



*THE  
DHAMMAPADA.*



"The Gift of Truth Excels all Other Gifts"

THE  
DHAMMAPADA

(TEXT AND TRANSLATION)

BY

NĀRADA THERA

VAJIRARAMA  
COLOMBO

WITH A FOREWORD

BY

DR. CASSIUS A. PEREIRA

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*"The gift of Dhamma  
Does all other gifts excel."  
Then share you the merits  
Of this gift I make,  
For him, whose memory  
Shall ever my mind dominate.*

**M. J. C. FERNANDO**

Born 27th March, 1885.

Died 23rd August, 1939.

To  
All Lovers of the Dhamma

## FOREWORD

If I were to name any book, from the whole Tipitaka, as having been of most service to me, I should without hesitation choose the Dhammapada. And it goes without saying that, to me, it is the best single book in all the wide world of literature. For forty years, and more, it has been my constant companion and never failing solace in every kind of misfortune and grief.

There is not a trouble, that man is heir to, for which the Lord over sorrow cannot point out cause and prescribe sure remedy. One never turns in vain to these stanzas of incomparable beauty for advice, for alleviation of life's manifold pains, or for message of cheer and penetrating insight. This is natural, since, in Arahants' words—

“Lo! now to us there cometh Gotama  
In great compassion for us (all distressed);  
Thro' word of Him, Who is beyond the gods,  
Nigh have we drawn to One Who seeth, knoweth.”

The present translation of the Dhammapada is by the esteemed Thera Nārada, a Sinhala, and a revered member of the ancient Holy Order of the Blessed One.

It is impossible to reproduce the terse elegance and glorious beauty of the original Pali stanzas in a prose translation. The present work seems mainly to offer a correct rendering of the Teacher's words as passed on to us through the Theras of yore. Each stanza was a “prescription,” or part of one, designed to meet the complex needs of some person, or event. °

May this work bring to others the peace and the encouragement that the Dhammapada has so often given, in many lands, to generation on generation of its devotees, ever since its verses of crystallised wisdom flowed from the lips of the Lord of Boundless Compassion.

CASSIUS A. PEREIRA.



## PREFACE

The Dhammapada is a collection of Gems which should be the hand-book of every Buddhist. Its contents ought to be read and re-read, studied and mastered, and, above all, put into daily practice.

In preparing this translation I have consulted almost all the available translations which, I must admit, were extremely helpful to me.

Except in one solitary instance, which I have mentioned in a note, I have tried my best to give the commentarial interpretations.

I have given the Pali Text, in Sinhala characters, so that readers may memorise the Gathas at their leisure and admire the beauty and the richness of the original word.

My thanks are due to Bhikkhu Metteyya, Bhikkhu Candima, Samanera Subhuti and Mr. W. Dias of Dharmaraja College, for their valued assistance.

I have to express my indebtedness, particularly, to Dr. Cassius A. Pereira for his highly prized suggestions.

I must also thank all the generous Buddhist ladies and gentlemen who came forward to publish this work for the use of the lovers of the Dhamma.

May my revered teacher—the Venerable Pelene Siri Vajirañāna Mahā Nāyaka Thera—other Teachers of the Holy Order, parents, lay teachers, Dayakas, and all share with me the merit acquired by this “Gift of Truth.”

N.

Dharmaraja Hill,  
Kandy.

October,  $\frac{2484}{1940}$ .

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# ධම්ම පද

## DHAMMAPADA

නමො නසං භගවතො අරහතො සමමාසත්ථධස්ස

*Homage to the Blessed One, the Exalted One,  
the Fully-Enlightened One!*

### 1. යමක වගග

#### TWIN VERSES

1. මනො පුබ්බධගමා ධම්මා—මනොසෙඨා මනොමයා  
මනසා වෙ පදුඤ්ඤා—භාසතී වා කරොතී වා  
තතො නං දුක්ඛමඤ්ඤි—වක්ඛං'ව වගතො පදං.

Mind is the fore-runner of (all evil) conditions.<sup>1</sup> Mind is chief; and they<sup>2</sup> are mind-made. If, with an impure mind, one speaks or acts, then pain follows one even as the wheel, the hoof of the ox.

2. මනො පුබ්බධගමා ධම්මා—මනොසෙඨා මනොමයා  
මනසා වෙ පසන්තො—භාසතී වා කරොතී වා  
තතො නං සුඛමඤ්ඤි—ඡායා'ව අනපායිතී.

Mind is the fore-runner of (all good) conditions. Mind is chief; and they are mind-made. If, with a pure mind, one speaks or acts, then happiness follows one even as the shadow that never leaves.

<sup>1</sup> *Dhamma* is a multi-significant term. Here it is used in the sense of thing, condition, or state.

<sup>2</sup> The *Cetasikas* or the mental concomitants.

3. අනෙකාච්ඡ මං අවධි මං—අජ්නි මං අහාසි මෙ  
 යෙ තං න උපනක්ඛන්ති—වෙරං තෙසං න සමමති.

“He abused me, he beat me, he defeated me, he robbed me,”—the hatred of those who cherish such thoughts is not appeased.

4. අනෙකාච්ඡ මං අවධි මං—අජ්නි මං අහාසි මෙ  
 යෙ තං න උපනක්ඛන්ති—වෙරං තෙසුපසමමති.

“He abused me, he beat me, he defeated me, he robbed me,”—the hatred of those who do not cherish such thoughts is appeased.

5. න හි වෙරෙන වෙරාති—සමමන්ති‘ධ කුද්දවනං  
 අවෙරෙන ච සමමන්ති—එස ධම්මො සනත්තනො.

Hatreds never cease by hatred in this world. By love alone they cease. This is an ancient Law.<sup>1</sup>

6. පරෙ ච න විජානන්ති—මය‘මෙත්ථ යමාමසෙ  
 යෙ ච තත්ථ විජානන්ති—නතො සමමන්ති මෙධගා.

The others<sup>2</sup> know not that in this (quarrel) we perish<sup>3</sup>. Those of them who realise it have their quarrels calmed thereby.

7. සුභානුපසසිං විහරන්තං—ඉන්ද්‍රියෙසු අසංවුතං  
 හොජනමහි ච අමන්තඤ්ඤං—කුසීතං හීන විරියං  
 තං වෙ පසහති මාරො—වාතො රුක්ඛං‘ච දුබ්බලං

1 *Sanantano*—an ancient principle (*Poranaho Dhammo*), followed by the Buddhas and Disciples. (Comy.)

2 The quarrelsome persons.

3 The world does not know that we must all come to an end here—MAX MULLER.

The people do not discern that here we straightened are (in life, in time). —MRS. RHYS DAVIDS.

## 1. TWIN VERSES

The man who lives contemplating pleasures<sup>1</sup> with senses unrestrained, in food immoderate, lazy, inert—him verily *Māra*<sup>2</sup> overthrows as wind, a weak tree.

8. අසුභානුපසාං විහරන්තං—අසුභානුපසු සුසංවුතං  
 භෝජනමති ව මත්තඤ්ඤං—සමං ආරාධනං  
 තං වෙ තපසහති මාරො—වානො සෙලං වපබ්බන්තං

The man who lives meditating on “the Impurities”<sup>2</sup> with senses restrained, in food moderate, with confidence and strenuous effort—*Māra* cannot overthrow as wind, a rocky mountain.<sup>3</sup>

9. අනිකකසාවො කාසාවං—යො වත්ථං පරිදභෙසසති  
 අපෙතො දමසවෙන—න සො කාසාවම’රහති.

Whosoever, not freed from stain,<sup>4</sup> void of self-control and truth, should don the yellow robe, is not worthy of it.

10. යො ව චන්තකසාව’සා—සිලෙසු සුසමාහිතො  
 උපෙතො දමසවෙන—ස වෙ කාසාවම’රහති.

He who has vomited all impurities, in morals is well-established, and endowed with self-control and truth, is indeed worthy of the yellow robe.

11. අසාරෙ සාරමතීනො—සාරෙ වා’සාරදසසීනො  
 තෙ සාරං නා’ධිගච්ඡන්ති—මච්ඡාසඛකපා ගොවරා.

In the unreal<sup>5</sup> they imagine the real, in the real<sup>6</sup> they see the unreal,—they who abide in the pasture-ground of wrong thoughts, never arrive at the real.<sup>7</sup>

1 The term *Māra* is used in the sense of passions (*Kilesa*).

2 Such as the “Thirty-two Parts of the Body” etc.

3 These two verses are meant exclusively for Bhikkhus.

4 Lust etc.

5 Such as the necessities of life, false beliefs, etc.

6 Such as right beliefs etc.

7 Morality, Concentration, Insight, etc.

12. සාරඤ්ච සාරතො ඤාතො—අසාරඤ්ච අසාරතො  
තෙ සාරං අධිගච්ඡන්ති—සමමාසඛකප්පගොචරා.

What is real they deem as real, what is unreal they deem as unreal,—they who abide in the pasture-ground of right thoughts, arrive at the real.

13. යථා'ගාරං දුච්ඡන්තං—චුඞ්ඞි සමතිවිජ්ඣති  
එවං අභාවිතං විතතං—රාගො සමතිවිජ්ඣති.

Even as rain penetrates an ill-thatched house, so does lust penetrate an undeveloped mind.

14. යථා'ගාරං සුච්ඡන්තං—චුඞ්ඞි න සමතිවිජ්ඣති  
එවං සුභාවිතං විතතං—රාගො න සමතිවිජ්ඣති.

Even as rain does not penetrate a well-thatched house, so does lust not penetrate a well-developed mind.

15. ඉධ සොචති පෙචච සොචති  
පාපකාරී උභයත්ථ සොචති  
සො සොචති සො විහඤ්ඤති  
දිස්වා කමමතිලිඨම' තතතො.

Here he grieves, hereafter he grieves, in both worlds the evil-doer grieves. He grieves and perishes, seeing his own impure deed.

16. ඉධ මොදති පෙචච මොදති  
කතපුඤ්ඤො උභයත්ථ මොදති  
සො මොදති සො පමොදති  
දිස්වා කමමවිසුඨිම' තතතො.

Here he rejoices, hereafter he rejoices, in both worlds the good-doer rejoices. He rejoices, exceedingly rejoices, seeing his own pure deeds.

17. ඉධි නප්පති පෙච්චි නප්පති  
 පාපකාරී උභයස්ථි නප්පති  
 පාපං මෙ කතන්ති නප්පති  
 භීයෙසා නප්පති දුග්ගතිං ගතො.

Here he laments, hereafter he laments, in both worlds the evil-doer laments. 'Evil have I done'—thus he laments. Still more he laments, having gone to states of woe.

18. ඉධි නඤ්ඤති පෙච්චි නඤ්ඤති  
 කතපුඤ්ඤෙඤ්ඤ උභයස්ථි නඤ්ඤති  
 පුඤ්ඤං මෙ කතන්ති නඤ්ඤති  
 භීයෙසා නඤ්ඤති සුඛගතිං ගතො.

Here he is glad, hereafter he is glad, in both worlds the good-doer is glad. 'Good have I done'—thus he is glad. Still more is he glad, having gone to states of bliss.

19. බහු මපි වෙ සහිතං භාසමානො  
 න නක්කරො හොති නරො පමභෙතො  
 ගොපො'ච ගාවො ගණයං පරෙසං  
 න භාගවා සාමඤ්ඤස්ස හොති.

Though much he recites the Sacred Texts<sup>1</sup> but acts not accordingly, that heedless man is like a cowherd who counts others' kine; he has no share in the blessings of a recluse.

20. අප්ප මපි වෙ සහිතං භාසමානො  
 ධම්මස්ස හොති අනුධම්මචාරී  
 රාගඤ්ඤච දෝසඤ්ඤච පහාය මොහං  
 සම්මප්පජානො සුචිත්ථි තතචි තෙතො  
 අනුපාදියානො ඉධි වා හුරං වා  
 ස භාගවා සාමඤ්ඤස්ස හොති.

<sup>1</sup> *Sahitam* is a synonym for the Tipitaka. (Comy.)

Though little he recites the Sacred Texts but acts in accordance with the Teaching, and forsaking lust, hatred, and ignorance, truly knowing, with mind totally freed, clinging for naught here and hererafter, he shares the blessings of a recluse.

## 2. අප්පමාද වග්ග

### HEEDFULNESS<sup>1</sup>

21. අප්පමාදෙ අමතපදං—පමාදෙ ම ච්ඡිනො පදං  
අප්පමන්තා න මියන්ති—යෙ පමන්තා යථා මතා.

Heedfulness is the path to the deathless,<sup>2</sup> heedlessness is the path to death. The heedful do not die,<sup>3</sup> the heedless are like unto the dead.

22. එතං විසෙසනො ඤානිා—අප්පමාදමිති පණ්ඩිතා  
අප්පමාදෙ පමොදන්ති—අරියානං ගොචරෙ රතා.

Distinctly understanding this (difference),<sup>4</sup> the wise in heedfulness, rejoice in heedfulness, delighting in the realm of the Ariyas.

1 *Appamada*.—It is difficult to give an exact rendering of this term in English. Literally it means non-infatuation,—i.e. ever-present *mindfulness* in doing good.

2 *Amata*—*Nibbana*. (Comy.)

3 This should not be misunderstood to mean that they are immortal. All beings are mortal. The idea implied herein is that the heedful who realise *Nibbana* are not born again and again and consequently die. The heedless are regarded as dead because they are not intent in doing good, and are subject to repeated births and deaths.

4 The fact that there is an escape to the heedful, but not to the heedless.

## 2. HEEDFULNESS

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23. තෙ ක්කාසීනො සාතතිකා-නිඵචං දග්ගාපරක්කමා  
ඵසගති ධීරා නිඛානං-යොගකෙඛමං අනුග්ගරං.

The ever meditative, the ever steadfastly persevering wise ones realise Nibbāna, free of bonds, the highest.

- 24 උදානවතො සතිමතො-සුචිකමමස්ස නිසමමකාරිනො  
සඤ්ඤනස්ස ච ධම්මච්චිනො-අපාමනනස්ස  
යසො'භි වඩ්ඪති.

Continually increases the glory of him who is energetic, mindful, pure in deed, discriminative, self-controlled, right-living, and heedful.

25. උදානනත'පමාදෙන-සඤ්ඤමෙන දමෙන ච  
දීපං යාසිරාථ මෙධාථී-යං ඔසො නා'භිකීරති.

By effort, earnestness, discipline, and self-control let the wise man make for himself an island which no flood can overwhelm.<sup>1</sup>

26. පමාද ම'නුසුඤ්ඤනි-බාලා දුමෙමසීනො ජනා  
අපමාදඤ්ච මෙධාථී-ධනං සෙට්ඨං'ච රකකති.

The ignorant, foolish folk indulge in heedlessness; but the wise man guards earnestness as the greatest treasure.

27. මා පමාද ම'නුසුඤ්ඤථ-මා කාමරති සජචං  
අපමනො භි ක්කාසනො-පපොති ච්චුලං සුඛං.

Indulge not in wantonness, have no intimacy with sensuous delights. The earnest, meditative person obtains abundant bliss.

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1 An island situated on a higher elevation cannot be flooded although the surrounding low-lying land may be inundated. Such an island becomes a refuge to all. In the same way the wise man who develops insight should make an island of himself by attaining Arahantship so that he may not be drowned by the floods of sensual pleasures, false beliefs, becoming, and ignorance.

28. පමාදං අපමාදෙන-යද්‍ය නුදති පණිතො  
 පඤ්ඤපාසාදමා'රුඤා-අසොකො සොකිතිං පජං  
 පබ්බතසො'ව භූමමවෙයි-ධිරො බාලෙ අවෙකකති.

When the sagacious one casts away wantonness by sanity, this sorrowless wise one ascends the palace of wisdom and beholds the ignorant sorrowing folk as a mountaineer, the groundlings.

29. අපමතො පමතොසු-සුතොසු බහුජාගරො  
 අබලසං'ව සීඝ්‍රසො-තිතා යාති සුමෙධසො.

Heedful amongst the heedless, wide awake amongst the sleepy, the wise man advances like a swift horse, leaving a weak jade behind.

30. අපමාදෙන මහවා-දෙවානං සෙව්ඨනං ගතො  
 අපමාදං පසංසන්ති-පමාදෙ ගරහිතො සද්‍ය.

By earnestness Sakka<sup>1</sup> became the chief of the Devas.<sup>2</sup> Earnestness is ever praised; wantonness is ever despised.

31. අපමාද රතො භික්ඛු-පමාදෙ භයදසසිවා  
 සඤ්ඤජනං අණුං ධූලං-ඛහං අගභී'ව ගවජ්ඣති.

The Bhikkhu<sup>3</sup> who delights in earnestness, and looks with fear on negligence, advances like fire, burning all fetters,<sup>4</sup> great and small.

32. අපමාද රතො භික්ඛු-පමාදෙ භයදසසිවා  
 අභබ්බො පරිභාණාය-භිබ්බාතසො'ව සන්තිකො.

The Bhikkhu who delights in earnestness, and looks with fear on negligence, is not liable to fall; he is in the presence of Nibbāna.

1 *Maghava* is another name of Sakka, the king of the gods.  
 2 Lit.-'sporting ones.' They are a class of beings with subtle physical bodies.  
 3 An ordained disciple of the Buddha is called a Bhikkhu, lit. a mendicant.  
 4 There are ten kinds of Fetters, viz., self-illusion, doubt, indulgence in wrongful rites and ceremonies, sense-desires, hatred, attachment to Realms of Form, attachment to Formless Realms, conceit, and ignorance.

### 3. චිත්ත වග්ග

#### THE MIND

33. එකතං වපලං චිත්තං—දුරකං දුක්ඛිවාරයං  
උජ්ජං කරොති මෙධාචී—උසුකාරො'ව තෙජනං.

The flickering, fickle mind, difficult to guard, difficult to control,—the wise man straightens as a fletcher, an arrow.

34. වාරිජෝ'ව ඵලෙ බින්නා—ඔකමොකත උබ්බනො  
පරිඵකුති'දං චිත්තං—මාරධෙය්‍යං පභාතවෙ.

Like a fish that is drawn from its watery abode and thrown upon land, even so does this mind flutter. (Hence) should the realm of Passions be shunned.

35. දුක්ඛිග්ගහස්ස ලහුනො—යත් කාමනිපාතිනො  
චිත්තස්ස දමථො සාධු—චිත්තං දනතං සුඛා'වහං.

The mind is hard to check, swift, flits wherever it list,—the control thereof is good; a controlled mind is conducive to happiness.

36. සුදුදදසං සුතිපුණං—යත් කාමනිපාතිනං  
චිත්තං රකෙඛඵ මෙධාචී—චිත්තා ගුත්තං සුඛා'වහං.

The mind is very hard to perceive, extremely subtle, flits wherever it list. Let the wise man guard it; a guarded mind is conducive to happiness.

37. දුරඛගමං එකවරං  
අසරීරං ගුහාසයං  
යෙ චිත්තං සකුඤ්ඤමෙස්ස නතී  
මොකඛනනී මාරබ්බකිනා.

Faring far, wandering alone, bodiless, lying in a cave,\* is the mind. Those who subdue it are freed from the bond of *Māra*.<sup>1</sup>

\* *i.e.* the seat of consciousness.

<sup>1</sup> The three-fold existence.

### 3. CITTA

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38. අනවඝින චිත්තස්ස-සඛමමං අවිජානතො  
පරිපලවපසාදස්ස-පඤ්ඤා න පරිපුරති.

He whose mind is not steadfast, he who knows not the Noble Doctrine, he whose faith wavers,—the wisdom of such a one will never be perfect.

39. අනච්ඤාන චිත්තස්ස-අන ඤාගත වෙනසො  
පුඤ්ඤපාපපතිණස්ස-නඤ්ච ජාගරතො භයං.

He whose mind is not wetted (by lust),  
He who is not affected (by hatred),  
He who has discarded both good and evil;—  
To such a vigilant one<sup>2</sup> there is no fear.

40. කුමභු'පමං කායමි'මං විදිකා  
නගරු'පමං චිත්තමි'දං සිපෙකා  
යොධෙථ මාරං පඤ්ඤා ඵුධෙන  
ඒතඤ්ච රතෙති අනිවෙසනො සීයා.

Realising that this body is (as fragile) as a jar,  
Establishing this mind (as firm) as a (fortified) city,  
He should attack *Māra* with the weapon of wisdom;  
He should guard his conquest,<sup>3</sup> and be without attachment.<sup>4</sup>

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1. An Arahant has gone beyond both good and evil. As he has no Kamma-producing volitional activities, he does not accumulate any fresh Kamma although he is not immune from the effects of his past actions. Whatever actions he does, as an Arahant, are termed "indeterminate" (Kiriya), and are not regarded as Kamma.

2. It should not be misunderstood that Arahants do not sleep. Whether asleep or awake they are regarded as sleepless or vigilant ones, since the five stimulating virtues, namely—confidence, energy, mindfulness, concentration, and wisdom, are ever present in them.

3. By conquest is here meant the newly developed insight (*Vipassana*).

4. ~~ඒතඤ්ච රතෙති~~ *ඒතඤ්ච රතෙති* which the aspirant has developed.

41. අවිරං වත'යං කායො-පථවිං අධිසෙසසති  
ජ්ඛො අපෙන විඤ්ඤණො-නිරන්ථං'ච කමුඛගරං.

Before long, alas! this body will lie upon the earth;  
Cast aside, devoid of consciousness, even as a useless log.

42. දිසො දිසං යං නං කසිරා  
වෙරි වා පන වෙරිනං  
මිච්ඡා පණ්ණිතිනං විතතං  
පාපියො නං තතො කරෙ.

