

chosen by

The Most Venerable

Rerukane Candavimala Mahānāhimi

(Former Mahānāyaka of the Sri Lankan Svejin Nikāya)

re-edited and translated by

Ānandajoti Bhikkhu

a collection of

Buddhist Wisdom Verses

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(2nd edition, September 2016/2560)



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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 Sutasomajātakam

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*). 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 Najīratisuttam; Dhp 246-7 Pañca-Upāsakavatthu (the title coming from the commentary); Jā 516 Mahākapijātakam. 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 Pāḷi-only, which shows the complete framework for the establishment of the

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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 *Kunālajātakaṁ*.

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 Nikāyas¹ 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 lifechoices 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 succint 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 verses¹ 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 Sakkasamyuttam (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 Pāļi 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.

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



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

One should be Amenable to Admonition

Jā 406 Gandhārajātakam

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 Mahāpadānasuttain

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).

Sabbapāpassa akaraṇam, kusalassa upasampadā, Sacittapariyodapanam – etam Buddhāna' Sāsanam.

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

The Six Gateways to Benefit

Jā 84 Atthassadvārajātakam

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 lābham, Sīlañ-ca vuddhānumatam sutañ-ca, Dhammānuvattī ca alīnatā ca: Atthassa dvārā pamukhā chaļete.

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 Dīghajāņusuttam

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

5. Uṭṭhātā kammadheyyesu, appamatto vidhānavā, Samaṁ kappeti jīvikaṁ sambhataṁ anurakkhati,

Being active in doing good, Being heedful and circumspect, Equanimous in livelihood, Being careful with his savings,

6. Saddho sīlena sampanno, vadaññū vītamaccharo, Niccam maggam visodheti, sotthānam samparāyikam,

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 Sigālasuttam

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 jalam-aggīva bhāsati, Bhoge saṁharamānassa, bhamarasseva irⁱyato Bhogā sannicayaṁ yanti, vammiko 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. Evam bhoge samāhatvā, alam-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 kammam 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 Licchavikum ārakasuttam

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. Ubhinnam yeva atthāya, vadaññū hoti sīlavā, Ñātīnam pubbapetānam, ditthadhamme ca jīvitam.

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. Samaṇānam brāhmaṇānam, 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 nam 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, vitiņņā āpadāsu me, Uddhaggā dakkhiņā dinnā, atho pañcabalīkatā, Upaṭṭhitā sīlavanto, saññatā brahmacārayo.

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-attham bhogam iccheyya Paṇḍito Gharam-āvasam: 'So me attho anuppatto katam ananutāpiyam.'
 - 17. Etam anussaram macco, Arⁱyadhamme thito naro, Idheva nam 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, saṇho ca paṭibhānavā, 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 yasam.

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, atthacarⁱyā ca yā idha, Samānatā ca dhammesu, tattha tattha yathārahaṁ, 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 puttakāraṇā Labhetha mānaṁ pūjaṁ vā, Pitā vā puttakāraṇā.

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 samavekkhanti Paṇḍitā. Tasmā mahattaṁ 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

DN 31 Sigālasuttam

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

24. Chandā dosā bhayā mohā, yo Dhammam ativattati, Nihīyati tassa yaso, kāļapakkhe 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 Dhammam 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.



Six Faults

SN 1.1.76 Najīratisuttam

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

26. Cha lokasmim chiddāni yattha vittam na tiṭṭhati: Ālassam ca pamādo ca, anuṭṭhānam asaññamo, 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.

Various Dangers

DN 31 Sigālasuttam

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

27. Ussūraseyyā paradārasevanā, Verappasaṅgo ca anatthatā ca, Pāpā ca mittā, sukadarⁱyatā ca: Ete cha ṭhānā purisaṁ dhaṁsayanti.

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 dhamsate naro.

Having a wicked companion,
A wicked conduct and living,
A person is surely destroyed
Both in this world and in the next.

29. Akkhitthiyo vāruņī naccagītam, Divā soppam, pāricarⁱyā akāle, Pāpā ca mittā, sukadarⁱyatā ca, Ete cha ṭhānā purisam dhamsayanti.

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, suram pivanti, Yant' itthiyo pāṇasamā paresam, Nihīnasevī na ca vuddhasevī, Nihīyate kāļapakkhe va candimā.

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 vāruņi adhano akiñcano, Pipāso pivam papam gato, Udakam-iva iņam vigāhati, Akulam 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, Niccaṁ mattena soṇḍena, sakkā āvasituṁ gharaṁ.

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 akārĭtvā, 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 vittam tappati pubbe asamudānitam, 'Na pubbe dhanam-esissam,' 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. 'Sakyarūpam pure santam, mayā sippam na sikkhitam, 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, pisuņo piṭṭhimamsiko, 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.

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.

39. 'Bahumhi vata santamhi, annapāne upaṭṭhite, Na pubbe adadim dānam,' iti pacchānutappati.

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

40. 'Mātaram Pitaran-cāpi, jinnake 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-anusatthāram sabbakāmarasāharam, Pitaram 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.

42. 'Samaņe brāhmaņe cāpi sīlavante bahussute, Na pubbe pay rupāsissam,' iti pacchānutappati.

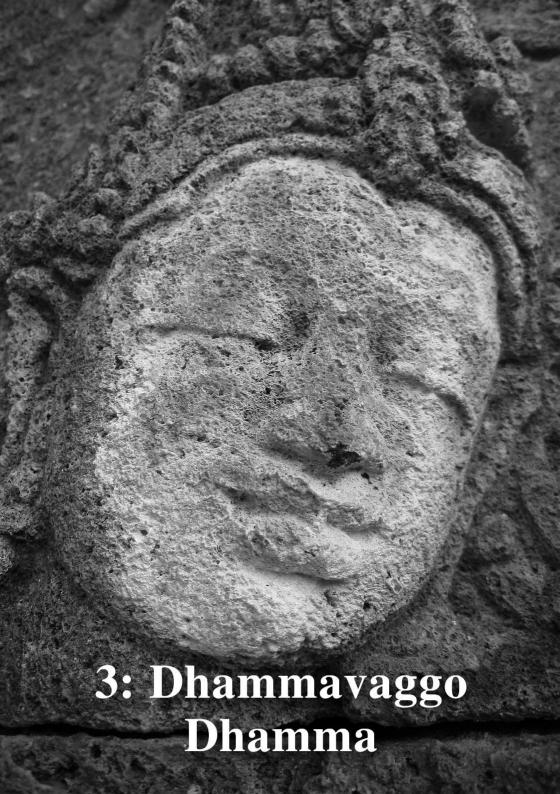
'I did not pay much honour, To virtuous, learned monastics,' This he regrets in the future.

43. 'Sādhu hoti tapo ciṇṇo, santo ca pay 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, Karam purisakiccāni, sa pacchā nānutappati.

He who practises this wisely, Who has done his moral duty, Regrets it not in the future.



Four Things to Cultivate

Sn 1.10 Alayakasuttam

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: Saccaṁ 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 brahmin 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, Satam 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 jaram upeti, Satañ-ca Dhammo na jaram 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 dūrataraṁ 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-aputtakasuttam

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

50. Dhaññaṁ dhanaṁ rajataṁ jātarūpaṁ,
Pariggahañ-cāpi yad-atthi kiñci,
Dāsā kammakarā pessā, ye cassa anujīvino.
Sabbaṁ n' ādāya gantabbaṁ, sabbaṁ nikkhippagāminaṁ.

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 sakaṁ hoti, tañ-ca ādāya gacchati, Tañ-cassa anugaṁ 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 paralokasmim patiṭṭhā honti pāṇinam.

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 Mahāsutasomajātakam

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

53. Dhanam caje yo pana angahetu, Angam caje jivitam rakkhamāno; Angam dhanam jīvitan-cāpi sabbam, 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 culimate in the following famous verses.

54. Dhammo have rakkhati Dhammacārim, Dhammo suciņņo sukham-āvahāti, Esānisamso Dhamme suciņņe, Na duggatim 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.

55. Na hi Dhammo adhammo ca ubho samavipākino, Adhammo Nirayam neti, Dhammo pāpeti Suggatim.

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 Jetavanasuttam

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

56. Kammam vijjā ca dhammo ca, sīlam jīvitam-uttamam, 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 Path to Heaven

Jā 458 Udayajātakam

The Bodhisatta, reborn as the Lord of the Gods Sakka, explains the path to Heaven to his former wife.

57. Vācam manañ-ca paṇidhāya sammā,
Kāyena pāpāni akubbamāno,
Bahunnapānam gharam-āvasanto,
Saddho mudū samvibhāgī vadaññū,
Saṅgāhako sakhilo saṇhavāco –
Etthaṭṭhito paralokam 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

Jā 57 Vānarindajātakam

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 dhiti cāgo, diṭṭhaṁ 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 Tayodhammaj ātakam

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: Dakkhiyam sūriyam paññā, diṭṭham so ativattati.

He who, monkey-King, has three things: Dexterity, heroism, wisdom, Will surely overcome his foes.

Wise Discrimination

Jā 92 Mahāsārajātakam

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 akutūhalam; Piyañ-ca annapānamhi, atthe jāte ca Paṇḍitam.

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 Sādhusuttam

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

61. Yo pāṇabhūtāni aheṭhayaṁ 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.

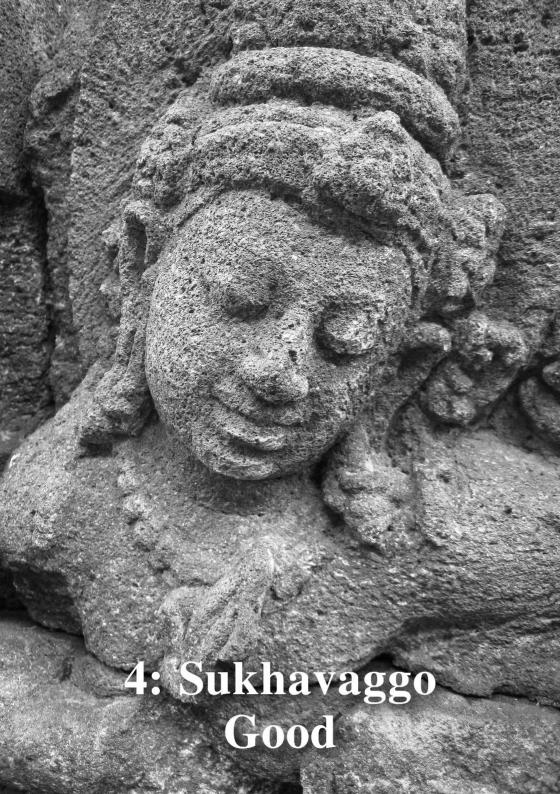
The Provenance of the Buddhas

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.



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 itarītarena, Puññaṁ sukhaṁ jīvitasaṅkhayamhi, Sabbassa dukkhassa sukhaṁ pahāṇaṁ.

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 sīlam, 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.

True Goodness

Dhp 194 Sambahulabhikkhuvatthu

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.

66. Sukho Buddhānam-uppādo, sukhā Saddhammadesanā, Sukhā Saṅghassa sāmaggī, samaggānaṁ tapo sukho.

The arising of the Buddhas is good,
The teaching of the True Dhamma is good,
The harmony of the Sangha is good,
And devotion to harmony is good.

Renouncing the Lesser Good for the Greater

Dhp 290 Attanopubbakammavatthu

The Bodhisatta's son meets some paccekabuddhas 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 vipulam sukham, Caje mattāsukham Dhīro, sampassam vipulam sukham.

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.

The Greatest Things

Dhp 204 Pasenadikosalavatthu

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 paramaṁ dhanaṁ, Vissāsā paramā ñāti, 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 Vittasuttam

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

69. Saddhīdha vittam purisassa seṭṭham, Dhammo suciṇṇo 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 Erakapattan āgar ājavatthu

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 manussapaţilābho, kiccham maccāna' jīvitam, Kiccham Saddhammasavanam, 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 Jarāsuttam

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

71. Sīlam yāva jarā sādhu, saddhā sādhu patiṭṭhitā, Paññā narānam ratanam, puññam corehi dūharam.

> 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 Uttar ā-Up āsik āvatthu

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 kodham, asādhum sādhunā jine, Jine kadar yam dānena, saccenālikavādinam.

