



English translation of Holy Dhammapada

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Credits

English translation of **Holy Dhammapada**

by
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The Pairs

001

Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind one speaks or acts, suffering follows one like the wheel that follows the foot of the ox.

002

Mind precedes all mental states. Mind is their chief; they are all mind wrought. If with a pure mind one speaks or acts, happiness follows one like one's never-departing shadow.

003

"He abused me, he struck me, he overpowered me, he robbed me"—those who harbour such thoughts do not still their hatred.

004

"He abused me, he struck me, he overpowered me, he robbed me"—those who do not harbour such thoughts still their hatred.

005

Hatred is never appeased by hatred in this world; by non-hatred alone is hatred appeased.

006

This is an Eternal Law.

007

There are those who do not realize that one day we all must die, but those who realize this settle their quarrels.

008

Just as a storm throws down a weak tree, so does Mara overpower the person who lives for the pursuit of pleasures, who is uncontrolled in one's senses, immoderate in eating,

indolent and dissipated.

009

Just as a storm cannot throw down a rocky mountain, so Mara can never overpower the person who lives meditating on the impurities, who is controlled in one's senses, moderate in eating, and filled with faith and earnest effort.

010

Whoever being depraved, devoid of self-control and truthfulness, should don the monk's yellow robe, that person surely is not worthy of the robe.

011

But whoever is purged of depravity, well established in virtues and filled with self-control and truthfulness, that person indeed is worthy of the robe.

012

Those who mistake the unessential to be essential and the essential to be unessential dwelling in wrong thoughts, never arrive at the essential.

013

Those who know the essential to be essential and the unessential to be unessential, dwelling in right thoughts, arrive at the essential.

014

Just as the rain breaks through an ill-thatched house, even so passion penetrates an undeveloped mind.

015

Just as rain does not break through a well-thatched house, even so passion never penetrates a well-developed mind.

016

Evil-doers grieve here and hereafter; they grieve in both worlds. They lament and are afflicted, recollecting their own impure deeds.

017

Doers of good rejoice here and hereafter; they rejoice in both worlds. They rejoice and exult, recollecting their own pure deeds.

018

Evil-doers suffer here and hereafter; they suffer in both worlds. The thought, "Evil have I done," torments them, and they suffer even more when gone to realms of woe.

019

Doers of good delight here and hereafter; they delight in both worlds. The thought, "Good have I done," delights them, and they delight even more when gone to realms of bliss.

020

Much though one recites the sacred texts, but acts not accordingly, that heedless person is like a cowherd who only counts the cows of others—one does not partake of the blessings of a holy life.

021

Little though one recites the sacred texts, but puts the Teaching into practice, forsaking lust, hatred and delusion, with true wisdom and emancipated mind, clinging to nothing in this or any other world—one, indeed, partakes of the blessings of a holy life.

-- The Pairs --

Heedfulness

022

Heedfulness is the path to the Deathless, heedlessness is the path to death. The heedful die not, the heedless are already dead.

023

Clearly understanding this excellence of heedfulness, the wise exult therein and enjoy the resort of the Noble Ones.

024

The wise ones, ever meditative and steadfastly persevering, experience Nibbana, the incomparable freedom from bondage.

025

Ever grows the glory of one who is energetic, mindful and pure in conduct, discerning and self-controlled, righteous and heedful.

026

By effort and heedfulness, discipline and self-mastery, let the wise one make for oneself an island which no flood can overwhelm.

027

The foolish and ignorant indulge in heedlessness, but the wise one keeps one's heedfulness as one's best treasure.

028

Do not give way to heedlessness; do not indulge in sensual pleasures. Only the heedful and meditative attain great happiness.

029

Just as one upon the summit of a mountain beholds the groundlings, even so when the wise person casts away heedlessness by heedfulness and ascends the high tower of wisdom, this sorrowless sage beholds the sorrowing and foolish multitude.

030

Heedful among the heedless, wide-awake among the sleepy, the wise person advances like a swift horse leaving behind a weak nag.

031

By heedfulness did Indra become the overlord of the gods. Heedfulness is ever praised, and heedlessness ever despised.

032

The renunciate who delights in heedfulness and looks with fear at heedlessness advances like fire, burning all fetters small and large.

033

The renunciate who delights in heedfulness and looks with fear at heedlessness will not fall.

034

That person is close to Nibbana.

-- Heedfulness --

The Mind

035

Just as a fletcher straightens an arrow shaft, even so the discerning person straightens one's mind—so fickle and unsteady, so difficult to guard and control.

036

As a fish when pulled out of water and cast on land throbs and quivers, even so is this mind agitated. Hence one should leave the realm of passions.

037

Wonderful, indeed, it is to subdue the mind, so difficult to subdue, ever swift, and seizing whatever it desires. A tamed mind brings happiness.

038

Let the discerning person guard the mind, so difficult to detect and extremely subtle, seizing whatever it desires. A guarded mind brings happiness.

039

Dwelling in the cave (of the heart), without form, the mind wanders far and moves alone.

040

Those who subdue this mind are liberated from the bonds of Mara.

041

When one's mind is not steadfast, when one knows not the Good Teaching and one's faith wavers, one's wisdom will not be perfected.

042

There is no fear for an Awakened One, whose mind is not sodden (by lust) nor afflicted (by hate), and who has gone beyond both merit and demerit.

043

Realizing that this body is as fragile as a clay pot, and fortifying this mind like a well fortified city, fight out Mara with the sword of wisdom. Then, guarding the conquest, remain unattached.

044

Before long, alas! this body will lie upon the earth, unheeded and lifeless, like a useless log.

045

Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm.

046

Neither mother, father, nor any other relative can do one greater good than one's own well-directed mind.

-- The Mind --

Flowers

047

Who shall overcome this earth, the worlds of misery and this sphere of men and gods? Who shall bring to perfection the well-taught path of wisdom as an expert garland-maker would a floral design? A striver-on-the-path shall overcome this earth, the worlds of misery and this sphere of men and gods. The striver-on-the-path shall bring to perfection the well-taught path of wisdom, as an expert garland-maker would a floral design.

048

Realizing that this body is like froth, penetrating its mirage-like nature, and plucking out Mara's flower-tipped arrows (of sensuality), go beyond sight of the King of Death! As a mighty flood sweeps away the sleeping village, so does death carry away the person of distracted mind who only plucks the flowers (of pleasure).

049

The Destroyer brings under his sway the person of distracted mind who only plucks the flowers (of pleasure), insatiate in sense desires.

050

As a bee gathers honey from the flower without injuring its colour or fragrance, even so the sage goes on alms-rounds in the village.

051

Let none find fault with others; let none see the omissions and commissions of others.

052

But let one see one's own acts, done and undone.

053

Like a beautiful flower full of colour but without fragrance, even so, fruitless are the fair words of one who does not practice them.

