

Dhammapada

translated by

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Book I. Pairs, Yamaka Vagga

1

Thought is of all things first, thought is of all things
foremost, of thought are all things made.
If with thought corrupt a man speak or act,
Suffering follows him, even as a wheel follows the hoof of
the beast of burden.

2

Thought is of all things first, thought is of all things
foremost, of thought are all things made.
If with thought of faith a man speak or act,
Happiness follows him, even as a shadow never fading.

3, 4

“He abused me, he struck me, he defeated me, he robbed me;”
If any cherish this thought, their hatred never ceases.

“He abused me, he struck me, he defeated me, he robbed
me;”
If any cherish not this thought, their hatred ceases.

5

For not by hatred are hatreds ever quenched here in this
world.
By love rather are they quenched. This is an eternal law.

6

But others do not understand that we must here control
ourselves;
Yet let them understand this, and straight ((away)) dissensions
cease.

Dhammapada - 4

7, 8

Whoever lives looking for pleasure, exercising no restraint
over his senses,
Immoderate in his enjoyments, indolent, inert,
Him Māra overpowers, even as the wind overpowers a tree of
little strength.

Whoever lives looking not for pleasure, exercising restraint
over his senses,
Moderate in his enjoyments, endowed with faith, exerting the
power of his will,
Him Māra does not overpower, even as the wind does not
overpower a mountain of rock.

9, 10

Whoever, not free from impurity, lacking self-restraint and
truth,
Puts on the yellow robe, he is not worthy of the yellow robe.

Whoever is free from impurity, firmly established in the
moral precepts,
Possessed of self-restraint and truth, he is worthy of the
yellow robe.

11, 12

They who think to find the truth in falsehood, they who
discern but falsehood in the truth,
They never attain the goal of truth, but abide in the pasture-
ground of error.

They who have rightly discerned the true in its truth and the
false in its falsity,
They attain the goal of truth and abide in the pasture-ground
of right thinking.

Dhammapada - 5

13, 14

Even as rain breaks through an ill-thatched house,
So lust breaks through an ill-trained mind.

Even as rain breaks not through a well-thatched house,
So lust breaks not through a well-trained mind.

15

Here he suffers; after death he suffers: the evildoer suffers in
both places.
He suffers, he is afflicted, seeing the impurity of his own past
deeds.

16

Here he rejoices; after death he rejoices: he that has done
good works rejoices in both places.
He rejoices, he rejoices exceedingly, seeing the purity of his
own past deeds.

17

Here he suffers, after death he suffers; the evildoer suffers in
both places.
He suffers to think, "I have done evil;" yet more does he
suffer, gone to a place of suffering.

18

Here he rejoices, after death he rejoices: he that has done
good works rejoices in both places.
He rejoices to think, "I have done good works;" yet more
does he rejoice, gone to a world of bliss.

Dhammapada - 6

19, 20

Though he utter much that is sensible, if the heedless man be
not a doer of the word,
He is like a cowherd counting the cows of others, and has no
part in the Religious Life.

Though he utter little that is sensible, if a man live according
to the Law,
If he forsake lust and hatred and delusion, if he have right
knowledge, if his heart is truly free,
If he cling to naught in this world or in that which is to come,
such a man has a share in the Religious Life.

Book II. Heedfulness, Appamāda Vagga

21, 22, 23

Heedfulness is the Way to the Deathless; heedlessness is the way to death.

The heedful never die, but they that are heedless are, as it were, dead already.

Knowing this clearly, they that are advanced in heedfulness
Delight in heedfulness, and rejoice in the state of the Elect.

They that devote themselves to meditation, they that are persevering, they that put forth resolute effort.
They, the wise, attain Nibbāna, the highest bliss.

24

If a man exert himself, if he be ever mindful, if his deeds be pure, if he be circumspect of conduct,
If he control himself, if he live in accordance with the Law,
if he be heedful, his glory ever increases.

25

By rousing himself, by heedfulness, by controlling himself, by restraining himself,
A wise man may make for himself an island which the flood can never overwhelm.

26, 27

Simpletons, folk of little intelligence, are given to heedlessness;
But the intelligent man preserves heedfulness as his greatest treasure.

Dhammapada - 8

Give not yourselves up to heedlessness; indulge not in lust
and sensual pleasure;
For he that is heedful and practices meditation attains
profound happiness.

28

When the wise man banishes heedlessness by heedfulness,
He climbs the terrace of wisdom, and free from sorrow, looks
upon the sorrowing folk of the world.
Steadfast, as though standing on a mountain-top, he gazes
upon the simpletons standing on the ground below.

29

Heedful among the heedless, watchful among the sleeping,
Even as a racer outstrips a hack, even so goes a wise man.

30

By heedfulness Maghavā attained leadership of the gods;
All men praise heedfulness; heedlessness is ever reprobated.

31

A monk who delights in heedfulness and views heedlessness
with fear
Advances like a fire, consuming attachments both small and
great.

32

A monk who delights in heedfulness and views heedlessness
with fear,
Is not liable to fall away, but is nigh even unto Nibbāna.

Book III. Thoughts, Citta Vagga

33, 34

Thoughts, unsteady, fickle, difficult to guard, difficult to control,
A wise man makes straight, even as a fletcher his arrow.

Like a fish thrown up on dry land from his watery home.
These thoughts writhe and quiver in their efforts to shake off
the power of Māra.

35

Thoughts are unruly and flighty, and flit and flutter wherever
they list.
It is a good thing to tame the thoughts; tamed thoughts bring
happiness.

36

Thoughts are exceedingly hard to see, exceedingly subtle, and
flit and flutter wherever they list.
A wise man should guard his thoughts; guarded thoughts
bring happiness.

37

Thoughts wander afar, wander alone, are bodiless, seek a
hiding place;
Whoso restrain their thoughts will obtain release from the
bond of Māra.

Dhammapada - 10

38, 39

He whose heart abides not steadfast.
He who knows not the Good Law,
He whose faith flounders about,
Such a man lacks perfect wisdom.

He whose heart is unwetted by the rain of lust.
He whose heart is unsinged by the fire of ill-will.
He who has renounced both good and evil.
He who is vigilant, - such a man has nothing to fear.

40

Realizing that this body is fragile as a jar, establishing these
thoughts as firm as a city,
One should attack Māra with the weapon of wisdom; one
should stand guard over Māra when he is defeated; one
should never rest.

41

In no long time this body will lie on the ground.
Despised, with consciousness departed, like a useless log.

42

Whatever a hater may do to a hater, or an enemy to an
enemy,
Thoughts attached to falsehood will do a man yet more harm.

43

Neither mother nor father could do this, nor other relatives
besides;
Thoughts well-directed could do this far better.

Book IV. Flowers, Puppha Vagga

44, 45

Who shall overcome this earth, and this World of Yama, and
the World of the Gods?

Who shall pluck the well-taught Words of Truth, even as a
good man plucks a flower?

The disciple shall overcome this earth, and this World of
Yama, and the World of the Gods.

The disciple shall pluck the well-taught Words of Truth, even
as a good man plucks a flower.

46

He who knows that this body is like foam, he who clearly
comprehends that it is of the nature of a mirage. Such a
man will break the flower-tipped arrows of Māra and will
go where the King of Death will not see him.

47

Even while a man is gathering flowers and is absorbed in
pleasure.

Death comes and carries him off, even as a mighty flood
overwhelms a sleeping village.

48

Even while a man is gathering flowers, while his heart is
absorbed in pleasure.

Even before he has satisfied his desires, death overpowers
him.

Dhammapada - 12

49

Even as a bee, without injuring a flower, or the color, or the
scent thereof,
Gathers the honey, and then flies away, even so should a sage
go about village.

50

Not the faults of others, not things done and left undone by
others,
Only one's own sins of commission and omission should one
regard.

51, 52

Like a beautiful flower that possesses color but lacks
perfume,
So well-spoken words are fruitless to him that doeth them
not.

Like a beautiful flower that possesses both color and perfume,
So well-spoken words are fruitful to him that doeth them.

