

Minor Collection
Khuddakanikāya

Sayings of the
Dhamma
Dhammapada

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Translation description

This translation aims to make a clear, readable, and accurate rendering of the Dhammapada. Unlike most Dhammapadas in English, this is a new translation from the source Pali text. The aim was to make the sense as transparent as possible.

Translation process

Translated from the Pali. Primary source was the Mahāsaṅgīti edition, with reference to several English translations, especially those of K.R. Norman and Venerable Buddhārakkhita.

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Pairs

1 Intention shapes experiences;
intention is first, they're made by intention.
If with corrupt intent
you speak or act,
suffering follows you,
like a wheel, the ox's foot.

2 Intention shapes experiences;
intention is first, they're made by intention.
If with pure intent
you speak or act,
happiness follows you
like a shadow that never leaves.

3 "They abused me, they hit me!
They beat me, they robbed me!"
For those who bear such a grudge,
hatred never ends.

4 "They abused me, they hit me!
They beat me, they robbed me!"
For those who bear no such grudge,
hatred has an end.

5 For never is hatred
settled by hate,
it's only settled by love:
this is an ancient law.

6 Others don't understand
that here we need to be restrained.
But those who do understand this,
being clever, settle their conflicts.

7 Those who contemplate the beautiful,
their faculties unrestrained,
immoderate in eating,
lazy, lacking energy:
Māra strikes them down
like the wind, a feeble tree.

8 Those who contemplate the ugly,
their faculties well-restrained,
eating in moderation,
faithful and energetic:
Māra cannot strike them down,
like the wind, a rocky mountain.

9 One who, not free of stains themselves,
would wear the robe stained in ocher,
bereft of self-control and of truth:
they are not worthy of the ocher robe.

10 One who's purged all their stains,
steady in ethics,
possessed of self-control and of truth,
they are truly worthy of the ocher robe.

11 Thinking the inessential is essential,
seeing the essential as inessential;
they don't realize the essential,
for wrong thoughts are their pasture.

12 Having known the essential as essential,
and the inessential as inessential;
they realize the essential,
for right thoughts are their pasture.

13 Just as rain seeps into
a poorly roofed house,
lust seeps into
an undeveloped mind.

14 Just as rain doesn't seep into
a well roofed house,
lust doesn't seep into
a well developed mind.

15 Here they grieve, hereafter they grieve,

an evildoer grieves in both places.
They grieve and fret,
seeing their own corrupt deeds.

16 Here they rejoice, hereafter they rejoice,
one who does good rejoices in both places.
They rejoice and celebrate,
seeing their own pure deeds.

17 Here they're tormented, hereafter they're tormented,
an evildoer is tormented in both places.
They're tormented thinking of bad things they've done;
when gone to a bad place, they're tormented all the more.

18 Here they delight, hereafter they delight,
one who does good delights in both places.
They delight thinking of good things they've done;
when gone to a good place, they delight all the more.

19 Much though they may recite scripture,
if a negligent person does not apply them,
then, like a cowherd who counts the cattle of others,
they miss out on the blessings of the ascetic life.

20 Little though they may recite scripture,
if they live in line with the teachings,
having given up greed, hate, and delusion,
with deep understanding and heart well-freed,
not grasping to this world or the next,
they share in the blessings of the ascetic life.

Diligence

21 Heedfulness is the deathless state;
heedlessness is the state of death.
The heedful do not die,
while the heedless are like the dead.

22 Understanding this distinction
when it comes to heedfulness,
the astute rejoice in heedfulness,
happy in the noble ones' domain.

23 They who regularly meditate,
always staunchly vigorous;
those wise ones realize quenching,
the supreme sanctuary.

24 For the hard-working and mindful,
pure of deed and attentive,
restrained, living righteously, and diligent,
their reputation only grows.

25 By hard work and diligence,
by restraint and by self-control,
a smart person would build an island
that the floods cannot overflow.

26 Fools and half-wits
devote themselves to negligence.
But the wise protect diligence
as their best treasure.

27 Don't devote yourself to negligence,
or delight in sexual intimacy.
For if you're diligent and meditate,
you'll attain abundant happiness.

28 When the astute dispel negligence
by means of diligence,
ascending the palace of wisdom,
sorrowless, they behold this generation of sorrow,
as a wise man on a mountain-top
beholds the fools below.

29 Heedful among the heedless,
wide awake while others sleep—
a true sage leaves them behind,
like a swift horse passing a feeble.

30 Maghavā became chief of the gods
by means of diligence.
People praise diligence,
while negligence is always deplored.

31 A mendicant who loves to be diligent,
seeing fear in negligence—
advances like fire,

burning up fetters big and small.

32 A mendicant who loves to be diligent,
seeing fear in negligence—
such a one can't decline,
and has drawn near to extinguishment.

The Mind

33 The mind quivers and shakes,
hard to guard, hard to curb.
The discerning straighten it out,
like a fletcher straightens an arrow.

34 Like a fish pulled from the sea
and cast upon the shore,
this mind flounders about,
trying to throw off Māra's sway.

35 Hard to hold back, flighty,
alighting where it will;
it's good to tame the mind;
a tamed mind leads to bliss.

36 So hard to see, so subtle,
alighting where it will;
the discerning protect the mind,
a guarded mind leads to bliss.

37 The mind travels far, wandering alone;
incorporeal, it hides in a cave.
Those who will restrain the mind
are freed from Māra's bonds.

38 Those of unsteady mind,
who don't understand the true teaching,
and whose confidence wavers,
do not perfect their wisdom.

39 One whose mind is uncorrupted,
whose heart is undamaged,
who's given up right and wrong,
alert, has nothing to fear.

40 Knowing this body breaks like a pot,
and fortifying the mind like a citadel,
attack Māra with the sword of wisdom,
guard your conquest, and never settle.

41 All too soon this body
will lie upon the earth,
bereft of consciousness,
tossed aside like a useless log.

42 A wrongly directed mind
would do you more harm
than a hater to the hated,
or an enemy to their foe.

43 A rightly directed mind
would do you more good
than your mother or father
or any other relative.

Flowers

44 Who shall explore this land,
and the Yama realm with its gods?
Who shall examine the well-taught word of truth,
as an expert examines a flower?

45 A trainee shall explore this land,
and the Yama realm with its gods.
A trainee shall examine the well-taught word of truth,
as an expert examines a flower.

46 Knowing this body's like foam,
realizing it's all just a mirage,
and cutting off Māra's blossoming,
vanish from the King of Death.

47 As a mighty flood sweeps off a sleeping village,
death steals away a man
even as he gathers flowers,
his mind caught up in them.

48 The terminator gains control of the man
who has not had his fill of pleasures,
even as he gathers flowers,
his mind caught up in them.

