

DHAMMAPADAṆ

I. YAMAKAVAGGO.

1. Manopubbangamā dhammā manoseṭṭhā manomayā,
manasā ce paduṭṭhena bhāsati vā karoti vā,
tato naṇ dukkham anveti, cakkraṇ va vahato padaṇ.

2. Manopubbangamā dhammā manoseṭṭhā manomayā,
manasā ce pasannena bhāsati vā karoti vā,
tato naṇ sukham anveti, chāyā va anapāyini.

3. Akkocchi maṇ, avadhi maṇ, ajini maṇ, ahāsi me:
ye taṇ upanayhanti, veraṇ tesāṇ na sammati.
4. Akkocchi maṇ, avadhi maṇ, ajini maṇ, ahāsi me:
ye taṇ na¹ upanayhanti, veraṇ tesūpasammati.

¹ B^r nūpanayhanti; S^o nopanayhanti.

^{2(a)} For the simile of. Tha. 1041-3.
3-6. = Vin. i, 349; Jāt. iii, 212 (108-10).

NOTE.—The lines under verses indicate where the Commentary has a fresh story to tell, to which the verse was supposed to be the outcome as mantra, summing up the religious lesson. Opposite, the line merely indicates division between sets of 'twins.'

VERSES ON DHAMMA

I. TWIN (VERSES).

1. Things are forerun by mind, have mind as best, are compounds of the mind.^{1*}
If with corrupted mind a man do speak, or act,
therefrom ill follows him as wheel the foot of drawing (beast).

2. Things are forerun by mind, have mind as best, are compounds of the mind.*
If with a mind serene a man do speak or act,
therefrom bliss follows him as shadow that does not depart.

3. They who (in thought) belabour this:—That man has me abused, has hurt, has worsted me,
has me despoiled:—in these wrath's not allayed.
4. They who do not belabour this:—That man has me abused, has hurt, has worsted me,
has me despoiled:—in them wrath is allayed.

* Ground 1.

¹ For a criticism of Messrs. Barua and Mitra's linking this sentiment with the Chāndogya Upanishad (in their *Prakṛit Dhammapada*) see my *Introd.*, p. xvi. Such link as there is lies between both the passages and the growing Sāṅkhya vogue. There is far closer linkage with the Upanishadic teaching revealed in other verses. See *infra*, references in footnotes.

5. Na hi verena verāni sammatīdha¹ kudācanaṇ,
Averena ca sammanti; esa dhammo sanantano.
6. Pare ca na vijānanti: mayam ettha yamāmase,
ye ca tattha vijānanti, tato sammanti medhagā.
7. Subhānupassiṇ viharantaṇ indriyesu asaṇvutaṇ
bhojanamhi amattaññiṇ kusitaṇ hinavīriyaṇ
taṇ ve pasahati² Māro vāto rukkhaṇ va dubbalaṇ.
8. Asubhānupassiṇ viharantaṇ indriyesu susaṇvutaṇ
bhojanamhi ca mattaññiṇ saddhaṇ āradhaviṇiyaṇ
9. Anikkasāvo kāsavaṇ yo vatthaṇ paridahissati³
apeto damasaccena, na so kāsāvam arhati.
10. Yo ca vantakasāv' assa silesu susamāhito
apeto damasaccena sa ve kāsāvam arhati.

¹ F., B^r sammant' idha.

² B^r paridahissati.

6. Tha. 275, 498.

9, 10. Tha. 969, 970; Jāt. ii, 198; v, 50.

5. Nay,¹ not by wrath are wrathful moods allayed here
(and) at any time,
but by not-wrath are they allayed: this is an (ageless)
endless thing.
6. People do not discern that here we straitened are
(in life, in time),²
but they who herein do discern, thereby their quarrels
are allayed.
7. Whoso abides with eye alert for beauty,
unrestrained in sense, in food immoderate,
slothful, inert: that man does Māra sway, as wind the tree
that's weak.
8. Whoso abides with eye alert for what is foul,
in senses well restrained, in eating temperate,
trusting and having energy stirred up:
that man Māra* sways not, no more than tree the mountain
crag.
9. Whoso (himself) not clean of stain will don the
yellow-stained robe,
Forth-goer he from state of training, unfit he to wear
the yellow.
10. But whoso may have vomited (all) stain, on morals
well intent,
Upgoer he to state of training, fit is he to wear the
yellow.

* Grounds 1, 12 (Introd., p. xxxi f.).

¹ The frequency in Pali verse of the particle *hi* is possibly due in part to metrical convenience. But, like *have, ve*, if not so emphatically, it has the effect of giving weight to what follows. Cf. the *Amen, dico vobis* of the Gospels. If it precede explanatory matter, 'for' is a possible rendering. Cf. Fausböll's *enim*.

² The Pali line is found only here and in *Pss. of the Brethren*, verse 275. Cf. my note there, and *ib.* on p. xlvii.

11. Asāre sāramatino sāre cāsāradassino
te sāraṇ nādhigacchanti micchāsankappagocarā.
12. Sāraṇ ca sārato ñatvā asāraṇ ca asārato
te sāraṇ adhigacchanti sammāsankappagocarā.
13. Yathā agāraṇ¹ ducchannaṇ vuṭṭhi samativijjhati,
evaṇ abhāvitaṇ cittaṇ rāgo samativijjhati.
14. Yathā agāraṇ succhannaṇ vuṭṭhi na samativijjhati,
evaṇ subhāvitaṇ cittaṇ rāgo na samativijjhati.
15. Idha socati, pecca socati, pāpakārī ubhayattha
socati,
so socati, so vihaññati, disvā kammakiliṭṭham
attano.
16. Idha modati, pecca modati, katapuñño ubhayattha
modati,
so modati, so pamodati, disvā kammavisuddhim
attano.
17. Idha tappati, pecca tappati, pāpakārī ubhayattha
tappati,
pāpam me katan ti tappati, bhiiyo tappati dug-
gatiṇ gato.

¹ Br F. yathā agāraṇ, and in 14.

13, 14. Tha. 133, 134.

11. They who deem core in not-core, yea, and they
who see not-core in core, they go not on
into the core, their range is wrong intent.
12. But they who know core as core and not-core as
not-core,
they go on into core, their range is right intent.
13. As through the ill-roofed house rain penetrates,
so passion penetrates the mind where is no growth.¹
14. As well-roofed house rain does not penetrate,
so passion penetrates not mind where is good
growth.¹
15. Here doth he mourn, gone onward doth he mourn,
both here and there the evil-doer mourns.
'Tis the same man² who mourns, who's crushed,
in that he sees the deed-defilement of the self.
16. Here he rejoices, gone onward rejoices too;
worker of merit doth rejoice both here and there.
'Tis the same man rejoices and exults,
in that he sees deed-purity of the self.
17. Here suffers he, gone onward suffers he;
doer of evil suffereth both here and there.
At thought: Ill have I wrought! he suffers (here);
gone to the woeful bourn he suffers more.

¹ Lit. '[not] well-made-to-become.'

² Metrical convenience may here again have dictated; yet it is overlooked by translators and Buddhists generally, how so, 'this one,' is used in the Suttas for utmost emphasis in questions of personal identity. *E.g.*, 'is it true that one and the same man does the deed and experiences the result?' . . . so *karoti*, so *paṭisaṇvedeti*?

18. Idha nandati, pecca nandati, katapuñño ubhayattha
nandati,
puññam me katan ti nandati, bhīyo nandati
suggatiṃ gato.
19. Bahum pi ce sahitaṃ bhāsamāno, na takkaro hoti
naro pamatto,
gopo va gāvo gaṇayaṃ paresaṃ, na bhāgavā sāmañ-
ñassa hoti.
20. Appam pi ce sahitaṃ bhāsamāno, dhammassa hoti
anudhammacārī
rāgaṃ ca dosaṃ ca pahāya mohaṃ sammappajāno su-
vimuttacitto
anupādiyāno idha vā huraṃ vā, sa bhāgavā sāmaññassa
hoti.

I. YAMAKAVAGGO PAṬHAMO.

II. APPAMĀDAVAGGO.

21. Appamādo amatapadaṃ, pamādo maccuno padaṃ,
appamattā na mīyanti, ye pamattā yathāmatā.

21. Netti, 34.

18. Here is he pleased, gone onward is he pleased;
worker of merit feeleth glad both here and there.
At thought: By me is merit wrought! glad is he
(here);
gone to the lucky bourn he is more glad.
19. Though he say much that's proper, yet the man
is wanton if his actions ill accord.
Like cowherd counting kine of other men,
partaker is he not in holy life.
20. Though he say little that is proper, yet if he
by dharma walk, of passion, hate and dulness rid,
rightly intelligent, his mind well freed,
not grasping after either earth or yonder,*
partaker is that man in holy life.

The history of
evolution of
the Buddhist
legend

Khosla

II. SERIOUSNESS.¹

21. To be serious is the way to the immortal,
To be wanton is the way the mortal (takes):
The serious (become) not (as) the dying;
The wanton are as men already dead.

* Cf. Ground 5.

¹ The Pali is a negative term from the root *mad*, to be wanton, excited, drunk, mad (Pali and Italian coincide in *matto*, the past participle). Earnestness would come as near as my choice, but exact rendering is impossible. Cf. verse 19.

22. Etaṇ visesato¹ ñatvā appamādamhi paṇḍitā
appamāde pamodanti ariyānaṇ gocare ratā.
23. Te jhāyino sātatikā niccaṇ daḥaparakkamā
phusanti dhīrā nibbānaṇ yogakkhemaṇ anuttaraṇ.
24. Uṭṭhānavato satimato² sucikammassa nisammakā-
rino³
saṇyatassa ca dhammajīvino appamattassa yaso
'bhivaḍḍhati.
25. Uṭṭhānen' appamādena saṇyamena⁴ damena ca
dīpaṇ kayirātha⁵ medhāvī yaṇ ogho nābhikīrati.⁶
26. Pamādam anuyuñjanti bālā dummedhino janā,
appamādañ ca medhāvī, dhanaṇ seṭṭhaṇ⁷ va rak-
khati.
27. Mā pamādam anuyuñjetha. Mā kāmaratisanthavaṇ.
appamatto hi jhāyanto pappoti vipulaṇ sukhaṇ.

¹ P.Kh. visesadha = (?) visesattaṇ.

² Br F. satimato.

³ P.Kh °carino.

⁴ Br saṇyamena.

⁵ F. kayrātha.

⁶ P.Kh. divu karoti medhavi ya jara nabhimardati.

⁷ P.Kh. seṭhi.

23^(a). Cf. S. ii, 232.

26, 27. Tha. 883, 884 (Angulimāla).

22. The wise in seriousness have come to know
this as a thing that's different, (select),
and in this seriousness they make them joy,
loving the range of true-aristocrats.
23. They who are musers constantly
and ever stoutly forward press;
men well-inspired,¹ they come to touch
the Waning, peace after the toil.²
24. Is a man strenuous, does he reflect,
doer deliberate of the pure deed,
is he controlled, of righteous life,
the fame of him exceeding grows.
25. By strenuousness, by seriousness
and by control and training too
an island should the man sagacious make,
not to be scattered by the flooding spate.
26. The simpletons, the unsagacious folk
are ever given o'er to wantonness.
Wardeth his seriousness sagacious man,
(wardeth) as wealth in which is highest worth.³
27. Never be given o'er to wantonness,
nor intimacy in love of sense-desire.
The serious muser verily
to happiness abundant wins.

¹ On *dhīra*, see Index.

² For earlier and later values in *yoga*, cf. verses 209, 282 with 417, etc.

³ Or, as rich man doth his chiefest treasure ward. See P.Kh.

28. Pamādaṇ appamādena yadā nudati paṇḍito,
paññāpāsādam āruyha asoko sokiniṇ pajaṇ
pabbataṭṭho va bhummatṭhe dhīro bāle avekkhati.

29. Appamatto pamattesu suttesu bahujaḅaro
abalassaṇ va siḅhasso¹ hitvā yāti sumedhaso.

30. Appamādena Maghavā devānaṇ setṭhataṇ² gato.
appamādaṇ pasaṇsanti, pamādo garahito sadā.

31. Appamādarato bhikkhu pamāde bhayadassi vā
saṇyojanaṇ anuṇ thūlaṇ, dahaṇ aggī va gacchati.

32. Appamādarato bhikkhu pamāde bhayadassi vā
abhabbo parihānāya nibbāuass' eva santike.

II. APPAMĀDA-VAGGO DUTIYO.

¹ P.Kh. bhadr' asu.

² P.Kh. samidhi.

28^(b) (c). Mbh. xii, 151, 12; Mil. 387. Cf. D. ii, 39; S. i.
30. Jāt. No. 31; S. i, 229, 239.
32. A. ii, 40; Itv. § 45; Mil. 408.

28. When the wise man by seriousness
doth drive away (the mood of) wantonness,
as one mounting to wisdom's terraced roof,
griefless, grief-smitten humankind surveys,
as would a man more worthy, standing on
the hill, the simpletons who stand upon the plain.

29. Serious among the wanton,
very watchful 'mong the sleepers,
man sagacious fares as swift horse,
leaves behind him horse that's weaker.

30. Through seriousness the Maghavant'
to highest rank of devas went.
Seriousness (the devas) praise;
the wanton man is always blamed.

31. The monk who's fain for seriousness,
or peril sees in wantonness,
burning the fetter thin or thick,
goes on his way as (were he) fire.²

32. The monk who's fain for seriousness,
or peril sees in wantonness,
not his, 'Becomer,' is't to fall away;
near to the very Waning he.*

* Ground 10. Cf. Introduction, p. xviii f.

¹ On this name for Sakka, cf. *Jātaka*, No. 31; *K.S.* i, 300 f.

² Cf. *K.S.* i, 94 f.; *Sakya*, p. 336. Contrast the monastic dread
in verses 202, 251.

III. CITTAVAGGO.

33. Phandaṇaṇ capalaṇ cittaṇ, dūrakkaṇ, dunnivā-
rayaṇ,
ujuṇ karoti medhāvī, usukaro va tejanaṇ.
34. Vārijo va thale khitto, okamokata ubbhato
pariphandati 'daṇ cittaṇ Māradheyyaṇ pahātave.
-
35. Dunniggaḥassa lahuṇo yatthakāmanipātino
cittassa damatho sādhu, cittaṇ dantaṇ sukhāvahaṇ.
36. Sududdasaṇ sunipunaṇ, yatthakāmanipātinaṇ
cittaṇ rakkhetha medhāvī, cittaṇ guttaṇ sukhā-
vahaṇ.
-
37. Dūrangamaṇ ekacaraṇ asariraṇ guhāsayaṇ
ye cittaṇ saṇyamessanti, mokkhanti Mārabandhanā.
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38. Anavatṭhitacittassa saddhammaṇ avijānato
pariplavapasādassa paññā na pariṇurati.

III. THE MIND.

33. Restless and wavering the mind,
hard both to guard and to restrain.
The man sagacious makes (it) straight,
as fletcher makes the arrowshaft.
34. As water-creature flung on land
(when) drawn from this home or from that,
twitches-and-writhes this mind about
from realm of Māra to be rid.*
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35. Of mind hard to coerce, buoyant,
and there alighting where it lists,
good is the training; trained mind
the bringer is of happiness.
36. Sore hard to see and very fine,
the mind, alighting where it lists,
the man sagacious holds in ward;
the guarded mind brings happiness.
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37. The mind far-going, lone faring,
not of the body, of hidden lair;
whoso will keep under control
from Māra's jail they'll be set free.*
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38. In him whose mind unstable stands,
of his own dharma unaware,
in him whose trust is fluctuate,
wisdom is not at its full worth.

* Ground 12. 'Māra nowhere occurs' in P.Kh. fragments.

39. Anavassutacittassa ananvāhatacetaso
puññapāpahīnassa natthi jāgarato bhayaṇ.

40. Kumbhūpamaṇ kāyam imaṇ veditvā
nagarūpamaṇ cittam idaṇ ṭhapetvā
yodhetha¹ Māraṇ paññāvudhena,
jitañ ca rakkhe, anivesano siyā.

41. Aciraṇ vat' ayaṇ kāyo paṭhaviṇ adhisessati
chuddho apeta viññāno, niratthaṇ va kalingaraṇ.

42. Disco disaṇ yaṇ taṇ kayirā² verī vā pana verinaṇ,
micchāpanihitaṇ cittaṇ pāpiyo naṇ tato kare.

43. Na taṇ mātā pitā kayirā, aññe vāpi ca nātakā,
sammāpanihitaṇ cittaṇ seyyaso naṇ tato kare.

III. CITTAVAGGO TATIYO.

IV. PUPPHAVAGGO.

44. Ko imaṇ³ paṭhaviṇ vijessati,⁴ Yamalokañ ca imaṇ
sadevakaṇ ?
ko dhammapadaṇ sudesitaṇ, kusalo puppham iva
paccassati ?

¹ F. yojetha. ² F. kayrā. ³ B' ko'maṇ. ⁴ B' vicessati.

39. In him whose mind is not (sense-)moist,
in whom intent is not confused,
who is of sin and merit rid,
for him alert, there is no fear.

40. Like to a jar if you have wot the body,
like to a stronghold if you've set the mind,
you may fight Māra with the arm of wisdom,
and conquered, ward, an you no respite give.

41. Ere long indeed this body on the earth will lie
cast down, with mind gone hence, like useless log.

42. What foe may do to foe, hater
to him he hates, yet worse the mind
wrong-aimed may do unto the man.¹

43. The (deed)² that mother, father could not do,
nor other kinsfolk—better (far) than they
that (deed) the mind can do that is well aimed.

IV. FLOWERS.

44. Who is this man who will discern this earth
and this, the Watchers' world, the devas' (home) ?
Who will appraise a verse (though 't be) well shown
on (his own) dharma, as expert the flower ?

¹ Lit. him.

² Comy. Kāraṇaṇ.

45. Sekho¹ paṭhaviṇ vijessati,² Yamalokañi ca imaṇ sade-
vakaṇ.
sekho¹ dhammapadaṇ sudesitaṇ, kusalo puppham
iva pacessati.
46. Phenūpamaṇ kāyam imaṇ viditvā,
maricidhammaṇ abhisambudhāno,
chetvāna Mārassa papupphakāni,³
adassanaṇ Maccurājassa gacche.
47. Pupphān' h' eva pacinantaṇ vyāsattamaṇaṇ⁴
naraṇ
suttaṇ gāmaṇ mahogho va maccu ādāya gacchati.
48. Pupphāni h' eva pacinantaṇ vyāsattamaṇaṇ naraṇ
atittaṇ yeva kāmesu antako kurute vasaṇ.
49. Yathāpi bhamaro pupphaṇ vaṇṇagandhaṇ aheṭha-
yaṇ
paletī rasam ādāya, evaṇ gāme munī care.
50. Na paresaṇ vilomāni, na paresaṇ katākataṇ
attano va avekkheyya katāni akatāni ca.