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 Dhamma Surpasses All

Dhp 354 Sakkapañhavatthu

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. Sabbadānam Dhammadānam jināti, Sabbam rasam Dhammaraso jināti, Sabbam ratim Dhammaratim jināti, Taṇhakkhayo 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 Reciprical Duties

Jā 537 Mahāsutasomajātakam

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 ajeyyam jināti, Na so sakhā yo sakhāram jināti, Na sā bharⁱyā 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 mohasamam jālam, natthi taṇhāsamā 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, purisam pāpacetasam, Himsanti attasambhūtā, tacasāram 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 Samsara

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, dīgham santassa yojanam, Dīgho bālānam samsāro Saddhammam avijānatam.

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.

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 brahmacarⁱyam, aladdhā yobbane dhanam, 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.



Seizing the Advantage

Jā 342 Vānarajātakam

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 uppatitam attham na khippam-anubujjhati, Amittavasam-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 uppatitam attham khippam-eva nibodhati, Muccate 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

Jā 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 patiṭṭhaṁ; Tassūparodhaṁ 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.

A Cheat is Cheated in Return

Jā 218 Kūṭavānijajātakam

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 adeyyuṁ mūsikā, Kasmā kumāraṁ kulalā no bhareyyuṁ?

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 puttanaṭṭhaphālanaṭṭhassa phālaṁ,
Mā te puttam-ahāsi phālanaṭṭho.

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.

Keeping Quiet

Jā 189 Sīhacammaj ātakam

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 tam khādeyya gadrabho haritam yavam, 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 Dīpijātakam

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

Jā 223 Puṭabhattajātakam

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 bhajantam, Kiccānukubbassa kareyya kiccam, Nānatthakāmassa kareyya attham, 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 cajantam vanatham na kayⁱrā, Apetacittena na sambhajeyya.
> Dvijo dumam khīņaphalan-ti ñatvā,
> Aññam 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.

The Necessity for Effort

Jā 539 Mahājanakajātakam

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 Gijjhajātakam

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 yojanasatam kunapani avekkhati, Kasma jalan-ca pasan-ca asajja 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 jīvitasaṅkhaye, Atha jālañ-ca pāsañ-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 As ātar ūpaj ātakam

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 Asilakkhaṇajātakam

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

93. Tad-ev' ekassa kalyāṇaṁ, tad-ev' ekassa pāpakaṁ, Tasmā sabbaṁ na kalyāṇaṁ, sabbaṁ cāpi na pāpakaṁ.

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 Nāmasiddhijātakam

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 matam disvā, Dhanapāliñ-ca duggatam, Panthakañ-ca vane mūļham, 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 Assakajātakam

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 porāṇaṁ apithīyati, Tasmā Assakaraññā va kīţo 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.

Lack of Insight

Sn 1.11 Vijayasuttam

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

96. Dipādako yam asuci duggandho parihīrati, 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? Paraṁ vā avajāneyya? Kim-aññatra adassanā.

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

Comparing Oneself with Others

Dhp 129 Chabbaggiyabhikkhuvatthu

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, Attānam upamam 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 Sambahulakum ārakavatthu

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 sukham-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.

Virtue and Learning

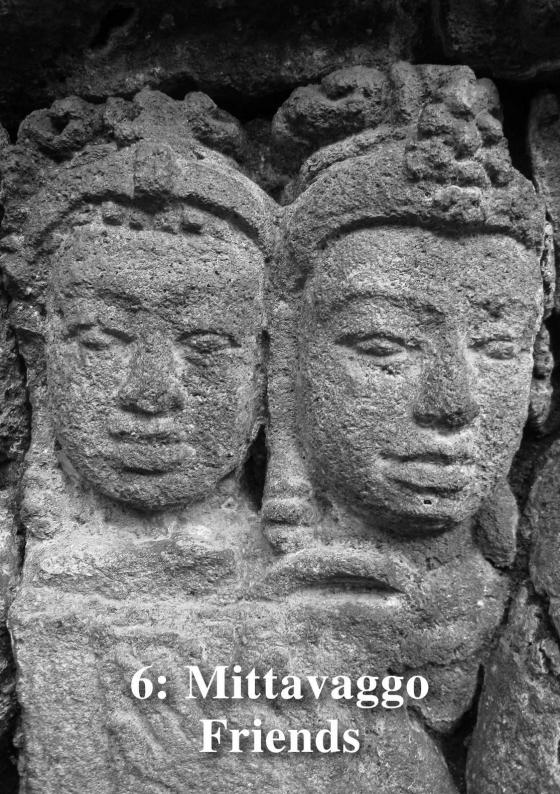
Jā 362 Sīlav īmamsaj ātakam

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 kiruttamam, 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



Loyalty gets its Reward

Jā 533 Cūlahamsajātakam

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 mittavatam atthā sabbe honti padakkhiņā, Hamsā yathā Dhataraṭṭhā, ñātisaṅgham-upāgamum.

All those with vows of friendliness
Are fortunate in their affairs,
Just like the Dhatarattha geese,
Who returned to their relatives.

Friendship knows no Boundaries

Jā 121 Kusan āļij ātakam

The Bodhisatta was one time born as a lowly god in a sacred reed (Kusanāļi). 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, Kareyyum te vyasane uttamattham, Yathā aham Kusanāļī rucāyam.

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 mittadhammesu tiṭṭhati, So ñātako 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 Kālakaņņijātakam

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 ñāti 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 Mittāmittajātakam

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

105. Na nam umhayate disvā, na ca nam paṭinandati, Cakkhūni cassa na dadāti, paṭilomañ-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 pasaṁsati.

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.

107. Guyhañ-ca tassa nakkhāti, tassa guyham na gūhati, Kammam tassa na vaṇṇeti, paññassa nappasamsati.

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, Accheram bhojanam laddhā tassa nuppajjate sati, Tato nam 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 soļasākārā amittasmim patiţţhitā, Ye hi amittam 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. Pavuttham cassa sarati, āgatam 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, vannakāme pasamsati.

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 pasaṁsati.

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, Accheram bhojanam laddhā tassa uppajjate sati. Tato nam 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 soļasākārā mittasmim suppatiţţhitā, 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.

Friends, Bad and Good

DN 31 Sigālasuttam

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, maggaṁ 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.

117. Upakāro ca yo mitto, yo ca mitto sukhe dukhe, Atthakkhāyī ca yo mitto, yo ca mittānukampako:

118. Ete pi mitte cattāro, iti viññāya Paṇḍito, Sakkaccaṁ payⁱrupāseyya, Mātā puttaṁ va orasaṁ.

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 Pathamamittasuttain

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

119. Duddadam dadāti mittam, dukkaram 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, khīņena nātimaññati.

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. Yasmim etāni ṭhānāni samvijjantīdha 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.

True Friends

AN 7.37 Dutiyamittasuttain

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

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

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

123. Yasmim etāni ṭhānāni samvijjantīdha 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 mittam, Mātā mittam sake ghare, Sahāyo atthajātassa hoti mittam punappunam. Sayamkatāni puññāni tam mittam samparāyikam.

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.



Gratefulness and Moderation

Jā 493, Mahāvāņijajātakam

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 sākhaṁ 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 Mahākapijātakam

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 mittānaṁ 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 Mūgapakkhaj ātakam

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 nam upajīvanti, yo mittānam 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. Yam yam janapadam yāti, nigame Rājadhāniyo, Sabbattha pūjito hoti, yo mittānam 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.

129. Nāssa corā pasahanti, nātimañneti 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 sagharam 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 mittānaṁ 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 pūjam, vandako paṭivandanam, Yaso kittiñ-ca pappoti, yo mittānam 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 mittānam 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 vuttam virūhati, Puttānam phalam-asnāti, yo mittānam 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.

135. Darito pabbatāto vā, rukkhato patito naro, Cuto patitham labhati, yo mittānam 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. Virūļhamūlasantānam, nigrodham-iva māluto, Amittā nappasahanti yo mittānam 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-assārohajātakam

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 dadam dānam, deyyesu nappavecchati, Āpāsu vyasanam patto sahāyam nādhigacchati.

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

138. Nādeyyesu dadam 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 Mahābodhijātakam

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. Accābhikkhaṇasaṁsaggā 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 yācam yāceyya, evam 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.



Not Listening to Divisive Speech

Jā 361 Vaņņārohajātakam

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 paresam vacanāni saddahetha yathātatham, Khippam bhijjetha mittasmim, verañ-ca pasave bahum.

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, Yasmiñ-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 Kassapamandiyaj ātakam

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

143. Sace pi santo vivadanti, khippam sandhīyare puna, Bālā pattā va bhijjanti, na te samatham-ajjhagū, 144. Ete bhiyyo samāyanti sandhi tesam 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 desanam, 145. Eso hi uttaritaro bhāravaho dhurandharo, Yo paresādhipannānam sayam sandhātum-arahati.

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 Asampadānajātakam

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 bhusam aḍḍhamānam, 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 kalyāņe, 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 Mahābodhijātakam

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 nodakam, Sace pi nam anukhaņe, vārikaddamagandhikam.

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, appasannam vivajjaye, Pasannam payⁱrupāseyya, 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 bhajantam purisam, abhajantam na bhajjaye, Asappurisadhammo so yo bhajantam 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 bhajantam 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. Suvijānam sigālānam sakuntānan-ca vassitam, Manussavassitam 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: Ñāti 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. Yasmim mano nivisati avidūre sahāpi so, Santike pi hi so dūre yasmim 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, Pāram samuddassa pasannacitto; Anto pi so hoti paduṭṭhacitto, Pāram 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 Sandhibhedajātakam

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 mamsamhi, pesuññam parivattati, Yatthūsabhañ-ca sīhañ-ca bhakkhayanti migādhamā.

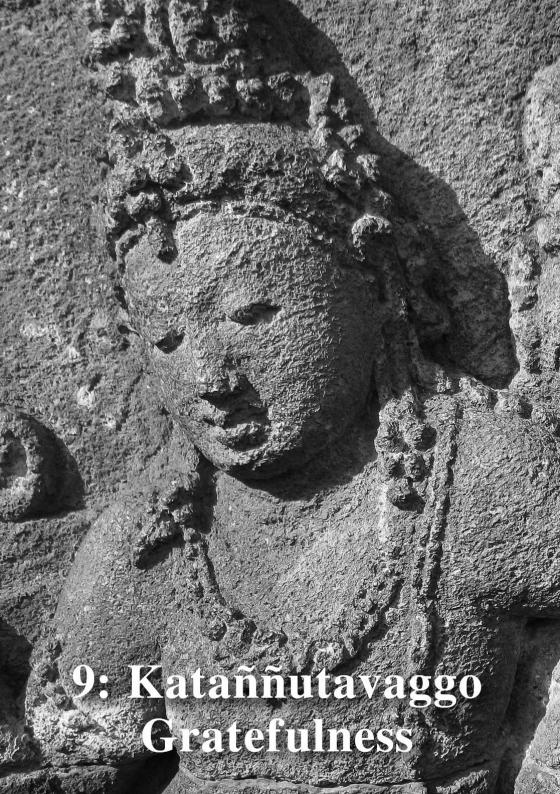
As sharp as a sword in the flesh, Slander surely turns them around, The bull and lion were eaten By the meanest of animals.

158. Imam so sayanam seti, sa-y-imam passasi, Sārathī, Yo vācam sandhibhedassa pisuņassa 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.



Faithfulness in Friendship

Jā 429 Mahāsukajātakam

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 nam vihagā sampatantā. Khīṇan-ti ñatvāna dumam phalaccaye, Disodisam yanti tato vihangamā.

"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 cārikam Lohitatuṇḍa mā mari, Kim tvam suva sukkhadumamhi jhāyasi? Tad-iṅgha mam 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 sakhīnam sakhāro bhavanti, Pāṇaccaye dukkhasukhesu Hamsa, Khīṇam akhīṇan-ti na tam jahanti, Santo satam 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. Soham satam aññatarosmi Hamsa, Ñatī ca me hoti sakhā ca rukkho. Tam nussahe jīvikattho pahātum, Khīṇan-ti ñatvāna, 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 Cullasukaj ātakam

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 nekaphalā bahū, Kasmā nu sukkhe koļāpe 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 nekavassagaņe 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 rukkhaṁ koļāpaṁ, opattam-aphalaṁ dumaṁ, Ohāya sakuṇā yanti, kiṁ 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, Attatthapaññā dummedhā, te honti pakkhapātino."

