

Dhammapada

The Sayings of Buddha

A New English Version

by
Bart Marshall

1. Opposite Ways

1.1

The experience of life is created by mind.
Thought precedes experience.
If one speaks and acts with a clouded mind,
suffering follows, as the wheel of the ox-cart follows the ox.

1.2

The experience of life is created by mind.
Thought precedes experience.
If one speaks and acts with a clear mind,
contentment follows like a faithful shadow.

1.3

"He insulted me! He attacked me!
He cheated me! He robbed me!"
One who holds these thoughts
will never be free of hate.

1.4

"He insulted me! He attacked me!
He cheated me! He robbed me!"
One who is free of these thoughts
will be free of hate.

1.5

Hatred in this world is not ended by hating.
Hatred is ended by not hating.
This truth has no exceptions.

1.6

Most people forget they will soon be dead.
Those who remember
put an end to their quarrels.

1.7

One who lives for pleasure, senses unchecked,
who eats too much, works too little, and lacks vital energy,
is bent to the intent of Mara the beguiler,
just as a weak tree is bent by wind.

1.8

One who is unmoved by pleasure, senses restrained,
who eats in moderation, works diligently, and retains vital energy,
is not beguiled by Mara,
just as a rock is not ruffled by wind.

1.9

One who would wear the saffron robe
who is clouded,
lacking in virtue, and ignorant of truth,
is not worthy of the saffron robe.

1.10

One who would wear the saffron robe
who is clear,
well established in virtue and truth,
is worthy of the saffron robe.

1.11

One who takes the unreal to be real
will never see the Real,
being beguiled by the unreal.

1.12

One who knows the unreal is not real
will come to see the Real,
being no longer beguiled by the unreal.

1.13

Desire permeates a clouded mind,
as rain permeates a badly thatched house.

1.14

Desire does not permeate a clear mind,
as rain does not permeate a well-thatched house.

1.15

Selfish action brings grief.
Grief now, grief hereafter, grief in both.
Seeing the selfishness of one's actions,
one forever grieves.

1.16

Selfless action brings joy.
Joy now, joy hereafter, joy in both.
Seeing the selflessness of one's actions,
one is free of grief.

1.17

He who does evil suffers.
Suffers now, suffers hereafter.
In both he knows, "I have done evil."
He burns in torment at the thought of his evil,
and is born to a realm of suffering.

1.18

He who does good is content.
Content now, content hereafter.
In both he knows, "I have done good."
He rejoices in the thought of his goodness,
and exists in a state of contentment.

1.19

One who recites many religious teachings
but is careless about putting them into practice,
is like a cowherd counting cows that are not his.
He cannot taste the milk of spiritual life.

1.20

One who recites few religious teachings
but is faithful to Dhamma,
who has overcome desire, hatred, and delusion,
whose mind is clear,
who clings to nothing now or hereafter,
indeed lives the life of spirit.

2. Awareness

2.1

Awareness is the domain of no-death.
Delusion is the domain of death.
One who is aware does not die.
One who is deluded remains dead.

2.2

The wise, knowing awareness,
rejoicing in awareness,
abide with delight in the domain of the great.

2.3

The wise, earnest in meditation,
self-remembered and absorbed in awareness,
realize boundless Nirvana,
and secure the peace of freedom.

2.4

Glory grows for one who is energetic, self-remembered,
considerate, restrained, selfless, mindful,
and who lives Dhamma.

2.5

The wise, through energy and mindfulness,
earnestness and restraint,
become an island no flood can submerge.

2.6

The foolish abandon themselves to delusion.
The wise treasure only awareness.

2.7

Do not succumb to delusion.
Do not devote your energy to desire.
Aware and self-remembered,
the wise are content and fulfilled.

2.8

The sage, his ignorance dissolved in awareness,
abides sorrowless at the summit of insight
and looks upon the deluded, sorrowing masses
as one gazing from a mountaintop
on the valley below.

2.9

Aware among the deluded,
awake among the sleeping,
the sage moves effortlessly to the fore,
like a racehorse running with nags.

2.10

With awareness, Indra became supreme among gods.
Awareness is ever revered.
Delusion is ever rejected.

2.11

The seeker who reveres awareness and rejects delusion
becomes like a fire,
burning through the fetters of his bondage.

2.12

The seeker who reveres awareness and rejects delusion
cannot fail.
Nirvana is ever near.

3. Mind

3.1

Mind is erratic, restless,
difficult to observe, difficult to control.
The sage sets it straight,
as the fletcher sets straight an arrow.

3.2

Like a fish taken from water
and thrown on the ground,
the mind twists and struggles
in Mara's domain of death.

3.3

Mind is capricious,
flitting where it pleases, difficult to tame.
It is good to tame the mind.
The tamed mind becomes content.

3.4

Mind is ephemeral,
appearing where it pleases, difficult to observe.
It is good to observe the mind.
The observed mind becomes still.

3.5

Mind is intangible.
Alone, wandering far, it haunts the cave of the heart.
One who masters the mind
breaks the bonds of Mara.

3.6

One whose mind is unruly,
who does not know Dhamma,
who waivers in faith,
will not be fulfilled.

3.7

He has no fear,
whose mind is still, who is free of desire,
who sees through the illusion of good and evil.
He is awake.

3.8

Seeing the body is fragile as a vase,
fortify the citadel of the mind.
Engage Mara with awareness.
Guard what you gather without being attached.

3.9

Alas, soon enough,
this body will lie on the ground.
Cast off, lifeless, devoid of consciousness,
useless as a piece of rotten wood.

3.10

Whatever an enemy may do to an enemy,
or one man of hate do to another,
far greater harm is done to oneself
by the ignorance of one's own mind.

3.11

Whatever a father or mother
or any other relative can give to a child,
far greater good is bestowed on oneself
by the clarity of one's own mind.

4. Flowers

4.1

Who shall master the earth and gods,
and conquer the death-realm of Yama?
Who chooses Dhamma,
as an expert chooses a flower?

4.2

The earnest seeker shall master the earth and gods,
and conquer the death-realm of Yama.
The earnest seeker chooses Dhamma,
as an expert chooses a flower.

4.3

Knowing the body to be as insubstantial as foam,
seeing it has no more substance than a mirage,
one breaks the flower-tipped arrows of Mara
and becomes invisible to the lord of death.

4.4

One absorbed in plucking the sense-flowers of Mara
is surprised by death and swept suddenly away,
like a sleeping village in the path of a great flood.

4.5

One obsessed with plucking the sense-flowers of Mara
is never satisfied,
and all too soon drowns in death.

4.6

The sage wanders through life
as the bee wanders from flower to flower.
Nectar is taken, but the beauty and fragrance
of the blossom is untouched.

4.7

Do not concern yourself with the faults of others,
with what they have done or not done.
Think only of what you have done,
and have yet to do.

4.8

Elegant words, spoken but not lived,
are beautiful flowers with no fragrance
or promise of fruit.

4.9

Elegant words, lived as they are spoken,
are beautiful, fragrant flowers
destined to bear fruit.

