THE
DHAMMAPADA

Translated
by
DAW MYA TIN, M.A.

Department for the Promotion and
Propagation of the Sasana,
Yangon, Myanmar.

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Namo tassā bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the
Homage-Worthy, the Perfectly
Self-Enlightened

The Buddha is an Arahat and he is worthy of the highest veneration. All beings including devas and Brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Noble Truths, and who is endowed with the six great qualities of glory, namely, Issariya (supremacy), Dhamma (Knowledge of the Path to Nibbāna), Yasa (fame and following), Sirī (noble splendour of appearance), Kāma (power of accomplishment) and Payatta (diligent mindfulness).
PREFACE

Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha expressed in clear pithy verses. These verses were culled from various discourses given by the Buddha in the course of forty-five years, as he travelled in the valley of the Ganges (Gaṅgā) and the sub-mountain tract of the Himalayas. There are four hundred and twenty-three verses in the Dhammapada. Each verse contains a truth (dhamma), an exhortation, a piece of advice. Dhammapada verses are often quoted by many in many countries and the book has been translated into many languages.

"The Dhammapada - Verses & Stories" was translated by Daw Mya Tin and first published in 1986 by the Myanmar Pitaka Association, now incorporated into the Department for the Promotion and Propagation of the Sāsanā (D.P.P.S). The book, in its original form has two parts. In the first part are the translations of verses from the Dhammapada and in the second part are the abridgements of stories from the Dhammapada Commentary. The D.P.P.S. is now reprinting the first part, the section on the Dhammapada Verses, as a separate book in a smaller size, to make it accessible to a wider circle of readers.

May the Buddha's Teaching
Shine Forth Like the Radiant Sun.

The Editorial Committee
Translation Section
The Department for the Promotion and Propagation of the Sāsanā
Preface to the First Edition of the Original Book
“The Dhammapada Stories & Verses”

Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha expressed in clear, pithy verses. These verses were culled from various discourses given by the Buddha in the course of forty-five years of his teaching, as he travelled in the valley of the Ganges (Gaṅgā) and the sub-mountain tract of the Himalayas. These verses are often terse, witty and convincing. Whenever similes are used, they are those that are easily understood even by a child, e.g., the cart’s wheel, a man’s shadow, a deep pool, flowers. Through these verses, the Buddha exhorts one to achieve that greatest of all conquests, the conquest of self; to escape from the evils of passion, hatred and ignorance; and to strive hard to attain freedom from craving and freedom from the round of rebirths. Each verse contains a truth (dhamma), an exhortation, a piece of advice.

Dhammapada verses are often quoted by many in many countries of the world and the book has been translated into many languages. One of the earliest translations into English was made by Max Muller in 1870. Other translations that followed are those by F.L. Woodward in 1921, by Wagismara and Saunders in 1920, and by A.L. Edmunds (Hymns of the Faith) in 1902. Of the recent translations, that by Nārada Mahāthera is the most widely known. Dr. Walpola Rahula also has translated some selected verses from the Dhammapada and has given them at the end of his book "What the Buddha Taught," revised edition. The Chinese translated the Dhammapada from Sanskrit. The Chinese version of the Dhammapada was translated into English by Samuel Beal (Texts from the Buddhist Canon known as Dhammapada) in 1878.

In Burma, translations have been made into Burmese, mostly in prose, some with paraphrases, explanations and abridgements of stories relating to the verses. In recent years, some books on Dhammapada with both Burmese and English translations, together with Pāli verses, have also been published.
The Dhammapada is the second book of the Khuddaka Nikâya of the Suttanta Pitaka, consisting of four hundred and twenty-three verses in twenty-six chapters arranged under various heads. In the Dhammapada are enshrined the basic tenets of the Buddha's Teaching.

Verse (21) which begins with "Appamâdo amatapadâm" meaning "Mindfulness is the way to Nibbâna, the Deathless," is a very important and significant verse. Mindfulness is the most important element in Tranquillity and Insight Meditation. The last exhortation of the Buddha just before he passed away was also to be mindful and to endeavour diligently (to complete the task of attaining freedom from the round of rebirths through Magga and Phala). It is generally accepted that it was on account of this verse on mindfulness that the Emperor Asoka of India and King Anawrahta of Burma became converts to Buddhism. Both kings had helped greatly in the propagation of Buddhism in their respective countries.

In verse (29) the Buddha has coupled his call for mindfulness with a sense of urgency. The verse runs: "Mindful amongst the negligent, highly vigilant amongst the drowsy, the wise man advances like a race-horse, leaving the jade behind."

Verses (1) and (2) illustrate the immutable law of Kamma, under which every deed, good or bad, comes back to the doer. Here, the Buddha emphasizes the importance of mind in all our actions and speaks of the inevitable consequences of our deeds, words and thoughts.

Verses (153) and (154) are expressions of sublime and intense joy uttered by the Buddha at the very moment of his Enlightenment. These two verses give us a graphic account of the culmination of the Buddha's search for Truth. They tell us about the Buddha finding the 'house-builder,' Craving, the cause of repeated births in Samsâra. Having rid of Craving, for him no more houses (khandhas) 'shall be built by Craving, and there will be no more rebirths.

Verses (277), (278) and (279) are also important as they tell us about the impermanent, unsatisfactory and the non-self nature of all
conditioned things. It is very important that one should perceive the true nature of all conditioned things and become weary of the khandhas, for this is the Path to Purity.

Then the Buddha shows us the Path leading to the liberation from round of rebirths, i.e., the Path with eight constituents (Atthaṅgiko Maggo) in Verse (273). Further, the Buddha exhorts us to make our own effort in Verse (276) saying, “You yourselves should make the effort, the Tathāgatas only show the way.” Verse (183) gives us the teaching of the Buddhas. It says, “Do no evil, cultivate merit, purify one's mind; this is the teaching of the Buddhas.”

In Verse (24) the Buddha shows us the way to success in life, thus: “If a person is energetic, mindful, pure in thought, word and deed, if he does everything with care and consideration, restrains his senses, earns his living according to the Dhamma and is not unheedful, then, the fame and fortune of that mindful person increase.”

These are some of the examples of the gems to be found in the Dhammapada. Dhammapada is, indeed, a philosopher, guide and friend to all.

~ This translation of verses is from Pāli into English. The Pāli text used is the Dhammapada Pali approved by the Sixth International Buddhist Synod. We have tried to make the translation as close to the text as possible, but sometimes it is very difficult, if not impossible, to find an English word that would exactly correspond to a Pāli word. For example, we cannot yet find a single English word that can convey the real meaning of the word “dukkha” used in the exposition of the Four Noble Truths. In this translation, wherever the term “dukkha” carries the same meaning as it does in the Four Noble Truths, it is left untranslated, but only explained.

When there is any doubt in the interpretation of the dhamma concept of the verses or when the literal meaning is vague or unintelligible, we have referred to the Commentary (in Pāli) and the Burmese translation of the Commentary by the Nyaunglebin Sayadaw, a very learned thera. On many occasions we have also consulted the teachers
of the Dhamma (dhammadācariyas) for elucidation of perplexing words and sentences.

In addition we have also consulted Burmese translations of the Dhammapada, especially the translation by the Union Buddha Sāsana Council, the translation by the Saṅgajā Sayadaw (1805-1876), a leading maha thera in the time of King Mindon and King Thibaw, and also the translation by Sayadaw U Thittila, an Ovādācariya mahā thera of the Burma Pitaka Association. The book by the Saṅgajā Sayadaw also includes paraphrases and abridgements of the Dhammapadā stories.

Dhammapadā Stories

Summaries of the Dhammapadā stories are given in the second part of the book as it is generally believed that the Dhammapadā Commentary written by Buddha-ghosa (5th. century A.D.) is a great help towards a better understanding of the Dhammapada. Three hundred and five stories are included in the Commentary. Most of the incidents mentioned in the stories took place during the life-time of the Buddha. In some stories, some facts about some past existences were also retold.

In writing summaries of stories we have not tried to translate the Commentary. We have simply culled the facts of the stories and have rewritten them briefly. A translation of the verses is given at the end of each story.

It only remains for me now to express my deep and sincere gratitude to the members of the Editorial Committee, Burma Pitaka Association, for having meticulously gone through the script; to Sayagyi Dhammācariya U Aung Moe and to U Thein Maung, editor, Burma Pitaka Association, for helping in the translation of the verses.

May the reader find the Path to Purity.
20th April, 1984.

Daw Mya Tin
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**Chapter I**

The Pairs (Yamakavagga)

I. (1) Cakkhupālathera Vatthu

**Verse 1**

1. Manopubbhaṅgamā dhammā
   manoseṭṭhā manomaya
   manasā ce paḍuṭṭhena
   bhāsati vā karoti vā
tato naṁ dukkhamanvety
cakkhāṃva vahato padar.

1. All mental phenomena have mind as their fore-runner; they have mind as their chief; they are mind-made. If one speaks or acts with an evil mind, "dukkha" follows him just as the wheel follows the hoof-print of the ox that draws the cart.

---

1. **manopubbhaṅgamā dhammā**: All mental phenomena have Mind as their forerunner in the sense that Mind is the most dominant, and it is the cause of the other three mental phenomena, namely, Feeling (vedana), Perception (saññā) and Mental Concomitants (sīkhatā). These three have Mind or Consciousness (viññāna) as their forerunner, because although they arise simultaneously with Mind they cannot arise if Mind does not arise. (The Commentary)

2. **manasā ce paḍuṭṭhena** (Verse 1) and **manasā ce paṣaṇṇena** (Verse 2): Manasā here means intention or volition (cetanā); volition leads one to the performance of volitional actions, both good and evil. This volition and the resultant actions constitute kamma; and kamma always follows one to produce results. Cakkhupāla’s blindness (Verse 1) was the consequence of his having acted with an evil intention in a previous existence and Matṭhakunḍali’s happy existence in Tavatimśa celestial world (Verse 2) was the result of his mental devotion (maṇopasāda) to the Buddha.

3. **dukkha**: In this context, dukkha means suffering, or physical or mental pain, misfortune, unsatisfactoriness, evil consequences, etc., and rebirth in the lower planes of existence or in the lower strata of human society if born in the human world.

**CP, F. 1**
Verse 2

2. All mental phenomena have mind as their fore-runner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, happiness (sukha) follows him like a shadow that never leaves him.

I. (3) Tissatthera Vatthu

Verses 3 and 4

3. “He abused me, he ill-treated me, he got the better of me, he stole my belongings;”... the enmity of those harbouring such thoughts cannot be appeased.

4. “He abused me, he ill-treated me, he got the better of me, he stole my belongings;”... the enmity of those not harbouring such thoughts can be appeased.

1. sukham/sukha: in this context, happiness, satisfactoriness, fortune, etc., and rebirth in the three upper planes of happy existence.
Verse 5

5. Na hi verena verāni
   sammantidha kudācanam
   averena ca sammanti
   esa dhammo sanantano¹.

5. Hatred is, indeed, never appeased by hatred in
   this world. It is appeased only by loving-kindness.
   This is an Ancient Law.

Verse 6

6. Pare ca na vijānanti²
   mayamettha yamāmaše³
   ye ca tattha vijānanti⁴
   tato sammanti medhaga.

6. People, other than the wise, do not realize, “We
   in this world must all die,” (and not realizing it continue
   their quarrels). The wise realize it and thereby their
   quarrels cease.

---

1. esa dhammo sanantano: This is the same as “porāgako dhammo,”
   the doctrine followed by the Buddha and his disciples. The exhor-
   tation is not to return hatred for hatred but to conquer it by
   loving-kindness (absence of hatred).

2. pare ca na vijānanti: ‘Pare’ means ‘others’; in this context, people
   other than the wise. These people do not realize that they must
   die, and behave as if they were never going to die and keep on
   quarrelling. Therefore, they are sometimes referred to as the
   ignorant or the foolish, or those who are not worthy of love and
   respect.

3. mayamettha yamāmaše: lit., “We here must die,” meaning we, of
   this world, must die; or all men are mortal.

4. ye ca tattha vijānanti: in the case of those who understand, mean-
   ing the wise. The wise understand (or realize) that all men are
   mortal.
I. (6) Mahākālatthera Vatthu

Verses 7 and 8

7. Subhānupassīṁ viharantāṁ
   indriyesu asamvutāṁ
   bhojanamhi cāmattānñum
   kusitāṁ hinaviriyāṁ
   tāṁ ve pasahati Māro
   vāto rukkhamva dubbalaṁ.

8. Asubhānupassīṁ viharantāṁ
   indriyesu susamvutāṁ
   bhojanamhi ca mattānñum
   saddhāṁ āraddhaviriyāṁ
   tāṁ ve nappasahati Māro
   vāto selamva pabbatāṁ.

7. He who keeps his mind on pleasant objects, who is uncontrolled in his senses, immoderate in his food, and is lazy and lacking in energy, will certainly be overwhelmed by Māra, just as stormy winds uproot a weak tree.

8. He who keeps his mind on the impurities (of the body), who is well-controlled in his senses, and is full of faith and energy, will certainly not be overwhelmed by Māra, just as stormy winds cannot shake a mountain of rock.

1. Māro/Māra: in this context kilesamāra, the defilements hindering the realization of Nibbāna.

2. saddhāṁ/saddhā: According to the Commentary,
   (a) unwavering (unshakable) faith in the Buddha, the Dhamma (the Doctrine) and the Saṅgha (the Buddhist Religious Order) and
   (b) faith or belief in kamma (action) and its results
I. (7) Devadatta Vatthu

Verses 9 and 10

9. Anikkasāvo kāsāvām\(^1\)
yo vatthām paridahissati
apeto damasaccena
na so kāsāvamarahati.

10. Yo ca vantakasāv'ass\(^2\)
silesu susamāhito
upeto damasaccena
sa ve kāsāvamarahati.

9. He who is not free from taints of moral defilements (kilesas) and yet dons the yellow robe, who lacks restraint and (speaks not the) truth, is unworthy of the yellow robe.

10. He who has discarded all moral defilements (kilesas), who is established in moral precepts, is endowed with restraint and (speaks the) truth, is indeed worthy of the yellow robe.

I. (8) Sāriputtathera Vatthu

Verses 11 and 12

11. Asāre\(^3\) sāramatino
sāre\(^4\) cāsāradassino
te sāram\(^5\) nādhigacchanṭi
micchāsāṅkappagocarā.

---

1. kāsāvām or kāsāvāṁ vatthām: the yellow or reddish yellow robe donned by members of the Buddhist Religious Order. There is a play on words in the above stanzas; 'anikkasāvo' meaning, not free from faults of moral defilements and therefore, stained; and kāsāvām, the yellow robe, dyed sombre in some astringent juice and is therefore stained.

2. vantakasāv'ass: lit., has vomited all moral defilements; it means, has discarded all moral defilements through the four Path Knowledge (Magga ṇāna).

3. asāre: lit., essenceless; according to the Commentary, wrong view, i.e., untruth.

4. sāre: lit., essence; according to the Commentary, right view, i.e., truth.

5. sāram: Truth—According to the Commentary, essence of the Dhamma. The essence of the Dhamma comprises sila (moral precepts or morality), samādhi (concentration), pañña (knowledge), vimutti (liberation), vimutti-pañṇadas-sana (Knowledge of and Insight into liberation) paramattha (ultimate truth) and Nibbāna.
12. Sāraṇca sārato ṇatvā
   asāraṇca asārato
   te sāraṁ adhigacchanti
   sammāsankappagocarā.

11. They take untruth for truth; they take truth for untruth; such persons can never arrive at the truth, for they hold wrong views.

12. They take truth for truth; they take untruth for untruth; such persons arrive at the truth, for they hold right views.

I. (9) Nandatthera Vatthu

Verses 13 and 14

13. Yathā agāram duçchannam
   vuṭṭhi samatīvijjhati
   evām abhāvītam cittaṁ
   rāgo samatīvijjhati.

14. Yathā agāram suchannam
   vuṭṭhi na samatīvijjhati
   evām subhāvītam cittaṁ
   rāgo na samatīvijjhati.

13. Just as rain penetrates a badly-roofed house, so also, passion (rāga) penetrates a mind not cultivated in Tranquillity and Insight Development (Samatha and Vipassana).

14. Just as rain cannot penetrate a well-roofed house, so also, passion (rāga) cannot penetrate a mind well-cultivated in Tranquillity and Insight Development (Samatha and Vipassana).

I. (10) Cundasūkarika Vatthu

Verse 15

15. Idha socati pecca socati
   pāpakāri ubhayattha socati
   so socati so vihaññati
   disvā kammakiliṭṭhamattano.

15. Here he grieves, thereafter he grieves; the evil-doer grieves in both existences. He grieves and he suffers anguish when he sees the depravity of his own deeds
I. (11) Dhammika-upāsaka Vatthu

Verse 16

16. Idha modati pecca modati
    katapuñño ubhayattha modati
    so modati so pamodati
disvā kammavisuddhimatto.

16. Here he rejoices, hereafter he rejoices; one who
    performs meritorious deeds rejoices in both existences.
    He rejoices and greatly rejoices when he sees the purity
    of his own deeds.

I. (12) Devadatta Vatthu

Verse 17

17. Idha tappati pecca tappati
    pāpakāri ubhayattha tappati
    pāpam me katanti tappati
    bhiyyo tappati duggatim1 gato.

17. Here he is tormented, hereafter he is tormented;
    the evil-doer is tormented in both existences. He is
    tormented, and he laments: “Evil have I done.” He is
    even more tormented when he is reborn in one of the
    lower worlds (apāya).

I. (13) Sumanādevi Vatthu

Verse 18

18. Idha nandati pecca nandati
    katapuñño ubhayattha nandati
    puññam me katanti nandati
    bhiyyo nandati suggatim2 gato.

18. Here he is happy, hereafter he is happy; one who
    performs meritorious deeds is happy in both existences.
    Happily he exclaims: “I have done meritorious deeds.”
    He is happier still when he is reborn in a higher world
    (suggati).

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1. duggati/duggat: unhappy destinations, the four lower worlds
   (apāya). In the case of Devadatta, avīci niraya, the lowest niraya,
   (place of torment).
2. suggati/suggati: happy existence.
I. (14) Dvesahāyakabhikkhu Vatthu

Verses 19 and 20

19. Bahumpi ce saṁhita bhāsāmāno
na takkaro hoti naro pamatto
gopova gāvo gaṇayām paresaṁ
na bhāgavā sāmaññassa hoti.

20. Appampi ce saṁhita bhāsāmāno
dhammassa hoti anudhammacāri
rāgaṇa dosaṇca pahāya moham
sammappajāno suvimuttacito 1
anupādiyāno idha vā huram vā
sa bhāgavā sāmaññassa hoti.2

19. Though he recites much the Sacred Texts (Tipitaka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others, he has no share in the benefits of the life of a bhikkhu (i.e., Magga-phala).

20. Though he recites only a little of the Sacred Texts (Tipitaka), but practises according to the Dhamma, eradicating passion, ill will and ignorance, clearly comprehending the Dhamma, his mind freed from moral defilements and no longer clinging to this world or to the next, he shares the benefits of the life of a bhikkhu (i.e., Magga-phala).

End of Chapter One: the Pairs.

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1. suvimuttacito: Mind freed from moral defilements; this has been achieved through perfect practice and clear comprehension of the Dhamma.

2. sa bhāgavā sāmaññassa hoti: lit., shares the benefits of the life of a samāna (a bhikkhu). According to the Commentary, in this context, it means "Shares the benefits of Magga-phala."
Chapter II

Mindfulness (Appamādavagga)

II. (1) Sāmāvati Vatthu

Verses 21, 22 and 23


22. Evam visesato ānātva appamādamhi paṇḍitā appamāda paṃmodanti ariyānam gocare rata.

23. Te jhāyino sātatikā niccaṃ dalhāparakkhamā phusanti dhīrā nibbānam yogakkhemam anuttaram.

21. Mindfulness is the way to the Deathless (Nibbāna), unmindfulness is the way to Death. Those who are mindful do not die; those who are not mindful are as if already dead.

22. Fully comprehending this, the wise, who are mindful, rejoice in being mindful and find delight in the domain of the Noble Ones (ariyas).

23. The wise, constantly cultivating Tranquillity and Insight Development Practice, being ever mindful and steadfastly striving, realize Nibbāna: Nibbāna, which is free from the bonds of yoga; Nibbāna, the Incomparable!

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1. appamāda: According to the Commentary, it embraces all the meanings of the words of the Buddha in the Tipiṭaka, and therefore appamāda is to be interpreted as being ever mindful.
in doing meritorious deeds; to be in line with the Buddha's Teaching in Mahāsatipatthāna Sutta, "appamādo amatapadām," in particular, is to be interpreted as "Cultivation of Insight Development Practice is the way to Nibbāna."

2. amatā: lit., no death/deathless; it does not mean eternal life or immortality. The Commentary says: "Amata means Nibbāna. It is true that Nibbāna is called "Amata" as there is no ageing (old age) and death because there is no birth."

3. pamādo maccaṇa pādaṁ: lit., unmindfulness is the way to Death. According to the Commentary, one who is unmindful cannot be liberated from rebirth; when reborn, one must grow old and die; so unmindfulness is the cause of Death.

4. appamattā na miyanti: Those who are mindful do not die. It does not mean that they do not grow old or die. According to the Commentary, the mindful develop mindful signs (i.e., cultivate Insight Development Practice); they soon realize Magga-Phala (i.e., Nibbāna) and are no longer subject to rebirths. Therefore, whether they are, in fact, alive or dead, they are considered not to die.

5. ye pamattā yathā maṁ: as if dead. According to the Commentary, those who are not mindful are like the dead; because they never think of giving in charity, or keeping the moral precepts, etc., and in the case of bhikkhus, because they do not fulfil their duties to their teachers and preceptors, nor do they cultivate Tranquillity and Insight Development Practice.

6. ariyānaṁ gocare rataṁ: lit., "finds delight in the domain of the ariyas." According to the Commentary the domain of the ariyas consists of the Thirty-seven Factors of Enlightenment (Bodhipakkhiya) and the nine Transcendentals, viz., the four Maggas, the four Phalas, and Nibbāna.

7. jhāyino: those cultivating Tranquillity and Insight Development Practice.

8. phusasī ivory nippānam: the wise realize Nibbāna. Lit., phusasī means, to touch, to reach. According to the Commentary, the realization takes place through contact or experience, which may be either through Insight (Magga-Ñāṇa) or through Fruition (Phala). In this context, contact by way of Fruition is meant.

9. yogakkhemaṁ: an attribute of Nibbāna. Lit., it means free or secure from the four bonds which bind people to the round of rebirths. The four bonds of yoga are: sense pleasures (kāma), existence (bhava), wrong belief (diṭṭhi), and ignorance of the Four Noble Truths (avijja).
II. (2) Kumbhagusaakaseṭṭhi Vatthu

Verse 24

24. Uṭṭhānavato satimato
sucikammassa nisammakārino
saññātassa dhammajīvino
appamattassa yaso bhivaḍḍhati.

24. If a person is energetic, mindful, pure in his thought, word and deed, and if he does everything with care and consideration, restrains his senses, earns his living according to the Law (Dhamma), and, is not unheedful, then, the fame and fortune of that mindful person steadily increase.

II. (3) Cūḷapathaka Vatthu

Verse 25

25. Uṭṭhānena ppaṃādena
samyaṃmena dārena ca
dīpaṃ kayirāthasa medhāvi
yam ogho nabhikirati.

25. Through diligence, mindfulness, discipline (with regard to moral precepts) and control of his senses, let the man of wisdom make (of himself) an island which no flood can overwhelm.

II. (4) Bālanakkhattasaṅkhūṭṭha Vatthu

Verses 26 and 27

26. Paṃādamuṇuyuṇjanti
bālā dummedhiro janā
appamādaṅca medhāvi
dhanam scṭṭhamva rakkhati.

1. dīpaṃ kayirātha medhāvi = island + make + the wise, meaning let the man of wisdom make an island. The ‘island’, in this context, stands for arahatship. Arahatship is here likened to an island because it enables one to escape from the stormy waters of Samsāra (round of rebirths).

2. ogho: flood or torrent. It is used metaphorically of evils or passions which overwhelm humanity.

3. bālā dummedhino janā: the foolish and the ignorant. The foolish mentioned in the story were the hooligans who were given up to wild revelry and disorder during the Bālanakkhatta festival. They were not mindful of others or of the consequence for themselves in this world and the next.
26. The foolish and the ignorant give themselves over to negligence; whereas the wise treasure mindfulness as a precious jewel.

27. Therefore, one should not be negligent, nor be addicted to sensual pleasures; for he who is established in mindfulness, through cultivation of Tranquillity and Insight Development Practice, experiences supreme happiness (i.e., realizes Nibbāna).

