

# Patna Dhamma Verses (Patna Dhammapada)



transcribed by  
Margaret Cone

translated by  
Ānandajoti Bhikkhu

# **Patna Dhamma Verses**

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transcribed by

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(1989)

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**Ānandajoti Bhikkhu**

(2017)

Dr. Cone's

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## Preface

### Introduction

In the 1930s the great Indian savant Rahul Sankrityayana made several trips to Tibet where he photographed and copied numerous Sanskrit and other documents related to Sanskrit works, as part of his quest to find materials that had been taken out of India at the time of the collapse of the great monasteries in the north of the country.<sup>1</sup>

On one of those journeys he photographed both sides of the 21 palm leaves of a manuscript of a Dharmapada. It was written in a Middle-Indo Aryan (MIA) language in proto-Bengali script, of around the 11<sup>th</sup>-12<sup>th</sup> centuries.<sup>2</sup> Of all the varieties of Sanskritised Prakrit we

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<sup>1</sup> He wrote about his trips in the Journal of the Bihar and Orissa Research Society (JBORS) Vols. XXI, pp 21-43 (March 1935): *Sanskrit Palm-Leaf MSS. in Tibet*; XXIII, pp 1-57 (1937), *Second Search of Palm-leaf MSS. in Tibet*. His essay, *My Third Expedition to Tibet*, originally published in Hindi, has now been translated into English (The Library of Tibetan Works and Archives, 2012).

<sup>2</sup> Sankrityayana in his 1935 article identified it as a Dharmapada in his catalogue (XXXIV, 1. 159), with a note: *Pāli Dhammapada, translated into Saṃskṛit by the paṇḍita Vanaratna (1384-1469 A.D.) who ordained in Sri Lanka* (JBORS Vol. XXI, p. 41). It seems the ascription to Vanaratna was a wrong inference from another text photographed at the same time (see Roth in his Notes, 1980, p 93).

know, the language is most similar to Pāḷi, with a different, but still early kind of Sanskritisation.<sup>3</sup>

While trying to identify the school affiliation of the manuscript Peter Skilling<sup>4</sup> suggested, on good grounds, that it may be written in the language of the canon of the Sāmmatīya school. He argued that of the four schools known to exist in the Middle Country, and at the time where the text was written, each associated with their own language, we have good witnesses for three of them, none of which match the Patna language. The texts of the Sāmmatīya school in MIA are now lost, but some inscriptions which probably belong to them do resemble the language of Patna, so it seems it must belong to that school.<sup>5</sup>

The original manuscript has never been seen again. It may have been lost during the Chinese invasion of Tibet in 1959, or during the subsequent Cultural Revolution, and no other witnesses to the text are known anywhere. This is unfortunate indeed, as some of the

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<sup>3</sup> Shukla and Mizuno refer to the language as Buddhist Hybrid Sanskrit; Roth calls it Prakritic; Skilling calls it Buddhist Prakrit. I prefer to use the term Sanskritised Prakrit, as nearly all the Buddhist texts of this period, including Pāḷi, are forms of Prakrit that have to one degree or another been Sanskritised.

<sup>4</sup> JPTS, Vol XXIII (1997), pp 83-122.

<sup>5</sup> Mizuno in his paper *A Comparative Study of Dharmapadas* (pp 168-175 of *Buddhist Studies in Honour of Hammalava Saddhātissa*, 1984) came to the same conclusion.

readings are not sure, either owing to obscuration of the text, or through the photograph being unclear.<sup>6</sup>

As the photographs of this text are kept at the K P Jayaswal Research Institute in Patna in India, the identification of the text as the *Patna Dhammapada* (with abbreviation, PDhp) is now normally used.<sup>7</sup>

### **Editions and Studies**

The first printed edition of the text was made by N. S. Shukla, which was printed at Patna in 1979, under the title *The Buddhist Hybrid Sanskrit Dharmapada*, and was based on his MLitt. Thesis.

The following year Gustav Roth published a new edition called *The Patna Dharmapada*, which was included as a section of the *Language of the Earliest Buddhist Tradition*, which was edited by Heinz Bechert in Göttingen (1980). Accompanying his text is his

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<sup>6</sup> It is certain also that the scribe made mistakes, as are made in all manuscripts, but we have no way of checking it because of a lack of another exemplar.

<sup>7</sup> Both Shukla and Roth refer to it as a *Dharmapada*. The text uses the form *Dharmma-* in the colophon (but nowhere *Dharma-*), but this was evidently added later, as were the *-varggaḥ* end-titles. The form of the word used in the text itself is *Dhamma-*, and this seems preferable for the title. Kogen Mizuno used the abbreviation SDhp.

*Notes on the Patna Dharmapada*, which discussed the text and described features of the language.<sup>8</sup>

In 1986, Margaret Cone presented her thesis at Cambridge, which contained another transcription of the text. The unpublished thesis was entitled *THE PATNA DHAMMAPADA, transcribed and translated with a commentary*. In it she translated the text, recorded the variant readings found in Shukla and Roth, and gave a philological commentary, and discussed the parallels.

In 1989 Dr. Cone published an edition of the text based on her thesis, entitled *Patna Dhammapada 1*,<sup>9</sup> with the alternative readings by Shukla and Roth, but without her translation and commentary.<sup>10</sup>

Kōgen Mizuno prepared another edition of the text in 1990, published under the title *A Study of the Buddhist Hybrid Sanskrit Dharmapada II*.<sup>11</sup> However, this has no independent value, as Mizuno had not seen the photographs and it is simply based on Shukla and Roth.

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<sup>8</sup> Both the *Notes* and the *Text* form a Supplement to his main paper which was on *The Language of the Āyra-Mahāsāmghika-Lokuttaravādins*, pp 78-93; *Notes*, pp 93-97; *Text*, pp 97-135.

<sup>9</sup> There was no II. JPTS XIII, pp 101-218.

<sup>10</sup> All three editions show a great variation in the readings adopted, but the most thoroughly researched seems to be Cone's text, which I rely upon for this translation.

<sup>11</sup> *Buddhist Studies* (Bukkyō Kenkyū, XIX, 1990).

Mizuno also discussed the text in *Dharmapadas of Various Buddhist Schools*;<sup>12</sup> and *A Comparative Study of Dharmapadas*.<sup>13</sup>

Roth once more made a study of the text which was presented as the 2<sup>nd</sup> Rahul Sankrityayana Memorial Lecture in Patna in 1998, later published by the Patna Museum in 2000, under the title *Discussions About The Patna Dharmapada*.

Prof. K. R. Norman has contributed a number of articles in which he wrote about the Patna text;<sup>14</sup> and his translation of the Pāli Dhammapada<sup>15</sup> included much discussion of the Patna text.

In 1997 Peter Skilling wrote a paper *On the School-affiliation of the "Patna Dhammapada"*.<sup>16</sup>

### **The Text and Translation**

In 2007 I received permission from Dr. Cone and the Pali Text Society to reproduce her edition of the text online.<sup>17</sup> When I

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<sup>12</sup> pp 255-267 of *Studies in Pali and Buddhism, A Memorial Volume in Honor of Bhikkhu Jagdish Kashyap*, Delhi, 1979.

<sup>13</sup> pp 168-175 of *Buddhist Studies in Honour of Hammalava Saddhātissa*, Nugegoda, 1984.

<sup>14</sup> Most notably *Notes on the Patna Dhammapada*, reproduced as no 78 in his *Collected Papers*, vol. IV, pp 1-17, published prior to Cone's edition.

<sup>15</sup> *The Word of the Doctrine*, PTS, 1997.

<sup>16</sup> JPTS vol. XXIII, pp 83-122.

<sup>17</sup> See <http://bit.ly/PDhpText>.

prepared the digital edition I made two studies of the text, as well as analysing and writing a running commentary on the prosody of the text. That transcription now forms the basis for the text presented here.

Dr. Cone had prepared a translation of the text for her thesis, a copy of which is with me, but she has never published it, and doesn't intend to.<sup>18</sup> My translation of Patna, which is the first published translation of the text that I know of, was based primarily on my own translation of the Pāḷi text, with the required changes owing to the difference in readings between the texts, together with other translations I made afresh from Pāḷi canonical texts and from the Udānavarga. I then read through Cone's thesis, including her translation, which led me to making some corrections to my own translation.

As the language and forms of the text have been described and discussed in detail by some of the greatest philologists of our time, it seemed redundant to repeat, or try to add to, their descriptions and arguments here.

### **Presentation**

Rather I have taken a different approach here, presenting the text and translation, together with just one close parallel for comparison,

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<sup>18</sup> Private communication to me around 2007.

normally from a Pāḷi text,<sup>19</sup> to indicate the sorts of variations that occur, without overburdening the student with scholarly discussion. In both the parallel text and its translation I have *italicised* the words that differ, adding notes only when I wished to say more about the difference.

For this edition of the text I made numerous changes to the way Cone printed it, following the methods normally adopted when printing Pāḷi texts. Hence here you find:

- Repunctuation throughout to follow sense,
  - Capitalisation of the start of sentences and proper names,
  - The elision sign (*avagraha*) removed or added as needed,
- Class nasal written in place of *niggahīta*, so that e.g. *saṃtuṣīto* >> *santuṣīto*; *naṃdati* >> *nandati*; *anuyuṃjanti* >> *anuyuñjanti*, etc.

In the text uncertain readings and reconstructions are marked in italicised text, e.g. **manopūrvvaṃgamā**; **bhojanamhi ca mātramñū saddham**.

### Acknowledgement

I am very grateful indeed to Ayyā Sudhammā Therī, who has helped me with this and many other works. She has such a sharp eye that hardly a misplaced comma or full-stop escape her, let alone misspellings and other misdemeanours. The corrections I was able to

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<sup>19</sup> I have quoted the Udānavarga text as established by F. Bernhard, Göttingen, 1965, which is reproduced with permission.

make through her meticulous reading are innumerable, but if any faults remain, it is, of course, my fault entirely.

Ānandajoti Bhikkhu

November, 2017

# Patna Dhammapadam

## Patna Dhamma Verses<sup>20</sup>

### Jamavarggaḥ<sup>21</sup>

#### 1: The Chapter about the Pairs

**Siddham<sup>22</sup> Namaḥ Sarvvabuddhadharmmāryasaṅghebhyaḥ.**

Hail and Homage to all Buddhas, Dharmas and the Noble Saṅghas.

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<sup>20</sup> As explained in my translation of the Pāḷi Dhammapada, the title, strictly speaking, is in the singular: *Dhamma Verse*, but as it is a collection it seems to make better sense in English to speak of it in the plural. I include the designation *Patna* in the title, to distinguish it from the Pāḷi collection, although it is only a conventional title.

<sup>21</sup> Cone's title was *Jama*. It seems she drew this title from the end-title, and that in the manuscript it was not written at this point. I have amended the title to agree with the written form of the end-title, and moved it to the top of the chapter, as is more normal these days. The titles are more Sanskritised than the text in many places, and seem to have been added later, they therefore sometimes disagree with the forms found in the text itself.

<sup>22</sup> Cone notes that *siddham* is not written out, but is represented simply by a symbol. Exactly what the symbol looks like is not clear. Shukla represented it by *Om*.

**1. Manopūrvvaṅgamā dhammā,  
manośreṣṭhā manojavā,  
manasā ca<sup>23</sup> praduṣṭena bhāṣate vā karoti vā,  
tato naṁ dukham anneti  
cakram vā vahato padaṁ.**

Mind precedes thoughts,  
mind is their chief, they are impelled by mind,<sup>24</sup>  
if with a base mind one speaks or acts,  
through that suffering follows him  
like a wheel follows the ox's foot.

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<sup>23</sup> *ca* is used as a conditional here and elsewhere in the text, as it can be in Pāli.

<sup>24</sup> The main difference in meaning from the Pāli version of this verse and the next is at the end of pāda *b*, where all parallels read *-javā*, *impelled by* (or some synonym thereof), for Pāli's *-mayā*, *made by*. This reading *-javā* is also known in Pāli in a discussion of the verse in Peṭakopadesa: *Manojavā ti yattha mano gacchati. Tattha ime dhammā gacchanti ti manojavā* (PTS. 164), a reading summarily rejected by Ven. Ñāṇamoli, but confirmed by various editions. For the translation given here, see SED: *javā*, *mf.n.* ( *ju*, or *jū*) *swift AV. xix, 7, 1; m. (parox. Pāṇ. 3-3, 56, Vartt. 4 and 57) speed, velocity, swiftness RV. i, 112, 21; x, 111, 9 VS. AV. ŚBr. &c.; pl. impulse (of the mind) RV. x, 71, 8.*

**2. Manopūrvvaṅgamā dhammā  
manośreṣṭhā manojavā,  
manasā ca prasannena bhāṣate vā karoti vā,  
tato naṃ sukham anneti  
cchāyā vā anapāyinī.**

Mind precedes thoughts,  
mind is their chief, they are impelled by mind,  
if with pure mind one speaks or acts,  
through that happiness follows him  
like a shadow which does not depart.

**3. Iha śocati, precca śocati,  
pāpakammo ubhayattha śocati,  
so śocati, so vihannyati,  
dṛṣṭā kammakileśam āttano.**

Here he laments, after death he laments,  
the wicked one laments in both places,  
he laments, he suffers vexation,  
seeing the defilement of his own deeds.

**4. Iha nandati, precca nandati,  
katapuñño ubhayattha nandati,  
so nandati [            ]dati<sup>25</sup>  
dṛṣṭā kammaviśuddhim āttano.**

Here he is happy, after death he is happy,  
the meritorious one is happy in both places,  
he is happy...  
seeing the purity of his own deeds.

**5. “Ākrośi maṃ, avadhi maṃ,  
ajini maṃ, ahāsi me”,  
ye tāni upanahyanti,  
veraṃ tesaṃ na śāmyati.**

“He abused me, he struck at me,  
he overcame me, he robbed me,”  
those who bear these ill-will,  
their hatred is never appeased.

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<sup>25</sup> Roth and Shukla both suggest line c should be reconstructed: *so nandati [so pamo]dati*; although this would fit the metre, it is by no means sure.

**6. “Ākrośi maṁ, avadhi maṁ,  
ajini maṁ, ahāsi me”,  
ye tāni nopanahyanti  
veraṁ tesaṁ upaśāmyati.**

“He abused me, he struck at me,  
he overcame me, he robbed me,”  
those who do not bear these ill-will  
their hatred is appeased.

**7. Śubhānupaśīṁ vih<sup>a</sup>rantaṁ,  
indriyesu asaṁvṛtaṁ,  
bhojanamhi amāttaññū,  
kuśīdaṁ hīnavīriyaṁ –  
taṁ ve prasahate Māro,  
vāto rukkham va dubbalaṁ.**

Living contemplating what is pleasant,  
uncontrolled in sense faculties,  
not knowing the limit in food,  
indolent, low in energy –  
Māra surely overthrows that one,  
like wind overthrows a weak tree.

**8. Aśubhānupaśśim̐ vih<sup>a</sup>rantaṃ,  
indriyeṣu susaṃvṛtaṃ,  
bhojanamhi ca māttraññū,  
saddhaṃ, āradhavīriyaṃ –  
taṃ ve na prasahate Māro,  
vāto śelaṃ va parvvataṃ.**

Living contemplating the unpleasant,  
well-controlled in sense faculties,  
and knowing the limit in food,  
faithful, with energy aroused –  
Māra does not overthrow that one,  
just as wind does not overthrow a mountain made of rock.

**9. Sace labheyā nipakaṃ, sapraññaṃ  
sāddhiñcaram̐ sādhuvihāra' dhīraṃ,  
adhibhūya sabbāṇi pariśravāṇi  
careyā tenāttamano satīmā.**

If you should find a prudent, wise companion,  
one who lives well, a wise one,  
overcoming all your troubles  
you should live with that one, glad and mindful.

**10. No ce labheyā nipakaṁ, sapraññaṁ  
sāddhiñcaraṁ, sādhuvihāra' dhīraṁ,  
rājā va rāṣṭraṁ vijitaṁ prahāya,  
eko ccare mātaṅgāranne va nāgo.**

If you do not find a prudent, wise companion,  
one who lives well, a wise one,  
like a king who abandons his conquered kingdom,  
one should live alone like a solitary elephant in the forest.

**11. Ekassa caritaṁ śreyo,  
nāsti bāle bitīyatā,<sup>26</sup>  
eko ccare na ca pāpāni kayīrā,  
appussuko mātaṅgāranne va nāgo.**

It is better to live alone,  
there can be no companionship with a fool,  
one should live alone and not do anything bad,  
unconcerned like a solitary elephant in the forest.

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<sup>26</sup> *Bitīyatā*, companionship, is an alternative form in Patna for normal Sanskrit *dvitīyatā*.

**12. Chandadoṣabhayā mohā  
yo Dhammaṃ ativattati,  
nīhīrate tassa yaśo,  
kālapakkhe va candramā.**

He who, through desire, hatred, fear or delusion,  
transgresses Dhamma,<sup>27</sup>  
his fame diminishes,  
like the moon in the dark fortnight.

**13. Chandadoṣabhayā mohā  
yo Dhammaṃ nātivattati,  
āpūrate tassa yaśo,  
śuklapakkhe va candramā.**

He who, through desire, hatred, fear or delusion,  
does not transgress Dhamma,  
his fame increases,  
like the moon in the bright fortnight.

**Jamavarggaḥ**

The Chapter about the Pairs

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<sup>27</sup> Other translations of this verse and the next by Cone (*If anyone...*) and Bodhi (*If through...*) see a conditional sense here, but there is no conditional word, and no need to use one, as the verse makes perfect sense as a direct statement.

## **Apramādavarggaḥ**

### 2: The Chapter about Heedfulness

**14. Apramādo amatapadaṁ,  
pramādo maccuno padaṁ,  
apramattā na mrīyanti,  
ye pramattā yathā matā.**

Heedfulness is the deathless state,  
heedlessness the state of the dead,  
the heedful do not die,  
but those who are heedless are as if dead.

**15. Etaṁ viśeṣataṁ nyāttā apramādamhi paṇḍitā,  
apramāde pramodanti,  
Ay<sup>1</sup>rāṇāṁ gocare ratā.**

The wise, understanding this difference in regard to heedfulness,  
rejoice in heedfulness,  
delight in the domain of the Noble Ones.

**16. Te jhāyino sātatikā,  
niccaṃ dṛḍhaparākramā,  
phusanti dhīrā Nibbāṇaṃ,  
yogacchemaṃ anuttaraṃ.**

Those who meditate all the time,  
constant and firm in their effort,  
those wise ones reach Nibbāna,  
the unsurpassed release from all bonds.

**17. Pramādam anuyuñjanti bālā dummedhino janā,  
apramādan tu medhāvī dhanaṃ śreṣṭhaṃ va rakkhati.**

The foolish and stupid people cultivate heedlessness,  
but the sagacious one guards heedfulness  
just as his greatest wealth.

**18. Apramatto pramattesu,  
suttesu bahuḷāgaro,  
abalāśśam va śīghrāśśo  
hettā, yāti sumedhaso.**

Heedful amongst the heedless ones,  
wakeful amongst the ones who sleep,  
like a swift horse who abandons a weak horse,  
the true sage moves on.

**19. Pramādam apramādena yadā nudati paṇḍito,  
praññāprāsādam āruyha,  
aśoko śokinim prajāṃ,  
parvataṭṭho va bhomaṭṭhe  
dhīro bāle avecchati.**

When the wise one eliminates heedlessness with his heedfulness,  
and mounts the palace of wisdom,  
griefless, he looks on grieving people;  
the wise one, like one standing on a mountain,  
looks down on the fools who are standing on the plains.

