

Dhammapada

The Dhammapada
from the Khuddaka Nikaya
of the Pali Canon

This version of the 26 chapters of the Dhammapada was prepared in the Autumn of 2001 whilst on retreat in Pondicherry, India. It is based on study of the original Pali verses and earlier English translations. A selection of these verses is presented each day during the meditation course and this printable version has been made available for those course participants who would like a copy of the whole text for their personal use.

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I THE PAIRS

1. All mental states are preceded by mind.
Mind is their ruler, mind fashions them.
If one speaks or acts with an impure mind,
suffering follows like a cartwheel follows the ox's hoof.
2. All mental states are preceded by mind.
Mind is their ruler, mind fashions them.
If one speaks or acts with a pure mind,
happiness follows like an inseparable shadow.
3. He abused me, he hurt me,
he defeated me, he robbed me!
Those who brood on such thoughts
will never be free from anger.
4. He abused me, he hurt me,
he defeated me, he robbed me!
Those who relinquish such thoughts
will be freed from anger.
5. Hatred is never settled by hatred.
It is settled only by non-hatred.
This is an eternal law.
6. Some do not accept that we all must die.
Those who do know it settle their quarrels.
7. One who looks only for pleasure,
with senses and appetite unrestrained,
- indolent and dissipated -
will surely be overpowered by Mara
- for the wind easily fells a rotten tree.
8. One who contemplates impurities,
with senses and appetite restrained,
- faithful and energetic -
will never be overpowered by Mara
- for the wind cannot move a rocky mountain.
9. Wearing the yellow robe
though stained oneself,
devoid of restraint and integrity,
one is unworthy of it.
10. Wearing the yellow robe
cleansed of stain oneself,
with restraint and integrity,

then one is worth of it.

11. Viewing the inessential as essential,
and the essential as inessential;
dwelling in Wrong Thought,
one never arrives at the essence.
12. Viewing the essential as essential,
and the inessential as inessential;
dwelling in Right Thought,
one arrives at the essence.
13. Rain always penetrates a poorly-thatched house;
Passion always penetrates the undeveloped mind.
14. Rain never penetrates a well-thatched house;
Passion never penetrates the developed mind.
15. Grieving here and beyond.
The doer of wrong grieves in both.
He grieves and is afflicted,
seeing the impurity of his actions.
16. Rejoicing here and beyond.
The doer of good rejoices in both.
He rejoices and is jubilant,
seeing the purity of his actions.
17. Tormented here and beyond.
The doer of wrong is tormented in both.
He knows "Wrong have I done" and it pains him.
Further torment follows when gone to a woeful state.
18. Delighted here and beyond.
The doer of good delights in both.
He knows "Good have I done" and it pleases him.
Further delight follows when gone to a blissful state.
19. Often reciting the sacred texts, but not applying them,
- like a heedless cowherd who counts only others' cattle -
one does not share the blessings of the holy life.
20. Rarely reciting the sacred texts, but following the Dhamma,
forsaking greed, hatred and delusion,
with insight and an emancipated mind,
clinging to nothing of this world or the next,
truly one shares the blessings of the holy life.

II MINDFULNESS

21. Mindfulness is the path to the Deathless.
Inattention is the path to death.
The mindful do not die.
The inattentive are as if already dead.
22. Knowing the supremacy of mindfulness,
the wise delight therein,
enjoying the resort of the Noble.
23. Meditative and determined,
the wise alone experience Nibbana,
the incomparable liberation from bondage.
24. Resolute, mindful, of pure conduct,
discerning and restrained,
living by Dhamma,
their glory grows.
25. With resolution and mindfulness,
discipline and self-control,
the wise create an island
no flood can submerge.
26. Fools and the ignorant
indulge in heedlessness.
The wise keep mindfulness
as their best treasure.
27. Do not give way to heedlessness.
Do not indulge sense pleasures.
Only the attentive and meditative
attain great happiness.
28. At the summit of a mountain
one observes those below.
Rejecting inattention for mindfulness
the wise ascend the highest tower of wisdom,
sorrowlessly watching the sorrowful beneath.
29. Mindful among the heedless,
alert among the sleeping,
the wise advance like a race horse
outpacing a weak hack.
30. Mindfulness crowned Indra ruler of the gods.
Mindfulness is ever praised,
heedlessness always condemned.

31. Delighting in mindfulness,
fearing inattention,
that bhikkhu advances like fire
burning all obstacles great and small.
32. Delighting in mindfulness,
fearing inattention,
that bhikkhu cannot fall back -
he approaches Nibbana.

III THE MIND

33. A fletcher straightens an arrow shaft.
The discerning man straightens his mind:
fickle and unsteady, so difficult to guard.
34. Like a fish pulled from water
to be thrown on dry land,
the mind writhes to and fro.
Hence, Mara's realm should be shunned.
35. Wonderful it is, to tame the mind:
so difficult to subdue, so swift,
seizing whatever it desires.
A disciplined mind brings happiness.
36. The discerning man guards the mind:
so difficult to detect, so subtle,
seizing whatever it desires.
A protected mind brings happiness.
37. Dwelling in the cave of the heart,
the formless mind wanders far and alone.
Those who subdue the mind,
are freed from Mara's bonds.
38. Wisdom is never perfected
in one whose mind is unsteady,
who knows not the Dhamma,
whose conviction wavers.
39. Neither soaked by lust,
nor affected by hatred,
the mind of an Awakened one
transcends both good and evil
and is fearless.
40. Knowing the body is fragile like a clay jar,
secure the mind as a strong fortress, and
defeat Mara with the sword of wisdom.
Guarding what you have won,
remain free from attachment.
41. This body soon will lie on the earth,
discarded and unconscious:
like a useless rotten log.
42. An enemy may harm an enemy,
a hater may harm the hated,

but the ill-directed mind inflicts
on oneself far greater harm.

43. Mother, father or kinsman
may come to your aid,
but the well-directed mind provides
for oneself far greater good.

IV FLOWERS

44. Who will overcome this world
 of humans, gods and Death?
 Who shall master the well-taught path of Dhamma
 as a flower arranger perfects a garland?
45. A striver on the path overcomes this world
 of humans, gods and Death.
 A striver masters the well-taught path of Dhamma
 as a flower arranger perfects a garland.
46. Seeing this froth-like body,
 - no more than a mirage -
 plucking out Mara's florid enticements,
 one goes beyond the sight of Death.
47. Plucking flowers, distracted,
 - as a great flood sweeps
 a sleeping village -
 Death carries one away.
48. Plucking flowers, distracted,
 insatiable in sense desires,
 over such a one's mind
 the Destroyer holds sway.
49. Without harming its colour or scent,
 a bee takes nectar from a flower
 and flies away.
 So should the sage visit the village.
50. Consider not the faults of others,
 though committed or undone.
 Focus on one's own actions:
 those done and left undone.
51. Without fragrance, a beautiful
 and colourful flower is fruitless:
 like fine words spoken
 but not applied.
52. With fragrance, a beautiful
 and colourful flower is fruitful:
 like fine words spoken
 and applied.
53. A heap of flowers produces
 many fine garlands.