054

Like a beautiful flower full of colour and also fragrant, even so, fruitful are the fair words of one who practices them.

055

As from a great heap of flowers many garlands can be made, even so should many good deeds be done by one born a mortal.

056

Not the sweet smell of flowers, not even the fragrance of sandal, tagara or jasmine blows against the wind. But the fragrance of the virtuous person pervades all directions with the fragrance of that virtue.

057

Of all the fragrances—sandal, tagara, blue lotus and jasmine—the fragrance of virtue is by far the sweetest.

058

Faint is the fragrance of tagara and sandal, but the fragrance of the virtuous is excellent, wafting even among the gods.

059

Mara never finds the path of the truly virtuous, who abide in vigilance and are freed by perfect knowledge.

060

Upon a heap of rubbish in the road-side ditch blooms a lotus, fragrant and pleasing.

061

Even so, on the rubbish heap of blinded mortals the disciple of the Supremely Enlightened One shines resplendent in wisdom.

— Flowers —

The Fool

062

Long is the night to the sleepless; long is the league to the weary; long is worldly existence to fools who know not the Sublime Truth.

063

Should a seeker not find a companion who is one's better or equal, let one resolutely pursue a solitary course; there is no fellowship with a fool.

064

The fool worries, thinking, "I have sons, I have wealth." Indeed, when he himself is not his own, whence are sons, whence is wealth? A fool who knows his foolishness is wise at least to that extent, but a fool who thinks himself wise is called a fool indeed.

065

Though all his life a fool associate with a wise person, he no more comprehends the Truth than a spoon tastes the flavour of the soup.

066

Though only for a moment a discerning person associate with a wise person, quickly he comprehends the Truth, just as the tongue tastes the flavour of the soup.

067

Fools of little wit are enemies unto themselves as they move about doing evil deeds, the fruits of which are bitter.

068

Ill done is that action doing which one repents later, and the fruits of which one reaps, weeping with tearful face.

069

Well done is that action doing which one repents not later, and the fruits of which one reaps with delight and happiness.

070

So long as an evil deed has not ripened, the fool thinks it as sweet as honey. But when the evil deed ripens, the fool comes to grief.

071

Month after month a fool may eat his food with the tip of a blade of grass, but he still is not worth a sixteenth part of those who have comprehended the Truth.

072

Truly, an evil deed committed does not immediately bear fruit, like milk that does not turn sour all at once. But smouldering, it follows the fool like fire covered by ashes.

073

To his own ruin the fool gains knowledge, for it cleaves his head and destroys his innate goodness.

074

The fool seeks undeserved reputation, precedence among renunciates, authority over monasteries, and honour among householders.

075

"Let both laypersons and renunciates think that it was done by me. In every work, great and small, let them follow me"—such is the ambition of the fool; thus his desire and pride increases.

076

One is the quest for worldly gain, and quite another is the path to Nibbana. Clearly understanding this, let not the renunciate, the disciple of the Buddha, be carried away by worldly acclaim, but develop detachment instead.

— The Fool —

The Wise Person

077

If one finds a person who points out faults and who reproves, one should follow such a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never worse, to cultivate such an association.

078

Let the person admonish, instruct and shield one from wrong; this person, indeed, is dear to the good and detestable to the evil.

079

Do not associate with evil companions; do not seek the fellowship of the vile. Associate with good friends; seek the fellowship of noble people.

080

One who drinks deep the Dhamma lives happily with a tranquil mind. The wise person ever delights in the Dhamma made known by the Noble One (the Buddha).

081

Irrigators regulate the waters; fletchers straighten the arrow shaft; carpenters shape the wood; the wise control themselves.

082

Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame.

083

On hearing the Teachings, the wise become perfectly purified like a lake deep, clear and still.

084

The good renounce (attachment for) everything; the virtuous do not prattle with a yearning for pleasures. The wise show no elation or depression when touched by happiness or sorrow.

085

They are truly virtuous, wise and righteous, who neither for their own sake nor for the sake of another (do any wrong), who do not crave for sons, wealth or kingdom, and do not desire success by unjust means.

086

Few among people are those who cross to the farther shore. The rest, the bulk of people, only run up and down the hither bank.

087

But those who act according to the perfectly taught Dhamma will cross the realm of Death, so difficult to cross.

088

Abandoning the dark way, let the wise person cultivate the bright path.

089

Having gone from home to homelessness, let one yearn for that delight in detachment, so difficult to enjoy.

090

Giving up sensual pleasures, with no attachment, the wise person should cleanse oneself of defilements of the mind.

091

Those whose minds have reached full excellence in the factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things—rid of cankers, glowing with wisdom, they have attained Nibbana in this very life.

--- The Wise Person ---

The Arahat

092

The fever of passion exists not for one who has completed the journey, who is sorrowless and wholly set free, and has broken all ties.

093

The mindful ones exert themselves. They are not attached to any home; like swans that abandon the lake, they leave home after home behind.

094

Those who do not accumulate and are wise regarding food, whose object is the Void, the unconditioned freedom—their track cannot be traced, like that of birds in the air.

095

One whose cankers are destroyed and who is not attached to food, whose object is the Void, the unconditioned freedom—one's path cannot be traced, like that of birds in the air.

096

Even the gods hold dear the wise, whose senses are subdued like horses well-trained by a charioteer, whose pride is destroyed and who are free from the cankers.

097

There is no more worldly existence for the wise one, who, like the earth, resents nothing; who is as firm as a high pillar and as pure as a deep pool free from mud.

098

Calm is one's thought, calm one's speech and calm one's deed, who, truly knowing, is wholly, freed, perfectly tranquil and wise.

099

The person who is without blind faith, who knows the Uncreate, who has severed all links, who has destroyed all causes (for kamma, good and evil), and who has thrown out all desires --that person truly is the most excellent of people.

100

Inspiring, indeed, is that place where Arahats dwell, be it a village, a forest, a vale or a hill.

101

Inspiring are the forests where worldlings find no pleasure. There the passionless will rejoice, for they seek no sensual pleasures.

-- The Arahāt --

The Thousands

102

Better than a thousand useless words is one useful word, hearing which one attains peace.

103

Better than a thousand useless verses is one useful verse, hearing which one attains peace.

104

Better than reciting a hundred meaningless verses is the reciting of one verse of Dhamma, hearing which one attains peace.

105

Though one may conquer a thousand times a thousand people in battle, yet one indeed is the noblest victor who conquers oneself.

106

Self-conquest is far better than the conquest of others. Not even a god, an angel, Mara or Brahma can turn into defeat the victory of such a person who is self-subdued and ever restrained in conduct.

107

Though month after month for a hundred years one should offer sacrifices by the thousands, yet if only for a moment one should worship those of developed mind, that honour is indeed better than a century of sacrifice.