**20. Pūrvve cāpi pramajjittā,  
yo pacchā na pramajjati,  
so imaṃ lokam prabhāseti  
abhramutto va candramā.**

Whoever before was heedless,  
but later is not heedless,  
that one shines brightly in this world  
like the moon released from a cloud.

**21. Pūrvve cāpi pramajjittā,  
yo pacchā na pramajjati,  
so imāṃ visattikāṃ loke  
sato samativattati.**

Whoever before was heedless,  
but later is not heedless,  
he, being mindful,  
can overcome clinging to the world.

**22. Apramādagaru bhikkhū,  
pramāde bhayadaṃśīno,  
abhavvo parihāṇāya:  
Nibbāṇasseva santike.**

A monastic who values heedfulness,  
seeing danger in heedlessness,  
is unable to fall away:  
he is well-nigh to Nibbāna.

**23. Apramādagaru bhikkhū,  
pramāde bhayadaṃśīno,  
saṃyojanam aṇutthūlaṃ dhammāṃ gacchati,**

A monastic who values heedfulness,  
seeing danger in heedlessness,  
advances like burning fire against the fetter, small or large.

**24. Apramādaratā hotha,  
saṁ cittam anurakkhatha,  
duggā uddharathāttānaṁ  
pañke<sup>28</sup> sanno va kuñjaro.**

You should delight in heedfulness,  
you should always protect your mind,  
you should raise yourself from this pit  
like the tusker sunk in the mud.

**25. Apramāde pramudino,  
nipakā śīlasaṁvṛtā.  
te ve kālena prācchanti  
yattha prātto na śocati.**

Rejoicing in heedfulness,  
prudent, restrained in virtue,  
in good time they attain that where,  
once attained, there is no grieving.

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<sup>28</sup> Cone prints *pake*, both Roth and Shukla read *pañke*, and this must be the word, whether there is accidental omission of *anusvara* or not.

**26. Apramāde pramodetha,  
na kāmaratisandhave,<sup>29</sup>  
evaṃ viharan ātāpī,  
śāntacittonuddhato,  
cetośamatham anuyutto,  
dukkhassantakaro siyā.**

Do not rejoice in heedlessness,  
unacquainted with delight in sensual pleasure,  
living in this way, ardent,  
with mind at peace, not proud,  
devoted to mental calm,  
he will make an end to suffering.

**27. Uṭṭheyā na pramajjeyā,  
Dhammaṃ sucariṃ care,  
Dhammacārī sukhaṃ śeti  
aśīṃ loke paramhi ca.**

One should strive, not be heedless,  
one should live by Dhamma, with good conduct,  
living by Dhamma one lives  
at ease in this world and the next.

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<sup>29</sup> -sandhave is apparently for -santhave.

**28. Uṭṭhāṇavato satīmato,  
śucikammassa niśāmmakāriṇo,  
saṁmyatassa ca Dhammajīvino  
apramattassa yaśossa vaddhati.**

For he who is active, mindful,  
pure in deeds, considerate,  
self-controlled, living by Dhamma,  
heedful, his fame increases.

**29. Uṭṭhāṇenāpramādena  
saṁmyamena damena ca,  
dīpaṁ kayīrātha medhāvī  
yam ogho nādhipūrati.<sup>30</sup>**

Through activity, heedfulness,  
through self-control and through restraint,  
the sage should make an island  
that no flood waters can overwhelm.

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<sup>30</sup> *Adhipūrati* is presumably for *abhipūrati*.

**30. Uṭṭhāṇakālamhi anuṭṭhihāno,  
yuvā balī, ālasiko upoko,  
saṃsannasaṅkappamano kusīdo –  
praññāya māggaṃ alaso na yeti.<sup>31</sup>**

The one who has not energy at a time for energy,  
youthful, strong, lazy in his home,<sup>32</sup>  
whose mind lacks right intention and is indolent –  
the lazy one does not go along wisdom's path.

**31. Hīnaṃ dhammaṃ na seveyā,  
pramādena na samvase,  
micchadrṣṭiṃ na seveyā,  
na siyā lokavaddhano.**

One should not follow lowly things,  
one should not abide heedlessly,  
one should not follow a wrong view,  
one should not foster worldliness.

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<sup>31</sup> *Yeti* is not clear, I have taken it as from *yāti*, although Cone suggest it may be from *'veti* or *vetti*.

<sup>32</sup> *Upoko* is a difficult reading, presumably connected with *home*, but the form is not clear.

**32. Na tāvatā Dhammadharo yāvatā bahu bhāṣati,  
yo tu appam pi sottāna,  
Dhammaṁ kāyena phassaye,  
sa ve Dhammadharo hoti,  
yo Dhamme na pramajjati.**

One is not a Dhamma-bearer merely through speaking much,  
but the one who, having heard a little,  
would see Dhamma for himself,  
is one who bears Dhamma,  
the one who is not heedless regarding Dhamma.

**33. Dhammaṁ vicinātha apramattā,  
mā vo kāmaguṇā bhrameṁsu cittaṁ,  
mā lohaguḍe gilāṁ pramatto,  
kraṇḍe: ‘Dukkham idan’ ti dayhamāno.**

Consider the Dhamma heedfully,  
do not let your mind swirl around in strands of desire,  
do not, heedless, swallow a hot iron ball,  
and, while burning, cry: ‘This is suffering.’

### **Apramādavarggaḥ**

The Chapter about Heedfulness

## Brāhmaṇavarggaḥ

### 3: The Chapter about Brahmins

**34. Chinna sūtraṃ parākrāmma,  
bhavaṃ praṇuda, brāhmaṇa,  
saṅkhārāṇāṃ khayaṃ ñāttā,  
akathaso si, brāhmaṇa.**

Strive and cut off the thread,  
remove continuity, brahmin,  
knowing the destruction of the conditioned,  
you are ... <sup>33</sup> brahmin.

**35. Yamhi Dhammaṃ vijāneyā,  
vṛddhamhi daharamhi vā,  
sakkacca naṃ namasseyā,  
aggihotraṃ va brāhmaṇo.**

That one from whom one learned Dhamma,  
whether old or young,  
with respect bow down to him,  
like a brahmin bows at fire-sacrifice.

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<sup>33</sup> It is unclear whether *akathaso* is a scribal error, as we have only one manuscript, but it doesn't give any meaning, as far as I can see.

**36. Yamhi Dhammañ vijāneyā  
Sammāsambuddhadeśitañ,  
tam eva apacāyeyā,  
aggihotrañ va brāhmaṇo.**

That one from whom one learned Dhamma  
taught by the Perfect Sambuddha,  
you should honor him,  
like a brahmin honors the fire-sacrifice.

**37. Na jaṭāhi na gotreṇa,  
na jāccā hoti brāhmaṇo,  
yo tu bāhati pāpāni,  
aṇutthulāni sabbaśo,  
bāhanā eva pāpānāñ,  
brahmaṇo ti pravuccati.**

Not because of matted hair,  
family or birth is one a true brahmin,  
he who wards off wickedness,  
small or great, in every way,  
through warding off wickedness,  
he is called a brahmin.

**38. Vārī pukkharapatte vā,  
ārāgre-r-iva sāsavo,  
yo na lippati kāmesu,  
tam ahaṃ brūmi brāhmaṇaṃ.**

Like water on the lotus leaf,  
like a mustard seed on a needle,  
he who is unsmeared by desires,  
that one I say is a brahmin.

**39. Udayaṃ tapati ādicco,  
ratrim ābhāti candramā,  
sannaddho khattiyo tapati,  
jhāyim tapati brāhmaṇo,  
atha sabbe ahorātte  
Buddho tapati tejasā.**

The sun is radiant when it rises,  
the moon shines by night,  
the accoutred noble is radiant,  
the meditating brahmin is radiant,  
yet during every day and night  
the Buddha is radiant through his power.

**40. Yassa pāram apāram vā  
pārāpāraṃ na vijjati,  
vītajjaraṃ visaṃyuttaṃ,  
tam ahaṃ brūmi brāhmaṇaṃ.**

For whom the near shore,  
the far shore or both do not exist,  
free of fever, detached,  
that one I say is a brahmin.

**41. Yadā dayesu dhammesu pāragū hoti brāhmaṇo,  
athassa sabbe saṃyogā  
atthaṃ gacchanti jānato.**

When a brahmin has, through two things, crossed over,  
then, for one who knows,  
all the fetters are laid to rest.

**42. Sa khu so khīṇasaṃyogo,  
khīṇamānapunabbhavo,  
Saṅghāvasevī, Dhammaṭṭho,  
saṅghaṃ na upeti vedagū.**

He who destroyed the fetter,  
destroyed conceit and continued existence,  
living in the Community, standing by Dhamma,  
the knowing one does not approach society.<sup>34</sup>

**43. Akakkaśiṃ vinnapaṇiṃ  
girāṃ saccam udīraye,  
tāya nābhiṣape kañci,  
tam ahaṃ brūmi brāhmaṇaṃ.**

Whoever should speak a word of truth  
that is informed and is not coarse,  
through which no one would be cursed,  
that one I say is a brahmin.

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<sup>34</sup> There is a play on the meanings of *saṅgha* here.

**44. Asaṁsaṭṭhaṁ grhaṭṭhehi anagārehi cūbhayaṁ,  
anokasāriṁ appicchaṁ,  
tam ahaṁ brūmi brāhmaṇaṁ.**

Whoever doesn't mix with either householders or the houseless,  
wandering homeless, with few desires,  
that one I say is a brahmin.

**45. Yassa kāyena vācāya manasā nāsti dukkataṁ,  
saṁvṛtaṁ trisu ṭṭhāṇesu,  
tam ahaṁ brūmi brāhmaṇaṁ.**

For whom there is no wrong-doing bodily, verbally or mentally,  
being restrained in these three things,  
that one I say is a brahmin.

**46. Mā brāhmaṇassa prahare,  
nāssa mucceya brāhmaṇo,  
dhī brāhmaṇassa hantāraṃ,  
yassa vā su na<sup>35</sup> muccati.**

A brahmin should not hit a brahmin,  
nor should he abandon him,  
woe to the one who strikes a brahmin,  
and to the one who does not abandon him.

**47. Mātaraṃ paṭhamaṃ hantā,  
rājānaṃ do ca khattiye,  
rāṣṭraṃ sānucaraṃ hantā,  
anigho carati brāhmaṇo.**

Destroying mother first,  
and then two noble kings,  
destroying a kingdom and its followers,  
the brahmin lives untroubled.

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<sup>35</sup> The insertion of a negative here, which is not found in any of the parallels, makes the meaning very difficult. I have not seen a way to resolve this problem.

**48. Gambhīrapraññaṁ medhāvīṁ,  
māggāmāggassa kovidāṁ,  
uttamāttham anuprāṭṭaṁ,  
tam ahaṁ brūmi brāhmaṇaṁ.**

The deeply wise sagacious one,  
skilled in what is path and not path,  
who has reached the ultimate good,  
that one I say is a brahmin.

**49. Jhāyīṁ virajam āsīnaṁ,  
katakiccaṁ anāsavaṁ,  
uttamāttham anuprāṭṭaṁ,  
tam ahaṁ brūmi brāhmaṇaṁ.**

The meditator sitting down, the one who is dustless,  
who has done his duty, without pollutants,  
who has reached the ultimate good,  
that one I say is a brahmin.

### **Brāhmaṇavarggaḥ**

The Chapter about Brahmins

## Bhikṣuvarggaḥ

### 4: The Chapter about Monastics

**50. Sabbattha saṁvaro sādhu,  
sādhu sabbattha saṁvaro,  
sabbattha saṁvṛto bhikkhū<sup>36</sup>  
sabbadukkhā pramuccati.**

Restraint is good everywhere,  
restraint is everywhere good,  
a monastic who is restrained everywhere  
is liberated from all suffering.

**51. Kāyena saṁvaro sādhu,  
sādhu vācāya saṁvaro,  
manasā pi saṁvaro sādhu,  
sādhu sabbattha saṁvaro,  
sabbattha saṁvṛto bhikkhū  
sabbadukkhā pramuccati.**

Restraint of body is good,  
restraint of speech is good,  
restraint of mind is also good,  
restraint is everywhere good,  
a monastic who is restrained everywhere

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<sup>36</sup> The form appears to be plural, but the verb it agrees with is singular;  
same in the next verse.

is liberated from all suffering.

**52. Hastasaṃyyato pādasamyyato,  
vācāsamyyato saṃvṛtendriyo,  
ajjhattarato samāhito,  
eko santuṣīto: tam āhu bhikkhum.**

One who controls his hands, controls his feet,  
controls his speech, controls the mind faculty,  
with inner delight and composure,  
solitary, content: that one is called a monastic.

**53. Śāntakāyo śāntacitto,  
śāntavā susamāhito,  
vāntalokāmiṣo bhikkhū  
upaśānto ti vuccati.**

Calm in body and calm in mind,  
having calmness and composure,  
having thrown off worldly gain  
the monastic is called one at peace.

**54. Yo mukhe saṃyyato bhikkhū,  
mantābhāṣī anuddhato,  
atthaṃ Dhammañ-ca deṣeti,  
madhuram tassa bhāṣitam.**

That monastic who restrains the mouth,

who speaks well, and who is modest,  
who teaches the meaning of the Dhamma,  
his speech is sweet.

**55. Saṃlābhaṃ nātimaññeyā,  
nāññesaṃ prihayaṃ care,  
aññesaṃ prihayaṃ bhikkhū  
samādhin nādhigacchati,**

One should not despise one's own gains,  
one should not live envious of others,  
the monastic who is envious of others  
does not attain concentration.

**56. Appalābho pi ce bhikkhū  
saṃlābhaṃ nātimaññati,  
taṃ ve devā praśāmsanti  
śuddhājīviṃ atandritaṃ.**

Even if a monastic gains little  
he should not despise his gains,  
even the very gods praise  
the one of pure life who is diligent.

**57. Siñca bhikkhu imāṃ nāvāṃ,  
sittā te laghu hehiti,  
hettā rāgañ-ca dosaṃ ca,  
tato Nibbāṇam ehisi.**

Please bail out this boat, monastic,  
when bailed out it will go lightly,  
cutting off passion and hatred,  
from here one will go to Nibbāna.

**58. Udāggracitto sumano,  
adhibhūya priyāpriyaṃ,  
tato prāmojjabahulo,  
sato bhikkhū parivraje.**

With uplifted mind, happy,  
having overcome what is dear and not dear,  
then with lots of happiness,  
the monastic should wander mindfully.

**59. Mettāvihārī bhikkhū,  
prasanno Buddhaśāsane.  
paṭivijjhi padaṃ śāntaṃ,  
saṅkhāropaśamaṃ sukhaṃ,  
dṛṣṭe va dhamme Nibbāṇaṃ,  
yogacchemaṃ anuttaraṃ.**

That monastic who dwells in loving-kindness,  
with faith in Buddha's dispensation,  
has penetrated the state of peace,  
the joy in stilling of all conditions,  
here and now there is Nibbāna,

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the unsurpassed release from all bonds.

**60. Suññāgāraṃ praviṣṭassa,  
sāntacittassa bhikkhuṇo,  
amānuṣā ratī hoti  
sammaṃ Dhammaṃ vipaśśato.**

For the one who has entered an empty place,  
a monastic with a peaceful mind,  
there is superhuman delight  
from insight into true Dhamma.

**61. Yathā yathā sammasati  
khandhānāṃ udayavyayaṃ  
labhate cittassa prāmojjaṃ,  
amatā hetāṃ vijānato.**

Just as one with right mindfulness  
regarding the rise and fall of the components of mind and body  
gains happiness in mind,  
this is the deathless state for the one who knows.

**62. Nāsti jhānam apraṇhāssa,  
praṇhā nāsti ajhāyato,  
yamhi jhānañ-ca praṇhā ca  
sa ve Nibbāṇasantike.**

There is no concentration for one without wisdom,  
there is no wisdom for one without concentration,  
that one in whom there is concentration and wisdom

is indeed close to Nibbāna.

**63. Tatthāyam ādī bhavati  
iha praññassa bhikkhuṇo:  
indriyagottī sāntoṣṭī:  
prātimokkhe ca saṁvaro.**

This is the very beginning  
for the wise monastic here:  
contentment, guarding the senses,  
and restraint in the regulations.

**64. Mitte bhajetha kallāṇe,  
śuddhājīvī atandrito,  
paṭisandharavaṭṭissa,  
ācārakušalo siyā,  
tato prāmojjabahulo,  
sato bhikkhū parivraje.**

One should resort to spiritual friends,  
ones of pure life, ones who are diligent,  
one should be one of friendly disposition,  
one who will be skilful in conduct,  
rejoicing frequently because of that,  
the monastic should wander mindfully.

### **Bhikṣuvargaḥ**

The Chapter about Monastics

## Atthavarggaḥ

### 5: The Chapter about Need<sup>37</sup>

**65. Atthesu jātesu sukhā sakhāyā,  
puññaṃ sukhaṃ jīvitasāṅkhayamhi,  
toṣṭī sukhā yā itarītarena,  
sabbassa pāpassa sukhaṃ prahāṇaṃ.**

Friends are good whenever need arises,  
at the break-up of life merit is good,  
being content with everything is good,  
the abandoning of all wickedness is good.

**66. Sukhā mātreatā loke,  
tato petteatā sukhā,  
śāmannatā sukhā loke,  
tato brāhmannatā sukhā.**

Respecting one's mother is good in the world,  
also respecting one's father is good,  
respecting ascetics is good in the world,  
also respecting true brahmins is good.

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<sup>37</sup> The word *attha* doesn't figure in this chapter except in the first verse, where it means *need*, hence the translation; *attha* itself has a variety of meanings, see PED, where: *interest, advantage, gain; (moral) good, blessing, welfare; profit, prosperity, well-being* are listed.

**67. Sukhaṁ yāvaj jarā śīlaṁ,  
sukhā śraddhā pratiṣṭhitā,  
sukhā attharasā vācā,  
assiṁ mānakkhayo sukho.**

Virtuous conduct till old age is good,  
the establishing of faith is good,  
speech that is beneficial<sup>38</sup> is good,  
the destruction of conceit is good.

**68. Sukho Buddhāna' uppādo,  
sukhā Dhammassa deśanā,  
sukhā Saṅghassa sāmaggī,  
samaggrāṇāṁ tapo sukho.**

The arising of the Buddhas is good,  
the teaching of the Dhamma is good,  
the harmony of the Saṅgha is good,  
devotion to harmony is good.

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<sup>38</sup> Literally: *having the flavour of benefit*, which does not work well in English. In Pāli *attharasa* sometimes comes in a sequence, *attharasa, dhammarasa, vimuttirasa*, meaning *the taste of the four fruits of the samaṇa life, the four paths, and liberation*.

**69. Sukhaṁ daṁśanam ay<sup>1</sup>rāṇāṁ,  
saṁvāso pi satāṁ sukho,  
addaṁśanena bālānāṁ  
niccam eva sukhī siyā.**

Meeting<sup>39</sup> with the noble is pleasant,  
living with good people is pleasant,  
through not meeting foolish people  
one will constantly be happy.

**70. Bālāsaṅgatacārī hi  
drīgham addhāna' śocati,  
dukkho bālehi saṁvāso  
amittehi-r-iva sabbadā,  
dhīrā tu sukhasaṁvāsā  
ñātīnaṁ vā samāgamo.**

For he who consorts with fools  
grieves for a long time,  
dwelling with fools is always suffering  
as it is with enemies,  
the wise ones dwell happily  
as with an assembly of kin.

---

<sup>39</sup> Lit: *seeing*, but the force of it is that one meets with the noble ones.

**71. Tassā hi dhīraṃ ca bahuśutañ-ca,  
dhoreyaśīlavratamantam ayīraṃ –  
taṃ tārisaṃ sappuruṣaṃ sumedhaṃ  
sevetha nakkhattapathe va candramā.**

Therefore the firm and the learned,  
the virtuous, dutiful and noble –  
follow such a true and intelligent person  
as the moon follows the course of the stars.