¹ P.Kh. budhu.² B^r sapupphakāni.³ B^r vicessati.⁴ B^r vyāsattamānaṇ.

45. The learner 'tis who will discern this earth
and this, the Watchers' world, the devas' (home).
The learner will appraise a verse, well shown (it is),
on (his own) dharma, as expert the flower.
46. Like unto foam if you have wot this body,
as mirage-thing well understanding it,
the flower-tipped darts of Māra breaking off,
you may go where the death-king sees you not.*
47. The man with stagnant mind, appraising only
flowers,
as mighty flood a village sunk in sleep,
death gathers him and goes his way.
48. The man with stagnant mind, appraising only
flowers,
insatiate ever in his sense-desires,
End-maker brings under his sway.
49. Just as a bee, not harming flower
in hue or fragrance, flies away
the nectar taking, even so
the sage should through the village go.
50. Not things by others in the wrong way done,
not things by others done or left undone—
'tis things which by the self are done
or left undone that you should contemplate.

* Ground 12.

51. Yathāpi ruciraṇ pupphaṇ vannaṇantaṇ agandhakaṇ,
evaṇ subhāsītā vācā aphalā hoti akubbato.

52. Yathāpi ruciraṇ pupphaṇ vannaṇantaṇ sagandha-
kaṇ,¹
evaṇ subhāsītā vācā saphalā hoti kubbato.

53. Yathāpi puppharāsimbhā kayirā² mālāgune bahū
evaṇ jātena maccena kattabbaṇ kusalaṇ bahuṇ.

54. Na pupphagandho paṭivātā etī,
na candanaṇ, tagaraṇ³ mallikā vā,
satañ ca gandho paṭivātā etī,
sabbā disā⁴ sappuriso pavāti.⁵

55. Candanaṇ tagaraṇ vāpi uppalaṇ atha vassikī
etesāṇ gandhajātānaṇ silagandho anuttaro.

56. Appamatto ayaṇ gandho yāyaṇ tagaracandani⁶
yo ca silavataṇ gandho vāti devesu uttamo.

57. Tesāṇ sampannasilānaṇ appamādavihāriṇaṇ
sammadaññā-vimuttānaṇ Māro maggaṇ na vindati.

¹ B^r sugandhakaṇ.

³ C. C. F. tagaramallikā.

⁵ B^r pavāyati.

² B^r kariyā. F. kayrā.

⁴ B^r sabbadisā.

⁶ B^r tagaracandanaṇ.

51. Just as a flower lovely in hue (but) odourless,
so speech well uttered fruitless is in him who acts
not (in accord).

52. Just as a flower lovely in hue (and) odorous,
so speech well uttered fruitful is in him whose
act (is in accord).

53. Just as from flower-heap one may make a many
garland-wreaths,
so by the mortal come to birth¹ is there much good
that he can do.

54. Odour of flowers goes not against the wind,
not sandalwood, rosebay, nor jessamine;
but scent o' the pious goes against the wind;
the very man² suffuses all the world.

55. Sandalwood, rosebay and lotusflower,
ay, and the greater jessamine:—o'er these
live odours odour of virtue (is) supreme.

56. A little thing this odour, even this
of rosebay and of sandalwood.
That which is odour of the pious men
wafts among devas (fragrance) unsurpassed.

57. To men who rich in virtue, of serious lives,
by insight rightly freed, Māra finds not the way.

¹ It is rare to find surviving a saying showing rebirth as an opportunity in becoming.

² See Introduction. p. xxxv.

58. Yathā sankāradhānasmiṃ ujjhitasmiṃ mahāpathe
padumaṃ tattha jāyetha sucigandhaṃ manoramaṃ.
59. Evaṃ sankārabhūtesu andhabhūte¹ puthujjane
atirocati² paññāya Sammāsambuddhasāvako.

IV. PUPPHAVAGGO CATUTTHO.

V. BĀLAVAGGO.

60. Dighā jāgarato ratti, dighaṃ santassa yojanaṃ,
digho bālānaṃ saṃsāro saddhammaṃ avijānataṃ.
61. Caraṇe ce nādhigaccheyya seyyaṃ sadisam attano
ekacariyaṃ³ daḥhaṃ kayirā, natthi bāle saḥāyatā.
62. Puttā m' atthi dhanam m' atthi iti bālo vihaññati.
attā hi attano natthi. Kuto puttā? Kuto dha-
naṃ?
63. Yo bālo maññati bālyaṃ paṇḍito vāpi tena so,
bālo ca paṇḍitamāni sa ve bālo ti vuccati.

¹ B. andhibhūte.³ F. ekacariyaṃ. B. ekaccariyaṃ.² P.Kh. abhi°.

58. Just as on heap of scourings cast aside
on the main road a lotus there may spring
pure-scented, full of charm,
59. So 'mong the folk who as the scourings are,
the blinded manyfolk, by wisdom shines
brightly disciple of the rightly wake.*

V. THE YOUNG-AND-FOOLISH.¹

60. Long to the watcher is the night;
long to the weary is the league;
long to the fools the wayfaring,
of their own dharma unaware.
61. If as he fare, he fail to come upon
one better than, or equal to himself,
let him lone-faring bravely go;
with fool there is no comradeship.
62. Sons own I! Wealth own I! and so
the foolish man is worried sore.
The self in sooth owns not the self:—
how then the sons? how then the wealth?
63. The fool who his own folly doth appraise
is none the less a wise man just in that.
But fool who in his own conceit is wise,
he verily is one men call a fool.

* Ground 3; Introduction, p. xxx.

¹ Bāla means both.

64. Yāvajivam pi ca bālo paṇḍitaṃ payirupāsati,¹
na so dhammaṃ vijānāti dabbī sūparasaṃ yathā.
65. Muhuttam api ce viññū paṇḍitaṃ payirupāsati,
khippaṃ dhammaṃ vijānāti jivhā sūparasaṃ yathā.
66. Caranti bālā dummedhā amitten' eva attanā
karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.
67. Na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati,
yassa assumukho roḍaṃ vipākaṃ paṭisevati.
68. Tañ ca kammaṃ kataṃ sādhu yaṃ katvā nānutap-
pati,
yassa patito sumano vipākaṃ paṭisevati.
69. Madhuvā² maññati bālo yāva pāpaṃ na paccati,
yadā ca paccati pāpaṃ atha [bālo] dukkhaṃ nigac-
chati.
70. Māse māse kusaggena bālo bhujjetha³ bhojanaṃ,
na so sankhataḍḍhamānaṃ kalaṃ agghati⁴ soḷasiṃ.

¹ F. payirupāsati.² B. bhujjeyya.³ B. madhū 'va. F. mādhuva.⁴ F. S^c S^d C^a nāgghati.

66. Netti, 131.

66-68. S. i, 57.

70. Cf. Uttarādhyayana, ix, 44 (*Jaina Sūtras*, S.B.E. xlv, p. 39).

67. Netti, 132.

69. Cf. S. i, 85.

64. Though all his life the fool on wise man wait,
no more he dharma knows than spoon the taste of
soup.
65. Though but a moment ware-man wait upon the
wise,
swiftly he's ware of dharma as is tongue of taste of
soup.
66. Fools short of wit fare with the self as foe,
doing ill deeds wherfrom bitter the fruit.
67. Not well done is the deed which having done
hereafter he repents, and the result,
weeping, with tearful face he undergoes.
68. But well done is the deed which having done
he afterwards repents not, the result
whereof pleasèd and glad he undergoes.
69. Sweet deems the fool his ill-deed while it ripens
not,
but when it ripens he goes down to woe.
70. Month after month the foolish man may make
his meal of food on tip of kusha grass;¹
that man's not worth a sixteenth part of them
who well have taken things into account.

¹ The line is quoted in Theragāthā Comy., see *Pss. Brethren*, p. 180.

71. Na hi pāpaṇ kataṇ kammaṇ sajjū khīraṇ va muccati,
dahaṇ taṇ bālaṇ anveti, bhasmacchannaṇ va pāvako.

72. Yāvadeva anattāya ñattaṇ bālassa jāyati,
hanti bālassa sukkaṇsaṇ muddham assa vipātayaṇ.

73. Asataṇ bhāvanam¹ iccheyya, purekkhāraṇ ca bhikkhusu,
āvāsesu ca issariyaṇ, pūjā parakulesu ca.

74. Mam' eva kata maññantu gihi pabbajitā ubho,
mam' evātivasā assu kiccākiccesu kismici
iti bālassa sankappo, icchā māno ca vaḍḍhati.

75. Aññā hi lābhūpanisā, aññā nibbānagāmini,
evam etaṇ abhiññāya, bhikkhu Buddhassa sāvako
sakkāraṇ nābhinaudeyya, vivekam anubrūhaye.

V. BĀLAVAGGO PAÑCAMO.

¹ B^r asantabhāvanam. F. asataṇ bhāvan iccheyya.

71. Truly no more than milk curdles (forthwith,
ripens) the deed ill done; burning it dogs
the fool, as fire ash-covered (wakes when blown).

72. When to his harm the fool develops skill,
it smites the top of him bashing his head.

73. Unreal estate he may desire,
to take the lead among the monks,
in monasteries mastery,
honour 'mong others' families.

74. Let laymen deem that this was done by me,
and clerics too! Let them defer to me
in aught that is to do or not to do!
Such is the aspiration of the fool;
his wishes grow and likewise his conceit.*

75. One is the course t'ward gain; but other is
the Way to Waning going. When this well
he knows, the almsman, Buddha-follower
in worldly favours should no more delight;
he should develop life in solitude.†

* Ground 8.

† Ground 6.

VI. PAṆḌITAVAGGO.

76. Nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ,
niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje.
tādisaṃ bhajamānassa seyyo hoti na pāpiyo.

77. Ovadeyyānusāseyya, asabbhā ca nivāraye.
sataṃ hi so piyo hoti, asataṃ hoti appiyo.

78. Na bhaje pāpake mitte, na bhaje purisādhame.
bhajetha mitte kalyāṇe, bhajetha purisuttame.

79. Dhammapīti sukhaṃ seti vippāsannena cetasā.
ariyappavedite¹ dhamme sadā ramati paṇḍito.

80. Udakaṃ hi nayanti nettikā,
usukārā namayanti tejanaṃ.
dāruṃ namayanti tacchakā.
attānaṃ damayanti paṇḍitā.

¹ F. aryappavedite.

VI. THE WISE MAN.

76. As one who tells of hoardings is the man
whom one may see showing what things to shun,
sagacious censurer; a man so wise as this
one should frequent, frequenting such a man
'tis better one becomes, not worse.

77. Let him exhort, let him instruct,
let him deter from what is wrong.
'Tis to the pious that man dear
becomes, to impious men not dear.

78. Thou shouldst not evil friends frequent;
thou shouldst not baser men frequent.
Lovely the friends thou shouldst frequent,
thou shouldst frequent the best of men.

79. Drinker of dharma¹ happily he rests,
and with a purpose made serene.
Mandate of true aristocrats,²
in dharma wise-man aye delights.

80. Water in sooth the conduit-makers guide,
arrow-makers bend forthright the point,
timber woodcraftsmen bend forthright,
the self (it is) the wise men train.³

¹ The author of *Milindapañha* expands this: *dhammanagara*
soyā piṇḍā, p. 345. Cf. my *Milinda Questions*, p. 143.

² See verse 22.

³ = verse 145.

81. Selo yathā ekaghano vātena na samīrati,
evaṃ nindāpaṣaṅsāsu na samiñjanti paṇḍitā.
82. Yathāpi rahado¹ gambhīro, vip̐pasanno, anāvilo,
evaṃ dhammāni sutvāna vip̐pasīdanti paṇḍitā.
83. Sabbattha² ve sappurisā cajanti,² na kāmakāmā
lapayanti santo.
sukhena phutṭhā athavā dukhena, na uccāvacaṅ³
paṇḍitā dassayanti.
84. Na attahetu, na parassa hetu, na puttam icche, na
dhanāṃ, na ratṭhaṅ,⁴
nayaicche adhammena samiddhim attano, sa sīlavā,
paññavā, dhammiko siyā.
85. Appakā te manussesu ye janā pāragāmino,
athāyaṅ itarā pajā tīram evānudhāvati.
86. Ye ca kho sammadakkhāte dhamme dhammānu-
vattino,
te janā pāram essanti, maccudheyyaṅ suduttaraṅ.

¹ F. rhado.² F. vajanti.³ F. n' uccāvacaṅ.⁴ P.Kh. pavani kamani samayarea.81^(a). Vin. i, 185; Tha. 643; Mil. 386.
85-89. A. v, 292.

81. Like to a rock that's of one mass,
and by the wind unshook,
e'en so by praises or by blame
unmovèd are the wise.
82. Just like a lake deep, clear, serene,
whenas they things in dharma¹ hear,
wise men become serene, composed.
83. On every side the genuine men let go;
not, as for pleasures fain, make clamour holy men.
When touched by gladness or maybe by woe,
the wise men make no show of ups and downs.
84. Not for the self, nor yet for sake of other
should one wish son, wealth, or estate;²
let him not for the self desire success
counter to dharma; let him be
virtuous, wise, a (very) dharma-man.
85. Few among men are they, the folk who go to the
Beyond.
This other race is it who just run up and down the
strand.
86. But they who, when dharma has rightly been
revealed, by dharma hold upon their way,
these folk will come unto the shore beyond—
(crossing) the realm of death so hard to cross.

¹ *Dhammāni*; *dhammo* as neuter plural, is so rare that it is strange
no work known to me comments on it. The Comy. has only *dham-
mādesanā*. I hold it more probable we have here an Asokan form
of the masculine accusative plural. Cf. Hultsch's Asokan Edicts.² Or, should one accomplish actions that are evil (cf. opposite).

87. Kaṇhaṇ dhammaṇ vippahāya sukkaṇ bhāvettha
paṇḍito
okā ānokaṃ āgama, viveke yattha dūramaṇ,
88. Tatrābhiratim iccheyya. Hitvā kāme, akiñcana,
paryodapeyya attānaṇ cittaklesehi paṇḍito.
89. Yesaṇ sambodhiyangesu sammā cittaṇ subhāvitaṇ,
Ādānapaṭinissagge anupādāya ye ratā,
Khīṇāsavā jutimanto te loke parinibbutā.

VI. PAṆḌITAVAGGO CHAṬṬHO.

VII. ARAHANTAVAGGO.

90. Gataddhino visokassa vippamuttassa sabbādhi
Sabbaganthappahīnassa parilāho na vijjati.
91. Uyyuñjanti satimanto, na nikete ramanti te,
haṅsā va pallalaṇ hitvā okama okamaṇ jahanti te.

87^(c). Cf. Sn. 526.

87. Leaving the worsen¹ dharma the wise man
should make the better¹ dharma come to be;
from home into the homeless having come,
in solitude not easy to enjoy,
88. there let him wish exceeding great delight;
rid of sense-pleasures, man who nothing owns
and wise, he should wholly and utterly
from mind-defilements purify the self.
89. In whom, in factors of enlightenment
rightly the mind's been made to grow,
not taking (things), surrendering (what they have),
they who delight in grasping not at all,
with āsavas all wilted, radiant ones,
they in the world have waned utterly.*

VII. ARAHANS.

90. For him who is a Wayman, rid of grief,
on every hand set free, all bonds cast off,
feverishness for him does not exist.
91. They who are mindful inwardly strive forth
in effort, nor find joy in fixed-abode,
as swans quitting (in upward flight) the fen,
home after home abandoning they go.

* Grounds 10, 16.

¹ Lit. 'dark' and 'bright': a common spiritual distinction.

98. Gāme vā yadi vāraññe ninne vā yadi vā thale
yatthārahanto viharanti taṃ bhūmiṃ rāmaṇeyyakaṃ.

99. Ramaniyāni araññāni, yattha na ramatī jano,
vītarāgā ramissanti, na te kāmagavesino.

VII. ARAHANTAVAGGO SATTAMO.

VIII. SAHASSAVAGGO.

100. Sahassam api ce vācā anattapadasaṅhitā,
ekaṃ atthapadaṃ seyyo yaṃ sutvā upasammati.

101. Sahassam api ce gāthā anattapadasaṅhitā
ekaṃ gāthāpadaṃ seyyo yaṃ sutvā upasammati.

102. Yo ca gathāsataṃ bhāse anattapadasaṅhitā,¹
ekaṃ gāthāpadaṃ seyyo yaṃ sutvā upasammati.

103. Yo sahasaṃ sahasseṇa saṅgāme mānuse jine,
ekaṃ ca jeyya² attānaṃ sa ve³ saṅgāmajuttamo.

¹ B: °sañhitaṃ. ² F. jeyya-m-attānaṃ. ³ P.Kh. ho (kho).

98. S.i, 233; Tha. 991. 98^(a). Cf. A. i, 281; Jāt. iii, 169, 229.

99. Tha. 992. 100-115. Mvst. iii, 434 ff.

103. =Uttarādhy. ix, 34 (*Jaina Sūtras*, S.B.E. xlv, 38).

98. In village, in the wild, in vale, on hill,
wherever men of worth, the arahans,
their dwelling make, delightful is that spot.

99. Delightful are the forests, where the folk
come not to take their pleasure, there will they,
all lusts evicted, find their joy;
not seekers they for sense-satiety.

VIII. MANY IN NUMBER.

100. Better than speech of thousand words, to weal
unsuited, is a single welfare-word,
which in the man who hears leads on to calm.

101. Better than poems of a thousand words, to weal
unsuited, is a single line of verse,
which in the man who hears leads on to calm.

102. Better than he who hundred verses should recite,
to weal unsuited, single strophe is
which in the man who hears leads on to calm.

103. Compared with him who bests in fight
a thousand and a thousand more,
he who should best the one—the self—
he sure's the chiefest warrior.

104. Attā have jitaṃ seyyo yā cāyaṃ itarā pajā,
attadantassa posassa niccaṃ saṃyatacārino.
105. N' eva devo, na gandhabbo, na Māro saha Brah-
munā,
jitaṃ apajitaṃ kayirā tathārūpassa jantuno.
106. Māse māse sahasseṇa yo yajetha sataṃ samaṃ,
ekaṃ ca bhāvitattānaṃ muhuttam api pūjaye—
sā yeva pūjanā seyyo yaṃ ce vassasataṃ hutāṃ.
107. Yo ca vassasataṃ jantu aggiṃ paricare vane,
ekaṃ ca bhāvitattānaṃ muhuttam api pūjaye—
sā yeva pūjanā seyyo yaṃ ca vassasataṃ hutāṃ.
108. Yaṃ kiñci yitthaṃ ca hutāṃ ca loke
Saṃvaccharaṃ yajetha puññapekko¹
Sabbam pi taṃ na catubhāgam eti—
Abhivādanā ujjugatesu seyyo.²
109. Abhivādanasīlissa³ niccaṃ vaddhāpacāyino
cattāro dhammā vaddhanti: āyu, vaṇṇo, sukhaṃ,
balaṃ.

¹ B: pekkho.² S° seyyā.³ K. silassa.

