

Sayings of Buddha

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Sayings of Buddha

Dhammapada - Sayings of the Buddha (Translated by S. Wannapok)

1. The Pairs

Mind foreruns all mental conditions,
Mind is chief, mind-made are they;
If one speaks or acts with a wicked mind,
Then suffering follows him
Even as the wheel, the hoof of the ox.

Mind foreruns all mental conditions,
Mind is chief, mind-made are they;
If one speaks or acts with a pure mind,
Then happiness follows him
Even as the shadow that never leaves.

He abused me, he beat me,
He defeated me, he robbed me,'
In those who harbour such thoughts
Hatred never ceases.

He abused me, he beat me,
He defeated me, he robbed me'
In those who harbour not such thoughts
Hatred finds its end.

At any time in this world,
Hatred never ceases by hatred,
But through non-hatred it ceases
This is an eternal law.

The common people know not
That in this quarrel they will perish,
But those who realize this truth
Have their quarrels calmed thereby.

As the wind overthrows a weak tree,
So does M,ra overpower him
Who lives attached to sense pleasures,
Who lives with his senses uncontrolled,
Who knows not moderation in his food,
And who is indolent and inactive.

As the wind does not overthrow a rocky mount,
So M,ra indeed does not overpower him
Who lives unattached to sense pleasures,

Who lives with his sense well-controlled,
Who knows moderation in his food,
And who is full of faith and high vitality.

Whosoever, not freed from defilements,
Without self-control and truthfulness,
Should put on the yellow robe -
He is not worthy of it.

But he who has discarded defilements,
Firmly established in moral precepts,
Possessed of self-control and truth,
is indeed worthy of the yellow robe.

In the unessential they imagine the essential,
In the essential they see the unessential;
They who feed on wrong thoughts as such
Never achieve the essential.

Knowing the essential as the essential,
And the unessential as the unessential,
They who feed on right thoughts as such
Achieve the essential.

Even as rain gets into an ill-thatched house,
Even so lust penetrates an undeveloped mind.

Even as rain gets not into a well-thatched house,
Even so lust penetrates not a well-developed mind.

Here he grieves, hereafter he grieves,
In both worlds the evil-doer grieves,
He mourns, he is afflicted,
Beholding his own impure deeds.

Here he rejoices, hereafter he rejoices
In both worlds the well-doer rejoices
He rejoices, exceedingly rejoices,
Seeing his own pure deeds.

Here he laments, hereafter he laments
In both worlds the evil-doer laments;
Thinking: 'Evil have I done,' thus he laments.
Furthermore he laments,
When gone to a state of woe.

Here he is happy, hereafter he is happy,
In both worlds the well-doer is happy
Thinking: 'Good have I done,' thus he is happy
Furthermore he is happy,
When gone to the state of bliss.

Though much he recites the Sacred Texts,
But acts not accordingly. That heedless man
Is like the cowherd who counts other's kine;
He has no share in religious life.

Though little he recites the Sacred Texts,
But puts the precepts into practice,
Ridding himself of craving, hatred and delusion,
Possessed of right knowledge with mind well-freed,
Cling to nothing here or hereafter,
He has a share in religious life.

2. Heedfulness

Heedfulness is the way to the Deathless,
Heedlessness is the way to death.
The heedful do not die,
The heedless are like unto the dead.

Realizing this distinction,
The wise rejoice in heedfulness,
Which is the way of the Noble.

The wise, constantly meditative,
Ever earnestly persevering,
Attain the bond-free supreme Nibbana.

Of him who is energetic, mindful,
Pure in deed, considerate, self-restrained,
Who lives the Dhamma and who is heedful,
Reputation steadily increases.

By diligence, vigilance,
Restraint and self-mastery,
Let the wise make for himself an island
That no flood can overwhelm.

The ignorant, foolish folk
Indulge in heedlessness,
But the wise preserve heedfulness
As their greatest treasure.

Devote not yourselves to negligence;
Have no intimacy with sensuous delights.
The vigilant meditative person
Attain sublime Bliss.

When the wise man banishes carelessness by carefulness,
This sorrowless one climbs up the terrace of wisdom,
And surveys the ignorant sorrowing folk
As one standing on a mountain, the groundlings.

Heedful among the heedless,

Wide awake among those asleep,
The wise man advances
As a swift horse leaving a weak nag behind.

By vigilance it was that
Indra attained the lordship of the gods.
Earnestness is ever praised,
Carelessness is ever despised.

The bhikkhu who delights in earnestness
And discerns dangers in negligence,
Advances, consuming all fetters,
Like fire burning fuel, both small and great.

The bhikkhu who delights in earnestness,
And discerns dangers in negligence,
Is not liable to fall away;
He is certainly in the present of Nibbana.

3. The Mind

The flickering, fickle mind,
Difficult to guard, difficult to control,
The wise man straightens,
As a fletcher, an arrow.

Like a fish drawn from its watery abode
And thrown upon land,
Even so does the mind flutter.
Hence should the realm of M,ra be shunned.

Good is it to control the mind
Which is hard to check and swift
And flits wherever it desires.
A subdued mind is conducive to happiness.

Hard to perceive and extremely subtle is the mind,
It roams wherever it desires.
Let the wise man guard it;
A guarded mind is conducive to happiness.

Faring afar, solitary, bodiless,
Lying in a cave, is the mind.
Those who subdue it are freed
From the bond of Mara.

He whose mind is inconstant,
He who knows not the true doctrine,
He whose confidence wavers -
The wisdom of such a one is never fulfilled.

He who is vigilant,
He whose mind is not overcome by lust and hatred,

He who has discarded both good and evil
For such a one there is no fear.

Realizing that this body is fragile as a pot
And establishing his mind as firm as a fortified city,
He should attack Mara with the weapon of wisdom.
He should guard his conquest
And afford no rest to Mara.

Soon alas will this body lie
Upon the ground, unheeded,
Devoid of consciousness,
Even as a useless log.

Whatever harm a foe may do to a foe,
Or a hater to a hater,
An ill-directed mind
Can harm one even more.

What neither mother, nor father,
Nor any other relative can do,
A well-directed mind does
And thereby elevates one.

4. The Flowers

Who will conquer this earth (life)
With Yama's realm and with celestial world?
Who will investigate the well-taught Dhamma-verses
Even as a skilful garland-maker plucks flowers?

A learner (sekha) will conquer this earth
With Yama's realm and with celestial world.
He will investigate the well-taught Dhamma Verses.
Even as a skilful garland-maker plucks flowers.

Perceiving this body to be similar unto foam
And comprehending its mirage-nature,
One should destroy the flower-tipped arrows of Love
And pass beyond the sight of the King of Death.

The man who gathers flowers of sensual pleasures,
Whose mind is distracted -
Death carries him off
As the great flood, a sleeping villager.

The man who gathers flowers of sensual pleasures,
Whose mind is distracted
And who is insatiate in desires -
Him the Destroyer brings under his way.

As the bee takes honey from the flowers,
Leaving its colour and fragrance unharmed,

So should the sage wander in the village.

Pay no attention to the faults of others,
Things done or left undone by others.
Consider only what by oneself
Is done or left undone.

As a flower that is lovely
And colourful, but scentless,
Even so fruitless is the well-spoken word
Of one who follows it not.