**72. Priyāto jāyate dukkhaṃ,  
priyā śokā, priyā bhayaṃ,  
priyāto vipramuttassa  
nāsti śokā, kato bhayaṃ?**

From love there arises grief,  
with love grief, with love fear,  
for one who is free from love  
there is no grief, how is there fear?

**73-74. Mā priyehi samāgamma<sup>40</sup>  
apriyehi kadācanaṁ,  
priyassa addaṁśanaṁ dukkhaṁ,  
apriyassa ca daṁśanaṁ.  
Tassā priyaṁ na kay<sup>i</sup>rātha,  
priyāvādo hi pāpako.  
Ggranthā tesam na vijjanti  
yesam nāsti priyāpriyaṁ.**

Do not associate at any time  
with those who are loved or with those unloved,  
there is suffering not meeting the loved one,<sup>41</sup>  
and suffering from meeting the unloved one.  
Therefore do not hold anything as loved,  
for speaking of the loved is loathsome.  
There are no knots for those  
who hold nothing as loved or as unloved.

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<sup>40</sup> The form appears to be absolutive, which does not fit with the prohibitive particle.

<sup>41</sup> We have plural forms in the opening *pādayuga*, and singular in the concluding one.

**75. Chudhā parama rogāṇāṃ,  
saṅkhāraparamaṃ dukhaṃ,  
etaṃ ñāttā yathābhūtaṃ,  
Nibbāṇaparamaṃ sukhaṃ.**

Hunger is the supreme sickness,  
conditions are the supreme suffering,  
knowing this as it really is,  
know Nibbāna is the supreme good.

**76. Ārogaṇaparamā lābhā,  
sāntoṣṭīparamaṃ dhanam,  
viśśāsaparamā ñātī,  
Nibbāṇaparamaṃ sukhaṃ.**

Health is the supreme gain,  
content the supreme wealth,  
confidence the supreme kin,  
Nibbāna the supreme good.

**77. Māttāsukhapariccāgā,  
paśse ce vipulāṃ sukhaṃ,  
caje māttāsukhaṃ dhīro,  
sampaśśaṃ vipulāṃ sukham.**

If, by renouncing a small good,  
he might see a good that is large,  
the wise one should renounce that small good,

seeing the good that is extensive.

**78. Manujassa sadā satīmato,  
māttam jāniya laddhibhojane,  
tanukāssa bhavanti vedanā,  
śanikaṃ jīrati, āyu pālayam.**

For a human who is always mindful,  
knowing the measure in food received,  
his painful feelings become slight,  
he ages slowly, guarding his lifespan.

**79. Dullabho puruṣājañño,  
na so sabbattha jāyati,  
yattha so jāyate vīro,  
tam kulam sukham edhati.**

A person of good breed is rare,  
that one is not born everywhere,  
wherever that hero is born,  
that family gains happiness.

**80. Sabbattha ve sappuruṣā bhavanti,  
na kāmakāmā lapayanti santo;  
sukhena phuṭṭhā uttavā dukhena  
noccāvacaṃ sappuruṣā karonti.**

There are surely true people everywhere,

the good do not talk of desiring sense-pleasures;  
when touched by pleasure or by suffering,  
true people are not elated or depressed.

**81. Jayaṃ veraṃ prasavati,  
dukkhaṃ śeti parājito,  
upaśānto sukhaṃ śeti,  
hettā jayaparājayaṃ.**

The victor generates hatred,  
the defeated one finds suffering,  
the one at peace lives happily,  
having abandoned victory and defeat.

**82. Sukhā najjo sūpatitthā,  
sukho Dhammajito jano,  
sukho śraddhapaṭilābho,  
pāpassa akaraṇaṃ sukhaṃ.**

Pleasant are rivers with good fords,  
pleasant is the person conquered by Dhamma,  
the acquisition of faith is good,  
doing nothing wicked is good.

**83. Sukhaṁ draṣṭuṁ śīlavanto,  
sukhaṁ draṣṭuṁ bahuśśutā,  
Ar<sup>a</sup>hanto pi sukhaṁ draṣṭuṁ,  
vipramuttā niropadhī.**

It is pleasant to meet the virtuous,  
it is pleasant to meet the learned,  
it is pleasant to meet the Worthy Ones,  
who are free from attachments.

### **Atthavarggaḥ**

The Chapter about Need

## Śokavarggaḥ

### 6: The Chapter about Grief

**84. Ye keci śokā paridevitaṃ vā,  
dukkhaṃ va lokamhi anekarūpaṃ,  
priyaṃ paṭicca prabhavanti ete,  
priye asante na bhavanti ete.**

Whatever griefs or lamentations there are,  
and the many kinds of suffering in the world,  
these all arise because of love,  
without loves, these do not originate.

**85. Tassā hi te sukhino vītaśokā,  
yesaṃ priyaṃ nāsti kahiñci loke,  
tassā aśokaṃ virajaṃ prāthayānā,  
priyaṃ na kay<sup>1</sup>rātha kahiñci loke.**

Therefore they are happy and free from grief,  
who are without love for anything in the world,  
therefore those wanting what is griefless, dust-free,  
should not have love for anything in the world.

**86. Gataddhuno viśokassa,  
vipramuttassa sabbahiṃ,  
sabbaggrantaprahīṇassa,  
paridāhā na vijjati.**

For the one who has reached his goal, who grieves not,  
being released on all sides,  
who has abandoned all the knots,<sup>42</sup>  
no consuming fever is found.

**87. Yesāṃ sannicayo nāsti,  
ye pariñātabhojanā,  
ākāśe va śakuntānām,  
padaṃ tesāṃ durannayaṃ.**

For those who have no stores,  
those who comprehend food aright,  
like the birds in the sky,  
their footprint is hard to find.

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<sup>42</sup> I am taking it Patna is a scribal mistake for -*grantha*-.

**88. Śānto tassa mano hoti,  
śāntā vācā ca kammu ca,  
sammad aññāvimuttassa,  
upaśāntassa tāyino.**

His mind is calm,  
his speech and his actions are also calm,  
liberated by right knowledge,  
such a one is truly peaceful.

**89. Yassendriyāṇi samataṁ gatāni,  
aśśā yathā sārathinā sudāntā,  
prahīṇamānassa anāsavassa –  
devā pi tassa prihayanti tāyino.**

For the one whose senses are balanced,  
like horses well-trained by their charioteer,  
who has abandoned conceit, who is without pollutants –  
even the gods envy such a one.

**90. Dāntaṁ nayanti samitiṁ,  
dāntaṁ rājābhirūhati,  
dānto śreṣṭho maṇuṣyesu,  
yo ’tivāde titikkhati.**

They lead one trained into a crowd,  
a king mounts one who has been trained,  
amongst humans one trained is best,

the one who can endure reproof.

**91. Varam assatarā dāntā,  
ājāneyā ca Sendhavā,  
kuñjarā va mahānāgā,  
āttā dānto tato varam.**

Noble are the well-trained horses,  
the well-bred horses from Sindh,  
and the great tusker elephants,  
and even more noble than that  
is the one who has trained himself.

**92. Na hi tehi jānajātehi tām bhūmim abhisambhave,  
yathāttanā sudāntena,  
dānto dāntena gacchati.**

Not by these vehicles can one reach that place,  
as one through training himself well,  
being trained by the training, goes.<sup>43</sup>

**93. Śelo yathā ekaghano vātena na samīrati,  
evam nindāpraśamsāsu na samīranti paṇḍitā.**

Just as solid rock is not shaken by the wind,  
so the wise are not shaken by blame or praise.

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<sup>43</sup> The verse reads very awkwardly.



**94. Anikkaṣāyo kāṣāyaṁ,  
yo vastaṁ paridhehiti,  
apeto damasaccena,  
na so kāṣāyam ar<sup>h</sup>hati.**

The one who, while still impure,  
would wear the renunciant's robe,  
unendowed with restraint and truth,  
is not worthy of the renunciant's robe.

**95. Yo tu vāntakaṣāyassa,  
śīlehi susamāhito,  
upeto damasaccena,  
sa ve kāṣāyam ar<sup>h</sup>hati.**

The one who, steady in virtue,  
throws out any impurity,  
endowed with restraint and truth,  
is indeed worthy of the renunciant's robe.

### **Śokavarggaḥ**

The Chapter about Grief

## Kalyāṇīvarggaḥ

### 7: The Chapter about the Wholesome<sup>44</sup>

**96. Abhittaretha kallāṇe,  
pāpā cittaṁ nivāraye,  
dandhaṁ hi karato puññaṁ pāpamhi ramate mano.**

Hasten to do wholesome deeds,  
ward off the mind from wickedness,  
for the mind of the one slow in merit delights in wickedness.

**97. Kay<sup>i</sup>ra ce puruṣo pāpaṁ,  
na naṁ kay<sup>i</sup>rā punappuno,  
na tamhi chandaṁ kay<sup>i</sup>rātha,  
dukkho pāpassa saṁcayo.**

Should a person do that which is wicked,  
he should not do it again and again,  
let him not place his intention in it,  
for there is an accumulation of suffering for the wicked one.

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<sup>44</sup> Again the title does not seem to be particularly well chosen, as only the first verse has the word *kallāṇe* (a less Sanskritised form of the same word).

**98. Kay<sup>i</sup>ra ce puruṣo puṁñam,  
kay<sup>i</sup>ra cenam punappuno,  
tamhi eva chandam kay<sup>i</sup>rātha,  
sukho puññassa sañcayo.**

If a person should make merit,  
he should do it again and again,  
let him place his intention there,  
there is an increase of joy for the one who has made merit.

**99. Śuddhasseva sadā phaggū,  
suddasso 'poṣatho sadā,  
śuddhassa śucikammasa,  
sadā sampajjate vrataṁ.**

For the pure one there is always fasting,  
for the pure one there is always the fast day,  
for the pure one, the one of clean deeds,  
his vow always succeeds.

**100. Akataṁ dukkataṁ śreyo,  
pacchā tapati dukkataṁ,  
“Dukkataṁ me kataṁ” ti śocati  
bhūyo śocati, doggaṭiṁ gato.**

Better undone is a wrong-doing,  
a wrong-doing one later regrets,  
he grieves, thinking: “I have done a bad deed,”

gone to a bad fate, he grieves much more.

**101. Katañ-ca sukataṃ seyyo,  
yaṃ katvā nānutappati,  
“Sukataṃ me kataṃ” ti nandati,  
bhūyo nandati, soggaṭiṅ gato.**

Better done is what is well-done, which,  
when done, one does not regret  
he is happy, thinking: “I have done a good deed,”  
gone to a good fate, he is happy much more.

**102. Pāpo pi paśśate bhadraṃ  
yāva pāpaṃ na paccati,  
yadā tu paccate pāpaṃ  
atha pāpo pāpāni paśśati.**

Even the wicked one experiences good fortune  
while the wickedness does not ripen,  
but when the wickedness ripens  
then the wicked one experiences wicked things.

**103. Bhadro pi paśśate pāpaṃ  
yāva bhadraṃ na paccati,  
yadā tu paccate bhadraṃ  
atha bhadro bhadrāṇi paśśati.**

Even the fortunate one experiences wickedness

as long as the good fortune does not ripen,  
but when the fortune ripens  
then the fortunate one experiences good fortune.

**104. Pāpaṃ pi karato bhadraṃ  
yāva pāpaṃ na paccati,  
atha pay<sup>1</sup>rāgate kāle  
pāpo pāpāni paśśati.**

Even the wicked one does good  
while the wickedness does not ripen,  
but when the time has gone by  
the wicked one experiences wicked things.

**105. Bhadraṃ pi karato pāpaṃ  
yāva bhadraṃ na paccati,  
atha pay<sup>1</sup>rāgate kāle  
bhadro bhadraṇi paśśati.**

Even the fortunate one does wickedness  
as long as the good fortune does not ripen,  
but when the time has gone by  
the fortunate one experiences good fortune.

**106. Pāṇimhi ce vraṇo nāssa  
dhāreyā pāṇinā viṣaṃ,  
nāvraṇe viṣaṃ anneti  
nāsti pāpaṃ akurvato.**

If there is no wound for him in his hand  
he can carry poison with his hand,  
poison does not enter without a wound,  
there is no wickedness for the one who does not do wrong.

**107. Na hi pāpakam̐ kataṃ kammaṃ  
sajjam̐ chīram̐ va mucchati,  
dahantam̐ bālam anneti  
bhassachanno va pāpako.**

A wicked deed that has been done,  
like milk, does not turn all at once,  
smouldering, it follows the fool,  
like a fire covered with ashes.<sup>45</sup>

**108. Na hi pāpakam̐ kataṃ kammaṃ,  
sajjam̐ śastam va kantati,  
maraṇo 'peto hi jānāti  
yā gatī pāpakammuṇo.**

A wicked deed that has been done,  
like a knife, does not cut all at once,  
but when death comes he knows  
the destiny of those who do wickedness.

---

<sup>45</sup> Patna seems to have regularised the reading *pāpakam̐* in both *pādas*, but losing the meaning by doing so; or we understand that *pāpako* here = *pāvako*.



**109. Anāgataṁ paṭikay<sup>1</sup>rātha kiccaṁ,  
mā vo kiccaṁ kiccakāle vyadheyā,  
taṁ tārisaṁ paṭikatakiccakāriṁ,  
na naṁ kiccaṁ kiccakāle vyadheti.**

You should prepare beforehand what is to be done,  
do not tremble at what is to be done at the time for it,  
for such a one who has prepared what is to be done,  
does not tremble at what is to be done at the time for it.

**110. Paṭikacceva taṁ kay<sup>1</sup>rā  
yaṁ nāyyā hitam āttano,  
na śākaṭikamanti 'ssa  
mantaṁ dhīro parākrame.**

One should prepare to do that  
which one knows is for one's welfare,  
the sage, the wise one should make effort,  
not with the thinking of the charioteer.

**111-112. Yathā śākaṭiko māggaṃ samaṃ hettā mahāpathaṃ,  
viṣamaṃ māggaṃ āsājja,  
akkhachinno 'tha jhāyati,  
evaṃ Dhammā apakrāmma  
adhammam anuvattiya,  
bālo maccumukhaṃ prātto,  
akkhachinno va jhāyati.**

As the charioteer who abandoned the smooth path of the highway,  
and approached the rough path,  
then he broods, as upon a broken axle,  
so the one departing from Dhamma  
and following what is not Dhamma,  
when that fool comes to Death's jaws he broods,  
as upon a broken axle.

**113. Kāṣāyakaṇṭhā bahavo  
pāpadhammā asaṃmyatā.  
Pāpā! Pāpehi kammehi  
nirayaṃ te upapajjatha.**

Many wearing the monastic robe around their necks  
are wicked, unrestrained.  
Wicked ones! Through your wicked deeds,  
you re-arise in the underworld.

**114. Abhūtavādī nirayaṃ upeti,  
yo cāpi kattā: ‘Na karomī’<sup>46</sup> ti āha,  
ubho pi te precca samā bhavanti  
nihīnakammā manujā paratra.**

One who speaks what is untrue goes to the underworld,  
he who says: ‘I do not do’ what he has done,  
both of these are just the same when they have gone  
to the hereafter, they are humans who did base deeds.

**115. Yo apraduṣṭassa naro praduṣyati,  
śuddhassa poṣassa anaṅgaṇassa:  
tam eva bālaṃ pracceti pāpaṃ,  
sukhumo rajo paṭivātaṃ va khitto.**

He who offends against the inoffensive one,  
a purified and passionless person:  
that wicked deed then returns to the fool,  
like fine dust that is thrown against the wind.

---

<sup>46</sup> The tense is very awkward and there has been much discussion about the original form of the verse. It would be easy to read ‘*Na akāsi*’ *ti*, ‘*I did not do*’, but there is no sign of this reading in the various versions of the verse we receive.

**116. Vāṇijo va bhayaṃ māggaṃ,  
appasāttho mahaddhano,  
viṣaṃ jīvitukāmo va,  
pāpāni parivajjaye.**

Like a merchant on a fearful path,  
with few friends and great wealth,  
as one loving life would avoid poison,  
so should one avoid wicked deeds.

**117. Paradukkhopadhānena yo icche sukham āttano,  
verasaṃsaggasaṃsaṭṭho,  
dukkhā na parimuccati.**

He who desires happiness for himself  
by causing suffering for another,  
being associated thus with hatred,  
is not fully released from suffering.

**118. Kuṇapassa pi gandhucchijjati,  
uddhukitassa pi rāti accayā,  
puruṣassa adhammacāriṇo  
annāhaṃ gandho na chijjati.**

The smell of a corpse is cut off eventually,  
also of one bloated<sup>47</sup> when nights have passed,  
but of the man who lives not by Dhamma  
day by day his smell is never cut off.

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<sup>47</sup> There is no sense to be made of the word, Cone suggests *uddhumātassa* might have been expected, and that is what I read for the translation.

**119-120. Yatha ggrahapatayo prabhūtarat<sup>a</sup>nā,  
āḍitte nagaramhi dahyamāne,  
muttāmaṇiphaṭīkarajataheto,  
vyāyamanti api “Nīharema kiñci”,  
tatha-r-iva śamaṇā prabhūtapraññā  
ay<sup>i</sup>rā ay<sup>i</sup>rapathesu sicchamānā,  
jātijarāmarañabhayāddittā dukkhāṭṭā,  
vyāyamanti api: “Prāpuṇema śāntim”.**

Just as householders having great treasures,  
when the city is on fire and burning,  
because of their pearls, jewels, crystal and silver,  
make effort, thinking: “We will save something”,  
so the ascetics of great wisdom,  
noble ones training along the noble path,  
oppressed with the fear of birth,  
old age, death, afflicted by suffering,  
make effort, thinking: “We will attain peace”.

### **Kalyāṇivarggaḥ**

The Chapter about the Wholesome

## Puṣpavarggaḥ

### 8: The Chapter about Flowers

**121. Na puṣpagandho paṭivātam eti,  
na candanaṃ tagaraṃ vāhlikaṃ vā,  
satān tu gandho paṭivātam eti,  
sabbā diśā sappuruṣo pravāti.**

The fragrance of flowers goes not against the wind,  
nor does sandalwood or pinwheel or saffron,<sup>48</sup>  
but the fragrance of the good goes against the wind,  
the true person's fragrance permeates all directions.

**122. Candanaṃ tagaraṃ cāpi,  
uppalaṃ atha vāśśikiṃ,  
etesāṃ gandhajātānāṃ  
śīlagandho anuttaro.**

Sandalwood, pinwheel,  
then water lily and striped jasmine,  
amongst these kinds of fragrance  
virtue's fragrance is unsurpassed.

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<sup>48</sup> Perhaps the easiest way to understand *vāhlikaṃ* is as a form of *bāhlikaṃ*, *saffron*.

**123. Appāmātro ayaṁ gandho  
yoyaṁ tagaracandane,  
yo tu śīlavatām gandho  
vāti devesu uttamo.**

Pinwheel and sandalwood fragrance are insignificant,  
but the fragrance of those who have virtue  
flutters supreme amongst the gods.

**124. Tesām sampannaśīlānām,  
apramādvihāriṇām,  
sammad-aññāvimuttānām,  
Māro māggaṁ na viṇḍati.**

Māra cannot find the path of those endowed with virtue,  
who live heedfully,  
and who are freed through right and deep knowledge.

**125. Yathā pi ruciraṁ puṣpaṁ  
vannavantaṁ agandhakaṁ,  
evaṁ subhāṣitā vācā  
aphalā hoti akurvato.**

Just like a beautiful flower,  
which has colour, but lacks fragrance,  
so are well-spoken words fruitless  
for the one who acts not on them.