II. (5) Mahākassapattthera Vatthu

Verse 28

28. Pamādam appamādena yadā nudati paṇḍito paññāpāsādamāruyha asoko sokiniṁ pajāṁ pabbatatthova bhūmatthe dhīro¹ bāle² avekkhati.

28. The wise one dispels negligence by means of mindfulness; he ascends the tower of wisdom and being free from sorrow looks at the sorrowing beings. Just as one on the mountain top looks at those on the plain below, so also, the wise one (the arahat) looks at the foolish and the ignorant (worldlings).

II. (6) Dvesahāyakahikkhu Vatthu

Verse 29

29. Appamatto pamattesu suttesu bahujāgaro abalassamva sīghasso hitvā yāti sumedhasso³.

29. Mindful amongst the negligent, highly vigilant amongst the drowsy, the man of wisdom advances like a race-horse, leaving the jade behind.

1. dhīro: the wise one; in this context, the arahat.
2. bāle: the foolish; in this context, the worldlings.
3. sumedhasso: the wise one: the wise one advances steadily until he realizes Magga, Phala and Nibbāna, leaving the negligent ones behind in the round of rebirths (samsāra).
II. (7) Magha Vatthu

Verse 30

30. Appamādena¹ maghavā
devānaṁ seṭṭhatam gato
appamādam pasamsanti
pamādo garaññato sadā.

30. Through mindfulness (in doing meritorious deeds) Magha became king of the devas. Mindfulness is always praised, but negligence is always blamed.

II. (8) Ānātarabhikkhu Vatthu

Verse 31

31. Appamādarato bhikkhu²
pamāde bhayadassi³ va
samyojanaṁ anumāṇ thulam
ṭaham aggiva gacchati.

31. A bhikkhu who takes delight in mindfulness and sees danger in negligence advances like fire, burning up all fetters, great and small.

II. (9) Nigamavāsīṭissatthera Vatthu

Verse 32

32. Appamādarato bhikkhu
pamāde bhayadassi va
abhabbo pariḥānāya⁴
 nibbānasseva santike.

32. A bhikkhu who takes delight in mindfulness and sees danger in negligence cannot fall away; he is, indeed, very close to Nibbāna.

End of Chapter Two: Mindfulness.

1. appamādena: through mindfulness; i.e., mindfulness in doing meritorious deeds. In the above story, Magha, the young man from Macala village, by cleaning and clearing land and making roads was reborn as Indra or Sakka, king of the devas. (The devas are celestial beings.)

2. appamādarato bhikkhu: a bhikkhu who takes delight in mindfulness, i.e., in the practice of Tranquillity and Insight Development.

3. pamāde bhayadassi: seeing danger in negligence, i.e., negligence which would lead to continued existence in the round of rebirths (samsāra).

4. abhabbo pariḥānāya: Unable to fall away; here it means, unable to fall away from the practice of Tranquillity and Insight Development and the benefits thereof i.e., Magga and Phala. (The Commentary)
Chapter III

The Mind (Cittavagga)

III. (1) Meghiyatthera Vatthu

Verses 33 and 34

33. Phandanam capalam cittam dūrakkham1 dunnivārayam2 ujam karoti3 medhavi usukārova tejanaṃ.

34. Vārijova thale khitto okamokata ubbhato pariphandatidam cittam māradheyyam pahātave.

33. The mind is excitable and unsteady; it is difficult to control and to restrain. The wise one trains his mind to be upright as a fletcher straightens an arrow.

34. As a fish quivers when taken out of its watery home and thrown on to dry ground, so does the mind quiver when it is taken out of the sensual world to escape from the realm of Mara (i.e., kilesa vaṭṭa, round of moral defilements).

III. (2) Aṇṇatarabhikkhu Vatthu

Verse 35

35. Dunnigahassā lahuno yaththakāmanipātino4 cittassa damatho sādhu cittam dantam sukhāvahams5.

35. The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.

1. dūrakkham: difficult to keep the mind fixed on a single object when meditating.
2. dunnivārayam: difficult to restrain the mind from drifting towards sensual pleasures.
3. ujam karoti: straightens:
   (a) the fletcher straightens the arrow,
   (b) the wise man trains his sensuous, unruly mind by means of Tranquillity and Insight Development Practice (Samatha and Vipassana). (The Commentary)
4. yaththakamipātino: moving about wherever it pleases, landing on any sense object without any control.
5. sukhāvahams: brings happiness, fortune, satisfaction etc., and also, Maggas, Phalas and Nibbānas. (The Commentary)
The Mind (Cittavagga)

III. (3) Ukkahitabhikkhu Vatthu

Verse 36

36. Sududdasam sunipunam
yatthakāmanipātinam
cittam rakko'ha madhāvi
cittam guttam sukhāvaham.

36. The mind is very difficult to see, very delicate and subtle; it moves and lands wherever it pleases. The wise one should guard his mind, for a guarded mind brings happiness.

III. (4) Samgharakkhitatthera Vatthu

Verse 37

37. Dūraṅgamaṁ ekacaram¹
asariram guhāsayaṁ²
ye' cittaṁ samyamissanti
mokkhanti mārabandhanā.

37. The mind wanders far and moves about alone; it is non-material; it lies in the cave (chamber of the heart). Those who control their mind will be free from the bonds of Mara.

III. (5) Cittahatthatthera Vatthu

Verses 38 and 39

38. Anavaṭṭhitacittassa
saddhammaṁ avijānato
pariplavapasadassa
paññā na paripūrati.

1. ekacaram: walking alone, moves about alone. It means conceiving one thought at a time, i.e., one thought arises only when another ceases.

2. guhāsayaṁ: lit., lying or sleeping in a cave; mind lies and arises continually in the cave/chamber of the heart (hadayavatthu), the seat of consciousness.
38. If a man’s mind is unsteady, if he is ignorant of the true Dhamma, and if his faith is wavering, then his knowledge will never be perfect.

39. If a man’s mind is free from passion, if he is free from ill will, if he has abandoned both good and evil, and if he is vigilant, for such a man there is no danger.

III. (6) Pañcasatabhikkhu Vatthu

Verse 40

40. Knowing that this body is (fragile) like an earthen jar, making one’s mind secure like a fortified town, one should fight Mara with the weapon of knowledge. (After defeating Mara) one should still continue to guard one’s mind, and feel no attachment to that which has been gained (i.e., jhāna ecstasy and serenity gained through meditation).

1. puñnapāpapahinassa: one who has abandoned both good and evil: i.e., an arahat. An arahat does not commit any morally good or morally bad volitional action; all his actions are non-kamma-producing.

2. jāgarato: one who is awake or vigilant, i.e., an arahat. Whether awake or asleep, an arahat is regarded as vigilant as the moral qualities, viz., faith, diligence, mindfulness, concentration and wisdom, are ever present in him.

3. anivesano siyā: not to be attached; in this context not to be attached to jhāna ecstasy and serenity gained through meditation, but to proceed further with Insight meditation practices until the attainment of arahatship. (The Commentary)
III. (7) Pūtigattatissatthera Vatthu

Verse 41

41. Acirām vata' yam kāyo
pathavim adhisessati
chuddho apetavinñāno
niratthaṁva kalingaram.

41. Before long, alas this body, deprived of consciousness, will lie on the earth, discarded like a useless log.

III. (8) Nandagopālaka Vatthu

Verse 42

42. Diso1 disam yam tam kayira
vert vā pana verinām
micchāpanihitam cittāṁ
pāpiyo naṁ tato kare.

42. A thief may harm a thief; an enemy may harm an enemy; but a wrongly directed mind can do oneself far greater harm.2

III. (9) Soreyya Vatthu

Verse 43

43. Na tam mātā pitā kayirā
aññe vāpi ca nātakā
sammāpanihitam cittāṁ
seyyaso3 naṁ tato kare.

43. Not a mother, nor a father, nor any other relative can do more for the well-being of one than a rightly-directed mind can.

End of Chapter Three: The Mind

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1. diso: lit., an enemy; a thief in this context. (The Commentary)

2. According to the Commentary, the mind, wrongly set on the ten-fold evil path, will cause ruin and destruction not only in this life, but also, even in a hundred thousand future existences in Apāya.

3. seyyaso: still better; here it means much better service; because it (the rightly-directed mind) can lead one to the well-being of a man and of a deva and even to the realization of Nibbāna.
Chapter IV

Flowers (Pupphavagga)

IV. (1) Pañcasatabhikkhu Vatthu

Verses 44 and 45

44. Ko imam pathavim vicessati
    yamalokañca imam sadevakam
    ko dhammapadam sudesitam
    kusalo pupphamiva paccassati.

45. Sekho\textsuperscript{2} pathavim vicessati
    yamalokañca imam sadevakam
    sekho dhammapadam sudesitam
    kusalo pupphamiva paccassati.

44. Who shall examine this earth (i. e., this body),
    the world of Yama (i. e., the four apāyas) and the world
    of man together with the world of devas? Who shall
    examine the well-taught Path of Virtue (Dhammapada)
    as an expert florist picks and chooses flowers?

45. The Ariya Sekha shall examine this earth (i.e.,
    the body), the world of Yama (i. e., the four apāyas)
    and the world of man together with the world of devas.
    The Ariya Sekha shall examine the well-taught Path of
    Virtue (Dhammapada) as an expert florist picks and
    chooses flowers.

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1. dhammapadam sudesitam: the well-taught Path of Virtue; here
   it means the thirty-seven Factors of Enlightenment (Bodhipak-
   khiya Dhamma).

2. sekho/sekhapuggala: one who is practising the Dhamma, and
   has entered the Path, but has not yet become an arahat. The
   term is applied to the first seven ariyapuggalas, the eighth or
   arahat being asekha.
IV. (2) Maricikammatthonika bhikkhu Vatthu

Verse 46

46. Phenipamam\(^1\) kāyamimam vidiťvā
maricidhammam\(^2\) abhisambudhāno
chetvāna mārassa papupphakāni\(^3\)
adassanam maccurājassa gacche\(^4\).

46. One who knows that this body is impermanent like froth, and comprehends that it is insubstantial as a mirage, will cut the flowers of Mara (i.e., the three kinds of vatta or rounds), and pass out of sight of the King of Death.

IV. (3) Viṭatūbha Vatthu

Verse 47

47. Pupphāni heva pacinanṭām
byāśattamanasaṁ nāraṁ
suttam gāmaṁ mahoghova
maccu āḍāya gacchati.

47. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures is carried away by Death, just as a great flood sweeps away a sleeping village.

1. phenipamam: like froth; it means that this body is perishable and impermanent like froth.

2. maricidhammam: lit., mirage + nature; nature of a mirage i.e., insubstantial like a mirage.

3. mārassa papupphakāni: flowers or flower-tipped arrows of Mara. These flowers or arrows of Mara represent the tivaṭṭām or the three kinds of vaṭṭām (rounds), viz., kilesavaṭṭām (the round of moral defilements), śamavattaṁ (the round of volitional action) and vipākaavaṭṭām (the round of resultant effects). According to the Commentary, this chain or round is broken when cut by the sword of āriya magga ṅāṇa.

4. adassanam maccurājassa gacche: In this context, out of sight of the King of Death means the realization of Nibbāna.
Dhammapada

IV. (4) Patipūjikakumārī Vatthu

Verse 48

48. Like one who picks and chooses flowers, a man who has his mind attached to sensual pleasures and is insatiate in them is overpowered by Death.

IV. (5) Macchariyakosiyaseṭṭhi Vatthu

Verse 49

49. As the bee collects nectar and flies away without damaging the flower or its colour or its scent, so also, let the bhikkhu dwell and act in the village (without affecting the faith and generosity or the wealth of the villagers).

IV. (6) Pāveyya ājivaka Vatthu

Verse 50

50. One should not consider the faults of others, nor their doing or not doing good or bad deeds. One should only consider whether one has done or not done good or bad deeds.

IV. (7) Chattapāṇī upāsaka Vatthu

Verses 51 and 52

51. As the bee collects nectar and flies away without damaging the flower or its colour or its scent, so also, let the bhikkhu dwell and act in the village (without affecting the faith and generosity or the wealth of the villagers).
51. Just as a beautiful flower, lacking in scent, cannot give the wearer the benefit of its scent, so also, the well-preached words of the Buddha cannot benefit one who does not practise the Dhamma.

52. Just as a flower, beautiful as well as fragrant, will give the wearer the benefit of its scent, so also, the well-preached words of the Buddha will benefit one who practises the Dhamma.

IV. (8) Visākhā Vatthu

Verse 53

53. Yathāpi puppharāsimhā
ekayirā mālāgune bāhū
evaṁ jātena maccena
kattabbam kusalām bahum!

53. As from a collection of flowers many a garland can be made by an expert florist, so also, much good can be done (with wealth, out of faith and generosity,) by one subject to birth and death.

IV. (9) Ānandattherapanhā Vatthu

Verses 54 and 55

54. Na pupphagandho paṭivātāmeti
na candanāṁ tagara mallikā vā
sataṅca gandho paṭivātāmeti
sabbā disā sappuriso pavāyati.

55. Candanāṁ tagaraṁ vāpi
uppalam atha vassiki
etesāṁ gandhajātānam
silagandho anuttaro.

54. The scent of flowers cannot go against the wind; nor the scent of sandalwood, nor of rhododendron

1. kattabbam kusalām bahum: much good may be done. According to the Commentary, it means many deeds of merit should be done with wealth, out of faith and generosity.

2. sappuriso/sappurisā: good and pious people; virtuous persons.

The virtuous are the Noble Ones (the ariyas) and the virtuous worldlings (kalyāṇa puthujjana).
Dhammapada

(tagara), nor of jasmin (mallikā); only the reputation of good people can go against the wind. The reputation of the virtuous ones (sappurisa) is wafted abroad in all directions.

55 There are the scents of sandalwood, rhododendron, lotus and jasmin (vassikā); but the scent of virtue surpasses all scents.

IV. (10) Mahākassapathera Vatthu

Verse 56

56. Appamatto ayaṁ gandho
yāyaṁ tagaracandani
yo ca silavatatān gandho
vātī devesu uttamo.

56. The scents of rhododendron and of sandalwood are very faint; but the scent (reputation) of the virtuous is the strongest; it spreads even to the abodes of the devas.

IV. (11) Godhikattherapar nibbāna Vatthu

Verse 57

Tesam sampannasilānam
appamādavijā追溯
śimmatānā śimuttānām
Māra maggam na vindeti.

57. Māra cannot find the path taken by those who are endowed with virtue, who live mindfully, and have been freed from moral defilements by Right Knowledge.

IV. (12) Garahādinna Vattha

Verses 58 and 59

58. Yathā sankāradhānasmīṁ
ujhitasmī mahāpathe
padumam taitha jayetha
sucigandhān mano jayam.

1. mallikā: Arabian jasmin.
2. vassikā: Spanish jasmin.
3. Arahats having eradicated moral defilements are no longer subject to rebirths: s. Māra, for all his power, cannot find out where such arahats go after death. (The Commentary)
59. Evām saṅkārabhūtesu
   andhabhūte puthujjane
   atirocati paññāya
   sammāsambuddhasāvako.

58, 59. As a sweet smelling and beautiful lotus flower may grow upon a heap of rubbish thrown on the highway, so also, out of the rubbish heap of beings may appear a disciple of the Buddha, who with his wisdom shines forth far above the blind (ignorant) worldlings.

End of Chapter Four: Flowers.

1. saṅkārabhūtesu: rubbish heap of beings.
2. andhabhūte puthujjane: blind worldlings. The worldlings are like the blind because they are lacking in knowledge.
V. (1) Aṇñatarapurisa Vatthu

Verse 60

60. Dīghā jāgarato ratti
dīgham santassa yojanam
dīgho bālāna saṃsāro
saddhammam avijñanatam.

60. Long is the night to one who is wakeful; long
is (the journey of) one yojana to the traveller who is
tired; long is saṃsāra (round of rebirths) to the fool
who is ignorant of the true Dhamma (the Teaching of
the Buddha).

V. (2) Mahakassapa saddhivihārika Vatthu

Verse 61

61. Carānce nādhigaccheyya
seyyam sadisamattano
ekaçariyam dalham kayirā
natthi bāle sahāyatā.

61. If a person seeking a companion cannot find
one who is better than or equal to him, let him
resolutely go on alone; there can be no companion-
ship with a fool.

V. (3) Ānandaseṭṭhi Vatthu

Verse 62

62. Puttā j ma' tthi dhanam ma' tthi
iti bālo vihaññati
attā hi attano natthi
kuto puttā kuto dhanam.

62. "I have sons, I have wealth"; with this (feeling
of attachment) the fool is afflicted. Indeed, he himself
is not his own, how can sons and wealth be his?

Bāla is the opposite of paññita; it means those who are
ignorant, stupid and mentally dull. They cannot think or act
right.
2. yojanam/yojana: a measure of length, about twelve miles.
3. puttā: sons, also means both son and daughter.
V. (4) Gaṇṭhibhedakacora Vatthu

Verse 63

63. Yo bālo maññati bālyam pāṇḍitovāpi tena so bālo ca pāṇḍitamanī sa ve bāloti vuccati.

63. The fool who knows that he is a fool can for that reason be a wise man; but the fool who thinks that he is wise is, indeed, called a fool.

V. (5) Udāyitthera Vatthu

Verse 64

64. Yāvajivampi ce bālo pāṇḍitam payirupāsati na so dhammam vijānati dabbi süparasaṃ yathā.

64. A fool, even though he is associated with a wise man all his life, does not understand the Dhamma, just as a ladle does not know the taste of soup.

V. (6) Timsapāveyyakabhikkhu Vatthu

Verse 65

65. Muhuttamapi ce viññū pāṇḍitam payirupāsati khippaṃ dhammaṃ vijānāti jivhā süparasaṃ yathā.

65. An intelligent man, even though he is associated with a wise man only for a moment, quickly understands the Dhamma, just as the tongue knows the taste of soup.

V. (7) Suppabuddhakuṭṭhi Vatthu

Verse 66

66. Caranti bālā dummedhā amitteneva attana karontā pāpakām kammāṃ yam hoti kaṭukapphalam.

66. With themselves as their own enemies, fools lacking in intelligence move about doing evil deeds, which bear bitter fruits.
V. (8) Kassaka Vatthu

Verse 67

67. Na tam kammam katarī sādhu yam katvā anutappati yassa assumukho rodam vipākaṁ paṭisevati.

67. That deed is not well done if one has to repent for having done it, and if, with a tearful face, one has to weep as a result of that deed.

V. (9) Sumanamālākāra Vatthu

Verse 68

68. Tañca kammam katarī sādhu yam katvā nānutappati yassa patito sumano vipākaṁ paṭisevati.

68. That deed is well done if one has not to repent for having done it, and if one is delighted and happy with the result of that deed.

V. (10) Uppalavāṇṇattherī Vatthu

Verse 69

69. Madhumvā maññati bālo yāva pāpaṁ na paccati yadā ca paccati pāpaṁ atha dukkham nigacchati.

69. As long as the evil deed does not bear fruit, the fool thinks it is sweet like honey; but when his evil deed does bear fruit, the fool suffers for it.

V. (11) Jambukatthera Vatthu

Verse 70

70. Māse māse kusaggena bālo bhunjeyya bhojanaṁ na so saṅkhātadhammānaṁ kalam agghati sojasim.

70. Even though, month after month, the fool (living in austerity) takes his food sparingly with the tip of a grass-blade, he is not worth even one-sixteenth part of those who have comprehended the Truth (i.e., ariyas)
Verse 71

71. Na hi pāpaṁ kataṁ kammam sajju khīrāṁva muccati ḍahantam bālamanveti bhasmacchannova pāvako.

71. An evil deed does not immediately bear fruit, just as the newly-drawn milk does not curdle at once; but it follows the fool, burning him like live coal covered with ashes.

Verse 72

72. Yāvadeva anatthāya niṭtām bālassa jāyati hanti bālassa sukkāmsaṁ1 muddhamassa2 vipātayam.

72. The skill of a fool can only harm him, it destroys his merit and his wisdom (lit., it severs his head).

Verses 73 and 74

73. Asantam bhāvanamiccheyya purekkhārañca bhikkhusu āvāsesu ca issariyam pūjam parakulesu3 ca.

74. Mameva kata maññantu gihi4 pabbajita ubho mamevātivasā assu kicca kiccesu kismici iti bālassa saṅkappo icchā mano ca vaḍḍhati.

73. The foolish bhikkhu desires praise for qualities he does not have, precedence among bhikkhus, authority

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1. sukkāmsa: sukka + amaṁsa: sukka means white, bright, pure or good; amaṁsa means portion. According to the Commentary, sukkāmsa means merit.
2. muddha: head, top, summit. According to the Commentary, it means knowledge.
3. parakulesu: those outside the family; (para = outside or others).
in the monasteries, and veneration from those unrelated to him.

74. “Let both laymen and bhikkhus think that things are done because of me; let them obey me in all matters, great and small.” Such being the thoughts of the fool, his greed and his pride grow.

V. (15) Vanavāsitissasāmaṇera Vatthu

Verse 75

75. Aññā hi lābhūpanisā
aññā nibbānagāmini
evametām abhiññāya
bhikkhu Buddhassa sāvako
sakkāram nābhīnandeyya
vivekamanubrūhaye!

75. Indeed, the path that leads to worldly gain is one, and the Path that leads to Nibbāna is another. Fully comprehending this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly gain and honour, but devote himself to solitude, detachment and the realization of Nibbāna.

End of Chapter Five: The Fool.

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1. vivekamanubrūhaye = (vivekaṁ + anubrūhaye).

viveka: solitary seclusion. According to the Commentary, the three kinds of vivekas are kāyaviveka (seclusion of the body or solitude); cittaviveka (detachment of the mind from human passions) and upadhiviveka (Nibbāna).
Chapter VI

The Wise (Panditavagga)

VI. (1) Rādhathēra Vatthu

Verse 76

76. Nidhīnāmva pavattāram
    yam passe vajjadassinām
    niggayhavādim medhāvīm
    tādisām paṇḍitām bhaje
    tādisām bhajamānassā
    seyyo hoti na pāpiyo.

76. One should follow a man of wisdom who rebukes one for one’s faults, as one would follow a guide to some buried treasure. To one who follows such a wise man, it will be an advantage and not a disadvantage.

VI. (2) Assajipunabbasukā Vatthu

Verse 77

77. Ovadeyyā’ñosāseyya¹
    asabbhā ca nivāraye
    satām hi so piyo hoti
    asatām hoti appiyo.

77. The man of wisdom should admonish others; he should give advice and should prevent others from doing wrong; such a man is held dear by the good; he is disliked only by the bad.

VI. (3) Channatthera Vatthu

Verse 78

78. Na bhaje pāpake mitte
    na bhaje purisādhame
    bhajetha mitte kalyāñe
    bhajetha purisuttame.

78. One should not associate with bad friends, nor with the vile. One should associate with good friends, and with those who are noble.

¹. anusāseyya: to give advice in advance; also to give advice repeatedly.
VI. (4) Mahākapānattthera Vatthu

Verse 79

79. Dhammapiti sukham seti
vippasannena cetasā
ariyappavedite dhamme
sadā ramati paṇḍito.

79. He who drinks in the Dhamma lives happily with a serene mind; the wise man always takes delight in the Dhamma (Bodhipakkhiya Dhamma) expounded by the Noble Ones (ariyas).

VI. (5) Paṇḍitasāmanerā Vatthu

Verse 80

80. Udakam hi nayanti nettikā
usukārā namayanti | tejanām
dārum namayanti tacchakā
attānam dāmayanti paṇḍita.

80. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

VI. (6) Lakuṇḍakabhaddiyatthera Vatthu

Verse 81

81. Se'o yathā ekaghano
vātena na samirati
evām nindāpasamsāsu
na samiṇjantī paṇḍita.

81. As a mountain of rock is unshaken by wind, so also, the wise are unperturbed by blame or by praise.

VI. (7) Kāṇamātā Vatthu

Verse 82

82. Yathāpi rahado gambhīro
vippasanno anāvilo
evām dhammāni sutvāna
vippasidantī paṇḍita.

82. Like a lake which is deep, clear and calm, the wise after listening to the Teaching (Dhamma) become serene.

1. namayanti: to bend, to incline a person's heart or will. In the case of fletchers, to make the arrows straight; in the case of carpenters, to make the timber into things that people want, by cutting, sawing and planing.
VI. (8) Pañcasatābhikkhu Vatthu

Verse 83

83. Sabbattha ve sappurisā cajanti
na kāmakāmā lapayanti santo
sukhena phuṭṭhā athā vā dukhena
na uccāvacām pañḍitā dassayanti.