Whatever (harm) a foe may do a foe, or a hater  
to a hater,—an ill-directed mind<sup>1</sup> can do one still  
greater (harm).

43. න නං මාතා පිතා කසිරා  
අඤ්ඤා වා'පි ච ඤානකා  
සම්මාපණ්ණිතිනං විතතං  
සෙය්‍යසො නං තතො කරෙ.

What neither mother, nor father, nor any other  
relative could do,—a well-directed mind<sup>2</sup> does, and  
thereby elevates one.

1. The mind that is directed towards the ten kinds of evil  
(*Akusala*), viz:—1. killing, 2. stealing, 3. in chastity, 4. lying,  
5. slandering, 6. harsh speech, 7. vain talk, 8. covetousness,  
9. ill-will, and 10. false beliefs.

2. The mind that is directed towards the ten kinds of meritori-  
ous deeds (*Kusala*), viz:—1. generosity, 2. morality,  
3. meditation, 4. reverence, 5. service, 6. transference of  
merit, 7. rejoicing in (others') merit, 8. hearing the Doctrine,  
9. teaching the Doctrine, and 10. straightening one's right  
views.

## 4. පුපඵ වගග FLOWERS

44. කො ඉමං පඨවිං විජේසසති  
 යමලොකඤ්ච ඉමං සදේවකං  
 කො ධම්මපදං සුදේසිතං  
 කුසලො පුපඵථි'ව පවෙසසති.

Who shall conquer this earth (self),<sup>1</sup> and the realm of *Yama*,<sup>2</sup> and this world together with the *Devas*?<sup>3</sup> Who shall investigate the well-taught Path of Virtue<sup>4</sup> even as an expert (garland-maker) would pluck flowers?

45. සෙඛො පඨවිං විජේසසති  
 යමලොකඤ්ච ඉමං සදේවකං  
 සෙඛො ධම්මපදං සුදේසිතං  
 කුසලො පුපඵථි'ව පවෙසසති.

A non-perfected Saint<sup>5</sup> shall conquer this earth, and the realm of *Yama*, and this world together with the *Devas*. A non-perfected Saint shall investigate the well-taught Path of Virtue even as an expert (garland-maker) would pluck flowers.

1. That is one who will understand this self as it really is.
2. The four woeful states, viz: hell, animal kingdom, *Peta* realm and the *Asura* realm.
3. Namely, the world of human beings and the six celestial realms.
4. The Commentary states that Dhammapada here means the thirty-seven Factors of Enlightenment (*Bodhipakkhiya Dhamma*).
5. The term "*Sekha*," lit. one who undergoes training, is applied to a disciple who has attained the first stage of sainthood (*Sotapatti*), until he attains the Arahatta Phala (Fruit) Stage. When he totally eradicates all passions and attains this final Fruit stage of an Arahant, he is called an "*Asekha*," as he has perfected his training.

It is such a *Sekha* Saint who understands this self and the whole world as they really are

4. PUPPHA

46. ඵෙණ්ඤ්ඤාපමං කායමි'මං විදිතො  
මරිච්චිධම්මං අභිසංඝොධානො  
ඡේතාන මාරස්ස පපුපඵකානී  
අදස්සනං මච්චුරාජස්ස ගච්ඡේ.

Knowing that this body is like unto foam,<sup>1</sup>  
And comprehending its mirage-nature,<sup>2</sup>  
One should destroy the flower-shafts<sup>3</sup> of sensual  
passions (*Māra*),  
And pass beyond the sight of the king of death.

47. පුපඵානි'හෙ'ව පචිනනනං-බ්‍යාසනන මනසං තරං  
සුතනං ගාමං මහො'කො'ව-මච්චු ආදාය ගච්ඡති.

The man who gathers flowers (of sensual pleasures), whose mind is distracted,—death carries off as a great flood, the sleeping village.

48. පුපඵානි හෙ'ව පචිනනනං-බ්‍යාසනන මනසං තරං  
අභිනනං යෙ'ව කාමෙසු-අනනකො කුරුතෙ වසං.

The man who gathers flowers (of sensual pleasures), whose mind is distracted, and who is insatiate in desires,—the Destroyer<sup>4</sup> brings under his sway.

49. යථා'පි හමරො පු පඵං-වණ්ණගකිං අහෙසියං  
පලෙති රසමා'දාය-ඵවං ගාමෙ මුතී වරෙ.

As a bee, without harming the flower, its colour or scent, flies away, collecting only the honey, even so should the sage wander in the village.<sup>5</sup>

1. Owing to its fleeting nature.

2. Because there is nothing substantial in this body.

3. Namely, life's sorrow, born of passions. An Arahant destroys all passions by his wisdom and attains Nibbana where there is no death.

4. *Antaka* means death.

5. Seeking alms, without inconveniencing any.

#### 4. FLOWERS

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50. න පරෙසං විලොමාති-න පරෙසං කතා'කතං  
අත්තනො'ව අවෙකෙඛය්‍ය-කතාති අකතාති ව.

He should not regard the faults of others, things done and left undone by others, but his own deeds done and undone.

51. යථා'පි රුචිරං පුප්ඵං-වණණවන්තං අගක්කිකං  
ඵවං සුභාසිතා වාචා-අඵලා හොති අකුඛ්ඛතො.

As a flower that is lovely and beautiful, but is scentless, even so fruitless is the well-spoken word of one who does it not.

52. යථා'පි රුචිරං පුප්ඵං-වණණවන්තං සගක්කිකං  
ඵවං සුභාසිතා වාචා-සඵලා හොති සකුඛ්ඛතො.

As a flower that is lovely, beautiful, and scent-laden, even so fruitful is the well-spoken word of one who does it.

53. යථා'පි පුප්ඵරාසිමහා-කසිරා මාලාගුණේ බහු  
ඵවං ජාතෙන මවෙවක-කන්තඛ්ඛං කුසලං බහුං.

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

54. න පුප්ඵගක්කො පටිචානමේ'ති  
න වඤ්ඤං තභරමලලිකා වා  
සනං ව ගක්කො පටිචානමේ'ති  
සඛ්ඛා දිසා සප්පරිසො පචාති.

The perfume of flowers blows not against the wind, nor does the fragrance of sandal-wood, *Tagara*, and Jasmine. The fragrance of the virtuous does blow against the wind; the virtuous man pervades every direction.

55. වඤ්ඤානං නගරං වා'පි-උපපලං අඵ වසසිකී  
එතෙසං ගකි ජාතානං-සීලගකො අනුත්තරො.

Sandal-wood, *Tagara*, lotus, jasmine,—of all these kinds of fragrance, the perfume of virtue is by far the best.

56. අපමනො අයං ගකො-යා'යං නගරවඤ්ඤී  
යො ව සීලවතං ගකො-වාති දෙවෙසු උත්තමො.

Of little account is the fragrance of *Tagara* or sandal. The fragrance of the virtuous that blows even amongst the Devas is excellent.

57. තෙසං සමපන්න සීලානං-අපමාද විහාරිනං  
සමමදඤ්ඤ විමුත්තානං-මාරො මග්ගං න විඤ්ඤී.

*Māra*<sup>1</sup> finds not the path of those who are full of virtue, heedful in living, and, by right knowledge, freed.

58. යථා සඛකාරධානසමිං-උජ්ඣිතසමිං මහාපථෙ  
පදුමං තත්ථ ජායෙථ-සුචිගකිං මනොරමං.

59. එවං සඛකාර භූතෙසු-අකිභූතෙ පුට්ඨජ්ජනෙ  
අතිරොචති පඤ්ඤාය-සමමා සබ්බුඛි සාවකො.

As upon a heap of rubbish thrown on the highway, a sweet-smelling and charming lotus there may grow, even so, amongst the rubbish of beings, a disciple of the Fully Enlightened One outshines, in wisdom, the blind worldlings.

1. The personification of evil.

## 5. බාල වග්ග

### FOOLS

60. දීඝං ජාගරතො රතනී-දීඝං සන්තසස් යොජනං  
දීඝො බාලානං සංසාරො-සධම්මං අවිජානනං.

Long is the night to the wakeful, long is the night to him who is weary, long is *Sansāra*<sup>1</sup> to the foolish who know not the Sublime Truth.

61. චරං වෙ නා'ධිගච්ඡෙජ්ජය්-සෙය්‍යං සදීඝ ම'නනනො  
එකච්ඡයං දළහං කඨිරා-නඤ්චි බාලෙ සභායතා.

If a seeker should not find a companion who is his better or equal, he should resolutely pursue a solitary course. There is no fellowship with the foolish.<sup>2</sup>

62. පුත්තා ම'ඤ්චි ධනම්ම'ඤ්චි  
ඉති බාලො විහඤ්ඤති  
අත්තා හි අත්තනො නඤ්චි  
කුතො පුත්තා කුතො ධනං?

"Sons have I, wealth have I,"—  
Thus is the fool worried.  
Verily, he himself is not his own.  
Whence sons? Whence wealth?

63. යො බාලො මඤ්ඤති බාලං  
පණ්ඩිතො චා'පි තෙන සො  
බාලො ච පණ්ඩිතමානී  
ස'වෙ බාලො'ති චුච්චති.

A fool who thinks that he is a fool is for that very reason a wise man. The fool who thinks that he is wise is called a fool indeed.

1. Life's wandering. Lit. wandering again and again.

2. Out 'of compassion, to work for their betterment, one may associate with them.

64. යාවජ්වලපි වෙ බාලො-පණ්ඩිතං පසිරුපාසති  
න සො ධම්මං විජානාති-දැඩි සුපරසං යථා.

Though all his life a fool associates with a wise man, he will no more understand the Dhamma than a spoon, the flavour of soup.

65. මුහුත්තම'පි වෙ වික්ඛැ-පණ්ඩිතං පසිරුපාසති  
බිජුං ධම්මං විජානාති-ජීවහා සුපරසං යථා.

Though, for a moment only, an intelligent person associates with a wise man, quickly the Dhamma he understands as the tongue, the flavour of soup.

66. චරනති බාලා දුමෙමධා-අමිනෙතනෙ'ව අත්තතා  
කරොත්තා පාපකංකමමං-යං හොති කට්ඨකපථලං.

The fools of little wit move about with the very self as their own foe, doing evil deeds the fruit whereof is bitter.

67. න තං කමමං කතං සාධු-යං කතො අනුතප්පති  
යසස අසසුමුඛො රොදං-විපාකං පටිසෙවති.

That deed is not well done which, being done, one afterwards repents, and the fruit whereof one reaps weeping, with tearful face.

68. නසඤ්ච කමමං කතං සාධු-යං කතො නා'නුතප්පති  
යසස පතීනො සුමනො-විපාකං පටිසෙවති.

That deed is well done which, being done, one afterwards repents not, and the fruit whereof one reaps with joy and pleasure.

69. මධු'ව මඤ්ඤතී බාලො-යාව පාපං න පච්චති  
 යද්ද ව පච්චති පාපං-අථ බාලො දුක්ඛං නිගච්ඡති.

As sweet as honey thinks the fool an evil deed so long as it ripens not; but, when it does, then to grief comes he.

70. මාසෙ මාසෙ කුසගෙහන-බාලො භුඤ්ජේථ හොජනං  
 න සො සංඛිතධම්මානං-කලං අගඝ්ඨි සොලුසිං.

Month after month, with a Kusa-grass blade, a fool may eat his food, but he is not worth a sixteenth part of them who have comprehended the Truth.<sup>1</sup>

71. න හී පාපං කතං කම්මං-සජ්ජු වීරං'ව මුච්චති  
 ධහනං බාල'මඤ්ඡිති-භසමච්ඡන්තො'වපාවතො.

Verily, an evil deed committed does not immediately bear fruit just as milk curdles not at once; smouldering, it follows the fool, like fire with ashes covered.

72. යාවදෙව අනන්ධාය-ඤ්ඤතං බාලස්ස ජායති  
 භනති බාලස්ස සුක්ඛංසං-මුඛ'මස්ස විපාතයං.

Verily, to his ruin the fool gains knowledge and fame. They destroy his bright lot and cleave his head.<sup>2</sup>

1. *Sankhata-Dhammanan*. "Who have well weighed the Law."—Max Muller & Burlingame. "Who well have taken things into account."—Mrs. Rhys Davids. "Who have studied the Dhamma Noble."—Woodward. The commentarial explanation is—"the Aryas who have realised the Four Noble Truths."

The prolonged, so-called meritorious fast of alien ascetics who have not destroyed passions, is not worth the sixteenth part of a solitary day's fast of an Ariya who has realised the four Noble Truths.

2. *i.e.* his wisdom.

73. අසතං භාවන'මිවෙජ්ජය්-පුරෙකකාරව භික්ඛුසු  
ආවාසෙසු ව ඉස්සරියං-පුජා පරකුලෙසු ව.

The fool will desire undue reputation, precedence amongst monks, authority in the monasteries, honour among other families.

74. මමෙ'ව කත'මඤ්ඤනතු-ගිහී පබ්බජ්නා උභො  
මමෙ'ව අනිවසා අසුසු-කිච්චා'කිච්චෙසු කිසචීචී  
ඉති බාලස්ස සඛකපො-ඉච්චාමාණො ව වඩසති.

"Let the laymen and the monks both think that this was done by myself. In every work, great or small, let them refer to me."—Such is the aspiration of the fool; his desires and pride increase.

75. අඤ්ඤ හි ලාභු'පනිසා-අඤ්ඤ නිබ්බානගාමිනී  
එව'මෙතං අභිඤ්ඤය-භික්ඛු බුච්චස්ස සාවනො  
සකකාරං නා'භිනජ්ජෙය්-චිචෙකෙ ම'නුබුද්ධයෙ.

Verily, the path that leads to worldly gain is one, and the path that leads to *Nibbāna*<sup>1</sup> is quite another. Thus understanding, the *Bhikkhu*, the disciple of the Buddha, should not delight in worldly favours, but should cultivate seclusion.

1. *Nibbana*, lit. means departure (*ni*) from craving (*Vana*). It also means extinction of lust, hatred, and ignorance. It is a positive supramundane imperishable state, and not annihilation as some hasty scholars erroneously think.

6. පණ්ඩිත වග්ග  
THE WISE

76. නිධිනං'ව පවත්තාරං-යං පසෙස වජ්ජදසසිනං  
නිඤ්ඤාචාදිං මෙධාචිං-තාදිසං පණ්ඩිතං භජේ  
තාදිසං භජමානස්ස-සෙසෙයා හොති න පාපියො.

Should one see a wise man, who, as if indicating a treasure, points out faults and reproves, let one associate with such a wise person; it will be better, not worse, for him who such a person follows.

77. ඔවදෙය්‍ය'නුසාසෙය්‍ය-අසබ්භා ව නිවාරයෙ  
සතං හි ජසා පියො හොති-අසතං හොති අපපියො.

Let him advise, instruct, and shield one from evil.  
A delight is he to the good, a vexation to the wicked.

78. න භජේ පාපකෙ මිත්තෙ-න භජේ පුරිසා'ධමෙ  
භජේථ මිත්තෙ කල්‍යාණේ-භජේථ පුරිසු'ත්තමෙ.

Associate not with evil friends, or with mean men.  
Do associate with good friends and noble men.

79. ධම්මපීති සුඛං සෙති-විපසනොන වෙනසා  
අරියප්‍රවේදිනෙ ධම්මෙ-සද්‍ර මති පණ්ඩිතො.

He who imbibes the Dhamma lives happily. With a tranquil mind the wise man ever delights in the Dhamma, revealed by the *Ariyas*<sup>1</sup> (=Buddhas).

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1. *Ariya*, which means 'one who is far removed from passions,' was originally a racial term. In Buddhism it indicates nobility of character, and is invariably applied to the Buddhas and Saints (Arahants etc.).

80. උදකං හී තයන්ති තෙනතිකා  
 උසුකාරා නමයන්ති තෙජනං  
 දුරං නමයන්ති තව්ඡකා  
 අතතානං දමයන්ති පණ්ඩිතා.

Irrigators lead the waters;  
 Fletchers fashion the shafts;  
 Carpenters bend the wood;  
 The wise control themselves.

81. සෙලො යථා එකඝනො-වානෙන න සමීරති  
 එවං නිඤ්ජපසංසාසු-න සමිඤ්ජන්ති පණ්ඩිතා.

As a solid rock is not shaken by the wind;  
 Even so the wise are not ruffled by praise or blame.

82. යථා'පි රහදො ගච්ඡීරො-විපසනො අනාවිලො  
 එවං ධම්මානි සුඤ්ඤාන-විපසීදන්ති පණ්ඩිතා.

Even as a lake, deep, extremely clear, and unperturbed, so are the wise perfectly pleased<sup>1</sup> after hearing the Teachings.

83. සබ්බන්ථ වෙ සප්පුරිසා චජන්ති  
 න කාමකාමා උපයන්ති සනොතා  
 සුඛෙන චුඤ්ඤා අථවා දුඛෙන  
 න උච්චා'චචං පණ්ඩිතා දස්සයන්ති.

The good renounce (lusting for) everything.<sup>2</sup>  
 The saintly speak not with cravings of desire.  
 Touched by happiness or by pain,  
 The wise exhibit neither elation nor depression.

1. By attaining Arahantship.

2. The five Aggregates etc.

84. න අත්තහෙතු න පරසස හෙතු  
 න පුත්ත'මිච්චේ න ධනං න රඳං  
 න ඉච්චේය්‍ය අධිමෙත සම්චි'මත්තනො  
 ස සීලවා පඤ්ඤවා ධම්මකො සියා.

Neither for the sake of self nor for the sake of another (a wise man does any wrong). He should not desire sons, wealth, or kingdom (and do any evil). By unjust means he should not desire his success. Such a one is indeed virtuous, wise, and righteous.

85. අපභකා තෙ මනුසෙසසු-යෙ ජනා පාරගාමිනො,  
 අථා'යං ඉතරා පජා-නීරමේ'වා'නුධාවති.

Few people are there amongst men who go to the  
 Thither Shore.<sup>1</sup>  
 Indeed, the rest of this mankind only runs about on  
 the hither bank.<sup>2</sup>

86. යෙ ච ඛො සමම'දකධානෙ  
 ධිමෙම ධිමමා'නුචතතිනො  
 තෙ ජනා පාර'මෙසසනති  
 මච්චුධෙය්‍යං සුදුත්තරං.

But, they who truly act according to the Teaching, when it is well expounded,—it is they who will reach the Further Shore, (crossing) the realm of passions, so hard to cross.

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1. Namely, Nibbana.

2. Namely, self-illusion.

87. කණ්ණං ධම්මං විප්පභාය-සුක්කා භාවෙඵ පණ්ඩිතො  
ඔකා අනොකං ආගමම-විවෙකෙ යඤ්ඤ දුරමං.

88. තනු'භිරතී'මිවෙජ්ජය  
භිඤා කාමෙ අකිඤ්චනො  
පරියොදපෙය්‍ය අත්තානං  
විත්තකෙලසෙහි පණ්ඩිතො.

Coming from home to the homeless, the wise man should abandon dark states<sup>1</sup> and cultivate the bright.<sup>1</sup> He should seek great delight in Seclusion (*Nibbāna*), so hard to enjoy. Giving up sensual pleasures, with no impediments, the wise man should cleanse himself of the defilements of the mind.

89. යෙසං සමොධි අඛෙගසු-සමමා විත්තං සුභාවිතං  
ආදාන පටිතිස්සනෙග-අනුපාදාය යෙ රතා  
බිණා'සවා ජුතීමනො-යෙ ලොකෙ පරිතිබ්බතා.

They whose mind is well perfected in the Factors of Enlightenment,<sup>2</sup>—they who, without hankering, delight in the renunciation of attachment (*i. e.* *Nibbāna*),—they,—the Corruption-free, shining ones, have attained *Nibbāna* even in this world.

1. The dark states are the ten kinds of evil deeds, and the bright states are the ten kinds of good deeds. See page II.

2. The seven Factors of Enlightenment are:—1. *Sati*, mindfulness, 2. *Dhamma-vicaya*, investigation of Truth, 3. *Viriya*, effort, 4. *Piti*, joy, 5. *Passaddhi*, tranquillity, 6. *Samadhi*, concentration, and 7. *Upekkha*, equanimity.

7. අරහන්‍යා වගග

The Arahant<sup>1</sup>—THE WORTHY

90. ගත'භිනො විසොකස්ස-විපමුත්තස්ස සබ්බධි  
සබ්බගජ්ජපභිණ්ණස්ස-පරිලාභො න විජ්ජති.

For him who has completed the journey, for him who is sorrowless, for him who, from everything, is wholly free, for him who has destroyed all ties,<sup>2</sup>—fever (of passion) exists not.

91. උග්ගුඤ්ජනති සතීමනො  
න තිකෙනෙ රමනති තෙ  
භංසා'ව පලලං හිතා  
ඕක'මොකං ජහනති තෙ.

The mindful exert themselves;  
To no abode are they attached.  
Like swans that quit their pools,  
Home after home they abandon (and go).

1. An Arahant, lit. 'the Worthy One,' is a Perfect Saint who has destroyed all passions such as lust, hatred, and ignorance. After death he is born no more, but attains Parinibbana.

2. There are four *Ganthas* or Ties, viz:—1. Covetousness (*Abhijjha*), 2. Ill-will (*Vyapada*), 3. Indulgence in wrongful rites and ceremonies (*Silabbataparamasa*), 4. Adherence to one's dogma (*Idan saccabhinivesa*).

## 7. THE ARAHANT

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92.            යෙසං සන්තිවයො නජී  
                   යෙ පරිඤ්ඤාතභොජනා  
 සුඤ්ඤාතො අනිමිතො ව  
                   විමොක්ඛො යෙසං ගොවරො  
 ආකාසෙ'ව සකුන්තානං  
                   ගඬි තෙසං දුරන්තයං.