**126. Yathā pi ruciraṃ puṣpaṃ,  
vannavantāṃ sagandhakaṃ,  
evaṃ subhāṣitā vācā  
saphalā hoti kurvvato.**

Just like a beautiful flower,  
which has colour, and has fragrance,  
so are well-spoken words fruitful  
for the one who does act on them.

**127. Yathā pi bhramaro puṣpā,  
vannagandham aheḍayaṃ,  
praḍeti rasam ādāya,  
evaṃ ggrāme munī care.**

Just as a bee, without hurting the flower, its colour or scent,  
gathers its nectar and escapes,  
so should the seer roam in the village.

**128. Puṣpāṇi heva pracinantāṃ  
vyāsattamanasaṃ naraṃ,  
suttaṃ ggrāmaṃ mahogho vā,  
maccu-r-ādāya gacchati.**

Death takes up and carries away  
the one whose mind is attached to collecting flowers,  
like a great flood carries off a sleeping village.

**129. Puṣpāṇi heva pracinantāṃ  
vyāsattamanasaṃ naraṃ,  
asampunnesu kāmesu,  
Antako kurute vaśe.**

The End-Maker takes control of  
the one whose mind is attached to collecting flowers,  
though he is unfulfilled with sense pleasures.

**130. Yathā pi puṣparāśimhā kay<sup>1</sup>rā mālāguṇe bahū,  
evaṃ jātena māccena kātavvaṃ kuśalaṃ bahūṃ.**

Just as from a heap of flowers one might make a lot of garlands,  
so should many good deeds be done by one who is born a mortal.

**131. Ko imaṃ paṭhaviṃ vijehiti  
yamalokaṃ va imaṃ sadevakaṃ?  
Ko Dhammapade sudeśite  
kuśalo puṣpam iva prajehiti?<sup>49</sup>**

Who will conquer this earth and the lower realm,  
together with the gods?

Who will win the well-taught verses of Dhamma  
as a good man wins a flower?

---

<sup>49</sup> Patna seems hardly coherent here.

**132. Śekho paṭhaviṃ vijehiti yamalokaṃ va imaṃ sadevakaṃ.**

**So Dhammapade sudeṣite  
kuśalo puṣpam iva prajehiti.**

The trainee will conquer this earth and the lower realm,  
together with the gods.

He will win the well-taught verses of Dhamma  
as a good man wins a flower.

**133. Vāśīkī-r-iva puṣpāṇi mañcakāni pramuñcati,  
evaṃ rāgañ-ca doṣaṇ-ca vipramuñcatha bhikkhavo.**

Just as striped jasmine casts off its (...) <sup>50</sup> flowers,  
so, monastics, cast off all passion and hatred.

**134. Phenopamaṃ lokam imaṃ vidittā,  
marīcidhammaṃ abhisambudhānāṃ,  
chettāna Mārassa prapuṣpakāni,  
addaṃśanaṃ Maccurājassa gacche.**

Knowing that this world is just like froth,  
it has the nature of a mirage to those who understand,  
cutting off Māra's flower-tipped arrows,  
one should go beyond the King of Death's sight.

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<sup>50</sup> Hard to see what *mañcakāni* means here.

**135-136. Yathā saṅkārakūṭamhi ujjhitamhi mahāpathe  
padumaṃ ubbhidaṃ assa,  
śucigandhaṃ manoramaṃ,  
evaṃ saṅkārabhūtesu,  
andhabhūte pṛthujjane,  
atirocanti praññāya Sammāsabuddhasāvaka.**

Just as in a forsaken rubbish heap along the highway  
a lotus might spring forth,  
with a pure fragrance, delighting the mind,  
so amongst the forsaken,  
the Perfect Sambuddha's disciple  
outshines the blind and ordinary folk through his wisdom.

**Puṣpavarggaḥ**

The Chapter about Flowers

## **Tahnavarggaḥ**

### 9: The Chapter about Craving

**137. Manujassa pramattacāriṇo  
tahnā vaddhati mālutā iva,  
sā prāplavate hurāhuram  
phalam eṣī va vanamhi vānnaro.**

For a human who lives life heedlessly  
craving increases like a clinging creeper,  
he rushes from one place to another  
like a monkey seeking fruit in the forest.

**138. Yaṃ cesā sahate jammī tahnā loke duraccayā,  
śokā tassa pravaddhanti  
ovaṭṭhā beruṇā iva.**

That one who is overcome by these low cravings in the world,  
which are difficult to get past,  
for him griefs increase  
like grass that has been rained upon.

**139. Yo cetām saḥate jammiṁ  
tahnām loke duraccayām,  
śokā tassa vivaṭṭanti  
udabindū va pukkhare.**

Whoever overcomes this low craving in the world,  
which is difficult to get past,  
griefs roll from him  
like a drop of water on a lotus.

**140. Taṁ vo vademi: “Bhadraṁ vo yāvanta-ittha samāgatā”,  
tahnām samūlāṁ khaṇatha,  
uṣṭhāṁ va beruṇiṁ,  
tahnāya khatamūlāya  
nāsti śokā, kato bhayaṁ?**

This I say to you: “Good luck to as many as have assembled here”,  
dig up the root of craving,  
like one seeking the root digs up grass,  
for one who has cut off the root of craving  
there are no griefs, how is there fear?

**141. Tahnabitiyo puruṣo  
drīgham addhāna' saṃsari,  
etthabhāvaññathābhāvaṃ,  
tattha tattha punappuno.**

A man with craving as companion  
has a long time in births-and-deaths,  
in this existence or another existence,  
here and there, again and again.

**142. Etam ādīnavaṃ nyāttā,  
tahnā dukkhassa sambhavaṃ,  
vītatahno anādāno,  
sato bhikkhū parivraje.**

Having understood the danger,  
that craving is the origination of suffering,  
free from craving, without attachment,  
the monastic should wander mindfully.

**143-144. Na taṁ dṛḍhaṁ bandhanam āhu dhīrā,  
yad āyasaṁ dārujaṁ babbajaṁ vā,  
sārattarattā maṇikuṇḍalesu  
putresu dāresu ca yā apekhā –  
etaṁ dṛḍhaṁ bandhanam āhu dhīrā,  
ohārimaṁ sukhumaṁ, dupramuñcaṁ,  
etap-pi chettāna vrajanti santo<sup>51</sup>  
anapekhino, sabbadukhaṁ prahāya.**

That bondage is not so strong say the wise,  
that is made of iron or wood or reeds,  
impassioned and excited they seek out  
jewels and earrings and children and wives –  
that bondage is strong say the wise,  
dragging down, subtle, hard to get free from,  
having cut this down the good go peacefully  
seeking nothing, abandoning all suffering.

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<sup>51</sup> *Santo* is singular while the verb *vrajanti* is plural. Cone doesn't discuss this reading for some reason; maybe it is a mistake for *santā*?

**145-146. Na kāhāpaṇavāseṇa ttrettī kāmesu vijjati,  
“Appāssādā dukhā kāmā,”  
iti viññāya paṇḍito,  
api divvesu kāmesu ratiṃ so nādhigacchati.  
Tahnakkhayarato hoti Sammasambuddhasāvako.**

Not through a rain of coins is satisfaction found for sense desires,  
the wise one knowing:  
“Sense pleasures have little joy, much suffering,”  
does not find delight even in heavenly pleasures.  
The disciple of the Perfect Sambuddha delights in craving’s  
destruction.

**147. Vītatahno anādāno,  
niruttīpadakovido,  
akkharāṇāṃ sannipātena,  
ñāyyā pūrvvāparāṇi so,  
sa ve antimaśārīro  
mahāprañño ti vuccati.**

Without craving, without attachment,  
skilled in words and their explanation,  
knowing how syllables are arranged,  
which come before and which after,  
the one in his final body  
is said to be one of great wisdom.

**148. Saritāni sinehitāni ca  
somanassāni bhavanti jantuno,  
ye sātasiṭā sukheṣiṇo,  
te ve jātijaropagā narā.**

There are flowing streams  
of affection and mental happinesses for a person,  
pleasure-dependent they seek happiness,  
those people undergo birth and old age.

**149. Tahnāya purekkhaṭā prajā  
parisappanti śaśo va bādhito,  
te sañjotanasaṅgasasattā,  
gabbham upenti punappuno ciraṃ pi.**

People surrounded by craving crawl round like a hare in a trap,  
they are attached and clinging to fetters,<sup>52</sup>  
they come back again and again to the womb for a long time.

**150. Muñca pure, muñca pacchato,  
majjhe muñca, bhavassa pāragū,  
sabbattha vimuttamānaso,  
na puno jātijarām upehisi.**

Be free of the past, be free of the future,  
be free of the present, after crossing over all existence,

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<sup>52</sup> Presuming here that *sañjotana* = *saṃyojana*.

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with mind liberated in every way,  
you will not return to birth and old age.

**151. Yo nivvanadho vanā tu mutto,  
vanamutto vanam eva dhāvati,  
taṃ puggalam etha paśśatha,  
mutto bandhanam eva dhāvati.**

The one who is free from desires, who is free in the forest,  
though free from the forest, runs back to the forest,  
come here and look at that person,  
though free, he runs back to bondage.

**152. Ttriṇadoṣāṇi khettrāṇi,  
rāgadoṣā ayaṃ prajā,  
tassā hi vītarāgesu  
dinnam hoti mahapphalam.**

Fields are ruined by grassy weeds,  
these people are ruined by passion,  
therefore there is great fruit  
for that given to those without passion.

**153. Ttriṇadoṣāṇi khettrāṇi,  
doṣadoṣā ayaṃ prajā,  
tassā hi vītadoṣesu  
dinnam hoti mahapphalam.**

Fields are ruined by grassy weeds,  
these people are ruined by hatred,  
therefore there is great fruit

for that given to those without hatred.

**154. Ttriṇadoṣāṇi khettrāṇi,  
mohadoṣā ayaṃ prajā,  
tassā hi vītamohesu  
dinnam hoti mahapphalam.**

Fields are ruined by grassy weeds,  
these people are ruined by delusion,  
therefore there is great fruit  
for that given to those without delusion.

**155. Ramaṇīyaṃ vatāraṇṇaṃ yamhiṃ na ramate jano,  
vītarāgāttha raṃsanti,  
nāññe kāmagaveṣiṇo.**

The delightful wilderness wherein the people do not delight,  
those without passion delight therein,  
but not those who seek sense pleasures.

**156. Yathā pi mūle anupadrute dṛḍhe  
chinno pi rukkho, punar-īva jāyati,  
em eva tahnānuśaye anūhate  
nivvattate dukkham idaṃ punappuno.**

Just as when the root remains firm and undamaged  
though the tree was cut down, it springs up again,  
so when the tendency to craving is not rooted out

this suffering appears again and again.

### **Tahnavaṅgaḥ**

The Chapter about Craving

## Malavarggaḥ

### 10: The Chapter about Stains

**157. Asajjhāyamaḷā Vedā,  
anuṭṭhāṇamaḷā gharā,  
malo vaṇṇassa kosajjāṃ,  
pramādo rakkhatāṃ malo.**

Lack of repetition is the ruin of the Vedā,  
a lack of maintenance is the ruin of homes,  
indolence is the ruin of one's appearance,  
heedlessness is the ruin of those on guard.

**158. Malo istiye duccharitaṃ,  
maccheraṃ dadatāṃ malo,  
malo pāpāni kammāṇi  
assim loke paramhi ca.**

Bad conduct is a woman's stain,  
stinginess is a giver's stain,  
wicked deeds are a stain  
both in this world and in the next.

**159. Tato malataraṃ brūmi,  
avijjā maraṇaṃ malaṃ,  
ete male prahattāna,  
nimmalā caratha, bhikkhavo!**

I say there is a stain worse than that,  
ignorance is a deadly stain,  
after abandoning those stains,  
live without stains, monastics!

**160. Ayasā tu malo samuṭṭhito,  
tato uṭṭhāya, tam eva khādati,  
em eva vidhūnacāriyaṃ –  
sakāni kammāṇi nayanti doggaṭiṃ.**

As a rust stain arises from iron,  
and arisen from that, it eats it away,  
so with one who is overindulgent –  
his deeds lead him to a bad destiny.

**161. Pāṇḍupalāśo ca dāni 'si,  
Yamapuruṣā pi ca te upaṭṭhitā,  
uyyogamukhe ca tiṣṭhasi,  
pātheyaṃ pi ca te na vijjati.**

You are now a withered leaf,  
Yama's men<sup>53</sup> stand waiting for you,  
you stand at decay's door,  
with no provisions for the journey found.

**162. Uyyamassa ghaṭassa āttanā,  
kammāro rajataṃ va niddhame,  
niddhāntamalo, anaṅgano,  
bitiyaṃ ariyabhūmim esi.**

You should strive and endeavour by yourself,  
like a smith, you should remove the stain,  
removing the stain, blemishless,  
you seek the second noble realm.

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<sup>53</sup> *Yama's men* means those who greet the dead when they pass on to the next world.

**163. Anupūrvveṇa medhāvī,  
thokathokaṁ khaṇe khaṇe,  
kammāro rajatasseva,  
niddhame malam āttano.**

The sage gradually,  
little by little, moment by moment,  
should remove the stain from himself,  
like a smith removes the stain from silver.

**164. Sujīvaṁ ahirīkena,  
saṅkiliṣṭan tu jīvati,  
prakkhaṇḍinā pragabbheṇa,  
kākaśūreṇa dhansinā.**

Life is light for one without shame,  
he lives a life with defilements,  
backbiting and recklessness,  
with the bold courage of a crow.

**165. Hirīmatā tu dujjīvaṁ,  
niccaṁ śucigaveṣiṇā,  
alīnenāpragabbheṇa,  
śuddhājīvena paśśatā.**

Life is hard when endowed with shame,  
for the one constantly seeking purity,  
for one sincere, and not reckless,

looking for purity of life.

**166. Supaśśaṃ vajjaṃ aññesaṃ,  
āttano puna duddaśaṃ,  
paresāṃ iha vajjāni  
uppunāti yathā busaṃ,  
āttano puna chādeti,  
kalim va kṛtavāṃ śaṭho.**

Easy to see are others' fault,  
but one's own is hard to see,  
for one sifts other peoples' faults like they were chaff,  
but conceals one's own faults,  
like a crafty player conceals his defeat.

**167. Sukarāṇi asādhūni,  
āttano ahitāni ca,  
yaṃ ve hitaṃ ca sādhuñ-ca  
taṃ ve paramadukkaraṃ.**

Easily done are things not good,  
and unbeneficial for oneself,  
but that which is beneficial and good  
is supremely hard to do.

**168. Sukarāṇi asādhūni,  
āttano ahitāni ca,  
yāni hitāni sādhūni  
tāni kurvvanti paṇḍitā.**

Easily done are things not good,  
and unbeneficial for oneself,  
but only those beneficial and good  
are done by the wise.

**169. Alajjitavve lajjanti,  
lajjitavve na lajjatha,<sup>54</sup>  
abhaye bhayadaṃśāvī,  
bhaye cābhayadaṃśīno,  
micchadṛṣṭisamādānā,  
sattā gacchanti doggaṭiṃ.**

They are ashamed of what is not shameful,  
not ashamed of what is shameful,  
seeing fear in what is not fearful,  
not seeing fear in what is fearful,  
undertaking wrong views,  
beings go to a bad destiny.

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<sup>54</sup> *Lajjatha* looks like a 2nd person plural here, but that hardly makes sense in context.

**170. Avajje vajjamatino,  
vajje cāvajjasaññino,  
micchadr̥ṣṭisamādānā,  
sattā gacchanti doggatiṃ.**

Finding blame in what is blameless,  
not perceiving blame in what is blameable,  
undertaking wrong views,  
beings go to a bad destiny.

**171. Asāre sāramatino,  
sāre cāsārasaññino,  
te sāran nādhigacchanti,  
micchasaṅkappagocarā.**

Finding the essential in the unessential,  
and perceiving the unessential in the essential,  
they do not understand what is the essential,  
and resort to wrong intention.

**172. Sārañ-ca sārato ññāttā,  
asārañ-ca asārato,  
te sāram adhigacchanti,  
sammasaṅkappagocarā.**

Knowing the essential in what is essential,  
and the unessential in what is unessential,  
they understand what is essential,

and resort to right intention.

**173. Ayoge yuñjyāttānaṃ,  
yogamhi ca ayuñjiya,  
atthaṃ hettā priyagrāhī,  
pṛhayantatthānuyogināṃ.**

Engaging oneself in what is not suitable,  
not engaging in what is suitable,  
abandoning the good, grasping the loved,  
they envy those who endeavour for good.

### **Malavarggaḥ**

The Chapter about Stains

## **Bālavarggaḥ**

### 11: The Chapter about Fools

**174. Caranti bālā dummedhā amitteṇa-r-iva āttanā,  
karontā pāpakaṃ kammaṃ,  
yaṃ hoti kaṭukapphalaṃ.**

Stupid fools live having themselves as their own foes,  
committing wicked deeds,  
which produce bitter fruit.

**175. Kathan-ca taṃ kare kammaṃ,  
yaṃ kattā anutappati,  
yassa aṃśumukho rodaṃ,  
vipākaṃ paṭisevati.**

How could he do that deed,  
which, having done, one has regret,  
for which he has tears on his face,  
as the result follows him round.

**176. Taṁ ca kammaṁ kataṁ sādhu,  
yaṁ kattā nānutappati,  
yassa pratīto sumano,  
vipākaṁ paṭisevati.**

But that deed is well done,  
which, having done, one has no regret,  
for which he is pleased and happy,  
as the result follows him round.

**177. Yāvad eva anathhāya,  
ñāttam bālassa jāyati,  
hanti bālassa śukrāṅgam,  
muddham assa nipātaye.**

As far as learning arises for a fool,  
it is only to his disadvantage,  
it destroys the fool's good quality,  
and it will destroy his head.

**178-179. Asatām bhāvanam icchanti,  
purekkhāraṅ-ca bhikkhusu,  
āvāsesu ca essar<sup>i</sup>yaṃ,  
pūjām parakulesu ca:  
“Mameva katamannentu  
grhī pravrajitā ca ye,  
na me pratibalā assa,  
kiccākicesu kesuci”,  
iti bālassa saṅkappo,  
icchā māno ca vaddhati.**

He wishes for the respect that is lacking,  
and status amongst the monastics,  
for control in the living quarters,  
and worship amongst good families:  
“Householders and renunciants  
should think this was done by me,  
let none be a match for me,  
in all to be done and not done”,  
so does the fool think,  
meanwhile his desires and conceit increase.

**180(-181).<sup>55</sup> Aññā hi lābhopaniśā,  
aññā Nibbāṇagāminī,  
evam etaṃ yathābhūtaṃ  
paśśaṃ Buddhassa sāvako  
sakkāraṃ nābhinandeyā,  
vivekam anubrūhaye.**

For the means to gains is one thing,  
the path going to Nibbāna another,  
thus seeing this as it really is  
the disciple of the Buddha  
should not delight in honours,  
but practise in solitude.

**182. Jayaṃ ve manyate bālo,  
vācāya paruṣaṃ bhaṇaṃ,  
satāṃ hesa jayo hoti  
yā titikkhā vijānato.**

The fool thinks there is success,  
when he speaks words that are rough,  
but for the one who knows,

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<sup>55</sup> Cone has divided the previous pair of verses and this pair differently, so that there are five verses instead of four, as here. As this goes against both the sense and the division in the Pāḷi parallel, it seems the division is wrong. To maintain consistency with Cone's edition I have marked these three *pādayugas* as 180-181, although strictly speaking it is only one verse.

endurance is the success of the good.