83. Indeed, the virtuous give up all (i.e., attachment to the five khandhas, etc.); the virtuous (lit., the tranquil) do not talk with sensual desire; when faced with joy or sorrow, the wise do not show elation or depression.

VI. (9) Dhammikatthera Vatthu

Verse 84

84. Na attahetu na parassā hetu
na puttamicche na dhanaṁ na raṭṭham
na iccheyya adhammena samiddhimattano
sa silava paññavā dhammiko siyā.

84. For his own sake or for the sake of others he does no evil; nor does he wish for sons and daughters or for wealth or for a kingdom by doing evil; nor does he wish for success by unfair means: such a one is indeed virtuous, wise and just.

VI. (10) Dhammassayana Vatthu

Verses 85 and 86

85. Appaka te manussesu
ye jana pāragāmino
athāyaṁ itarā pājā
tiramevānudhāvati.

86. Ye ca kho sammadakkhāte
dhamme dhammānuvattino
te jana pāramessanti
maccudheyyam suduttaram.

1. tiramevānudhāvati: tiram + eva + anudhāvati; shore + only this + run up and down: according to the Commentary ‘only this shore’ in this context means sakkāyadiṭṭhi (ego belief).

2. pāramessanti: pāram + essanti: the other shore + will reach. The other or opposite shore is metaphorically used for Nibbāna.

3. maccudheyyam: the realm of Death (or samsāra, round of rebirths.)
85. Few among men reach the other shore (Nibbāna); all the others only run up and down on this shore.

86. But those who practise according to the well-expounded Dhamma will reach the other shore (Nibbāna), having passed the realm of Death (i.e., samsāra), very difficult as it is to cross.

VI. (11) Pañcasata Āgantukabhikkhu Vatthu

Verses 87, 88 and 89

87. Kanham dhammaṁ vippahāya sukkam bhāvetha pañđito okā anokamāgama1 viveke2 yattha dūramām.

88. Tatābhiritimiccheyya hitvā kāme akiñcano3 pariyodapeyya attānam cittakleschī4 pañđito.

89. Yesam sambodiyaṅgesu5 sammā cittāṁ subhāvitām ādānapatiṁissagge anupādāya ye ratā khīnāsavā6 jutimanto7 te loke parinibbutta8

87, 88. The man of wisdom, leaving the home of craving and having Nibbāna as his goal, should give up dark, evil ways and cultivate pure, good ones. He should seek great delight in solitude, detachment and Nibbāna, which an ordinary man finds so difficult to enjoy. He should also give up sensual pleasures, and clinging to nothing, should cleanse himself of all impurities of the mind.

89. Those, with mind well-developed in the Seven Factors of Enlightenment (bojjhangā), and who have rid themselves of all craving, rejoice in their abandonment of attachment. Such men, with all moral intoxicants eradicated, and powerful with the light of Arahatta Maggaṅāṇa have realized Nibbāna in this world (i.e., with khandha aggregates remaining).

1. okā anokamāgama: lit., having gone from home to the homeless. In this context interpreted as leaving the seat of craving and having Nibbāna as a goal.
2. **viveke:** solitude, detachment, Nibbâna.

3. **akâcana:** lit., having nothing; clinging to nothing. (The term kâcana may include any of the kilesas or defilements such as passion, ill will, ignorance, etc; it also means clinging or attachment to the world.)

4. **cittaklesebi:** citta kilesa: impurities of the mind.

5. **sambodhiyangesu:** sambojjhanga: the Factors of Enlightenment or requisites for attaining Magga Insight.

6. **khiâsava:** one in whom human passions are extinguished; an arahat.

7. **jatimanta:** one endowed with the power of Arahatta Maggaññâna.

8. **loke parinibbutâ:** the realization of Nibbâna in the realm of the five aggregates (khandhas), or in other words, in this world. But according to the Commentary, in this context, both Sa-upâdisesa and Anupâdisesa Nibbâna are meant. Sa-upâdisesa or Kilesâ Nibbâna is Nibbâna with groups of existence or khandhas remaining; it is realized by an arahat on the attainment of arahatship. Anupâdisesa or Khandha Nibbâna is Nibbâna without groups of existence or khandhas remaining. It takes place on the death of an arahat.

*End of Chapter Six: The Wise.*
Chapter VII

The Arahant (Arahantavagga)

VII. (1) Jivaka-pañha Vatthu

Verse 90

90. Gotaddhino¹ visokassa
vippamuttassa sabbadhi
sabbaganthappahinassa²
parijaho na vijjati.

90. For him (an arahat) whose journey is ended,
who is free from sorrow and from all (e.g., khandha aggregates),
who has destroyed all fetters, there is no more distress.

VII. (2) Mahākassapaththera Vatthu

Verse 91

91. Uyyuñjanti satimanto
na nikete ramanti te
hamsāva pallalam hitvā
okamokam jahanti'te.

91. The mindful strive diligently (in the Tranquillity and Insight Development Practice); they take no delight in the home (i.e., in the life of sensual pleasures); like swans (hamsa) that forsake the muddy pool, they abandon all homelife (i.e., all craving).

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1. **gotaddhino:** the journey is ended. Here 'the journey' means round of rebirths (samsāra).

2. **sabbaganthappahinassa:** one who has destroyed all fetters. Here 'fetters' means greed, ill will, and wrong view.
The Arahant (Arahantavagga)

VII. (3) Belatthasisatthera Vatthu

Verse 92

92. Yesam sannicayo\(^1\) natthi ye pariỹṭatabhojana\(^2\)
uṣṭha\(^3\) animitto\(^4\) ca
vimokkho\(^5\) yesam gocaro
ākāseva sakuntānam
gati tesam durannayā\(^6\).

92. Arahats do not hoard (anything); when taking food they reflect well over it (i.e., in accordance with the three pariṇāṇas). They have as their object liberation from existence, i.e., Nibbāna which is Void and Signless. Their destination, like the course of birds in the air, cannot be traced.

VII. (4) Anaruddhatthera Vatthu

Verse 93

93. Yassasavā parikkhiṇā
āhāre ca anissito
uṣṭha animitto ca
vimokkho yassa gocaro
ākāseva sakuntānam
padam tassa durannayam.

93. The arahat is free from moral intoxicants (āsavas); he is not attached to food. He has as his object liberation from existence, i.e., Nibbāna which is Void and Signless. His path, like that of birds in the air, cannot be traced.

1. sannicayo: hoarding. According to the Commentary, it means accumulating either kamma and its effects or any of the four requisites.
2. pariṇāṇatabhojanā: to take food according to the three pariṇāṇas. According to the Commentary, there are three pariṇāṇas that the bhikkhu should have concerning food, viz., (a) āṭapariṇāṇa, knowing the exact nature of the food being taken, (b) tiranapa-riṇāṇa, being convinced of the vileness of material food, and (c) pahāṇapariṇāṇa, rejection of all pleasure in eating.
3. uṣṭha: the Void. According to the Commentary, it means void of craving.
4. animitto: the Signless. According to the Commentary, it means no sign of craving, ill will and ignorance.
5. vimokkho: liberation from existence; Nibbāna.
6. gati tesam durannayā: their destination cannot be traced because arahats have eradicated craving and are no more subject to rebirths.
Dhammapada

VII. (5) Mahākaccāyanatthera Vatthu

Verse 94

94. Yassindriyāni samathaṅgatāni
assā yathā sārathinā sudantā
pahiṁmaṅnassa anāsavassa
devāpi tassa pihayanti tādino¹.

94. The arahat whose sense-faculties are calm like
horses well-tamed by the charioteer, who is free from pride
and moral intoxicants — such an arahat is held dear
even by the devas.

VII. (6) Sāriputtatthera Vatthu

Verse 95

95. Pathavisamo no virujjhati
indakhilupamo tādi subbato
rahadova apetakaddamo²
samsārā na bhavanti tādino.

95. Like the earth, the arahat is patient and is not
provoked to respond in anger; like the door-post he is
firm; he is unperturbed by the ups and downs of life;
he is serene and pure like a lake free from mud.
For such an arahat there will be no more rebirth.

VII. (7) Kosambivāsitissattherasāmañjera Vatthu

Verse 96

96. Santam tassa manam hoti
santā vācā ca kamma ca
sammadaññā vimuttassa
upasantassa tādino.

96. An arahat is calm in his mind, calm in his
speech, and also in his deed; truly knowing the
Dhamma, such an arahat is free from moral defilements
and is unperturbed by the ups and downs of life.

¹ tādino: one who is calm and tranquil or unperturbed by the ups
and downs of life (Lokadhamma).

² apetakaddamo: free from mud. The lake water being free from
mud is unpolluted; the arahat being free from defilements is
also serene and pure.
VII. (8) Sāriputtatthera Vatthu

Verse 97

97. Assaddho akataññū ca
sandhicchedo ca yo naro
hatāvakāso vantāso¹
sa ve uttamaporiso.

97. He who is not credulous, who has realized the Unconditioned (Nibbāna), who has cut off the links of the round of rebirths, who has destroyed all consequences of good and bad deeds, who has discarded all craving, is indeed the noblest of all men (i.e., an arahat).

VII. (9) Khadiravaniyarevatatthera Vatthu

Verse 98

98. Gāme vā yadi vāraññe
ninne vā yadi vā thale
yattha arahanto viharanti
tam bhūmirāmaṇeyyakam.

98. In a village or in a forest, in a valley or on a hill, wherever the arahats dwell, that place is delightful.

VII. (10) Aññatara itthi Vatthu

Verse 99

99. Ramaniyāni araṇñāni
yattha na ramati jano
vitarāgā ramissanti
na te kāmagavesino.

99. Forests are delightful, but the worldlings find no delight in them; only those who are free from passion will find delight in them, for they do not seek sensual pleasures.

End of Chapter Seven: The Arahat.

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¹ vantāso: one who has discarded all craving (lit., one who has vomited all craving).
Chapter VIII
The Thousands (Sahassavagga)

VIII. (1) Tambadāṭhika Coraghāṭaka Vatthu

Verse 100

100. Sahassamapi ce vācā anatthapadasamhītā
ekāṁ atthapadam seyyo
yam sutvā upasammati.

100. Better than a thousand words that are senseless and unconnected with the realization of Nibbāna, is a single word of sense, if on hearing it one is calmed.

VIII. (2) Bāhiyadārucirīya Vatthu

Verse 101

101. Sahassamapi ce gāthā anatthapadasamhītā
ekāṁ gāthāpadam seyyo
yam sutvā upasammati.

101. Better than a thousand verses that are senseless and unconnected with the realization of Nibbāna, is a single verse, if on hearing it one is calmed.

VIII. (3) Kundalakesiṭheri Vatthu

Verses 102 and 103

102. Yo ca gāthā satarh bhāse anatthapadasamhītā
ekāṁ Dhammapadam seyyo
yam sutvā upasammati.

103. Yo sahassām sahassena saṅgāme mānuse jine
ekaṅca jeyyamaṭṭānam sa ve saṅgāmaṭṭātamo.

102. Better than the recitation of a hundred verses that are senseless and unconnected with the realization of Nibbāna, is the recitation of a single word of the Teaching (Dhamma), if on hearing it one is calmed.

103. A man may conquer a million men in battle but one who conquers himself is, indeed, the greatest of conquerors.
VIII. (4) Auuttapucchakabrahmana Vatthu

Verses 104 and 105

104. Atta have jitam seyyo
yā cāyam itarā paja
attadantassa posassa
niccam saññatacārino.

105. Neva devo na gandhabbo
na Māro saha Brahmunā
jitam apajitam kayirā
tathārūpassa jantuno.

104, 105. It is better indeed, to conquer oneself
than to conquer others. Neither a deva, nor a gandhabba,
nor Māra together with Brahmā can turn into defeat
the victory of the man who controls himself.

VIII. (5) Sāriputtattherassa Mātula Brāhmaṇa Vatthu

Verse 106

106. Māse māse sahassena
yo vajetha satam samam
ekañca bhāvitattānam
muhuttamapi pūjaye
sā yeva pūjanā seyyo
yañce vassasatam hutam.

106. Month after month for a hundred years, one
may make offerings (to ordinary people) to the value
of a thousand kahāpanas; yet if, only for a moment,
one pays homage to a Bhikkhu who has practised
Insight Development, this homage is, indeed, better than
a hundred years of making offerings (to ordinary people).

VIII. (6) Sāriputtattherassa bhāgineyya Vatthu

Verse 107

107. Yo ca vassasatam jantu
aggim paricare vane
ekañca bhāvitattānam
muhuttamapi pūjaye
sā yeva pūjanā seyyo
yañce vassasatam hutam.

1. sahassa: one thousand; in this context, one thousand
kahāpanas. A kahāpana coin can be in copper, silver or gold.
Dhammapada

107. For a hundred years, a man may tend the sacred fire in the forest; yet if, only for a moment, one pays homage to a bhikkhu who has practised Insight Development, this homage is, indeed, better than a hundred years of making sacrifices (in fire-worship).

VIII. (7) Sāriputtattherassa sahāyaka brāhmaṇa Vatthu

Verse 108

108. Yamkifici yittham va hutam va loke samvaccharam yajetha puññapekkho sabbampi tam na catubhāgameti abhivādanā ujjugatesu seyyo.

108. In this world, one may make sacrificial offerings, great and small, all the year round, in order to gain merit; all these offerings are not worth a quarter of the merit gained by worshipping the Noble Ones (ariyas) who walk the right path.

VIII (8) Āyuvāḍṭhanakumāra Vatthu

Verse 109


109. For one who always respects and honours those who are older and more virtuous, four benefits, viz., longevity, beauty, happiness and strength, will increase.

VIII. (9) Samkiccasāmaṇera Vatthu

Verse 110

110. Yo ca vassasatarāṁ jive dussilo asamāhito ekāham jivitam seyyo silavantassa jhāyino.

110. Better than a hundred years in the life of an immoral person who has no control over his senses, is a day in the life of a virtuous person who cultivates Tranquillity and Insight Development Practice.
Verse 111

111. Yo ca vassasatam jive
duppañño asamāhito
ekāham jivitaṁ seyyo
paññavantassa jhāyino.

111. Better than a hundred years in the life of an ignorant person, who has no control over his senses, is a day in the life of a wise man who cultivates Tranquillity and Insight Development Practice.

Verse 112

112. Yo ca vassasatam jive
kusito¹ hinaviriyo
ekāham jivitaṁ seyyo
vīriyamārabhato dalham.

112. Better than a hundred years in the life of a person who is idle and inactive, is a day in the life of one who makes a zealous and strenuous effort (in Tranquillity and Insight Development Practice).

Verse 113

113. Yo ca vassasatam jive
apassam udayabbayam²
ekāham jivitaṁ seyyo
passato udayabbayam.

113. Better than a hundred years in the life of a person who does not perceive the arising and the dissolving of the five aggregates (khandhas), is a day in the life of one who perceives the arising and the dissolving of the five aggregates.

¹. kusito: an idle person; according to the Commentary, an idle person is one who passes his time only in evil thoughts.

². udayabbayam: the arising and the dissolving of the five aggregates (khandhas). Udayabbayañāṇa is the knowledge acquired through Insight Development Practice, indicating the impermanent characteristics of the five aggregates.
Verse 114

114. Yo ca vassasatam jive
    apassam amataṃ padam
    ekāham jivitam seyyo
    passato amataṃ padam.

114. Better than a hundred years in the life of a person who does not perceive the Deathless (Nibbāna), is a day in the life of one who perceives the Deathless (Nibbāna).

Verse 115

115. Yo ca vassasatam jive
    apassam dhammamuttamam!
    ekāham jivitam seyyo
    passato dhammamuttamam.

115. Better than a hundred years in the life of a person who does not comprehend the Noble Dhamma (Dhammamuttamam), is a day in the life of one who comprehends the Noble Dhamma.

End of Chapter Eight: The Thousands.

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1. dhammamuttamam: the Noble Dhamma or the Highest Dhamma (the Nine Transcendentals).

The Nine Transcendentals are: four Maggas, four Phalas and Nibbāna.
Chapter IX
Evil (Pāpayagga)

IX. (1) Cūlekāsātaka Vatthu

Verse 116

116. Abhittharetha kalyāne
pāpā cittam nivāraye
dandham hi karoto puññam
pāpasmiṁ ramatā mano.

116. One should make haste in doing good deeds;
one should restrain one's mind from evil; for the mind
of one who is slow in doing good tends to take delight
in doing evil.

IX. (2) Seyyasakatthera Vatthu

Verse 117

117. Pāpaṁce puriso kayirā
na nam kayirā punappunam
na tamhi chandam kayirātha
dukkho pāpassa uccayo.

117. If a man does evil, he should not do it again
and again; he should not take delight in it; the accumu-
lation of evil leads to dukkha.

IX. (3) Lājadevadhītā Vatthu

Verse 118

118. Puññānce puriso kayirā
kayirā nam punappunam
tamhi chandam kayirātha
sukho puññassa uccayo.

118. If a man does what is good, he should do it
again and again; he should take delight in it; the accu-
mulation of merit leads to happiness.

IX. (4) Anāthapindikasetṭhi Vatthu

Verses 119 and 120

119. Pāpopi passati bhadrāṁ
yāva pāpaṁ na paccati
yadā ca paccati pāpaṁ
atha pāpo pāpāṁi passati.
119. Even an evil person may still find happiness so long as his evil deed does not bear fruit; but when his evil deed does bear fruit he will meet with evil consequences.

120. Bhadropi passati pāpaṁ
    yāva bhadrāṁ na paccati
    yadā ca paccati bhadrāṁ
    atha bhadro bhadrāṇi passati.

120. Even a good person may still meet with suffering so long as his good deed does not bear fruit; but when it does bear fruit he will enjoy the benefits of his good deed.

IX. (5) Asaṅнатaparikkhāra Vatthu

Verse 121

121. Māvamaṅñetha pāpassa
    na mandaṁ āgamissati
    udābindunipātena
    udakumbhopi pūrati
    bālo pūrati pāpassa
    thokam thokampi ācinam.

121. One should not think lightly of doing evil, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the fool is filled up with evil, by accumulating it little by little.

IX (6) Bijālapādakasetṭhi Vatthu

Verse 122

122. Māvamaṅñetha puññassa
    na mandaṁ āgamissati
    udābindunipātena
    udakumbhopi pūrati
    dhīro pūrati puññassa
    thokam thokampi ācinam.

122. One should not think lightly of doing good, imagining "A little will not affect me"; just as a water-jar is filled up by falling drops of rain, so also, the wise one is filled up with merit, by accumulating it little by little.
IX. (7) Mahādhanavāṇīja Vatthu

Verse 123

123. Vāṇijova bhayarā maggam
appasattho mahaddhano
visām jīvitukāmovā
pāpāni parivajjaye.

123. Just as a wealthy merchant with few attendants
avoids a dangerous road, just as one who desires to go
on living avoids poison, so also, one should avoid evil.

IX. (8) Kukkuṭamittanesāda Vatthu

Verse 124

124. Pāṇimhi ce vāṇo nāssa
hareyya pāṇinā visām
nābbāṇam visamanveti
nāthi pāpam akubbato.

124. If there is no wound on the hand, one may
handle poison; poison does not affect one who has no
wound; there can be no evil for one who has no evil
intention.

IX. (9) Kokasunakhaluddaka Vatthu

Verse 125

125. Yo appadutthassa narassa 1 dussati
suddhassa posassa 1 anaṅgaṇassa
tameva bālaṁ pacceti pāpam
sukhumo rajo paṭivātāmva khitto.

125. If one wrongs a person who should not be
wronged, one who is pure and is free from moral
defilements viz., an arahat, the evil falls back upon that
fool, like fine dust thrown against the wind.

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1. narassa/posassa: an arahat.
IX. (10) Mañikārakulūpaka Tissatthera Vatthu

Verse 126

126. Gabbhameke uppaγjanti
nirayaṁ pāpakammino
saggāṁ sugatino yanti
parinibbanti anāsavā.  

126. Some are reborn as human beings, the wicked are reborn in a place of continuous torment (niraya), the righteous go to the deva world, and those who are free from moral intoxicants (viz., the arahats) realize Nibbāna.

IX. (11) Tayojana Vatthu

Verse 127

127. Na antalikkhe na samuddamajjhe
na pabbatānaṁ vivaram pavissa
na vijjati so jagatippadeso
yatthaṭṭhito mucceyya pāpakammā.

127. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place, where one may escape from the consequences of an evil deed.

IX. (12) Suppabuddhasakya Vatthu

Verse 128

128. Na antalikkhe na samuddamajjhe
na pabbatānaṁ vivaram pavissa
na vijjati so jagatippadeso
yatthaṭṭhītam na pālapahoccheyya maccu.

128. Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place where one cannot be oppressed by Death.

End of Chapter Nine: Evil.

1. Gabbhameke uppaγjanti: lit., some enter the womb; in this context, "some are reborn as human beings."

2. anāsavā: free from moral intoxicants or passions (āvas) i.e., they have become kaśāsavā or anāsavā or arahats.
Chapter X
Punishment (Dandavagga)

X. (1) and (2) Chabbaggiya Bhikkhu Vatthu
Verses 129 and 130

129. Sabbe tasanti dandaṣṣa
sabbe bhāyanti maccuno
atānām upamam katvā
na haneyya na ghataye.

130. Sabbe tasanti dandaṣṣa
sabbesam jivitam piyam
attānām upamam katvā
na haneyya na ghataye.

129. All are afraid of the stick, all fear death. Putting oneself in another's place, one should not beat or kill others.

130. All are afraid of the stick, all hold their lives dear. Putting oneself in another's place, one should not beat or kill others.

X. (3) Sambahulā Kumiraka Vaṭṭhu
Verses 131 and 132

131. Sukhakāmāni bhūtāni
yō dandaṇena vihimsati
attano sukhamesāno
pecca so na labhate sukhām.

132. Sukhakāmāni bhūtāni
yō dandaṇena ha himsati
attano sukhamesāno
pecca so labhate sukhām.

131. He who seeks his own happiness by oppressing others who also desire to have happiness will not find happiness in his next existence.

132. He who seeks his own happiness by not oppressing others who also desire to have happiness will find happiness in his next existence.


X. (4) Koṇḍadhānattthera Vatthu

Verses 133 and 134

133. Māvoca pharusam kañci vuttā paṭivadeyyu tame dukkhā hi sārambhakathā¹ paṭidanda phuseyyu tame.

134. Sace neresi attānām kamso upahato yathā esa pattosi nibbānam sārambhō te na vijjati.

133. Do not speak harshly to anyone; those who are thus spoken to will retort. Malicious talk is indeed the cause of trouble (dukkha) and retribution will come to you.

134. If you can keep yourself calm and quiet, like a broken gong which is no longer resonant, you are sure to realize Nibbāna; there will be no harshness in you.

X. (5) Uposathika Itthirām Vatthu

Verse 135

135. Yathā daṇḍena gopalo gavo pajeti gocaram evam jara ca maccu ca āyum pajenti pāñinam.

135. As with a stick the cowherd drives his cattle to the pasture, so also, Aging and Death drive the life of beings.

X. (6) Ajagarapeta Vatthu

Verse 136

136. Atha pāpāni kammāni karaṁ bālo na bujjhati sehi kammehi dummedho aggīḍḍhōva tappati.

136. A fool while doing evil deeds does not know them as being evil; but that fool suffers for his evil deeds like one who is burnt by fire.

¹ sārambhakathā: malicious talk. According to the Commentary it means talk belittling others.
X. (7) Mahā Moggallānatthera Vatthu

Verses 137, 138, 139 and 140

137. Yo daṇḍena adāṇḍesu
appadūṭhesu dussati
dasanamamanṭataram ūhānām
khippameva nigacchati.

138. Vedanāṁ pharusāṁ jānim
sarirassa va bhedanāṁ
garukam vāpi ābādham
cittakkhepaṁ va pāpuṇe.

139. Rājato vā upāsaggam
abhakkhānam va dāruṇām
parikkhayaṁ va nāṭinām
bhogānam va pabhāṅgurām.

140. Atha vāssa agārāni
aggi dañhati pāvako
kāyassa bhedā duppaṭṭano
nirayāṁ so papaṭṭati.

137. He who does harm with weapons to those who are harmless and should not be harmed will soon come to any of these ten evil consequences:

138 to 140. He will be subject to severe pain, or impoverishment, or injury to the body (e.g., loss of limbs), or serious illness (e.g., leprosy), or lunacy, or misfortunes following the wrath of the king, or wrongful and serious accusations, or loss of relatives, or destruction of wealth, or the burning down of his houses by fire or by lightning. After the dissolution of his body, the fool will be reborn in the plane of continuous suffering (niraya).