"They who loved it for fruit,
Fruitless abandon it,
Wise only in selfishness,
They abandoned their friend."

Understanding Consequences

Jā 44 Makasajātakam

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, Makasam vadhissan-ti hi eļamūgo Putto pitū abbhidā uttamangam.

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

Jā 522 Sarabhangaj ātakam

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

169. Yo ve kataññū katavedi Dhīro, Kalyāṇamitto daļhabhattī ca hoti, Dukhitassa sakkacca karoti kiccaṁ, Tathāvidhaṁ Sappurisaṁ 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 Vatapadasuttain

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

170. Mātāpettibharam jantum, kule jeṭṭhāpacāyinam, Saṇham sakhilasambhāsam, pesuṇeyyappahāyinam,

171. Maccheravinaye yuttam, saccam, kodhābhibhum naram: Tam ve Devā Tāvatimsā 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 Tāvatimsa Gods say: That truly is a Good Person.

Greed brings Dire Consequences

Jā 72 Sīlavan āgar ājaj ātakam

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. Akataññussa posassa niccam vivaradassino, Sabbañ-ce pathavim 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 Saccamkirajātakam

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. Saccam kir-evam-āhamsu narā ekacciyā idha: Kaṭṭḥam niplavitam seyyo na tvevekacciyo naro.

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

Unexpected Consequences

Jā 150 Sañj īvaj ātakam

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. Asantam yo paganhāti, asantan-cūpasevati, Tam-eva ghāsam kurute, vyaggho Sanjīvako 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-assārohajātakam

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. Saṁyogasambhogavisesadassanaṁ Anarⁱyadhammesu saṭhesu nassati, Katañ-ca Arⁱyesu 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 katakalyāņo, akā loke sudukkaram, Pacchā kay rā na vā kay rā, accantam pūjanāraho.

He who has done good in the past, Who has done what is difficult, Later, doing or not doing, Is worthy of veneration.

Deeds are Seeds

Jā 445 Nigrodhajātakam

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, Evam katam 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 yavuttine, Sukhette viya bījāni, katam tamhi na nassati.

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.

The Reciprocity of Deeds

Jā 90 Akataññujātakam

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 katakalyāņo katattho nāvabujjhati, Pacchā kicce samuppanne kattāraṁ 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.

Remembering Service Rendered

Jā 409 Daļhadhammajātakam

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 katakalyāņo 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 katakalyāņo katattho-m-anubujjhati, Atthā tassa pavaddhanti, ye honti abhipatthitā.

He who does acknowledge good deeds

That were done in the past,

Whatever his gains, so desired,

They will surely increase.

Who to Follow?

AN 3.26 Sevitabbasuttam

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-upanamam udeti khippam, Tasmā attano uttarim 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.

Abandoning an Ingrate

Jā 308 Javasakuņaj ātakam

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' appaţikārakam, Yasmim 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 sammukhacinnena mittadhammo na labbhati, Anusūyam-anakkosam, sanikam tamhā apakkame.

From that one in whom friendliness
Is habitually lacking,
Without jealousy or insult,
He should gently, quickly depart.



Discrimination in whom to Follow

Jā 435 Haliddir āgaj ātakam

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, vissāsañ-ca khameyya 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 dukkatam, Urasīva patiṭṭhāya, tam 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, Visuddhakārim sappaññam, 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. Haliddirāgam kapicittam, purisam rāgavirāginam, Tādisam 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. Āsīvisam va kupitam, mīļhalittam mahāpatham, Ārakā parivajjehi, yānīva visamam patham.

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.

10: Association 1

190. Anatthā, Tāta, vaḍḍhanti, bālaṁ 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 Indasam ānagottaj ātakam

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 santhavam kāpurisena kayⁱrā, Arⁱyo anarⁱyena pajānam-attham. Cirānuvuttho pi karoti pāpam, Gajo yathā Indasamānagottam.

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, Sīlena 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 Santhavajātakam

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 Kicchākatam paṇṇakuṭim 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 Godhajātakam

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 accantam sukham-edhati, Godhā kulam kakaṇṭā va kalim pāpeti attānam.

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

Association

Iti 76 Sukhapatthan āsuttam

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

197. Akaronto pi ce pāpam karontam-upasevati, Sankiyo hoti pāpasmim, avaņņo 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 Sattajaţilasuttam

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 vaṇṇarūpena naro sujāno, Na vissase ittaradassanena, Susaññatānañ-hi viyañjanena Asaññatā lokam-imaṁ 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. Patirūpako mattikā kuṇḍalo va, Lohaḍḍhamāso va suvaṇṇachanno, 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

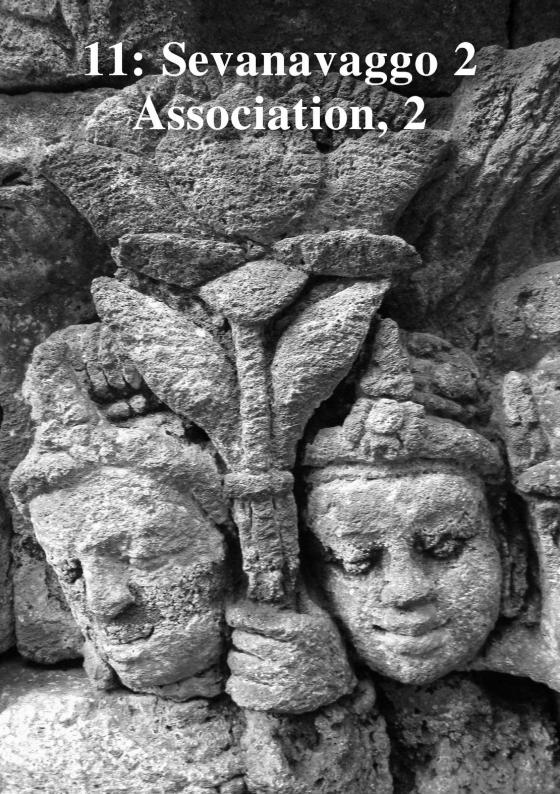
Jā 384 Dhammadhajajātakam

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 kaņhasappo, 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

Jā 503 Sattigumbajātakam

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. Yam yam hi Rāja bhajati, santam vā yadi vā asam, Sīlavantam visīlam vā, vasam 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. Yādisam kurute mittam, yādisañ-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 sevamānam, samphuṭṭho samphusam param, Saro diddho kalāpam 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. Pūtimaccham kusaggena yo naro upanayhati Kusāpi pūti vāyanti, evam 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. Tagaram va palāsena yo naro upanayhati Pattā pi surabhi vāyanti, evam 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.

11: Association, 2

206. Tasmā pattapuṭasseva ñatvā sampākam-attano. Asante nopaseveyya, santo seveyya paṇḍito, Asanto Nirayaṁ nenti, santo pāpenti Suggatiṁ.

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-Arⁱyānam, sannivāso sadā sukho, Adassanena bālānam 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 Sabbhisuttam

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 santhavam, Satam 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.

209. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam, Satam Saddhammam-aññāya, paññā labbhati — nāññato.

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 santhavam, Satam 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 santhavam, Satam 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 santhavam, Satam Saddhammam-aññāya, sattā gacchanti Suggatim.

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, Satam Saddhammam-aññāya, sattā tiṭṭhanti sātatam.

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, Satam 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 Kosambijātakam

A King executes a neighbouring King. The latter's son secretely 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 nipakam sahāyam Saddhim caram Sādhuvihāridhīram, Abhibhuyya sabbāni parissayāni, 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 caraṁ Sādhuvihāridhīraṁ, Rājā va raṭṭhaṁ 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.

11: Association, 2

217. Ekassa caritam seyyo, natthi bāle sahāyatā, Eko care na ca pāpāni kayⁱrā, Appossukko mātangaraññe 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.

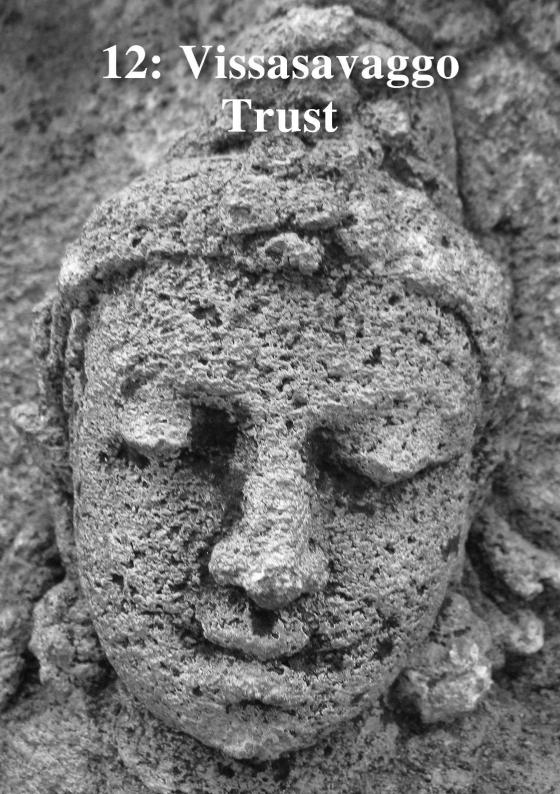
Dhp 61 No Friendship with Fools

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 seyyam sadisam-attano, Ekacarⁱyam daļham kayⁱrā: 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.



Faith at First Sight

Jā 68 Sāketajātakam

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.

219. Yasmim mano nivisati, cittam cāpi pasīdati, Adiţţhapubbake pose, kāmam tasmim-pi vissase.

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

Jā 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 sīhaṁ 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.

Do not Trust the Untrustworthy

Jā 448 Kukkuṭajātakam

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.

221. Nāsmase katapāpamhi, nāsmase alikavādine, Nāsmas' attatthapaññamhi, atisante pi nāsmase.

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.

222. Bhavanti heke purisā gopipāsikajātikā, Ghasanti maññe mittāni, vācāya na ca kammunā.

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

223. Sukkhañjalī paggahītā, vācāya paļiguņṭhitā, Manussapheggū nāsīde, yasmim 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 aññaññacittānaṁ itthīnaṁ 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. Anarⁱyakammam okkantam, athetam sabbaghātinam, Nisitam va paṭicchannam, 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.

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, Dubbhim 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 Tesakuņaj ātakam

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, dhanam yañ-ceva te siyā, Sūto va ratham sanganhe, 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 sayaṁ vittaṁ avekkhiya, Nidhiñ-ca iṇadānañ-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. Sayam āyam vayam jaññā, sayam jaññā katākatam, Niggaņhe niggahāraham, paggaņhe paggahāraham.

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.

Keeping a Secret

Jā 508 Pañcapaṇḍitajātakam

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 unreliablity. Then he repeats his wise advice.

231. Guyhassa hi guyham-eva sādhu, Na hi guyhassa pasattham-āvikammam, 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 nam 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,

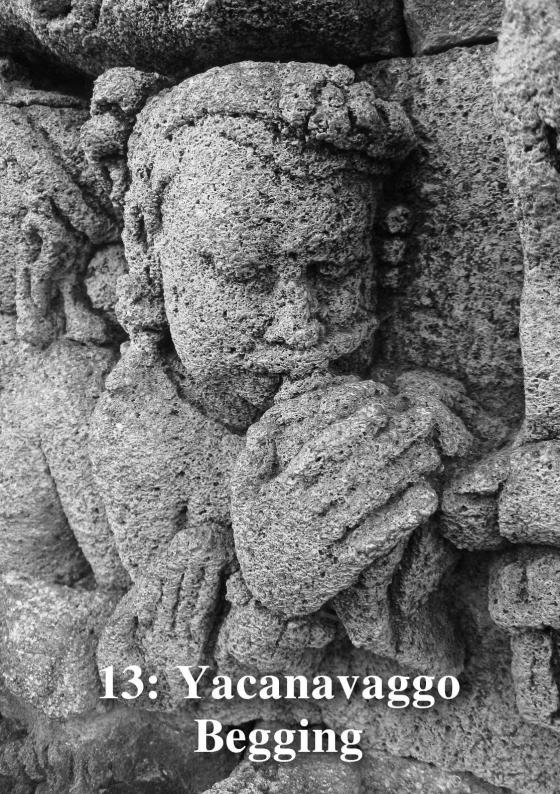
Will have to endure slavery.