**183. Abalaṃ tassa balaṃ hoti  
yassa bālabalaṃ balaṃ,  
balassa Dhammaguttassa  
paṭivattā na vijjati.**

Without power is the power of him  
whose power is the power of a fool,  
reproach is not found for the powerful one,  
protected by Dhamma.

**184. Yo bālo bālamānī,  
paṇḍito cāpi tattha so,  
bālo tu paṇḍitamānī,  
sa ve bālo ti vuccati.**

The fool who conceives he is a fool,  
is at least wise in that matter,  
the fool who is proud of his wisdom,  
he is said to be a fool indeed.

**185. Drīghā assupato rātrī,  
drīghaṃ śāntassa yojanaṃ,  
drīgho bālānā saṃsāro  
Saddhammam avijānatāṃ.**

Long is the night for one who sleeps not,

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long is a league for one tired,  
long is the round of births and deaths for fools  
who know not True Dhamma.

**186. Pūtimacche kuśāggreṇa yo naro upanahyati,  
kuśā pi pūtiṃ vāyanti,  
evaṃ bālopasevanā.**

That man who wraps up rotting fish with the best fragrant grass,  
makes the fragrant grass smell rotten,  
and so with those who associate with fools.

**187. Tagarañ-ca palāśamhi yo naro upanahyati,  
pattaṃ pi surabhiṃ vāti evaṃ dhīropasevanā.**

That man who wraps up pinwheel<sup>56</sup> in flame-tree leaves,  
makes even the leaf fragrant,  
and so with those who associate with the wise.

**188. Akaronto pi ce pāpaṃ karonte upasevati,  
śaṅkiyo hoti pāpamhi,  
avaṅṇo cāssa rūhati.**

If one who does no wickedness associates with those who do,  
he is suspected of wickedness,  
and his disrepute increases.

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<sup>56</sup> *Pinwheel (Tabernaemontana divaricata)* is a common and fragrant flower.

**189. Sevamāno sevamāne  
sampuṭṭho samphusaṁ pare,  
śaro litto kalāpe vā,  
alitte upalimpati,  
upalepabhayā dhīro  
neva pāpasakhā siyā.**

An associate associating  
with others who are touched by contacts,  
like a smeared arrow in a bunch,  
smears that which is unsmeared,  
fearing being smeared the wise one  
will not have wicked friends.

**190. Tassā phalapuṭasseva ñāyyā sampākam āttano,  
asanto nopaseveyā,  
santo seveya paṇḍīto.**

Therefore<sup>57</sup> knowing the result for oneself of the fruit container,  
he should not follow the bad one,  
the wise one should associate with the good one.

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<sup>57</sup> *Therefore* is said referring back to the group of verses beginning with  
186 above.

**191. Yāvaj jīvaṃ pi ce bālo paṇḍite pay<sup>1</sup>rupāsati,  
neva Dhammaṃ vijānāti,  
dravvī sūparasān iva.**

Even if a fool attends on a wise man for his whole life long,  
he does not learn Dhamma,  
like the spoon learns not the taste of curry.

**192. Muhuttam api ce prañño paṇḍite pay<sup>1</sup>rupāsati,  
khipraṃ Dhammaṃ vijānāti,  
jivhā sūparasān iva.**

If a perceptive man attends on a wise man even for a second,  
he quickly learns Dhamma,  
like the tongue learns the taste of curry.

**193. Nāppaṃ pāpassa maññeyā:  
na me taṃ āgamiṣyati,  
udabindunipātena  
udakumbho pi pūrati,  
pūrate bālo pāpassa  
thokathokaṃ pi ācinaṃ.**

One should not despise a little wickedness thinking:  
it will not come to me,  
through the falling of water drops  
the water-pot is quickly filled,  
the fool, gathering bit by bit,

becomes full of wickedness.

**194. Nāppaṁ puññassa manyeyā:  
na me taṁ āgamiṣyati,  
udabindunipātena  
udakumbho pi pūrati,  
pūrate prañño puññassa  
thokathokaṁ pi ācinaṁ.**

One should not despise little merit thinking:

it will not come to me,  
through the falling of water drops  
the water-pot is quickly filled,  
the wise one, gathering bit by bit,  
becomes full of merit.

### **Bālavarggaḥ**

The Chapter about Fools

## Daṇḍavarggaḥ

### 12: The Chapter about the Stick

**195. Na naggacar<sup>i</sup>yā na jaṭā na paṅko,  
nānāśanaṃ tthaṇḍīlaśāyikā vā,  
rajocelaṃ ukkuṭukapradhānaṃ,  
śodhenti māccaṃ avitiṇṇakañchaṃ.**

Neither going naked, nor matted hair, nor mud,  
nor fasting or lying on stony ground,  
dusty clothes, or striving while squatting,  
can purify a mortal who has not removed uncertainty.

**196. Alaṅkato cāpi samaṃ careyā,  
dānto śānto niyato Dhammacārī,  
sabbesu prāṇesu nidhāya daṇḍaṃ,  
so brāhmaṇo so śamaṇo sa bhikkhū.**

Even if he were to adorn himself,  
but is trained, peaceful, settled, living by Dhamma,  
and has put aside the stick towards all living beings,  
he is a brahmin, an ascetic, a monastic.

**197. Mā vade paruṣaṃ kañci,  
vuttā paṭivadeyu' taṃ,  
dukkhā hi sārambhakathā,  
paṭidaṇḍā phuseyu' taṃ.**

Do not speak anything harsh,  
spoken to they might answer back to you,  
for arrogant talk entails misery,  
and they might strike you back with a stick.

**198. Sace iresi āttānaṃ  
kaṃso upahato-r-iva,  
jātimaraṇasaṃsāraṃ  
ciraṃ praccanubhohisi.**

If you make a sound  
like a gong that is struck,  
you will undergo the rounds of births and deaths for a long time.

**199. Na ce iresi āttānaṃ  
kaṃso anupahato-r-iva,  
esa prātto si Nibbānaṃ,  
sārambhā te na vijjati.**

If you make no sound like a gong that is not struck,  
you are like one who has attained Nibbāna,  
contention is not found in you.

**200. Yathā daṇḍena gopālo gāvo pājeti gocaraṁ,  
evaṁ jarā ca maccū ca prāṇinām adhvattati.**

Like a cowherd with a stick drives cattle to pasture,  
so do old age and death overpower living beings.

**201. Yathā daṇḍena gopālo gāvo rakṣati sāminām,  
evaṁ rakkhatha āttānaṁ,  
khaṇo vo mā upaccagū,  
khaṇātītā hi śocanti  
nirayamhi samappitā.**

Like a cowherd with a stick protects the owner's cattle,  
so one should watch over oneself,  
and you should not let the moment pass,  
for when the chance has passed  
they grieve when consigned to the underworld.

**202. Sabbe trasanti daṇḍānām,  
sabbesaṁ jīvitam priyam,  
āttānaṁ upamaṁ kattā,  
neva haṁyyā na ghātaye.**

Everyone trembles at sticks,  
for all of them life is dear,  
comparing oneself with others,  
one should not hurt or have them hurt.

**203. Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati,  
āttano sukham eṣāṇo,  
precca so na labhate sukhaṃ.**

One who harms with a stick beings who desire happiness,  
while seeking happiness for himself,  
won't find happiness after death.

**204. Sukhakāmāni bhūtāni yo daṇḍena na vihiṃsati,  
āttano sukham eṣāṇo,  
precca so labhate sukhaṃ.**

One who harms not with a stick beings who desire happiness,  
while seeking happiness for himself,  
will find happiness after death.

**205. Na bhajetha pāpake mitre,  
na bhajetha puruṣādrame,  
bhajetha praññe medhāvī,  
bhajetha puruṣottame,  
tārise bhajamānassa  
śreyo hoti na pāpiyo.**

One should not keep company with wicked friends,  
one should not keep company with the ignoble,  
you should keep company with the sage and wise,  
you should keep company with superior people.  
keeping company with such is surely better for you, not worse.

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**206. Nidhino va pravattāraṃ  
yaṃ paśśe vajjadaṃśinaṃ,  
niḡṛhyavādiṃ medhāvīṃ  
tāriṣaṃ puruṣaṃ bhaje;  
tāriṣaṃ bhajamānassa  
śreyo hoti na pāpiyo.**

One should regard someone who shows your faults  
just like one who points out hidden treasure,  
one should keep company with  
such a sagacious person who reproves you;  
keeping company with such is surely better for you, not worse.

**207. Ovadeyā anuśāseyā,  
asabbhāto nivāraye,  
satāṃ hetāṃ priyaṃ hoti,  
asatāṃ hoti apriyaṃ.**

One should advise and instruct,  
and forbid whatever is vile,  
for this is dear to the good,  
but it is not dear to the bad.

**208. Tassā satāñ-ca asatāñ-ca nānā hoti ito gatī,  
asanto nirayaṃ yānti,  
santo saggaparāyaṇā.**

Therefore the good and the bad from here go to various destinies,

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the bad go to the underworld,  
the good cross over to heaven.

**209. Appaśśuto ayaṃ puruṣo balivaddo va jīrati,  
māṃsāni tassa vaddhanti,  
praññā tassa na vaddhati.**

The person of little learning increases in age like an ox,  
for although his flesh does increase,  
his wisdom does not increase.

**210. Cattāri t̥ṭhānāni naro pramatto,  
āpajjate paradāropasevī:  
apuññalābhaṃ, anikāmaśeyaṃ,  
nindaṃ tritīyaṃ, nirayaṃ catutthaṃ.**

There are four states the man who is heedless,  
the man who consorts with other man's wives, undergoes:  
he gains demerit, an uncomfortable bed,  
blame as third, and rebirth in the underworld as fourth.

**211. Apuññalābho ca gatī ca pāpiko,  
bhītassa bhītāya ratī pi appikā,  
rājā ca daṇḍaṃ garukaṃ praṇeti,  
kāyassa bhedaṃ nirayaṃ upeti.**

Gaining demerit and a bad destiny,  
and only the little delight of a scared man with a scared woman,  
and kings who apply heavy punishment,  
at the break up of the body he goes to the underworld.

**212. Saṃyyatā sugatiṃ yānti,  
doggatiṃ yānti asaṃyyatā,  
“Mā ’ssu viśśāsam āpādi,”  
iti vindu samaṃ care.**

The restrained go to a good destiny,  
the unrestrained go to a bad destiny,  
thinking: “I should not exhibit confidence,”<sup>58</sup>  
the wise one wanders peacefully.

**213. Mā kuñjara Nāgam-āsida,  
dukkho kuñjara Nāgam-aṃsado,  
na hi Nāgahatassa kuñjara,  
sugatī hoti ito paraṃ yato.**

Do not, elephant, approach the Buddha,<sup>59</sup>  
for there is suffering, elephant, in approaching the Buddha,  
for the one who attacks the Buddha, elephant,  
does not go from here to a good destiny.

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<sup>58</sup> A difficult line, perhaps meaning he shouldn’t be overconfident or vain? Cone translates: *Wary lest he become complacent*; but I do not see how we can derive this meaning from the line.

<sup>59</sup> The Buddha is here referred to as a *nāga*, a word with many connotations: *a cobra, an elephant, the iron-wood tree, a supernatural being, an arahat, a Buddha*. The underlying meaning seems to be something that has great strength.

**214. Giriduggavicāriṇaṃ yathā  
sīhaṃ parvvatapaṭṭhigocaraṃ,  
naravīraṃ apetaḥheravaṃ,  
mā hiṃsittha anomanikramaṃ.**

As a lion wanders his mountain fortress,  
his resort on the mountainside,  
do not hurt the man-hero, the one without fear,  
the one of superior effort.<sup>60</sup>

**215. Ahaṃ nāgo va saṅgrāme  
cāpātipatite sare  
atīvāde titikkhāmi,  
duśśīlo hi bahujano.**

Like an elephant in battle  
endures arrows shot from bow  
so will I endure abuse,  
for many people are unvirtuous.

### **Daṇḍavarggaḥ**

The Chapter about the Stick

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<sup>60</sup> The simile is not at all clear here; presumably it means something along the lines of: you should leave alone the one engaged in spiritual practice, as you leave alone the lion in its lair.

## Śaraṇavarggaḥ

### 13: The Chapter about Refuge

**216-217. Bahū ve śaraṇaṃ yānti parvate ca vanāni ca,  
 vastūni rukkhacittāṇi,  
 manuṣyā bhayatajjitā.  
 Na etaṃ śaraṇaṃ khemmaṃ,  
 na etaṃ śaraṇaṃ uttamaṃ,  
 etaṃ śaraṇaṃ āgamma  
 sabbadukkhā pramuccati.**

Many people shaken by fear go for refuge to mountains and woods,  
 to places with beautiful trees.  
 That is not a secure refuge,  
 that is not the refuge supreme,  
 nor is it the refuge to come to that liberates from all suffering.

**218-219. Yo tu Buddhañ-ca Dhammañ-ca  
Saṅghañ ca śaraṇañ gato,  
cattāri ca ar'iyasaccāni yathābhūtāni paśśati.  
Etañ ve śaraṇañ khemmañ,  
etañ śaraṇam uttamañ,  
etañ śaraṇam āgama sabbadukkhā pramuccati.**

Whoever has gone for refuge to the Buddha,  
the Dhamma and the Saṅgha,  
and who sees as it really is the four noble truths.  
That is a secure refuge,  
that is the refuge supreme,  
that is the refuge to come to that liberates from all suffering.

**220-221. Gavāṃ ce taramāṇānām,  
jihmaṃ gacchati puṅgavo,  
sabbā tā jihmaṃ gacchanti,  
nette jihmagate sati.  
Evāṃ eva maṇuṣyesu  
yo hoti śreṣṭhasammato,  
sa ce adhammaṃ carati  
prāg eva itarā prajā.**

If, when cows are crossing a road,  
their leader goes crookedly,  
they all will go crookedly,  
as their guide crookedly does go.  
So it is with humans,  
he who is agreed upon as chief,  
if he lives unrighteously,  
so will other people.

**222-223. Gavāṃ ce taramāṇānāṃ,  
ujjuṃ gacchati puṅgavo,  
sabbā tā ujjuṃ gacchanti,  
nette ujjugate sati;  
evāṃ eva maṇuṣyesu,  
yo hoti śreṣṭhasammato,  
sa ce va dhammaṃ carati  
prāg eva itarā prajā.**

If, when cows are crossing a road,  
their leader goes straight,  
they all will go straight,  
as their guide straight does go;  
so it is with humans,  
he who is agreed upon as chief,  
if he lives righteously,  
so will other people.

**224. Dhammaṃ care sucaritaṃ,  
na naṃ ducaritaṃ care,  
Dhammacārī sukhaṃ śeti assīṃ loke paramhi ca.**

One should live by Dhamma, with good conduct,  
not with bad conduct,  
living by Dhamma one lives at ease in this world and the next.

**225. Dhammañ care sucaritañ,  
na nañ ducaritañ care,  
brahmacārī sukhañ śeti assim loke paramhi ca.**

One should live by Dhamma, with good conduct,  
not with bad conduct,  
living the holy life one lives at ease in this world and the next.

**226. Dhammārāmo Dhammarato,  
Dhammañ anuvicintayañ,  
Dhammañ anussarañ bhikkhū,  
Dhammā na parihāyati.**

The one who finds pleasure in the Dhamma,  
delights in Dhamma, reflects on Dhamma,  
the monastic who remembers Dhamma,  
does not abandon the Dhamma.

**227. Dhammo have rakkhati Dhammacārī,  
Dhammo sucinno sukhāya dahāti,  
esānuśaṅso Dhamme sucinne,  
na doggaṭiñ gacchati Dhammacārī.**

The Dhamma protects the one who lives by the Dhamma,  
the Dhamma well-practised is set on happiness,<sup>61</sup>  
this is the advantage of the Dhamma well-practised,

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<sup>61</sup> The phrase is unclear, this seems to be what it means.

he who lives by the Dhamma does not go to a bad destination.

**228. Dhammo have rakkhati brahmacārī,  
Dhammo sucinno sukhāya dahāti,  
esānuśaṃso Dhamme sucinne,  
na doggaṭiṃ gacchati brahmacārī.**

The Dhamma protects the one who lives by the holy life,  
the Dhamma well-practised is set on happiness,  
this is the advantage of the Dhamma well-practised,  
he who lives the holy life does not go to a bad destination.

**229. Acarittā brahmaceraṃ,  
aladdhā yovvane dhanam,  
jinnakroñcā va jhāyanti  
jhīnamacche va pallare.**

Not having lived the holy life,  
not having gained wealth in their youth,  
they waste away like herons in a small lake devoid of fish.

**230. Acarittā brahmaceraṃ,  
aladdhā yovvane dhanam,  
śenti cāpādhikinno vā,  
porāṇāni anutthunam.**

Not having lived the holy life,  
not having gained wealth in their youth,

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they lie like shafts scattered from a bow,  
wailing about things in the past.

**231. Ujjujjanti satīmanto na nikete ramanti te,  
haṁsā va pallaraṁ hettā,  
okam okam jahanti te.**

The mindful ones who are striving do not delight in a dwelling,  
like geese who abandon a lake,  
they abandon fondness for homes.

**232. Haṁsā va ādiccapathe,  
vehāyasaṁ yānti iddhiyā,  
niyyānti dhīrā lokamhi,  
Mārasenaṁ pramaddiya.**

As geese go through the path of the sky,  
they go through the sky by their power,  
the wise are led out in the world,  
after crushing Māra and his army.

**233. Kin nu hāso, kim ānando,  
niccaṁ prajjalite sati,  
andhakāramhi prakkhittā,  
pradīpaṁ na gaveṣatha.**

Why this laughter, why this joy,  
when the world is constantly burning,  
when thrown into darkness,  
do you not seek for a light?

**234. Praccantimaṃ vā nagaraṃ  
guttaṃ sāntarabāhiraṃ,  
evaṃ rakkhatha āttānaṃ,  
khaṇo vo mā upaccagū,  
khaṇātītā hi śocanti  
nirayamhi samappitā.**

As a town in the border districts  
is guarded on the inside and the outside,  
so one should protect oneself,  
and you should not let the moment pass,  
for when the chance has passed they grieve  
when consigned to the underworld.

**235. Na muṇḍabhāvā śamaṇo,  
avrato alikaṃ bhaṇaṃ,  
icchālobhasamāpanno,  
śamaṇo kiṃ bhaviṣyati.**

Not through being shaven is one an ascetic,  
if one lacks vows, speaks lies,  
and is endowed with greed and desire,  
how will one be an ascetic?

**236. Yo tu śameti pāpāni,  
aṇutthūlāni sabbaśo –  
śamaṇā eva pāpānāṃ  
śamaṇo ti pravuccati.**

The one who quenches wicked deeds,  
small and great, in every way –  
through the appeasing of wicked deeds he is said to be an ascetic.

**237. Yassa chattrīsatiṃ sotā  
mānāphassamayā bhriśā,  
vāhā vahanti dudriṣṭiṃ  
saṅkappā ggredhaniśīta.**

For the one in whom thirty-six streams  
consisting of contact with conceit are strong,  
the one with wrong view is carried off  
by the flow of his greedy intentions.

**238. Krodhaṁ jahe, viprajaheya mānaṁ,  
saṁyojanaṁ sabbam atikrameyā,  
taṁ nāmarūpamhi asajjamānaṁ,  
akiñcanaṁ nānupatanti dukkhā.**

One should abandon anger, one should abandon conceit,  
one should overcome every fetter,  
without clinging to mind and bodily form,  
sufferings never do befall the one having no possessions.

### **Śaraṇavarggaḥ**

The Chapter about Refuge

## **Khāntivarggaḥ**

### 14: The Chapter about Patience

**239. Khāntī paramaṃ tapo titikkhā,  
Nibbāṇaṃ paramaṃ vadanti Buddhā,  
na hi pravrajito paropaghātī,  
śamaṇo hoti pare vihesayāno.**

Enduring patience is the supreme austerity,  
Nibbāna is supreme say the Buddhas,  
for one gone forth does not hurt another,  
nor does an ascetic harass another.

