a collection of
Buddhist Wisdom Verses

chosen by
The Most Venerable
Rerukane Candavimala Mahānāhimi
(Former Mahānāyaka of the Sri Lankan Svejin Nikāya)

re-edited and translated by
Ānandajoti Bhikkhu
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Preface

After hearing the Dhamma people understand
What is good and bad,
After hearing these verses
My mind delights in the Dhamma.

from the Sutasomajātakāṁ

The following work is based on a book known under its Sinhala title as the Buddha Nīti Saṅgrahaya of Ven. Rerukane Candavimala, the former Mahānāyaka of the Swejin Nikāya in Sri Lanka, which is my ordination sect.

Ven. Rerukane Candavimala, who passed away in 1999 just short of his 100th brithday, was one of the foremost scholars in Sri Lanka in the 20th century, and his works, which cover the whole range of Buddhist studies, including Vinaya, Discourses, Abhidhamma and Meditation, are all still standard works of reference in the country.

Unfortunately his impact has been limited to the Sinhala speaking peoples, as only one of his many works (there are more than 30) has so far been translated into English: Analysis of Perfections (BPS, Kandy 2003), original title (Paramattha-prakaranaya).

I hope the present work, which has been a long-cherished project, will go some way to making his name better known in the English-speaking world, and it is offered as a small tribute to the Venerable Monk’s life and work.

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In preparing this volume for publication I have made a number of changes which seemed necessary during the course of my working on the text.

The most obvious of these is the division of the verses into chapters, whereas in the original they were organised into hundreds (*sataka*).\(^1\) I feel this helps to identify the sections and makes it easier for people to access relevant material also. The chapters are each around 20 verses long, so another advantage is they become easy enough to read and digest a chapter at a time.

I have also added in a short synopsis of the story that forms the basis for the verses, as in many cases it was difficult or even impossible to make sense of the verse without it, especially when there were references to characters in the verses that appeared in the stories; and I have further pointed out the moral of the verses.\(^2\)

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\(^1\) This original structure remains intact, and can be seen in the end-titles of each section, but I have de-emphasised it in favour of the chapter arrangement.

\(^2\) This was also done in the original text, but I have not followed that schema here, preferring to summarise it myself.
In a few cases, where I felt that some verses contained matter that is offensive to our modern sensibilities, I have replaced them with verses which I deem to be more appropriate.¹

It has proved necessary to re-establish the texts that were used. I was not intending to do this, but the fact of the matter is the original publication contains many mistakes in the printing, and in checking these it also became clear that there were many readings that could be adopted that would make better sense than the ones the text employed. I therefore eventually checked the text (Text) against the Sinhalese Buddha Jayanti (BJT) edition, the Burmese Chaṭṭha Saṅgāyana (ChS) and the Royal Thai (Thai) editions also.

I have also added in better references than were given in the original, where it would only say something like: Samyutta Nikāya; or Dh. Malavagga; or 30 Ni. Mahākapi Jā; and so on. Here I give more exact references: SN 1.1.76 Najīratisuttaṁ; Dhp 246-7 Pañca-Upāsakavatthu (the title coming from the commentary); Jā 516 Mahākapijātakaṁ. I have included some cross-references when they came to my notice, though I would have liked to have been more thorough about this.

I have divided the text into 3 editions so that readers can find the most appropriate one for their reading. The first is in Pāli-only, which shows the complete framework for the establishment of the

¹ This only effects the following verses: 228-230 (replaced with verses from the Tesakuṇajātakaṁ); 475-478 (replaced with verses from the Vessantarajātakaṁ) both from the infamous Kuṇālajātakaṁ.
text, including all the metrical information that helped in choosing the readings. I have also read in the text and am making it available as mp3 files, so that students can hear what the text and the metres sound like.

The Text and Translation edition on the other hand leaves out all the metrical information, and presents the text with the Pāḷi and the translation line by line, and gives a translation of the alternative readings, whenever they differed from the adopted text. This is useful for students, who want to gain access to the original language, but for whom a translation is still a necessary help.

The English-only edition is for those who simply want to read and understand the teachings that are contained in the verses, or are seeking advice on the best way of living their everyday lives.

I have included the Pāḷi in this edition, but I have deliberately avoided annotation here so that the message can be better conveyed, and also because this section is being published as audio .mp3 files, where annotation is superfluous. This edition is also available in .epub and .mobi formats for your eReader.

I have complemented the various editions by adding in various hyperlinked indexes that help access the material, and that are contained in the most relevant edition. There are also separate introductions to the different versions, giving extra and relevant information.
Introduction to the English Edition

This collection of verses, made by one of the leading scholar-monks in Sri Lanka in the 20th century, is one of the most useful compilations on the moral life of the layman that can be found.

Drawn mainly from the great verses collections in the Pāḷi Nikāyas\(^1\) almost all aspects of the lay life have been covered, and it brings together in a fairly comprehensive way many teachings that would otherwise be lost in obscurity.

Throughout the book it is possible to find teachings on all matters of the ethical life, that will help guide anyone to make better life-choices whether it be at business and work, or in the home life and their various relationships.

Around two-thirds of the verses are drawn from the Jātaka stories, and it was this great storehouse of wisdom stories that formed the ethical thinking of most of the Buddhist societies in the Middle Ages, but which now has gone out of fashion.

The great heroes of those days, in such strong contrast to the present day, were the Bodhisatta, the penitant hermits in the woods, the great Kings who ruled justly, and the clever and mischievous animals who had a moral to illustrate, and who all came alive on the greater canvas of the moral universe.

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\(^1\) See The Source of the Verses for the exact location of the verses.
These days, of course, things appear to be much more confusing. They are, in the sense that the lines between right and wrong can often be very grey, and actions may seem remote from results; they are not, when ethical principles are clearly understood and applied.

The teachings herein cover how to live in the right way and avoid the wrong way; how to honestly gain one’s wealth and use it fruitfully; how to choose one’s friends and be wary of the treacherous; what are helpful and harmful modes of speech; how to judge the character of others; and many other topics, that are all dealt with in a memorable and succinct way.

This is also a book that can be returned to time and again to remind oneself of the teachings, and in that sense each of the stories is a meditative reflection. In its present form it also acts as an easy source book for some of the many teachings there are for the lay community in the Canon, and can be utilised to find guidance when in doubt.

There are altogether 251 sections to the book, and each story has anywhere between one and eleven verses\(^1\) attached to it. Sometimes we also find that different verses have been drawn from the same source, but separately, so as to illustrate different moral points.\(^2\)

\(^1\) See Sakkasaṁyuttaṁ (SN 1.11.4) vs. 390-400 in this collection.

\(^2\) For instance there are 23 verses that have been extracted from the Sigālasuttaṁ (DN 31), but they appear in 6 different places.
In the Text and Translation edition of this book there will be found the Pāḷi text along with a literal translation, and also translations of the variant readings and relevant material from the commentaries, which help explain the text. This is intended for the student, who wants to understand precisely what the Pāḷi is saying and what the commentarial exegesis of difficult terms amounts to.

In this edition, though, I have dropped all the annotation so as to highlight the ethical message contained in the verses themselves, as this is meant more for those who want guidance for their life from the Teaching.

Against my normal practice in the English section, though, I have included the Pāḷi in this edition, as I wanted to include it as part of the reading of the text.

As regard to content I have modified the literal version so that it reads more fluently, and have organised it into mainly 6, 8 and 10 syllabic lines of unrhymed unstressed English verse.¹

The translation is clarified in some ways compared with the literal version, but I have endeavoured to stay as close as possible

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¹ This is fairly close to the structure of the original Pāḷi, where the verses are mainly 8 (Siloka) 11 (Tuṭṭhubha) and 12 (Jagatī) syllabic unrhymed and unstressed lines.
to the latter wherever it was possible, and indeed many of the translations are identical between the editions.

However, there are occasionally ways in which I sought to make the meaning of the text more clear and more natural for the English edition. For instance, when making general statements in English, we normally use the plural, so I have sometimes changed the singular of the original into the plural here.¹

Where I have judged the verse to contain repetition or padding that really adds nothing to the sense and has only been included to fill out the metre I have taken the liberty of excluding it, in order to get the message across in a more concise way.

I have generally taken the verses one at a time, but sometimes it has seemed to me to give a more flowing translation to take two verses together; and occasionally to redivide the verses according to their sense.

Because of the decision to exclude annotation, I have occasionally been obliged to include the commentarial definition in the translation, where the meaning would be otherwise unclear; but only rarely I have gone as far as paraphrase, when I could see no other way of getting the teaching of the verse across.

¹ This has the added advantage of getting round the problem we face in English with using the predominantly male voice in the singular.
1: Silavaggo
Virtue
1: Virtue

Reverence to him, the Gracious One, the Worthy One, 
the Perfect Sambuddha

One should be Amenable to Admonition

Ja 406 Gandhārajātakaṁ

Two Kings renounced the world and lived as ascetics. One day they fell into a quarrel about who should admonish the other.

1. No ce assa sakā buddhi, vinayo vā susikkhito, 
Vane andhamahimso va careyya bahuko jano.

If he himself is not well-trained, 
Intelligent and disciplined, 
That person will wander around 
Like a buffalo that is blind.

2. Yasmā ca panidhekacce ācāramhi susikkhitā, 
Tasmā vinītavinayā caranti susamāhitā.

But since there are some who aspire 
To be well-trained in good conduct, 
Therefore, trained in the discipline, 
They live with their minds well-composed.
True Cultivation

DN 14 Mahāpadānasuttaṃ

This verse is a well-known summary of the teaching, given by all the Buddhas. In some of the Dispensations it replaced the more detailed teaching found in the Rules of Discipline (Vinaya).


Not doing anything wicked
Undertaking things that are good,
And then purifying the mind
Is the Teaching of the Buddhas.
1: Virtue

The Six Gateways to Benefit

_Jā 84 Atthassadvārajātakāṁ_

A son asked his Father, the Bodhisatta, for advice on the spiritual life. The Father explained these six gateways leading to great benefit in life.

4. Ārogyam-icche, paramañ-ca lābhaṁ, Śīlañ-ca vuddhānumataṁ sutañ-ca, Dhammānuvattī ca alīnatā ca: Atthassa dvārā pamukhā chaṭete.

Desire good health, the greatest gain, Virtue, approval and learning, Spirituality, striving – These six things are beneficial.
Eight things Leading to prosperity

AN 8.54 Dīghajāṇusuttam

A householder asks the Buddha for advice on how to live well in his present state.

5. Uṭṭhātā kammadheyyesu, appamatto vidhānavā, Samaṁ kappetī jīvikāṁ sambhatāṁ anurakkhāti,
   Being active in doing good,
   Being heedful and circumspect,
   Equanimous in livelihood,
   Being careful with his savings,

6. Saddho sīlena sampanno, vadaññū vītamaccharo, Niccaṁ maggam visodheti, sotthānaṁ samparāyikaṁ,
   Endowed with faith and virtue,
   Being bountiful, unselfish,
   Always purifying the Path,
   Sure of safety in his next life.

7. Iccete aṭṭhadhammā ca saddhassa gharam-esino, Akkhātā Saccanāmena, ubhayattha sukhāvahā.
   The faithful one, with these eight things,
   Will gain happiness in both worlds –
   So said the one whose name is Truth.
Four Ways to spend one’s Wealth

DN 31 Sigālasuttaṁ

The Buddha gives instructions to the young man Sigāla on the four kinds of friends, and then tells him how to keep them.

8. Paṇḍito sīlasampanno jalālla-bhāsati,
Bhoge saṁharamānassas, bhamaṁrassesa iriyato
Bhogā sannicayaṁ yanti, vamāmiko vupacīyati.

The Wise One endowed with virtue
Will shine forth like a burning fire,
The one who works to gather wealth
Is like a bee gathering honey,
Or like ants piling up their hill.

9. Evaṁ bhoge samāhatvā, alaṁ-atto kule gihī,
Catudhā vibhaje bhoge, sa ve mittāni ganthati:

Having gathered his wealth like this,
Enough for his family and home,
He can divide it in four ways,
Which will ensure he keeps his friends:
10. Ekena bhoge bhuñjeyya, dvīhi kammaṁ payojaye,
    Catutthañ-ca nidhāpeyya, āpadāsu bhavissati.

    With one part he enjoys his wealth,
    With two he can manage his work,
    The fourth part he should deposit
    To use in times of misfortune.
A Wise Man’s Duties

AN 5.58 Licchavikumārakasuttaṁ

The Buddha explains the five duties which, when fulfilled, lead to prosperity and not to decline.

11. Mātāpitukiccakaro, puttadārahito sadā,
Anto janassa atthāya, yo cassa upajīvino.

Waiting on Mother and Father,
Caring for his wife and children,
Looking after those in his house
And those who live in dependence.

12. Ubbhinnam yeva atthāya, vadaññū hoti sīlavā,
Ñātīnaṁ pubbapetānaṁ, diṭṭhadhamme ca jīvitaṁ.

Seeking the welfare of them all
The virtuous one is bountiful
Both to those who have departed
And to those who are still alive.
13. Samaṇānaṁ brāhmaṇānaṁ, devatānañ-ca Paṇḍito 
Vittisañjanano hoti, Dhammena gharam-āvasam.

A layman who lives by Dhamma, 
Is one who will generate joy 
Both for monastics and for gods.

14. So karitvāna kalyāṇam, pujjo hoti pasamsiyo, 
Idheva naṁ pasamsanti, pecca Sagge pamodati.

Doing what is good and proper, 
He will be praised right here and now, 
And later rejoice in Heaven.
The Right Uses of Wealth

AN 4.61 Pattakammasuttam

The Householder Anāthapiṇḍika receives instruction on the right ways to make use of the wealth that has been righteously obtained.

15. Bhuttā bhogā bhatā bhaccā, vitiṇṇā āpadāsu me, Uddhaggā dakkhiṇā dinnā, atho pañcabalīkatā, Upaṭṭhitā sīlavanto, saññatā brahmaṇacārayo.

Wealth should be used for dependents, And for overcoming misfortune, For giving lofty donations, And making the five offerings To kin, guests and the departed And also to Kings and the gods – This has been recommended by The virtuous who live spiritually.
16. Yad-atthaṁ bhogaṁ iccheyya Paṇḍito Gharam-āvasaṁ: ‘So me attho anuppatto kataṁ ananutāpiyaṁ.’

17. Etaṁ anussaraṁ macco, Ar iyadhamme ṭhito naro, Idheva naṁ pasamsanti, pecca Sagge pamodati.

The wise layman can wish for wealth, Thinking: This will be for my good. A mortal who remembers this, A person who is truly Noble, Will be praised right here and now, And later rejoice in Heaven.
The Wise attain Fame

DN 31 Sigālasuttam

These are the Buddha’s words at the conclusion of the instruction given to the young man Sigāla.

18. Paṇḍito sīlasampanno, saṅho ca paṭibhānāvā,
Nivātavutti atthaddho: tādiso labhate yasaṁ.

The Wise One endowed with virtue,
Who is gentle, of ready wit,
Who is humble and not haughty:
Such a one will rightly gain fame.

19. Uṭṭhānako analaso, āpadāsu na vedhati,
Acchinnavutti medhāvī: tādiso labhate yasaṁ.

Active in good deeds, not lazy,
Not scared when facing misfortune,
Without defects and intelligent:
Such a one will rightly gain fame.

20. Saṅgāhako mittakaro, vadaññū vītamaccharo,
Netā vinetā anunetā: tādiso labhate yasaṁ.

Kindly and a maker of friends,
Being bountiful, unselfish,
Guide, leader, conciliator:
Such a one will rightly gain fame.
21. Dānañ-ca peyyavajjañ-ca, atthacar'iyā ca yā idha, 
Samānatā ca dhammesu, tattha tattha yathāraham, 
Ete kho saṅgahā loko rathassāṇī va yāyato.

Generous, and having good speech, 
Living for everyone’s benefit, 
Equanimous towards all things, 
He does that which is suitable, 
These, like a chariot’s linchpin: 
Will make the world go round.

22. Ete ca saṅgahā nāssu, na Mātā puttaṁ kāraṇā 
Labhetha mānaṁ pūjaṁ vā, Pitā vā puttaṁ kāraṇā.

Without these kindnesses, Mothers 
Would not receive the duties due 
Such as respect, love and honour, 
Fathers would not receive them too.

23. Yasmā ca saṅgahe ete samavekkhānti Paṇḍitā. 
Tasmā mahattāṁ papponti, pāsaṁsā ca bhavanti te.

The Wise should give thought to kindness, 
That way they attain what is great, 
And they will be held up for praise.
Four Things not to be Done

\textit{DN 31 Sigālasuttaṁ}

The teaching to Sigāla on what increases and decreases fame and good fortune.

24. Chandā dosā bhayā mohā, yo Dhammaṁ ativattati,
Nihīyati tassa yaso, kāḷapakkhe va candimā.

He who trangresses the Dhamma:
Through desire, hate, fear, delusion,
His fame will surely diminish,
Like the moon in the dark fortnight.

25. Chandā dosā bhayā mohā, yo Dhammaṁ nātivattati,
Āpūrati tassa yaso, sukkapakkhe va candimā.

He who doesn’t trangress the Dhamma:
Through desire, hate, fear, delusion,
His renown will surely increase,
Like the moon in the bright fortnight.
2: Papavaggo
Wickedness
2: Wickedness

Six Faults

*SN 1.1.76 Nājīratisuttaṃ*

A god comes and asks the Buddha various questions, including one about how many faults there are.

26. Cha lokasmiṁ chiddāni yattha vittam na tiṭṭhati:
Ālassaṁ ca pamādo ca, anuṭṭhānaṁ asaṅ disappe,
Niddā tandī ca te chidde, sabbaso tam vivajjaye.

There are these six faults in the world
Where wealth and goods do not persist:
They are: laziness, heedlessness,
Lack of action, lack of restraint,
Sleepiness and sloth: these are faults,
He should altogether avoid them.
2: Wickedness

Various Dangers

DN 31 Sigālasuttaṁ

The Buddha explains various dangerous courses of action to the young man Sigāla.

27. Ussūraseyyā paradārasevanā, Verappasaṅgo ca anatthatā ca, Pāpā ca mittā, sukadarśyatā ca: Ete cha ṭhānā purisaṁ dhamśayanti.

Those who sleep late, and go to others’ wives, Are inclined to hate, disregarding good, Have wicked friends, and are very stingy: These six things will surely destroy a man.

28. Pāpamitto pāpasakho, pāpa-ācāragocaro, Asmā lokā paramhā ca ubhayā dhamśate naro.

Having a wicked companion, A wicked conduct and living, A person is surely destroyed Both in this world and in the next.
29. Akkhīthīyo vāruṇī naccagītaṁ,
    Divā soppaṁ, pārīcarīyā akāle,
    Pāpā ca mittā, sukadarīyatā ca,
    Ete cha ṭhāna purisāṁ dhamśayanti.

Addiction to women, drink, song and dance,
Sleeping in the day, wandering at night,
Having wicked friends, and being stingy:
These six things will surely destroy a man.

30. Akkhehi dibbanti, surāṁ pivanti,
    Yant’ itthīyo pāṇasamā paresaṁ,
    Nihinasevī na ca vuddhasevī,
    Nihīyate kāḷapakkhe va candima.

Through playing with dice and drinking liquor,
Going to others’ wives, held dear as life,
Practicing what is base, not what prospers,
He wanes like the moon in the dark fortnight.

31. Yo vāruṇi adhano akiñcano,
    Pipāso pivāṁ papaṁ gato,
    Udakam-iva iṇāṁ vigāhati,
    Akulaṁ kāhati khippam-attano.

He who drinks too much, and is destitute,
Thirsty for drink like one come to water,
Who falls into debt as into a river,
He quickly undoes his own family.
32. Na divā soppasīlena, rattim-uṭṭhānadassinā,
Niccam mattena soṇḍena, sakkā āvasitum gharam.

Being sleepy during the day,
And energetic at night-time,
Being addicted to drinking,
He no longer lives in his home.
Ten Things that should be Done

Jā 468 Janasandhajātakam

The Bodhisatta, when he was King Janasandha, explained ten courses of action which, when not done, bring about regret in the future.

33. Dasa khalu imāni ṭhānāni, yāni pubbe akārītvā, Sa pacchā anutappati, iccevāha Janasandho.

There are ten things when not done,
He regrets it in the future,
So said good King Janasandha.

34. Aladdhā vittaṁ tappati pubbe asamudānitāṁ, ‘Na pubbe dhanam-esissāṁ,’ iti pacchānutappati.

Not having gained or gathered wealth
In the past, he suffers, thinking:
‘I did not seek riches and wealth,’
This he regrets in the future.
35. ‘Sakyarūpaṁ pure santam, mayā sippam na sikkham, Kicchā vutti asippassa,’ iti pacchānutappati.

‘In the past, when I was able,
I did not train in trade or craft,
There is hardship without a craft,"
This he regrets in the future.

36. ‘Kūṭavedī pure āsim, pisuṇo piṭṭhimaṁsiko, Caṇḍo ca pharuso cāsim,’ iti pacchānutappati.

‘In the past I was deceitful,
Divisive and a backbiter,
I was violent and was rough,’
This he regrets in the future.

37. ‘Pāṇātipātī pure āsim, luddo cāsim anāriyo, Bhūtānam nāpacāyissam,’ iti pacchānutappati.

‘Before I killed living beings,
Being an ignoble hunter,
Having no respect for creatures,’
This he regrets in the future.
2: Wickedness

38. ‘Bahūsu vata santīsu anāpādāsu itthisu, Paradāram asevissam’, iti pacchānutappati.

‘Though there were many women who
   Were not married to another,
   I assaulted another’s wife’,
   This he regrets in the future.


‘Though food and drink was got ready,
   Still I did not give any gifts, ’
   This he regrets in the future.

40. ‘Mātaraṁ Pitarañ-cāpi, jinṇake gatayobbane, Pahusanto na posissam’, iti pacchānutappati.

‘With Mother and Father grown old,
   Still I did not give them support,’
   This he regrets in the future.

41. ‘Ācariyam-anusatthāraṁ sabbakāmarasāharam, Pitaraṁ atimaññissam’, iti pacchānutappati.

‘I despised my teachers and friends,
   Who desired good things for me,
   I also despised my father,’
   This he regrets in the future.
2: Wickedness

42. ‘Samaṇe brāhmaṇe cāpi sīlavante bahussute,
Na pubbe pay\(^i\)rupāsissam,’ iti pacchānutappati.

‘I did not pay much honour,
To virtuous, learned monastics,’
This he regrets in the future.

43. ‘Sādhu hoti tapo ciṇṇo, santo ca pay\(^i\)rupāsito,
Na ca pubbe tapo ciṇṇo,’ iti pacchānutappati.

Knowing: ‘Austerity is good,
And a good person is honoured,
I didn’t practice austerity,’
This he regrets in the future.

44. Yo ca etāni ṭhānāni, yoniso paṭipajjati,
Karaṁ purisakiccāni, sa pacchā nānutappati.

He who practises this wisely,
Who has done his moral duty,
Regrets it not in the future.
3: Dhammavaggo
Dhamma
Four Things to Cultivate

Sn 1.10 Ālavakasuttaṃ

The yakkha Ālavaka asked the Buddha various questions on the spiritual life, and this verse is part of the answer.

45. Yassete caturo dhammā saddhassa gharam-esino: Saccam dhammo dhiti cāgo, sa ve pecca na socati.

That faithful layman with four things:
Truth, wisdom, courage, charity,
Having passed away does not grieve.
Four Well-Said Verses

Jā 537 Mahāsutasomajātakam

Some verses that were taught to the Bodhisatta by a brāhman who had heard them from the Buddha Kassapa. He is rewarded with a thousand coins for each of the verses.

46. Sakid-eva Sutasoma sabbhi hoti samāgamo,
Sā naṁ saṅgati pāleti, nāsabbhi bahusaṅgamo.

47. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam,
Sataṁ Saddhammam-aññāya – seyyo hoti, na pāpiyo.

You should meet with the virtuous,
Friend, not with the unvirtuous.

Sit down with virtuous people,
Be acquainted with those who are true,
With the good who know the Dhamma
But do not mix with the wicked.
48. Jīranti ve Rājarathā sucittā, 
    Atho sarīram-pi jaraṁ upeti, 
    Satañ-ca Dhammo na jaraṁ upeti, 
    Santo have sabbhi pavedayanti.

Beautiful Royal chariots decay, 
So too our body will come to decay, 
But the True Dhamma will never decay, 
The good and virtuous proclaim it is so.

49. Nabhañ-ca dūre pathavī ca dūre, 
    Pāraṁ samuddassa tad-āhu dūre, 
    Tato have dūrataram vadanti, 
    Satañ-ca Dhammaṁ asatañ-ca Rāja.

The sky is far, far away from the earth, 
Crossing the ocean, that is far, they say, 
But they say what is much further than that 
Is the Dhamma of the good from the bad.
Merits follow one to the Next World

SN 1.3.20 Dutiya-puttakasuttam

A rich merchant dies after living like a pauper. The Buddha explains that in a previous life he had given alms to a Pacceka-buddha, and so in this life he became rich; however, he regretted it later, so he couldn’t enjoy it.

50. Dhaññaṁ dhanam rajataṁ jātarūpaṁ,
Pariggahañ-cāpi yad-atthi kiñci,
Dāsā kammakarā pessā, ye cassa anujīvino.
Sabbaṁ n’ ādāya gantabbaṁ, sabbam nikkhippagāminam.

Grain, corn, silver, gold, other possessions,
Slaves, servants, messengers and dependents.
He cannot take anything when he dies,
He goes leaving his possessions behind.

51. Yañ-ca karoti kāyena, vācāya udacetasā,
Tañ-hi tassa sakam hoti, tañ-ca ādāya gacchati,
Tañ-cassa anugam hoti, chāyā va anapāyinī.

But what he does by body, word and mind,
That’s truly his own, he takes that along,
That follows him along, like a shadow.
52. Tasmā kareyya kalyāṇam, nicayam samparāyikam, 
Puññāni paralokasmiṁ patiṭṭhā honti pāṇinaṁ.

Therefore he should do whatever is good, 
Gathering up merit for the next world, 
In the next world merit supports beings.
The Priority of Truth

Jā 537 Mahāsutasomajātakaṁ

The Bodhisatta's teaching to the man-eating King, which eventually persuades him to give up his evil habit.

53. Dhanaṁ caje yo pana aṅgahetu,
   Aṅgaṁ caje jīvitaṁ rakkhamāno;
   Aṅgaṁ dhanaṁ jīvitañ-cāpi sabbaṁ,
   Caje naro Dhammam-anussaranto.

He who would give up wealth for limbs,
   Would give up his limbs for his life;
But a man who guards the Dhamma,
   Will give up limbs, wealth, life and all.
Truth and Untruth have Different Results

_Jā 510 Ayogharajātakam_

_To protect their new-born son, the Bodhisatta, the King and Queen build an iron house and keep him in it. On coming of age, though, he realises he is not safe from old age and death and proclaims twenty-four verses which culminate in the following famous verses._

emet_54. Dhammo have rakkhati Dhammacāriṁ,_
emet_Dhammo suciṇṇo sukham-āvahāti,_
emet_Esānisaṁso Dhamme suciṇṇe,_
emet_Na duggatiṁ gacchati Dhammacārī._

The Dhamma protects one living by it,  
The Dhamma well-practised brings happiness,  
This is the advantage of the Dhamma:  
It does not lead to bad destinations.

emet_55. Na hi Dhammo adhammo ca ubho samavipākino,_
emet_Adhammo Nirayaṁ neti, Dhammo pāpeti Suggatiṁ._

Therefore the True Dhamma and false Dhamma  
Will surely never have the same result:  
False Dhamma leads to the Nether Regions,  
The True Dhamma will lead you to Heaven._
The Purification of Mortals

SN 1.1.48 Jetavanassuttaṁ

Anāthapiṇḍika is reborn as a god in Heaven. Later he comes to see the Buddha and utters these words.

