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Buddhism

Dhammapada — Sayings of the Dhamma

✦ ✦ ✦

Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Sujato

Credits

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About:

The best-known anthology of Buddhism: 423 verses attributed to the Buddha, gathered in 26 thematic chapters — the pairs, vigilance, the mind, flowers, the fool, the wise, happiness, anger, the path, the brahmin and others.

In plain language and images from daily life, it sums up Buddhist ethics and practice.

It belongs to the Khuddaka Nikāya, the "minor collection" of the Pali canon. Its first verse — "mind precedes all things" — sets the tone: what we are arises from what we think.

It was one of the first Buddhist texts translated in the West, in the nineteenth century, and is probably the most translated; in Theravāda countries many monks know it by heart.

Source: https://suttacentral.net/dhp

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1. PAIRS

✦

1

Intention is the leader of things;

intention is first, they're made by intention.

If with corrupt intent

you speak or act,

suffering follows you,

like a wheel, the ox's foot.

2

Intention is the leader of things;

intention is first, they're made by intention.

If with pure intent

you speak or act,

happiness follows you

like a shadow that never leaves.

3

“They abused me, they hit me!

They beat me, they robbed me!”

For those who bear such a grudge,

hatred is never laid to rest.

4

“They abused me, they hit me!

They beat me, they robbed me!”

For those who bear no such grudge,

hatred is laid to rest.

5

For never is hatred

laid to rest by hate,

it’s laid to rest by love:

this is an ancient teaching.

6

When others do not understand,

let us, who do understand this,

restrain ourselves in this regard;

for that is how conflicts are laid to rest.

7

Those who contemplate the beautiful,

their faculties unrestrained,

immoderate in eating,

lazy, lacking energy:

Māra strikes them down

like the wind, a feeble tree.

8

Those who contemplate the ugly,

their faculties well-restrained,

eating in moderation,

faithful and energetic:

Māra cannot strike them down,

like the wind, a rocky mountain.

9

One who, not free of stains themselves,

would wear the robe stained in ocher,

bereft of self-control and truth:

they are not worthy of the ocher robe.

10

One who's purged all their stains,

steady in ethics,

possessed of self-control and of truth,

they are truly worthy of the ocher robe.

11

Thinking the inessential is essential,

seeing the essential as inessential;

they don’t realize the essential,

for wrong thoughts are their habitat.

12

Having known the essential as essential,

and the inessential as inessential;

they realize the essential,

for right thoughts are their habitat.

13

Just as rain seeps into

a poorly roofed house,

lust seeps into

an undeveloped mind.

14

Just as rain doesn’t seep into

a well roofed house,

lust doesn’t seep into

a well developed mind.

15

Here they grieve, hereafter they grieve,

an evildoer grieves in both places.

They grieve and fret,

seeing their own corrupt deeds.

16

Here they rejoice, hereafter they rejoice,

one who does good rejoices in both places.

They rejoice and celebrate,

seeing their own pure deeds.

17

Here they're tormented, <j>hereafter they're tormented,

an evildoer is tormented in both places.

They're tormented <j>thinking of bad things they've done;

when gone to a bad place, <j>they're tormented all the more.

18

Here they delight, hereafter they delight,

one who does good delights in both places.

They delight thinking of good things they've done;

when gone to a good place, they delight all the more.

19

Much though they may recite scripture,

if a negligent person does not apply them,

then, like a cowherd who counts the cattle of others,

they miss out on the blessings of the ascetic life.

20

Little though they may recite scripture,

if they live in line with the teaching,

having given up greed, hate, and delusion,

with deep understanding and heart well freed,

not grasping to this life or the next,

they share in the blessings of the ascetic life.

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2. DILIGENCE

✦

21

Heedfulness is the state free of death;

heedlessness is the state of death.

The heedful do not die,

while the heedless are like the dead.

22

Understanding this distinction

when it comes to heedfulness,

the astute rejoice in heedfulness,

happy in the noble ones' domain.

23

They who regularly meditate,

always staunchly vigorous;

the attentive realize extinguishment,

the supreme sanctuary from the yoke.

24

For the hard-working and mindful,

pure of deed and attentive,

restrained, living righteously, and diligent,

their reputation only grows.

25

By hard work and diligence,

by restraint and by self-control,

a smart person would build an island

that the floods cannot overflow.

26

Fools and simpletons

devote themselves to negligence.

But the wise protect diligence

as their best treasure.

27

Don’t devote yourself to negligence,

or delight in erotic intimacy.

For if you’re diligent and meditate,

you’ll attain abundant happiness.

28

When the astute dispel negligence

by means of diligence,

ascending the palace of wisdom,

sorrowless, they behold this generation of sorrow,

as an attentive one on a mountain top

beholds the fools below.

29

Heedful among the heedless,

wide awake while others sleep—

a true sage leaves them behind,

like a swift horse passing a feeble.

30

Maghavā became chief of the gods

by means of diligence.

People praise diligence,

while negligence is always deplored.

31

A mendicant who loves diligence,

seeing fear in negligence—

advances like fire,

burning up fetters big and small.

32

A mendicant who loves diligence,

seeing fear in negligence—

such a one can’t decline,

and has drawn near to extinguishment.

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3. THE MIND

✦

33

The mind quivers and quakes,

hard to guard, hard to curb.

The discerning straighten it out,

like a fletcher an arrow.

34

Like a fish pulled from the sea

and cast upon the shore,

this mind flounders about,

trying to throw off Māra's dominion.

35

Hard to hold back, flighty,

alighting where it will;

it's good to tame the mind;

a tamed mind leads to bliss.

36

So hard to see, so subtle,

alighting where it will;

the discerning protect the mind,

a guarded mind leads to bliss.

37

The mind travels far, wandering alone;

incorporeal, it lies hidden in the heart.

Those who will restrain the mind

are freed from Māra's bonds.

38

Those of unsteady mind,

who don't understand the true teaching,

and whose confidence wavers,

do not perfect their wisdom.

39

One whose mind is not festering,

whose heart is undamaged,

who's given up right and wrong,

alert, has nothing to fear.

40

Knowing this body breaks like a pot,

and fortifying the mind like a citadel,

attack Māra with the sword of wisdom,

guard your conquest, and never settle.

41

All too soon this body

will lie upon the earth,

bereft of consciousness,

tossed aside like a worthless log.

42

A wrongly directed mind
would do you more harm
than a hater to the hated,
or an enemy to their foe.

43

A rightly directed mind
would do you more good
than your mother or father
or any other relative.

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4. FLOWERS

✦

44

Who bestirs this earth,

and the Yama realm with its gods?

Who sets out the well-taught word of truth,

as an expert a flower?

45

A trainee bestirs this earth,

and the Yama realm with its gods.

A trainee sets out the well-taught word of truth,

as an expert a flower.

46

Knowing this body's like foam,

realizing it's all just a mirage,

and cutting off Māra's blossoming,

vanish from the King of Death.