108

Though for a hundred years one should tend the sacrificial fire in the forest, yet if only for a moment one should worship those of developed mind, that worship is indeed better than a century of sacrifice.

109

Whatever gifts and oblations one seeking merit might offer in this world for a whole year, all that is not worth one fourth of the merit gained by revering the Upright Ones, which is truly excellent.

110

To one ever eager to revere and serve the elders, these four blessings accrue: long life and beauty, happiness and power.

111

Better it is to live one day virtuous and meditative than to live a hundred years immoral and uncontrolled.

112

Better it is to live one day wise and meditative than to live a hundred years foolish and uncontrolled.

113

Better it is to live one day strenuous and resolute than to live a hundred years sluggish and dissipated.

114

Better it is to live one day seeing the rise and fall of things than to live a hundred years without ever seeing the rise and fall of things.

115

Better it is to live one day seeing the Deathless than to live a hundred years without ever seeing the Deathless.

116

Better it is to live one day seeing the Supreme Truth than to live a hundred years without ever seeing the Supreme Truth.

-- The Thousands --

Evil

117

Hasten to do good and restrain your mind from evil. One who is slow in doing good, one's mind delights in evil.

118

Should a person commit evil, let one not do it again and again. Let one not find pleasure therein, for painful is the accumulation of evil.

119

Should a person do good, let one do it again and again. Let one find pleasure therein, for blissful is the accumulation of good.

120

It may be well with the evil-doer as long as the evil ripens not, but when it does ripen, then the evil doer sees (the painful results of) one's evil deeds.

121

It may be ill with the doer of good as long as the good ripens not, but when it does ripen then the doer of good sees (the pleasant results of) one's good deeds.

122

Think not lightly of evil, saying, "It will not come to me." Drop by drop is the water pot filled; likewise, the fool, gathering it little by little, fills oneself with evil.

123

Think not lightly of good, saying, "It will not come to me." Drop by drop is the water pot filled; likewise, the wise person, gathering it little by little, fills oneself with good.

124

Just as a trader with a small escort and great wealth would avoid a perilous route, or just as one desiring to live avoids poison, even so should one shun evil.

125

If on the one hand there is no wound, one may even carry poison in it. Poison does not affect one who is free from wounds, and for one who does no evil, there is no ill.

126

Like fine dust thrown against the wind, evil falls back upon that fool who offends an inoffensive, pure and guiltless person.

127

Some are born in the womb; the wicked are born in hell; the devout go to heaven; the stainless pass into Nibbana.

128

Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one may escape from the results of evil deeds.

129

Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one will not be overcome by death.

-- Evil --

Violence

130

All tremble at violence, all fear death.

131

Putting oneself in the place of another, one should not kill nor cause another to kill.

132

All tremble at violence, life is dear to all.

133

Putting oneself in the place of another, one should not kill nor cause another to kill.

134

One who, while oneself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter.

135

One who, while oneself seeking happiness, does not oppress with violence other beings who also desire happiness, will find happiness hereafter.

136

Speak not harshly to anyone; for those thus spoken to might retort. Indeed, angry speech hurts, and retaliation may overtake you.

137

If, like a broken gong, you silence yourself, you have approached Nibbana, for vindictiveness is no more in you.

138

Just as a cowherd drives the cattle to pasture with a staff, so do old age and death drive the life force of beings (from existence to existence).

139

When fools commit evil deeds, they do not realize (their evil nature). Witless persons are tormented by their own deeds, like one burnt by fire.

140

Those who use violence against those who are unarmed, and offend those who are inoffensive, will soon come upon one of these ten states: Sharp pain, or disaster, bodily injury, serious illness, or derangement of mind, trouble from the government, or grave charges, loss of relatives, or loss of wealth, houses destroyed by a ravaging fire, and upon dissolution of the body those ignorant persons will be born in hell.

141

Neither going about naked, nor matted locks, nor filth, nor fasting, nor lying on the ground, nor smearing oneself with ashes and dust, nor sitting on the heels (in penance) can purify a mortal who has not overcome mental wavering.

142

Even though one be well-adorned, yet if one is poised, calm, controlled and established in the holy life, having laid aside violence towards all beings—one, truly, is a holy person, a renunciate.

143

Only rarely is there a person in this world who, restrained by modesty, avoids reproach, as a thoroughbred horse the whip.

144

Like a thoroughbred horse touched by the whip, be strenuous, be filled with spiritual yearning. By faith and moral purity, by effort and meditation, by investigation of the truth, by being rich in knowledge and virtue, and by being mindful, destroy this unlimited suffering.

145

Irrigators regulate the waters; fletchers straighten arrow shafts; carpenters shape wood; and the good control themselves.

-- Violence --

Old Age

146

When this world is ever ablaze, why this laughter, why this jubilation? Shrouded in darkness, why don't you seek the light? Behold this body, a painted image, a mass of heaped up sores—infirm, full of hankering, with nothing lasting or stable.

147

Fully worn out is this body, a nest of disease, and fragile. This foul mass breaks up, for death is the end of life.

148

These dove-coloured bones are like gourds that lie scattered about in autumn; having seen them, how can one seek delight? The body is a city built of bones, plastered with flesh and blood, containing within decay and death, pride and jealousy.

149

Even gorgeous royal chariots wear out, and indeed this body too wears out. But the Dhamma of the good does not age; thus the good make it known to the good.

150

Persons of little learning grow old like a bull: they grow only in bulk, but their wisdom does not grow.

151

Through many a birth in samsara have I wandered in vain, seeking the builder of this house (of life). Repeated birth is indeed suffering! O house-builder, you are seen! You will not build this house again. For your rafters are broken and your ridgepole shattered. My mind has reached the Unconditioned: I have attained the destruction of craving.

152

Those who in youth have not led the holy life, or have failed to acquire wealth, languish like old cranes in a pond without fish.

Those who in youth have not led the holy life, or have failed to acquire wealth, lie like worn-out arrows (shot from) a bow, sighing over the past.

-- Old Age --

The Self

154

If one holds oneself dear, one should diligently watch oneself. Let the wise person keep vigil during any of the three watches of the night.

155

One should first establish oneself in what is proper; then only should one instruct others.

156

Thus the wise person will not be reproached.

157

One should do what one teaches others to do; if one would train others, one should be well-controlled oneself. Difficult, indeed is self-control.

158

One truly is the protector of oneself, who else could the protector be? With oneself fully controlled one gains a mastery which is hard to gain.

159

The evil a witless person does by oneself, born of oneself and produced by oneself, grinds one as a diamond grinds a hard gem.

160

Just as a jungle creeper strangles the tree on which it grows, even so a person who is exceedingly depraved harms oneself as an enemy might wish.

161

Easy to do are things that are bad and harmful to oneself, but exceedingly difficult to do are things that are good and beneficial.