X. (8) Bahubhāṇḍika Bhikkhu Vatthu

Verse 141

141. Na naggacariyā na jaṭā na paṅkā
nāṇāsakā thanḍilasaṅyikā vā
rajojallāṁ ukkuṭikkappadhānam
sodhenti maccāṁ avitiṅkakaṅkham.

141. Not going naked, nor having matted hair, nor smearing oneself with mud, nor fasting, nor sleeping on
bare ground, nor covering oneself with dust, nor striving by squatting can purify a being, who has not yet overcome doubt.

X. (9) Santati Mahāmāṭa Vatthu

Verse 142

142. Alaṅkato cepi samaṁ careyya
santo danto niyato brahmācārī
sabbesu bhūtesu nidhāya daṇḍam
so brahmāṇo so samaṇo sa bhikkhu.¹

142. Though he is gaily decked, if he is calm, free from moral defilements, and has his senses controlled, if he is established in Magga Insight, if he is pure and has laid aside enmity (lit., weapons) towards all beings, he indeed is a brahmāṇa, a samaṇa, and a bhikkhu.

X. (10) Pilotikatissatthera Vatthu

Verses 143 and 144

143. Hirinisedho puriso
koci lokasmi vijjati
yo niddām apabodheti
asso bhadro kasāṁiva.

144. Asso yathā bhadro kaśānivīṭho
ātāpino samvēgino bhavātha
saddhāya silena ca viriyena ca
samādhinā dhammavinicchayena² ca
sampannavijjācaraṇā patissattā
jahissatha dukkhamidam anappakan.

143. Rare in this world is the kind of person who out of a sense of shame restrains from doing evil and keeps himself awake like a good horse that gives no cause to be whipped.

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1. According to the Commentary, in this context, brahmāṇa, samaṇa, and bhikkhu are all arahats.

2. dhammavinicchayena: (dhamma + vinicchaya) — discernment of the Dhamma or Law. It is explained by the Commentary as karaṇākaraṇā jānānam, i.e., knowing right and wrong causes of things.
Like a good horse stirred at a touch of the whip, be diligent and get alarmed by endless round of rebirths (i.e., samsāra). By faith, morality, effort, concentration, and discernment of the Dhamma, be endowed with knowledge and practice of morality and with mindfulness, leave this immeasurable dukkha (of samsāra) behind.

X. (11) Sukhasāmaṇera Vatthu

Verse 145

145. Udakāṁ hi nayanti nettikā usukārā namayanti tejanāṁ dārum namayanti tacchakā attānam damayanti subbatā.

145. Farmers (lit., makers of irrigation canals) channel the water; fletchers straighten the arrows; carpenters work the timber; the wise tame themselves.

End of Chapter Ten: Punishment.
Verse 146

146. Ko nu hāso kimānando niccam pajjalite1 sati andhakārena2 onaddhā padipam3 na gavcsatha.

146. Why is there laughter? Why is there joy although (the world) is always burning? Shrouded in darkness why not seek the light?

Verse 147

147. Passa cittakatam bimbam arukāyam samussitam āturam bahusānkappam4 yassa natthi dhuvam thiti.

147. Look at this dressed up body, a mass of sores, supported (by bones), sickly, a subject of many thoughts (of sensual desire). Indeed, that body is neither permanent nor enduring.

Verse 148

148. Parijīnnamidaṁ rūpam roganīlam pabhaṅgurāṁ bhijjati pūtisandeho maraṅnantāṁ hi jīvitāṁ.

148. This body is worn out with age, it is the seat of sickness, it is subject to decay. This putrid body disintegrates; life, indeed, ends in death.

1. pajjalite: burning; in this context, it means burning with fires of passion, etc. (The Commentary)
2. andhakārena: darkness; in this context, ignorance of the Four Noble Truths, (The Commentary)
3. padipam: light; in this context, wisdom. (The Commentary)
4. bahusānkappam: the body, which is the subject of many thoughts of sensual desire and admiration.
XI. (4) Sambhulā Adhīmāni Kābhikku Vatthu

Verse 149

149. Yānimāni apatthāni
alābūneva sārade
kāpotakāni atthīni
tāni disvāna kā rati.

149. Like gourds thrown away in autumn are these dove-grey bones; what pleasure is there in seeing them?

XI. (5) Janapadakalyāṇī Rūpanandātheri Vatthu

Verse 150

150. Atthīnam nagaram kataṁ
mamsalohita-kapanaṁ
yattha jarā ca maccu ca
māno makkho ca ohito.

150. This body (lit., the city) is built up with bones which are covered with flesh and blood; within this dwell (lit., are deposited) decay and death, pride and detraction (of others' virtues and reputation).

XI. (6) Mallikādevī Vatthu

Verse 151

151. Jiranti ve rājarathā sucitta
atho sarirampi jaram upeti
satañca dhammo1 na jaram upeti
santo have sabbhi pavayanti.

151. The much ornamented royal carriages do wear out, the body also grows old, but the Dhamma1 of the Virtuous does not decay. Thus, indeed, say the Virtuous among themselves.

XI. (7) Lājudāyi Thera Vatthu

Verse 152

152. Appassutāyam puriso
balibaddova jirati
mamsāni tassa vaṭṭhanti
paññā tassa na vaṭṭhati.

152. This man of little learning grows old like an ox.; only his flesh grows but not his wisdom.

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1. dhamma: The nine Transcendentals, viz., the four Maggas, the four Phulas and Nibbāna. (The Commentary)
XI. (8) Udāna Vatthu

Verses 153 and 154

153. Anekajātisāṁsāram sandhāvissam anibbisam gahakāram gavesanto dukkhā jāti punappunam


153. I, who have been seeking the builder of this house (body), failing to attain Enlightenment (Bodhi or Sabbaññuta) which would enable me to find him, have wandered through innumerable births in saṁsāra. To be born again and again is, indeed, dukkha!

154. Oh housebuilder! You are seen, you shall build no house (for me) again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the Unconditioned (i.e., Nibbāna); the end of craving (Arahatta Phala) has been attained.

XI. (9) Mahādhanasetṭhiputta Vatthu

Verses 155 and 156

155. Acaritvā brahmacariyam aladdhā yobbane dhanam jinnakoficdva jhayanti khīnamaccheva pallale.

156. Acaritvā brahmacariyam aladdhā yobbane dhanam senti cāpātikhiṇāva purāṇāni anutthunam.

155. They, who in youth have neither led the Life of Purity, nor have acquired wealth, waste away in dejection like decrepit herons on a drying pond deplete of fish.

156. They, who in youth have neither led the Life of Purity, nor have acquired wealth, lie helplessly like arrows that have lost momentum, moaning and sighing after the past.

1. Footnotes to Verses 153 and 154: These two verses are expressions of intense and sublime joy the Buddha felt at the
very moment of his attainment of Enlightenment; as such, they are replete with a wealth of sublime meaning and deep feeling.

2. gabakārath gavesanto: lit., "I who have tried to find the builder of the house". The house is the body, the builder is Craving (Tanha). The meaning of Verse (153) as given in the Commentary is as follows:

I who have been seeking the builder of this house, knowing that he could be seen only with a certain wisdom, have been trying to attain such wisdom (Bodhi ana) ever since Dipankara Buddha prophesied that I would, one day, become a Buddha like him. But failing to attain Bodhi ana, I have wandered through this course of hundreds of thousands of existences in the endless round of rebirths.

3. dukkha jati punappunam: To be born again and again is dukkha. This is the reason for trying to find the builder of this house, the Carpenter Craving.

Birth which comes together with aging, disease and death is dukkha; that is why I have been incessantly looking for the Housebuilder Craving.

4. ditthosai: You are seen: I have seen you now that I have attained Enlightenment or Bodhi ana, the all comprehending wisdom, with my own Insight.

5. puna gevar na kāhasi: No house shall be built again: You shall not build another house (for me) in this round of rebirths.

6. sabbā phasukā bhaggā: All your rafters are broken: I have destroyed all the remaining defilements.

7. gabakūtam visakkatam: The roof-tree has been destroyed; I have dispelled ignorance.

8. visakkharagatam cittam: lit., my mind has reached the Unconditioned; having Nibbana as its object, my mind has realized Nibbana.

9. tapbhānam khayamajjhagā: The end of craving has been attained: I have attained Arahatta Fruition.

End of Chapter Eleven: Aging.
Dhammapada

Chapter XII
Self (Attavagga)

XII. (1) Bodhirajakumāra Vatthu

Verse 157

157. Attānañce piyām jaññā
rakkheyya nam surakkhitām
tinṇām aṁñataram yāmām 1
paṭijaggeyya paṁdīto.

157. If one knows that one is dear to oneself, one should protect oneself well. During any of the three watches (of life) the wise man should be on guard (against evil).

XII. (2) Upanandasakyaaputtaṭṭhera Vatthu

Verse 158

158. Attānameva paṭhamām
patirūpe nivesaye
athaṁñamanusāseyya
na kilisseyya paṁdīto.

158. One should first establish oneself in what is proper; then only one should teach others. A wise man should not incur reproach.

XII. (3) Padhānikatissaṭṭhera Vatthu

Verse 159

159. Attānañce tathā kayirā
yathāṁñamanusāsati
sudantu vata dametha
attā hi kira duddamo.

159. One should act as one teaches others; only with oneself thoroughly tamed should one tame others. To tame oneself is, indeed, difficult.

1. yāmām: A night is divided into three watches. According to the Commentary, the watches in this context are the three stages in Man's life, viz., childhood, youth and old age.
XII. (4) Kumārakassapamāttherī Vatthu

Verse 160

160. Atta'hi attano nātho
ko hi nātho paro siyā
attanā hi sudantena
nāthaṁ labhati dullabhāṁ.

160. One indeed is one’s own refuge; how can others be a refuge to one? With oneself thoroughly tamed, one can attain a refuge (i.e., Arahatta Phala), which is so difficult to attain.

XII. (5) Mahākāla Upāsaka Vatthu

Verse 161

161. Attanā hi katarh pāparāṁ
attajam attasambhavaṁ
abhimatthati dummedham
vajiravvaśmamayam maṇīm.

161. The evil done by oneself, arising in oneself, and caused by oneself, destroys the foolish one, just as a diamond grinds the rock from which it is formed.

XII. (6) Devadatta Vatthu

Verse 162

162. Yassa accantadussilyaṁ
māluvaśālamivotthatam
karoti so tathāttānaṁ
yathā naṁ icchati diso.

162. As the creeper (māluva) strangles the sal tree, so also, a really immoral person (overwhelmed by Craving) does to himself just what his enemy wishes him to do.

XII. (7) Saṁghabhedaparissakkana Vatthu

Verse 163

163. Sukarāṇī asādbhūni
attano ahitāni ca
yam ve hitaṁca sādhunīca
tam ve paramadukkaram.

163. It is easy to do things that are bad and unbeneficial to oneself, but it is, indeed, most difficult to do things that are beneficial and good.
XII. (8) Kālatthera Vatthu

Verse 164

164. Yo sāsanaṁ arahatam ariyānam dhammajīvinam paṭikkosati dummedho diṭṭhim nissāya pāpike phalāni kaṭṭhakasseeva attagāṭṭaya phallati.

164. The foolish man who, on account of his wrong views, scorns the teaching of the homage-worthy Noble Ones (Ariyas) who live according to the Dhamma, is like the bamboo which bears fruit for its own destruction.

XII. (9) Cūjakāla Upāsaka Vatthu

Verse 165

165. Attana hi katam pāpaṁ attana saṁkilissati attana akatam pāpaṁ attanaṁva visujjhati suddhi' asuddhi paccattam nāññæ aññam visodhayæ.

165. By oneself indeed is evil done and by oneself is one defiled; by oneself is evil not done and by oneself is one purified. Purity and impurity depend entirely on oneself; no one can purify another.

XII. (10) Attadatthatthera Vatthu

Verse 166

166. Attadatthaṁ¹ parathzenia bahunāpi na hāpaye attadatthamabhiññāya sadatthapasuto siyā.

166. For the sake of another's benefit, however great it may be, do not neglect one's own (moral) benefit. Clearly perceiving one's own benefit one should make every effort to attain it.

End of Chapter Twelve: Self.

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¹ Attadatthaṁ: one's own benefit. According to the Commentary, in this context, one's own benefit means Magga, Phala and Nibbāna. (N.B. The above was uttered by the Buddha in connection with Insight Meditation.)
Chapter XIII
The World (Lokayagga)

XIII. (1) Daharabhikkhu Vatthu

Verse 167

167. Hīnām dhammam na seveyya
   pamādena na sarivase
   micchādiṭṭhim na seveyya
   na siyā lokavaḍḍhano.

167. Do not follow ignoble ways, do not live in negligence, do not embrace wrong views, do not be the one to prolong samsāra (lit., the world).

XIII. (2) Suddhodana Vatthu

Verses 168 and 169

168. Uttitthe nappamajjeyya
dhammam sucaritam² care
dhammacārī sukham seti
asmim loke paramhi ca.

169. Dhammam care sucaritam
na nam duccaritam³ care
dhammacārī sukham seti
asmim loke paramhi ca.

168. Do not neglect the duty of going on alms-round; observe proper practice (in going on alms-round). One who observes proper practice lives happily both in this world and in the next.

169. Observe proper practice (in going on alms-round); do not observe improper practice. One who observes proper practice lives happily both in this world and in the next.

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1. The world: Loka: it means the five khandhas, the continuity of which in the round of existences (samsāra) is prolonged by the above three factors.

2. Dhammam sucaritam: proper practice. The Commentary says that here proper practice means stopping for alms-food at one house after another in the course of the alms-round except where it is not proper to go (such as a courtesan's house).

XIII. (3) Pañcasatavipassakabhikkhu Vatthu

Verse 170

170. Yathā pubbulakam passe
yathā passe maricikam
evam lokam avekkhantam1
maccurājā na passati.

170. If a man looks at the world (i.e., the five khandhas), in the same way as one looks at a bubble or a mirage, the King of Death will not find him.

XIII. (4) Abhayarājakumāra Vatthu

Verse 171

171. Etha passathimam lokam
cittam rājarathūpamām
yattha bālā visidanti
natthi saṅgo vijānatām.

171. Come, look at this world (i.e., the five khandhas), which is like an ornamented royal carriage. Fools flounder in this world of the khandhas, but the wise are not attached to it.

XIII. (5) Sammajjanattbera Vatthu

Verse 172

172. Yo ca pubbe pamajjītvā
pacchā so nappamajjati
so'mam lokam pabhāseti
abbhā muuttova candimā.

172. He who has been formerly unmindful, but is mindful later on, lights up the world (with the light of Magga Insight) as does the moon freed from clouds.

1. evam lokam avekkhantam: one who looks at the world in the same way, i.e., looks at the world as being impermanent as a bubble and as non-material as a mirage.
XIII. (6) Angulimalatthera Vatthu

Verse 173

173. Yassa pāpam katam kammam kusalena⁠¹ pidhiyati so'mam lokam pabhāseti abbhā muttova candimā.

173. He who overwhelms with good the evil that he has done lights up this world (with the light of Magga Insight), as does the moon freed from clouds.

XIII. (7) Pesakāradhitā Vatthu

Verse 174

174. Andhabhūto ayam loko tanuke'ṭṭha vipassati sakuno jālamuttova appo saggāya gacchati.

174. Blind are the people of this world; only a few in this world see clearly (with Insight). Just as only a few birds escape from the net, so also, only a few get to the world of the devas, (and Nibbāna).

XIII. (8) Tiṁsabhikkhu Vatthu

Verse 175

175. Haṁsā' diccapathe yanti ākāse yanti iddhiyā niyanti dhīrā lokamhā jetvā māram savāhinim.

175. Swans travel in the sky; those with supernormal powers travel through space; the wise, having conquered Māra together with his army, go out of this world (i.e., realize Nibbāna).

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¹. kusalena: with good deed; the good in this context means Arahatta Magga, the fourth and final Path knowledge. (The Commentary)
XIII. (9) Cīṇcamāṇavikā Vatthu

Verse 176

176. Ekam dhammam atitassa
musāvādissa jantuno
vitinnaparalokassā
natthi pāpam akāriyam.

176. For one who transgresses the Truth, and is given to lying, and who is unconcerned with the life hereafter, there is no evil that he dare not do.

XIII. (10) Asadisadāna Vatthu

Verse 177

177. Na ve kadariyā devalokam vajanti
bālā have nappasamsanti dānam
dhiro ca dānam anumodanāno
teneva so hoti sukhi parattha.

177. Indeed, misers do not go to the abode of the devas; fools do not praise charity: but the wise rejoice in charity and so gain happiness in the life hereafter.

XIII. (11) Anāthapindikaputtakāla Vatthu

Verse 178

178. Pathabyā ekarajjena
saggassa gamanena và
sabbalokādhipaccena
sotāpattiphalam varāh.

178. Far better than sovereignty over the earth, or far better than going to the abodes of the devas, or far better than ruling supreme over the entire universe, is (the attainment of ) Sotāpatti Fruition.

End of Chapter Thirteen: The World.
The Buddha (Buddhavagga)

Chapter XIV

The Buddha (Buddhayagga)

XIV. (1) Māradhitara Vattha

Verses 179 and 180

179. Yassa jītaṁ nāvajiyati?:
   jītaṁ yassa no'yāti koci loke?
   tāṁ buddhamanantagocaram?
   apadam6 kena padena nessatha.

180. Yassa jālini vissattikā
tāṁhā natthi kuhfficī netave
   tāṁ buddhamanantagocaram
   apadam kena padena nessatha5.

179. The Buddha, whose conquest (of moral defilements) is complete, in whom there cannot arise any further defilements in this world,—that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

180. The Buddha, in whom there is no craving, which like a net would bring him back to any existence (in samsāra),—that Buddha of infinite range of wisdom, who is trackless, by what track will you lead him?

1. jītaṁ nāvajiyati: 'the conquest is complete' means there is no need for further conquests as there are no more moral defilements to be conquered.

2. jītaṁ yassa no'yāti koci loke: lit., whose conquered defilements cannot be followed by any further defilements in this world.

3. anantagocarattā: The range of wisdom of the Buddha is infinite by reason of his omniscience, Sabbaññutañña. (The Commentary)

4. apadam: lit., 'trackless'. The Buddha, being free from conditions of rebirth, such as craving, clinging, passion, etc., his track or passage through samsāra has come to an end. (The Com.)

   [The same idea is conveyed in verses 92 and 93 which express the idea that the arahat passes away, leaving no more trace of existence than a bird leaves its passage through the air.]

5. kena padena nessatha: lit., by what track will you lead him? It means he cannot be lured by any temptation whatsoever.
XIV. (2) Devorohana Vatthu

Verse 181

181. Ye jhānapasutā dhīrā
    nekkhammūpasame ratā
    devāpi tesam pihayanti
    sambuddhānam satimatam.

181. The wise who practise jhāna concentration and Insight Meditation take delight in the peace of liberation from sensual pleasures and moral defilements. Such wise and mindful ones, who truly comprehend the Four Noble Truths (i.e., arahats and Buddhas), are held dear also by the devas.

XIV. (3) Erakapattanāgarāja Vatthu

Verse 182

182. Kiccho manussapāṭilābhho
    kicchaṁ maccāna jīvitāṁ
    kicchaṁ saddhammassavanāṁ
    kiccho buddhānamuppādo.

182. Hard to gain is birth as man; hard is the life of mortals; hard to get is the opportunity of hearing the Ariya Dhamma (Teaching of the Buddhas); hard it is for a Buddha to appear.

XIV. (4) Ānandaṭṭheraṇaḥa Vatthu

Verses 183, 184 and 185

183. Sabbapāpassa akaraṇāṁ
    kusalassā upasampadā
    sacittapariyodapanāṁ
    etam buddhāna sāsanām.

184. Khanti paramām tapo titikkhā
    nibbānaṁ paramām vaddanti buddhā
    na hi pabbajito parūpaghāti
    na samanō hoti param viheṭhayanto.

185. Anūpavādo anūpaghāto
    pātimokkhe ca samvaro
    mattaṁṇutā ca bhattachāmīm
    pantaṇca sayanāsanaṁ
    adhicitte ca āyogo
    etam buddhāna sāsanām
183. Not to do evil, to cultivate merit, to purify one’s mind — this is the Teaching of the Buddhas.

184. The best moral practice is patience and forbearance; “Nibbāna is Supreme”, said the Buddhas. A bhikkhu does not harm others; one who harms others is not a bhikkhu.

185. Not to revile, not to do any harm, to practise restraint according to the Fundamental Instructions for the bhikkhus, to be moderate in taking food, to dwell in a secluded place, to devote oneself to higher concentration — this is the Teaching of the Buddhas.

XIV. (5) Anābhiratabhikkhu Vatthu

Verses 186 and 187

186. Na kahāpāna vassena
titti kāmesu vijjati
appassādā dukhā kāmā
iti viññāya pañātito.

187. Api dibbesu kāmesu
ratim so nādhigacchati
tanha kхhayaratato hoti
sammāsambuddhasāvako

186, 187. Not by a shower of coins can sensual desires be satiated; sensual desires give little pleasure and are fraught with evil consequences (dukkha). Knowing this, the wise man, who is the disciple of the Buddha, does not find delight even in the pleasures of the devas, but rejoices in the cessation of craving (Nibbāna).

XIV. (6) Aggiddattabrāhmaṇa Vatthu

Verses 188, 189, 190, 191 and 192

188. Bahum ve saranaṁ yanti
pabbatāni vanāni ca
ārāmarukkhacetyāni
manussā bhayatajjitā.

189. Netam kho saranaṁ khemam
netam saranaṁuttamam
netam saranaṁāgamma
sabbadukkhā pamucati.
190. Yo ca buddhaṅca dhammaṅca saṁghaṅca saraṇaṁ gato
cattāri ariyasaccāni
sammaṁpāṇāya passati.

191. Dukkhaṁ dukkhasamuppādaṁ
dukkhaṁ ca atikkamaṁ
ariyaṁ ca thāṅgīkāṁ maggam
dukkhūpasamagāminaṁ.

192. Etam kho saraṇaṁ khemaṁ
etaṁ saraṇamuttamaṁ
etaṁ saranamaṇgaṁma
sabbadukkha pamuccati.

188. When threatened with danger, men go to many
a refuge,— to mountains and forests, to parks and
gardens, and to sacred trees.

189. But such a refuge is not a safe refuge, not
the best refuge. One is not liberated from all evil
consequences of existence (dukkha) for having come to
such a refuge.

190, 191. One who takes refuge in the Buddha,
the Dhamma and the Saṁgha, sees with Magga Insight
the Four Noble Truths, viz., Dukkha, the Cause of
Dukkha, the Cessation of Dukkha, and the Noble Path
of Eight Constituents which leads to the Cessation of
Dukkha.

192. This,1 indeed, is the safe refuge; this is the
best refuge. Having come to this refuge, one is liberated
from all dukkha.

XIV. (7) Ānandattherapāṇha Vatthu
Verse 193

193. Dullabho purisājaṅno 2
na so sabbattha jāyati -
yattha so jāyati dhīro
taṁ kulaṁ sukhamedhatī.3

193. It is hard to find the noblest of men; he is
not born everywhere nor in every clan. To whatever
clan such a wise man is born, that clan prospers.

1. This: Here refers to the refuge in the Three Gems (Buddha,
Dhamma and Saṁgha)
2. purisājaṅno: According to the Commentary, a Buddha is
intended.
3. sukhamedhati: lit., attains happiness or thrives in happiness.
XIV. (8) Sambhunābhiikkhu Vatthu

Verse 194

194. Sukho buddhānamuppādo
sukhā saddhāmmedesāna
sukhā saṁghassa sāmaggī samaggānāṁ tapo sukho.

194. Happy is the arising of a Buddha; happy is the exposition of the Ariya Dhamma; happy is the harmony amongst the Sāṅgha; happy is the practice of those in harmony.

XIV. (9) Kaṁsapadasabalassa Suvaṅnacetiya Vatthu

Verses 195 and 196

195. pūjārahe pūjayato
buddhe yadi va sāvake
pāpañcaśamātikkante 1
tiṇṇasokapariddavā.

196. Te tādise pūjayato
nibbutē akutobhaye
na sakkā puññām saṅkhātum imeyyamapi kenaci.

195 He pays homage to those who are worthy of veneration, whether they are the Buddhas or their disciples who have overcome obstacles (to Insight Development) and have rid themselves of sorrow and lamentation.

196. The merit gained by such a person who pays homage to those who have been freed from moral defilements and have nothing to fear, cannot be measured by anyone, as this much or that much.

End of Chapter Fourteen: The Buddha.