109. Manu. ii, 121; Mbh. v, 1521; cf. Sn. 325.

104. The self, in truth ! a better victory this
than what these other people (vain would win),
of him, the man, who with the trained self,
walks ever with (the self) controlled.
105. Not even deva nor the man who bringeth luck,
nor Māra with a Brahmā could unmake
the victory by such a person won.
106. A man might offerings make month after month,
during a century, of a thousand (gifts),
but should he for a moment venerate
one man in whom the self developed is,¹
better a veneration such as this
than what is offered for a hundred years.
107. A person for a century may tend
the (sacred) fire in (sacrificial) grove,
but should he for a moment venerate
one man in whom the self developed is,¹
better a veneration such as this
than what is offered for a hundred years.
108. Whatso the man who merit quests
yearlong has offered in this world,
or sacrificed, not e'en all that
amounts to but a farthing-worth—
better the homage paid to upright men.
109. In one habitually reverent,
ever his elders honour rendering,
four things increase: the length of life,
comeliness, happiness and strength.

¹ Lit. made-to-become; the causative of bhū, become.

110. Yo ca vassasataṅ jīve dussilo asamāhito,
ekāhaṅ jīvitaṅ seyyo silavantassa jhāyino.
-
111. Yo ca vassasataṅ jīve duppañño asamāhito,
ekāhaṅ jīvitaṅ seyyo paññāvantassa jhāyino.
-
112. Yo ca vassasataṅ jīve kusīto hīnavīriyo,
ekāhaṅ¹ jīvitaṅ seyyo viriyaṅ ārabhato dalhaṅ.
-
113. Yo ca vassasataṅ jīve apassaṅ udayavyayaṅ,
ekāhaṅ¹ jīvitaṅ seyyo passato udayavyayaṅ.
-
114. Yo ca vassasataṅ jīve apassaṅ amataṅ padaṅ,
ekāhaṅ jīvitaṅ seyyo passato amataṅ padaṅ.
-
115. Yo ca vassasataṅ jīve apassaṅ dhammam uttamaṅ,
ekāhaṅ jīvitaṅ seyyo passato dhammam uttamaṅ.

VIII. SAHASSAVAGGO AṬṬHAMO.

¹ P.Kh. muhuta.

110. Better than living for a hundred years
the life immoral, (mind) not concentrate,
were it to live but for a single day
as man of moral life, as musing man.
-
111. Better than that he live a hundred years
(a life) unwise, (the mind) not concentrate,
were it to live but for a single day
as man of wisdom, as the musing man.
-
112. Better than that he live a hundred years
a sluggish (life of) energy sunk low,
were it to live but for a single day
as man of strongly stirred up energy.
-
113. Better than that he live a hundred years
not seeing how things wax and wane,
were it to live but for a single day
as man who sees the waxing and the wane.
-
114. Better than that he live a hundred years
unseeing the immortal worth,¹
were it but for a single day to live
with seeing of th' immortal worth.
-
115. Better than that he live a hundred years
unseeing dharma unsurpassed,
were it to live but for a single day
while seeing dharma unsurpassed.

¹ Cf. Introduction, p. vii.

IX. PĀPAVAGGO.

116. Abhittharetha kalyāne, pāpā cittaṅ nivāraye.
dandhaṅ hi karoto puññaṅ pāpasmiṅ ramatī maro.

117. Pāpañ ce puriso kayirā,¹ na taṅ kayirā punap-
punaṅ.
na tamhi chandaṅ kayirātha.² Dukkho pāpassa
uccayo.

118. Puññañ ce puriso kayirā, kayirāth' enaṅ punap-
punaṅ.
tamhi chandaṅ kayirātha. Sukho puññassa uc-
cayo.

119. Pāpo pi passati bhadrāṅ yāva pāpaṅ na paccati.
yadā ca paccati pāpaṅ [atha] pāpo pāpāni passati.

120. Bhadro pi passati pāpaṅ yāva bhadrāṅ na paccati.
yadā ca paccati bhadrāṅ [atha] bhadro bhadrāni
passati.

121. Māppamaññetha pāpassa: na man taṅ āgamissati,
udabindunipātena udakumbho pi pūrati.
bālo pūrati pāpassa thokathokam pi ācīnaṅ.

¹ B^r kariyā. F. kayrā.

² F. kayrātha. B^r kariyathā.

IX. EVIL.

116. Make ye good haste in lovely (deed);
from evil (deed) repel the mind;
for when a man slow does what's good,
dallies his thought with what is bad.

117. If e'er a man work evil (deed),
work he it not again, again;
nor let him work desire in it:
woeful of evil the up-pile.

118. If e'er a man work worthy (deed),
let him work it again, again;
and let him work desire in it:
happy of worthy deed the up-pile.

119. Even a man in evil plight sees luck
so long as evil luck does not mature,
but when the evil thing matures, why, then
the man in evil plight sees evil things.

120. Even a lucky man sees evil plight (ahead)
so long as lucky plight does not mature;
but when the lucky plight matures, why, then
the man in lucky plight sees lucky things.

121. Hold evil not in little worth, nor say
to me this will not come. Even the waterjar
by drip of waterdrops is filled up;
is filled up with evil, foolish man,
e'en though but bit by bit he builds the pile.

122. Māppamaññetha puññassa: na man taṇ āgamisati,
udabindunipātena udakumbho pi pūrati,
dhīro pūrati puññassa thokathokam pi ācīṇaṇ.
123. Vānijo va bhayaṇ maggaṇ appasattho mahadhano,
visaṇ jīvitukāmo va, pāpāni parivajjaye.
124. Pānimhi ce vaṇo nāssa, hareyya pāninā visaṇ
nābbaṇaṇ visaṇ anveti, n' atthi pāpaṇ akubbato.
125. Yo appadutṭhassa narassa dussati
suddhassa posassa ananganassa,
tam eva bālaṇ pacceti¹ pāpaṇ,
sukhumo rajo paṭivātaṇ va khitto.
126. Gabbham eke upajjanti, nirayaṇ pāpakammīno,
saggaṇ sugatino yanti, parinibbant' anāsavā.
127. Na antalikkhe, na samuddamajjhe, na pabbatānaṇ
vivarāṇ pavissa,
na vijjati so jagatippadeso, yatraṭṭhito² na muñceyya pāpakammā.

¹ F. paṭieti.

122^(a). Cf. Jāt. iii, 169.

125. S. i, 13; 164; Sn. 662; Jāt. iii, 203; P.V. 24.

126. Mvst. ii, 424.

127, 128. Mil. 150. Divyā. 532.

122. Hold worthy deed not small in worth, nor say to me this will not come. Even the waterjar by drip of waterdrops is fillèd up; is filled with worthy (deeds) the man of worth, e'en though but bit by bit he builds the pile.
123. As trader scantily escorted, rich in goods, (avoids) a way of peril, as one fain to live, a poison-drug, so let a man avoid entirely evil things.
124. If in the hand there be no wound, a man may carry poison in his hand; as, where no wound is present, poison dogs him not, evil comes not to man who none has wrought.
125. Whoso offendeth unoffending man, a person pure without a flaw (in 's worth), back to that fool the very evil comes, like fine dust that is thrown against the wind.
126. Earth-life befalls some men; downfall, doers of evil; to the lucky bourn wellfarers go; they who are rid of āsavas wane utterly.*
127. Not in the air, nor middle of the sea, nor in hill-cave could a man waygate find, nor in earth-faring is there any spot where halting he from evil deed could 'scape.

* Grounds 10, 16.

128. Na antalikkhe, na samuddamajjhe, na pabbatānaṃ
vivarāṃ pavissa,
na vijjati so jagatippadeso, yatraṭṭhitaṃ¹ nappasa-
hetha maccu.

IX. PĀPĀVAGGO NAVAMO.

X. DANĀVAGGO.

129. Sabbe tasanti dandassa, sabbe bhāyanti maccuno,
attānaṃ upamaṃ katvā na haneyya, na ghātaye.
130. Sabbe tasanti dandassa, sabbesaṃ jīvitaṃ piyaṃ,
attānaṃ upamaṃ katvā na haneyya, na ghātaye.
131. Sukhākāmāni bhūtāni yo dandena vihiṃsati,
attano sukham esāno, pecca na labhate sukhaṃ.
132. Sukhākāmāni bhūtāni yo dandena na hiṃsati,
attano sukham esāno, pecca so labhate sukhaṃ.

¹ F. C^o yattāna°.

129^(b). Sn. 705.

131. Netti, 33. 130.

132. Ud. ii, 3; Netti, 134; Mbh. xiii, 113, 5.

128. Not in the air, nor middle of the sea,
nor in hill-cave could a man waygate find,
nor in earth-faring is there any spot
where he might halt beyond the power of death.

X. THE ROD.

129. All men shrink from the rod, all men fear death;
Making the self the type, let him not smite,
nor let him cause another man to strike.
130. All men shrink from the rod, to all men life is dear:
making the self the type, let him not smite,
nor let him cause another man to strike.
131. Whoso wreaks injury with rod
on creatures fain for happiness,
when for the self hereafter he seeks happiness,
not his, it may be, happiness to win.
132. Who wreaks no injury with rod
on creatures fain for happiness,
when for the self hereafter he seeks happiness,
that very man may happiness attain.

133. Mā 'voca¹ pharusañ kañci, vuttā paṭivadeyyu taṇ.
dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu
taṇ.
134. Sace neresi attānaṇ kaṇso upahato yathā,
esa patto 'si-nibbānaṇ, sārambho te na vijjati.
135. Yathā danḍena gopālo gāvo pāceti gocaraṇ,
evaṇ jarā ca maccū ca āyuṇ pācenti pāninaṇ.
136. Atha pāpāni kammāni karaṇ bālo na bujjhati,
sehi kammehi dummedho, aggidaddho va tappati.
137. Yo danḍena adanḍesu appaduttḥesu dussati,
dasannam aññataraṇ thānaṇ khippam eva nigac-
chati:
138. Vedanaṇ pharusañ jāniṇ, sarirassa ca bhedanaṇ,
garukaṇ vāpi ābādhaṇ, cittakkhepaṇ ca pāpūne,
139. Rājato vā upassaggaṇ, abbhakkhānaṇ ca dāruṇaṇ,
parikkhayaṇ ca ṇātinaṇ, bhogaṇaṇ ca pabhaṅgu-
raṇ,²
140. Athavāssa agārāni aggi dahati pāvako,
kāyassa bhedaṇ duppañño nirayaṇ sopapajjati.

¹ F.2d. S^k vo ca.² Br F. C^o pabhaṅgunaṇ.135^(a). Tha. 146.138^(b). Cf. M. i, 237.

133. Speak not harsh words to any man, (for) they
you so accost may like rejoinder make.
Ill verily is talk provocative;
blows given in return may light on you.¹
134. If you keep self from moving, like a gong
that's broken, lo! 'tis you have won the state
of waning; naught of quarrel lies in you.*
135. As with a staff the herd drives kine to graze,
so age and death drive life of breathing things.
136. Whenas a fool is working evil deeds,
not wake is he; together with his deeds
he poor in sense is burnt as by a fire.
137. Who hurts with rod the men who use no rod.
who men in whom is no offence offends,
quickly he goes down to one plight in ten:
138. Sore suffering, waste, to body injury,
or sickness dire, mind-tossing he may get,
139. Molesting from the king, arraignment sharp,
calamity to kin, or loss of wealth,
140. Or else the thunderbolt consumes his house,
and, body broke, th' unwise is born in hell.

* Grounds 10, 15.

¹ Cf. the finer motive in the modern poem (Freiligrath's *O lieb so lang du lieben kannst und magst*): 'Wound not in words your fellow-man lest you hurt his heart, viz. the man in him.'

141. Na naggacariyā' na jaṭā na pankā
nānāsakā thandilasāyikā vā
rajo va jall' ukkuṭikappadhānaṃ
soḍhenti maccaṃ avitinnakankhaṃ.

142. Alankato ce pi samaṇi careyya
santo danto niyato brahmacāri
sabbesu bhūtesu nidhāya daṇḍaṃ
so brāhmaṇo, so samaṇo, sa bhikkhu.

143. Hirinisedho puriso koci lokasmi vijjati,
so² nindaṃ appabodhati asso bhadro kasāṃ iva.

144. Asso yathā bhadro kasānivittḥo
ātāpino saṃvegino bhavātho.³
saddhāya sīlena ca viriyena ca
samādhinā dhammavinicchayena ca
sampaṇnavijjācaranā patissatā⁴
pahassatha⁵ dukkhaṃ, idaṃ anappakaṃ.

145. Udakaṃ hi nayanti nettikā.
usukārā namayanti tejanaṃ.
dāruṃ namayanti tacchakā.
attānaṃ damayanti subbatā.

X. DAṄḌAVAGGO DASAMO.

¹ F. caryā.

² Ca yo.

³ Br bhavattha.

⁴ Br patissatā.

⁵ Br jahissatha.

141. Cf. Sn. 249.

142. Divyā. 339; 142^(c). Sn. 35; cf. below 405; 142^(c.d). Mvst.
iii, 412. 143. Cf. Uttarādhy., p. 3. 145. =80 q.v.

141. Not naked wont, not matted hair, not dirt,
not fasting, not the bare ground as a bed,
not dusty smear, nor squatting on the calves
can cleanse the mortal, victim to desire.

142. Though smartly garbed, if he walk piously,
peaceful, well-cultured and controlled,
walking in God, toward every living thing
the tools of violence laying aside,
he is a brahman, he recluse, he monk!

143. Is there in all the world a man restrained
by modesty, 'tis he who blame forestalls,
as thoroughbred (anticipates) the whip.¹

144. As thoroughbred attent to (touch of) whip,
become ye ardent, (yea, and) sensitive.
By faith, by morals and by energy,
by concentration and the dhamma-rede,
in wisdom and good conduct rich, within
intent, yours will it be to rid (yourselves)
of ill: this (look you) is no little thing.

145. For conduit-men the water guide,
fletchers shape the dart,
timber the woodcraftsmen shape;
the pious train the self.²

¹ Cf. *Saṃyutta*, i, 7 (I, 2, § 8): 'like horse at whip'—i.e., says the Comy., 'on seeing (cast by the sun behind) the shadow of the whip or goad.'

² Rendered a little otherwise than in verse 80.

XI. JARĀVAGGO.

146. Ko nu hāso ? Kim ānando, niccaṅ pajjalite sati ?
andhakārena onaddhā padīpaṅ na gavessatha ?¹

147. Passa cittakataṅ bimbaṅ arukāyaṅ samussitaṅ
āturaṅ bahusankappaṅ, yassa n' atthi dhuvaṅ ṭhiti.

148. Parijīnam idaṅ rūpaṅ, rogaṇiḍḍhaṅ, pabhanguraṅ,
bhijjati pūtisandeho, maraṇantaṅ hi jīvitaṅ.

149. Yāni 'māni apatthāni alāpūn' eva sārade
kāpotakāni aṭṭhīni, tāni disvāna kā rati ?

150. Aṭṭhīnaṅ nagaraṅ kataṅ, maṅsalohitalepanaṅ,
yattha jarā ca maccū² ca māno makkho ca ohito.

151. Jiranti ve rājarathā sucittā,
atho sarīram pi jaraṅ upeti.
satañ ca³ dhammo na jaraṅ upeti,
santo have sabbhi pavedayanti.

¹ Br gavesatha.² C^u maccu.³ P.Kh. tu.

146. Mvst. iii, 376.

148^(b) (second half). S. i, 97.

149. Divyā. 561.

151. Cf. S. i, 71; Jāt. v, 483.

147. M. ii, 64; Tha. 769.

150. Manu, vi. 76.

XI. OLD AGE (DECAY).

146. How now, wouldst laugh ? What ? Happy be,
when (all) is ever but ablaze ?
(How is't that) smothered in the dark,
ye've made no quest for any lamp ?

147. Behold the ~~tricked~~ ^{ground made} puppet, heap of sores,
framework diseased, (object) of many aims,
whereof nothing doth last, naught doth persist !

148. Worn out this shape is, of diseases nest,
brittle (it is), a rotting congeries;
truly a dying ending hath (this) life.

149. Like to those gourds men cast aside,
in autumn are these dove-grey bones;
for whom when seen have they a lure ?

150. A city 'tis of bones, rough-cast with flesh
and blood, wherein old age and death, wherein
conceit and cant are (all) deposited.*

151. The king's well-painted chariots wear out;
like them the body too goes to decay;
but in the pious dharma ageth not;
lo ! good men make it known among the good.

* Ground 1.

152. Appassutāyaṃ puriso balivaddo va jirati.
maṃsāni tassa vadḍhanti, paññā tassa na vad-
ḍhati.

153. Anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ
gahakāraṃ¹ gavesanto, dukkhā jāti punappunaṃ.

154. Gahakāra! diṭṭho 'si, puna gehaṃ na kāhasi.
sabbā te phāsukā bhaggā, gahakūṭaṃ visankhitaṃ.
visankhāragataṃ cittaṃ tanhānaṃ khayam ajjhagā.

155. Acaritvā brahmacariyaṃ, aladdhā yobbane dhaṇaṃ,
jiṇṇakoṇḍā va jhāyanti khīnamacche va pallale.

156. Acaritvā brahmacariyaṃ, aladdhā yobbane dhaṇaṃ,
senti cāpātikhīṇā 'va purāṇāni anutthunaṃ.²

XI. JARĀVAGGO EKĀDASAMO.

XII. ATTAVAGGO.

157. Attānaṃ ce piyaṃ jaññā, rakkheyya naṃ surak-
khitaṃ.
tiṇṇam aññataraṃ yāmaṃ paṭijaggeyya paṇḍito.

¹ Br gahakāraṃ.

² For anutthunantā, Comy.

153, 154. Tha. 183 f.; cf. 78.

157. Cf. Brh. Up. 1, 4, 8; 2, 4; 4, 5; S. i, 76.

152. Look at this man; of learning scant
he grows old like an ox;
flesh on him waxes here and there;
wisdom in him grows not.

153. Faring through many births I've run for naught,
seeking the maker of the house. Woeful
is birth again, again. . . .

Ha! thou art seen,

154. housemaker! ne'er again a house thou'lt make;
thy rafters all are broken, the ridge-beam
is shattered . . . lo! the mind has lost its plans,
to waning of all cravings has attained.*

155. Where no God-life is led, nor in their youth
was treasure gained, like herons grown infirm .
o'er perished fish in shallow pool, they brood.

156. Where no God-life is led, nor in their youth
was treasure gained, like bows unstrung they lie,
bemoaning things that now are past and gone.

XII. THE SELF (THE SPIRIT).

157. If a man as precious know the self,
him as thing well warded should he ward;
in one or other of the watches three
(o'er him) the wise man should his vigil keep.

* Grounds 4, 5. For a suggested original see *Gotama the Man*,
p. 162.