162

Whoever, on account of perverted views, reviles the Teaching of the Arahats, the Noble Ones of righteous life—that fool, like the bamboo, produces fruits only for self-destruction.

163

By oneself is evil done, by oneself is one defiled. By oneself is evil left undone, by oneself is one purified. Purity and impurity depend on oneself—no one can purify another.

164

Let one not neglect one's own welfare for the sake of another, however great. Clearly understanding one's own welfare, let one be intent upon the good.

-- The Self --

The World

165

Follow not the vulgar way; live not in heedlessness; hold not false views; linger not long in worldly existence.

166

Arise! Do not be heedless! Lead a life of good conduct. The righteous live happily both in this world and the next.

167

Lead a life of good conduct. Lead not a base life. The righteous live happily both in this world and the next.

168

One who looks upon the world as a bubble and a mirage, that person the King of Death does not see.

169

Come! Behold this world, which is like a decorated royal chariot. Here fools flounder, but the wise have no attachment to it.

170

One who having been heedless is heedless no more, illuminates this world like the moon freed from clouds.

171

One who by good deeds covers the evil one has done, illuminates this world like the moon freed from clouds.

172

Blind is this world; here only a few possess insight. Only a few, like birds escaping from a net, go to the realms of bliss.

173

Swans fly on the path of the sun; people pass through the air by psychic powers; the wise are led away from the world after vanquishing Mara and his host.

174

For liars who have violated the one law (of truthfulness), who hold in scorn the hereafter, there is no evil that they cannot do.

175

Truly, misers fare not to heavenly realms; nor, indeed, do fools praise generosity. But wise persons rejoice in giving, and by that alone do they become happy hereafter.

176

Better than sole sovereignty over the earth, better than going to heaven, better even than lordship over all the worlds is the fruition of Stream-entry.

-- The World --

The Buddha

177

By what track can you trace that trackless Buddha of limitless range, whose victory nothing can undo, whom none of the vanquished defilements can ever pursue? By what track can you trace that trackless Buddha of limitless range, in whom exists no longer the entangling and embroiling craving that perpetuates becoming? Those wise ones who are devoted to meditation and who delight in the calm of renunciation—such mindful ones, Supreme Buddhas, even the gods hold dear.

178

Hard is it to be born a human, hard is the life of mortals. Hard is it to gain the opportunity to hear the Sublime Truth, and hard indeed, to encounter the arising of the Buddhas.

179

To avoid all evil, to cultivate good, and to cleanse one's mind— this is the teaching of the Buddhas.

180

Enduring patience is the highest austerity.

181

"Nibbana is supreme," say the Buddhas.

182

One is not a true renunciate who harms another, nor a real renunciate who oppresses others.

183

Not despising, not harming, restraint according to the code of monastic discipline, moderation in food, dwelling in solitude, devotion to meditation— this is the teaching of the Buddhas.

184

There is no satisfying sensual desires even with a rain of gold coins, for sense pleasures give little satisfaction and entail much pain.

185

Having understood this, the wise person finds no delight even in heavenly pleasures. The disciple of the Supreme Buddha delights in the destruction of craving.

186

People, driven by fear, go for refuge to many places—to hills, woods, groves, trees and shrines.

187

Such, indeed, is no safe refuge; such is not the refuge supreme. Not by resorting to such a refuge is one released from all suffering.

188

Those who have gone for refuge to the Buddha, his Teaching and his Order, penetrate with wisdom the Four Noble Truths—suffering, the cause of suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering.

189

This indeed is the safe refuge, this is the refuge supreme. Having gone to such a refuge, one is released from all suffering.

190

Hard to find is the thoroughbred person (the Buddha). One is not born everywhere. Where such a wise person is born, that clan thrives happily.

191

Blessed is the birth of the Buddhas; blessed is the enunciation of the sacred Teaching; blessed is harmony in the Order; and blessed is the spiritual pursuit of the united truth-seekers.

They who revere those worthy of reverence, the Buddhas and their disciples, who have transcended all obstacles and passed beyond the reach of sorrow and lamentation—they who revere such peaceful and fearless ones, their merit none can compute by any measure.

-- The Buddha --

Happiness

193

Happy indeed we live, friendly amidst the hostile. Amidst hostile people we dwell free from hatred.

194

Happy indeed we live, unafflicted amidst those afflicted (by craving). Amidst afflicted people we dwell free from affliction.

195

Happy indeed we live, free from avarice amidst the avaricious. Amidst avaricious people we dwell free from avarice.

196

Happy indeed we live, we who possess nothing. Feeders on joy we shall be, like the Radiant Gods.

197

Victory begets enmity, the defeated dwell in pain. Happily the peaceful live, discarding both victory and defeat.

198

There is no fire like lust and no crime like hatred. There is no ill like the aggregates (of existence) and no bliss higher than the peace (of Nibbana).

199

Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is, the wise realize Nibbana, the highest bliss.

200

Health is the highest gain and contentment the greatest wealth. A trustworthy person is the best kinsman, Nibbana the highest bliss.

201

Having savoured the taste of solitude and peace, pain-free and stainless they become, drinking deep the taste of the bliss of Truth.

202

Good it is to see the Noble Ones, to live with them is ever blissful. One will always be happy by not encountering fools.

203

Indeed, they who move in the company of fools grieve for long. Association with fools is ever painful, like partnership with an enemy.

204

But happy is association with the wise, like meeting one's own kin.

205

Therefore, follow the Noble One, who is steadfast, wise, learned, dutiful and devout.

206

One should follow only such a person, who is truly good and discerning, even as the moon follows the path of the stars.

-- Happiness --

Affection

207

Giving oneself to things to be shunned and not exerting oneself where exertion is needed, seekers after pleasures forsake their own true welfare and will come to envy those intent upon their welfare.

208

Seek no intimacy with the beloved and also not with the unloved, for not to see the beloved and to see the unloved, both are painful.

209

Therefore, hold nothing dear, for separation from the dear is painful. There are no bonds for those who have nothing beloved or unloved.

210

From endearment springs grief, from endearment springs fear. For those who are wholly free from endearment there is no grief, whence then fear? From affection springs grief, from affection springs fear. For those who are wholly free from affection there is no grief, whence then fear? From attachment springs grief, from attachment springs fear. For those who are wholly free from attachment there is no grief, whence then fear? From lust springs grief, from lust springs fear. For those who are wholly free from lust there is no grief, whence then fear.

211

From craving springs grief, from craving springs fear. For those who are wholly free from craving there is no grief, whence then fear? People hold dear one who embodies virtue and insight, who is principled, has realized the Truth, and who oneself does what one ought to be doing.

212

One who is intent upon the Ineffable (Nibbana) and dwells with mind inspired (by wisdom), such a person—no more bound by sense pleasures—is called "One Bound Upstream." When, after a long absence, a person safely returns home from afar, relatives, friends and well-wishers welcome the person home on arrival.

