

- Namo tassa bhagavato arahato sammā-sambuddhassa -

- Namo tassa bhagavato arahato sammā-sambuddhassa -

Dhp PTS: [Dhp](#) CS: [sut.kn.dhp](#)

Dhammapada

translated from the Pali by

[Ven. Varado Mahathera](#)

 2019

Alternate translation: [Ven. Thanissaro](#) | [Buddharakkhita](#) | [Daw Mya Tin](#)

Alternate formats:  

Online (updated and editable): [Dhammapada, transl. by Ven. Varado](#)

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Preface

Sources ↑

I have based this translation on the Pāli of the Vipassana Research Institute [Chatṭha Saṅgāyana version](http://www.vri.dhamma.org) (www.vri.dhamma.org), and the Dhammapada, A New Edition, edited by Ānandajoti Bhikkhu. I have usually accepted K.R. Norman's suggested amendments, although I have usually uncorrected metrically corrected text.

Abbreviations ↑

- BDPPN: Buddhist Dictionary of Pāli Proper Names by Malalasekara (*Pāli Text Society, 1937-8*).
- DOP: A Dictionary of Pāli, Part 1 by M. Cone (*Pāli Text Society, 2001*).
- IGPT: [Illustrated Glossary of Pāli Terms](#) by Varado Bhikkhu
- PED: [Pāli-English Dictionary](#) by T.W. Rhys Davids & W. Stede (*Pāli Text Society*).
- PGPL: A Practical Grammar of the Pāli Language by C. Duroiselle (*Buddha Dharma Education Association, 1997*).

Appendix Bibliography ↑

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Edition Notes [↑]

This online Saṅgha-Edition contains various small edits and additions as follows:

- Styling and layout has been edited to fit to the environment online and as base for comfortable e-book.
- The character ṃ has been changed to m̐ to fit to the environment of the Saṅgha.
- Comments to each Verse by the Venerable Author are now collected after the translation and are cross-linked back and forth.
- Informative links have been added.
- Links to dictionary for Pāli words and the glossary of Ven. Varado Mahathera.
- Links to the given [Sltp-Tipitaka](#) and the [Chattha Saṅgāyana online Saṅgha version](#) as well to the [Dhammapada-Atthakathā](#) have been added for most easy access. (login with account – [given invitation](#) – necessary for this edition)
- Sutta reference links lead to the Sltp-Tipitaka (Vinaya is currently not accessible from this edition)
- For additional Commentaries in Pāli one may [search](#) the whole heritage (login required).
- Link to alternative given translations have been added.
- For a given translation of the Dhp-Commentary see [The Dhammapada](#) by Editorial Committee, Burma Tipitaka Association.
- Further edits and hints and critics are welcome and you are given to place sacrifices toward the Sublime Saṅgha also directly here.
- For most welcome comments and discussions and improvements: please see and participate at [\[ati.eu\] Dhammapada by Ven. Varado](#)

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Dhammapada

translated into English and commented by Ven. Varado Mahathera

1. Yamakavaggo [↑](#)

[dhp.01](#)
[sut.kn.dhp.01](#) | [att](#)

Verse 1

[dhp.v.1](#)
[sut.kn.dhp.001](#) | [att](#)

The phenomena [of suffering and happiness] are preceded by [states of] mind. [States of] mind are their leader. They are brought about by [states of] mind. If one acts or speaks with a defiled mind, suffering thence follows one as surely as the cartwheel follows the foot of the ox.

Manopubbaṅgamā dhammā manoseṭṭhā manomayā
Manasā ce paduṭṭhena bhāsati vā karoti vā
Tato naṃ dukkhamanveti cakkam va vahato padam

[{Comments ↓}](#)

Verse 2

[dhp.v.2](#)
[sut.kn.dhp.002](#) | [att](#)

The phenomena [of suffering and happiness] are preceded by [states of] mind. [States of] mind are their leader. They are brought about by [states of] mind. If one speaks or acts with a pure mind, happiness thence follows one as surely as one's never-departing shadow.

Manopubbaṅgamā dhammā manoseṭṭhā manomayā
Manasā ce pasannena bhāsati vā karoti vā
Tato naṃ sukhamanveti chāyā va anapāyinī

[{Comments ↓}](#)

Verse 3

[dhp.v.3](#)
[sut.kn.dhp.003](#) | [att](#)

'He insulted me.' 'He assaulted me.' 'He vanquished me.' 'He stole from me.' For those who nurse these [ideas], their unfriendliness [towards others] does not cease.

Akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me
Ye ca taṃ upanayhanti veraṃ tesaṃ na sammati

[{Comments ↓}](#)

Verse 4

[dhp.v.4](#)
[sut.kn.dhp.004](#) | [att](#)

‘He insulted me.’ ‘He assaulted me.’ ‘He vanquished me.’ ‘He stole from me.’
For those who do not nurse these [ideas], their unfriendliness [towards others] ceases.

Akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me
Ye taṃ na upanayhanti veraṃ tesūpasammati

Verse 5

[dhp.v.5](#)
[sut.kn.dhp.005](#) | [att](#)

Unfriendly deeds do not in any way cease in this world through unfriendliness. They cease through friendliness. This is a timeless truth.

Na hi verena verāni sammantīdha kudācanaṃ
Averena ca sammanti esa dhammo sanantano

[{Comments ↓}](#)

Verse 6

[dhp.v.6](#)
[sut.kn.dhp.006](#) | [att](#)

Others do not understand that we here face [the ever-present possibility of] death; but those who understand it, their quarrels cease.

Pare ca na vijānanti mayamettha yamāmase
Ye ca tattha vijānanti tato sammanti medhagā

[{Comments ↓}](#)

Verse 7

[dhp.v.7](#)
[sut.kn.dhp.007](#) | [att](#)

One who abides contemplating the loveliness [of the female body], whose sense faculties are unrestrained [from grasping, through mindfulness], who is immoderate in the use of food, lazy, and slothful, Māra will crush him as wind crushes a weak tree.

Subhānupassīṃ viharantaṃ indriyesu asaṃvutaṃ
Bhojanamhi amattaññūṃ kusītaṃ hīnaviriyāṃ
Taṃ ve pasahati māro vāto rukkhaṃ va dubbalaṃ

[{Comments ↓}](#)

Verse 8

[dhp.v.8](#)
[sut.kn.dhp.008](#) | [att](#)

One who abides contemplating the unloveliness [of the body], whose sense faculties are well-restrained [from grasping, through mindfulness], who is moderate in the use of food, who has faith [in the perfection of the Perfect One's enlightenment], who is energetically applied [to the practice], Māra will not crush him as wind does not crush a rocky mountain.

Asubhānupassim viharantaṃ indriyesu susaṃvutaṃ
Bhojanamhi ca mattaññuṃ saddhaṃ āradhaviyaṃ
Taṃ ve nappasahati māro vāto selaṃ va pabbataṃ

[{Comments ↓}](#)

Verse 9

[dhp.v.9](#)
[sut.kn.dhp.009](#) | [att](#)

One who is not free of spiritual impurity who wears the ochre robe, being devoid of inward taming and integrity, is not worthy of the ochre [robe].

Anikkasāvo kāsāvaṃ yo vatthaṃ paridahissati
Apeto damasaccena na so kāsāvamarahati

Verse 10

[dhp.v.10](#)
[sut.kn.dhp.010](#) | [att](#)

But one who has renounced moral impurity, who is well established in virtue, who is endowed with inward taming and integrity, is indeed worthy of the ochre [robe].

Yo ca vantakasāvassa sīlesu susamāhito
Upeto damasaccena sa ve kāsāvamarahati

[{Comments ↓}](#)

Verse 11

[dhp.v.11](#)
[sut.kn.dhp.011](#) | [att](#)

Those with wrong thought and sphere of personal application think the essence [of the religious life] is in its non-essence, and see non-essence in its essence. They do not attain its essence.

Asāre sāramatino sāre cāsāradassino

Te sāraṃ nādhigacchanti micchāsaṅkappagocarā

{[Comments](#) [↓](#)}

Verse 12

[dhp.v.12](#)
[sut.kn.dhp.012](#) | [att](#)

Those with right thought and sphere of personal application know the essence [of the religious life] as its essence, and its non-essence as its non-essence. They attain its essence.

Sāraṇca sārato ñatvā asāraṇca asārato
Te sāraṃ adhigacchanti sammāsaṅkappagocarā

{[Comments](#) [↓](#)}

Verse 13

[dhp.v.13](#)
[sut.kn.dhp.013](#) | [att](#)

Just as rain seeps into a poorly roofed house, likewise attachment seeps into an undeveloped mind.

Yathā agāraṃ ducchannaṃ vuṭṭhi samativijjhati
Evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati

{[Comments](#) [↓](#)}

Verse 14

[dhp.v.14](#)
[sut.kn.dhp.014](#) | [att](#)

Just as rain does not seep into a well-roofed house, likewise attachment does not seep into a well-developed mind.

Yathā agāraṃ succhannaṃ vuṭṭhi na samativijjhati
Evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati

Verse 15

[dhp.v.15](#)
[sut.kn.dhp.015](#) | [att](#)

In this world he grieves, having passed on he grieves. The evildoer grieves in both places. He grieves, he is troubled, on considering his own immoral activities.

Idha socati pecca socati pāpakārī ubhayattha socati
So socati so vihaṇṇati disvā kammakiliṭṭhamattano

{[Comments](#) ↓}

Verse 16

[dhp.v.16](#)
[sut.kn.dhp.016](#) | [att](#)

In this world he rejoices, having passed on he rejoices. One who has made merit rejoices in both places. He rejoices, he is delighted, on considering the purity of his own conduct.