So may one born mortal produce
many good deeds.

54. The scent of flowers travels not against the wind
- nor sandalwood, tagara or jasmine -
But the fragrance of virtue travels against the wind:
the scent of the virtuous pervades all directions.
55. Of all the fragrances:
sandalwood, tagara,
blue lotus and jasmine,
the fragrance of virtue
is unsurpassed.
56. Weak is the perfume of
tagara and sandalwood:
The scent of the virtuous wafts
even unto the highest gods.
57. Mara cannot find the path
to the virtuous and mindful ones,
liberated by Insight.
58. Upon a rubbish heap,
in a roadside ditch,
blooms a lotus.
59. Upon the rubbish heap
of blinded mortals,
the disciple of the Enlightened One
shines resplendent in wisdom.

V THE FOOL

60. Long is the night for the sleepless.
Long is a league to the weary.
Long is samsara for the foolish:
knowing not the true Dhamma.
61. When not finding your equal
or your better on this route,
resolutely press on alone:
there is no fellowship with fools.
62. "I have sons, I have wealth",
frets the fool.
Not owning even his own self -
what of sons? what of wealth?
63. A fool who knows his foolishness
at least is wise to that extent,
but a fool who thinks himself wise,
is a fool indeed.
64. Accompanying the wise all his life,
a fool no more knows the Dhamma,
than a spoon knows the flavour of soup.
65. Accompanying the wise for a mere moment,
the discerning know the Dhamma,
as a tongue knows the flavour of soup.
66. Fools, weak in wisdom,
go through life
as their own enemies:
committing evil deeds
that bring bitter fruit.
67. Badly done is the deed
that causes regret;
whose fruit one reaps
with tears streaming.
68. Well done is the deed
without cause for regret;
whose fruit one reaps
with delight and joy.
69. Until the evil deed ripens
the fool thinks it sweet as honey.
When it ripens,

then he comes to grief.

70. Even if eating from the tip
of a blade of grass,
for month after month,
the fool would not be worth a sixteenth
of those who comprehend the Dhamma.
71. An evil deed does not bear immediate fruit;
as milk takes time to sour.
Smouldering, it follows the fool
like fire hidden beneath ashes.
72. A fool gains knowledge
to his disadvantage:
it cleaves his head,
destroying any goodness.
73. The fool seeks reputation,
precedence among monks,
authority over monasteries,
and honour from householders.
74. "Let both laity and monks
think all this was done by me;
accepting my authority
in matters great and small."
Such is the ambition of the fool,
his desire and pride increasing.
75. The worldly path goes one way,
the Path to Nibbana, another.
Comprehending this,
a bhikkhu who follows the Buddha,
takes no pleasure in acclaim,
but cultivates detachment.

VI THE WISE

76. Finding a wise man who points out one's faults and reproveth, associate with him - as one who guides to treasure. It is always better, never worse, to cultivate such association.
77. Let him admonish, let him teach, let him guard one from wrong. He is dear to the good, and disliked by the bad.
78. Do not associate with wrongdoers; associate not with the base. Associate with virtuous friends; seek fellowship with the noble.
79. Drinking deep the Dhamma, one lives happily, with tranquil mind. The wise ever delight in the Dhamma, revealed by the noble ones.
80. Irrigators channel water, fletchers straighten arrows, carpenters shape wood. The wise control themselves.
81. A solid rock is not shaken by wind. The wise are not moved by praise or blame.
82. On hearing the Dhamma, the wise become tranquil; like a lake - deep, clear, still.
83. The good renounce everything. The virtuous prattle not of sense desires. When touched by pleasure or by pain, neither elated nor dejected are the wise.
84. Virtuous, wise and righteous is one who, for himself or others, craves not sons, fortune, kingdom, nor any advantage by unjust means.

85. Few are those who
reach the far shore;
the rest merely
run about on this bank.
86. Those who practice
the well-taught Dhamma
transcend the realm of Death,
so difficult to cross.
- 87-88. Abandoning the dark states,
the wise cultivate the bright.
Going forth, from home into homelessness,
seeking delight in detachment,
so difficult to enjoy.
- Renouncing sense pleasures,
freed from attachment,
the wise man cleanses
his mind of impurity.
89. Developed in the factors of Enlightenment,
without attachment, delighting in non-clinging,
undefiled and resplendent in wisdom,
they attain Nibbana in this very life.

VII THE PERFECTED

90. In one whose journey has ended,
- sorrowless and fully liberated,
released from all bonds -
no fever exists.
91. The mindful, ever active,
are unattached to homes:
they move on repeatedly,
as swans fly from the
lake to new abodes.
92. Not accumulating,
aware of the nature of food,
their abode is Deliverance:
empty and signless.
Like the tracks of birds in air,
so difficult to trace.
93. Defilements destroyed,
unattached to food,
their abode is Deliverance:
empty and signless.
Like the tracks of birds in air,
so difficult to trace.
94. With senses subdued,
- like horses well-trained by a charioteer.
Free from conceit and corruption,
- even the gods hold such a one dear.
95. Like the earth, resenting nothing.
Firm as a strong high pillar,
pure as a lake unsullied by mud,
for such a balanced one,
no more births arise.
96. Calm in thought, calm in speech,
calm in deed.
Freed is one who truly knows:
perfectly tranquil and equipoised.
97. Relying not on blind faith,
one who knows the uncreated,
who has severed all links,
destroyed all causes, abandoned all desire,
he, indeed, is the ultimate man.

98. Whether village, forest, vale or hill;
inspiring, indeed, is a place
where the Perfected dwell.
99. Delightful are the forests,
which worldlings dislike.
The passion-freed delight there,
seeking no sense pleasures.