As kinspeople welcome a dear one on arrival, even so one's own good deeds will welcome the doer of good who has gone from this world to the next.

-- Affection --

Anger

214

One should give up anger, renounce pride, and overcome all fetters. Suffering never befalls those who cling not to mind and body and are detached.

215

Those who check rising anger as a charioteer checks a rolling chariot, those I call true charioteers; others only hold the reins.

216

Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth.

217

Speak the truth; yield not to anger; when asked, give even if you only have a little.

218

By these three means can one reach the presence of the gods.

219

Those sages who are inoffensive and ever restrained in body, go to the Deathless State, where they grieve no more.

220

Those who are ever vigilant, who discipline themselves day and night, ever intent upon Nibbana—their defilements fade away.

221

O Atula! Indeed, this is an old pattern, not one only of today: they blame those who remain silent, they blame those who speak much, they blame those who speak in moderation.

222

There is none in this world who is not blamed.

223

There never was, there never will be, nor is there now, a person who is wholly blamed or wholly praised.

224

But the person whom the wise praise, after observing the person day after day, is one of flawless character, wise, and endowed with knowledge and virtue.

225

Who can blame such a one, as worthy as a coin of refined gold? Even the gods praise the person; by Brahma, too is the person praised.

226

Let a person guard against irritability in bodily action; let a person be controlled in bodily deed. Abandoning bodily misconduct, let a person practice good conduct in deed.

227

Let a person guard against irritability in speech; let a person be controlled in speech.

228

Abandoning verbal misconduct, let a person practice good conduct in speech.

229

Let a person guard against irritability in thought; let a person be controlled in mind.

230

Abandoning mental misconduct, let a person practice good conduct in thought.

Anger

231

The wise are controlled in bodily deeds, controlled in speech and controlled in thought.

232

They are truly well-controlled.

-- Anger --

Impurity

233

Like a withered leaf are you now; death's messengers are waiting for you. You stand on the eve of your departure, yet you have made no provision for your journey! Make an island for yourself! Strive hard and become wise! Rid of impurities and cleansed of stain, you shall enter the celestial abode of the Noble Ones.

234

Your life has come to an end now; you are setting forth into the presence of Yama, the King of Death. No resting place is there for you on the way, yet you have made no provision for your journey! Make an island for yourself! Strive hard and become wise! Rid of impurities and cleansed of stain, you shall not come again to birth and decay.

235

One by one, little by little, moment by moment, a wise person should remove one's own impurities, as a smith removes the dross of silver.

236

Just as rust arising from iron eats away the base from which it arises, even so their own deeds lead transgressors to states of woe.

237

Non-repetition is the bane of scriptures; neglect is the bane of a home; slovenliness is the bane of personal appearance, and heedlessness is the bane of a watchman.

238

Unchastity is the taint in a person, and niggardliness is the taint in a giver. Taints, indeed, are all evil things, both in this world and the next.

239

A worse taint than these is ignorance, the worst of all taints. Destroy this one taint and become taintless, O renunciates! Easy is life for the shameless one who is as impudent as a crow, back-biting and forward, arrogant and corrupt.

240

Difficult is life for the modest one who always seeks purity, is detached and unassuming, clean in life, and discerning.

241

One who destroys life, utters lies, takes what is not given, goes to another person's spouse, and is addicted to intoxicating drinks—such a one digs up one's own root even in this very world.

242

Know this, O good person: evil things are difficult to control. Let not greed and wickedness drag you to protracted misery.

243

People give according to their faith or regard. If one becomes discontented with the food and drink given by others, one does not attain meditative absorption, either by day or by night.

244

But one in whom this (discontent) is fully destroyed, uprooted and extinct, that person attains absorption, both by day and by night.

245

There is no fire like lust; there is no grip like hatred; there is no net like delusion; there is no river like craving.

246

Easily seen are the faults of others, but one's own are difficult to see. Like chaff one winnows another's faults, but hides one's own, even as a crafty fowler hides behind sham branches.

247

One who seeks another's faults, who is ever censorious—that person's cankers grow.

248

That person is far from the destruction of the cankers.

249

There is no track in the sky, and no recluse outside (the Buddha's dispensation). Mankind delights in worldliness, but the Buddhas are free from worldliness.

250

There is no track in the sky, and no recluse outside (the Buddha's dispensation). There are no conditioned things that are eternal, and no instability in the Buddhas.

-- Impurity --

The Just

251

Not by passing arbitrary judgements does a person become just; a wise person investigates both right and wrong.

252

One who does not judge others arbitrarily, but passes judgement impartially according to truth, that sagacious person is a guardian of law and is called just.

253

One is not versed in Dhamma because one speaks much. One who, after hearing even a little Dhamma, does not neglect it but personally realises its truth, that person is truly versed in the Dhamma.

254

A monk is not an Elder because his head is gray; he is but ripe in age, and he is called one grown old in vain.

255

One in whom there is truthfulness, virtue, inoffensiveness, restraint and self-mastery, who is free from defilements and wise—he is truly called an Elder.

256

Not by mere eloquence nor by bodily beauty does a person become accomplished, should one be jealous, selfish and deceitful.

257

But one in whom these are wholly destroyed, uprooted and extinct, and who has cast out hatred—that wise person is truly accomplished.

258

Not by shaven head does a person who is undisciplined and untruthful become a renunciate.

259

How can one who is full of desire and greed be a renunciate? One who wholly subdues evil both small and great is called a renunciate, because that person has overcome all evil.

260

One is not a renunciate just because one lives on other's alms. Not by adopting outward form does one become a true renunciate.

261

One here who lives the holy life and walks with understanding in this world, transcending both merit and demerit—that person is truly called a renunciate.

262

Not by observing silence does one become a sage, if one be foolish and ignorant.

263

But that wise person who, as if holding a balance-scale, accepts only the good and rejects the evil—that person is truly a sage. Since both (the present and future) worlds are comprehended, that person is called a sage.

264

One is not a Noble One who injures living beings. One is called a Noble One because one is harmless towards all living beings.

265

You should not rest content merely by following rules and observances, nor even by acquiring much learning; nor by gaining absorption, nor by a life of seclusion; Nor by thinking: "I enjoy the bliss of renunciation that is not experienced by the worldling." O renunciates, you should not rest content until the utter destruction of the cankers (Arahatship) is reached.

The Path

266

Of all paths the Eightfold Path is the best; of all truths the Four Noble Truths are the best; of all things passionlessness is the best; of people the Seeing One (the Buddha) is the best.

267

This is the only way: there is none other for the purification of insight. Tread this path, and you will bewilder Mara.

268

Walking upon this path you will make an end of suffering. Having discovered how to pull out the thorn of lust, I expound the path.