1. pāpañcaśamātikkante: lit., who have got rid of craving, pride and wrong view, factors lengthening saṁsāra.
Chapter XV

Happiness (Sukhayagga)

XV. (1) Ēṉāṭikalahayūpasamana Vatthu

Verses 197, 198 and 199

197. Susukham vata jīvāma
  verinesu averino
  verinesu manussesu
  viharāma averino.

198. Susukham vata jīvāma
  āturesu ¹ anāturā
  āturesu manussesu
  viharāma anāturā.

199. Susukham vata jīvāma
  ussukesu anussukā
  ussukesu manussesu
  viharāma anussukā.

197. Indeed we live very happily, not hating anyone among those who hate; among men who hate we live without hating anyone.

198. Indeed we live very happily, in good health among the ailing; among men who are ailing we live in good health.

199. Indeed we live very happily, not striving (for sensual pleasures) among those who strive (for them); among those who strive (for them) we live without striving.

XV. (2) Māra Vatthu

Verse 200

200. Susukham vata jīvāma
  yesam no natthi kiṅcanam²
  pitibhakkhā bhavissāma
  devā ābhassarā³ yathā.

1. āturesu/ātura: ailing or ailment; moral ailment is meant here.
2. natthi kiṅcanam: without any anxiety; here it means without greed, ill will and ignorance (rāga, dosa and moha).
3. devā ābhassarā: Ābhassara brahmās are the radiant brahmās of the abode of the second Rūpāvacara Jhāna Brahmāloka.
200. Indeed we live very happily, without any anxiety (i.e., without greed, ill will and ignorance); like the Ābhassara brahmās we shall live on delightful satisfaction (piti) as our food.

XV. (3) Kosalarañño Parājaya Vatthu
Verse 201

201. Jayam veram pasavati dukkham seti parājito upasanto sukham seti hitvā jayaparājayam.

201. Conquest begets enmity; the conquered live in misery; the peaceful live happily having renounced conquest and defeat.

XV. (4) Aṇṇatarakuladārikā Vatthu
Verse 202


202. There is no fire like passion; there is no evil like hatred; there is no ill like (the burden of) khandhas; there is no bliss that surpasses the Perfect Peace (i.e., Nibbāna).

XV. (5) Eka Upāsaka Vatthu
Verse 203

203. Jighacchāparamā rogā saṅkhāraparamā dukhā etam ūtavā yathābhūtam nibbānam paramam sukham.

203. Hunger is the greatest ailment, khandhas are the greatest ill. The wise, knowing them as they really are, realize Nibbāna, the greatest bliss.

1. upasanto: the peaceful: one who has extinguished the fire of moral defilements.
2. Both saṅkhāra and khandhas are used to denote the five aggregates.
XV. (6) Pasenadikosala Vatthu

Verse 204

204. Arogyaparamā labhā
santutthiparamām dhanām
vissāsaparamāt nāti
nibbānām paramām sukkham.

204. Health is the greatest gift, contentment is the greatest wealth, a trusted friend is the best relative, Nibbāna is the greatest bliss.

XV. (7) Tissatthera Vatthu

Verse 205

205. Pavivekaraśam pītvā
rasāmaṁ upasamassa ca
niddarō hoti nippāpo
dhammapītirasam pīvām.

205. Having had the taste of solitude and the taste of Perfect Peace of Nibbāna, one who drinks in the joy of the essence of the Dhamma is free from fear and evil.

XV. (8) Sakka Vatthu

Verses 206, 207 and 208

206. Sāhu dassanamariyānaṁ
sannivāso sadā sukhō
adassanena bālānāṁ
niccameva sukhī siyā.

207. Bālasaṅgatacāri hi
dighamaddhāna socati
dukkho bālehi samvāso
amitteneva sabbadā
dhiro ca sukhāsamvāso
nāvināṁva samāgamo.

208. Tasmā hi
dhiraṁca paññaṁca bahussuttaṁca
dhorayha-īlam vatavantamariyāṁ
tāṁ tādisāṁ sappurisām sumedham
bhajetha nakkhattapathamva candimā.

1. vissāsaparamā: vissāsa-paramā: vissāsa here means trust; also interpreted as intimacy.
206. It is good to see the Noble Ones (ariyas); to live with them is always a pleasure; not seeing fools is also always a pleasure.

207. He who walks in the company of fools has to grieve for a long time. Association with fools is ever painful, as living with an enemy; association with the wise is a pleasure, as living with relatives.

208. Therefore, one should follow a resolute, intelligent, learned, persevering and dutiful ariya; follow such a virtuous and wise man, as the moon follows the path of the stars.

End of Chapter Fifteen: Happiness.
XVI, (1) Tayojanapatibajita Vatthu

Verses 209, 210 and 211

209. Ayoge yufija'mattanam
yogasmifica ayojayam
attham hitvā piyaggāhi
piheta'ttānuuyoginam.

210. Mā piyehi samāgañchi
appiyehi kudācanam
piyānam adassanam dukkham
appiyānañca dassananam.

211. Tasma piyam na kayirātha
piyāpāyo hi pāpakō
gantha tesam na vijjanti
yesam natthi piyāppiyam.

209. He who does what should not be done and
fails to do what should be done, who forsakes the
noble aim of life (i.e., Morality, Concentration and
Insight) and grasps at sensual pleasure, covets the
benefits gained by those who exert themselves (in
meditation).

210. Do not associate with those who are dear,
and never with those who are not dear to you; not
seeing the dear ones is painful, and seeing those who
are not dear to you is also painful.

211. Therefore, one should hold nothing dear;
separation from the loved ones is painful; there are no
fetters for those who do not love or hate.

XVI. (2) Aññatarakutumbika Vatthu

Verse 212

212. Piyato jāyatī soko
piyato jāyatī bhayaṁ
piyato vippamuttassa
natthi soko kuto bhayaṁ.

212. Affection begets sorrow, affection begets fear.
For him who is free from affection there is no sorrow;
how can there be fear for him?
XVI. (3) Visākhā Vatthu

Verse 213

213. Pemato jāyatī soko
pemato jāyatī bhayam
pemato vippamuttassa
natthi soko kuto bhayam.

213. Endearment begets sorrow, endearment begets fear. For him who is free from endearment there is no sorrow; how can there be fear for him?

XVI. (4) Licchavi Vatthu

Verse 214

214. Ratiyā jāyatī soko
ratiyā jāyatī bhayam
ratiyā vippamuttassa
natthi soko kuto bhayam.

214. Attachment (to sensual pleasures) begets sorrow, attachment begets fear. For him who is free from attachment there is no sorrow; how can there be fear for him?

XVI. (5) Anitthigandhakumāra Vatthu

Verse 215

215. Kāmato jāyatī soko
kāmato jāyatī bhayam
kāmato vippamuttassa
natthi soko kuto bhayam.

215. Lust begets sorrow, lust begets fear. For him who is free from lust there is no sorrow; how can there be fear for him?

XVI. (6) Aññatarabrāhmana Vatthu

Verse 216

216. Tanhāya jāpatī soko
tanhāya jāyatī bhayam
tanhāya vippamuttassa
natthi soko kuto bhayam.

216. Craving begets sorrow, craving begets fear. For him who is free from craving there is no sorrow; how can there be fear for him?
Verse 217
217. He who is endowed with Virtue and Insight, who is established in the Dhamma, who has realized the Truth and performs his own duties, is loved by all men.

Verse 218
218. He who has developed a desire for the Ineffable (i.e., Nibbāna), whose mind reaches the same and is no longer attached to the sensual world (kāmaloka), is called one who is bound upstream (uddhamsoto).

Verses 219 and 220
219. A man who has long been absent and has returned home safely from a distance is welcomed with joy by relatives, friends and well-wishers on his return. In the same way, his good deeds will receive him who has done good when he goes from this world to the other, as relatives receive a dear one on his return.

End of Chapter Sixteen: Affection.

1. uddhamsoto: one who is going upstream, i.e., one who is bound for the “Pure Abodes”, (Suddhāvāsa Branmuloka). The reference is to the anāgāmī or non-returnor, who is born in the Avihā Suddhāvāsa and from there passes upwards till he reaches the Akanīṭha Suddhāvāsa, the highest of the five Pure Abodes. (The Commentary).
Chapter XVII

Anger (Kodhavagga)

XVII. (1) Rohinikā attiyakañña Vattthu

Verse 221

221. Kodham jahe vippajaheyya mānaṁ
samyojanam1 sabbamatikkameyya
tam nāmarūpasmimasajjamānaṁ
akīñcanam2 nānapatanti dukkhā.

221. Give up anger, abandon conceit, overcome all fetters. Ills of life (dukkha) do not befall one who does not cling to mind and body and is free from moral defilements.

XVII. (2) Aññatarabhikkhu Vattthu

Verse 222

222. Yo ve uppatitam kodham
ratham bhantamva vāraye
tamaham sārathim brūmi
rasmiggāho itaro jano.

222. He who restrains his rising anger as a skilful charioteer checks a speeding chariot,—him I call a true charioteer; other charioteers only hold the reins.

XVII. (3) Uttarā Upāsika Vattthu

Verse 223

223. Akkodhena jine kodham
asadhum sadhunā jine
jine kadariyarh dānena
saccenā' likavādinam.

223. Conquer the angry one by not getting angry (i.e., by loving-kindness); conquer the wicked by goodness; conquer the stingy by generosity, and the liar by speaking the truth.

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1. samyojanam: a fetter. There are ten fetters of human passion which bind man to the round of rebirths; these are cast off at different stages of Magga Insight.

2. akīñcanam: free from kañcanā: the three kañcanā are passion, ill will and ignorance.
Verse 224

224. Saccam bhane na kujjheyya
dajja appampi yacito
etehi thahenthi
gacche devana santike.

224. One should speak the truth, one should not yield to anger, one should give when asked even if it is only a little. By means of these three, one may go to the world of the devas.

Verse 225

225. Ahiimsakā ye munayo
niccam kāyena samvutā
te yanti accutam1 thaham
yattha gantvā na socare.

225. The arahats, who do not harm others and are always restrained in their actions, go to the deathless Nibbāna, where there is no sorrow.

Verse 226

226. Sadā jāgaramānānānām
ahorattānusikkhinām
nibbānām adhimuttānām
attha m gacchanti āsavā.

226. In those who are ever vigilant, who by day and by night train themselves in the three sikkhas (i.e., sila, samājhi and paññā), and who have their mind directed towards Nibbāna, moral intoxicants become extinct.

1. accutam: changeless; deathless. It does not mean immortality.
XVII. (7) Atula Upāsaka Vatthu

Verses 227, 228, 229 and 230

227. Porānametam Atula
   netam ajjatanāmiva
   nindanti tukhmāsīnām
   nindanti bahubhāṇinām
   mitabhānimpī nindanti
   natthi loke anindito.

228. Na cāhu na ca bhavissati
   na cetarahi vijjati
   ekantam nindito poso
   ekantam vā pasamsito.

229. Yam ce viññū pasamsanti
   anuvicca suve suve
   acchiddavuttīṁ nedhāvim
   paññāsilasamāhitam.

230. Nikkhāṁ jambonadasseva\(^1\)
   ko tam ninditumarahati
   devāpi nam pasamsanti
   brahmunāpi pasamsito.

227. It is not new, O Atula! It has always been
    done from ancient times. They blame one who is silent,
    they blame one who speaks much, and they blame one
    who speaks little. There is no one in this world who is
    not blamed.

228. There never has been, there never will be, nor
    is there now, anyone who is always blamed or always
    praised.

229, 230. If the wise praise him day after day,
    knowing him to be truly faultless, wise and endowed
    with knowledge and virtue, who would blame him, who
    is like a nikkhā of pure gold? The devas praise him;
    he is praised even by the great Brahmā.

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\(^1\) Nikkhāṁ jambonadasseva: like a nikkhā of jambonada gold.
Jambonada gold which comes from Jambu river is the finest
gold. A nikkhā can be a weight-unit of gold, an ornament or a
coin.
VIII. (8) Chabbaggiya Vatthu

Verses 231, 232, 233 and 234

231. Kayappakopam rakkheyya
kayena samvuto siya
kayaduccaritaḥ hitvā
kayena sucaritam care.

232. Vacipakopam rakkheyya
vācāya saṁvuto siyā
vacīduccaritam hitvā
vācāya sucaritarī care.

233. Manopakopam rakkheyya
manasā saṁvuto siyā
manoduccaritam hitvā
manasā sucaritam care.

234. Kayena saṁvutā dhirā
atho vācāya saṁvutā
manasā saṁvutā dhirā
te ve suparīsamvutā.

231. Guard against evil deeds, control your body
Giving up evil deeds, cultivate good deeds.

232. Guard against evil speech, control your speech.
Giving up evil speech, cultivate good speech.

233. Guard against evil thoughts, control your mind.
Giving up evil thoughts, cultivate good thoughts.

234. The wise are controlled in deed, they are
controlled in speech, they are controlled in thought.
Indeed, they are perfectly self-controlled.

End of Chapter Seventeen: Anger
Chapter XVIII
Impurities (Malavagga)

XVIII. (1) Goghātakaputta Vatthu

Verses 235, 236, 237 and 238

235. Pāṇḍupalāsava dānīsi yamapurīsapī ca te upaṭṭhitā uyyogamukhe 1 ca tiṭṭhasi pātheyyampi ca te na vijjati.

236. So karohi dipamattano khippaṃ vāyama paṇḍito bhava niddhantamalo anāṅgano dibbam ariyabhūmīm 2 upehisi.

237. Upanitavayo ca dānīsi sampayātosi yamassa santikam vāso te natthi antarā pātheyyampi ca te na vijjati.

238. So karohi dipamattano khippaṃ vāyama paṇḍito bhava niddhantamalo anāṅgano na punam jāti jaram upehisi.

235. You are now like a withered leaf; the messengers of death are near you; you are about to set out on a long journey; (yet) you have no provisions (for the journey).

236. Make a firm support for yourself; hasten to strive hard; and be wise. Having removed impurities and being free from moral defilements, you shall enter the abodes of the ariyas (i.e., Suddhavāsa brahmā realm).

237. Now you are of advanced age, you are going to the presence of the King of Death and you cannot stop on the way; (yet) you have no provisions (for the journey).

238. Make a firm support for yourself; hasten to strive hard and be wise. Having removed impurities and being free from moral defilements, you will no longer be subject to rebirth and decay.

1. uyyogamukhe: lit., about to set out on a long journey, i.e., the journey of samsāra.
2. dibbam ariyabhūmīm: the celestial plane of the ariyas. The reference is to the Suddhavāsa brahmā realm or the Pure Abodes which are exclusively inhabited by the anāgāmis (the Never-Returners).
XVIII. (2) Anāñatara brāhmaṇa Vatṭha

Verse 239

239. Anupubbena medhāvī
thokam thokam khaṇe khaṇe
kammāro rajatasseva
niddhame malamattano.

239. By degrees, little by little, from moment to moment, a wise man removes his own impurities (moral defilements), as a smith removes the dross of silver or gold.

XVIII. (3) Tissatthera Vatṭha

Verse 240

240. Ayasāva maḷaṁ samuṭṭhitam
tatuṭṭhāya tameva khādati
evam atidhonacārīnam
sāni kammāni nayanti duggatim.

240. Just as rust is formed from iron, and corrodes the iron from which it is formed, so also, his own deeds lead the transgressor to a lower plane of existence (duggati).

XVIII. (4) Lājūḍāyi Vatṭhu

Verse 241

241. Asajjhāyamalā mantā
anuṭṭhānamalā gharā
maḷaṁ vannassa kosajjam
pamādo rakkhato maḷaṁ.

241. Non-recitation is the taint of learning; non-maintenance is the taint of houses; indolence is the taint of beauty; unmindfulness is the taint of one who keeps watch.

XVIII (5) Aṇṇatarakulaputta Vatṭha

Verses 242 and 243

242. Malittiyā duccaratāṁ
maccherāṁ dadato maḷaṁ
malā ve pāpakā dhammā
asmim loke paramhi ca.

1. atidhonacārīnam: transgressor: i.e., one who transgresses or indulges too much in the use of 'dhōna', the four requisites of a bhikkhu.
243. Tato mali malataram
avijja paramam malam
etam malam pahantvāna
nimmala hota bhikkhavo.

Sexual misconduct is the taint of a woman; stinginess is the taint of a giver; evil ways are indeed taints in this world as well as in the next.

A taint worse than these is ignorance (of the Truth), which is the greatest of taints. O Bhikkhus, abandon this taint and be taintless.

XVIII. (6) Cūlasāribhikkhu Vatthu

Verses 244 and 245

244. Sujīvam ahīrikena
kākasūrena dharminā
pakkhandinā pagabbhena
samkiliṭṭhena jivitaṃ.

245. Hirimetā ca dujjivam
niccām sucigavesinā
alinenā ppagabbhena
suddhajiṭṭena passataḥ.

Life is easy for one who is shameless and bold as a crow, who slanders others and is pretentious, aggressive and corrupt.

Life is hard for one with a sense of shame, who always seeks purity, who is free from attachment, who is modest and who sees clearly what is proper livelihood.

XVIII. (7) Pañca Upāsaka Vatthu

Verses 246, 247 and 248

246. Yo panamatipūteti
musāvādañca bhāsati
loke adinnamādiyati
paradārañca gacchati.

247. Surāmerayapānañca
yo naro anuyuñjati
idheva meso lokasmim
mūlam khaṇati attano.
248. Evam bho purisa jāñahi
pāpadhammā asaññatā
'nā tam lobho adhammo ca
ciram dukkhāya randhayum.

246, 247. He who destroys life, tells lies, takes what is not given him, commits adultery, and takes intoxicating drinks, digs up his own roots even in this very life.

248. Know this, O man! Not restraining oneself is evil; do not let greed and ill will subject you to prolonged misery.

XVIII. (8) Tissadahara Vatthu

Verses 249 and 250

249. Dadāti ve yathāsaddham
yathāpasādanam jano
tattha yo ca māṅku bhavati
paresam pānabhojane
na so divā vā rattim vā
samādhim adhigacchati.

250. Yassa cetam samuechinnam
mūlaghaccam samūhataṃ
sa ve divā vā rattim vā
samādhim adhigacchati.

249. People give according to their faith and their devotion; one who is displeased with others receiving food and drink cannot attain concentration (samādhi) by day or by night.

250. He, who has this feeling of displeasure cut off, uprooted and removed, will surely attain concentration (samādhi) by day or by night.

XVIII. (9) Paśca Upāsaka Vatthu

Verse 251

251. Natthi rāgasamo aggi
natthi dosasamo gaho
natthi mohasamo jālam
natthi tanhāsamā nadi. ¹

¹. natthi taṅhāsamā nadi: There is no river like craving. This is because although a river can be full at times, craving can never be full, i.e., satisfied.
251. There is no fire like passion, there is no grip like ill will, there is no net like ignorance, there is no river like craving.

XVIII. (10) Mendakaseṭṭhi Vatthu

Verse 252

252. Sudassam vajjamaññesam
attano pana duddasam
paresaṁ hi so vajjāni
opunāti yathā bhusāṁ
attano pana chādeti
kalimvā kitavā saṭho 1

252. It is easy for one to see the faults of others, but difficult to see one’s own. That man broadcasts the faults of others like winnowing chaff in the wind, but hides his own faults as a crafty Fowler covers himself.

XVIII. (11) Ujjhānasāññitthera Vatthu

Verse 253

253. Paravajjanupassissa
niccam ujjhānasāññino
āsavā tassa vaddhanti
ārā so āsavakkhayā

253. In one who constantly sees the faults of others and is always disparaging them, moral intoxicants (āsavas) increase; he is far from extinction of moral intoxicants (i. e., he is far from attainment of arahatship).

XVIII. (12) Subhaddaparibbājaka Vatthu

Verses 254 and 255

254. Ākāseva padāṁ natthi
sameṇo natthi bāhire
papañcābhirataṁ pāja
nippapañcā tathāgataṁ.

255. Ākāseva padāṁ natthi
sameṇo natthi bāhire
sānkharā sassatā natthi
natthi buddhānaṁānījitaṁ.

1. saṭho: a cheat, a gambler. According to the Commentary, it means a crafty Fowler.
254. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samana). All beings take delight in fetters (i.e., craving, pride and wrong view) that prolong samsāra; all the Buddhas are free from these fetters.

255. In the sky there is no track; outside the Buddha's Teaching there is no ariya bhikkhu (samana). There is no conditioned thing that is permanent; all the Buddhas are unperturbed (by craving, pride and wrong view).

End of Chapter Eighteen: Impurities.
Chapter XIX

The Just or the Righteous (Dhammatthavagga)

XIX. (1) Vinicchayamahāmatta Vatthu

Verses 256 and 257

256. Na tena hoti dhammattho yenattham sāhasā naye
yo ca attham anatthaṅca
ubho niccheyya pañḍito.

257. Asāhasena dhammena
samena nayati pare-
dhammassa gutto medhāvī
"dhammattho" ti pavuccati.

256. He is not just if he decides a case arbitrarily; the wise man should decide after considering both what is right and what is wrong.

257. The wise man who decides not arbitrarily, but in accordance with the law is one who safeguards the law; he is called ‘one who abides by the law’ (dhammattho).

XIX. (2) Chabbaggiya Vatthu

Verse 258

258. Na tena pañḍito hoti
yāvatā bahu bhāsatī
khemi averī abhayo
"pañḍito" ti pavuccati.

258. He is not a wise man just because he talks much; only he who is peaceful, free from enmity, and does no harm to others, is called ‘a wise man’.

XIX. (3) Ekedānakhiṇāsava Vatthu

Verse 259

259. Na tāvatā dhammadhāro
yāvatā bahu bhāsatī
yo ca appampī sutvāna
dhammaṁ kāyena passati
sa ve dhammadhāro hoti
yo dhammam nappamajjati.

259. He is not “one versed in the Dhamma” (Dhammadhāra) just because he talks much. He who hears only a little but comprehends the Dhamma, and is not unmindful is, indeed, “one versed in the Dhamma”.

XIX. (4) Lakunḍakabhaddeyyatthera Vatthu

Verses 260 and 261

260. Na tena thero so hoti
yenassa palitam siro
paripakko vayo tassa
"moghajinno" ti vuccati.

261. Yamhi saccañca dhammo ca
ahimsā saṁyamo damo
sa ve vantamalo dhīro
"thero" iti pavuccati.

260. He is not a thera just because his head is grey; he who is ripe only in years is called "one grown old in vain."

261. Only a wise man who comprehends the Four Noble Truths and the Dhamma, who is harmless and virtuous, who restrains his senses and has rid himself of moral defilements is indeed called a thera.

XIX (5) Sambahulabhikkhu Vatthu

Verses 262 and 263

262. Na vakkaraṇamattena
vannapokkharatāya vā
sādhurūpo naro hoti
issuki macchari saṭho.

263. Yassa cetāṁ samucchinnam
mūlaghaccāṁ samūhatāṁ
sa-vantadoso medhāvi
"sādhurūpo" ti vuccati.

262. Not by fine talk, nor by good looks could one be a good-hearted man, if he were envious, miserly and crafty.

263. A wise man who has cut off, uprooted and removed these and has rid himself of moral defilements is, indeed, called a good-hearted man.

1. vantamalo: lit., has vomited impurities.
2. thero: an Elder, i.e., a senior member of the Buddhist Order; but often applied to bhikkhus in general.
XIX. (6) Hatthaka Vatthu

Verses 264 and 265

264. Na mundakona samano
        abbatu alikam bhāṇam
        icchālobhasamāpanno
        samano kim bhavissati.

265. Yo ca sametī pāpāni
        anumūthulāni sabbaso
        samitattā hi pāpānan
        "samano" ti pavuccati.

264. Not by a shaven head does a man become a samanā, if he lacks morality and austere practices, and tells lies. How could he who is full of covetousness and greed be a samanā?

265. He who has totally subdued all evil, great and small, is called a samanā because he has overcome all evil.

XIX. (7) Aśñatarabrāhmaṇa Vatthu

Verses 266 and 267

266. Na tena bhikkhu so hoti
        yāvatā bhikkhate! pare
        vissam dhammaṁ samādāya
        bhikkhu hoti na tāvatā.

267. Yo'dha puññānca pāpañca
        bāhetvā brahmacariyaṁ
        saṁkhāya loke carati
        sa ve "bhikkhū" ti vuccati.

266. He does not become a bhikkhu merely because he stands at the door for alms. He cannot become a bhikkhu because he acts according to a faith which is not in conformity with the Dhamma.

267. In this world, he who lays aside both good and evil, who leads the life of purity, and lives meditating on the khandha aggregates is, indeed, called a bhikkhu.