158. Attānam eva paṭhamañ patirūpe nivesaye.
ath' aññam anusāseyya, na kilisseyya pañdito.
159. Attānañ ce tathā kayirā¹ yath' aññam anusāsati.
sudanto vata dametha, attā hi kira duddamo.
160. Attā hi attano nātho, ko hi nātho paro siyā?
attanā hi sudantena nāthañ labhati dullabhañ.
161. Attanā va² katañ pāpañ, attajañ, attasambhavañ,
abhimanthati³ dummedhañ, vajirañ⁴ v' asmamayañ
maññ.
162. Yassa accantadussilyañ, māluvā sālam iv' otthatañ,⁵
karoti so tath' attānañ, yathā nañ icchatī diso.
163. Sukarāni asādhūni, attano ahitāni ca,
yañ ve hitaṇ ca, sādhuñ ca, tañ ve paramaduk-
karañ.

¹ Br kariyā. F. kayrā.² Br hi.³ Br F. Cⁿ abhimathati.⁴ F. vajrañ.⁵ F. mālva . . . otatañ. Kh.P. malua va vitata vani.

159, 160. Cf. Maitri Up. 7. 7; Uttarādhy., p. 3.

160^(a)=380^(a).

161, 162. Netti, 189.

158. The self it is the wise should settle first
in what is seemly; then may he instruct
another; then would he not worsened be.
159. If he would make the self so (to become)
as he instructs another man to be,
well-trained i' faith let him (set out) to train,
for hard to train, so say they, is the self.¹
160. The self in sooth protector is of self,
how, sooth, protector can another be?
'Tis by the self in sooth well-trained that he
wins a protector that is hard to win.
161. Evil that's wrought by self, self-born, self-caused,
grinds to powder that evil, senseless man,
as adamant (will grind) the hard(est) gem.
162. In whom is wickedness unlimited,
as sāl-tree by a creeper overspread,
he makes the self to be no other than
his enemy would wish him (to be made).
163. Easy to do are things unseemly, and to self
unhealthy; truly that which healthy is
and seemly—sooth 'tis hardest thing to do.

¹ Cf. *Dīgha-Nikāya*, i, No. XII (*Dialogues*, i, p. 294).

164. Yo sāsanaṃ arahataṃ, ariyānaṃ, dhammajīvaṃ
paṭikkosati dummedho, ditṭhiṃ nissāya pāpikaṃ.
phalāni kaṭṭhakass' eva attaghaññāya phallati.

165. Attanā va kataṃ pāpaṃ, attanā sankilissati,¹
attanā akataṃ pāpaṃ, attanā va visujjhati,
suddhi asuddhi paccattaṃ, nāñño aññaṃ visodhaye.

166. Attadatthaṃ paratthena bahunāpi na hāpaye,
attadattham abhiññāya sadatthapasuto siyā.

XII. ATTAVAGGO DVĀDASAMO.

XIII. LOKAVAGGO.

167. Hīnaṃ dhammaṃ na seveyya, pamādena na saṃ-
vase.
micchādītṭhiṃ na seveyya,¹ na siyā lokavaddhanaṃ.

168. Uttiṭṭhe, nappamajjeyya, dhammaṃ sucariṃ ca.
dhammacāri sukhaṃ seti asmiṃ loke paramhi ca.

¹ P.Kh. roy[e]a=roceyya.

164. Who unsagacious, teaching of the saints,
the men of worth, the dharma-followers
abuses, he because of evil views
engenders, like the fruit of kāsṭha reed,
a crop to the undoing of the self.

165. 'Tis by the self evil is done, 'tis by the self
one comes to grief; 'tis by the self evil is left
undone; 'tis by the self a man is purified;
the pure, the impure, this is of the self;
one man cannot another purify.

166. Let no man worsen welfare of the self
for weal of other man however great!
when he weal of the self has come to know,
let him pursue intent that very weal.¹

XIII. WORLDS.

167. He should not follow dharma that is low,
nor with a wanton heedlessness consort;
he should not follow theories that are wrong;
he should not grower be in worldliness.

168. He should arise, he should not heedless be,
by dharma of well-faring let him fare.
Happy the dharma-farer lives,
both in this world and in the next.

¹ Cf. *Gradual Sayings*, i, Introduction, p. ix (3).

169. Dhammaṃ care sucariṭaṃ. Na naṃ ducchariṭaṃ
care.
dhammacāri sukhaṃ seti asmiṃ loke paramhi ca.
170. Yathā bubbulakaṃ passe, yathā passe maricikaṃ,
evaṃ lokaṃ avekkhantaṃ maccurāḷā na passati.
171. Ettha, passath' imaṃ lokaṃ cittaṃ rājarathūpamaṃ,
yattha bālā visīdanti; n' atthi sango vijānataṃ.
172. Yo ca¹ pubbe pamajjitvā, pacchā so nappamajjati,
so imaṃ lokaṃ pabhāseti,² abbhā mutto va candimā.
173. Yassa pāpaṃ kataṃ kammaṃ kusalena pithiyati,
so imaṃ lokaṃ pabhāseti, abbhā mutto va candimā.
174. Andhabhūto ayaṃ loko, tanuk' ettha vipassati,
sakunto jālamutto va appo saggāya gacchati.
175. Haṅsādiccapathe yanti, ākāse yanti iddhiyā,
niyanti dhirā lokamhā jetvā Māraṃ savāhaṇaṃ.

¹ P.Kh. tu.² P.Kh. ohaseti.170^a. Cf. S. iii, 140 f.; Sn. 1119; K.V. 6.

172. M. ii, 104; Tha. 871.

173. M. ii, 104; Tha. 872. 173^(b) = 382^(b).

169. By dharma of well-faring let him fare;
not that which is ill-faring let him fare.
Happy the dharma-farer lives
both in this world and in the next.
170. As 'twere (but) froth he saw, as 'twere mirage he saw:
when he the world so contemplates,
the death-king (passing) sees him not.*
171. Come ye and look upon this world,
gaudy as chariot of a king,
wherein the foolish folk sink down;
no hold is there for them who know.
172. Who in the past has wanton been,
and later no more wanton is,
he makes this world to shine as bright
as does the moon set free from cloud.
173. Who evil deed with good one covers,
he makes this world to shine as bright
as does the moon set free from cloud.
174. Blinded this world is; little here one sees;
as bird that from a net makes its escape,
'tis few that go to world of lucky doom.
175. Swans travel in the pathway of the sun;
in air men travel by abnormal work;
the men inspired forth-travel from the world,
o'ercome for them is Māra and his mount.†

* Ground 4.

† Ground 12.

176. Ekaṇ dhammaṇ atitassa musāvādisa jantuno
vitinna-paralokassa n' atthi pāpaṇ akāriyaṇ.

177. Na ve kadariyā devalokaṇ vajanti.
bālā have nappasaṅsanti dānaṇ.
dhiro ca dānaṇ anumodamāno,
ten' eva so hoti sukhi parattha.

178. Pathavyā ekarajjena saggassa gamanena vā
sabbalokādhipaccena sotāpattiphalāṇ varaṇ.

XIII. LOKAVAGGO TERASAMO.

XIV. BUDDHAVAGGO.

179. Yassa jitaṇ nāvajiyati, jitamassa no yāti koci loke,
taṇ Buddham ananta-gocaraṇ apadaṇ kena padena nessatha ?

180. Yassa jālini visattikā taphā n' atthi kuhīci netave,
taṇ Buddham ananta-gocaraṇ apadaṇ kena padena nessatha ?

176. Itv., § 25.

179, 180. Cf. *Mvst.* iii, 91, 92; cf. *Jāt.* i, 313.

180. *S.* i, 107.

176. For man, who e'en one duty overrides,
whose words are false, has with another world
No truck, there is naught bad he may not do.

177. Nay, niggards fare not to the deva-world;
in giving, foolish men find naught to praise;
but man inspired giving accepts with thanks;
'tis just by this that the same man
becomes in worlds else-whither well.

178. Than sole dominion in the earth,
than going to the happy land,
than lordship over all the worlds,
better is progress in the Stream.¹

XIV. BUDDHA ('WAKE').*

179. Whose victory is not turned to defeat,
to conquer whom no one on earth sets out,
Buddha, (the wake), whose range is infinite,
him-of-no-way by what way will ye lead ?

180. For whom she who ensnares, embroils,
'craving,' no whither is where she may lead,
Buddha, (the wake), whose range is infinite,
him-of-no-way by what way will ye lead ?

* Ground 14.

¹ Lit. 'fruit (realization) of attainment in the Stream'—i.e. the Way (*Saṅgutta*, v, 347).

181. Ye jhānapasutā dhirā nekkhammūpasame ratā,
devāpi tesañ pihayanti¹ sambuddhānañ satīmatañ.
182. Kiccho manussapaṭilābho, kicchañ maccāna jīvitañ,
kicchañ saddhammasavaṇaṇ, kiccho Buddhānañ uppādo.
183. Sabbapāpassa akaraṇaṇ, kusalassa upasampadā,
sacittapariyodapaṇaṇ,² etam Buddhāna sāsanaṇ.
184. Khantī paramaṇ tapo, titikkhā nibbānaṇ paramaṇ vadanti
Buddhā,
na hi pabbajito parūpaghātī, na samaṇo hoti paraṇ vihe-
ṭṭhayanto.
185. Anūpavādo, anūpaghāto, pātimokkhe ca saṇvaro,
mattaññūtā ca bhattasmiṇ panthaṇ ca sayanāsaṇaṇ
adhicitte ca āyogo etam Buddhāna sāsanaṇ.
186. Na kahāpaṇavassena titti kāmesu vijjati.
appassādā dukkhā kāmā iti viññāya paṇḍito.
187. Api dibbesu kāmesu ratiṇ so nādhigacchati,
taṇhakkhayaṇato hoti sammāsambuddhasāvako.
188. Bahuṇ ve saraṇaṇ yaṇti pabbatāni vanāni ca
ārāma-rukka-cetyāni manussā bhayatajjitā,

¹ F. pihenti.² F. paryodapaṇaṇ. B. pariyodāpaṇaṇ.

183. D. ii, 49; cf. Nettī, 43, 81. 171, 186; Mvst. iii, 420.

184. D. ii, 49. 185. D. ii, 49; Ud. iv, 6.

186. M. i, 130; Vin. ii, 25; Thī. 487; Divyā. 224.

181. They who inspired are much to musing given,
glad in surmounting, glad in their giving up,
for these the very devas longing feel,
Buddhas, (the wake), the inwardly alert.
182. Hard is't to win birth as a man,
hard is the life that mortals (lead);
hard Very Dharma is't to hear;
hard is't for Buddhas to appear.
183. Not doing aught that's wrong;
accomplishing of good;
with purging of the mind:
so do the Buddhas teach.
184. Patience is the austerity supreme,
forbearance is the waning-out supreme: the Buddhas say.
For never world-exile another harms
(ne'er) as recluse another injuring.
185. Not an abuser, not reviler,
restraint according to the Code,
in eating moderation and the lonely couch,
and study in the higher thought:
so do the Buddhas teach.
186. Not by a rain of coins contentment comes
in sense-desires; but faintly sweet, (may) ill
are sense-desires: thus, knowing (them), the wise.
187. Not fain even for deva-sense-desires
comes he to be; for wane of craving fain
hearer becomes of Very Buddha-Man.
188. To many refuges¹ men verily
betake themselves when peril makes afear'd;
to hills and woods, to gardens, trees and shrines.

¹ On *suruṇa* see below, p. xlv j.

189. N' etaṅ kho saraṇaṅ khemaṅ, n' etaṅ saraṇam uttamaṅ,
n' etaṅ saraṇam āgamma sabbadukkhā pamuccati.
190. Yo ca Buddhaṅ ca Dhammaṅ ca Sanghaṅ ca saraṇaṅ gato,
cattāri ariyasaccāni sammappaññāya passati.
191. Dukkhaṅ, dukkhasamuppādaṅ, dukkhassa ca atikkamaṅ,
ariyaṅ c' atṭhaṅgikaṅ maggaṅ dukkhūpasamagāminaṅ.
192. Etaṅ kho saraṇaṅ khemaṅ, etaṅ saraṇam uttamaṅ,
etaṅ saraṇam āgamma sabbadukkhā pamuccati.
193. Dullabho purisājañño na so sabbattha jāyati,
yattha so jāyati dhīro, taṅ kulaṅ sukham edhati.
194. Sukho Buddhānaṅ uppādo, sukhā saddhammadesanā,
sukhā sanghassa sāmaggī, samaggānaṅ tapo sukho.
195. Pūjārahe pūjayato Buddhē yadi va sāvake.
papañcasamatikkante tiṇṇasokapariddave,
196. Te tādise pūjayato nibbute, akutobhaye,
na sakkā puññaṅ¹ saṅkhātun' im' ettam api kena ci.

XIV. BUDDHAVAGGO CUDDASAMO.

PAṬHAMAKABHĀNAVĀRAṆ.

¹ K. Cⁿ puñña.

189. Nay, this refuge no haven is.
nay, this refuge is not supreme.
Not when to this refuge he's come
is he from every ill set free.
190. Whoso has to the refuge gone
of Buddha, Dhamma and of Church,
four worthy truths by fitting wisdom sees;
191. Ill and the genesis of Ill, and what
transcending is of Ill, and worthy way
eightfold that goes to the surmounting Ill:
192. Lo! this refuge a haven is, lo! this
is the refuge supreme; to this refuge
when come is he from every ill set free.
193. Hard is't to get a man that's thoroughbred;
not everywhere comes such a man to birth;
where such a man inspired is born,
that family thrives happily.
194. Happy the coming of the Buddhas is!
happy when Very Dharma is the guide!
happy the concord in community!
happy the life-austere of those at one!
195. For him who reverence pays to them
of reverence worthy, whether they
be Buddhas or be followers,
transcenders of all worldliness,
traversers of all grief and woe,
196. For him who reverence pays to them,
thus waned and for whom is no fear,
is merit that may not be gauged
by any man as such and such.*

* Grounds 8, 10.

XV. SUKHAVAGGO.

197. Susukhaṃ vata jīvāma verinesu averino,
verinesu manussesu viharāma averino.
198. Susukhaṃ vata jīvāma āturesu anāturā,
āturesu manussesu viharāma anāturā.
199. Susukhaṃ vata jīvāma ussukesu anussukā,
ussukesu manussesu viharāma anussukā.
-
200. Susukhaṃ vata jīvāma yesan no n' atthi kiñcanaṃ,
pītibhakkhā bhavissāma devā ābhassarā yathā.
-
201. Jayaṃ veraṃ pasavati, dukkhaṃ seti parājito,
upasanto sukhaṃ seti hitvā jayaparājayaṃ.
-
202. N' atthi rāgasamo aggi, n' atthi dosasamo kali,
n' atthi khandhādisā dukkhā, n' atthi santiparaṃ sukhaṃ.

198². Cf. Tha. 276.

200. S. i, 114; Uttarādhy. ix, 14 (S.B.E. 45, 37).

201. S. i, 83.

202. =251, save in one pada.

XV. HAPPINESS.

197. O let us indeed live happy, 'mid haters unhating!
'mid men who hate let us dwell unhating.
198. O let us indeed live happy 'mid men unhealthy!
'mid men who are sick let us dwell healthy.
199. O let us indeed live happy 'mid strainers un-
straining!
'mid men that are straining let us dwell unstraining.
-
200. O let us indeed live happy to whom naught be-
longeth!
rapture enjoying let us become like the bright
devas.
-
201. Conquering engenders hate; the vanquished man
in woe abides;
the man serene happy abides, discarding victory
and defeat.
-
202. There is no fire that's like to lust;
there is no evil luck like hate;
there are no ills equal to those
of (human) body and of mind (cf. 251);
there is no bliss surpassing peace.*

* Grounds 1, 9, and p. xxxv.

203. Jighacchā paramā rogā, sankhārā paramā dukhā,
etaṃ ñatvā yathābhūtaṃ, nibbānaṃ paramaṃ su-
khaṃ.

204. Ārogyaparamā¹ lābhā, santuṭṭhi paramaṃ dhaṇaṃ,
vissāsaparamā² ñāti,³ nibbānaṃ paramaṃ sukhaṃ.

205. Pavivekarasaṃ pītvā, rasaṃ upasamassa ca,
niddaro hoti nippāpo dhammapīrasaṃ pivaṃ.

206. Sādhu dassanaṃ ariyānaṃ,⁴ sannivāso sadā sukho,
adassanena bālānaṃ niccam eva sukhī siyā.

207. Bālasangatacārī hi digham addhāna socati,
dukkho bālehi saṃvāso amitten' eva sabbadā,
dhiro ca sukhasaṃvāso ñātinaṃ⁵ va samāgamo.

¹ B' ārogyā°.

² B' vissāsā°.

³ P.Kh. mitra.

⁴ F. ariyānaṃ.

⁵ P. Kh. ñātihi.

204. M. i, 508, 257; Sn. 257; Jāt. iii, 196.

205. Sn. 257.

203. Hungers are chiefest illnesses;
toilings-and-cares¹ are chiefest ills;
this knowing as a very fact,
waning (becomes) the chiefest bliss.²

204. Health is the chiefest gain; content the chiefest
wealth;
trust is the chiefest kinsman; waning is chiefest
bliss.²

205. Has he but savoured taste of solitude
and taste of calm, no woe is his nor sin,
the taste of dharma-rapture savouring.³

206. Good it is to see the worthy;
happy 'tis to dwell with them;
did one never see the foolish,
happy would one be just ever.

207. For he who walks in company
of fools long time a grieving hath;
ill is the company of fools
as were it ever with a foe;
but with inspired men to consort
is happy, like forgathering
with them of one's own kith and kin.

¹ Cf. *πέριμνα*. Matthew vi, 25. Cf. *infra*, verse 255.

² Waning (Nibbāna) is here used, as in the Māgandiya Sutta (*Majjhima*, i, 508) in its early meaning; a negative term for 'health.'

³ Cf. verse 79.

Tasmā hi :

208. Dhīrañ ca paññañ ca bahussutañ ca,
dhorayhasīlañ¹ vatavantam ariyañ
tañ tādīsañ sappurisañ sumedhañ
bhajetha, nakkhattapathañ va candimā.

XV. SUKHAVAGGO PAÑÑARASAMO.

XVI. PIYAVAGGO.

209. Ayoge yuñjam attānañ yogasmiñ ca ayojayañ,
atthañ hitvā piyaggāhi pihet' attānuyoginañ.
210. Mā piyeli samāgañchi, appiyeli kudācanañ.
piyāñ' adassanañ dukkhañ, appiyānañ ca dassanañ.
211. Tasmā piyañ na kayirātha, piyāpāyo hi pāpako.
ganthā tesañ na vijjanti yesañ n' atthi piyāppiyañ.

¹ B' dhorayhañ.

209. Probably a word-play on *attā* and *utthay*.
210. Cf. The First Utterance, Vin. i, 10; S. v, 421; Ps. ii, 147.
210-13. Uttarādhy., p. 32.