269

You yourselves must strive; the Buddhas only point the way. Those meditative ones who tread the path are released from the bonds of Mara.

270

"All conditioned things are impermanent" —when one sees this with wisdom one turns away from suffering. This is the path to purification.

271

"All conditioned things are unsatisfactory" —when one sees this with wisdom one turns away from suffering. This is the path to purification.

272

"All things are not self" —when one sees this with wisdom one turns away from suffering.

273

This is the path to purification.

274

The idler who does not exert oneself when one should, who though young and strong is full of sloth, with a mind full of vain thoughts— such an indolent person does not find the path to wisdom.

275

Watchful of speech, well controlled in mind, let a person not commit evil with the body.

276

Let one purify these three courses of action, and win the path made known by the Great Sage.

277

Wisdom springs from meditation, without meditation wisdom wanes. Having known these two paths of progress and decline, let a person so conduct oneself that one's wisdom may increase.

278

Cut down the forest (of lust), but not the tree. From the forest (of lust) springs fear.

279

Having cut down the forest and the underbrush (of desire), be passionless, O renunciates! For so long as the underbrush of desire, even the most subtle, of a person towards another is not cut down, one's mind is in bondage, like the sucking calf to its mother.

280

Cut off your affection in the manner a person plucks with one's hand an autumn lotus.

281

Cultivate only the path to peace, to Nibbana, as made known by the Exalted One.

282

"Here shall I live during the rains, here in winter and summer"—thus thinks the fool.

283

One does not realize the danger (that death might intervene).

284

As a great flood carries away a sleeping village, just so death seizes and carries away a person with a clinging mind, doting on one's children and cattle.

285

For one who is assailed by death there is no protection by kinsmen. None there are to save one—no sons, nor father nor relatives.

286

Realizing this fact, let the wise person, restrained by morality, hasten to clear the path leading to Nibbana.

— The Path —

Miscellaneous

287

If by renouncing a lesser happiness one may realize a greater happiness, let the wise person renounce the lesser, having regard for the greater.

288

One who seeks one's own happiness by inflicting pain on others, entangled by the bonds of hate, will never be delivered from hate.

289

For those who are arrogant and heedless, who leave undone what should be done and do what should not be done—for them the cankers only increase.

290

Those who always earnestly practise mindfulness of the body, who do not resort to what should not be done, and steadfastly pursue what should be done, mindful and clearly comprehending—their cankers cease.

291

Having slain mother (craving), father (ego-conceit), two warrior kings (eternalism and nihilism), and destroyed a country (sense organs and sense objects) together with its treasurer (attachment and lust), ungrieving goes the holy person.

292

Having slain mother, father, two brahmin kings (two extreme views), and a tiger as the fifth (the five mental hindrances), ungrieving goes the holy person.

293

Those disciples of Gotama ever awaken happily who day and night constantly practise the recollection of the Buddha.

294

Those disciples of Gotama ever awaken happily who day and night constantly practise the recollection of the Dhamma.

295

Those disciples of Gotama ever awaken happily who day and night constantly practise the recollection of the Sangha.

296

Those disciples of Gotama ever awaken happily who day and night constantly practise mindfulness of the body.

297

Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of non-harming.

298

Those disciples of Gotama ever awaken happily whose minds by day and night delight in the practice of meditation.

299

Difficult is life as a renunciate; difficult is it to delight therein. Also difficult and sorrowful is household life. Suffering comes from association with unequals, suffering comes from wandering in samsara. Therefore, be not an aimless wanderer, be not a pursuer of suffering.

300

One who is full of faith and virtue, and possesses good repute and wealth—that person is respected everywhere, in whatever land one travels.

301

The good shine even from afar, like the Himalaya mountain. But the wicked are unseen, like arrows shot in the night.

302

One who sits alone, sleeps alone and walks alone, who is strenuous and subdues oneself alone, will find delight in the solitude of the forest.

-- Miscellaneous --

The State of Woe

303

The liar goes to the state of woe; also one who, having done (wrong), says, "I did not do it." People of base actions both, on departing they share the same destiny in the other world.

304

There are many evil characters and uncontrolled people wearing the yellow robe. These wicked people will be born in states of woe because of their evil deeds.

305

It would be better to swallow a red-hot iron ball, blazing like fire, than as an immoral and uncontrolled renunciate to eat the almsfood of the people.

306

Four misfortunes befall the reckless person who consorts with another's spouse: acquisition of demerit, disturbed sleep, ill-repute and (rebirth in) states of woe.

307

Such a person acquires demerit and an unhappy birth in the future. Brief is the pleasure of the frightened people, and the king imposes heavy punishment. Hence, let no person consort with another's spouse.

308

Just as Kusa grass wrongly handled cuts the hand, even so a recluse's life wrongly lived drags one to a state of woe.

309

Any loose act, any corrupt observance, any life of questionable celibacy—none of these bear much fruit.

310

If anything is to be done, let one do it with sustained vigor. A lax monastic life stirs up the dust of passions all the more.

311

An evil deed is better left undone, for such a deed torments one afterwards. But a good deed is better done, doing which one repents not later.

312

Guard yourself closely like a border city, both within and without. Do not let slip this opportunity (for spiritual growth). For those who let slip this opportunity grieve when consigned to states of woe.

313

Those who are ashamed of what they should not be ashamed of, and are not ashamed of what they should be ashamed of—upholding false views, they go to states of woe.

314

Those who see something to fear where there is nothing to fear, and see nothing to fear where there is something to fear—upholding false views, they go to states of woe.

315

Those who imagine evil where there is none, and do not see evil where it is—upholding false views, they go to states of woe.

316

Those who discern the wrong as wrong and the right as right—upholding right views, they go to realms of bliss.

— The State of Woe —

The Elephant

317

As an elephant in the battlefield withstands arrows shot from bows all around, even so shall I endure abuse. There are many, indeed, who lack morality.

318

Tamed elephants can be led into a crowd, and the king mounts a tamed elephant. So too, best among people is the subdued one who endures abuse.

319

Excellent are well-trained mules, thoroughbred Sindhu horses and noble tusker elephants. But better still is the person who has subdued oneself.

320

Not by these mounts, however, can one go to the Untrodden Land (Nibbana), as one who is self-tamed goes by one's own tamed and well-controlled mind.

321

Musty during rut, the tusker named Dhanapalaka is uncontrollable. Held in captivity, the tusker does not touch a morsel, but only longingly calls to mind the elephant forest.

322

When a person is sluggish and gluttonous, lazy, rolling around in bed like a fat pig—that sluggard undergoes rebirth again and again.

323

Formerly this mind wandered about as it liked, where it wished, according to its pleasure, but now I shall thoroughly master it with wisdom, as a mahout controls an elephant in rut.

324

Delight in heedfulness! Guard well your thoughts! Draw yourself out of this bog of evil, even as an elephant draws oneself out of the mud.