47

As a mighty flood sweeps off a sleeping village,

death steals away a man

even as he gathers flowers,

his mind caught up in them.

48

The terminator gains control of the man

who has not had his fill of pleasures,

even as he gathers flowers,

his mind caught up in them.

49

A bee takes the nectar

and moves on, doing no damage

to the flower's beauty and fragrance;

and that's how a sage should walk in the village.

50

Don’t find fault with others,

with what they’ve done or left undone.

You should only watch yourself,

what you’ve done or left undone.

51

Just like a glorious flower

that’s colorful but lacks fragrance;

eloquent speech is fruitless

for one who does not act on it.

52

Just like a glorious flower

that’s both colorful and fragrant,

eloquent speech is fruitful

for one who acts on it.

53

Just as one would create many garlands

from a heap of flowers,

when a person has come to be born,

they should do many skillful things.

54

The fragrance of flowers doesn’t spread upwind,

nor sandalwood, pinwheel, or jasmine;

but the fragrance of the good spreads upwind;

a true person’s virtue spreads in every direction.

55

Among all the fragrances—

sandalwood or pinwheel

or lotus or jasmine—

the fragrance of virtue is supreme.

56

Faint is the fragrance

of sandal or pinwheel;

but the fragrance of the virtuous

floats to the highest gods.

57

For those accomplished in ethics,

meditating diligently,

freed through the highest knowledge,

Māra cannot find their path.

58

From a heap of trash

discarded on the highway,

a lotus might blossom,

fragrant and delightful.

59

So too, among those thought of as trash,

a disciple of the perfect Buddha

outshines with their wisdom

the blind ordinary folk.

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5. THE FOOL

✦

60

Long is the night for the wakeful;

long is the league for the weary;

long transmigrate the fools

who don't understand the true teaching.

61

If while wandering you find no partner

equal or better than yourself,

then firmly resolve to wander alone—

there's no fellowship with fools.

62

"Sons are mine, wealth is mine"—

thus the fool frets.

For even your self is not your own,

let alone your sons or wealth.

63

The fool who thinks they're a fool

is wise at least to that extent.

But the true fool is said to be one

who imagines that they are wise.

64

Though a fool attends to the wise

even for the rest of their life,

they still don't understand the teaching,

like a spoon the taste of the soup.

65

If a clever person attends to the wise

even just for an hour or so,

they swiftly understand the teaching,

like a tongue the taste of the soup.

66

Fools and simpletons behave

like their own worst enemies,

doing wicked deeds

that ripen as bitter fruit.

67

It's not good to do a deed

that plagues you later on,

for which you weep and wail,

as its effect stays with you.

68

It is good to do a deed

that doesn't plague you later on,

that gladdens and cheers,

as its effect stays with you.

69

The fool imagines that evil is sweet,

so long as it has not yet ripened.

But as soon as that evil ripens,

they fall into suffering.

70

Month after month a fool may eat

food from a grass-blade's tip;

but they'll never be worth a sixteenth part

of one who has appraised the teaching.

71

For a wicked deed that has been done

does not curdle quickly like milk.

Smoldering, it follows the fool,

like a fire smothered over with ash.

72

Whatever fame a fool may get,

it only gives rise to harm.

Whatever good features they have it ruins,

and blows their head into bits.

73

They'd seek the esteem that they lack,

and status among the mendicants;

authority over monasteries,

and honor among other families.

74

"Let both layfolk and renunciants think

the work was done by me alone.

In anything at all that's to be done,

let them fall under my sway alone."

So thinks the fool,

their greed and pride only growing.

75

For the means to profit and the path to quenching

are two quite different things.

A mendicant disciple of the Buddha,

understanding what this really means,

would never delight in honors,

but rather would foster seclusion.

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6. THE ASTUTE

✦

76

Regard one who sees your faults

as a guide to a hidden treasure.

Stay close to one so intelligent and astute

who curbs you when you need it.

Sticking close to such an impartial person,

things get better, not worse.

77

Advise and instruct;

curb wickedness:

for you shall be loved by the good,

and disliked by the bad.

78

Don’t mix with bad friends,

nor with the worst of men.

Mix with spiritual friends,

and with the best of men.

79

Through joy in the teaching you sleep at ease,

with clear and confident heart.

An astute person always delights in the teaching

proclaimed by the Noble One.

80

While irrigators guide water,

fletchers bend arrows straight,

and carpenters bend timber straight,

the astute tame themselves.

81

As the wind cannot stir

a solid mass of rock,

so too blame and praise

do not affect the wise.

82

Like a deep lake,

clear and unclouded,

so clear are the astute

when they hear the teachings.

83

True persons give up everything,

they don’t cajole for the things they desire.

Though touched by sadness or happiness,

the astute appear neither depressed nor elated.

84

Never wish for success by unjust means,

for your own sake or that of another,

desiring children, wealth, or nation;

rather, be virtuous, wise, and just.

85

Few are those among humans

who cross to the far shore.

The rest just run around

on the near shore.

86

When the teaching is well explained,

the people who practice accordingly

will cross over

Death's dominion so hard to pass.

87

Rid of dark qualities,

an astute person would develop the bright.

Having left home for homelessness

in seclusion, where joy is hard,

88

they'd long for satisfaction there.

Forsaking sensual pleasures, owning nothing,

an astute person would cleanse themselves

of mental corruptions.

89

And those whose minds are rightly developed

in the awakening factors;

who, letting go of attachments,

delight in not grasping:

with defilements ended, brilliant,

they are quenched in this world.

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7. THE PERFECTED ONES

✦

90

At journey's end, rid of sorrow;

everywhere free,

all ties given up,

no fever is found in them.

91

The mindful apply themselves;

they delight in no abode.

Like a swan gone from the marsh,

they leave home after home behind.

92

Those with nothing stored up,

who have understood their food,

whose domain is the liberation

of the signless and the empty:

their path is hard to trace,

like birds in the sky.

93

One whose defilements have ended;

who's not attached to food;

whose domain is the liberation

of the signless and the empty:

their track is hard to trace,

like birds in the sky.

94

Whose faculties have become serene,

like horses tamed by a charioteer,

who has abandoned conceit and defilements;

the unaffected one is envied by even the gods.

95

Undisturbed like the earth,

true to their vows, steady as Indra’s pillar,

like a lake clear of mud;

such a one does not transmigrate.

96

Their mind is peaceful,

peaceful are their speech and deeds.

Such a one is at peace,

rightly freed through enlightenment.

97

Lacking faith, a house-breaker,

one who acknowledges nothing,

purged of hope, they've wasted their chance:

that is indeed the supreme person!

98

Whether in village or wilderness,

in a valley or the uplands,

wherever the perfected ones live

is a delightful place.

99

Delightful are the wildernesses

where no people delight.

Those free of greed will delight there,

not those who seek sensual pleasures.

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8. THE THOUSANDS

✦

100

Better than a thousand

meaningless sayings

is a single meaningful saying,

hearing which brings you peace.