56. Kammaṁ vijjā ca dhammo ca, sīlaṁ jīvitam-uttamaṁ,
Etena maccā sujjhanti, na gottena dhanena vā.

Deeds, knowledge and concentration
And virtue are the life supreme,
By these mortals are purified,
But not by their clan or their wealth.
The Bodhisatta, reborn as the Lord of the Gods Sakka, explains the path to Heaven to his former wife.

57. Vācaṁ manañ-ca pañidhāya sammā,
       Kāyena pāpāni akubbamāno,
       Bahunnapānaṁ gharam-āvasanto,
       Saddho mudū saṁvibhāgī vadaññū,
       Saṅgāhako sakhilo saṅhavāco –
       Etthaṭṭhito paralokaṁ na bhāye.

Through rightly aspiring with voice and mind,
   And doing nothing wicked with the body,
   A layman, with abundant food and drinks,
   Should be faithful, generous, bountiful,
   Being kind in his heart, and kind in speech –
   One who lives like this need not fear dying.
Four Things leading to Success

Ja 57 Vānarindajātakaṃ

A monkey-King outwits a crocodile who tries to eat him, and the crocodile acknowledges his escape with the following verse.

58. Yassete caturo dhammā, Vānarinda, yathā tava: Saccaṁ dhammo dhitī cāgo, diṭṭham so ativattati.

He who, monkey-King, has four things:
Truth, wisdom, courage, charity,
Will surely overcome his foes.
Three Things leading to Success

Jā 58 Tayodhammajātakām

The Bodhisatta escapes from a man-eating ogre (rakkhasa) and the latter acknowledges his escape with the following verse.

59. Yassete ca tayo dhammā, Vānarinda yathā tava: Dakkhiyāṁ sūriyāṁ paññā, diṭṭham so ativattati.

He who, monkey-King, has three things:

Dexterity, heroism, wisdom,
Will surely overcome his foes.
Wise Discrimination

Jā 92 Mahāsārajātakām

The Bodhisatta uncovers a female monkey as the real thief of the King’s jewels, and the King praised him with the following verse.

60. Ukkaṭṭhe sūram-icchanti; mantīsu akutūhalaṁ;
Piyañ-ca annapānamhi, atthe jāte ca Paṇḍitaṁ.

In battle they wish for a hero;
In advice for calmness of speech;
In food and drink for one friendly;
When there is need they wish for the Wise.
The Gift of Fearlessness

SN 1.1.33 Sādhusuttaṁ

The gods come to see the Buddha and praise various kinds of giving, including the gift of fearlessness.

61. Yo pāṇabhūtāni aheṭhayām caraṁ,
    Parūpavādā na karoti pāpaṁ,
    Bhīruṁ pasaṁsanti, na tattha sūraṁ,
    Bhayā hi santo na karonti pāpaṁ.

Living without hurting living beings,
Fearing blame and doing nothing wicked,
They praise the cautious, not the incautious,
Through conscience the good do nothing wicked.
The Provenance of the Buddhas

Dhp 193 Ānandattherapañhavatthu

The Buddha taught this verse in answer to a question by Venerable Ānanda.

62. Dullabho Purisājañño, na so sabbattha jāyati, Yattha so jāyate Dhīro, taṁ kulaṁ sukham-edhati.

A person of good breed is rare,
That one is not born everywhere,
Wherever that wise one is born,
That family gains happiness.
4: Sukhavaggo
Good
The Good Things in Life

Dhp 331-3 Māravatthu

The Buddha is reflecting on whether it is possible for Kings to rule the world with justice. Māra, finding this out, comes to the wrong conclusion, and tries to tempt him. The Buddha explains what is truly good.

63. Atthamhi jātamhi sukhā sahāyā,
    Tuṭṭhī sukhā yā itarītareṇa,
    Puññaṁ sukham jīvitasaṅkhayamhi,
    Sabbassa dukkhassa sukham pahāṇam.

Friends are good whenever need arises,
Being content with everything is good,
At the break-up of life merit is good,
Abandoning of suffering is good.

64. Sukhā matteyyatā loke, atho petteyyatā sukhā,
    Sukhā sāmaññatā loke, atho brahmaññatā sukhā.

Respecting mother is good in the world,
Also respecting one’s father is good,
Respecting ascetics is good in the world,
Also respecting true brahmins is good.
65. Sukham yāva jarā sīlaṁ, sukhā saddhā patiṭṭhitā, Sukho paññāya paṭilābho, pāpānam akaraṇam sukham.  

Virtuous conduct till old age is good,  
The establishing of faith is good,  
The acquisition of wisdom is good,  
Doing nothing wicked is also good.
The monks discuss what is the true good in the world, some say ruling, some say love, some say food. The Buddha explains what is truly good.


The arising of the Buddhas is good,
The teaching of the True Dhamma is good,
The harmony of the Saṅgha is good,
And devotion to harmony is good.
Renouncing the Lesser Good for the Greater

_Dhp 290 Attanopubbakammavatthu_

_The Bodhisatta’s son meets some pacceka-buddhas and attains Awakening and later dies. His father, when he finds out honours his grave. Afterwards when reborn the Bodhisatta attains Awakening and he is greatly honoured in a similar way._

67. _Mattāsukhapariccāgā, passe ce vipulāṁ sukhaṁ,_
_Cāje mattāsukhaṁ Dhīro, sampassaṁ vipulāṁ sukhaṁ._

If, by renouncing a small good,
He might see a good that is large,
The wise should renounce that small good,
Seeing the good that is larger.
King Pasenadi is always overeating and suffering for it. The Buddha has the King’s nephew learn and recite a verse which reminds the King to be moderate. Later the King is cured and tells him about his good fortune. The Buddha recites the following verse.

68. Ārogyaparamā lābhā, santuṭṭhi paramā dhanaṁ, Vissāsā paramā ūṭi, Nibbānaṁ paramaṁ sukhaṁ.

Health is the supreme gain,  
Content the supreme wealth,  
Faith is supreme kin,  
Nibbāna supreme good.
Four Great Things

SN 1.1.73 Vittasuttaṁ

A God comes to the Buddha and asks four questions to which these are the replies.

69. Saddhīdha vittam purisassa seṭṭham,  
   Dhammo sucinño sukham-āvahāti,  
   Saccam have sādutaram rasānam,  
   Paññājīvim jīvitam-āhu seṭṭham

Faith is the greatest wealth in the world,  
The Dhamma, when practiced, brings happiness,  
The Truth is surely the sweetest of tastes,  
Living wisely they say is the greatest.
The Rare Things

*Dhp 182 Erakapattanāgarājavatthu*

A monk in the time of Buddha Kassapa dies and is reborn as a nāga. Eventually he hears that a new Buddha has arisen in the world, and goes and asks why he cannot attain rebirth as a human even after so long a time. This is the Buddha's reply.

70. Kiccho manussapaṭilābho, kicchaṁ maccāna’ jīvitaṁ,
Kicchaṁ Saddhammasavanaṁ, kiccho Buddhānam-uppādo.

It is rare to be born human,
Rare is the life of the mortals,
It is rare to hear True Dhamma,
Rare the arising of Buddhas.
Four More Good Things

*SN 1.1.51 Jarāsuttaṃ*

A God asks the Buddha four questions and gets the following replies.

71. Sīlaṁ yāva jarā sādhu, saddhā sādhu patiṭṭhitā, Pañña narānam ratanaṁ, puṇṇaṁ corehi dūharaṁ.

   Virtue that will endure is good,
   And faith is good when established,
   Wisdom is the people’s treasure,
   Thieves cannot carry off merit.
Overcoming Defilements with their Opposites

*Dhp 223 Uttarā-Upāśikāvatthu*

A wife hires a courtesan to look after her husband's needs, while she serves the Buddha and his monks. The courtesan gets angry and tries to burn her with boiling ghee, but the power of loving-kindness stops it burning.

72. Akkodhena jine kodhaṁ, asādhum sādhunā jine,
    Jine kadar'yaṁ dānena, saccenālikavādināṁ.

Through kindness one should overcome anger,
Through goodness overcome lack of goodness,
Through gifts one should overcome stinginess,
Through truth one should overcome lying speech.
The Gods have four questions which none of them is able to answer, they therefore go to the Buddha with their questions and this is his reply.

73. Sabbadānaṁ Dhammadānaṁ jināti,
    Sabbaṁ rasaṁ Dhammaraso jināti,
    Sabbaṁ ratiṁ Dhammaratiṁ jināti,
    Taṅhakkhayo sabbadukkham jināti.

The gift of the Dhamma surpasses other gifts,
The taste of the Dhamma surpasses other tastes,
The love of the Dhamma surpasses other loves,
Craving’s destruction overcomes all suffering.
Various Reciprocal Duties

Jā 537 Mahāsutasomajātakaṁ

The Bodhisatta converts a man-eating King and brings him home, but the people do not feel safe. The Bodhisatta admonishes them with these verses.

74. Na so Rājā yo ajeyyaṁ jināti,
Na so sakhā yo sakhāraṁ jināti,
Na sā bharīyā yā patino vibheti,
Na te puttā ye na bharanti jiṇṇam.

A King does not hurt his parents,
A true friend does not hurt his friends,
A wife should not fear her husband,
Children should support the aged.

75. Na sā sabhā yattha na santi santo,
Na te santo ye na bhaṇanti Dhammaṁ;
Rāgañ-ca dosañ-ca pahāya mohaṁ,
Dhammaṁ bhaṇanto va bhavanti santo.

If the good are absent that is no assembly,
They are not good who do not talk about Dhamma;
Having put away passion, hatred, delusion,
The good will then talk about Dhamma to others.
The Great Defilements

Dhp 251 Pañca-upāsakavatthu

While the Buddha is preaching the Dhamma, of five lay followers one falls asleep, another scratches the earth, one shakes a tree, another looks at the sky and only one listens attentively. The Buddha explains they were a snake, an earthworm, a monkey, an astrologer and a student of the Vedas in their previous births and behave accordingly now.

76. Natthi rāgasamo aggi, natthi dosasamo gaho,
Natthi mohasamaṁ jālam, natthi taṅhāsamā nadī.

There is no fire quite like passion,
Nothing that takes hold like hatred,
There is no snare like delusion,
And there is no flood like craving.
Three Roots of Evil

SN 1.3.2 Purisasuttam

King Pasenadi asks what things when they arise are unbeneficial, unsatisfactory and uncomfortable.

77. Lobho doso ca moho ca, purisaṁ pāpacetasam, Hiṁsanti attasambhūtā, tacāsāraṁ va samphalam.

Greed and hatred and delusion, When they arise in his mind, Destroy the person with bad thoughts, Just as the fruit destroys the reed.
The Long Journey in Samsāra

_Dhp 60 Aññatarapurisavatthu_

King Pasenadi is overcome with desire for another man’s wife and seeks to have him killed. During the night he wakes to the sound of four people screaming. The Buddha explains they were adulterers in their previous lives and did no good deeds.

78. Dīghā jāgarato ratti, dīghaṁ santassa yojanaṁ, Dīgho bālānaṁ samsāro Saddhammaṁ avijānataṁ.

Long is the night for one awake,
Long is a league for one tired,
Long is the round of births and deaths
For fools who know not True Dhamma.
4: Good

Profiting in Neither Way

*Dhp 155 Mahādhanaseṭṭhiputtavatthu*

A wealthy youth takes to drink and squanders both his own and his wife’s money and ends up a beggar. The Buddha explains that if he had applied himself as a layman he would have been amongst the chief treasurers; and if he had become a monk he would have attained the paths and fruits.

79. *Acaritvā brahmacarīyaṁ, aladdhā yobbane dhanaṁ,*
*Jiṇṇakoñcā ca jhāyanti khīṇamacche va pallale.*

Not having lived the holy life,
Not having gained wealth in their youth,
They waste away like the herons
In a small lake devoid of fish.
5: Atthavaggo
Advantages
Seizing the Advantage

Jā 342 Vānarajātakaṁ

A crocodile, wishing to get a monkey’s heart for his wife, entices a monkey onto his back, but at the critical time, the monkey persuades him that he left his heart in a tree and escapes when land is approached.

80. Yo ca uppatitāṁ atthāṁ na khippam-anubujjhati,
Amittavaṁ-anveti, pacchā ca anutappati.

He who does not attend quickly
To the advantage that is present,
Goes under the power of foes,
He regrets it in the future.

81. Yo ca uppatitāṁ atthāṁ khippam-eva nibodhati,
Muccatē sattusambādhā, na ca pacchānutappati.

He who does attend quickly
To the advantage that is present
Is set free from all enemies,
He has no regret in the future.
Not all Growth is Advantageous

_Āv 370 Palāsajātakam_

A goose warns a tree-god that a banyan sapling that was taking hold in its home would eventually destroy it. The warning was ignored and the tree succumbed.

82. Na tassa vuddhi kusalappasatthā,
Yo vaḍḍhamāno ghasate patiṭṭham;
Tassūparodham parisaṅkamāno,
Patārayī mūlavadhāya Dhīro.

That growth is not praised by the virtuous,
Which, when grown, consumes what is prospering;
Suspecting it may be an obstacle,
The Wise try to destroy it at the root.
5: Advantages

A Cheat is Cheated in Return

Ja 218 Kūṭavāṇijajātakaṁ

Someone stole some ploughshares and when questioned said that mice had taken them away; in return his accusor carried off the thief's son and said a hawk had done it. This is the Bodhisatta's comment and solution to the problem.

83. Saṭhassa sāṭheyyam-idaṁ sucintitaṁ,
Paccoḍḍitaṁ paṭikūṭassa kūṭaṁ,
Phālaṁ ce adeyyum mūsikā,
Kasmā kumāram kulalā no bhareyyum?

This treachery is well devised, is well thought-out, This fraudulence is but a snare laid in return, If mice are able to carry off a ploughshare, Why is it that a hawk can’t carry off a boy?

84. Kūṭassa hi santi kūṭakūṭā,
Bhavati cāpi nikatino nikatyā,
Dehi puttanaṭṭhaphālanāṭṭhassa phālaṁ,
Mā te puttam-ahāsi phālanāṭṭho.

There will be fraud upon fraud for the fraudulent, There will be cheating in return for he who cheats, The one who lost a child should give back the ploughshare, The one who lost a ploughshare must give back the child.
5: Advantages

Keeping Quiet

Jā 189 Sīhacammajātakam

A merchant used to dress his donkey up like a lion
to scare away the villagers while it was eating,
until one time the donkey gave the game away.

85. Ciram-pi kho taṁ khādeyya gadrabho haritam yavaṁ,
Pāruto sīhacammena, ravamāno va dūsayi.

For a long, long time the donkey
May have eaten grass and barley,
While disguised with a lion skin:
But he spoiled it all by braying.
More than Gentle Persuasion is Sometimes Necessary

Jā 426 Dīpijātakaṁ

A goat tries with kind words to persuade a panther not to attack and eat her; the panther however didn’t listen and got his prey.

86. Neva duṭṭhe nayo atthi na dhammo na subhāsitaṁ, Nikkamaṁ duṭṭhe yuñjetha, so ca sabbhi na rañjati.

There is no reason or truth or well-spoken words in the wicked, Endure the wicked, but in them the virtuous will take no delight.
A Limit to One’s Duties

5: Advantages

Jā 223 Puṭabhajjatakam

A queen is neglected by the King who lets her starve. To chastise the King the Bodhisatta spoke these verses, which led to the King repenting.

87. Namo namantassa, bhaje bhajantaṁ,
Kiccānukubbassa kareyya kiccaṁ,
Nānatthakāmassa kareyya atthaṁ,
Asambhajantam-pi na sambhajeyya.

Reverence to the reverent, honour the honourable,
She should do her duty to one doing his duty,
But she need not do good to one wishing her harm,
No one need love those who do not love in return.

88. Caje cajantaṁ vanathāṁ na kāyāra,
Apetacittena na sambhajeyya.
Dvijo dumaṁ khīṇaphalan-ti ṇatvā,
Aññaṁ samekkheyya mahā hi loko.

She should abandon the one who abandons her,
She need not love the one who is devoid of thought.
A bird, knowing that a tree is devoid of fruit,
Can seek out another tree in this great wide world.
5: Advantages

The Necessity for Effort

Jā 539 Mahājanakajātakaṁ

The Bodhisatta is nearly lost at sea, but through his courageous and determined effort makes it to land again. Later he reflects on his success.

89. Acintitam-pi bhavati, cintitam-pi vinassati,
Na hi cintāmayā bhogā itthiyā purisassa vā.

Sometimes the unthought-of occurs,
And what is well thought-out will fail,
Happiness does not come through thought.
When Faculties Wane

_Jā 164 Gījhajātakaṁ_

A vulture who had been stealing things in the city is captured and brought before the King, and the following dialogue takes place.

90. “Kin-nu gijjho yojanasataṁ kuṇapāni avehkhati,
Kasmā jālaṁ-ca pāsaṁ-ca āsajjā pi na bujjhasi?”

   “Why, when a vulture sees corpses
   More than a hundred leagues away,
   Did you not see the net and snare?”

91. “Yadā parābhavo hoti poso jīvitasāṅkhaye,
Atha jālaṁ-ca pāsaṁ-ca āsajjā pi na bujjhati.”

   “When a creature is in decline
   And life is coming to an end,
   He does not see the net and snare.”
Craving brings Suffering

Jā 100 Asātarūpajātakaṁ

The story is of Suppavāsā who carried her child for seven years and took seven days to bear him. Still she desired more children.

92. Asātam sātarūpena, piyarūpena appiyam, Dukkham sukhassa rūpena, pamattam-ativattati.

The ugly having a beautiful form,
The unlovely having a lovely form,
The painful having the form of pleasure,
Will overcome the one who is heedless.
Suitability

Jā 126 Asilakkhaṇajātakaṁ

Through a strategem a sneeze wins a bride and a kingdom for a prince, but a brahmin who sneezes loses his nose.

93. Tad-ev’ ekassa kalyāṇam, tad-ev’ ekassa pāpakam,
   Tasmā sabbam na kalyāṇam, sabbam cāpi na pāpakam.

   That which is good for one maybe
   That which is bad for another,
   There is nothing completely good,
   There is nothing completely bad.
A Name is Just a Name

Jā 97 Nāmasiddhijātakaṁ

In the story a man called Wicked hates his name so he is advised to search for a new one. He comes across Life who had just died, Wealthy who was poor, and Guide who was lost in a forest. Then he realised a name is just a name, nothing more.

94. Jīvakañ-ca mataṁ disvā, Dhanapāliñ-ca duggataṁ, Panthakañ-ca vane mūḷhaṁ, Pāpako puna-r-āgato.

Seeing Life lying dead,
Wealthy in poverty,
And Guide lost in the wood,
Wicked came home again.
The Impermanence of Desire

Jā 207 Assakajātakaṁ

A negligent queen gets reborn as a worm, and is made by the Bodhisatta to speak to her grieving King, who when he hears about her love for her new husband abandons his grief.

95. Navena sukhadukkhena porāṇāṁ apithīyatī, Tasmā Assakaraññā va kīṭo piyataro mamaṁ.

The pleasure and pain of past lives Are forgotten in the new life, Therefore a worm appears to me Better than good King Assaka.
5: Advantages

Lack of Insight

Sn 1.11 Vijayasuttaṃ

The Buddha describes the loathsomeness of the body and concludes the discourse with these verses.

96. Dipādako yaṁ asuci duggandho parihiṛati,
    Nānākuṇapaparipūro, vissavanto tato tato.

    A person must take care
    Of the impure body,
    Which is full of corpses,
    Oozing from here and there.

97. Etādisena kāyena yo maññe unnametave?

    Having such a body,
    Who could be conceited?
    Or disparage another?
    Those with lack of insight.
Comparing Oneself with Others

*Dhp 129 Chabbagiyabhikkhuwatthu*

The group of six monks chase off the group of seventeen monks and take their rooms. The Buddha lays down a rule and speaks the following verse.

98. *Sabbe tasanti daṇḍassa, sabbe bhāyanti Maccuno, Attānaṁ upamaṁ katvā, na haneyya na ghātaye.*

Everyone trembles at the stick,
Everyone is in fear of death,
Comparing oneself with others,
One should not hurt or have them hurt.
The Desire for Happiness

*Dhp 131 Sambahulakumāràkavatthu*

As the Buddha goes on his alms-round he sees a group of boys tormenting a snake for fun. He admonishes them with this verse.

99. *Sukhakāmāni bhūtāni yo daṇḍena vihiṁsati,*
*Attano sukhaṁ-esāno, pecca so na labhate sukhaṁ.*

One who harms with a stick beings
Who also desire happiness,
While seeking happiness himself,
Won’t find happiness after death.
5: Advantages

Virtue and Learning

Jā 362 Sīlavīmaṁsajātakam

The Bodhisatta wishes to find out which is more important, virtue or learning, and takes a coin a day from the King until on the third day he is arrested. He then understands which is most valued in the world.

100. Mogho jātī ca vaṇṇā ca, sīlam-eva kiruttamaṁ,
Sīlena anupetassa, sutenattho na vijjati.

Birth and beauty are delusions,
Virtue is supreme it is said,
For one unendowed with virtue,
There is no value in learning.

The First Hundred
6: Mittavaggo
Friends
Loyalty gets its Reward

Jā 533 Cūlahamśajātakaṁ

A King of the geese is caught by a fowler, but his Commander-in-Chief refuses to leave him. The fowler takes them to the King of Men who, impressed by their virtue, sets them free.

101. Evam mittavatāṁ athā sabbe honti padakkhiṇā, Haṁsā yathā Dhataraṭṭhā, ṇātisaṅgham-upāgamuṁ.

All those with vows of friendliness
Are fortunate in their affairs,
Just like the Dhataraṭṭha geese,
Who returned to their relatives.
Friendship knows no Boundaries

\textit{Jā 121 Kusanāḷijātakam}

The Bodhisatta was one time born as a lowly god in a sacred reed (Kusanāḷi). Nevertheless he was able to save the home of a god who lived in a tree, who then spoke this verse.

102. Kare sarikkho, atha vā pi seṭṭho,
     Nihīnako vā pi, kareyya mitto,
     Kareyyuṁ te vyasane uttamatthaṁ,
     Yathā ahaṁ Kusanāḷī rucāyaṁ.

The one the same, the one greater,
The one lower, let him make his friend,
He should help the unfortunates,
Just as the reed-god did to this tree.
Gratefulness to Friends

Jā 157 Guṇajātakam

A jackal, who saved a lion when he was in peril of losing his life, is recommended by the lion to his jealous mate.

103. Api ce pi dubbalo mitto mittadhhammesu tiṭṭhati,
So ŋātako ca bandhū ca, so mitto so ca me sakhā,
Dāṭhini mātimaññittho, sigālo mama pāṇado!

If a weak friend is established in friendliness,
He is my relative, my friend, and my comrade,
Tigress, despise him not, that jackal saved my life!
The True Friend

Jā 83 Kālakaṇṇijātakāṁ

People objected to someone because he was called Black-Ear; however he turned out to be a true friend. Names are not important, they are but sounds.

104. Mitto have sattapadena hoti,
    Sahāyo pana dvādasakena hoti,
    Māsaddhamāsena ca ŋāti hoti,
    Tat-uttariṁ attasamo pi hoti.

He is a friend who goes seven steps,
With twelve a companion true,
He is kith and kin at all times,
He is seen the same as my self.
The 16 Qualities of Foes and Friends

Jā 473 Mittāmittajātakaṁ

The Bodhisatta explains to King Brahmadatta the sixteen qualities of a foe, and the sixteen qualities of a friend.

105. Na naṁ umhayate disvā, na ca naṁ paṭinandati,
Cakkhūni cassa na dadāti, paṭilomaṁ-ca vattati.

Having seen you he does not smile,
Nor does he give you a welcome,
He does not give you attention,
He surely speaks out against you.

106. Amitte tassa bhajati, mitte tassa na sevati,
Vaṇṇakāme nivāreti, akkosante pasamsati.

Your enemies he entertains,
But with your friends he does not mix,
He stops those who like to praise you,
He commends those who abuse you.
6: Friends

107. Guyhañ-ca tassa nakkhāti, tassa guyhaṁ na gūhati, Kammaṁ tassa na vaṇṇeti, paññassa nappasaṁsati.

His secret he does not tell you,
But your secret he does not hide,
He does not praise what you have done,
Your wisdom he does not commend.

108. Abhave nandati tassa, bhave tassa na nandati, Accheraṁ bhojanaṁ laddhā tassa nuppajjate sati, Tato naṁ nānukampati, aho! so pi labheyy’ ito.

He takes joy in your personal loss,
He takes no joy in your success,
Having received delicious food
He does not tell you where it is,
Yes! he believes that he will gain
Not having compassion for you.

109. Iccete soḷasākārā amittasmiṁ patiṭṭhitā, Ye hi amittaṁ jāneyya disvā sutvā ca Paṇḍito.

These are the sixteen conditions
That are established in a foe,
Thus, having seen and heard these things,
The Wise can know who are their foes.
110. Pavutthaṁ cassa sarati, āgataṁ abhinandati,  
Tato kelāyito hoti vācāya paṭinandati.

When away he remembers you,  
On return he greatly rejoices,  
Therefore he has fondness for you  
And welcomes you with kindly words.

111. Mitte tasseva bhajati, amitte tassa na sevati,  
Akkosante nivāreti, vaṇṇakāme pasamāsatī.

Your friends he likes to entertain,  
But with your foes he does not mix,  
He stops all those who abuse you,  
He commends those who like to praise.

112. Guyhañ-ca tassa akkhāti, tassa guyhañ-ca gūhati,  
Kammañ-ca tassa vaṇṇeti, paññaṁ tassa pasamāsatī.

His secret he will tell to you,  
But your secret he surely hides,  
He speaks in praise of what you’ve done,  
And your wisdom he does commend.
113. Bhave ca nandati tassa, abhave tassa na nandati,
Accheraṁ bhojanaṁ laddhā tassa uppajjate sati.
Tato naṁ anukampati, aho! so pi labheyy’ ito.

He takes great joy in your success,
But he takes no joy in your loss,
Having received delicious food
He surely tells you where it is,
Yes! he believes he will gain
From having compassion for you.

114. Iccete soḷasākārā mittasmiṁ suppatiṭṭhitā,
Ye hi mittañ-ca jāneyya, disvā sutvā ca Paṇḍito.

These are the sixteen conditions
That are established in a friend,
Thus, having seen and heard these things,
The Wise can know who are their friends.
The Buddha explains to the young man Sigāla how to distinguish bad friends and good friends.

115. Aññadatthuharo mitto, yo ca mitto vacīparo, Anuppiyañ-ca yo āha, apāyesu ca yo sakhā:

116. Ete amitte cattāro, iti viññāya Paṇḍito, Ārakā parivajjeyya, maggam paṭibhayaṁ yathā.

The friend who steals things from you,
That friend who only promises,
That friend who is said to flatter,
And that friend who is a spendthrift:
The Wise will know these four are foes,
Avoid them like a fearful path.
That friend who is truly helpful,
The friend for you in weal and woe,
That friend who knows what’s for your good,
The friend who is compassionate:
The Wise will know these four are friends,
Attend on them like child on breast.
The True Friend

AN 7.36 Paṭhamamittasuttam

The Buddha explains the seven things by which one can recognise a true friend.

119. Duddadāṁ dadāti mittaṁ, dukkaraṁ vāpi kubbati,
    Atho pissa duruttāni, khamati dukkhamāni pi.

    A friend gives what’s hard to give,
    And does what’s surely hard to do,
    And when there are bad, blaming words,
    That are hard to bear, he bears them.

120. Guyhañ-ca tassa akkhāti, guyhassa parigūhati,
    Āpadāsu na jahati, khīṇena nātimaṅñati.

    His secret he will tell to you,
    But your secret he surely hides,
    He supports you in misfortune,
    He does not despise you when ruined.