4.10

Just as many garlands
can be fashioned from a heap of flowers,
so a man can fashion many good things from his life.

4.11

The fragrance of flowers does not travel against the wind.
Nor does the perfume of sandalwood, rosebay, or jasmine.
Yet the scent of a virtuous life does travel against the wind.
It imbues the far reaches of everywhere.

4.12

The perfumes of sandalwood,
crepe jasmine, blue lotus, flowering jasmine—
none surpass the fragrance of virtue.

4.13

The fragrances of sandalwood and jasmine are barely detectable
compared to the perfume of a virtuous life.
It imbues even the realm of the gods.

4.14

Those who abound in virtue,
who live in awareness, who realize the Real,
are invisible to Mara the beguiler.

4.15

Just as a beautiful, fragrant lotus blooms
in a pile of garbage beside the road,

4.16

so does a follower of the Way of Buddha,
blossom in a world of blind ignorance.

5. The Deluded

5.1

One night is long to the wakeful.
Seven miles is far for the weary.
To the deluded ones who do not know Dhamma,
the cycle of birth and death is endless.

5.2

If while walking the path
you fail to meet your equal or better,
steadfastly make your way alone.
The deluded are not fit companions.

5.3

The deluded one worries, thinking,
"I have sons. I have wealth."
He has not even himself,
much less sons or wealth.

5.4

The deluded one who knows he is deluded
is to that extent clear.
The deluded one who thinks he sees clearly
is truly deluded.

5.5

A deluded man may associate
with an Awakened One his whole life,
yet remain unaware of Dhamma.
Much as the spoon cannot taste soup.

5.6

A mindful man, however,
may only briefly encounter an Awakened One,
yet instantly know Dhamma.
Much as the tongue immediately tastes soup.

5.7

The deluded one, unaware of his delusion,
is an enemy unto himself.
Committing ignorant deeds,
he reaps bitter fruit.

5.8

Deeds done in ignorance bring regret.
Suffering and repentance are extracted.
Weeping covers the face with tears.

5.9

Deeds done in awareness bring no regret.
Joy and happiness well up
and are gladly received.

5.10

The deluded one thinks evil tastes sweet
until the consequences ripen.
When the consequences ripen,
there is only misery.

5.11

A deluded ascetic may measure his food
month after month
with the tip of a blade of grass.
Yet he is not worth a sixteenth part
of one who knows Dhamma.

5.12

Like fresh milk,
an evil deed does not immediately sour.
It follows the deluded one,
smoldering like coals covered with ashes,
until it is ready to burn.

5.13

For the deluded one,
even spiritual knowledge is harmful.
It goes to his head and causes imbalance.

5.14

The deluded aspirant desires unwarranted honors,
preeminence among his fellows,
authority in the monastery,
homage from surrounding households.

5.15

"Let both householder and monk
believe that I, and I alone, have achieved this wisdom.
Let them come to me for guidance in all things."
This is the intention of the deluded—
to feed desire and pride.

5.16

One road leads to earthly delights,
another leads to Nirvana.
Let the observer of the Way of Buddha
delight not in honors
but in solitude.

6. The Sage

6.1

Look upon the man who tells you your faults
as a revealer of hidden treasure.
Associate with the sage
who sees clearly and speaks reprovably.
Only good can come of this.

6.2

The sage counsels, corrects,
deters one from base behavior.
Seeing good, he is pleasant.
Seeing bad, he is unpleasant.

6.3

Do not choose vulgar companions.
Do not associate with low people.
Associate with noble companions
and worthy friends.

6.4

One who drinks deeply of Dhamma
rests at ease with a clear mind.
The sage delights always in Dhamma,
the great noble Truth.

6.5

Irrigators straighten water.
Fletchers straighten arrows.
Carpenters straighten lumber.
The sage straightens himself.

6.6

Like a boulder in the wind,
the sage is not stirred by praise or blame.

6.7

Like a deep, still lake,
the sage is clear in the presence of Dhamma.

6.8

The realized man is attached to nothing.
The wise do not make small talk for enjoyment.
Sometimes visited by pleasure,
sometimes visited by pain,
the sage is neither elated nor depressed.

6.9

Do not for your own or for another's sake
crave children, wealth, or empire.
Do not pursue prosperity at all costs.
Be virtuous, noble, wise.

6.10

Few in this world cross to the far shore.
The multitudes scurry back and forth on the near bank.

6.11

Only those who live Dhamma
cross to the far shore.
It is difficult to break free of death.

6.12

The sage turns his back on darkness
and walks in light.
Moving from the familiar to no place at all,
he lives a solitude few can enjoy.

6.13

And there he finds bliss.
Free of possessions,
free of desire,
free of all that clouds the mind.

6.14

One whose mind has been stilled by awareness,
who enjoys—without caring—freedom from bondage,
who is pure and radiant in this realm of dark passion,
such a one, even in mortal life, has realized Nirvana.

7. The Realized

7.1

For one whose search has ended,
who is free of sorrow,
who is free in every way,
who is liberated from all bonds,
the fever of life has broken.

7.2

The Awakened One moves on
and delights in no place.
Like a swan migrating from lake to lake,
he abandons every home.

7.3

One who knows the source of food
has no desire to hoard it.
Realizing emptiness, he is free and unconditioned.
Like a bird in flight,
his movements leave no trace.

7.4

One whose desires are extinguished
cares nothing even for food.
Realizing emptiness, he is free and unconditioned.
Like a bird in flight,
his movements leave no trace.

7.5

To one who controls his senses
as a charioteer controls his horses,
who is free of pride and obsessions,
even the gods pay homage.

7.6

Accepting as the ground of earth,
anchored as the gatepost of a city,
tranquil as a pond free of silt—for such a one,
wandering through birth and death is finished.

7.7

His thoughts are stilled.
His words are stilled.
His work has come to an end.
He has realized perfection.

7.8

One who has realized the uncreated void,
has no need of faith and belief.
He has severed all bonds, broken all links,
and completely let go.
He is indeed supreme among men.

7.9

Whether village or forest,
valley or mountain,
the Awakened One delights in where he is.

7.10

He delights in forests other people shun.
Free of preferences and passion,
he delights in everything.

8. Thousands

8.1

Better than a thousand discourses
full of meaningless words
is the single word of truth
that brings peace.

8.2

Better than a thousand verses
full of meaningless words
is the single line of truth
that brings peace.

8.3

Though one recites a hundred scriptures
full of meaningless words,
better is the single utterance of Dhamma
that brings peace.

8.4

Though a great warrior may conquer
a thousand-thousand men in battle,
greater still is he who conquers himself alone.

8.5

Better by far to conquer oneself rather than others.
One who triumphs in self-mastery,
one who reaches Self-realization,

8.6

neither gods nor the instruments of the gods—
not even Mara and Brahma together—
can vanquish the victory of such a one.

8.7

If month after month for a hundred years
one offered a thousand sacrifices,
and if for a single moment
another recognized a Self-realized man,
that single moment would be worth far more
than the sacrifices of a hundred years.