Hence verily :¹

208. The man inspired,² the wise man and the learned
man,
the dutiful, the man devout, the Ariyan:³
man such as this,³ sagacious man, yea, very man
ye should frequent, as moon the pathway of the
stars.

XVI. PRECIOUS.

209. Yoking the self to that which is no yoke,
and (self) not yoking unto what is yoke,
leaving the goal, grasping where he is fond,
(this man) may envy one yoked to the self.
210. Consort not with the men thou holdest dear,
neither with men thou hold'st not dear at any time;
woeful is 't not to see them thou holdest dear,
and (woeful) to see them thou hold'st not dear.
211. Hence let a man make no one to be dear,
for separation from the dear is bad;
no ties exist for them to whom
nothing is dear or is not dear.*

* Grounds 2, 4, 5. So *infra*.

¹ P.Kh. omits the curious gloss. It suggests an added verse, but the values anyway are old. Conceivably it has been ejected from the following line to make room for Dhīrañ ca.

² The word Ariya for saint is characteristic of later usage.

³ *Tādīsa* is a later epithet for the superman.

212. Piyato jāyati soko, piyato jāyati bhayaṇ,
piyato vippamuttassa n' atthi soko, kuto bhayaṇ ?
213. Pemato jāyati soko, pemato jāyati bhayaṇ,
pemato vippamuttassa n' atthi soko, kuto bhayaṇ ?
214. Ratiyā jāyati soko, ratiyā jāyati bhayaṇ,
ratiyā vippamuttassa n' atthi soko, kuto bhayaṇ ?
215. Kāmato jāyati soko, kāmato jāyati bhayaṇ,
kāmato vippamuttassa n' atthi soko, kuto bhayaṇ ?
216. Tanhāya jāyati soko, tanhāya jāyati bhayaṇ,
tanhāya vippamuttassa n' atthi soko, kuto bhayaṇ ?
217. Siladassanasampannaṇ, dhammatṭhaṇ, saccavādi-
naṇ,¹
attano kamma kubbānaṇ, taṇ jano kurute piyaṇ.
218. Chandajāto anakkhāte manasā ca phuto siyā,
kāmesu ca appatibaddhacitto uddhāṇsoto ti
vuccati.
219. Cirappavāsīṇ purisaṇ dūrato sotthim āgataṇ
ñātimittā suhajjā ca abhinandanti āgataṇ.

¹ *Vs.M.* saccavedinaṇ. P. Kh. sādhujivano.

212. Cf. M. ii, 87.

218. Cf. Thī. 12, and 7; contexts in S. and A., one in D.

212. From (being) dear is sorrow born, born too therefrom is fear;
for one set free from holding dear, no sorrow is; whence
fear ?¹
213. From fondness is (our) sorrow born, born too therefrom is
fear;
for one from fondness well set free, no sorrow is; whence
fear ?
214. From being fain is sorrow born, born too therefrom is fear;
for one set free from being fain, no sorrow is; whence fear ?
215. From sense-desire is sorrow born, born too therefrom is fear;
for one from sense-desire set free no sorrow is; whence fear ?
216. From (sense of) craving sorrow's born, born too therefrom
is fear;
for one from craving well set free, no sorrow is; whence
fear ?
217. Whoe'er has won to virtue and insight,
whoe'er on dharma stands and speaketh truth,²
to his own work attends: him folk hold dear.
218. Let but desire be born for the ineffable;
let but the mind of him therewith surchargèd be,
from sense-desires unbound: upstreamer is he
called.³
219. The man long absent from afar safely returned
gives joy to kinsmen, friends and well-wishers,
returned.

¹ Cf. for opposite source of fearlessness, Brh. 4. 2, 4; and 4. 25;
Tait. 2, 4.

² P.Kh. has 'and liveth well.'

³ This fine epithet, meet for a gospel of Becoming, is applied to
Dhammadinnā (*Pss. Sisters*, verse 12). Cf. A. i, 233, etc., etc.

220. Tath' eva katapuññam pi asinā lokā paraṃ gataṃ
puññāni paṭigambhanti, piyaṃ ñāti va āgataṃ.

XVI. PIYAVAGGO SOḶASAMO.

XVII. KODHAVAGGO.

221. Kodhaṃ jahe, vippajaheyya mānaṃ.
saññojanaṃ sabbam atikkameyya.
taṃ nāmarūpasmiṃ asajjamānaṃ
akiñcanaṃ nānupatanti dukkhā.

222. Yo ve uppataṃ kodhaṃ rathaṃ bhantaṃ va
dhāraye,
tam ahaṃ sārathiṃ brūmi, rasmiggāho 'taro jano.

223. Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine,
jine kadariyaṃ dānena, saccen' ālikavādināṃ.

224. Saccaṃ bhāṇe, na kujjheyya, dajjā 'ppasmim¹ pi
yācito,
etehi tīhi thānehi gacche devāna santike.

225. Ahiṃsakā ye munayo, niccaṃ kāyena saṃvutā,
te yanti accutaṃ thānaṃ yattha gantvā na socare.

¹ B^a appampi, F^a appasmi, C^a appasmiṃ, *omitting pi*.

221. S. i, 23.

223. Jāt. ii, 4; Mbh. v, 1518.

220. Thus also him, who worthy work has done and from
this world to other gone, those worthy works
receive
and welcome, as kinsfolk a dear one (safe) returned.

XVII. WRATH.

221. Put wrath away, put quite away conceit,
that every fetter you may get beyond;
the man who doth not cleave to name and form
ills¹ in no wise whate'er befall.

222. Who sooth can manage wrath uprisen, like rolling
car,
him call I charioteer, rein-holders other folk.

223. By no-wrath should he conquer wrath;
unworth by worth should be o'ercome;
he should o'ercome the stingy by a gift,
and by the true the man who falsely speaks.

224. If he say what is true, not angry be,
and though it be but little, give when asked,
for these three things 'mong devas may he go.

225. They who be seers, who harm no man, in body aye
controlled,
go the place where death is not, where gone they
grieve no more.

¹ The plural in Pali is rare, e.g. *Sutta-Nipāta*, 721.

226. Sadā jāgaramānānaṃ, ahoṛattānusikkhinaṃ
nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā.
227. Porānam etam, atula ! n' etaṃ ajjatanām iva :
nindanti tuṇhim āsīnaṃ, nindanti bahubhāṇīnaṃ,
mitabhāṇīnam pi nindanti; n' atthi loke anindito.
228. Na cāhu, na ca hessati,¹ na c' etarahi vijjati,
ekantaṃ nindito poso, ekantaṃ vā pasaṅsito.
229. Yaṅ ce viññū pasaṅsanti anuvicca² suve suve
acchiddavuttiṃ medhāviṃ paññāsīlasamāhitaṃ.
230. Nekkhaṃ³ jambonadasseva ko taṃ ninditum ara-
hati ?
Devā pi naṃ pasaṅsanti, brahmunā pi pasaṅsito.
231. Kāyappakopaṃ rakkheyya, kāyena saṅvuto siyā.
kāyadūccaritaṃ hitvā, kāyena sucaritaṃ care.
232. Vacīpakopaṃ rakkheyya, vācāya saṅvuto siyā.
vacīduccaritaṃ hitvā, vācāya sucaritaṃ care.
233. Manopakopaṃ rakkheyya, manasā saṅvuto siyā.
manodūccaritaṃ hitvā, manasā sucaritaṃ care.

¹ P.T.S. bhavissati.² Br °vijja.³ Br nikkhaṃ.

226. In them who ever vigil keep, training by day and night,
upon the Waning wholly bent, āsavas fade away.*
227. An old thing this, my worthy sir; this is not of today;
men blame the silent sitter, much-talker too they
blame;
sayer of but a little's blamed; nowhere is unblamed
man.
228. Nor has there been, nor (ever) will there be,
nor yet is now a man on earth whom folk
do solely blame, nor one they solely praise.
229. But he whom wise men praise day after day,
of flawless life, sagacious, virtuous,
230. As were it censure of fine gold from Indian streams,
who's fit that man to blame? e'en devas praise
that man, nay, by a brahmiā too he's praised.
231. Let there be warding 'gainst the fussy deeds;
let him in deed be well restrained,
renouncing (all) offence in deed,
let him well-faring fare in deed.
232. Let there be ward in fussy speech,
let him in speech be well restrained,
renouncing (all) offence in speech,
let him well-faring fare in speech.
233. Let there be ward in fussy thought,
let him in mind be well restrained,
renouncing (all) offence in mind,
let him well-faring fare in mind.

* Grounds 10, 16.

234. Kāyena saṅvutā dhirā, atho vācāya saṅvutā,
manasā saṅvutā dhirā, te ve supariṣaṅvutā.

XVII. KODHAVAGGO SATTARASAMO.

XVIII. MALAVAGGO.

235. Paṇḍupalāso va 'dāni 'si, yamapurisā pi ca taṅ¹
upaṭṭhitā.
uyyogamukhe ca tiṭṭhasi, pātheyyam pi ca te na
vijjati.

236. So karohi dīpam attano; khippaṅ vāyama, paṇḍito
bhava.
niddhantamalo anangano dibbaṅ ariyabhūmim
ehisi.²

237. Upanītavayo ca³ 'dāni 'si; sampayāto 'si Yamassa
santike.
vāso pi ca te⁴ n' atthi antarā,⁵ pātheyyam pi ca te
na vijjati.

238. So karohi dīpam attano; khippaṅ vāyama, paṇḍito
bhava.
niddhantamalo anangano, na puna⁶ jāti-jaraṅ upe-
hisi.

¹ Br te. ² Br upehisi. ³ Cn va. ⁴ Br vāso te.
⁵ Br antarā. ⁶ F. na punaṅ.

234. Cf. M. i, 373 f.

236. Chh. 3, 13, 7; Katha, 5, 15; Svet. 6. 14; Mait. 6, 35.

238. Cf. Tha. 412.

234. In deed controlled are men inspired, and eke in
speech,
in mind controlled are men inspired, yea, they
are well controlled.

XVIII. FLAWS.

235. Now are you like a yellow leaf,
and Yama's men upon you wait;
you stand at journey's starting point,
and provender for you there's none.
236. Do you¹ make for the self a lamp;²
endeavour swiftly; wise become!
with flaws blown out, corruptions gone,
you'll come to devas' worthy plane.
237. Now are you brought to close of life;
to Yama's presence setting out;
no halting place between for you,
and provender for you there's none.
238. Do you make for the self a lamp;
endeavour swiftly; wise become!
with flaws blown out, corruptions gone,
no more to birth and age you'll come.

¹ The *So* has *tvay* (you), implicit: 'this you,' a usual emphasis.

² *Dīpaṅ* is ambiguous; lit. as two-water, *dvī-āpo*, it can mean isle or reef between waters. Lamp (from $\sqrt{dīp}$, $\sqrt{dī}$, to shine), is here, with 'no halting place' in the Way in the worlds, the probable meaning. The context in verse 25 requires the former meaning. This is more monastic, and as such is preferred by the Comy. Fausböll has *insulam* in both contexts.

239. Anupubbena medhāvi thokathokaṇ¹ khane khane
kammāro rajatass' eva niddhame malam attano.
240. Ayasā va malaṇ samuṭṭhitaṇ, tadutṭhāya tam eva
khādati,
evaṇ atidhonacāriṇaṇ sakakammāni nayanti dug-
gatiṇ.
241. Asajjhāyamalā mantā, anuṭṭhānamalā gharā,
malaṇ vannassa kosajjaṇ, pamādo rakkhato malaṇ.
242. Ma' itthiyā duccaritaṇ, maccheraṇ dadato malaṇ,
malā ve pāpakā dhammā asmiṇ loke paramhi ca.
243. Tato malā malatarāṇ avijjā paramaṇ malaṇ,
etam malaṇ pahatvāna, nimmalā hotha bhikkhavo.
244. Sujivaṇ ahirikena,² kākasūrena, dhaṇsinā,
pakkhandinā, pagabbhena, sankiliṭṭhena jīvitaṇ.
245. Hirimatā ca dujjivaṇ, niccaṇ sucigavesinā,
alīnen' appagabbhena, suddhājīvena passatā.

¹ K. thokaṇ thokaṇ.² F. ahirī^o.

239. K. v, 103.

239^o. Sn. 962^o.

240. Netti, 129.

241, 242, 243^o. A. iv, 195.244, 245. Cf. Jātakamālā, No. 16 (there quoted from Āryasthāvi-
riyakanikāya).

239. A little now a little then,
time after time, like silversmith
in silver, so flaws in the self
sagacious man may blow away.
240. As rust, on iron formed, when risen
that very (iron) doth consume,
so them who fare intemperate
their own deeds bring to evil bourn.
241. To be unuttered is the rust of mantras,
where is no rising is the rust in homes,¹
beauty by indolence is marred, the flaw
in man who wards is that he pay no heed.
242. The woman's flaw misconduct is,
stinginess is the donor's flaw,
flaws verily are evil things,
both in this world and in the next.
243. Than (any) flaw a greater flaw
is ignorance, the flaw supreme;
exterminating this same flaw,
become ye, monks, without a flaw!
244. Easy to live is life of shameless man,
crow-bully,² backbiter and (arrogant),
forward, assertive, utterly corrupt.
245. But for the modest hard is life to live,
for one who ever seeks the pure, detached,
and not assertive, pure in life, who sees.

¹ Cf. verse 280.² Cf. 'as saucy as a jay.'

246. Yo pānam atipāteti,¹ musāvādañ ca bhāsati,
loke adinnañ ādiyati, paradārañ ca gacchati.
247. Surāmerayapānañ ca yo naro anuyuñjati,
idh' eva-m-eso lokasmiñ mūlañ khaṇati attano.
248. Evam bho purisa !² jānāhi: pāpadhammā asaṅyatā,
mā taṅ lobho adhammo ca ciraṅ dukkhāya ran-
dhayuj.
249. Dadāti ve yathāsaddhaṅ, yathāpasādanaṅ jaṇo,
tattha yo manku bhavati paresaṅ pānabhojane,
na so divā vā rattiṅ vā samādhim adhigacchati.
250. Yassa c' etaṅ samucchinnaṅ, mūlaghaccaṅ samū-
hataṅ,
sa ve divā vā rattiṅ vā samādhim adhigacchati.
251. N' atthi rāgasamo aggi, n' atthi dosasamo gaho,
n' atthi mohasamaṅ jālaṅ, n' atthi tanhāsamā nadī.
252. Sudassaṅ vajjaṅ aññesaṅ, attano pana duddasaṅ,
paresaṅ hi so vajjāni opunāti yathābhusaṅ,
attano pana chādeti, kaliṅ³ va kitavā saṭho.

¹ F. K. atimāpeti.² F. posa.³ B. kāli va.

246. Who ruins breathing (life), and utters lies,
takes what folk give him not, and goes to wife
of other man,
247. the man who's given o'er
to drinking heady liquors: even here,
in (this) world is he digging at the root
of (his own status, his own worth as) self.
248. Know thus, O man! 'tis evil things befall
the uncontrolled. Let not impiety nor greed
excite you to your ill long time to come.
249. Truly folk give as they believe, as they are moved;
herein whoso repines at food by others given,
to concentration never wins by day or night.
250. But he in whom this (worry) is cut out,
root-hacked and well exterminate,
he wins to concentration day or night.
251. There is no fire equal to lust,
there is no grip equal to hate,
no net equal to muddled thought,
equal to craving is no stream.¹
252. Easy to see are others' faults,
those of the self are hard to see.
Surely the faults of other men
a man doth winnow as 'twere chaff,
but (faults) o' the self he covers up
like crafty gamester losing throw.

¹ Cf. verse 202.

253. Paravajjānupassissa niccaṇ ujjhānasaññino,
āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.
254. Ākāse padaṇ n' atthi, samaṇo n' atthi bāhire,¹
papañcābhiratā pajā, nippapañcā Tathāgatā.
255. Ākāse padaṇ n' atthi, samaṇo n' atthi bāhire,
sankhārā² sassatā n' atthi, n' atthi Buddhānam iñjitaṇ.

XVIII. MALAVAGGO ATTHĀRASAMO.

XIX. DHAMMAṬṬHAVAGGO.

256. Na tena hoti dhammaṭṭho yen' atthaṇ sahasā
naye,
yo ca atthaṇ anattaṇ ca ubho niccheyya paṇḍito.
257. Asāhasena dhammena samena nayatī pare,
dhammassa gutto, medhāvī dhammaṭṭho ti pavuc-
cati.
258. Na tena paṇḍito hoti yāvatā bahu bhāsati,
khemī, averī, abhayo, paṇḍito ti pavuccati.

¹ K. F. bāhiro; B. S. bāhire.² F. creaturæ.

253. Who marks of other men the faults, in him,
ever of captious mind, grow āsavas;
from wane of āsavas far (yet) is he.*
254. In space there is no track; not outside is
the samaṇa;† mankind are fair for thing
wherein obstruction lies; the 'men-so-gone'
are clear of things wherein obstruction lies.
255. In space there is no track; not outside is
the samaṇa; eternal is no work
of body and of mind; in Buddhas moveth naught.‡

XIX. ON DHARMA STANDING.

256. No man by case he settles forcibly
is rightly one 'on dharma standing.'
But the wise man who into both inquires
what is the case and what is not the case—
257. In that he settles (case) of other men,
by dharma and by justice, not by force,
warded of dharma² that sagacious man
is (rightly) named 'he who on dharma stands.'
258. Not wise a man is rated who much talks;
the man who's safe, the man who has no hate,
the man fearless: he goes by name of 'wise.'

* Ground 16.

† Ground 8.

‡ Ground 15.

¹ *Ito bahiddhā samaṇo pi n' atthi* (*Digha*, ii, 151) is said to have been spoken by the Founder on his deathbed to his last convert, and the Commentarial story even puts the two verses in *Dhp.* into his mouth. That he did urge the Way with his last breath is very probable; but that he should have been concerned with the 'religieux' only, as in the Way, is for me, in both works, monastic gloss.

² *Dhammassa gutto*; Comy. *dhammagutto*.

259. Na tāvatā dhammadharo yāvatā bahu bhāsati,
yo ca appam pi sutvāna, dhammaṅ kāyena passati,
sa ve dhammadharo hoti yo dhammaṅ nappamaj-
jati.

260. Na tena thero so hoti¹ yen' assa phalitaṅ siro,
paripakko vayo tassa moghajjīṇo ti vuccati.

261. Yamhi saccaṅ ca, dhammo ca, ahiṅsā, saṅyamo,
damo;
sa ve vantamalo dhīro thero² ti pavuccati.

262. Na vākkaranamattena vannaṅ pokkharatāya vā
sādhurūpo nāro hoti issukī maccharī saṭho,

263. yassa c' etaṅ samucchinnaṅ, mūlaghaccaṅ, samū-
hataṅ,
sa vantadoso medhāvī sādhurūpo ti vuccati.

264. Na muṇḍakena samaṇo, abbato, alikaṅ bhanaṅ,
icchālobhasamāpanno samaṇo kiṅ bhavissati ?

265. Yo ca sameti pāpāni anuṅ thūlāni sabbaso,
samitattā hi pāpānaṅ samaṇo ti pavuccati.

¹ F. bhavati.