1. bhikkhate: lit., begs.
XIX. (8) Titthiya Vatthu

Verses 268 and 269

268. Na monena muni hoti
mūlharūpo aviddasu
yo ca tularīva paggayha
varamālādāya paṇḍito.

269. Pāpāni parivajjeti
sa muni tena so muni
yo munāti ubho loke 2
"muni" tena pavuccati.

268, 269. Not by silence does one become a muni, if one is dull and ignorant. Like one holding a pair of scales, the wise takes what is good and rejects what is evil. For this reason he is a muni. He who understands both internal and external aggregates is also, for that reason, called a muni.

XIX. (9) Bālisika Vatthu

Verse 270

270. Na tena ariyo hoti
yena pānāni himsati
ahimsā sabbapānānam
"ariyo" ti pavuccati.

270. He who harms living beings is, for that reason, not an ariya (a Noble One); he who does not harm any living being is called an ariya 3.

XIX. (10) Sambahulasilādisampannabhikkhu Vatthu

Verses 271 and 272

271. Na silabbatamattenā
bāhusaccena vā pana
atha vā samādhilābhena
vivittasayanena vā.

1. vennā: the best, the good, the noble. In this context, it means morality (sila), concentration (samādhi) and knowledge (paññā), etc (The Commentary).

2. ubho loke: lit., both worlds, meaning internal and external aggregates, or one’s own aggregates as well as those of others.

3. ariya: one who has realized one of the four maggas.
272. Phussangi nekkhammasukham \(^1\)
aputhujjanasevitam
bhikkhu vissāsāmapādi
appatto. āsavakkhayam.

271, 272. Not by mere moral practice, nor by much learning, nor by acquiring concentration, nor by dwelling in seclusion, nor by assuring oneself “I enjoy the bliss of Anāgāmi Fruition that is not enjoyed by common worldlings (puthujjanas)” should the bhikkhu rest content without attaining the extinction of moral intoxicants (āsavas) [i.e., without attaining arahatship].

End of Chapter Nineteen: The Just or the Righteous.

\(^1\) nekkhammasukham: In this context, Anāgāmisukham, i.e., Anāgāmi Fruition, the fruition that follows the attainment of Anāgāmi Magga.
XX. (1) Pañcasatabhikkhu Vatthu

Verses 273, 274 and 275

273. Maggānāṭhaṅgiko¹ setṭho
saccānam caturo pādā²
virāgo setṭho dhammānam³
dvipadāñcā cakkhumā.

274. Eseva maggo natthañño
dassanassa visuddhiyā
etañhi tumhe paṭipajjatha
mārassetam pamohānam.

275. Etañhi tumhe paṭipannā
dukkhassantām karissatha
akkhāto vo mayā maggo
aññāya sallakantanām.

276. Tumbehi kiccamatappam
akkhātāro tathāgatā
paṭipannā pamokkhanti
jhāyino mārabandhanā.

273. Of paths, the Path of Eight Constituents is the
noblest; of truths, the Four Noble Truths are the noblest;
of the dhammas, the absence of craving (i.e., Nibbāna) is
the noblest; of the two-legged beings, the All-Seeing
Buddha is the noblest.

274. This is the only Path, and there is none other
for the purity of vision. Follow this Path; it will bewilder
Māra.

1. atthaṅgiko: Ariya Atthaṅgika Magea, or the Noble Path of
Eight Constituents. This is the Path pointed out by the Buddha
for liberation from the round of existences. The Eight Constituents
are: right view, right thinking, right speech, right action, right
living, right effort, right mindfulness and right concentration.

2. caturo pādā: Cattāri Ariyassaccai, or the Four Noble Truths.
These are the four Truths upon which the whole doctrine of
the Buddha is based. They are: (a) the Noble Truth of Dukkha;
(b) the Noble Truth of the Cause of Dukkha, i.e., craving;
(c) the Noble Truth of the Cessation of Dukkha; and(d) the Noble
Truth of the Path leading to the Cessation of Dukkha. (N.B.
Dukkha, in this context, means the i.e., aggregates of attachment
or Pañcupādānakhandha).

3. dhammā: both conditioned and unconditioned things.
275. Following this Path, you will make an end of dukkha. Having myself known the Path which can lead to the removal of the thorns of moral defilements, I have shown you the Path.

276. You yourselves should make the effort; the Tathāgatas (Buddhas) can only show the way. Those who practise the Tranquillity and Insight Meditation are freed from the bond of Mara.

XX. (2), (3) and (4) Aniccalakkaṇha, Dukkhalakkaṇha and Anattalakkaṇha Vatthu

Verses 277, 278, and 279

277. “Sabbe saṅkhāra anicca” ti yadā paññāya passati atha nibbindati dukkhe esa maggo visuddhiyā.

278. “Sabbe saṅkāra dukkha” ti yadā paññāya passati atha nibbindati dukkhe esa maggo visuddhiyā.

279. “Sabbe dhammā anattā” ti yadā paññāya passati atha nibbindati dukkhe esa maggo visuddhiyā.

277. “All conditioned phenomena are impermanent”; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

278. “All conditioned phenomena are dukkha”; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

279. “All phenomena (dhammas) are without Self”; when one sees this with Insight-wisdom, one becomes weary of dukkha (i.e., the khandhas). This is the Path to Purity.

1. paññā: Insight-wisdom (Vipassanā paññā).
XX. (5) Padhānakammikatissattvhera Vatthu

Verse 280

280. Utthānakālamhi anuṭṭhahāno
yuva balī ālasiyām upeto
sāṁsanā saṅkappamano kusīto
paññāya maggam alasō na vindati.

280. The idler who does not strive when he should be striving, who though young and strong is given to idleness, whose thoughts are weak and wandering, will not attain Magga Insight which can only be perceived by wisdom.

XX. (6) Sūkarapeta Vatthu

Verse 281

281. Vācānurakkhi manasaś susarhvuto
kāyena ca nākusalam kayirā
ete tayo kammapathē visodhayē
ārādhaye magga’misippaveditām.

281. One should be careful in speech, be well-restrained in mind, and physically, too, one should do no evil. One should purify these three courses of action and accomplish the practice of the Path of Eight Constituents made known by the Buddhas.

XX. (7) Poṭṭhilatthera Vatthu

Verse 282

282. Yogā ve jāyatī bhūri
ayogā bhūrisaṅkhayo
etām dvēdhapatham ātavā
bhavāya vibhavāya ca
tathāttānām niveseyya
yathā bhūri pavaddhati.

282. Indeed, wisdom is born of meditation; without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.
XX. (8) Pañcamahallakabhikkhu Vatthu

Verses 283 and 284

283. Vanam chindatha ma rukkhani
vanato jayate bhayaṁ
chetvā vanañca vanathañca
nibbanā hotha bhikkhavo.

284. Yāva hi vanatho na chijjati
anumattopi narassa nārisu
pāṭibaddhamanovaci tāva so
vaccho khirapakova mātari.

283. O Bhikkhus, cut down the forest of craving, not
the real tree; the forest of craving breeds danger (of
rebirth). Cut down the forest of craving as well as its
undergrowth and be free from craving.

284. So long as craving of man for woman is not
cut down and the slightest trace of it remains, so long
is his mind in bondage as the calf is bound to its mother.

XX. (9) Suvannaṅkāratthera Vatthu

Verse 285

285. Ucchinda sinehamattano
kumudāṁ sāradikaṁva pānīnā
tsantimaggamevaṁ brūhaya
Nibbānāṁ sugatena desitām.

285. Cut off your craving as one plucks an autumn
lily with the hand. Nibbāna has been expounded on by
the Buddha; cultivate that Path which leads to it.

XX. (10) Mahādhanayāṇija Vatthu

Verse 286

286. Idha vassam vasissāmi
idha hemantagimhisu
iti bālo vicinteti
antarāyāṁ na bujjhati.

286. "Here will I live in the rainy season; here
will I live in the cold season and the hot season," so
imagines the fool, not realizing the danger (of approach-
ing death).

1. santimaggama: the Path that leads to Nibbāna, i.e., the Path
with Eight Constituents.
XX. (11) Kisāgotami Vatthu

Verse 287

287. Tam puttapasussammattam
byāsattamanasam naram
suttam gānam mahoghova
maccu ādāya gacchati.

287. The man who dotes on his children and his herds of cattle, whose mind longs for and is attached to sensual pleasures, is carried away by Death even as a sleeping village is swept away by a great flood.

XX. (12) Paṭācārā Vatthu

Verses 288 and 289

288. Na santi putṭa tānāya
na pitā nāpi bandhavā.
antakenā dhipannassa
natthi nātisu tānātā.

289. Etamatthavasam ūtāvā
pandito silasaṁvuto
nibbānagamanam maggam
khippameva visodhaye.

288. Not sons, nor parents, nor close relatives can protect one assailed by Death; indeed, neither kith nor kin can give protection.

289. Knowing this, the wise man restrained by morality should quickly clear (the obstacles to) the Path leading to Nibbāna.

End of Chapter Twenty I The Path.
Chapter XXI

Miscellaneous (Pākiṇṇakavagga)

XXI. (1) Attanopubbakamma Vatthu

Verse 290

290. Mattā sukhapariccāga
passe ce vipulam sukhām
caje mattāsukham dhiro
sampassam vipulam sukhām. ¹

290. If by giving up small pleasures, great happiness is to be found, the wise should give up small pleasures seeing (the prospect of) great happiness.

XXI. (2) Kukkutajādakhādikā Vatthu

Verse 291

291. Paradukkhūpadhānena
attano sukhamicchati
verasamsaggasamsaṭṭho
verā so na parimuccati.

291. He who seeks his own happiness by inflicting pain on others, being entangled by bonds of enmity, cannot be free from enmity.

XXI. (3) Bhaddiyānam bhikkhūnam Vatthu

Verses 292 and 293

292. Yam hi kiccam apaviddham
akiccam pana kariyati
unnājānam pamattānam
tesām vaddhanti āsavā.

293. Yesaṁca susamāraddhā
niccam kāyagatā sati
akiccam te na sevanti
kicce sātaccakārino
sattānam sampajānānam
atthatām gacchanti āsavā.

292. In those who leave undone what should indeed be done but do what should not be done, who are conceited and unmindful, moral intoxicants increase.

¹ vipulam sukhām: According to the Commentary, it means the bliss of Nibbāna.
293. In those who always make a good effort in meditating on the body, who do not do what should not be done but always do what should be done, who are also mindful and endowed with clear comprehension, moral intoxicants come to an end.

XXI. (4) Lakunḍaka Bhaddiya Vatthu

Verses 294 and 295

294. Mātaram pitaram hantvā rājāno dve ca khattiye raṭṭham sānuca ram hantvā anigho yāti brāhmaṇo.

295. Mātaram pitaram hantvā rājāno dve ca sotthiye veyagghapañcamaṃ hantvā anigho yāti brāhmaṇo.

294. Having killed mother (i.e., Craving), father (i.e., Conceit), and the two kings (i.e., Eternity-belief and Annihilation-belief), and having destroyed the kingdom (i.e., the sense bases and sense objects) together with its revenue officer (i.e., attachment), the brahmaṇa (i.e., the arahat) goes free from dukkha.

295. Having killed mother, father, the two brahmin kings and having destroyed the hindrances of which the fifth (i.e., doubt) is like a tiger-infested journey, the brahmaṇa (i.e., the arahat) goes free from dukkha.

XXI. (5) Dārusākaṭikaputta Vatthu

Verses 296, 297, 298, 299, 300 and 301

296. Suppabuddham pabujjhanti sadā gotamasavakā yesam divā ca ratto ca niccam buddhagatā sati.

297. Suppabuddham pabujjhanti sadā gotamasavakā yesam divā ca ratto ca niccam dhammagatā sati.

1. anigho yāti; goes unharmed, i.e., liberated from the round of rebirths (samsāra).

2. veyagghapañcamaṃ; veyaggha + pañcamaṃ, i.e., like a tiger + the fifth. There are five hindrances, nivarupas. The reference here is to the fifth hindrance, viz., doubt (vicikicchā).
298. Suppabuddham pabujjhanti sadā gotamasāvakā yesam divā ca ratto ca niccam saṃghagata sati.

299. Suppabuddham pabujjhanti sadā gotamasāvakā yesam divā ca ratto ca niccam kāyagata sati.

300. Suppabuddham pabujjhanti sadā gotamasāvakā yesam divā ca ratto ca ahimsāya rato mano.

301. Suppabuddham pabujjhanti sadā gotamasāvakā yesam divā ca ratto ca bhāvanāya rato mano.

296. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Buddha.

297. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Dhamma.

298. Fully alert and ever vigilant are Gotama Buddha's disciples, who by day and by night are always mindful of the qualities of the Saṃgha.

299. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night are always mindful of the component parts of the body.

300. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in being compassionate (lit., harmless).

301. Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in the cultivation (of good-will towards all).
XXI. (6) Vajjiputtakabhikkhu Vatthu

Verse 302

302. Duppabbajjaṁ durabhiramaṁ
durāvāśā gharā dukkha
dukkho' samānasamvāso
dukkhānupatitaddhagū
tasmā na caddhagū siyā
na ca dukkhānupatito siyā.

302. It is hard to become a bhikkhu; it is hard
to be happy in the practice of a bhikkhu. The hard
life of a householder is painful; to live with those of
a different temperament is painful. A traveller in sam-
sāra is continually subject to dukkha; therefore, do not
be a traveller in samsāra; do not be the one to be
subject to dukkha again and again.

XXI. (7) Cittagahapati Vatthu

Verse 303

303. Saddho silena sampanno
yasobhogasamappito
yam yam padesam bhajati
tattha tattheva pūjito.

303. He, who is full of faith and virtue, who also
possesses fame and fortune, is held in reverence wherever
he goes.

XXI. (8) Cūlasubhaddā Vatthu

Verse 304

304. Dūre santo pakāsenti
himavanto va pabbato
asantettha na dissanti
rattim khittā yathā sarā.

304. Like the Himalayas, the good are visible even
from afar; like arrows shot in the night, the wicked are
not seen even though they may be near.
XXI. (9) Ekavīḥāritthera Vatthu

Verse 305

305. Ekāsanam ekaseyyam
    eko caramatandito
    eko damayamattānam
    vanante ramito siyā.

305. He who sits alone, lies down alone, walks alone in diligent practice, and alone tames himself should find delight in living in the forest.

End of Chapter Twenty-One: Miscellaneous.

1. All these postures are connected with the cultivation of Insight Development. (The Commentary)
XXII. (1) Sundariparibbāiikā Vatthu

Verse 306

306. Abhitavādi nirayam upeti
   yo vāpi katvā na karomi' cāha
   ubhopi te pecca samā bhavanti
   nihinakamma manujā parattha.

306. One who tells lies (about others) goes to niraya; one who has done evil and says, "I did not do it," also goes to niraya. Both of them being evil-doers, suffer alike (in niraya) in their next existence.

XXII. (2) Duccaritaphalapijita Vatthu

Verse 307

307. Kasavakantha bahavo
   pāpadhammā asaṅñatā
   pāpā pāpehi kammehi
   nirayam te upapajjare.

307. Many men wearing the yellow robe up to their necks who have an evil disposition and are unrestrained in thought, word and deed are reborn in niraya on account of their evil deeds.

XXII. (3) Vaggumudatiriya Bhikkhu Vatthu

Verse 308

308. Seyyo ayogulo bhutto
   tatto aggisikhūpamo
   yañce bhujjeyya dussilo
   raṭṭhapindamasaññato.

308. It is better for one to eat a red-hot lump of iron burning like a flame than to eat alms-food offered by the people, if one is without morality (sīla) and unrestrained in thought, word and deed.
XXII. (4) Khemakasetṭhiputta Vatthu

Verses 309 and 310

309. Cattāri ṭhānāni naro pamatto apajjati paraḍārupasevi apuṇṇalābhāṁ na nikāmaseyyāṁ nindāṁ tatiyāṁ nirayaṁ catutthāṁ.

310. Apuṇṇalābhāḥ ca gati ca pāpikā bhītassa bhītāya ratī ca thokikā rājā ca daṇḍaṁ garukāṁ paneti tasmā naro paraḍāram na seve.

309. Four misfortunes befall a man who is unmindful of right conduct and commits sexual misconduct with another man’s wife: acquisition of demerit, disturbed sleep, reproach, and suffering in niraya.

310. Thus, there is the acquisition of demerit, and there is rebirth in the evil apāya realms. The enjoyment of a scared man with a scared woman is short-lived, and the king also metes out severe punishment. Therefore, a man should not commit sexual misconduct with another man’s wife.

XXII. (5) Dubbacabhikkhu Vatthu

Verses 311, 312 and 313

311. Kuso yathā duggahito hatthameva’ nukantati sāmaṇṇāṁ dupparāmaṭṭham nirayāyu’ pakaḍhati

312. Yam kifici sithilam kammam samkiliṭṭhaṇca yaṁ vataṁ saṅkassaram brahmacariyaṁ na tam hoti mahapphalam.

313. Kayirā ce kayirāthenaṁ dalhamenaṁ parakkame sithilo hi paribbājo bhiyyo ākirate rajam.

311. Just as kusa grass if badly held cuts that very hand, so also, the ill-led life of a bhikkhu drags that bhikkhu down to niraya.
312. An act perfunctorily performed, or a practice that is depraved, or a questionable conduct of a bhikkhu is not of much benefit.

313. If there is anything to be done, do it well; do it firmly and energetically; for the slack life of a bhikkhu scatters much dust (of moral defilements).

XXII. (6) Issāpakata Itthi Vatthu

Verse 314

314. Akatam dukkataṁ seyyo
pacchā tappati dukkataṁ
kataṅca sukatam seyyo
yam katvā nānutappati.

314. It is better not to do an evil deed; an evil deed torments one later on. It is better to do a good deed as one does not have to repent for having done it.

XXII (7) Sambahulabhikkhu Vatthu

Verse 315

315. Nagaram yathā paccantam
guttam santarabhāhiram
evam gopetha attānam
khaṇo vo mā upaccagā
khaṇāṭītā hi socanti
nirayamhi samappitā.

315. As a border town is guarded both inside and outside, so guard yourself. Let not the right moment go by; for those who miss this moment come to grief when they fall into niraya.

1. evam gopetha attānam: so guard yourself; i.e., to guard the internal as well as the external senses. The six internal senses (sense bases) are eye, ear, nose, tongue, body and mind; the six external senses (sense objects) are visible object, sound, odour, taste, touch and idea.
Verse 316 and 317

316. Alajjitāye lajjanti
lajjitāye na lajjare
micchādiṭṭhisamādānā
sattā gacchanti duggatim.

317. Abhayē bhayadassino
bhaye cābhayadassino
micchādiṭṭhisamādānā
sattā gacchanti duggatim.

316. Those beings who are ashamed of what should not be ashamed of, who are not ashamed of what should be ashamed of, and who hold wrong views go to a lower plane of existence (duggati).

317. Those beings who see danger in what is not dangerous, who do not see danger in what is dangerous, and who hold wrong views go to a lower plane of existence (duggati).

Verse 318 and 319

318. Avajje vajjamatino
vajjē cāvajjadassino
micchādiṭṭhisamādānā
sattā gacchanti duggatim.

319. Vajjaṅca vajjato ṅatvā
avajjaṅca avajjato
sammādiṭṭhisamādānā
sattā gacchanti suggatim.

318. Beings who imagine wrong in what is not wrong, who do not see wrong in what is wrong, and who hold wrong views go to a lower plane of existence (duggati).

319. Beings who know what is wrong as wrong, who know what is right as right, and who hold right views go to a happy plane of existence (suggati).
Chapter XXIII
The Elephant (Nāgavagga)

XXIII. (1) Attadanta Vatthu

Verses 320, 321 and 322

320. Aham nāgova saṅgāme
cāpato patitam saram
tativākyam titikkhissam
dussīlo hi bahujjano.

321. Dantam nayanti samitiṁ
dantam rājā' bhirūhati
danto setṭho manussesu
yo' tivākyam titikkhati.

322. Varamassatarā dantā
ājānīyā ca sindhavā
kuñjarā ca mahānāgā
attadanto tato varam.

320. As an elephant in battlefield withstands the
arrow shot from a bow, so shall I endure abuse. Indeed,
many people are without morality.

321. Only the trained (horses and elephants) are
led to gatherings of people; the king mounts only the
trained (horses and elephants). Noblest among men are
the tamed, who endure abuse.

322. Mules, thoroughbred horses, horses from Sindh,
and great elephants are noble only when they are
trained; but one who has tamed himself (through Magga
Insight) is far nobler.

XXIII. (2) Hatthācariyapubbaka Ābikkhu Vatthu

Verse 323

323. Na hi etehi yānehi
gaccheyya agatam disam
yathā' ttana sudantena
danto dantena gacchati.

323. Indeed, not by any means of transport (such
as elephants and horses) can one go to the place one
has never been before (i.e., Nibbāna); but by thoroughly
taming oneself, the tamed one1 can get to that place
(i.e., Nibbāna).

1. The tamed one: One, who having first controlled the senses, has
later developed Magga Insight. (The Commentary)
XXIII. (3) Parijñāṇa Brahmāṇaputta Vatthu
Verse 324

324. Dhanapālo nāma kuṇjaro
katukabhedano dunnivārayo
baddho kabaḷaṁ na bhuṇjati
sumarati nāgavanassa kuṇjaro.

324. The elephant called Dhanapāla, in severe must and uncontrollable, being in captivity, eats not a morsel, yearning for his native forest (i.e., longing to look after his parents).

XXIII. (4) Pasenadikosala Vatthu
Verse 325

325. Middhi yada hoti mahagghaso ca
niddāyitā samparivattasāyi
mahāvarāhova nivāpaputto
punappunam gabbhamupeti mando.

325. The stupid one, who is lazy, gluttonous, and drowsy, who just wallows like a well-fed pig, is subject to repeated rebirths.

XXIII. (5) Sānumāṇera Vatthu
Verse 326

326. Idam pure cittamacāri cārikaṁ
yenicchakam yaththakāmarṁ yathāsukham
tadajjahāṁ niggahessāmi yoniso
hatthippabhiṇnaṁ viya ankusaggaho.

326. In the past, this mind has wandered as it liked, wherever it liked, at its own pleasure. Now I will control my mind wisely, as a mahout with his goad controls an elephant in must.

XXIII. (6) Pāveyyakahatthi Vatthu
Verse 327

327. Appamādaratā hotha
sacittamanurakkhatha
duggā uddharath’ attānam
panke sannova kuṇjaro.

327. Take delight in mindfulness, guard your mind well. As an elephant stuck in mire pulls itself out, so also, pull yourself out of the mire of moral defilements.
XXIII. (7) Sambahulabhikkhu Vatthu

Verses 328, 329 and 330

328. If one finds a sagacious friend, who is a virtuous and steadfast companion, one should live with him joyfully and mindfully, overcoming all dangers.

329. If one cannot find a sagacious friend, who is a virtuous and steadfast companion, one should live alone like the king who gave up and left the country he had won, and like the elephant Mataṅga roaming alone in the forest.

330. It is better to live alone; there is no fellowship with a fool. So one should live alone, do no evil, and be carefree like the elephant Mataṅga roaming alone in the forest.

XXIII. (8) Māra Vatthu

Verses 331, 332 and 333

331. It is better to live alone; there is no fellowship with a fool. So one should live alone, do no evil, and be carefree like the elephant Mataṅga roaming alone in the forest.
331. It is good to have friends when the need arises; it is good to be content with anything that is available; it is good to have merit when life is about to end; it is good to be rid of all dukkha.

332. In this world it is good to be dutiful to one’s mother; also it is good to be dutiful to one’s father. In this world also it is good to minister unto samanas; also, it is good to minister unto brāhmaṇas.

333. It is good to have virtue till old age, it is good to have unshakeable faith, it is good to gain wisdom, it is good to do no evil.

End of Chapter Twenty-three: The Elephant.

1. samanas: recluse.

2. brāhmaṇas: here means Buddhas, pacceka-buddhas or arahats.

(The Commentary)
Chapter XXIV
Craving (Tanhaavagga)

XXIV. (1) Kapilamaccha Vatthu
Verses 334, 335, 336 and 337

334. Manujassa pamattacārino
tanha vaḍḍhati māluvā viya
so plavati hurā hurām
phalamicchamvā vanasmi vānaro.

335. Yam esa sahate jammī
tanha loke visattikā
sokā tassa pavaḍḍhan’ti
abhivaṭṭhamvā biranam.

336. Yo cetam sahate jammim
 tanham loke duraccayam
sokā tamhā papatanti
uuabinduva pokkhārā.

337. Tam vo vadāmi bhaddam vo
yāvante’ttha samāgatā
tanha mūlam khaṇaṭha
usirattho va biranam
mā vo nalamvā sotova
māro bhānji punappunam.