Those who do not accumulate,<sup>1</sup> those who reflect well over their food, those whose object is the Void, the Signless, Deliverance,<sup>2</sup>—their course cannot be traced, like that of birds in air.

93.            යසසා'සවා පරිකම්භා  
                   ආහාරෙ ව අනිසසිතො  
 සුඤ්ඤාතො අනිමිතො ව  
                   විමොක්ඛො යසස ගොවරො  
 ආකාසෙ'ව සකුන්තානං  
                   පදං නසස දුරන්තයං.

He whose Corruptions<sup>3</sup> are destroyed, he who is not attached to food, he whose object is the Void, the Signless, Deliverance,—his path cannot be traced, like that of birds in air.

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1. Kammic activities and requisites.

2. Nibbana is Deliverance (Vimokkha). It is called the Void because it is void of lust, hatred, and ignorance. It is Signless because it is free from the signs of lust etc.

3. There are four Corruptions (*Asava*)—viz.: 1. Sensual pleasures (*Kama*), 2. Becoming (*Bhava*), 3. False views (*Ditthi*), and iv. Ignorance (*Avijja*). The first *Asava* is attachment to the sentient realm, the second is the attachment to the Realm of Form and Formless Realms.

7. THE WORTHY

94. යසසි'න්ද්‍රියානි සමථං ගතානි  
අසා යථා සාරථිනා සුදනතා  
පභිණමානසා අනාසවසා  
දෙවා'පි තසා පිහයනති තාදිනො.

He whose senses are subdued, like steeds well trained by a charioteer; he whose pride is destroyed and is free from Corruptions;—such steadfast ones even Devas hold dear.

95. පඨවීසමො නො විරුඤ්ඤති  
ඉන්ද්‍රි'පමො තාදි සුඛතො  
රහදො'ව අපෙතකදුමො  
සංසාරා න භවන්ති තාදිනො.

Like the earth, the steadfast and cultured person resents not; he is like an *indakhila*;<sup>1</sup> like a pool unsullied by mud, is he;—to such an unchangeable one life's wanderings are no more.

96. සන්තං තසා මනං ගොති-සන්තා වාචා ච කමම ච  
සමදඤ්ඤා විමුත්තසා-උපසන්තසා තාදිනො.

Calm is his mind, calm is his speech, calm is his deed,—who, rightly knowing, is wholly freed, perfectly peaceful, and equipoised.

1. *Indakhila*. Inda means Sakka, the king of the Devas, or chief. By *Indakhila* is meant either a post as firm and high as that of Sakka's, or the chief post.

Commentators mention that these *Indakhilas* are firm posts which are erected either inside or outside the city as an embellishment. Usually they are made of bricks or durable wood in octangular shapes. Half of the post is embedded in the earth—hence the metaphor as firm and steady as an *Indakhila*.

97. අසසචෝ අකතඤ්ඤා ව  
සක්ච්චේඡදො ව යො නරො  
භතා'වකාසො චන්තා'සො  
ස වෙ උත්තමපොරිසො.

<sup>1</sup>The man who is not credulous,<sup>2</sup> who understands the Uncreate<sup>3</sup> (*Nibbāna*), who has cut off the link,<sup>4</sup> who has put an end to occasion (of good and evil), who has vomitted all desires,—he, indeed, is the noblest of men.

98. භාමෙ වා යදී වා 'රඤ්ඤා  
නිත්තෙ වා යදී වා ඵලෙ  
යත්ථා'රභන්තො විහරන්ති  
තං භූමිං රාමණ්ණයංකං.

Whether in village or in forest, in vale or on hill,<sup>5</sup> wherever Arahants dwell,—delightful, indeed, is that spot.

99. රමණීයාති අරඤ්ඤාති—යත්ථ ත රමති ජනො  
විහරාභා රමෙසුන්ති—ත තෙ කාමගවෙසිනො.

Delightful are the forests where wordlings find no joy. There the passionless will rejoice, (for) they seek no sensual pleasures.

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1. The pun in the original Pali is lost in the translation.
  2. *Assaddho*—lit. unfaithful. He does not merely accept from other sources because he himself knows by personal experience.
  3. *Akata*—*Nibbana* is called *Akata* because it is not created by any one.
  4. The link of existence and rebirth.
  5. *Ninna* and *Thala*—lit. low-lying and elevated grounds.

8. සහසස් වගභ

THOUSANDS

100. සහසස්ම'පී වෙ වාචා-අනන්තපදසංහිතා  
එකං අන්තපදං සෙයෙතා-යං සුතා උපසමමති.

Better than a thousand useless words, is a single useful sentence, hearing which one is pacified.

101. සහසස්ම'පි වෙ ගාථා-අනන්තපදසංහිතා  
එකං ගාථාපදං සෙයෙතා-යං සුතා උපසමමති.

Better than a thousand useless stanzas, is a single useful stanza, hearing which one is pacified.

102. යො වෙ ගාථාසතං භාසෙ-අනන්තපදසංහිතා  
එකං ධම්මපදං සෙයෙතා-යං සුතා උපසමමති.

Should one recite hundred useless stanzas, better is a single stanza, hearing which one is pacified.

103. යො සහසං සහසෙසන  
සඛගාමේ මානුසෙ ජිනෙ  
එකස්ථ ජෙය්‍ය අත්තානං  
ස'වෙ සඛගාමජ්ජත්තමො.

Though he should conquer a thousand thousand men<sup>1</sup> in the battle-field, yet he, indeed, is the noblest victor who would conquer himself,

1. *Sahassena sahasan*—a thousand reckoned by a thousand, that is one hundred thousand, Comy.

104. අත්තා භවෙ ජීතං සෙයෙතා  
 යා වා'යං ඉතරා පජා  
 අත්තදන්තස්ස පොසස්ස  
 නිව්වං සඤ්ඤතචාරිණො.
105. නෙ'ව දෙවො න ගඤ්ඤො  
 න මාරො සහ බ්‍රහ්මිනා  
 ජීතං අපජීතං කසිරා  
 තථාරූපස්ස ජන්තුනො.

Better, indeed, is the conquest of self than of all other folk. Neither a *Deva* nor a *Gandhabba*,<sup>1</sup> nor a *Māra*<sup>2</sup> with *Brahma*,<sup>3</sup> could turn into defeat the victory of such a person who is self-subdued and ever lives in restraint.

106. මාසෙ මාසෙ සහස්සොන-යො යජෙථ සතං සමං  
 එකං ව භාවිත'න්තානං-මුත්‍රන්තම'පි පූජයෙ  
 සායෙ'ව පූජනා සෙයෙතා-යං වෙ වස්සසතං හුතං

Though, month after month, with a thousand, one should make an offering for hundred years; yet, if only for a moment, one would honour a (Saint) who has perfected himself—that honour is, indeed, better than a century of sacrifice.

1. A class of beings who are supposed to be heavenly musicians.

2. Here Mara is used in the sense of a Deva.

3. Another class of beings, even superior to Devas, who have developed Jhanas (Ecstasies).

107. යො වෙ වසසතං පුත්තු-අග්ගිං පරිවරෙ වනෙ  
එකඤ්ච භාවිත' තතාතිං-දුත්තතම'පි පුජයෙ  
භිද්ධා පුත්තා සෙය්‍යො-ගඤ්ච වසසතං හුතං

Though, for a century, a man should tend the (sacred) fire in the forest, yet, if only for a moment, he would honour a (Saint) who has perfected himself, —that honour is, indeed, better than a century of sacrifice.

108. යං කිඤ්චි සිද්ධං ව හුතං ව ලොකෙ  
සංවච්ඡරං ගජෙථ පුඤ්ඤපෙවො  
සබ්බමපි නං න චතුභාගමෙ'ති  
අභිවාදනා උජ්ජුගතෙසු සෙය්‍යො.

In this world whatever gift<sup>1</sup> or alms<sup>1</sup> a person seeking merit should offer for a year,—all that is not worth a single quarter of the reverence towards the Upright<sup>2</sup> which is excellent.

109. අභිවාදනසීලිසා-නිච්චං වඛා'පවාසිනො  
වතතාරො ධම්මා වසිසනති-ආයුචණ්ණොසුඛංඛලං.

For one who is ever inclined to honour and respect the elders,<sup>3</sup> four blessings increase—age, beauty, bliss, and power.

1. According to the Commentary "*Itthan*" is that which is given on festival occasions, and "*Hutan*" is that which is prepared and given either to guests or with a belief in Kamma and its results.

The idea conveyed by this stanza is that reverence paid to Saints is far better than gifts or alms given to worldlings.

2. The Saints, such as Sotapannas (Stream-Winners) etc.

3. Those who are advanced in age and virtue.

110. යො වෙ වසසතං ජීවෙ .....  
 දුසසීලො අසමාහිතො  
 එකා'හං ජීවිතං සෙයෙතා  
 සීලවනනස්ස කුමිතො.

Though he should live a hundred years, immoral and uncontrolled; yet better, indeed, is it to live a single day, virtuous and meditative.

111. යො වෙ වසසතං ජීවෙ  
 දුපඤ්ඤා අසමාහිතො  
 එකා'හං ජීවිතං සෙයෙතා  
 පඤ්ඤවනනස්ස කුමිතො.

Though he should live a hundred years, with no knowledge and no control; yet better, indeed, is the single day's life of one who is wise and meditative.

112. යො වෙ වසසතං ජීවෙ-කුසීනො නිනවිරියො  
 එකා'හං ජීවිතං සෙයෙතා-විරියමා'රහතො දලුහං.

Though he should live a hundred years, dull and inert; yet better, indeed, is the single day's life of one who strives with might and main.

113. යො වෙ වසසතං ජීවෙ-අපස්සං උදයව්‍යයං  
 එකා'හං ජීවිතං සෙයෙතා-පස්සතො උදයව්‍යයං.

Though he should live a hundred years, without seeing the rise and fall<sup>1</sup>; yet better, indeed, is the single day's life of one who sees the rise and fall.

114. යො වෙ වසසතං ජීවෙ-අපස්සං අමතං පදං  
 එකා'හං ජීවිතං සෙයෙතා-පස්සතො අමතං පදං.

Though he should live a hundred years, without seeing the Deathless State; yet better, indeed, is the single day's life of one who sees the Deathless State.

1. The rise and decay of the Five Aggregates, namely—the impermanence of all conditioned things.

115. යො වෙ වසසතං ජීවෙ  
අපසං ධම්මමුත්තමං  
එකා'හං ජීවිතං සෙය්‍යො  
පසතො ධම්මමුත්තමං.

Though he should live a hundred years, not seeing the Truth Sublime; yet better, indeed, is the single day's life of one who sees the Truth Sublime.

## 9. පාප වග්ග

### EVIL

116. අභිජුරෙඵ කල්‍යාණේ  
පාපා විතතං නිවාරයේ  
දැකිං හි කරොතො පුඤ්ඤං  
පාපසම්මිං රමති මනො.

Make haste in doing good; check your mind from evil; for the mind of him who is slow in doing merit delights in evil.

117. පාපං වෙ පුරිසො කසිරා  
න තං කසිරා පුනපුනං  
න තමහි ඡන්දං කසිරාඵ  
දුකෙඛා පාපසං උච්චයො.

Should a person commit evil,  
He should not do it again and again;  
He should not find pleasure therein;  
Painful is the accumulation of evil.

- 118 පුඤ්ඤං වෙ පුරිසො කඨිරා  
 කඨිරාඵෙ'නං පුනපුනං  
 තච්ඡි ඡන්දං කඨිරාඵ  
 සුඛො පුඤ්ඤස්ස උච්චයො.

Should a person perform good, he should do it again and again; he should find pleasure therein: for blissful is the accumulation of good.

119. පාපො'පි පස්සති හද්දං-යාව පාපං න පච්චති  
 යද ච පච්චති පාපං-අඵ පාපො පාපාති පස්සති.

Even an evil-doer sees happiness, so long as evil ripens not; but when it bears fruit, then he sees the evil results.

120. හද්දො'පි පස්සති පාපං-යාව හද්දං න පච්චති.  
 යද ච පච්චති හද්දං-අඵ හද්දො හද්දාති පස්සති.

Even a good person sees (good) as evil, so long as it ripens not; but when it bears fruit, then he sees the happy results.

- 121 මා'පමකෙඤ්ඤඵ පාපස්ස-න මන්තං ආගමිස්සති  
 උදබ්බන්ධනිපාතෙන-උදකුමො'පි පුරති  
 පුරති බාලො පාපස්ස-ඵොකඵොකමපි ආචිතං.

Think not lightly of evil, saying, "It will not come nigh unto me." Even a water-jar is filled by the falling of drops. Likewise the fool, gathering little by little, fills himself with evil.

122. මා'පමකෙඤ්ඤඵ පුඤ්ඤස්ස  
 න මන්තං ආගමිස්සති  
 උදබ්බන්ධනිපාතෙන  
 උදකුමො'පි පුරති  
 පුරති ධීරො පුඤ්ඤස්ස  
 ඵොකඵොකමපි ආචිතං.

Think not lightly of good, saying, "It will not come nigh unto me." Even by the falling of drops a water-jar is filled. Likewise the wise man, gathering little by little, fills himself with good.

123. වාණිජෝ'ව භයං මඤ්ඤං-අපසස්සන්ධො මහචන්තො  
විසං ජීවිතුකාමෝ'ව-පාපානි පරිවජ්ජයෙ.

Just as a merchant, with a small escort and great wealth, avoids a perilous way, or just as one desiring to live avoids poison; even so should one shun evil.

124. පාණිමහි වෙ වණො නා'ස්ස-භරෙය්‍ය පාණිනා විසං  
නා'බ්බණං විසම'චෙති-නඤ්ඤි පාපං අකුබ්බතො.

If no wound there be in the hand, one may carry poison in it. Poison does not affect one who is free from wounds. There is no ill for him who does no wrong.

125. යො අපදුඤ්ඤස්ස නරස්ස දුස්සති  
සුඛස්ස පොසස්ස අනඛගණස්ස  
නමෝ'ව බ්‍යලං පච්චෙති පාපං  
සුබ්බමො රජො පටිවානං'ව ඛින්නො.

Whoso offends a harmless man, pure and guiltless, upon that very fool the evil recoils like fine dust thrown against the wind.

126. ගබ්භමෝ'කෙ උපජ්ජන්ති-නිරයං පාපකම්මිතො  
සඤ්ඤං සුගතිතො යන්ති-පරිනිබ්බන්ති අනාසවා.

Some are born in a womb, the wicked are born in hell;  
The pious go to heaven, the Pure Saints<sup>1</sup> pass into  
Nibbāna.

1. *Anasava*—lit. Undefined Ones. See *Asava*, page 25, note 3.

127. න අනුලිකෙති න සමුද්දමජේකි  
 න පබ්බතානං විවරං පවිසා  
 න විජ්ජති සො ජගතිපදෙසො  
 යත් සීනො මුඤ්ඤියා පාපකමො.

Neither in the sky, nor in mid-ocean, nor in entering a mountain cave, is found that place on earth, where abiding one may escape from (the consequences of) an evil deed.

128. න අනුලිකෙති න සමුද්දමජේකි  
 න පබ්බතානං විවරං පවිසා  
 න විජ්ජති සො ජගතිපදෙසො  
 යත් සීනං න'පසගෙඵ මච්චු.

Neither in the sky, nor in mid-ocean, nor in entering a mountain cave, is found that place on earth, where abiding one will not be overcome by death.

## 10. දණ්ඩ වගග

### THE ROD OR PUNISHMENT

129. සබ්බෙ තසනති දණ්ඩසා  
 සබ්බෙ භායනති මච්චුනො  
 අනන්තං උපමං කත්වා  
 න භනෙය්‍ය න සානගෙ.

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

130. සබ්බෙ තසනති දණ්ඩසා-සබ්බසං ජීවිතං පියං  
 අනන්තං උපමං කත්වා-න භනෙය්‍ය න සානගෙ.

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

131. සුඛකාමානී භූතානී  
 යො දණ්ඩෙන විහිංසති  
 අත්තනො සුඛ'මෙසානො  
 පෙළුම සො න උභතෙ සුඛං.

Whoso with a rod molests pleasure-loving beings,  
 himself seeking happiness, finds no happiness after  
 death.

132. සුඛකාමානී භූතානී  
 යො දණ්ඩෙන න හිංසති.  
 අත්තනො සුඛ'මෙසානො  
 පෙළුම සො උභතෙ සුඛං.

Whoso with a rod molests not pleasure-loving  
 beings, himself seeking happiness, finds happiness  
 after death.

133. මා'වොච ඵරුසං කඤ්චි-චුත්තා පටිවදෙය්‍ය නං  
 දුක්ඛා හි සාරමහකථා-පටිදණ්ඩා චුසෙය්‍ය නං.

Speak not harshly to any one:  
 Those thus addressed will retort.  
 Painful indeed is vindictive speech;  
 Exchange-blows may touch you.

134. සවෙ නෙරෙසී අත්තානං  
 කංසො උපහතො යථා  
 එස පනො'සි නිබ්බානං  
 සාරමො නෙ න විජ්ජති.

If, like a broken metal plate,  
 You silence yourself;  
 You have already attained Nibbāna:  
 No vindictiveness will be found in you.

135. යථා දණ්ඩයා ගොපාලො  
 ගාවො පාවෙතී ගොවරං  
 එවං ජරා ච මවච්චු ච  
 ආයුං පාවෙනති පාණීනං.

As with a staff a cowherd drives his cattle to pasture;  
 Even so do death and decay compel the life of beings.

136. අථ පාපානි කම්මානි-කරං බැලො න බුජ්ඣති  
 සෙති කම්මෙති දුම්මෙධො-අග්නිද්වේෂා'ව නපති.

When a fool does wicked deeds he does not realise  
 (their evil nature);  
 By his own deeds the stupid man is consumed, as if  
 being burnt with fire.

137. යො දණ්ඩන අදණ්ඩසු-අපදුච්චෙසු දුස්සති  
 දසනන'ම ඤ්ඤතරං ණානං-බිපමෙ'ව තිගච්ඡති.

He who inflicts punishments on those that do not  
 deserve, and offends those that are harmless, soon will  
 come to one of these ten states:—

138. වෙදනං ඵරුසං ජානිං-සරීරස්ස ච හෙදනං  
 ගරුකං වා'පි ආබාධං-චිත්තකෙඛපං'ව පාපුණේ.

139. රාජතො වා උපස්සග්ගං-අබ්භකකානං'ව දුරුණං  
 පරිකඛයං'ව ඤ්ඤතීනං-ගොගානං 'ව පහච්ඡරං.

140. අථ ව'ස්ස අගාරානි-අග්නි ඛනති පාවකො  
 කායස්ස හෙදා දුපඤ්ඤ-තිරයං සො'පපජ්ජති.

He will incur acute pain, disaster, bodily injury,  
 or even grievous sickness, or loss of mind, or oppres-  
 sion by the king, or a heavy accusation, or loss of  
 relatives, or the destruction of wealth, or a ravaging  
 fire will burn his houses. Upon the dissolution of the  
 body this unwise man will be born in hell.

141. න නඟ්ඟවරියා න ජලා න පඬකා  
 නා'නාසකා එණඬිලසාසිකා වා  
 රජෝ'ව ජලලං උකඤ්චිකපධානං  
 සොඤ්ඤනි මච්චං අවිනිණ්ණකඬිං.

Not wandering naked, nor matted locks, nor filth, nor fasting, nor lying on the ground, nor dust and dirt, nor squatting on the heels, can purify a mortal who has not overcome doubts.

142. අලඬකතො චෝපි සමං වරෙය්‍ය  
 සනෙතා දනෙතා නියතො බ්‍රහ්මචාරී  
 සබ්බෙසු භුතෙසු නිධාය දණ්ඨං  
 සො බ්‍රහ්මණො සො සමණො ස'භිකඬු.

Even though he be gaily decked, if he should live in peace, subdued, controlled, certain,<sup>1</sup> pure, laying aside the cudgel towards all living beings,—a Brahman<sup>2</sup> indeed is he, an ascetic<sup>3</sup> is he, a monk<sup>4</sup> is he.

143. තිරි නිසෙධො පුරිසො-කොචි ලොකයමිං විජ්ජති  
 යො නිජ්ජං අපබ්බොධති-අසෙසා භද්‍රො කසා'මිච.

Is there found in this world any man, who, restrained by modesty, avoids reproach as a thoroughbred horse, the whip?

1. Niyata—assured of the four Paths of Saintship.

2. Because he has cast aside evil.

3. Samana—because he has controlled evil.

4. Bhikkhu—because he has destroyed passions.

144. අසොසා යථා භද්‍රො කසා නිව්චොචා  
 ආනාපිනො සංවෙගිනො භවාථ  
 සධාය සීලෙන ච විරියෙන ච  
 සමාධිනා ධම්මවිනිච්ඡයෙන ච  
 සම්පන්නවිජ්ජාවරණා පඤ්ඤතා  
 පහසසථ දුක්ඛමි'දං අනපසකං.

Like a thorough-bred horse touched by the whip, even so be strenuous and be filled with religious emotion. By confidence, by virtue, by effort, by concentration, by the investigation of the Truth, by being endowed with knowledge and conduct, and by being mindful, get rid of this unlimited suffering.

145. උදකං හි නයනති තෙතතිකා  
 උසුකාරා නමයනති තෙජනං  
 දුරං නමයනති තච්ඡකා  
 අතතානං දමයනති සුඛකා.