121. Yasmiṁ etāni ṭhānāni saṁvijjantīdha puggale:
    So mitto mittakāmehi, bhajitabbo tathāvidho.

    In that person these things are found:
    He is a true and lovely friend,
    With him one can keep company.
6: Friends

True Friends

AN 7.37 Dutiyamittasuttaṁ

Seven more things by which one can know a true friend.

122. Piyo ca garu bhāvanīyo, vattā ca vacanakkhamo,
Gambhīrañ-ca katham kattā, no caṭṭhāne niyojaye.

Pleasant, respectful, and mature,
One who speaks about forebearance,
One who talks about what is deep,
Who does not urge the impossible.

123. Yasmiṁ etāni ṭhānāni saṁvijjantīdha puggale:
So mitto mittakāmena, atthakāmānukampako.
Api nāsiyamānena, bhajitabbo tathāvidho.

In that person these things are found:
He is a true and lovely friend,
Who really desires your welfare.
 Though he has come to destruction,
 With him one can keep company.
Four True Friends

SN 1.1.53 Mittasuttam

A god approaches and asks four questions regarding friends and this is the Buddha’s reply.

124. Sattho pavasato mittāṁ, Mātā mittāṁ sake ghare,
    Sahāyo atthajātassa hoti mittāṁ punappunāṁ.
    Sayamkatāni puññāni tam mittāṁ samparāyikāṁ.

    A caravan’s a friend abroad,
    A Mother is a friend at home,
    A companion in times of need
    Is a good friend time and again.
    Merits that were done by oneself
    Are the true friend in the next world.
7: Dubbhavaggo Treachery
7: Treachery

Gratefulness and Moderation

*Jā 493, Mahāvāṇijajātakaṃ*

The god of a Banyan tree gives presents to merchants, who out of greed decide to cut down the tree. Their chief protests with this verse, and is the only one spared retribution.

125. Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā, Na tassa sākham bhañjeyya mittadubbho hi pāpako.

That tree with shade where you can sit or lie,  
Its branches the wicked should not destroy.
Ungratefulness gets its Just Desserts

Jā 516 Mahākapijātakaṁ

A man lost in a forest is saved by a monkey, the Bodhisatta, who, tired out, lies down to rest. The man, who is hungry, tries to kill him with a rock but fails. He is struck with leprosy, dies and is reborn in hell.

126. Kuṭṭhī kilāsī bhavati yo mittānam idhaddubhi, Kāyassa bhedā mittaddu Nirayaṁ so upapajjati.

He who betrays his friends
Will become an outcaste,
And after that cheat dies
He is reborn in Hell.
Not Deceiving One’s Friends

Jā 538 Mūgapakkhajātakaṁ

*The King sends his charioteer to kill and bury his son, the Bodhisatta, whom he believes to be disabled and unlucky. The Bodhisatta appeals to the charioteer thus.*

127. Pahūtabhakkho bhavati, vippavuttho sakā gharā,
Bahū naṁ upajīvanti, yo mittānaṁ na dūbhati.

He has an abundance of food,
Even when away from his home,
Many live depending on him,
He who does not deceive his friends.

128. Yaṁ yaṁ janapadaṁ yāti, nigame Rājadhāniyo,
Sabbattha pūjito hoti, yo mittānaṁ na dūbhati.

Whatever country he goes to,
In a town or a King’s city,
Where’er he goes he is honoured,
He who does not deceive his friends.
7: Treachery

129. Nāssa corā pasahanti, nātimaññeti khattiyo,
Sabbe amitte tarati, yo mittānam na dūbhati.

Thieves do not overpower him,
And nobles do not despise him,
He overcomes all of his foes,
He who does not deceive his friends.

130. Akkuddho sagharaṁ eti, sabhāya paṭinandito,
Ñātīnam uttamo hoti, yo mittānam na dūbhati.

Without anger he comes back home,
He is welcomed in public halls,
He is the best of relatives,
He who does not deceive his friends.

131. Sakkatvā sakkato hoti, garu hoti sagāravo,
Vaṇṇakittibhato hoti, yo mittānam na dūbhati.

After greeting, he is greeted,
Respectable and respected,
He enjoys splendour and renown,
He who does not deceive his friends.
132. Pūjako labhate pūjaṁ, vandako paṭivandanaṁ, Yaso kittīṇ-ca pappoti, yo mittānaṁ na dūbhati.

Honourable, receiving honour, 
Worshipful, receiving worship, 
He acquires repute and renown, 
He who does not deceive his friends.

133. Aggi yathā pajjalati, devatā va virocati, Siriyā ajahito hoti, yo mittānaṁ na dūbhati.

Just like a fire he will shine forth, 
He is brilliant like a god, 
Good luck does not abandon him, 
He who does not deceive his friends.

134. Gāvo tassa pajāyanti, khette vuttaṁ virūhati, Puttānaṁ phalam-asnāti, yo mittānaṁ na dūbhati.

His cows are productive for him, 
What is sown in his fields grows up, 
He enjoys the boon of children, 
He who does not deceive his friends.
7: Treachery

135. Darito pabbatāto vā, rukkhato patito naro, 
Cuto patiṭṭhaṁ labhati, yo mittānaṁ na dūbhati.

Whether that man has fallen from
A cleft, a mountain, or a tree,
While falling, he receives support,
He who does not deceive his friends.

136. Virūḷhamūlasantānaṁ, nigrodham-iva māluto, 
Amittā nappasahanti yo mittānaṁ na dūbhati.

As wind cannot overpower
A banyan tree with roots well grown,
So foes cannot overpower
He who does not deceive his friends.
Prudence in Giving

Jā 302 Mahā-assārohajātakaṁ

A royalist treats with kindness a great horseman who has been defeated in battle, not knowing it is the King himself. The great horseman tells him if he comes to the city he will receive his reward. One day the man comes and the King gives him half his kingdom.

137. Adeyyesu dadaṁ dānam, deyyesu nappavecchati, Āpāsu vyasanam patto sahāyaṁ nādhigacchati.

By giving to the unworthy,
Not donating to the worthy,
One who has come to misfortune
Will not gain a companion.

138. Nādeyyesu dadaṁ dānam, deyyesu yo pavecchati, Āpāsu vyasanam patto sahāyam-adhigacchati.

By not giving to the unworthy,
And donating to the worthy,
One who has come to misfortune
Will gain a companion true.
Overstaying One’s Welcome

Jā 528 Mahābodhiṭṭakam

The Bodhisatta is an ascetic who is invited by the King to stay in his park. After some time the King plots to kill him, and he decides to leave.

139. Accābhikkhaṇasamsaggā asamosaraṇena ca,
Etena mittā jīranti – akāle yācanāya ca.

Too constant an association
And never coming together,
Through these things will friendship decay –
And through begging at the wrong time.

140. Tasmā nābhikkhaṇam gacche, na ca gacche cirāciram,
Kālena yācaṁ yāceyya, evaṁ mittā na jīyare,
Aticiram nivāsena piyo bhavati appiyo.

Therefore do not go constantly,
After a long time do not go,
Begging a gift at the right time,
His friendships will never decay,
Through staying back for a long time
One held dear is no more held dear.
8: Vacanavaggo Words
Not Listening to Divisive Speech

Jā 361 Vaṇṇārohajātakaṁ

A jackal tries to divide a lion and a tiger by sowing dissension so he can eat their flesh. They remain friends and the jackal flees.

141. Yo paresaṁ vacanāni saddahetha yathātathaṁ, Khippaṁ bhijjetha mittasmiṁ, verañ-ca pasave bahuṁ.

He who listens to another,
    Accepting his words as true,
Will quickly break off with his friend,
    Bringing a great deal of hatred.

142. Na so mitto yo sadā appamatto, Bhedāsaṅkī randham-evānupassī, Yasmīṅ-ca seti urasīva putto, Sa ve mitto so abhejjo parehi.

A friend should always be heedful,
    Not seeking dissession or fault,
Like a child lying on the breast,
    A friend should not cut off his friends.
Reconciliation and Responsibility

Jā 312 Kassapamandiyajātakaṁ

A father and a younger brother argue along the road, and the Bodhisatta reproves them with these words.

143. Sace pi santo vivadanti, khippaṁ sandhīyare puna,
Bāla pattā va bhijjanti, na te samatham-ajjhagū,
144. Ete bhiyyo samāyanti sandhi tesaṁ na jīrati.

If good people quarrel, they should
Quickly join together again,
Making a strong, undecaying bond,
Only fools, like broken bowls,
Do not come to a settlement.

Yo cādhipannam jānāti, yo ca jānāti desanaṁ,
145. Eso hi uttaritaro bhāravaho dhurandharo,
Yo paresādhipannānaṁ sayaṁ sandhātum-arāhati.

He who understands the problem,
He who understands the teaching,
Is a brother who bears his duties,
He is surely worthy to be
A conciliator of others.
Friendship is more Valuable than Wealth

Jā 131 Asampadānajātakaṁ

A rich man gives half his wealth to one fallen on hard times; but when he is in need himself the other offers him only rice gruel. He accepts it so as not to rebuff the obligations of friendship. Later the King hears about it and restores his wealth.

146. Asampadānenitarītarassa,
Bālassa mittāni kalībhavanti,
Tasmā harāmi bhusaṁ aḍḍhamānaṁ,
Mā me mitti jīyittha sassatāya.

To that fool having no understanding,
Friends are considered to be distressful,
Therefore I take his half-measure of chaff,
May I not be deprived of his friendship.
Who to Keep Company With

_Dhp 78 Channattheravatthu_

The monk Channa is always abusing Sāriputta and Mahāmoggallāna. When the Buddha finds out he admonishes him thus.

147. Na bhaje pāpake mitte, na bhaje purisādhame,
Bhajetha mitte kalyāṇe, bhajetha purisuttame.

One should not keep company with those wicked friends,
One should not keep company with the ignoble,
You should keep company with spiritual friends,
You should keep company with those superior.
True Friends

Jā 528 Mahābodhi-jātakaṁ

The Bodhisatta is an ascetic who is invited by the King to stay in his park. After some time the King plots to kill him, and he decides to leave. When questioned why he is going this is his reply.

148. Vītasaddham na seveyya, udapānam va nodakaṁ, Sace pi naṁ anukhaṇe, vārikaddamagandhikaṁ.

One should not mix with the faithless,  
They are like wells without water,  
Even if you dig out the well,  
The water will still smell of mud.

149. Pasannam-eva seveyya, appasannaṁ vivajjaye, Pasannam payrūpāseyya, rahadam vodakatthiko.

One should mix with the faithful one,  
And avoid the one without faith,  
One should gather round the faithful,  
Like one thirsty goes to a lake.
150. Bhaje bhajantaṁ purisam, abhajantaṁ na bhajjaye,
Asappurisadhammo so yo bhajantaṁ na bhajjati.

One should love the lovely person,
And not love those who aren’t lovely,
That’s a bad person’s policy:
He who does not love the lovely.

151. Yo bhajantaṁ na bhajati, sevamānam na sevati,
Sa ve manussapāpiṭṭho, migo sākhassito yathā.

He who does not love the lovely,
Nor associate with true friends,
Is one who enjoys wickedness,
Like a monkey hanging from branch.
Deeds not Words Measure a Friend

Jā 476 Javanahamsajātakam

A King of the geese is invited by the King of men to stay with him, but he declines with these words.

152. Suvijānaṁ sigālānaṁ sakuntānañ-ca vassitaṁ, Manussavassitaṁ Rāja dubbijānataram tato.

The cry of jackals and of birds Can be easily understood, But the cry and speech of humans Is much harder to understand.

153. Api ce maññati poso: āti mitto sakhā ti vā, Yo pubbe sumano hutvā, pacchā sampajjate diso.

Although a person thinks: He is My relative and my comrade, He who made him happy before In the future becomes his foe.
154. Yasmiṁ mano nivisati avidūre sahāpi so,
Santike pi hi so dūre yasmiṁ vivasate mano.

In whomever the mind is pleased
He is not far away, he’s near,
But in whom the mind is not pleased
Although near he is far indeed.

155. Anto pi so hoti pasannacitto,
Pāraṁ samuddassa pasannacitto;
Anto pi so hoti paduṭṭhacitto,
Pāraṁ samuddassa paduṭṭhacitto.

The one whose mind is purified,
Still has pure mind across the sea;
The one whose mind is corrupted,
Still has corrupt mind across the sea.
The Consequences of Listening to Slander

Jā 349 Sandhibhedajātakaṁ

A jackal using slander sets two friends fighting, a bull and a lion, and eventually they kill each other. The jackal then eats their flesh. The King of men, the Bodhisatta, reflects on it in these verses addressed to his charioteer.

156. Neva itthīsu sāmaññaṁ nāpi bhakkhesu, Sārathī, Athassa sandhibhedassa passa yāva sucintitaṁ.

Neither in females nor in food
Had they anything in common,
See how far this was well thought-out
To break apart their common bond.

157. Asi tikkho va maṁsamhi, pesuññaṁ parivattati, Yatthūsabhañ-ca sīhañ-ca bhakkhayanti migādhamā.

As sharp as a sword in the flesh,
Slander surely turns them around,
The bull and lion were eaten
By the meanest of animals.
8: Words

158. Imaṁ so sayanaṁ seti, sa-y-imaṁ passasi, Sārathī, Yo vācaṁ sandhibhedassa pisuṇassa nibodhati.

He lies there brought down to the ground,
This is the fate of anyone
Who attends to a slanderer,
To the one who breaks bonds apart.

159. Te janā sukham-edhanti, narā Saggagatā-r-iva,
Ye vācaṁ sandhibhedassa nāvabodhanti, Sārathī.

Those people will gain happiness,
Like those people gone to Heaven,
Who do not attend to the word
Of that one who breaks bonds apart.
9: Kataññutavaggo
Gratefulness
Faithfulness in Friendship

Jā 429 Mahāsukajātakaṁ

Sakka, to try the contentment of a parrot, dries up the tree he lives on, all the other birds desert it but the parrot stays on. Sakka, taking the form of a goose, engaged in this dialogue.

160. “Dumo yadā hoti phalūpapanno
Bhuñjanti naṁ vihagā sampatantā.
Khīṇan-ti ņatvāna dumāṁ phalaccaye,
Disodisaṁ yanti tato vihaṅgamā.

“When a tree is possessed of fruit
Birds of the air will eat from it.
But when they know: It has perished,
That flock of birds will flee from there.

161. Cara cārikaṁ Lohitatuṇḍa mā mari,
Kiṁ tvaṁ suva sukkhadumamhi jhāyasi?
Tad-iṅgha maṁ brūhi, Vasantasannibha,
Kasmā suva sukkhadumam na riñcasi?”

Depart from here, but do not die,
Why waste away in this old tree?
Please tell this to me, O parrot,
Why not abandon this old tree?”
162. “Ye ve sakhiṇaṁ sakhāro bhavanti,  
Pāṇaccaye dukkhasukhesu Haṁsa,  
Khīṇam akhīṇan-ti na taṁ jahanti,  
Santo sataṁ Dhammam-anussarantā.

“We are comradely with comrades,  
For just as long as the breath lasts,  
Whether perished or not perished  
I surely will not give it up,  
So thinks the virtuous, mindful one.

163. Sohaṁ sataṁ aññatarosmi Haṁsa,  
Ñātī ca me hoti sakhā ca rukkho.  
Taṁ nussahe jīvikattho pahātuṁ,  
Khīṇan-ti ēnatvāna, na hesa Dhammo.”

I too am one who is mindful,  
The tree is like a friend to me.  
Although I know it has perished,  
I’m unable to give it up.”
Faithfulness in Friendship

_Jā 430 Cullasukajātakam_

Sakka, to try the contentment of a parrot, dries up the tree he lives on, all the other birds desert it but the parrot stays on. Sakka, taking the form of a goose, engaged in this dialogue.

164. “Santi rukkhā haritapattā, dumā nekapalā bahū, Kasmā nu sukhhe koḷāpe suvassa nirato mano?”

“There are many green trees,
Trees which have many fruits,
Why in this dry old tree
Does your mind find delight?”

165. “Phalassa upabhuñjimhā nekavassagaṇe bahū, Aphalam-pi viditvāna sāva metti yathā pure.”

“For many years the birds
Ate many of the fruits,
I know it is fruitless,
But still I love the tree.”
166. “Sukkhañ-ca rukkham koḷāpaṁ, opattam-aphalāṁ dumaṁ, 
Ohāya sakuṇā yanti, kim dosaṁ passase dija?”

“This dried-up tree is dead, 
Having no leaves or fruit, 
The birds have now departed, 
What wrong, Bird, do you see?”

167. “Ye phalatthā sambhajanti, aphalo ti jahanti nam, 
Attatthapañña dummedhā, te honti pakkhapātino.”

“They who loved it for fruit, 
Fruitless abandon it, 
Wise only in selfishness, 
They abandoned their friend.”
9: Gratefulness

Understanding Consequences

Jā 44 Makasajātakaṁ

To rid his father of a mosquito that has landed on his head a son takes an axe and slaughters both the mosquito and his father with one blow.

168. Seyyo amitto matiyā upeto
Na tveva mitto mativippahīno,
Makasaṁ vadhissan-ti hi eḷamūgo
Putto pitū abbhidā uttamaṅgaṁ.

Better a foe endowed with wisdom
Than a friend lacking in wisdom,
Thinking to kill a mosquito,
The Son did break his Father’s head.
Qualities Esteemed in the World

Ja 522 Sarabhaṅgajātakaṁ

Sakka asks the Bodhisatta for a definition of the Good Person.

169. Yo ve kataññū katavedi Dhīro,
  Kalyāṇamitto daḷhabhattī ca hoti,
  Dukhitassa sakkacca karoti kiccaṁ,
  Tathāvidham Sappurīsaṁ vadanti.

  The one who is grateful and kind,
  The friend who has firm devotion,
  Respectfully does his duty,
  Therefore he’s called a Good Person.
The Qualities of a Good Person

SN 1.11.11 Vatapadasuttam

The Buddha explains that Sakka, the Lord of the Gods, received his position after undertaking seven vows, which are outlined here.

170. Mātāpettibharam jantuṁ, kule jeṭṭhāpacāyinaṁ,
Saṇham sakhilasambhāsaṁ, pesuṇeyyappahāyinaṁ,

171. Maccheravinaye yuttaṁ, saccaṁ, kodhābhibhum naram:
Taṁ ve Devā Tāvatiṁsā āhu Sappuriso iti.

The one who supports his parents,
And is respectful to elders,
Who is gentle, kindly in speech,
Who abandons slanderous speech,

Who restrains all his selfishness,
Who is truthful, and without anger,
Of him the Tāvatiṁsa Gods say:
That truly is a Good Person.
Greed brings Dire Consequences

Ja 72 Silavanagarajajatakam

A forester, lost in the forest, is saved by the Bodhisatta, a King of the Elephants. Later he returns and asks for the Bodhisatta’s tusks, which he readily gives. But not satisfied he returns again and demands the roots of the tusks. While leaving the earth opens up and swallows him.

172. Akatannussa posassa niccam vivaradassino, Sabhañ-ce pathaviṁ dajjā, neva nam abhirādhaye.

The ungrateful man is always
On the look-out for an opening,
But even given the whole world,
He still wouldn’t be satisfied.
The Power of Truth

Jā 73 Saccāṁkirajātakāṁ

The Bodhisatta saves a wicked prince who, when later he has ascended the throne, seeing him in the capital, has him flogged and taken out for execution. The Bodhisatta doesn’t get upset but repeats this verse. The people set him free, and kill the wicked King instead.

173. Saccāṁ kir-evam-āhaṁsu narā ekacciyā idha:
Kaṭṭhaṁ niplavitaṁ seyyo na tvevekacciyo naro.

This truth it seems is known
By many people here:
A log is much better
Than many people here.
9: Gratefulness

Unexpected Consequences

Jā 150 Sañjīvajātakam

The Bodhisatta teaches a brahmin youth a spell for restoring life to the dead. Thoughtlessly the youth uses it on a tiger who then kills and eats him.

174. Asantaṁ yo pagañhāti, asantañ-cūpasevati, Tam-eva ghāsam kurute, vyaggho Sañjīvako yathā.

He who favours the bad,
And mixes with the bad,
Makes fodder of himself,
Just like Sañjīvaka,
Who revived a tiger.
The Reward for Good Actions

Jā 302 Mahā-assārohajātakaṁ

A royalist treats with kindness a great horseman who has been defeated in battle, not knowing it is the King himself. The great horseman tells him if he comes to the city he will receive his reward. One day the man comes and the King gives him half his kingdom.

175. Samyogasambhogavisesadassanāṁ
   Anarīyadhammesu saṭhesu nassati,
   Kataṁ-ca Arīyesu ca añjasesu,
   Mahapphalaṁ hoti aṇum-pi tādisu.

   Whatever good he sees in living together
   Goes to waste on the ignoble and treacherous,
   But whatever is done along the Noble way,
   Even if it is a small thing, it will have great fruit.

176. Yo pubbe katakalyāṇo, akā loke sudukkaraṁ,
   Pacchā kayārā na vā kayārā, accantaṁ pūjanāraho.

   He who has done good in the past,
   Who has done what is difficult,
   Later, doing or not doing,
   Is worthy of veneration.
Three boys receive an education, two rich, one poor, whose fees are paid for by the first of the boys. Later the poor boy finds out how to become King, but bestows it on his benefactor, and the second boy becomes the Commander-in-Chief. Later the latter abuses and disowns him, but the King, the Bodhisatta, rebukes the Commander-in-Chief, and utters these verses.

177. Yathā pi bījam-aggimhi ḍayhati na virūhati,  
Evaṁ kataṁ asappurise nassatī na virūhati.

Just as a seed burned in a fire  
Does not produce a fruit,  
What is done for the bad person  
Does not produce good fruit.

178. Kataññumhi ca posamhi, sīlavante ar'iyavuttine,  
Sukhette viya bījāni, kataṁ tamhi na nassatī.

But for the one who is grateful,  
Virtuous, of noble conduct,  
What is done for these, like good seeds,  
Will produce good fruit in return.
A merchant sends a caravan to Sāvatthī and is helped by Anāthapiṇḍika; later the latter sends a caravan back to the merchant, but they are rebuked; when they come again to Sāvatthī and are robbed they are left with no one to help them.

179. Yo pubbe katakalyāṇo katattho nāvabujjhati, Pacchā kicce samuppanne kattāram nādhigacchati.

He who doesn’t acknowledge a good deed
That was done in the past,
When a need arises in the future
Finds no one comes to help.
9: Gratefulness

Remembering Service Rendered

Jā 409 Daḷhadhammajātakam

An elephant renders great service to the King, but once grown old is neglected and scorned. The Bodhisatta admonishes the King with these verses.

180. Yo pubbe katakalyāṇo katattho nāvabujjhati,
Atthā tassa palujjanti, ye honti abhipatthitā.

He who does not acknowledge deeds
That were done in the past,
Whatever his gains, so desired,
They will surely decrease.

181. Yo pubbe katakalyāṇo katattho-m-anubujjhati,
Atthā tassa pavaḍḍhanti, ye honti abhipatthitā.

He who does acknowledge good deeds
That were done in the past,
Whatever his gains, so desired,
They will surely increase.
9: Gratefulness

Who to Follow?

AN 3.26 Sevitabbasuttaṃ

The Buddha explains to the monks the three types of person in the world and what their attitude should be towards them, and summarises the teaching with a verse.

182. Nihiyati puriso nihīnasevī,
Na ca hāyetha kadāci tulyasevī,
Seṭṭham-upanamaṁ udeṭi khippaṁ,
Tasmā attano uttarīṁ bhajetha.

People are brought low by mixing with the lowly,
By mixing with equals they are never brought down,
By inclining to the best they quickly rise up,
Therefore they should mix with those better than themselves.
9: Gratefulness

Abandoning an Ingrate

Jā 308 Javasakūṇajātakaṁ

A bird helps a lion by removing a bone stuck in its throat, but when asked to requite he haughtily refuses.

183. Akataññum-akattāram, katass’ appaṭikārakam, Yasmiṁ kataññutā natthi, niratthā tassa sevanā.

An ingrate who does not requite
Whatever has been done for him,
There is no point mixing with those
In whom gratitude is not found.

184. Yassa sammukhaciṇṇena mittadhammo na labbhati, Anusūyam-anakkosam, saṇikaṁ tamhā apakkame.

From that one in whom friendliness
Is habitually lacking,
Without jealousy or insult,
He should gently, quickly depart.
10: Sevanavaggo 1
Association, 1
Discrimination in whom to Follow

Jā 435 Haliddirāgajātakaṁ

A Father and Son are living as ascetics in the Himālayas when a woman tries to lure the Son away to the city. When he finds out the Father admonishes him with these verses, and he maintains his state.

185. Yo te vissasate, Tāta, vissāsaṁ-ca khameyyya te, Sussūsī ca titikkhī ca, taṁ bhajehi ito gato.

One whom you find is trustworthy,
Who will also accept your trust,
Who will listen and is patient,
Go with him when he goes from here.

186. Yassa kāyena vācāya, manasā natthi dukkataṁ, Urasīva patiṭṭhāya, taṁ bhajehi ito gato.

One who by body, word or mind
Does nothing wrong, you should support,
As you would friend upon your breast,
Go with him when he goes from here.
187. Yo ca Dhammena carati, caranto pi na maññati, Visuddhakāriṁ sappaññaṁ, tam bhajehi ito gato.

The one who lives by the Dhamma,
Not just saying he lives that way,
One who is purified, and wise,
Go with him when he goes from here.

188. Haliddirāgaṁ kapicittam, purisaṁ rāgavirāginam, Tādisaṁ Tāta mā sevi, nimmanussam-pi ce siyā.

But do not mix with one who is
Unstable like turmeric dye,
He who has a monkey-like mind,
Passionate and dispassionate,
Treat him like you would a demon.

189. Āsīvisaṁ va kupitaṁ, mīḷhalittaṁ mahāpathaṁ, Ārakā parivajjehi, yānīva visamaṁ pathaṁ.

Like one angry, like snake’s poison,
Like a great highway smeared with muck,
You should keep far away from him,
Like an unstable vehicle.
190. Anatthā, Tāta, vaḍḍhanti, bālam accupasevato, Māssu bālena saṅgañchi, amitteneva sabbadā.

A fool when mixed with too often,
Increases the unbeneficial,
Do not have meetings with a fool,
He is in everyway a foe.

191. Taṁ tāhaṁ, Tāta, yācāmi, karassu vacanaṁ mama: Māssu bālena saṅgañchi, dukkho bālehi saṅgamo.

Therefore I beg you from my heart
Please do accept this word of mine:
Do not have fools for companions,
Suffering comes from mixing with fools.
Choosing Friends Carefully

*Jā 161 Indasamānagottajātakaṁ*

An arrogant ascetic from the Indasamāna clan kept an elephant as a pet. His teacher, the Bodhisatta, warned him of the danger, but he would not listen. One day the elephant trampled him to death.

192. Na santhavāṁ kāpurisena kay'rā,
Ar'yo anar'yena pajānam-atthām.
Cirānuvuttho pi karoti pāpaṁ,
Gajo yathā Indasamānagottaṁ.

Do not be intimate with a low man,
You should know the worth of the ignoble.
Eventually he does what is wicked,
Like the elephant to the ascetic.

193. Yaṁ tveva jaññā: Sadiso maman-ti,
Śilena paññāya sutena cāpi,
Teneva mettiṁ kayirātha saddhiṁ,
Sukhāvaho Sappurisena saṅgamo.

But knowing: He is the same as myself,
Having virtue and wisdom and learning,
With him one should certainly be friendly,
Mixing with Good People brings happiness.
Intimacy with the Wicked and the Righteous

Jā 162 Santhavajātakaṁ

A brahmin ascetic feeds his sacred fire with ghee and milk-rice and it flares up and burns down his hut. Later he saw a black deer who was intimate with his traditional enemies the lion, the tiger and the panther and he spoke these verses.