8.8

If for a hundred years
one tended a ritual fire in the forest,
and if for a single moment
another honored a Self-realized man,
that single moment would be worth far more
than the rituals of a hundred years.

8.9

Whatever amount of sacrifices and offerings
one determined to gain merit might manage in an entire year,
would not be worth a fraction of a single moment's
reverence for one who embodies Truth.

8.10

In one with the capacity for reverence
four qualities increase:
strength, beauty, happiness, and span of life.

8.11

Better than a hundred years
lived in obedience to desire,
is one day lived in virtue and stillness.

8.12

Better than a hundred years
lived clouded with ignorance,
is one day lived in clarity and insight.

8.13

Better than a hundred years
lived in lethargy and sloth,
is one day lived with vitality and purpose.

8.14

Better than a hundred years
lived not witnessing the arising and passing away of creation,
is one day lived witnessing the arising and passing away.

8.15

Better than a hundred years
lived not knowing the deathless state,
is one day lived in deathlessness.

8.16

Better than a hundred years
lived unaware of ultimate Truth,
is one day lived in Awareness.

9. Evil

9.1

Being quick to do what is right
restrains the mind from evil.
Being slow to do what is right
invites evil into the mind.

9.2

One who commits wrong
should not repeat it again and again.
Let him not find pleasure in it.
The habit of evil accumulates suffering.

9.3

One who does what is right
should repeat it over and over.
Let it be the call of his heart.
The habit of right action accumulates blessings.

9.4

One who commits wrong may enjoy good fortune
as the consequence of his evil takes shape.
But when it has ripened, suffering will befall.

9.5

One who does what is right may suffer ill fortune
as the consequence of his goodness takes form.
But when they are ready, blessings will flow.

9.6

Do not overlook small wrongdoings, thinking,
"This does not make me evil."
Every drop of falling water helps fill the jar.
Little by little, the deluded store up evil.

9.7

Do not discount small acts of goodness, thinking,
"This does not make me good."
Every drop of falling water helps fill the jar.
Little by little, the wise store up goodness.

9.8

As a merchant's caravan avoids a treacherous road,
as one who loves life avoids drinking poison,
so should you avoid the dangers of evil.

9.9

A hand without wounds can safely carry poison.
A man not open to evil
cannot be harmed by evil.

9.10

Whoever wrongs an innocent one—
one who is pure and free of fault—
will have his act turn back upon him
like dust thrown into the wind.

9.11

After death, some find themselves in a mother's womb.
Those who do evil are bound to a state of suffering.
Those who do good arise to a state of heaven.
Those unstained by either realize Nirvana.

9.12

Nowhere in this world—
not in the sky, under the sea, or in a mountain cave—
can a man escape the consequences of evil action.

9.13

Nowhere in this world—
not in the sky, under the sea, or in a mountain cave—
can a man hide from death.

10. Violence

10.1

Everyone fears pain.
Everyone fears death.
Knowing others to be the same as yourself,
do not kill or cause another to kill.

10.2

Everyone fears pain.
Everyone holds life dear.
Knowing others to be the same as yourself,
do not kill or cause another to kill.

10.3

One who hurts other beings desiring happiness
will in his own search for happiness
find it neither in life nor after death.

10.4

One who does not hurt other beings desiring happiness
will in his own search for happiness
find it both in life and after death.

10.5

Do not speak harshly.
What you say will come back to you.
Angry words are painful and invite retaliation.

10.6

When you are still and silent as a shattered gong,
you will know Nirvana.
Anger is not possible.

10.7

As the rod of the cowherd drives cattle,
so do old age and death
drive the life of beings.

10.8

The deluded are oblivious to their evil.
The ignorant, by their actions,
ignite fires that will consume them.

10.9

He who inflicts pain on the innocent,
quickly suffers one of ten misfortunes:

10.10

severe pain, great loss, broken bones,
grave illness, mental derangement,

10.11

trouble with the government, cruel slander,
loss of family, destruction of possessions,

10.12

or fire that consumes his house.
And when his body dies,
he is born into hell.

10.13

Not nakedness, not matted hair,
not fasting, not sleeping on bare ground,
not smearing the body with dust and ash,
not squatting for days on the balls of the feet—
nothing can purify the man who yet doubts.

10.14

Yet even though one is well adorned,
if he lives in peace and with self-restraint,
if he is pure and resolute,
if he harms no living thing,
then he is a brahmin, a mendicant, a monk.

10.15

In all the world is there a man of self-shame?
Who needs no reproof
as a good horse needs no whip?

10.16

Like a good horse aware of the whip,
be earnest and determined.

With faith, virtue and energy,
with meditation and insight,
with wisdom, right action, and mindfulness,
leave behind this realm of sorrow.

10.17

Irrigators guide water.

Fletchers true arrows.

Carpenters shape wood.

The wise master themselves.

11. Old Age

11.1

How can you laugh and enjoy
when everything burns
with suffering, impermanence, and insubstantiality?
Enshrouded in darkness,
should you not seek a lamp?

11.2

Look at your beautiful body—a painted mind-puppet!
A mass of sores held up by bones.
Wretched, full of cravings.
Insubstantial, impermanent.

11.3

The body wears out.
It is fragile, a nesting place for disease.
It will soon putrefy and dissolve.
Life ends in death.

11.4

And when the ash-grey bones of your body
lie scattered on the ground
like gourds discarded in autumn,
who will then take pleasure gazing upon them?

11.5

Your body is a city of bones
plastered with flesh and blood.
And in this city dwells pride and pretense,
old age, death, and decay.

11.6

Even the finest royal chariots must wear out,
just as the body must decay.
But awareness of Dhamma does not perish.
Those who are aware, instruct noble listeners.

11.7

The uninstructed man grows old like an ox.
His bulk increases but his insight does not.

11.8

For how many lives have I searched in vain
for the builder of this house?
To be born again and again is misery.

11.9

Builder of this house—you are seen!
You shall not build this house again!
The rafters are broken, the ridgepole is destroyed.
The mind is empty of illusion.
Desire is extinguished.

11.10

Those who do not seek Truth while young,
who do not gain the true treasure of life,
later ruminate with regret
like old herons on a pond with no fish.

11.11

Those who do not seek Truth while young,
who do not gain the true treasure of life,
lie like spent arrows that missed the mark,
brooding over what went wrong.

12. Self

12.1

One who holds self dear must guard it well.
Of the three night watches,
one should be spent wide awake.

12.2

Become established in virtue yourself
before preaching to others.
In this way, the sage avoids error.

12.3

Whatever you preach to others,
do accordingly yourself.
Self-mastery is not easy.

12.4

Only the self can save the self.
What other savior could there be?
When self and savior are one,
self-mastery is accomplished.

12.5

The evil you do is yours alone.
It is born of you, enacted by you.
Evil grinds the ignorant
like a diamond grinds a weaker stone.

12.6

The evil you do spreads over you,
like a parasitic vine choking a tree.
The ignorant bring upon themselves
what only their worst enemies might wish for them.

12.7

Doing what is wrong and harmful to oneself
comes naturally.
Doing what is right and beneficial takes effort.