VIII THE THOUSANDS

100. Better than a thousand useless words
is one useful word,
hearing which, one finds peace.
101. Better than a thousand useless verses
is one useful line,
hearing which, one finds peace.
102. Better than chanting hundreds of useless verses
is the chanting of one verse of Dhamma,
hearing which, one finds peace.
103. One may conquer a thousand times
a thousand men in battle,
but a nobler victor is one
who conquers his self.
- 104-105. Self conquest excels
the conquest of all others.
- Not gods, nor gandhabba,
nor even Mara with Brahma,
can reverse the victory
of one who conquers self
and lives in restraint.
106. One may conduct a thousand sacrifices,
month after month, for a hundred years.
Yet honouring a Perfected One, for only a moment,
excels a century of sacrifices.
107. One may tend the sacrificial fire,
in the forest, for a hundred years.
Yet honouring a Perfected One, for only a moment,
excels a century of fire-sacrifices.
108. Sacrifices and offerings, made in this world
for an entire year, by one desiring merit,
are not worth a quarter of the merit gained
honouring the Upright, which is truly excellent.
109. To one respectful,
and eager to honour the elders,
four blessings accrue:
long life, beauty, happiness, and strength.
110. Better to live one day
virtuous and meditative,

than a hundred years
immoral and uncontrolled.

111. Better to live one day
wise and meditative,
than a hundred years
foolish and uncontrolled.
112. Better to live one day
with determined effort,
than a hundred years
idle and inactive.
113. Better to live one day
knowing of arising and ceasing,
than a hundred years
ignorant of arising and ceasing.
114. Better to live one day
seeing the Deathless,
than a hundred years
without seeing the Deathless.
115. Better to live one day
knowing the supreme Dhamma,
than a hundred years
ignorant of the supreme Dhamma.

IX EVIL

116. Be swift in doing good;
 restrain the mind from doing evil.
 If one is slow to do good
 the mind delights in evil.
117. If one commits an evil act,
 then refrain from repeating it.
 Do not take pleasure in it:
 for painful is the accumulation of evil.
118. If one commits a good act,
 then do it repeatedly.
 Take pleasure in it:
 for blissful is the accumulation of good.
119. Even an evil-doer sees happiness
 if the fruit of his deed is yet to ripen.
 But when it matures,
 then they see suffering.
120. Even a good-doer sees suffering
 if the fruit of his deed is yet to ripen.
 But when it matures,
 then they see happiness.
121. Don't think lightly of evil
 saying, "It will not come to me".
 Drop by drop is the water jar filled.
 Fools, acting little by little,
 fill themselves with evil.
122. Don't think lightly of good
 saying, "It will not come to me".
 Drop by drop is the water jar filled.
 The wise, acting little by little,
 fill themselves with good.
123. The merchant with rich goods and
 little protection avoids a perilous route.
 So should one avoid evil,
 as one who desires life avoids poison.
124. The woundless hand can hold poison.
 Poison does not penetrate
 where there is no wound.
 One who does no evil
 is free from evil.

125. Evil returns to one who harms
the innocent, the pure and the faultless,
like fine dust thrown against the wind.
126. Some are born in the womb,
the evil in woeful states,
the good in blissful states.
The stainless attain Nibbana.
127. Not in the sky, mid-ocean
nor a mountain cave.
Nowhere on earth exists
a refuge from your evil deed.
128. Not in the sky, mid-ocean
nor a mountain cave.
Nowhere on earth exists
a refuge from your death.

X THE ROD

129. All tremble at the rod, all fear death.
In empathy with others,
one should not strike,
nor cause others to strike.
130. All tremble at the rod, all hold their lives dear.
In empathy with others,
one should not strike,
nor cause others to strike.
131. One seeking happiness,
taking a rod to another
who seeks happiness,
finds no happiness hereafter.
132. One seeking happiness,
without taking a rod to another
who seeks happiness,
finds happiness hereafter.
133. Speak harshly to no one
for harsh speech will rebound.
Angry speech is painful,
and overwhelming when returned.
134. In silencing oneself,
like a broken gong,
one approaches Nibbana:
for no animosity is found.
135. As the cowherd's rod
drives cattle to pasture,
so age and death
drive out the life of beings.
136. A fool commits evil
without realising.
Witless, his deeds torment him,
like one burned by fire.
137. One who takes the rod
to those unarmed,
offending the inoffensive,
soon meets one of ten states:
- 138-140. Acute pain, disaster,
physical injury, serious illness,

madness, trouble from authorities,
grave charges, loss of family, or of wealth,
the burning of his home by ravaging fire.
Upon dissolution of the body,
such a fool is reborn in hell.

141. Not nakedness or matted hair,
nor dirt or fasting;
Not lying on the ground,
nor dust and ash
or sitting on one's heels;
None of these can purify one
who still has doubts.
142. Though finely dressed
if one is living the holy life
- poised, calm, restrained,
having laid aside the rod -
he indeed is a true brahman,
a mendicant, a bhikkhu.
143. Where in this world is one
so restrained by humility
that he averts reproach
as a thoroughbred averts the rod?
144. As a thoroughbred touched by the rod,
be energetic and determined.
By conviction and purity,
by effort and concentration,
investigating the truth,
rich in knowledge and virtue,
- mindful -
one overcomes suffering.
145. Irrigators channel water,
fletchers straighten arrows,
carpenters shape wood.
The virtuous control themselves.

XI AGED

146. Why laughter? Why joy?
 for this world is burning.
 Enveloped in darkness
 will you not seek light?
147. Behold this body:
 a beautiful image -
 a mass of wounds constructed,
 infirm, demanding,
 all impermanent, all unstable.
148. Worn out is this body,
 a nest of diseases, decaying.
 This foul mass breaks up
 for life ends in death.
149. These dove-grey bones
 scattered like gourds in autumn.
 Having seen them,
 how can one delight?
150. A city built of bones,
 plastered with flesh and blood:
 home to pride and deceit,
 aging and death.
151. Even lavish majestic chariots wear out,
 so, this body will grow old,
 but the Dhamma of the Good endures:
 thus the Good themselves proclaim.
152. An ignorant one
 grows like an ox:
 his muscles develop,
 but not his wisdom.
153. Through many births in samsara
 have I searched in vain
 for the builder of this house.
 Repeated birth is indeed suffering.
154. Housebuilder, you are seen!
 No house shall you build again.
 All your rafters are broken and
 the ridge-poll is shattered.
 Attaining the Unconditioned,
 I achieve the end of craving.

155. Neither leading the holy life
 nor, in youth, acquiring wealth,
 they grow old like withered cranes
 beside a fishless pond.
156. Neither leading the holy life
 nor, in youth, acquiring wealth,
 they lie around regretting,
 like spent arrows from a bow misfired.