194. Na santhavasmā paramatthi pāpiyo
   Yo santhavo kāpurisena hoti.
   Santappito sappinā pāyasena
   Kicchākataṁ paṇṇakuṭiṁ adaḍḍhahi.

   Nothing is worse than the intimacy
   Of a friend of a contemptible person.
   The fire that burned with ghee and with milk-rice
   Burned down my leaf-hut, made with much trouble.

195. Na santhavasmā paramatthi seyyo
   Yo santhavo Sappurisena hoti,
   Sīhassa vyagghassa ca dīpino ca
   Sāmā mukham lehati santhavena.

   Nothing is better than the intimacy
   Of a friend of a Good and True Person.
   The black deer licks the faces of the lion,
   Tiger and leopard with loving-kindness.
Consorting with the Wicked

Jā 141 Godhajātakāṁ

An iguana makes friends with a chameleon, who he is wont to embrace. The chameleon, fearing for his life, calls in a hunter and destroys the iguana family.

196. Na pāpajanasamsevī accantaṁ sukham-edhati, Godhā kulaṁ kakaṇṭā va kaliṁ pāpeti attānaṁ.

Going around with the wicked
Will not bring endless happiness,
They are like the chameleon
Who defeated the iguanas.
10: Association 1

Association

Iti 76 Sukhapatthanāsuttaṃ

*The Buddha explains the three kinds of happiness people should wish for, and warns against bad reputation.*

197. Akaronto pi ce pāpaṁ karontam-upasevati,
Saṅkiyo hoti pāpasmiṁ, avaṇṇo cassa rūhati.

If one not doing what is wrong
Associates with one who is,
He will be suspected of wrong,
And others will start to blame him.
Appearance is not All

SN 1.3.11 Sattajātilasuttaṁ

King Pasenadi interrupts his interview with the Buddha to pay respect to various kinds of ascetics who are passing nearby. The Buddha cautions that outward appearance is not trustworthy, and the King admits that these are his spies.

198. Na vaññana-rūpena naro sujāno,
Na vissase ittaradassanena,
Susañña-atānañ-hi viyañjanena
Asañña-tā lokam-imam caranti.

Not by outward form is a person known,
Not by seeing briefly can there be trust,
For under pretence of being restrained
The unrestrained ones will live in this world.

199. Patirūpakako mattikā kuṇḍalo va,
Lohaḍḍhamāso va suvañña-channo,
Caranti eke parivārachannā,
Anto asuddhā, bahi sobhamānā.

Like a clay earring resembling one gold,
Like a copper coin covered in bright gold,
Some wander around with a retinue,
Inside impure, but seeming to be pure.
Deceitful Appearances

Jā 384 Dhammadhajātakam

A crow pretends to be a holy ascetic who lives on air alone, but secretly eats the eggs and young of other birds when left alone. Eventually he is caught and put to death.

200. Vācāya sakhilo manoviduggo,
Channo kūpasayo va kaṇhasappo,
Dhammadhajo gāmanigamesu sādhu,
Dujjāno purisena bālisena.

Kindly in speech, his mind hidden away,
Like a black snake dwelling in a dark hole,
Virtuous and righteous in the village,
The foolish find him hard to recognise.

The Second Hundred
According to Upbringing

*Ja 503 Sattigumbajātakaṁ*

Two parrots who are brothers are brought up differently, one in a robber-village, and one in a hermitage of the wise. When a King loses his way the first wants to kill and rob him, while the second offers him a helping hand.

201. Yaṁ yaṁ hi Rāja bhajati, santaṁ vā yadi vā asaṁ,
Sīlavantaṁ visīlaṁ vā, vasaṁ tasseva gacchati.

With the one he keeps company,
King, be he good or be he bad,
Virtuous or unvirtuous,
He goes under their influence.

202. Yādisaṁ kurute mittam, yādisaṁ cūpasevati,
So pi tādisako hoti, sahavāso hi tādiso.

With whomever he makes his friend,
With whomever he associates,
Such a person does he become,
Through living close with such a one.
203. Sevamāno sevamānaṁ, samphuṭṭho samphusaṁ paraṁ,  
Saro diddho kalāpaṁ va alittam-upalimpati,  
Upalepabhayā Dhīro neva pāpasakhā siyā.

Associating with associates,  
Being touched by another’s touch,  
A poisoned arrow soon defiles  
A quiver that is undefiled,  
But the Wise One is not afraid  
He will be defiled by his friends.

204. Pūtimacchaṁ kusaggena yo naro upanayhati  
Kusāpi pūti vāyanti, evaṁ bālūpasevanā.

Just as one who wraps rotten fish  
In sacred and sweet-smelling grass  
Finds the grass will soon smell rotten,  
So it is from mixing with fools.

205. Tagaraṁ va palāsena yo naro upanayhati  
Pattā pi surabhi vāyanti, evaṁ Dhīrūpasevanā.

Just as one who wraps up incense  
In leaves that are without a smell  
Will soon find the leaves smell fragrant,  
So it is from mixing with the Wise.
206. Tasmā pattapuṭasseva ſatva sampākam-attano.
   Asante nopaseveyya, santo seveyya paṇḍito,
   Asanto Nirayaṁ nenti, santo pāpenti Suggatimā.

   Having understood the result
   Is the same as for a leaf-wrap
   He will not mix with bad people,
   But mix with good and wise people,
   The bad go to the lower realms,
   The good will attain to Heaven.
Seeing Noble Ones

*Dhp 206 Sakkavatthu*

When the Buddha lies ill Sakka, the King of the Gods, comes to minister to him. The monks wonder why, and the Buddha explains how he previously answered Sakka’s questions whereby he became a stream-enterer.

207. Sāhu dassanam-Âr’ïyānam, sannivāso sadā sukho,
Adassanena bâlānam niccam-eva sukhī siyā.

Meeting the noble ones is good, and
Living together is pleasant,
Through not meeting foolish people
One will constantly be happy.
The Benefits of Associating with the Virtuous

_SN 1.1.31 Sabbhisuttaṁ_

*Five gods approach the Buddha and speak one verse each on the benefits of associating with the wise, to which the Buddha adds the final verse below.*

208. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṁ, Sataṁ Saddhammam-aññāya, seyyo hoti na pāpiyo.

Sit down with the virtuous,  
Be close to the virtuous,  
After learning the Dhamma  
From a learned person  
One is better not worse.


Sit down with the virtuous,  
Be close to the virtuous,  
After learning the Dhamma  
From a learned person  
One surely gains wisdom.
210. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṁ,
Sataṁ Saddhammam-aññāya, sokamajjhe na socati.

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One will no longer grieve.

211. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṁ,
Sataṁ Saddhammam-aññāya, ñātimajjhe virocati.

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One shines among one’s kin.

212. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṁ,
Sataṁ Saddhammam-aññāya, sattā gacchanti Suggatiṁ.

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One attains to Heaven.
213. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam, Sataṁ Saddhammam-aññāya, sattā tiṭṭhanti sātataṁ.

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One is always steady.

214. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam, Sataṁ Saddhammam-aññāya, sabbadukkhā pamuccati.

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One is freed from suffering.
Wander with the Wise or Wander Alone

_Jā 428 Kosambijātakaṃ_

A King executes a neighbouring King. The latter’s son secretly becomes the King’s trusted confidant, and one day, still intent on revenge, has him alone. But rather than kill him he forgives him, and the two become close friends.

215. Sace labhetha nipakaṁ sahāyaṁ
Saddhiṁ caram Sādhuvihāridhīraṁ,
Abhibhuyya sabbāni parīssayāni,
Careyya tenattamano satīmā.

If you find a good friend
A Wise One who lives well,
Overcome your troubles,
And wander mindfully.

216. No ce labhetha nipakaṁ sahāyaṁ
Saddhiṁ caram Sādhuvihāridhīraṁ,
Rājā va raṭṭham vijitaṁ pahāya,
Eko care mātaṅgaraññe va nāgo.

If you don’t find a friend
A Wise One who lives well,
Abandoning your home,
One should wander alone.
217. Ekassa caritaṁ seyyo, natthi bāle sahāyatā,
Eko care na ca pāpāni kayirā,
Appossukko mātaṅgarānñe va nāgo.

Wandering alone is best,
Have no friendship with fools,
One should wander alone,
Doing nothing wicked,
Like a grand elephant
In a lonely forest.
Dhp 61 No Friendship with Fools

Mahākassapattherasaddhivihārikavatthu

A faithless pupil of Ven. Mahākassapa tricks a supporter into giving him food and drinks which he says are needed by the elder. Being rebuked he burns down the Elder’s hut and runs away. The whole story is reported to the Buddha.

218. Carañ-ce nādhigaccheyya seyyaṁ sadisam-attano,
Ekacar'yaṁ dalham kay'rā: natthi bāle sahāyatā.

If while roaming one cannot find
One better or same as oneself,
One should resolve to go alone:
There can be no friendship with fools.
12: Vissasavaggo
Trust
A couple who were the Bodhisatta’s parents in many previous lives greet him as a son in this life, to the confusion of the monks. The Buddha explains their past relationship.


In that one in whom he has trust,
In whom his heart has devotion,
Although he is unknown before,
He should willingly place his trust.
The Danger of Being too Trusting

 Já 93 Vissāsabhojanajātakam

A lion so scares the cows pasturing nearby that they don’t give milk. The herdsman covers with poison a hare-deer the lion is fond of, the lion licks her fondly and dies.

220. Na vissase avissatthe, vissatthe pi na vissase,
Vissāsā bhayam-anveti sīham va migamātukā.

Do not trust the untrustworthy,
Be wary even of the trustworthy,
There is danger following trust
Like the lion and the hare-deer.
A hawk preys on chickens until only the Bodhisatta is left. He tries to lure him out with kind words, but the Bodhisatta resists, not placing his trust in a natural enemy.

Do not trust one who is wicked,
Do not trust one who speaks falsely,
Do not trust one who is selfish,
Or he who makes a show of peace.

Some of the people are as though Descended from thirsty cattle,
They satisfy their friends, I think,
With words, but not with their actions.
12: Trust

223. Sukkhañjalī paggahītā, vācāya paḷiguṇṭhitā,
Manussapheggū nāsīde, yasmiṁ natthi kataññutā.

Offering empty hands in homage,
Concealing actions by their words,
They are vile, not to be approached,
In whom there is no gratitude.

224. Na hi aňñaňñañacittānaṁ itthīnam purisāna’ vā
Nānā ca katvā saṁsaggaṁ tādisam-pi ca nāsmase.

Do not have trust or have contact
With these sorts of women or men
Whose minds are fickle, unsteady,
And are always ready to change.

225. Anarīyakammaṁ okkantaṁ, athetaṁ sabbaghātinam,
Nisitaṁ va paṭicchannaṁ, tādisam-pi ca nāsmase.

Do not trust the unreliable
Who fall into ignoble deeds,
They would murder all and sundry,
Their swords are sheathed and covered.
12: Trust

226. Mittarūpenidhekacce sākhallena acetasā, Vividhehi upāyehi, tādisam-pi ca nāsmase.

Do not place your trust in such as
Only appear to be your friends,
Having smooth words and various means,
They have no intention to act.

227. Āmisam vā dhanam vā pi yattha passati tādiso, Dubbhiṁ karoti dummedho tañ-ca hantvāna, gacchati.

Where such a one sees gain or wealth,
After treacherously slaughtering
The foolish one, he will depart.
The Trustworthy one

Jā 521 Tesakūṇajātakaṁ

A childless King adopts three birds as his children, which his courtiers scorn. To prove their worth he asks them for advice in ruling the Kingdom, and this is part of what his ‘daughter’ says.

228. Yo ca tam Tāta rakkheyya, dhanaṁ yañ-ceva te siyā,
Sūto va rathaṁ saṅgaṅhe, so te kiccāni kāraye.

He who will guard you well, Father,
And will also guard all your wealth,
Like a charioteer his chariot,
He will see to all his duties.

229. Susaṅgahitantajano sayam vittam avekkhiya,
Nidhiṁ-ca iṇadānaṁ-ca na kare parapattiyā.

He will see to guarding one’s wealth
He will treat the people kindly,
Regarding your treasure and debts
He will not depend on others.
230. Sayaṁ āyaṁ vayaṁ jaññā, sayaṁ jaññā katākataṁ, Niggaṁhe niggahārahāṁ, paggaṁhe paggahārahāṁ.

Your profit and loss he should know,
And what you have done and not done,
He should punish those who deserve it,
And support those who are worthy.
12: Trust

Keeping a Secret

Jā 508 Pañcapaṇḍitajātakāṁ

The Bodhisatta counsels the King not to reveal his secrets to anyone, but others hostile to him say that revealing to a wife, a friend, a brother, a son, or a mother is acceptable. Later the Bodhisatta reveals the secrets that they have told to such, showing their unreliability. Then he repeats his wise advice.

231. Guyhassa hi guyham-eva sādhu,
Na hi guyhassa pasattham-āvikammaṁ,
Anipphādāya saheyya Dhīro,
Nipphannatho yathāsukham bhaṇeyya.

The hiding of secrets is good indeed,
The revealing of secrets is wicked,
The Wise is patient while it is undone,
When done he can speak whatever he likes.

232. Na guyham-attham vivareyya,
Rakkheyya naṁ yathā nidhim,
Na hi pātukato sādhu guyho attho pajānatā.

One should not reveal a secret,
One should guard it like buried treasure,
Therefore those who know a secret
Surely do not make it manifest.
233. Thiyā guyham na samseyya amittassa ca Paṇḍito,
Yo cāmisena samhīro, hadayattheno ca yo naro.

The Wise should not tell a secret
  To a woman, or to a foe,
  To one who is overcome by gain,
  Or to one whose heart is stolen.

234. Guyham-attham-asambuddham sambodhayati yo naro,
  Mantabhedabhayā tassa dāsabhūto titikkhati.

That one who makes known a secret,
   Something which was unknown before,
   Fearing a broken confidence,
   Will have to endure slavery.

235. Yāvanto purisassattham guyham jānanti mantinām,
  Tāvanto tassa ubbegā, tasmā guyham na vissaje.

As far as one knows a secret
   And a confidential matter,
   That far does he have fear, therefore
   A secret should not be revealed.
12: Trust

236. Vivicca bhāseyya diva rahassām,
Rattiṁ giraṁ nātivelam pamuñce,
Upassutīkā hi suṇanti mantaṁ,
Tasmā manto khippam-upeti bhedam.

In the day, one should speak in seclusion,
At night for a long time one should not speak,
Eavesdroppers listen for confidences,
Therefore a confidence is quickly broken.
13: Yacanavaggo
Begging
The Result of too Much Begging

13: Begging

Jā 253 Maṇikaṇṭhajātakaṁ

A dragon falls in love with a hermit and embraces him to his distress. To frighten him away the hermit begs for the dragon's jewel three times.

237. “Mamannapānaṁ vipulaṁ uḷāraṁ
Uppajjatim assa maṇissa hetu.”

“I will have rich drink and food aplenty
Arising by reason of your jewel.”

“Taṁ te na dassaṁ atiyācako ‘si,
Na cāpi te assamaṁ āgamissam.”

238. Susū yathā sakkharadhotapāṇi,
Tāsesi maṁ selaṁ yācamāno,
Taṁ te na dassaṁ atiyācako ‘si,
Na cāpi te assamaṁ āgamissam.”

“I will not give to you, you beg too much,
Nor will I come back to your hermitage.
Like a youth with a clean sword in his hand,
You scare me, by begging for my jewel,
I will not give to you, you beg too much,
Nor will I come back to your hermitage.”

239. Na taṁ yāce yassa piyaṁ jigiṁse,
13: Begging

Desso hoti atiyācanāya.
Nāgo maṇim yācito brāhmaṇena,
Adassanaṁ yeva tad-ajjhagāmā.

You should not beg from one whose love you want,
Begging too much is disagreeable.
The brāhman begged for the dragon’s jewel,
He went from there and was never seen again.
Begging brings Tears

Jā 323 Brahmadattajātakaṁ

A hermit is invited by a King to stay in his park. For twelve years he desires a pair of shoes and a leaf umbrella but is too ashamed to ask. Eventually he asks, receives, and goes on his way.

240. Dvayaṁ yācanako, Rāja Brahmadatta, nigacchati Alābham dhanalābhāṁ vā, evaṁ dhammā hi yācanā.

Begging for two things, O King,
He will find loss or gain of wealth,
Such is the nature of begging.


242. Mā-m-addasamśu rodanthaṁ, Pañcālā, susamāgataṁ, Tuvaṁ vā paṭirodantaṁ, tasmā icchāṁ’ aham raho.”

“Beggars weep,” he said to the King,
“When refused he also weeps.
Let them not see my tears, I thought,
Or you weep – thus I hide away.”
13: Begging

Silent Begging

Jā 403 Aṭṭhisenajātakaṁ

The King, pleased with a sage, the Bodhisatta, offers him anything from his Kingdom down, but the sage remains silent. The following dialogue ensues.

243. “Ye me ahaṁ na jānāmi, Aṭṭhisena, vaṇibbake, Te maṁ saṅgamma yācanti; kasmā maṁ tvaṁ na yācasi.”

“That poor people I do not know, Aṭṭhisena, gather and beg. Why is it that you do not beg?”

244. “Yācako appiyo hoti, yācaṁ adadam-appiyo, Tasmāhaṁ taṁ na yācāmi, mā me viddesanā ahu.”

“A begger is not loved, one not
Giving to begging is not loved,
Thus I beg not – be not angry.”

245. “Yo ve yācanajīvāno, kāle yācaṁ na yācati, Paraṁ-ca puñṇā dhamiseti, attanā pi na jīvati.

“He who lives by way of begging, And who begs not at begging time, Destroys the merits of others, And himself does not live happily.
246. Yo ca yācanajīvāno, kāle yācaṁ hi yācati,
Parañ-ca puññam labbheti, attanā pi ca jīvati.

He who lives by way of begging,
And who then begs at begging time,
Causes others to gain merit,
And himself will live happily.

247. Na ve dessanti sappaññā, disvā yācakam-āgataṁ,
Brahmacāri piyo me 'si varatāṁ bhaññam-icchasi.”

Those with wisdom are not angry
After seeing a begger come,
My dear and spiritual friend
Speak and ask for a boon from me.”

248. “Na ve yācanti sappaññā, Dhīro veditum-arṣati,
Uddissa Ar'iyā tiṭṭhanti, esā Ar'iyāna’ yācanā.”

“Those who have wisdom do not beg,
This the Wise One must surely know,
The Noble simply stand for alms,
Such is the Noble Ones’ begging.”
13: Begging

**Asking the Right Person at the Right Time**

*Jā 478 Dūtaṭṭakāṁ*

A student desiring to repay his teacher disregards others and waits until the King comes and asks him what he needs, as only the King has the power to solve his problem.

249. **Sace te dukkhami uppajje, Kāsīnaṁ Raṭṭhavaḍḍhana,**
Mā kho no tassa akkhāhi yo taṁ dukkhā na mocaye.

If suffering has arisen,
Benefactor of Kāsi,
Do not tell it to the one who
Cannot free you from your suffering.

250. **Yo tassa dukkhajātassa ekantam-api bhāgato**
Vippamoceyya Dhammena: kāmaṁ tassa pavedaye.

He who can free you from even
A small portion of the suffering,
In accordance with the Dhamma:
To him, if you wish, you should speak.
13: Begging

251. Yo attano dukkham-anānupuṭṭho,
    Pavedaye jantu akālarūpe,
    Ānandino tassa bhavantamittā,
    Hitesino tassa dukkhi bhavanti.

He who, though not asked his suffering,
Speaks to people at the wrong time,
Should know his foes take joy in that,
Those who wish him well will suffer.

252. Kālañ-ca ṅatvāna tathāvidhassa,
    Medhāvinam ekamanam viditvā,
    Akkheyya tippāni parassa Dhīro,
    Sañham giraṁ atthavatim pamuñce.

After understanding the right time,
Knowing his benefactor’s mind,
The Wise One will relate his pains,
Gently looking for a favour.

253. Sace ca jaññā avisayham-attano:
    “Nāyaṁ nīti mayha’ sukhāgamāya,”
    Eko pi tippāni saheyya Dhīro,
    Saccaṁ hirottappam-apekkhamāno.

But knowing it’s not possible, and
It will not lead to happiness,
The Wise One will bear up his pains,
Desiring truth and good conscience.
14: Nindavaggo
Blame
The Eight Worldly Things

AN 8.5 Paṭhamalokadhammasuttaṃ

The Buddha explains the eight worldly conditions to the monks and summarises them with a verse.

254. Lābho alābho ayaso yaso ca,
Nindā pasamsā ca sukhañ-ca dukkhaṁ:
Ete anicca manujesu dhammā,
Asassatā vipariṇāmadhammā.

Gain and loss, fame and infamy,
Blame, praise, happiness, suffering:
These are impermanent, passing,
Having a changeable nature.
14: Blame

Blameworthy

*Dhp 227-8 Atula-upāsakavatthu*

The lay-disciple Atula goes to see Revata, who speaks not, Sāriputta, who speaks at length, and Ānanda who speaks moderately; but he is upset with them all. Finally he goes to the Buddha who explains it thus.

255. Porāṇam-etaṁ, Atula, netaṁ ajjatanām-iva:
Nindanti tuṇhim-āsīnaṁ, nindanti bahubhāṇinaṁ,
Mitabhāṇim-pi nindanti, natthi loke anindito.

This is something of old, Atula,
This is not something of today:
They blame the one who sits silent,
They blame the one who talks a lot,
And one who talks moderately,
There is no one who is not blamed.

256. Na cāhu na ca bhavissati, na cetarahi vijjati
Ekantaṁ nindito poso, ekantaṁ vā pasamsito.

There was not and there will not be,
And at present there is not found
Someone totally blameworthy,
Or one totally praiseworthy.
Unperturbed

*Dhp 81 Lakuṇṭakabhaddiyattheravatthu*

The Elder Lakuṇṭaka Bhaddiya was a dwarf who attained arahantship. Novices and others used to tease him, but he remained unmoved. The Buddha explained why.

257. Selo yathā ekaghano vātena na samīrati, Evaṁ nindāpasaṁsāsu na samiñjanti Paṇḍitā.

Just as solid rock is
Not shaken by the wind,
So the wise are not moved
By either blame or praise.
Unshaken by Pleasure and Pain

Ud 3.3 Yasojasuttaṁ

The monk Yasoja and 500 other monks who are visiting the Buddha are very noisy so he sends them away. They put forth extra effort during the Rains retreat and become Arahats, after which the Buddha sends for them again.

258. Yassa jīto kāmakaṇṭako,
Akkoso ca vadho ca bandhanañ-ca,
Pabbato va so ṭhito anejo,
Sukhadukkhesu na vedhatī sa bhikkhu.

He who overcomes sense desire,
Scolding, slaying, and other bonds,
He who stands still like a mountain,
Is unshaken by pleasure or pain.
The Buddha explains there are five things that cannot be obtained: for those having the nature of ageing, sickness, dying, wasting and destruction that there should be none of these things is impossible. The Noble disciple knows this and does not grieve.

259. Na socanāya paridevanāya,
Atthodha laddhā api appako pi.
Socantam-enāṁ dukhitam vidītvā,
Paccatthikā attamanā bhavanti.

In grief and lamentation there is no
Profit and not even a little gain.
Through seeing your grieving and suffering
Your opponents are surely uplifted.

260. Yato ca kho Paṇḍito āpadāsu,
Na vedhatī atthavinicchayaññū,
Paccatthikāssa dukhitā bhavanti,
Disvā mukham avikāram purāṇam.

But whenever the Wise One trembles not,
Showing good sense regarding misfortune,
His opponents will become afflicted,
Seeing that his appearance is unchanged.
261. Jappena mantena subhāsitena,
    Anuppadānena paveniyā vā,
    Yathā yathā yattha labhetha atthaṁ,
    Tathā tathā tattha parakkameyya.

Through praise or charms or speaking well,
Through giving or through tradition,
Whatever things he finds are good,
Is where he should make his effort.

262. Sace pajāneyya: alabbhaneyyo
    Mayā vā aññena vā esa attho.
    Asocamāno adhivāsayeyya,
    Kammaṁ daḷhaṁ kinti karomi dāni.

It is good to understand what cannot
Be obtained by oneself or another.
Without grieving he should endure, knowing:
I will now do whatever is required.
Transient Wealth

Ja 351 Maṇikuṇḍalajātakam

The Bodhisatta is a King whose Capital is overrun by another King. He refuses to fight as it would involve maiming and killing. The conquering King wonders why he does not struggle, and the Bodhisatta speaks the following verses, after which the other departs.

263. Pubbeva maccaṁ vijahanti bhogā,
Macco vā te pubbataram jahāti.
Asassatā bhogino, Kāmakāmi,
Tasmā na socām’ aham sокakāle.

Soon mortals will be parted from their wealth,
Or perhaps they abandon it sooner.
I know that wealth will not last forever,
Therefore I grieve not at a grievous time.

264. Udeti āpūrati vēti cando,
Atthaṁ tapetvāna paleti sūriyo.
Viditā mayā sattuka lokadhammā,
Tasmā na socām’ aham sокakāle.

The moon becomes full, and then wanes again,
The sun after blazing will set again,
I know this is the nature of the world,
Therefore I grieve not at a grievous time.
Understanding Nature one Grieves Not

Jā 461 Dasarathajātakām

The Bodhisatta, along with his brother and sister, is exiled in the Himālayas. While there he learns that his father the King has died, yet understanding the way of nature he does not grieve.

265. Yaṁ na sakkā naṁ pāletum posena lapataṁ bahuṁ,
Sa kissa Viṁñū medhāvī attānam-upatāpaye?

When a person cannot preserve
Himself, even with great weeping,
Why should a Wise and sensible
Person torment himself with grief?

266. Daharā ca hi ye vuddhā, ye bālā ye ca Paṇḍitā.
Aḍḍhā ceva daḷiddā ca – sabbe maccuparāyaṇā.

For both the young and old,
The foolish and the Wise,
The wealthy and the poor –
Will have their end in death.
267. Phalānam-iva pakkānaṁ niccaṁ papatatā bhayaṁ,  
Evaṁ jātāna’ maccānaṁ niccaṁ maraṇato bhayaṁ.

Just as for mature fruit there is  
Always the danger of falling,  
So for those who are living there  
Is always the danger of death.

268. Sāyam-eke na dissanti pāto diṭṭhā bahujjanā,  
Pāto eke na dissanti sāyaṁ diṭṭhā bahujjanā.

Many people seen in the morning,  
Are not seen in the evening time,  
Many people seen in the evening,  
Are not seen in the morning time.

269. Paridevayamāno ce, kiñcid-atthaṁ udabbahe  
Sammūḷho hiṁsam-attānaṁ, kayārā cetaṁ Vicakkhaṇo.

If through lamentation the one  
Who is besotted could remove  
Suffering and hurt for himself,  
The Wise One would lament as well.
14: Blame

270. Kiso vivaṇṇo bhavati hiṃsam-attānam-attano,
    Na tena petā pālenti, niratthā paridevanā.

    Though he has afflicted himself,
    And has become quite lean and pale,
    The dead cannot be helped by that,
    No good comes from lamentation.

271. Yathā saraṇam-ādittam vārinā parinibbaye,
    Evam-pi dhīro sutavā medhāvī Paṇḍito naro
    Khippam-uppatitaṁ sokaṁ, vāto tūlaṁ va dhaṁsaye.

    Just as a burning house can be
    Extinguished with water, just so
    The learned and Wise person quickly
    Extinguishes all of his griefs,
    Like the wind dispersing cotton.

272. Eko va macco acceti, eko va jāyate kule,
    Samyogaparamā tveva sambhogā sabbapāṇināṁ.

    Although all people are attached
    To their family and their friends,
    When they die, they are reborn with
    Another family and friends.
273. Tasmā hi dhīrassa bahussutassa, 
    Sampassato lokam-imaṁ parañ-ca, 
    Aññāya Dhammaṁ hadayaṁ manañ-ca, 
    Sokā mahantā pi na tāpayanti.