53

Even as from a heap of flowers a man may make many
garlands,
Even so he that is born a mortal man should perform many
good deeds.

Dhammapada - 13

54, 55

The perfume of flowers goes not against the wind.
Nor that of sandal, nor that of Tagara or Mallikā flowers;
But the perfume of the righteous goes against the wind;

To every point a good man exhales fragrance.
Whether of sandal or of lotus
Or of Tagara or Vassikī flowers.
The perfume of virtue is preeminent.

56

Weak is this perfume, this perfume of Tagara and of sandal;
The perfume of the virtuous is the finest that is wafted to the
gods.

57

If men are endowed with the virtues, live the life of
Heedfulness,
Are emancipated through perfect knowledge, Māra can never
find the way to them.

58, 59

As upon a heap of rubbish cast out on the highway,
The lotus will grow, sweetly fragrant, delighting the heart,

Even so, among them that are as rubbish, blind folk,
unconverted,
The disciple of the Supremely Enlightened shines with
exceeding glory because of wisdom.

Book V. The Simpleton, Bāla Vagga

60

Long is the night to him that watcheth; long is a league to
him that is weary;
Long is the revolution of being for simpletons that know not
the Good Law.

61

Should a man fail to find a companion who is his better or
his equal.
He should resolutely pursue a solitary course. One cannot be
friends with a simpleton.

62

“I have sons, I have wealth.” With these thoughts the
simpleton vexes himself. But he is not his own. How then
can sons be his? How can wealth be his?

63

The fool who thinks he is a fool is for that very reason a wise
man;
But the fool who thinks he is a wise man is rightly called a
fool.

64

Even if a fool, all his life long, associate with a wise man,
He will no more perceive the Law than a spoon the taste of
broth.

Dhammapada - 15

65

If an intelligent man, but for a moment, be associated with a
wise man,
He quickly perceives the Law, just as the tongue perceives the
taste of broth.

66

Fools of little wit walk with their very selves for enemies.
Committing evil deeds the fruit whereof is bitter.

67

That deed is not well done, of which a man must afterwards
repent.
The fruit whereof he receives weeping, with tearful face.

68

That deed is well done the doing of which is not followed by
remorse,
The fruit whereof one receives with joy and pleasure.

69

As sweet as honey, thinks a fool an evil deed, so long as it
bears no fruit;
But when it bears fruit, then the fool comes to grief.

70

Though month after month with the tip of a blade of kusa
grass a simpleton should eat his food,
Yet is he not worth a sixteenth part of them that have well
weighed the Law.

Dhammapada - 16

71

For an evil deed, when done, does not bear evil fruit at once,
just as new-milked milk does not turn at once.
It follows the doer, the simpleton, to consume him, like fire
covered with ashes.

72

When to his disadvantage a simpleton acquires knowledge,
It injures the fortune of the simpleton and crushes his head.

73, 74

The simpleton will seek for false reputation, for precedence
among the monks,
For authority in the monasteries, for honors among other
folk.

“Let layman and monk both think that it was I, and I alone,
who did this;
Let them be subject to my will, both in everything that ought
to be done, and in everything that ought not to be done!”
Thus resolves the simpleton; so do his desire and pride
increase.

75

For one road leads to gain, the other to Nibbāna.
Understanding this, the monk, the disciple of the Buddha,
Should not delight in worldly gain, but should devote himself
to solitude.

Book VI. The Wise Man, Paṇḍita Vagga

76

Should one see, as it were, a revealer of hidden treasures, one
who points out what should be avoided,
Who administers reproof where there is occasion for reproof,
a man of intelligence, one should follow so wise a man;
It will be better, not worse, for one to follow so wise a man.

77

Let a man admonish and instruct, and forbid what is
improper;
For if he do so, he will be loved by the good, but hated by the
wicked.

78

One should not cultivate the friendship of evildoers; one
should not cultivate fellows of the baser sort.
Cultivate the friendship of men that are good, cultivate the
best of men.

79

He that drinks the Law sleeps happily, with mind serene;
The wise man ever delights in the Law as taught by holy men.

80

Ditch-diggers lead the water, arrow-makers straighten their
shafts,
Carpenters straighten the wood; wise men control themselves.

Dhammapada - 18

81

Even as a solid rock is not moved by the wind.
So wise men are not stirred by blame or praise.

82

Even as a lake, deep, limpid, clear,
So do wise men become calm after listening to the laws.

83

Everywhere good men practice renunciation; good men talk
not as if given to sensual pleasure;
Wise men, touched either by happiness or by sorrow, show no
change.

84

Not for his own sake, not for the sake of another, should a
man desire son or wealth or kingdom;
He should not seek to gain success for himself by unjust
means; so will he be upright, wise, and righteous.

85, 86

Of all men there are few that go to the other shore;
The rest of mankind merely run up and down the bank.

But those who conform to the Law, when the Law is rightly
preached,
Those men will cross to the farther shore of the Kingdom of
Death, hard to cross though it be.

Dhammapada - 19

87, 88, 89

Abandoning the dark state, the wise man should adopt the bright state.

Leaving home, he should go forth to the homeless life. In solitude, where enjoyment is hard to find,

There he should seek enjoyment, by forsaking the lusts of the flesh, with nothing he may call his own;

The wise man should rid himself of the impurities of the heart.

Those whose minds have been well trained in the Seven Elements of Knowledge,

Those who have freed themselves from Attachment, and rejoice in that freedom,

Those who have rid themselves of the Contaminations, and are full of light, they have passed into Nibbāna, even in this world.

Book VII. The Arahata, Arahanta Vagga

90

For him who has completed his journey, for him who is free
from sorrow,
For him who has freed himself from the bonds which beset
him on all sides,
For him who has shaken off all the fetters, for such a one, no
suffering is possible.

91

They that are mindful, exert themselves, they take not
pleasure in an abode;
As geese leave a lake, so also do they leave house and home.

92

They that possess not stores of food, they that know their
food aright,
They whose resort is the Void, the Uncaused, Deliverance,
Their going is hard to follow, like the flight of birds through
the air.

93

He who has rid himself of the Contaminations, he who relies
not upon food,
He whose resort is the Void, the Uncaused, Deliverance,
His going is hard to follow, like the flight of birds through
the air.

Dhammapada - 21

94

If a man's senses have been brought to a state of tranquillity,
Like horses well broken in by a charioteer,
If he has put away pride, if he is free from the
Contaminations,
For such a man the gods cherish deep affection.

95

Like the earth, he is not troubled; like a threshold, such is the
virtuous;
He is like a pool of water free from mud. The rounds of
existence do not exist for such a man.

96

His thoughts are calm, his speech is calm, his deeds are calm;
Such is the calm of one who has obtained Deliverance by
Right Knowledge.

97

That man who is free from credulity, who knows the
Uncreate, who has brought rebirth to an end.
Who has put an end to every occasion of good and evil, who
has renounced all desires, that man is the greatest of men.

98

In a village it may be, or in a forest, on the sea, or on dry
land;
No matter where the Arahats reside, that spot is full of
delight.

Dhammapada - 22

99

Delightful are the woods; where the man of the world finds
no delight,
There they that are free from passion find delight, not they
that seek after their lusts.

Book VIII. Thousands, Sahassa Vagga

100

Though a speech consist of a thousand words, if the sentences
lack meaning,
Better were a single sentence full of meaning, which if a man
hear, he is at peace.

101

Though a Stanza consist of a thousand words, if the sentences
lack meaning,
Better were a single sentence of a Stanza, which if a man
hear he is at peace.

102

Though one should recite a hundred Stanzas composed of
meaningless sentences.
Yet one Sentence of the Law were better, which if a man
hear he is at peace.

103

Though one should conquer a thousand times a thousand men
in battle,
Yet would he be the mightiest conqueror who should conquer
one, himself.

104, 105

Victory over self is better than victory over all other folk
besides;
If a man conquer self, and live always under restraint,

Neither god nor gandhabba nor Māra with Brahmā united,
Can turn into defeat the victory of such a man.