235. Yāvanto purisassattham guyham jānanti mantinam, 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.

236. Vivicca bhāseyya divā rahassam, Rattim giram nātivelam pamuñce, Upassutīkā hi suņanti mantam, 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.



The Result of Too Much Begging

Jā 253 Maņikaņţhajātakam

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. "Mamannapānam vipulam uļāram Uppajjatim assa maņissa hetu."

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

> "Tam te na dassam atiyācako 'si, Na cāpi te assamam āgamissam.

238. Susū yathā sakkharadhotapāṇī, Tāsesi maṁ selaṁ yācamāno, Taṁ te na dassaṁ atiyācako 'si, Na cāpi te assamaṁ āgamissaṁ."

"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 tam yāce yassa piyam jigimse,

13: Begging

Desso hoti atiyācanāya. Nāgo maņim yācito brāhmaņena, Adassanam yeva tad-ajjhagāmā.

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

Begging brings Tears

Jā 323 Brahmadattajātakam

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. Dvayam yācanako, Rāja Brahmadatta, nigacchati Alābham dhanalābham vā, evam dhammā hi yācanā.

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

- 241. "Yācanam rodanam," āhu Pañcālānam Rathesabha, "Yo yācanam paccakkhāti," tam-āhu "patirodanam.
- 242. Mā-m-addasamsu rodantam, Pañcālā, susamāgatā, Tuvam vā paṭirodantam, tasmā icchām' aham raho."

"Beggers 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."

Silent Begging

Jā 403 Aṭṭhisenajātakam

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 aham na jānāmi, Aṭṭhisena, vaṇibbake, Te mam saṅgamma yācanti; kasmā mam tvam na yācasi."

> "Those poor people I do not know, Atthisena, gather and beg, Why is it that you do not beg?"

244. "Yācako appiyo hoti, yācam adadam-appiyo, Tasmāham tam 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 yācam na yācati, Parañ-ca puññā dhamseti, 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 yācam 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 varataṁ 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-ar^ahati, Uddissa Arⁱyā tiṭṭhanti, esā Arⁱyāna' 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."

Asking the Right Person at the Right Time

Jā 478 Dūtajātakam

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 dukkham uppajje, Kāsīnam Raṭṭhavaḍḍhana, Mā kho no tassa akkhāhi yo tam 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.

251. Yo attano dukkham-anānupuṭṭho, Pavedaye jantu akālarūpe, Ānandino tassa bhavantyamittā, Hitesino tassa dukkhī bhavanti.

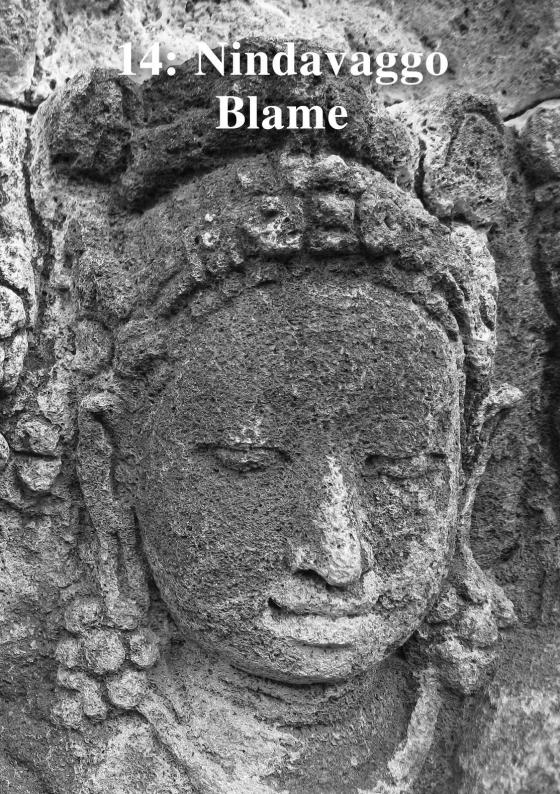
He who, though not asked his suffering, Speaks to people at the wrong time, Should know his foes take joy in that, Those who wish him well will suffer.

252. Kālañ-ca ñatvāna tathāvidhassa, Medhāvinaṁ ekamanaṁ viditvā, Akkheyya tippāni parassa Dhīro, Saṇhaṁ giraṁ atthavatiṁ 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.



The Eight Worldly Things

AN 8.5 Pathamalokadhammasuttam

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 dukkham: Ete aniccā manujesu dhammā, Asassatā vipariņāmadhammā.

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

Blameworthy

Dhp 227-8 Atula-up āsakavatthu

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-etam, Atula, netam ajjatanām-iva: Nindanti tuṇhim-āsīnam, nindanti bahubhāṇinam, 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 Ekantam nindito poso, ekantam 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 Lakuntakabhaddiyattheravatthu

The Elder Lakuntaka 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, Evam nindāpasamsāsu 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 Yasojasuttain

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 jito 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 Wise do not Tremble

AN 5.48 Alabbhan īyath ānasuttam

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-enam dukhitam viditvā, 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 mukhaṁ avikāraṁ purāṇaṁ.

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 paveņiyā 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 daļhaṁ 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

Jā 351 Maņikuņdalajātakam

The Bodhisatta is a King whose Capital is overrun by another King. He refuses to fight as it would involve maining 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 maccam vijahanti bhogā, Macco vā te pubbataram jahāti. Asassatā bhogino, Kāmakāmi, Tasmā na socām' aham sokakāle.

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 grievious time.

264. Udeti āpūrati veti cando, Attham tapetvāna paleti sūriyo. Viditā mayā sattuka lokadhammā, Tasmā na socām' aham sokakāle.

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 grievious time.

Understanding Nature one Grieves Not

Jā 461 Dasarathajātakam

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. Yam na sakkā nam pāletum posena lapatam bahum, Sa kissa Viññū 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. Addhā ceva daļiddā 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 pakkānam niccam papatatā bhayam, Evam jātāna' maccānam niccam maranato bhayam.

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-attham udabbahe Sammūļho himsam-attānam, kayⁱrā cetam Vicakkhaņo.

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

270. Kiso vivaṇṇo bhavati hiṁsam-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-uppatitam sokam, vāto tūlam va dhamsaye.

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 sabbapāṇinam.

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-imam parañ-ca, Aññāya Dhammam hadayam 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.



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 pabbatānam vivaram pavissa: Na vijjatī so jagatippadeso, Yatthatthito 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 Dutiyasang āmasuttam

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 jayam, Akkosako ca akkosam, rosetāram-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.

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 pāpaṁ, 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 appaduṭṭhesu 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. Vedanam pharusam, jānim, sarīrassa ca bhedanam, Garukam vāpi ābādham, cittakkhepam va pāpuņe,

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 upassaggam, abbhakkhānam va dāruṇam. Parikkhayam va nātīnam, bhogānam va pabhanguram,

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 Nirayaṁ 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 Asaññataparikkhārabhikkhuvatthu

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

281. Māpamañnetha pāpassa: Na mam tam āgamissati, Udabindunipātena udakumbho pi pūrati, Bālo pūrati pāpassa, thokam thokam-pi ācinam.

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 Uppalavannatther watthu

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 pāpam na paccati, Yadā ca paccati pāpam, 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 pāpam katam kammam, sajju khīram va muccati, Pahantam 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.

Avoiding Wickedness

Dhp 123 Mahādhanavāņijavatthu

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 Khemasuttam

A young Devaputta called Khema recites these verses to the Buddha about the results of deeds.

285. Caranti bālā dummedhā amitteneva attanā, Karontā pāpakaṁ kammaṁ yaṁ hoti katukapphalaṁ.

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

286. Na tam kammam katam sādhu, yam katvā anutappati, Yassa assumukho rodam vipākam paţisevati.

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. Paṭikacceva taṁ kayⁱrā, 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 mattam samam hitvā mahāpatham, Visamam maggam-āruyha, akkhacchinno 'vajhāyati,

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

290. Evam 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-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.

Holding Oneself Dear

SN 1.3.4 Piyasuttam

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-ce piyam jaññā na nam pāpena samyuje, 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.

Fortune and Misfortune

Jā 382 Sirikālakaņņijātakam

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 lakkhim, alakkhim kurutattanā, Na hi lakkhim alakkhim vā añño aññassa 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 Mahāsutasomajātakam

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

> 296. Yo ve Piyam me ti piyānurakkhī, Attam niramkacca, piyāni sevati, Soṇḍo va pitvā visamissapānam, 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 Arⁱyadhammaṁ, 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 Kharaputtajātakam

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 Piyam me ti Janinda tādiso, Attam nirankatvā piyāni sevati. Attā va seyyo: paramā va seyyo? Labbhā piyā ocitatthena 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 Sanghabhedaparisakkanavatthu

Devadatta causes a split in the Community and informs \bar{A} nanda. The Buddha explains how easy it is to do what is wrong.

299. Sukarāni asādhūni, attano ahitāni ca, Yaṁ ve hitañ-ca sādhuñ-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 Ānandasuttam

Devadatta causes a split in the Community and informs \bar{A} nanda. The Buddha explains how easy it is to do what is wrong.

300. Sukaram sādhunā sādhu, sādhu pāpena dukkaram. Pāpam pāpena sukaram, pāpam-arⁱyehi 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



Never give up Hope

Jā 539 Mahājanakajātakam

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 voham attānam yathā iccham 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 voham attānam, udakā thalam-ubbhatam.

A Wise Person should endeavour, Never wearying, this I see, Like one pulled from water to land.

16: Effort

303. Dukkhūpanīto pi Naro Sapañño, Āsaṁ na chindeyya sukhāgamāya, Bahū hi phassā ahitā hitā ca, Avitakkitā Maccum-upabbajanti.

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.

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. Kayⁱrā ce kayirāthenam, daļham-enam parakkame, Sithilo hi paribbājo bhiyyo ākirate rajam.

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. Akatam dukkatam seyyo, pacchā tappati dukkatam, Katañ-ca sukatam seyyo, yam 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 Bhaddekarattasuttam

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-ātappam, 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, Evam kusītam-āgamma sādhujīvī pi sīdati, Tasmā tam parivajjeyya kusītam hīnavīriyam.

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 Varaņajātakam

A brahmin 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, Varuṇakaṭṭhabhañjo 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 Sigālasuttam

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

309. Atisītam ati-uņham, atisāyam-idam 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, Karaṁ 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.

Taking One's Opportunity

Jā 49 Nakkhattajātakam

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. Nakkhattam paṭimānentam attho bālam upaccagā, Attho atthassa nakkhattam, kim karissanti tārakā?

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

Rags to Riches

Jā 4 Cullaseţţhijātakam

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 Vicakkhaņo, Samuṭṭhāpeti attānaṁ, aṇuṁ aggiṁ va sandhamaṁ.

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 Sirijātakam

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. Yam ussukā saṅgharanti alakkhikā bahum 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.

Acting without Consideration

Jā 152 Sigālajātakam

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.