Therefore the strong and learned one, 
Seeing both this world and the next, 
Who knows the Dhamma in his heart, 
    Will not be tormented by grief.
15: Kammavaggo Deeds
Deeds and their Results

Dhp 127 Suppabuddhasakyavatthu

Three different groups of monks see a crow die, a woman drowned and themselves buried alive on their way to the Buddha. They decide to ask him why it happened, and he explains there is nowhere to escape from the results of bad actions.

274. Na antalikkhe, na samuddamajjhe,
   Na pabbatānaṁ vivaram pavissa:
   Na vijjatī so jagatippadeso,
   Yatthaṭṭhito mucceyya pāpakammā.

Neither in the sky, nor in the ocean,
   Nor after entering a mountain cleft:
There is no place found on this earth where one
   Is free from the results of wicked deeds.
The Revolution of Deeds

*SN 1.3.15 Dutiyaśaṅgāmasuttaṃ*

King Pasenadi defeats King Ajātasattu in battle, takes his four-fold army from him, and, showing mercy, releases him with his life.

275. Hantā labhati hantāram, jetāram labhate jayaṁ, Akkosako ca akkosam, rosetārañ-ca rosako, Atha kammavivaṭṭena, so vilutto vilumpati.

The killer finds one who kills him,
The victor will find a victor,
The abuser an abuser,
The wrathful finds one full of wrath,
So too as deeds return to one,
The robber will find himself robbed.
15: Deeds

**Offending the Inoffensive**

*Dhp 125 Kokasunakhaluddakavatthu*

A hunter blames a monk for his failure to catch game and he sets his dogs on him, chasing him up a tree. The monk’s robe falls over the hunter and the dogs devour him instead.

276. So appaduṭṭhassa narassa dussati,
    Suddhassa posassa anaṅgaṇASSa,
    Tam-evA bālaṁ pacceti pāpam,
    Sukhumo rajo paṭivātaṁ va khitto.

One offends against the inoffensive,
A purified and passionless person,
That wicked deed then returns to the fool,
Like fine dust that is thrown against the wind.
The Fruit of Unjust Punishment

Dhp 137-140 Mahāmoggallānattheravatthu

Being fooled by his wife a young man, who was faithfully performing his duty before, murders his parents.

277. Yo daṇḍena adaṇḍesu appadūṭhesu dussati,
Dasannam-aññataraṁ ṭhānaṁ khippam-eva nigacchati:

Whoever offends with a stick
Those who are inoffensive and
Harmless will quickly fall into
One of the following ten states:

278. Vedanaṁ pharusaṁ, jāniṁ, sarīrassa ca bhedanaṁ,
Garukaṁ vāpi ābādham, cittakkhepaṁ va pāpuṇe,

Harsh feelings and loss of his wealth,
And the break-up of the body,
Or even heavy affliction,
Or surely he will lose his mind,
279. Rājato vā upassaggaṁ, abbhakkhānaṁ va dāruṇam. Parikkhayam va ñātīnaṁ, bhogānaṁ va pabhaṅguraṁ,

There may be danger from the King,
Or slander that is terrible,
He may suffer from loss of kin,
Or from the destruction of wealth,

280. Atha vāssa agārāni aggi ḍahati pāvako, Kāyassa bhedā duppañño Nirayam so upapajjati.

Also his houses may be consumed
By flames and fire, and at the death
Of the body that foolish one
Will arise in the underworld.
Do not Despise Wickedness

*Dhp 121 Asaṅnataparikkhārabhikkhuvatthu*

A monk refuses to look after his requisites, thinking them not worth the trouble. The Buddha admonishes him.

281. Māpamaññetha pāpassa: Na maṁ tam āgamissati, Udabindunipātena udakumbho pi pūrati, Bālo pūrati pāpassa, thokam thokam-pi ācinaṁ.

One should not despise wickedness
Thinking: it will not come to me,
Through the falling of water drops
The water-pot is quickly filled,
The fool, gathering bit by bit,
Soon becomes full of wickedness.
The Ripening of Wickedness

Dhp 69 Uppalavaṇṇattherīvatthu

A cousin of the nun Uppalavaṇṇā hides in her forest dwelling and rapes her when she returns. This is told to the Buddha.

282. Madhuvā maññati bālo, yāva pāpaṁ na paccati,
Yadā ca paccati pāpaṁ, bālo dukkham nigacchati.

The fool thinks it sweet, as long as
The wicked deed does not ripen,
But when the wicked deed ripens,
The fool undergoes suffering.
Deeds do not Ripen at Once

*Dhp 71 Ahipetavatthu*

A man burns down the hut of a Paccekabuddha and eventually is reborn as a snake-ghost, burning the whole length of his long body. He is seen by Ven. Mahāmoggallāna, who relates it to the Buddha.

283. Na hi pāpaṁ kataṁ kammaṁ, sajju khīram va muccati, Ṭahantaṁ bālam-anveti, bhasmacchanno va pāvako.

A wicked deed that has been done,
Like milk, does not turn all at once,
Smouldering, it follows the fool,
Like a fire covered with ashes.
15: Deeds

Avoiding Wickedness

*Dhp 123 Mahādhanavāṇijavatthu*

A merchant sets out with 500 wagons but learns there are thieves ahead and thieves behind, and so stays put in a village. This is told to the Buddha who draws the lesson therefrom.

284. **Vāṇijo va bhayaṁ maggaṁ, appasattho mahaddhano,**
**Visaṁ jīvitukāmo va, pāpāni parivajjaye.**

Like a merchant on fearful path,
With few friends and great wealth, as one
Loving life would avoid poison,
So should one avoid wicked deeds.
Experiencing the Results of Deeds

SN 1.2.22 Khemasuttaṁ


Foolish, unintelligent folk
Behave like their own enemies,
Doing deeds full of wickedness
That have painful consequences.

286. Na taṁ kammaṁ kataṁ sādhu, yaṁ katvā anutappati, Yassa assumukho rodaṁ vipākaṁ paṭisevati.

That deed is not a deed well done,
Which having done he will regret,
For he cries with a tearful face
When the result returns to him.

287. Tañ-ca kammaṁ kataṁ sādhu, yaṁ katvā nānutappati, Yassa patīto sumano vipākaṁ paṭisevati.

But that deed is a deed well done, which
Having done he will not regret,
He is delighted and happy
When the result returns to him.
288. Paṭikaceva taṁ kayīrā, yaṁ jaññā hitam-attano,
Na sākaṭikacintāya Mantā Dhīro parakkame.

Cautiously he will do his deeds,
Knowing what benefits himself,
Not with thoughts wrongly directed
Should the Wise One make his effort.

289. Yathā sākaṭiko mattaṁ samaṁ hitvā mahāpatham,
Visamaṁ maggam-āruyha, akkhacchino ‘vajhāyati,

For the drunken carter who has
Abandoned the even highway
And mounted an uneven road,
Will brood on his broken axle,

290. Evaṁ Dhammā apakkamma, adhammam-anuvattiya,
Mando Maccumukham patto, akkhacchinno va jhāyati.

So too the one who leaves the Dhamma,
And follows what is not Dhamma,
Falls into Death’s mouth, like the one
Brooding on his broken axle.
The Result of not Keeping the Precepts

*Dhp 246-7 Pañca-Upāsakavatthu*

Laymen are arguing as to which of the precepts is hardest to keep. The Buddha tells them they all are hard, but explains further.

291. Yo pāṇam-atipāteti, musāvādañ-ca bhāsati, 
Loke adinnaṁ ādiyati, paradārañ-ca gacchati,

292. Surāmerayapānañ-c-ca yo naro anuyuñjati, 
Idhevam-eso lokasmiṁ, mūlaṁ khaṇati attano.

The one who kills living beings,  
And speaks a word that is not true,  
Who takes what is not given here,  
And who goes to another’s wife,  
That person who is devoted  
To a drink of liquor, beer and wine,  
Digs up his own root in the world.
Rejoicing Here and Hereafter

Dhp 16 Dhammika-Upāsakavatthu

A layman who has long been a supporter lies dying and the monks go to chant for him. Seeing celestial chariots coming to take him away he asks them to wait until the monks finish chanting, but the monks think he is asking them to stop and go away. Later the Buddha explains.

293. Idha modati, pecca modati,
Katapuñño ubhayattha modati,
So modati, so pamodati,
Disvā kammavisuddhim-attano.

Here he rejoices, after death he rejoices,
The righteous one rejoices in both places,
He rejoices, he greatly rejoices,
Seeing the purity of his own deeds.
15: Deeds

Holding Oneself Dear

SN 1.3.4 Piyasuttaṁ

King Pasenadi reflects that if one holds oneself dear he would not engage in what is wrong but do what is right. The Buddha concurs.

294. Attānañ-çe piyāṁ jaññā na nam pāpena saṁyuje,
Na hi tam sulabham hoti sukham dukkatakārinā.

If one holds oneself dear one should
Not engage in a wicked deed,
For joy is not easily gained
By those who do that which is wrong.
15: Deeds

**Fortune and Misfortune**

*Ja 382 Sirikālakaṇṭijātakaṁ*

Two Goddesses, who cannot decide precedence, vie with each other for lying on a virtuous householder’s couch. The one who is even more virtuous than the householder wins.

295. Attanā kurute lakkhiṁ, alakkhiṁ kurutattanā, Na hi lakkhiṁ alakkhiṁ vā aňño aňnassa kārako.

By oneself is one’s fortune made, Misfortune is made by oneself, No one can make for another Their fortune or their misfortune.
Consequences of Indulgence and Duty

Jā 537 Mahāsutasomajātakāṁ

Yet more verses by which the Bodhisatta eventually persuades the man-eating King to give up his bad habit.

296. Yo ve Piyaṁ me ti piyānurakkhī,
    Attaṁ niraṁkacca, piyāni sevati,
    Soṇḍo va pitvā visamissapānaṁ,
    Teneva so hoti dukkhī parattha.

He who, being attached to what he craves,
    And disregards his true self-interest,
Like a drunkard who has drunk some poison,
    Will be the one who suffers hereafter.

297. Yo cīdha saṅkhāya piyāni hitvā,
    Kicchena pi sevati Arjyaḥadhammaṁ,
    Dukhito va pitvāna yathosadhāni,
    Teneva so hoti sukhī parattha.

He who, having abandoned what he likes,
    And with difficulty does the right thing,
Like one sick who has drunk the medicine,
    Hereafter will be the one who rejoices.
Protecting Life First

Jā 386 Kharaputta-jātakam

A King is willing to give up a charm to his wife even though it will cost his life. The Bodhisatta as Sakka, in the form of a goat, persuades him not to be so foolish.

298. Na ve Piyaṁ me ti Janinda tādiso,
    Attāṁ niraṅkatvā piyāni sevati.
    Attā va seyyo: paramā va seyyo?
    Labbhā piyā ocitathena pacchā.

    O King, do not think: It is dear to me,
    You should not do what is pleasing to you.
    Understanding one’s own interest is best,
    Later one gains what is truly pleasing.
Good is hard to Do

Dhp 163 Saṅghabhедaparipakkanavatthu

Devadatta causes a split in the Community and informs Ānanda. The Buddha explains how easy it is to do what is wrong.

299. Sukarāṇi asādhūṇi, attano ahiṇāṇi ca,
Yaṁ ve hitaṇ-ca sādhuṇ-ca taṁ ve paramadukkaraṁ.

Easily done are things not good,
Unbeneficial for oneself,
But that which is beneficial
Is exceedingly hard to do.
The Bad find Good hard to Do

Ud 5.8 Ānandasuttaṁ

Devadatta causes a split in the Community and informs Ānanda. The Buddha explains how easy it is to do what is wrong.

300. Sukaram sādhunā sādhu, sādhu pāpena dukkaram. Pāpaṁ pāpena sukaṁ, pāpam-ar'yehi dukkaram.

Done with ease by the good is good,
But the bad find good hard to do,
Bad is done by the bad with ease,
But the good find bad hard to do.

The Third Hundred
16: Vayamavaggo
Effort
Never give up Hope

Jā 539 Mahājanakajātakaṁ

A King, while enjoying the royal festivities, reflects on how he strove when he was lost in the ocean, never giving up hope of claiming his throne.

301. Vāyametheva Puriso, na nibbindeyya Paṇḍito, Passāmi vohāṁ attānaṁ yathā icchaṁ tathā ahu.

A Wise Person should endeavour,
   Never wearying, this I see,
   He is one who has good desire.

302. Vāyametheva Puriso, na nibbindeyya Paṇḍito, Passāmi vohāṁ attānaṁ, udakā thalam-ubbhataṁ.

A Wise Person should endeavour,
   Never wearying, this I see,
   Like one pulled from water to land.
The Wise Person brought into suffering,
Will not cut off his hope of happiness,
There are many contacts, both good and bad,
But without a thought they go to meet Death.
16: Effort

Wrong-Doing and the Well-done

SN 1.2.8 Tāyanasuttam

This is the teaching of the Godly Son (Devaputta) Tāyana, which was confirmed by the Buddha, and recommended to the monks.

304. Kayṭrā ce kayirāthenam, daḷham-enam parakkame,
Sithilo hi paribbājo bhiyyo ākirate rajaṁ.

If he would do what should be done,
He should be firm in his effort,
For the wanderer who is lax
Creates lots of impurity.

305. Akataṁ dukkataṁ seyyo, pacchā tappati dukkataṁ,
Katañ-ca sukataṁ seyyo, yaṁ katvā nānutappati.

Better undone is wrong-doing,
Wrong-doing one later regrets,
Better done is what is well-done,
Which when done one does not regret.
The Need to Act Today

MN 131 Bhaddekarattasuttaṁ

One of the verses spoken by the Buddha that were later analysed by the Buddha and, in separate discourses, by three of his monks.

306. Ajjeva kiccam-ātappaṁ, ko jaññā? maraṇam suve,
    Na hi no saṅgaram tena mahāsenena Maccunā.

    Today exertion should be made,
    Who knows? maybe death tomorrow,
    There is no bribing of Death and
    His great armies with promises.
Shunning the Indolent

Iti 78 Dhātusosandanasuttam

The Buddha teaches how like attracts like: if one mixes with the indolent one becomes lazy; if one mixes with the energetic, one will make a good effort.

307. Parittam dārum-āruyha yathā sīde mahaṇṇave, 
Evaṁ kusītam-āgamma sādhujīvī pi sīdati, 
Tasmā taṁ parivajjeyya kusītam hīnavīriyaṁ.

Like one who is on a small raft 
Risks sinking in the great ocean, 
So owing to the indolent 
The one who lives well risks sinking, 
Therefore shun the indolent one 
That one who has no energy.
Doing one’s Duties on Time

Jā 71 Varanajātakaṁ

A brāhman student sleeps under a tree when he is supposed to be collecting wood. Being woken up he quickly climbs the tree and grabs some green wood. The following day the cook cannot cook with it, everyone is delayed, and they miss their lunch.

308. Yo pubbe karaṇīyāni, pacchā so kātum-icchati, Varuṇakaṭṭhabhaṅjo va, sa pacchā anutappati.

One who in the past had duties,  
And later still hasn’t done them,  
Like the one who broke the tree branch  
He will regret it in the future.
He who Does his Duty

*DN 31 Sigālasuttaṃ*

More advice to Sigāla on how to put aside his comfort and do his duty.

309. Atisītaṁ ati-uṇham, atisāyam-idaṁ ahu,
Iti vissaṭṭhakammante, atthā accenti, māṇave.

It is too cold, it is too hot,
It is too late, is what they say,
Speaking like this, they leave off work,
Until the chance has passed them by.

310. Yodha sītañ-ca uṇhañ-ca tiṇā bhiyyo na maññati,
Karam purisakiccāni, sa pacchā na vihāyati.

The person who gives no more thought
To cold and to heat than to grass,
The person who does his duty,
Does not undergo loss later.
16: Effort

Taking one’s Opportunity

Jā 49 Nakkhattajātakaṁ

A marriage has been arranged, but an angry ascetic prevents one party from going, saying it is not auspicious. When they go the next day the girl has already been married off to another.

311. Nakkhattaṁ paṭimānentāṁ attho bālaṁ upaccagā, Attho atthassa nakkhattaṁ, kim karissanti tārakā?

While waiting on your lucky stars
Good things will pass the foolish by,
    Goodness itself is fortunate,
What can constellations achieve?
16: Effort

**Rags to Riches**

*Jā 4 Cullaseṭṭhijātakam*

A young man, starting with a dead mouse, is careful in his trading and in making friends, and so by and by he makes his fortune.

312. Appakena pi medhāvī pābhatena Vicakkhaṇo, Samuṭṭhāpeti attānam, aṇum aggim va sandhamam.

   Even with a little, a Wise One,
   By virtue of a good present,
   Can raise himself up much higher,
   Like a small wind can raise a fire.
Fortune sides with the Meritorious

Jā 284 Sirījātakaṁ

A wood-collector has the chance of good luck, but looses it to an elephant-trainer, who by evening is raised to King of the country.

313. Yaṁ ussukā saṅgharanti alakkhikā bahuṁ dhanam, Sippavanto asippā ca, lakkhī va tāni bhuñjare.

Whatever effort the unlucky Make in accumulating wealth, Endowed with a craft or without, The fortunate ones will enjoy.

314. Sabbattha katapuññassa, aticcaññeva pāṇino, Uppajjanti bahū bhogā, appanāyatanesu pi.

For the one who has great merit, Overcomes all other people, And great riches arise, even When making but little effort.
A pack of lions, wanting to avenge the insult on their sister, pounce on what looks like a jackal, but it is in fact only a reflection. They all die apart from the Bodhisatta who understands the situation and speaks these words.

Those who undertake work without Consideration fall away,
They regret those works, like they would Something hot crammed into the mouth.
Inconsiderate and Considerate Action

\textit{Jā 505 Somanassajātakaṁ}

A false ascetic is scolded by a Prince for his loose ways. The ascetic lies to the King and tries to get the Prince killed, but he defends himself successfully before retiring to the Himālayas.

316. Anisamma kataṁ kammaṁ, anavatthāya cintitaṁ,
Bhesajjasseva vebhaṅgo, vipāko hoti pāpako.

Deeds done inconsiderately,
Without balanced, measured thinking,
As with a failure in treatment,
The result is bound to be bad.

317. Nisamma ca kataṁ kammaṁ, sammāvatthāya cintitaṁ,
Bhesajjasseva sampatti, vipāko hoti bhadrako.

A deed done considerately,
With good and balanced thinking,
As with success in treatment,
The result is bound to be good.
17: Dhanavaggo
Wealth
The Wise do not Panic

Jā 322 Daddabhajātakaṁ

A hare hears the noise of a fruit falling and thinking it omens the end of the world he starts to run which panics all the other animals who also flee. The Bodhisatta finds out the cause and calms them down.

318. Beluvaṁ patitam sutvā daddabhan-ti saso javi,
    Sasassa vacanaṁ sutvā santattā migavāhinī.

Hearing the sound of the fruit fall
The scared hare ran away afraid,
Having heard the cry of the hare
Many animals were alarmed.

319. Appatvā padaviṁaññam, paraghosānusārino,
    Panādaparamā bālā te honti parapattiyā.

Without having cognised the truth,
They listened to another’s word,
Those fools surely relied upon
The great noise made by another.
320. Ye ca sīlena sampannā, paññāyūpasame ratā,  
Ārakā viratā dhīrā, na honti parapattiyaṁ.

But those endowed with strong virtue,  
Who take delight in wisdom’s calm,  
The ones who are firm keep away,  
They don’t rely upon others.
Keeping to one’s own Habitat

Jā 204 Vīrakajātakāṁ

A city crow named Saviṭṭhaka (Devadatta) has to leave his home and finds a water crow to serve. Thinking he can swim like his master he attempts to dive for fish, but dies in the attempt.

321. Udakathalacarassa pakkhino,
Niccaṁ āmakamacchabhojino:
Tassānakaraṁ Saviṭṭhako
Sevāle paḷiguṇṭhito mato.

That bird at home on water and on land,
Who constantly enjoys fresh fish to eat:
Through imitating him the city crow
Died caught up in the lakeside weeds.
Knowing one’s Strengths

Jā 335 Jambukajātakaṁ

A jackal (Devadatta) who lives on the food left over by a Lion decides to act like a lion himself and against all good advice attacks an elephant, only to be slaughtered on the spot.

322. Asīho sīhamānena, yo attānaṁ vikubbati,
 Koṭṭhū va gajam-āsajja, seti bhūmyā anutthunanāṁ.

The one who, though not a lion,
 Assumes the pride of a lion,
 Like the jackal and elephant,
 Will end up groaning on the floor.

323. Yasassino uttamapuggalassā,
 Sañjātakhandhassā mahabbalassā,
 Asamekkhiyā thāmabalūpattimā,
 Sa seti nāgena hato va jambuko.

He may be famous, considered supreme,
 He may have bodily power and strength,
 But being hasty he will be slaughtered
 By the powerful, just like the jackal.
324. Yo cīdha kammaṁ kurute pamāya,  
Thāmabbalam attani saṁviditvā,  
Jappena mantena subhāsitena,  
Parikkhavā so vipulam jināti.

But having the measure of his deeds here,  
Understanding his own power and strength,  
Listening to good advice, well-spoken,  
Being discrete, he will succeed.
Acting at the Right Time and Speed

Jā 345 Gajakumbhajātakaṁ

A King is very slothful so the Bodhisatta shows him a tortoise and explains its characteristics. The King understands the lesson and reforms his ways.

325. Yo dandhakāle tarati, taraṇīye ca dandhati,
Sukkhapāṇṇam va akkamma, atthaṁ bhaṅjati attano.

Being quick when he should take care,
Taking care when he should be quick,
He will destroy his own welfare
Like a leaf trodden under foot.

326. Yo dandhakāle dandheti, taraṇīye ca tārayi,
Sasīva rattim vibhajam, tassattho paripūrati.

Taking care when he should take care,
Being quick when he should be quick,
He will fulfil his own welfare
Like the moon that will soon be full.
Sobriety

Jā 183 Vālodakajātakaṁ

*Horses that have been in battle are given fine wine but remain sober; while the strained leftovers are fed to the donkeys – who all become drunk on it.*

327. Vālodakaṁ apparasaṁ nihīnaṁ,
  Pitvā mado jāyati gadrabhānaṁ.
  Imañ-ca pitvāna rasam pañītaṁ
  Mado na sañjāyati sindhavānaṁ.

Having drunk this despicable liquor,
  The donkeys became intoxicated.
Whereas after drinking this fine liquor
Thoroughbred horses were not affected.

328. Appam pivitvāna nihīnajacco
  So majjatī tena Janinda puṭṭho.
  Dhorayhasīlo ca, kulamhi jāto,
  Na majjatī aggarasam pivitvā.

After drinking something poor the low man
  Will soon become drunk, O Leader of Men.
But the virtuous one, after drinking
  Even the best liquor does not get drunk.
A worthless fellow is given a jar that will provide him with all he needs, but being dissolute he uses it to get drunk, breaks it and is reduced to poverty once again.

329. Sabbakāmadadaṁ kumbham, kuṭam laddhāna’ dhuttako, Yāva so anupāleti, tāva so sukham-edhati.

A fool received a water-pot, Which gave everything he wished for, While he looked after it, he was Successful in his happiness.

330. Yadā matto ca ditto ca pamādā kumbham-abbhidā, Tadā naggo ca pottho ca, pacchā bālo vihaññati.

But when he got drunk and heedless He dropped and broke that water-pot, Then naked and miserable, He afterwards suffered hardship.
331. Evam-eva yo dhanaṁ laddhā, amattā paribhuñjati, Pacchā tappati dummedho, kuṭaṁ bhinno va dhuttako.

Just so, the one who receives wealth,
But uses it without measure,
That fool suffers greatly later,
Like the scoundrel who broke the jar.
A brāhman called Vedabbha is captured by thieves and brings down a shower of jewels to pay his ransom, but he is killed, and the thieves fight over the treasure until they also are all killed.

332. Anupāyena yo atthaṁ icchati so vihaññati, Cetā haniṁsu Vedabbham, sabbe te vyasanam-ajjhagū.

He who by the wrong means wishes For his welfare suffers hardship, The thieves killed the young man, And they all came to destruction.
17: Wealth

**Arrogance is a Give-Away**

*Jā 39 Nandajātakam*

A servant knows where his late Master’s treasure was hidden, but when he takes the Son to the place he becomes arrogant because of his knowledge, abuses him and refuses to reveal it. The Bodhisatta explains.

333. Maññe sovaṇṇayo rāsi, soṇṇamāḷā ca Nandako Yattha dāso āmajāto ṭhito thullāni gaḍjati!

I think the gold-store is buried
Where Nandaka, the servant born
To a slave, stands and loudly roars!
The Reward of Using Wealth Wisely

*SN 1.3.19 Paṭhama-aputtakasuttaṁ*

A rich merchant dies after living like a pauper. The Buddha explains that when a man of low character obtains wealth he is unable to enjoy it.

334. *Amanussatṭhāne udakāṁ va sītaṁ*  
*Tad-apeyyamānaṁ parisosameti,*  
*Evaṁ dhanaṁ kāpuriso labhitvā*  
*Nevattanā bhuñjati no dadāti.*

Just as cool water in an empty place  
Will evaporate without being drunk,  
So the wealthy but despicable man  
Won’t use it himself, nor give to others.

335. *Dhīro ca viññū adhigamma bhoge,*  
*Yo bhuñjatī kiccakaro ca hoti,*  
*So ūtisāṅgham nisabho bharitvā,*  
*Anindito Saggam-upeti ṭhānaṁ.*

But the Wise One, having obtained riches,  
Both enjoys his wealth, and does his duties,  
The blameless men supports his relatives,  
And later goes to a Heavenly state.
Wealth that goes to Waste

Jā 390 Mayhakajātakaṁ

Out of greed a man kills his brother’s son. The brother who is the Bodhisatta exhorts him with these words.

336. Sakuṇo Mayhako nāma, girisānudarīcaro,
Pakkaṁ pipphalim-āruyha, Mayhaṁ mayhan!-ti kandati.

There is a selfish bird named Mine,
Who lives in a mountain-cave,
Having landed on a fig-tree,
He cries out loud: This is mine, mine!

337. Tassevaṁ vilapantassa dijasaṅghā samāgatā,
Bhutvāna pipphalim yanti, vilapatveva so dijo.

A great flock of birds assembled
Round him while he was lamenting,
And while that bird was lamenting,
They ate the figs, and went away.
338. Evam-eva idhekaacco, saṅgharitvā bahum dhanam,
Nevattano na ūdhanaṁ yathodhim paṭipajjati.

So it is for some people here,
They collect a great deal of wealth,
But they do not spend those riches
On themselves or their relatives.

339. Na so acchaḍanaṁ bhattam na mālam na vilepanam
Anubhoti sakim kinci, na saṅgaṇhāti nātake.

Neither clothing, food or ointments
Does he ever enjoy himself,
Nor does he treat his relatives.

340. Tassevaṁ vilapantissa, Mayhaṁ mayhan!-ti rakkhato,
Rājāno atha vā corā, dāyādā ye ca appiyā,
Dhanam-ādāya gacchanti, vilapatveva so naro.

This is mine, mine! he cries out loud,
But while he is still lamenting,
Either kings, thieves, or those disliked,
Take his wealth and then go away,
Leaving that man to his lament.
341. Dhīro bhoge adhigamma, saṅgaṅhāti ca ūtakake,
Tena so kittim pappoti, pecca Sagge pamodati.

The Wise, having gathered riches,
Treat themselves and their relatives,
By that they will attain renown,
And later rejoice in Heaven.
17: Wealth

Seven True Treasures

AN 7.5 Sañkhittadhanasuttaṁ

A short discourse listing the seven true treasures.