Dhammapada - 24

106

Though a man, month after month, for a hundred years,
should sacrifice a thousand pieces of money,
Yet, should he honor for even a single instant a man who has
trained himself,
It were better for him so to render honor than to offer
sacrifice for a hundred years.

107

Though a man for a hundred years should tend the sacrificial
fire in the forest,
Yet, should he honor for even a single instant a man who has
trained himself,
It were better for him so to render honor than to offer
sacrifice for a hundred years.

108

Whatsoever, either by way of sacrificial slaughter or by way
of oblation,
Though it be for a year, a man sacrifice, desiring merit,
All that comes not to the value of a fourth part;
If a man have the habit of reverence.

109

If a man have the habit of reverence, if he always respect the
aged.
Four things increase for him: age, beauty, happiness, power.

110

Though one should live a hundred years, corrupt, not
meditating,
Yet were it better to live a single day in the practice of
virtue, in meditation.

Dhammapada - 25

111

Though one should live a hundred years, unwise, not
meditating,
Yet were it better to live a single day possessed of wisdom, in
meditation.

112

Though one should live a hundred years, idle, listless,
Yet were it better to live for a single day, and strive with
might and main.

113

Though one should live a hundred years, 'twere all in vain,
Did one not see that all that is doth wax and wane;
Instead, 'twere better far to live a single day,
And know that all the world contains doth rise and pass
away.

114

Though one should live a hundred years, the region of the
deathless never seeing,
'Twould be in vain; instead, 'twould better be
To live a single day, the region of the deathless seeing.

115

Though one should live a hundred years, did he not behold
the Law Supreme,
It were better that he live but a single day and behold the
Law Supreme.

Book IX. Evil, Pāpa Vagga

116

Let a man make haste to do good; let him restrain his heart
from evil;
For if a man is slow in doing good, his mind delights in evil.

117

Should a man commit sin, he should not repeat his sin again
and again;
He should not seek after evil; suffering is the outcome of evil.

118

If a man do works of merit, he should do them again and
again;
He should long to do works of merit; happy is the outcome of
works of merit.

119, 120

Even an evildoer sees happiness, so long as his evil deed has
not yet ripened;
But so soon as his evil deed has ripened, then the evildoer
sees evil things.

Even a good man sees evil, so long as his good deeds have not
yet ripened;
But so soon as his good deeds have ripened, then the good
man sees happiness.

Dhammapada - 27

121

One should not think lightly of evil and say, “It will not come
nigh unto me.”
Even a water-vessel is filled by the falling of one drop of
water after another;
Even so the simpleton fills himself with evil, though he
gather it little by little.

122

One should not think lightly of good and say, “It will not
come nigh unto me.”
Even a water-vessel is filled by the falling of one drop after
another;

123

Even as a merchant possessing small company and great
wealth avoids a path where danger lurks,
Even as a man desiring to live avoids poison, so should a man
avoid evil.

124

If in his hand there be no wound,
A man may carry poison in his hand.
Poison cannot harm him who is free from wounds.
No evil befalls him who does no evil.

125

Whosoever commits offense against the man that is
offenseless.
Against the man that is free from impurity and sin,
Unto that very simpleton returns that evil deed again,
Like fine dust tossed against the wind.

Dhammapada - 28

126

Some are reborn on earth, evildoers go to hell,
The righteous go to heaven, Arahats pass to Nibbāna.

127

Neither in the heaven above, nor in the depths of the sea,
Nor in a cavern of the mountains, should one there enter;
Nowhere on earth can the place be found
Where a man can escape from the consequences of an evil
deed.

128

Neither in the heaven above, nor in the depths of the sea,
Nor in a cavern of the mountains, should one there enter;
Nowhere on the earth can the place be found
Where, if a man abide, Death would not overpower him.

**Book X. The Rod or Punishment, Daṇḍa
Vagga**

129

All men tremble at the rod; all men fear death.
One should treat one's neighbor as oneself, and therefore
neither strike nor kill.

130

All men tremble at the rod; to all men life is dear.
One should treat one's neighbor as oneself, and should neither
strike nor kill.

131, 132

Whoever injures with the rod living beings that long for
happiness,
Longing himself for happiness, will not obtain happiness after
death.

Whoever does not injure with the rod living beings that long
for happiness,
Longing himself for happiness, will obtain happiness after
death.

133, 134

Speak not harshly to anyone.
For angry words bring trouble; blows for blows may touch
you.

If you keep yourself silent as a broken gong,
You have already reached Nibbāna; angry speech is not found
in you.

Dhammapada - 30

135

As with a staff a cowherd drives his cows to pasture,
Even so old age and death drive the life of living beings.

136

In the act of committing wicked deeds, the simpleton does not
realize their wickedness;
But the stupid man is consumed by his own wicked deeds, as
if burnt with fire.

137, 138, 139, 140

Whosoever visits punishment upon those that deserve not
punishment,
Whosoever offends against those that are without offense,
Such an one will right quickly come to one of ten states:

He will incur cruel suffering, or infirmity or injury of the
body,
Or severe sickness, or loss of mind,

Or misfortune proceeding from the king, or a heavy
accusation,
Or death of relatives, or loss of treasures,

Or else the fire of lightning will consume his houses;
Upon dissolution of the body such a simpleton will go to Hell.

141

Neither going naked, nor matted locks, nor filth, nor fasting,
nor sleeping on the bare ground,
Nor rubbing with dust, nor sitting on the haunches, can purify
that mortal who has not overcome doubt.

Dhammapada - 31

142

Even though a man be richly adorned, if he walk in peace,
If he be quiet, subdued, restrained, and chaste,
And if he refrain from injuring any living being,
That man is a Brahman, that man is a hermit, that man is a
monk.

143, 144

Is there a man in this world so restrained by modesty
That he wards off reproach as a well-bred horse the whip?

Even as a well-bred horse touched by the whip, so be ye
ardent and active.
By faith, by virtue, by resolution, by meditation, by
understanding of the Law,
Possessing perfect knowledge and behavior, thoughtful, you
will rid yourselves of this great suffering.

145

Ditch-diggers lead the water, arrow-makers bend their shafts,
Carpenters bend the wood, good men control themselves.

Book XI. Old Age, Jarā Vagga

146

Why laughter? why exultation? For the world is ever aflame.
Will ye not seek a light, ye that are shrouded in darkness?

147

See this painted image, this mass of sores, huddled together,
Corrupt, once possessed of many thoughts, but now possessing
neither strength nor stability.

148

This body is worn out, this nest of disease, this fragile body;
This mass of corruption dissolves; for life ends in death.

149

Like yonder gourds cast away in the autumn
Are these gray bones; what pleasure can there be in looking
at them?

150

It is a city made of bones, plastered with flesh and blood,
Where lodge old age and death and pride and deceit.

151

The gayly painted chariots of kings wear out; likewise does
the body wear out.
But the state of the good wears not away; the good proclaim
this to the good.

Dhammapada - 33

152

A man who has learned but little, grows old like an ox;
His flesh increases, but his wisdom, not.

153, 154

Through a round of countless existences have I run to no
purpose,
Seeking the Builder of the House. Repeated birth is suffering.

I see you, Builder of the House. You shall not build the house
again.

All your rafters are broken, and your ridge-pole is shattered.
The mind, at rest in Nibbāna, has attained extinction of
cravings.

155, 156

They that have not led the holy life, they that have not
obtained wealth in time of youth,
Perish like worn-out herons in a pond from which the fish
have disappeared.

They that have not led the holy life, they that have not
obtained wealth in time of youth,
Lie like worn-out bows, bewailing the times that are past.

Book XII. Self, Atta Vagga

157

If a man value his life, he should ever guard it and guard it well.

During one of the three watches a wise man should be watchful.

158

A man should first direct himself in the way he should go. Only then should he instruct others; a wise man will so do and not grow weary.

159

If a man will make himself what he instructs others to be. Being himself well-subdued, he may subdue others; For, as the saying goes, it is a hard thing for a man to subdue himself.