315. Asamekkhitakammantam turitābhinipātinam, Tāni kammāni tappenti, uṇham vajjhohitam mukhe.

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

Jā 505 Somanassajātakam

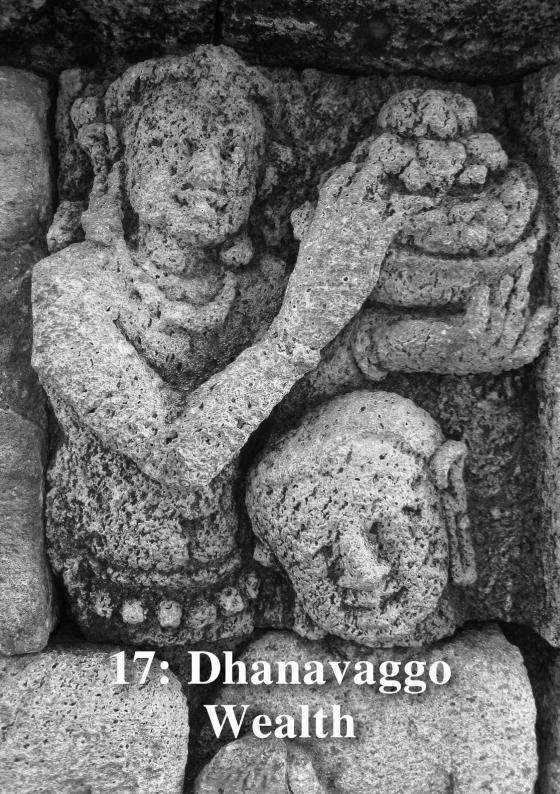
A false ascetic is scolded by a Prince for his loose ways. The ascetic lies to the King and tries to get the Prince killed, but he defends himself successfully before retiring to the Himālayas.

316. Anisamma katam kammam, anavatthāya cintitam, Bhesajjasseva vebhango, 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.



The Wise do not Panic

Jā 322 Daddabhajātakam

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. Beluvam patitam sutvā daddabhan-ti saso javi, Sasassa vacanam 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 padaviññāṇam, 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.

17: Wealth

320. Ye ca sīlena sampannā, paññāyūpasame ratā, Ārakā viratā dhīrā, na honti parapattiyā.

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 Vīrakaj ātakam

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, Niccam āmakamacchabhojino: Tassānukaram Saviţţhako Sevāle paligunţhito 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 Jambukaj ātakam

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 attānam vikubbati, Koṭṭhū va gajam-āsajja, seti bhūmyā anutthunam.

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 uttamapuggalassa, Sañjātakhandhassa mahabbalassa, Asamekkhiyā thāmabalūpapattim, 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.

17: Wealth

324. Yo cīdha kammam kurute pamāya, Thāmabbalam attani samviditvā, 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 Gajakumbhajātakam

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, taraņīye ca dandhati, Sukkhapaṇṇaṁ va akkamma, atthaṁ bhañjati 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, taraņīye 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.

Sobreity

Jā 183 Vālodakaj ātakam

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. Vālodakam apparasam nihīnam, Pitvā mado jāyati gadrabhānam. Imañ-ca pitvāna rasam paṇītam Mado na sañjāyati sindhavānam.

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.

Protecting Good Fortune

Jā 291 Bhadraghaṭajātakaṁ

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. Sabbakāmadadam 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.

17: Wealth

331. Evam-eva yo dhanam laddhā, amattā paribhuñjati, Pacchā tappati dummedho, kuṭam 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.

Wrong Means

Jā 48 Vedabbhajātakam

A brahmin 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 attham icchati so vihaññati, Cetā hanimsu 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.

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, soṇṇamālā ca Nandako Yattha dāso āmajāto thito thullāni gajjati!

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 Pathama-aputtakasuttam

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. Amanussaṭṭhāne udakaṁ 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 ñātisaṅghaṁ 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 Mayhakaj ātakam

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, Pakkam pipphalim-āruyha, Mayham 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. Tassevam vilapantassa dijasanghā 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 idhekacco, saṅgharitvā bahuṁ dhanaṁ, Nevattano na ñātīnaṁ yathodhiṁ 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 acchādanam bhattam na mālam na vilepanam Anubhoti sakim kiñci, na saṅgaṇhāti ñātake.

Neither clothing, food or ointments

Does he ever enjoy himself,

Nor does he treat his relatives.

340. Tassevam vilapantassa, Mayham 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.

17: Wealth

341. Dhīro bhoge adhigamma, saṅgaṇhāti ca ñātake, Tena so kittiṁ 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.

Seven True Treasures

AN 7.5 Sankhittadhanasuttam

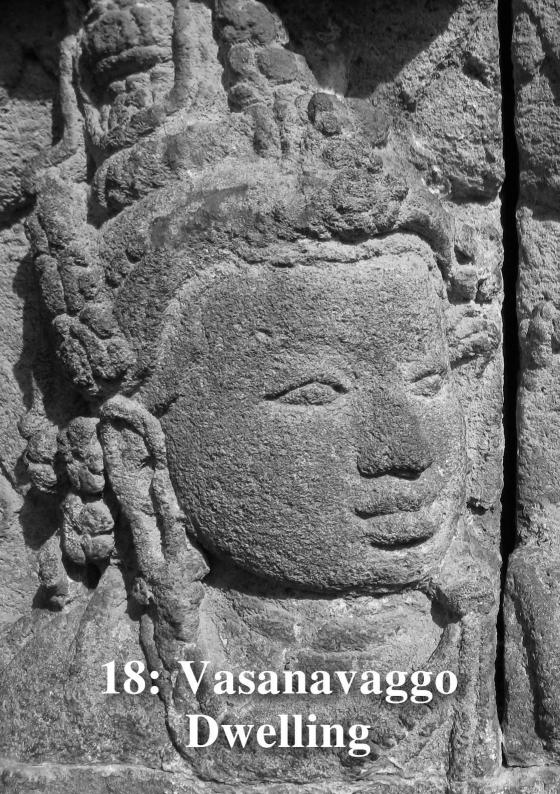
A short discourse listing the seven true treasures.

342. Saddhādhanam sīladhanam, hiri-ottappiyam dhanam, Sutadhanañ-ca cāgo ca paññā: 'me sattamam dhanam.

The treasures of shame, conscience, faith, Virtue, learning, giving, wisdom: These are the seven real treasures.

343. Yassa ete dhanā atthi, itthiyā purisassa vā, Adaļiddo ti tam āhu, amogham tassa jīvitam.

Whoever has these real treasures, Whether female or male, is not poor, Their life is surely not futile.



Live not with Enemies

Jā 103 Verījātakam

The Bodhisatta escapes some robbers and reflects on this back at home.

344. Yattha verī nivisati, na vase tattha Paṇḍito, Ekarattaṁ dvirattaṁ vā dukkhaṁ 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 santānam vā vimānanā, Hīnasammānanā vā pi, na tattha vasatim 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 Kacchapajātakam

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. Janittam me bhavittam me, iti panke avassayim, Tam mam panko ajjhabhavi, yathā dubbalakam 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. Tam tam vadāmi, Bhaggava, suņohi vacanam mama: Gāme vā yadi vāraññe, sukham yatrādhigacchati,

349. Tam janittam bhavittan-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 Daddarajātakam

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 janapadaṁ gato, Mahantaṁ koṭṭhaṁ kay¹rātha duruttānaṁ 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 kayⁱrātha, 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.

18: Dwelling

352. Videsavāsam vasato, jātavedasamena pi, Khamitabbam sapaññena, api dāsassa tajjitam.

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 Sakuņagghijātakam

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 lāpam gocaraṭhāyinam, 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, Apetasattu modāmi, sampassam 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. Rudam manuññam rucirā ca piṭṭhi, Veļurⁱyavaṇṇūpanibhā ca gīvā. Vyāmamattāni ca pekhuṇāni: Naccena te dhītaram 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 indiscrete dancing,
I cannot give you my precious daughter.

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, atidhantam hi pāpakam, Dhantena hi satam laddham, atidhantena nāsitam.

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.

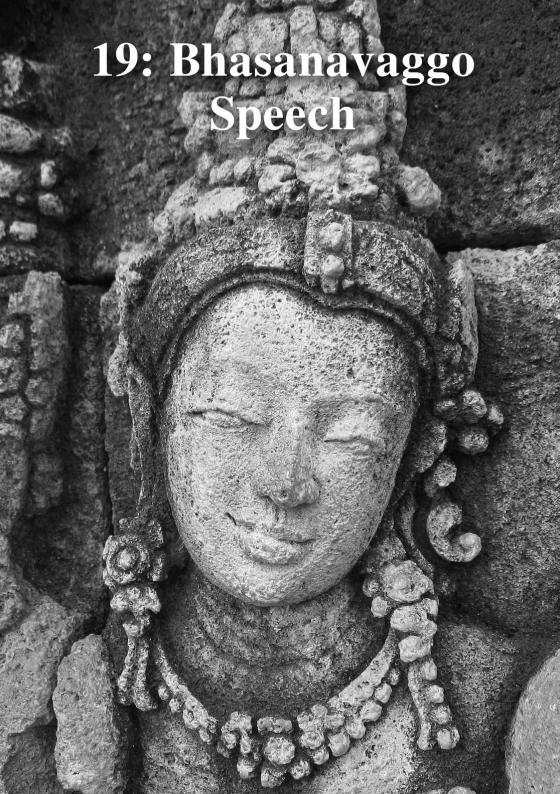
Knowing Proper Limits

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' Ācarⁱya, 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.



Deception

Jā 98 Kūṭavāṇijajātakaṁ

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 Kokālikajātakam

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, Evam 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 sattham sunisitam, visam halāhalām-iva, Evam nikatthe 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 vācam rakkheyya Paṇḍito, Nātivelam 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 mitam bhāse matipubbo Vicakkhaņo, Sabbe amitte tarati, Supaņņo uragam iva.

The Wise speak suitably
And in a measured way,
Having thought aforehand,
And thus defeat their foes
As bird overcomes snake.

The Dangers of Wrong Speech

SN 1.6.9 Tudubrahmasuttam

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 nindīyam pasamsati, Tam vā nindati yo pasamsiyo, Vicināti mukhena so kalim, Kalinā tena sukham 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 Subhāsitasuttam

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. Vangīsa, who was considered the foremost disciple in extemporary composition.

365. Subhāsitam uttamam-āhu santo, Dhammam bhaṇe nādhammam – tam dutiyam, Piyam bhaṇe nāppiyam – tam tatiyam, Saccam bhaṇe nālikam – tam catuttham.

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 vihiṁseyya – sā ve vācā subhāsitā.

> 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.

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-eva muñceyya, na hi muñceyya pāpikam, Mokkho kalyāṇiyā sādhu, mutvā tappati pāpikam.

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.

Truth is the Sweetest Thing

Jā 537 Mahāsutasomajātakam

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, Saccam tesam sādhutaram rasānam, Sacce thitā samaņabrāhmaņā ca, Taranti jātimaraņassa 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.

Truth is Immortal

SN 1.8.5 Subhāsitasuttam

Ven. Vaṅgīsa speaks another verse inspired by a teaching of the Buddha about truth.

369. Saccam ve amatā vācā, esa Dhammo sanantano, Sacce atthe ca Dhamme ca, āhu santo patitthitā.

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 Succajajātakam

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. Yam hi kayⁱrā tam hi vade, yam na kayⁱrā na tam vade, Akarontam bhāsamānam 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.

Keeping One's Promises

Jā 499 Sivijātakam

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 brahmin 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 patitam pāsam 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 Cetiyajātakam

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. Aļikam bhāsamānassa apakkamanti devatā, Pūtikañ-ca mukham vā ti, sakaṭṭhānā ca dhamsati, Yo jānam pucchito pañham aññathā 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 jānam pucchito pañham aññathā 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,

Yo jānam pucchito pañham, aññathā nam 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, macchasseva Disampati, Yo jānam pucchito pañham, aññathā nam 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 jānam pucchito pañham, aññathā nam 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.

19: Speech

378. Puttā tassa na bhavanti, pakkamanti disodisam, Yo jānam pucchito pañham, aññathā 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.

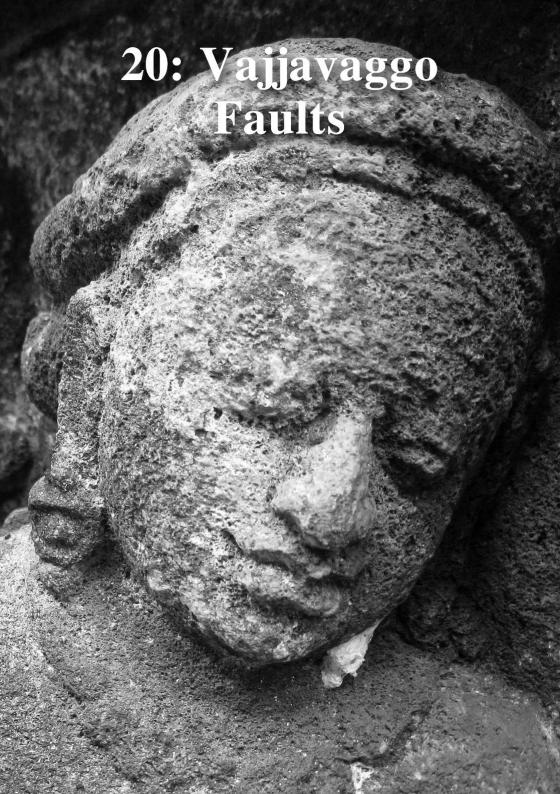
The Liar is capable of all Wrong-Doing

Dhp 176 Ciñc ām āṇavik āvatthu

Ciñcā Māṇavikā falsely accuses the Buddha of impregnating her. The gods help reveal the lie, and Ciñcā falls into the Avīci hell.