As a flower that is lovely,
Colourful, and fragrant
Even so fruitful is the well-spoken word
Of one who practises it.

As from a heap of flowers
Many kinds of garlands can be made,
So many good deeds should be done
By one born a mortal.

The perfume of flower blows not against the wind,
Nor does the fragrance of sandal-wood, tagara and jasmine,
But the fragrance of the virtuous blows against the wind.
The virtuous man pervades all directions.

Sandal-wood, tagara, lotus and wild jasmine -
Of all these kinds of fragrance,
The fragrance of virtue is by far the best.

Little is the fragrance of tagara
And sandal-wood,
But the fragrance of virtue is excellent
And blows even among the devas.

Of those who possess these virtues,
Who live without negligence,
Who are freed by perfect knowledge,
M,ra finds not their way.

Just as on a heap of rubbish
Thrown upon the highway
Grows the lotus sweetly fragrant
And delighting the heart.

Even so among those blinded mortals
Who are like rubbish,
The disciple of the Fully-Enlightened One
Shines with exceeding glory by his wisdom.

5. The Fool

Long is the night to the wakeful,
Long is the yojana to one who is weary,
Long is Sañsara to the foolish
Who know not the true doctrine.

If, as he fares, he finds no companion
Who is better or equal,
Let him firmly pursue his solitary career;
There is no fellowship with the fool.

I have sons, I have wealth;'
So thinks the fool and is troubled.
He himself is not his own,
How then are sons, how wealth?

The fool aware of his stupidity
Is in so far wise,
But the fool thinking himself wise
Is called a fool indeed.

Though through all his life
A fool associates with a wise man,
He yet understands not the Dhamma,
As the spoon, the flavour of soup.

Though, for a moment only,
An intelligent man associates with a wise man
Quickly he understands the Dhamma,
As the tongue, the flavour of soup.

Fool of little wit
Behave to themselves as enemies,
Doing evil deeds
The fruits whereof are bitter.

That deed is not well-done,
After doing which one feels remorse
And the fruit whereof is received
With tears and lamentations.

Well-done is that deed
Which, done, brings no regret;
The fruit whereof is received
With delight and satisfaction.

As sweet as honey the fool thinks an evil deed
So long as it does not bear fruit;
But when it ripens,
The fool comes to grief.

Month after month the fool may eat his food
With the tip of kusa grass;

Nonetheless he is not worth the sixteenth part
Of those who have well understood the Dhamma.

An evil deed committed
Does not immediately bear fruit,
Just as milk curdles not at once;
Smouldering like fire covered by ashes,
It follows the fool.

The fool gains knowledge
Only for his ruin;
It destroys his good actions
And cleaves his head.

A foolish monk desires undue reputation,
Precedence among monks,
Authority in the monasteries,
Honour among other families.

Let both laymen and monks think,
By me only was this done;
In every work, great or small,
Let them refer to me.'
Such is the ambition of the fool;
His desire and pride increase.

One is the way to worldly gain;
To Nibb,na another leads.
Clearly realizing this,
The bhikkhu, disciple of the Buddha,
Should not delight in worldly favour,
But devote himself to solitude.

6. The Wise

Should one see a wise man,
Who, like a revealer of treasures,
Points out faults and reproves,
Let one associate with such a one,
Well is it, not ill, to associate with such a one.

Let him admonish, exhort,
And shield from wrong.
Truly, pleasing is he to the good,
Displeasing is he to the bad.

Associate not with evil friends;
Associate not with mean men;
Associate with good friend;
Associate with noble men.

He who imbibes the Dhamma

Lives happily with the mind at rest.
The wise man ever delights
In the Dhamma revealed by the Noble.

Irrigators lead water;
Fletchers fashion shafts;
Carpenters bend wood;
The wise tame themselves.

Even as a solid rock
Is not shaken by the wind.
So do the wise remain unmoved
By praise or blame.

Just as a lake, deep, clear, and still
Even so, on hearing the Dhamma,
The wise become exceedingly peaceful.

The good renounce everything
And do not speak hankering after desires.
Touched by sorrow or happiness,
The wise become neither elated nor depressed.

Neither for one's own nor another's sake
Should one commit any wrong,
Nor, by unjust means, should one desire
Sons, wealth, state or one's own success.
He should be virtuous, wise, and righteous.

Few are there among men
Who go to the further shore,
The rest of this mankind
Only run up and down the hither bank.

Those who conform themselves to the Dhamma
That has been well-expounded -
Those are they who will reach the further shore,
Crossing the realm of death, so hard to cross.

Coming from home to the homeless,
The wise man should abandon dark state
And cultivate the bright.
He should seek great delight in solitude,
So hard to enjoy.

Giving up sensual pleasures,
With no attachment,
The wise man should cleanse himself
Of the impurities of the mind.

Whose minds are well perfected
In the Factors of Enlightenment,

Who without clinging, delight in detachment-
They, the corruption-free, radiant ones,
Have attained Nibbana in the Here-and-Now.

7. The Worthy

For him who has completed his journey course
For him who is wholly free from all,
For him who has destroyed all bonds
The fever of passion exists not.

The mindful ones who leave their homes
To no abode are they attached;
Like swans that quit their pools,
Home after home they leave behind.

Those for whom there is no accumulation,
Who reflect well over their food,
Who have perceived void and unconditioned freedom -
Their path is hard to trace,
Like that of birds in the air.

He whose corruptions are destroyed,
He who is not attached to food,
He who has perceived void and unconditioned freedom -
His track cannot be traced,
Like that of birds in the air.

He whose senses are subdued,
Like steeds well-trained by a charioteer;
He who is free from pride and corruption -
Such a steadfast one even the gods hold dear.

Like the earth the worthy one resents not;
Like the chief post is he of a firm mind;
Like an unsullied pool is he of pure conduct;
To such a one life's wanderings are no more.

Calm is his mind;
Calm is his speech;
Calm is his bodily action;
Who, through right knowledge, is wholly freed,
Perfectly peaceful and equipoised.

He who is not credulous,
He who knows the uncreated,
He who has severed all ties,
He who has put an end to opportunity,
He who has removed all desires
He, indeed, is the greatest of men.

Whether in village or in forest,

Whether in vale or on hill,
Wherever the Worthy Ones dwell,
Delightful, indeed, is that spot.

Delightful are the forests
Where worldings find no joy,
There the passionless rejoice
For they seek no sensual pleasures.

8. The Thousands

Better than a thousand useless words
Is one beneficial single word,
Hearing which one is pacified.

Better than a thousand useless verses
Is one beneficial single line,
Hearing which one is pacified.

Should one recite a hundred useless verses,
Better is one single word of the Dhamma,
Hearing which one is pacified.

Though one should conquer in battle
A thousand times a thousand men,
Yet should one conquer just oneself
One is indeed the greatest victor.

Better indeed is it to conquer oneself,
Neither a god nor a Gandhabba,
Neither Mara nor Brahma
Could turn into defeat the victory of such a man
Who is self-mastered and self-controlled.

Better indeed is it to conquer oneself,
Neither a god nor a Gandhabba,
Neither Mara nor Brahma
Could turn into defeat the victory of such a man
Who is self-mastered and self-controlled.

Though month after month, with a thousand,
One should sacrifice for a hundred years,
Yet, if only for a moment,
One should honour the self-restrained,
That honour, indeed, is better
Than a century of sacrifice.