334. In a man who is unmindful craving grows like a creeper. He runs from birth to birth, like a monkey seeking fruits in the forest.

336. In this world, sorrow grows in one who is overwhelmed by this vile craving that clings to the senses, just as (well-watered) birāṇa grass grows luxuriantly.

336. In this world, sorrow falls away from one who overcomes this vile craving that is difficult to get rid of, just as water-drops fall away from a lotus leaf.

337. Therefore, I will deliver this worthy discourse to all of you who have assembled here. Dig up the root of craving just as one who wishes to have the fragrant root digs up the birāṇa grass. Do not let Māra destroy you again and again, as the flood destroys the reed.
XXIV. (2) Sūkarapotikā Vatthu

Verses 338, 339, 340, 341, 342 and 343

338. Yathāpi mūle anupaddave dalhe
chinnopi rukkho punareva rūhati
evampi tanhānusaye anūhate
nibbattati dukkhamidam punappunam.

339. Yassa chattimsati sotā
manāpasavanā bhusā
mahā vahanti duddītthim
saṅkappā rāganissitā.

340. Savanti sabbadhi sotā
latā uppajja tiṭṭhati
taṅca disvā latam jātam
mulam paññāya chindatha.

341. Saritāni sinehitāni ca
somanassāni bhavanti jantuno
te sātasitā sukhesino
te ve jātijāraṇa mārā.

342. Tasiṇāya purakkhatā pajā
parisappanti sasova bandhito
samyojanasaṅgasaṭṭakā
dukkhamupenti punappunam cirāya.

343. Tasiṇāya purakkhatā pajā
parisappanti sasova bandhito
tasmā tasiṇam vinodaye
ākaṅkhanta virāgamattano.

338. Just as a tree with roots undamaged and firm
grows again even though cut down, so also, if latent
craving is not rooted out, this dukkha (of birth, ageing
and death) arises again and again.

339. That man of wrong views, in whom the thirty-
six streams (of craving) that flow towards pleasurable
objects are strong, is carried away by his many thoughts
connected with passion.

340. The stream of craving flows towards all sense
objects; the creeper of craving arises (at the six sense-
doors) and fixes itself (on the six sense objects). See-
ing that creeper of craving growing, cut off its roots
with Magga Insight.
341. In beings, there flows happiness that is smeared with craving; those beings attached to pleasure and seeking pleasure are, indeed, subject to birth and ageing.

342. People beset with craving are terrified like a hare caught in a snare; held fast by fetters and bonds they undergo dukkha (round of rebirths) again and again, for a long time.

343. People beset with craving are terrified like a hare caught in a snare. Therefore, one who wishes to free himself from craving should eradicate craving.

XXIV. (3) Vibbhanabhikkhu Vatthu
Verse 344

344. Yo nibbanatho vanādhimutto
vanamutto vanameva dhāvati
tam puggalametha passatha
mutto bandhanameva dhāvati.

344. Having left the forest of desire (i.e., the life of a householder), he takes to the forest of the practice (i.e., the life of a bhikkhu); but when he is free from the forest of desire he rushes back to that very forest. Come, look at that man who having become free rushes back into that very bondage.

XXIV. (4) Bandhanāgāra Vatthu
Verses 345 and 346

345. Na tam dalham bandhanamāhu dhīra
yadāyasam dārujapabbajañca
sārattarattā manikundañcā
puttasu dāresu ca yā apekkhā.

346. Etam dalham bandhanamāhu dhīra
ohārinam sithilam duppamuñcam
etampi chetvāna paribbajanti anapeckkhino kāmasukham pahāya.

345, 346. The wise do not say that bonds made of iron, of wood, and of hemp are strong bonds; they say that only passionate attachment to and care for gems and jewellery, children and wives are strong bonds. These drag one down (to lower planes of
existence) and although they seem yielding are difficult to unfasten. The wise, cutting off this bond (of craving) and resolutely giving up sensual pleasures, renounce the world.

XXIV. (5) Khemātherī Vatthu

Verse 347

347. Ye rāgarattā’nupatanti sotām sayamkatām makkatākova jālam etampi chetvāna vajanti dhīrā anapekkhino sabbadukkham pahāya.

347. Beings who are infatuated with lust fall back into the Stream of Craving they have generated, just as a spider does in the web it has spun. The wise, cutting off the bond of craving, walk on resolutely, leaving all ills (dukkha) behind.

XXIV. (6) Uggasena Vatthu

Verse 348

348. Muṇca pure1 muṇca pacchato2 majjhe3 muṇca bhavassa pāragū4 sabbattha vimuttamānaso na punām jātijaram upehisi.

348. Give up the past, give up the future, give up the present. Having reached the end of existences, with a mind freed from all (conditioned things), you will not again undergo birth and decay.

XXIV. (7) Cūladhanuggaha Paṇḍita Vatthu

Verses 349 and 350

349. Vitakkamathitassa jantuno tibbarāgassa subhānupassino bhiyyo tanhā pavaḍḍhati esa kho dalham karoti bandhanam.

1,2,3. pure, pacchato, majjhe: The reference is to attachment to the past, future and present ākāsa aggregates.

4. bhavassa pāragū: one who has gone to the other shore or end of existences (i.e., Nibbāna); an arahat.
349. In a man who is disturbed by (sensual) thoughts, whose passions are strong, and who keeps seeing objects as being pleasant, craving grows more and more. Indeed, he makes his bondage strong.

350. A man who takes delight in calming (sensual) thoughts, who is ever mindful, and meditates on the impurity (of the body, etc.) will certainly get rid (of craving); this man will cut the bond of Mara.

XXIV. (8) Mara Vatthu

Verses 351 and 352

351. Niṭṭhaṅgato asaṁtaṁ viṭṭaṁ no anāṅgano
    acchindī bhavasallāni
    antimoyam samussayo.

352. Viṭṭaṁ na anādano
    niruttipadakovido
    akkharānam sannipatam
    jaṁā pubbāparāni ca
    sa ve “antimasārīro
    mahāpaṇīno mahāpuriso” ti vuccati.

351. He who has attained arahatship is free from fear, free from craving, and free from moral defilements. He has cut off the thorns of existence (such as lust). This is the last existence (for him).

352. He who is free from craving and from attachment, who is skilled in the knowledge of the significance of terms, who knows the grouping of letters and their sequence is indeed called “one who has lived his last, a man of great wisdom, a great man”.

1. niruttipadakovido: skilled in niruttipaṭisambhīdā i.e., skilled in the knowledge of words.

2. lit., body.
XXIV. (9) Upakājīvaka Vatthu

Verse 353

353. Sabbābhībhū sabbavidūhamasmi sabbesu dharmesu anūpalitto sabbañjaho tañhakkhaye vimutto sayam abhiññāya kamuddiseyyam.

353. I have overcome all, I know all, I am detached from all, I have given up all; I am liberated from moral defilements having eradicated Craving (i.e., I have attained arahatship). Having comprehended the Four Noble Truths by myself, whom should I point out as my teacher?

XXIV. (10) Sakkapāṇha Vatthu

Verse 354

354. Sabbadānam dharmadānam jināti sabbarasam dharmaraso jināti sabbaratim dharmaratim jināti tañhakkhayo sabbadukkham jināti.

354. The gift of the Dhamma excels all gifts; the taste of the Dhamma excels all tastes; delight in the Dhamma excels all delights. The eradication of Craving (i.e., attainment of arahatship) overcomes all ills (sāṃsāra dukkha).

XXIV. (11) Aputtakasetṭhi Vatthu

Verse 355

355. Hananti bhogā dummedham no ca pāragavesino bhogatañhāya dummedho hanti anñeva attanam.

355. Wealth destroys the foolish; but it cannot destroy those who seek the other shore (i.e., Nibbāna). By his craving for wealth the fool destroys himself, as he would destroy others.

1. The eradication of Craving leads to cessation of khandha aggregates, which means the end of rebirths.

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Verses 356, 357, 358 and 359

356.  Tiṇadosāni khettāni rāgadosā ayam paja tasma hi vitarāgesu dinnam hoti mahapphalam.

357.  Tiṇadosāni khettāni dosadosā ayam paja tasma hi vitadosesu dinnam hoti mahapphalam.

358.  Tiṇadosāni khettāni mohadosā ayam paja tasma hi vitamohesu dinnam hoti mahapphalam.

359.  Tiṇadosāni khettāni icchādosā ayam paja tasma hi vigaticchesu dinnam hoti mahapphalam.

356. Weeds damage fields; lust spoils all beings. Therefore, giving to those free from lust yields great benefit.

357. Weeds damage fields; ill will spoils all beings. Therefore, giving to those free from ill will yields great benefit.

358. Weeds damage fields; ignorance spoils all beings. Therefore, giving to those free from ignorance yields great benefit.

359. Weeds damage fields; covetousness spoils all beings. Therefore, giving to those free from covetousness yields great benefit.

End of Chapter Twenty-four: Craving.
The Bhikkhu (Bhikkhu-vagga)

Chapter XXV

The Bhikkhu (Bhikkhu-vagga)

XXV. (1) Pañcabhikkhu Vatthu

Verses 360 and 361

360. Cakkhunā saṁvaro sādhu
sādhu sotena saṁvaro
ghanena saṁvaro sādhu
sādhu jivhāya saṁvaro.

361. Kāyena saṁvaro sādhu
sādhu vācāya saṁvaro
manasā saṁvaro sādhu
sādhu sabbattha saṁvaro
sabbattha saṁvuto bhikkhu
sabbadukkha pamuccati.

360. Restraint in the eye is good, good is restraint in the ear; restraint in the nose is good, good is restraint in the tongue.

361. Restraint in body is good, good is restraint in speech; restraint in mind is good, good is restraint in all the senses. A bhikkhu restrained in all the senses is freed from all ills (samsāra dukkha).

XXV. (2) Hamsaghātakahikkhu Vatthu

Verse 362

362. Hatthasamāyato pādasaṁyato
vācasaṁyato samyatuttamo
ajjhattarato samāhito
eko santusito tamāhu bhikkhum.

362. He who controls his hand, controls his foot, controls his speech, and has complete control of himself; who finds delight in Insight Development Practice and is calm; who stays alone and is contented;—him they call a bhikkhu.

XXV. (3) Kokālīka Vatthu

Verse 363

363. Yā mukhasaṁyato bhikkhu
mantabhāpti anuddhato
attham dhammaṁca dipeti
madhuram tassa bhāsitam.
363. The bhikkhu who controls his mouth (speech), who speaks wisely with his mind composed, who explains the meaning and the text of the Dhamma;—sweet are the words of that bhikkhu.

XXV. (4) Dhammārāmatthera Vatthu

Verse 364

364. Dhammārāmo dhammarato
dhamman anuvicintayan-
dhamman anussaram bhikkhu
saddhammāna pariḥayati.

364. The bhikkhu, who abides in the Dhamma, who delights in the Dhamma, who meditates on the Dhamma, and is ever mindful of the Dhamma, does not fall away from the Dhamma of the virtuous!°

XXV. (5) Vipakkhasevaka Bhikkhu Vatthu

Verses 365 and 366

365. Salābham nātimaññeyya
nā' aññesam pihayam care
aññesam pihayam bhikkhu
samādhim nādhigacchati.

366. Appalābhopi ce bhikkhu
salābham nātimaññati
tam ve devā pasamāsanti
suddhājivim atanditam.

365. One should not despise what one has received (by proper means), nor should one envy others their gains. The bhikkhu who envies others cannot attain concentration (samādhi).

366. Though he receives only a little, if a bhikkhu does not despise what he has received (by proper means), the devas will surely praise him who leads a pure life and is not slothful.

1 saddhammā: the Dhammā of the virtuous; i.e., the thirty-seven Factors of Enlightenment (Bodhipakkhiya Dhamma) and the nine Transcendentals (Lokuttara Dhamma).
The Bhikkhu (Bhikkhu vagga)

XXV. (6) Pañcagaggadāyaka Brāhmaṇa Vatthu

Verse 367

367. Sabbaso nāmarūpasmiṁ
yassa nattthi mamāyitaṁ
asatā ca na socati
sa ve “bhikkhu” ti vuccati.

367. He who does not take the mind-and-body aggregate (nāma-rūpa) as “I and mine”, and who does not grieve over the dissolution (of mind-and-body) is, indeed, called a bhikkhu.

XXV. (7) Sambahulabhikkhu Vatthu

Verses 368 to 376

368. Mettāvihāri yo bhikkhu
pasanno buddhasāsane
adhigacche padam santam
saṅkhārūpasamam sukham.

369. Siñca bhikkhu imam nāvam
sītā te lahumessati
chetvā rāgaṇca dosaṅca
tato nibbānamēhisi.

370. Pañca! chinde pañca jahe
pañca cuttari bhāvaye
pañcasāṅgatigo bhikkhu
“oghatinno” ti vuccati.

1. The lower five fetters (Orambbagiya samyojanā) are: ego belief (sakkayaditthi); doubt (vicikkiccha); wrong views of morality and practices (silabbataparamāsa); sensual desire (kamārga) and ill will (byāpāda). These can be got rid of by the first, second and third Maggas.

2. The upper five fetters (Uddhambbiyaga samyojanā) are: craving for fine material existences (rūpa rāga); craving for non-material existences (arūpa rāga); pride (māna); restlessness (uddhacca) and ignorance (avijjā). These five can be got rid of by arahat-ship.

3. The five controlling faculties (Pañcindriya) are: faith (saddhā); diligence (viriya); mindfulness (sati); concentration (samādhi) and wisdom (panñā).

4. The five saṅgas are: passion, ill will, ignorance, pride and wrong views,
371. Jhāya bhikkhu mā pamādo mā te kāmagune ramesu cittām mā loha gulam gili pamatto mā kandi “dukkhamidan” ti dayhamāno.

372. Nātthi jhānām apaññassā paññā nātthi ajhāyato yamhi jhānānca paññā ca sa ve nibbānasantike.

373. Suññagāram paviṭṭhasa santacittassa bhikkhuno amānusī rati hoti samma dhammam vipassato.

374. Yato yato sammasati khandhānam udayabbayaṁ labhati. pītipāmojjam amatam tam vijānataṁ.

375. Tatrāyanādi bhavati idha paññassa bhikkhuno indriyagutti santuttī pātimokkhe ca saṁvaro.

376. Mitte bhajassu kalyāṇe suddhājive atandite paṭisaṁtāravuttyassa acārakusalo siyā tato pāmojjabahulu 1 dukkhassantam karissati.

368. The bhikkhu, who lives exercising loving-kindness and is devoted to the Teaching of the Buddha, will realize Nibbāna— the Tranquil, the Unconditioned, the Blissful.

369. O Bhikkhu, bale out the water (of wrong thoughts) from this boat (your body); when empty it will sail swiftly; having cut off passion and ill will you will realize Nibbāna.

370. Cut off the five (the lower five fetters); give up the five (the upper five fetters); and develop the five (controlling faculties). The bhikkhu who has freed himself of the five bonds (passion, ill will, ignorance, pride and wrong view) is called “One who has crossed the flood (of samsāra)”.

1. pāmojjabahulu: lit., much joy; according to the Commentary, in this context, frequently feeling joy.
371. O Bhikkhu, meditate, and do not be unmindful; do not let your mind rejoice in sensual pleasures. Do not be unmindful and swallow the (hot) lump of iron; as you burn (in niraya), do not cry, "This, indeed, is suffering."

372. There can be no concentration in one who lacks wisdom; there can be no wisdom in one who lacks concentration. He who has concentration as well as wisdom is, indeed, close to Nibbāna.

373. The bhikkhu who goes into seclusion (to meditate), whose mind is tranquil, who clearly perceives the Dhamma, experiences the joy which transcends that of (ordinary) men.

374. Every time he clearly comprehends the arising and the perishing of the khandhas, he finds joy and rapture. That, to the wise, is the way to Nibbāna (the Deathless).

375. For a wise bhikkhu in this Teaching, this is the beginning (of the practice leading to Nibbāna): control of the senses, contentment, and restraint according to the Fundamental Precepts.

376. Associate with good friends, who are energetic and whose livelihood is pure; let him be amiable and be correct in his conduct. Then, (frequently) feeling much joy he will make an end of dukkha (of the round of rebirths).

XXV. (8) Pañcasatabhikkhu Vatthu

Verses 377

377. Vassikā viya pupphāni
    maddavāni pamuṅcati
    evaṁ rāgānca dosaṅca
    vippamuṅcetha bhikkhavo.

377. O Bhikkhus! As the jasmin (vassikā) plant sheds its withered flowers, so also, should you shed passion and ill will.
XXV. (9) Santakāyatthera Vatthu

Verse 378

378. Santakāyo santavāco
santavā susamāhito
vantalokāmiso bhikkhu
“upasanto” ti vuccati.

378. The bhikkhu who is calm in body, calm in speech, calm in mind, who is well-composed and has given up (lit., vomited) worldly pleasures, is called a “Tranquil One.”

XXV. (10) Nangalakulatthera Vatthu

Verses 379 and 380

379. Attana codayattānam
paṭimamsetha attanā
so attagutto satimā
sukham bhikkhu vīhāhisi.

380. Attā hi attano nātho
(ko hi nātho paro siyā)\(^1\)
atā hi attano gati
tasmā samyamamattānam
assam bhadraṁva vānijo.

379. O Bhikkhu, by yourself exhort yourself, and examine yourself; thus guarding yourself and being mindful, you will live in peace.

380. One indeed is one’s own refuge, (how could anyone else be one’s refuge?)\(^1\) One indeed is one’s own haven; therefore, look after yourself as a horse dealer looks after a thoroughbred.

XXV. (11) Vakkalitthera Vatthu

Verse 381

381. Pamojjabahulo bhikkhu
pasanno buddhasāsane
adhigacche padam santam
saṅkhārūpasamāṁ sukham.

381. The bhikkhu who frequently feels joy and is devoted to the Teaching of the Buddha will realize Nibbāna — the Tranquil, the Unconditioned, the Blissful.

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1. Not found in some foreign versions.
XXV. (12) Sumanasāmapera Vatthu

Verse 382

382. Yo have daharo bhikkhu
yuñjati buddhasāsane
so' mar lokam pabhāsoti
abbhā muttova candimā.

382. A bhikkhu who, though young, devotes himself
to the Teaching of the Buddha lights up the world, as
does the moon freed from a cloud.

End of Chapter Twenty-five: The Bhikkhu.
Chapter XXVI
Brāhmaṇa or Arahant (Brāhmaṇavagga)

XXVI. (1) Pasādabahulabrāhmaṇa Vatthu
Verse 383

383. Chinda sotāṁ parakkamma
kāme panuda brāhmaṇa
saṁkhārānam khayaṁ nātvā
akataṁñūsi brāhmaṇa.«

283. O Brahmana, cut off the stream of craving with diligence, and abandon sense desires. O Brahmana perceiving the cessation of the Conditioned, be an arahat who realizes Nibbāna, the Unconditioned.

XXVI. (2) Sambahulabhikkhu Vatthu
Verse 384

384. Yada dvayesu dhammesu
pāragū hoti brāhmaṇo
athassa sabbe saṁyogā
atham gacchanti jānato.

384. When the brahmana is well-established in the two dhammas (i.e., the practice of Tranquillity and Insight Meditation), then, in that knowing one, all fetters are destroyed.

XXVI. (3) Māra Vatthu
Verse 385

385. Yassa pāram apāram vā
pārāpāram na vijjati
vitaddaram visamyo uttam
tamaham brūmi brāhmaṇam.

385. Him I call a brahmana, who has for him neither this shore (i.e., the sense bases) nor the other shore (i.e., the sense objects), and who is undistressed and free from moral defilements.¹

¹ "This shore’ and ‘the other shore’ are used in the sense of the internal and the external āyatana. The internal āyatana are the sense bases, viz., the eye, the ear, the nose, the tongue, the body and the mind; the external āyatana are the sense objects, viz., visible object, sound, odour, taste, touch and mind-object. For a true brahmana (i.e., arahat) there is neither ‘this shore’ nor ‘the other shore’; which means that the senses of the arahat are calmed, and his passions extinguished."
XXVI. (4) Aṇñatarabrāhmaṇa Vatthu

Verse 386

386. Jhāyim viraja' māśinam
katakicca' manāsavanam
uttamattha' manuppattam
tamaham brūmi brāhmaṇam.

386. Him I call a brāhmaṇa who dwells in seclusion practising Tranquillity and Insight Meditation and is free from taints (of moral defilements), who has performed his duties and is free from moral intoxicants (āsavas) and has reached the highest goal (arahatship).

XXVI. (5) Ānandatthera Vatthu

Verse 387

387. Divā tapati ādicco
ratti' mābhāti candimā
sannaddho khattiyo tapati
jhāyī tapati brāhmaṇo
atha sabbamahorattiṃ
buddho tapati tejasā.

387. By day shines the sun; by night shines the moon; in regalia shines the king; in meditation shines the arahat; but the Buddha in his glory shines at all times, by day and by night.

XXVI. (6) Aṇñatarabrāhmaṇa Pabbajita Vatthu

Verse 388

388. Bāhitapāpoti brāhmaṇo
samacarīyā¹ "samaṇo" ti vuccati
pabbājayamattano malam
tasmā "pabbajito²" ti vuccati.

388. Because he has discarded evil he is called a brāhmaṇa; because he lives calmly he is called a samaṇa; and because he gets rid of his impurities he is called a pabbajita.

1. samacarīyā: lit., living calmly, i.e., practising for eradication of moral defilements.

2. pabbajita: one who leaves the household life for the homeless life of a recluse; in Buddhism it means one who has given up the impurities of the household life to become a bhikkhu.
XXVI. (7) Sāriputtaththera Vatthu

Verses 389 and 390

389. Na brāhmaṇassā pahareyya
nāsa muñcetha brāhmaṇo
dhi brāhmaṇassa hantāram
 tato dhi yassa muñcati.

390. Na brāhmaṇasse' tadakiṇci seyyo
yadā nisedho manaso piyehi
 yato yato hirhsamano nivattati
tato tato sammatimeva dukkham.

389. One should not strike a brāhmaṇa; a brāhmaṇa should not get angry with his assailant; it is shameful to strike a brāhmaṇa; it is more shameful to get angry with one’s assailant.

390. For a brāhmaṇa there is no benefit at all, if he does not restrain from anger to which his mind is prone. Inasmuch as the intention to harm is desisted, to that extent dukkha ceases.

XXVI. (8) Mahāpajāpatigotami Vatthu

Verse 391

391. Yassa kāyena vācāya
 manasā natthi dukkatām
 samvutām tīhi thānhehi
 tamahām brūmi brāhmaṇam.

391. Him I call a brāhmaṇa who does no evil in deed or word or thought, who is restrained in these three respects.

XXVI. (9) Sāriputtaththera Vatthu

Verse 392

392. Yamhā dhammaṁ vijāneyya
sammāsambuddhadesitam
 sakkaccam tam namasseyya
agghutthamva brāhmaṇo.

392. If from somebody one should learn the Teaching of the Buddha, he should respectfully pay homage to that teacher, as a brahmin worships the sacrificial fire.
XXVI. (1) Jatilabrahmana Vatthu

Verse 393

393. Na jaṭāhi na gottena
na jaccā hoti brāhmano
yamhi- saccaṅca1 dhammo2
so. suci so ca brāhmano.

393. 'Not by 'wearing matted hair, nor by lineage, nor by caste, does one become a, brāhmana; only he who realizes the Truth and the Dhamma is pure; he is a brāhmana.

XXVI. (11) Kuhakabrähmana Vatthu

Verse 394

394. Kim te jaṭāhi dummedha
kim te ajīnasātiyā
abhantaram te jāhanam
bāhiram parimajjasi.

394. O foolish one! What is the use of your wearing matted hair? What is the use of your wearing a garment made of antelope skin? In you, there is a forest (of moral defilements); you clean yourself only externally.

XXVI. (12) Kisāgotami Vatthu

Verse 395

395. Pāṃsukūlabharam' jantum
kiṣam dhamanisanthatam
ekam vanasmim jhāyantam
tamahain brūmi brāhmanam.

395. 'Him I call a brāhmana, who wears robes made from rags (picked up from a dust heap), who is lean with veins standing out, who meditates alone in the forest,

1. sacca: the Four Noble Truths.
2. dhamma: the nine Transcendentals, viz., the four Maggas, the four Phulas and Nibbāna.
Verse 396

396. Na cāham brāhmaṇam brūmi
yonijam mattisambhavaṁ
bhovādī nāma so hoti
sace hoti sakiñcano
akīñcanam anādānām
tamaham brūmi brāhmaṇam.

396. I do not call him a brāhmaṇa just because he is born from the womb of a brāhmaṇa mother. He is just a bhovādī brahmin if he is not free from moral defilements. Him I call a brāhmaṇa, who is free from moral defilements and attachment.