49 A bee takes the nectar
and moves on, doing no damage
to the flower's beauty and fragrance;
and that's how a sage should walk in the village.

50 Don't find fault with others,
with what they've done or left undone.
You should only watch yourself,
what you've done or left undone.

51 Just like a glorious flower
that's colorful but lacks fragrance;
eloquent speech is fruitless
for one who does not act on it.

52 Just like a glorious flower
that's both colorful and fragrant,
eloquent speech is fruitful
for one who acts on it.

53 Just as one would create many garlands
from a heap of flowers,
when a person has come to be born,
they should do many skillful things.

54 The fragrance of flowers doesn't spread upwind,
nor sandalwood, pinwheel, or jasmine;
but the fragrance of the good spreads upwind;
a good person's virtue spreads in every direction.

55 Among all the fragrances—
sandalwood or pinwheel
or lotus or jasmine—
the fragrance of virtue is supreme.

56 Faint is the fragrance
of sandal or pinwheel;
but the fragrance of the virtuous
floats to the highest gods.

57 For those accomplished in ethics,
meditating diligently,
freed through the highest knowledge,
Māra cannot find their path.

58 From a forsaken heap
discarded on the highway,
a lotus might blossom,
fragrant and delightful.

59 So too, among the forsaken,
a disciple of the perfect Buddha
outshines with their wisdom
the blind ordinary folk.

The Fool

60 Long is the night for the wakeful;
long is the league for the weary;
long transmigrate the fools
who don't understand the true teaching.

61 If while wandering you find no partner
equal or better than yourself,
then firmly resolve to wander alone—
there's no fellowship with fools.

62 "Sons are mine, wealth is mine"—
thus the fool frets.
But you can't even call your self your own,
let alone your sons or wealth.

63 The fool who thinks they're a fool
is wise at least to that extent.
But the true fool is said to be one
who imagines that they are wise.

64 Though a fool attends to the wise
even for the rest of their life,
they still don't experience the teaching,
like a spoon the taste of the soup.

65 If a clever person attends to the wise

even just for an hour or so,
they swiftly experience the teaching,
like a tongue the taste of the soup.

66 Witless fools behave
like their own worst enemies,
doing wicked deeds
that ripen as bitter fruit.

67 It's not good to do a deed
that plagues you later on,
for which you weep and wail,
as its effect stays with you.

68 It is good to do a deed
that doesn't plague you later on,
that gladdens and cheers,
as its effect stays with you.

69 The fool imagines that evil is sweet,
so long as it has not yet ripened.
But as soon as that evil ripens,
they fall into suffering.

70 Month after month a fool may eat
food from a grass-blade's tip;
but they'll never be worth a sixteenth part
of one who has fathomed the teaching.

71 For a wicked deed that has been done
does not spoil quickly like milk.
Smoldering, it follows the fool,
like a fire smothered over with ash.

72 Whatever fame a fool may get,
it only gives rise to harm.
Whatever good features they have it ruins,
and blows their head into bits.

73 They'd seek the esteem that they lack,
and status among the mendicants;
authority over monasteries,
and honor among other families.

74 "Let both layfolk and renunciants think

the work was done by me alone.
In anything at all that's to be done,
let them fall under my sway alone."
So thinks the fool,
their greed and pride only growing.

75 For the means to profit and the path to quenching
are two quite different things.
A mendicant disciple of the Buddha,
understanding what this really means,
would never delight in honors,
but rather would foster seclusion.

The Astute

76 Regard one who sees your faults
as a guide to a hidden treasure.
Stay close to one so wise and astute
who corrects you when you need it.
Sticking close to such an impartial person,
things get better, not worse.

77 Advise and instruct;
curb wickedness:
for you shall be loved by the good,
and disliked by the bad.

78 Don't mix with bad friends,
nor with the worst of men.
Mix with spiritual friends,
and with the best of men.

79 Through joy in the teaching you sleep at ease,
with clear and confident heart.
An astute person always delights in the teaching
proclaimed by the Noble One.

80 While irrigators guide water,
fletchers straighten arrows,
and carpenters carve timber,
the astute tame themselves.

81 As the wind cannot stir

a solid mass of rock,
so too praise and blame
do not affect the wise.

82 Like a deep lake,
clear and unclouded,
so clear are the astute
when they hear the teachings.

83 Good people give up everything,
they don't cajole for the things they desire.
Though touched by sadness or happiness,
the astute appear neither depressed nor elated.

84 Never wish for success by unjust means,
for your own sake or that of another,
desiring children, wealth, or nation;
rather, be virtuous, wise, and just.

85 Few are those among humans
who cross to the far shore.
The rest just run around
on the near shore.

86 When the teaching is well explained,
those who practice accordingly
will cross over
Death's domain so hard to pass.

87 Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,

88 find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
would cleanse themselves of mental corruptions.

89 Those whose minds are rightly developed
in the awakening factors;
who, letting go of attachments,
delight in not grasping:
with defilements ended, brilliant,
they in this world are quenched.

The Perfected Ones

90 At journey's end, rid of sorrow;
everywhere free,
all ties given up,
no fever is found in them.

91 The mindful apply themselves;
they delight in no abode.
Like a swan from the marsh that's gone,
they leave behind home after home.

92 Those with nothing stored up,
who have understood their food,
whose domain is the liberation
of the signless and the empty:
their path is hard to trace,
like birds in the sky.

93 One whose defilements have ended;
who's not attached to food;
whose domain is the liberation
of the signless and the empty:
their track is hard to trace,
like birds in the sky.

94 Whose faculties have become serene,
like horses tamed by a charioteer,
who has abandoned conceit and defilements;
the poised one is envied by even the gods.

95 Undisturbed like the earth,
true to their vows, steady as a post,
like a lake clear of mud;
such a one does not transmigrate.

96 Their mind is peaceful,
peaceful are their speech and deeds.
Such a one is at peace,
rightly freed through enlightenment.

97 Lacking faith, a house-breaker,

one who acknowledges nothing,
purged of hope, they've wasted their chance:
that is indeed the supreme person!

98 Whether in village or wilderness,
in a valley or the uplands,
wherever the perfected ones live
is a delightful place.

99 Delightful are the wildernesses
where no people delight.
Those free of greed will delight there,
not those who seek sensual pleasures.

The Thousands

100 Better than a thousand
meaningless sayings
is a single meaningful saying,
hearing which brings you peace.

101 Better than a thousand
meaningless verses
is a single meaningful verse,
hearing which brings you peace.

102 Better than reciting
a hundred meaningless verses
is a single saying of Dhamma,
hearing which brings you peace.

103 The supreme conqueror is
not he who conquers a million men in battle
,but he who conquers a single man:
himself.

104 It is surely better to conquer oneself
than all those other folk.
When a person has tamed themselves,
always living restrained,

105 no god nor fairy,
nor Māra nor Brahmā,

can undo the victory
of such a one.