XII SELF

157. If you hold yourself dear;
 then protect yourself well.
 The wise keep vigil during any
 of the three watches of the night.
158. Establish yourself first in propriety,
 only then teach others:
 thus, blameless, the wise shall be.
159. As one teaches others,
 so should one act.
 Controlled oneself,
 so should one teach:
 Training oneself is hardest.
160. One protects oneself.
 Who else could be protector?
 Fully in control, one gains
 a protector rare indeed.
161. The evil he himself has done -
 self-born, self-caused -
 grinds down the fool:
 as a diamond, a hard stone.
162. Just as the creeper strangles
 the sal tree on which it grows,
 so the fool does to himself
 what only an enemy would wish.
163. Easily done are actions
 bad and harmful to oneself;
 difficult, indeed, are actions
 good and beneficial.
164. The fool, who with Wrong View,
 scorns the Dhamma of the arahats,
 - the noble and enlightened -
 like bamboo, he produces offspring
 for his own destruction.
165. By oneself is evil done
 and is one defiled.
 By oneself one abstains from evil
 and attains purity.
 Purity and defilement are self-owned;
 none can purify another.

166. Never neglect your own welfare
for the sake of another, however great.
Comprehending your welfare,
be intent upon the good.

XIII THE WORLD

167. Do not serve low ends,
nor live in heedlessness.
Do not embrace Wrong View,
nor cherish worldly existence.
168. Arise! Do not be heedless!
Live the Dhamma:
the virtuous live happily
in this world and the next.
169. Live the Dhamma,
do not live basely:
the virtuous live happily
in this world and the next.
170. One who sees the world
as a bubble, a mirage,
is not seen
by the King of Death.
171. Come, see this world
as a bedecked majestic charriot,
wherein fools flounder,
but the wise remain detached.
172. Heedless before,
but no longer,
one illumines the world
as the moon free of cloud.
173. Replacing by good
the evil one has done,
one illumines the world
as the moon free of cloud.
174. Blind is the world;
few see clearly.
Like birds escaping a net,
those who see are blissful.
175. Swans fly the path of the sun.
Psychics fly through space.
Defeating Mara and his host,
the wise flee the world.
176. There is no evil that cannot be done
by the liar who has violated one precept

and is indifferent to the world beyond.

177. The miserly do not go to heavenly realms;
fools, certainly, do not value generosity.
A wise one rejoices in giving,
and by that act is happy hereafter.

178. Better than reigning over the earth,
better than going to heaven,
or sovereignty over the universe;
the fruits of Stream-entry excell all of these.

XIV THE BUDDHA

179. How can one tempt
the omniscient Buddha
whose victory cannot be overthrown;
whom no adversaries can follow?
180. How can one tempt
the omniscient Buddha
who is unentangled,
and without craving?
181. The wise, intent on meditation,
delighting in the peace of renunciation -
such mindful perfect Buddhas
even the gods hold dear.
182. A human birth is rare,
difficult is mortal life.
Difficult it is to hear the Dhamma.
Rare is the appearance of Buddhas.
183. To cease from evil, to cultivate good,
to cleanse one's own mind:
this is the teaching
of the Buddhas.
184. Enduring patience is the supreme austerity.
Nibbana is supreme, say the Buddhas.
One who harms another is no contemplative;
oppressing others, no renunciate is he .
185. Not insulting, nor harming;
disciplined within the rules,
moderate in eating, secluded in abode,
intent on high attainments:
this is the teaching
of the Buddhas.
186. Not by a shower of gold coins
does contentment arise:
of little sweetness and great pain
are sense pleasures.
187. Understanding this, the wise
take no delight even in heavenly pleasures:
the disciple of the Supreme Buddha
delights in the destruction of craving.

188. Driven by fear,
humans seek refuge
in mountains and forests,
in groves and tree shrines.
189. No secure refuge is found there;
by resorting to such a refuge
comes no release from suffering:
they are not the refuge supreme.
190. Going for refuge to the Buddha,
the Dhamma and the Sangha,
seeing with wisdom
the Four Noble Truths:
191. Suffering, its cause,
its cessation,
and the Noble Eightfold Path
leading to its cessation.
192. This is indeed a secure refuge;
this is the refuge supreme.
In seeking such refuge
comes release from all suffering.
193. It is hard to find a thoroughbred man,
such a one is not found everywhere:
but where such an enlightened one exists
the people thrive happily.
194. Sweet is the arising of Buddhas,
sweet is the teaching of the Dhamma,
sweet is the unity of the Sangha,
and sweet is the discipline of the united.
195. Reverence those worthy of reverence,
- the Buddhas and their disciples -
who have transcended all impediments,
and passed beyond sorrow and grief:
196. One who reveres such peaceful
and fearless Ones
has merit beyond measure.

XV HAPPINESS

197. Happily we live -
friendly, amidst the hostile.
Among the hostile
we dwell without hostility.
198. Happily we live -
cured, amidst the afflicted.
Among the afflicted
we dwell without affliction.
199. Happily we live -
content, amidst the avaricious.
Among the avaricious
we dwell without avarice.
200. Happily we live -
free from impediments.
We shall feed on rapture
like Radiant Gods.
201. Victory breeds enmity,
for the conquered suffer.
The peaceful live happily,
discarding victory and defeat.
202. There is no fire like craving,
no loss like hatred,
no affliction like the aggregates,
and no bliss higher than Peace.
203. Hunger is the worst disease.
The aggregates are the worst affliction.
Understanding this as it is,
the wise realize Nibbana, the bliss supreme.
204. Health is the highest reward.
Contentment is the greatest of riches.
The trustworthy are the best kin.
Nibbana is the highest bliss.
205. Tasting the sweetness
of solitude and tranquillity,
free of fear and stain one becomes,
drinking deep the joy of the Dhamma.
206. It is good to see the Noble,
to live among them is bliss.

Not seeing fools,
one is ever happy.

207. The company of fools
brings longterm suffering.
The company of fools,
as of an enemy, is always painful.
Association with the wise is happy:
like a meeting with kin.
208. Associate with one who is intelligent,
wise, learned, determined,
committed, and noble.
Follow the virtuous and discerning:
as the moon, the starry path.

XVI AFFECTION

209. Choosing what should be avoided,
not choosing what should be pursued,
giving up the goal, one who seeks pleasure
later envies those who exert themselves.
210. Don't subscribe to likes and dislikes.
Both separation from the liked,
and the presence of the disliked,
are painful.
211. Hold nothing dear:
for separation from it pains one.
No bonds are there for one
free from likes and dislikes.
212. From preference arises grief,
from preference arises fear.
Freed from preference one is
free from grief and fear.
213. From affection arises grief,
from affection arises fear.
Freed from affection one is
free from grief and fear.
214. From attachment arises grief,
from attachment arises fear.
Freed from attachment one is
free from grief and fear.
215. From lust arises grief,
from lust arises fear.
Freed from lust one is
free from grief and fear.
216. From craving arises grief,
from craving arises fear.
Freed from craving one is
free from grief and fear.
217. Virtuous and insightful,
principled and truthful,
diligent in one's duties -
such, people hold dear.
218. Intent on the Ineffible,
with mind inspired,

and free of sense pleasures:
such a one is bound Upstream.