12.8

The ignorant man, who clings to delusion
and mocks the teaching of Dhamma,
is destroyed by the outcome of his ignorance,
like a reed that dies when its fruit ripens.

12.9

It is you who commits evil,
and you who are defiled by it.
It is you who abstains from evil and are purified.
Purity and defilement are in your hands.
No one can purify another.

12.10

Do not abandon self-purpose
for the purpose of another—no matter how great it seems.
When you perceive self-purpose,
devote yourself wholly to it.

13. The World

13.1

Do not live a base life.
Do not live a careless life.
Do not live a false life.
Do not inflate the world.

13.2

Arise! Wake up!
Live the virtue of Dhamma.
One who lives Dhamma dwells in contentment,
both in this world and beyond.

13.3

Live the virtue of Dhamma.
Do not fail to practice.
One who lives Dhamma dwells in contentment,
both in this world and beyond.

13.4

One who sees the world is a bubble, a mirage,
cannot be seen by the lord of death.

13.5

See the world as it is!
A gaudy chariot that captivates the foolish!
The wise have no interest.

13.6

Whoever overcomes delusion
and becomes aware,
illuminates the world
like the moon coming free of a cloud.

13.7

Whoever overcomes ignorance
and performs right action,
illuminates the world
like the moon coming free of a cloud.

13.8

People are blind.
Few come to see clearly.
People are like birds caught in a net.
Few escape to freedom.

13.9

Swans follow the path of the sun,
moving through space by virtue of unseen powers.
The wise drift free of the world,
no longer bound by the illusions of Mara.

13.10

Truth is the first principle.
One who speaks what he knows is not true,
giving no thought to the world beyond,
is capable of all other evil.

13.11

The ignorant are not inclined to generosity.
The selfish do not go to heaven.
The wise are fulfilled by giving
and find joy in heaven.

13.12

Better than reigning supreme on earth,
better than going to heaven,
better than ruling the universe,
is entering the stream of Nirvana.

14. The Awakened

14.1

The Awakened One's state cannot be overturned.
None can assail it.
Down what path can you lead one
who abides in the pathless infinite?

14.2

The Awakened One is not ensnared, entangled or full of cravings.
He cannot be threatened or enticed.
Down what path can you lead one
who abides in the pathless infinite?

14.3

One who is awake and mindful,
who abides in stillness,
who delights in the freedom of non-attachment—
even the gods envy such a one.

14.4

It is a rare event to be born human.
Mortal life is difficult.
It is a rare opportunity to hear Dhamma.
Buddhas do not often appear.

14.5

To do no evil,
to perform right action,
to purify the mind—
this is what the Buddhas teach.

14.6

Patience is the highest virtue.
Nirvana is the highest goal.
So say the Awakened Ones.
One who harms others has not even started.
One who inflicts injury has not begun to practice.

14.7

Speak no evil.

Do no harm.

Practice self-mastery.

Eat in moderation.

Dwell in solitude.

Abide in higher states.

This is what the Buddhas teach.

14.8

Even a shower of gold

could not satisfy your cravings and desires,

could not free you from pleasure and pain.

14.9

The sage does not desire even divine pleasures.

One who delights in the absence of desire

has realized the teaching of the Buddhas.

14.10

In their fear, many flee to mountains and forests,

seeking sanctuary in groves and trees.

14.11

This is not a secure sanctuary.

This is not an adequate refuge.

It offers no release from suffering.

14.12

Whoever seeks refuge

in the Buddha, Dhamma, and Sangha

realizes these four noble truths:

14.13

Life is suffering.

Suffering has a cause.

There is a way to end suffering.

The noble eightfold path is the way.

14.14

This is the secure refuge.
This is the ultimate sanctuary.
One who takes refuge here
is released from all suffering.

14.15

The appearance of an Awakened One is rare.
One does not turn up just anywhere.
Those who live in the same place and time are fortunate.

14.16

Blessed is the Way of Buddha.
Blessed is the Truth of Dhamma.
Blessed is the Life of Sangha.
Blessed are the efforts of earnest disciples.

14.17

The fortunate virtue of one who recognizes the worthy,
whether Buddhas or wise disciples,
who recognizes those who are free of evil and delusion,
who recognizes those who are not bound by suffering—

14.18

the fortunate virtue of such a one as this
cannot be understood by saying
it is this much or that much.

15. Contentment

15.1

Truly, we dwell in contentment.
Surrounded by hatred, we feel no hate.
Living among those who hate,
we do not abide in hatred.

15.2

Truly, we dwell in contentment.
Surrounded by sickness, we are not sick.
Living among the sick,
we are free of sickness.

15.3

Truly, we dwell in contentment.
Surrounded by restlessness, we are not restless.
Living among the restless,
we abide in stillness.

15.4

Truly, we dwell in contentment.
We have nothing.
We are nourished by bliss
like the radiant gods.

15.5

Victory causes hatred.
The defeated dream of revenge.
One who has given up victory and defeat
can sleep in peace.

15.6

Nothing burns like desire.
There is no greater evil than hate.
Nothing is so painful as existing in a body.
There is no greater joy than Nirvana.

15.7

Craving is the worst disease.
Material existence is the worst suffering.
Knowing this is the way it is,
one realizes the bliss of Nirvana.

15.8

Health is the greatest attribute.
Contentment is the greatest treasure.
Trust is the greatest kinsman.
Nirvana is the highest bliss.

15.9

Having embraced solitude and stillness,
having been released from fear and delusion,
one realizes the rapture of Dhamma.

15.10

It is good to associate with the wise.
To be in their presence is always a delight.
To never suffer the presence of fools
is also a delight.

15.11

One who associates with fools
walks a long road of sorrow.
Being with a fool is like being with an enemy.
Being with a sage is like being with a beloved kinsman.

15.12

So if you meet someone who is aware, insightful, wise,
someone of enduring virtue, devotion, and nobility,
someone clear and real—
follow such a one
as the moon follows the earth.

16. Pleasure

16.1

One who does what is wrong and fails to do what is right,
who pursues sense pleasures and ignores the path of truth,
will one day meet a man who pursues truth
and be filled with envy.

16.2

Do not attach your thoughts to the desirable or the undesirable.
To not have what you think is desirable causes suffering.
To have what you think is undesirable causes suffering.

16.3

Therefore, do not bind yourself to pleasure.
Separation from the desirable is experienced as pain.
One who sees nothing as desirable or undesirable
is bound to nothing.

16.4

Desire causes suffering and fear.
One who is free of desire is free of suffering.
Where is the cause of fear?

16.5

Caring causes suffering and fear.
One who is free of caring is free of suffering.
Where is the cause of fear?

16.6

Pleasure causes suffering and fear.
One who is free of pleasure is free of suffering.
Where is the cause of fear?

16.7

Passion causes suffering and fear.
One who is free of passion is free of suffering.
Where is the cause of fear?

16.8

Craving causes suffering and fear.
One who is free of craving is free of suffering.
Where is the cause of fear?

16.9

One who is established in clarity and virtue,
one who lives Dhamma and speaks the truth,
one who does what is his alone to do—
such a one is beloved in the world.