160

For self is the refuge of self,
Indeed, how can one man be the refuge of another?
For by his own well-tamed self
A man gains for himself a refuge which is hard to gain.

161

The evil done by self, begotten by self, originating in self,
Grinds a fool even as a diamond grinds a hard jewel.

Dhammapada - 35

162

He whose wickedness has passed all bounds, even as a creeper
overspreads a Sāl-tree,
Makes himself that which his enemy would wish him to be.

163

Easy to do are those things which are not good, and those
things which are hurtful to oneself;
But that which is salutary and good is exceedingly hard to do.

164

He that reviles the Religion of the Holy, the Noble, the
Righteous,
Such a simpleton, by reason of his false views,
Brings forth fruit to his own destruction, like the fruit of the
kaṭṭhaka reed.

165

By self alone is evil done, by self alone does one suffer.
By self alone is evil left undone, by self alone does one obtain
Salvation.
Salvation and Perdition depend upon self; no man can save
another.

166

Let a man not neglect his own good for the good of another,
however important.
A man should learn what is good for himself and apply
himself thereto with diligence.

Book XIII. The World, Loka Vagga

167

One should not follow a life of evil, one should not dwell
together with heedlessness,
One should not follow false views, one should not look with
high regard upon the world.

168, 169

A man should exert himself, and should not live the life of
Heedlessness.

A man should live righteously; for by living righteously
A man rests happily, both in this world and in the next.

A man should live righteously, not unrighteously;
For by living righteously a man rests happily, both in this
world and in the next.

170

As a bubble, as a mirage, so should one view the world;
If a man so look upon the world, the King of Death sees him
not.

171

Come, look upon this world; it resembles the gaudy chariot of
a king;
In it simpletons sink down, but the discerning cherish no
attachment for it.

172

He who, heedless before, heedless is no more,
Illumines this world as does the moon freed from a cloud.

Dhammapada - 37

173

He whose past misdeeds are covered by good deeds,
Illumines this world as does the moon freed from a cloud.

174

Blind is this world; few are there here that see;
As few go to heaven as birds escape from a net.

175

Swans follow the track of the sun; they that possess magical
power go through the air;
The resolute are conducted out of this world, having
conquered Māra and his train.

176

If a man break one commandment, if he speak lies,
If he abandon the next world, there is no evil deed he will not
commit.

177

The niggardly go not to the World of the Gods; simpletons
applaud not almsgiving;
But the wise man applauds almsgiving, and therefore wins
happiness in the world beyond.

178

In comparison with sovereignty over the earth, in comparison
with going to heaven,
In comparison with supremacy over all the worlds, the Fruit
of Conversion is of supreme excellence.

Book XIV. The Enlightened, Buddha Vagga

179, 180

There is one whose victory cannot be turned to defeat,
Unto victory over whom no one in the world can attain.
The Buddha, unlimited in power, the trackless.
By what track can you lead him?

There is one in whom there is no Craving,
With its snares and poisons, to lead him whithersoever.
The Buddha, unlimited in power, the trackless.
By what track can you lead him?

181

They that are devoted to meditation, they that are steadfast,
They that delight in the tranquillity of retirement from the
world,
They that are enlightened and mindful, they are beloved even
of the gods.

182

Difficult is it to obtain birth as a human being; difficult is the
life of mortals;
Difficult is the hearing of the Good Law; difficult is the rise
of the Buddhas.

183, 184, 185

The shunning of all evil, the doing of good,
The cleansing of the heart: this is the Religion of the
Buddhas.

Patience, long-suffering, is the highest form of asceticism.
Nibbāna the Buddhas declare to be the highest of all things.
For one who strikes another is no true religious,

Dhammapada - 39

Not blaming, not harming, restraint under the Law,
Dwelling on lofty thoughts, this is the Religion of the
Buddhas.

186, 187

Not with a rain of coins can the lusts be satisfied;
The wise man understands that the lusts afford but temporary
satisfaction, and bring suffering in their train.

Even in celestial pleasures the wise man takes no delight;
The disciple of the Supremely Enlightened takes delight only
in the destruction of Craving.

188, 189, 190, 191, 192

To many a refuge men go, to mountains and to forests,
To shrines and trees and groves, when terrified with fear.

Such is no sure refuge, such is no final refuge;
Not by resorting to such a refuge does a man obtain release
from all suffering.

Whoever seeks refuge in the Buddha, the Law, and the Order,
Whoever, with clear understanding, beholds the Four Noble
Truths,

Suffering, the Origin of Suffering, the Escape from Suffering,
And the Noble Eightfold Path of Escape from Suffering, –

To this sure refuge, to this supreme refuge,
By resorting to this refuge, he obtains release from all
suffering.

193

It is not easy to find a man of noble birth; it is not
everywhere that such a man is born;
Wherever is born a man that is steadfast, the family prospers
wherein he is born.

194

Pleasant is the rise of the Buddhas, pleasant is the preaching
of the True Religion,
Pleasant is peace and unity in the Order; the devotion of
those who live in harmony is pleasant.

195, 196

He that renders honor to whom honor is due, whether they be
the Buddhas or their disciples,
Those that have overpassed the Hindrances, those that have
crossed the Sea of Sorrow,

He that renders honor to those that have found Nibbāna, to
those that are without fear,
His merit cannot be measured by anyone.

Book XV. Happiness, Sukha Vagga

197, 198, 199

Oh, happily let us live! free from hatred, among those who
hate;
Among men who hate, let us live free from hatred.

Oh, happily let us live! free from hatred, among those who
hate;
Among men who hate, let us live free from hatred.

Oh, happily let us live! free from disease, among those who
are afflicted with disease;
Among men who are afflicted with disease, let us live free
from disease.

Oh, happily let us live! free from longing, among those who
are possessed with longing;
Among those who are possessed with longing, let us live free
from longing.

200

Oh, happily let us live! we who possess naught;
Let us live on the food of joy, like the Bright Gods.

201

Victory produces hatred; he that is defeated is afflicted with
suffering;
He that has renounced both victory and defeat lives in
tranquillity and happiness.

Dhammapada - 42

202

There is no fire like the fire of lust;
There is no sin like the sin of hatred;
There are no sufferings like the sufferings of existence;
There is no happiness like Supreme Tranquillity.

203

Hunger is the greatest of afflictions; the Aggregates of Being
are the principal source of suffering;
If a man thoroughly understand this, he has attained Nibbāna,
Supreme Happiness.

204

Health is the greatest acquisition, contentment is the greatest
wealth.
Confidence is the best of relatives, Nibbāna is the greatest
happiness.

205

He who has tasted the sweetness of solitude and the sweetness
of tranquillity.
Such a one is free from fear and free from sin, for he drinks
the sweetness of the joy of the Law.

206, 207, 208

It is a good thing to look upon the Noble, and to live with
them is ever pleasant;
It would be pleasant, might one never look upon a simpleton
at all.

Dhammapada - 43

For he who walks in the company of simpletons suffers a
long time;
Pleasant is it to live with the steadfast, even as is a meeting of
kinsfolk.

One should follow the steadfast, the wise, the learned, the
patient, the dutiful, the Noble;
One should follow so good and intelligent a man, as the moon
follows the path of the stars.

Book XVI. Objects Of Affection, Piya Vagga

209, 210, 211

He who abandons himself to the distractions of this world,
He who fails to apply himself to his religious duties,
He who abandons the real purpose of life, he who grasps at
what is dear to him,
Such a man will come to envy him who applies himself to his
religious duties.

Never abide in the company of those who are dear or of those
who are not dear;
It is painful, both to be deprived of the sight of those who are
dear, and to be obliged to look upon those who are not
dear.

Therefore hold nothing dear; for the loss of what is dear is an
evil.
Fetters exist not for those to whom naught is either dear or
not dear.

212

From thought of one that is dear, arises sorrow;
From thought of one that is dear, arises fear.
He that is free from thought of dear ones neither sorrows nor
fears.

213

From affection springs grief; from affection springs fear.
He that is free from affection neither sorrows nor fears.