106 Rather than a thousand-fold sacrifice,
every month for a hundred years,
it's better to honor for a single moment
one who has developed themselves.
That offering is better
than the hundred year sacrifice.

107 Rather than serve the sacred flame
in the forest for a hundred years,
it's better to honor for a single moment
one who has developed themselves.
That offering is better
than the hundred year sacrifice.

108 Whatever sacrifice or offering in the world
a seeker of merit may make for a year,
none of it is worth a quarter
of bowing to the upright.

109 For one in the habit of bowing,
always honoring the elders,
four blessings grow:
lifespan, beauty, happiness, and strength.

110 Better to live a single day
ethical and absorbed in meditation
than to live a hundred years
unethical and lacking immersion.

111 Better to live a single day
wise and absorbed in meditation
than to live a hundred years
witless and lacking immersion.

112 Better to live a single day
energetic and strong,
than to live a hundred years
lazy and lacking energy.

113 Better to live a single day
seeing rise and fall
than to live a hundred years

blind to rise and fall.

114 Better to live a single day
seeing the deathless state
than to live a hundred years
blind to the deathless state.

115 Better to live a single day
seeing the supreme teaching
than to live a hundred years
blind to the supreme teaching.

Wickedness

116 Rush to do good,
shield your mind from evil;
for when you're slow to do good,
your thoughts delight in wickedness.

117 If you do something bad,
don't do it again and again,
don't set your heart on it,
for piling up evil is suffering.

118 If you do something good,
do it again and again,
set your heart on it,
for piling up goodness is joyful.

119 Even the wicked see good things,
so long as their wickedness has not ripened.
But as soon as that wickedness ripens,
then the wicked see wicked things.

120 Even the good see wicked things,
so long as their goodness has not ripened.
But as soon as that goodness ripens,
then the good see good things.

121 Think not lightly of evil,
that it won't come back to you.
The pot is filled with waterfalling drop by drop;
the fool is filled with wickedness

piled up bit by bit.

122 Think not lightly of goodness,
that it won't come back to you.
The pot is filled with waterfalling drop by drop;
the sage is filled with goodness
piled up bit by bit.

123 Avoid wickedness,
as a merchant with rich cargo and small escort
would avoid a dangerous road,
or one who loves life would avoid drinking poison.

124 You can carry poison in your hand
if it has no wound,
for poison does not infect without a wound;
nothing bad happens unless you do bad.

125 Whoever wrongs a man who has done no wrong,
a pure man who has not a blemish,
the evil backfires on the fool,
like fine dust thrown upwind.

126 Some are born in a womb;
evil-doers go to hell;
the virtuous go to heaven;
the stainless are extinguished.

127 Not in the sky, nor mid-ocean,
nor hiding in a mountain cleft;
you'll find no place in the world
to escape your wicked deeds.

128 Not in the sky, nor mid-ocean,
nor hiding in a mountain cleft;
you'll find no place in the world
where you won't be vanquished by death.

The Rod

129 All tremble at the rod,
all fear death.
Treating others like oneself,

neither kill nor incite to kill.

130 All tremble at the rod,
all love life.
Treating others like oneself,
neither kill nor incite to kill.

131 Creatures love happiness,
so if you harm them with a stick
in search of your own happiness,
after death you won't find happiness.

132 Creatures love happiness,
so if you don't hurt them with a stick
in search of your own happiness,
after death you will find happiness.

133 Don't speak harshly,
they may speak harshly back.
For aggressive speech is painful,
and the rod may spring back on you.

134 If you still yourself
like a broken gong,
you're quenched
and conflict-free.

135 As a cowherd drives the cows
to pasture with the rod,
so too old age and death
drive life from living beings.

136 The fool does not understand
the evil that they do.
But because of those deeds, that dullard
is tormented as if burnt by fire.

137 One who violently attacks
the peaceful and the innocent
swiftly falls
to one of ten bad states:

138 harsh pain; loss;
the breakup of the body;
serious illness;

mental distress;

139 hazards from rulers;
vicious slander;
loss of kin;
destruction of wealth;

140 or else their home
is consumed by fire.
When their body breaks up, that witless person
is reborn in hell.

141 Not nakedness, nor matted hair, nor mud,
nor fasting, nor lying on bare ground
,nor wearing dust and dirt, or squatting on the heels,
will cleanse a mortal not free of doubt.

142 Dressed-up they may be, but if they live well—
peaceful, tamed, committed to the spiritual path,
having laid aside violence towards all creatures—
they are a brahmin, an ascetic, a mendicant.

143 Can a person constrained by conscience
be found in the world?
Who shies away from blame,
like a fine horse from the whip?

144 Like a fine horse under the whip,
be keen and full of urgency.
With faith, ethics, and energy,
immersion, and investigation of principles,
accomplished in knowledge and conduct, mindful,
give up this vast suffering.

145 While irrigators guide water,
fletchers shape arrows,
and carpenters carve timber—
those true to their vows tame themselves.

Old Age

146 What is joy, what is laughter,
when the flames are ever burning?

Shrouded by darkness,
would you not seek a light?

147 See this fancy puppet,
a body built of sores,
diseased, obsessed over,
in which nothing lasts at all.

148 This body is decrepit and frail,
a nest of disease.
This foul carcass falls apart,
for life ends only in death.

149 These dove-grey bones
are tossed away like
dried gourds in the autumn—
what joy is there in such a sight?

150 In this city built of bones,
plastered with flesh and blood,
old age and death are stashed away,
along with conceit and contempt.

151 Fancy chariots of kings wear out,
and even this body gets old.
But the teaching of the good never gets old;
so the true and the good proclaim.

152 A person of little learning
ages like an ox—their flesh grows,
but not their wisdom.

153 Transmigrating through countless rebirths,
I've journeyed without reward,
searching for the house-builder;
painful is birth again and again.

154 I've seen you, house-builder!
You won't build a house again!
Your rafters are all broken,
your roof-peak is demolished.
My mind, set on demolition,
has reached the end of craving.

155 When young they spurned the spiritual path

and failed to earn any wealth.
Now they languish like old cranes
in a pond bereft of fish.

156 When young they spurned the spiritual path
and failed to earn any wealth.
Now they lie like spent arrows,
bemoaning over things past.

The Self

157 If you'd only love yourself,
you'd look after yourself right well.
In one of the night's three watches,
an astute person would remain alert.

158 The astute would avoid being corrupted
by grounding themselves first of all
in what is suitable,
and only then instructing others.