Idha modati pecca modati katapuñño ubhayattha modati
So modati so pamodati disvā kammavisuddhimattano

Verse 17

[dhp.v.17](#)
[sut.kn.dhp.017](#) | [att](#)

In this world the evildoer is tormented [by regret]. Having passed on he is tormented [by the suffering of the plane of sub-human existence]. The evildoer is tormented in both places. [Thinking], 'I have done what is demeritorious,' he is tormented. He is further tormented on reaching the plane of misery.

Idha tappati pecca tappati pāpakārī ubhayattha tappati
Pāpaṃ me katan ti tappati bhiyyo tappati duggatim gato

{[Comments](#) ↓}

Verse 18

[dhp.v.18](#)
[sut.kn.dhp.018](#) | [att](#)

In this world he rejoices, having passed on he rejoices. One who has made merit rejoices in both places. [Thinking], 'I have done what is meritorious,' he rejoices. He further rejoices on reaching the realm of happiness.

Idha nandati pecca nandati katapuñño ubhayattha nandati
Puññaṃ me katan ti nandati bhiyyo nandati sugatim gato

Verse 19

[dhp.v.19](#)
[sut.kn.dhp.019](#) | [att](#)

Although a man much recites the scriptures, if he does not act accordingly he is negligently applied [to the practice]. He is like a cowherd counting other's cattle. He has no share in [the life of] asceticism.

Bahumpi ce sahitaṃ bhāsamāno na takkaro hoti naro pamatto
Gopo va gāvo gaṇayaṃ paresaṃ na bhāgavā sāmāññaṃ hoti

{[Comments](#) [↓](#)}

Verse 20

[dhp.v.20](#)
[sut.kn.dhp.020](#) | [att](#)

Although [a man] little recites the scriptures; if he practises in accordance with the teaching; if he has abandoned attachment, hatred, and undiscernment of reality; if he possesses right knowledge [of things according to reality]; if his mind is liberated [from perceptually obscuring states]; not grasping anything in either this world or the world beyond; he has a share in [the life of] asceticism.

Appampi ce sahitaṃ bhāsamāno dhammassa hoti anudhammacārī
Rāgañca dosañca pahāya mohaṃ sammappajāno suvimuttacitto
Anupādiyāno idha vā huraṃ vā sa bhāgavā sāmāññaṃ hoti

{[Comments](#) [↓](#)}

2. Appamādavaggo [↑](#)

[dhp.02](#)
[sut.kn.dhp.02](#) | [att](#)

Verse 21

[dhp.v.21](#)
[sut.kn.dhp.021](#) | [att](#)

Diligence [in the practice] is the path to the Deathless. Negligence [in the practice] is the path to death. Those who are diligently applied [to the practice] do not die. Those who are negligently applied [to the practice] are as if already dead.

Appamādo amatapadaṃ pamādo maccuno padaṃ
Appamattā na mīyanti ye pamattā yathā matā

[{Comments ↓}](#)

Verse 22

[dhp.v.22](#)
[sut.kn.dhp.022](#) | [att](#)

The wise, recognising this special quality of diligence, rejoice in it, taking delight in the Noble People's sphere of personal application.

Etaṃ visesato ñatvā appamādamhi paṇḍitā
Appamāde pamodanti ariyānaṃ gocare ratā

[{Comments ↓}](#)

Verse 23

[dhp.v.23](#)
[sut.kn.dhp.023](#) | [att](#)

Wise people, those who meditate perseveringly, who constantly and resolutely apply themselves [to the practice], they reach the Untroubled, the unsurpassed safety from [the danger of] bondage [to individual existence].

Te jhāyino sātatikā niccaṃ daḥhaparakkamā
Phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ

[{Comments ↓}](#)

Verse 24

[dhp.v.24](#)
[sut.kn.dhp.024](#) | [att](#)

One who is energetically applied [to the practice], who is mindful, pure in conduct, who behaves carefully [in accordance with the teaching], who is restrained [in conduct], living righteously, who is diligently applied [to the practice], his glory grows.

Uṭṭhānavato satimato sucikammassa nisammakārino
Saṁyatassa ca dhammajīvino appamattassa yasobhivaḍḍhati

[{Comments ↓}](#)

Verse 25

[dhp.v.25](#)
[sut.kn.dhp.025](#) | [att](#)

Through exertion and diligence [in the practice], restraint [in conduct], and inward taming, a wise man should make an Island which the flood [of suffering] does not overwhelm.

Uṭṭhānenappamādena saṁyamena damena ca
Dīpaṁ kayirātha medhāvī yaṁ ogho nābhikīrati

[{Comments ↓}](#)

Verse 26

[dhp.v.26](#)
[sut.kn.dhp.026](#) | [att](#)

Fools and unintelligent people apply themselves negligently [to the practice]. A wise man fosters diligence [in the practice] as his greatest wealth.