16.10

One who aspires to the Unknowable,
whose mind is clear and determined,
whose heart is not bound to sense pleasures,
is called "one who goes upstream."

16.11

When one returns home after a long journey
he is greeted with joy by relatives, friends, and well-wishers.

16.12

In the same way,
when one travels from this world to the next
he is welcomed by his good deeds
like a loved one returning to kinsmen.

17. Anger

17.1

Give up anger.

Surrender pride.

Cut all ties and bindings.

Misery cannot befall one who is bereft of possessions,
who is unattached to name and form.

17.2

One who can hold back arisen anger,

as if controlling a runaway chariot,

I call a charioteer.

Others merely clutch the reins.

17.3

Overcome anger with no-anger.

Overcome evil with goodness.

Overcome selfishness with generosity.

Overcome falseness with truth.

17.4

Speak the truth.

Refrain from anger.

Give when asked, even if you have little.

By these three traits one knows the presence
of the radiant gods.

17.5

The wise ones,

who do no harm,

who restrain the body, mind, and senses,

enter the immutable abode,

and having entered,

grieve no more.

17.6

Those who are ever-wakeful,

who observe the Way day and night,

who are wholly intent on Nirvana,

cease to be intoxicated by illusion.

17.7

It is an old saying, Atula, nothing new:
"They criticize one who sits in silence.
They criticize one who talks too much.
They criticize one who talks in moderation."
No one in this world escapes being criticized.

17.8

There never was and never will be—
nor is there existing now—
a person wholly criticized or wholly praised.

17.9

But who dares criticize one
who day after day is observed to live impeccably,
who is intelligent, wise, and established in virtue?

17.10

He is as pure as a coin of Jambunada gold.
The wise praise him.
The radiant gods praise him.
By Brahma himself he is praised.

17.11

Guard against anger in the body.
Be patient and refrain from harmful deeds.
Practice right action.

17.12

Guard against anger in speech.
Be patient and refrain from harmful words.
Practice right speaking.

17.13

Guard against anger in the mind.
Be patient and refrain from harmful thoughts.
Practice right thinking.

17.14

The wise ones, who are self-controlled
in body, speech, and mind,
are indeed masters of themselves.

18. Impurity

18.1

Your life is now a withered yellow leaf.
Mara's minions of death approach.
You stand on the brink of departure,
yet have made no preparations for the journey.

18.2

Become a lamp unto yourself.
Begin now.
Work in earnest.
Become clear and aware.
Cleansed of impurities, returned to innocence,
you will enter the realm of the great.

18.3

Your life is at an end.
Death stands before you.
There is no reprieve.
Yet you have made no preparations for the journey.

18.4

Become a lamp unto yourself.
Begin now.
Work in earnest.
Become clear and aware.
Cleansed of impurities, returned to innocence,
you will not suffer birth and old age again.

18.5

The wise remove their own impurities carefully,
little by little, moment by moment,
like a silversmith removing impurities from silver.

18.6

Just as rust corrodes the iron that produced it,
so do impure actions bring one to a miserable state.

18.7

Scriptures corrode when not recited.
Houses corrode when not repaired.
Sloth corrodes physical beauty.
Negligence corrodes the watchful.

18.8

Transgression corrodes a woman's femininity.
Stinginess corrodes a man's generosity.
Impure actions are corrosive,
both in this world and beyond.

18.9

The greatest of all impurities is ignorance—
the supreme impurity.
Remove the impurity of ignorance
and become immaculate,
you who practice Dhamma.

18.10

It is easy to live a shameless life.
Impudent as a crow, aggressive, arrogant,
selfish, disparaging, corrupt.

18.11

It is hard to live a mindful life.
Sensitive to shame, striving for purity,
selfless, discerning, sincere.

18.12

Whoever in this world destroys life, tells lies,
who takes what is not given,
who goes to the wife of another,

18.13

who gives himself up to intoxicants—
that man chops at the very source of himself.

18.14

Know this, my friend:
Impure actions carry forward.
Do not let greed and ignorance
sentence you to long-term suffering.

18.15

People give alms
according to their beliefs and pleasure.
One who becomes upset about the food and drink
he does or does not receive
will never attain stillness,
be it day or night.

18.16

But one in whom judgment and self-interest
have been cut out, destroyed at the root,
will attain stillness,
be it day or night.

18.17

No fire burns like lust.
No chains imprison like hate.
No net ensnares like delusion.
No river torrents like desire.

18.18

It is easy to see the faults of others, difficult to see one's own.
You expose the faults of others as one winnowing chaff,
yet conceal your own like a dishonest gambler
concealing a bad throw of the dice.

18.19

One who constantly judges the faults of others,
always taking offense,
suffers an increase in his own impurities,
and grows ever farther away from the end of ignorance.

18.20

There is no path through emptiness.
There is no refuge outside Dhamma.
Ordinary men delight in complex illusions.
The Awakened are free of illusion.

18.21

There is no path through emptiness.
There is no refuge outside Dhamma.
The created world is not eternal.
The Awakened are not impatient.

19. Established in Virtue

19.1

One who forces an issue for his own benefit
is not established in virtue.
But the wise one, who considers an issue from all sides,

19.2

who guides others without force,
who follows eternal principles,
is said to be established in virtue.

19.3

A man is not wise because he talks a lot.
One who is self-secure,
who is without enmity or fear,
is said to be wise.

19.4

A man is not a bearer of the teaching because he makes learned speeches.
One who learns but little,
yet realizes Dhamma in the body of self
and remains true to it,
is indeed a bearer of the teaching.

19.5

A man is not a venerable elder because his hair turns grey.
One who has ripened in years only
is said to have "grown old in vain."

19.6

One who embodies truth, virtue,
harmlessness, restraint, and self-mastery,
who is free of impurities and rich in wisdom,
is called a "venerable elder."

19.7

Not by mere talk nor physical beauty
can an envious, greedy, deceitful man
become a man of virtue.

19.8

One in whom these impurities are cut off,
dispelled, destroyed at the root,
who is wise and free of enmity,
is called a "man of virtue."

19.9

Not by merely shaving his head
can a dishonest, undisciplined man become a renunciant.
How can one full of cravings and greed be a renunciant?

19.10

But one who stills all evils in himself,
coarse or subtle, in every way,
can be called a "renunciant."

19.11

Not merely by begging from others
does one become a simple mendicant.
Nor does one become a mendicant
by living a grosser life.

19.12

But one who lives a life of virtue,
who gives no thought to good and evil,
who moves about the world with care,
is indeed a "mendicant."

19.13

Not merely by observing silence
does a confused and ignorant man become a silent sage.
But the wise one who, as if holding up a set of scales,
selects what is true

19.14

and rejects what is false,
is called a "sage."
This is the reason he is a sage.
He knows both worlds,
and so is called a sage.

19.15

One who harms living beings is not noble.
One who is harmless to living beings
is called "noble."