159 If one so acts
as one instructs,
the well-tamed would tame others,
for the self is hard to tame, they say.

160 Self is indeed the lord of self,
for who else would be one's lord?
When one's self is well-tamed,
one gains a lord that's rare indeed.

161 For the evil that one does,
born and produced in oneself,
grinds down a fool,
as diamond grinds a lesser gem.

162 One choked by immorality,
as a sal tree by a creeper,
does to themselves
what a foe only wishes.

163 It's easy to do bad things
harmful to oneself,
but good things that are helpful

are the hardest things to do.

164 On account of wicked views—scorning the guidance
of the perfected ones,
the noble ones living righteously—the idiot begets their own demise,
like the bamboo bearing fruit.

165 For it is by oneself that evil's done,
one is corrupted by oneself.
It's by oneself that evil's not done,
one is purified by oneself.
Purity and impurity are personal matters,
no one can purify another.

166 Never neglect your own good
for the sake of another, however great.
Knowing well what's good for you,
be intent upon your true goal.

The World

167 Don't resort to lowly things,
don't abide in negligence,
don't resort to wrong views,
don't perpetuate the world.

168 Get up, don't be heedless,
live by principle, with good conduct.
For one of good conduct sleeps at ease,
in this world and the next.

169 Live by principle, with good conduct,
don't conduct yourself badly.
For one of good conduct sleeps at ease,
in this world and the next.

170 Look upon the world
as a bubble
or a mirage,
then the King of Death won't see you.

171 Come, see this world decked out
like a fancy royal chariot.

Here fools flounder,
but the discerning are not chained.

172 He who once was heedless,
but turned to heedfulness,
lights up the world
like the moon freed from clouds.

173 Someone whose bad deed
is supplanted by the good,
lights up the world,
like the moon freed from clouds.

174 Blind is the world,
few are those who clearly see.
Only a handful go to heaven,
like a bird freed from a net.

175 Swans fly by the sun's path,
psychic sages fly through space.
The wise leave the world,
having vanquished Māra and his mount.

176 When a person, spurning the hereafter,
transgresses in just one thing—
lying—
there is no evil they would not do.

177 The miserly don't ascend to heaven,
it takes a fool to not praise giving.
The wise celebrate giving,
and so find happiness in the hereafter.

178 The fruit of stream-entry is better
than being the one king of the earth,
than going to heaven,
than lordship over all the world.

The Buddhas

179 He whose victory may not be undone,
a victory unrivaled in all the world;
by what track would you trace that Buddha,

who leaves no track in his infinite range?

180 Of craving, the weaver, the clinger, he has none:
so where can he be traced?

By what track would you trace that Buddha,
who leaves no track in his infinite range?

181 The wise intent on absorption,
who love the peace of renunciation,
the Buddhas, ever mindful,
are envied by even the gods.

182 It's hard to gain a human birth;
the life of mortals is hard;
it's hard to hear the true teaching;
the arising of Buddhas is hard.

183 Not to do any evil;
to embrace the good;
to purify one's mind:
this is the instruction of the Buddhas.

184 Patient acceptance is the ultimate austerity.
Extinguishment is the ultimate, say the Buddhas.
No true renunciate injures another,
nor does an ascetic hurt another.

185 Not speaking ill nor doing harm;
restraint in the monastic code;
moderation in eating;
staying in remote lodgings;
commitment to the higher mind—
this is the instruction of the Buddhas.

186 Even if it were raining money,
you'd not be sated in sensual pleasures.
An astute person understands that sensual pleasures
offer little gratification and much suffering.

187 Thus they find no delight
even in celestial pleasures.
A disciple of the fully awakened Buddha
delights in the ending of craving.

188 So many go for refuge

to mountains and forest groves,
to tree shrines in tended parks;
those people are driven by fear.

189 But such refuge is no sanctuary,
it is no supreme refuge.
By going to that refuge,
you're not released from suffering.

190 One gone for refuge to the Buddha,
to his teaching and to the Saṅgha,
sees the four noble truths
with right understanding:

191 suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

192 Such refuge is a sanctuary,
it is the supreme refuge.
By going to that refuge,
you're released from all suffering.

193 It's hard to find a thoroughbred man
they're not born just anywhere.
A family where that sage is born
prosperes in happiness.

194 Happy, the arising of Buddhas!
Happy, the teaching of Dhamma!
Happy is the harmony of the Saṅgha,
and the striving of the harmonious is happy.

195 When a person venerates the worthy—
the Buddha or his disciple,
who have transcended proliferation,
and have left behind grief and lamentation,

196 quenched, fearing nothing from any quarter—
the merit of one venerating such as these,
cannot be calculated by anyone,
saying it is just this much.

Happiness

197 Let us live so very happily,
loving among the hostile.
Among hostile people,
let us live with love.

198 Let us live so very happily,
healthy among the ailing.
Among ailing people
let us live healthily.

199 Let us live so very happily,
content among the greedy.
Among greedy people,
let us live content.

200 Let us live so very happily,
we who have nothing.
We shall feed on rapture,
like the gods of streaming radiance.

201 Victory breeds enmity;
the defeated sleep badly.
The peaceful sleep at ease,
having left victory and defeat behind.

202 There is no fire like greed,
no crime like hate,
no suffering like the aggregates,
no bliss beyond peace.

203 Hunger is the worst illness,
conditions are the worst suffering,
For one who truly knows this,
extinguishment is the ultimate happiness.

204 Health is the ultimate blessing;
contentment, the ultimate wealth;
trust is the ultimate family;
extinguishment, the ultimate happiness.

205 Having drunk the nectar of seclusion
and the nectar of peace,

free of stress, free of evil,
one drinks the joyous nectar of Dhamma.

206 It's good to see the noble ones,
staying with them is always good.
Were you not to see fools,
you'd always be happy.

207 For one who consorts with fools
grieves long.
Painful is dwelling with fools,
like being stuck with your enemy.
Happy is dwelling with a sage,
like meeting with your kin.

208 Therefore:
A sage, wise and learned,
a mammoth of virtue, true to their vows, noble:
follow a good and intelligent person such as this,
as the moon tracks the path of the stars.

The Beloved

209 Applying yourself where you ought not,
neglecting what you should be doing,
forgetting your goal, you cling to what you hold dear,
jealous of those devoted to their own goal.

210 Don't ever get too close
to those you like or dislike.
For not seeing the liked is suffering,
and so is seeing the disliked.

211 Therefore don't hold anything dear,
for it's bad to lose those you love.
No ties are found in they who
hold nothing loved or loathed.

212 Sorrow springs from what we hold dear,
fear springs from what we hold dear;
one free from holding anything dear
has no sorrow, let alone fear.

213 Sorrow springs from attachment,
fear springs from attachment;
one free from attachment
has no sorrow, let alone fear.