² F. thaviro.

260. Cf. Manu, ii, 154, 156; Mbh. iii, 198; II, 12; xii, 323, 324.

259. Not by the measure of his talking much
is a man (rightly called) 'in dharma versed';
but he who, though he little learning have,
sees dharma with his act, and trifles not
with dharma: surely he 'in dharma versed'
becomes.¹

260. Not thereby 'senior' he becomes whose head is
grey;
very mature his days, but 'aged for naught' he's
called.

261. In whom is truth and dharma, and not-harm,
control and training, surely he, the man
inspired, with flaws spewed out, is 'senior' called.

262. Never by eloquence alone or comeliness
a man becomes one voted 'excellent,'
if he be envious, grudging, full of guile.

263. But is he one in whom these things are shorn
away, root-hacked, exterminate, this man
flaw-spewed, sagacious, 'excellent' is called.

264. Not by head shaven is he samaṇa,
who is undutiful and utters lies;
conspicuous in wishes and in greed,
how will this man a samaṇa become ?

265. But whoso wholly evil things subdues,
both big and little, verily bad things
o'ercoming, (hence) is he called 'samaṇa.'

¹ Here we see the externalizing of dharma checked, rebuked.
Cf. Introduction, xxix ff.

266. Na tena bhikkhu so hoti yāvatā bhikkhate pare,
vissaṅ¹ dhammaṅ samādāya bhikkhu hoti na tā-
vatā.
267. Yo 'dha puññaṅ ca pāpaṅ ca bāhetvā brahmacari-
yavā
sankhāya loke carati, sa ve bhikkhūti vuccati.
268. Na monena munī hoti mūlharūpo aviddasu.
yo ca tulaṅ va paggayha varam ādāya paṇḍito,
269. Pāpāni parivajjeti sa munī, tena so munī.
yo muṇāti ubho loke, munī tena pavuccati.
270. Na tena ariyo hoti yena pānāni hiṅṣati,
ahiṅṣā sabbapānānaṅ ariyo ti pavuccati.
271. Na silabbatamattena, bāhusaccena vā puna,
athavā samādhiḷābhena, vivicca²-sayanena vā.
272. phusāmi nekkhammasukhaṅ aputhujjanasevitaṅ;
bhikkhu vissāsamāpādi, appatto āsavakkhayaṅ.

XIX. DHAMMATTHAVAGGO EKŪNAVĪSATIMO.

¹ Br viṣaṅ.

² Br S^c C^o vivitta.

266, 267. Cf. S. i, 182.

268¹. Mbh. v, 43, 60.

271, 272. Mvst. iii, 422.

266. Not by the measure of his seeking alms
from others is he 'monk'; nor an he take
upon him dharma truly is he 'monk';
267. who here the score of merit and of sin
thrusting aside,* the God-life leads 'mong men
deliberately, lo! he's callèd 'monk.'
268. Not by no words is man of worth, who is
but dull of wit and unintelligent;
but he who like a man grasping the scales
(expert in worth), the better having ta'en,¹
269. eschews the evil things:—*this* man has worth;
in that he measures has he worth; both worlds
he measures: hence he's callèd 'a man of worth.'
270. Not therefore is a man aristocrat,
in that he (any) breathing creature harms;
of every breathing creature harmer-not:
such is the man who's callèd 'aristocrat.'
271. Not by mere morals, by mere pious rite,
nor yet by learning much, nor an I win
to concentration, nor by lonely couch,
272. touch I renunciation's bliss, pursued
not by the many-folk. Monk! have a care!
not won is yet the wane of āsavas.†²

* Ground 8.

† Ground 16.

¹ 'Making the better choice' had been more convenient, but I would here too insist that, in *deciding*, 'choice' and 'choosing' are never used in old Indian literature.

² We here see the *growth* in the monastic ideal.

XX. MAGGAVAGGO.

273. Maggā¹ atthaṅgiko seṭṭho, saccānaṅ caturō padā,
virāgo seṭṭho dhammānaṅ, dipadānañ² ca cakkhumā,
274. eso va maggo, n' atth' añño dassanassa visuddhiyā.
etamhi tumhe paṭipajjatha; māra³ssa' etaṅ pamocanaṅ.
275. Etamhi tumhe paṭipannā dukkhassa' antaṅ karis-
satha.
akkhāto ve mayā maggo aññāya sallasanthanaṅ.
276. Tumhehi kiccaṅ ātappaṅ, akkhātāro tathāgatā.
paṭipannā pamokkhanti jhāyino Mārabandhanā.
277. 'Sabbe saṅkhārā aniccā' ti yadā paññāya passati,
atha nibbindatī dukkhe—esa maggo visuddhiyā.
278. 'Sabbe saṅkhārā dukkhā' ti yadā paññāya passati,
atha nibbindatī dukkhe—esa maggo visuddhiyā.
279. 'Sabbe dhammā anattā' ti yadā paññāya passati,
Atha nibbindatī dukkhe—esa maggo visuddhiyā.

¹ B, K. dvīpadānañ ca. P.Kh. pranabhutana.

273. Cf. M. i, 508, 510; Netti, 188. 275. Cf. Brhad. 4. 4, 8.
277-279. Tha. 675-678; Netti, 6, 167.

XX. THE WAY.

273. Of ways the eightfold is the best;¹
and of true things the stages four;
dispassion is the best of things;*
of bipeds best is he who sees.
274. This is the very Way; there is
none else for seeing purity;
herein do you a-faring go,
the way to baffle Māra this.†
275. Herein when you have faring gone
an end you'll come to make of ill;
shown surely was the Way by me,
who ease from darts had come to know.
276. 'Tis you the ardent (will) must work;
the men-so-gone but show the way;
who in their musing, as they fare,
from Māra's bonds find liberty.‡
277. Transient is all men think and do:
when this by wisdom is discerned,
then does one turn away from ill:
this is the way to purity.‡
278. Woeful is all men think and do:
when this by wisdom is discerned,
then does one turn away from ill:
this is the way to purity.
279. Without the self men think and do:
when this by wisdom is discerned,
then does one turn away from ill:
this is the way to purity.

* Ground 10. † Ground 12. ‡ Ground 9 and ff.

¹ It is not the subject of the Way, but the three appanages, truths,
dispassion, *visuddhi*, that are to me late.

280. Uṭṭhānakālamhi¹ anuṭṭhahāno,
yuvā halī ālasiyaṇ upeto,
saṅsannasankappamano,² kusīto,
paññāya maggaṇ alaso na vindati.

281. Vācānurakkhī, manasā susaṅvuto,
kāyena ca akusalaṇ na kayirā,
ete tayo kammaṇ pathe visodhaye.
ārādhaye maggam isippaveditaṇ.

282. Yogā ve jāyati bhūri,³ ayogā bhūriṇissukkhayo
etaṇ dvedhāpathaṇ ñatvā bhāvāya vibhavāya ca
tath' attānaṇ niveseyya yathā bhūri pavaḍḍhati.

283. Vanaṇ chindatha, mā rukkhaṇ, vanato jāyati bhayaṇ.
chetvā vanañ ca vanathañ ca, nibbaṇā hotha bhikkhavo.

284. Yāvaṇ [hi] vanatho na chijjati anumatto pi narassa nārisu,
paṭibaddhamano va tāva, so, vaccho khīrapāno³ va mātari.

285. Uccchinda sineham attano, kumudaṇ sārādikaṇ va pāninā,
santimaggam eva brūhaya nibbānaṇ sugatena desitaṇ.

¹ P.Kh. °alasa.

² B° sampanna°. S^d saṅsatta. P.Kh. °manosmatima.

³ F. khīrapako.

280. He who at rising hour arises not,
(though) young and strong, yet giv'n o'er to sloth,
the purpose of his mind grown enervate,
this man of sloth and sluggishness
the Way by wisdom findeth not.

281. Warder continuous of word, and well
controlled in mind, no wrong act should he do:
these the three ways of karma should he purge,
and progress make in Way by seers declared.

282. From earnest pondering is wisdom born,
from lack of earnest pondering wisdom wanes:¹
this parting of the ways when he doth know,
by making to-become, or the reverse,²
he may so fix the self that wisdom grows.

283. Cut down the wood, not just a tree,
for from the wood fear comes to birth.
With wood and brushwood both cut down,
woundless³ do ye become, O monks!

284. So long as brushwood's not cut down,
cares man for woman but a jot,
yet is he thereby bound in mind,
as unweaned calf to mother-cow.

285. From out the self cut being fond,
as autumn lotus with the hand;
foster the way of holiness;
the waning by well-farer taught.*

* Grounds 2, 10.

¹ Almost the only use, in the Sutta poems, of *yoga* in the true Indian sense of rapt musing. Cf. verse 209.

² Comy. 'by growing or by not-growing.'

³ A word-play and a poor one on *nibbāna-nibbāna*.

292. Yaṇ hi kiccaṇ apaviddhaṇ akiccaṇ pana kayirati,¹
unnalānaṇ² pamattānaṇ, tesañ vaddhanti āsavā.
293. Yesañ ca susamāradhā niccaṇ kāyagatā sati,
akiccaṇ te na sevanti kicce sātaccakārino.
satānaṇ sampajānānaṇ atthaṇ gacchanti āsavā.
294. Mātaraṇ pitaraṇ hantvā, rājāno dve ca khattiye.
raṭṭhaṇ sānucaraṇ hantvā, anīgho yāti brāhmaṇo.
295. Mātaraṇ pitaraṇ hantvā, rājāno dve ca sotthiye,
veyyagghapañcamaṇ hantvā, anīgho yāti brāh-
maṇo.
296. Suppabuddham pabujjhanti sadā³ Gotamasāvaka,
yesañ divā ca ratto ca niccaṇ Buddhagatā sati.
297. Suppabuddham pabujjhanti sadā Gotamasāvaka,
yesañ divā ca ratto ca niccaṇ Dhammagatā sati.
298. Suppabuddham pabujjhanti sadā Gotamasāvaka,
yesañ divā ca ratto ca niccaṇ Sanghagatā sati.
299. Suppabuddham pabujjhanti sadā Gotamasāvaka,
yesañ divā ca ratto ca niccaṇ kāyagatā sati.

¹ Br kiriyā. F. kayrati.² Tha. (P.T.S.) unnaḷ^o.³ P.Kh. imi (these) for sadā (so in ff.).

292. That put aside which should be done, surely
he does that which he should not do: in such,
wanton and arrogant, grow the āsavas.
293. But they in whom the introspective-mind
intent on deeds are ever well alert,
pursuing not that which should not be done,
constantly doing things which should be done,
in them the introspective, the intelligent,
go to an utter end the āsavas.*
294. Mother and father he slew, yea, and two rajas;
men of the noble class, kingdom he stripped
of its subjects—sinless, a brahman he fares!
295. Mother and father he slew, yea, and two rajas,
men of th' elect, and fifthly a man
of high worth—sinless, a brahman he fares!¹
296. Always to well-waking wake the disciples of Gotama,
they in whom, day and night, is ever Buddha-awareness.
297. Always to well-waking wake the disciples of Gotama,
they in whom, day and night, is ever Dharma-awareness.
298. Always to well-waking wake the disciples of Gotama,
they in whom, day and night, is ever Church-awareness.†
299. Always to well-waking wake the disciples of Gotama,
they in whom, day and night, is ever body-aware-
ness.

* Ground 16.

† Ground 14.

¹ The violent antithesis in acts and subsequent betterment possible in a man have led to sophisticated explanation in Commentary, accepted by writers. To the Christian the regenerate murderer should present no difficulties.

300. Suppabuddham pabujjhanti sadā Gotamasāvaka,
yesaṃ divā ca ratto ca ahinsāya rato mano.

301. Suppabuddham pabujjhanti sadā Gotamasāvaka,
yesaṃ divā ca ratto ca bhāvanāya rato mano.

302. Duppabbajjaṃ durabhiramaṃ, durāvāsā gharā dukhā,
dukkho 'samānasaṃvāso, dukkhānupati¹ addhagū,
tasmā na c' addhagu siyā, na ca dukkhānupatito siyā.

303. Saddho, sīlena sampanno, yasobhogasamappito,
yaṃ yam padesaṃ bhajati,¹ tattha tatth' eva
pūjito.

304. Dūre santo pakāsentī, Himavanto va pabbato,
asant' ettha na dissanti, ratti-khittā yathā sarā.

305. Ekāsanaṃ ekaseyyaṃ eko caram atandito,
eko damayam attānaṃ vanante ramito² siyā.

XXI. PAKIṆṆAKAVAGGO EKAVĪSATIMO.

¹ P.Kh. yena yeneva vajati.

² Br ramako.

300. Always to well-waking wake the disciples of
Gotama,
they in whom, day and night, the mind delights in
not-harming.

301. Always to well-waking wake the disciples of
Gotama,
they in whom, day and night, mind loves the
'making-become.'

302. Hard is recluse-life; hard is indulgence;
hard are settlements, hard (too) are houses;
ill is intercourse with unequals;
ill is the dogging (fate) of the traveller;
hence a man should not be a traveller,
nor should he be one that is ill-dogged.*

303. He who has faith, is with morals endued,
is blest with repute and with riches,
here and there where'er he resort,
here and there is he honoured.

304. The good are manifest afar
like mountain of Himālaya;
the not-good here are not discerned,
as it were arrows shot by night.

305. Sitting alone, resting alone, walking alone, un-
wearied,
training the self alone, let him joy in the fringe of
the woodland.

* Ground 4.

XXII. NIRAYAVAGGO.

306. Abhūtavādī nirayaṇ upeti yo cāpi katvā na
karomi c' āha.
ubho pi te pecca samā bhavanti nihīnakammā
manujā parattha.
307. Kāsāvakanthā bahavo pāpadhammā asaññatā
pāpā pāpehi kammehi nirayaṇ te upapajjare.
308. Seyyo ayogulo bhutto tatto aggisikhūpamo,
yañ ce bhuñjeyya dussilo raṭṭhapinḍaṇ asaññato.
309. Cattāri thānāni naro pamatto āpajjati paradārū-
pasevī:
apuññalābhaṇ, na nikāmaseyyaṇ, nindaṇ tatiyaṇ,
nirayaṇ catutthaṇ.
310. Apuññalābho ca gatī ca pāpikā, bhītaṣṣa bhītāya
ratī ca thokikā,
rājā ca dandaṇ garukaṇ paṇeti, tasmā naro para-
dāraṇ na seve.
311. Kuso yathā duggahito hattham evānukantati,
sāmaññaṇ dupparāmatthaṇ nirayāy' upakaḍḍhati.

XXII. PURGATORY.

306. Who speaks untruth to purgatory goes,
he too who doing says 'I do it not';
both these, in passing on, equal become,
men of base actions in another world.
307. Many about whose neck is yellow robe,
of evil qualities and uncontrolled,
wicked by wicked deeds, in hell they're born.
308. Better it were to eat an iron ball,
heated and like a (very) sheaf of fire,¹
than were a man immoral, uncontrolled,
to make his meals off (the whole) country's alms.
309. Four grounds of ill the wanton man
incurs who others' wives pursues:
discredit got, not wanted couch,
and odium third, and hell the fourth.
310. Discredit won and evil bourn,
brief joy for him and her afear'd,
and king the heavy rod sends forth:
hence none should other's wife pursue.
311. As grass ill-grasped just cuts into the hand,
so monkhood handled ill drags man to hell.

312. Yaṅ kiñci sithilaṅ¹ kammaṅ, sankiliṭṭhañ ca yaṅ
vataṅ,
sankassaraṅ brahmacariyaṅ, na taṅ hoti mahap-
phalaṅ.
313. Kayirā² ce kayirāth' enaṅ, daḥham enaṅ parak-
kame,
sithilo¹ hi paribbajo bhiyyo ākirate rajaṅ.
314. Akataṅ dukkataṅ seyyo, pacchā tapati³ dukkataṅ,
katañ ca⁴ sukataṅ seyyo, yaṅ katvā nānutappati.
315. Nagaraṅ yathā paccantaṅ guttaṅ santarabāhiraṅ
evaṅ gopetha attānaṅ, khaṇo ve mā upaccagā.
khañātita⁵ hi socanti nirayamhi samappitā.
316. Alajjitāye⁵ lajjanti, lajjitāye na⁵ lajcare,
micchādiṭṭhisamādānā sattā gacchanti duggatiṅ.
317. Abhaye ca bhayadassino, bhaye cābhayadassino,
micchādiṭṭhisamādānā, sattā gacchanti duggatiṅ.

¹ F. saṅhil°.² K. kayiraṅ.³ Br' tappati.⁴ P.Kh. nu.⁵ Cn° tā ye.

312. Tha. 277.

315. Tha. 653, 403, 1095; Thī. 5; cf. Sn. 333.

312. Whatever act is lax and duty fouled
and God-life dubious: (conduct like) this
becomes not that which in much fruit results.
313. What he should do that let him do;
let him promote it doughtily;
the religieus whose ways are slack
goes stirring more and more a dust.¹
314. Not-done is better than ill-done;
ill-done hereafter burning brings;
but better yet the done well-done,
whereby the doer is not burnt.
315. Like border city warded in and out
herd ye the self; let not the moment pass
you by! Surely the men of moments past
are grieving handed o'er to purgat'ry.
316. They who feel shame where none need be,
who feel no shame where shame should be,
men who have taken up wrong views:
such beings go to evil bourn.
317. Who peril see wherein is none,
who in no peril peril see,
men who have taken up wrong views:
such beings go to evil bourn.

¹ Symbol of passionate desire (*rāga*).

318. Avajje vajjamatino, vajje cāvajjadassino,
micchādītṭhisamādānā, sattā gacchanti duggatiṇ.
319. Vajjañ ca vajjato ñatvā, avajjañ ca avajjato,
sammādītṭhisamādānā, sattā gacchanti suggatiṇ.

XXII. NIRAYAVAGGO BĀVĪSATIMO.

XXIII. NĀGAVAGGO.

320. Ahaṇ nāgo va sangāme cāpāto¹ patitaṇ saraṇ
ativākyaṇ titikkhissaṇ, dussilo hi bahujjano.
321. Dantaṇ nayanti samitiṇ, dantaṇ rājābhirūhati,
danto seṭṭho manussesu, yo 'tivākyaṇ titikkhati.
322. Varam assatarā dantā, ājāniyā ca sindhavā,
kuñjarā ca mahānāgā, attadanto tato varaṇ.
323. Na hi etehi yānehi gaccheyya agataṇ disaṇ
yathā² 'ttanā sudantena, danto dantena gacchati.

¹ B: cāpato.² F: yath' attanā.323. On elephant and training cf. Tha. *passim*, esp. ccvi.

318. Who deem the ' may be ' ' must not be,'
in ' may not be ' see that which may,
men who have taken up wrong views:
such beings go to evil bourn.
319. Who knows the ' may not be ' as such,
and also the ' may be ' as such,
men who have taken up right views,
such beings go to lucky bourn.