Pamādamanuyuñjanti bālā dummedhino janā
Appamādañca medhāvī dhanam seṭṭham va rakkhati

[{Comments ↓}](#)

Verse 27

[dhp.v.27](#)
[sut.kn.dhp.027](#) | [att](#)

Do not apply yourself negligently [to the practice]. Do not be on intimate terms with sensuous delight. The diligent, meditative person indeed attains happiness supreme.

Mā pamādamanuyuñjetha mā kāmaratisanthavaṁ
Appamatto hi jhāyanto pappoti vipulaṁ sukhaṁ

Verse 28

[dhp.v.28](#)
[sut.kn.dhp.028](#) | [att](#)

When the wise man expels negligence [in the practice] by means of diligence [in the practice], having mounted the palace of wisdom, free of grief he ponders the grieving world. The wise man ponders fools like one who stands on a mountain ponders those standing on the land below.

Pamādaṃ appamādena yadā nudati paṇḍito
Paññāpāsādamāruyha asoko sokiniṃ pajaṃ
Pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati

Verse 29

[dhp.v.29](#)
[sut.kn.dhp.029](#) | [att](#)

Diligently applied [to the practice] amidst those who are negligently applied [to the practice]; leaving them behind, the one of great wisdom, [spiritually] wide awake amidst sleepers, forges ahead, like a swift horse leaves behind a weak jade.

Appamatto pamattesu suttesu bahuajāgaro
Abalassaṃ va sīghasso hitvā yāti sumedhaso

Verse 30

[dhp.v.30](#)
[sut.kn.dhp.030](#) | [att](#)

Through diligence [in the practice] Maghavā attained supremacy amongst the devas. [Buddhas] praise diligence [in the practice]. Negligence [in the practice] is ever criticised.

Appamādena maghavā devānaṃ seṭṭhataṃ gato
Appamādaṃ pasaṃsanti pamādo garahito sadā

[{Comments ↓}](#)

Verse 31

[dhp.v.31](#)
[sut.kn.dhp.031](#) | [att](#)

A bhikkhu who takes delight in diligence [in the practice] and sees danger in negligence [in the practice], advances like fire, burning up his ties to individual existence, weak or strong.

Appamādarato bhikkhu pamāde bhayadassivā

Saṃyojanam aṇumthūlam ḍaḥam aggīva gacchati

{[Comments](#) ↓}

Verse 32

[dhp.v.32](#)
[sut.kn.dhp.032](#) | [att](#)

A bhikkhu who takes delight in diligence [in the practice] and sees danger in negligence [in the practice], is incapable of falling away [from spiritually wholesome factors]. He is close to the Untroubled.

Appamādarato bhikkhu pamāde bhayadassivā
Abhabbo parihānāya nibbānasseva santike

{[Comments](#) ↓}

3. Cittavaggo [↑](#)

[dhp.03](#)
[sut.kn.dhp.03](#) | [att](#)

Verse 33

[dhp.v.33](#)
[sut.kn.dhp.033](#) | [att](#)

Like a fletcher straightens an arrow, the wise man straightens up his unsteady, fluttery mind, which is hard to supervise, hard to restrain.

Phandanam capalam cittam durakkham dunnivārayam
Ujūm karoti medhāvī usukāro va tejanam

[{Comments ↓}](#)

Verse 34

[dhp.v.34](#)
[sut.kn.dhp.034](#) | [att](#)

Like a fish removed from its watery abode and thrown onto dry land, the mind flutters about in order to escape Māra's dominion.

Vārijo va thale khitto okamokato ubbhato
Pariphandatidam cittam mārādheyam pahātave

[{Comments ↓}](#)

Verse 35

[dhp.v.35](#)
[sut.kn.dhp.035](#) | [att](#)

Good is the taming of the mind, which is unruly, flighty, darting wherever it wishes. A mind that is tamed brings happiness.

Dunniggahassa lahuno yatthakāmanipātino
Cittassa damatho sādhu cittam dantam sukhāvaham

Verse 36

[dhp.v.36](#)
[sut.kn.dhp.036](#) | [att](#)

The mind is very hard to discern, very subtle, darting wherever it wishes. The wise man should guard it [with mindfulness]. A mind that is guarded [by mindfulness] brings happiness.

Suddhasam sunipuṇam yatthakāmanipātinam

Cittaṃ rakkhetha medhāvī cittaṃ guttaṃ sukhāvahaṃ

{[Comments](#) ↓}

Verse 37

[dhp.v.37](#)
[sut.kn.dhp.037](#) | [att](#)

The mind, travelling far, wandering alone, incorporeal, lying in the inner recesses of the heart: those who restrain it will be delivered from Māra's bond [that binds one to renewed states of individual existence].