19.16

Not with rules or rituals,
not with learning or higher states,
not with sleeping alone, or thinking,
"I enjoy the peace of renunciation unknown by ordinary men,"
should the seeker be content—
without having extinguished self-will.

20. The Way

20.1

The best way is the eightfold path.
The best sayings are the four noble truths.
The best quality is detachment.
The best being on two legs is one who sees clearly.

20.2

There is one Way, no other.
It leads to the vision of Truth.
Enter the Way.
Mara, the beguiler, will loose sight of you.

20.3

The Way puts an end to suffering.
I proclaim the Way,
having known myself
the extrication of the arrows.

20.4

All effort must be made by you alone.
Buddhas only point the path.
Enter the Way.
Become absorbed in awareness.
Break free of the bonds of Mara.

20.5

"All of creation is transient."
When one sees clearly this truth,
he is done with suffering.
This is the path to pure awareness.

20.6

"All of creation is sorrow."
When one sees clearly this truth,
he is done with suffering.
This is the path to pure awareness.

20.7

"All of creation is not Self."
When one sees clearly this truth,
he is done with suffering.
This is the path to pure awareness.

20.8

One who is indolent when it is time for effort—
who, though young and strong,
is lazy, weak-willed, and lacking in determination—
will never find the Way.

20.9

Guard your speech.
Observe your mind.
Do no harm with your body.
Practice these three
and you walk the path of the masters.

20.10

Clarity increases through spiritual practice.
Clarity weakens with lack of practice.
Knowing this two-way path of gain and loss,
walk in the direction of clarity.

20.11

Cut down the jungle of desire, not just a tree.
From the jungle of desire comes fear.
Cut down the jungle of desire, you practitioners,
and cut out the underbrush of lust.
Be free of the jungle.

20.12

For if the least bit of underbrush remains
of the desire between man and woman,
you are bound to delusion
like a suckling calf to its mother.

20.13

Root out your love of self
as you would pull up a faded autumn lotus.
Cherish only the path of peace that leads to Nirvana.
Be guided by One Who Is Gone.

20.14

"I will live here in monsoon season,
and there during the hot and cold months."
Lost in such thoughts, the unaware ignore what awaits.

20.15

Infatuated with children and cattle,
the unaware man is swept away by death,
as a flood carries off a sleeping village.

20.16

Children are no refuge.
Fathers and mothers and families are no refuge.
When death takes hold of you,
kinsmen offer no protection.

20.17

Understanding the import of this,
the wise act in accordance with virtue,
and quickly clear the Way to Nirvana.

21. Miscellany

21.1

If by giving up a lesser happiness
one would enjoy a greater happiness,
the wise would surely give up the lesser
and enjoy the greater.

21.2

One who seeks his own pleasure
while inflicting misery on others
is entangled in hostility
and not freed from hate.

21.3

By not doing what needs to be done,
and doing what should not be done,
the proud and insolent man
increases his burden of defilements.

21.4

But defilement comes to an end
for one who is mindful of the nature of the body,
who does not do what should not be done,
and who does what needs to be done.

21.5

Having slain mother, father, and two warrior kings,
having ravaged a kingdom and slain its people,
the brahmin, untouched, moves on.

21.6

Having slain mother, father, two wise kings,
and a tiger as the fifth,
the brahmin, untouched, moves on.

21.7

Wide awake, the disciples of Gotama
arise at every watch.
Day and night they are mindful of Buddha.

21.8

Wide awake, the disciples of Gotama
arise at every watch.
Day and night they are mindful of Dhamma.

21.9

Wide awake, the disciples of Gotama
arise at every watch.
Day and night they are mindful of Sangha.

21.10

Wide awake, the disciples of Gotama
arise at every watch.
Day and night they are mindful of the senses.

21.11

Wide awake, the disciples of Gotama
arise at every watch.
Day and night the mind delights in harmlessness.

21.12

Wide awake, the disciples of Gotama
arise at every watch.
Day and night the mind delights in meditation.

21.13

It is painful to go forth into homelessness;
difficult to find joy in it.
It is painful to live in a household;
difficult to be alone among many.
The traveler of life and death is trapped in misery.
Cease traveling.
Escape misery.

21.14

A man of faith, established in virtue,
who is possessed of wealth and fame—
such a man is honored wherever he goes.

21.15

Like the snow-capped Himalayas,
good people shine from afar.
Like arrows shot into the night,
the evil ones are swallowed by darkness.

21.16

Sitting alone, sleeping alone,
walking alone without tiring.
One who has tamed himself, alone,
delights in the solitude of the forest.

22. Hell

22.1

He who speaks what is not true goes to hell.
He who denies what he has done also goes to hell.
Both sin against truth,
and pass through death into an equally woeful state.

22.2

Many even who wear the saffron robe
are evil-minded and unrestrained.
These evil ones, by their evil deeds,
pass through death into a woeful state.

22.3

Better to swallow a red-hot ball of iron
than to be an evil, undisciplined monk
feeding on the alms of the devout.

22.4

The heedless man who pursues another's wife
suffers four misfortunes:
acquisition of demerit, disturbed sleep,
disgrace is the third,
the fourth is birth into hell.

22.5

Acquisition of demerit and a wretched future
in exchange for the brief delight
of the frightened lying in the arms of the frightened.
The king also imposes harsh penalties.
Therefore, do not pursue the wife of another.

22.6

Just as *kusa* grass held wrongly
can cut the hand,
so a practitioner's life lived badly
can drag him into hell.

22.7

Acts done absently,
practices not observed,
dubious spiritual vows—
these bear little fruit.

22.8

With any undertaking, give yourself to it wholly.
The half-hearted practitioner succeeds only
in stirring up more dust.

22.9

A bad deed is best left undone.
Bad deeds torment one later.
A good deed brings no regret
and so should be done.

22.10

Like a frontier town, fortified inside and out,
fortify yourself.
Do not let the moment pass.
Those who let their moment pass
grieve in hell.

22.11

Ashamed of what is not shameful,
unashamed of what is shameful,
those who are unaware of truth
fall into a state of misery.

22.12

Fearing what is not fearful,
unafraid of what should be feared,
those who are unaware of truth
fall into a state of misery.

22.13

Finding fault with what is right,
finding no fault with what is wrong,
those who are unaware of truth
fall into a state of misery.

22.14

Seeing what is right is right,
seeing what is wrong is wrong,
those aware of truth
find the fortunate state.

23. The Elephant

23.1

I endure in silence the harsh words of others,
as a battle elephant endures arrows from the bow.
Many people are ill-behaved.

23.2

Only trained elephants are ridden in battle.
Only trained elephants are ridden by kings.
The best of men have trained themselves
to endure harsh words in silence.

23.3

Tamed mules are excellent.
So are the thoroughbred horses of Sindh
and the tusked battle elephants.
Best of all is the self-tamed man.

23.4

For it is not by these animals that one
goes to the Place Not Gone To,
but by the self-tamed, well-trained,
disciplined self.

23.5

The elephant called "Guardian of the Treasure"
is hard to control when in rut.
Tied up, the tusker won't eat a morsel,
yearning for the grove of elephants.