214 Sorrow springs from relishing,
fear springs from relishing;
one free from relishing
has no sorrow, let alone fear.

215 Sorrow springs from desire,
fear springs from desire;
one free from desire
has no sorrow, let alone fear.

216 Sorrow springs from craving,
fear springs from craving;
one free from craving
has no sorrow, let alone fear.

217 One accomplished in virtue and vision,
firm in principle, and truthful,
doing oneself what ought be done:
that's who the people love.

218 One eager to realize the ineffable
would be filled with awareness.
Their mind not bound to pleasures of sense,
they're said to be heading upstream.

219 When a man returns safely
after a long time spent abroad,
family, friends, and loved ones
celebrate his return.

220 Just so, when one who has done good
goes from this world to the next,
their good deeds receive them there,
as family welcomes home one they love.

Anger

221 Give up anger, get rid of conceit,

and escape every fetter.
Sufferings don't befall one who has nothing,
not clinging to name and form.

222 When anger surges like a lurching chariot,
keep it in check.
That's what I call a charioteer;
others just hold the reins.

223 Defeat anger with kindness,
villainy with virtue,
stinginess with giving,
and lies with truth.

224 Speak the truth, do not be angry,
and give when asked, if only a little.
By these three means,
you may enter the presence of the gods.

225 Those harmless sages,
always restrained in body,
go to the imperishable state,
where there is no sorrow.

226 Always wakeful,
practicing night and day,
focused only on quenching,
their defilements come to an end.

227 It's always been like this,
it's not just today.
They blame you when you're silent,
they blame you when you speak a lot,
and even when you speak just right:
no-one in the world escapes blame.

228 There never was, nor will be,
nor is there today,
someone who is wholly praised
or wholly blamed.

229 If, after watching them day in day out,
discerning people praise
that sage of impeccable conduct,
endowed with ethics and wisdom;

230 like a pendant of river gold,
who is worthy to criticize them?
Even the gods praise them,
and by Brahmā, too, they're praised.

231 Guard against ill-tempered deeds,
be restrained in body.
Giving up bad bodily conduct,
conduct yourself well in body.

232 Guard against ill-tempered words,
be restrained in speech.
Giving up bad verbal conduct,
conduct yourself well in speech.

233 Guard against ill-tempered thoughts,
be restrained in mind.
Giving up bad mental conduct,
conduct yourself well in mind.

234 A sage is restrained in body
restrained also in speech,
in thought, too, they are restrained:
they are restrained in every way.

Stains

235 Today you're like a withered leaf,
Yama's men await you.
You stand at the departure gates,
yet you have no supplies for the road.

236 Make an island of yourself!
Swiftly strive, learn to be wise!
Purged of stains, flawless,
you'll go to the divine realm of the noble ones.

237 You've journeyed the stages of life,
and now you set out to meet Yama.
Along the way there's nowhere to stay,
yet you have no supplies for the road.

238 Make an island of yourself!
Swiftly strive, learn to be wise!
Purged of stains, flawless,
you'll not come again to rebirth and old age.

239 A smart person would purge
their own stains gradually,
bit by bit, moment by moment,
like a smith smelting silver.

240 It is the rust born on the iron
that eats away the place it arose.
And so it is their own deeds
that lead the overly-ascetic to a bad place.

241 Not reciting is the stain of hymns.
The stain of houses is neglect.
Laziness is the stain of beauty.
A guard's stain is negligence.

242 Misconduct is a woman's stain.
A giver's stain is stinginess.
Bad qualities are a stain
in this world and the next.

243 But a worse stain than these
is ignorance, the worst stain of all.
Having given up that stain,
be without stains, mendicants!

244 Life is easy for the shameless.
With all the rude courage of a crow,
they live pushy,
rude, and corrupt.

245 Life is hard for the conscientious,
always seeking purity,
neither clinging nor rude,
pure of livelihood and discerning.

246 Take anyone in this world
who kills living creatures,
speaks falsely, steals,
commits adultery,

247 and indulges in drinking
alcohol and liquor.
Right here they dig up
the root of their own self.

248 Know this, good sir:
they are unrestrained and wicked.
Don't let greed and hate
subject you to pain for long.

249 The people give according to their faith,
according to their confidence.
If you get upset over that,
over other's food and drink,
you'll not, by day or by night,
become immersed in samādhi.

250 Those who have cut that out,
dug it up at the root, eradicated it,
they will, by day or by night,
become immersed in samādhi.

251 There is no fire like greed,
no crime like hate,
no net like delusion,
no river like craving.

252 It's easy to see the faults of others,
hard to see one's own.
For the faults of others
are tossed high like chaff,
while one's own are hidden,
as a cheat hides a bad hand.

253 When you look for the flaws of others,
always finding fault,
your defilements only grow,
you're far from ending defilements.

254 In the sky there is no track,
there's no true ascetic outside here.
People enjoy proliferation
,the Realized Ones are free of proliferation.

255 In the sky there is no track,

there's no true ascetic outside here.
No conditions last forever,
the Awakened Ones are not shaken.

The Just

256 You don't become just
by passing hasty judgement.
An astute person evaluates both
what is pertinent and what is irrelevant.

257 A wise one judges others without haste,
justly and impartially;
that guardian of the law
is said to be just.

258 You're not an astute scholar
just because you speak a lot.
One who is secure, free of enmity and fear,
is said to be astute.

259 You're not one who has memorized the teaching
just because you recite a lot.
Someone who directly sees the teaching
after hearing only a little
is truly one who has memorized the teaching,
for they can never forget it.

260 You don't become a senior
by getting some grey hairs;
for one ripe only in age,
is said to have aged in vain.

261 One who has truth and principle,
harmlessness, restraint, and self-control,
that wise one, purged of stains,
is said to be a senior.

262 Not by mere eloquence,
or a beautiful complexion
does a person appear holy,
if they're jealous, stingy, and devious.

263 But if they've cut that out,
dug it up at the root, eradicated it,
that wise one, purged of vice,
is said to be holy.

264 A liar and breaker of vows is no ascetic
just because they shave their head.
How on earth can one be an ascetic
who's full of desire and greed?

265 One who stops all wicked deeds,
great and small,
because of stopping wicked deeds
is said to be an ascetic.

266 You don't become a mendicant
just by begging from others.
One who has undertaken domestic duties
has not yet become a mendicant.

267 But one living a spiritual life,
who has banished both merit and evil,
who wanders having assessed the world,
is said to be a mendicant.

268 You don't become a sage by silence,
while still confused and ignorant.
The astute one holds up the scales,
taking only the best,

269 and rejecting the bad;
a sage becomes a sage by measuring.
One who measures good and bad in the world,
is thereby said to be a sage.