Dūraṅgamaṃ ekacaraṃ asarīraṃ guhāsayaṃ
Ye cittaṃ saṃyamessanti mokkhanti mārabandhanā

{[Comments](#) ↓}

Verse 38

[dhp.v.38](#)
[sut.kn.dhp.038](#) | [att](#)

For one whose mind is unsettled, who does not understand the teaching, whose faith [in the perfection of the Perfect One's enlightenment] is unsteady, his wisdom is not perfected.

Anavaṭṭhitacittassa saddhammaṃ avijānato
Pariplavapasādassa paññā na paripūراتي

{[Comments](#) ↓}

Verse 39

[dhp.v.39](#)
[sut.kn.dhp.039](#) | [att](#)

For one who is free of lust, free of hatred, who has abandoned meritorious and demeritorious [conduct], and who is [devoted to] wakefulness, there is no danger [of spiritual defilement].

Anavassutacittassa ananvāhatacetaso
Puññapāpapahīnassa natthi jāgarato bhayaṃ

{[Comments](#) ↓}

Verse 40

[dhp.v.40](#)
[sut.kn.dhp.040](#) | [att](#)

Knowing this [wretched human] body is [fragile] like a clay pot, having made this mind [powerful] like a city, battle Māra with the weapon of penetrative

discernment. One should guard the victory. One should be free of attachment.

Kumbhūpamaṃ kāyamimaṃ viditvā nagarūpamaṃ cittamidaṃ ṭhapetvā
Yodhetha māraṃ paññāvudhena jitañca rakkhe anivesano siyā

[{Comments ↓}](#)

Verse 41

[dhp.v.41](#)

[sut.kn.dhp.041](#) | [att](#)

Not long, indeed, till it will rest, this [wretched human] body here, beneath the clod, discarded, void of consciousness, like a useless block of wood.

Aciraṃ vatayaṃ kāyo paṭhaviṃ adhisessati
Chuddho apetaviññāṇo niratthaṃ va kalingaraṃ

[{Comments ↓}](#)

Verse 42

[dhp.v.42](#)

[sut.kn.dhp.042](#) | [att](#)

Whatever [harm] an enemy might do to an enemy, or a foe might do to a foe, a wrongly directed mind can do one worse [harm] than that.

Diso disaṃ yaṃ taṃ kayirā verī vā pana verinaṃ
Micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare

[{Comments ↓}](#)

Verse 43

[dhp.v.43](#)

[sut.kn.dhp.043](#) | [att](#)

Whatever [benefit] even one's mother, father, or another relative cannot do [one], a rightly directed mind can do [even] better than that.

Na taṃ mātā pitā kayirā aññe vāpi ca ñātakā
Sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare

4. Pupphavaggo [↑](#)

[dhp.04](#)
[sut.kn.dhp.04](#) | [att](#)

Verse 44

[dhp.v.44](#)
[sut.kn.dhp.044](#) | [att](#)

Who will investigate this world [of beings] with its devas, this [wretched] world of death? Who will gather up the well-taught words of the teaching like a proficient person gathers up flowers?

Ko imaṃ paṭhaviṃ vicessati yamalokañca imaṃ sadevakaṃ
Ko dhammapadaṃ sudesitaṃ kusalo pupphamiva pacesati

[{Comments ↓}](#)

Verse 45

[dhp.v.45](#)
[sut.kn.dhp.045](#) | [att](#)

The disciple in training will investigate this world [of beings] with its devas, this [wretched] world of death. The disciple in training will gather up the well-taught words of the teaching like a proficient person gathers up flowers.

Sekho paṭhaviṃ vicessati yamalokañca imaṃ sadevakaṃ
Sekho dhammapadaṃ sudesitaṃ kusalo pupphamiva pacesati

Verse 46

[dhp.v.46](#)
[sut.kn.dhp.046](#) | [att](#)

Knowing this [wretched human] body is [without substantial reality] like [a lump of] froth, realising its mirage-like nature, having destroyed Māra's flower-tipped [arrows], he would leave the sight of the King of Death.

Phenūpamaṃ kāyamimaṃ veditvā marīcidhammaṃ abhisambudhāno
Chetvāna mārassa papupphakāni adassanaṃ maccurājassa gacche

[{Comments ↓}](#)

Verse 47

[dhp.v.47](#)
[sut.kn.dhp.047](#) | [att](#)

As a great flood carries off a village asleep, so death carries off [spiritually asleep] the man busy gathering the flowers [of sensuous pleasure], whose mind is attached [to sensuous pleasure].

Pupphāni heva pacinantam vyāsattamanasam naram
Suttam gāmaṃ mahogho va maccu ādāya gacchati

[{Comments ↓}](#)

Verse 48

[dhp.v.48](#)
[sut.kn.dhp.048](#) | [att](#)

The man busy gathering the flowers [of sensuous pleasure], whose mind is attached [to sensuous pleasure], who is truly insatiable in sensuous pleasures, the Destroyer brings under his control.