XXIII. THE ELEPHANT.

320. I, as an elephant within the fray
endures the arrow flying from the bow,
shall outrages in word (endure); surely
of evil morals are the many folk.
321. Trained is the beast that men to concourse lead,
trained is the beast on which the raja rides,
trained is the man who is the best 'mong men,
who worded outrage suffers patiently.
322. Elect are well-trained mules and thoroughbreds
of Sindh, and the wild elephants we 'nagas' (call);
man of the trained self's more elect than these.
323. Surely 'tis not by those steeds that a man
may go the land he has seen not;
'tis by the self well-trained that he goes,
thither the trained by the training.

0
100 left!

330. Ekassa caritaṅ seyyo, n' atthi bāle sahāyatā.
eko care, na ca pāpāni kayirā apposukko, mātaṅg'
araññe va nāgo.

331. Atthamhi jātamhi sukhā sahāyā,
tutthi sukhā yā itarītarena,
puññaṅ sukhaṅ jīvitasankhayamhi,
sabbassa dukkhassa sukhaṅ pahānaṅ.

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

333. Sukhaṅ yāvajarā silaṅ, sukhā saddhā patitthitā,
Sukho paññāya paṭilābho, pāpān' akaraṇaṅ su-
khaṅ.

XXIII. NĀGAVAGGO TEVĪSATIMO.

XXIV. TAṆHĀVAGGO.

334. Manujassa pamattacārino
taṅhā vaddhati māluvā viya,
so plavati¹ hurāhuraṅ
phalam icchaṅ va vanamhi² vānaro.

335. Yaṅ esā sahati³ jammī taṅhā loke visattikā
sokā tassa pavaḍḍhanti abhivaṭṭaṅ⁴ va bīraṇaṅ.

¹ B^r palaveti. Cⁿ palavati. F. palavati. ² F. Cⁿ vanasmi.

³ B^r sahate. ⁴ F. abhivaḍḍhaṅ; B^r abhivutṭhaṅ.

330. Better is faring of man that is lonely;
not with the foolish may be good comradeship;
lone let him fare, but working no evil,
roam at his ease, as in the jungle
'mid common elephants fareth the great bull.

331. When need arises pleasant are the comrades;
content is pleasant; with just this or that;
pleasant is merit when the life is ended;
pleasant is of ev'ry ill the riddance.

332. Pleasant as world rates 'tis to be a mother,¹
pleasant no less it is to be a father,
pleasant as world rates is the monkish calling,
pleasant no less it is to be a brahman.

333. Pleasant as lasting till old age are morals,
pleasant the faith that has been well established,
pleasant it is to have attained wisdom,
not committing evil things is pleasant.

XXIV. CRAVING (THIRST).*

334. For man who fares in wantonness
craving like creeper (in him) grows;
he hovers back and forth again,
as ape in forest seeking fruit.

335. Whom she, the vile one, 'craving,' overcomes,
maker of noxious cleavings-to-the-world,
for him sorrows grow up and multiply,
as rank entwining bine of virāṇa.

* Grounds I, 2, 4, 5.

¹ In these four lines the Pali has everywhere the abstract:
'motherhood,' etc.

336. Yo c' etaṇ sahatī jammiṇ taṇhaṇ loke duraccayaṇ
sokā tamhā papatanti, udabindū va pokkharā.
337. Taṇ vo vadāmi bhaddaṇ vo yāvant' ettha samāgatā,
taṇhāya mūlaṇ khaṇatha, usirattho va biraṇaṇ.
mā vo naḷaṇ vo¹ soto vo Māro bhañji punappunaṇ.
338. Yathāpi mūle anupaddave daḷhe
chinno pi rukkho punar eva rūhati,
evam pi taṇhānusaye anūhate
nibbattati dukkham idaṇ punappunaṇ.
339. Yassa chaṭṭiṇṣati sotā manāpassavaṇā bhusā
vāhā vahanti duddiṭṭhiṇ sankappā rāganissitā.
340. Savanti sabbadhi² sotā, latā ubbhijja tiṭṭhati,
tañ ca disvā lataṇ jātaṇ mūlaṇ paññāya chindatha.
341. Saritāni sinehitāni ca somanassāni bhavanti jantuno
te sātasiṭā sukhesino, te ve jātiṇarūpagā narā.
342. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
saṇyojanasangasattakā
dukkham upenti punappunaṇ cirāya.
343. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
tasmā tasiṇaṇ vinodaye
bhikkhu ākankhi³ virāgam attano.

¹ F. vo.² F. sabbadā.³ B' ākankhanto, omitting bhikkhu. F. ākankha.

337. Jāt. iii, 337.

338. Netti, 42. 339², 340¹. Thā. 760², 761¹. 340¹. Sn. 1034.

336. But he who 'craving,' vile one, overcomes,
who in this world is hard to overpass,
sorrows from off him fall and drop away,
as from the lotus leaf the drop of dew.
337. This do I say to you, so far as here
ye are together come: good luck to you!
dig up the root of craving, as ye were
a man in quest of viraṇa's sweet root.¹
Let it not be with you that ye, the reed,
Māra the stream, he break you o'er and o'er.
338. Just as, in root undamaged, strong,
the tree, though hewn, just sprouts again,
so too, in latent tendency,
of craving not torn out, is born
this that is ill, again, again.
339. In whom² are streams (of craving) thirty-six,
currents of what is sweet, tumultuous,
as bearers bear along him-of-bad-views,
purposes in the passions having source.
340. (And) everywhere the streams are flowing on,
(and) ever burgeoning the creeper stands:
but this, when you have seen, with wisdom cut
this creeper to its (very) birth, its root.
341. Things flowing and things unctuous
pleasures become for Everyman;
men set on pleasure, bent on quest
of happiness, men verily
to birth and age are given o'er.
342. Man who on craving sets high rank
wiggles and crawls like captive hare,
fast in its fetters and its bonds
goeth his way to hap of ill
again, again for many a day.
343. Man who on craving sets high rank
wiggles and crawls like captive hare,
hence should the monk this thirst dispel,
desiring fading for the self.

¹ *Usīra* is the fragrant root of viraṇa grass. Digging required
'a great spade.' *Comy.*² Lit. to, or for, or of, whom.

344. Yo nibbanatho vanādhimutto
vanamutto vanam eva dhāvati,
tam puggalam eva passatha.
mutto bandhanam eva dhāvati.
345. Na taṅ dāhaṅ bandhanam āhu dhīrā
yad āyasaṅ dārujaṃ babbajaṅ ca,
sārattarattā maṇikundaesu,
puttesu dāresu ca yā apekhā.
346. Etaṅ dāhaṅ bandhanam āhu dhīrā
ohāriṇaṅ sithilaṅ duppamuñcaṅ,
etaṃ pi chetvāna paribbajanti
anapekkhino kēmasukhaṅ pahāya.
347. Ye rāgarattānupatanti sotaṅ,
sayankataṅ makkaṭako va jālaṅ.
etaṃ pi chetvāna vajanti dhīrā
anapekkhino sabbadukkaṅ pahāya.
348. Muñca pure, muñca pacchato, majjhe muñca bha-
vassa pāragū,
sabbattā vimuttamānaso na puna jātijaraṅ upehisi.
349. Vitakkapamathitassa jantuno, tibbarāgassa subhānupassino,
bhiyyo tanhā pavaḍḍhati, esa kho dāhaṅ karoti bandha-
naṅ.
350. Vitakkūpasame ca yo rato, asubhaṅ bhāvayati sadā sato,
esa kho vyantikāhiti, esa cchecchati Mārabandhanaṅ.
351. Nitthangato asantāsī vitataṅho anangaṇo
acchiddi¹ bhavasallāni, antimo 'yaṅ samussayo.

¹ F. Cⁿ acchidda.

344. Whoso, come forth from wood wood-free,
to that same wood runs back again,
now look at that same man! Set free
to the same jail he runs again.
345. Not this is sturdy bond, have said the worthy,
of iron made, or timber, or of rushes;
but where is craze of passion for the jewel,
the bracelet, for the wives and for the children:
346. This is the sturdy bond, have said the worthy,
bearing men down, insidious,¹ hard to loosen,
and this (once) cutting they are (free) to wander,
uncrazed, and rid of pleasure in the senses.
347. The crazed with lust fall in and down the current,
as down the self-made web descends the spider;
and this too cutting, men inspired forth wander
uncrazed, with all the ills (of life) put from them.
348. Let go the past, let go the things hereafter,
let go the middle things, yon-farer of becoming!
with mind on every side at liberty,
you'll not come back again to birth and age.
349. In the man who taking thought is worried,
keen of passion contemplating beauty,²
all the more is craving in him growing,
lo! he's fashioning a sturdy prison.
350. But the man who loves abated thinking,
ever mindful makes-become the ugly,
lo! he'll make an utter end (of craving),
he will break the prison-house of Māra.
351. End-goer is he, all unafraid and gone
for him is craving, rid is he of stain,
darts of becoming has he cut clean out;
this (body) is his final congeries.

¹ Cf. verse 312: lax.² Cf. verses 7, 8.

352. Vitataṇho anādāno niruttipadakovido
akkharānaṃ sannipātaṃ jaññā pubbāparāni¹ ca,
sa ve antimasārīro mahāpañño (mahāpuriso) ti vuccati.
353. Sabbābhibhū sabbavidū 'ham asmi, sabbesu dhammesu
anūpalitto,
sabbāñjaho taṇhakkhaye vimutto, sayaṃ abhiññāya kam
uddiseyyaṃ ?
354. Sabbadānaṃ dhammadānaṃ jināti.
sabbāṃ rasaṃ dhammaraso jināti.
sabbāṃ raṭiṃ dhammaratī jināti.
taṇhakkhayo sabbadukkhaṃ jināti.
355. Hananti bhogā dummedhaṃ no ve² pāragavesino. ⁶
bhogataṇhāya dummedho hanti aññe va³ attanaṃ.⁴
356. Tīṇadosāni khettāni, rāgadosā ayam pajā;
tasmā hi vitarāgesu dinnāṃ hoti mahapphalaṃ.
357. Tīṇadosāni khettāni, dosadosā ayam pajā;
tasmā hi vītadosesu dinnāṃ hoti mahapphalaṃ.
358. Tīṇadosāni khettāni, mohadosā ayam pajā;
tasmā hi vītamohesu dinnāṃ hoti mahapphalaṃ.
359. Tīṇadosāni khettāni, icchādosā ayam pajā,
tasmā hi vigaticchesu dinnāṃ hoti mahapphalaṃ.

XXIV. TAÑHĀVAGGO CATUVĪSATIMO.

¹ Sc K. pubbaparāni. ² F. ce. ³ B^r ca. ⁴ S^c attano.

353. M. i, 171; Vin. i, 8. Cf. Sn. 211; S. ii, 284; KV. 289. Therī-
gāthā Comy. p. 220; Mvst. iii, 326. Anūpalitto: *ū met. causa.*

352. Gone is all craving; he doth nothing take;
skilled is he in the sequence of the word;
conflux of letters fore and aft he knows;¹
he verily his final body bears,
man of great wisdom (great man) is he called.*
353. All have I overcome; all things I know;
'mid all things undefiled, renouncing all;
in death of craving free, I of myself
know well—whose (pupil) should I call myself ?†
354. Every gift the gift of Dhamma conquers,
every taste the taste of Dhamma conquers,
every love the love of Dhamma conquers,
waning of craving conquers every ill.‡
355. Wealth slays the man of low sagacity,
but never them whose quest is the beyond.
The man of low sagacity athirst for wealth
doth slay, as slew he other men, the self.
356. Weed-blemished the fields;² lust-blemished this race,
hence fertile what's given to men rid of lust.‡
357. Weed-blemished the fields; hate-blemished this race,
hence fertile what's given to men rid of hate.
358. Weed-blemished the fields; this race dulness blights,
hence fertile what's given to men who're not dull.
359. Weed-blemished the fields; wish-blemished this race,
hence fertile what's given to men rid of wish.

* Grounds 4, 5. † Ground 14. ‡ 356-9. Grounds 3, 8, 9.

¹ This can only refer to the rising, the new importance, in the
craft of writing, relatively unknown at the Third Council.

² Field(s) came to be a symbol for giving to the monk.

XXV. BHIKKHUVAGGO.

360. Cakkhunā saṅvaro sādhu, sādhu sotena saṅvaro,
ghāṇena saṅvaro sādhu, sādhu jivhāya saṅvaro,
361. kāyena saṅvaro sādhu, sādhu vācāya saṅvaro,
manasā saṅvaro sādhu, sādhu sabbattha saṅvaro.
sabbattha saṅyuto bhikkhu sabbadukkhā pamuccati.
362. Hatthasaṅyato-pādasāṅyato, vācāya saṅyato saṅyatuttamo,
ajjhatarato samāhito, eko santusito: tam āhu
bhikkhuṇ.
363. Yo mukhasāṅyato bhikkhu mantabhānī anuddhato
atthaṅ dhammañ ca dīpeti madhuraṅ tassa bhāsi-
taṅ.
364. Dhammārāmo, dhammarato, dhammaṅ anuvicin-
tayaṅ,
dhammaṅ anussaraṅ, bhikkhu saddhammā na pari-
hāyati.
365. Salābhaṅ nātimaññeyya, nāññesaṅ pihayañ care.
aññesaṅ pihayaṅ bhikkhu samādhiṅ nādhigacchati.

360, 361. Mvst. iii, 423.

361^{1,2}. S. i, 73; Mil. 399.362². Tha. 981 (*has* susamāhitatto); Mvst. iii, 423.363¹. Cf. Sn. 850²; Tha. 2¹.

364. Itv., § 86; Tha. 1032.

364¹. Sp 327; Mvst. iii, 422.

XXV. MONKS.

360. Restraint in eye is good, and good restraint in ear,
restraint in smell is good, and good restraint in tongue.
361. Restraint in act is good, and good restraint in speech,
restraint in mind is good, good everywhere restraint;
restrained everywhere, the monk from every ill obtains
release.
362. Whoso is hand-controlled and foot-controlled,
whoso is speech-controlled, of men controlled best,*
who fain is for the inner world, intent,¹
lone and contented: him they call a monk.
363. The monk who holds his face under control,²
who speaks the mantra, is not arrogant,
who weal and dharma teaches: sweet his speech.
364. Dharma-enjoyer, dharma-lover, on dharma pon-
dering,
dharma remembering, a monk (as such)
from very dharma doth not fall away.
365. What he has gotten let him not despise;
nor (gain) of others wanting let him fare;
wanting the gains of others, (such) a monk
to concentration does not win his way.

* Grounds 6, 8, 9.

¹ In the Sāriputta gāthās: 'has the self well-intent.' Tha. 981.² 'It is a great thing to conquer one's face.' Emerson, 'Behaviour.'

366. Appalābho pi ce bhikkhu salābhaṃ nātimaññati,
taṃ ve devā paṣaṃsanti suddhājivaṃ atanditaṃ.
367. Sabbaso nāmarūpasmiṃ yassa n' atthi mamāyitaṃ,
asatā sa na socati, sa ve bhikkhūti vuccati.
368. Mettāvihārī yo bhikkhu, pasanno Buddhasāsane,
adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ.
369. Siṅca bhikkhu imaṃ nāvaṃ, sittā te lahuṃ essati,
chetvā rāgaṃ ca dosaṃ ca tato nibbānam ehi.
370. Pañca chinde, pañca jake, pañca o' uttari bhāvaye.
pañca sangātigo bhikkhu oghatiṇṇo ti vuccati.
371. Jhāya, bhikkhu, mā ca pamādo,
mā te kāmaguṇe bhamassu cittaṃ.
mā lohagulaṃ giḷi pamatto.
mā kaudi dukkham idan ti ḍayhamāno

367. Sn. 950. 367². Sn. 861.

368². Tha. 11²; cf. 521¹. Cf. 368, 369. Mvst. iii, 421, 523.

370. S. i, 3; Tha. 15, 633; Netti, 70. 37¹. Tha. 119².

366. Though little be that which he has received,
the monk who (ne'ertheless) what he has got
despises not, him devas verily
commend as life-pure and unfaltering.
367. For whom no 'mine-thing' is, no name-and-shape,
for that-which-is-not¹ grieving not he's called a
monk.
368. The monk who dwells in amity,
believing in the Buddha-lore,
may win his way to holy sphere,
to peace from worries, happiness.*
369. Bale out this boat, monk; baled out
'twill lightly go along for you;
cut out both passion and ill-will,
so will you come to waning-out.†
370. Five out, thou off, five leave behind,¹
but five in further (worlds) expand;
he who the fivefold bond transcends,²
a monk flood-traversed is he called.
371. Muse, monk! be you not wanton, man!
be you not one whose mind on ways
of sense-desire a-whirling goes;
be you not as a wanton man
a swallower of (hell's) lead-ball!
be you not while you're burning there
wailer: O woe! O misery!

* Ground 14.

† Ground 10 and for all, 1-8.

¹ Here 'the man' (*purisa*) is the main thing; the 'mine': property, and instruments of mind in body are relatively unreal, unimportant.

² These four fives in ecclesiastical teaching were (1, 2) the ten fetters, the spiritual faculties (faith, mindfulness, effort, concentration, wisdom) and the five; lust, hate, dulness, conceit, (wrong) opinion.

372. N'atthi jhānaṃ apaññassa paññā n' atthi ajjhāyato
yamhi jhānaṃ ca paññā ca, sa ve nibbānasantike.
373. Suññāgāraṃ pavitṭhassa, santacittassa bhikkhuno
amānusi ratī hoti sammā dhammaṃ vipassato.
374. Yato yato sammāsati khandhānaṃ udayabbayaṃ,¹
labhatī pītipāmojjaṃ amataṃ taṃ vijānataṃ.
375. Tatrāyam ādi bhavati idha paññassa bhikkhuno,
indriyagutto santutṭhi pātimokkhe ca saṃvaro,
mitte bhajassu kalyāṇe, suddhājive, atandite.
376. Paṭisanthāravuty' assa, ācārakusalo siyā,
tato pāmojjabahulo dukkhass' antaṃ karissati.
377. Vassikā viya pupphāni maddavāni pamuñcati,
evaṃ rāgaṃ ca dosaṃ ca vippamuñcetha bhikkhavo.
378. Santakāyo santavāco santavā² susamāhito
vantalokāmiso bhikkhu upasanto ti vuccati.

¹ F. C^o udayavyayaṃ.² Com. santamano.374¹. Cf. Tha. 23¹.