**240. Ahimsakā ye munayo,  
niccaṃ kāyena saṁvṛtā,  
te yānti accutaṃ t̥ṭhāṇaṃ  
yattha gantā na śocati.**

Those sages without violence,  
constantly restrained in body,  
go to the deathless Nibbāna,  
having gone there they do not grieve.

**241. Suprabuddhaṃ prabujjhanti sadā Gotamasāvaka,  
yesāṃ divā ca rāto ca ahimsāya rato mano.**

Gotama's disciples always awake to a good waking,  
those who day and night have a mind that delights in non-violence.

**242. Suprabuddhaṃ prabujjhanti sadā Gotamasāvakaḥ,  
yesāṃ divā ca rāto ca bhāvanāya rato mano.**

Gotama's disciples always awake to a good wakening,  
those who day and night have a mind that delights in cultivation.

**243. Suprabuddhaṃ prabujjhanti sadā Gotamasāvakaḥ,  
yesāṃ divā ca rāto ca niccaṃ kāyagatā satī.**

Gotama's disciples always awake to a good wakening,  
those who day and night constantly have mindfulness of the body.

**244. Ye jhānaprasutā dhīrā,  
nekkhammo 'paśame ratā,  
devā pi tesāṃ prihayanti,  
Sambuddhānāṃ satīmatāṃ.**

Those wise ones intent on meditation,  
who delight in the peace of renunciation,  
even the gods are envious of them,  
the Sambuddhas, the ones who are mindful.

**245. Aranne yadi vā ggrāme,  
ninne vā yadi vā thale,  
yattha ar<sup>a</sup>hanto viharanti,  
taṃ bhomaṃ rāmaṇīyakaṃ.**

Whether in the wilds or village, whether on low or on high ground,  
wherever the Arahats live, that ground is surely delightful.

**246. Ekaṁ pi ce prāṇam aduṣṭacitto,  
mettāyate, kuśalī tena hoti,  
sabbe ca prāṇe manasānukampī,  
prabhūtam ay<sup>i</sup>ro prakaroti puññaṁ.**

If, for even one living being, one with an uncorrupt mind,  
has loving-kindness, there is wholesomeness in that,  
but the one with compassion in mind for all living beings,  
that noble one makes abundant merit.

**247. Ye sattaśaṇḍāṁ paṭhaviṁ vijettā,  
rājar<sup>i</sup>ṣayo yajamānānupar<sup>i</sup>yagu,  
aśśamedhaṁ puruṣamedhaṁ,  
sammaprāsaṁ vāyupeyaṁ nirāggaḍaṁ –  
mettassa cittassa subhāvitassa,  
kalāṁ pi te nānubhavanti soḍaśiṁ,  
candaprabhāṁ tāragaṇā va sabbe.**

Those who conquered the earth, crowded with beings,  
those royal seers who went round sacrificing:  
the horse sacrifice, the man sacrifice,  
the stick-casting, the soma<sup>62</sup> offering, the unobstructed –  
compared to the one who develops his mind with loving-kindness,

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<sup>62</sup> An unidentified drink used in Vedic ritual.

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they do not partake of even a sixteenth part,  
just as the whole host of stars  
do not partake of the radiance of the moon.

**248. Yo 'tha metteṇa cittena  
sabbe prāṇe 'nukampati,  
mettaṃ se sabbabhūtesu,  
veraṃ tassa na kenaci.**

Then he who with a mind of loving-kindness  
has compassion for all living beings,  
having loving-kindness towards all beings,  
he has no one who is hated.

**249. Yassa sabbe ahorāṭṭe ahimsāya rato mano,  
mettaṃ se sabbabhūtesu,  
veraṃ tassa na kenaci.**

For he who every day and night delights in a mind of non-violence,  
having loving-kindness towards all beings,  
he has no one who is hated.

**250. Yassa sabbe ahorāṭṭe  
bhāvanāya rato mano,  
mettaṃ se sabbabhūtesu,  
veraṃ tassa na kenaci.**

For he who every day and night  
has a mind that delights in cultivation,  
having loving-kindness towards all beings,  
he has no one who is hated.

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**251. Yassa sabbe ahorātte  
niccaṃ kāyagatā satī,  
mettaṃ se sabbabhūtesu,  
veraṃ tassa na kenaci.**

For he who every day and night  
constantly has mindfulness of the body,  
having loving-kindness towards all beings,  
he has no one who is hated.

**252. Yo na hanti na ghātetī,  
na jināti na jāpaye,  
mettaṃ se sabbabhūtesu,  
veraṃ tassa na kenaci.**

He who neither kills, nor has killed,  
conquers, nor has conquered,  
having loving-kindness towards all beings,  
he has no one who is hated.

**253. Na hi vereṇa verāṇi śāmantīha kadācanaṃ,  
avereṇa tu śāmantī,  
esa dhammo sanātano.**

For not by hatred do hatreds cease at any time in this place,  
they only cease with non-hatred,  
this truth is surely eternal.



**254. Pare ca na vijānanti vayam ettha jayāmatha,  
ye ca tattha vijānanti,  
tato śāmmanti medhakā.**

The others do not understand that we should be successful here,  
but for those here who do understand,  
through that, their dissensions do cease.

**255. Susukhaṁ vata jīvāmo,  
veriṇesu averiṇo,  
veriṇesu manuṣyesu  
vihārāma averiṇo.**

Let us live truly happily, without hatred,  
amongst those who have hatred,  
amongst humans who have hatred let us live without hatred.

**256. Susukhaṁ vata jīvāmo,  
ussukesu anussukā,  
ussukesu manuṣyesu  
vihārāma anussukā,**

Let us live truly happily, without longing,  
amongst those who are longing,  
amongst humans who are longing let us live without longing.

**257. Susukhaṁ vata jīvāmo,  
yesaṁ no nāsti kiñcanaṁ,  
sakiñcanesu manuṣyesu  
viharāma akiñcanā.**

We live truly happily enough having no possessions ourselves,  
amongst those with possessions let us live having no possessions.

**258. Yathā bubbudakaṁ paśśe,  
yathā paśśe marīcikaṁ,  
evaṁ lokaṁ avecchānam  
Maccurājā na paśśati.**

One should see it as a bubble,  
one should see it as a mirage,  
looking on the world in this way  
the King of Death does not see one.

**259. Parijinnam idaṁ rūpaṁ,  
rogañḍaṁ prabhaṅguraṁ,  
bhijjīhiti pūtisandeho,  
maraṇāttam hi jīvitam.**

This body is worn out, a nest of disease, perishing,  
the putrid body comes to destruction, for life ends in death.<sup>63</sup>

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<sup>63</sup> Reading *-ātta-* here as *-ānta-*.



**260. Jihmañ ca driṣṭā dukhitañ ca vyādhitañ  
pretañ-ca driṣṭā, na cirassa mānava,  
sañvego tīpe ?vipulo? ajāyatha,  
achecchi dhīro grhibandhanāni.**

Having seen an old man, one afflicted and sick,  
having seen one deceased, after not long for the student,  
anxiety, sharp and extensive, arose,  
and the wise one cut the household bonds.

### **Khāntivargaḥ**

The Chapter about Patience

## Āsavavarggaḥ

### 15: The Chapter about the Pollutants

**261-262. Appakā te manuṣyesu ye janā pāragāmino,  
 athāyam itarā prajā tīram evānudhāvati,  
 ye ca kho sammad-ākkhāte,  
 Dhamme dhammānuvattino,  
 te janā pāram ehinti  
 maccudheyaṃ suduttaraṃ.**

Amongst humans few people go beyond,  
 the rest of the people run down the bank,  
 but those who live righteously,  
 conforming with this well-taught Dhamma,  
 those folk will go beyond the realm of death,  
 which is very hard to cross.

**263-264. Kihne dhamme viprahāya,  
śukre bhāvetha paṇḍitā,  
okā anokam āgamma;  
viveko yattha dūramaṃ,  
tattābhiratim eṣāṇā,  
hettā kāme akiñcanā,  
pay<sup>i</sup>rodametha āttānaṃ  
cittaṃ k<sup>i</sup>leṣehi sabbaśo.**

Having abandoned the dark state,  
the wise ones should develop the bright,  
having gone forth to homelessness from home;  
in solitude, where it is hard to delight,  
one should seek to delight in that place,  
having given up sense pleasures, and having no possessions,  
he should purify the self of defilements of mind in every way.

**265. Yassa sambodhi-aṅgehi  
samaṃ cittaṃ subhāvitam,  
āttānaṇṇissagge,  
anupādāya ye ratā,  
khīṇāsavā jutīmanto,  
te loke parinivṛtā.**

For he<sup>64</sup> who has well developed  
with peaceful mind the factors of complete awakening,  
having given up the self,  
those who delight in being unattached,  
pollutant-free, shining forth,  
are emancipated in the world.

**266. Yad<a>hi kiccaṃ tad apaviddham,  
akiccaṃ puna kīrati,  
unnaddhānāṃ pramattānāṃ,  
tesaṃ vaddhanti āsavā.**

That to be done is rejected,  
but what is not to be done is done,  
for the insolent, the heedless,  
their pollutants increase.

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<sup>64</sup> The number of the pronoun, here singular, is plural in the *pādas* that follow.

**267. Yesaṃ ca susamāradhā  
niccaṃ kāyagatā satī,  
akiccaṃ te na sevanti,  
kicca sātaccakāriṇo,  
satānāṃ samprajānānāṃ,  
tesaṃ khīyanti āsavā.**

But for those who always properly undertake  
mindfulness of the body  
who do not practice what is not to be done,  
persisting in what is to be done,  
for those mindful ones, those fully aware,  
their pollutants are destroyed.

**268. Paravajjānupaśīnāṃ,  
niccaṃ ojjhāyasaññinā,  
āsavā tesaṃ vaddhanti,  
ārā te āsavakkhayā.**

Those who look for others' fault,  
who constantly perceive offence,  
for them the pollutants increase,  
they are far from their destruction.

**269. Jāgarikāṃ anuyuttānāṃ,  
ahorāttānuśikkhiṇāṃ,  
Nibbāṇe adhimuttānāṃ,  
atthaṃ gacchanti āsavā.**

For those devoted to being alert,  
who train both by day and by night,  
who are intent on Nibbāna,  
the pollutants are laid to rest.

**270. Yesāsavā parikkhīṇā,  
āhāre ca aniśśitā,  
śuññatā ānimitto ca  
vimogho yesa' gocaro,  
ākāśe va śakuntānāṃ,  
padaṃ tesāṃ durannayaṃ,**

For those whose pollutants are destroyed,  
who are not dependent on the foods,  
for those whose resort is the liberation<sup>65</sup> that is empty or signless,  
like the birds in the sky,  
their footprint is hard to find.

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<sup>65</sup> Reading *vimogho* < *vimokho*.

**271-272. Na hi śīlavrateneva,  
bāhuśoccena vā puna,  
atha vā samādhilābhena,  
vivittaśayanena vā,  
phusāma nekkhammasukham,  
apṛthujjanasevitam;  
bhikkhū viśśāsa' māvādi  
aprāpyāsavakkhayaṃ.**

Not even through virtue or vows,  
or again through great learning,  
or through the attainment of concentration,  
or through a secluded dwelling,  
do we attain the happiness of renunciation,  
not practised by worldly people;  
let a monastic not be confident  
as long as the destruction of the pollutants is unattained.

**273. Nāyaṃ pramajjituṃ kālo,  
'prāpyāsavakkhayaṃ,  
pramattaṃ dukham anneti,  
sīhaṃ vā mṛgamātikā,**

This is not the time to be heedless,  
while the destruction of the pollutants is unattained,  
heedless he follows suffering,  
like the mother of deer follows the lion.

**274. Gabbham eke okrammanti,  
nirayaṃ pāpakammaṇo,  
saggaṃ sugatino yānti,  
parinivvānti anāsavā.**

Some fall back into the womb,  
but those who are wicked in the underworld,  
the righteous go to heaven,  
those who are pollutant-free are emancipated.

**275. Yathā hrado 'ssa gambhīro,  
viprasanno anāvilo,  
evaṃ Dhammāṇi śottāna  
viprasīdanti paṇḍitā.**

Like a lake that is deep, clear and unruffled,  
just so the wise are confident<sup>66</sup> after listening to Dhamma.

**276. Yassa jitaṃ nāppajjīyati,  
jitaṃ assā na upeti antako,  
taṃ Buddham anomanikramaṃ,  
apadaṃ kena padena nehisi?**

He whose victory cannot be undone,  
whose victory does not come to an end,  
the Buddha, the one of superior effort,

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<sup>66</sup> There is a play on the two meanings of *viprasīdati*, *calm* and *confident*.

by what path will you lead the pathless one?

**277. Yassa jālinī visattikā,  
tahnā nāsti kahiñci netaye,  
taṃ Buddham anantagocaraṃ,  
apadaṃ kena padena nehisi.**

For him there is no desire, attachment,  
or craving to lead him anywhere,  
the Buddha, whose range is endless,  
by what path will you lead the pathless one?

### **Āsavavarggaḥ**

The Chapter about the Pollutants

## Vācāvarggaḥ

### 16: The Chapter about Verbalising

**278. Vācānurakkhī manasā saṁvṛto,  
kāyena yo akuśalaṁ na sevati,  
ete ttayo kammaṭṭhe viśodhiya,  
prāppojja so śāntipadaṁ anuttaraṁ.**

Verbally guarded, well-restrained in mind,  
he who does not practice a wrong deed with the body,  
purifying these three paths of action,  
would attain the unsurpassed state of peace.

**279. Kāyapradoṣaṁ rakkheyā,  
kāyena saṁvṛto siyā,  
kāyaduccaritaṁ hettā,  
kāyena sucaritaṁ care.**

One should guard against bodily faults,  
one should be restrained bodily,  
abandoning wrong bodily conduct,  
one should have good bodily conduct.

**280. Vācāpradoṣaṁ rakkheyā,  
vācāya saṁvṛto siyā,  
vācāduccaritaṁ hettā,  
vācāya sucaritaṁ care.**

One should guard against verbal faults,  
one should be restrained verbally,  
abandoning wrong verbal conduct,  
one should have good verbal conduct.

**281. Manapradoṣaṁ rakkheyā,  
manasā saṁvṛto siyā,  
manoduccaritaṁ hettā,  
manasā sucaritaṁ care.**

One should guard against mental faults,  
one should be restrained mentally,  
abandoning wrong mental conduct,  
one should have good mental conduct.

**282. Kāyena saṁvṛtā dhīrā,  
vācāya utta cetasā,  
sabbattha saṁvṛtā dhīrā,  
te ve suparisavṛtā.**

The wise are restrained bodily,  
verbally and also mentally,  
the wise are restrained in every way,

they are indeed very well-restrained.

**283. Porāṇam etaṁ Ādhora,  
na etaṁ ahunā-r-iva:  
nindanti tohniṁ āsīnaṁ,  
nindanti mitabhāṇikaṁ,  
bahubhāṇikaṁ pi nindanti,  
nāsti loke anindito.**

This is something of old, Ādhora,  
this is not something of today:  
they blame the one who sits silently,  
they blame the one who talks in moderation,  
they blame the one who talks a lot,  
there is no one in the world not blamed.

**284. Na cābhu na ca bhaviṣyati,  
na cetarahi vijjati  
ekāntanindito poṣo,  
ekāntaṁ vā praśāmsito.**

There was not and there will not be,  
and at present there is not found  
a person totally blameworthy,  
or one totally praiseworthy.

**285. Yañ-ca bālā adhammaṭṭham  
pūjeyu garaheyu vā,  
aviññūm avibhāvāya,  
na taṃ atthāya kāyaci.**

He who would worship or reproach the one who is unrighteous,  
a fool with lack of intelligence, that is to no purpose.

**286-287. Yaṃ ca viñū praśāṃsanti,  
anuvicca suve suve,  
acchidravattim medhāvim,  
praññāsīlasamāhitam.  
nikkham jāmbūnadasseva,  
ko taṃ ninditum ar'hati?  
Devā pi naṃ praśāṃsanti,  
Brahmuṇā pi praśāṃsito.**

The one who, after being examined  
day by day, is praised by the wise,  
faultless in conduct, sagacious,  
attending to virtue and wisdom,  
one who is like a golden coin,  
who is there worthy to blame him?  
That one is praised by the gods,  
and has been praised by the Brahmās too.

**288. Na vākkaraṇamātteṇa,  
vannapukkhalatāya vā,  
sādhurūpī naro hoti,  
iśśukī maccharī śaṭho.**

Not by eloquence only,  
or by a beautiful complexion,  
is a person honourable,  
if still jealous, selfish and deceitful.

**289. Yamhi saccaṃ ca Dhammo ca  
viratī saṃnyamo damo,  
sa vāntadoṣo medhāvī  
sādhurūpī ti vuccati.**

In whom is truth, Dhamma, abstinence,  
restraint and good training,  
that sage who has thrown out hatred is said to be honourable.

**290. Bahurū pi ce sahitaṃ bhāṣamāno,  
na takkaro hoti naro pramatto,  
gopo va gāvo gaṇayaṃ paresaṃ,  
na bhāgavā śāmaṇṇassa hoti.**

Even though reciting abundant scriptures,  
the heedless fellow, who does not do what they say,  
like a cowboy counting other's cattle,  
does not partake of the ascetic life.

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**291. Appaṃ pi ce sahitaṃ bhāṣamāno,  
Dhammassa hoti anudhammacārī,  
rāgaṃ ca doṣaṃ ca prahāya moham,  
vimuttacitto akhilo akañcho,  
anupādiyāno iha vā hure vā  
sa bhāgavā śāmannassa hoti.**

Even though reciting but few scriptures,  
but living righteously in accordance with Dhamma,  
abandoning greed, hate and delusion,  
with mind released, completely without doubt,  
that one, unattached here and hereafter,  
surely partakes of the ascetic life.

**292. Saccam bhāṇe, na kujjheyā,  
deyā appā pi yācito,  
etehi ttihi tṭhāṇehi  
gacche devāna' santike.**

One should speak out the truth, one should not get angry,  
when requested you should give, if only a little,  
through these three conditions  
one can go to the presence of the gods.

**293. Na ve kadāryyā devalokaṃ vrajanti,  
bālā hi bhe na praśāmsanti dānaṃ,  
dhīro tu dānaṃ anumodamāno,  
teneva so devalokaṃ pareti.**

The miserly go not to the world of the gods,  
fools surely do not praise giving,  
but the wise one rejoices in giving,  
and through that he goes to the world of the gods.

**294. Śīlavantaṃ śuciṃ dacchaṃ,  
dhammaṭṭhaṃ saccavādināṃ,  
āttano kāraṃ śantaṃ,  
taṃ jano kurute priyaṃ.**

Having virtue, being pure and clever,  
principled, knowing the truths,  
the good one doing the deeds that are his own,  
that one the people love.

**295. Śreyo ayoguḍā bhuttā tattā, aggīśikhopamā,  
yaṃ ca bhuñjeya duśśīlo  
rāṣṭapaṇḍaṃ asaṃyyato.**

It's better to have eaten glowing iron balls, like flames of fire,  
than that the monastic who is unrestrained and unvirtuous  
should enjoy the country's almsfood.

**296. Kuśo yathā dugghhīto hastam evānukantati,  
śāmannaṃ dupparāmāṭṭhaṃ,  
nirayāya upakaṭṭati.**

As *kusa* grass, wrongly grasped, cuts into the hand,  
so does the ascetic life, wrongly grasped,  
drag one down to the underworld.