270 You don't become a noble one
by harming living beings.
One harmless towards all living beings
is said to be a noble one.

271 Not by precepts and observances,
nor by much learning,
nor by meditative immersion,
nor by living in seclusion,

272 do I experience the bliss of renunciation
not frequented by ordinary people.
A mendicant cannot rest confident
without attaining the end of defilements.

The Path

273 Of paths, the eightfold is the best;
of truths, the four statements;
dispassion is the best of things,
and the Seer is the best of humans.

274 *This* is the path, there is no other
for the purification of vision.
You all must practice this,
it is the way to baffle Māra.

275 When you all are practicing this,
you will make an end of suffering.
I have explained the path to you
for extracting the thorn with wisdom.

276 You yourselves must do the work,
the Realized Ones just show the way.
Meditators practicing absorption
are released from Māra's bonds.

277 All conditions are impermanent—
when this is seen with wisdom,
one grows disillusioned with suffering:
this is the path to purity.

278 All conditions are suffering—
when this is seen with wisdom,
one grows disillusioned with suffering:
this is the path to purity.

279 All things are not-self—
when this is seen with wisdom,
one grows disillusioned with suffering:
this is the path to purity.

280 They don't get going when it's time to start;

they're young and strong, but given to sloth.
Their mind depressed in sunken thought,
lazy and slothful, they can't discern the path.

281 Guarded in speech, restrained in mind,
doing no unskillful bodily deed.
Purify these three ways of performing deeds,
and win the path known to hermits.

282 From meditation springs wisdom,
without meditation, wisdom ends.
Knowing these two paths—of progress and decline—
you should conduct yourself
so that wisdom grows.

283 Cut down the jungle, not just a tree;
from the jungle springs fear.
Having cut down jungle and vine,
be free of jungles, mendicants!

284 So long as the vine, no matter how small,
that ties a man to women is not cut,
his mind remains trapped,
like a calf suckling its mother.

285 Cut out fondness for oneself,
like plucking an autumn lotus.
Foster only the path to peace,
the quenching the Holy One taught.

286 "Here I will stay for the rains;
here for winter, here the summer";
thus the fool thinks,
not realizing the danger.

287 As a mighty flood sweeps away a sleeping village,
death steals away a man
who dotes on children and cattle,
his mind caught up in them.

288 Children provide you no shelter,
nor does father, nor relatives.
When you're seized by the terminator,
there's no shelter in family.

289 Knowing the reason for this,
astute, and ethically restrained,
one would quickly clear the path
that leads to extinguishment.

Miscellaneous

290 If by giving up material happiness
one sees abundant happiness,
a wise one would give up material happiness,
seeing the abundant happiness.

291 Some seek their own happiness
by imposing suffering on others.
Living intimate with enmity,
they're not freed from enmity.

292 They disregard what should be done,
and do what should not be done.
For the insolent and the negligent,
their defilements only grow.

293 Those that have properly undertaken
constant mindfulness of the body,
don't cultivate what should not be done,
but always do what should be done.
Mindful and aware,
their defilements come to an end.

294 Having slain mother and father,
and two aristocratic kings,
and having wiped out the kingdom with its subjects,
the brahmin walks on without worry.

295 Having slain mother and father,
and two aristocratic kings,
and a tiger as the fifth,
the brahmin walks on without worry.

296 The disciples of Gotama
always wake up refreshed,
who day and night
constantly recollect the Buddha.

297 The disciples of Gotama
always wake up refreshed,
who day and night
constantly recollect the teaching.

298 The disciples of Gotama
always wake up refreshed,
who day and night
constantly recollect the Saṅgha.

299 The disciples of Gotama
always wake up refreshed,
who day and night
are constantly mindful of the body.

300 The disciples of Gotama
always wake up refreshed,
whose minds day and night
delight in harmlessness.

301 The disciples of Gotama
always wake up refreshed,
whose minds day and night
delight in meditation.

302 Going forth is hard, it's hard to be happy;
life at home is hard too, and painful,
it's painful to stay when you've nothing in common.
A traveler is a prey to pain,
so don't be a traveler,
don't be prey to pain.

303 One who is faithful, accomplished in ethics,
blessed with fame and wealth,
is honored in whatever place
they frequent.

304 The good shine from afar,
like the Himalayan peaks,
but the wicked are not seen,
like arrows scattered in the night.

305 Sitting alone, sleeping alone,
tirelessly wandering alone;

one who tames themselves alone
would delight within a forest.

Hell

306 A liar goes to hell,
as does one who denies what they did.
Both are equal in the hereafter,
those men of base deeds.

307 Many who wrap their necks in ocher robes
are unrestrained and wicked.
Being wicked, they are reborn in hell
due to their bad deeds.

308 It'd be better for the immoral and unrestrained
to eat an iron ball,
scorching, like a burning flame,
than to eat the nation's alms.

309 Four things befall a heedless man
who sleeps with another's wife:
bad karma, poor sleep,
ill-repute, and rebirth in hell.

310 He accrues bad karma and is reborn in a bad place,
all so a frightened couple may snatch a moment's pleasure,
for which rulers impose a heavy punishment.
That's why a man should not sleep with another's wife.

311 When kusa grass is wrongly grasped
it only cuts the hand.
So too, the ascetic life, when wrongly taken,
drags you to hell.

312 Any lax act,
any corrupt observance,
or suspicious spiritual life,
is not very fruitful.

313 If one is to do what should be done,
one should staunchly strive.
For the life gone forth when laxly led

just stirs up dust all the more.

314 A bad deed is better left undone,
for it will plague you later on.
A good deed is better done,
one that does not plague you.

315 As a frontier city
is guarded inside and out,
so you should ward yourselves—
don't let the moment pass you by.
For if you miss your moment
you'll grieve when sent to hell.

316 Unashamed of what is shameful,
ashamed of what is not shameful;
beings who uphold wrong view
go to a bad place.

317 Seeing danger where there is none,
and blind to the actual danger,
beings who uphold wrong view
go to a bad place.

318 Seeing fault where there is none,
and blind to the actual fault,
beings who uphold wrong view
go to a bad place.

319 Knowing a fault as a fault
and the faultless as faultless,
beings who uphold right view
go to a good place.

Elephants

320 Like an elephant struck
with arrows in battle,
I shall put up with abuse,
for so many folk are badly behaved.

321 The well-tamed beast is the one led to the crowd;
the tamed elephant's the one the king mounts;

the tamed person who endures abuse
is the best of human beings.

322 Those who have tamed themselves are better
than fine tamed mules,
thoroughbreds from Sindh,
or giant tuskers.

323 For not on those mounts
would you go to the untrodden place,
whereas, with the help of one whose self is well tamed,
you go there, tamed by the tamed.