372. No musing is there for the unwise man,
nor wisdom for the man who muses not;
in whom are found musing and wisdom too
he verily is near the waning-out.*
373. To monk who into empty place has come
with peaceful mind, there comes a joy not born
of earth as he with insight dharma heeds.
374. When now, when then he grasps the rise and fall
of many things, rapture and joy he wins
of those who can discern the deathless That.¹
375. There (in the Rule) this groundwork comes to be
for monk of wisdom: warding of (every) sense,
content, and in the Code the (life) controlled,
and he must seek the company of friends
lovely (in deed), life-pure, unflinching.
376. Let him be cordial in his ways;
he should be righteous in his deeds;
thereby, filled with abundant joy,
he'll come to make an end of ill.
377. Like as the jasmine sheds its faded blooms,
so do you, monks, let lust and ill-will go.
378. The monk of pious deed, of pious word,
of pious mind, intent, with worldly lure
spewed out, is called a man of piety.

* Ground 10.

¹ 'So he knowing That became immortal,' Ait. 2, 4, 6. 'He who knows this, having reached That, becomes immortal,' Kaus. 2, 13. 'Knowing That, the wise become immortal,' Kena, 2, 13. 'That is the immortal veiled by being' (or, the real), Brhad. 1, 6, 3, etc.

379. Attanā coday' attānaṃ, paṭimāse attam¹ attanā,
so attagutto saṭimā sukhaṃ bhikkhu yihāhisi.
380. Attā hi attano nātho, attā hi attano gati,
tasmā saṃyamay' attānaṃ, assam bhaddraṃ va vā-
pijo.

381. Pāmojjabahulo bhikkhu pasanno Buddhasāsane,
adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ

382. Yo have daharo bhikkhu yuñjati Buddhasāsane,
so'maṃ lokaj pabhāseti abbhā mutto va candimā.

XXV. BHIKKHUVAGGO PAÑCAVĪSATIMO.

XXVI. BRĀHMAṆAVAGGO.

383. Chinda sotaṃ, parakkamma, kāme panuda brāh-
mana!
saṅkhārānaṃ khayaṃ ñatvā akataññū 'si brāhmaṇa!

384. Yadā dvayesu dhammesu pāragū hoti brāhmaṇo,
ath' assa sabbe saṃyogā atthaṃ gacchanti jānatō.

¹ K. paṭimāse 'ttam. B' paṭimaṃsetha attanā.

379¹. Cf. Tha. 637.

382. M. ii, 104; Tha. 873. 382¹. Tha. 203.

383¹. S. i, 49.

381. Tha. II.

383-423. Sn. 620-647.

379. The man should by the self incite the self,
the man should by the self hold back the self;
he by the self safe-guarded and alert:—
lo! monk, in happiness thou'lt come to dwell.

380. Yea, 'tis the self is warder of the self;¹
yea, and the self the bourn is of the self!²
hence shouldst thou watch over the self
as merchant over charger thoroughbred.

381. Now let the monk filled with exceeding joy,*
believing in the Buddha-doctrine (taught),
go up into the holy, happy sphere
where worldly worries trouble him no more.

382. Surely the monk who young hath yoked
himself to Buddha-doctrine (taught)*
sheddeth a radiance o'er the world
as moon when coming free from cloud

XXVI. THE BRAHMĀNA.

383. Cut off the stream, press onward, drive away
desires of sense, thou brahman (man of worth)!
hast thou the waning of world-worries learnt,
adept art, brahman! in the things not made.

384. When in two things the brahman, man of worth,
becomes farer-to-the-beyond, for him,
the knower, every bond is done away.

* Ground 14.

¹ See footnote to verse 160.

² 'To become one for whom Brahman (=Atman) is all: this is for him the highest bourn (*gati*). . . . The Man: this is the course (*kāṣṭhā*), this is the highest bourn,' Brhad. 4, 3, 32; Katha, 3, 6.

385. Yassa pāraṇ apāraṇ vā pārāpāraṇ na vijjati,
vītaddaraṇ, visaṇyuttaṇ, tam ahaṇ brūmi brāhmaṇaṇ.
386. Jhāyiṇ, virajam āsinaṇ, katakiccaṇ, anāsavaṇ,
uttamattham anuppattaṇ, tam ahaṇ brūmi brāhmaṇaṇ.
387. Divā tapati ādicco, rattiṇ ābhāti candimā,
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo.
atha sabbam ahorattaṇ buddho tapati tejasā.
388. Bāhitapāpo ti brāhmaṇo, samacariyā samaṇo ti vuccati,
pabbājāyam¹ attano malaṇ, tasmā pabbajito ti vuccati.
389. Na brāhmaṇassa pahareyya,² nāssa muñcetha brāhmaṇo.
dhī brāhmaṇassa hantāraṇ, tato dhī yassa muñcati.
390. Na brāhmaṇass' etad akiñci seyyo
yadā nisedho manaso piyehi,
yato yato hiṇsamano nivattati
tato tato sammati-m-eva dukkhaṇ.
391. Yassa kāyena vācāya manasā n' atthi dukkataṇ,
saṇvutaṇ tihi thānehi, tam ahaṇ brūmi brāhmaṇaṇ.

¹ Cn. pabbājāy'.² F. hareyya.

385. Cf. Sn. 1129.

387. Cf. S. i, 15.
391. Nettī, 183.388¹. Cf. Ud. i, 4.

385. For whom beyond and not beyond are not,
or both beyond and not beyond,¹ that man
with terror gone, detached, I brahman call.*
386. The man of musing, man of faded dye,
the sitter, man of finished work, one rid
of āsavas, his utmost weal attained,
that man I call a brahman, man of worth.†
387. By day shines sun, by night beams moon,
armoured the warrior shines,
as muser shines the man of worth,
but all the day and all the night
by ardour shines the wake.
388. 'Ejector of evil' is the brahman called,
'he of calm-life' (is called) a recluse;
making to go forth flaws o' the self:
therefore 'forth-goner' is he called.
389. He should not strike a brahman, man of worth,
nor should (such) brahman on him vent (his wrath);
fie! on the man who brahman strikes,
fie! on the man who then should vent (his wrath)!
390. More than a little better for a brahman 'tis,
when in things prized he holds the mind reserved;
As oft as mind-to-harm he turns away,
so often (to him) comes suaging of ill.‡
391. Whose deed and word and thought give no offence,
him in three opportunities restrained,
that man I call a brahman, man of worth.

* Ground 5.

† Ground 16.

‡ Ground 15.

¹ Com. sees here senses and sense-objects!

392. Yamhā dhammaṇ vijāneyya sammāsambuddhadesitaṇ,
sakkaccaṇ tan namasseyya, aggihuttaṇ va brāhmaṇo.
393. Na jaṭāhi, na gottena, na jaccā hoti brāhmaṇo,
yamhi saccañ ca dhammo ca, so sukhi, so ca brāh-
mano.
394. Kiṇ te jaṭāhi dummedha ! kiṇ te ajinasāṭṭiyā !
abbhantaraṇ te gahaṇaṇ, bāhiraṇ parimaṅḅasi !
395. Paṇsukūladharaṇ jantaṇ, kisaṇ, dhamaṇisanthataṇ,
ekaṇ vanaṇsiṇ jhāyantaṇ, taṇ ahaṇ brūmi brāhmaṇaṇ.
396. Na cāhaṇ brāhmaṇaṇ brūmi yonijaṇ mattisaṇ-
bhavaṇ,
bhovādi nāma so hoti, sa ce hoti sakiñcanaṇ,
akiñcanaṇ anādānaṇ, taṇ ahaṇ brūmi brāhmaṇaṇ.
397. Sabbasaṇyojanaṇ chetvā yo ve na paritassati,
saṅgātigaṇ viṇaṇyuttaṇ, taṇ ahaṇ brūmi brāhmaṇaṇ.
398. Chetvā nandiṇ¹ varattañ ca, sandāmaṇ² sahanukkamaṇ,
ukkhittapaḷighaṇ buddhaṇ, taṇ ahaṇ brūmi brāhmaṇaṇ.

¹ F. naudiṇ.² F. sandānaṇ.395¹. Cf. Tha. 243¹.
396-423. Sn. 620-647.396. Cf. Uttarādhy., p. 14.
398¹. S. i, 16, 63.

392. From whom he should have come to know
Dhamma by true Sambuddha taught,
with reverence should he honour him,
as brahman sacrificial fire.*
393. Not by the braids, the clan, the birth is a man
brahman true;
in whom are truth and dharma, he is well, is
brahman he.
394. What use are braids to you, you unsagacious man !
what use to you is skin of antelope !
your inside is a jungle, outside you make smooth !
395. The man of dustheap-gear, the lean, of network skin, the
lone,
the muser in the wood: him I call brahman, man of worth.†
396. I call none brahman for that he
is of (this) race, is of (that) mother born;
such man will dub (you) sir ! yea, be a man of
means;
the man who nothing has, who nothing takes:
that man I call a brahman, man of worth.
397. The man who every fetter has cut off,
yea, who is in no turmoil (of the mind),
transcending bonds, detached in every way:
that man I call a brahman, man of worth.
398. The man who's cut the trace and (cut) the strap,
the bridle and the thong, and has the latch
that bars the door thrown up, he who is wake:
that man I call a brahman, man of worth.‡

* Ground 14.

† Ground 6.

‡ Ground 4.

399. Akkosañ vadhabandhañ ca aduṭṭho yo titikkhati,
khantibalañ balānikañ tam ahañ brūmi brāh-
maṇaṇ.
400. Akkodhanañ vatavantañ silavantañ anussutañ,
dantañ antimasārañ tam ahañ brūmi brāhmaṇaṇ.
401. Vāri pokkharapatte va āragge-r-iva sāsapo,
yo na lippati kāmesu, tam ahañ brūmi brāhmaṇaṇ.
402. Yo dukkhassa pajānāti idh' eva khayam attano,
pannabhārañ visaṇyuttañ, tam ahañ brūmi brāh-
maṇaṇ.
403. Gambhīrapaññañ, medhāvīñ, maggāmaggassa koviḍaṇ,
uttamattham anuppattañ, tam ahañ brūmi brāhmaṇaṇ.
404. Asaṇsaṭṭhañ gahaṭṭhehi anāgārehi cūbhayañ
anokasāriñ appicchañ, tam ahañ brūmi brāhmaṇaṇ.
405. Nidhāya danḍaṇ bhūtesu tasesu thāvaresu ca,
yo na hanti na ghāteti, tam ahañ brūmi brāh-
maṇaṇ.
406. Aviruddhañ viruddhesu attādanḍesu nibbutaṇ
sādānesu anādānañ, tam ahañ brūmi brāhmaṇaṇ.

399. He who unangered bears reproach and stripes
and jail, in patience strong, arrayed in strength:
that man I call a brahman, man of worth.
400. Unangered, dutiful, and virtuous,
unspotted, trained, in (earth's) last body garbed:
that man I call a brahman, man of worth.
401. As water clings not to a lotus leaf,
nor grain of mustard plant to point of awl,
so he who clings not to desires of sense:
that man I call a brahman, man of worth.
402. Who for the self, e'en here, knows wane of ill,
him of the fallen burden, him detached,
that man I call a brahman, man of worth.
403. Him of deep wisdom and sagacity,
versed in the Way and in the not-Way versed,
him who has come to win weal uttermost:
that man I call a brahman, man of worth.*
404. Not with lay-folk associate, or with
the houseless people, or with both of these;
faring without a house, with wishes few:
that man I call a brahman, man of worth.
405. Whoso has laid aside the rod (of force),
concerning creatures cowed or truculent,
whoso smites not, nor makes (another) slay:
that man I call a brahman, man of worth.
406. Whoso among withstanders withstands not,
is passive 'mong uplifters of the rod,
who among them who take no taker is:
that man I call a brahman, man of worth.

407. Yassa rāgo ca doso ca māno makkho ca pātito,
sāsapo-r-iva āraggā, tam ahaṇ brūmi brāhmaṇaṇ.
408. Akakkasaṇ viññāpāṇiṇ giraṇ saccaṇ udīraye,
yāya nābhisaje kañci, tam ahaṇ brūmi brāhmaṇaṇ.
409. Yo 'dha dighaṇ va rassaṇ vā aṇuṇ thūlaṇ subhā-
subhaṇ
loke adinnaṇ nādiyati, tam ahaṇ brūmi brāhmaṇaṇ.
410. Āsā yassa na vijjanti asmiṇ loka paramhī ca,
nirāsayaṇ visaṇyuttaṇ, tam ahaṇ brūmi brāhmaṇaṇ.
411. Yass' ālayā na vijjanti aññāya akathaṇkathī,
amatogadhaṇ anuppattaṇ, tam ahaṇ brūmi brāh-
maṇaṇ.
412. Yo 'dha puññaṇ ca pāpaṇ ca ubho sangaṇ upaccagā,
asokaṇ virajaṇ suddhaṇ, tam ahaṇ brūmi brāhmaṇaṇ.
413. Candaṇ va vimalaṇ suddhaṇ vippasannaṇ anāvilaṇ,
Nandībhavaparikkhīṇaṇ,¹ tam ahaṇ brūmi brāhmaṇaṇ.

¹ Com. tisu bhavesu . . . taṇhaṇ.

407. The man in whom passion and hate and pride
and cant (all) have been made to fall,
as falls the mustard-seed from point of awl:
that man I call a brahman, man of worth.
408. Who with a voice not harsh, informative.
may teach the true, and no one vilify:
that man I call a brahman, man of worth.
409. Who in this world naught takes that is not given,
or long or short, fine, coarse, or fair or foul:
that man I call a brahman, man of worth.
410. The man in whom longings can find no place
as to this world or as to other worlds,
him of no longings, utterly detached:
that man I call a brahman, man of worth.*
411. For whom the wonted grooves exist not, he who
knows,
who asks not how is this and how is that,
the plunge into the deathless has attained:
that man I call a brahman, man of worth.
412. Whoso hath here the merit and the evil, yea,
who hath transcended both of them as bonds,
the man griefless, dye-faded, purified:
that man I call a brahman, man of worth.†
413. Whoso as moon unspotted, pure, serene,
stainless, for whom bliss and becoming have gone out:
that man I call a brahman, man of worth.†

* Ground 5.

† Grounds 15, 7.

414. Yo 'maṇ¹ paḷipathaṇ duggaṇ saṅsāraṇ moham ac-
cagā,
tinno pāragato jhāyī anejo akathankathī,
anupādāya nibbuto, tam ahaṇ brūmi brāhmaṇaṇ.

415. Yo 'dha kāme pahatvāna anāgāro paribbaje,
kāma²-bhavaparikkhīnaṇ, tam ahaṇ brūmi brāhmaṇaṇ.

416. Yo 'dha taṇhaṇ pahatvāna anāgāro paribbaje,
taṇhā-bhavaparikkhīnaṇ, tam ahaṇ brūmi brāhmaṇaṇ.

417. Hitvā mānusaṇaṇ yogaṇ dibbaṇ yogaṇ upaccagā,
Sabbayogavisaṇyuttaṇ, tam ahaṇ brūmi brāhmaṇaṇ.

418. Hitvā ratiṇ ca aratiṇ ca sītibhūtan nirūpadhiṇ,
sabbalokābhibhuṇ vīraṇ, tam ahaṇ brūmi brāhmaṇaṇ.

419. Cutiṇ yo vedi sattānaṇ upapattiṇ ca sabbaso,
asattaṇ sugataṇ buddhaṇ, tam ahaṇ brūmi brāh-
maṇaṇ.

420. Yassa gatiṇ na jānanti devā gandhabbamānusa,
khīnāsavaṇ arahantaṇ, tam ahaṇ brūmi brāhmaṇaṇ.

¹ K. imaṇ.

² F. kāmā.

414. Cf. A. iv, 290.

420. Cf. Mbh. xiii, 113, 7.

414. Him who has fared past quagmire and bad road,
world-faring, and the baffling in 't has crossed.
has traversed, gone beyond, a muser is,
unmoved and grasping naught, has waned away:*
that man I call a brahman, man of worth.

415. Whoso here getting rid of sense-desires,
houseless should wander, with desires of sense,
and with becoming waned utterly:
that man I call a brahman, man of worth.

416. The man who here of craving getting rid,
houseless should wander, with (all) cravings waned,
and with becoming waned utterly: †
that man I call a brahman, man of worth.

417. The man who has discarded human ties,
and has transcended ties of deva-world,
from every tie lives utterly detached:
that man I call a brahman, man of worth. ‡

418. Whoso, of fondness and aversion rid,
has cool become, and void of life's substrate,
hero who every world has overcome:
that man I call a brahman, man of worth. ‡

419. Whoso has come to know in every way
decease of beings and their going on to be,
without attachment, well-farer, awake:
that man I call a brahman, man of worth.

420. He of whose bourn nor devas know, nor they
expert in deva-music, nor the men
of earth, quenched as to āsava, ar'han:
that man I call a brahman, man of worth.

* Ground 10. † Ground 7. ‡ Grounds 5, 2; cf. p. xxviii, l. 24.

421. Yassa pure ca pacchā ca majjhe ca n' atthi kiñcanaṇ,
akiñcanaṇ anādānaṇ, tam ahaṇ brūmi brāhmaṇaṇ.
422. Usabham pavaraṇ viraṇ mahesiṇ vijitāvinaṇ
anejaṇ nahātakaṇ buddhaṇ, tam ahaṇ brūmi brāhmaṇaṇ.
423. Pubbe-nivāsaṇ yo vedī saggāpāyaṇ ca passati,
atho jātikkhayam patto, abhiññā, vosito, muni,
sabbavositavosānaṇ, tam ahaṇ brūmi brāhmaṇaṇ.

XXVI. BRĀHMAṆAVAGGO CHABBĪSATIMO.

1. *Yamakaṇ Appamāduṇ Cittaṇ
Pupphaṇ Bāleṇu Paṇḍitaṇ
Arahantaṇ Sahassena
Pāpaṇ Daṇḍena, te dasa ;*
2. *Jarā Attā ca Loko ca Buddhaṇ Sukhaṇ Piyena ca
Kodhaṇ Mālaṇ ca Dhammatthaṇ Maggavaggena vī-
sati ;*
3. *Pakinnakaṇ Nirayaṇ Nāgo
Taṇhaṇ Bhikkhu ca Brāhmaṇo :
ete chabbīsati vaggā
desitādīccabandhunā.*

DHAMMAPADAN NIṬṬHITAṆ.

421¹. Cf. Tha. 537.

423. Cf. M. ii, 144; S. i, 167; A. i, 165; Itv., § 99.

421. The man for whom the past and present things
and things in midst (of us) are (as 'twere) naught,
who nothing has, and who takes nothing up:
that man I call a brahman, man of worth.
422. The bull-like man, the man elect, hero,
great seer and conqueror, unmoved,
bather regenerate, the man awake:
that man I call a brahman, man of worth.
423. Whoso has come to know where erst he lived,
and sees the lucky world, the world of doom,
now that the waning out of birth he's won,
a super-knower, finished, valuer,
him who has finished every finishing:*
that man I call a brahman, man of worth.¹

* Ground 15.

¹ I here suggest a pada has been dropped and three padas of later values interpolated. Cf. *vv. ll.* in *Iti-vuttaka*. The dropped pada may possibly have been identical with that in verse 166:*attadathena abhiññā[ya]*
(who weal o' the self has come to know).