219. Returning safe from afar
after a long absence,
one is welcomed home
by family, friends and well-wishers.

220. As family welcome a dear one's return,
so will one's good deeds
welcome the good-doer
when gone from this world to the next.

XVII ANGER

221. Abandon anger, renounce pride,
 overcome all fetters.
 Suffering does not befall the passionless,
 unattached to name and form.
222. One who checks rising anger,
 as a charioteer checks a rolling chariot,
 is a true charioteer:
 others merely hold the reins.
223. Overcome the angry by non-anger,
 overcome the wicked by goodness,
 overcome the miser by generosity,
 overcome the liar by truth.
224. Speak the truth, yield not to anger;
 even if you have little, give to those who ask:
 these three paths lead
 to the presence of gods.
225. Those sages who are inoffensive
 and physically controlled,
 attain the Deathless:
 where they grieve no more.
226. Ever vigilant, self-disciplined
 both day and night,
 intent on Nibbana,
 they destroy their defilements.
227. This is an ancient practice, O Atula,
 not only of today:
 they criticize those who are silent,
 they criticize those who speak much,
 they criticize those who speak little.
 There is no one on earth left uncriticized.
228. There never was, there never will be,
 nor exists there now,
 a person who is wholly criticized,
 or wholly praised.
229. Day after day,
 the wise examine and praise
 those flawless in character,
 wisdom, knowledge and virtue.

230. Who would blame one
pure, as refined gold?
The gods, and even
Brahma, praise him.
231. Guard against bodily misdeeds.
Restrained in bodily actions,
abandoning harmful bodily actions,
one should cultivate good conduct.
232. Guard against spoken misdeeds.
Restrained in speech,
abandoning wrong speech,
one should cultivate right speech.
233. Guard against mental misdeeds.
Mentally restrained,
abandoning wrong thought,
one should cultivate right thought.
234. Restrained in physical, verbal
and mental conduct,
the wise are indeed secure.

XVIII IMPURITY

235. You are like a withered leaf;
the messengers of death await.
You stand on the eve of your departure,
and no provision made for the journey.
236. Make an island of yourself.
With swift effort become wise.
Purged of stain and passions,
you will enter the Noble Realm.
237. Now, your life is ending,
you approach the King of Death.
There's no resting place along the way,
and no provision made for the journey.
238. Make an island of yourself.
With swift effort become wise.
Purged of stain and passions,
never again to face birth and decay.
239. Step by step, little by little,
moment by moment,
the wise remove their impurities -
as a smith purifies silver.
240. As rust, once arisen,
consumes the iron on which it forms;
So, his own deeds lead the
transgressor to a woeful state.
241. Infrequent repetition is the rust of scriptures.
Neglect is the rust of homes.
Indolence is the rust of beauty.
Heedlessness is the rust of a guard.
242. Misconduct is the taint of a woman.
Miserliness is the taint of a benefactor.
Taints, are indeed, are all that
is evil in this world and the next.
243. Worse than these is the taint of ignorance:
the worst of all taints.
By destroying this one taint,
one becomes taintless, O Bhikkhus.
244. Life is easy for the shameless
- impudent as crows -

backbiting and presumptuous,
arrogant and corrupt.

245. Life is hard for the modest
- always seeking purity -
detached and unassuming,
clean-living and reflective.
246. He who destroys life,
who speaks falsely,
who takes what is not given,
who goes to other men's wives,
247. who is addicted to alcohol -
such a man digs up his
own root in this world.
248. So know, my good man,
evil deeds are difficult to control:
don't let greed and wickedness
drive you to protracted misery.
249. People give according
to their faith or their regard.
Envious of the food and drink given to others,
day and night one attains no peace.
250. But one in whom this is fully cut off,
uprooted and destroyed,
day and night attains peace.
251. There is no fire like lust,
no grip like hatred,
no net like delusion,
no river like craving.
252. The faults of others are easily seen,
our own faults are difficult to see.
Like chaff one winnows another's faults,
while concealing our own like a fowler in a hide.
253. Focusing on another's faults,
ever censorious,
his own defilements grow:
he is far from their destruction.
254. There is no track in the sky.
There is no outside samana.
Mankind delights in impediments.
The Tathagatas are free of impediments.

255. There is no track in the sky.
There is no outside samana.
No conditioned thing is stable.
There is no instability in Buddhas.

XIX THE JUST

256. Not by passing hasty judgements
 does one become just:
 the wise investigate
 both right and wrong.
257. Judging - impartially -
 according to the Dhamma,
 one is a guardian of Dhamma
 and a just person.
258. Speaking much does
 not indicate wisdom.
 One peaceful, unhostile
 and fearless is truly wise.
259. Speaking much does
 not indicate one knows Dhamma.
 After hearing a little, knowing the Dhamma directly,
 and heeding it, then one is versed in Dhamma.
260. A man is not an Elder
 because his head is grey.
 He may be ripe in years,
 but grown old in vain.
261. A true Elder is a wise one -
 truthful, virtuous, inoffensive,
 restrained, self-controlled
 and purged of impurity.
262. Not by eloquence
 or by physical appeal
 does one become accomplished,
 if still envious, selfish and deceitful.
263. But in whom these are cut-off,
 uprooted and extinct,
 that wise one, free of hatred,
 is indeed accomplished.
264. Not by a shaven head does one,
 undisciplined and untruthful, become a monk.
 How can one full of craving
 and greedy be a monk?
265. One subduing evil deeds,
 both small and great,

is a monk, for he has
overcome evil.

266. Not merely by living on alms
does one become a monk;
living by the whole code
one becomes a monk.
267. Good and evil transcended,
with conduct sublime,
understanding the world -
he is indeed a bhikkhu.
268. Not by silence does one,
foolish and ignorant, become a sage.
A wise one, taking the balance,
embraces good and shuns evil,
is indeed a sage.
269. For that reason, he is a sage.
Understanding both worlds,
he is called a sage.
270. One is not a Noble
if one harms living beings.
By harmlessness to all living beings
is one called Noble.
271. Not by precepts and practices,
nor by much learning,
nor by great concentration,
nor by living secluded - thinking:
- 272 "I enjoy the happiness of renunciation,
unattainable by worldlings."
Not by any of these should you rest content
without destroying the defilements.