379. Ekam dhammam atītassa, musāvādissa jantuno, Vitinnaparalokassa, natthi pāpam akāriyam.

For the person speaking falsely Who transgresses in this one thing, Who has abandoned the next world, There is no bad thing left undone.



The Buddha has no Faults

SN 1.1.35 Ujjhānasaññisuttam

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 apāgatam, 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 apāgatam, 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 Small Wickedness appears Great to the Pure of Heart

Jā 392 Bhisapupphajātakam

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, Vāļaggamattaṁ pāpassa abbhāmattaṁ va khāyati.

For the one without defilements, Who always seeks for purity, Even a little wickedness Appears as large as the heavens.

Seeing One's own Faults

Dhp 252 Mendakasetthivatthu

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. Sudassam vajjam-aññesam, attano pana duddasam, Paresam hi so vajjāni opuņāti yathā bhusam, Attano pana chādeti, kalim va kitavā satho.

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 Ujjhānasaññittheravatthu

A monk is always finding fault with the others, so they ask the Buddha about it. This is his admonition.

384. Paravajjānupassissa, niccam ujjhānasaññino, 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 Pāveyyakāj īvakavatthu

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 paresam vilomāni, na paresam katākatam Attano va avekkheyya, 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 Sarabhaṅgaj ātakaṁ

Sakka and other gods come to consult with the Bodhisatta. He asks questions and these are the replies.

386. Kodham vadhitvā na kadāci socati, Makkhappahānam isayo vaṇṇayanti, Sabbesam vuttam pharusam khametha, Etam 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 khantiṁ uttamam-āhu santo.

Through fear be patient with superiors,
Through fear of quarelling towards equals,
But being patient with inferiors,
Good people say: This patience is supreme.

388. Katham vijaññā catu-m-attharūpam Seṭṭham sarikkham atha vā pi hīnam? Virūparūpena 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-attham mahatī pi senā Sarājikā yujjhamānā labhetha, Yam 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 Vepacittisuttam

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?"

392. "Bhiyyo bālā pabhijjeyyum no cassa paṭisedhako, Tasmā bhusena daṇḍena Dhīro bālam 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 aham maññe bālassa paṭisedhanam: Param saṅkupitam ñatvā, 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, vajjam passāmi, Vāsava, Yadā nam maññati bālo: Bhayā myāyam titikkhati, Ajjhāruhati dummedho, go va bhiyyo palāyinan."-ti

"Through forbearance 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."

395. "Kāmaṁ maññatu vā mā vā: Bhayā myāyaṁ titikkhati, Sad-atthaparamā atthā, khantyā bhiyyo na vijjati.

"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 paramam khantim: niccam 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-tam balam 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.

398. Tasseva tena pāpiyo, yo kuddham paṭikujjhati, Kuddham appaṭikujjhanto, saṅgāmam jeti dujjayam.

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,

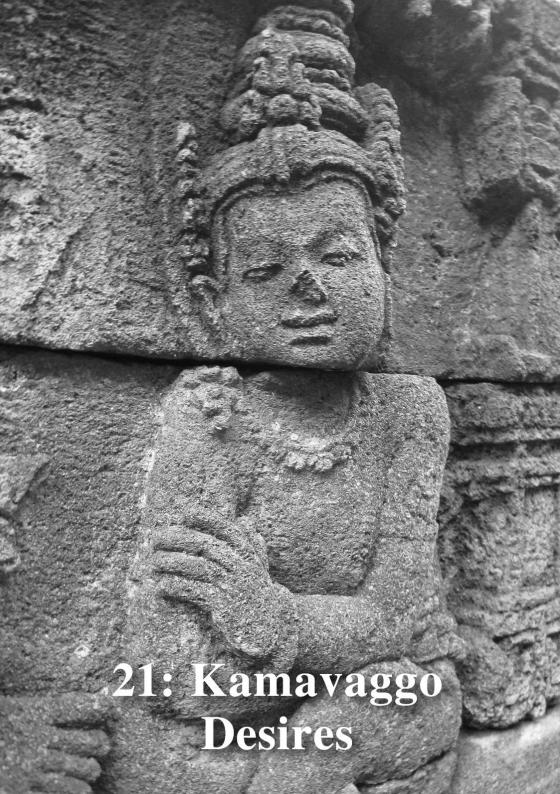
399. Ubhinnam-attham carati attano ca parassa ca, Param sankupitam ñatvā, yo sato upasammati.

That one lives for the true benefit Of both himself and the other, Who, knowing others are angry, Remains mindful and very calm.

400. Ubhinnam tikicchantānam 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



The Result of Greed

Jā 136 Suvaņņahamsajātakam

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. Yam laddham tena tuṭṭhabbam, atilobho hi pāpako, Hamsarājam 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

Jā 228 Kāman ītaj ātakam

A King receives Sakka, the Bodhisatta, disguised as a young brahmin, 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 brahmin 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 tikicchā?

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 brahmin 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 Kāmajātakam

A brahmin 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. Kāmam kāmayamānassa tassa ce tam samijjhati Addhā pītimano hoti, laddhā macco yad-icchati.

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. Kāmam kāmayamānassa tassa ce tam samijjhati, Tato nam aparam kāme, ghamme tanham 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.

406. Gavam va singino singam vaddhamānassa vaddhati, Evam mandassa posassa bālassa avijānato Bhiyyo tanhā pipāsā ca vaddhamānassa vaddhati.

> 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 sāliyavakam, gavassam dāsaporisam, Datvā pi nālam-ekassa, iti vidvā, samam 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 pathavim vijitvā Sasāgarantam mahim-āvasanto, Oram samuddassa atittarūpo, Pāram 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, taṇhā na kurute vasam.

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 parikantam upāhanam, Yam yam cajati kāmānam tam tam sampajjate sukham. Sabbañ-ce 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. Vātamigam gehanissitam, 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 Kesavajātakam

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. Sādum vā yadi vāsādum, appam vā yadi vā bahum, Vissattho yattha bhunjeyya, 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 Doņapākasuttam

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, Mattam jānato laddhabhojane, Tanukassa bhavanti vedanā, Saṇikam jīrati, āyupālayam.

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 Araññasuttam

A short dialogue between a god, who speaks first, and the Buddha in Jeta's Wood.

416. "Araññe viharantānam, santānam brahmacārinam, Ekabhattam bhuñjamānānam, kena vanno 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?"

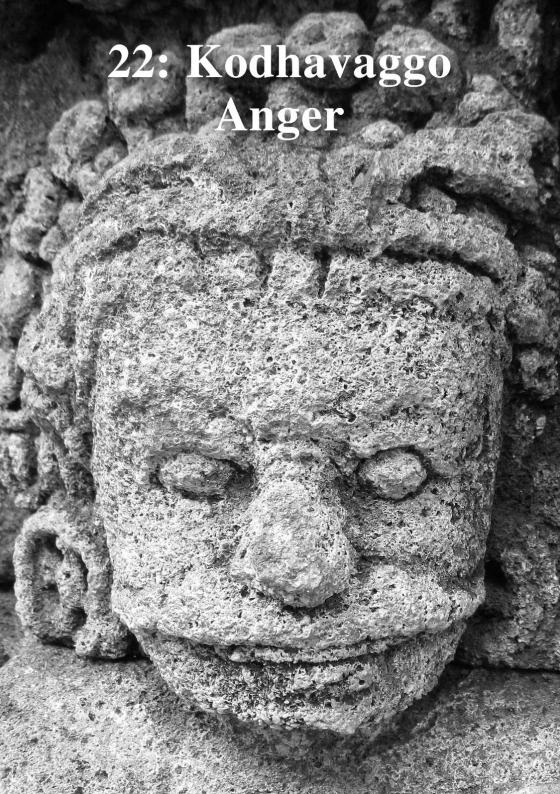
417. "Atītam nānusocanti, nappajappanti 'nāgatam, Paccuppannena yāpenti, tena vaṇṇo pasīdati.

"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, naļo 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."



Burning Away Anger

SN 1.7.1 Dhanañjānīsuttam

When the wife of a brahmin 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, brāhmaņa, Vadham Arⁱyā pasamsanti, tam 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.

Anger Burns

Jā 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 kaṭṭhaṁ ḍahati yasmā so jāyate gini.

Fire surely arises
In firewood when kindled,
Because of the firewood
There arises a fire.

421. Evam 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.

422. Aggīva tiṇakaṭṭhasmiṁ kodho yassa pavaḍḍhati, Nihīyati tassa yaso, kāļapakkhe 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.

The Dangers of Anger

AN 7.64 Kodhanasuttam

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.

22: Anger

426. Kuddho attham na jānāti, kuddho Dhammam na passati, Andhantamam tadā hoti, yam kodho sahate naram.

When angry, they know not Goodness or the Dhamma, Then, blinded by darkness, They are soon overcome.

Quarreling leads to Loss

Jā 400 Dabbhapupphajātakam

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.

427. Vivādena kisā honti, vivādena dhanakkhayā, Jīnā uddā vivādena – bhuñja Māyāvi rohitam.

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 Dhammaṭṭhaṁ 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. Jayam veram pasavati, dukkham seti parājito, Upasanto sukham seti, hitvā jayaparājayam.

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, Mettam so sabbabhūtesu, veram 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 Kāļayakkhinīvatthu

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 kudācanam, 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.

No Happiness through Hatred

Dhp 291 Kukkuta-andakhādikāvatthu

A young girl steals a hen's eggs, and thereafter through 500 existences they destroy each other's offspring.

432. Paradukkhūpadānena attano sukham-icchati, Verasamsaggasamsaṭṭho, 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 Chabbaggiyabhikkhuvatthu

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.

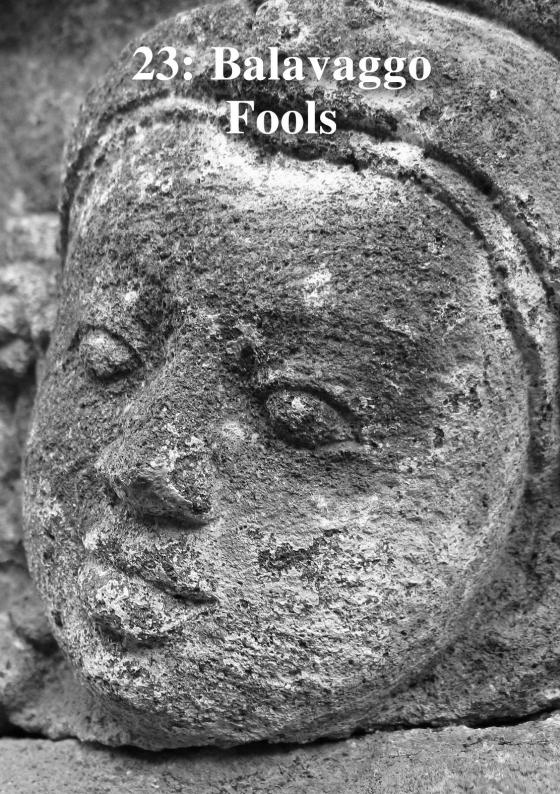
The Results of Unity and Division

Jā 33 Sammodam ānaj ātakam

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 vasam.

Joyously the birds fly away
Carrying the net together,
But when they begin to quarrel
They will come into my power.