214

From lust springs grief; from lust springs fear.
He that is free from lust neither sorrows nor fears.

Dhammapada - 45

215

From love springs sorrow; from love springs fear.
He that is free from love neither sorrows nor fears.

216

From desire springs sorrow; from desire springs fear.
He that is free from desire neither sorrows nor fears.

217

If a man possess the power to discern between good and evil,
If he abide steadfast in the Law, if he speak the truth,
If he perform faithfully his own duties, he will be held dear
by the multitude.

218

If a man desire the Ineffable, if his heart thrill with desire for
the Ineffable,
If his heart be free from attachment to the Five Lusts, he is
called One Bound Up-stream.

219, 220

When a man who has long been absent, returns safely from
afar,
Kinsfolk and friends and well-wishers greet him on his
return.

Just so, when a man who has done good deeds goes from this
world to the next,
The good deeds he has performed receive him even as
kinsfolk receive a dear friend who has returned home.

Book XVII. Anger, Kodha Vagga

221

One should put away anger; one should utterly renounce
pride; one should overcome every attachment.
He who clings not to Name and Form, and is free from
attachment, is not beset with pain.

222

Whoever controls his anger like a swift-speeding chariot,
when it is aroused, –
Him I call a charioteer; other folk are merely holders of
reins.

223

One should overcome anger with kindness;
One should overcome evil with good;
One should overcome the niggard with gifts.
And the speaker of falsehood with truth.

224

A man should speak the truth, a man should not get angry,
A man should give, when asked to give a little;
By these three acts a man may attain the World of the Gods.

225

They who do no injury, the sages, they who ever control their
bodies.
Such go to a place from which they pass no more; and having
gone there, sorrow not.

They that are ever watchful, they that study both by day and
by night,
They that strive after Nibbāna, such men rid themselves of
the evil passions.

227, 228, 229, 230

This is an old, old saying, Atula, this is no mere saying of to-
day:
“They blame him who sits silent, they blame him who says
much.
They also blame him who says little.” There is no one in the
world that is not blamed.

There never was, there never will be, there lives not now
A man who receives unqualified blame or unqualified praise.

If men of intelligence always, from day to day, praise
Some man as free from flaws, wise, endowed with learning
and goodness, –

Who would venture to find fault with such a man, any more
than with a coin made of gold of the Jambu river?
Even the gods praise such a man, even by Brahmā is he
praised.

231, 232, 233, 234

Angry deeds should one control; one should be restrained in
action;
One should renounce evil deeds; one should do good deeds.

Angry words should one control; one should be restrained in
word;
One should renounce evil words; one should speak good
words.

Dhammapada - 48

Angry thoughts should one control; one should be restrained
in thought;

One should renounce evil thoughts; one should cultivate good
thoughts.

Wise men who control their deeds, wise men who control
their speech,

Wise men who control their thoughts, such men are indeed
well controlled.

Book XVIII. Blemishes, Mala Vagga

235, 236, 237, 238

Now art thou as a withered leaf; death's messengers await thee;

Thou standest at the point of departure; thou hast no provisions for the journey.

Make for thyself an island; haste thee to struggle; be wise; When thy infirmities have been blown away, and thou hast freed thyself from the evil passions, thou shalt go to the heavenly place of the Elect.

Thy life is now brought to a close; thou art come into the presence of Death;

Thou hast no abiding-place by the way; thou hast no provisions for the journey.

Make for thyself an island; haste thee to struggle; be wise. When thy infirmities have been blown away, and thou hast freed thyself from the evil passions, thou shalt no more come unto birth and old age.

239

One after another, little by little, time after time, a wise man Should blow away his own impurities, even as a smith blows away the impurities of silver.

240

Even as rust which springs from iron no sooner appears than it eats away the iron.

Precisely so in the case of transgressors, their own evil deeds bring them to an evil end.

Dhammapada - 50

241

Non-repetition mars the Sacred Word; inactivity mars the household life;
Sloth is a blemish on beauty; heedlessness is a blemish on the watchman.

242, 243

Lewdness is a blemish on a woman; niggardliness is a blemish on a giver;
Evil ways are blemishes, both in this world and the next.

But worse than any ordinary blemish, the worst, indeed, of all blemishes, is ignorance;
Rid yourselves of this blemish, monks, and be without blemish.

244, 245

Easy is the life of the man who is shameless, bold like a crow, a backbiter,
Insolent, impudent, corrupt.

Hard is the life of the man who is modest, ever seeking what is pure,
Free from attachment, contained, blameless in conduct, possessed of vision clear.

246, 247, 248

He that destroys life, he that utters falsehood,
He that takes what is not given to him in this world, he that goes in unto another man's wife,

And the man that is addicted to the drinking of liquor and spirits,
Such a man, even in this present world, digs up his own root.

Dhammapada - 51

Know this, O man, that the unrestrained are fallen upon evil
ways;
Let not greed and wrongdoing subject thee to suffering for
long.

249, 250

People give according to their faith, according to their
pleasure;
Whoever allows himself to be annoyed because food and
drink are given to others.
Such a man will not attain Tranquillity either by day or by
night.

But if a man will exterminate discontent, and tear it out by
the roots, and utterly destroy it.
Then he will attain Tranquillity both by day and by night.

251

There is no fire like lust, there is no grip like hatred,
There is no snare like delusion, there is no river like Craving.

252

Easy to see are the flaws of another, but hard to see are one's
own.
For a man winnows the defects of others like chaff,
But covers his own, even as a dishonest gambler covers a
losing throw.

253

If a man look to find flaws in another, if he be minded ever
to find fault,
The Impurities increase within him; such a man is far from
Destruction of the Impurities.

Dhammapada - 52

254, 255

There is no path through the air; no outsider is a monk;
Mankind delights in the Hindrances; the Tathāgatas are free
from the Hindrances.

There is no path through the air; no outsider is a monk;
The Aggregates are not eternal; there is no variableness in
the Buddhas.

**Book XIX. The Righteous, Dhammaṭṭha
Vagga**

256, 257

Not therefore is a man called a justice because he decides a
cause arbitrarily;
Nay rather is it he that inquires into both right and wrong, he
that is wise.

He that leads others without violence, justly and righteously.
He that is protected of the Law, he that is intelligent, he
alone is properly called a justice.

258

Not therefore is a man called wise for his much speaking;
He that is patient, free from hatred, free from fear, he alone
is called wise.

259

Not therefore is a man versed in the Law for his much
speaking.
But he that hears ever so little, and evidences his perception
of the Law by his acts,
He is indeed versed in the Law, for he fails not to heed the
Law.

260, 261

Not therefore is a man an Elder because his head is gray;
Though he be ripe in years, yet he is called 'Old-in-vain.'

That man in whom dwell truth, righteousness, non-injury,
temperance, and self-control,
He that has rid himself of his faults and is steadfast, that man
is truly called an Elder.

Dhammapada - 54

262, 263

Not through eloquence or beauty of complexion
Is a man accomplished, if at the same time he be envious,
niggardly, deceitful.

But he that has cut off and uprooted and removed all these
faults.
He that has rid himself of hatred, he that is intelligent, such a
man is rightly called accomplished.

264, 265

No tonsure can make a monk of a man who is undisciplined,
who speaks falsehood;
If a man be affected with desire and cupidity, how can he be
a monk?

But he that overcomes sins both small and great, wholly and
entirely,
He is rightly called, from victory over sins, a monk.

266, 267

Not therefore is a man a monk because he receives alms from
others,
He that adopts the religion, forms and all, is not on that
account a monk.

Whoever in this world casts out both merit and demerit, lives
a life of chastity,
Walks wisely through the world, he is a monk indeed.

Dhammapada - 55

268, 269

Not because of silence is a man a sage, if he be foolish and ignorant.

But the wise man who takes to himself truth, even as one grasps a pair of scales,

And rejects those things that are evil, such a man is a sage, and for this reason is a sage.

He that understands both worlds is therefore called a sage.

270

Not therefore is a man Noble because he injures living beings; A Noble is so called because he never injures living beings.