Though one for a century,
Should tend the fire in the forest,
Yet, if only for a moment,
He should honour the self-restrained,
That honour, indeed, is better

Than a century of sacrifice.

Whatever oblations and sacrifices
One might offer for a year,
Seeking merit hereby,
All that is not worth a single quarter.
Better is homage towards the upright.

He who ever reverences and respects elders
Four qualities for him increase:
Long life, fame, happiness and strength.

Though one should live a hundred years,
Without conduct and concentration,
Yet, better is a single day's life
Of one who is moral and meditative.

Though one should live a hundred years,
Without wisdom and concentration,
Yet, better is a single day's life
Of one who is wise and meditative.

Though one should live a hundred years,
Sluggish and inactive
Yet, better is a single day's life
Of one who intensely exerts himself.

Better is a single day's life of one
Who discerns the rise and fall of things
Than a hundred years's life of one
Who is not comprehending.

Better is a single day's life of one
Who sees the Deathless
Than a hundred years's life of one
Who sees not that state.

Better is a single day's life of one
Who understands the truth sublime
Than a hundred years's life of one
Who knows not that truth, so high.

9. The Evil

Make haste in doing good,
And check your mind from evil
Who is slow in making merit -
His mind delights in evil.

Should a man commit evil,
Let him not do it again and again,
Nor turn his heart to delight therein;
Painful is the heaping-up of evil.

Should a man perform merit,
Let him do it again and again,
And turn his mind to delight therein;
Blissful is the piling-up of merit.

For the evil-doer all is well,
While the evil ripens not;
But when his evil yields its fruit,
He sees the evil results.

For the good man, perhaps, all is ill
While as yet his good is not ripe;
But when it bears its fruit,
He sees the good results.

Despise not evil,
Saying it will not come to me'
Drop by drop, is the water pot filled,
Likewise the fool, gathering little by little,
Fills himself with evil.

Despise not merit,
Saying It will not come to me'
Drop by drop, is the water pot filled,
Likewise the wise, gathering little by little,
Fills himself with merit.

Just as a rich merchant, with small escort,
Evoids a dangerous path,
Just as one who loves life avoids poison,
Even so should one shun evil.

If no wound there be in the hand,
One may handle poison;
Poison does not effect one who has no wound;
There is no ill for him who does no wrong.

Whosoever offends a harmless person,
One pure and guiltless,
Upon that very fool the evil recoils
Even as fine dust thrown against the wind.

Some are born in the womb again,
The evil-doers in Hell;
The good go to Heaven;
The undefiled ones attain Nibbana.

Neither in the sky nor in mid-ocean,
Nor in the clefts of the rocks,
Nowhere in the world is a place to be found
Where abiding one may escape from

(the consequences of) an evil deed.

Neither in the sky nor in mid-ocean,
Nor in the clefts of the rocks,
Nowhere in the world is found that place
Where abiding one will not be overcome by death.

10. The Punishment

All tremble at punishment;
All fear death;
Comparing others with oneself,
One should neither kill nor cause to kill.

All tremble at punishment;
To all life is dear;
Comparing others with oneself,
One should neither kill nor cause to kill.

Whoso, himself seeking happiness,
Harms with rod pleasure loving beings -
He gets no happiness hereafter.

Whoso, himself seeking happiness,
Harms not with rod pleasure loving beings -
He gets happiness hereafter.

Speak not harshly to anyone.
Those thus addressed will retort.
Painful indeed is vindictive speech.
Blows in exchange may bruise you.

If you silence yourself as a broken gong,
You have already attained Nibbana.
No contention will be found in you.

As with a staff the cowherd drives
His cattle out to pasture-ground,
So do old age and death compel
The life of beings (all around).

When a fool does wicked deeds,
He does not know their future fruit.
The witless one is tormented by his own deeds.

He who inflicts punishment on those
Who are harmless and who offend no one
Speedily comes to one of these ten states:

To grievous bodily pain, to disaster,
To bodily injury, to serious illness,
To loss of mind, will he come.

To oppression by the king,

To grave accusation,
To loss of relatives,
To destruction of wealth, (will he come).

Or his house will be burnt up with fire,
And that unwise one will pass to
Hell in the world to come.

Not nakedness, nor matted hair,
Nor dirt, nor fasting,
Nor lying on the ground,
Nor besmearing oneself with ashes,
Nor squatting on the heels,
Can purify a mortal
Who has not overcome doubts.

In whatever he be decked,
If yet he cultivates tranquility of mind,
Is calm, controlled, certain and chaste,
And has ceased to injure all other beings,
He is indeed, a brahman, a samana, a bhikkhu.

Rarely is found in this world
Anyone who is restrained by shame and wide-awake
As a thorough-bred horse avoids the whip.

Even as a thorough-bred horse once touched by the whip,
Becomes agitated and exerts himself greatly,
So be strenuous and filled with religious emotion.
By confidence, virtue, effort and concentration,
By the investigation of the Doctrine,
By being endowed with knowledge and conduct
And by keeping your mind alert,
Will you leave this great suffering behind.

Irigators lead water;
Fletchers fashion shafts;
Carpenters bend wood;
The good tame themselves.

11. Old Age

What this laughter, what this joy
When the world is ever on fire?
Shrouded all about by darkness,
Will you not then look for light?

Behold this beautiful body,
A mass of sores, a bone-gathering,
Diseased and full of hankerings,
With no lasting, no persisting.

Thoroughly worn out is this body -
A net of diseases and very frail.
This heap of corruption breaks to pieces -
For life indeed ends in death.

As gourds are cast away in Autumn,
So are these dove-hued bones.
What pleasure is there found
For one who looks at them?

Of bones is this city made,
Plastered with flesh and bones.
Herein dwell decay and death,
Pride and detraction.

Splendid royal chariots wear away,
The body too comes to old age.
But the good's teaching knows not decay.
Indeed, the good teach the good in this way.

Just as the ox grows old,
So ages he of little learning
His flesh increases,
His wisdom is waning.

Seeking but not finding the House Builder,
I hurried through the rounds of many births.
Painful is birth ever again and again.

O House Builder, you have been seen,
You shall not build the house again.
Your rafters have been broken,
Your ridge pole demolished too.
My mind has now attained the Unconditioned.
And reached the end of all craving.

Having led neither a good life,
Nor acquired riches while young,
They pine away as aged herons
Around a fishless pond.

Having led neither a good life,
Nor acquired riches while young,
They lie about like broken bows,
Sighing about the past.

12. The Self

If one holds oneself dear,
One should protect oneself well.
During any of the three watches (of life)
The wise should keep vigil.

One should first establish oneself
In what is proper,
And then instruct others.
A wise man who acts in this way
Shall never get defiled.

As he instructs others
He should himself act.
Himself fully controlled,
He should control others.
Difficult indeed is to control oneself.

Oneself indeed is master of oneself,
Who else could other master be?
With oneself perfectly trained,
One obtains a refuge hard to gain.

The evil, done by oneself,
Self-begotten and self-produced,
Crushes the witless one,
As the diamond grinds the hardest gem.

An exceedingly corrupted man is like
A M,luva creeper strangling a sal-tree
Surely, he does unto himself
What his enemy would wish for him.

Easy to do are those kammās
Which are bad and not benefitting oneself
But those which are good and beneficial
Are difficult indeed to be performed.