**297. Ekadhammam atītassa,  
muṣāvādissa jantuno,  
vitinnaparalokassa,  
nāsti pāpaṃ akāriyaṃ.**

For the person speaking falsely,  
who has transgressed in this one thing,  
who has abandoned the next world,  
there is no wickedness left undone.

**298. Na hi śastaṃ suniṣitaṃ,  
viṣaṃ hālāhalaṃ tathā,  
evaṃ khipraṃ atipātetī  
vācā dubbhāṣitā yathā.**

For not a well-sharpened sword,  
or even deadly poison,  
destroy quite as quickly as words that are badly spoken.

**299. Puruṣassa jāyamānassa kuṭhārī jāyate mukhe,  
yāya chindati āttānaṃ vācaṃ dubbhāṣitaṃ bhaṇaṃ.**

For with the birth of a man an axe is born in his mouth,  
with which he cuts himself speaking a word that is badly spoken.

**300. Yo hi nindiye praśamsati,  
uttavā nindati yo praśamsiye,  
vicināti mukhena so kalim,  
kalinā tena sukhaṃ na vindati.**

He who praises the blameworthy,  
or he who blames the praiseworthy,  
piles up bad fortune with his mouth,  
and because of that bad fortune he does not find happiness.

**301. Appāmātto ayaṃ kalī yo  
akkhehi dhanaṃ parājaye,  
sabbassaṃ pi sahāpi āttanā;  
ayaṃ eva mahataro kalī:  
yo sugatesu manāṃ pradūṣaye.**

Compared to he who has a small measure of bad fortune  
through dice and loses his wealth,  
everything he owns, together with his self;  
this is indeed a far greater bad fortune:  
he who has a corrupt mind aimed at those faring well.

**302. Śataṁ sahasrāṇi nirabbudānāṁ  
chattrīśatim, pañca ca abbudāni,  
yaṁ ay<sup>i</sup>ragar<sup>a</sup>hī nirayaṁ upeti,  
vācaṁ manaṁ ca praṇidhāya pāpikāṁ.**

For one hundred and thirty-six thousand  
*nirabbudas*, and five *abbudas*,<sup>67</sup>  
he goes to hell through reproaching the noble ones,  
having wicked verbal and mental intentions.

**303. Kallāṇim eva bhāṣeyā,  
na 'ssa mucceya pāpikā,  
mokkho kallāṇiye śreyo,  
muttā tapati pāpikāṁ.**

He should speak wholesomely,  
he should not speak wickedly,  
the speaking of what is wholesome is best,  
having spoken wickedly he suffers.

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<sup>67</sup> Vast numbers of inconceivable size.

**304. Kallāṇim eva seveyā,  
na 'ssa mucceya pāpikā,  
mokkho kallāṇiye śreyo,  
muttā tapati pāpikām.**

He should practice wholesomely,  
he should not speak wickedly,  
the speaking of what is wholesome is best,  
having spoken wickedly he suffers.

**305. Vācaṁ bhāṣeyā kallāṇim,  
na 'ssa mucceya pāpikā,  
jātaṁ krodhaṁ nivāreyā,  
so biṣabbhi nirujjhati.**

He should speak wholesome words,  
he should not speak wickedly,  
arisen anger he should constrain,  
he ceases from hatred.

### **Vācāvargaḥ**

The Chapter about Verbalising

## Āttavarggaḥ

### 17: The Chapter about Self

**306. Yassa accantadośīllam,  
malutā Sālam ivotatā,  
karoti so tathāttānaṃ yathā naṃ biṣam icchati.**

The one who has an exceeding lack of virtue,  
like a deadly creeper covering a Sal tree,  
makes himself the same as his enemy wishes him to be.

**307. Āttanā hi kataṃ pāpaṃ,  
āttajaṃ āttasambhavaṃ,  
anumandhati dummedhaṃ  
vayīraṃ vā ahmamaṃ maṇiṃ.**

That wickedness done by oneself,  
born in oneself, arising in oneself,  
crushes the one who is stupid,  
as a diamond crushes a rock-jewel.

**308. Āttanā hi kataṃ pāpaṃ,  
āttanā saṅkiliśśati,  
āttanā akataṃ pāpaṃ,  
āttanā ye viśujjhati,  
śoddhī aśoddhī praccattam,  
nāñño aññaṃ viśodhaye.**

By oneself alone is a wicked deed done,  
by oneself is one defiled,  
by oneself is a wicked deed left undone,  
by oneself is one purified,  
purity and impurity come from oneself,  
for no one purify another.

**309. Na paresaṁ vilomāni,  
na paresaṁ katākataṁ  
āttanā ye aveccheyā,  
katāni akatāni ca.**

**Na paresaṁ vilomāni,  
na paresaṁ samāsamaṁ  
āttanā ye aveccheyā,  
samāni viṣamāṇi ca.**

Not the wrongs of others,  
or what others have done or have not done one should consider,  
but what has been done and not done by oneself.

Not the wrongs of others,  
or what is just and unjust for others one should consider,  
but what is just and unjust for oneself.

**311. Āttānañ-ce priyaṁ nāyyā rakkheyā naṁ surakkhitam,  
na etaṁ sulabham hoti sukham dukkatakāriṇām.**

If one regards oneself as dear one should guard oneself right well,  
for happiness is not easy to gain by those who do wrong.

**312. Āttānaṃ ce priyaṃ ñāyyā rakkheyā naṃ surakkhitaṃ,  
ttiṇṇam añataraṃ yāmānaṃ  
paṭijāggreya paṇḍito.**

If one regards oneself as dear one should guard oneself right well,  
during one of the three watches of the night  
the wise one should stay alert.

**313. Ekāsaṇaṃ ekaśeyaṃ  
ekacar<sup>1</sup>yāṃ atandrito,  
eko ramayam āttānaṃ  
vanānte ramitā siyā.**

Sitting alone, lying down alone,  
walking alone, diligent,  
the solitary one who delights in himself  
will delight in the edge of a forest.

**314. Yo śāsaṇaṃ arahatāṃ  
Ay<sup>1</sup>rāṇāṃ Dhammajīvināṃ,  
paṭikrośati dummedho, dṛṣṭiṃ niśśāya pāpikāṃ,  
karoti so tathāttānaṃ yathā naṃ biṣam icchati.**

Whoever reviles the worthy teaching  
of the Noble Ones who live by Dhamma,  
that stupid one, depending on wicked views,  
makes himself the same as his enemy wishes him to be.

**315. Yo śāsanam arahatām  
Ay'rāṇām Dhammajīvinām,  
paṭikrośati dummedho dṛṣṭim niśśaya pāpikām,  
phalāni kaṇṭakasseva, āttaghannāya phallati.**

Whoever reviles the worthy teaching  
of the Noble Ones who live by Dhamma,  
that stupid one, depending on wicked views,  
like the bamboo when it bears fruit, brings about his own  
destruction.

**316. Āttānam eva paṭhamam atthe Dhamme niveśaye,  
athāññam anuśaseyā:  
'Evaṁ hohi yathā aham'.**

First one should establish oneself in the good and the Dhamma,  
then one can advise another,  
saying: 'You must be as I am'.

**317. Āttānam eva paṭhamam paṭirūpe niyojaye,  
athāññam anuśāsanto,  
na kiliśṣati praññavā.**

First one should commit oneself to what is suitable,  
then when advising another,  
the wise one should not have any defilement.

**318. Āttanā ye tathā kay<sup>i</sup>rā yathāññam anuśāsaye,  
adānto vata dameyā,  
āttā hi kira duddamo.**

He should do himself as he would advise another to do,  
being untrained, he should surely train himself,  
for it is said the self is difficult to train.

**319-320. Āttā hi bhe varam<sup>i</sup> dānto yacchāyam itarā prajā,  
āttadāntassa poṣassa,  
sadā saṃyatacāriṇo,  
neva devā na gandhabbā,  
na Māro saha Brahmaṇā,  
jitaṃ apajitaṃ kay<sup>i</sup>rā tattharūpassa jantuno.**

A tamed self is better than that of other people,  
for the person who conquers himself,  
who lives always well-restrained,  
neither gods, nor gandhabbas,  
nor Māra together with Brahmās,  
can turn conquest into defeat for a person who is like this.

**321. Āttā hi āttano nātho,  
ko hi nātho paro siyā?  
Āttanā hi sucinnena,  
nāthaṃ labhati dullabhaṃ.**

For the self is the friend of self,  
for what other friend would there be?  
When the self is well-practiced,  
one finds a friend that is hard to find.

**322. Āttā hi āttano nātho,  
āttā hi āttano gatī,  
tassā saṃyamayāttānaṃ,  
aśsaṃ bhadraṃ va vāṇijo.**

Self is the protector of self,  
self is the refuge of self,  
therefore one should restrain oneself,  
as a merchant restrains his noble horse.

**323. Āttānam eva damaye,  
aśśasugatiyā sadā,  
damma śamma ujjum hohi,  
tato akuṭilo bhava,  
tato dānto sukhī hohi,  
anupādāya nivṛto.**

One should tame oneself always,  
that will be for a good destiny,  
be tamed, be peaceful, be upright,  
and from that be honest,  
then, tamed, be happy,  
unattached and cooled down.

**324. Āttanā codayāttānam,  
parimaśāttānam āttanā,  
so āttagutto satimā, sukhaṃ bhikkhū vihāhisi.**

By oneself one should censure self,  
by oneself one should be controlled,  
he who guards himself, mindful,  
will live happily, monastic.

**325. Ātta-d-ātthaṃ parātthena bahunā pi na hāpaye;  
ātta-d-ātthaṃ paraṃ ñāttā  
sa-d-ātthaparamo siyā.**

One should not neglect one's own good for another's, however great;  
knowing further what is good for oneself  
should be the supreme good.

**326. Nevāttaheto na parassa heto,  
na saggam icche, na dhanam na rāṣṭam –  
necche adhammeṇa samṛddhim āttano;  
so śīlavā praññavā dhāmmiko siyā.**

Not for one's own sake and not for another's sake,  
not desiring heaven, riches, or a kingdom –  
he should not desire his success through corruption;  
he should be both virtuous and wise and righteous.

### **Āttavarggaḥ**

The Chapter about Self

## Dadantīvarggaḥ

### 18: The Chapter about Giving

**327. Dadanti ve yathāśraddhaṃ,  
yathāprasadaṇaṃ jaṇā,  
tattha yo dummano hoti  
paresaṃ pānabhojane,  
na so divā ca rāto ca,  
samādhim adhigacchati.**

The people give according to faith,  
according to their confidence,  
herein the one who becomes depressed  
because of food and drink given to others,  
does not, either by day or night,  
attain to good concentration.

**328. Yassa cetāṃ samucchinnaṃ,  
mūlogghaccaṃ samūhataṃ,  
sa ve divā ca rāto ca,  
samādhim adhigacchati.**

For the one in whom this depression is cut off,  
destroyed at the root, dug up,  
does, by day and night,  
attain to good concentration.

**329. Aśśo va bhadro kaṣāya puṭṭho,  
ātāpino saviṅgaṇo carāṇo.  
Śraddhāya sīlena ca vīriyeṇa ca,  
samādhinā Dhammavipaśśanāya ca,  
te khāntisoracchasamādhisaṅṭhitā,  
śutassa praññāya ca sāram ajjhagū.**

Like a good horse touched by the whip,  
living ardent and spiritually intense.  
Having faith, virtue and energy,  
concentration and insight into the Dhamma,  
well-established in patience, meekness and concentration,  
they have come to the essence of wisdom and learning.

**330. Yo driṣṭe dhamme labhati śraddhām praññām anuttarām,  
sa ve mahaddhano loke,  
moham aññaṃ bahum dhanam.**

He who acquires faith and wisdom unsurpassed in this very life,  
has great wealth in the world,  
other wealth, though great, is useless.<sup>68</sup>

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<sup>68</sup> Understanding *moha* here as equal to Pāḷi *mogha*.

**331. Śraddho sīlena sampanno  
yaśabhogasamāhito,  
yaṁ yaṁ so bhajate deśaṁ,  
tattha tattheva pūjiyo.**

The faithful one who is possessed of virtue,  
and has wealth and fame,  
whatever district he resorts to,  
right there and then he is worshipped.

**332. Śraddhā bitiyaṁ puruṣaṁ carantaṁ,  
na naṁ labheyā aśraddho va cāro,  
yaśo ca kittī ca tato nam eti,  
saggañ-ca gacche śarīraṁ prahāya.**

Faith is a person's travelling companion,  
he would not accept travelling without faith,  
from that there will be fame and renown for him,  
and when he abandons the body he goes to heaven.

**333. Aśraddho akataññū ca  
sandhicchedo ca yo naro,  
hatāvakāśo vāntāśo,  
sa ve uttimaporuṣo.**

The person who is beyond mere faith,  
who knows that which is unmade,  
who has cut off rebirth-linking,  
who has destroyed the occasion,  
who has thrown out hope and desire,  
is surely the person supreme.

**334. Kiccho Buddhāna' uppādo,  
kicchā Dhammassa deśanā,  
kiccho śraddhapaṭilābho,  
kicchaṃ māccāna' jīvitam.**

It is rare the arising of Buddhas,  
rare the teaching of the Dhamma,  
it is rare to acquire faith,  
rare is the life of mortals.

**335. Anavaṭṭhitacittassa,  
Saddhammam avijānato,  
pāriplavaprasādassa,  
praññā na paripūrati.**

For the one with unsettled mind,  
who does not know the True Dhamma,  
whose confidence is wavering,  
wisdom is unfulfilled.

**336. Nāprasannacittena,  
duṣṭena kupitena vā,  
śakkam ājānituṃ Dhammo,  
sārambhabahulena vā.**

For one who has a mind lacking confidence,  
that is base or agitated,  
and frequently impetuous,  
it is not possible to understand the Dhamma.

**337. Yo tu vinīya sārambhaṃ,  
aprasādaṃ ca cetaso,  
prasannacitto sumano,  
sa ve nyāyyā subhāṣitaṃ.**

He who has removed impetuosity,  
displeasure from his mind,  
with confident mind, happy,

he can understand well-spoken words.

**338. Manuṣyapaṭilābhena,  
saggānāṃ gamanena ca,  
pṛthivyām ekarājjena –  
sotāpattiphalaṃ varam.**

Acquiring birth as a human,  
or going to the heavens,  
or having sole sovereignty over the earth –  
better is the fruit of stream-entry.

**339-340. Yassa śraddhā Tathāgate  
acalā supraṭiṣṭhitā,  
śīlañ-ca yassa kallāṇaṃ,  
ay<sup>1</sup>rakāntaṃ praśamsiyaṃ,  
Saṅghe prasādo yassa asti,  
ujjubhūtañ-ca daṃśanaṃ,  
'adaridro' ti tam āhu,  
amoghaṃ tassa jīvitaṃ.**

He whose faith in the Realised One  
is well-established and unmoveable,  
whose virtue is beautiful,  
praised by the noble ones,  
who has confidence in the Saṅgha,  
who sees uprightly,  
he they say is 'not poor',

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his life is not in vain.

**341. Tassā śraddhañ-ca śīlañ ca prasādañ Dhammadañśane,  
anuyuñjeya medhāvī sarañ Buddhāna' śāsanam.**

Therefore with faith, virtue, confidence and insight into Dhamma,  
a sage should devote himself to the essence of the Buddhas'  
dispensation.

**Dadantīvarggaḥ**

The Chapter about Giving

## Cittavarggaḥ

### 19: The Chapter about the Mind

**342. Phandanam capalam cittam,  
durakkham dunnivārayam,  
ujjum karoti medhāvī,  
uṣukāro va tejanā.**

An agitated, unsteady mind,  
difficult to guard, difficult to ward,  
the sagacious one makes straight,  
as a fletcher does his arrows.

**343. Vārijo va thale khitto,  
oka-m-okātu ubbhato,  
pariphandatimam cittam,  
Māradheyam prahātaye.**

Like a fish thrown up on dry land,  
pulled out from its watery home,  
the mind is agitated,  
one ought to throw off the sway of Māra.

**344. Dūraṅgamaṁ ekacaram,  
aśarīraṁ guhāśayaṁ,  
ye cittaṁ saṁnyam-ehinti,  
mokkhante Mārabandhanā.**

Those who will restrain the mind that roams far,  
is lonesome, without a body, hidden,  
gain release from the bonds of Māra.

**345. Dunniggrahassa laghuno,  
yatthakāmanipātino,  
cittassa damatho sādhu,  
cittaṁ dāntaṁ sukhāvahaṁ.**

For the mind that is difficult to subdue, flighty,  
flitting wherever it will,  
restraint is good,  
a restrained mind brings happiness.

**346. Sududdaśaṁ sunipuṇaṁ,  
yatthakāmanipātinaṁ,  
cittaṁ rakkheya medhāvī,  
tad<a>hi guttaṁ sukhāvahaṁ.**

Hard to see, very subtle,  
flitting wherever it will,  
the sage should guard the mind,  
for guarded it brings happiness.

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**347. Anaprāsrayamāṇassa,  
ananvāhatacetaso,  
hettā kallāṇapāpāni,  
nāsti jāgarato bhayaṃ.**

For the one with mind that is not dependent,  
for the one with mind unperplexed,  
having abandoned the wholesome and demerit,  
for the watchful, there is no fear.

**348. Dhammaprītirasaṃ pāttā,  
viprasannena cetasā,  
Ay<sup>i</sup>rapravedite Dhamme  
sadā ramati paṇḍito.**

The one who drinks the tasty  
Dhamma drink, with a clear mind,  
the wise one will always delight  
in the Dhamma that is made known by the Noble.

**349. Acirā vata ayaṃ kāyo paṭhavim abhiśehiti,  
chūḍo apetavinnyāṇo,  
nirāttham vā kaṭṭharam.**

Before long has passed by, alas, this body will lie on the ground,  
rejected, without consciousness,  
just like a useless piece of wood.

**350. Kumbhopamaṁ kāyam imaṁ vidittā,  
nagaropamaṁ cittam adhiṣṭhihittā,  
yodheya Māraṁ praññāyudhena,  
jitaṁ ca rakkhe, aniveśano siyā.**

Knowing this body is frail like a jar,  
govern the mind like a fortress,  
one should fight Māra with the weapon of wisdom,  
guard your success, and do not be attached.

**351. Yathā agāraṁ ducchannaṁ vaṭṭhī samitivijjhati,  
evaṁ abhāvitaṁ cittaṁ rāgo samitivijjhati.**

Just as the rain penetrates a house with thatching that is poor,  
so passion penetrates a mind that is undeveloped.

**352. Yathā agāraṁ succhannaṁ vaṭṭhī na samitivijjhati,  
evaṁ subhāvitaṁ cittaṁ rāgo na samitivijjhati.**

Just as rain does not penetrate a house with thatching that is good,  
so passion cannot penetrate a mind that is well-developed.

**353. Yathā agāraṁ ducchannaṁ vaṭṭhī samitivijjhati,  
evaṁ abhāvitaṁ cittaṁ doṣo samitivijjhati.**

Just as the rain penetrates a house with thatching that is poor,  
so hatred penetrates a mind that is undeveloped.

**354. Yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati,  
evaṃ subhāvitaṃ cittaṃ doṣo na samitivijjhati.**

Just as rain does not penetrate a house with thatching that is good,  
so hatred cannot penetrate a mind that is well-developed.

**355. Yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati,  
evaṃ abhāvitaṃ cittaṃ moho samitivijjhati.**

Just as the rain penetrates a house with thatching that is poor,  
so delusion penetrates a mind that is undeveloped.

**356. Yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati,  
evaṃ subhāvitaṃ cittaṃ moho na samitivijjhati.**

Just as rain does not penetrate a house with thatching that is good,  
so delusion cannot penetrate a mind that is well-developed.