101

Better than a thousand

meaningless verses

is a single meaningful verse,

hearing which brings you peace.

102

Better than reciting

a hundred meaningless verses

is a single saying of Dhamma,

hearing which brings you peace.

103

The supreme conqueror is

not he who conquers a million men in battle,

but he who conquers a single man:

himself.

104

It is surely better to conquer oneself

than all those other folk.

When a person has tamed themselves,

always living restrained,

105

no god nor centaur,

nor Māra nor divinity,

can undo the victory

of such a personage.

106

Rather than a thousandfold sacrifice,

every month for a full century,

it’s better to honor for a single hour

one who has developed themselves.

That offering is better

than the hundred year sacrifice.

107

Rather than serve the sacred flame

in the forest for a hundred years,

it’s better to honor for a single hour

a personage who has developed themselves.

That offering is better

than the hundred year sacrifice.

108

Whatever sacrifice or offering in the world

a seeker of merit may make for a year,

none of it is worth a quarter

of bowing to the sincere.

109

For one in the habit of bowing,

always honoring the elders,

four blessings grow:

lifespan, beauty, happiness, and strength.

110

Better to live a single day

ethical and absorbed in meditation

than to live a hundred years

unethical and lacking immersion.

111

Better to live a single day

wise and absorbed in meditation

than to live a hundred years

witless and lacking immersion.

112

Better to live a single day

energetic and strong,

than to live a hundred years

lazy and lacking energy.

113

Better to live a single day

seeing rise and fall

than to live a hundred years

blind to rise and fall.

114

Better to live a single day

seeing the state free of death

than to live a hundred years

blind to the state free of death.

115

Better to live a single day

seeing the supreme teaching

than to live a hundred years

blind to the supreme teaching.

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9. WICKEDNESS

✦

116

Rush to do good,

shield your mind from evil;

for when you're slow to do good,

your thoughts delight in wickedness.

117

If you do something bad,

don't do it again and again,

don't set your heart on it,

for piling up evil is suffering.

118

If you do something good,

do it again and again,

set your heart on it,

for piling up goodness is joyful.

119

Even the wicked see good things,

so long as their wickedness has not ripened.

But as soon as that wickedness ripens,

then the wicked see wicked things.

120

Even the good see wicked things,

so long as their goodness has not ripened.

But as soon as that goodness ripens,

then the good see good things.

121

Think not lightly of evil,

that it won't come back to you.

The pot is filled with water

falling drop by drop;

the fool is filled with wickedness

piled up bit by bit.

122

Think not lightly of goodness,

that it won't come back to you.

The pot is filled with water

falling drop by drop;

the attentive one is filled with goodness

piled up bit by bit.

123

Avoid wickedness,

as a merchant with rich cargo and small escort

would avoid a dangerous road,

or one who loves life would avoid drinking poison.

124

You can carry poison in your hand

if it has no wound,

for poison does not infect without a wound;

nothing bad happens unless you do bad.

125

Whoever wrongs a man who has done no wrong,

a pure man who has not a blemish,

the evil backfires on the fool,

like fine dust thrown upwind.

126

Some are born in a womb;

evildoers go to hell;

the virtuous go to heaven;

the undefiled are fully extinguished.

127

Not in midair, nor mid-ocean,

nor hiding in a mountain cleft;

you'll find no place on the planet

to escape your wicked deeds.

128

Not in midair, nor mid-ocean,

nor hiding in a mountain cleft;

you'll find no place on the planet

where you won't be vanquished by death.

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10. THE ROD

✦

129

All tremble at the rod,

all fear death.

Treating others like oneself,

neither kill nor incite to kill.

130

All tremble at the rod,

all love life.

Treating others like oneself,

neither kill nor incite to kill.

131

Creatures love happiness,

so if you harm them with a stick

in search of your own happiness,

after death you won't find happiness.

132

Creatures love happiness,

so if you don’t harm them with a stick

in search of your own happiness,

after death you will find happiness.

133

Don’t speak harshly,

they may speak harshly back.

For aggressive speech is painful,

and the rod may spring back on you.

134

If you still yourself

like a broken gong,

you reach extinguishment

and know no conflict.

135

As a cowherd drives the cows

to pasture with the rod,

so too old age and death

drive life from living beings.

136

The fool does not understand

the evil that they do.

But because of those deeds, that simpleton

is tormented as if burnt by fire.

137

One who violently attacks

the peaceful and the innocent

swiftly falls

to one of ten bad states:

138

harsh pain; loss;

the breakup of the body;

serious illness;

mental distress;

139

hazards from rulers;

vicious slander;

loss of kin;

destruction of wealth;

140

or else their home

is consumed by fire.

When their body breaks up, that witless person

is reborn in hell.

141

Not nudity, nor matted hair, nor mud,

nor fasting, nor lying on bare ground,

nor wearing dust and dirt, or squatting on the heels,

will cleanse a mortal not free of doubt.

142

Dressed up they may be, but if they live well—

peaceful, tamed, committed to the spiritual path,

having laid aside violence toward all creatures—

they are a brahmin, an ascetic, a mendicant.

143

Can a person constrained by conscience

be found in the world?

Who shies away from blame,

like a fine horse from the whip?

144

Like a fine horse under the whip,

be keen and full of urgency.

With faith, ethics, and energy,

immersion, and investigation of principles,

accomplished in knowledge and conduct, mindful,

give up this vast suffering.

145

While irrigators guide water,

fletchers bend arrows straight,

and carpenters bend timber straight,

those true to their vows tame themselves.

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11. OLD AGE

✦

146

What is joy, what is laughter,

when the flames are ever burning?

Swathed in darkness,

would you not seek a light?

147

See this fancy puppet,

a body built of sores,

diseased, obsessed over,

in which nothing lasts at all.

148

This body is decrepit and frail,

a nest of disease.

This foul carcass falls apart,

for life ends in death.

149

These dove-grey bones

are tossed away like

dried gourds in the autumn—

what joy is there in such a sight?

150

In this city built of bones,

plastered with flesh and blood,

old age and death are stashed away,

along with conceit and contempt.

151

Fancy chariots of kings wear out,

and even this body gets old.

But the truth of the good never gets old—

so the good proclaim to the good.

152

A person of little learning

ages like an ox—

their flesh grows,

but not their wisdom.

153

Transmigrating through countless rebirths,

I've journeyed without reward,

searching for the house-builder;

painful is birth again and again.

154

I've seen you, house-builder!

You won't build a house again!

Your rafters are all broken,

your roof-peak demolished.

The mind, set on demolition,

has reached the end of cravings.

155

When young they spurned the spiritual path

and failed to earn any wealth.

Now they brood like old cranes

in a pond bereft of fish.

156

When young they spurned the spiritual path

and failed to earn any wealth.

Now they lie like spent arrows,

bemoaning over things past.

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12. THE SELF

✦

157

If you knew your self as beloved,

you'd look after it so well.

In one of the night's three watches,

an astute person would remain alert.