XX THE PATH

273. The best of paths is Eightfold,
the best of truths are Four,
the best of states is non-attachment,
the best of humans is One who sees.
274. There is one Way
- no other -
for the purification of vision.
Follow this Path,
to confound Mara.
275. Follow this Path
and end suffering.
I have taught this Way
since removing the arrow myself.
276. You must strive;
Buddhas only point the Way.
The meditative ones who tread the Path
are freed from Mara's bonds.
277. All conditioned things are impermanent.
Seeing this with wisdom,
one rejects suffering:
this is the Path of purification.
278. All conditioned things are unsatisfactory.
Seeing this with wisdom,
one rejects suffering:
this is the Path of purification.
279. All things, conditioned and unconditioned, are not-Self.
Seeing this with wisdom,
one rejects suffering:
this is the Path of purification.
280. Lazy, striving not when one should;
slothful, though young and strong;
suppressing wholesome thought:
such by wisdom does not realize the Path.
281. Guarded in speech,
controlled in mind,
skillful in bodily action.
Purified in these three ways,
one wins the Path of the sages.

282. From meditation arises wisdom.
Without meditation wisdom wanes.
Knowing these two paths - development and decline -
conduct oneself for the increase of wisdom.
283. Cut down the forest of craving
- not the forest of trees -
for fear springs from it.
Felling this forest and its saplings
live deforested (of passions), oh monks!
284. As long as the slightest sapling
of a man for a woman still stands,
the mind remains bound -
like a suckling calf to its mother.
285. Cut off your affection
as a hand plucks an autumn lotus.
Cultivate the Path of peace to Nibbana,
as expounded by One Gone Beyond.
286. "Here I'll stay for the rains,
here, for winter and summer."
- so plans the fool,
ignorant of the dangers.
287. As a great flood washes away
the sleeping village -
so death claims he who clings
and dotes on children and cattle.
288. One assailed by death
has no protection from kinsmen:
sons, fathers and relatives
cannot save him.
289. Realizing this to be true,
the wise, restrained by virtue,
hasten to clear the Path
leading to Nibbana.

XXI MISCELLANY

290. If by renouncing a lesser happiness one would attain a greater happiness, the Wise would renounce the lesser on account of the greater happiness.
291. Seeking one's own happiness while causing pain to others, one is not freed of hatred - being bound to hatred.
292. Rejecting what should be done and doing what should not - arrogant and heedless - one's defilements increase.
293. Steadfastly mindful of the body; Rejecting what should not be done and doing what should - mindful and clearly comprehending - one's defilements cease.
294. Slaying mother (craving), father (conceit), and the two warrior kings (eternalism and nihilism); destroying the kingdom (of sensuality) and its treasurer (attachment), the brahmin sorrowlessly walks on.
295. Slaying mother, father, and the two warrior kings; destroying the hindered path, the brahmin sorrowlessly walks on.
296. Gotama's disciples ever awake happily when their recollection is established - day and night - on the Buddha.
297. Gotama's disciples ever awake happily when their recollection is established - day and night - on the Dhamma.
298. Gotama's disciples ever awake happily when their recollection is established - day and night - on the Sangha.

299. Gotama's disciples ever awake happily
when their recollection is established
- day and night -
on the body.
300. Gotama's disciples ever awake happily
when their delight is established
- day and night -
in harmlessness.
301. Gotama's disciples ever awake happily
when their delight is established
- day and night -
in meditation.
302. Renunciation is hard
and difficult to delight in;
(but) hard and sorrowful, too,
is the household life.
Painful is association with the incompatible.
Sorrow befalls a wayfarer (in samsara):
Be not a wayfarer,
pursue not sorrow.
303. Full of conviction and virtue,
glory and wealth,
one is respected everywhere,
wherever one rests.
304. The good shine from afar
like the Himalayas.
The wicked, nearby, are unseen
like arrows shot at night.
305. Sitting alone, resting alone, walking alone,
- self-motivated and self-controlled -
one finds delight alone in the forest.

XXII HELL

306. The liar goes to hell
as does the doer
who claims "I didn't do it".
Of ignoble behaviour,
they are equal in the next world.
307. Many with a yellow robe around their necks
are evil of character and uncontrolled.
Evil doers end up in hell
on account of their evil deeds.
308. Better to swallow a red-hot iron ball
than for an uncontrolled
and immoral person
to eat the alms food offered by people.
309. Four misfortunes attend the reckless
who consort with other men's wives:
accumulation of demerit,
insomnia, censure and hell.
310. Demerit and a woeful rebirth arise from the
slight joy of a frightened man and woman:
heavy, too, the punishment of authorities.
Therefore consort not with another's wife.
311. Kusa grass, wrongly handled,
cuts the hand.
The recluse's life, wrongly handled,
drags one down to hell.
312. Any immoral act,
any corrupt practice,
a life of suspect holiness -
none of these is fruitful.
313. If anything should be done
then do it with vigour.
Slackness in the gone-forth
scatters the dust still further.
314. An evil deed is better not done;
a misdeed brings torment later.
Better to do a good deed:
for no suffering follows it.
315. Like a border city

- secured inside and out -
guard yourself.
Don't waste this opportunity;
for grief will arise
with a woeful rebirth.

316. Ashamed of what is not shameful,
unashamed of what is shameful,
- embracing wrong views -
they have a woeful rebirth.
317. Fearing what is not fearful,
not fearing what is fearful,
- embracing wrong views -
they have a woeful rebirth.
318. Seeing evil where there is none,
not seeing evil where it exists,
- embracing wrong views -
they have a woeful rebirth.
319. Discerning right as right,
and wrong as wrong,
- embracing right views -
they have a blissful rebirth.

XXIII THE ELEPHANT

320. An elephant on a battlefield
withstands the bow's arrows.
So, will I endure abuse -
for most people are unprincipled.
321. A tamed (elephant) is led to an assembly
and the king mounts an animal so tamed.
Best among men is one tamed,
able to endure abuse.
322. Excellent are well-trained mules,
Sindhu thoroughbreds,
and noble tuskers;
better still is one who has trained himself.
323. For not by these mounts
may one reach the Untrodden Land (Nibbana);
unlike one who is self-controlled
and has well-trained himself.
324. Dhanapalaka the captive tusker
- uncontrollable in rut -
eats no morsel;
thinking of the elephant forest.
325. An indolent one, sluggish and gluttonous,
- sleeping and rolling around
like a hog fat on pigswill -
suffers repeated becoming.
326. This mind formally wandered around,
wherever it liked, as it wished.
Today, in mindfulness, I will master it -
as a mahout controls a rutting elephant.
327. Delight in heedfulness.
Guard your mind well.
Escape from the evil mire
as a elephant escapes the mud.
328. Finding a wise and prudent friend
who lives a good life;
live with him joyfully and mindfully
overcoming all dangers.
329. Not finding a wise and prudent friend
who lives a good life;

like a king leaves a conquered country
or a lone tusker in the forest -
go your way alone.