342. Saddhādhanāṁ sīladhanāṁ, hiri-ottappiyam dhanaṁ,
Sutadhanaṁ-ca cāgo ca paññā: ‘me sattamaṁ dhanaṁ.

The treasures of shame, conscience, faith,
Virtue, learning, giving, wisdom:
These are the seven real treasures.

343. Yassa ete dhanā atthi, itthiyā purisassa vā,
Adaḷiddo ti tam āhu, amoghaṁ tassa jīvitaṁ.

Whoever has these real treasures,
Whether female or male, is not poor,
Their life is surely not futile.
18: Vasanavaggo

Dwelling
Live not with Enemies

Jā 103 Verījātakaṁ

The Bodhisatta escapes some robbers and reflects on this back at home.

344. Yattha verī nivisati, na vase tattha Paṇḍito, Ekarattaṁ dvirattam vā dukkham vasati verisu.

Wherever enemies reside,
There the Wise do not like to live,
Those who even for a short time Dwell amongst enemies suffer.
Wise Discrimination

Jā 379 Nerujātakam

Two golden geese fly to Mount Neru and find to their surprise that even crows glowed golden in its shadow, and determine not to live in such an undiscriminating place.

345. Amānanā yattha siyā santānaṁ vā vimānanā, Hīnasammānanā vā pi, na tattha vasatiṁ vase.

In that place where good people find
Disrespect, little respect, or
Respect indiscriminately,
You most certainly should not dwell.

346. Yatthālaso ca dakkho ca, sūro bhīru ca pūjiyā, Na tattha santo vasanti, avisesakare nare.

Where both the lazy and clever,
Heroes and cowards are worshipped,
There the good do not dwell, because
Everyone is treated alike.
Non-Attachment to Home

Jā 178 Kacchapajātakaṁ

A turtle stays behind in the mud when a drought threatens and is killed by someone digging there. As he dies he utters these words.

347. Janittāṁ me bhavittāṁ me, iti paṅke avassayiṁ, Taṁ maṁ paṅko ajjhabhavi, yathā dubbalakaṁ tathā.

Here is the place of my birth and
Where I grew up, I lived on this mud,
And on this mud I will now die,
Just like one who is defenceless.

348. Taṁ taṁ vadāmi, Bhaggava, suṇohi vacanaṁ mama:
Gāme vā yadi vāraññe, sukhaṁ yatrādhigacchati,

349. Taṁ janittāṁ bhavittaṅ-ca purisassa pajānato
Yamhi jīve tamhi gacche, na niketahato siyā.

This, I say, listen to my word:
Whether in the villages or wilds –
Wherever he finds happiness –
Although knowing his place of birth,
He should live wherever he can,
Without attachment to his home.
Having Forbearance when Unknown

_Jā 304 Daddarajātakāṁ_

Two nāgas are exiled from their rich home and have to live on a dunghill where they are abused. The elder speaks these cautionary words.

350. _Sakā raṭṭhā pabbājito, aññaṁ janapadam gato,_
_Mahantaṁ koṭṭham kayṛātha duruttānam nidhetave._

Being exiled from his kingdom,
And entering another country,
He should make much room in his heart
For the abuse he will endure.

351. _Yattha posam na jānanti, jātiyā vinayena vā,_
_Na tattha mānam kayṛātha, vasam-aññātake jane._

In that place where they know him not –
Neither his birth or his virtue –
He should not be proud or haughty
As he dwells unknown with strangers.
While dwelling in a foreign land,
   He should dwell like a light,
   If he is wise he ought to be
Patient, having a servant’s care.
The Strength of Being on Home Grounds

Jā 168 Sakuṇagghijātakam

A quail fools a hawk into attacking him on his home ground and dodges aside at the last moment leaving the hawk to plunge to his death.

353. Seno balasā patamāno lāpaṁ gocaraṭhāyinaṁ,
Sahasā ajjhappatto va, maraṇam tenupāgami.

A hawk diving with force
  On a quail in its home,
  Approached with violence,
  And died because of that.

354. Soham nayena sampanno, pettike gocare rato,
Apeta sattu modāmi, sampassaṁ attham-attano.

Having devised a clever plan,
I delight in my parents’ grounds,
Now rid of my foe I rejoice,
Considering my own welfare.
Immodesty

Jā 32 Naccajātakam

The King of the Golden Mallards holds a festival so his daughter can pick a spouse. She likes the peacock best – until he exposes himself while dancing in joy.

355. Rudaṁ manuññaṁ rucirā ca piṭṭhi,
Veḷurīyavaṇṇūpanibhā ca gīvā.
Vyāmamattāni ca pekhuṇāni:
Naccena te dhītaraṁ no dadāmi.

You have a pleasing voice, a brilliant back,
A neck coloured like lapis lazuli.
You have tail-feathers a fathom in length:
But because of your indiscreet dancing,
I cannot give you my precious daughter.
18: Dwelling

**Excess leads to Loss**

*Jā 59 Bherivādajātakam*

A drummer earns money at a festival, but his son through too much drumming attracts thieves who beat and rob them.

356. Dhame dhame nātidhame, atidhantaṁ hi pāpakaṁ, Dhantena hi sataṁ laddhaṁ, atidhantena nāsitaṁ.

Play, play, but don’t play too much, for Only the bad play in excess, Through playing a hundred was gained, And through excess playing was lost.
Knowing Proper Limits

Jā 116 Dubbacajātakam

An acrobat knows the four-javelin dance, but when he is drunk one day, despite being warned by his pupil, he tries to extend it to five, and is impaled.

357. Atikaram-akar' Ācar'ya, mayham-petam na ruccati,
Catutthe laṅghayitvāna, pañca-m-āyasi āvuto.

Too much you tried to do, Teacher,
Such as was against my wishes,
Having jumped over four javelins,
On the fifth one you were impaled.
19: Bhasanavaggo
Speech
Deception

Jā 98 Kūṭavāṇijajātakam

A merchant named Superwise tries to cheat his partner named Wise by having his Father pose as a Tree-Deva. Wise sets fire to the tree, and out scampers the Father.

358. Sādhu kho Paṇḍito nāma, na tveva Atipaṇḍito, Atipaṇḍitena puttena, manamhi upakūḷito.

Good is the name that Wise has got,
But not the name of Superwise,
Through my foolish son Superwise,
I am roasted to a cinder.
Correct and Timely Speech

Jā 331 Kokālikajātakaṁ

A young cuckoo is being fostered by a crow but gives his identity away when he cries out. The crow kills him and throws him out of the nest.

359. Yo ve kāle asampatte, ativelam pabhāsati, 
    Evaṁ so nihato seti, kokilāyi va atrajo.

    He who talks for too long
    And talks at the wrong time,
    Like the cuckoo’s fledgling,
    He is quickly destroyed.

360. Na hi satthaṁ sunisitam, visam halāhalām-iva, 
    Evaṁ nikaṭṭhe pāteti vācā dubbhāsitā yathā.

    Neither a sharpened sword,
    Nor can deadly poison,
    Destroy quite as quickly
    As badly spoken words.
361. Tasmā kāle akāle vā vācaṁ rakkheyya Paṇḍito,
Nātivelaṁ pabhāseyya, api attasamamhi vā.

The Wise protect their words
At the right and wrong time,
And will not talk too long,
Even to their equals.

362. Yo ca kāle mitaṁ bhāse matipubbo Vicakkhaṇo,
Sabbe amitte tarati, Supaṇṇo uragaṁ iva.

The Wise speak suitably
And in a measured way,
Having thought beforehand,
And thus defeat their foes
As bird overcomes snake.
The Dangers of Wrong Speech

SN 1.6.9 Tudubrahmasuttaṁ

The High Divinity Tudu approaches Ven. Kokālika and advises him to have respect for the two Chief Disciples, but he is rebuked by the Venerable who is intent on blaming them.

363. Purisassa hi jātassa, kuṭhārī jāyate mukhe,
Yāya chindati attānaṁ bālo, dubbhāsitaṁ bhaṇaṁ.

When a man is born in this world,
There is a hatchet in his mouth,
With that the fool cuts himself up,
Speaking what is badly spoken.

364. Yo nindīyaṁ pasamsati,
Taṁ vā nindati yo pasamsiyo,
Vicināti mukhena so kaliṁ,
Kalinā tena sukhaṁ na vindati.

He who praises the blameworthy,
And he who blames the praiseworthy,
Piles up bad fortune with his tongue,
And therefore finds no happiness.
The Qualities of Good Speech

SN 1.8.5 Subhāsitasuttaṁ

The Buddha explains the four qualities that make for good speech, and summarises them with a verse, which is followed by another improvised by Ven. Vaṅgīsa, who was considered the foremost disciple in extemporary composition.

365. Subhāsitaṁ uttamam-āhu santo,
Dhammaṁ bhaṇe nādhammaṁ – taṁ dutiyaṁ,
Piyaṁ bhaṇe nāppiyaṁ – taṁ tatiyaṁ,
Saccaṁ bhaṇe nālikaṁ – taṁ catutthaṁ.

What is well spoken is the first
Quality of speech that is good,
Speaking on Dhamma is second,
Speaking with pleasant voice is third,
Speaking with truth in mind is fourth.

366. Tam-eva vācaṁ bhāseyya yāyattānaṁ na tāpaye,
Pare ca na vihimseyya – sā ve vācā subhāsitaṁ.

He should only speak a good word
Which will not cause him torment,
And does no harm to another –
Those words are truly well spoken.
19: Speech

**Speaking Kindly**

*Jā 88 Sārambhajātakam*

A bull wishes to repay his master and has him wage a bet he can draw a 100 wagons. But when the time comes the master scolds him, and he doesn’t make an effort. Later the master speaks kindly and the bull draws the wagons, earning his master a fortune.

367. Kalyāṇim-evā muñceyya, na hi muñceyya pāpiκaṁ,
Mokkho kalyāṇiyā sādhu, mutvā tappati pāpiκaṁ.

He should speak those words that are good,
He should not speak words that are bad,
He who has spoken well is good,
But speaking badly he suffers.
The Bodhisatta gives and keeps his word to return to a man-eating King, who is threatening to eat him. In part of the dialogue which follows the Bodhisatta preaches on the virtue of keeping to one’s word.

368. Ye kecime atthi rasā Pathavyā, Saccaṁ tesam sādhutaram rasānaṁ, Sacce ṭhitā samaṇabrāhmaṇā ca, Taranti jātimaraṇassa pāram.

Of whatever kinds of tastes there are on the Earth
Truth is the sweetest and the best of all.
Know that monks and priests steady in the truth,
Cross to the further side of birth and death.
19: Speech

Truth is Immortal

SN 1.8.5 Subhāsitasuttam

Ven. Vaṅgīsa speaks another verse inspired by a teaching of the Buddha about truth.

369. Saccaṁ ve amatā vācā, esa Dhammo sanantano,
Sacce atthe ca Dhamme ca, āhu santo patiṭṭhitā.

Truth consists of immortal words,
This good Dhamma is eternal,
Well-established is truth, goodness
And Dhamma, say those who are good.
Only Promise what can be Done

Jā 320 Succajaṣṭakāṁ

A Queen asks the King if the mountain they see ahead were made of gold would he give her some. He says he would not.

370. Yaṁ hi kayṛā tam hi vade, yaṁ na kayṛā na tam vade,
Akarontaṁ bhāsamānaṁ parijānanti Paṇḍitā.

When it can be done then speak up,
When it cannot be done speak not,
Not doing after promising
The Wise know is speaking falsely.
King Sivi is very generous and resolves to give even his body parts away if asked. Sakka decides to test him and dressed as a brāhman asks for his eye to which the King agrees; the townsfolk try to persuade him to change his mind, and this is part of his reply.

371. Yo ve Dassan-ti vatvāna, adāne kurute mano, Bhūmyā so patitaṁ pāsaṁ gīvāyam paṭimuñcati.

He who, having said he will give, 
Makes up his mind not to give it, 
Fastens his own neck in a snare 
That has fallen down on the ground.

372. Yo ve Dassan-ti vatvāna, adāne kurute mano, Pāpā pāpataro hoti, sampatto Yamasādhanam.

He who, having said he will give, 
Makes up his mind not to give it, 
Is the most wicked of wicked, 
He falls into Yama’s armies.
The Results of Lying

Jā 422 Cetiyaṭṭakaṁ

Despite being warned of the dire consequences a King of old, desiring to raise a younger brother above an older one, tells a lie, and not only looses his magical powers, but is swallowed up by the Earth when he repeats it.

373. Aḷikaṁ bhāsāmānassa apakkamanti devatā, Pūtikañ-ca mukhaṁ vā ti, sakaṭṭhānā ca dhamśati, Yo jānaṁ pucchito pañhaṁ aṁnahā nam viyākare.

When speaking a lie or falsehood
The gods depart and go away, The mouth becomes putrid and foul, And he destroys his own position, This happens to that person who, When asked, answers with something false.

374. Akāle vassati tassa, kāle tassa na vassati, Yo jānaṁ pucchito pañhaṁ aṁnahā nam viyākare.

It rains for him at the wrong time, And doesn’t rain at the right time, This happens to that person who, When asked, answers with something false.

375. Jivhā tassa dvidhā hoti, uragasseva Disampati,
19: Speech

Yo jānaṁ pucchito pañhaṁ, aṅañathā naam viyākare.

The one endowed with a forked tongue,
   O King, is likened to a snake,
   This happens to that person who,
   When asked, answers with something false.

376. Jivhā tassa na bhavati, macchasēva Disampati,
Yo jānaṁ pucchito pañhaṁ, aṅañathā naam viyākare.

The one not endowed with a tongue,
   O King, is likened to a fish,
   This happens to that person who,
   When asked, answers with something false.

377. Thiyo na tassa jāyanti, na pumā jāyare kule,
Yo jānaṁ pucchito pañhaṁ, aṅañathā naam viyākare.

To him females will not be born,
And nor will males be born to him,
   This happens to that person who,
   When asked, answers with something false.
378. Puttā tassa na bhavanti, pakkamanti disodisaṁ,
Yo jānam pucchito pañham, aṅnathā nam viyākare.

To him there will be no children,
Or they will move away from him,
This happens to that person who,
When asked, answers with something false.
19: Speech

The Liar is capable of all Wrong-Doing

_Dhp 176 Ciñcāmāṇavikāvatthu_

_Ciñcā Māṇavikā_ falsely accuses the Buddha of impregnating her. The gods help reveal the lie, and _Ciñcā_ falls into the Avīci hell.

379. Ekaṁ dhammaṁ atītassa, musāvādissa jantuno, Vitiṇṇaparalokassa, natthi pāpaṁ akāriyaṁ.

   For the person speaking falsely
   Who transgresses in this one thing,
   Who has abandoned the next world,
   There is no bad thing left undone.
20: Vajjavaggo
Faults
The Buddha has no Faults

*SN 1.1.35 Ujjhānasāññisuttaṁ*

A group of gods who constantly perceive offense speak offensively to the Buddha, implying that he is not without fault. This is part of the exchange.

380. “Kassaccayā na vijjanti, kassa natthi apāgatāṁ, Ko na sammoham-āpādi, ko ‘dha Dhīro sadā sato?”

“In whom are no faults found at all,
In whom is there no deviance,
Who does not foster delusion,
Who is Wise, and always mindful?”

381. “Tathāgatassa Buddhassa, sabbabhūtānukampino, Tassaccayā na vijjanti, tassa natthi apāgatāṁ, So na sammoham-āpādi, so ‘dha Dhīro sadā sato.”

“The Realised One, the Buddha, Who has great compassion for all, In him no faults are found at all, In him there is no deviance, He does not foster delusion, He is Wise, and always mindful.”
A monk is reproved by a Devadhītā for smelling a lotus flower. He asks why she does not reprove someone who cuts down the lotuses instead. They do not accept reproof, she says, and adds the following.

382. Anaṅgaṇassa posassa, niccaṁ sucigavesino, Vāḷaggamattam pāpassa abbhāmattam va khāyati.

For the one without defilements,
Who always seeks for purity,
Even a little wickedness
Appears as large as the heavens.
20:Faults

Seeing one’s own Faults

*Dhp 252 Meṇḍakaseṭṭhivatthu*

A merchant goes to see the Buddha when he is passing through, but the outside ascetics try to persuade him not to by telling him falsely that he teaches there is no result of actions.

383. Sudassaṁ vajjam-aññesaṁ, attano pana duddasaṁ,
    Paresaṁ hi so vajjāni opuṇāti yathā bhusaṁ,
    Attano pana chādeti, kaliṁ va kitavā saṭho.

    Easy to see are others’ faults,
    But one’s own fault is hard to see,
    For one sifts other peoples’ faults
    Like chaff, but conceals one’s own faults,
    Like a cheat conceals his defeat.
The Fate of a Fault-Finder

*Dhp 253 Ujjhānasaññīttheravatthu*

A monk is always finding fault with the others, so they ask the Buddha about it. This is his admonition.

384. Paravajjānupassissa, niccam ujjhānasaññīno, Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.

One who looks for another’s faults,  
Who is an abject complainer,  
For him the pollutants increase,  
He is far from their destruction.
Looking to one’s own Deeds

*Dhp 50 Pāveyyakājīvakavatthu*

When a lay-disciple invites the Buddha for a meal an ascetic she supports abuses both her and the Buddha, who tells her not to worry about what the ascetic is doing or saying, but to look to herself.

385. Na paresaṁ vilomāni, na paresaṁ katākatam
Attano va akekkheyya, katāni akatāni ca.

Not the wrong of others, or what
Others have done or have not done
One should consider, but what has
Been done and not done by oneself.
Patience with Rough Speech

Jā 522 Sarabhaṅgajātakam

Sakka and other gods come to consult with the Bodhisatta. He asks questions and these are the replies.

386. Kodhaṁ vadhitvā na kadāci socati,
Makkhappahānam isayo vaṇṇayanti,
Sabbesam vuttaṁ pharusaṁ khametha,
Etaṁ khantim uttamam-āhu santo.

Having destroyed anger one does not grieve,
Abandoning ingratitude sages praise,
He should be patient with harsh and rough speech,
Good people say: This patience is supreme.

387. Bhayā hi seṭṭhassa vaco khametha,
Sārambhahetu pana sādisassa,
Yo cīdha hīnassa vaco khametha,
Etaṁ khantim uttamam-āhu santo.

Through fear be patient with superiors,
Through fear of quarrelling towards equals,
But being patient with inferiors,
Good people say: This patience is supreme.
388. Kathāṁ vijaññā catu-m-attharūpaṁ
Seṭṭhaṁ sarikkham atha vā pi hīnam?
Virūparūpe caranti santo,
Tasmā hi sabbesavaco khametha.

But how can we know from appearances
He is superior, equal, lower?
The good sometimes appear to be ugly,
Therefore best be patient with everyone.

389. Na hetam-atthāṁ mahatī pi senā
Sarājikā yujjhamānā labhetha,
Yaṁ khantimā Sappuriso labhetha,
Khantī balassūpasamanti verā.

No King or army receive such honour,
Even while waging war on the battlefield,
As the patient and Good Person receives,
   Being patient towards their enemies.
The Strength of Patience

SN 1.11.4 Vepacittisuttaṁ

The gods defeat the demons, and their leader Vepacitti is brought before Sakka, whom he abuses. Sakka remains calm, and the following conversation takes place between him and Mātali, his charioteer.

390. “Bhayā nu Maghavā Sakka, dubbalyā no titikkhasi, Suṇanto pharusaṁ vācaṁ sammukhā Vepacittino?” ti

“Is it through fear, O Sakka, Or through weakness that you forebear, Listening to the demon’s harsh words When you are together face to face?”

391. “Nāham bhayā na dubbalyā khamāmi Vepacittino, Kathañ-hi mādiso Viññū bālena paṭisamyuje.” ti

“It is not through fear or weakness That I’m patient with the demon, How can a Wise One such as I Engage in argument with fools?”
20: Faults

392. “Bhiyyo bālā pabhijjeyyuṁ no cassa paṭisedhako, Tasmā bhusena daṇḍena Dhīro bālaṁ nisedhaye.” ti

        “Fools will show no more interest
         If you will not have them constrained,
         Therefore the Wise One will surely
         Restrain them with great punishment.”

393. “Etad-eva ahaṁ maññe bālassa paṭisedhanaṁ:
         Paraṁ saṅkupitaṁ ŋatvā, yo sato upasammatī.” ti

        “After consideration I think
         This is the way to constrain fools:
         If you know the other is angry,
         Remain mindful and very calm.”

394. “Etad-eva titikkhāya, vajjaṁ passāmi, Vāsava,
         Yadā naṁ maññati bālo: Bhayā myāyaṁ titikkhati,
         Ajjhāruhati dummedho, go va bhiyyo palāyinan.”-ti

        “Through forebearance like this, Sakka,
         I see a great fault, for when the fool
         Believes: He forebears out of fear,
         The fool rises up like a bull.”

“If he wants he can think like this,  
Or not: He forebears out of fear,  
Because out of all benefits,  
Nothing is better than patience.

396. Yo have balavā santo, dubbalassa titikkhati,  
Tam-āhu paramaṁ khantiṁ: niccaṁ khamati dubbalo.

The one who, though he has great strength,  
Is forebearing towards the weak,  
Has the greatest patience, ‘tis said:  
For the weak are always patient.

397. Abalan-taṁ balaṁ āhu, yassa bālabalam balam,  
Balassa Dhammaguttassa, paṭivattā na vijjati.

They say strength is really weakness,  
When that strength is the strength of fools,  
But the strength of the Righteous One,  
There is no one to contradict.
20: Faults

398. Tasseva tena pāpiyo, yo kuddhaṁ paṭikujjhati, Kuddhaṁ appaṭikujjhanto, saṅgāmaṁ jeti dujjayaṁ.

By this he makes it worse, the one
Who gets angry at the angry,
But the one who is unangered,
He wins a difficult battle,

399. Ubhinnam-atthaṁ carati attano ca parassa ca, Paramā saṅkupitaṁ ūtvā, yo sato upassammati.

That one lives for the true benefit
Of both himself and the other,
Who, knowing others are angry,
Remains mindful and very calm.

400. Ubhinnaṁ tikicchantānaṁ attano ca parassa ca.
Janā maññanti: Bālo ti, ye Dhammassa akovidā.” ti

He is treating with medicine
Both himself and the other one.
Those who think: This one is a fool,
Are unskilled in the True Dhamma.”

The Fourth Hundred
21: Kamavaggo

Desires
The Result of Greed

Jā 136 Suvaṇṇahamśajātakaṁ

A golden goose goes occasionally and gives his former family one of his golden feathers and they grow rich. But greed overcomes his former wife and she plucks him. The feathers though, when stolen, are gold no more, and they sink back into poverty.

401. Yaṁ laddhaṁ tena tuṭṭhabbaṁ, atilobho hi pāpakō, Haṁsarājam gahetvāna, suvaṇṇā parihāyatha.

Be content with what is received,
Only the wicked have great greed,
Because of grabbing the Goose-King,
You must loose the golden feathers.
Wisdom is the only Cure for Greed

Ja 228 Kāmanītajātakaṁ

A King receives Sakka, the Bodhisatta, disguised as a young brāhman, who promises to help him conquer three cities. But the King is so mean he doesn’t even offer him lodging. In the morning the brāhman is nowhere to be found and the King falls sick thinking of his loss. Sakka preaches to him as the only way to cure his illness of greed.

402. Kaṇhāhi daṭṭhassa karonti heke,
Amanussavaddhassa karonti Paṇḍitā.
Na kāmanītassa karoti koci,
Okkantasukkassa hi kā tīkicchā?

Some there are who can cure the cobra’s bite,
And the Wise can cure possession by ghosts.
But no one can cure one led by desire,
What treatment can there be for the impure?
Craving brings on Grief and Fear

*Dhp 216 Aññatarabrāhmaṇavatthu*

A brāhman farmer wishing for his fields to prosper decides to make the Buddha his partner. Just before the crop is brought in floods wash it all away.

403. Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṁ,
Taṇhāya vippamuttassa natthi soko, kuto bhayaṁ?

From craving there arises grief,
From craving there arises fear,
For one who is free from craving
There is no grief, how is there fear?
Desires are never Satisfied

Jā 467 Kāmajātakaṁ

A brāhman farmer wishing for his fields to prosper decides to make the Buddha his partner. Just before the crop is brought in floods wash it all away.

404. Kāmaṁ kāmayamānassa tassa ce taṁ samijjhati
Addhā pītimano hoti, laddhā macco yad-icchatī.

If the one with desire succeeds
In gaining the desires he craves
He certainly will be joyful,
For he gains what a man desires.

405. Kāmaṁ kāmayamānassa tassa ce taṁ samijjhati,
Tato naṁ aparaṁ kāme, ghamme taṇham va vindati.

If the one with desire succeeds
In gaining the desires he craves
Then he will have further desires,
Just as there is thirst when it’s hot.
21: Desires

406. Gavaṁ va siṅgino siṅgaṁ vaḍḍhamānanassa vaḍḍhati,
   Evam mandassa posassa bālassa avijānato
   Bhiyyo taṅhā pipāsā ca vaḍḍhamānanassa vaḍḍhati.

   Just as the two horns of a bull
   Develop while he is growing,
   Even so for the foolish one,
   The one without understanding,
   His thirst and craving develop
   While they are being satisfied.

407. Pathavyā sāliyavakaṁ, gavassaṁ dāsaporisaṁ,
   Datvā pi nālam-ekassa, iti vidvā, samaṁ care.

   Even having been given all
   The cows, barley and slaves on Earth,
   It is not enough for that one,
   Understanding this, live in peace.

408. Rājā pasayha pathaviṁ vijitvā
   Sasāgarantaṁ mahim-āvasanto,
   Oraṁ samuddassa atittarūpo,
   Pāraṁ samuddassa pi patthaye ‘tha.

   A King, having conquered the whole
   Of Earth, up to the ocean’s edge,
   Will still cross over the ocean,
   Because he will wish for what is
   On the other side of the seas.
21: Desires

409. Yāva anussaram kāme manasā, titti nājjhagā,
    Tato nivattā paṭikamma disvā,
    Te ve tittā ye paññāya tittā.

As long as his mind has desires
He will not feel satisfaction,
Seeing the cure he stops desire,
He is satisfied through wisdom.

410. Paññāya tittinam seṭṭham, na so kāmehi tappati,
    Paññāya tittam purisam, taṅhā na kurute vasaṁ.

    Best is wisdom’s satisfaction,
    Not the suffering of desires,
    The one satisfied by wisdom,
    Does not have any more craving.

411. Apacinetheva kāmāni appicchassa, alolupo,
    Samuddamatto puriso, na so kāmehi tappati.

    For he who is not covetous,
    Does away with all his desires,
    That person is like the ocean,
    He does not suffer through desires.
21: Desires

412. Rathakāro va cammassa parikantāṁ upāhanaṁ,
Yaṁ yaṁ cajati kāmānaṁ taṁ taṁ sampajjate sukhamā.
Sabbañ-çe sukham-iccheyya, sabbe kāme pariccaje.

Just as the cobbler cuts the skin
So it fits the shoe he’s making,
With the giving up of desires
True happiness can be attained.
Wishing for complete happiness,
He should abandon all desire.
The Snare of Taste

Jā 14 Vātamigajātakam

A gardener named Sañjaya entices a deer into the palace through lining his grass with honey.

413. Na kiratthi rasehi pāpiyo,
Āvāsehi va santhavehi vā.
Vātamigaṁ gehanissitaṁ,
Vasam-ānesi rasehi Sañjayo.

There is nothing worse than taste is,
For our relatives and our friends.
The wind-deer from his jungle home,
Was brought under control by taste.
Confidence is the Taste Supreme

*Jā 346 Kesavajātakāṁ*

A teacher falls ill while being looked after by the King of Bāraṇāsī and none of his doctors can cure him. He goes to the Himālayas where he is cared for by his beloved pupil, the Bodhisatta, and gets better with his loving care.