23.6

The sluggard who eats too much and sleeps too much,
who rolls about like an overfed hog,
is reborn again and again in ignorance.

23.7

This mind once wandered where it pleased,
as it pleased, according to whim.
Now I control its movements,
as the holder of the hooked staff
controls the rutting elephant.

23.8

Delight in awareness.
Observe the mind.
Pull yourself out of misery
like an elephant climbing from mud.

23.9

If one should meet a mature friend,
a fellow traveler, a wise companion,
go with that one,
overcoming all obstacles, mindful and happy.

23.10

If one does not meet a mature friend,
a fellow traveler, a wise companion,
go the way alone,
like a king leaving a conquered land,
like an elephant in the Matanga forest.

23.11

Better a life of solitude.
The deluded are not fit companions.
Travel the way alone, at ease, doing no harm,
like an elephant in the Matanga forest.

23.12

Having friends when you need them is a blessing.
Being content with what is, is a blessing.
A good deed as your last act is a blessing.
The surrendering of all sorrow is a blessing.

23.13

Reverence for the mother is a blessing in the world.
Reverence for the father is also a blessing.
Reverence for the practitioner is a blessing in the world.
Reverence for the brahmin is also a blessing.

23.14

Lifelong virtue is a blessing.
Faith is a blessing.
Wisdom is a blessing.
Refraining from harm is a blessing.

24. Craving

24.1

The cravings of the careless man
grow like a clinging vine.
He jumps from experience to experience
like a monkey seeking fruit in the forest.

24.2

When a man is overcome
by miserable, clinging cravings,
his sorrows grow like rain-soaked grass.

24.3

When a man overcomes
his miserable, clinging cravings,
sorrows fall away like raindrops from a lotus.

24.4

I tell you this—
and you who are gathered have the good fortune to hear it:
Dig up desire by the root, as you would *birana* grass.
Do not let Mara break you again and again,
as a river breaks reeds in a flood.

24.5

Cut down a tree and it will grow back
if the root is undamaged and strong.
So too will suffering arise again and again
if the root of craving is not destroyed.

24.6

One in whom the thirty-six streams of experience
flow mightily towards pleasure,
cannot see rightly,
and is swept away by currents of lustful intent.

24.7

The streams flow everywhere.
Clinging vines sprout everywhere.
Seeing the vine sprout up,
sever its root with the blade of insight.

24.8

Beings experience pleasing sensations.
Craving pleasure, one is bound to pleasure.
Being bound to pleasure,
one is bound to birth and death.

24.9

Driven by desire, the mass of men
scurry about like a hunted hare.
Bound by their clingings and attachments,
they suffer and suffer for a very long time.

24.10

Driven by desire, the mass of men
scurry about like a hunted hare.
Therefore, let the practitioner drive out desire
and seek the freedom of dispassion.

24.11

One who is free of the jungle of desire,
yet still attached to desire,
will, though free, return to the jungle
and re-enter bondage.

24.12

Bindings of iron, wood, or rope
are not called strong by the wise.
Attraction to jewels and finery,
affection for wives and children,

24.13

these are strong bindings, say the wise.
Though supple, they drag one down and are hard to loosen.
Some men simply cut them,
renounce the world of sensory delights,
and follow the Way without a backward glance.

24.14

Those who are attached to desire
return to the stream of experience,
as a spider returns to the center of its web.
The wise sever all attachments,
and free from craving leave suffering behind.

24.15

Hold no thought of future.
Hold no thought of past.
Hold no thought of a moment between.
Transcend experience and cross over.
You are finished with birth and death.

24.16

For one gripped by restless thoughts,
whose cravings are acute, who seeks only pleasure,
desire grows all the more,
as he draws his fetters tighter.

24.17

But one who delights in stilling thought,
who is ever mindful, who meditates on the sorrows of experience,
that one will surely break the bonds of Mara.

24.18

For one who has reached the goal,
who is fearless, desireless, unclouded,
who has plucked out the arrows of experience,
this is the final body.

24.19

Free of desire and attachment,
well-versed in language and expression,
skilled in the teaching of meaning within meaning,
one is called "wise" and "great" and
a "bearer of the final body."

24.20

All-conquering, all-knowing, I am.
Touched by nothing, released of everything,
absent of desire, I am free.
Having realized I alone am,
to whom should I attribute this?

24.21

The gift of Dhamma surpasses all gifts.
The taste of Dhamma surpasses all flavors.
The joy of Dhamma surpasses all joys.
The dissolution of desire removes all sorrows.

24.22

Wealth destroys the ignorant,
but not those seeking beyond.
Craving wealth, the ignorant man
destroys himself and those around him.

24.23

Weeds make fields unsuitable for seeding.
Greed makes people unsuitable to receive.
Hence, what is given to those free of greed
bears the most abundant fruit.

24.24

Weeds make fields unsuitable for seeding.
Hatred makes people unsuitable to receive.
Hence, what is given to those free of hate
bears the most abundant fruit.

24.25

Weeds make fields unsuitable for seeding.
Delusion makes people unsuitable to receive.
Hence, what is given to those free of delusion
bears the most abundant fruit.

24.26

Weeds make fields unsuitable for seeding.
Desire makes people unsuitable to receive.
Hence, what is given to those free of desire
bears the most abundant fruit.

25. The Practitioner

25.1

Restraining the eye is good.
It is good to restrain the ear.
Restraining the nose is good.
It is good to restrain the tongue.

25.2

Restraint of the body is good.
It is good to restrain one's speech.
Restraint of the mind is good.
It is good to be restrained in all things.
Being restrained in all things,
the practitioner is released from suffering.

25.3

One with hands restrained,
feet restrained, speech restrained,
one who exercises the utmost restraint,
one who delights in introspection,
who is composed, solitary, and content—
such a one is known as a "practitioner."

25.4

The practitioner who controls his speech,
who talks in moderation without arrogance or conceit,
who illuminates the goal and spirit of Dhamma,
sweet indeed are his words.

25.5

Abiding in Dhamma, delighting in Dhamma,
reflecting on Dhamma, remembering Dhamma,
the practitioner will not fall away from Dhamma.

25.6

Do not be discontent with what you are given,
nor envy the lot of others.
The practitioner who harbors envy
will never come to awareness.

25.7

The practitioner who is given little, yet is content,
who lives a pure and vigorous life,
is praised even by the gods.

25.8

One who observes mind and form
with no sense of "mine,"
and does not yearn for what is not,
is a true practitioner.

25.9

The practitioner who lives in love and kindness,
who walks the Way of Buddha,
will find stillness, subdue the phantoms of creation,
and attain bliss.

25.10

Practitioner, empty your boat!
Lightened, it will sail more quickly.
Cast off hatred and desire,
and you will realize Nirvana.

25.11

Cut the five bindings.
Release the five attachments.
Cultivate the five qualities.
Transcend the five evils.
You will be called "one who has crossed the torrent."

25.12

Become absorbed in meditation, practitioner!
Do not be negligent!
Do not surrender your mind to the swirl of sense pleasures.
Do not carelessly swallow a molten ball of iron
then cry out in torment when it burns.