158

The astute would avoid being corrupted

by first grounding themselves

in what is suitable,

and then instructing others.

159

If one were to treat oneself

as one instructs another,

the well-tamed indeed would tame:

for the self, it seems, is hard to tame.

160

One is indeed the lord of oneself,

for who else would be one's lord?

By means of a well-tamed self,

one gains a lord that's rare indeed.

161

For the evil that is done by oneself,

born and produced in oneself,

grinds down a simpleton,

as diamond grinds a lesser gem.

162

One choked by immorality,

as a sal tree by a creeper,

does to themselves

what a foe only wishes.

163

It's easy to do bad things

harmful to oneself,

but good things that are helpful

are the hardest things to do.

164

On account of wicked views—

scorning the guidance

of the perfected ones,

the noble ones living righteously—

the idiot begets their own self's demise,

like the bamboo bearing fruit.

165

For it is by oneself that evil's done,

one is corrupted by oneself.

It's by oneself that evil's not done,

one is purified by oneself.

Purity and impurity are personal matters,

no one can purify another.

166

Never neglect what is good for yourself

for the sake of another, however great.

Knowing well what is good for yourself,

be intent upon your heart's goal.

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13. THE WORLD

✦

167

Don’t resort to lowly things,

don’t abide in negligence,

don’t resort to wrong views,

don’t perpetuate the world.

168

Get up, don’t be heedless,

live by principle, with good conduct.

For one of good conduct sleeps at ease,

in this world and the next.

169

Live by principle, with good conduct,

don’t conduct yourself badly.

For one of good conduct sleeps at ease,

in this world and the next.

170

Look upon the world

as a bubble

or a mirage,

then the King of Death won't see you.

171

Come, see this world decked out

like a fancy royal chariot.

Here fools founder,

but the discerning are not chained.

172

He who once was heedless,

but turned to heedfulness,

shines upon this world

like the moon freed from clouds.

173

Someone whose bad deed

is supplanted by the good,

shines upon this world,

like the moon freed from clouds.

174

Blind is the world,

few are those who clearly see.

Only a handful go to heaven,

like a bird freed from a net.

175

Swans fly by the sun’s path,

psychic sages fly through space.

The attentive leave the world,

having vanquished Māra with his legions.

176

When a personage, spurning the hereafter,

transgresses in just one thing—

lying—

there is no evil they would not do.

177

The miserly don't ascend to heaven,

it takes a fool to not praise giving.

The attentive celebrate giving,

and so find happiness in the hereafter.

178

The fruit of stream-entry is better

than being the one king of the earth,

than going to heaven,

than lordship over all the world.

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14. THE BUDDHAS

✦

179

He whose victory may not be undone,

a victory unrivaled in all the world;

by what track would you trace that Buddha,

who leaves no track in his infinite range?

180

Of craving, the weaver, the clinger, he has none:

so where can he be traced?

By what track would you trace that Buddha,

who leaves no track in his infinite range?

181

The attentive intent on absorption,

who love the peace of renunciation,

the Buddhas, ever mindful,

are envied by even the gods.

182

It’s hard to gain a human birth;

the life of mortals is hard;

it’s hard to hear the true teaching;

the arising of Buddhas is hard.

183

Not to do any evil;

to embrace the good;

to purify one’s mind:

this is the instruction of the Buddhas.

184

Patient acceptance is the ultimate fervor.

Extinguishment is the ultimate, say the Buddhas.

No true renunciate injures another,

nor does an ascetic hurt another.

185

Not speaking ill nor doing harm;

restraint in the monastic code;

moderation in eating;

staying in remote lodgings;

commitment to the higher mind—

this is the instruction of the Buddhas.

186

Even if it were raining money,

you'd not be sated in sensual pleasures.

An astute person understands that sensual pleasures

offer little gratification and much suffering.

187

Thus they find no delight

even in celestial pleasures.

A disciple of the fully awakened Buddha

delights in the ending of craving.

188

So many go for refuge

to mountains and forest groves,

to shrines in tended parks;

those people are driven by fear.

189

But such refuge is no sanctuary,

it is no supreme refuge.

By going to that refuge,

you’re not released from all suffering.

190

One gone for refuge to the Buddha,

to his teaching and to the Saṅgha,

sees the four noble truths

with right understanding:

191

suffering, suffering's origin,

suffering's transcendence,

and the noble eightfold path

that leads to the stilling of suffering.

192

Such refuge is a sanctuary,

it is the supreme refuge.

By going to that refuge,

you're released from all suffering.

193

It's hard to find a thoroughbred man:

they're not born just anywhere.

A family where that attentive one is born

prospers in happiness.

194

Happy, the arising of Buddhas!

Happy, the teaching of Dhamma!

Happy is the harmony of the Saṅgha,

and the striving of the harmonious is happy.

195

When a person venerates the worthy—

the Buddha or his disciple,

who have transcended proliferation,

and have left behind grief and lamentation,

196

quenched, fearing nothing from any quarter—

the merit of one venerating such as these,

cannot be calculated by anyone,

saying it is just this much.

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15. HAPPINESS

✦

197

Let us live so very happily,

loving among the hostile.

Among hostile humans,

let us live with love.

198

Let us live so very happily,

healthy among the ailing.

Among ailing humans

let us live healthily.

199

Let us live so very happily,

content among the greedy.

Among greedy humans,

let us live content.

200

Let us live so very happily,

we who have nothing.

We shall feed on rapture,

like the gods of sublime luminosity.

201

Victory breeds enmity;

the defeated sleep badly.

The peaceful sleep at ease,

having left victory and defeat behind.

202

There is no fire like greed,

no crime like hate,

no suffering like the aggregates,

no bliss beyond peace.

203

Hunger is the worst illness,

conditions are the worst suffering.

When one has known this as it is,

extinguishment is the ultimate happiness.

204

Health is the ultimate blessing;

contentment, the ultimate wealth;

trust is the ultimate family;

extinguishment, the ultimate happiness.

205

Having drunk the nectar of seclusion

and the nectar of peace—

free of stress, free of evil,

drink the joyous nectar of truth.

206

It’s good to see the noble ones,

staying with them is always good.

Were you not to see fools,

you’d always be happy.

207

For one who consorts with fools

grieves long.

Painful is living with fools,

like being stuck with your enemy.

Happy is living with an attentive one,

like meeting with your kin.

208

Therefore:

An attentive one, wise and learned,

a behemoth of virtue, true to their vows, noble:

follow a true and intelligent person such as this,

as the moon tracks the path of the stars.

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16. THE BELOVED

✦

209

Applying yourself where you ought not,

neglecting what you should be doing,

forgetting your goal, you cling to what you hold dear,

jealous of those devoted to their heart's goal.

210

Don't ever get too close

to those you like or dislike.

For not seeing the liked is suffering,

and so is seeing the disliked.

211

Therefore don't hold anything dear,

for it's bad to lose those you love.

No ties are found in they who

hold nothing loved or loathed.