324 The tusker named Dhanapāla
is musky in rut, hard to control.
Bound, he eats not a bite,
for he misses the elephant forest.

325 One who gets drowsy from overeating,
fond of sleep, rolling round the bed
like a great hog stuffed with grain:
that idiot is reborn again and again.

326 In the past my mind wandered
how it wished, where it liked, as it pleased.
Now I'll carefully guide it,
as a trainer with a hook guides a rutting elephant.

327 Delight in diligence!
Take good care of your mind!
Pull yourself out of this pit,
like an elephant sunk in a bog.

328 If you find an alert companion,
a wise and virtuous friend,
then, overcoming all adversities,
wander with them, joyful and mindful.

329 If you find no alert companion,
no wise and virtuous friend,
then, like a king who flees his conquered realm,
wander alone like a tusker in the wilds.

330 It's better to wander alone,
there's no fellowship with fools.

Wander alone and do no wrong,
at ease like a tusker in the wilds.

331 A friend in need is a blessing;
it's a blessing to be content with whatever;
good deeds are a blessing at the end of life,
and giving up all suffering is a blessing.

332 In this world it's a blessing to serve
one's mother and one's father.
And it's a blessing also to serve
ascetics and brahmins.

333 It's a blessing to keep precepts until you grow old;
a blessing to be grounded in faith;
the getting of wisdom's a blessing;
and it's a blessing to avoid doing wrong.

Craving

334 When a person lives heedlessly,
craving grows in them like a parasitic creeper.
They jump from life to life, like a monkey
greedy for fruit in a forest grove.

335 Whoever is beaten by this wretched craving,
this attachment to the world,
their sorrow grows,
like grass in the rain.

336 But whoever prevails over this wretched craving,
so hard to get over in the world,
their sorrows fall from them,
like a drop from a lotus-leaf.

337 I say this to you, good people,
all those who have gathered here:
dig up the root of craving,
as you'd dig up grass in search of roots.
Don't let Māra break you again and again,
like a stream breaking a reed.

338 A tree grows back even when cut down,

so long as its roots are healthy;
suffering springs up again and again,
so long as the tendency to craving is not pulled out.

339 A person of low views
in whom the thirty-six streams
that flow to pleasure are mighty,
is swept away by lustful thoughts.

340 The streams flow everywhere;
a weed springs up and remains.
Seeing this weed that has been born,
cut the root with wisdom.

341 A persons' joys
flow from senses and cravings.
Seekers of happiness, bent on pleasure,
continue to be reborn and grow old.

342 People governed by thirst,
crawl about like a trapped rabbit.
Bound and fettered, for a long time
they return to pain time and again.

343 People governed by thirst,
crawl about like a trapped rabbit.
That's why one who longs for dispassion
should dispel thirst.

344 Rejecting the household jungle, they set out for the real jungle,
then they run right back to the jungle they left behind.
Just look at this person!
Freed, they run to bondage.

345 The wise say that shackle is not strong
that's made of iron, wood, or knots.
But obsession with jeweled earrings,
concern for your partners and children:

346 this, say the wise, is a strong shackle
dragging the indulgent down, hard to escape.
Having cut this one too they go forth,
unconcerned, having given up sensual pleasures.

347 Besotted by lust they fall into the stream,

like a spider caught in the web she wove.
The wise proceed, having cut this one too,
unconcerned, having given up all suffering.

348 Let go of the past, let go of the future,
let go of the present, going beyond rebirth.
With mind freed in every respect,
you'll not come again to rebirth and old age.

349 For a person crushed by thoughts,
very lustful, focusing on beauty,
their craving grows and grows,
tying them with a stout bond.

350 But one who loves to calm their thoughts,
developing perception of ugliness, ever mindful,
will surely eliminate that craving,
cutting off the bonds of Māra.

351 One who is confident, unafraid,
rid of craving, free of blemish,
having struck down the arrows flying to future lives,
this bag of bones is their last.

352 Rid of craving, free of grasping,
expert in the interpretation of terms,
knowing the correct
structure and sequence of syllables,
they are said to be one who bears their final body,
one of great wisdom, a great person.

353 I am the champion, the knower of all,
unsullied in the midst of all things.
I've given up all, freed in the ending of craving.
Since I know for myself, whose follower should I be?

354 The gift of the teaching beats all other gifts;
the taste of the teaching beats all other tastes;
the joy of the teaching beats all other joys;
one who has ended craving beats all suffering.

355 Riches ruin an idiot,
but not a seeker of the far shore.
From craving for wealth, an idiot
ruins themselves and others.

356 Weeds are the bane of crops,
but greed is these folk's bane.
That's why a gift to one rid of greed
is so very fruitful.

357 Weeds are the bane of crops,
but hate is these folk's bane.
That's why a gift to one rid of hate
is so very fruitful.

358 Weeds are the bane of crops,
but delusion is these folk's bane.
That's why a gift to one rid of delusion
is so very fruitful.

359 Weeds are the bane of crops,
but desire is these folk's bane.
That's why a gift to one rid of desire
is so very fruitful.

Mendicants

360 Restraint of the eye is good;
good is restraint of the ear;
restraint of the nose is good;
good is restraint of the tongue.

361 Restraint of the body is good;
good is restraint of speech;
restraint of mind is good;
everywhere, restraint is good.
The mendicant restrained everywhere
is released from suffering.

362 One restrained in hand and foot,
and in speech, the supreme restraint;
happy inside, serene,
solitary, content, I call a mendicant.

363 When a mendicant of restrained mouth,
thoughtful in counsel, and stable,
explains the text and its meaning,

their words are sweet.

364 Delighting in the teaching, enjoying the teaching,
contemplating the teaching,
a mendicant who recollects the teaching
doesn't decline in the true teaching.

365 A well-off mendicant ought not look down
on others, nor should they be envious.
A mendicant who envies others
does not achieve immersion.

366 If a mendicant is poor in offerings,
the well-to-do ought not look down on them.
For the gods indeed praise them,
who are tireless and pure of livelihood.

367 One who has no sense of ownership
in the whole realm of name and form,
who does not grieve for that which is not,
is said to be a mendicant.

368 A mendicant who meditates on love,
devoted to the Buddha's teaching,
would realize the peaceful state,
the blissful stilling of conditions.

369 Bail out this boat, mendicant!
When bailed out it will float lightly.
Having cut off desire and hate,
you shall reach quenching.

370 Five to cut, five to drop,
and five more to develop.
A mendicant who escapes five chains
is said to have crossed the flood.

371 Practice absorption, don't be negligent!
Don't let the mind delight in the senses!
Don't heedlessly swallow a hot iron ball!
And when it burns, don't cry, "Oh, the pain!"