Pupphāni heva pacinantam vyāsattamanasam naram
Atittam yeva kāmesu antako kurute vasam

[{Comments ↓}](#)

Verse 49

[dhp.v.49](#)
[sut.kn.dhp.049](#) | [att](#)

Just as a bee takes the honey and departs without harming the colour or fragrance of a flower, likewise a sage would walk on almsround in the village without harming [the villagers' faith or well-being].

Yathā pi bhamaro puppham vaṇṇagandham aheṭṭham
Paleti rasamādāya evam gāme muni care

[{Comments ↓}](#)

Verse 50

[dhp.v.50](#)
[sut.kn.dhp.050](#) | [att](#)

One should not scrutinise others' wrongdoings. One should not scrutinise others' acts and omissions. One should only scrutinise one's own acts and omissions.

Na paresam vilomāni na paresam katākataṃ
Attano va avekkheyya katāni akatāni ca

[{Comments ↓}](#)

Verse 51

[dhp.v.51](#)
[sut.kn.dhp.051](#) | [att](#)

As a beautiful flower that is colourful but odourless, likewise fruitless are the well-spoken words of one who does not put them into practice.

Yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ
Evaṃ subhāsītā vācā aphalā hoti akubbato

Verse 52

[dhp.v.52](#)
[sut.kn.dhp.052](#) | [att](#)

As a beautiful flower that is colourful and fragrant, likewise fruitful are the well-spoken words of one who puts them into practice.

Yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ sagandhakaṃ
Evaṃ subhāsītā vācā saphalā hoti kubbato

Verse 53

[dhp.v.53](#)
[sut.kn.dhp.053](#) | [att](#)

Just as one can make many kinds of garlands from a heap of flowers, likewise much good should be done by one born a mortal man.

Yathā pi puppharāsimhā kayirā mālāguṇe bahū
Evaṃ jātena maccena kattabbaṃ kusalaṃ bahum

{[Comments](#) ↓}

Verse 54

[dhp.v.54](#)
[sut.kn.dhp.054](#) | [att](#)

The fragrances of blossoms, sandalwood, tagara, and jasmine does not travel upwind. The fragrance of good people travels upwind. The spiritually outstanding person permeates all quarters [with the fragrance of virtue].

Na pupphagandho paṭivātameti na candanaṃ tagaramallikā vā
Satañca gandho paṭivātameti sabbā disā sappuriso pavāyati

{[Comments](#) ↓}

Verse 55

[dhp.v.55](#)
[sut.kn.dhp.055](#) | [att](#)

Sandalwood, tagara, lotus, and jasmine: of [all] these fragrances, the fragrance of virtue is supreme.

Candanam tagaram vāpi uppalam atha vassikī
Etesam gandhajātānam sīlagandho anuttaro

Verse 56

[dhp.v.56](#)
[sut.kn.dhp.056](#) | [att](#)

Trifling are these fragrances, [namely] the fragrances of tagara and sandalwood. The fragrance of the virtuous is the best fragrance. It blows amidst the devas.

Appamatto ayaṃ gandho yāyaṃ tagaracandanī
Yo ca sīlavataṃ gandho vāti deveṣu uttamo

[{Comments ↓}](#)

Verse 57

[dhp.v.57](#)
[sut.kn.dhp.057](#) | [att](#)

Māra will not find the path [taken by the stream of consciousness at death] of those who are perfect in virtue, who dwell diligently applied [to the practice], who, through the complete knowledge [of things according to reality], are liberated [from perceptually obscuring states].

Tesaṃ sampannasīlānaṃ appamādavihāriṇaṃ
Sammadaññā vimuttānaṃ māro maggaṃ na vindati

[{Comments ↓}](#)

Verse 58-59

[dhp.v.58](#)
[sut.kn.dhp.58](#) | [att](#)

As upon a heap of rubbish left beside the highway a fragrant and charming lotus might grow; likewise amongst blind, common men, who are like [a heap of] rubbish, a disciple of the Perfectly Enlightened One shines forth due to his wisdom.

Yathā saṅkāradhānasmim ujjhitasmim mahāpathe
Padumaṃ tattha jāyetha sucigandhaṃ manoramaṃ

Evaṃ saṅkārabhūte su andhabhūte puthujjane
Atirocati paññāya sammāsambuddhasāvako

- Namo tassa bhagavato arahato sammā-sambuddhassa -

{[Comments](#) ↓}

5. Bālavaggo ↑

[dhp.05](#)
[sut.kn.dhp.05](#) | [att](#)

Verse 60

[dhp.v.60](#)
[sut.kn.dhp.060](#) | [att](#)

Long is the night for one who is awake. Long is a league to one who is weary. Long is the round of birth and death for the fool who does not understand the true teaching.