212

Sorrow springs from what we hold dear,

fear springs from what we hold dear;

one free from holding anything dear

has no sorrow, let alone fear.

213

Sorrow springs from attachment,

fear springs from attachment;

one free from attachment

has no sorrow, let alone fear.

214

Sorrow springs from relishing,

fear springs from relishing;

one free from relishing

has no sorrow, let alone fear.

215

Sorrow springs from desire,

fear springs from desire;

one free from desire

has no sorrow, let alone fear.

216

Sorrow springs from craving,

fear springs from craving;

one free from craving

has no sorrow, let alone fear.

217

One accomplished in virtue and vision,

firmly principled, and truthful,

doing oneself what ought be done:

that's who the people love.

218

One eager to realize the ineffable

would be filled with awareness.

Their mind not bound to pleasures of sense,

they're said to be heading upstream.

219

When a man returns safely

after a long time spent abroad,

family, friends, and loved ones

celebrate his return.

220

Just so, when one who has done good

goes from this world to the next,

their good deeds receive them there,

as family welcomes home one they love.

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17. ANGER

✦

221

Give up anger, get rid of conceit,

and escape every fetter.

Sufferings don't befall one who has nothing,

not clinging to name and form.

222

When anger surges like a lurching chariot,

keep it in check.

That's what I call a charioteer;

others just hold the reins.

223

Defeat anger with kindness,

villainy with virtue,

stinginess with giving,

and lies with truth.

224

Speak the truth, do not be angry,

and give when asked, if only a little.

By these three means,

you may enter the presence of the gods.

225

Those harmless sages,

always restrained in body,

go to the state that does not pass,

where there is no sorrow.

226

Always wakeful,

practicing night and day,

focused only on extinguishment,

their defilements come to an end.

227

It’s always been this way, Atula,

it’s not just today.

They blame you when you’re silent,

they blame you when you speak a lot,

and even when you speak just right:

no one in the world escapes blame.

228

There never was, nor will be,

nor is there today,

someone who is wholly praised

or wholly blamed.

229

If, after watching them day in day out,

discerning people praise

that sage of impeccable conduct,

endowed with ethics and wisdom;

230

like a pendant of Black Plum River gold,

who is worthy to criticize them?

Even the gods praise them,

and by the Divinity, too, they're praised.

231

Guard against ill-tempered deeds,

be restrained in body.

Giving up bad bodily conduct,

conduct yourself well in body.

232

Guard against ill-tempered words,

be restrained in speech.

Giving up bad verbal conduct,

conduct yourself well in speech.

233

Guard against ill-tempered thoughts,

be restrained in mind.

Giving up bad mental conduct,

conduct yourself well in mind.

234

An attentive one is restrained in body

restrained also in speech,

in thought, too, they are restrained:

they are restrained in every way.

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18. STAINS

✦

235

Today you're like a withered leaf,

Yama's men await you.

You stand at the departure gates,

yet you have no supplies for the road.

236

Make an island of yourself!

Swiftly strive, learn to be wise!

Purged of stains, flawless,

you'll go to the heavenly realm of the noble ones.

237

You've journeyed the stages of life,

and now you set out to meet Yama.

Along the way there's nowhere to stay,

yet you have no supplies for the road.

238

Make an island of yourself!

Swiftly strive, learn to be wise!

Purged of stains, flawless,

you'll not come again to rebirth and old age.

239

A smart person would purge

their own stains gradually,

bit by bit, moment by moment,

like a smith smelting silver.

240

It is the rust born on the iron

that eats away the place it arose.

And so it is their own deeds

that lead the overly-ascetic to a bad place.

241

Not rehearsing is the stain of hymns.

The stain of houses is neglect.

Laziness is the stain of beauty.

A guard's stain is negligence.

242

Misconduct is a woman's stain.

A giver's stain is stinginess.

Bad qualities are a stain

in this world and the next.

243

But a worse stain than these

is ignorance, the worst stain of all.

Having given up that stain,

be without stains, mendicants!

244

Life is easy for the shameless.

With all the rude courage of a crow,

they live pushy,

rude, and corrupt.

245

Life is hard for the conscientious,

always seeking purity,

neither clinging nor rude,

pure of livelihood and discerning.

246

Take anyone in this world

who kills living creatures,

speaks falsely, steals,

commits adultery,

247

and indulges in drinking

beer and wine.

Right here they dig up

the root of their own self.

248

Know this, my man:

they are unrestrained and wicked.

Don't let that greed and unrighteousness

inflict pain on you for long.

249

The people give according to their faith,

according to their confidence.

If you get upset over that,

over others' food and drink,

you'll not, by day or by night,

become immersed in samādhi.

250

Those who have cut that out,

dug it up at the root, eradicated it,

they will, by day or by night,

become immersed in samādhi.

251

There is no fire like greed,

no crime like hate,

no net like delusion,

no river like craving.

252

It’s easy to see the faults of others,

hard to see one’s own.

For the faults of others

are tossed high like hay,

while one’s own are hidden,

as a cheat hides a bad hand.

253

When you look for the flaws of others,

always finding fault,

your defilements only grow,

you're far from ending defilements.

254

In the atmosphere there is no track,

there's no true ascetic outside here.

People enjoy proliferation,

the Realized Ones are free of proliferation.

255

In the atmosphere there is no track,

there's no true ascetic outside here.

No conditions last forever,

the Awakened Ones are not shaken.

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19. THE JUST

✦

256

You don't become just

by passing hasty judgment.

An astute person evaluates both

what is pertinent and what is irrelevant.

257

A wise one judges others without haste,

justly and impartially;

that guardian of the law

is said to be just.

258

You're not an astute scholar

just because you speak a lot.

One who is secure, free of enmity and fear,

is said to be astute.

259

You’re not one who has memorized the teaching

just because you recite a lot.

Someone who directly sees the teaching

after hearing only a little

is truly one who has memorized the teaching,

for they can never forget it.

260

You don’t become a senior

by getting some grey hairs;

for one ripe only in age,

is said to have aged in vain.

261

One who is truthful and principled,

harmless, restrained, and self-controlled,

attentive, purged of stains,

is said to be a senior.

262

Not by mere enunciation,

or a beautiful complexion

does a person become holy,

if they're jealous, stingy, and devious.

263

But if they've cut that out,

dug it up at the root, eradicated it,

that intelligent one, purged of vice,

is said to be holy.

264

A liar and breaker of vows is no ascetic

just because they shave their head.

How on earth can one be an ascetic

who's full of desire and greed?

265

One who stops all wicked deeds,

great and small,

because of stopping wicked deeds

is said to be an ascetic.

266

You don’t become a mendicant

just by begging from others.

One who has undertaken domestic duties

has not yet become a mendicant.

267

But one living a spiritual life,

who has banished both merit and evil,

who wanders having appraised the world,

is said to be a mendicant.

268

You don’t become a sage by being sagelike,

while still confused and ignorant.