Whoso on account of false views
Scorns the teaching of the Noble Ones,
The Worthy and Righteous Ones,
He, the foolish man, destroys himself
Like the bamboo, seeding, finds its end.

By oneself is evil done,
By oneself does one get defiled,
By oneself is evil left undone,
By oneself is one purified.
Purity or impurity depends on oneself,
No one can purify another.

Fall not away from one's own purpose
For the sake of another, however great,
When once one has seen one's own goal,
One should hold to it fast and firm.

13. The World

Do not follow mean thing,
Do not live in heedlessness,
Do not embrace false views,
Do not be a world-upholder'.

Arise! Be not negligent!
Lead a righteous life.
For one who lives a righteous life
Dwells in peace here and hereafter.

By Dhamma should one lead one's life
And not embrace corrupted means.
For one who lives the Dhamma life
Dwells in peace here and hereafter.

Whoso would look upon the world
Just as one would see a bubble
And as one would view a mirage -
Him the King of Death finds not.

Come you all and behold this world
Like an ornamented royal chariot,
Wherein the fools are deeply sunk.
But for those who know there is not bond.

Whoso was previously negligent
But afterwards practises vigilance -
He illumines the world here and now
Like the moon emerging from the cloud.

Who by his wholesome deeds
Removes the evil done -
He illumines the world here and now
Like the moon emerging from the cloud.

Blind is this world,
Few are they who clearly see
As the birds escaping from a net,
Few are they who go to Heaven.

Swans fly on the path of the sun,
Magicians pass through the air.
The wise go forth out of the world,
Having conquered M,ra with all his troop.

By him who breaks the fourth precept,
Who at all time speaks untruth,
Who regards not the world beyond,
There is no evil that cannot be done.

Verily, the misers go not to celestial realms.
Fools do not indeed praise liberality.

The wise, however, rejoice in giving
And thereby become happy hereafter.

Than sole sovereignty over the earth,
Than going to celestial worlds,
Than lordship over all the worlds,
Is the fruit of a Stream-winner.

14. The Enlightened One

Whose conquest is not turned into defeat,
Whom not even a bit of conquered passion follows -
That trackless Buddha of infinite range,
By which way will you lead him?

Whom no entangling and poisonous
Passions can lead astray -
That trackless Buddha of infinite range,
By which way will you lead him?

Absorbed in meditation practice,
Delighting in renunciation's peace,
Mindful, wise and fully enlightened -
Such men even the gods hold dear.

Hard is it to be born as a man,
Hard is the life of immortals,
Hard is it to hear the Truth Sublime,
Hard as well is the Buddha's rise.

Abstention from all evil,
Cultivation of the wholesome,
Purification of the heart;
This is the Message of the Buddhas.

Forbearance is the highest ascetic practice,
'Nibb,na is supreme'; say the Buddhas.
He is not a gone forth' who harms another.
He is not a recluse who molests another.

To speak no ill,
To do no harm,
To observe the Rules,
To be moderate in eating,
To live in a secluded abode,
To devote oneself to meditation;
This is the Message of the Buddhas.

Not in a rain of golden coins
Is satisfaction to be found,
'Of little joy, but painful are sensual pleasures';
Thus the wise man clearly comprehends.

Even in the heavenly pleasures
He finds no satisfaction.
In the destruction of all desires,
The fully-Awakened One's disciple delights.

Not in a rain of golden coins
Is satisfaction to be found,
'Of little joy, but painful are sensual pleasures';
Thus the wise man clearly comprehends.
Even in the heavenly pleasures
He finds no satisfaction.
In the destruction of all desires,
The fully-Awakened One's disciple delights.

Many men in their fear
Betake themselves for a refuge
To hills, woods, gardens
Sacred trees and shrines.

Such a refuge is not secure,
Such a refuge is not supreme.
To such a refuge should one go,
One is not released from all sorrow.

He who takes refuge in
The Buddha, the Dhamma and the Saigya
Sees with wisdom the Four Noble Truths;
Suffering,
The cause of suffering,
The cessation of suffering,
The Noble Eightfold Path leading to
The cessation of suffering.

He who takes refuge in
The Buddha, the Dhamma and the Saigya
Sees with wisdom the Four Noble Truths;
Suffering,
The cause of suffering,
The cessation of suffering,
The Noble Eightfold Path leading to
The cessation of suffering.

Such indeed is a refuge secure,
Such indeed is a refuge supreme.
To such a refuge should one go,
One is released from all sorrow.

Hard to find is the Man Supreme,
He is not born everywhere.
But where such a wise one is born,

That family thrives happily.

Happy is the birth of the Buddha,
Happy is the preaching of the Sublime Dhamma,
Happy is the unity of the Sangha,
Happy is the striving of the united ones.

He who venerates those venerable ones
Be they the Buddhas or disciples;
Those who have overcome obstacles
And gone beyond distress and lamentation;
Those who are serene and all-secure.
No one is able to calculate
His merit as such and such'.

He who venerates those venerable ones
Be they the Buddhas or disciples;
Those who have overcome obstacles
And gone beyond distress and lamentation;
Those who are serene and all-secure.
No one is able to calculate
His merit as such and such'.

15. Happiness

Happily indeed do we live
Unhating among those hating men.
Among many hate-filled men,
Thus we dwell unhating.

Happily indeed do we live
Not yearning among those who yearn.
Among many yearning men,
Thus we dwell unyearning.

Happily indeed do we live
Not anxious among those anxious men.
Among many anxious men,
Thus we dwell unanxious.

Happily indeed do we live -
We that call nothing our own.
Feeders on joy shall we be
Even as the Abhassara gods.

The victor begets hate,
While the defeated lives in distress.
Happily the peaceful lives,
Having given up victory and defeat.

No fire is there like dust,
No crime like hatred,

No ill like the Five Aggregates,
No higher bliss than Nibbana's peace.

Of all diseases hunger is the greatest,
Of all pains the compound things,
Knowing this (the wise realize Nibbana)
Which is the bliss supreme.

Health is the highest gain,
Contentment is the greatest wealth,
Trustful are the best kinsmen,
Nibbana is the highest bliss.

Having tasted the flavour of
Seclusion and Nibbana's peace,
Woesless and stainless becomes he,
Drinking the taste of the Dhamma's joy.

Good is it to see the Noble Ones,
To dwell with them is happiness,
By not seeing foolish men,
One may ever be happy.

Frequenting the company of fools
One surely grieves for long;
For association with fools is ever ill
Just as ever that of foes.
But to dwell with the wise is happiness
Just as relatives together meet.

Therefore --
Him the intelligent, the wise, the learned,
The devout, the dutiful and the Noble one -
Such a wise and intelligent man
Should one ever follow
As the moon follows the track of stars.

16. Affections

Exerting oneself in what should be shunned,
Not exerting where one should exert,
Rejecting the good and grasping at the pleasant,
One comes to envy those who exert themselves.

Be not attached to the beloved
And never with the unbeloved.
Not to meet the beloved is painful
As also to meet with the unbeloved.

Therefore hold nothing dear,
For separation from the beloved is painful.
There are no bonds for those

To whom nothing is dear or not dear.

From endearment springs grief,
From endearment springs fear;
For him who is free from endearment
There is neither grief nor fear.

From love springs grief,
From love springs fears;
For him who is free from love
There is neither grief nor fear.