414. Sāduṁ vā yadi vāsāduṁ, appam vā yadi vā bahum, Vissattho yattha bhuñjeyya, vissāsaparamā rasā.

Whether of good taste or bad taste, Whether there is little or much, Wherever the faithful one eats, He finds faith is the taste supreme.
Knowing the Measure

SN 1.3.13 Doṇapākasuttaṁ

King Pasenadi eats too much and is always uncomfortable; the Buddha speaks this verse, which the King has an attendant remember and repeat to him when he eats.

415. Manujassa sadā satīmato,
Mattāṁ jānato laddabhojane,
Tanukassa bhavanti vedanā,
Saṇikaṁ jīrati, āyupālayaṁ.

For the person who is always mindful,
Knowing the measure in regard to food,
His unpleasant feelings become fewer,
Slowly he ages, protecting his life.
Neither Grieving nor Yearning

SN 1.1.10 Araññasuttaṁ


416. “Araññe viharantānaṁ, santānaṁ brahmaċarinnaṁ, Ekabhattaṁ bhuñjamānānaṁ, kena vaṇṇo pasīdatī?” ti

“Those who are living in the wilds, Who are peaceful and spiritual, Eating only one meal a day, Why are their complexions so clear?”


“They do not grieve over the past, Nor do they yearn for the future, They live in the present moment, Therefore their complexions are clear.”
21: Desires

418. Anāgatappajappāya, atītassānusocanā, Etena bālā sussanti, naḷo va harito luto.” ti

It is through grief over the past,
And through yearning for the future,
That fools dry up, like a green reed
That has been mowed down in the field.”
22: Kodhavaggo
Anger
When the wife of a brāhman slips she calls out praise of the Buddha, which angers her husband. He sets out to question and refute the Buddha, but he converts, ordains and soon becomes a Worthy One.

419. Kodham jhatvā sukham seti, kodham jhatvā na socati, Kodhassa visamūlassa madhuraggassa, brāhmaṇa, Vadham Ar'ya pasaṁsanti, taṁ hi jhatvā na socati.

Having destroyed anger one lives at peace, Having destroyed anger one does not grieve, The complete destruction of all anger From its root to tip, the Noble Ones praise, Having burnt it away one does not grieve.
22: Anger

Anger Burns

Ja 443 Cullabodhijātakam

A King takes away an ascetic’s former wife, but the ascetic, the Bodhisatta, doesn’t get angry, and the wife refuses the King’s advances. The King enquires as to why the ascetic doesn’t get angry.

420. Kaṭṭhasmiṁ matthamānasmiṁ pāvako nāma jāyati,
Tam-eva kaṭṭham āhati yasmā so jāyate gini.

Fire surely arises
In firewood when kindled,
Because of the firewood
There arises a fire.

421. Evaṁ mandassa posassa bālassa avijānato,
Sārambhā jāyate kodho, so pi teneva ḍayhati.

Even so the foolish
Have anger arising
From reckless behaviour,
And by that they are burnt.
22: Anger

422. Aggīva tiṇakaṭṭhasimīṁ kodho yassa pavaḍḍhati,
Nihīyati tassa yaso, kāḷapakkhe va candimā.

When anger increases
Like fire in leaves and wood,
Their repute diminishes,
Like the moon on the wane.

423. Anijjho dhūmaketūva, kodho yassūpasammati,
Āpūrati tassa yaso, sukkapakkhe va candimā.

When anger decreases
Like fire that is dampened,
Their repute increases,
Like the moon when waxing.
22: Anger

The Dangers of Anger

AN 7.64 Kodhanasuttaṁ

The Buddha explains the things that foes wish upon each other, and then speaks some verses about the dangers of getting angry.

424. Kodhasammadasammatto, āyasakyam nigacchati,
Ñātimittā suhajjā ca parivajjenti kodhanam.

Drunk with pride and anger,
They will gain disrepute.
Relatives, also friends,
Shun one who is angry.

425. Anatthajanano kodho, kodho cittappakopano,
Bhayam-antarato jātam tam jano nāvabujjhati.

Anger is the cause of loss,
Anger troubles the mind,
They do not understand
It arises from fear.
426. Kuddho atthaṁ na jānāti, kuddho Dhammaṁ na passati, Andhantamaṁ tadā hoti, yaṁ kodho sahate naraṁ.

When angry, they know not
Goodness or the Dhamma,
Then, blinded by darkness,
They are soon overcome.
Quarreling leads to Loss

Jā 400 Dabbhapupphajātakaṁ

Two otters catch a huge carp but can’t decide how to divide it. They ask a jackal to arbitrate. He gives the tail to one, the head to another and runs off with the rest.


Through quarrels people become lean,
Through quarrels their wealth wastes away,
The otters lost out through quarrels
You should eat the carp, you jackal.

428. Evam-eva manussesu vivādo yattha jāyati
Dhammaṭṭham paṭidhāvanti, so hi nesaṁ vināyako, Dhanā pi tattha jīyanti, Rājakoso pavaḍḍhati.

Just so when men start to quarrel
They find a judge, who takes over,
Their wealth will decay on the spot,
And the King’s storeroom will increase.
The Truly Happy One

_Dhp 201 Kosalarañño Parājayavatthu_

_The King of Kosala is defeated three times by his nephew Ajātasattu, the King of Magadha, and takes to his bed in sorrow and despair._

429. _Jayāṁ veraṁ pasavati, dukkhaṁ seti parājito,_
_Upasanto sukhaṁ seti, hitvā jayaparājayat._

   The victor generates hatred,
   The defeated one finds suff’ring,
   The one at peace lives happily,
   Without victory and defeat.
The Benefits of Friendliness

Jā 451 Cakkavākajātakam

A crow sees a ruddy goose, the Bodhisatta, and wonders why he is so handsome, thinking it must be because of his food. The goose explains it is because of good deeds that he is beautiful and the crow is ugly.

430. Yo na hanti na ghāteti, na jināti na jāpaye, Mettaṁ so sabbabhūtesu, veraṁ tassa na kenaci.

He who neither kills or has kill,
Conquers or makes others conquer,
Having friendliness towards all,
There is no enemy for him.
Hatred overcome by Love

*Dhp 5 Kālayakkhinīvatthu*

A barren woman brings home a young woman for her husband, but everytime the young wife conceives the barren wife contrives an abortion. Through life after life they consume each other’s children, until brought to the Buddha.

431. *Na hi verena verāni sammantīdha kudācanaṁ,*
*Averena ca sammanti, esa Dhammo sanantano.*

For not by hatred do hatreds Cease at any time in this place, They only cease with non-hatred, This truth is surely eternal.
22: Anger

No Happiness through Hatred

*Dhp 291 Kukkuṭa-aṇḍakhādikāvatthu*

A young girl steals a hen’s eggs, and thereafter through 500 existences they destroy each other’s offspring.

432. Paradukkhūpadānena attano sukham-icchati, Verasaṁsaggasaṁsaṭṭho, verā so na parimuccati.

One who desires happiness for oneself
   By causing suffering for another,
   Being associated thus with hatred,
   Is not fully released from that hatred.
Comparing Oneself with Others

Dhp 130 Chabbagiyabhikkhuvatthu

The group of six monks chase off and attack the group of seventeen monks and take their rooms, which left the latter screaming.

433. Sabbe tasanti daṇḍassa, sabbesaṁ jīvitaṁ piyaṁ,
   Attānaṁ upamaṁ katvā, na haneyya na ghātaye.

   Everyone trembles at the stick,
   For all of them their life is dear,
   Comparing oneself with others,
   One should not hurt or have them hurt.
The Results of Unity and Division

Jā 33 Sammodamānajātakaṁ

Quails, led by the Bodhisatta, manage to foil a hunter by flying off together with their heads in the net, until one day they argue and the hunter catches them all.

434. Sammodamānā gacchanti jālam-ādāya pakkhino,
Yadā te vivadissanti tadā ehinti me vasañ.

Joyously the birds fly away
Carrying the net together,
But when they begin to quarrel
They will come into my power.
23: Balavaggo

Fools
Fools cannot Learn

_Dhp 64 Udāyittheravatthu_

A monk lives with the Buddha, but when questioned by visiting monks it is found he does not know even the fundamentals of the teaching. They tell this to the Buddha.

435. Yāvajīvam-pi ce bālo Paṇḍitaṁ payṛupāsati, Na so Dhammaṁ vijānāti, dabbī sūparasam yathā.

Even if a fool attends on
A wise man for his whole life long,
He does not learn Dhamma, just as Spoon learns not the taste of curry.
The Fool who knows he's a Fool

Dhp 63 Gaṇṭhibhedakacoravatthu

Two thieves go to listen to the Dhamma. One of them attains path and fruit, the other manages to undo a knot in someone's clothes and steal some pennies.

436. Yo bālo maññati bālyām, Paṇḍito vāpi tena so,
Bālo ca paṇḍitamānī, sa ve bālo ti vuccati.

The fool who knows his foolishness,
Is at least wise in that matter,
The fool who's proud of his wisdom,
Is said to be a fool indeed.
Learning only hurts a Fool

Dhp 72 Saṭṭhikūṭasahassapetavatthu

A young man learns the art of stone-throwing, but uses it to kill a Paccekabuddha; he is reborn in Avīci hell, and later as a ghost who is constantly having his head crushed by sixty-thousand sledgehammers.


Learning arises for a fool Only to his disadvantage, It destroys the fool’s good fortune, It will destroy his very head.
A king, Devadatta, is jealous of his elephant, the Bodhisatta, and tries to have it fall to its death. The elephant leaves for another Kingdom.

When a foolish one achieves fame,
   It’s not at all for his welfare,
   He enters on a path leading
   To harm for himself and others.
Good done by the Fool causes Ruin

Jā 46 Ārāmadūsakajātakam

A King wants to enjoy himself at a festival and asks some monkeys to water his saplings. They agree, but not having much water, pull each one up first to measure the water needed. All the trees die.

439. Na ve anatthakusalena atthacar'īyā sukhāvahā, Hāpeti atthaṁ dummedho, kapi ārāmiko yathā.

Not with the unskilful do those
Who are skilful find happiness,
The foolish one ruins what is good,
Just like the monkeys in the park.
Fools do more Bad than Good

Jā 45 Rohiṇijātakaṁ

A maid is asked by her Mother to clear the mosquitoes from her body. She does so with a pestle, killing her Mother at the same time.

440. Seyyo amitto medhāvī yañ-ce bālānukampako, Passa Rohiṇikāṁ jammiṁ, Mātaraṁ hantvāna, socati.

Worse than an intelligent foe
Is a fool who has compassion,
Look at the servant Rohiṇī:
Having killed her Mother, she grieved.
Never Seeing a Fool is Best

Jā 480 Akittijātakaṁ

The Bodhisatta is an ascetic who lives far from the haunts of men, when Sakka offers him a boon, this is part of what he asks for.

441. Bālam na passe na sune, na ca bālena samvase,
Bālen’ allāpasallāpaṁ na kare, na ca rocaye.

May I not see or hear a fool,
May I not reside with a fool,
May I not hold talk with a fool,
Nor find any pleasure in him.

442. Anayaṁ nayati dummedho, adhurāya niyuñjati,
Dunnayo seyyaso hoti, sammā vutto pakuppati,
Vinayaṁ so na jānāti, sādhu tassa adassanaṁ.

The foolish one brings misfortune,
Being quite irresponsible,
The best he does is badly judged,
He is angry when spoken to,
And he does not know discipline,
It is good not to meet with him.
The Truly Wise Man

Jā 522 Sarabhaṅgajātakaṁ

Sakka asks the Bodhisatta who is the truly wise man.

443. Gambhīrāpāñham manasā vicintayam,
Nāccāhitam kamma’ karoti luddam,
Kālāgataṁ atthapadaṁ na riñcati:
Tathāvidham paññavantaṁ, vadanti.

The one who can enquire deeply into things,
Who does not commit bad or cruel deeds,
Who does not neglect truth that is timely:
Such a person, they say, has great wisdom.
Fools are Noisy

Sn 3.11 Nālakasuttaṁ

The Buddha explains to Nālaka the things conducive to becoming a sage, one of which is not being talkative.

444. Yad-ūnakaṁ taṁ saṇati, yaṁ pūraṁ santam-eva taṁ,
    Aḍḍhakumbhūpamo bālo, rahado pūro va Paṇḍito.

    What is empty makes a great noise,
    What is full is quiet indeed,
    The fool is like a pot half-full,
    The Wise One is like a full lake.
Wisdom brings Respect

Jā 202 Keḷisīlajātakaṃ

A King makes fun of his elders so Sakka, the Bodhisatta, makes fun of him to teach him a lesson.

445. Haṁsā koñcā mayūrā ca, hatthiyo pasadā migā,
Sabbe sīhassa bhāyanti, natthi kāyasmi’ tulyatā.

Geese and herons and peacocks too,
Elephants and the spotted deer,
All respect the lion, although they
Are different in many ways.

446. Evam-eva manussesu daharo ce pi paññavā,
So hi tattha mahā hoti, neva bālo sarīravā.

Even so amongst men a boy
Is respected if he be wise,
But though he is big in body,
A fool is never respected.
Wisdom is Best say the Good

_Jā 522 Sarabhaṅgajātakam_

*When asked by Sakka what is the highest virtue this was the Bodhisatta’s reply.*

447. Paññā hi seṭṭhā kusalā vadanti,
Nakkhattarājā- r-iva tārakānaṁ,
Śīlaṁ sirim cāpi satañ-ca Dhammo,
Anvāyikā paññavato bhavanti.

Wisdom is best, is what the skilful say,
Even as the Moon is best amongst stars,
Virtue, glory, mindfulness, and Dhamma,
All are connected to those who are wise.
24: Cittavaggo
Mind
The Authority of the Mind

*SN 1.1.62 Cittasuttam*

*Asked three questions by a god, this is how the Buddha responds.*

448. *Cittena nīyati loko, cittena parikassati,*

*Cittassa ekadhammassa sabbe va vasam-anvagū.*

The world is led on by the mind,
By the mind it is swept away,
All follow the authority
Of one thing: the mind and its thoughts.
The Dangers of a Badly-Directed Mind

Dhp 42 Nandagopālakavatthu

A herdsman offers alms to the Buddha and his disciples for seven days, and soon afterwards is killed by a hunter. The commentary notes that no explanation was given as to why this was so as the monks did not ask.

449. Diso disaṁ yan-taṁ kayrā, verī vā pana verinaṁ,
Micchāpaṇihitaṁ cittam pāpiyo naṁ tato kare.

Whatever an aggressor might
Do to an aggressor, or an
Enemy to an enemy –
A mind that’s badly-directed
Can do far worse than that to him.
The Benefits of a Well-Directed Mind

*Dhp 43 Soreyyattheravatthu*

A man develops lust for an Arahant and is instantly changed into a woman. Later he asks for forgiveness and he changes back into a man!

450. *Na taṁ Mātā Pitā kayṝra aññe vā pi ca nātakā, Sammāpaṇihitaṁ cittam seyyaso nam tato kare.*

Mother and father might not do
For him, or other relatives,
As much good as a mind that is
Well-directed can do for him.
An Unagitated Mind sees Clearly

Jā 185 Anabhiratiṭākam

A teacher’s mind is overcome by worldly affairs and he begins to forget his teaching. The Bodhisatta advises him thus.

451. Yathodake āvile appasanne,
Na passatī sippisambukaṃ macchagumbaṃ,
Evaṃ āvile hi citte,
Na passatī attadattham parattham.

Just as in agitated water, one
Cannot see oyster shells or schools of fish,
So in an agitated mind, one’s own
Or another’s welfare cannot be seen.

452. Yathodake acche vippasanne,
Yo passatī sippi ca macchagumbaṃ,
Evaṃ anāvile hi citte,
So passatī attadattham parattham.

Just as in clear, undisturbed water, one
Can see both oysters and a swarm of fish,
So in an unagitated mind, one’s
Own and another’s welfare can be seen.
The Unwavering Mind is Free from Pain

_Ud 4.4 Juñhasuttaṁ_

A passing yakkha hits Ven. Sāriputta on the head with a mighty blow, which he hardly feels, but afterwards the yakkha falls into hell.

453. Yassa selūpamaṁ cittam, ṭhitaṁ nānupakampati,
    Virattaṁ rajanīyesu, kopaneyye na kuppati,
    Yassevaṁ bhāvitaṁ cittam, kuto taṁ dukkham-essati.

For those whose minds are like a rock,
    Steady, secure, not wavering,
    And not easily excited,
    Not easily agitated,
For those whose minds are developed,
How will suffering come upon them?
The Fruit of Careful Thought

Jā 118 Vaṭṭakajātakaṁ

A quail, the Bodhisatta, is caught by a fowler but refuses to take food and no one will buy him. When examined by the fowler he manages to fly away.

454. Nācintayanto puriso visesam-adhigacchati, Cintitassa phalāṁ passa: muttosmi’ vadhabandhanā.

The unthinking person does not Attain any distinction, but look At the fruit of those who can think: They are free from bondage and death.
True Godliness

Jā 6 Devadhammajātakam

A demon will only release people he has captured if they know what is true godliness. The Bodhisatta is captured, answers correctly and is released, as are his brothers, and the demon renounces his evil ways.

455. Hiri-ottappasampannā, sukkadhammasamāhitā, Santo Sappurisā loke devadhammā ti vuccare.

Those endowed with a good conscience,
Those endowed with great purity,
Those virtuous and Good People
Are said to have godly nature.
Equanimity

Ja 423 Indriyajātakaṁ

An ascetic falls in love with a courtesan and is admonished by his brother.

456. Dakkham gahapatim sādhu, saṁvibhajjañ-ca bhojanaṁ,
    Ahāso atthalābheshu, athหายāpatti avyatho.

    Being able is good,
    Sharing one’s food is good,
    Be modest about gains,
    And be calm when they fail.
A Follower of the Path

\textit{Jā 545 Vidhurajātakam}

The Bodhisatta is captured by a yakkha who has been convinced to tear out his heart and give it to a nāga queen. He offers to teach the Dhamma of Good People before he dies. The nāga agrees and this is the exchange.

457. “Yātānuyāyī ca bhavāhi, māṇava,
Allaṅ-ca pāṇim parivajjayassu.
Mā cassu mittesu kadāci dubbhi,
Mā ca vasaṁ asatīnaṁ nigacche.”

“Young man, please follow good customs,
And avoid burning the clean hand.
Do nothing to deceive your friends,
Do not be moved by bad women.”

458. “Kathaṁ nu yātam anuyāyi hoti?
Allaṅ-ca pāṇim dahate kathaṁ so?
Asatī ca kā, ko pana mittadubbho,
Akkhāhi me pucchito etam-atthāṁ.”

“How do we follow good customs?
And just how is the clean hand burned?
Who is a very bad woman?
Who is a deceiver of friends?
Answer me when questioned about this.”

“He who would invite to a seat
Even a stranger unseen before,
He who works for his own welfare,
Is one who follows good customs.

460. Yassekarattim-pi ghare vaseyya, Yatthannapānaṁ puriso labhetha, Na tassa pāpaṁ manasā pi cetaye, Adubbhapāṇiṁ dahate mittadubbho.

For he who spends a night as guest,
Let him receive good food and drinks,
You should not think bad about him,
He who scorches an honest hand
Is a great deceiver of friends.

461. Puṇṇam-pi cemaṁ pathaviṁ dhanena, Dajjitthiyā puriso sammatāya, Laddhā khaṇaṁ atimaññeyya tam-pi, Tāsaṁ vasaṁ asatīnaṁ na gacche.

Let a man give the whole earth’s wealth
To the woman he will marry,
Even so, she might despise him –
By bad women do not be moved.
Like this we follow good customs,
In this way the clean hand is burned,
   This is a very bad woman,
   This is a deceiver of friends.
   He who lives his life by Dhamma
Must give up what is not Dhamma.”
24: Mind

Those who are Not Good

Jā 332 Rathalaṭṭhijātakam

A King judges a case without considering both sides and his councillor, the Bodhisatta, reproves him.

463. Alaso gihī kāmabhogī na sādhu,
Asaññato pabbajito na sādhu,
Rājā na sādhu anisammakārī,
Yo paṇḍito kodhano taṁ na sādhu.

A lazy, sensual layman is not good,
An unrestrained monk is also not good,
An inconsiderate King is not good,
He who is wise but angry is not good.
The Four Great Powers

Jā 431 Hāritajātakaṁ

A sage who has great attainments is beguiled by the sight of a naked Queen and falls into wrong thereby losing his attainments. When questioned by the King he cannot lie, and admits he was overcome by defilements.

464. Cattārome, Mahārāja, loke atibalā bhusā, Rāgo doso mado moho, yattha paññā na gādhati.

There are four very strong powers, Great King, that are found in the world, Passion, hatred, pride, delusion, Where true wisdom finds no footing.

465. Medhāvinam-pi hiṁsanti Isiṁ Dhammaguṇe rataṁ Vitakkā pāpakā, Rāja, subhā rāgūpasamhitā.

The intelligent Sage, who takes Delight in the Dhamma’s virtue, Is harmed by wicked thoughts, O King, And by the passion for beauty.
Craft brings Reward

Jā 107 Sālīttakajātakāṁ

A King hires a disabled man who is skilled in shooting pellets to fill up the belly of his talkative Family Priest, who thereby learns his lesson. The King gives him a village in each of the four directions.

466. Sādhu kho sippakaṁ nāma, api yādisa’ kīdisaṁ, Passa khañjappahārena – laddhā gāmā catuddisā.

Having a craft is good,
See the disabled man
Who shot the pellets –
He received four villages!
25: Itthivaggo

Women
25: Women

Good Training

Jā 108 Bāhiyajātakam

A woman eases herself modestly in public which greatly impresses the King, and he decides to make her his wife.

467. Sikkheyya sikkhitabbāni, santi sacchandino janā.
Bāhiyā hi suhannena, Rājānam-abhirādhayi.

She should train herself, even though
People can be very wilful,
The stranger’s modesty during
Her toilet satisfied the King.
The Bodhisatta is a childless King and he asks his Queen to pray for a son. Sakka hears her prayer and goes to question her about her virtues. Hearing her answers he readily grants her request.


There are women living at peace, Who are intelligent, virtuous, Respecting their Mothers-in-Law, Truly faithful to their husbands.

469. Tādisāya sumedhāya, sucikammāya nāriyā, Devā dassanam-āyanti mānusiyā amānusā.

Gods and other divine beings Like to meet and help those women Who are wise, intelligent, And pure in all the deeds they do.
The Bodhisatta is banished to the forest when the people decide he is over-generous with the wealth of the Kingdom. His wife goes along with him, and this is part of what she says.

470. Naggā nadī anudakā, naggaṁ raṭṭhaṁ Arājakaṁ, 
Itthīpi vidhavā naggā, yassāpi dasabhātaro.

Stripped are rivers without water, 
And a kingdom without a King, 
Bereft is a widowed woman, 
Even though she has ten brothers.

471. Dhajo Rathassa paññāṇam, dhūmo paññāṇam-aggino, 
Rājā Rathassa paññāṇam, bhattā paññāṇam-itthiyā.

Flags are a sign of a Kingdom, 
And the sign of a fire is smoke, 
Kings are the sign of a Kingdom, 
Husbands are the sign of women.
25: Women

472. Yā daliddī daliddassa, aḍḍhā aḍḍhassa kittimā,
Taṁ ve devā pasamsanti, dukkaram hi karoti sā.

She who is famed for being poor
With the poor, and rich with the rich,
The very gods themselves do praise,
She does that which is difficult.

473. Sāmikaṁ anubandhissāṁ, sadā kāsāyavāsinī,
Pathavyāpi abhijjantyā vedhavyaṁ kaṭukitthiyā.

I follow after my husband,
I will wear the robe that is dyed,
Ruling the Earth as a widow
Would be very painful indeed.

474. Kathāṁ nu tāsam hadayaṁ sukharā vata itthiyo,
Yā sāmike dukkhitamhi, sukham-icchanti attano?

How is the heart of those women
So very hard and unyielding,
Who, when their husbands are suffering,
Seek only their own happiness?
When the Great King of the Sivis,
   The Benefactor, does go forth,
   I will follow along with him,
   For he gives all the love I need.
A Wife’s Duties

AN 5.33 Uggahasuttam

The householder Uggaha invites the Buddha for a meal and asks him to give advice to his daughters who are going to their husbands’ homes to live.


She should not despise her husband
Who supports her in every way,
Always being energetic,
That man who brings her all pleasure.


Nor should the good woman make her Husband angry through her desires.
The Wise Lady worships all those Whom her husband holds in respect.
25: Women

478. Uṭṭhāyikā analasā, saṅgahītaparijjanā, 
  Bhattū manāpaṁ carati, sambhataṁ anurakkhati.

   Exerting herself, not lazy, 
   Treating his attendants kindly, 
   She is pleasing to her husband, 
   And carefully protects his stores.

479. Yā evam vattatī nārī, bhattuchandavasānugā, 
  Manāpā nāma te devā, yattha sā upapajjati.

   That woman who lives in this way, 
   Obedient to her husband, 
   Is surely pleasing to the gods, 
   Wheresoever she is reborn.
The Seven Types of Wife

AN 7.63 Sattabhariyāsuttaṁ

The Buddha describes the seven types of wife that are found in the world, and what their destiny is.

480. Paduṭṭhacittā ahitānukampinī,
Aññesu rattā atimaññate patiṁ,
Dhanena kītassa, vadhāya ussukā,
Yā evarūpā purisassa bharāyā:
Vadhakā ca bharāyā ti ca sā pavuccati.

Corrupt, without pity or compassion,
Passionate and despising her husband,
Bought with wealth, bent on murder,
The wife of a man who acts in this way:
A murdering wife is what she is called.

481. Yaṁ itthiyā vindati sāmiko dhanaṁ,
Sippam vaṇijjañ-ca kasiṁ adiṭṭhaham,
Appam-pi tasmā apahātum-icchati,
Yā evarūpā purisassa bharāyā,
Corī ca bharāyā ti ca sā pavuccati.

That woman who enjoys her husband’s wealth,
Gained by his craft, his trading or farming,
She who wants to steal even a little,
The wife of a man who acts in this way:
A pillaging wife is what she is called.
482. Akammakāmā alasā mahagghasā,  
Pharusā ca caṇḍī, duruttavādinī,  
Uṭṭhāyakānaṁ abhibhuyya vattati,  
Yā evarūpā purisassa bharīyā,  
Ayyā ca bharīyā ti ca sā pavuccati.

Not liking work, lazy, but eating much,  
Rough and violent, one who speaks badly,  
Who has great power over her husband,  
The wife of a man who acts in this way:  
A mistress and wife is what she is called.

483. Yā sabbadā hoti hitānukampinī,  
Mātā va puttam anurakkhate patim,  
Tato dhanam sambhatam-assy rakkhati,  
Yā evarūpā purisassa bharīyā,  
Mātā ca bharīyā ti ca sā pavuccati.

That one who has pity and compassion,  
Who, like a Mother, protects her husband,  
Who protects the wealth that has been stored up,  
The wife of a man who acts in this way:  
A Motherly wife is what she is called.
484. Yathā pi jeṭṭhā bhaginī kaniṭṭhā,
Sagāravā hoti sakamhi sāmike,
Hirīmanā bhattuvasānuvattinī,
Yā evarūpā purisassa bhaṛyā
Bhaginī ca bhaṛyā ti ca sā pavuccati.

As an elder sister is respected,
She has respect for her lord and master,
Careful, obedient to her husband,
The wife of a man who acts in this way:
A sisterly wife is what she is called.

485. Yā cīdha disvāna patīṁ pamodati,
Sakhī sakhāram va cirassam-āgataṁ,
Koleyyakā sīlavatī patibbatā,
Yā evarūpā purisassa bhaṛyā,
Sakhī ca bhaṛyā ti ca sā pavuccati.