330. Better to live alone,
there is no fellowship with a fool.
Live alone and refrain from evil,
carefree as an elephant in the forest.
331. Pleasing are friends when they are needed.
Pleasing is contentment with what one has.
Pleasing is merit at life's end.
Pleasing is the abandonment of all suffering.
332. Pleasing, in this world, to serve one's mother.
Pleasing, too, to serve one's father.
Pleasing, to serve mendicants.
Pleasing, to serve the noble.
333. Pleasing, to be virtuous until life's end.
Pleasing, to have steadfast faith.
Pleasing, to attain wisdom.
Pleasing, to refrain from evil.

XXIV CRAVING

334. The craving of one living heedlessly
 grows like a creeper.
 Like a monkey seeking fruit in the forest,
 he swings from one life to another.
335. When overcome by
 wretched, sticky craving,
 sorrow grows
 like grass after the rains.
336. When one overcomes this
 wretched craving
 - so difficult to overcome -
 sorrows fall away
 like water from a lotus leaf.
337. I say to you: Good luck to all gathered here.
 Dig up the root of craving
 as one seeks the sweet root of bi(i)rana grass.
 Don't allow Mara to repeatedly cut you down
 as a flood does a reed.
338. A tree, once felled, rejenerates
 if its roots remain firm and uncut.
 Until dormant craving is rooted out,
 suffering repeatedly rejenerates.
339. A deluded one in whom the 36 currents of craving
 strongly rush towards pleasurable objects,
 is swept away by the torrential flood
 of passionate thoughts.
340. Everywhere these currents flow
 and the creeper sprouts and grows.
 Seeing it so rejenerate,
 cut its root with wisdom.
341. Pleasures that arise and rush
 are steeped in craving.
 Keen on pleasure they seek enjoyment:
 such ones come to birth and decay.
342. Mired in craving, people are terrified
 like a snared hare.
 Caught by fetters and bonds
 they come to sorrow repeatedly.

343. Mired in craving, people are terrified
like a snared hare.
One who aspires to dispassion
should discard craving.
344. Turning away from desire,
- finding pleasure in the forest,
and freed from desire -
still he runs back to it:
though freed he chooses bondage!
- 345-346. That made from iron, wood or hemp
is not a strong fetter, say the wise.
Longing for jewels and ornaments,
children and wives is a far greater fetter:
It pulls one downward -
though seeming loose, it binds one fast.
This too, the wise cut off.
Without longing,
abandoning sense pleasure,
they renounce the world.
347. Those infatuated with lust
fall back into the stream,
like a spider entangled
in it's own web.
This too, the wise cut off.
Without longing,
abandoning sense pleasure,
they renounce the world.
348. Letting go of past,
letting go of future,
letting go of present -
cross to the far shore of existence.
With mind abiding in liberation,
there is no return to birth and decay.
349. Tormented by evil thoughts,
passion-filled and pleasure-seeking,
one's craving increases:
making Mara's bond still stronger.
350. Delighting in subduing (evil) thoughts,
meditating on impurity,
ever mindful,
one ends craving;
severing Mara's bond.
351. Reaching the goal,
fearless and without craving,

freed of passion,
the thorns of life cut off:
this is his final body.

352. Freed from craving and attachment,
accomplished in learning,
knowing the correct order;
one is the owner of the last body,
of profound wisdom, a great one.
353. Victorious, all-knowing,
unattached and all-abandoning,
I am freed from destructive craving.
Having discerned all by myself,
whom then should I call my teacher?
354. The gift of Dhamma exceeds all gifts.
The flavour of Dhamma exceeds all flavours.
The pleasure in Dhamma exceeds all pleasures.
Craving-free one conquers suffering.
355. Riches ruin the foolish,
not those seeking the Beyond.
In craving riches the fool
ruins himself as (he would) others.
356. Weeds are the bane of fields,
lust is the bane of humans.
Offerings to those free of lust
yield fruitful abundance.
357. Weeds are the bane of fields,
hatred is the bane of humans.
Offerings to those free of hatred
yield fruitful abundance.
358. Weeds are the bane of fields,
delusion is the bane of humans.
Offerings to those free of delusion
yield fruitful abundance.
359. Weeds are the bane of fields,
craving is the bane of humans.
Offering to those free of craving
yield fruitful abundance.

XXV THE BHIKKHU

360. Good is restraint of the eye;
Good is restraint of the ear;
Good is restraint of the nose;
Good is restraint of the tongue.
361. Good is restraint in deed;
Good is restraint in speech;
Good is restraint in mind;
Good is restraint in all.
The bhikkhu, restrained entirely,
is freed from sorrow.
362. Controlled in hand, foot and speech;
fully controlled, delighting in introspection;
composed, alone and content:
him they call a bhikkhu.
363. The bhikkhu controlled in tongue -
speaking wisely, unassuming,
explaining Dhamma in letter and spirit -
sweet, indeed is his speech.
364. The bhikkhu who dwells in Dhamma,
who delights in Dhamma,
who meditates on Dhamma,
who remembers the Dhamma,
does not fall from the sublime Dhamma.
365. Despising not what one has received,
nor envying that of others.
The bhikkhu who is envious
does not attain samadhi.
366. When receiving little,
the bhikkhu does not despise it.
Even the gods praise one
pure in livelihood and unslotful.
367. Having no thought of 'I' and 'mine'
towards mind and body;
grieving not for what one has not:
one is called a bhikkhu.
368. Abiding in lovingkindness,
devoted to the Buddha's teaching,
that bhikkhu attains the peace of Nibbana:
the cessation of all that is conditioned.