The astute one who holds the scales,

taking only the best,

269

and shunning the bad—

that is a sage, <j>and that is how one becomes a sage.

One who sagely weighs both in the world,

is thereby said to be a sage.

270

You don’t become a noble one

by harming living beings.

One harmless toward all living beings

is said to be a noble one.

271

Not by precepts and observances,

nor by much learning,

nor by meditative immersion,

nor by living in seclusion,

272

do I experience the bliss of renunciation

not frequented by ordinary people.

A mendicant cannot rest confident

without attaining the end of defilements.

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20. THE PATH

✦

273

Of paths, the eightfold is the best;

of truths, the four statements;

dispassion is the best of things,

and the Clear-eyed One is the best of humans.

274

This is the path, there is no other

for the purification of vision.

You all must practice this,

it is the way to baffle Māra.

275

When you all are practicing this,

you'll make an end of suffering.

I have explained the path to you

for extracting the thorn with wisdom.

276

You yourselves must do the work,

the Realized Ones just show the way.

Meditators practicing absorption

are released from Māra's bonds.

277

All conditions are impermanent—

when this is seen with wisdom,

one grows disillusioned with suffering:

this is the path to purity.

278

All conditions are suffering—

when this is seen with wisdom,

one grows disillusioned with suffering:

this is the path to purity.

279

All things are not-self—

when this is seen with wisdom,

one grows disillusioned with suffering:

this is the path to purity.

280

They don’t get going when it’s time to start;

they’re young and strong, but given to sloth.

Their mind depressed in sunken thought,

lazy and slothful, they can’t discern the path.

281

Guarded in speech, restrained in mind,

doing no unskillful bodily deed.

Purify these three ways of performing deeds,

and win the path known to seers.

282

From meditation springs wisdom,

without meditation, wisdom ends.

Knowing these two paths—

of progress and decline—

you should conduct yourself

so that wisdom grows.

283

Cut down the jungle, not just a tree;

from the jungle springs fear.

Having cut down jungle and snarl,

be free of jungles, mendicants!

284

So long as the vine, no matter how small,

that ties a man to women is not cut,

his mind remains trapped,

like a calf suckling its mother.

285

Cut out affection for oneself,

like plucking an autumn lotus.

Foster only the path to peace,

the extinguishment the Holy One taught.

286

“Here I will stay for the rains;

here for winter, here the summer”;

thus the fool thinks,

not realizing the danger.

287

As a mighty flood sweeps away a sleeping village,

death steals away a man

who dotes on children and cattle,

his mind caught up in them.

288

Children provide you no shelter,

nor does father, nor relatives.

When you're seized by the terminator,

there's no shelter in family.

289

Knowing the reason for this,

astute, and ethically restrained,

one would quickly clear the path

that leads to extinguishment.

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21. MISCELLANEOUS

✦

290

If by giving up material happiness

one sees abundant happiness,

the attentive would give up material happiness,

seeing the abundant happiness.

291

Seeking their own happiness

by imposing suffering on others,

intimate with enmity,

they're not freed from enmity.

292

They dump what should be done,

and do what should not be done.

For the insolent and the negligent,

their defilements only grow.

293

Those that have properly undertaken

constant mindfulness of the body,

don’t cultivate what should not be done,

but always do what should be done.

Mindful and aware,

their defilements come to an end.

294

Having slain mother and father,

and two aristocratic kings,

and having wiped out <j>the kingdom with its tax collector,

the brahmin walks on untroubled.

295

Having slain mother and father,

and two prosperous kings,

and a tiger as the fifth,

the brahmin walks on untroubled.

296

The disciples of Gotama

always wake up refreshed,

who day and night

constantly recollect the Buddha.

297

The disciples of Gotama

always wake up refreshed,

who day and night

constantly recollect the teaching.

298

The disciples of Gotama

always wake up refreshed,

who day and night

constantly recollect the Saṅgha.

299

The disciples of Gotama

always wake up refreshed,

who day and night

are constantly mindful of the body.

300

The disciples of Gotama

always wake up refreshed,

whose minds day and night

delight in harmlessness.

301

The disciples of Gotama

always wake up refreshed,

whose minds day and night

delight in meditation.

302

Going forth is hard, it’s hard to be happy;

life at home is hard too, and painful,

it’s painful to stay when you’ve nothing in common.

A traveler is a prey to pain,

so don’t be a traveler,

don’t be prey to pain.

303

One who is faithful, accomplished in ethics,

blessed with fame and wealth,

is honored in whatever place

they frequent.

304

The good shine from afar,

like the Himalayan peaks,

but the wicked are not seen,

like arrows scattered in the night.

305

Sitting alone, sleeping alone,

tirelessly wandering alone;

one who tames themselves alone

would delight within a forest.

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22. HELL

✦

306

A liar goes to hell,

as does one who denies what they did.

Both are equal in the hereafter,

those men of base deeds.

307

Many who wear a scrap of ocher cloth

are unrestrained and wicked.

Being wicked, they are reborn in hell

due to their bad deeds.

308

It'd be better for the immoral and unrestrained

to eat an iron ball,

scorching, like a burning flame,

than to eat the nation's alms.

309

Four things befall a heedless man

who sleeps with another’s wife:

wickedness, poor sleep,

ill-repute, and rebirth in hell.

310

He accrues wickedness and is reborn in a bad place,

all so a frightened couple <j>may snatch a moment’s pleasure,

for which rulers impose a heavy punishment.

That’s why a man should not <j>sleep with another’s wife.

311

When kusa grass is wrongly grasped

it only cuts the hand.

So too, the ascetic life, when wrongly taken,

drags you to hell.

312

Any lax act,

any corrupt observance,

or suspicious spiritual life,

is not very fruitful.

313

If one is to do what should be done,

one should staunchly strive.

For the life gone forth when laxly led

just stirs up dust all the more.

314

A bad deed is better left undone,

for it will plague you later on.

A good deed is better done,

one that does not plague you.

315

As a frontier city
is guarded inside and out,
so you should ward yourselves—
don't let the moment pass you by.
For if you miss your moment
you'll grieve when sent to hell.

316

Unashamed of what is shameful,
ashamed of what is not shameful;
beings who uphold wrong view
go to a bad place.

317

Seeing danger where there is none,
and blind to the actual danger,
beings who uphold wrong view
go to a bad place.

318

Seeing fault where there is none,

and blind to the actual fault,

beings who uphold wrong view

go to a bad place.

319

Knowing a fault as a fault

and the faultless as faultless,

beings who uphold right view

go to a good place.

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23. ELEPHANTS

✦

320

Like an elephant struck

with arrows in battle,

I shall endure abuse,

for so many folk are badly behaved.

321

The well-tamed beast is the one led to the crowd;

the tamed elephant's the one the king mounts;

the tamed person who endures abuse

is the best of human beings.

322

Those who have tamed themselves are better

than fine tamed mules,

thoroughbreds from Sindh,

or giant tuskers.