Verily, the irrigators lead the water,  
 Fletchers fashion the arrow,  
 Carpenters bend the wood,  
 The good control themselves.

## 11. ජරා වග්ග

### OLD AGE

146. කො භු භාසො කිමා'නඤ්ඤ-නිච්චං පජ්ජලිතෙ සති  
 අකුකාරෙන ඔතඛා-පදීපං න ගවෙසසථ.

What laughter, what exultation when the world is ever  
 burning?

You, who are by darkness surrounded, why will you  
 not seek the light?

147. පසස විත්ත කතං බිමබං-අරුකායං සමුස්සිතං  
ආතුරං බහුසඛකපං-යසස නඤ්චි ධුවං ධිති.

Behold this beautified image, a mass of sores, a  
pile-up, infirm, much thought of,<sup>1</sup> which has nothing  
lasting or stable!

148. පරිජිණණමි'දං රූපං-රොගනිඛසං පහච්චුරං  
භිජ්ජති පුතිසඤ්ඤො-මරණ'නතං භි ජීවිතං.

Thoroughly worn out is this body, a nest of disease,  
perishable;  
This putrid mass breaks up. Verily, life ends in death.

149. යාති'මානි දපඤ්චානි-අලාපුනෙ'ව සාරදෙ  
කාපොතකානි අභිති-තානි දිසවාන කා රති.

Like gourds cast away in autumn are these dove-hued  
bones;  
What pleasure is there in looking at them?

150 අභිතං නගරං කතං-මංසලොභිතලෙපනං  
යඤ්ච ජරා ච මචච්චි ච-මානො මකො ච ඔභිතො.

Of bones is (this) city made,  
Plastered with flesh and blood;  
Wherein are deposited decay and death,  
Conceit and detraction.

151. ජීරනති වෙ රාජරථා සුචිත්තා  
අථො සරීරමපි ජරං උපෙති  
සනඤ්ච ධම්මො න ජරං උපෙති  
සනො හවෙ සබ්භි පවෙදයනති.

Even the ornamented royal chariots wear out,  
The body too approaches old age;  
But the Dhamma<sup>2</sup> of the Good decays not:  
Thus do the Good reveal (it) among the Good.

1. As good and pleasant.

2. The nine Supramundane States—the four Paths, the four  
Fruits, and Nibbana.

152. අප්පඤ්චායං පුරිසො-බලිවඤ්ඤා'ව ජීරති  
මංසාති තස්ස වඩ්ඪනති-පඤ්ඤා තස්ස න වඩ්ඪති.

This man of little learning grows old like the bull,  
His muscles grow, his wisdom waxes not.

153. අනෙකජාතිසංසාරං-සකාමිස්සං අනිබ්බිසං  
ගහකාරකං ගවෙසනෙතා-දුක්ඛා ජාති පුනපුතං.

154. ගහකාරක දිට්ඨො'සි-පුන ගෙහං න කාගසී  
සබ්බා තෙ ඵාපුකා භග්ගා-ගහකුටං විස ඩබ්බිතං  
විසඞ්ඛාර ගතං චිත්තං-තණ්හානං බයම'ජ්ඣගා.

Thro' many a birth in Sansara wandered I,  
Seeking but not finding, the builder of this house.  
Sorrowful is repeated birth.

O house-builder!<sup>1</sup> you are seen. You shall build no  
house<sup>2</sup> again.  
All your rafters<sup>3</sup> are broken, your ridge-pole<sup>4</sup> is  
shattered.

To dissolution (Nibbāna) goes my mind.  
The End of Craving have I attained.

“Thro' many a birth in existence wandered I,  
Vainly seeking an architect. A torment is repeated birth.  
Architect! I see thee. Never a house shalt thou build  
again.  
All demolished are thy timbers, thy keystone shattered.  
Mind attains the Unconditioned.  
Achieved is the Cessation of Thirst.”\*

1. That is Craving (*Tanha*).

2. Body.

3. Passions.

4. Ignorance.

\* *Dr. Cassius A. Pereira.*

## 12. THE SELF

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155. අවර්තා බ්‍රහ්මචරියං  
අලඛා යොබ්බතො ධනං  
ඒණණකොඤ්චා'ව ක්‍රියානති  
විණමචෙජ'ව පලලලෙ.

They who in youth have not led the Holy Life, (or) have not obtained wealth, pine away like old herons on a pond without fish.

156. අවර්තා බ්‍රහ්මචරියං-අලඛා යොබ්බතො ධනං  
සෙනති වාපා 'නිවිණා'ව-පුරාණානි අනුඤ්චනං.

They who in youth have not led the Holy life, (or) have not obtained wealth, lie like worn-out bows, sighing after the past.

## 12. අතන වග්ග

### THE SELF

157. අත්තානං වෙ පියං ජඤ්ඤ  
රතෙඛය්‍ය නං සුරකඛිතං  
නිණණ'මඤ්ඤතරං යාමං  
පටිජයෙභ්‍ය පණ්ඨිතො.

If one knows that self is dear (unto oneself),<sup>1</sup> one should protect oneself well. During any of the three watches the wise man should keep vigil.

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1. That's if one values oneself.

158. අත්තානමෙ'ව පඨමං-පතිරුපෙ නිවෙසයෙ  
අථඤ්ඤම'නුසාසෙය්‍ය-න කිලියෙය්‍ය පණ්ඩිතො.

One should first establish oneself in what is proper,  
Then only should one instruct another,  
Such a wise man will not be reproached.

159. අත්තානං වෙ තථා කසිරා-යථ'ඤ්ඤ ම'නුසාසති  
සුදනෙතා වන දමෙමථ-අත්තා හි කිර දුදුමො.

As he instructs others so should he himself act,  
Himself fully controlled, he should control (others):  
For difficult, indeed, is self-control.

160. අත්තා හි අත්තනො නාථො  
කො හි නාථො පරො සීයා  
අත්තනා'ව සුදනෙතන  
නාථං ලභති දුලලභං.

Self is the refuge<sup>1</sup> of self: for who else could refuge be?  
By a fully controlled self one obtains a refuge which  
is hard to gain.

161. අත්තනා'ව කතං පාපං-අභතජං අත්තසමභවං  
අභිමන්ති දුමෙමධං-වජිරං ව'සමමයං මණිං.

By oneself alone is evil done; it is self-born, and  
self-caused.  
Evil grinds the unwise as a diamond, a hard gem.

162. යසා අවචනාදුසසීලයං-මාලුවා සාලමිවො'න්තං  
කරොති සො තථ'න්තානං-යථා නං ඉච්ඡති දිසො

He who is exceedingly corrupt, like a *Māluvā*  
creeper strangling a *Sal* tree, does to himself even  
as an enemy would wish for him.

1. One's best refuge is oneself. A Buddhist seeks refuge in the Buddha, the Dhamma, and the Sangha as the Teacher, the Teaching, and the Taught, in order to gain *his* Deliverance. The Triple Gem is our Guide, but our salvation depends on ourselves.

12. THE SELF

163. සුකරාභී අසාධුනි-අත්තනෝ අහිතානි ච  
 යං වෙ හිතව සාධුව-නං වෙ පරමදුක්කරං.

Easy to do are things that are bad and not be neficial  
 to self;  
 But very, very hard to do indeed is that which is  
 beneficial and good.

164. යො සාසනං අරභතං-අරියානං ධම්මජ්චිතං  
 පටිකෙකාසනි දුමමධො-දිට්ඨිං නිසසාය පාපිකං  
 එලානි කට්ඨකසෙස'ව-අත්තකඤ්ඤාය එලලනි.

The insensible man who, on account of false  
 views, scorns the Teaching of the Worthy, the Noble,  
 and the Righteous, fructifies,—like the fruits of the  
*Kashta* reed, only for self-destruction.

165. අත්තනා'ව කතං පාපං  
 අත්තනා සඛිකිලියසනි  
 අත්තනා අකතං පාපං  
 අත්තනා'ව විසුජ්ඣති  
 සුභි අසුභි පච්චත්තං  
 නා'ඤ්ඤා අඤ්ඤං විසොධයෙ.

By oneself alone is evil done, by oneself is one defiled.  
 By oneself is evil avoided, by oneself alone is one  
 purified.  
 Purity and impurity depend on oneself.  
 No one can purify another.

166. අත්තදත්තං පරත්ත-බහුතා'පි න භාපයෙ  
 අත්තදත්තං අභිඤ්ඤාය-සදත්ත පසුතො සියා.

Because of others' welfare, howsoever great, one's  
 own welfare should not be neglected. Well perceiving  
 one's own welfare be zealous regarding self-interest.

### 13. ලෝක වග්ග THE WORLD

167. නීතං\*ධම්මං න සෙවෙය්‍ය-පමාදෙන න සංවසෙ  
මිච්ඡාදිට්ඨං න සෙවෙය්‍ය-න සීයා ලොකවධිනො.

Do not follow mean things, live not in heedlessness;  
Do not embrace false views, do not be a world-  
upholder.

168. උත්තීඝෙ න'පමජේජ්‍ය්‍ය-ධම්මං සුවරිතං චරෙ  
ධම්මචාරී සුඛං සෙති-අසමී ලොකෙ පරමති ව.

<sup>1</sup>Be alert! Be not heedless! Lead a righteous life.  
The righteous live happily both in this world and in  
the next.

169. ධම්මං චරෙ සුවරිතං-න නං දුච්චරිතං චරෙ  
ධම්මචාරී සුඛං සෙති-අසමී ලොකෙ පරමති ව.

Lead a righteous life, but not one that is corrupt.  
The righteous live happily both in this world and in  
the next.

---

1. As the Buddha was on his alms round in the city the King  
Suddhodana excitedly ran up to Him and said that He was  
disgracing him by seeking alms in the streets where He  
formerly used to travel in golden palanquins. Thereupon  
the Buddha remarked that it was the custom of all His  
predecessors to go seeking alms from door to door and  
uttered these two verses. According to the commentary  
the translation should run as follows:-

168. Be not heedless in standing (at doors) for alms. Observe  
scrupulously (this) practice (of seeking alms). He who  
observes this practice lives happily both in this world and  
in the next.

169. Observe scrupulously (this) practice. Do not observe it  
unscrupulously. He who.....in the next.

170. යථා බුබුලකං පසෙස-යථා පසෙස මරීචිකං  
එවං ලොකං අකෙඛනකං-මච්චුරාජා න පසසති.

As one would view a bubble, as one would view a mirage; even so if a person looks upon the world, the king of Death sees him not.

171. එථ පසසච්චිමං ලොකං-චිත්තං රාජරථ්ථපමං  
යජ්ඣ බාලා විසිදනති-නජ්ඣ සඛෙගා විජානනං.

Come, behold this world, like unto an ornamented royal chariot! Herein fools flounder, but for the wise there is no attraction.

172. යො ච පුබ්බෙ පමජජ්ඣා  
පච්ඡා සො නපපමජ්ඣති  
සො ඉමං ලොකං පහාසෙති  
අබ්භා මුත්තො'ච චජ්ජිමං.

Whosoever was heedless before and afterwards is not so, such a one illumines this world like the moon freed from clouds.

173. යසා පාපං කතං කම්මං  
කුසලෙන පිට්ඨති  
සො ඉමං ලොකං පහාසෙති  
අබ්භා මුත්තො'ච චජ්ජිමං.

Whosoever by good deed covers the evil done, such a one illumines this world like the moon freed from clouds.

174. අකිභුතො අයං ලොකො  
නනුකෝ'ඤ්ච විපසසති  
සකුන්තො ජාලමුත්තො'ච  
අපො සග්ගාය ගච්ඡති.

Blind is this world; few are there here who clearly see. As birds that escape from a net a few are they that go to heaven.

175. හංසා'දිව්වපථෙ යනති-ආකාසෙ යනති ඉධියා  
නීයනති ධීරා ලොකමහා-ජේතවා මාරං සවාහිනිං.

Swans travel on the path of the sun; (men) travel through air by psychic powers. The wise are led away from the world, having conquered Mara and his host.

176. එකං ධම්මං අනීතස්ස-මුසාවාදිස්ස ජනතුනො  
විකිණණ පරලොකස්ස-නඤ්ච පාපං අකාරියං.

There is no evil that cannot be done by a lying person, who has transgressed the one law, and who is not concerned with another world.

177. න වෙ කදරියා දෙවලොකං වජ්ජනී  
බාලා භවෙ නථසංසනති දුතං  
ධීරො ච දුතං අනුමොදමානො  
තෙනෙ'ව සො හොති සුඛි පරත්ථ.

Verily, the misers go not to celestial realms,  
Fools do not indeed praise liberality,  
But the wise man does rejoice in giving,  
Thereby he becomes happy hereafter.

178. පථව්‍යා එකරජජන-සය්‍යස්ස ගමනෙන වා  
සබ්බලොකා'ධිපවෙන-සොභාපතතිඵලං වරං.

Better than sole sovereignty over earth,  
Or better than going to heaven,  
Better than even lordship over all worlds,  
Is the Fruit of a Stream-Winner.<sup>1</sup>

1. *Sotapatti*—attainment to the Stream that leads to Nibbana—  
i.e. the first stage of Sainthood.

## 14. බුද්ධ වග්ග

### The Buddha—THE ENLIGHTENED ONE

179. යසං ජීවං තා'වජීයති  
 ජීවම'සං තො යාති කොචි ලොකෙ  
 තං බුද්ධම'නන්තගොචරං  
 අපදං කෙන පදෙන නෙසසථ.

Whose conquest (of passion) is not turned into defeat, no conquered (passion) of his in this world follows him,—that pathless Buddha of limitless sphere, by what path will you lead?<sup>1</sup>

180. යසං ජාලිනී විසන්තිකා  
 තණ්හා තඤ්ඤි කුභිඤ්චි නෙතවෙ  
 තං බුද්ධම'නන්තගොචරං  
 අපදං කෙන පදෙන නෙසසථ.

In whom there is not that entangling, embroiling craving to lead to any (life),—that pathless Buddha of limitless sphere, by what path will you lead?

181. යෙ ඤානපසුතා ධීරා-නෙකඛලේ'පසමෙ රතා  
 දෙවා'පි තෙසං පිභයන්ති-සලේඛානං සතීමතං.

Those wise ones who are devoted to meditation and who delight in the calm of renunciation (*i. e.* Nibbana)—such mindful perfect Buddhas, even the Devas hold (most) dear.

1. "By what track can you allure that trackless Buddha of limitless range, whose victory naught can undo, of whose worldly vanquished naught may pursue."

182. කීවෙණ මනුසුපටිලාහො-කීවණ මව්වන'ජීවිතං  
කීවණ සචම්මසවණං-කීවෙණ බුඩ්ධානං උප්පාදෙ.

Hard is birth as man,  
Hard is the life of mortals,  
Hard is the hearing of the Sublime Truth,  
Hard is the appearance of a Buddha.

183. සබ්බපාපස්ස අකරණං-කුසලස්ස උපසම්පද  
සම්මතපරියොදපනං-එතං බුඩ්ධාන 'සාසනං.

Not to do any evil,  
To cultivate good,  
To purify one's mind,—  
This is the advice of the Buddhas.

184. බන්ධනී පරමං නපො තිතිකකා  
තිබ්බානං පරමං වදන්ති බුඩ්ධා  
න භි පබ්බජිතො පරු'පසාතී  
සම්මණො හොති පරං විහෙද්ධයන්තො.

Forbearing patience is highest asceticism,  
Nibbana is supreme—say the Buddhas.  
For he is not a recluse who harms another,  
Nor is he an ascetic who molests others.

185. අනුපච්චාදෙ අනුපසාතො-පාතිමොකෙඛ ව සංවරො  
මන්තකුසුතා'ව භන්තසම්මං-පඤ්ඤව සයනා'සනං  
අධිවිත්තෙ ව ආයොගො-එතං බුඩ්ධාන 'සාසනං.

Not insulting, not harming, restraint in the  
Fundamental Precepts.<sup>1</sup> moderation in food, secluded  
abode, devotion to lofty thoughts,—this is the advice  
of the Buddhas.

1. Patimokkha—these are the 227 chief rules which every  
Bhikkhu is expected to observe.

186. න කභාපණවසෙසන-තිහති කාමෙසු විජ්ජති  
අපසසාදා දුඛා කාමා-ඉති විඤ්ඤාය පණතිතො
187. අපි දිබ්බෙසු කාමෙසු-රතීං සො නා'ධිගච්ඡති  
න භ්ඤ්ඤාකයරතො හොති-සමමාසච්ඡුඛසාවනො.

Not by a shower of gold coins does contentment arise in sensual pleasures. Of little sweetness, but painful, are sensual pleasures. Knowing thus, the wise man finds no delight in heavenly pleasures. The disciple of the Fully Enlightened One delights in the destruction of craving.

188. බහුං වෙ සරණං යනති-පබ්බතාති වනාති ච  
ආරාමරුකවෙනතාති-මනුස්සා භයතජ්ජිතා.

To many a refuge do men go,—to hills and woods,  
To gardens, trees, and shrines, when tormented by fear.

189. නෙ'තං ඛො සරණං ඛෙමං  
නෙ'තං සරණමු'ත්තමං  
නෙ'තං සරණමා'ගමම  
සබ්බදුකඛා පමුච්චති.

Nay, such is no refuge secure, such is no refuge supreme;  
Resorting to such a refuge one is not released from all  
sorrow.

190. යො ච බුබ්ඤ්ඤ ධම්මඤ්ඤ-සබ්බඤ්ඤ සරණං ගතො  
චතතාරි අරියසච්චාති-සමම'පඤ්ඤාය පසසති.
191. දුකඛං දුකඛසමුප්පාදං-දුකඛස්ස ච අතිකකමං  
අරියඤ්ඤඵඵභිකං මග්ගං-දුකඤ්ඤ'පසමගාමිනං.
192. එතං ඛො සරණං ඛෙමං-එතං සරණමු'ත්තමං  
එතං සරණමා'ගමම-සබ්බදුකඛා පමුච්චති.

He who seeks refuge in the Buddha, the Dhamma, and the Sangha, he who sees with right knowledge the four Noble Truths—Sorrow, the Cause of Sorrow, the Transcending of Sorrow, and the Noble Eightfold Path which leads to the Cessation of Sorrow.

This<sup>1</sup> indeed is refuge secure; this indeed is refuge supreme. Seeking such refuge one is released from all sorrow.

193. දුලලභො පුරිසා'ඡඤ්ඤා-න සො සබ්බත්ථ ජායති  
යත්ථ සො ජායති ධිරො-නං කුලං සුඛමෝධති.

Hard to find is a thorough-bred man. He is not born everywhere. Where such a wise man is born that family thrives happily.

194. සුඛො බුඬානං උප්පාදො-සුඛා සම්මදෙසනා  
සුඛා සම්ඝස්ස සාමග්ගි-සමග්ගානං තපො සුඛො.

Happy is the birth of a Buddha,  
Happy is the teaching of the Noble Doctrine,  
Happy is the unity of the Sangha,  
Happy is the asceticism of the united.

195. පුජා'රභෙ පුජ්‍යතො-බුච්චි යදි ච සාවතෙ  
පපඤ්චසමතිකකතො-තිණ්ණසොකපරිද්දවෙ.

196. තෙ තාදිසෙ පුජ්‍යතො  
නිබ්බුතෙ අකුතොභයෙ  
න සකකා පුඤ්ඤං සඛිංචාභුං  
ඉමෝත්තමි'ති කෙනවි.

He who reverences those worthy of reverence, whether the Buddhas or disciples; he who has overcome passions and has got rid of grief and lamentation; he who reverences such Peaceful and Fearless Ones;—his merit cannot be measured by anyone as such and such.

1. Namely, the Triple Gem and the Four Noble Truths.

15. සුඛ වග්ග  
HAPPINESS

197. සුසුඛං වත ජීවාම-චෙරිනෙසු අචෙරිනො  
චෙරිනෙසු මනුසෙසු-චිහරාම අචෙරිනො.

Ah! happily do we live benevolent amongst the hateful;  
Amidst hateful men we dwell benevolent.

198. සුසුඛං වත ජීවාම-ආතුරෙසු අනාතුරා  
ආතුරෙසු මනුසෙසු-චිහරාම අනාතුරා.

Ah! happily do we dwell in good health amongst the  
ailing;  
Amidst ailing men we dwell in good health.

199. සුසුඛං වත ජීවාම-උසුකෙසු අනුසුකා  
උසුකෙසු මනුසෙසු-චිහරාම අනුසුකා.

Ah! happily do we dwell without yearning (for  
sensual pleasures) amongst them who yearn (for  
them). Amidst those who yearn (for them) we dwell  
without yearning.

200. සුසුඛං වත ජීවාම-යෙසං නො තසු කිසදවනං  
පීතිහකතා භවිසාම-දෙවා ආභසාරා යථා.

Ah! happily do we dwell—we who have no  
impediments.  
Feeders on joy shall we be even as the Radiant Devas.

201. ජයං චෙරං පසවති-දුකඛං සෙති පරාජිනො  
උපසනො සුඛං සෙති-භික්ඛා ජයපරාජයං

Victory breeds hatred; the defeated live in pain.  
Happily the peaceful live, giving up victory and  
defeat

202. නැති රාගසමෝ අග්ගි-නැති දොසසමෝ කලී  
නැති ඛක්කාදිසා දුක්ඛා-නැති සනති පරම සුඛං.

There is no fire like lust, no crime like hatred ;  
There is no ill like the body, no bliss higher than  
Peace (Nibbana).

203. ඒසච්ඡා පරමා රොගා-සංඛාරා පරමා දුඛා  
එතං ඤාතො යථාභූතං-නිබ්බානං පරමං සුඛං.