271, 272

Not merely because of religious practices, nor yet because of much learning,

Neither because of attainment of Tranquillity, nor because of living solitary and remote,

Win I the Bliss of Release, incapable of attainment by worldlings.

Monk, rest not content until thou hast attained Destruction of the Depravities.

Book XX. The Path, Magga Vagga

273, 274, 275, 276

The Eightfold Path is the best of Paths; the Four Sayings are
the best of Truths;
Freedom from desire is the best of states; he that has eyes to
see is the best of men.

This is the only Path; there is none other that leads to Purity
of Vision;
Do ye enter upon this Path; so shall ye confound Māra.

Enter ye upon this Path, and ye shall make an end of
suffering;
This is the Path which I preached so soon as I learned to
remove the Arrow of Lust.

It is you who must put forth exertion; the Tathāgatas are only
guides;
By meditation, those that enter upon this Path win release
from the bondage of Māra.

277

“Impermanent are all existing things.”
With wisdom who perceives this fact,
Straightway becomes contemptuous of suffering.
This is the Way of Salvation.

278

“Involved in suffering are all existing things.”
With wisdom who perceives this fact,
Straightway becomes contemptuous of suffering.
This is the Way of Salvation.

Dhammapada - 57

279

“Unreal are all existing things.”
With wisdom who perceives this fact,
Straightway becomes contemptuous of suffering.
This is the Way of Salvation.

280

He that rises not when it is time to rise, young, strong, given
over to laziness,
Weak of will and thought, indolent, such a lazy man finds not
the path to wisdom.

281

One should be guarded in word and restrained in thought;
likewise with the body one should do no wrong;
Should one make clear these three paths of action, one will
gain the Path made known by the sages.

282

From meditation springs wisdom; from lack of meditation,
wisdom dwindles away.
He that knows this twofold path of gain and loss
Should so settle himself that wisdom may increase.

283, 284

Cut down the forest, not alone a single tree, for from the
forest springs fear;
Cut down the forest of lust and its undergrowth, monks, and
ye shall be free from lust.

For so long as man allows even the slightest particle of lust
after women to remain unextirpated.
So long is he in bondage, even as a calf that drinks his
mother's milk is in bondage to the cow.

Dhammapada - 58

285

Cut off the love of self, even as you would break off an
autumnal lotus with your hand.
Advance along the Path to Tranquillity. The Happy One has
pointed the way to Nibbāna.

286

“Here will I dwell during the rain, during the winter and
summer.”
Thus the simpleton imagines, knowing not that he must die.

287

If a man be passionately devoted to sons or flocks and herds,
if his mind be completely absorbed therein,
The Prince of Death will take and bear him away, even as a
raging torrent sweeps away a sleeping village.

288, 289

Sons are no refuge, nor a father, nor kinsfolk;
There is no refuge in kinsfolk, for one who has been
overtaken by Death.

The man who is wise, who lives under the restraint of the
moral law, understanding this power of circumstances,
Should quickly clear the path to Nibbāna.

Book XXI. Miscellaneous, Pakiṇṇaka Vagga

290

If by renouncing some trifling pleasure one can obtain
pleasure abounding,
A wise man should consider pleasure abounding and renounce
the trifling pleasure.

291

Whoever by causing suffering to others seeks to win
happiness for himself,
Becomes entangled in the bonds of hate; such a man is never
freed from hatred.

292, 293

For that which should be done is left undone;
And that is done which should be left undone;
The Impurities of the arrogant and heedless ever increase.

But they that ever devote themselves to Meditation on the
Body,
They follow not after that which should be left undone,
But persevere in that which should be done;
The Impurities of the thoughtful and intelligent come to an
end.

294, 295

After killing a mother and a father, and two kings of the
Warrior caste,
After destroying a kingdom with its inhabitants, scatheless
goes the Brahman.

After killing a mother and a father, two Brahman kings,
And an eminent man besides, scatheless goes the Brahman.

Dhammapada - 60

296, 297, 298, 299, 300, 301

Well awake and watchful ever are the disciples of Gotama,
They that meditate constantly, both by day and by night, on
the Buddha.

Well awake and watchful ever are the disciples of Gotama,
They that meditate constantly, both by day and by night, on
the Law.

Well awake and watchful ever are the disciples of Gotama,
They that meditate constantly, both by day and by night, on
the Order.

Well awake and watchful ever are the disciples of Gotama,
They that meditate constantly, both by day and by night, on
the body.

Well awake and watchful ever are the disciples of Gotama,
They whose minds delight, both by day and by night, in non-
injury.

Well awake and watchful ever are the disciples of Gotama,
They whose minds delight, both by day and by night, in
meditation.

302

Fraught with hardship is the life of a monk, and hard to
enjoy.

Fraught with hardship is life in the world. Houses are painful
to live in.

Painful is it to dwell together with unequals. Suffering
follows wayfarers in the round of existences.

Therefore one should not be such a wayfarer; one should not
let suffering follow him.

Dhammapada - 61

303

If a man be faithful, endued with virtue, possessed of fame
and wealth,
He may go to what place he will, and there, wherever it may
be, he is honored.

304

From afar are manifest the good, like the Himalaya
mountains;
They that lack goodness are not seen here, like arrows shot in
darkness.

305

He who sits alone, lodges alone, and walks alone, unwearied,
He who, alone, subdues himself, such a man will delight in
the outskirts of the forest.

Book XXII. Hell, Niraya Vagga

306

He who declares that to have happened which happened not,
goes to hell, and also he who having done a thing, says, “I
did it not;”

Both these men are the same after death; they are men of evil
deeds in the next world.

307

Many about whose neck hangs the yellow robe, are evildoers
and uncontrolled;

Evildoers by reason of their evil deeds, they are reborn in
Hell.

308

Better were it to swallow an iron ball, red-hot, like a flame of
fire,

Than that one who is corrupt and lacks self-control should
live on the charity of the land.

309, 310

Four misfortunes befall the heedless man who runs after
other men’s wives:

First, he acquires demerit; secondly, he sleeps in discomfort;
thirdly, he incurs blame; fourthly, he goes to Hell.

Acquisition of demerit, an evil future state, brief pleasure for
the frightened man and woman,

Severe punishment inflicted by the king; – therefore a man
should not run after another man’s wife.

Dhammapada - 63

311, 312, 313

Even as a blade of grass awkwardly grasped cuts the hand,
So the work of a monk, badly handled, drags down to Hell.

A loose deed or a corrupt course
Or dubious chastity, brings no great fruit.

If there is aught to be done, one should do it, one should do it
with all his might,
For a lax wandering-ascetic but scatters dust the more.
It were better that an evil deed were left undone.

314

It were better that an evil deed were left undone, for an evil
deed causes suffering afterwards;
It were better to do a good deed, for after doing a good deed,
one does not suffer.

315

Even as a frontier city is well guarded both within and
without.
Even so one should guard himself; let not a moment slip.
For they that let the moments slip, mourn, delivered over to
Hell.

316, 317

They that feel shame when they ought not to feel shame,
And they that do not feel shame when they ought to feel
shame,
Such men, since they have embraced false views, go to an evil
future state.

They that see something to fear where no fear is,
Such men, since they have embraced false views, go to an evil
future state.

Dhammapada - 64

318, 319

They that see sin where no sin is, and they that see no sin
where sin exists,
Such men, since they have embraced false views, go to an evil
future state.

They who know sin in its sinfulness, and that which is
harmless in its harmlessness,
Such men, since they have embraced correct views, go to a
happy future state.

Book XXIII. The Elephant, Nāga Vagga

320, 321, 322

Even as an elephant engaged in the fray withstands arrows
shot from the bow,
So also must I bear abuse, for the multitude is wicked.

It is a tamed elephant they lead to battle; it is a tamed
elephant the king mounts;
It is the tamed that is best among men, he that endures abuse
patiently.

Of surpassing excellence are mules which are tamed, and
well-bred Sindh horses,
And great elephants of the jungle; but better yet is the man
who has tamed himself.