323

For not on those mounts

would you go to the untrodden place,

whereas, with the help of one <j>whose self is well tamed,

you go there, tamed by the tamed.

324

The tusker named Dhanapāla

is musky in rut, hard to control.

Bound, he eats not a morsel,

for he misses the elephant forest.

325

One who gets drowsy from overeating,

fond of sleep, rolling round the bed

like a great hog stuffed with grain:

that dullard returns to the womb again and again.

326

In the past my mind wandered

how it wished, where it liked, as it pleased.

Now I'll carefully guide it,

as a trainer with a hook guides a rutting elephant.

327

Delight in diligence!

Take good care of your mind!

Pull yourself out of this pit,

like an elephant sunk in a bog.

328

If you find an alert companion,

an attentive friend to live happily together,

then, overcoming all adversities,

wander with them, joyful and mindful.

329

If you find no alert companion,

no attentive friend to live happily together,

then, like a king who flees his conquered realm,

wander alone like a tusker in the wilds.

330

It’s better to wander alone,

there’s no fellowship with fools.

Wander alone and do no wrong,

at ease like a tusker in the wilds.

331

A friend in need is a blessing;

it’s a blessing to be content with whatever;

good deeds are a blessing at the end of life,

and giving up all suffering is a blessing.

332

In this world it's a blessing to serve

one's mother and one's father.

And it's a blessing also to serve

ascetics and brahmins.

333

It's a blessing to keep precepts until you grow old;

a blessing to be grounded in faith;

the getting of wisdom's a blessing;

and it's a blessing to avoid doing wrong.

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24. CRAVING

✦

334

When a man lives heedlessly,

craving grows in them like a camel's foot creeper.

They jump from one thing to the next, like a langur

greedy for fruit in a forest grove.

335

Whoever is beaten by this wretched craving,

this attachment to the world,

their sorrow grows,

like grass in the rain.

336

But whoever prevails over this wretched craving,

so hard to get over in the world,

their sorrows fall from them,

like a drop from a lotus-leaf.

337

I say this to you, good people,

all those who have gathered here:

dig up the root of craving,

as you'd dig up grass in search of roots.

Don't let Māra break you again and again,

like a stream breaking a reed.

338

A tree grows back even when cut down,

so long as its roots are strong and undamaged;

suffering springs up again and again,

so long as the tendency to craving is not pulled out.

339

A person of low views

in whom the thirty-six streams

that flow to pleasure are mighty,

is swept away by lustful thoughts.

340

The streams flow everywhere;

a weed springs up and remains.

Seeing this weed that has been born,

cut the root with wisdom.

341

A personage's joys

flow from senses and cravings.

Seekers of happiness, bent on pleasure,

continue to be reborn and grow old.

342

People governed by thirst,

crawl about like a trapped rabbit.

Bound and fettered, for a long time

they return to pain time and again.

343

People governed by thirst,

crawl about like a trapped rabbit.

That's why one who longs for dispassion

should dispel thirst.

344

Unsnarled, they set out for the jungle,

then they run right back to the jungle they left behind.

Just look at this individual!

Freed, they run to bondage.

345

The attentive say that shackle is not strong

that's made of iron, wood, or knots.

But obsession with jeweled earrings,

concern for your partners and children:

346

this, say the attentive, is a strong shackle

dragging the indulgent down, hard to escape.

Having cut this one too they go forth,

unconcerned, having given up sensual pleasures.

347

Besotted by lust they fall into the stream,

like a spider caught in the web she wove.

The attentive proceed, having cut this one too,

unconcerned, having given up all suffering.

348

Let go of the past, let go of the future,

let go of the present, having gone beyond rebirth.

With your heart freed in every respect,

you'll not come again to rebirth and old age.

349

For a personage churned by thoughts,

very lustful, focusing on beauty,

their craving grows and grows,

tying them with a stout bond.

350

But one who loves to calm their thoughts,

developing perception of ugliness, ever mindful,

will surely eliminate that craving,

cutting off the bonds of Māra.

351

One who is confident, unafraid,

rid of craving, free of blemish,

having struck down the arrows flying to future lives,

this bag of bones is their last.

352

Rid of craving, free of grasping,

expert in the definition of terms,

knowing the correct

structure and sequence of syllables,

they are said to be one who bears their final body,

one of great wisdom, a great person.

353

I am the vanquisher of all, the knower of all,

unsullied in the midst of all things.

I've given up all, freed in the ending of craving.

Since I know for myself, whose follower should I be?

354

The gift of the teaching surmounts all other gifts;

the taste of the teaching surmounts all other tastes;

the joy of the teaching surmounts all other joys;

the ending of craving surmounts all suffering.

355

Riches ruin a simpleton,

but not a seeker of the far shore.

From craving for wealth, a simpleton

ruins themselves and others.

356

Weeds are the bane of crops,

but greed is these folk's bane.

That's why a gift to one rid of greed

is so very fruitful.

357

Weeds are the bane of crops,

but hate is these folk's bane.

That's why a gift to one rid of hate

is so very fruitful.

358

Weeds are the bane of crops,

but delusion is these folk's bane.

That's why a gift to one rid of delusion

is so very fruitful.

359

Weeds are the bane of crops,

but desire is these folk's bane.

That's why a gift to one rid of desire

is so very fruitful.

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25. MENDICANTS

✦

360

Restraint of the eye is good;

good is restraint of the ear;

restraint of the nose is good;

good is restraint of the tongue.

361

Restraint of the body is good;

good is restraint of speech;

restraint of mind is good;

everywhere, restraint is good.

The mendicant restrained everywhere

is released from all suffering.

362

One restrained in hand and foot,

and in speech, the supreme restraint;

happy inside, serene,

solitary, content, I call a mendicant.

363

When a mendicant of restrained mouth,

thoughtful in counsel, not restless,

explains the text and its meaning,

their words are sweet.

364

Delighting in the teaching, enjoying the teaching,

contemplating the teaching,

a mendicant who recollects the teaching

doesn't fall away from the true teaching.

365

A well-off mendicant ought not look down

on others, nor should they be envious.

A mendicant who envies others

does not achieve immersion.

366

If a mendicant is poor in offerings,

the well-to-do ought not look down on them.

For the gods indeed praise them,

who are tireless and pure of livelihood.

367

One who has no sense of ownership

in the whole realm of name and form,

who does not grieve for that which is not,

is said to be a mendicant.

368

A mendicant who meditates on love,

devoted to the Buddha's teaching,

would realize the peaceful state,

the blissful stilling of conditions.

369

Bail out this boat, mendicant!

When bailed out it will float lightly.

Having cut off desire and hate,

you shall reach extinguishment.

370

Five to cut, five to drop,

and five more to develop.

When a mendicant slips five chains

they're said to have crossed the flood.

371

Practice absorption, don’t be negligent!

Don’t let the mind delight in the senses!

Don’t heedlessly swallow a hot iron ball!

And when it burns, don’t cry, “Oh, the pain!”

372

No absorption for one without wisdom,

no wisdom for one without absorption.