**357. Sabbapāpassa akaraṇaṃ, kuśalassa apasampadā,  
sacittapar'yodamaṇaṃ – etaṃ Buddhāna' śāsanaṃ.**

The non-doing of anything wicked, undertaking of what is good,  
the training of one's mind – this is the teaching of the Buddhas.

### **Cittavarggaḥ**

The Chapter about the Mind

## Māggavarggaḥ

### 20: The Chapter about the Path

**358. Māggānaṣṭaṅgiko śreṣṭho,  
saccānāṃ caturo padā,  
virāgo śreṣṭho dhammāṇāṃ,  
dupadānāṃ ca Cakkhumā.**

The eightfold is the best of paths,  
four principles the best of truths,  
dispassion the best of states,  
the Visionary the best of men.

**359. Ākkhāto vo mayā māggo,  
aññāye śallasamsano,  
tubbhehi kiccam ātappaṃ akkhātāro Tathāgatā,  
paṭipannā pramokkhanti jhāyino Mārabandhanā.**

The path was declared by me,  
the removal of the dart by knowledge,  
your duty is to have ardour declare the Realised Ones,  
entering this path meditators  
will be released from the bonds of Māra.

**360. Eseva māggo nāstañño,  
daṁśanassa viśuddhiye,  
taṁ māggaṁ paṭipajjahvo,  
Mārassesā pramohanī,  
etāhi tubbhe paṭipannā dukkhassa antaṁ kariṣyatha.**

This is the path, there is no other,  
for insight and for purity,  
you should enter upon this path,  
this is the confounding of Māra,  
having entered upon this path you will make an end to suffering.

**361. Vanaṁ chindatha mā rukkhe,  
vanāto jāyate bhayaṁ,  
chettā vanañ-ca vanadhañ-ca,  
nibbanena gamiśśatha.**

Cut down the forest of defilements not just the trees,  
from the forest arises a danger,  
having cut down the forest and thicket,  
you will go further without forests.

**362. Yāvatā vanadho na cchijjati  
aṇumātto pi narassa ñātisu,  
paṭibaddhamano hi tattha  
so vaccho cchīravako va mātari.**

For as long as an atom of desire  
of a man for his kin is not cut down,  
the mind is in bondage there,  
like a calf in bondage to mother's milk.

**363. Ucchinna sineham āttano,  
kumudaṃ śāradikaṃ va paṇinā,  
śāntimāggam eva byūhaya  
Nibbāṇaṃ Sugatena deśitaṃ.**

Cut off any affection for one's self,  
like an autumn lotus plucked with the hand,  
develop fully the path to peace and  
Nibbāna as taught by the Happy One.

**364. “Idaṃ vaśśā kariṣyāmi,  
idaṃ hemanna grhmasu”,  
iti bālo vicinteti,  
antarāyaṃ na bujjhati.**

“Here I will make the rains retreat,  
here during winter and summer”,  
in just such a way a fool thinks,

not understanding the danger.

**365. Taṁ puttapaśusammattaṁ vyāsattamanasaṁ naraṁ,  
suttaṁ ggrāmaṁ mahogho vā maccu-r-ādāya gacchati.**

That person whose mind is attached and besotted  
by cattle and children,  
is snatched away by death  
just as a sleeping village by a great flood.

**366. Na santi puttā ttāṇāya, na pitā no pi bhātaro,  
Antakenādhībhūtaṁ nāsti nātīsu ttāṇatā.**

Children are not a refuge, nor fathers, not even brothers,  
for one afflicted by the End-Maker there is no refuge in relatives.

**367. Krandatām eva nātīnaṁ vilapatām cevam ekato  
janā antarahīyanti, asakāmā jahanti nam.**

Relatives cry and wail together in this way  
people still depart, against their desires they give him up.

**368. Etaṁ vidīya medhāvī,  
praññavā vītamaccharī,  
taṁ saggagamaṁ māggaṁ niccam eva viśodhaye.**

Understanding this the sage, wise, free of selfishness,  
should constantly purify the path that is leading to heaven.

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**369. Tassā hi paṇḍito poṣo sampaśśaṃ attham āttano  
taṃ saggaganaṃ māggaṃ niccam eva viśodhaye.**

Therefore a wise man looking for his own welfare  
should constantly purify the path that is leading to heaven.

**370. Śraddho śīlena sampanno,  
praññavā susamāhito,  
niccaṃ māggaṃ viśodheti,  
sacchayanaṃ sāmparāyikaṃ.**

Endowed with faith and virtue,  
wise, well-composed,  
one constantly purifies the path,  
which brings safety in the next world.

**371. Śraddho śīlena sampanno,  
praññavā susamāhito,  
ramate māggaṃ āsevaṃ,  
ajjhattopasame rato.**

Endowed with faith and virtue,  
wise, composed,  
delights in practising the path,  
delights in internal peace.

**372. Śraddho śīlena sampanno,  
praññāvāgarato sadā,  
saṁyojanam aṇutthūlaṁ daham aggī va gacchati,  
mānamakkhe va pāpake.**

Endowed with faith and virtue,  
always delighting in being wise,  
one advances like burning fire against the fetter, small or large,  
whether it is wicked conceit or hypocrisy.

**373. Aniccā sabbasaṅkhārā,  
yato praññāya paśśati,  
atha nivvaṇḍate dukkhā –  
esa māggo viśuddhiye.**

All conditions are impermanent,  
when one sees this with wisdom,  
then one grows tired of suffering –  
this is the path to purity.

**374. Sabbadhammā anāttā ti,  
yato praññāya paśśati,  
atha nivvaṇḍate dukkhā –  
esa māggo viśuddhiye.**

All components of mind and body are without self,  
when one sees this with wisdom,  
then one grows tired of suffering –

this is the path to purity.

**375. Yogā hi bhūrī sambhavati,  
ayogā bhūrisaṅkhayo,  
etaṃ jethāpathaṃ ñāttā bhavāya vibhavāya ca,  
tathā śiccheya medhāvī yathā bhūrī pravaddhati.**

From effort originates wisdom,  
without effort wisdom is destroyed,  
having understood these two paths of development and decline,  
the sage should train so that his wisdom increases.

### **Māggavarggaḥ**

The Chapter about the Path

## Sahasravarggaḥ

### 21: The Chapter about Thousands

**376. Sahasram api ce vācā anaththapadasāhitā,  
ekam atthapadam śreyo,  
yam śottā upasāmmati.**

Though there are a thousand sayings consisting of useless words,  
better is one useful word,  
hearing which one is brought to peace.

**377. Yo ca gāthāsataṃ bhāṣe anaththapadasāhitam,  
ekam Dhamapadam śreyo,  
yam śottā upasāmmati.**

One may speak a thousand verses consisting of useless words,  
better is one verse of Dhamma,  
hearing which one is brought to peace.

**378. Yo sahasram sahasrāṇām saṅgrāme mānuṣe jine,  
ekam ca p' añnam āttānam,  
sa ve saṅgrāmam-uttamo.**

One may conquer a thousand men a thousand times in a battle,  
but having conquered another, one's self,  
one would surely be supreme in battle.

**379. Māse māse sahasreṇa yo yajeya śataṃ samā;  
ekañ-ca bhāvitāttānaṃ muhuttam api pūjaye –  
sā eva pūjanā śreyo yac cha vaśśaśataṃ hutam.**

One might give alms impartially with a thousand coins of money  
month by month for a hundred years;  
and one might worship someone with developed self for a second –  
that worship is surely better than the hundred-year sacrifice.

**380. Yo ca vaśśaśataṃ jantū aggiṃ paricare vane;  
ekañ-ca bhāvitāttānaṃ muhuttam api pūjaye –  
sā eva pūjanā śreyo yac cha vaśśaśataṃ hutam.**

One person might care for the fire in the woods for a hundred years;  
and one might worship someone with developed self for a second –  
that worship is surely better than the hundred-year sacrifice.

**381. Yam kiñci yaṣṭam va hutam va loke  
samvatsaram yajate puññapekhī,  
sabbaṃ pi tam na catubbhāgam eti –  
abhivādanā ujjugatesu śreyo.**

Whatever the alms or the sacrifice in the world  
the one seeking merit may give for a year,  
all that comes not to a quarter of the merit –  
better is the worship of the upright.

**382. Māse māse sahasreṇa yo yajeya śataṃ samā,  
na taṃ Buddhē prasādassa kalām agghati ṣoḍaśiṃ.**

One might give alms impartially with a thousand coins of money  
month by month for a hundred years;  
but that is not worth a sixteenth part  
of having confidence in the Buddha.

**383. Māse māse sahasreṇa yo yajeya śataṃ samā,  
na taṃ Dhamme prasādassa kalām agghati ṣoḍaśiṃ.**

One might give alms impartially with a thousand coins of money  
month by month for a hundred years;  
but that is not worth a sixteenth part  
of having confidence in the Dhamma.

**384. Māse māse sahasreṇa yo yajeya śataṃ samā,  
na taṃ Saṅghe prasādassa kalām agghati ṣoḍaśiṃ.**

One might give alms impartially with a thousand coins of money  
month by month for a hundred years;  
but that is not worth a sixteenth part  
of having confidence in the Saṅgha.

**385. Māse māse sahasreṇa yo yajeya śataṃ samā,  
na taṃ sākḥātadhammāṇāṃ kalāṃ agghati ṣoḍaśiṃ.**

One might give alms impartially with a thousand coins of money  
month by month for a hundred years;  
but that is not worth a sixteenth part  
of those who have mastered Dhamma.

**386. Māse māse kuśāggreṇa bālo bhuñjeya bhojanaṃ,  
na taṃ Buddhhe prasādassa kalāṃ agghati ṣoḍaśiṃ.**

From month to month the fool  
may eat food with the tip of *kusa* grass,  
but that is not worth a sixteenth part  
of having confidence in the Buddha.

**387. Māse māse kuśāggreṇa bālo bhuñjeya bhojanaṃ,  
na taṃ Dhamme prasādassa kalāṃ agghati ṣoḍaśiṃ.**

From month to month the fool  
may eat food with the tip of *kusa* grass,  
but that is not worth a sixteenth part  
of having confidence in the Dhamma.

**388. Māse māse kuśāggreṇa bālo bhuñjeya bhojanam,  
na tam Saṅhe prasādassa kalām agghati soḍaśim.**

From month to month the fool  
may eat food with the tip of *kusa* grass,  
but that is not worth a sixteenth part  
of having confidence in the Saṅha.

**389. Māse māse kuśāggreṇa bālo bhuñjeya bhojanam,  
na tam sākkhātadhammāṇām kalām agghati soḍaśim.**

From month to month the fool  
may eat food with the tip of *kusa* grass,  
but that is not worth a sixteenth part  
of those who have mastered Dhamma.

**390. Yo ca vaśśasataṃ jīve,  
duśśīlo asamāhito,  
ekāhaṃ jīvitaṃ śreyo,  
śīlavantassa jhāyato.**

One might live for a hundred years,  
unvirtuous and uncomposed,  
but a life of one day is better,  
for one with virtue and meditation.

**391. Yo ca vaśśaśataṃ jīve,  
duprañño asamāhito,  
ekāhaṃ jīvitaṃ śreyo,  
praññavantassa jhāyato.**

One might live for a hundred years,  
lacking in wisdom and uncomposed,  
but a life of one day is better,  
for one endowed with wisdom and meditation.

**392. Yo ca vaśśaśataṃ jīve,  
kusīdo hīnavīriyo,  
ekāhaṃ jīvitaṃ śreyo,  
vīryyaṃ ārabhato dṛḍhaṃ.**

One might live for a hundred years,  
indolent, with less energy,  
but a life of one day is better,  
for one with energy set up and firm.

**393. Yo ca vaśśaśataṃ jīve,  
apaśśaṃ udayavyayaṃ,  
ekāhaṃ jīvitaṃ śreyo,  
paśśato udayavyayaṃ.**

One might live for a hundred years,  
without seeing rise and fall,  
but a life of one day is better,

for the one seeing rise and fall.

**394. Yo ca vaśśaśataṃ jīve,  
apaśśaṃ dhammam uttamaṃ,  
ekāhaṃ jīvitaṃ śreya,  
paśśato dhammam uttamaṃ.**

One might live for a hundred years,  
without seeing the supreme state,  
but a life of one day is better,  
for one seeing the supreme state.

**395. Yo ca vaśśasataṃ jīve,  
apaśśaṃ amataṃ padaṃ,  
ekāhaṃ jīvitaṃ śreya,  
paśśato amataṃ padaṃ.**

One might live for a hundred years,  
without seeing the deathless state,  
but a life of one day is better,  
for one seeing the deathless state.

**396. Yo ca vaśśasataṃ jīve,  
Saddhamme apratiṣṭhito,  
ekāhaṃ jīvitaṃ śreya,  
Sadhammam iha vijānato.**

One might live for a hundred years,

unestablished in the True Dhamma,  
but a life of one day is better,  
for one who knows the True Dhamma.

**397. Yo ca vaśśasatāṃ jīve,  
aprāpya āsavakkhayaṃ,  
ekāhaṃ jīvitāṃ śreyo,  
prāpyato āsavakkhayaṃ.**

One might live for a hundred years,  
having not attained the destruction of the pollutants,  
but a life of one day is better,  
for one who has attained the destruction of the pollutants.

### **Sahasravarggaḥ**

The Chapter about the Thousands

## [Uragavarggaḥ]

[22: The Chapter about the Snake]

**398. Yo nājjhagamī bhavesu sāraṃ,  
vicinaṃ puṣpam iva udumbaresu,  
so bhikkhu jahāti orapāraṃ,  
urago jinnam iva ttacāṃ purāṇiṃ.**

That one who has not found any essence in existences,  
like one examining a fig tree does not find a flower,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**399. Yo uppatitaṃ vineti rāgaṃ,  
visaṭaṃ sappaviṣam va oṣadhīhi,  
so bhikkhu jahāti orapāraṃ,  
urago jinnam iva ttacāṃ purāṇiṃ.**

That one who removes the passion that has arisen,  
as he would remove pervasive snake venom with medicines,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**400. Yo uppatitaṃ vineti doṣaṃ,  
visaṭaṃ sappaviṣaṃ va oṣadhīhi,  
so bhikkhu jahāti orapāraṃ,  
urago jinnam iva ttacāṃ purāṇiṃ.**

That one who removes the hatred that has arisen,  
as he would remove pervasive snake venom with medicines,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**401. Yo uppatitaṃ vineti moham,  
visaṭaṃ sappaviṣaṃ va oṣadhīhi,  
so bhikkhu jahāti orapāraṃ,  
urago jinnam iva ttacāṃ purāṇiṃ.**

That one who removes the delusion that has arisen,  
as he would remove pervasive snake venom with medicines,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**402. Yo uppatitaṃ vineti krodham,  
visaṭaṃ sappaviṣaṃ va oṣadhīhi,  
so bhikkhu jahāti orapāraṃ,  
urago jinnam iva ttacāṃ purāṇiṃ.**

That one who removes the anger that has arisen,  
as he would remove pervasive snake venom with medicines,  
that monk abandons the near and far shore,

like a snake who has abandoned its old, worn-out skin.

**403. Yo uppatitaṃ vineti mānaṃ,  
viṣaṭaṃ sappaviṣaṃ va oṣadhīhi,  
so bhikkhu jahāti orapāraṃ,  
urago jinnam iva ttacāṃ purāṇiṃ.**

That one who removes the conceit that has arisen,  
as he would remove pervasive snake venom with medicines,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**404. Yo rāgam udicchiyā aśeṣaṃ,  
bisapuṣpaṃ va sareruhaṃ vigāhya,  
so bhikkhu jahāti orapāraṃ,  
urago jinnam iva ttacāṃ purāṇiṃ.**

That one who cuts off passion without remainder,  
as one enters and cuts off a lotus growing in a lake,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**405. Yo doṣaṃ udicchiyā aśeṣaṃ,  
bisapuṣpaṃ va sareruhaṃ vigāhya,  
so bhikkhu jahāti orapāraṃ,  
urago jinnam iva ttacāṃ purāṇiṃ.**

That one who cuts off hatred without remainder,

as one enters and cuts off a lotus growing in a lake,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**406. Yo moham udicchiyā aśeṣam,  
bisapuṣpaṁ va sareruhaṁ vigāhya,  
so bhikkhu jahāti orapāraṁ,  
urago jinnam iva ttacāṁ purāṇim.**

That one who cuts off delusion without remainder,  
as one enters and cuts off a lotus growing in a lake,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**407. Yo krodham udicchiyā aśeṣam,  
bisapuṣpaṁ va sareruhaṁ vigāhya,  
so bhikkhu jahāti orapāraṁ,  
urago jinnam iva ttacāṁ purāṇim.**

That one who cuts off anger without remainder,  
as one enters and cuts off a lotus growing in a lake,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**408. Yo mānam udicchiyā aśeṣam,  
bisapuṣpaṁ va sareruhaṁ vigāhya,  
so bhikkhu jahāti orapāraṁ,  
urago jinnam iva ttacāṁ purāṇim.**

That one who cuts off conceit without remainder,  
as one enters and cuts off a lotus growing in a lake,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**409. Yo rāgam udicchiyā aśeṣam,  
kuśa saṅgāni va chetta bandhanāni,  
so bhikkhu jahāti orapāram,  
urago jinnam iva ttacāṃ purāṇiṃ.**

That one who cuts off passion without remainder,  
having cut the bonds and attachments, like *kusa* grass,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**410. Yo tahnāṃ udicchiyā aśeṣam,  
saritāṃ śīgharayāṃ viśodhayittā,  
so bhikkhu jahāti orapāram,  
urago jinnam iva ttacāṃ purāṇiṃ.**

That one who cuts off craving without remainder,  
having dried up that quick-flowing stream,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**411. Yo nāccasarī na preccasārī,  
sabbam vītasarī imam prapañcam,  
so bhikkhu jahāti orapāram,  
urago jinnam iva ttacām purāṇim.**

He who does not overstep the limit nor lag behind,  
who is completely free from the limits<sup>69</sup> of this impediment,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**412. Yo nāccasarī na preccasārī,  
“sabbam idaṃ vitadham,” ti moṣadhammaṃ,  
so bhikkhu jahāti orapāram,  
urago jinnam iva ttacām purāṇim.**

He who does not overstep the limit nor lag behind,  
thinking: “all this is untrue,” a falsity,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

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<sup>69</sup> Cone translates: *has gone beyond*, which seems to be translating *atisarī*.

**413. Yassa vanathā na santi keci,  
vinibandhāya bhavāya hetukappā,  
so bhikkhu jahāti orapāraṃ,  
urago jinnam iva ttacāṃ purāṇiṃ.**

For the one with no desire that has arisen,  
having a cause for bondage to existence,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**414. Yassa jarathā na santi keci,  
mūlā akkuśalā samūhatāssa,  
so bhikkhu jahāti orapāraṃ,  
urago jinnam iva ttacāṃ purāṇiṃ.**

For the one with no distress that has arisen,  
having uprooted all unwholesome roots,  
that monk abandons the near and far shore,  
like a snake who has abandoned its old, worn-out skin.

**[Uragavarggaḥ]**

[The Chapter about the Snake]

**Samāptā Dharmmapadā Amṛtapadāni  
gāthāśatāni pañca dve ca gāthe.  
Yathā dr̥ṣṭam̐ tathā likhitam,  
iti parihāroyam asmadīyaḥ.  
Śubham astu sarvvasatvānānam!**

Complete are the five hundred and two verses<sup>70</sup>  
of the Dharma Verses, the Deathless Verses.

As I saw, so I wrote,  
giving it our complete attention.  
May there be good for all beings!

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<sup>70</sup> As we can see, despite the number given here, there are only 414 verses in the text as we receive it (413 taking into account the wrong division at 180-181); why there is this discrepancy is not clear as no text appears to be missing.