323

For it is not on riding-animals such as these that one may go
to that region to which one has not yet gone;
Tamed must one go upon the tamed; namely, upon one's own
well-tamed self.

324

The elephant Dhanapāla, with pungent juice flowing from his
temples, hard to restrain.
Eats not a morsel so long as he is held captive; the elephant
remembers the elephant-grove.

325

If a man gives way to indolence, eats overmuch,
Spends his time in sleep, and lies and rolls about
Like a great hog fed on grain.
Such a simpleton will enter the womb again and again.

326

These thoughts of mine once wandered hither and thither
Wherever they liked, wherever they desired, wherever they
pleased;
But hereafter I shall control them perfectly.
Even as an elephant-driver controls an elephant in rut with
his hook.

327

Be joyful in heedfulness, guard well your thoughts.
Extricate yourselves from the quagmire, even as an elephant
that is stuck fast in the mud.

328, 329, 330

Should one find a prudent companion to walk with, an
upright man and steadfast,
Let one walk with him, joyful, mindful, overcoming all
dangers.

Should one not find a prudent companion to walk with, an
upright man and steadfast,
Then, like a king renouncing the kingdom he has conquered,
let one walk alone,
Like an elephant roaming at will in an elephant-forest.

The life of solitude is better; one cannot be friends with a
simpleton;
Free from desire, like an elephant roaming at will in an
elephant-forest.

Dhammapada - 67

331, 332, 333

When need arises, pleasant are companions;
Pleasant is enjoyment, when one shares it with another;
Works of merit give pleasure at the hour of death;
Pleasant is it to leave behind all suffering.

Pleasant is motherhood in this world, and pleasant is
fatherhood;
Pleasant is the estate of a monk in this world, and pleasant is
the estate of a Brahman.

Pleasant is a life of righteousness unto old age, pleasant is
faith firmly established,
Pleasant is the attainment of wisdom, pleasant is the avoiding
of evil.

Book XXIV. Thirst Or Craving, Taṇhā Vagga

334, 335, 336, 337

If a man walk in heedlessness, Craving grows within him, like
the creeper;
He floats from life to life, like a monkey seeking fruit in a
forest.

Whosoever is overcome by this fierce Craving of attachment
for the world,
The sorrows of such a man increase, like the luxuriant bīraṇa
grass.

But whosoever overcomes this fierce Craving, difficult to
overcome in this world,
Sorrows roll off from him, like a drop of water from a lotus
leaf.

Therefore, with your kind permission, I say this to you, to all
as many as are here gathered together:
Dig up the root of Craving, even as he who seeks the fragrant
usīra root digs up the bīraṇa grass,
Lest Māra crush you again and again, as a stream crushes
reeds.

338, 339, 340, 341, 342, 343

As a tree, though it be cut down, grows up again if its root be
sound and firm,
So also, if the inclination to Craving be not destroyed, this
suffering springs up again and again in this world.

He that is in the tow of the six and thirty powerful currents
running unto pleasure,
Such a man, misguided, the waves of desires inclining unto
lust sweep away.

Dhammapada - 69

The currents run in all directions; the creeper buds and
shoots;
When you see the creeper grown, be wise and cut the root.

Flowing and unctuous are a creature's joys;
Men devote themselves to pleasure and seek after happiness;
Therefore do they undergo birth and decay.

Pursued by Craving, men dart hither and thither like a hunted
hare;
Held fast by fetters and bonds, they undergo suffering
repeatedly and long.

Pursued by Craving, men dart hither and thither like a hunted
hare.
Therefore a monk should banish Craving, desiring for
himself freedom from lust.

344

He who, free from desire, inclines to desire;
He who, released from desire, runs back to desire;
That man, – come, behold him; released, he runs back to
bondage.

345, 346

That bond is not strong, say the wise, which is made of iron
or of wood or of babbaja;
Stronger far is the bond of passionate devotion to jewels and
rings, to sons and wives.

That bond is indeed strong, say the wise,
Which, although loose, drags men down, and is hard to untie;
By cutting this bond and retiring from the world,
Men win freedom from desire and leave behind them the
pleasures of sense.

Dhammapada - 70

347

They that are dyed with lust follow the stream of the passions
As a spider runs down the web he has spun for himself.
Wise men, by cutting this bond and going forth from the
world,
Win freedom from desire and leave behind all suffering.

348

Give up the things of the future, give up the things of the
past,
Give up the things of the present; cross to the Farther Shore;
If your heart is freed from every attachment,
You will no more undergo birth and old age.

349, 350

If a man be agitated by doubt, if strong passion sway him, if
he seek only that which is pleasing,
Craving will increase the more; he only strengthens the bond
which holds him.

But whosoever takes delight in suppressing doubt, and ever
mindful, meditates on that which is not pleasing,
Such a man will destroy, such a man will cleave the bond of
Māra.

351, 352

He that has reached perfection, he that is unafraid, free from
Craving, devoid of lust,
He that has cut out the arrows of being, such a man has
reached his last state of existence.

He that is free from Craving, he that is without attachment,
He that is skilled to interpret words in the old dialect,

Dhammapada - 71

He that knows the order of the letters from first to last,
Such a man has received his last body, such a man is a great
sage, a great man.

353

I have overcome all things, and know all things.
In all the conditions of life I am free from taint.

354

The gift of the Law surpasses all gifts, the flavor of the Law
surpasses all flavors,
Delight in the Law surpasses all delights, the destruction of
Craving overcomes all suffering.

355

Riches destroy the foolish; they seek not the farther shore;
By his craving for riches the foolish man slays himself, as if
he were slaying others.

356, 357, 358, 359

Weeds ruin a field, lust ruins mankind.
Therefore alms given to those that are free from lust yield
abundant fruit.

Weeds ruin a field, hatred ruins mankind.
Therefore alms given to those that are free from hatred yield
abundant fruit.

Weeds ruin a field, delusion ruins mankind.
Therefore alms given to those that are free from delusion
yield abundant fruit.

Weeds ruin a field, inordinate desire ruins mankind.
Therefore alms given to those that are free from inordinate
desire yield abundant fruit.

Book XXV. The Monk, Bhikkhu Vagga

360, 361

Restraint of the eye is good, restraint of the ear is good,
Restraint of the nose is good, restraint of the tongue is good.

Restraint of the body is good, restraint of speech is good,
The monk who practices restraint in all things, obtains release
from all suffering.

362

He that controls his hands, he that controls his feet,
He that controls his tongue, he that controls his head,
He that delights in meditation, he that is well composed,
He that is solitary and contented, such a man is truly called a
monk.

363

If a monk control his tongue, if he speak words of wisdom, if
he be not puffed up,
If he illuminate temporal and spiritual matters, the utterances
of his lips will be pleasant to hear.

364

He whose garden of delight is the Law, he that delights in the
Law, he that ponders the Law,
He that meditates upon the Law, that monk will never fall
away from the Good Law.

365, 366

Let him not disdain what he has himself received, let him not
envy others,
For if a monk envy others, he will never attain
Concentration.

Dhammapada - 73

Though a monk receive but little, if he disdain not what he
has himself received,
The gods will praise him as of blameless livelihood,
unwearied.

367

He who has no attachment whatever for Name and Form,
He who sorrows not for that which exists not, such a man is
truly called a monk.

368, 369, 370, 371, 372, 373, 374, 375, 376

That monk who abides in loving-kindness, and who has faith
in the Religion of the Buddha,
Will reach the Place of Peace, Cessation of Existence,
Happiness.

Monk, bale out this boat, for if it be baled out, light will it go
for you.
Destroy both lust and hatred; then to Nibbāna will you go.

Cut off Five, renounce Five, develop Five more.
The monk who has escaped from the Five Fetters is called
“one who has crossed the flood.”

Meditate, O monk, and be not heedless; permit not the
pleasures of sense to sway your heart.
Lest as a punishment for your heedlessness, you swallow the
iron ball, lest you cry as you burn, “This is pain.”