Hunger is the greatest disease, Aggregates<sup>1</sup> the  
greatest ill ;  
Knowing this as it really is (the wise realise) Nibbana,  
the bliss supreme.

204. ආරෝග්‍යපරමා ලාභා-සනතුභි පරමං ධනං  
විසෂාසපරමා ඤාතී-නිබ්බානං පරමං සුඛං.

Health is the highest gain,  
Contentment is the greatest wealth,  
Confidential are the best kinsmen,  
Nibbāna is the bliss supreme.

205. පච්චෙකරසං පිඤ්ඤා-රසං උපසමස්ස ව  
නිද්දරො භොති නිපාපො-ධම්මපීති රසං පිඛං.

Having tasted the flavour of supreme detachment and  
(Nibbana's) Peace,  
Woeless and stainless is he, imbibing the bliss  
of Dhamma's flavour.

1. The five Aggregates are—matter, feelings, perception, volitional activities, and consciousness. The so-called being consists of these five constituent parts. Both Khandha and Sankhara are used to denote these five conditioned things.

206. සාහු දසුනමරියානං-සනනිවාසො සද්ද සුඛො  
අදසුනෙන බාලානං-නිච්චමෙ'ව සුඛි සියා.

Good is the sight of Ariyas: their company is ever  
happy;  
By not seeing fools one will ever be happy.

207. බාලසමිහනවාරී හි-දීඝම'ධාන සොචති  
දුකෙඛා බාලෙහි සංවාසො-අමිතෙතනෙ'ව සබ්බද්ද  
ධිරො ච සුඛසංවාසො-ඤ්ඤානිනං'ව සමාගමො.

Truly he who moves in company with fools grieves  
for a long time.  
Association with fools is ever painful as with a foe.  
Happy is association with the wise, even like meeting  
with kinsfolk.

නසමා හි:—

208. ධීරඤ්ච පඤ්ඤඤච බහුසුභකඤ්ච  
ධොරසුභසීලං චතචනනමාරියං  
නං තාදීසං සපුරිසං සුමෙධං  
හජජථ නකඛනනපථං'ව චජ්ජිමා.

Therefore verily—

The intelligent, the wise, the learned, the devout,  
and dutiful Ariyas associate with such virtuous,  
intellectual men, as the moon (follows) the starry path.

## 16. පිය වගග

### AFFECTIONS

209. අයොගෙ යුක්ඡම'නනානං  
යොගසමීඤ්ච අයොජයං  
අත්ථං හිතා පියඤාහී  
පිහෙන'නනානුයොගිනං.

Devoting oneself to that which should be shunned,  
not devoting oneself to that which should be associa-  
ted with, and giving up the quest, one who is thus  
attached to pleasure envies him who exerts himself.

210. මා පියෙහි සමාගකැඳී-අපපියෙහි කුදුවනං  
 පියානං අදසනං දුකඛං-අපපියානකැඳි දසනං.

Seek no intimacy with the beloved, and never with the  
 unbeloved;  
 Not seeing the beloved and the sight of the unbeloved  
 are both painful.

211. තසමා පියං න කඨිරාථ-පියා'පායො හි පාපකො  
 ගන්තා තෙසං න විජ්ජනති-යෙසං නන්ති පියා'පපියං

Hence hold nothing dear, for separation from the  
 beloved is painful;  
 Bonds do not exist for those by whom nought is loved  
 or nonloved.

212. පියතො ජායති සොකො  
 පියතො ජායති භයං  
 පියතො විපඤ්ඤානසං  
 නන්ති සොකො කුතො භයං.

From endearment springs grief, from endearment  
 springs fear;  
 For him who is wholly free from endearment there is  
 no grief, whence fear?

213. පෙමතො ජායති ඡසාකො  
 පෙමතො ජායති භයං  
 පෙමතො විපඤ්ඤානසං  
 නන්ති සොකො කුතො භයං.

From affection springs grief, from affection springs  
 fear;  
 For him who is wholly free from affection there is no  
 grief, whence fear?

214. රතියා ජායතී සොකො-රතියා ජායතී භයං  
රතියා විපමුත්තස්ස-නතී සොකො කුතො භයං.

From attachment springs grief, from attachment springs  
fear;  
For him who is wholly free from attachment there is  
no grief, whence fear?

215. කාමිනො ජායතී සොකො  
කාමිනො ජායතී භයං  
කාමිනො විපමුත්තස්ස  
නතී සොකො කුතො භයං.

From lust springs grief, from lust springs fear;  
For him who is wholly free from lust there is no  
grief, whence fear?

216. තණ්හාය ජායතී සොකො  
තණ්හාය ජායතී භයං  
තණ්හාය විපමුත්තස්ස  
නතී සොකො කුතො භයං.

From craving springs grief, from craving springs fear;  
For him who is wholly free from craving there is no  
grief, whence fear?

217. සීලදස්සනසම්පන්නං  
ධම්මස්ස සම්මච්චෙදිතං  
අත්තනො කම්මකුබ්බානං  
නං ජනො කුරුතෙ පියං.

Whoso is perfect in virtue and vision, is established  
in the Dhamma, has realised the Truths, and fulfils his  
own duties,—him do folk hold dear.

218. ඡන්දජාතො අනකොතෙ  
මනසා ච පුටො සියා  
කාමෙසු ච අපච්චිච්චිනෙතා  
උඩංසොභනා'ති වුච්චති.

He who has developed a wish for the Undeclared (Nibbāna), he whose mind is thrilled (with the Three Fruits),<sup>1</sup> he whose mind is not bound by material pleasures,—such a person is called “One bound Upstream.”<sup>2</sup>

219. චිරපචාසිං පුරිසං-දුරතො සොභිමාගතං  
ඤ්ඤිමිත්තං සුභජ්ජා ච-අභිනන්දනති ආගතං.

A man long absent and returned safe from afar,  
Kinsmen, friends, and well-wishers welcome on his  
arrival.

220. නථෙ'ව කතපුඤ්ඤමපි-අසමා ලොකා පරං ගතං  
පුඤ්ඤති පභිගණනනති-පියං ඤ්ඤති'ව ආගතං.

Likewise, his good deeds will receive the doer who has gone from this world to the next, as kinsmen will receive a dear one on his return.

## 17. කොධ වග්ග ANGER

221. කොධං ජහෙ විපජ්භෙය්‍ය මානං  
සඤ්ඤෙඤ්ජනං සබ්බම'තිකකමෙය්‍ය  
තං නාමිරූපසම්මං අසජ්ජමානං  
අකිඤ්චනං නා'නුපතනති දුක්ඛා.

One should give up anger, one should renounce pride, one should overcome all fetters. Ills never befall him who clings not to mind and body and is passionless.

1. The first three stages of Sainthood.

2. The reference is to the *Anagamins*, (Never-Returners) who are born in “Pure Abodes.”

222. යො වෙ උපතීතං කොධං  
 රථං භතතං'ව ධාරයෙ  
 තම'භං සාරථීං බ්‍රුමී  
 රසමීඤ්ඤාභො ඉතරො ජනො.

Whoso, as a rolling chariot, checks his uprisen anger,—  
 Him I call a charioteer true, rein-holders are other folk.

223. අකෙකාධෙන ජිනෙ තොධං—අසාධුං සාධුතා ජිනෙ  
 ජිනෙ කදරියං දුනෙන—සවෙච්ච අලිකවාදිනං.

Overcome anger by loving-kindness, evil by good;  
 Overcome the stingy by generosity, and liars by truth.

224. සච්චං භණෙ ත කුජේඤ්ඤා  
 දජ්ජා'පසස්මිම්පි යාවිතො  
 එතෙහි තීහි ඤාතෙහි  
 ගවෙජ් දෙවාන'සනතිකෙ.

One should speak the truth, one should not be angry,  
 One should give from scanty store to him who asks,<sup>1</sup>  
 By these three things one may go the presence of the  
 Devas.

225. අහිංසකා යෙ මුතයො  
 නිච්චං කායෙන සංවුතා  
 තෙ යනති අච්චුතං ඤානං  
 යත්ථ ගන්තවා න සොචරො.

Those sages who are harmless,  
 Ever restrained in body,  
 Go to the Deathless State,  
 Whither gone they never grieve.

1. To a Bhikkhu who stands at the door for alms without asking.

226. සද් ජාගරමානානං-අගොරතතා'නුසිකඛිතං  
නිබ්බානං අධිච්ඡිත්තානං-අජං ගච්ඡන්ති ආසවා.

They who are ever vigilant,  
They who train themselves day and night,  
They who are wholly bent on Nibbāna,—  
Their Defilements do fade away.

227. පොරාණමෙ'තං අතුල-නෙ'තං අජ්ජනනාමි'ව  
නිඤ්ඤති තුණ්හිමාසීතං-නිඤ්ඤති බහුභාණිතං  
මිතභාණිමපි නිඤ්ඤති-තස්සි ලොකෙ අතිඤ්ඤතො.

It's an old saying, O Atula! 'Tis not only of today.  
They blame them who sit silent, they blame them who  
speak much;  
Them who speak little too they blame.  
There is no one who is not blamed in this world.

228. න වා'හු න ච ගච්ඡස්සති  
න වෙ'තරහි විජ්ජති  
එකතතං නිඤ්ඤතො පොසො  
එකතතං වා පසංසිතො.

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

229. යඤ්ඤව විඤ්ඤා පසංසනති-අනුච්චව සුචෙ සුචෙ  
අච්ඡ දුච්චතති මෙධාවිං-පඤ්ඤසීලසමාහිතං.

Examining day by day, the intelligent praise him  
who is of flawless character, wise, and endowed with  
knowledge and virtue.

230. නෙකකං ජමෙඛාතදසෙස'ව  
කො තං නිඤ්ඤම'රහති  
දෙවා'පි තං පසංසනති  
බ්‍රහ්මනා'පි පසංසිතො.

Who dare blame him who is like unto refined gold?  
Even Devas praise him, by Brahma too he is praised.

231. කායපකොපං රකෙඛය්‍ය  
කායෙන සංවුත්තො සීයා  
කායදුවච්චිතං භික්ඛා  
කායෙන සුවච්චිතං චරෙ.

One should guard against misdeeds (caused by) body, one should be restrained in body; giving up evil conduct in body, one should be of good bodily conduct.

232. වච්චපකොපං රකෙඛය්‍ය-වාචාය සංවුත්තො සීයා  
වච්චදුවච්චිතං භික්ඛා-වාචාය සුවච්චිතං චරෙ.

One should guard against misdeeds (caused by) speech, one should be restrained in body; giving up evil conduct in speech, one should be of good conduct in speech.

233. මනොපකොපං රකෙඛය්‍ය-මනසා සංවුත්තො සීයා  
මනොදුවච්චිතං භික්ඛා-මනසා සුවච්චිතං චරෙ.

One should guard against misdeeds (caused by) mind, one should be restrained in mind; giving up evil conduct in mind, one should be of good conduct in mind.

234. කායෙන සංවුත්තා ධීරා-අථො වාචාය සංවුත්තා  
මනසා සංවුත්තා ධීරා-තෙ වෙ සුපරිසංවුත්තා.

The wise are restrained in body,  
In speech too they are restrained,  
They are restrained in mind as well,  
Yea, they are perfectly restrained.

18. මල වග්ග

TAINTS OR IMPURITIES

235. පණ්ඩුපලාසො'ව දුනි'සි  
 යමපුරිසා'පි ව න'මුපසිතා  
 උයොගමුවෙ ව නිඨසි  
 පාථෙය්‍යමපි ව තෙ න විජ්ජති.

Like a withered leaf are you now,  
 The messengers of death wait on you,  
 On the threshold of decay you stand,  
 Provision too there is none for you.

236. සො කරොති දීප'මත්තනො  
 බි'සං වායම පණ්ඩිතො භව  
 නිඞ්ඞානමලො අනඞ්ඞණො  
 දිඞ්ඞං අරියභුමිමෙ'තිසි.

Make an island unto yourself,  
 Strive hard and be wise;  
 Purged of stain, and passionless,  
 You shall enter the celestial plane of the Elect.<sup>1</sup>

237. උපනීතවයො ව දුනි'සි  
 සමපයානො'සි යමස්ස සනතිකෙ  
 වාසො'පි ව තෙ නත්ති අනන්තරා  
 පාථෙය්‍යමපි ව තෙ න විජ්ජති.

Your life has come to an end now,  
 To the presence of death you are setting out,  
 No halting place is there for you by the way,  
 Provision too there is none for you.

1. *Suddhavasa* or the Pure Abodes where the Anagamins (Never-Returners) reside.

238. සො කරොහි දීප'මත්තනො  
 බීජං වායම පණ්ණිතො භව  
 නිබ්බන්ධමලො අනඛ්‍යණො  
 න පුත ජාතිජරං උපෙහිසි.

Do make an island to yourself,  
 Strive hard and be wise;  
 Purged of stain, and passionless,  
 You shall not come again to birth and decay.

239. අනුපුබ්බන්ත මෙධාචී-ථොකථොකං ඛණෙ ඛණෙ  
 කමොරො රජනසෙස'ව-නිබ්බමෙ මල'මත්තනො.

By degrees, little by little, from time to time, a  
 wise man should remove his own impurities, as a smith  
 removes (the dross) of silver.

240. අයසා'ව මලං සමුච්චිතං  
 ත'ද්‍රව්‍යය තමෙ'ව බාදති  
 එවං අතිධොනවාරිතං  
 සකකමොති නයනති දුග්ගතිං.

As rust, sprung from iron, eats itself away when arisen,  
 Even so his own deeds lead the transgressor to states  
 of woe.

241. අසජ්ඣායමලා මනනා  
 අනුචානමලා සරා  
 මලං වණණසං කොසජ්ජං  
 පමාදො රකඛතො මලං.

Non-memorising is the taint of Scriptures,  
 Non-exertion is the taint of homes,  
 Sloth is the taint of beauty,  
 Carelessness is the taint of a watcher.

18. TAINTS OR IMPURITIES

242. මලිකියා දුච්චරිතං-මවෙජ්රං දදනො මලං  
මලා වෙ පාපකා ධම්මා-අසමිං ලොකෙ පරමහි ව.

Misconduct is the taint of woman,  
Niggardliness is the taint of a benefactor,  
Taints, indeed, are all evil things both in this world  
and in the next.

243. නනො මලා මලතරං-අවිජ්ජා පරමං මලං  
එතං මලං පහනකාන-නිමමලා හොඵ භික්ඛවො.

A worse taint than these is Ignorance, the greatest taint;  
Abandoning this taint be taintless, O Bhikkhus!

244. සුජීවං අහිරිකෙන-කාකසුරෙන ධංසිතා  
පකකජ්ජිතා පගබෙහන-සඛික්ඛිලිඨෙන ජීවිතං.

Easy to live is the life of a shameless one who is  
as impudent as a crow, back-biting, forward, arrogant,  
and corrupt.

245. හිරිමතා ව දුජීවං-නිව්වං සුචිගවෙසිතා  
අලිනෙන පගබෙහන-සුඛා ජීවෙන පසසතා.

Hard is the life of a modest one who ever seeks  
purity, is detached, humble, clean in life, and  
intelligent.

246. යො පාණ'මතිපාතෙති-මුසාවාදඤ්ච භාසති  
ලොකෙ අදින්නං ආදියති-පරදුරඤ්ච ගව්ජති.

247. සුරාමෙරයපානඤ්ච-යො නරො අනුසුඤ්ඤති  
ඉධෙ'ව මෙසො ලොකසමිං-මුලං ඛණති අත්තනො

Whoso, in this world, destroys life, utters lies,  
Takes what is not given, goes to others' wives,  
And the man who is addicted to intoxicating drinks;  
Such a one digs up his own root<sup>1</sup> in this very world.

1. Of prosperity.

248. එවමො පුරිස ජානාති-පාපධමමා අසසුසුතා  
මා තං ලොභො අධමමො ව-විරං දුක්ඛාය රක්ඛිසුං

Know thus, O good man! "Not easy of restraint are  
evil things."  
Let not greed and wickedness drag you to protracted  
misery.

249. දදුති වෙ යථාසඛිං-යථාපසාදනං ජනො  
තස්ථ වෙ මඛිකු යො හොති-පරෙසං පානභොජනෙ  
න සො දිවා වා රතනිං වා-සමාධිං අධිගච්ඡති.

People give according to their faith and as they are  
pleased.  
Whoever therein is envious of others' food and drink,  
Does not attain Concentration either by day or by  
night.

250. යසස්ථ වෙ'නං ස'මුච්ඡින්නං-මූලසච්චං සමුහනං  
ස වෙ දිවා වා රතනිං වා-සමාධිං අධිගච්ඡති.

But he who has this (feeling) fully cut off, uprooted,  
and destroyed, attains Concentration by day and by  
night.

251. තත්ථි රාගසමො අග්ගි-තත්ථි දොසසමො ගහො  
තත්ථි මොහසමං ජාලං-තත්ථි තණ්හාසමා නදී.

There is no fire like lust, no grip like hate;  
There is no net like delusion, no river like craving.

252. සුදස්සං වජ්ජං අසොසුසං-අත්තනො පන දුදුසං  
පරෙසං හි සො වජ්ජාති-ඔපුණාති යථා භුසං  
අත්තනො පන ඡාදෙති-කලිං'ව කිත්තවා සයො.

Easily seen are others' faults,  
But hard indeed to see are one's own,  
Like chaff one winnows others' faults,  
But one's own one hides, like a crafty fowler covers  
himself.

## 19. THE JUST OR THE RIGHTEOUS

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253. පරවජ්ජා'නුපසිසිසා  
නිව්වං උජ්ඣානසඤ්ඤිතො  
ආසවා නසා වඩ්ඪන්ති  
ආරා සො ආසවකකියා.

He who sees others' faults,  
And is ever irritable—  
Defilements of such a one grow;  
He is far from the destruction of Defilements.<sup>1</sup>

254. ආකාසෙ පදං නන්ති-සමණො නන්ති බාහිරෙ  
පපඤ්චා'භිරතා පජා-නිපපඤ්චා තථාගතා.

In the sky there is no track,  
Outside there is no Saint;<sup>2</sup>  
Mankind delights in obstacles.<sup>3</sup>  
The Tathagatas<sup>4</sup> are from obstacles free.

255. ආකාසෙ පදං නන්ති-සමණො නන්ති බාහිරෙ  
සඤ්චාරා සසාතා නන්ති-නන්ති චුඩාන'මිඤ්ජිතං.

In the sky there is no track, outside there is no Saint;  
There is no conditioned thing that is eternal;  
There is no instability in the Buddhas.

## 19. ධම්මස්ච වගග

### THE JUST OR THE RIGHTEOUS

256. න තෙන හොති ධම්මස්ථො  
ඥන'න්තං සහසා නඥ  
ඥො ව අන්තං අනන්තඤ්ච  
උභො නිච්ච්ඤ්ඤ පණ්ඨිතො.

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1. Namely, the Fruit of Arahantship.

2. Here Saint refers to one who has realised the Four Paths and Fruits.

3. *Papanca*—namely, craving, pride, and false belief.

4. Literally—"Thus who hath come" or "Thus who hath gone."  
It is an epithet of the Buddha.

He is not thereby just because he falsely<sup>1</sup> arbitrates.  
The wise man should investigate both right and wrong.<sup>2</sup>

257. අසාහසෙන ධම්මෙත-සමෙත නයතී පරෙ  
ධම්මස්ස භුක්තො මෙධාච්චි-ධම්මභෝති පවුච්චති.

The intelligent man who leads others not falsely but lawfully and impartially, and is a guardian of the law, is called a "justice."

258. න තෙන පණ්ඩිතො භොති-යාවතා බහු භාසති  
ඛෙමී අවෙරි අහයො-පණ්ඩිතොති පවුච්චති.

He is not thereby a wise man merely because he speaks much.  
He who is secure, friendly, and fearless, is called "wise."

259. න තාවතා ධම්මධරො-යාවතා බහු භාසති.  
යො ච අපාලපි සුඤ්ඤාන-ධම්මං කායෙන පස්සති  
ස ච ධම්මධරො භොති-යො ධම්මං නපමජ්ජති.

He is not "versed in the Dhamma" merely because he speaks much. He who hears little and sees the Truth mentally<sup>3</sup> is, indeed, "versed in the Dhamma."  
He is not heedless of the Dhamma.

260. න තෙන ජෙරො භොති  
යෙනස්ස පලිතං සිරො  
පරිපකෙකා වයො තස්ස  
මොඤ්ජ්ඣණොති වුච්චති.

Not therefore is he an "elder"<sup>4</sup> merely because his head is grey.  
Ripe is he in age. "Old-in-vain" is he called.

1. *Sahasa*—falsely, influenced by desire, hatred, fear, and ignorance.

2. What is true and untrue.

3. *Kayena*, that is, *namakayena*, through the mental body, (Comy.) or in other words through self-realisation.

4. *Thera*,—this term is applied to those Bhikkhus who have counted at least years in the Order from the date of their Higher Ordination.

621. යමහි සච්චස්ථ ධර්මො ච-අහිංසා සක්කුමො දමො ස වෙ චන්තමලො ධිරො-ථෙරො ඉති පච්චති.

In whom are truth, virtue, harmless, restraint, and control,—that wise man who has cast out impurities is indeed called an “elder.”

262. න වාක්කරණමනෙතන-වණණපොක්කරතාය වා සාධුරූපො නඉරා හොති-ඉස්සුකි මච්ඡරී සයො.

Not by mere eloquence, nor by beauty of complexion, does a man become “respectable”—should he be jealous, selfish, and deceitful.

263. යස්ස වෙ'තං සමුච්ඡින්නං-මුලසච්චං සමුහතං ස චන්තදෙසො මෙධාචී-සාධුරූපො'ති ච්චති.