She who takes joy in seeing her husband,
Like friends seeing friends after a long time,
Well-bred, virtuous, a devoted wife,
The wife of a man who acts in this way:
A friend and a wife is what she is called.
25: Women

486. Akkuddhasantā vadhadanḍatajjitā,  
Aduṭṭhapacittā, patino titikkhati,  
Akkodhanā bhattuvasānuvattinī,  
Yā eva rūpa purisassa bharīyā,  
Dāsi ca bharīyā ti ca sā pavuccati.

Unangered, not in fear of punishment,  
Having an uncorrupt mind, and patient,  
Having no anger towards her husband,  
The wife of a man who acts in this way:  
A handmaid and wife is what she is called.

487. Yā cīdha bharīyā vadhayā ti vuccati,  
Corī ca ayyā ti ca yā pavuccati,  
Dussīlarūpā pharusā anādarā,  
Kāyassa bhedā Nirayam vajanti tā.

Now she who is called a murdering wife,  
And the one called a thief and a mistress,  
Unvirtuous, rough and disrespectful,  
At death will go to the Nether Regions.
25: Women

488. Yā cīdha Mātā bhaginī sakhī ca,
Dāsī ca bharʿyā ti ca sā pavuccati,
Sīle ṭhitā nācirarattasaṁvutā,
Kāyassa bhedā Sugatim vajanti tā.

Now she who is called a Mother, sister,
A friendly, or a handmaidenly wife,
Virtuous, steady, restrained in actions,
At death will go to the Celestial Realms.
The Buddha explains the four ways in which a husband and wife may live together.

489. Ubho ca honti dussīlā, kadarīyā paribhāsakā,  
    Te honti jānipatayo chavā samvāsam-āgatā.

    Both of them are unvirtuous,  
    Being miserly, abusive,  
    Dwelling together in this way  
    Wife and husband are both wretched.

490. Sāmiko hoti dussīlo, kadarīyo paribhāsako,  
    Bharīyā sīlavatī hoti, vadaññū vītamaccharā,  
    Sāpi devī samvāsatī, chavena patinā saha.

    The husband is unvirtuous,  
    Being miserly, abusive,  
    The wife is virtuous and true,  
    Being bountiful, unselfish,  
    She is living like a goddess,  
    Along with her wretched husband.
491. Sāmiko sīlavā hoti, vadaññū vītamaccharo,  
Bhariyā hoti dussīlā, kadar'yā paribhāsikā,  
Sāpi chavā saṁvasati, devena patinā saha.

The husband is virtuous,  
Being bountiful, unselfish,  
The wife though is unvirtuous,  
Being miserly, abusive,  
She lives like a wretched woman,  
Along with her god-like husband.

492. Ubho saddhā vadaññū ca, saññatā Dhammajīvino,  
Te honti jānipatayo aññam-aññam piyamvadā.

Both are faithful and bountiful,  
Restrained and living by Dhamma,  
Together the wife and husband  
Have kind words for one another.

493. Atthāsaṁ pacurā honti, phāsakaṁ upajāyati,  
Amittā dummanā honti ubhinnam samasīlinaṁ.

They will have abundant riches,  
And live together easily,  
Their foes are depressed with these two,  
Because they have the same virtues.
494. Idha Dhammanā carityāna, samesīlabbatā ubho,
Nandino devalokasmīṁ modanti kāmakāmino.

Having both lived by the Dhamma,
Having the same virtue and vows,
They rejoice in pleasures obtained
In the realms of divine beings.
The Ideal Householder

Jā 545 Vidhurajātakaṁ

A King is about to lose the Bodhisatta, his wise minister, before he goes he asks him about the life of a householder.

495. Na sādhāraṇadārassa, na bhuñje sādum-ekako, Na seve lokāyatikāṁ netaṁ paññāya vaddhanam.

He should not share another’s wife, Nor eat his food and sweets alone, He should not practice sophistry That does not increase his wisdom.

496. Sīlavā vattasampanno, appamatto vicakkhaṇo, Nivātavutti atthaddho, surato sakhilo mudu.

Being virtuous, duteous, Heedful, wise, humble, unselfish, Devoted, kindly, and gentle.
497. Saṅghetā ca mittānam, saṁvibhāgī vidhānāvā, 
    Tappeyya annapānena sadā samaṇabrāhmaṇe.

    Being a maker of good friends,  
    Sharing, being considerate, 
    Being one who will satisfy 
    Monks and priests with food and with drinks.

498. Dhammakāmo sutādhāro, bhaveyya paripucchako, 
    Sakkaccaṁ payārapāseyya sīlavante bahussute.

    He may be a Dhamma-lover, 
    And a preserver of learning, 
    Who often attends with respect 
    On the virtuous and learned.

499. Gharam-āvasamānassa gahaṭṭhassa sakam gharam, 
    Khemā vutti siyā evaṁ, evaṁ nu assa saṅgaho.

    For a layman living at home, 
    Dwelling in his very own house, 
    There will in this way be safety, 
    Like this he will have good fortune,
He will be free from oppression,
That young man who speaks only truth,
Passing from this world to the next,
He will be one who does not grieve.

The Fifth Hundred
26: Puttavaggo
Children
Respect for Mother and Father

AN 3.31 Sabrahmakasuttaṃ

The Buddha explains why parents should be respected and by what names they are known, and summarises it with a verse.


Mother and Father are like gods, They are our very first teachers, As they are kind to their children They are worthy of offerings.

502. Tasmā hi ne namasseyya sakkareyyātha Paṇḍito Annena atha pānena vatthena; sayanena ca, Ucchādanena nhāpanena, pādānāṁ dhovanena ca.

Therefore the Wise will worship them And respect them with gifts of clothes, Food and drink; with a sleeping place, With massage, bathing, and washing.
26: Children

503. Tāya naṁ paricar'vāya Mātāpitusu Paṇḍīto,
Idheva naṁ pasamsanti, pecca Sagge pamodati.

The Wise, because they look after
Both their Mothers and their Fathers,
Will be praised right here and now,
And later rejoice in Heaven.

351
The Buddha explains the three types of children that are found in the world.

504. Atijātāṁ anujātāṁ puttam-icchanti Paṇḍitā, Avajātāṁ na icchanti, so hoti kulagandhano,

The Wise desire a child that is
Superior or just the same,
But not for one inferior,
Who will break up the family,

505. Ete kho puttā lokasmiṁ; ye bhavanti upāsakā Saddhā sīlena sampannā, vadaññū vītamaccharā, Cando va abbhanā mutto parisāsu virocare.

These are the various children;
Laymen with faith and with virtue,
Being bountiful, unselfish,
Will shine bright amongst the people Like the moon released from the clouds.
Good Children

AN 5.39 Puttasuttaṁ

The Buddha explains the five reasons parents want a child.

506. Pañca ṭhānāni sampassaṁ puttam icchanti Paṇḍitā:
Bhato vā no bharissati, kiccaṁ vā no karissati,

Considering these five reasons
The Wise wish for a child, thinking:
Supported he will support us,
He will do his duties for us,

507. Kulavaṁso ciram tiṭṭhe, dāyajjaṁ paṭipajjati,
Atha vā pana petānāṁ dakkhiṇāṁ anupadassati.

He will maintain his heritage,
And practice according to wealth,
Also he will make offerings
To relatives who pass away.
508. Ṭhānānetāni sampassaṁ puttam icchanti Paṇḍitā, Tasmā santo Sappurisā kataññū katavedino,

Considering these five reasons
The Wise wish for a child, therefore
Truly Good People are grateful
And obliging to their parents,

509. Bharanti Mātāpitaro, pubbe katam-anussaram, Karonti nesaṁ kiccāni, yathā taṁ pubbakārinam.

They support Mother and Father,
Remembering what they have done,
They perform their duties for them,
As was done for them in the past.

510. Ovādakārī bhataposī, kulavaṁsaṁ ahāpayam, Saddho sīlena sampanno, putto hoti pasamsiyo.

Listening to parents’ advice,
Feeding those who supported him,
Not neglecting his heritage,
Endowed with faith and with virtue,
That child is praised and respected.
The Elder Brother’s Burden

Jā 532 Soṇanandajāta-kāṁ

A Royal family, King, Queen and two sons renounce the world and retire to the Himālayas. The younger son wishes to look after the parents, but the elder declares his duty.

511. Mātāpitā ca Bhātā ca Bhaginī ēnātibandhavā, Sabbe jeṭṭhassa te bhārā, evam jānāhi Bhātāra.

Mother, Father, Brothers, Sisters
And all close-bonded relations,
All burdens are for the eldest,
Please understand this, my Brother.
27: Ovadavaggo
Advice
Friendship with the Wise

Ja 537 Mahāsutasomajātakaṁ

More of the conversation with the man-eating King by which the Bodhisatta persuades him to give up his evil inclination.

512. Yasmā hi Dhammaṁ puriso vijaññā
Ye cassa kaṅkhaṁ vinayanti santo,
Taṁ hissa dīpañ-ca parāyaṇañ-ca,
Na tena mittiṁ jirayetha Pañño.

Because people living by Dhamma know
That good people can dispel all their doubt,
He will take that as refuge and support,
The friendship of the Wise does not decay.
A young brāhman learns a charm for producing mangoes out of season from an outcaste, the Bodhisatta, who warns him not to deny him or his charm would disappear. Nevertheless, ashamed, he does deny him, loses his charm and dies forlorn.

513. Eraṇḍā Pucimandā vā, atha vā Pāḷibhaddakā, Madhuṇa madhutthiko vinde, so hi tassa dumuttamo.

Ugly Castor, bitter Margosa
Or the beautiful Palasa,
Wherever he finds the honey,
For him that tree will be supreme.

514. Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā, Yasmā Dhammaṁ vijāneyya, so hi tassa naruttamo.

Noble, brāhman, merchant, farmer,
The outcaste and the garbage man,
From whomever he learns Dhamma,
For him that man will be supreme.
Welcoming Correction

Dhp 76 Rādhattheravatthu

A poor brāhman ordains with Ven. Sāriputta and proves to be amenable to correction. In no long time he attains Awakening.

515. Nīdhīnaṁ va pavattāraṁ, yaṁ passe vajjadassinaṁ,
Niggayhavādīṁ medhāviṁ tādisaṁ paṇḍitaṁ bhaje,
Tādisaṁ bhajamāṇassa seyyo hoti na pāpiyo.

One should see one who shows your faults
Just like one who points out treasure,
One should keep company with such
A sagacious, learned person;
Keeping company with such is
Surely better for you, not worse.
27: Advice

The Good like those who Advise

*Dhp 77 Assajipunabbasukavatthu*

Some monks are behaving badly, the Buddha sends the two Chief Disciples to reprove them; some amend their ways and some leave the Community.

516. Ovadeyyānusāseyya, asabhā ca nivāraye,
Sataṁ hi so piyo hoti, asataṁ hoti appiyo.

One should both advise and instruct,
and forbid whatever is vile,
for it is dear to the good,
but it is not dear to the bad.
Following Good Advice

Jā 43 Veḷukajātakaṁ

A student, against the advice of his teacher, the Bodhisatta, keeps a viper named Bamboo as a pet. One day the snake gets angry and kills him.

517. Yo atthakāmassa hitānukampino,
     Ovajjamāno na karoti sāsanam,
     Evaṁ so nihato seti, Veḷukassa yathā Pitā.

He who does not follow the teaching
Of those who truly desire his welfare,
Will soon be destroyed, like the snake’s Father.
Heeding Good Advice

Jā 196 Valāhassajātakaṁ

Some merchants are shipwrecked and seduced by demonesses (rakkhasī). The Bodhisatta is a cloud-horse and offers to carry them away. Half agree and are taken to safety, half stay behind and are devoured.

518. Ye na kāhanti ovādaṁ narā Buddhena desitaṁ,
Vyasanaṁ te gamissanti, rakkhasīhīva vāṇijā.

Those people who do not follow Advice given by the Buddha,
Will go to their own destruction,
Like the merchants with the demons.

519. Ye ca kāhanti ovādaṁ narā Buddhena desitaṁ,
Sotthiṁ pāram gamissanti, valāheneva vāṇijā.

But those people who do follow Advice given by the Buddha,
Will cross over unto safety,
Like the merchants with the cloud-horse.
Giving Advice Carefully

Jā 376 Avāriyajātakaṁ

An ascetic gives advice on controlling one's anger to a King and the King rewards him royally; he gives the same advice to a boatman and gets thumped in the mouth!

520. Yā yeva anusāsaniyā, Rājā gāmavaram adā,
Tā yeva anusāsaniyā, nāviko paharī mukham.

For the advice given, a King
Gave him the boon of a village,
For exactly the same advice,
The boatman hit him on the mouth.
A monk is very good at preaching, but is greedy and doesn’t follow his own advice. The Buddha reproves him.


First one should establish oneself
In what is suitable, then one
Can advise another, the wise one
Should not have any defilement.
Paying Homage to Elders

_Jā 37 Tittirajātakāṁ_

An elephant, a monkey and a partridge find out who is the elder amongst them and pay him due homage.

522. Ye vuddham-apacāyanti narā Dhammassa kovidā,
   Diṭṭhe va dhamme pāsaṁsā, samparāye ca Suggati.

People who are skilled in the Dhamma
Pay their respects to their elders,
They are praised in this very life,
In the next they go to Heaven.
People follow their Leaders

Ja 334 Rājovādajātakaṁ

A King rules justly and travels incognito through his Kingdom to find out if anyone blames him. He meets the Bodhisatta, an ascetic, who explains that when the King rules justly everyone follows suit.

523. Gavaṁ ce taramānānaṁ jimhaṁ gacchātī puṅgavo,
Sabbā gāvī jimhaṁ yanti, nette jimhaṁ gate sati.

If a bull while crossing a stream
Goes on a crooked, rambling course,
All the cows also go crooked,
Led by one who goes crookedly.

524. Evam-eva manussesu, yo hoti seṭṭhasammato,
So ce adhammaṁ carati, pageva itarā pajā,
Sabbaṁ raṭṭhaṁ dukhaṁ seti, Rājā ce hoti adhammiko.

Even so with men, if the King,
Who is agreed upon as best,
Lives contrary to the Dhamma,
Much more so will other people,
The whole of the country suffers,
If the King does not have Dhamma.

525. Gavaṁ ce taramānānaṁ ujuṁ gacchātī puṅgavo,
Sabbā gāvī ujuṁ yanti, nette ujuṁ gate sati.
If a bull while crossing a stream
Goes on a straight and steadfast course,
The other cows also go straight,
Being led by one who goes straight.

526. Evam-eva manusseso, yo hoti seṭṭhasammato,
So ce pi Dhammaṁ carati, pageva itarā pajā,
Sabbaṁ raṭṭhaṁ sukhaṁ seti, Rājā ce hoti Dhammiko.

Even so with men, if the King,
Who is agreed upon as best,
Lives in accordance with Dhamma,
Much more so will other people,
The whole country will be happy,
If the King accords with Dhamma.
Enquiring before Punishment

_Jā 472 Mahāpadumajātakaṁ_

The King goes to quell a disturbance at the borders leaving the Bodhisatta to rule in his absence. The Queen, his step-mother, tries and fails to seduce him. When the King returns she makes false allegations and the Bodhisatta is taken out for execution.

527. Na diṭṭhā parato dosaṁ añuṁthūlāni sabbaso, Issaro na pañaye dañḍam, sāmaṁ appaṭivekkhiya.

When not seeing another’s faults, 
Whether they are small or are great, 
The Lord should not give punishment, 
Without first investigating.

528. Yo ca appaṭivekkhitvā, dañḍam kubbati Khattiyo, Sakaṇṭakaṁ so gilati jaccandho va samakkhikam.

That King who punishes others, 
Without first investigating, 
Is like a blind man who swallows 
Both his food, thorns and flies alike.
529. Adaṇḍiyaṁ daṇḍayati, daṇḍiyañ-ca adaṇḍiyaṁ,
Andho va visamaṁ maggam, na jānāti samāsamaṁ.

He who punishes the harmless,
And doesn’t punish the guilty,
Like a blind man on uneven path,
Does not know the just and unjust.

530. Yo ca etāni ṭhānāni aṇumthūlāni sabbaso,
Sudiṭṭham cānusāseyya, sa ve vohārikuttamo.

He who sees the reasons in things,
Whether they are small or are great,
He should give advice to others,
He is surely the judge supreme.

531. Nekantamudunā sakkā, ekantatikhiṇena vā,
Attaṁ mahante ṭhapetuṁ, tasmā ubhayam-ācare.

While not being totally soft
Or totally harsh, but able,
Setting aside his own greatness,
He can then practice correctly.
532. Paribhūto mudu hoti, atitikkho ca veravā,
Etañ-ca ubhayam ūnvā, anumajjham samācare.

Always soft he will be despised,
Always harsh he makes enemies,
But understanding both of these,
He should practice the middle way.
28: Appamadavaggo
Heedful
28: Heedful

The Power of Wisdom

Jā 521 Tesakūṇajātakam

A childless King adopts three birds as his children, which his courtiers scorn. To prove their worth he asks them for advice in ruling the Kingdom, and this is part of what his ‘son’ says.

533. Balaṁ pañcavidhaṁ loke purisasmīṁ mahaggate,
Tattha bāhubalaṁ nāma carimaṁ vuccate balaṁ,

These five-fold powers in the world
Are found in a truly great man,
And herein, bodily power
Is the least of all the powers,

534. Bhogabalañ-ca, dīghāvu, dutiyaṁ vuccate balaṁ,
Amaccabalañ-ca dīghāvu, tatiyaṁ vuccate balaṁ.

The power of riches is surely,
Friend, called the second power,
The power of good councillors,
Is said to be the third power,
28: Heedful

535. Abhijaccabalam ce va, tam catuttham asaṁsayam,
Yāni cetāni sabbāni adhigaṇhāti Paṇḍito.

If he have the power of birth,
That is undoubtedly the fourth,
But one who is wise and learned
Surpasses all of these by far.

536. Tam balānam balaseṭṭham aggam pāññābalam varam;
Paññābalenupatthaddho, attham vindati Paṇḍito.

Out of these powers, the noble
Power of wisdom is the best;
Supported by wisdom’s power,
The Wise One will find true welfare.

537. Paññā va sutam vinicchinī,
Paññā kittisilokavaḍṭhanī,
Paññāsahito naro idha
Api dukkhe sukhāni vindati.

When true wisdom discriminates,
Wisdom, fame and renown increase,
That person endowed with wisdom
Even in suffering finds happiness.
Four Deserving Respect

SN 1.3.1 Daharasuttaṁ

Questioned by King Pasenadi the Buddha claims to be Fully Awakened, but the King doubts it as he is still so young. The Buddha explains there are four things deserving respect whether young or not.


A crooked snake, a blazing fire,
A Noble of great, widespread fame,
A monk endowed with pure virtue:
Towards these one should behave well.
One Who Gives is Held Dear

AN 5.34 Sīhasenāpatisuttaṃ

The General Sīha pays a visit to the Buddha at Vesālī and asks him what is the visible result of giving, and the Buddha explains these four benefits.

539. Dadaṁ piyo hoti, bhajanti naṁ bahū,
Kittiñ-ca pappoti yaso hi vaṭṭhati,
Amaṅkubhūto parisaṁ vigāhati,
Visārado hoti naro amaccharī.

A generous person is always dear,
Many people keep company with him,
He becomes well-known, his fame increases,
Confidently he enters assemblies,
That man who is mature and unselfish.

540. Tasmā hi dānāni dadanti Paṇḍitā,
Vineyya maccheramalaṁ, sukhesino,
Te dīgharattam Tidive patiṭṭhitā,
Devānaṁ sahavyagatā ramanti te.

Therefore Wise people give abundant gifts,
Having removed the stain of selfishness,
They are established for long in Heaven,
They delight in fellowship with the gods.
Selfishness and Selflessness

*SN 1.1.32 Maccharisuttaṃ*

Two verses by two different gods spoken before the Buddha on the subject of generosity. The Buddha commends them.

541. Yasseva bhīto na dadāti maccharī,
    tad-evādadato bhayaṁ,
Jighacchā ca pipāsā ca, yassa bhāyati maccharī,
Tam-eva bālaṁ phusati asmiṁ loke paramhi ca.

Selfish people are full of fear
Because of that they do not give,
But from not giving there is fear.
Hunger and thirst the selfish fear,
But that is just what the foolish
Attain in this world and the next.

542. Appasmeke pavecchanti, bahuneke na dicchare,
    Appasmā dakkhiṇā dinnā, sahassena samaṁ mitā.

Some give from the little they have,
Some do not give from abundance,
Having given from a little,
It is equal to a thousand.
A Person is made by Deeds

*MN 98 Vāseṭṭhasuttañ*

*Two brāhmans are discussing what really makes one a brāhman but they cannot settle the question so they go to see the Buddha, and this is part of what he said.*

543. *Na jaccā brāhmaṇo hoti, na jaccā hoti abrāhmaṇo.*
Kammanā brāhmaṇo hoti, kammanā hoti abrāhmaṇo.

One is not a brāhman by birth,
Nor by birth is one not a brāhman,
By one’s deeds one is a brāhman,
By one’s deeds one is not a brāhman.

544. *Kassako kammanā hoti, sippiko hoti kammanā,*
Vāṇijo kammanā hoti, pessiko hoti kammanā,

One is a farmer through his deeds,
One is a craftsman through his deeds,
One is a trader through his deeds,
And a messenger through his deeds,
545. Coro pi kammanā hoti, yodhājīvo pi kammanā,
Yājako kammanā hoti, Rājāpi hoti kammanā.

A robber is known through his deeds,
A mercenary through his deeds,
A begger is known through his deeds,
And a King is known through his deeds.

546. Evam-etaṁ yathābhūtam, kammaṁ passanti Paṇḍitā,
Paṭiccasamuppādadasā, kammavipākakakoidā.

Seeing this as it really is,
The Wise look at the deed, they see
Conditioned origination,
Who are skilled in deeds and results.

547. Kammanā vattate loko, kammanā vattate pajā,
Kammanibandhanā sattā, rathassāṇīva yāyato.

The world is kept turning by deeds,
By deeds people are kept turning,
Beings, bound by their deeds, roll on
Like chariots on their linchpins.
The Heedful are Happy in both Worlds

SN 1.3.17 Appamādasuttaṁ

King Pasenadi asks the Buddha if there is one thing that is beneficial both for this world and the next.

548. Āyuṁ arogiyāṁ vaṇṇāṁ, Saggāṁ uccākulīnataṁ, Ratiyo: patthayanena uḷārā aparāparā,

Long-life, health, beauty and Heaven,
A high birth, and gaining delights:
For the one who has desire to
Attain these lofty things quickly,

549. Appamādam pasaṁsanti puññakiriyāsu Paṇḍitā, Appamatto ubho atthe adhigaṅhāti Paṇḍito:

The Wise always praise heedfulness
In doing meritorious deeds,
The Wise, who are always heedful,
Will soon possess both of these goods:
28: Heedful

550. Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko, 
Atthābhisamayā dhīro Paṇḍito ti pavuccati.

That which is good in this life now,  
And that which is good in the next,  
The firm are known as the Wise  
Through realisation of both.
The Heedful attain the Deathless

Dhp 21 Sāmavatīvatthu

King Udena’s Queen Sāmavatī and 500 of her court die in a fire started by the Uncle of her rival Māgaṇḍiyā. The King tricks Māgaṇḍiyā and sends for her relatives and has them all slaughtered. The monks ask about their respective fates.

551. Appamādo amatapadaṁ, pamādo maccuno padam, Appamattā na mīyanti, ye pamattā yathā matā.

Heedfulness is the deathless state, heedlessness the state of the dead, the heedful do not die, but those who are heedless are as if dead.

The Final Fifty

A Collection of Buddhist Wisdom Verses is Finished
Source of the Verses

Dīghanikāyo (24 = 4%)

| DN 14 | Mahāpadānasuttaṁ | = vs. 3 |
| DN 31 | Sigālasuttaṁ | = vs. 24-25 |
| DN 31 | ““ | = vs. 27-32 |
| DN 31 | ““ | = vs. 309-310 |
| DN 31 | ““ | = vs. 115-118 |
| DN 31 | ““ | = vs. 8-10 |
| DN 31 | ““ | = vs. 18-23 |

Majjhimanikāyo (6 = 1%)

| MN 98 | Vāseṭṭhasuttaṁ | = vs. 543-547 |
| MN 131 | Bhaddekarattasuttaṁ | = vs. 306 |

Sānyuttanikāyo (63 = 11%)

| SN 1.1.10 | Devatāsaṁyuttaṁ | = vs. 416-418 |
| SN 1.1.31 | ““ | = vs. 208-214 |
| SN 1.1.32 | ““ | = vs. 541-542 |
| SN 1.1.33 | ““ | = vs. 61 |
| SN 1.1.35 | ““ | = vs. 380-381 |
| SN 1.1.48 | ““ | = vs. 56 |
| SN 1.1.51 | ““ | = vs. 71 |
| SN 1.1.53 | ““ | = vs. 124 |
| SN 1.1.62 | ““ | = vs. 448 |
| SN 1.1.73 | ““ | = vs. 69 |
| SN 1.1.76 | ““ | = vs. 26 |
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\[ \textit{Aṅguttaranikāyo (51 = 9\%)} \]

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Source of the Verses

| AN 7.63 | “ “ | = vs. 480-488 |
| AN 7.64 | “ “ | = vs. 424-426 |
| AN 8.5  | Aṭṭhakanipāta | = vs. 254 |
| AN 8.54 | “ “ | = vs. 5-7 |

**Dhammapado (53 = 9%)**

| Dhp 5  | Yamakavaggo | = vs. 431 |
| Dhp 16 | Yamakavaggo | = vs. 293 |
| Dhp 21 | Appamādavaggo | = vs. 551 |
| Dhp 42 | Cittavaggo | = vs. 449 |
| Dhp 43 | Cittavaggo | = vs. 450 |
| Dhp 50 | Pupphavaggo | = vs. 385 |
| Dhp 60 | Bālavaggo | = vs. 78 |
| Dhp 61 | “ “ | = vs. 218 |
| Dhp 63 | “ “ | = vs. 436 |
| Dhp 64 | “ “ | = vs. 435 |
| Dhp 69 | “ “ | = vs. 282 |
| Dhp 71 | “ “ | = vs. 283 |
| Dhp 72 | “ “ | = vs. 437 |
| Dhp 76 | Paṇḍitavaggo | = vs. 515 |
| Dhp 77 | Paṇḍitavaggo | = vs. 516 |
| Dhp 78 | “ “ | = vs. 147 |
| Dhp 81 | “ “ | = vs. 257 |
| Dhp 121 | Pāpavaggo | = vs. 281 |
| Dhp 123 | “ “ | = vs. 284 |
| Dhp 125 | “ “ | = vs. 276 |
| Dhp 127 | “ “ | = vs. 274 |
| Dhp 129 | Daṇḍavaggo | = vs. 98 |
| Dhp 130 | “ “ | = vs. 433 |
| Dhp 131 | Daṇḍavaggo | = vs. 99 |
| Dhp 137-140 | “ “ | = vs. 277-280 |
### Source of the Verses

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<td>“ “</td>
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### Udānaṁ (3 = < 1%)

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<td>4.4</td>
<td>Juṇhasuttaṁ</td>
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**Itivuttakaṁ (4 = < 1%)**

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<td>Iti 76</td>
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<td>Iti 78</td>
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**Suttanipāto (4 = < 1%)**

<table>
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**Jātakaṁ (348 = 63%)**

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| Jā 390 | Mayhakajātakaṁ | = vs. 336-341 |
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A Person is made by Deeds Error! Bookmark not defined.
The Heedful are Happy in both Worlds Error! Bookmark not defined.
The Heedful attain the Deathless Error! Bookmark not defined.
This collection of verses, made by one of the leading scholar-monks in Sri Lanka in the 20th century, is one of the most useful compilations on the moral life of the layman that can be found.

http://www.ancient-buddhist-texts.net