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 payⁱrupāsati, Na so Dhammaṁ vijānāti, dabbī sūparasaṁ 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 Ganthibhedakacoravatthu

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 bālyam, 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 Saṭṭhik ūṭasahassapetavatthu

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.

437. Yāvad-eva anatthāya ñattam bālassa jāyati, Hanti bālassa sukkamsam, muddham-assa vipātayam.

Learning arises for a fool
Only to his disadvantage,
It destroys the fool's good fortune,
It will destroy his very head.

Fame brings the Unintelligent to Ruin

Jā 122 Dummedhaj ātakam

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.

438. Yasam laddhāna' dummedho, anattham carati attano, Attano ca paresañ-ca himsāya paṭipajjati.

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 atthacarⁱyā 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 Rohiņijātakam

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 Rohiņikam jammim, Mātaram 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 Akittijātakam

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 suņe, na ca bālena samvase, Bālen' allāpasallāpam 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. Anayam nayati dummedho, adhurāya niyuñjati, Dunnayo seyyaso hoti, sammā vutto pakuppati, Vinayam so na jānāti, sādhu tassa adassanam.

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 Sarabhangaj ātakam

Sakka asks the Bodhisatta who is the truly wise man.

443. Gambhīrapañham manasā vicintayam, Nāccāhitam kamma' karoti luddam, Kālāgatam atthapadam na riñcati: Tathāvidham paññavantam, 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 Nālakasuttam

The Buddha explains to Nālaka the things conducive to becoming a sage, one of which is not being talkative.

444. Yad-ūnakam tam saṇati, yam pūram santam-eva tam, 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 Keļis īlajātakam

A King makes fun of his elders so Sakka, the Bodhisatta, makes fun of him to teach him a lesson.

445. Hamsā 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.

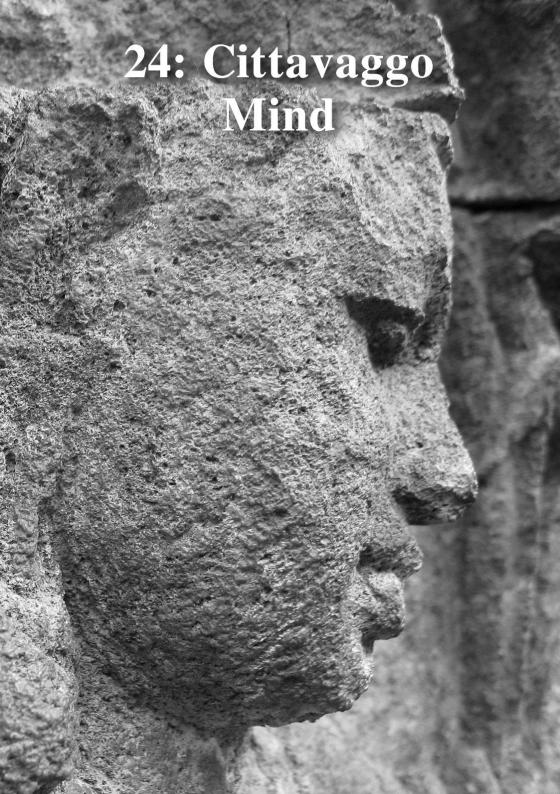
Wisdom is Best say the Good

Jā 522 Sarabhangaj ātakam

When asked by Sakka what is the highest virtue this was the Bodhisatta's reply.

447. Paññā hi seṭṭhā kusalā vadanti, Nakkhattarājā-r-iva tārakānam, Sīlam 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.



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 Nandagop ālakavatthu

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 disam yan-tam kayⁱrā, verī vā pana verinam, Micchāpaṇihitam cittam pāpiyo nam 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 kayⁱrā aññe vā pi ca ñātakā, Sammāpaṇihitaṁ cittaṁ seyyaso naṁ 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 Anabhiratijātakam

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 sippisambukam macchagumbam,
Evam 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 macchagumbam, Evam 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 Junhasuttain

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 selūpamam cittam, thitam nānupakampati, Virattam rajanīyesu, kopaneyye na kuppati, Yassevam bhāvitam cittam, kuto tam 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 Vaţţakajātakam

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 phalam 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

Jā 423 Indriyaj ātakam

An ascetic falls in love with a courtesan and is admonished by his brother.

456. Dakkham gahapatim sādhu, samvibhajjañ-ca bhojanam, Ahāso atthalābhesu, atthavyāpatti 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

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, Allañ-ca pāṇim parivajjayassu. Mā cassu mittesu kadāci dubbhi, Mā ca vasam asatīnam 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. "Katham nu yātam anuyāyi hoti? Allañ-ca pāṇim dahate katham so? Asatī ca kā, ko pana mittadubbho, Akkhāhi me pucchito etam-attham."

"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."

459. "Asanthutam no pi ca diṭṭhapubbam, Yo āsanenāpi nimantayeyya, Tasseva attham puriso kareyya, Yātānuyāyī ti tam-āhu Panditā.

"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.

462. Evam kho yātam anuyāyi hoti, Allañ-ca pāṇim dahate punevam, Asatī ca sā, so pana mittadubbho. So Dhammiko hoti pahass' adhammam."

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."

Those who are Not Good

Jā 332 Rathalaṭṭhijātakaṁ

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 Hāritajātakam

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 himsanti Isim Dhammaguņe ratam 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.

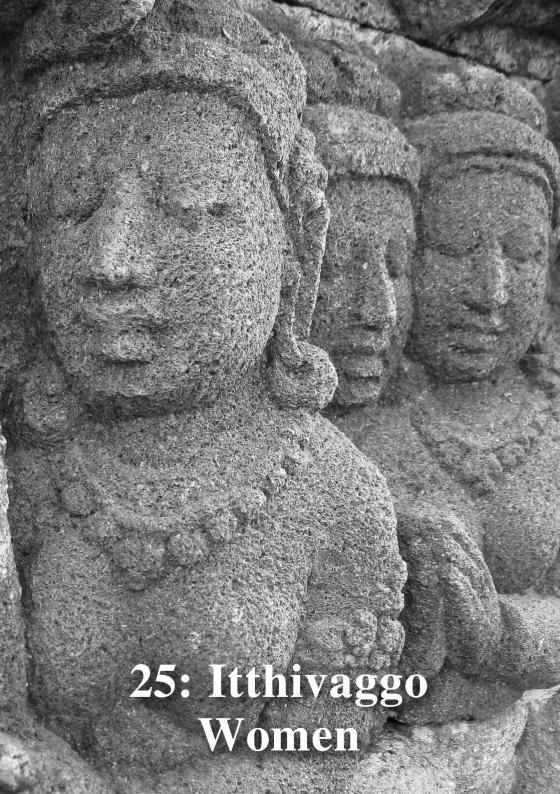
Craft brings Reward

Jā 107 Sālittakaj ātakam

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 sippakam nāma, api yādisa' kīdisam, Passa khañjappahārena – laddhā gāmā catuddisā.

Having a craft is good, See the disabled man Who shot the pellets – He received four villages!



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 Gods visit the Virtuous

Jā 489 Surucijātakam

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.

468. Itthiyo jīvalokasmim yā honti samacārinī. Medhāvini sīlavatī, sassudevā patibbatā.

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.

Wives and Husbands

Jā 547 Vessantarajātakam

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, naggam raṭṭham Arājakam, 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.

472. Yā daliddī daliddassa, aḍḍhā aḍḍhassa kittimā, Taṁ ve devā pasaṁsanti, dukkaraṁ 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. Sāmikam anubandhissam, sadā kāsāyavāsinī, Pathavyāpi abhijjantyā vedhavyam 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. Katham nu tāsam hadayam 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?

25: Women

475. Nikkhamante Mahārāje Sivīnam Raṭṭhavaḍḍhane, Tam-aham anubandhissam, sabbakāmadado hi me.

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 Uggahasuttain

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.

476. Yo nam bharati sabbadā, niccam ātāpi ussuko, Sabbakāmaharam posam: bhattāram nātimaññati.

She should not despise her husband
Who supports her in every way,
Always being energetic,
That man who brings her all pleasure.

477. Na cāpi sotthi bhattāram icchācārena rosaye. Bhattū ca garuno sabbe paṭipūjeti Paṇḍitā.

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 Sattabhariy āsuttam

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 patim,
Dhanena kītassa, vadhāya ussukā,
Yā evarūpā purisassa bharⁱyā:
Vadhakā ca bharⁱyā 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. Yam itthiyā vindati sāmiko dhanam, Sippam vaṇijjañ-ca kasim adiṭṭhaham, Appam-pi tasmā apahātum-icchati, Yā evarūpā purisassa bharⁱyā, Corī ca bharⁱyā 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 bhariyā,
Ayyā ca bhariyā 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-assa rakkhati, Yā evarūpā purisassa bharⁱyā, Mātā ca bharⁱyā 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 bharⁱyā Bhaginī ca bharⁱyā 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 patim pamodati, Sakhī sakhāram va cirassam-āgatam, Koleyyakā sīlavatī patibbatā, Yā evarūpā purisassa bharⁱyā, Sakhī ca bharⁱyā 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.

486. Akkuddhasantā vadhadaṇḍatajjitā, Aduṭṭhacittā, patino titikkhati, Akkodhanā bhattuvasānuvattinī, Yā evarūpā purisassa bharⁱyā, Dāsī ca bharⁱyā 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 bharⁱyā vadhakā ti vuccati, Corī ca ayyā ti ca yā pavuccati, Dussīlarūpā pharusā anādarā, Kāyassa bhedā Nirayaṁ 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 bharⁱyā ti ca sā pavuccati, Sīle ṭhitā nācirarattasaṁvutā, Kāyassa bhedā Sugatiṁ 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.

Four Types of Couples

AN 4.53 Pathamasamvāsasuttam

The Buddha explains the four ways in which a husband and wife may live together.

489. Ubho ca honti dussīlā, kadarⁱyā 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, kadarⁱyo paribhāsako, Bharⁱyā sīlavatī hoti, vadaññū vītamaccharā, Sāpi devī samvasati, 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, kadarⁱyā paribhāsikā, Sāpi chavā samvasati, 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-aññaṁ piyaṁvadā.

Both are faithful and bountiful, Restrained and living by Dhamma, Together the wife and husband Have kind words for one another.

493. Atthāsam pacurā honti, phāsakam upajāyati, Amittā dummanā honti ubhinnam samasīlinam.

They will have abundant riches,
And live together easily,
Their foes are depressed with these two,
Because they have the same virtues.

25: Women

494. Idha Dhammam caritvāna, samasīlabbatā ubho, Nandino devalokasmim 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 Vidhurajātakam

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 lokāyatikaṁ netaṁ paññāya vaddhanaṁ.

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 vicakkhaņo, Nivātavutti atthaddho, surato sakhilo mudu.

Being virtuous, duteous, Heedful, wise, humble, unselfish, Devoted, kindly, and gentle. 497. Saṅgahetā ca mittānaṁ, saṁvibhāgī vidhānavā, 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, Sakkaccam payⁱrupāseyya 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 sakaṁ gharaṁ, 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,

25: Women

500. Avyāpajjhā siyā evam, saccavādī ca māṇavo, Asmā lokā param lokam, evam pecca na socati.

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



Respect for Mother and Father

AN 3.31 Sabrahmakasuttam

The Buddha explains why parents should be respected and by what names they are known, and summarises it with a verse.

501. 'Brahmā' ti Mātāpitaro, 'pubbācarⁱyā' ti vuccare, Āhuņeyyā ca puttānaṁ pajāya anukampakā.

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, pādānaṁ 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 nam paricar yāya Mātāpitusu Paṇḍito, Idheva nam 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.

The Three Types of Children

Iti 74 Puttasuttam

The Buddha explains the three types of children that are found in the world.

504. Atijātam anujātam puttam-icchanti Paṇḍitā, Avajātam 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 lokasmim; 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 Puttasuttain

The Buddha explains the five reasons parents want a child.

506. Pañca ṭhānāni sampassam puttam icchanti Paṇḍitā: Bhato vā no bharissati, kiccam 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. Kulavamso ciram tiṭṭhe, dāyajjam paṭipajjati, Atha vā pana petānam dakkhiṇam anupadassati.

He will maintain his heritage,
And practice according to wealth,
Also he will make offerings
To relatives who pass away.