But in whom these are wholly cut off, uprooted, and extinct—that wise man who has cast out hatred is indeed called “respectable.”

264. න මුණ්ඩකෙන සමණො-අබ්බතො අලිකමහණං ඉච්ඡාලොභසමාපන්නො-සමණො'ති භවිස්සති.

Not by a shaven head does an undisciplined man, who utters lies, become an ascetic. How will one be an ascetic who is full of desire and greed?

265. යො ච සමෙති පාපානි-අණුං ධුලාති සබ්බසො සමිත'න්නා හි පාපානං-සමණො'ති පච්චති.

He who wholly subdues evil—both small and great—is called an ascetic, because he has overcome all evil.

266. න තෙන භික්ඛු භොති-යාවතා භික්ඛතෙ පරෙ  
විසං ධම්මං සමාදාය-භික්ඛු භොති න තාවතා.

Not therefore is he a Bhikkhu merely because he begs<sup>1</sup> from others. By adopting offensive manners one does not truly become a Bhikkhu.

267. යො'ධ පුඤ්ඤඤච පාපඤ්ච-බාහෙත්වා බ්‍රහ්මචරිය වා  
සංඛාය ලොකෙ චරති-ස වෙ භික්ඛු'ති චුච්චති.

Herein he who has abandoned both merit and demerit, he who is holy, he who lives with understanding in this world,—he, indeed, is called a Bhikkhu.

268. න මොනෙන මුතී භොති-මුලහරූපො අවිදුසු  
යො ච තුලං'ව පග්ගංග-චර'මාදාය පණ්ණිනො.

269. පාපාති පරිච්ඡේදති-ස මුතී තෙන සො මුතී  
යො මුනාති උභො ලොකෙ-මුතී තෙන පචුච්චති.

Not by silence (alone) does he become a sage, who is dull and ignorant. But the wise man who, as if grasping a pair of scales, embraces the best and shuns evil, is indeed a sage. For that reason he is a sage. He that understands both worlds<sup>2</sup> is, therefore, called a sage.

270. න තෙන අරියො භොති-යෙන පාණාති භිංසති  
අභිංසා සබ්බපාණානං-අරියො'ති පචුච්චති.

Not therefore is he an Ariya because he harms living beings.  
By harmlessness towards all living beings he is called an Ariya.<sup>3</sup>

1. Bhikkhus do not beg. They merely stand at the door for alms.

2. Internal and external Aggregates.

3. This verse was uttered by the Buddha to a fisher named Ariya. See note 1, page 20.



This is the only Way,  
There is none other for the purity of vision,  
Do you enter upon this Path,  
This is the bewilderment of Māra.

275. එතමහි තුමෙහ පටිපන්නා-දුකකිසැනනං කරිසසඵ  
අකකානො වෙ මයා මග්ගො-අඤ්ඤාය සලලසක්ඛනං

Entering upon that path you will make an end of pain.  
Having learnt have I taught you the path that removes  
the thorns.<sup>1</sup>

276. තුමෙහි කිළ්ඵං ආතප්පං-අකකාතාරො තථාගතො  
පටිපන්නා පමොක්ඛනනි-කාසිනො මාරබන්ධනා.

You yourselves should make an effort.  
The Tathagatas are only teachers.  
The meditative ones who enter the way are delivered  
from the bonds of Māra.

277. සබ්බෙ සඤ්ඤාරා අනිච්චා'නි-සද්ද පඤ්ඤාය පසස්සති  
අඵ නිබ්බිජ්ඣති දුකෙක-ඵස මග්ගො විසුච්චියා.

"Transient are all conditioned things"—  
When this with wisdom one discerns,  
Disgusted then is one with Ill,<sup>2</sup>—  
This is the Path to Purity.

278. සබ්බෙ සඤ්ඤාරා දුකකා'නි-සද්ද පඤ්ඤාය පසස්සති  
අඵ නිබ්බිජ්ඣති දුකෙක-ඵස මග්ගො විසුච්චියා.

"Sorrowful are all conditioned things"—  
When this with wisdom one discerns,  
Disgusted then is one with Ill,—  
This is the Path to Purity.

1. Suffering caused by attending to the Five Aggregates.  
2. Of lust etc.

279. සබ්බෙ ධම්මා අනන්තා'ති-යද, පඤ්ඤාය පසසති  
අඵ නිඛිඤ්ඤති දුකෙකි-එස මග්ගො විසුඬ්ඨියා.

"Soul-less<sup>1</sup> is everything that is—  
When this with wisdom one discerns,  
Disgusted then is one with Ill,—  
This is the Path to Purity.

280. උඨානකාලමභි අනුඨ්ඨානො  
සුචා ඛලී ආලසීයං උපෙතො  
සංසන්නසම්බන්ධපමනො කුසීනො  
පඤ්ඤාය මග්ගං අලසො න විඤ්ඤති.

The idler who strives not when he should strive,  
who, though young and strong, is slothful, is  
weak in right-aspiration mentality, and is lazy, does  
not by wisdom realise the Path.

281. වාචා'නුරක්ඛි මනසා සුසංවුතො  
කායෙන ච අකුසලං න කඨිරා  
එතෙ තයො කම්මපථේ විසොධියෙ  
ආරාධියෙ මග්ගං ඉසීපුවෙදිතං.

Watchful of speech, well restrained in mind,  
Let him do nought unskilful through body,  
Let him purify these three ways of action,  
And win the Path realised by the Sages.

282. යොගා වෙ ජායති භුරි-අයොගා භුරි සම්බයො  
එතං වෙධාපථං ඤ්ඤා-භවාය විභවාය ච  
තථ'නානං නිවේසෙය්‍ය-යථා භුරි පවඬ්ඤති.

Indeed, from meditation does wisdom spring,  
Without meditation wisdom wanes;—  
Knowing this twofold path of gain and loss,  
Let him so conduct himself that wisdom may increase.

1. *Anatta* is the crux of Buddhism. The term *Sankhara* which means any conditioned thing is used in the two previous stanzas, whilst in this stanza the term *Dhamma* is used in order to show that everything including the unconditioned *Nibbana*, is without a Soul. *Nibbana* is not included in *Sankhara*. It is neither "transient" nor "painful." *Dhamma* includes the Conditioned and the Unconditioned. *Nibbana* is, and it is "Soul-less"

283. වනං ඡිඤ්ඵ මා රුක්ඛං  
 වනතො ජායතී භයං  
 ඡෙතො වනඤ්ච වනඵඤ්ච  
 නිබ්බතා හොඵ භීකඩවො.

Cut down the forest (of lust) but not a single tree.  
 From forest springs fear. Cutting the forest and  
 brushwood (of lust), be passionless, O Bhikkhus.

284. යාවං හි වනථො න ඡිජ්ජති  
 අණුමතො'පි තරස්ස නාරිසු  
 පටිබ්බමතො'ව තාව සො  
 වචෙජ්ඣ බීරපකො'ව මාතරී.

For as long as brushwood (of lust) of man towards  
 woman, even the most temperate, is not cut down, so  
 long is his mind in bondage, like the milch calf unto  
 its mother-cow.

285. උච්ඡිඤ්ඤ සිතෙහම'ත්තතො  
 කුච්ඡිදං සාරදිකං'ව පාණීතා  
 සනතිමයගමො'ව බුහගඝ  
 නිබ්බානං සුගතෙන දෙසිතං.

Cut off your craving as, with the hand, an autumn  
 lily. Cultivate that very path of Peace. Nibbāna has  
 been preached by the Auspicious One.

286. ඉධ වස්සං වසිස්සාමි-ඉධ හෙමනතගිමතිසු  
 ඉති බාලො විචිතොති-අනාරායං න බුජ්ඣති.

Here will I live in the rains,  
 Here in the autumn and summer:  
 Thus the fool muses.  
 He realises not the danger (of death).

## 21. MISCELLANEOUS

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287. නං පුත්තපසුසම්මන්තං-බ්‍යාසත්තමනසං නරං  
සුත්තං ගාමං මනොසො'ව-මච්චු ආදාය ගව්ඡතී.

The doting man with mind set on children and cattle,  
Death seizes and carries away, like a great flood, the  
sleeping village.

288. න සන්ති පුත්තා තාණාය-න පිතා න'පි බන්ධවා  
අත්තකේතා'ධිපත්තස්ස-නති ඤෙතිසු තාණතා.

There are no sons for protection, neither father  
nor even kinsmen. For him who is overcome by death  
no protection is there from kinsmen.

289 එන'මත්චසං ඤෙතා-පණ්ණිතො ජීලසංවුතො  
නිබ්බානගමනං මග්ගං-බිප්පමෙ'ව විසොධයෙ.

Understanding this fact let the wise man, restrained  
by morality, quickly clear the way that leads to  
Nibbāna.

## 21. ප කී ණණ ක වගග

### MISCELLANEOUS

290. මත්තා සුඛපරිච්චාගා-පසෙස චෙ විපුලං සුඛං  
චජෙ මත්තා සුඛං ධිරො-සම්පස්සං විපුලං සුඛං.

If by renouncing some slight happiness, one may  
behold a larger one, let the wise man renounce the  
smaller (happiness) considering the greater happiness.

291. පරදුක්ඛු'පදනෙන-අත්තතො සුඛ'ම්ච්ඡතී  
වෙරසංසග්ගසංසඬො-වෙරා සො න පරිමුච්චතී.

By inflicting pain on others, he who wishes his  
own happiness is not released from hatred, being him-  
self entangled in the tangles of hatred.

292 යං හි කිම්පිං නදපවිධිං-අකිම්පිං පන කසිරති  
උන්නලානං පමන්නානං-නෙසං වඩසනති ආසවා.

What should be done is left undone, what should not be done is done; the Defilements of those who are puffed up and heedless increase.

293. යෙසඤ්ච සුසමාරධා-නිම්පිං කායගතාසති  
අකිම්පිං නෙ ත සෙවනති-කිච්චෙ සාතච්චකාරිනො  
සතානං සම්පජානානං-අත්ථං ගච්ඡනති ආසවා.

They who always earnestly practise the "body-meditation," follow not what should not be done, ever do what should be done;—the Defilements of those mindful and reflective ones come to an end.

294. මාතරං පිතරං හනත්වා  
රාජානො වෙ ච බතති යෙ  
රඬං සා'නුවරං හනත්වා  
අතීසො යාති බ්‍රාහ්මණො.

Having slain mother (craving), father (conceit), two warrior kings ( Views of Eternalism and Nihilism ), and having destroyed a country (sense-avenues and sense-objects) together with its revenue officer (attachment), ungrieving goes the Brahman (Arahant).

295. මාතරං පිතරං හනත්වා  
රාජානො වෙ ච සොජ්ජී යෙ  
වෙය්‍යග්ග පඤ්චමං හනත්වා  
අතීසො යාති බ්‍රාහ්මණො.

Having slain mother and father, two Brahman kings, and destroying the "perilous fifth"<sup>1</sup> (Hindrances), ungrieving goes the Brahman.

1. *Vevyaggha-pancaman*, this term is used to denote the five Hindrances of which doubt is the fifth.

21. MISCELLANEOUS

296. සුභඉචං පබුජ්ඣන්ති-සද, ගෞතමසාවකා  
 යෙසං දිවා ච රතෙනා ච-නිචචං බුච්ඡතාසති.

Well awake the disciples of Gotama ever arise;  
 They who by day and by night constantly concentrate  
 on the "Buddha-meditation."

297. සුභඉචං පබුජ්ඣන්ති-සද, ගෞතම සාවකා  
 යෙසං දිවා ච රතෙනා ච-නිචචං ධම්මගතාසති.

Well awake the disciples of Gotama ever arise;  
 They who by day and by night always concentrate on  
 the "Dhamma-meditation."

298. සුභඉචං පබුජ්ඣන්ති-සද, ගෞතම සාවකා  
 යෙසං දිවා ච රතෙනා ච-නිචචං සංඝගතාසති.

Well awake the disciples of Gotama ever arise;  
 They who by day and by night always concentrate on  
 the "Sangha-meditation."

299. සුභඉචං පබුජ්ඣන්ති-සද, ගෞතමසාවකා  
 යෙසං දිවා ච රතෙනා ච-නිචචං කායගතාසති.

Well awake the disciples of Gotama ever arise;  
 They who by day and by night always concentrate on  
 the "body-meditation."

300. සුභඉචං පබුජ්ඣන්ති  
 සද, ගෞතමසාවකා  
 යෙසං දිවා ච රතෙනා ච  
 අහිංසාය රතො මනො.

Well awake the disciples of Gotama ever arise;  
 They whose mind by day and by night delights in  
 harmlessness.

301. සුපඛුඛං පඛුඤ්ඤනති  
සද්ද ගෞතමසාවකා  
යෙසං දිවා ච රතො ච  
භාවනාය රතො මනො.

Well awake the disciples of Gotama ever arise;  
They whose mind by day and by night delights in  
meditation.

302. දුපඛඛජ්ජං දුරභිරමං-දුරාවාසා සරා දුඛා  
දුකො 'සමානසංවාසො-දුකො'නුපතීත'ඛග්ග  
තස්මා න ච'ඛග්ග සියා-දුකො'නුපතීතො සියා.

Difficult is renunciation, difficult is to delight therein. Difficult and painful is household life. Painful is association with unequals. Pain befalls a wanderer in Sansara. Therefore do not be a wanderer, do not be a pursuer of pain.

303. ස චො සීලෙන සම්පන්නො  
ය සොභොග සම්පන්නො  
යං යං පදෙසං භජති  
තත්ථ තත්ථෙ'ව පුජිතො.

Who is full of faith<sup>1</sup> and virtue, possessed of repute and wealth, in whatever land he travels, is everywhere respected.

304. දුරෙ සන්නො පකාසෙනති-භිමවන්නො'ව පඛඛතො  
අසන්නෙ'ත්ථ න දිස්සන්ති-රත්ති ඛින්නා යථා සරා.

Even from afar the good are manifest like the Himalaya mountain;  
Tho' near the wicked are not seen like arrows shot by night.

1. *Saādha*, confidence based on knowledge. There is no blind faith in Buddhism

305. එකා'සනං එකසෙය්‍යං-එකො වර'මනඤ්ඤො  
එකො දමස්'මන්තානං-වනනෙත රමිතො සියා.

He who sits alone, he who rests alone, he who walks alone, he who is strenuous, he who subdues self alone, will seek delight in the forest depths.

## 22. නිරය වග්ග

### HELL<sup>1</sup> OR WOEFUL STATE

306. අභුතවාදී නිරයං උපෙති  
යො වා'පි කකා න කරොමි'ති වා'භ  
උභො'පි තෙ පෙච්ච සමා භවන්ති  
නිභිතකමමා මනුජා පරස්.

The liar goes to hell; also he who, having done, says—'I did not'. Both departing become equal—men of base actions in the other world.

307. කාසාවකණ්ඨා බහවො-පාපධමමා අසඤ්ඤතා  
පාපා පාපෙති කමෙමති-නිරයං තෙ උපපජ්ජරෙ.

Many, on whose neck is the yellow robe, are ill-natured, uncontrolled, and wicked,—they on account of their evil deeds are born in hell.

308. සෙය්‍යො අයෙගුලොභුනෙතා  
තනෙතා අග්ගිසිඬු'පමො  
යඤ්ඤෙ භුඤ්ඤෙය්‍ය උසසීලො  
රඨපිණ්ඩං අසඤ්ඤතො.

Better to eat a red-hot iron ball, like unto a flame of fire, than to eat the alms of people as an immoral, uncontrolled man.

1. *Niraya*.—lit. devoid of happiness—in whatever life, in whatever world, is not eternal, but ends, for any person, when the evil Kamma that produced his rebirth there is worked out. Neither hell nor heaven, according to Buddhism, is eternal.

309. වතකාරි ධානානි නරො පමනො  
 ආපජ්ජති පරදුරු'පසෙවි  
 අපුඤ්ඤාලාභං න නිකාමසෙය්‍යං  
 නිදං තතියං නිරයං චතුස්ථං.
310. අපුඤ්ඤාලාභො'ව ගතී ච පාපිකා  
 භීතස්ස භීතාය රතී ච ථොකිකා  
 රාජා ච දණ්ඩං ගරුකං පණෙනි  
 තස්මා නරො පරදුරං න සෙවෙ.

Four misfortunes befall a heedless man who commits adultery—acquisition of demerit, disturbed sleep, blame, and hell.

Acquisition of demerit (is) future unhappy birth; brief is the joy of the frightened man and the woman; the king imposes heavy punishment. Hence no man should frequent another's wife.

311. කුසො යථා දුග්ගහිතො-හත්'මෙවා'නුකතතී  
 සාමඤ්ඤං දුපාරාමඨං-නිරයායු'පකඛිති.

Just as Kusa grass, wrongly grasped, does cut that very hand;  
 Even so the ascetic life, wrongly handled, drags one to hell.

312. යං කිඤ්චි සිවිලං කමමං-සංකිලිඨඤ්ච යං චතං  
 සඛිකස්සරං බුහුමවරියං-න තං හොති මහපථලං.

Any loose act, any corrupt observance, a dubious Holy Life,—none of this is of much fruit.

313. කසිරා චෙ කසිරාථෙ'තං-දලුහ'මේතං පරකකමේ  
 සසිලො හි පරබ්බාජො-භියෙයා ආකිරතෙ රජං.

If aught should be done, do it. Promote it with all your might, for slack asceticism scatters dust all the more.

314. අකතං දුක්ඛතං සෙයෙතා-පච්ඡා නපති දුක්ඛතං  
කතඤ්ච සුක්ඛතං සෙයෙතා-යං කතා නා'නුතපති.

An evil deed is better left undone,  
(For) a misdeed hereafter torments one;  
A good deed is better done,  
Which, having done, one does not later repent.

315. නගරං යථා පච්චන්තං-ගුන්තං සන්නරබාහිරං  
ඵලං ගොපෙඨ අන්තානං-බණො වෙ මා උපච්චගා  
බණා'නිතා හි සොචන්ති-නිරයමති සමපපිතා.

Like a border city, guarded within and without, so  
guard yourself. Do not let slip this opportunity: for  
they, who let slip the opportunity, grieve when con-  
signed to hell.

316. අලජ්ජතායෙ ලජ්ජන්ති-ලජ්ජතායෙ න ලජ්ජරෙ  
මච්ඡාදිහිසමාදානා-සත්තා ගච්ඡන්ති දුග්ගතිං.

Beings who are ashamed at what is non-shameful,  
Who are unashamed at the shameful,  
Embrace false views and go to a woeful state.

317. අභයෙ ච භයදසිහිනො-භයෙ වා'භයදසිහිනො  
මච්ඡාදිහිසමාදානා-සත්තා ගච්ඡන්ති දුග්ගතිං.

Beings who see fear in the non-fearsome.  
And no fear in the fearsome,  
Embrace false views and go to a woeful state.

318. අවජ්ජෙ වජ්ජමතිනො-වජ්ජෙ වා'වජ්ජදසිහිනො  
මච්ඡාදිහිසමාදානා-සත්තා ගච්ඡන්ති දුග්ගතිං.

Beings imagining wrong in what is not wrong,  
And viewing as not wrong what is wrong,  
Embrace false views and go to a woeful state.

319. වජ්ජකඳු වජ්ජතො ඤාතො-අවජ්ජකඳු අවජ්ජතො  
සමමාදිභිසමාදුතා-සතතා ගවජ්ජනති සුභතතිං.

Beings knowing wrong as wrong,  
And what is right as right,  
Embrace right views and go to a happy state.

## 23. නාග වග්ග

### THE ELEPHANT

320. අභං නාගො'ව සඛගාමෙ-වාපාතො පතීනං සරං  
අතිවාතසං තිතිකඛිස්සං-දුසසිලො හි බහුජ්ජතො.

As an elephant, in battlefield, withstands the  
arrows shot from a bow, even so shall I endure abuse.  
Verily, most people are vicious.

321. දන්තං තයනති සමිතිං  
දන්තං රාජා'භිරුහති  
දන්තො සෙසො මනුස්සසු  
යො'තිවාතසං තිතිකඛති.

They lead the trained (horses or elephants) to  
crowds. The king mounts the trained. Best among  
men are the trained who endure abuse.

322. වර'මස්සතරා දන්තා-ආජාතීයා ව සිකුචා  
කුඤ්ජරා ව මහාතාගා-අත්තදන්තො තතො වරං.

Excellent are trained mules, so are thorough-breds  
of Sindh and noble elephants the tuskers; but better  
still who trains himself.

323. න හි එනෙහි යානෙහි  
 ගවේෂ්ඨා අගනං දිසං  
 යථා'නතතා සුදනෙන  
 දනෙතා දනෙතන ගවේෂි.

Surely never by those vehicles would one go to the untrodden land (Nibbāna), as does a controlled one through the subdued and well-trained self.

324. ධනපාලකො නාම කුසුල්ලො  
 කට්ඨකපාභෙදකො දුන්නිවාරයො  
 බධො කබලං න භුසුල්ලි  
 සුමරති නාගවනස්ස කුසුල්ලො.

The tusker, named *Dhanapalaka*, with pungent rut flowing, uncontrollable, captive, eats no morsel. The tusker calls to mind the elephant forest.<sup>1</sup>

325. මිඛි යද්ද හොති මහගඤ්ඤො ච  
 තිද්ද සිතා සමපරිවනනසාධි  
 මහා වරාහො'ව තිවාපපුඨො  
 පුන පුනං ගබ්භ'මුපෙති මජ්ඣො.

When one is torpid, gluttonous, sleepy, rolls about as he lies like a great hog nourished on pig wash, again and again the stupid one seeks rebirth.