Verse 397

397. Sabbasanyojanaṁ chetvā
yo ve na paritassati
saṅgātigam visamyuttam
tamaham brūmi brāhmaṇam.

397. Him I call a brāhmaṇa, who has cut off all fetters and is fearless, who is beyond attachment and is free from moral defilements.

Verse 398

398. Chetvā naddhim varattāñca
sandānam sahanukkamam
ukkhittapaligham buddham
tamaham brūmi brāhmaṇam.

398. Him I call a brāhmaṇa, who has cut the strap (of ill will), the thong (of craving) and the cord (of wrong views together with latent defilements), who has lifted the bar that fastens the door (of ignorance), and who knows the Truth.

1. Bhovādī: 'Bho' is a familiar term of address used to inferiors and equals. The epithet 'bhovādī', therefore, implies arrogance. Brahmins usually addressed the Buddha as 'Bho Gotamal' The term 'bhovādī' is applied reproachfully by the Buddhists to the brahmins.
XXVI. (16) Akkosakabhāradvāja Vatthu

Verse 399

399. Akkosam vadhabandhānca
aduṭṭho yo titikkhati
khanti-balām balānikam
tamaham brūmi brāhmaṇām.

399. Him I call a brāhmaṇa, who, without anger, endures abuse, beating and being bound, to whom the strength of patience is like the strength of an army.

XXVI. (17) Sāriputtatthera Vatthu

Verse 400

400. Akkodhanam vatavantam
silavantam anussadam
dantaṁ antimasārīram
Tamaham brūmi brāhmaṇām.

400. Him I call a brāhmaṇa, who is free from anger, who practises austerity, who is virtuous and free from craving, who is controlled in his senses and for whom this body (i.e., existence) is the very last.

XXVI. (18) Uppalavaṇṇā Therī Vatthu

Verse 401

401. Vāri pokkharapatteva
āraggeriva sāsapo
yo na limpati kāmesu
tamaham brūmi brāhmaṇām.

401. Him I call a brāhmaṇa, who does not cling to sensual pleasures, just as water does not cling to a lotus leaf, or the mustard seed to the tip of an awl.

1. antimasārīram: lit., one who has the last body. This is his last body because he will not be reborn; he is an arahat.
XXVI. (19) Aṇḍatarabrāhmaṇa Vatthu

Verse 402

402. Yo dukkhasa pajānti
idheva khayamatam
pannabhāram visarhyuttam
tamaham brūmi brahmanam.

402. Him I call a brāhmaṇa, who even in this existence realizes the end of dukkha (i.e., Nibbāna), who has laid down the burden (of the khandhas), and who is free from moral defilements.

XXVI. (20) Khemābhikkhuni Vatthu

Verse 403

403. Gambhirapaññam medhāvim
maggāmaggassa kovidam *
uttamattha manuppattam
tamaham brūmi brahmanam.

403. Him I call a brāhmaṇa, who is wise and is profound in his knowledge, who knows the right way from the wrong way, and who has attained the highest goal (i.e., arahatship).

XXVI. (21) Pabbhāravāsītissatthera Vatthu

Verse 404

404. Asamsattham gahatthehi
anāgārehi cūbhayaṁ
anokasāri mappicchatam
tamaham brūmi brahmanam.

404. Him I call a brāhmaṇa, who associates not with the householder or with the homeless one, or with both, who is free from sensual desire, and has few wants.

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1. maggāmaggassa kovidam: skilful in differentiating the right way from the wrong way, i.e., knowledge of what does and what does not lead to the realization of Nibbāna.
XXVI. (22) Anñataradvikku Vatthu

Verse 405

405. Nidhāya daṇḍam ēhūtesu¹
tasesu thāvaresu² ca
yo na hanti na ghateti
tamahāṃ brūmi brāhmaṇaṃ.

405. Him I call a brāhmaṇa, who has laid aside the use of force towards all beings, the perturbed as well as the unperturbed (i.e., the arahats), and who does not kill or cause others to kill.

XXVI. (23) Sāmaṇerāṇam Vatthu

Verse 406

406. Aviruddham viruddhesu
attadaṇḍesu nibbutam
‘sādānesu anādānāṃ
tamahāṃ brūmi brāhmaṇaṃ.

406. Him I call a brāhmaṇa, who is not hostile to those who are hostile, who is peaceful (i.e., has laid aside the use of force) to those with weapons, and who is without attachment to objects of attachment.

XXVI. (24) Mahāpanthakatthera Vatthu

Verse 407

407. Yassa rāgo ca doso ca
māno makkho ca pātito
sāsaporiva āraggā
tamahāṃ brūmi brāhmaṇaṃ.

407. Him I call a brāhmaṇa, from whom passion, ill will, pride and detraction have fallen off, like a mustard seed from the tip of an awl.

1. nidhāya daṇḍam ēhūtesa: has laid aside the use of the stick towards all beings.

2. tasesu thāvaresu: the perturbed and the unperturbed. The perturbed are those who still have craving and are therefore easily shaken. The unperturbed are those who have given up craving and are therefore firm and tranquil; they are the arahats.
XXVI. (25) Pilinda vacchatthera Vatthu

Verse 408

408. Akakkasam viññāpanim
    giram sacca' mudiraye
    yāya nābhisaje kañci
tamaham brūmi brāhmaṇam.

408. Him I call a brāhmaṇa, who speaks gentle, instructive and true words, and who does not offend anyone by speech.

XXVI. (26) Aññataratthera Vatthu

Verse 409

409. Yo'dha digham va rassam va
    anum thūlam subhāsubham
    loke adinnam nādiyati
tamaham brūmi brāhmaṇam.

409. Him I call a brāhmaṇa, who, in this world, takes nothing that is not given him, be it long or short, big or small, good or bad.

XXVI. (27) Sāriputtatthera Vatthu

Verse 410

410. Āsā yassa na vijjanti
    asmim loke paramhi ca
    nirāsāsam visamyuttam
    tamaham brūmi brāhmaṇam.

410. Him I call a brāhmaṇa, who has no desire either for this world or for the next, who is free from craving and from moral defilements.

XXVI. (28) Mahāmoggallānatthera Vatthu

Verse 411

411. Yassalaya na vijjanti
    aññaya akathāṁkathi
    amatogadha' manuppattam
    tamaham brūmi brāhmaṇam.

411. Him I call a brāhmaṇa, who has no craving, who through knowledge of the Four Noble Truths is free from doubt, and has realized Nibbāna the Deathless.
Verse 412

412. Yo'dha puññānca pāpañca
ubho saṅga'mupaccagā
asokam virajam suddham
tamaham brūmi brāhmaṇam.

412. Him I call a brāhmaṇa, who, in this world, has transcended both ties good and evil; who is sorrowless and, being free from the taints of moral defilements, is pure.

Verse 413

413. Candamva vimalam suddham
vippasannamanāvilam
nandibhavaparikkhīnām
tamaham brūmi brāhmaṇam.

413. Him I call a brāhmaṇa, who, like the moon (in a cloudless sky), is pure, clear and serene, and in whom craving for existence is extinct.

Verse 414

414. Yo'mam palipatham duggam
samsāram mohamaccagā
tiṇṇo pāraṅgato jhāyi
anejo akathāṁkathī
anupādāya nibbuto
tamaham brūmi brāhmaṇam.

414. Him I call a brāhmaṇa, who, having traversed this dangerous swamp (of passion), this difficult road (of moral defilements), the ocean of life (samsāra), and the darkness of ignorance (moha), and having crossed the fourfold Flood has reached the other shore (Nibbāna), who practises Tranquillity and Insight Meditation, who is free from craving and from doubt, who clings to nothing and remains in perfect peace.

1. nandibhavaparikkhīnām: one in whom craving for continued existence, either in the current sensual existence or in a better and higher plane of existence in the rūpa (fine material) or arūpa (non-material) brahma realms, is extinct.
Verse 415

415. Yo’dha kāme pahantvāna
anāgāro paribbaje
kāmabhavaparikkhinām
tamahām brūmi brāhmaṇam.

415. Him I call a brahmaṇa, who, in this world, has given up sensual pleasures, and leaving the home-life has become a bhikkhu; who has eradicated sensual desires and has come to the end of existence.

Verse 416

416. Yo’dha tanham pahantvāna
anāgāro paribbaje
tanhābhavaparikkhinām
tamahām brūmi brāhmaṇam.

416. Him I call a brahmaṇa, who, in this world, has given up craving, and leaving the home-life has become a bhikkhu; who has eradicated craving and has come to the end of existence.

Verse 417

417. Hitvā mānusakām yogam
dibbam yogam upaccagā
sabbayogavisamyyuttam
tamahām brūmi brāhmaṇam.

417. Him I call a brahmaṇa, who has given up attachment to (sensual pleasures of) human life, has transcended attachment to (sensual pleasures of) deva life and is completely free from all attachment.
XXVI. (36) Naṭaputtakatthera Vatthu

Verse 418

418. Hitvā ratim ca aratim ca
sitibhūtam nirūpadhim ā
sabbalokābhibhūm vīram
tamahām brūmi brāhmaṇam.

418. Him I call a brāhmaṇa, who has given up taking delight (in sensual pleasures) and not taking delight (in solitude); who has attained perfect peace and is free from moral defilements; who has overcome all the five khandhas (lit., the world) and is diligent.

XXVI. (37) Vaṅgisatthera Vatthu

Verses 419 and 420

419. Cutim yo vedi sattānam
upapattiṇca sabbaso
asattām sugataṁ buddham
tamahām brūmi brāhmaṇam.

420. Yassa gatim na jānanti
devā gandhabbāmānusā
khīṇāsavām arahantām
tamahām brūmi brāhmaṇam.

419. Him I call a brāhmaṇa, who knows the death and rebirth of beings in every detail, who is detached, who follows the good practice and knows the Four Noble Truths.

420. Him I call a brāhmaṇa, whose destination the devas or gandhabbas or men do not know, who has eradicated moral intoxicants and is an arahat.

XXVI. (38) Dhammadinnā Therī Vatthu

Verse 421

421. Yassa pure ca pacchā ca
majjhē ca natthi kiṃcañān
akīṃcañān anādānām
tamahām brūmi brāhmaṇam.

1. nirūpadhīṁ: according to the Commentary, “nirūpadhīṁ ti nirūpakkiḷesam”, i.e., free from substratum or free from moral defilements (kilesā).

2. sabbalokābhibhūm: lit., one who has conquered all the world, i.e., one who has put an end to rebirths, or the arising of the khandhas.
421. Him I call a brahmāṇa, who does not cling to the past, future and present khandha aggregates and who is free from moral defilements and attachment.

XXVI. (39) Angulimālatthaṇa Vattha
Verse 422

422. Usabham pavaram vīram
mahesīṁ vijitāvinām
anejam nhātakāṁ buddham
tamaham brūmi brāhmaṇām.

422. Him I call a brahmāṇa, who is fearless like a bull, who is noble and diligent, who is a seeker of high moral virtues and a conqueror (of three Māras), who is free from craving, who has been cleansed of moral defilements and knows the Four Noble Truths.

XXVI. (40) Devahitabrāhmaṇa Vattha
Verse 423

423. Pubbenivasāṁ yo vedi
saggāpāyaṇaṁ passati
atho jātikkhayāṁ patto
abhiññāvosito muni
sabbavositavosānam
tamaham brūmi brāhmaṇām.

423. Him I call a brahmāṇa, who knows past existences, who sees the celestial as well as the lower worlds, who has reached the end of rebirths, who, with Magga Insight, has become an arahat and has accomplished all that is to be accomplished for the eradication of moral defilements.

End of Chapter Twenty-six: The Brāhmaṇa.

The end of the Dhammapada Verses.

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1. nhātakāṁ: made clean (of moral defilements); an allusion to the ceremonial bathing of the brahmin after finishing his course of studies.

2. three Māras: moral defilements (kilesamāra), death (marāṇamāra), the evil one (devaputiamāra).
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GLOSSARY  
(A)

Abbaseara brahmā: The radiant brahmās of the abode of the second Rūpāvacara Jhāna Brahma realm.
Abhidhamma : Philosophical exposition of the Dhamma.
Accantam : Excessive, veritable, truly, really.
Accutam : Deathless, i.e., Nibbāna.
Adhikāri : A traveller.
Āgārāma : A house, building, hall.
Āggaññavaka : Chief Disciple.
Abhethayanam : Without damaging, without harming.
Anam : Deathless, synonym for Nibbāna.
Anāgāmi : One who has attained Anāgāmi or the third Magga.
Anakkhato : Too great to be described; ineffable; an epithet of Nibbāna.
Anāsavā : Free from āsavas (moral intoxicants).
Anatta : No soul; non-self; no substance.
Andhakārena : Darkness.
Anicca : Impermanence.
Anigho : Free from harm.
Avinimitta : The Signless, i.e., no sign of craving, ill will and wrong view. It is an epithet of Nibbāna.
Auddhammaccāri : One who acts in conformity with the dhamma.
Anuloma : The order of arising.
Apannodama : Expression of appreciation or approval.
Anuttaram : Supreme, incomparable, highest.
Āpatti : Violation of disciplinary rules for bhikkhus; an offence.
Āpatti, Samghādisesa : Offences which require penance and suspension from the Order.
Āpāya : Miserable existences, the four Lower Worlds.
Appamāda : Mindfulness, heedfulness, vigilance.
Appicchatā : Contentment, frugality.
Arahant : One who has attained the fourth and final Magga, and for whom existences have come to an end.
Glossary

(A)

Ariya: The noble one; one who has entered the Path, i.e., one who has realized at least one of the four Maggas.

Āsavā: Āsavas; moral intoxicants.

Asadisadāna: Incomparable or unrivalled alms-giving.

Atidhonacārīnavat: One who transgresses or indulges too much in the use of the four requisites of a bhikkhu.

Attadantassa: One who is self-controlled.

Attakilamathānuyoga: Self-mortification.

Atthaṅgikomaggo: The Path of Eight Constituents; the Path pointed out by the Buddha for liberation from the round of existences. The eight constituents are: right view, right thinking, right speech, right action, right living, right effort, right mindfulness and right concentration.

Ātura: Ailing, diseased.

Āyatanā: Ayatanas; sense-bases and sense-objects.

(B)

Bāla: The foolish, the ignorant, the dull.

Bhaddo: Good, excellent, worthy.

Bhadro: Venerable Sir.

Bhante: A member of the Buddhist Order (the Šāṃgha).

Bhikkhu: A female member of the Buddhist Order.

Bhikkhuni: A female member of the Buddhist Order.

Bhūtagāma sikkha: The disciplinary rule forbidding bhikkhus to cut vegetation.

Bodhi ānā or sabbaṅnuta ānā: Supreme Enlightenment; the all comprehending wisdom.

Brahmadanda: Brahma punishment, i.e., to be ignored.

Brāhmaṇa: In Buddhism, one in whom craving is extinguished. The term also applies to the Buddhas and the Pacceka-buddhas.

Byāpāda/Vyāpāda: Ill will, anger, hatred.
Glossary

(C)

Caturo padā : Cattāri ariyasaccāni or the Four Noble Truths.
Cetiya : Stupa, shrine.
Citta : Mind, thought, consciousness.

(D)

Dāna : Charity, alms-giving.
Dhammadhāra : One who is versed in the Dhamma.
Daṇḍa : Stick, weapon, punishment, penalty.
Dhamma : The doctrine of the Buddha.
Dhammā : Dhammas; all conditioned and unconditioned phenomena.
Dhammajīvino : One who earns his living according to the dhamma (c.f. sāmajīva).
Dhammattha : Just, righteous.
Dhammattho : One who abides by the law.
Dhammamuttamān : The Noble Dhamma or the Highest Dhamma (the Nine Transcendentals).

Diso : Enemy.
Dosa : Hatred, anger, ill will, trouble, stain, blemish, defect, taint.
Dhiro : The wise; one endowed with wisdom, fortitude, energy, and courage.
Dhutanga : Austerity or purification practice.
Dibbacakkhu ūṇa : The divine power of sight.
Duggati : Unhappy destinations or existences; the four Lower Worlds.
Dukkha : Dukkha as a Noble Truth cannot be translated and is therefore left untranslated. In the context of feeling it is translated as suffering or pain.
Dussillo : Immoral, wicked.

(E)

Etadaggarā : The chief; the best; pre-eminence.

(G)

Gacche : To go, to proceed, to reach.
Gahapati : Householder.
Gantha : Bond or tie.
Gāthā : A verse, a stanza.
Gati : Course, going, movement, destination.

Jano : Man, person, people, the world.
Jara : Ageing, old age, decay.
Jāti : Birth.
Jhāna : Concentration, tranquillity, mental absorption.

Kahāpapa : A certain weight or a coin which may be of copper or silver or gold.
Kalyāna puthujjana: Virtuous worldling.
Kāmasukhālikānuyoga : Excessive sensual indulgence.
Katapuñño : Doer of good deeds.
Khandhā : Khandhas, aggregates (of existence).
Kilesā : Moral defilements.
Kodba : Anger.
Kukkucca : Worry.
Kusala : Good, merit, skill.
Kusito : An idle person.

Lokuttarā Dhammā: The nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna.

Maccudheyyarā : The realm of the king of Death.
Maccarājassa : The king of Death.
Magga : The Path, ariya aṭṭhaṅgika magga, the Path of eight constituents; the Path leading to Nibbāna.
Magga : Road, path, course.
Majjhimaṭṭipadā: The Middle Path; the Noble Path of Eight Constituents.
Malah : Impurity, dirt, stain, taint, rust, cause of destruction.
Mallikā : Arabian jasmin.
Mando : A stupid or dull person.
Glossary

(M)

Māna : Pride, conceit.
Mettā : Loving-kindness, good will.
Moghajīṇṇo : One grown old in vain.
Moha : Ignorance, bewilderment.
Muddha : Head, top, summit.
Modati : To rejoice.

(N)

Nakkhattarājā : The moon.
Nagaram : A town or city.
Naro : Man.
Nātho : Refuge, protector.
Niccam : Lasting, always.
Nikkha : A weight of gold or a gold ornament or a gold coin.

Niraya or Naraka : A region of continuous and extreme mental and physical pain. It is a plane of existence from which one can be liberated depending on the working of one's good kamma. It is often translated as hell.

(O)

Ogho : Flood, torrent.

(P)

Pabbajita : One who leaves the household life for the homeless life of a recluse; one who has given up the impurity of the household life to become a bhikkhu.
Paccekabuddha : One who is Self-Enlightened like the Buddha but cannot teach others.
Padam : Path, way, footprint, words of the Doctrine, Nibbāna.
Padipam : Light, lamp.
Pakīṇṇaka : Miscellaneous.
Pamatto : Careless; negligent.
Panḍita : The wise, the learned.
Pāpa : Evil, bad.
Pāpakāri : Evil doer.
Paribbājaka : A wandering ascetic.
Paribbājikā : A female wandering ascetic.
Parinibbāna : Passing away of a Buddha or an arahat.
Parittas: Religious stanzas that are usually recited for protection against harmful influences.

Peta: A miserable, always hungry being in a lower world.

Piti: Delight; delightful satisfaction; joy.

Paṭiccasamuppāda: Doctrine of Dependent Origination.

Paṭiloma: The order of cessation.

Pharuso: Harsh, unkind, savage.

Piya: Affection.

Pubbenivasāpussati: The power of recollection of past existences.

Puppham: A flower.

Purisājanāṇo: The noblest of men; a Buddha.

Puthujjana: Worldling; a common man; one who has not attained any of the Maggas.

Rāga: Passion, lust, desire.

Rakkhato: One who keeps watch.

Rati: Delight, pleasure, attachment.

Sacca: Truth, the four Noble Truths.

Saddhā: Faith, belief, confidence.

Sādhurūpo: A good hearted man.

Sahassā: Thousand.

Sahitām: The Buddhist text.

Sakka: King of the devas.

Salāyatana: The six sense bases, the six fields of sense perception.

Samādhi: Concentration attained through meditation.

Samāpatti: Sustained deep mental absorption; sustained absorption in concentration.

Samathā: Tranquillity, concentration.

Samisāra: Round of rebirths, round of existences.

Sangha: The Buddhist Order.

Samyojanānā: A fetter. There are ten fetters of human passion which bind man to the round of rebirths.

Santuṭṭhikam: The Path that leads to Nibbāna; i.e., the Path of Eight Constituents.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tr>
<td>Sappurisa</td>
<td>Good and pious people; virtuous persons.</td>
</tr>
<tr>
<td>Sārambhakathā</td>
<td>Malicious talk, overbearing talk.</td>
</tr>
<tr>
<td>Sassata dhiti</td>
<td>Eternity-belief.</td>
</tr>
<tr>
<td>Sati</td>
<td>Mindfulness, heedfulness, awareness.</td>
</tr>
<tr>
<td>Sāvaka</td>
<td>A disciple of the Buddha.</td>
</tr>
<tr>
<td>Sekha</td>
<td>One who practises the Dhamma and has entered the Path, but has not yet become an arahat.</td>
</tr>
<tr>
<td>Sila</td>
<td>Morality, moral practice or conduct, moral concept.</td>
</tr>
<tr>
<td>Socati</td>
<td>To grieve, to mourn.</td>
</tr>
<tr>
<td>Sotāpatti Magga and Phala</td>
<td>Sotāpatti Magga is the first Magga attained by one who has entered the current of emancipation. This is followed immediately by Sotāpatti Phala, the 'fruit' or 'fruition' of Stream-Entering.</td>
</tr>
<tr>
<td>Sugati or Suggati</td>
<td>Happy plane of existence or destination.</td>
</tr>
<tr>
<td>Sukha</td>
<td>Happiness, satisfactoriness, well-being, bliss.</td>
</tr>
<tr>
<td>Suññata</td>
<td>The Void, i.e., Void of craving, ill will and wrong view. It is also an epithet of Nibbāna.</td>
</tr>
<tr>
<td>Tādino</td>
<td>One who is calm or tranquil, or unperturbed.</td>
</tr>
<tr>
<td>Tagara</td>
<td>Rhododendron.</td>
</tr>
<tr>
<td>Taṅghā</td>
<td>'Thirst', desire, craving.</td>
</tr>
<tr>
<td>Taṅhākkhaya</td>
<td>The extinction of craving, synonym for Nibbāna.</td>
</tr>
<tr>
<td>Tapacariya</td>
<td>The practice of religious austerities.</td>
</tr>
<tr>
<td>Tapacaraṇaṃ</td>
<td></td>
</tr>
<tr>
<td>Tappati</td>
<td>To burn, to suffer, to be tormented.</td>
</tr>
<tr>
<td>Tathāgata</td>
<td>One who has found the Truth; synonym for the Buddhas.</td>
</tr>
<tr>
<td>Thera</td>
<td>A senior member of the Buddhist Order, but often applied to bhikkhus in general.</td>
</tr>
<tr>
<td>Thina-middha</td>
<td>Sloth and torpor.</td>
</tr>
<tr>
<td>Tisaraṇa</td>
<td>The Three Gems, the Three Refuges viz., the Buddha, the Dhamma and the Samgha.</td>
</tr>
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</table>
Glossary

(U)

Ucchedadīṭṭhi : Annihilation-belief.
Udāna : Verse or stanza of exultation.
Udayabbayam : The arising and the dissolving of the five aggregates (khandhas).
Udayabbayaṇāna : Knowledge of the arising and the dissolving of the five aggregates (khandhas).
Uddhamīso : One who is going upstream, i.e., one who is bound for the “pure abodes” (Suddhāvāsa Brahmā realms).
Upādāna : Clinging, grasping attachment.
Uposatha sila : The eight moral precepts; the observance of Sabbath.
Uppādo : Springing up, appearance, birth.
Upāsaka : A lay-disciple of the Buddha.
Upasanto : The Peaceful; one who has extinguished the fire of moral defilements.

(V)

Vācā : Word, speech.
Vassa : Rainy season; rainy season retreat; resident period of the rains.
Vassikā : Spanish jasmin.
Vedanā : Feeling, sensation.
Vicikiccha : Doubt.
Vilomāni : Faults, failings.
Vimokkha : Liberation from existence; Nibbāna.
Vinaya : Disciplinary rules of the Buddhist Order.
Vissāsa : Trust; intimacy.
Viveka : Solitude, detachment, Nibbāna.

(Y)

Yamaka : Pair, double, twin.
Yāmāma : Watches of the night; also used metaphorically for the three stages in a man’s life.
Yathābūta : In reality, as things are.
Yoga : Bond or attachment. The four attachments are: attachment to sensual pleasure, to existence, to wrong views, and to ignorance.
Yogakkhema : Secure from the four yogas, an epithet of Nibbāna.
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