From attachment springs grief,
From attachment springs fear;
For him who is free from attachment
There is neither grief nor fear.

From lust springs grief,
From lust springs fear;
For him who is free from lust
There is neither grief nor fear.

From craving springs grief,
From craving springs fear;
For him who is free from craving
There is neither grief nor fear.

He who is perfect in virtue and insight,
Is established in the Dhamma;
Who speaks the truth and fulfills his own duty -
Him do people hold dear.

He who has developed a wish for Nibbana,
He whose mind is thrilled (with the Three Fruits),
He whose mind is not bound by sensual pleasures,
Such a person is called 'Upstream-bound one'.

After a long absence a man comes home
Safe and sound from afar,
Kinsmen and friends gladly welcome him.

Likewise, good deeds well receive the doer
Who has gone from here to the next world,
As kinsmen receive a dear friend on his return.

17. Anger

One should give up anger and pride,
One should overcome all fetters.
Ill never befalls him who is passionless,
Who clings not to Name and Form.

Whoso, as rolling chariot, checks

His anger which has risen up -
Him I call charioteer.
Others merely hold the reins.

Conquer anger by love,
Conquer evil by good,
Conquer the miser by liberality,
Conquer the liar by truth.

One should speak the truth
One should not give way to anger.
If asked for little one should give.
One may go, by these three means,
To the presence of celestials.

Those sages who are harmless
And in body ever controlled
Go to the Everlasting State
Where gone they grieve no more.

Of those who are wide awake
And train themselves by night and day
Upon Nibbana ever intent -
The defilements fade away.

Not only today, O Atula,
From days of old has this been so:
Sitting silent - him they blame,
Speaking too much - him they blame,
Talking little - him they blame,
There is no one in the world who is not blamed.

There never was, and never will be,
Nor is there now to be found
A person who is wholly blamed or wholly praised.

He whom the intelligent praise
After careful examination,
He who is of flawless life, wise,
And endowed with knowledge and virtue
Who would dare to blame him
Who is like refined gold?
Even the gods praise him,
By Brahma too he is admired.

He whom the intelligent praise
After careful examination,
He who is of flawless life, wise,
And endowed with knowledge and virtue
Who would dare to blame him
Who is like refined gold?

Even the gods praise him,
By Brahma too he is admired.

One should guard against bodily hastiness,
One should be restrained in body.
Giving up bodily misconduct,
One should be of good bodily conduct.

One should guard against hastiness in word,
One should be restrained in word.
Giving up verbal misconduct,
One should be of good verbal conduct.

One should guard against hastiness of mind,
One should be restrained in thought.
Giving up mental misconduct,
One should be of good mental conduct.

The wise are restrained in deed,
In speech too they are restrained,
They are restrained in mind as well -
Verily, they are fully restrained.

18. Impurity

Like a withered leaf are you now,
Death's messengers wait for you.
One the threshold of departure you stand,
But provision for your journey you have done.

Make a refuge unto yourself,
Quickly strive and become wise.
Purged of taint and free from stain,
To heavenly state of the Noble will you attain.

Your life has come near to an end now,
To the presence of Death you are setting out.
No halting place is there for you on the way,
And provision for your journey you have none.

Make a refuge unto yourself,
Quickly strive and become wise.
Purged of taint and free from stain,
To birth-and-decay will you not come again.

By gradual practice,
From moment to moment,
And little by little,
Let the wise man blow out
His own impurities,
Just as a smith removes
The dross of ore.

As rust, springing from iron,
Eats itself away, once formed,
Even so to states of woe
Lead his own deeds the transgressor.

Non-recitation is the bane of scriptures.
Non-repair is the bane of houses.
Sloth is the bane of beauty.
Negligence is the bane of a watcher.

Misconduct is defilement of a woman.
Stinginess is defilement of a donor.
Tainted indeed are all evil things,
Both in this world and the world to come.

A greater taint than these is ignorance,
The worst taint of all.
Rid yourselves of ignorance, monks,
And be without taint.

Easy is the life of a shameless one
Who is as bold as a crow,
A back-biting, a forward,
An arrogant and a corrupted one.

Hard is the life of a modest one
Who ever seeks after purity,
Who is strenuous, humble,
Cleanly of life, and discerning.

Whoso destroys life,
Tells lies,
Takes what is not given,
Commits sexual misconduct,
And is addicted to intoxicating drinks -
Such a one roots out oneself in this very world.

Whoso destroys life,
Tells lies,
Takes what is not given,
Commits sexual misconduct,
And is addicted to intoxicating drinks -
Such a one roots out oneself in this very world.

Know this, O good man,
Not easy to control are evil things.
Let not greed and wickedness drag you
To protracted misery!

People give according to their faith
And as they are pleased.

Whoso among them is envious
Of others' food and drink -
He attains no peace of mind
Either by day or by night.

He who thinks not in such a way
Gains peace of mind every night and day.

No fire is there like lust.
No captor like hatred.
No snare like delusion.
No torrent like craving.

Easy to perceive are others' faults,
One's own, however, are hard to see.
Like chaff one winnows others' faults,
But conceals one's own
Just as a cheating gambler hides
An ill-thrown dice.

He who sees other's faults
And is ever censorious -
Defilements of such a one grow
Far is he from destroying them.

No track is there in the sky.
No samanas are there outside.
Mankind delights in obstacles,
Far from them are the Tathagatas.

No track is there in the sky.
No samanas are there outside.
No eternal compounded thing.
No instability is there in the Buddhas.

19. The Just

He who hastily arbitrates
Is not known as just'
The wise investigating right and wrong
(is known as such).

He who judges others with due deliberation,
With judgement righteous and just -
Such a wise one, guardian of the law,
Is called righteous'.

A man is not called Pandit
Merely because he speaks much.
Secure, hateless and fearless -
Such a man is called Pandit.

He is not a Dhamma-holder'

Merely because he speaks much.
He who hears little of the teaching
But mentally sees the Truth
And who is not heedless of the Truth-
He is indeed a Dhamma-holder'.

A man is not an Elder'
Merely because his heads is grey.
Ripe is his age,
And old-in-vain' is he called.

In whom there are truth, virtue, harmlessness,
Self-mastery, and self-restraint,
Who is free from defilements and is wise
He, indeed, is called an Elder'.

Not by mere eloquence,
Nor by beautiful complexion
Does a man become good natured'.
Should he be jealous, selfish and deceitful.

In whom such behaviour
Is cut off and wholly uprooted,
That wise man who has cast out impurities,
Is indeed called good-nature'.

Not by a shaven head does an undisciplined
And lying man become an ascetic.
How can he become an ascetic
Who is full of desire and greed?

Whosoever makes an end of all evil,
Both small and great -
He is called an ascetic,
Since he has overcome all evil.

A man is not a bhikkhu
Simply because he begs from others.
By adapting householder's manner,
One does not truly become a bhikkhu.

Herein he who has abandoned both merit and demerit,
He who is leading a pure life,
He who lives in the world with wisdom -
He indeed is called a bhikkhu.

Not by silence does one become a sage
If one be both ignorant and dull.
But the wise who, as if holding a pair of scales,
Embraces the best and shuns evil -
He is indeed, for that reason, a sage.

He that understands both worlds is called a sage.

Not by silence does one become a sage

If one be both ignorant and dull.