326. ඉදං පුරෙ විතත'මචාරි වාරිකං  
 යෙනි'ච්ඡකං යජ්ඣකාමං යථාසුඛං  
 තදජ්ඣ'හං තිග්ගහෙස්සාමි යෙනිසො  
 හජ්ඣිපාභිනනං විය අභිකුසග්ගහො.

Formerly this mind went wandering as it liked, where it wished, as it list. Today, with attentiveness, I shall completely hold it in check as a mahout, a rut-elephant.

1. The story associated with these lines is that of a captive elephant who was supporting its mother in the forest: See *Dhammapadatthakatha*, pp. 582—585 (S. H. B.).

327. අපමාදරතා හොඵ  
සවිතතම'නුරකකඵ  
දුග්ගා උච්චරඵ'තතානං  
පඛෙක සතෙතා'ව කුඤ්ජරො.

Delight in heedfulness. Guard your mind well. Draw yourself out of the evil way like an elephant sunk in the mire.

328. සවෙ උභෙඵ නිපකං සහායං  
සභිං චරං සාධුචිහාරි ධිරං  
අභිභුය්‍ය සබ්බානි පරික්ඝයානි  
චරෙය්‍ය තෙන'තතමනො සතීමා.

If you get a prudent companion who (is fit) to live with you, who behaves well, and is wise, you should live with him joyfully and mindfully overcoming all dangers.

329. නො ජව උභෙඵ නිපකං සහායං  
සභිං චරං සාධුචිහාරි ධිරං  
රාජා'ව රඬං විජිතං පහාය  
එතො චරෙ මාතඛග'රඤ්ඤ'ව නාගො.

If you do not get a prudent companion who (is fit) to live with you, who behaves well, and is wise, then like a king who leaves a conquered kingdom, you should live alone as an elephant in the elephant forest.

330. එකග්ග චරිතං සෙය්‍යො-නත්ථි බාලෙ සහායතා  
එතො චරෙ න ච පාපානි කඨිරා  
අපෙපාය්‍යසුකෙකා මාතඛග'රඤ්ඤ'ව නාගො.

Better it is to live alone. There is no fellowship with a fool. You should live alone doing no evil, and care-free, like an elephant in the elephant forest.

## 24. CRAVING

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331. අත්මනි ජාතමනි සුඛං සභායා  
තුඤ්ඤි සුඛං යා ඉතරි'තරෙන  
පුඤ්ඤං සුඛං ජීවිතසංඛයමනි  
සබ්බස්ස දුක්ඛස්ස සුඛං ජහානං.

Happy are friends when need arises,  
Happy is contentment with just this and that,  
Happy is merit when life is at an end,  
Happy is the destruction of all sorrow.

332. සුඛං මනෙතියස්සතා ලොකෙ  
අථො ජෙතෙතියස්සතා සුඛං  
සුඛං සාමඤ්ඤතා ලොකෙ  
අථො බුහමඤ්ඤතා සුඛං.

Happy in this world is ministering unto mother,  
Happy too is ministering unto father,  
Happy is ministering unto ascetics,  
Happy too is ministering unto the Noble Ones.<sup>1</sup>

333. සුඛං යාව ජරා සීලං  
සුඛං සඬා ජනිඝිතා  
සුඛො ජඤ්ඤය පටිලාභො  
පාපානං අකරණං සුඛං.

Happy is virtue till old age,  
Happy is steadfast confidence,  
Happy is the acquisition of wisdom,  
Happy is abstinence from evil.

## 24. තණ්හා වග්ග CRAVING

334. මනුජස්ස පමත්තවාරිතො  
තණ්හා වඩ්ඪති මාලුවා විය  
සො පලවති හුරාහුරං  
ඵලමි'වණං'ව වතසමිං වාතරො.

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1. Buddhas etc.

The craving of the man addicted to careless living grows like a creeper. He jumps from life to life like a fruit-loving monkey in the forest.

335. යං එසා සහති ජමිති-නණකා ලොකො විසන්තිකා  
සොකා නසස පවසිසන්ති-අභිවට්ඨං'ව බීරණං.

Whomsoever in this world this base clinging thirst over-comes ;  
His sorrows flourish like well-watered *Birana* grass.

336. යො වෙ'නං සහති ජමිති  
නණහං ලොකෙ දුරවචයං  
සොකා නමනා පපතන්ති  
උදබිඤ්ඤ'ව පොකබරා.

Whoso in the world overcomes this base unruly craving,—  
From him sorrows fall away, like water-drops from a lotus-leaf.

337. නං වො වදමි හද්දං වො  
යාවනො'න්ඪ සමාගතා  
නණතාය මූලං බණථ  
උසීරණො'ව බීරණං  
මා වො නලං'ව සොතො'ව  
මාරො හඤ්ඤී පුනාපුනං.

This I say unto you. Good luck to you all who have assembled here! Dig up the root of craving as one in quest of *Birana's* sweet root. Let Mara not crush you again and again as the flood, a reed.

338. යථා'පි මූලෙ අනුපද්දවෙ දලෙහ  
ඡින්නො'පි රුකො පුනරෙව රුහති  
එවමපි නණකානුසයෙ අනුගතෙ  
නිබ්බතනති දුක්ඛමි'දං පුනාපුනං.

Just as a tree, with roots uninjured and firm,  
Tho' cut down springs up again;  
Even so while latent craving is not rooted out,  
This sorrow springs up again and again.

339. යසස ඡන්තිංසති සොනා-මනාපසසවනා භුසා  
වාහා වහනති දුද්දිසිං-සඛකපා රාගතිසසිනා.

In whom the thirty-six streams<sup>1</sup> (of craving) that flow towards pleasurable objects are strong,—powerful, lustful thoughts carry off that misunderstanding man.

340. සවනති සබබධි සොනා-ලතා උබ්භිජ්ජ තිඝ්ඛි  
තඤ්ච දිසවා ලතං ජාතං-මුලං පඤ්ඤාය ඡන්දථ.

Everywhere flow the floods (cravings). The creeper sprouts<sup>2</sup> and stands. Seeing the creeper that has sprung up, with wisdom, cut off the root.

341. සරිතාති සිනෙභිතාති ව  
සොමනසාති නවනති ජනතුතො  
තෙ සානසිනා සුඛෙ'සිනො  
තෙ වෙ ජාතිජරුපගා නරා.

1. Craving is threefold, viz:—craving for sensual pleasures (*Kamatanha*), craving connected with the view of Eternalism (*Bhavatanha*), and craving connected with the view of Nihilism (*Vibhavatanha*).

Craving for personal sense-fields, such as eye, ear, nose, tongue, body, and mind, and for external sense-fields, such as form, sound, scent, taste, contact, and Dhammas, when viewed in the above three aspects, divides itself into thirty-six varieties.

2. Through the six sense-doors.

To beings there arise pleasures that rush (towards objects of sense) and are moistened (with craving). These men bent on pleasure, seeking but happiness, verily, come to birth and decay.

342. තසිණාය පුරකතා පජා  
පරිසප්පනති සසො'ව බන්ධනො  
සංයොජනසමගසනතා  
දුක්ඛ'මුපෙහති පුනපුනං විරාය.

Folk, entwined in craving, are terrified like the bound hare. Held fast by fetters and toils,<sup>1</sup> for long, they come to sorrow again and again.

343. තසිණාය පුරකතා පජා  
පරිසප්පනති සසො'ව බන්ධනො  
තසමා තසිණං විනොදයෙ  
භික්ඛු ආකඛබ්බි විරාගම'නනනො.

Folk, entwined in craving, are terrified like the bound hare. Therefore a Bhikkhu, who wishes his own passionlessness (Nibbāna), should discard craving.

344. යො නිබ්බනථො චනා'බ්බුතො  
චනමුතො චනමෙ'ව ධාවති  
තං පුග්ගලමෙ'ව පසුඵ  
මුතො බන්ධනමෙ'ව ධාවති.

Whoso, devoid of desire (for the household), is attached to the forest (of asceticism), and being freed from desire (for the household), runs back to that very home,—behold that very man! Freed he runs back to that very bondage.<sup>2</sup>

1. The five *Sangas* are;—lust, hatred, delusion, pride, and false views.

2. This verse was uttered apropos a young man who, through faith, entered the Order, but later, tempted by sensual pleasures, returned to the household life. See the story. (*Dhammapadatthakatha*, pp. 601—2 [S. H. B])

845. න නං දලහං බන්ධනමා'හු ධීරා  
 යද්ද යසං දුරුඡං බබ්බජ්ඤා  
 සාරතතරතතා මණිකුණකලෙසු  
 පුතෙතසු දුරෙසු ච යා අපෙඛා.

It is not a strong bond, say the wise, that is made of iron, wood, or hemp. Far greater an attachment is that longing for jewels and ornaments, children and wives.

846. එතං දලහං බන්ධනමා'හු ධීරා  
 ඔහාරිනං සිචිලං දුපඬුඤ්ඤා  
 එතමපි ඡේකාන පරිබ්බජ්ජති  
 අනපෙකඛිනො කාමසුඛං පහාය.

That bond is strong, say the wise. It hurls down, yields, is hard to loosen. This too they cut off, and giving up sensual pleasures, without (any) longing they renounce.

847. යෙ රාගරතතා'නුපතනති සොතං  
 සයං කතං මකකටකො'ච ජාලං  
 එතමපි ඡේකාන වජ්ජති ධීරා  
 අනපෙකඛිනො සබ්බදුකඛං පහාය.

They who are infatuated with lust fall back into the stream as a spider on the self-spun web. This too the wise cut off and wander, without longing, renouncing all sorrow.

848. මුඤ්ඤා පුරෙ මුඤ්ඤා පච්ඡතො  
 මජ්ඣෙකා මුඤ්ඤා භවස්ස පාරගා  
 සබ්බස්ස විමුඤ්ඤාමානස්සො  
 න පුන ජාතූජරං උපෙභිසි.

Let go the past, let go the future, let go the present (front, back, and middle).<sup>1</sup> Crossing to the farther shore of existence, with mind released everywhere, do not again undergo birth and decay.

1. That is attachment to the past, future and present Aggregates.

349. විතකකපමටීතස්ස ජනතුතො  
 තිබ්බරාගස්ස සුභා'නුපසසිතො  
 භීයොෂා තණ්හා පවසිසිති  
 එස ඛො දලුභං කරොති බ්බන්තං.

For the person who is agitated by (evil) thoughts, who is of strong passions, who sees but the pleasurable, —craving steadily grows. Indeed, he makes the bond strong.

350. විතකකු'පසමෙ ව යො රතො  
 අසුභං භාවයති සද්ද සතො  
 එස ඛො ව්‍යහරිකාහිති  
 එස ඡෙව්ඡති මාරබ්බන්තං.

He who delights in subduing (evil) thoughts, he who meditates on "Impurity",<sup>1</sup> he who is ever mindful—it is he who will make an end (of craving); he will cut Mara's bond.

351. නිද්ධගතො අසන්තාසී-විතතණ්හො අනඩගතො  
 අව්ඡන්දි භවසලලාති-අතතිමො'යං සමුස්ස යො.

He who has reached the Goal, he who is fearless, devoid of craving, passionless, he who has cut the thorns of life—this body of his is the final.

352. විතතණ්හො අනාදතො  
 . නිරුතතිපදකොවිද්දො  
 අකබ්ඛරාතං සන්තිපාතං  
 ජඤ්ඤ පුබ්බපරාති ව  
 ස වෙ අතතිමසාරීරො  
 මහාපඤ්ඤො මහාපුරිසො'ති වුච්චති.

1. That is the meditation on the loathsomeness of the body. The chief object of this meditation is to get rid of the attachment to this so-called beautiful form.

He who is devoid of craving, and free from grasping, he who is skilled in etymology and terms,<sup>1</sup> he who knows the grouping of letters and their sequence,—it is he who is called the bearer of the final body, one of profound wisdom, a great man.

353. සබ්බා'භිභූ සබ්බවිදු'හම'සම්  
සබ්බෙසු ධම්මෙසු අනුපලිභොතා  
සබ්බස්සු භොතා තණ්හකකියෙ විමුක්තො  
සයං අභිස්සද්දය කම්මද්දිසෙය්‍යං.

All have I overcome, all do I know;  
From all am I detached, all have I renounced;  
Wholly absorbed am I on the "Destruction of Craving"  
(Arahantship).  
Having comprehended all by myself whom shall I call  
my teacher?<sup>2</sup>

354. සබ්බදානං ධම්මදානං ජිනාති  
සබ්බං රසං ධම්මරසො ජිනාති  
සබ්බං රතීං ධම්මරතී ජිනාති  
තණ්හකකියො සබ්බදුක්ඛං ජිනාති.

The gift of Truth excels all gifts;  
The flavour of Truth excels all flavours;  
The delight in Truth excels all delights;  
He who has destroyed craving overcomes all sorrow.

355. භනනති භොගා දුම්මධං  
නො වෙ පාරගවෙසිනො  
භොගනණ්හාය දුම්මධො  
භනති අස්සෙස්සු'ව අත්තනං.

1. *Niruttipada-kovido*,—versed in the four kinds of analytical knowledge (*Paṭi-sambhida*), viz: meaning, text, etymology and understanding.

2. The Buddha's answer to Upaka, a wandering ascetic, who questioned Him about His teacher.

Riches ruin the foolish, but not those in quest of the beyond. Through craving for riches, the witless man ruins himself as (if he were ruining) others.

356. තිණදොසාති බෙතතාති-රාගදොසා අයං පජා  
තසමා හි විතරාගෙසු-දින්නං හොති මහපඵලං.

Grass is the blemish of fields; lust is the blemish of this mankind. Hence what is given to the lustless yields abundant fruit.

357. තිණදොසාති බෙතතාති-දොසදොසා අයං පජා  
තසමා හි විතදොසෙසු-දින්නං හොති මහපඵලං.

Grass is the blemish of fields; hatred is the blemish of this mankind. Hence what is given to those freed from hatred yields abundant fruit.

358. තිණදොසාති බෙතතාති-මොහදොසා අයං පජා  
තසමා හි විතමොහෙසු-දින්නං හොති මහපඵලං.

Grass is the blemish of fields; delusion is the blemish of this mankind. Hence what is given to those freed from delusion yields abundant fruit.

359. තිණදොසාති බෙතතාති-ඉච්ඡාදොසා අයං පජා  
තසමා හි විගතිච්ඡෙසු-දින්නං හොති මහපඵලං.

Grass is the blemish of fields; desire is the blemish of this mankind. Hence what is given to the desireless yields abundant fruit.

## 25. භික්ඛු වගග

### THE BHIKKHU OR THE MENDICANT

360. වක්ඛුතා සංවරො සාධු-සාධු සොනෙන සංවරො  
සාණෙන සංවරො සාධු-සාධු ජීවහාය සංවරො.

Good is restraint in eye, good is restraint in ear;  
Good is restraint in nose, good is restraint in tongue.

361. කායෙන සංවරො සාධු-සාධු සොතෙන සංවරො  
මනසා සංවරො සාධු-සාධු සබ්බත්ථ සංවරො  
සබ්බත්ථ සංවුතො භික්ඛු-සබ්බදුක්ඛා පමුච්චති.

Good is restraint in body, good is restraint in speech;  
Good is restraint in mind, good is restraint  
everywhere.  
The monk restrained in everything is from all sorrow  
freed.

362. හත්ථසඤ්ඤතො පාදසඤ්ඤතො  
චාලාය සඤ්ඤතො සඤ්ඤතු'ත්තමො  
අජ්ඣිත්තරතො සමාභිතො  
එතො සන්තුසිතො තමා'හු භික්ඛුං.

He who is controlled in hand, foot, speech, and in  
the highest (head); he who delights in meditation,<sup>1</sup> and  
is composed; he who is solitary and contented;—him  
they call a Bhikkhu.

363. යො මුඛසඤ්ඤතො භික්ඛු-මත්තභාණී අනුචතො  
අත්ථං ධම්මඤ්ච දීපෙති-මධුරං තස්ස භාසිතං.

That Bhikkhu who is controlled in tongue, who is  
moderate in speech, who is not puffed up, who ex-  
plains the meaning and the text,—sweet, indeed, is his  
speech.

364. ධම්මාරාමො ධම්මරතො-ධම්මං අනුච්චිත්තයං  
ධම්මං අනුස්සරං භික්ඛු-සම්මො න පරිභායති.

1. Here *Ajjhatta* refers to the subject of meditation.

The Bhikkhu who dwells in the Dhamma, who delights in the Dhamma, who meditates on the Dhamma, who well remembers the Dhamma, does not fall away from the Dhamma sublime.

365. සලාභං නා'තිමඤ්ඤාය  
 නා'ඤ්ඤාසං පිහයං වරෙ  
 අඤ්ඤාසං පිහයං භික්ඛු  
 සමාධිං නා'ධිගච්ඡති.

He should not despise what he has received, nor should he fare envying (the gains) of others. The Bhikkhu who envies (the gains) of others does not attain Concentration.

366. අපලාභොපි වෙ භික්ඛු-සලාභං නා'තිමඤ්ඤාති  
 තං වෙ දෙවා පසංසනති-සුඛා'ච්චිං අනඤ්ඤාතං.

Though a recipient of little, if a Bhikkhu does not despise what he has received,—even the Devas will praise him who is of pure livelihood and is not slothful.

367. සබ්බසො නාමරූපසච්චිං-යස්ස නඤ්ඤි මමාධිතං  
 අසතා ව න සොචති-ස වෙ භික්ඛු'ති චුච්චති.

He who has no "I and me" (conception) whatever towards mind and body, he who grieves not for that which he has not,—he, indeed, is called a Bhikkhu.

368. මෙතතා විහාරී යො භික්ඛු-පසනො බුඛසාසනො  
 අධිගච්ඡේ පදං සනතං-සඤ්ඤාරූ'පසමං සුඛං.

The Bhikkhu who abides in loving-kindness, is pleased with the Buddha's Teaching, attains to that state of Peace and Happiness, the stilling of conditioned things.

369. සිඤ්ච භික්ඛු ඉමං තාවං-සිත්තා තෙ උහු'මෙසසති  
 ඡෙච්චා රාගඤ්ච දොසඤ්ච-නතො නිබ්බානමෙ'තිසි.

Empty this boat,<sup>1</sup> O Bhikkhu! Emptied by you it will  
 move swiftly.  
 Cutting out lust and hatred, to Nibbāna you will  
 thereby go.

370. පඤ්ච ඡ්ඤෙ පඤ්ච ජහෙ-පඤ්ච චු'ත්තරි භාවයෙ  
 පඤ්ච සංගාතීගො භික්ඛු-මසති'ණෙණා'ති චුච්චති.

Five cut off,<sup>2</sup> five give up,<sup>3</sup> five further cultivate;<sup>4</sup>  
 The Bhikkhu who has gone beyond the five toils is  
 called a "Flood-crosser."

371. කියාය භික්ඛු මා ව පමාදෙ,  
 මා නෙ කාමගුණෙ භමසසු විත්තං.  
 මා ලොභගුලං ගිලී පමනෙතා,  
 මා කඤ්ඤි දුක්ඛ'මිදනති ඩාසමානො.

Meditate, O Bhikkhu! Do not be heedless. Do  
 not let your mind whirl on sensual pleasures. Do not  
 be careless and swallow a lead-ball. As you burn cry  
 not—"This is sorrow."

372. නන්චි කියානං අපඤ්ඤාසස  
 පඤ්ඤා නන්චි අකියායතො  
 යමචි කියානඤ්ච පඤ්ඤා ව  
 ස වෙ තිබ්බාන සන්තිකො.

1. The boat is the body, water is bad thoughts.
2. The five fetters are:—self-illusion, doubt, indulgence in wrongful rites and ceremonies, sense-desire, and hatred.
3. The remaining five fetters are:—craving for the Realm of Form, craving for formless Realms, conceit, restlessness, and ignorance.
4. Confidence, mindfulness, energy, concentration,<sup>3</sup> and wisdom.

There is no concentration to him who lacks wisdom, nor is there wisdom to him who lacks concentration. In whom are both concentration and wisdom—he, indeed, is in the presence of Nibbāna.

373. සුඤ්ඤගාරං පවිඨස්ස-සනතවිත්තස්ස භික්ඛුනො  
අමානුසී'රතී ගොතී-සමමා ධම්මං විපස්සනො.

The Bhikkhu who has retired to a lonely abode, who has calmed his mind, who clearly perceives the Doctrine, experiences a joy transcending that of men.

374. යතො යතො සමමසතී-වකුතං උදයබ්බයං  
ලභතී පීතී පාමොජ්ජං-අමතං තං විජානතං.

Whenever he reflects on the rise and fall of Aggregates, he assuredly experiences joy and happiness. To the knowing ones that (reflection) is Deathless.<sup>1</sup>

375. නත්තා'යමා'දී භවතී-ඉධ පඤ්ඤස්ස භික්ඛුනො  
ඉඤ්චයගුත්ති සතතුසී-පාතීමොකෙඛි ව සංවරො  
මිතෙඤ භජස්සු කලසාණේ-සුඛා'ජීවෙ අතඤ්ඤෙ.

And this becomes the beginning here for a wise Bhikkhu:—sense-control, contentment, restraint with regard to the Fundamental Precepts (*Patimokkha*), association with noble and energetic friends whose livelihood is pure.

376. පටිසඤ්චරවුත්තර'ස්ස-ආචාරකුසලො සීයා  
නතො පාමොජ්ජබහුලො-දුක්ඛස්ස නතං කරිස්සසී

Let him be cordial in his ways and refined in conduct; Full of joy he will thereby make an end of sorrow.