26: Children

508. Țhānānetāni sampassam 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 nesam kiccāni, yathā tam 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, kulavamsam 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 Soņanandaj ātakam

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 ñātibandhavā, Sabbe jeṭṭhassa te bhārā, evaṁ jānāhi Bhātara.

Mother, Father, Brothers, Sisters
And all close-bonded relations,
All burdens are for the eldest,
Please understand this, my Brother.



Friendship with the Wise

Jā 537 Mahāsutasomajātakam

More of the conversation with the man-eating King by which the Bodhisatta persuades him to give up his evil inclination.

512. Yasmā hi Dhammam puriso vijaññā Ye cassa kankham vinayanti santo, Tam hissa dīpañ-ca parāyaṇañ-ca, Na tena mittim 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.

Truth knows no Caste

Jā 474 Ambajātakam

A young brahmin 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 Pāļibhaddakā, Madhuṁ madhutthiko vinde, so hi tassa dumuttamo.

Ugly Castor, bitter Margosa
Or the beautiful Palāsa,
Wherever he finds the honey,
For him that tree will be supreme.

514. Khattiyā brāhmaņā vessā, suddā caņḍālapukkusā, Yasmā Dhammaṁ vijāneyya, so hi tassa naruttamo.

Noble, brahmin, 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 brahmin ordains with Ven. Sāriputta and proves to be amenable to correction. In no long time he attains Awakening.

515. Nidhīnam va pavattāram, yam passe vajjadassinam, Niggayhavādim medhāvim tādisam paṇḍitam bhaje, Tādisam bhajamānassa 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.

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, asabbhā 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 Veļukajātakam

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, Evam so nihato seti, Veļukassa 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 Valāhassajātakam

Some merchants are shipwrecked and seduced by demonesses (rakkhasī). The Bodhisatta is a cloudhorse and offers to carry them away. Half agree and are taken to safety, half stay behind and are devoured.

518. Ye na kāhanti ovādam narā Buddhena desitam, Vyasanam 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 ovādam narā Buddhena desitam, Sotthim 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 Avāriyajātakam

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.

Practicing before Teaching

Dhp 158 Upanandasakyaputtattheravatthu

A monk is very good at preaching, but is greedy and doesn't follow his own advice. The Buddha reproves him.

521. Attānam-eva paṭhamam patirūpe nivesaye, Athaññam-anusāseyya, na kilisseyya Paṇḍito.

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 Tittirajātakam

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

Jā 334 Rājovādajātakam

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. Gavam ce taramānānam jimham gacchati pungavo, Sabbā gāvī jimham yanti, nette jimham 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. Gavam ce taramānānam ujum gacchati pungavo,

27: Advice

Sabbā gāvī ujum yanti, nette ujum 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 manussesu, 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 Mahāpadumajātakam

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 aṇuṁthūlāni sabbaso, Issaro na paṇaye daṇḍaṁ, 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 appaţivekkhitvā, daṇḍaṁ kubbati Khattiyo, Sakaṇṭakaṁ so gilati jaccandho va samakkhikaṁ.

That King who punishes others,
Without first investigating,
Is like a blind man who swallows
Both his food, thorns and flies alike.

529. Adaņdiyam daņdayati, daņdiyam-ca adaņdiyam, Andho va visamam maggam, na jānāti samāsamam.

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 aṇuṁthūlāni sabbaso, Sudiṭṭhaṁ 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, ekantatikhiņena vā, Attam mahante thapetum, tasmā ubhayam-ācare.

While not being totally soft
Or totally harsh, but able,
Setting aside his own greatness,
He can then practice correctly.

27: Advice

532. Paribhūto mudu hoti, atitikkho ca veravā, Etañ-ca ubhayaṁ ñatvā, anumajjhaṁ samācare.

Always soft he will be despised, Always harsh he makes enemies, But understanding both of these, He should practice the middle way.



The Power of Wisdom

Jā 521 Tesakuņaj ātakam

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. Balam pañcavidham loke purisasmim mahaggate, Tattha bāhubalam nāma carimam vuccate balam,

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,

535. Abhijaccabalam ce va, tam catuttham asamsayam, Yāni cetāni sabbāni adhiganhāti 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 balasettham aggam paññābalam 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 kittisilokavaḍḍhanī, 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 Daharasuttam

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.

538. Bhujangamam pāvakan-ca, Khattiyan-ca yasassinam, Bhikkhun-ca sīlasampannam: sammad-eva samācare.

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 Sīhasen āpatisuttam

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. Dadam piyo hoti, bhajanti nam bahū, Kittiñ-ca pappoti yaso hi vaḍḍhati, Amaṅkubhūto parisam 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 maccheramalam, sukhesino, Te dīgharattam Tidive patiṭṭhitā, Devānam 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 Maccharisuttam

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 bhayam, Jighacchā ca pipāsā ca, yassa bhāyati maccharī, Tam-eva bālam phusati asmim 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 Vāsetthasuttam

Two brahmins are discussing what really makes one a brahmin but they cannot settle the question so they go to see the Buddha, and this is part of what he said.

543. Na jaccā brāhmaņo hoti, na jaccā hoti abrāhmaņo. Kammanā brāhmaņo hoti, kammanā hoti abrāhmaņo.

One is not a brahmin by birth, Nor by birth is one not a brahmin, By one's deeds one is a brahmin, By one's deeds one is not a brahmin.

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 mercenery through his deeds,
A begger is known through his deeds,
And a King is known through his deeds.

546. Evam-etam yathābhūtam, kammam passanti Paṇḍitā, Paṭiccasamuppādadasā, kammavipākakovidā.

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 Appam ādasuttam

King Pasenadi asks the Buddha if there is one thing that is beneficial both for this world and the next.

548. Āyum arogiyam vaṇṇam, Saggam uccākulīnatam, Ratiyo: patthayantena uļārā 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 pasamsanti puññakir yāsu Paņḍitā, Appamatto ubho atthe adhiganhāti 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 amatapadam, 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

$D\bar{g}$ hanik \bar{a} yo (24 = 4%)

DN 14	Mahāpadānasuttaṁ	= vs. 3
DN 31	Sigālasuttam	= vs. 24-25
DN 31	<i>"</i> "	= vs. 27-32
DN 31	<i>"</i> "	= vs. 309-310
DN 31	<i>"</i> "	= vs. 115-118
DN 31	<i>"</i> "	= vs. 8-10
DN 31	46 46	= vs. 18-23

$Majjhimanik \bar{a}yo (6 = 1\%)$

MN 98	Vāseṭṭhasuttaṁ	= vs. 543-547
MN 131	Bhaddekarattasuttam	= vs. 306

Samyuttanik \bar{a} yo (63 = 11%)

SN 1.1.10	Devatāsamyuttam	= 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

SN 1.2.8	Devaputtasamyuttam	= vs. 304-305
SN 1.2.22		= vs. 285-290
SN 1.3.1	Kosalasaṁyuttaṁ	= vs. 538
SN 1.3.2		= vs. 77
SN 1.3.4		= vs. 294
SN 1.3.11		= vs. 198-199
SN 1.3.13		= vs. 415
SN 1.3.15		= vs. 275
SN 1.3.17		= vs. 548-550
SN 1.3.19		= vs. 334-335
SN 1.3.20		= vs. 50-52
SN 1.6.9	Brahmāsamyuttam	= vs. 363-364
SN 1.7.1	Brāhmaṇasaṁyuttaṁ	= vs. 419
SN 1.8.5	Vaṅgīsasaṁyuttaṁ	= vs. 365-366
SN 1.8.5		= vs. 369
SN 1.11.4	Sakkasamyuttam	= vs. 390-400
SN 1.11.11		= vs. 170-171

Anguttaranikāyo (51 = 9%)

AN 3.26 (&	& 27) Tikanipāta	= vs. 182
AN 3.31	"	= vs. 501-503
AN 4.53	Catukkanipāta	= vs. 489-494
AN 4.61	"	= vs. 15-17
AN 5.33	Pañcakanipāta	= vs. 476-479
AN 5.34	"	= vs. 539-540
AN 5.39	"	= vs. 506-510
AN 5.48	66 66	= vs. 259-262
AN 5.58	"	= vs. 11-14
AN 7.5	Sattakanipāta	= vs. 342-343
AN 7.36	" "	= vs. 119-121
AN 7.37	"	= vs. 122-123

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%)

Yamakavaggo	= vs. 431
Yamakavaggo	= vs. 293
Appamādavaggo	= vs. 551
Cittavaggo	= vs. 449
Cittavaggo	= vs. 450
Pupphavaggo	= vs. 385
Bālavaggo	= vs. 78
· · · ·	= vs. 218
· · · ·	= vs. 436
· · · ·	= vs. 435
	= vs. 282
	= vs. 283
	= vs. 437
Paṇḍitavaggo	= vs. 515
Paṇḍitavaggo	= vs. 516
· · · ·	= vs. 147
· · · ·	= vs. 257
Pāpavaggo	= vs. 281
	= vs. 284
· · · ·	= vs. 276
· · · ·	= vs. 274
Daṇḍavaggo	= vs. 98
· · · ·	= vs. 433
Daṇḍavaggo	= vs. 99
" "	= vs. 277-280
	Yamakavaggo Appamādavaggo Cittavaggo Cittavaggo Pupphavaggo Bālavaggo "" "" "" "" Paṇḍitavaggo Paṇḍitavaggo "" "" "" Daṇḍavaggo "" Daṇḍavaggo

Dhp 155	Jarāvaggo	= vs. 79
Dhp 158	Attavaggo	= vs. 521
Dhp 163	cc cc	= vs. 299
Dhp 176	Lokavaggo	= vs. 379
Dhp 182	Buddhavaggo	= vs. 70
Dhp 193	<i>دد دد</i>	= vs. 62
Dhp 194	<i>دد دد</i>	= vs. 66
Dhp 201	Sukhavaggo	= vs. 429
Dhp 204	cc cc	= vs. 68
Dhp 206	cc cc	= vs. 207
Dhp 216	Piyavaggo	= vs. 403
Dhp 223	Kodhavaggo	= vs. 72
Dhp 227-8	cc cc	= vs. 255-256
Dhp 246-7	Malavaggo	= vs. 291-292
Dhp 251	٠. ٠.	= vs. 76
Dhp 252	cc cc	= vs. 383
Dhp 253	cc cc	= vs. 384
Dhp 290	Pakiṇṇakavaggo	= vs. 67
Dhp 291	cc cc	= vs. 432
Dhp 331-3	Nāgavaggo	= vs. 63-65
Dhp 354	Taṇhāvaggo	= vs. 73

$Ud\bar{a}na\dot{m}$ (3 = < 1%)

Ud 3.3	Yasojasuttaṁ	= vs. 258
Ud 4.4	Juṇhasuttaṁ	= vs. 453
Ud 5.8	Ānandasuttaṁ	= vs. 300

Itivuttaka \dot{m} (4 = < 1%)

Iti 74	Puttasuttaṁ	= vs. 504-505
Iti 76	Sukhapatthanāsuttam	= vs. 197
Iti 78	Dhātusamsandanasuttam	= vs. 307

Suttanipāto (4 = < 1%)

Sn 1.10	Ālavakasuttaṁ	= vs. 45
Sn 1.11	Vijayasuttaṁ	= vs. 96-97
Sn 3.11	Nālakasuttaṁ	= vs. 444

$J\bar{a}taka\dot{m} \ (348 = 63\%)$

Cullaseṭṭhijātakaṁ	= vs. 312
Devadhammajātakam	= vs. 455
Vātamigajātakaṁ	= vs. 413
Naccajātakam	= vs. 355
Sammodamānajātakam	= vs. 434
Tittirajātakaṁ	= vs. 522
Nandajātakaṁ	= vs. 333
Veļukajātakaṁ	= vs. 517
Makasajātakaṁ	= vs. 168
Rohiņijātakam	= vs. 440
Ārāmadūsakajātakaṁ	= vs. 439
Vedabbhajātakam	= vs. 332
Nakkhattajātakaṁ	= vs. 311
Vānarindajātakaṁ	= vs. 58
Tayodhammajātakaṁ	= vs. 59
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This collection of verses, made by one of the leading scholarmonks 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