But the wise who, as if holding a pair of scales,

Embraces the best and shuns evil -

He is indeed, for that reason, a sage.

He that understands both worlds is called a sage.

By harming living beings

Not thus is one a noble man.

By harmlessness towards all beings

One is then called a noble man.

Not by mere conduct and vows,

Nor again by much learning,

Nor even by gaining concentration,

Nor by living alone in solitude,

At the thought: I enjoy the bliss of renunciation

Not resorted to by the worlding',

Should you, O monks, rest content

Without reaching the extinction of corruption.

Not by mere conduct and vows,

Nor again by much learning,

Nor even by gaining concentration,

Nor by living alone in solitude,

At the thought: I enjoy the bliss of renunciation

Not resorted to by the worlding',

Should you, O monks, rest content

Without reaching the extinction of corruption.

20. The Path

Best of paths is the Eightfold Path,

Best of truths is the Four Noble Truths

Best of conditions is Passionlessness.

Best of men is the Seeing One.

This is the only way;

None other is there for purity of vision.

Enter upon this path,

Which is the bewilderment of Mara.

When a walking along this path,

You shall make an end of suffering

This is the Way made known by me

When I had learned to remove all darts.

You yourself should make an effort,

The Tathagata can but show the Way.

The meditative one who walks this path

Is released from the bonds of Mara.

Impermanent are all conditioned things',
When thus one sees with wisdom,
Then is one disgusted with ill.
This is the path to purity.

Full of ill are all conditioned things',
When thus one sees with wisdom,
Then is one disgusted with ill.
This is the path to purity.

Lacking permanent entity are all events',
When thus one sees with wisdom,
Then is one disgusted with ill.
This is the path to purity.

The idler who strives not when he should strive,
Who though young and strong is slothful,
Is feeble in maintaining right-mindedness,
And is sluggish and inert,
Such a one finds not the way to wisdom.

Ever watchful in speech,
Restrained in mind let him be,
Let him commit no evil in deed.
These three ways of action let him purity,
And so win the way
Proclaimed by the Sages.

Indeed from concentration springs wisdom,
Without concentration wisdom wanes.
Knowing this twofold way of loss and gain,
Let him so conduct himself
That wisdom may grow well.

Cut down the forest (of passion) but not real trees,
In the forest (of passion) is danger.
Cut the forest and brushwood (of passion),
Be forestless, O bhikkhus.

As long as the brushwood of lust, however small,
Of a man towards a woman is not destroyed,
So long is his mind attached (to existence)
As a sucking calf is to its mother-cow.

Root out your affection
As the autumn lily is plucked
Cultivate Nibbana, the Path of Peace,
Made known by the Blessed One.

Here shall I live in the rains,

Here in the autumn and in the summer',
Thus thinks the fool,
But realizes not the danger (of life).

On children and flocks
Whose mind is attached and set,
Him Death carries away
As a great flood a sleeping village.

No sons are there for protection,
Neither father nor even kinsmen.
For one who is assailed by death
No protection is there found among kinsmen.

Thoroughly knowing this fact,
The wise man, restrained in the rules,
Delays not to clear the way
That leads to Nibbana.

21. Miscellaneous

If by giving up a slight happiness
One may behold a greater one,
Let the wise man renounce the lesser,
Having regard to the greater.

Whosoever wishes his own happiness
Yet inflicts suffering on others -
He is not free from hatred,
Entangled in the tangles of anger.

What ought to be done is left undone;
What ought not to be done is done,
For those who are naughty and heedless
Corruptions greatly progress.

They who develop well mindfulness of the body,
Who never do what ought not to be done,
And ever do what ought to be done -
Of those mindful and reflective ones
Defilements come to extinction.

Having slain mother and father,
And two warrior kings,
Having destroyed a country,
With its governor,
Ungrieving goes a brahman.

Having slain mother and father,
And two learned kings,
Having destroyed the five ways of a tiger,
Scatheless goes the brahman.

Ever well awake
Are the disciples of Gotama
Who ever day and night
Recollect the Buddha's virtues.

Ever well awake
Are the disciples of Gotama
Who ever day and night
Recollect the Dhamma's virtues.

Ever well awake
Are the disciples of Gotama
Who ever day and night
Recollect the Sangha's virtues.

Ever well awake
Are the disciples of Gotama
Who ever day and night
Recollect the body's nature.

Ever well awake
Are the disciples of Gotama
Whose mind ever day and night
Takes delight in harmlessness.

Ever well awake
Are the disciples of Gotama
Whose mind ever day and night
Takes delight in meditation.

Hard is the going forth'.
Hard is it to delight therein.
Hard is household life.
Ill is association with unequals.
Ill is also to wander in SaÊs,ra.
Be therefore no more a wanderer
Nor be a pursuer of suffering.

He who if full of faith and virtue,
Possessed of repute and wealth -
In whatever land he travels,
He is honoured everywhere.

The good shine from far away
Just as the Himalayan peaks.
The wicked are not seen, though near,
Just as an arrow shot at night.

Alone should he sit and rest alone.
Alone should he the active walk.
Alone should he himself subdue.

Alone should he in forest delight.

22. Hell

He who always lies goes to Hell
And he who denies what he has done.
These two, the men of base actions,
Share the same destiny in the world to come.

Clad in the yellow robes,
Ill-behaved and uncontrolled,
By evil deeds, those evil ones,
Shall go to the realm of woe.

Better for an immoral and uncontrolled man
To eat a red-hot and flaming ball
Than to eat the alms of people in the land.

Four misfortunes befall that man
Who, heedless, courts the neighbour's wife:
Acquisition of demerit is acquired by him,
He has a bad sleep at night,
Ill-repute he, thirdly, gains,
And Hell, fourthly, he attains.

There is a gain of demerit and evil destiny,
Brief is the joy of frightened couple,
And the king imposes heavy punishment.
Therefore let no man commit adultery.

As kusa grass when wrongly grasped
Cuts the seizing hand,
So a recluse's life when wrongly handled
Drags one to Hell.

An act loosely performed,
A vow corruptly observed,
A Holy life unwillingly lived -
This yields not much fruit.

Let one do with all one's might
What ought to be performed.
A loose monastic life stirs up
The dust of passions all the more.

Better left undone is an evil deed,
For it torments one afterwards.
Better done is a wholesome deed,
After doing which one feels no remorse.

Just as a border city
Is well-guarded within and without,
Even so do you guard yourselves.

Do not let slip this opportunity.
For those missing the opportunity grieve,
Having been consigned to Hell.

Of what is not shameful they are ashamed,
But of the shameful they are not ashamed.
Embracing false views as such,
Those beings go to a woeful realm.

What is not to be feared they fear,
What is fearsome they fear not.
Embracing false views as much,
Those beings go to a woeful realm.

They think there is harm where there is none,
And they do not see where harm exists.
Embracing false views as such,
Those beings go to a woeful realm.

Perceiving wrong as wrong,
Perceiving right as right,
Beings of such right views
In a blissful realm arise.

23. The Elephant

As an elephant in the battle field
Withstands the arrows shot from a bow,
Even so will I endure abuse,
For people's conduct is mostly low.

The tamed elephant is led to crowds.
The tamed do the kings mount.
The well-tamed is best among men,
Who endures abuse.