Dīghā jāgarato ratti dīghaṃ santassa yojanaṃ
Dīgho bālānaṃ saṃsāro saddhammaṃ avijānataṃ

[{Comments ↓}](#)

Verse 61

[dhp.v.61](#)
[sut.kn.dhp.061](#) | [att](#)

If, living the religious life, one does not find one's better or one's equal, one should resolutely live the religious life by oneself. There is no companionship with fools.

Carañce nādhigaccheyya seyyaṃ sadisamattano
Ekacariyaṃ daḷhaṃ kayirā natthi bāle sahāyatā

[{Comments ↓}](#)

Verse 62

[dhp.v.62](#)
[sut.kn.dhp.062](#) | [att](#)

'I have sons. I have wealth': [thinking thus] the fool is troubled [by craving]. Even he himself is not his own, how much less his sons and wealth.

Puttā matthi dhanammatthi iti bālo vihaññati
Attā hi attano natthi kuto puttā kuto dhanam

[{Comments ↓}](#)

Verse 63

[dhp.v.63](#)
[sut.kn.dhp.063](#) | [att](#)

Whatever fool acknowledges his foolishness is a wise man on that account.
But a fool who thinks he is a wise man, he is truly called a fool.

Yo bālo maññati bālyam paṇḍito vāpi tena so
Bālo ca paṇḍitamānī sa ve bālo ti vuccati

[{Comments ↓}](#)

Verse 64

[dhp.v.64](#)
[sut.kn.dhp.064](#) | [att](#)

Even if a fool associates with a wise man his whole life, he does not know the nature of reality, just as a spoon does not know the taste of soup.

Yāvajīvampi ce bālo paṇḍitaṃ payirupāsati
Na so dhammaṃ vijānāti dabbī sūparasaṃ yathā

[{Comments ↓}](#)

Verse 65

[dhp.v.65](#)
[sut.kn.dhp.065](#) | [att](#)

If a discerning man associates with a wise man even for a moment, he quickly knows the nature of reality, like the tongue knows the taste of soup.

Muhuttamapi ce viññū paṇḍitaṃ payirupāsati
Khippaṃ dhammaṃ vijānāti jivhā sūparasaṃ yathā

Verse 66

[dhp.v.66](#)
[sut.kn.dhp.066](#) | [att](#)

Unwise fools live with themselves as their enemy doing unvirtuous deeds which have a bitter fruit.

Caranti bālā dummedhā amitteneva attanā
Karonā pāpakaṃ kammaṃ yaṃ hoti kaṭukaphalaṃ

[{Comments ↓}](#)

Verse 67

[dhp.v.67](#)
[sut.kn.dhp.067](#) | [att](#)

That deed is not well done which, having done it, one regrets it, the karmic consequence of which one experiences with tears on one's face, weeping.

Na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati
Yassa assumukho rodaṃ vipākaṃ paṭisevati

[{Comments ↓}](#)

Verse 68

[dhp.v.68](#)
[sut.kn.dhp.068](#) | [att](#)

That deed is well done which, having done it, one does not regret it, the karmic consequence of which one experiences pleased and happy.

Taṇca kammaṃ kataṃ sādhu yaṃ katvā nānutappati
Yassa paṭīto sumano vipākaṃ paṭisevati

Verse 69

[dhp.v.69](#)
[sut.kn.dhp.069](#) | [att](#)

The fool thinks unvirtuousness as [sweet as] honey as long as the demerit does not bear fruit. When the demerit bears fruit, then the fool meets with suffering.

Madhuvā maññati bālo yāva pāpaṃ na paccati
Yadā ca paccati pāpaṃ atha bālo dukkhaṃ nigacchati

[{Comments ↓}](#)

Verse 70

[dhp.v.70](#)
[sut.kn.dhp.070](#) | [att](#)

Though month after month a fool eats his food with the tip of a blade of grass, he is not worth a sixteenth part of those who have mastered the teaching.

Māse māse kusaggena bālo bhuñjetha bhojanaṃ
Na so saṅkhātadhammānaṃ kalaṃ agghati soḷasiṃ

[{Comments ↓}](#)

Verse 71

[dhp.v.71](#)
[sut.kn.dhp.071](#) | [att](#)

When a demeritorious deed is done it does not bear results the same day, like milk which curdles the same day. It follows the fool, burning [him] like fire covered in ashes.

Na hi pāpaṃ kataṃ kammaṃ sajju khīraṃ va mucchati
Ḍahantaṃ bālaṃanveti bhaśmācchanno va pāvako

[{Comments ↓}](#)

Verse 72

[dhp.v.72](#)
[sut.kn.dhp.072](#) | [att](#)

Knowledge [of a craft] arises for a fool to his harm. It destroys his bright moral nature, cleaving his head.