372 No absorption for one without wisdom,
no wisdom for one without absorption.
But one with absorption and wisdom—

they have truly drawn near to extinguishment.

373 A mendicant who enters an empty hut
with mind at peace
finds a superhuman delight
as they rightly discern the Dhamma.

374 Whenever they are mindful
of the rise and fall of the aggregates,
they feel rapture and joy:
that is the deathless for one who knows.

375 This is the very start of the path
for a wise mendicant:
guarding the senses, contentment,
and restraint in the monastic code.

376 Mix with spiritual friends,
who are tireless and pure of livelihood.
Share what you have with others,
being skillful in your conduct.
And when you're full of joy,
you'll make an end to suffering.

377 As a jasmine shed
sits withered flowers,
O mendicants,
cast off greed and hate.

378 Calm in body, calm in speech,
peaceful and serene;
a mendicant who's spat out the world's bait
is said to be one at peace.

379 Urge yourself on,
reflect on yourself.
A mendicant self-controlled and mindful
will always dwell in happiness.

380 Self is indeed the lord of self,
for who else would be one's lord?
Self is indeed the home of self,
so restrain yourself,
as a merchant his thoroughbred steed.

381 A monk full of joy
trusting in the Buddha's teaching,
would realize the peaceful state,
the blissful stilling of conditions.

382 A young mendicant
devoted to the Buddha's teaching,
lights up the world,
like the moon freed from a cloud.

Brahmins

383 Strive and cut the stream!
Dispel sensual pleasures, brahmin.
Knowing the ending of conditions,
know the uncreated, brahmin.

384 When a brahmin
has gone beyond two things,
then they consciously
make an end of all fetters.

385 When one does not recognize the near shore,
the far shore, or both;
stress-free, detached,
that's who I call a brahmin.

386 Absorbed, rid of hopes,
their task completed, without defilements,
arrived at the highest goal:
that's who I call a brahmin.

387 The sun blazes by day,
the moon glows at night,
the aristocrat shines in armor,
and the brahmin shines in absorption.
But all day and all night,
the Buddha shines with glory.

388 A brahmin's so-called because they have banished evil,
an ascetic's so-called since they live a serene life.
One who has renounced all stains

is said to be a “renunciant”.

389 One should never strike a brahmin,
nor should a brahmin retaliate.
Woe to the one who hurts a brahmin,
and woe for the one who retaliates.

390 Nothing is better for a brahmin
than to hold their mind back from attachment.
As cruelty in the mind gradually subsides,
suffering also subsides.

391 Who does nothing wrong
by body, speech or mind,
restrained in these three respects,
that’s who I call a brahmin.

392 You should graciously honor
the one from whom you learn the Dhamma
taught by the awakened Buddha,
as a brahmin honors the sacred flame.

393 Not by matted hair or family,
or birth is one a brahmin.
Those who have truth and principle:
they are pure, they are brahmins.

394 Why the matted hair, you fool,
and why the skin of deer?
The tangle is inside you,
yet you polish up your outsides.

395 A person who wears robes of rags,
lean, their limbs showing veins,
meditating alone in the forest,
that’s who I call a brahmin.

396 I don’t call someone a brahmin
after the mother or womb they came from.
If they still have attachments,
they’re just someone who says “sir”.
Having nothing, taking nothing:
that’s who I call a brahmin.

397 Having cut off all fetters

they have no anxiety.
They've got over clinging, and are detached:
that's who I call a brahmin.

398 They've cut the strap and harness,
the reins and bridle too,
with cross-bar lifted, they're awakened:
that's who I call a brahmin.

399 Abuse, killing, caging:
they endure these without anger.
Patience is their powerful army:
that's who I call a brahmin.

400 Not irritable or stuck up,
dutiful in precepts and observances,
tamed, bearing their final body:
that's who I call a brahmin.

401 Like water from a lotus leaf,
like a mustard seed off a pin-point,
sensual pleasures slip off them:
that's who I call a brahmin.

402 They understand for themselves
the end of suffering in this life;
with burden put down, detached:
that's who I call a brahmin.

403 Deep in wisdom, intelligent,
expert in the variety of paths;
arrived at the highest goal:
that's who I call a brahmin.

404 Socializing with neither
householders nor the homeless.
A migrant with no shelter, few in wishes:
that's who I call a brahmin.

405 They've laid aside violence
against creatures firm and frail;
not killing or making others kill:
that's who I call a brahmin.

406 Not fighting among those who fight,

extinguished among those who are armed,
not taking among those who take:
that's who I call a brahmin.

407 They've discarded greed and hate,
along with conceit and contempt,
like a mustard seed off the point of a pin:
that's who I call a brahmin.

408 The words they utter
are sweet, informative, and true,
and don't offend anyone:
that's who I call a brahmin.

409 They don't steal anything in the world,
long or short,
fine or coarse, beautiful or ugly:
that's who I call a brahmin.

410 They have no hope
in this world or the next.
with no need for hope, detached:
that's who I call a brahmin.

411 They have no clinging,
knowledge has freed them of indecision,
they've plunged right into the deathless:
that's who I call a brahmin.

412 They've escaped clinging
to both good and bad deeds;
sorrowless, stainless, pure:
that's who I call a brahmin.

413 Pure as the spotless moon,
clear and undisturbed,
they've ended desire to be reborn:
that's who I call a brahmin.

414 They've got past this grueling swamp
of delusion, transmigration.
They've crossed over to the far shore,
stilled and free of indecision.
They're extinguished by not grasping:
that's who I call a brahmin.

415 They've given up sensual stimulations,
and have gone forth from lay life;
they've ended rebirth in the sensual realm:
that's who I call a brahmin.

416 They've given up craving,
and have gone forth from lay life;
they've ended craving to be reborn:
that's who I call a brahmin.

417 They've given up human bonds,
and gone beyond heavenly bonds;
detached from all attachments:
that's who I call a brahmin.

418 Giving up discontent and desire,
they're cooled and free of attachments;
a hero, master of the whole world:
that's who I call a brahmin.

419 They know the passing away
and rebirth of all beings;
unattached, holy, awakened:
that's who I call a brahmin.

420 Gods, fairies, and humans
don't know their destiny;
the perfected ones with defilements ended:
that's who I call a brahmin.

421 They have nothing before or after,
or even in between.
Having nothing, taking nothing:
that's who I call a brahmin.

422 Leader of the herd, excellent hero,
great hermit and victor;
unstirred, washed, awakened:
that's who I call a brahmin.

423 They know their past lives,
seeing heaven and places of loss,
and have attained the end of rebirth;
that sage who has perfect insight,

at the summit of spiritual perfection:
that's who I call a brahmin.

THE SAYINGS OF THE DHAMMA IS COMPLETED.