Excellent are well trained mules.
So are thorough-bred ones from Sindhu
And likewise noble fighting elephants.
More excellent is the self-trained man.

Surely never by those vehicles
Would one go to the untrodden land
As does one who is controlled
Though his subdued and well-trained self.

The great elephant called Dhanap,laka
In time of rust is uncontrollable;
Tied fast he refuses his food
Since he calls to mind the elephant wood.

A sluggard, or glutton, too,
Rolling himself about in gross sleep

Like a big hog nursed on pig-wash -
That foolish one endlessly comes to birth.

Formerly this mind went wandering
Where it liked, as it wished, as it listed.
I will now control it with attentiveness
As the driver with his hook, the wild-elephant.

Take delight in heedfulness
And guard well your own minds;
Draw yourselves out of evil ways
Like an elephant sunk in the mire.

If for the faring-on you can find
A friend, well-behaved, prudent and wise,
Walk with him joyfully and mindfully,
Overcoming dangers (open and concealed).

If for the faring-on you cannot find
A friend, well-behaved, prudent and wise,
Fare along as a king renouncing his conquered land
And as an elephant roaming alone in the wilds.

Better is it to fare alone;
There is no friendship with a fool.
Fare alone and commit no sin,
Being care-free as an elephant in the wilds.

Happy is it to have a friend in need
Happy is contentment with whatever betides
Happy is merit at the end of life.
Happy is it to leave all-sorrow behind.

Happy is it to honour mother.
Happy is it to honour father.
Happy is it to honour ascetics.
Happy is it to honour the Noble Ones.

Happy is virtue until old age.
Happy is faith that firmly stands.
Happy is it to gain insight.
Happy is it to commit no sin.

24. Craving

Of the person addicted to heedless living
Craving grows like creeping Maluva.
Such a man jumps from life to life
Like in the forest monkey craving fruit.

Whoso in the world is overcome
By this craving poisonous and base,
For him all sorrow increases

As virana grass that is watered well.

But whoso in the world overcomes
This base craving, difficult to overcome,
His sorrow falls away from him
As water droos from a lotus leaf.

This I say unto you
Good luck to you all who have assembled here.
As one roots out fragrant virana grass,
So dig up craving by its root.
Let no M,ra crush you again and again
As the river flood crushing a reed.

As a tree cut down sprouts forth again
If its roots remain undamaged and firm,
Even so, while latent craving is not removed,
This sorrow springs up again and again.

In whom are strong the thirty-six torrents
Of craving flowing towards pleasurable objects,
Then the great flood of lustful thoughts
Carries off that misunderstanding man.

Everywhere flow the (cravings)-streams,
Everywhere the creepers sprout and stand.
Seeing the creepers that have sprung high
Do you cut their roots with your wisdom-(knife).

To brings there arise wide-ranging pleasures
That are moistened with lustful desires.
Bent on pleasures, seeking after sexual joys,
They, verily, fall prey to birth-and-decay.

Enwrapped in lust, beings run about,
Now here now there like a captive hare.
Held fast by fetters they suffer
Again and again for long.

Enwrapped in lust, beings run about,
Now here now there like a captive hare.
So let a bhikkhu share off craving
If he wishes his own passionlessness.

Released from jungle of the household life,
He turns to the bhikkhu jungle-life.
Though freed from the household wilds
He runs back to that very home again.
Come indeed and behold such a man.
Freed he turns to that bondage again.

Not strong are bonds made of iron,

Or wood, or hemp, thus say the wise.
But attachment to jewelled ornaments,
Children and wives is a strong tie.

This is a strong bond, says the wise,
Down-hurling, loose but hard to untie.
This too they cut off and leave the world,
With no longing, renouncing the sense-pleasures.

They who are attached to lust fall back
To (craving's) streams as a spider self-spun web;
This too the wise cut off and go forth',
With no longing, leaving all sorrow behind.

Let go the past, let go the future too,
Let go the present and go beyond becoming.
With mind released from everything,
To birth-and-decay you shall come no more.

For him who is of restless mind,
Who is of powerful passions,
Who sees but the pleasurable,
Craving increases all the more.
Indeed he makes the bond strong.

He who delights in subduing thoughts,
He who meditates on impurities of things,
He who is ever full of mindfulness,-
It is he who will make an end of suffering
And destroy the Mara's bond.

He has reached the final goal,
He is fearless, without lust, without passions.
He has broken the shafts of existence.
Of such an arahant this body is his last.

Free from craving and grasping,
Well versed in analytical knowledge,
Knowing the textual orders and their sequence,
He of his last body is, indeed, called
'One of great wisdom' and a great man'.

All have I overcome,
All do I know,
From all am I detached,
All have I removed,
Thoroughly freed am I
Through the destruction of craving,
Having realized all by myself,
Whom shall I call my teacher?

All gifts the gift of Truth excels.
All tastes the taste of Truth excels.
All delights the delight in Truth excels.
All sorrows the end of craving excels.

Riches ruin the fool
But not those seeking the Beyond.
Craving for wealth, the foolish man
Ruins himself by destroying others.

Weeds are the bane of fields,
Lust is the bane of mankind.
Hence offerings made to lustless ones
Yield abundant fruit.

Weeds are the bane of fields,
Hate is the bane of mankind.
Hence offerings made to hateless ones
Yield abundant fruit.

Weeds are the bane of fields,
Delusion is the bane of mankind.
Hence offerings made to delusionless ones
Yield abundant fruit.

Weeds are the bane of fields,
Thirst is the bane of mankind.
Hence offerings made to thirstless ones
Yield abundant fruit.

25. The Monk

Good is restraint in the eye.
Good is restraint in the ear.
Good is restraint in the nose.
Good is restraint in the tongue.

Good is restraint in deed.
Good is restraint in speech.
Good is restraint in thought.
Good is restraint everywhere.
The bhikkhu restrained everywhere
Shall leave all sorrow behind.

He who is controlled in hand and foot.
He who is controlled in speech and body.
He who is with inward joy and settled mind.
He who is solitarily controlled -
Such a one they call a bhikkhu'.

The bhikkhu who is well controlled in tongue,
Who speaks with wisdom and who is not proud,

Who explains the text and its meaning-
Sweet indeed is his speech.

Dwelling in the Dhamma,
Delighting in the Dhamma,
Investigating the Dhamma,
Remembering the Dhamma,
That bhikkhu falls not away
From the Dhamma sublime.

Let him not despise his own gains
Let him not envy those of others.
The bhikkhu envying the other's gains,
Does not attain concentration.

Though a recipient of little,
A bhikkhu despises not his own.
Him of pure and strenuous life,
Devas look up to high.

He who grasps at neither 'I' nor 'Mine',
Neither in mentality nor in materiality,
Who grieves not for what is not -
Such a one indeed is called a bhikkhu'.

The bhikkhu who abides in Loving-kindness,
And who is pleased with the Buddha's teaching,
Shall attain to the Peaceful State,
The happy stilling of conditioned things.

Empty this boat, O bhikkhu!
When emptied, it will swiftly move
Cutting off lust and hatred
To Nibbana will you thereby go.

Cut off the Five, give up the Five
Cultivate further more the Five.
The bhikkhu, from the Five Fetters freed,
'The Flood-Crosser' is he called.

Meditate, O bhikkhu!
Be not heedless!
Let not your mind dwell
On sensual pleasures!
Do not carelessly swallow
A red-hot iron ball!
Do not as you burn bewail
'O this indeed is ill.'