325

If for company you find a wise and prudent friend, one who leads a good life, you should overcome all impediments and keep this person's company, joyously and mindfully.

326

But if for company you cannot find a wise and prudent friend, one who leads a good life, then, like a king who leaves behind a conquered kingdom or a lone elephant in the elephant forest, you should go your own way alone.

327

Better it is to live alone, there is no fellowship with a fool. Live alone and do no evil; be carefree like an elephant in the elephant forest.

328

Good are friends when need arises; good is contentment with just what one has; good is merit when life is at an end; and good is the abandoning of all suffering (through Arahatsip).

329

Good it is to serve one's mother; good it is to serve one's father; good it is to serve the Sangha; and good it is to serve the holy people.

330

Good is virtue until life's end; good is faith that is steadfast; good is the acquisition of wisdom; and good is the avoidance of evil.

-- The Elephant --

Craving

331

The craving of one given to heedless living grows like a creeper. Like the monkey seeking fruits in the forest, one leaps from life to life (tasting the fruit of one's kamma).

332

Whoever is overcome by this wretched and sticky craving, that person's sorrows grow like grass after the rains.

333

But whoever overcomes this wretched craving, so difficult to overcome, from that person sorrows fall away like water from a lotus leaf.

334

This I say to you: Good luck to you all assembled here! Dig up the root of craving, like one in search of the fragrant roots of birana grass. Let not Mara crush you again and again, as a flood crushes a reed.

335

Just as a tree, though cut down, sprouts up again if its roots remain uncut and firm, even so, until the craving that lies dormant is rooted out, suffering springs up again and again.

336

The misguided person in whom the thirty–six currents of craving rush strongly toward pleasurable objects, is swept away by the flood of his passionate thoughts.

337

Everywhere these currents flow, and the creeper (of craving) sprouts and grows. Seeing that the creeper has sprung up, cut off its root with wisdom.

338

Flowing in (from all objects) and watered by craving, feelings of pleasure arise in beings.

339

Bent on pleasures and seeking enjoyment, these people fall prey to birth and decay.

340

Beset by craving, people run about like an entrapped hare. Held fast by mental fetters, they come to suffering again and again for a long time.

341

Beset by craving, people run about like an entrapped hare. Therefore, one who yearns to be passion-free should destroy one's own craving.

342

There is one who, turning away from desire (for household life) takes to the life of the forest (i.e. of a monk). But after being freed from the household, one runs back to it. Behold that person! Though freed, one runs back to that very bondage! That is not a strong fetter, the wise say, which is made of iron, wood or hemp.

343

But the infatuation and longing for jewels and ornaments, children and spouses—that, they say, is a far stronger fetter, which pulls one downward and, though seemingly loose, is hard to remove.

344

This too the wise cut off.

345

Giving up sensual pleasure, and without any longing, they renounce the world.

346

Those who are lust-infatuated fall back to the swirling current (of samsara) like a spider on its self-spun web. This too the wise cut off.

347

Without any longing, they abandon all suffering and renounce the world.

348

Let go of the past, let go of the future, let go of the present, and cross over to the farther shore of existence.

349

With mind wholly liberated, you shall come no more to birth and death.

350

For a person tormented by evil thoughts, who is passion-dominated and given to the pursuit of pleasure, one's craving steadily grows.

351

One makes the fetter strong indeed.

352

One who delights in subduing evil thoughts, who meditates on the impurities and is ever mindful --it is that person who will make an end of craving and rend asunder Mara's fetter.

353

One who has reached the goal, is fearless, free from craving, passionless, having plucked out the thorns of existence—for that person this is the last body.

354

One who is free from craving and attachment, perfect in uncovering the true meaning of the Teaching, and knows the arrangement of the sacred texts in correct sequence—that person, indeed, is the bearer of a final body. One is truly called the profoundly wise one, the great person.

355

A victor am I over all, all have I known, yet unattached am I to all that is conquered and known. Abandoning all, I am freed through the destruction of craving. Having thus directly comprehended all by myself, whom shall I call my teacher? The gift of Dhamma excels all gifts; the taste of Dhamma excels all tastes; the delight in Dhamma excels all delights; the Craving–freed vanquishes all suffering.

356

Riches ruin only the foolish, not those in quest of the Beyond. By craving for riches the witless person ruins oneself as well as others.

357

Weeds are the bane of fields, lust the bane of mankind. Therefore what is offered to those free of lust yields abundant fruit.

358

Weeds are the bane of fields, hatred the bane of mankind. Therefore what is offered to those free of hatred yields abundant fruit.

359

Weeds are the bane of fields, delusion the bane of mankind. Therefore what is offered to those free of delusion yields abundant fruit.

360

Weeds are the bane of fields, desire the bane of mankind. Therefore what is offered to those free of desire yields abundant fruit.

— Craving —

The Monk

361

Good is restraint over the eye; good is restraint over the ear; good is restraint over the nose; good is restraint over the tongue.

362

Good is restraint in the body; good is restraint in speech; good is restraint in thought.

363

Restraint everywhere is good. The monk restrained in every way is freed from all suffering.

364

One who has control over one's hands, feet and tongue, who is fully controlled, delights in meditation, is inwardly absorbed, keeps to oneself and is contented—such a one people call a monk.

365

That monk who has control over the tongue, is moderate in speech, unassuming and who explains the Teaching in both letter and spirit—whatever that one says is pleasing.

366

The monk who abides in the Dhamma, delights in the Dhamma, meditates on the Dhamma and bears the Dhamma well in mind—that one does not fall away from the sublime Dhamma.

367

One should not despise what one has received, nor envy the gains of others. The monk who envies the gains of others does not attain to meditative absorption.

368

A monk who does not despise what has been received, even though it be little, who is pure in livelihood and unremitting in effort, that one even the gods praise.

369

One who has no attachment whatsoever for the mind and body, who does not grieve for what one has not—that one is truly called a monk.

370

The monk who abides in universal love and is deeply devoted to the Teaching of the Buddha attains the peace of Nibbana, the bliss of the cessation of all conditioned things.

371

Empty this boat, O monk! Emptied, it will sail lightly. Rid of lust and hatred, you shall reach Nibbana.

372

Cut off the five, abandon the five, and cultivate the five. The monk who has overcome the five bonds is called one who has crossed the flood.

373

Meditate, O monk! Do not be heedless.

374

Let not your mind whirl on sensual pleasures.

375

Heedless, do not swallow a red hot iron ball, lest you cry when burning, "O this is painful!" There is no meditative concentration for one who lacks insight, and no insight for one who lacks meditative concentration. One in whom are found both meditative concentration and insight, that one indeed is close to Nibbana.

376

The monk who has retired to a solitary abode and calmed the mind, who comprehends the Dhamma with insight, in that one there arises a delight that transcends all human delights.