369. Empty is this boat, O bhikkhu!
Emptied by you it travels swiftly.
Lust and animosity cut off,
you will reach Nibbana.
370. Cut off five, abandon five, cultivate five.
The bhikkhu who transcends five fetters
is called a flood-crosser.
371. Meditate, O bhikkhu! Be not heedless.
Guard the mind from sense pleasure's whirl.
Be not careless and swallow that ball of lead;
lest you cry "This is pain" as it burns.
372. Meditative absorption is not present without wisdom,
nor wisdom in one who lacks absorption.
One balanced in absorption and wisdom
is indeed close to Nibbana.
373. Retiring to a solitary abode,
that bhikkhu who has calmed his mind,
and clearly comprehends the Dhamma,
exceeds all human joys.
374. Witnessing the aggregates in rise and fall,
one experiences happiness;
to those who see with insight,
this is the Deathless.
375. Sense restraint, contentment,
discipline according to the rules,
association with noble friends -
energetic and of pure conduct:
This is the foundation for a wise bhikkhu.
376. Cordial in manner,
refined in conduct -
joyous thereat -
one will end suffering.
377. As jasmine sheds
its withered flowers,
so bhikkhus must
cast off lust and anger.
378. Calm in body,
calm in speech,
calm in mind, composed -
having disgorged worldliness -
the bhikkhu is truly serene.

379. Reproof should originate with oneself,
scrutiny should originate with oneself.
Self-guarded and mindful,
that bhikkhu will be happy.
380. We are our own protectors.
We are our own refuge.
Therefore, control oneself,
as a merchant controls a fine horse.
381. Joyous, confident in the Buddha's teaching,
the bhikkhu attains the Peaceful State -
the stilling of conditionality,
the bliss supreme.
382. The young bhikkhu
devoted to the Buddha's teaching,
illuminates the world
like the moon free of cloud.

XXVI BRAHMINS

383. Having striven, brahmin,
cut the stream;
discard sense desires.
Knowing the destruction
of conditioned things, brahmin,
you know the Uncreated.
384. When in two states the brahmin
crosses beyond,
from 'One Who Knows'
all fetters fall away.
385. In whom there exists
neither this shore,
nor the far shore,
nor yet both;
free from cares and fetters,
him I call a brahmin.
386. Meditative, stainless and secluded,
with duty done and free of taints,
having attained the Supreme Goal -
him I call a brahmin.
387. Sun shines by day;
the moon by night.
The warlord shines in armour;
meditating the brahmin shines.
But the Buddha shines resplendent
for all of every day and night.
388. Having discarded evil,
he is a brahmin;
living in peace,
he is a samana;
abandoning impurity,
he is a renunciate.
389. One should not strike a brahmin,
nor should a brahmin retaliate when struck.
Shame on one who strikes a brahmin;
greater shame on one who retaliates.
390. Nothing is better in a brahmin
than that he weans his mind from what is dear.
Suffering subsides
when the will to harm ends.

391. Not doing evil through
body, speech and mind;
restrained in these three ways,
him I call a brahmin.
392. One should devoutly revere a person
from whom one learned the Dhamma,
as taught by the Fully Enlightened One;
as a brahmin reveres the sacrificial fire.
393. Not by matted hair, lineage or birth
does one become a brahmin.
In whom exists truth and righteousness -
he is pure, he a brahmin.
394. What use your matted hair, O witless one?
What use your antelope skin clothes?
Within, you are entangled;
Yet, without, you appear groomed.
395. Wearing rag-cloth robes
- lean, with veins protruding -
meditating alone in the forest,
him, I call a brahmin.
396. I do not call him a brahmin
because he is born of a womb
or delivered from his mother.
He is just a commoner if still defiled.
One free from defilements and clinging,
him, I call a brahmin.
397. Having cut off all fetters,
fearless, beyond attachment,
- unbound -
him, I call a brahmin.
398. Having cut the strap and thong,
the rope and bridle;
having removed the bar
- enlightened -
him, I call a brahmin.
399. Enduring abuse, flogging
and punishments without anger;
empowered - most effectively - by patience:
him, I call a brahmin.
400. Free from anger;
devout, virtuous,

free from craving, self-controlled,
- bearing his final body -
him, I call a brahmin.

401. Like water on a lotus leaf,
or mustard seed on a needlepoint;
one who does not cling to sense pleasure -
him, I call a brahmin.

402. Realizing in this life
the destruction of sorrow;
having laid the burden aside,
- freed -
him, I call a brahmin.

403. With profound knowledge, wise,
discerning the right and wrong path,
having reached the highest goal,
him, I call a brahmin.

404. Unattached to householders
and ascetics alike,
wandering without abode,
without desires,
him, I call a brahmin.

405. Having renounced violence
against weak or strong,
neither harming nor killing,
him, I call a brahmin.

406. Friendly amongst the hostile,
peaceful amongst the violent,
unattached amongst the attached,
him, I call a brahmin.

407. From whom lust, hatred,
pride and contempt have fallen;
like a mustard seed from a needlepoint,
him, I call a brahmin.

408. Uttering words gentle,
instructive, true,
offensive to no one,
him, I call a brahmin.

409. Taking nothing in this world
that is not given
- long or short -
- small or great -
- good or bad -

him, I call a brahmin.

410. Without longings
in this world or the next;
desireless and freed,
him, I call a brahmin.
411. Without longings,
by knowledge free from doubts,
having plunged into the Deathless,
him, I call a brahmin.
412. Good and bad ties transcended
- sorrowless, stainless, pure -
him, I call a brahmin.
413. Spotless as the moon
- pure, serene, undisturbed -
- craving for existence extinguished -
him, I call a brahmin.
414. Having passed beyond existence,
this mire so perilous and delusive,
Crossing and gone beyond
- meditative, free from craving and doubt,
clinging to nothing -
attaining Nibbana,
him, I call a brahmin.
415. Sense desires abandoned here,
worldly life renounced,
going forth;
thereby destroying
sense desire and existence,
him, I call a brahmin.
416. Sense desires abandoned here,
worldly life renounced,
going forth;
thereby destroying
craving and existence,
him, I call a brahmin.
417. Human ties discarded,
heavenly ties transcended,
delivered fully from all ties,
him, I call a brahmin.
418. Likes and dislikes abandoned,
tranquil, undefiled and strenuous
- a world conqueror -

him, I call a brahmin.

419. Fully knowing the death
and rebirth of beings
- unattached, well-gone, enlightened -
him, I call a brahmin.
420. Whose path gods, spirits
and humans do not know;
- defilements destroyed -
- an arahat -
him, I call a brahmin.
421. Without clinging to anything
- past, future, present -
without clinging and grasping,
him, I call a brahmin.
422. Fearless, noble,
heroic, wise;
the Conqueror, the Desireless,
the Pure, the Enlightened:
him, I call a brahmin.
423. Knowing former births,
seeing heaven and hell,
reaching the end of births,
- perfected in insight -
a sage fully mastered;
him, I call a brahmin.