25.13

One cannot become absorbed in meditation without clarity.
One cannot realize clarity without meditation.
One who meditates in clarity realizes Nirvana.

25.14

When in stillness the practitioner discovers his house is empty,
the Truth of Dhamma is clear.
The joy of this is indescribable.

25.15

Witnessing the arising and passing of the manifest world,
one delights in the joy of awareness
and realizes the deathless.

25.16

The wise practitioner in this world
begins by guarding the senses,
learning contentment,
practicing spiritual disciplines,
and associating with worthy friends
who live pure and vigorous lives.

25.17

Form the habit of friendship.
Conduct yourself with skill.
In fulfillment find the joy without sorrow.

25.18

As the jasmine sheds withered flowers,
so should the practitioner shed desire and aversion.

25.19

The practitioner whose body is tranquil,
whose speech is calm, whose mind is stilled,
who refuses the bait of worldliness,
is said to be "at peace."

25.20

You alone can motivate yourself.
You alone can examine yourself.
The practitioner who is self-observed, aware,
abides in contentment.

25.21

You are your own master.
You are your own refuge.
Train yourself as a horseman trains a fine horse.

25.22

The practitioner who is filled with delight
as he walks the Way of Buddha,
will find stillness, subdue the phantoms of creation,
and attain bliss.

25.23

Truly, even a novice practitioner
who walks the Way of Buddha,
lights up the world
like the moon coming free of a cloud.

26. The Brahmin

26.1

Exert strong effort, brahmin.
Cut entirely the stream.
Abandon all sense desires.
Witnessing the dissolution of creation,
perceive the uncreated.

26.2

When the brahmin has crossed over,
both with tranquility and with insight,
then, for that one, all bonds are broken.

26.3

One for whom there is neither here nor beyond, nor both,
who is free of distress, untethered,
I call a "brahmin."

26.4

One who is aware, mindful,
untouched by desire;
one whose work is ended,
who is free of impurities,
who has realized the supreme state—
such a one is a brahmin.

26.5

The sun shines by day.
The moon lights the night.
The warrior is bright in armor.
The brahmin glows in meditation.
Day and night, the Awakened One is ablaze in splendor.

26.6

One in whom ignorance has been dispelled is a brahmin.
One who lives in simple peace is an ascetic.
One who has left behind impure habits,
is said to have "gone forth."

26.7

One should never strike a brahmin,
nor should a brahmin, if struck, return anger.
Shame on one who strikes a brahmin.
Greater shame on one who returns anger.

26.8

The brahmin likes nothing better
than restraining the mind from the pleasant.
When harmful thoughts are abandoned,
suffering ends.

26.9

One who does no harm
with body, speech or mind,
and who in all three areas is restrained,
I call a brahmin.

26.10

As the brahmin pays homage to the sacred fire,
so should homage be paid to one who teaches
the Dhamma of the Awakened One.

26.11

Not by matted hair, or ancestry, or fortunate birth
does one come to be a brahmin.
One who realizes the Truth of Dhamma is the pure one.
He is a brahmin.

26.12

You fool! What does it matter if your hair is matted?
What does it matter if you wear antelope robes?
The jungle of defilements is within you,
yet you tend the outside!

26.13

I call him brahmin who,
clothed in rags, lean in body,
sits alone in the forest, absorbed in awareness,
veins showing.

26.14

I do not call one a brahmin
because he was born to a brahmin family,
sprung from a brahmin womb.
He may be just a proud fool with possessions.
I call him a brahmin
who is bereft of possessions and attached to nothing.

26.15

I call him a brahmin
who has cut himself free from bondage
and does not tremble,
who has unburdened himself of attachments.

26.16

I call him a brahmin
who has cut the strap of hate and thong of greed,
who has severed the cord of delusion and bridle of bias,
who has lifted the bar of ignorance and realized Truth.

26.17

I call him a brahmin
who endures without anger,
abuse, torture, imprisonment,
whose forbearance is as strong as an army.

26.18

I call him a brahmin
who is without anger and devoted to practice,
who is virtuous, restrained, free of craving,
who is a bearer of the final body.

26.19

I call him a brahmin
who, like a raindrop on a lotus leaf,
like a mustard seed on the point of an awl,
does not cling to sensual pleasure.

26.20

I call him a brahmin
who even in this life has ceased to suffer,
who has laid down the burden,
who is freed from bondage.

26.21

I call him a brahmin
who is possessed of wisdom and clarity,
who sees the Way and the not-Way,
who has realized the supreme state.

26.22

I call him a brahmin
who associates with neither householders nor renunciants,
who lives without shelter,
indifferent, desiring nothing.

26.23

I call him a brahmin
who has laid down his rod and renounced violence,
who is harmless to beings, both animal and rooted,
who neither kills nor causes others to kill.

26.24

I call him a brahmin
who is harmonious among the hostile,
serene among the violent,
detached among the clinging.

26.25

I call him a brahmin
from whom desire, hate, pride, and hypocrisy
have fallen away,
like a mustard seed from the point of an awl.

26.26

I call him a brahmin
who speaks only what is instructive, useful, and true,
who offers offense to no one.

26.27

I call him a brahmin
who in this world takes nothing that is not given,
whether long or short, small or great,
pleasant or unpleasant.

26.28

I call him a brahmin
who has no yearnings for this world or another,
who is untethered, aloof, indifferent.

26.29

I call him a brahmin
who is attached to nothing,
whose clarity has dispelled all doubt,
who has realized deathlessness.

26.30

I call him a brahmin
who is beyond good and evil,
who is free of sorrow, immaculate, pure.

26.31

I call him a brahmin
who is clear and pure as the moon,
serene, tranquil,
who is no longer delighted by existence.

26.32

I call him a brahmin
who has passed through this quagmire of existence
and gone beyond the swirl of illusion,
who abides in awareness, free of craving and doubt,
who has crossed the torrential river and rests on the far shore.

26.33

I call him a brahmin
who wanders homeless, desires extinguished,
whose desire for existence is exhausted.

26.34

I call him a brahmin
who wanders homeless, craving extinguished,
whose craving for existence is exhausted.

26.35

I call him a brahmin
who is free of all bondage,
who has abandoned the bondage of existence
and transcended the bondage of heaven.

26.36

I call him a brahmin
who is free of preferences and aversions,
who is cool and indifferent to creation,
who is a hero who conquers every world.

26.37

I call him a brahmin
who sees clearly the arising and passing away,
who is unattached, well-gone, Awakened.

26.38

I call him a brahmin
whose destiny is unknown to mortals, guardians or gods,
who is pure and immaculate—an arahant.

26.39

I call him a brahmin
for whom there is no future, no past, no moment in between,
who has nothing, wants nothing.

26.40

I call him a brahmin
who is a powerful bull—splendid, heroic—
who is a great sage, a victorious conqueror,
who is desireless, washed clean, awake.

26.41

I call him a brahmin
who knows other lives,
who knows heaven and the realms of woe,
who has reached the end of birth and death,
who has realized the supreme state,
who is in all ways, perfect.