But one with absorption and wisdom—

they have truly drawn near to extinguishment.

373

A mendicant who enters an empty hut

with mind at peace

finds a superhuman delight

as they rightly discern the Dhamma.

374

Whenever they are mindful

of the rise and fall of the aggregates,

they feel rapture and joy:

that is freedom from death for one who knows.

375

This is the very start of the path

for a wise mendicant here:

guarding the senses, contentment,

and restraint in the monastic code.

376

Mix with spiritual friends,

who are tireless and pure of livelihood.

Share what you have with others,

being skillful in your conduct.

And when you're full of joy,

you'll make an end to suffering.

377

As a jasmine sheds

its withered flowers,

O mendicants,

shed greed and hate.

378

Calm in body, calm in speech,

peaceful and serene;

a mendicant who's spat out the world's bait

is said to be one at peace.

379

Urge yourself on,

reflect on yourself.

A mendicant self-controlled and mindful

will always dwell in happiness.

380

Self is indeed the lord of self,

for who else would be one's lord?

Self is indeed the home of self,

so restrain yourself,

as a merchant his thoroughbred steed.

381

A monk full of joy

trusting in the Buddha's teaching,

would realize the peaceful state,

the blissful stilling of conditions.

382

A young mendicant

devoted to the Buddha's teaching,

shines upon this world,

like the moon freed from clouds.

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26. BRAHMINS

✦

383

Cut the stream, striving!

Cast aside sensual pleasures, brahmin.

Knowing the ending of conditions,

know the uncreated, brahmin.

384

When a brahmin has gone beyond

dualistic phenomena,

then they consciously

make an end of all fetters.

385

One for whom there is no crossing over

or crossing back, or crossing over and back;

stress-free, detached,

that's who I declare a brahmin.

386

Absorbed, rid of hopes,

their task completed, without defilements,

arrived at the highest goal:

that's who I declare a brahmin.

387

The sun blazes by day,

the moon radiates at night,

the aristocrat shines in armor,

and the brahmin shines in absorption.

But all day and all night,

the Buddha blazes with glory.

388

A brahmin's so-called <j>since they've banished evil,

an ascetic's so-called <j>since they live a serene life.

One who has renounced all stains

is said to be a "renunciant".

389

One should never strike a brahmin,

nor should a brahmin retaliate.

Woe to the one who hurts a brahmin,

and woe for the one who retaliates.

390

Nothing is better for a brahmin

than to hold their mind back from attachment.

From wherever a cruel wish recoils,

right there suffering subsides.

391

Who does nothing wrong

by body, speech or mind,

restrained in these three respects,

that’s who I declare a brahmin.

392

You should graciously honor

the one from whom you learn the Dhamma

taught by the awakened Buddha,

as a brahmin honors the sacred flame.

393

Not by matted hair or family,

or birth is one a brahmin.

Those who are truthful and principled:

they are pure, they are brahmins.

394

Why the matted hair, you simpleton,

and why the skin of deer?

The tangle is inside you,

yet you polish up your outsides.

395

A personage who wears robes of rags,

lean, their limbs showing veins,

meditating alone in the forest,

that's who I declare a brahmin.

396

I don't call someone a brahmin

after the mother's womb they're born from.

If they still have attachments,

they're just someone who says "worthy".

Having nothing, taking nothing:

that's who I declare a brahmin.

397

Having cut off all fetters

they have no anxiety.

They've slipped their chains and are detached:

that's who I declare a brahmin.

398

They've cut the strap and harness,

the halter and bridle too,

with cross-bar lifted, they're awakened:

that's who I declare a brahmin.

399

Abuse, killing, caging:

they endure these without anger.

Patience is their powerful army:

that's who I declare a brahmin.

400

Not irritable or pretentious,

dutiful in precepts and observances,

tamed, bearing their final body:

that's who I declare a brahmin.

401

Like water from a lotus leaf,

like a mustard seed off the point of a pin,

sensual pleasures slip off them:

that's who I declare a brahmin.

402

They understand for themselves

the end of suffering in this life;

with burden put down, detached:

that's who I declare a brahmin.

403

Deep in wisdom, intelligent,

expert in the path and what is not the path;

arrived at the highest goal:

that's who I declare a brahmin.

404

Mixing with neither

householders nor the homeless;

a migrant with no bastion, few in wishes:

that's who I declare a brahmin.

405

They've laid aside violence

against creatures firm and frail;

not killing or making others kill:

that's who I declare a brahmin.

406

Not fighting among those who fight,

quenched among those who have taken up arms,

not grasping among those who grasp:

that's who I declare a brahmin.

407

They've discarded greed and hate,

along with conceit and contempt,

like a mustard seed off the point of a pin:

that's who I declare a brahmin.

408

The words they utter

are polished, informative, and true,

and don't offend anyone:

that's who I declare a brahmin.

409

They don't steal anything in the world,

long or short,

tiny or huge, beautiful or ugly:

that's who I declare a brahmin.

410

They have no hope

in this world or the next;

with no need for hope, detached:

that's who I declare a brahmin.

411

They have no clinging,

knowledge has freed them of indecision,

they've arrived at the objective, freedom from death:

that's who I declare a brahmin.

412

They've escaped the chain

of both good and bad deeds;

sorrowless, stainless, pure:

that's who I declare a brahmin.

413

Pure as the spotless moon,

clear and unclouded,

they've ended relish for rebirth:

that's who I declare a brahmin.

414

They've got past this grueling swamp

of delusion, transmigration.

Meditating in stillness, free of indecision,

they have crossed over to the far shore.

They're quenched by not grasping:

that's who I declare a brahmin.

415

They've given up sensual pleasures,

and have gone forth from lay life;

they've ended rebirth in the sensual realm:

that's who I declare a brahmin.

416

They've given up craving,

and have gone forth from lay life;

they've ended craving to be reborn:

that's who I declare a brahmin.

They've given up craving,

and have gone forth from lay life;

they've ended craving to be reborn:

that's who I declare a brahmin.

417

They've thrown off the human yoke,

and slipped out of the heavenly yoke;

unyoked from all yokes:

that's who I declare a brahmin.

418

Giving up desire and discontent,

they're cooled and free of attachments;

a hero, master of the whole world:

that's who I declare a brahmin.

419

They know the passing away

and rebirth of all beings;

unattached, holy, awakened:

that's who I declare a brahmin.

420

Gods, centaurs, and humans

don't know their destiny;

the perfected ones with defilements ended:

that's who I declare a brahmin.

421

They have nothing before or after,

or even in between.

Having nothing, taking nothing:

that's who I declare a brahmin.

422

Captain of the herd, excellent hero,

great seer and victor;

unstirred, washed, awakened:

that's who I declare a brahmin.

423

One who knows their past lives,

sees heaven and places of loss,

and has attained the end of rebirth;

a sage of perfect insight

at the summit of spiritual perfection:

that's who I declare a brahmin.

The Sayings of the Dhamma are complete.

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