There is no concentration
For one who lacks wisdom,

Nor is there wisdom
For one who lacks concentration
In whom are found
Both concentration and wisdom -
He indeed is in the presence of Nibbana.

The bhikkhu gone to solitude,
Having calmed his mind,
Clearly perceiving the Teaching,
Experiences as peaceful joy
That has never before been
Tasted by the worldlings.

Whenever he reflects
On the rise and fall of Aggregates,
He experiences joy and happiness,
To the knowing ones that is Deathless.

For the wise bhikkhu in this S,sana
These are the first things to cultivate:
Sense-control, contentment,
Observance of the Rules,
Association with keen friends
Who lead a pure life.

Let him live a life of cordiality.
Let him be skilled in good conduct.
And full of joy thereby,
He will put an end to ill.

Just as the jasmine shed
Its own withered flowers,
So should you, O bhikkhu,
Cast off lust and hatred.

Calm in body, calm in speech,
Serene and composed of heart,
Whoso has cast off worldly gains -
'Truly tranquil' is such a one called.

By yourself censure yourself.
By yourself examine yourself.
Thus self-guarded and mindful, too,
Shall you, bhikkhu, live in bliss.

One is one's own lord.
One has one's own course.
Control therefore your own self,
As a merchant, a noble steed.

The bhikkhu who is full of joy,

Who is pleased with the Buddha's teaching,
Shall attain to the Peaceful State,
The happy stilling of conditioned things.

Whosoever, although still young,
Devotes himself to the Buddha's teaching -
He illumines all the world,
As the moon emerging from the cloud.

26. The Brahman

Strive and stop the stream,
Discard, O brahman, sense-desires.
Knowing conditioned things, brahman,
You will know the unconditioned.

When depending on the twofold means,
A brahman has reached the Other Shore,
Then of that one who knows,
All fetters remain no more.

For whom there exists
Neither the Hither Shore and the Farther Shore,
Nor both this Shore and the Other,
He who is undistressed and unbound-
Him do I call a brahman'.

Meditative, dwelling alone,
Free from passion taint,
Having done what should be done,
Devoid of all corruptions,
And having reached the Highest Goal -
Him do I call a brahman'.

By day the sun shines.
By night the moon is bright.
Amoured shines the warrior.
In meditation the brahman glows.
But all day and all night,
The Buddha shines in splendour.

Without evil he is called a brahman'.
He who lives in peace is called a samana'.
With all impurities gone,
'A pabbajita' is he called.

One should not strike a brahman,
Nor such a brahman vent his wrath on him.
Woe to him who strikes a brahman -
More woe to him who gives way to his wrath.

Naught is better for a brahman

Than restraint of mind from what is dear.
Whenever his ill-will has been put aside,
Then and then only his sorrow subsides.

He in whom there is no evil done,
Through body, speech or mind,
He who is restrained in these three modes
Him do I call a brahman'.

From whom one knows the Truth Sublime
Which the Awakened One proclaimed,
Devotedly should one revere him,
As a brahman tends the sacrificial fire.

Not by matted hair, nor by clan, nor by birth,
Does one become a brahman.
In whom there are truth and righteousness,
Pure is he, a brahman is he.

What use of your matted hair, O foolish one?
And what of your entelope-garment?
Full of impurities is your mind,
You embellish only the outside.

Clad in rag-robles and lean,
With body overspread by veins,
Meditating in the forest alone -
Him do I call a brahman'.

I do not call him a brahman
Merely because he is born of a womb
Or sprung from a brahman mother.
He is merely a brahman by name,
If he is full of impediments.
He who is free from impediments and clinging-
Him do I call a brahman'.

He who has cut off all bonds,
He who trembles not,
He who is free and unbound -
Him do I call a brahman'.

He who has cut off the strap (of hatred),
The thong (of craving),
The rope (of heresies),
Together with all tendencies;
He who has thrown up the cross-bar (ignorance),
And has realized the Truth -
Him do I called a brahman'.

He who is not wrathful

Bears reviling, blows and bonds,
Whose power, the potent army, is patience-
Him do I call a brahman'.

He who is free from anger,
He who is dutiful and righteous,
He who is without craving, and controlled;
And he who bears his final body -
Him do I call a brahman'.

Like water on a lotus-leaf,
Like a mustard seed on a needle's point,
He who clings not to sensual pleasures -
Him do I call a brahman'.

He who has realized in this world
The destruction of his own ill,
Who has put aside the burden and is freed -
Him do I call a brahman'.

He whose wisdom is deep,
Who is wise and skilled
In the right and wrong means,
Who has reached the Highest Goal -
Him do I call a brahman'.

He who is not intimate
With both householder and homeless,
Who with no fixed abode
Wanders, wanting but little -
Him do I call a brahman'.

He who has given up harming creatures,
Whether feeble or strong,
Who neither kills nor causes to kill -
Him do I call a brahman'.

Friendly among the hostile,
Peaceful among the violent,
Ungrasping among the grasping -
Him do I call a brahman'.

In whom lust, hatred, pride,
Detraction are fallen off,
As a mustard seed from the needle's point -
Him do I call a brahman'.

He who utters words
Gentle, instructive and true,
He who gives offence to none -
Him do I call a brahman'.

He who in this world
Takes not what is not given,
Be it long or short,
Small or great, fair or foul -
Him do I call a brahman'.

He who has no longing
Either for this world or next world,
Who is detached and emancipated -
Him do I call a brahman'.

He who has no more longing,
Who through knowledge is free from doubts,
Who has plunged deep into the Deathless -
Him do I call a brahman'.

He who has passed beyond
Good and bad and attachment,
Who is sorrowless, stainless and pure -
Him do I call a brahman'.

He who is pure as the spotless moon,
He who is serene and clear,
He who has ended delight in existence -
Him do I call a brahman'.

He who has passed beyond
This quagmire, this difficult path;
The ocean (of life) and delusion,
Who has crossed and gone beyond;
Who is meditative, desireless and doubtless,
Who, clinging to nought, has attained Nibb,na
Him do I call a brahman'.

He who, giving up sensual pleasures,
Would renounce and become a homeless one,
Who has removed the lust of becoming -
Him do I call a brahman'.

He who, giving up craving,
Would renounce and become a homeless one,
Who has destroyed the craving for existence -
Him do I call a brahman'.

He who, discarding human ties,
And transcending celestial ties,
Is completely freed from all ties -
Him do I call a brahman'.

He who has given up delight and aversion,
Who is cooled and without attachments,

Strenuous and victorious over the whole world -
Him do I call a brahman'.

He who perfectly understands
The rise and fall of all beings,
Who is detached well-gone and enlightened -
Him do I call a brahman'.

Whose way is unknown
To gods, gandh,bbas and men,
Who has destroyed all defilements
And who has become enlightened -
Him do I call a brahman'.

Who clings not to the past,
The present and the future, too,
Who has no clinging and grasping -
Him do I call a brahman'.

The fearless, the noble, the hero,
The great sage, the conqueror,
The desireless, the pure, the enlightened -
Him do I call a brahman'.

The sage who knows his previous births,
Who sees heaven and hell,
Who has reached the end of births
Attained to insight-wisdom,
And accomplished with all accomplishments -
Him do I call a brahman'.

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