Meditation is impossible for him who lacks wisdom; wisdom
is impossible for him who meditates not;
He that both meditates and possesses wisdom is near Nibbāna.

Dhammapada - 74

The monk who with tranquil heart enters an empty house,
Experiences an unearthly delight through his right
discernment of the Law.

So soon as one grasps the thought of the rise and set of the
Aggregates of Being,
One obtains the happiness and joy of those who comprehend
the Deathless.

This is the proper way for a wise monk to begin in this world:
Guarding of the senses, contentment, restraint under the
Precepts;
Cultivate virtuous friends, whose lives are pure, who faint not
by the way.

One should be cordial in manner, one should be upright in
conduct;
So will one experience profound joy and make an end of
suffering.

377

Even as the jasmine sheds its withered flowers,
Even so, monks, should one shed lust and hatred.

378

The monk who is tranquil in action, tranquil in speech,
tranquil in thought, collected,
Who has rejected the allurements of the world, he is truly
called “composed.”

Dhammapada - 75

379, 380

Admonish thyself by thyself; examine thyself by thyself;
Guard thyself; be mindful: do this, O monk! and thou shalt
live in happiness.

For self is the lord of self, self is the refuge of self:
Therefore curb thyself, as a merchant curbs a goodly steed.

381

Full of joy and satisfaction, the monk who has perfect faith in
the Religion of the Buddha
Will reach the Place of Peace, Cessation of Existence,
Happiness.

382

That monk who while still young devotes himself to the
Religion of the Buddha,
Such a monk illumines the world as does the moon freed
from a cloud.

Book XXVI. The Brahman, Brāhmaṇa Vagga

383

Cleave the stream boldly, drive away lusts, O Brahman.
When a Brahman has crossed to the farther shore of Two
States.
Then all the fetters fall away from him, for then he knows.

385

That man for whom exists neither the far shore nor the near
shore, nor both the far and the near shore,
That man who is fearless and free, that man I call a Brahman.

386

He that meditates, he that is incorrupt,
He that has done his duty, he that is free from the evil
passions.
He that has reached the supreme goal, that man I call a
Brahman.

387

By day shines the sun, by night gleams the moon.
The Warrior shines in his armor, the Brahman shines in
trance,
But all the day and all the night the Buddha shines in
splendor.

388

Because a man has put away evil, therefore is he called a
Brahman;
Because he walks in righteousness, therefore is he called a
monk;
Because he has banished his own impurities, therefore is he
called a monk.

Dhammapada - 77

389, 390

No one should strike at a Brahman, nor should a Brahman let
fly at his assailant.

Woe be to him that strikes a Brahman! Woe be to that
Brahman who lets fly at his assailant!

It is no small advantage to a Brahman if he restrain his mind
from things that are dear to him;

As fast as the intent to injure declines, so fast indeed does
suffering subside.

391

He that offends not by act or speech or thought,
He that controls himself in these three respects, that man I
call a Brahman.

392

That man from whom one learns the Law preached by the
Supremely Enlightened,
That man should one reverence profoundly, even as a
Brahman reverences the sacrificial fire.

393

It is not matted locks or lineage or birth that makes a
Brahman;
But he in whom Truth exists, and the Law, he is blessed, he is
a Brahman.

394

What is the use of your matted locks, vain man? What is the
use of your antelope skin?
There is a jungle within you; it is only the exterior that you
polish and cleanse.

Dhammapada - 78

395

That man who wears refuse-rags, that man who is lean, that
man whose veins stand out all over his body,
That man who meditates alone in the forest, that man I call a
Brahman.

396

I call not a man a Brahman for that he has issued from the
womb of a Brahman mother or sprung from a Brahman
mother.

Such a man addresses me as “Sir,” such a man has worldly
possessions.

But he that is without worldly possessions, he that seeks not
the things of this world, him alone I call a Brahman.

397

He that has severed all the attachments, he that trembles not,
He that has escaped from every bond and is unshackled, such
a man I call a Brahman.

398

He that has cut the strap, the thong, the rope, and all their
appendages.

He that has raised the cross-bar, he that is awakened, him I
call a Brahman.

399

He that endures abuse and stripes and bonds without offense,
He whose power is patience and whose army is power, him I
call a Brahman.

Dhammapada - 79

400

He that is free from anger, he that performs his duties
faithfully.
He that keeps the Precepts, he that is free from lust,
He that has subdued himself, he that wears his last body, him
I call a Brahman.

401

Even as water does not cling to a lotus-leaf, nor a grain of
mustard-seed to the point of an awl,
Whoso in like manner clings not to the pleasures of sense,
him I call a Brahman.

402

He that realizes right here in this world how his suffering
may be ended,
He whose burden has fallen from him, he who has freed
himself from the shackles, him I call a Brahman.

403

He that possesses profound wisdom, he that possesses
intelligence.
He that knows what is the Path and what is not the Path,
He that has reached the supreme goal, him I call a Brahman.

404

He that holds himself aloof both from householders and from
the houseless,
He that wanders about without a home, he that desires but
little, such a man I call a Brahman.

Dhammapada - 80

405

He that has laid aside the rod, and inflicts not punishment on
living beings, whether animate or inanimate,
He that kills not nor causes to kill, such a man I call a
Brahman.

406

He that opposes not those by whom he is opposed, he that is
meek among those that have taken the rod,
He that is free from craving among those that crave, such a
man I call a Brahman.

407

That man from whom lust and hatred and pride and envy
have been made to fall,
Even as a grain of mustard-seed from the point of an awl,
that man I call a Brahman.

408

Free from harshness, instructing the hearer, truthful: such are
the words a man should utter;
Thereby he will offend none. Whoso thus speaks, him I call a
Brahman.

409

Whosoever here in this world takes nothing that is not given
to him,
Whether it be long or short, coarse or fine, beautiful or ugly,
him I call a Brahman.

Dhammapada - 81

410

He that has no desires, either in this world or in the next,
He that is free from desires and free from fetters, him I call a
Brahman.

411

He that has no longings, he that fully understands, he that
entertains no doubts,
He that has plunged into the Deathless, him I call a Brahman.

412

Whosoever in this world has escaped from the bonds both of
good and of evil.
Whosoever is free from sorrow, free from defilement, free
from impurity, him I call a Brahman.

413

He that is spotless as the moon, pure, serene, and clear,
He in whom the essence of joy is extinct, such a man I call a
Brahman.

414

Whoever has crossed this quagmire, difficult to cross, rebirth,
delusion;
Whoever has crossed and gained the other side;
Whoever is devoted to meditation, free from lust, free from
doubt.
Free from Craving, tranquil, such a man I call a Brahman.

Dhammapada - 82

415

Whoever in this world renounces lusts, whoever abandons the
house-life and retires from the world,
Whoever has extinguished the essence of lust, such a man I
call a Brahman.

416

Whoever in this world has abandoned Craving,
Whoever has gone forth from the household life to the
houseless life,
Whoever has destroyed the essence of Craving, such a man I
call a Brahman.

417

He that has cast off the bondage of things of earth,
He that has thrown off every bond, such a man I call a
Brahman.

418

He that has cast aside both pleasure and pain, he that is cold,
free from passion,
He that, strenuous, has overcome all the worlds, such a man I
call a Brahman.

419, 420

He that knows the passing away and rebirth of beings
everywhere,
He that is free from attachment, happy, and enlightened, such
a man I call a Brahman.

He whose future estate is not known to gods or Gandhabbas
or men,
He who has destroyed the evil passions and has attained
Arahatship, such a man I call a Brahman.

Dhammapada - 83

421

He that possesses naught in the present, the past, and the
future,
He that neither possesses aught nor yearns for aught, such a
man I call a Brahman.

422

The noble, the eminent, the manly, the wise, the conqueror,
The pure, the sinless, the enlightened, him I call a Brahman.

423

He that knows his former abodes, he that beholds heaven and
hell,
He that has reached the end of birth and rebirth, the sage in
whom Higher Knowledge has been perfected,
That man in whom all the Perfections have been perfected,
such a man I call a Brahman.

Dhammapada