377

Whenever one sees with insight the rise and fall of the aggregates, one is full of joy and happiness. To the discerning one this reflects the Deathless.

378

Control of the senses, contentment, restraint according to the code of monastic discipline—these form the basis of the holy life for the wise monk here.

379

Let one associate with friends who are noble, energetic and pure in life; let one be cordial and refined in conduct. Thus, full of joy, one will make an end of suffering.

380

Just as the jasmine creeper sheds its withered flowers, even so, O monks, should you totally shed lust and hatred! The monk who is calm in body, calm in speech, calm in thought, well composed and who has spewn out worldliness—that one, truly, is called serene.

381

By oneself one must censure oneself and scrutinize oneself. The self-guarded and mindful monk will always live in happiness.

382

One is one's own protector, one is one's own refuge. Therefore one should control oneself even as the trader controls a noble steed.

383

Full of joy, full of faith in the Teaching of the Buddha, the monk attains the Peaceful State, the bliss of cessation of conditioned things.

384

That monk who while young devotes oneself to the Teaching of the Buddha illuminates this world like the moon freed from clouds.

-- The Monk --

The Holy Person

385

Exert yourself, O holy person! Cut off the stream (of craving) and discard sense desires. Knowing the destruction of all conditioned things, become, O holy person, a knower of the Uncreate (Nibbana)! When a holy person has reached the summit of the two paths (meditative concentration and insight), that person knows the Truth and all fetters fall away.

386

One for whom there is neither this shore nor the other shore, nor yet both, one who is free of cares and is unfettered—such a one do I call a holy person.

387

One who is meditative and stainless, settled and whose work is done, free from cankers, having reached the highest goal—such a one do I call a holy person.

388

The sun shines by day, the moon shines by night. The warrior shines in armour, the holy person shines in meditation. But the Buddha shines resplendent all day and all night.

389

Because one has discarded evil, one is called a holy person. Because one is serene in conduct, one is called a recluse. And because one has renounced one's impurities, one is called a renunciate.

390

One should not strike a holy person, nor should a holy person, when struck, give way to anger. Shame on one who strikes a holy person, and more shame on one who gives way to anger.

391

Nothing is better for a holy person than when one holds one's mind back from what is endearing.

392

To the extent that thoughts of harming wear away, to that extent does suffering subside.

393

One who does no evil in deed, word and thought, who is restrained in these three ways—such a one do I call a holy person.

394

Just as a brahmin priest reveres his sacrificial fire, even so should one devoutly revere the person from whom one has learned the Dhamma taught by the Buddha.

395

Not by matted hair, nor by lineage, nor by birth does one become a holy person.

396

But one in whom truth and righteousness exist —such a one is pure and is a holy person.

397

What is the use of your matted hair, O witless person? What of your garment of antelope's hide? Within you is the tangle (of passion), only outwardly do you cleanse yourself.

398

The person who wears a robe made from rags, who is lean, with veins showing all over the body, and who meditates alone in the forest— such a one do I call a holy person.

399

I do not call one a holy person because of one's lineage or one's high-born mother. If one has impeding attachments, one is just a supercilious person. But one who is free from impediments and clinging—such a one do I call a holy person.

400

One who, having cut off all fetters, trembles no more, who has overcome all attachments and is emancipated—such a one do I call a holy person.

401

One who has cut off the thong (of hatred), the band (of craving), and the rope (of false views), together with the appurtenances (latent evil tendencies), one who has removed the crossbar (ignorance) and is enlightened—such a one do I call a holy person.

402

One who without resentment endures abuse, beating and punishment, whose power, real might, is patience—such a one do I call a holy person.

403

One who is free from anger, devout, virtuous, without craving, self-subdued, bearing one's final body—such a one do I call a holy person.

404

Like water on a lotus leaf or a mustard seed on the point of a needle, one who does not cling to sensual pleasures—such a one do I call a holy person.

405

One who in this very life realizes for oneself the end of suffering, who has laid aside the burden and become emancipated—such a one do I call a holy person.

406

One of profound knowledge, wise, skilled in discerning the right or wrong path, who has reached the highest goal—such a one do I call a holy person.

407

One who holds aloof from householders and ascetics alike, and wanders about with no fixed abode and but few wants—such a one do I call a holy person.

408

One who has renounced violence towards all living beings, weak or strong, who neither kills nor causes others to kill—such a one do I call a holy person.

409

One who is friendly amidst the hostile, peaceful amidst the violent, and unattached amidst the attached—such a one do I call a holy person.

410

One from whom lust and hatred, pride and hypocrisy have fallen off like a mustard seed from the point of a needle—such a one do I call a holy person.

411

One who utters gentle, instructive and truthful words, who imprecates none—such a one do I call a holy person.

412

One who in this world takes nothing that is not given to one, be it long or short, small or big, good or bad—such a one do I call a holy person.

413

One who wants nothing of either this world or the next, who is desire-free and emancipated— such a one do I call a holy person.

414

One who has no attachment, who through perfect knowledge is free from doubts and has plunged into the Deathless—such a one do I call a holy person.

415

One who in this world has transcended the ties of both merit and demerit, who is sorrowless, stainless and pure—such a one do I call a holy person.

416

One who, like the moon, is spotless and pure, serene and clear, who has destroyed the delight in existence—such a one do I call a holy person.

417

One who, having traversed this miry, perilous and delusive round of existence, has crossed over and reached the other shore, meditative, calm and free from doubt, clinging to nothing, attained to Nibbana—such a one do I call a holy person.

418

One who, having abandoned sensual pleasures, renounced the household life and become a homeless one, has destroyed both sensual desire and continued existence—such a one do I call a holy person.

419

One who, having abandoned craving, renounced the household life and become a homeless one, has destroyed both craving and continued existence—such a one do I call a holy person.

420

One who, casting off human bonds and transcending celestial ties, is wholly delivered of all bondages—such a one do I call a holy person.

421

One who, having cast off likes and dislikes, has become tranquil, rid of the substrata of existence and like a hero has conquered all the worlds—such a one do I call a holy person.

422

One who, in every way, knows the death and rebirth of all beings, and is totally detached, blessed and enlightened—such a one do I call a holy person.

423

One whose track no gods, no angels, no humans trace, the Arahant who has destroyed all cankers—such a one do I call a holy person.

424

One who clings to nothing of the past, present and future, who has no attachment and holds on to nothing—such a one do I call a holy person.

425

One, the Noble, the Excellent, the Heroic, the Great Sage, the Conqueror, the Passionless, the Pure, the Enlightened—such a one do I call a holy person.

426

One who knows one's former births, who sees heaven and hell, who has reached the end of births and attained to the perfection of insight, the sage who has reached the summit of spiritual excellence—such a one do I call a holy person.

— The Holy Person —