1. As it leads to Nibbana.

377. වසසිකා විශ පුපථානි-මග්ගවංශි පමුඤ්චති  
ඵලං රාගඤ්ච දෝසඤ්ච-විපපච්ඡඤ්චථ භික්ඛවො.

As the Jasmine creeper sheds its withered flowers, even so, O Bhikkhus, should you totally shed lust and hatred.

378. සන්තකායො සන්තවාචො-සන්තවා සුසමාභිතො  
වන්තලොකාමිසො භික්ඛු-උපසන්තොති චුචචති.

The Bhikkhu who is calm in body, calm in speech, calm in mind, who is well-composed, who has spewed out worldly things, is truly called a "Peaceful One".

379. අත්තනා වොදග්ගනානං  
පටිමාසෙ අත්තම'ත්තනා  
සො අත්තගුත්තො සතිමා  
සුඛං භික්ඛු විහාතිසි.

By self do you censure yourself, by self do you examine yourself. Self-guarded and mindful, O Bhikkhu, you shall live happily.

380. අත්තා හි අත්තනො නාථො  
අත්තා හි අත්තනො ගතී  
නසමා සඤ්ඤමග්ගනානං  
අස්සං ගඳුං'ව වාණීජො.

Self, indeed, is the saviour of self. Self, indeed, is one's refuge. Control, therefore, your own self as a merchant, a noble steed.

381. පාමොජ්ජ් බහුලො භික්ඛු-පසන්තො බුච්ඡාසනෙ  
අධිගච්චේ පදං සන්තං-සඛ්ඛාරු'පසමං සුඛං.

Full of joy, full of faith in the Teaching of the Buddha, the Bhikkhu will attain the Peaceful State, the stilling of conditioned things, the Bliss (supreme).

382. යො කචේ දහරො භික්ඛු  
 සුසුඤ්ඤි බුබ්බසාසනෙ  
 සො ඉමං ලොකං පහාසෙති  
 අඛා ඉධෙතො'ව වජ්ඣමා.

That Bhikkhu who, while still young, devotes himself to the Buddha's Teaching, illumines this world as does the moon freed from a cloud.

## 26. බ්‍රාහ්මණ වග්ග

### THE BRAHMANA<sup>1</sup>

383. ජිඤ්ඤානං පරකකම්ම-කාමෙ පනුද බ්‍රාහ්මණ  
 සම්ඛාරානං ඛයං ඤාතො-අකතඤ්ඤා'සි බ්‍රාහ්මණ.

Strive and cleave the stream. Discard, O Brahmana, sense-desires. Knowing the destruction of life's constituents, be O Brahmana, a knower of the Uncreate (Nibbāna).

384. යද් වයෙසු ධම්මෙසු  
 පාරග්ගො හොති බ්‍රාහ්මණො  
 අථ'සු සබ්බෙ සංයොගා  
 අත්ථං ගච්ඡන්ති ජාතනො.

When, in two states,<sup>2</sup> a Brahman goes to the farther shore;  
 Then all the fetters of that knowing one pass away.

385. යස්ස පාරං අපාරං වා-පාරා'පාරං න විජ්ජති  
 විතද්දාරං විසංයුතං-තම'භං බ්‍රාහ්මි බ්‍රාහ්මණං.

For whom there exists neither the hither nor the farther shore, nor both the hither and the farther shore, he who is undistressed and unbound,—him I call a Brahmana.

1. Though a racial term, here it is applied either to a Buddha or an Arahant.

2. Concentration and Insight.

386. ක්‍රියාසිං විරජමා'සීනං--කතකිව්වං අනාසවං  
උත්තමත්ථං අනුප්පත්තං--තම'හං බ්‍රාහ්මී බ්‍රාහ්මණං.

He that is meditative, stainless, and settled; he that has done his duty and is free from corruptions; he that has attained the highest Goal;—him I call a Brahmana.

387. දිවා තපති ආදිවේවා  
රතනිං ආහාති චන්ද්‍රිමා  
සන්නධො ඛතතියො තපති  
ක්‍රියාසි තපති බ්‍රාහ්මණො  
අථ සබ්බමහොරතනිං  
බ්‍රාහ්මො තපති තෙජසා.

The sun is bright by day, the moon shines by night;  
Armoured shines the warrior, meditating the Brahmana  
shines;  
But in glory shines the Buddha all the day and night.

388. ඛාතිතපාපො'ති බ්‍රාහ්මණො  
සමච්චියාය සමණො'ති වුච්චති  
පබ්බාජය'ත්තතො මලං  
තසමා පබ්බජ්චො'ති වුච්චති.

Because he has discarded evil, he is called a "Brahmana"  
Because his conduct is balanced, he is called a  
"Samana"  
Since he has renounced his impurities, he is therefore  
called a "recluse".

389. න බ්‍රාහ්මණස්ස පහරෙය්‍ය  
නා'ස්ස මුඤ්ඤව්ථ බ්‍රාහ්මණො  
ධී බ්‍රාහ්මණස්ස හත්තාරං  
තතො ධී යස්ස මුඤ්ඤති.

He should not strike a Brahmana,  
Nor should such a Brahmana vent (his wrath) on him.  
Shame on him who strikes a Brahmana!  
More shame on him who gives vent (to his wrath).

390. න බ්‍රාහ්මණස්ස 'නදකිඤ්චි සෙයො  
යද, නිසෙතධා මනසො පියෙති  
යතො යතො තිංසමතො නිවතනති  
තතො තතො සමමතීමේ'ව දුක්ඛං.

Unto a Brahmana that (non-retaliation) is of no small advantage. When the mind is weaned from things dear, whenever the intent to harm ceases, then and then only sorrow subsides.

391. යස්ස කායෙන වාචාය-මනසා නඤ්චි දුක්ඛතං  
සංවුතං තීති ඤාතෙති-තම'හං බ්‍රෑමි බ්‍රාහ්මණං.

He that does no evil through body, speech or mind; he who is restrained in these three respects;--him I call a Brahmana.

392. යමහා ධම්මං විජානෙය්‍ය  
සමමාසලබ්බමිදෙසිතං  
සකකල්පිං තං තමස්සෙය්‍ය  
අග්ගිභුත්තං'ව බ්‍රාහ්මණො.

If from any body one should understand the Doctrine preached by the Fully Enlightened One, devoutly should one reverence him, as a Brahman reveres the sacrificial fire.

393. න ජවාහි න ගොතෙතන  
න ජච්චා හොති බ්‍රාහ්මණො  
යමහි සච්චඤ්ච ධම්මො ව  
සො සුචි සො ව බ්‍රාහ්මණො.

Not by platted hair, nor by family, nor by birth does one become a Brahmana. But in whom there exist both Truth<sup>1</sup> and Righteousness,<sup>2</sup>—pure is he, a Brahmana is he.

394. කීං තෙ ජවාහි දුලෙමධ-කීං තෙ අජ්නසාරියා  
අඛනනාරං තෙ ගහණං-බාහිරං පරිමජ්ජයි.

What is the use of your platted hair, O witless man!  
What is the use of your antelope garment?  
Within you are full (of passions), without you embellish.<sup>3</sup>

395. පංසුකුලධරං ජනනුං-කීසං ධම්මනිසස්සනං  
එකං ව්නසම්මිං කුසායනනං-තම'හං බුද්ධි බ්‍රාහ්මණං.

The person who wears dust-heap robes,<sup>4</sup> who is lean, who is overspread with veins, who meditates alone in the forest,—him I call Brahmana.

396. නවා'හං බ්‍රාහ්මණං බුද්ධි  
යොනිජං මහතිසම්භවං  
භොවාදී නාම සො භොති  
සවෙ භොති සකිඤ්චනො  
අකිඤ්චනං අනාද්‍යනං  
තම'හං බුද්ධි බ්‍රාහ්මණං.

I do not call him a Brahmana, merely because he is born of a womb or sprung from a Brahmana mother. He is merely a "Dear addresser", if he is with Impediments. He who is free from Impediments, free from clinging,—him I call Brahmana.

1. The realisation of the Four Noble Truths.

2. Here Dhamma refers to the nine supramundane states, viz:—the four Paths, the four Fruits, and Nibbana.

3. With the paraphernalia of ascetics.

4. "*Pansukula civara*," robes made from cast-off pieces of cloth.

397. සබ්බසංයෝජනං ඡේතියා-යො වෙ න පරිනස්සති  
සම්භාවිතං විසංසුද්ධතං-නම'හං බ්‍රුමි බ්‍රාහ්මණං.

He who has cut off all fetters, he who trembles not, he who has gone beyond toils, he who is unbound, —him I call a Brahmana.

398. ඡේතියා න ඡීං වර්තනං ච-සංයුමං සහ'නුක්කමං  
උක්ඛිතතප්ප්‍රීසං බුධං-නම'හං බ්‍රුමි බ්‍රාහ්මණං.

He who has cut the strap (hatred), the thong (craving), and the rope (heresies), together with the appendages (latent tendencies), he who has thrown up the cross-bar (ignorance), he who is enlightened (Buddha),—him I call a Brahmana.

399. අනෙකාසං වධබ්‍රහ්මඤ්ච-අද්‍රව්‍යො යො'නිතිකචති  
චනතිබලං බලාණීකං-නම'හං බ්‍රුමි බ්‍රාහ්මණං.

He who, without anger, endures reproach, flogging and punishments, he whose power, the potent army, is patience,—him I call a Brahmana.

400. අනෙකාධනං චතචනනං-සීලචනනං අනුසුතං  
දනතිං අනතිමසාරීරං-නම'හං බ්‍රුමි බ්‍රාහ්මණං.

He who is not hateful but is dutiful, virtuous, not moistend with craving, controlled, and bears his final body,—him I call a Brahmana.

401. වාටී පොක්ඛරපතෙත'ච-ආරඤ්ඤටීච සාසපො  
යො න ලීපති කාමෙසු-නම'හං බ්‍රුමි බ්‍රාහ්මණං.

Like water on a lotus leaf, like a mustard on the point of a needle, he who clings not to sensual pleasures,—him I call a Brahmana.

402. යො දුකකිසස පජානාතී-ඉධෙ'ව ඛයමි'ත්තනො  
පත්තභාරං විසංයුත්තං-තම'හං බුමි බ්‍රාහ්මණං.

He who realises, here itself, the destruction of one's sorrow, he who has laid the burden aside and is emancipated, —him I call a Brahmana.

403. ගමහිරපඤ්ඤං මෙධාවිං-මඤ්ඤාමග්ගසස නොවිදං  
උත්තමස්සං අනුප්පත්තං-තම'හං බුමි බ්‍රාහ්මණං.

He whose knowledge is deep, he who is wise, he who is skilled in the right and wrong way, he who has reached the highest goal,—him I call a Brahmana.

494. අසංසදං ගහභෙති-අනාගාරෙහි චු'භයං  
අනොකසාරිං අප්පිච්ඡං-තම'හං බුමි බ්‍රාහ්මණං.

He who is not intimate with both householders and homeless ones, he who wanders without an abode, he who is without desires,—him I call a Brahmana.

405. නිධාය දණ්ඩං භුනෙසු-තසෙසු ථාවරෙසු ච  
යො ත ගන්ති ත සානෙති-තම'හං බුමි බ්‍රාහ්මණං.

He who has laid aside the cudgel towards beings—whether feeble or strong,—he who neither kills nor causes to kill,—him I call a Brahmana.

406. අවිරුචිං විරුචෙසු-අත්තදණ්ණෙසු නිබ්බුතං  
සාදුනෙසු අනාදුතං-තම'හං බුමි බ්‍රාහ්මණං.

He who is friendly amongst the hostile, he who is peaceful amongst the violent, he who is unattached amongst the attached,<sup>1</sup>—him I call a Brahmana.

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1. Those who are attached to the Aggregates.

407. යසස රාගො ව දොසො ව  
මානො මකො ව පාඨනො  
සාසපොරි'ව ආර'යා  
තම'හං බ්‍රුමි බ්‍රාහමණං.

In whom lust, hatred, pride, detraction are fallen off, like a mustared-seed from the point of a needle,— him I call a Brahmana.

408. අකකකසං විඤ්ඤපනිං—හිරං සචචං උදිරයෙ  
යාය නා'භිසජෙ කඤ්චි—තම'හං බ්‍රුමි බ්‍රාහමණං.

He who utters gentle, instructive, true words;  
He who gives offence to none;—  
Him I call a Brahmana.

409. භයා'ධ දීඝං ව රසසං වා  
අඤ්ඤං චුලං සුභා'සුභං  
ලොකෙ අදින්නං නා'දියති  
තම'හං බ්‍රුමි බ්‍රාහමණං.

He who in this world takes nothing that is not given,—  
Be it long or short, small or great, fair or foul;—  
Him I call a Brahmana.

410. ආසා යසස න විජ්ජනති—අසමිං ලොකෙ පරමති ව  
නිරාසයං විසංයුතතං—තම'හං බ්‍රුමි බ්‍රාහමණං.

He who has no desires whether of this world or of the  
next;  
He who is desireless and emancipated;—  
Him I call a Brahmana.

411. යසසා'ලයා න විජ්ජනති—අඤ්ඤය අකථඛිකපි  
'අමතොගධං අනුඤ්ඤානං—තම'හං බ්‍රුමි බ්‍රාහමණං.

He who has no longings, he who, through knowledge, is free from doubts, he who has plunged into the Deathless (Nibbāna),—him I call a Brahmana.

412. භයා'ධ පුඤ්ඤඤච පාපඤ්ච  
උභො සඛිතං උපච්චගා  
අසොකං විරජං සුඛං  
තම'හං බු'ම් බ්‍රාහ්මණං.

Herein he who has transcended both good and bad and the Toils as well; he who is sorrowless, stainless, and pure;—him I call a Brahmana.

413. චන්ද්‍රං'ච විමලං සුඛං—විපසන්නම'නාවිලං  
තජ්ඣිභවපරිකක්ඛිණං—තම'හං බු'ම් බ්‍රාහ්මණං.

He who is spotless as the moon; he who is pure, serene, and clear; he who has destroyed craving for Becoming;—him I call a Brahmana.

414. යො ඉමං පලිපථං දුග්ගං—සංසාරං මොහම'ච්චගා  
කිණේණා පාරගතො ක්කායී—අනෙජො අකථඤ්ඤපී  
අනුපාදාය නිබ්බුතො—තම'හං බු'ම් බ්‍රාහ්මණං.

He who has transgressed this quagmire, this difficult path, the ocean of life (Sansara). and delusion; he who has crossed and gone beyond; he who is meditative, free from craving and doubts; he who, clinging to nought, has attained Nibbana;—him I call a Brahmana.

415. යො'ධ කාමෙ පහන්ධාන—අනාගාරො පරිබ්බජේ  
කාමභවපරිකක්ඛිණං—තම'හං බු'ම් බ්‍රාහ්මණං.

He who, in this world, giving up sensual pleasures, would renounce and become a homeless one; he who has destroyed sense-desires and becoming;<sup>1</sup>—him I call a Brahmana.

1. *Bhava*, the threefold existence—the sentient realm, the realm of Form, and the Formless Realm.

416. ඥායාධි තණ්හං පහතොන-අනාගාරො පරිබ්බජේ  
තණ්හාභවපරික්ඛණං-තම'හං බ්‍රෑමි බ්‍රාහ්මණං.

He who, in this world, giving up craving, would renounce and become a homeless one; he who has destroyed craving and Becoming;—him I call a Brahmana.

417. තිත්වා මානුසකං යොගං-දිබ්බං යොගං උපච්චගා  
සබ්බයොගවිසංසුත්තං-තම'හං බ්‍රෑමි බ්‍රාහ්මණං.

He who, discarding human bonds and transcending celestial ties, is completely delivered of all bonds,—him I call a Brahmana.

418. තිත්වා රතීඤ්ච අරතීඤ්ච-සීතිභූතං නිරූපධිං  
සබ්බලොකාභිභූං චීරං-තම'හං බ්‍රෑමි බ්‍රාහ්මණං.

He who has given up likes and dislikes, he who is cooled, and is without substrata,<sup>1</sup> he who has conquered the world<sup>2</sup> and is strenuous,—him I call a Brahmana.

419. චුතීං යො චෙදි සත්තානං-උපපත්තිඤ්ච සබ්බසො  
අසත්තං සුගතං බ්‍රහ්මං-තම'හං බ්‍රෑමි බ්‍රාහ්මණං.

He who, in every way, knows the death and re-birth of beings, he who is detached, well-gone,<sup>3</sup> and enlightened,—him I call a Brahmana.

1. *Upadhi*,—Aggregates (*Khandha*), Passions (*Kilesa*), Volitional Activities (*Ahhisankhara*), and Sense-desires (*Kama*).

2. That is he who has put an end to the arising of the Aggregates (world).

3. *Sugata*, gone to Nibbana.

420. යසස ගතීං න ජානනති-දෙවා ගනුබබමානුසා  
බිණාසවං අරහනනං-තම'හං බුමි බ්‍රාහමණං.

He whose destiny the Devas nor Gandhabbas<sup>1</sup> nor men know not, he who has destroyed all Defilements, and is an Arahant,—him I call a Brahmana.

421. යසස පුරෙ ව පව්ඡා ව-මජ්ඣෙ ව නසී කිඤ්චනං  
අකිඤ්චනං අනාදනං-තම'හං බුමි බ්‍රාහමණං.

He who has no clinging to Aggregates that are past, future, or present; he who is without clinging and grasping,—him I call a Brahmana.

422. උසහං පවරං ඒරං-මහෙසිං විජ්ඣාවිතං  
අනෙජං නගානකං බුධිං-තම'හං බුමි බ්‍රාහමණං.

The fearless, the noble, the hero, the great sage, the conqueror, the desireless, the enlightened,—him I call a Brahmana.

423. පුබ්බන්තිවාසං ඡයා වෙදී-සග්ගා'පායඤ්ච පසාති  
අපො ජාතීකඛයං පතෙතා-අභිඤ්ඤාවොසිතො මුනී  
සබ්බවොසිතවොසානං-තම'හං බුමි බ්‍රාහමණං.

He who knows his former abodes, he who sees heaven and hell, he who has reached the end of births, he who, with superior wisdom<sup>2</sup>, has perfected himself as a Holy Man, he who has finished all finishings,<sup>3</sup>—him I call a Brahmana.

1. A class of celestial beings.

2. Pertaining to the Arahant Path.

3. *I.e.*, Arahantship.

## PALI ALPHABET

අ—a, ආ—ā, ඉ—i, ඊ—ī, උ—u, ඌ—ū, එ—e, ඔ—o

ක—ka	ඛ—kha	ග—ga	ඝ—gha	ඞ—na
ච—ca	ඡ—cha	ජ—ja	ඣ—jha	ඤ—ña
ට—ta	ඨ—tha	ඳ—da	ඵ—dha	ණ—na
ත—ta	ථ—tha	ද—da	ධ—dha	න—na
ප—pa	ඵ—pha	බ—ba	භ—bha	ම—ma

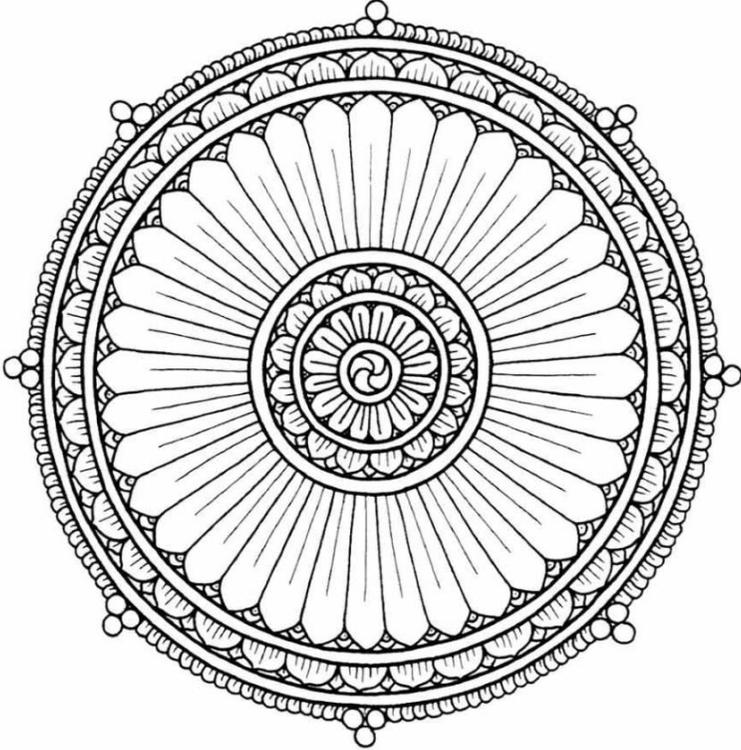
ය—ya ර—ra ල—la ව—va ස—sa හ—ha ළ—la, ට—ng

කඛ—kkha ඝඝ—gggha ඞඞ—ngga ඡඡ—ccha  
 ජඣ—jjha ඤච—ñca ඡ, ඤඡ—ñccha ජ, ඤඣ—ñja  
 ටඨ, ඨ—ttha ඳඳ, ඵ—ddha තථ—ttha ඳ, ධ—ddha  
 ඤ—nda පඵ—ppha බභ—bbha යය—yya කය—kya

කා—kā ඤ—ñā ද—dā කි—ki වි—ci ජ—jī කී—kī  
 කු—ku චු—cu ඤු—ñu දු—du කු—kū චු—cū  
 කෙ—ke කො—ko කෙක—kke කෙකා—kko



SABBA DANAN DAMMA DANAN JINATHI



NIBBANA PACHCHAYO HOTHU