Yāvadeva anattāya ñattaṃ bālassa jāyati
Hanti bālassa sukkaṃsaṃ muddhamassa vipātayaṃ

[{Comments ↓}](#)

Verse 73

[dhp.v.73](#)
[sut.kn.dhp.073](#) | [att](#)

[The fool] would want respect for his non-existent [good qualities]. He would want precedence amongst the bhikkhus. He would want authority in the monasteries. He would want [to be the sole recipient of] honour [and gifts, even] when amidst other people's families.

Asantaṃ bhāvanamiccheyya purekkhāraṇca bhikkhusu
Āvāsesu ca issariyaṃ pūjā parakulesu ca

[{Comments ↓}](#)

Verse 74

[dhp.v.74](#)
[sut.kn.dhp.074](#) | [att](#)

'Let both householders and those gone forth [into the ascetic life] understand that whatever was achieved was achieved by me alone. In respect of their various duties, let them be under my sole control.' Such are the thoughts of a fool. His desires and conceit grow.

Mameva kataṃ aññantu gihī pabbajitā ubho
Mameva ativasā assu kiccākiccesu kismici
Iti bālassa saṅkappo icchā māno ca vaḍḍhati

[{Comments ↓}](#)

Verse 75

[dhp.v.75](#)
[sut.kn.dhp.075](#) | [att](#)

One is the path to worldly gain, another the path leading to the Untroubled. Fully understanding this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly honour. He should cultivate seclusion [from sensuous pleasures and spiritually unwholesome factors] instead.

Aññā hi lābhūpanisā aññā nibbānagāminī
Evametaṃ abhiññāya bhikkhu buddhassa sāvako
Sakkāraṃ nābhinandeyya vivekamanubrūhaye

{[Comments](#) ↓}

6. Paṇḍitavaggo ↑

[dhp.06](#)
[sut.kn.dhp.06](#) | [att](#)

Verse 76

[dhp.v.76](#)
[sut.kn.dhp.076](#) | [att](#)

If one finds a seer of one's faults, a wise man who speaks rebukingly, one should associate with such a wise person as if he were a revealer of hidden treasure. For one associating with such a person [his growth in spiritually wholesome factors] is improved not worsened.

Nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ
Niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje
Tādisaṃ bhajamānassa seyyo hoti na pāpiyo

[{Comments ↓}](#)

Verse 77

[dhp.v.77](#)
[sut.kn.dhp.077](#) | [att](#)

[A seer of faults] should advise and instruct. He should stop what is unsuitable. He is beloved to good people. He is unbeloved to bad people.

Ovadeyyānusāseyya asabbhā ca nivāraye
Sataṃ hi so piyo hoti asataṃ hoti appiyo

[{Comments ↓}](#)

Verse 78

[dhp.v.78](#)
[sut.kn.dhp.078](#) | [att](#)

One should not associate with unvirtuous friends. One should not associate with spiritually inferior men. One should associate with virtuous friends. One should associate with the best of men.

Na bhaje pāpake mitte na bhaje purisādhame
Bhajetha mitte kalyāṇe bhajetha purisuttame

[{Comments ↓}](#)

Verse 79

[dhp.v.79](#)
[sut.kn.dhp.079](#) | [att](#)

One who drinks the teaching sleeps well, with a serene mind. The wise man always takes delight in the teaching explained by the Noble Ones.

Dhammapīti sukhaṃ seti vip̐pasannena cetasā
Ariyapavedite dhamme sadā ramati paṇḍito

[{Comments ↓}](#)

Verse 80

[dhp.v.80](#)
[sut.kn.dhp.080](#) | [att](#)

Irrigators channel water. Fletchers straighten arrows. Carpenters shape wood. The wise tame themselves.

Udakaṃ hi nayanti nettikā usukārā namayanti tejanam
Dāruṃ namayanti tacchakā attānam damayanti paṇḍitā

Verse 81

[dhp.v.81](#)
[sut.kn.dhp.081](#) | [att](#)

Wise men are unruffled amidst praise and criticism, just as a solid mass of rock is unmoved by the wind.

Selo yathā ekaghano vātena na samīrati
Evaṃ nindāpasamsāsu na samiñjanti paṇḍitā

[{Comments ↓}](#)

Verse 82

[dhp.v.82](#)
[sut.kn.dhp.082](#) | [att](#)

Having heard the teachings the wise become serene like a deep, limpid, and unturbid lake.

Yathā pi rahado gambhīro vip̐pasanno anāvilo
Evaṃ dhammāni sutvāna vip̐pasīdanti paṇḍitā

[{Comments ↓}](#)

Verse 83

[dhp.v.83](#)
[sut.kn.dhp.083](#) | [att](#)

Spiritually outstanding people abandon [fondness and attachment] for all things. Good people do not speak out of desire for sensuous pleasure.

Whether impinged on by pleasure or pain the wise show neither elation nor dejection.

Sabbattha ve sappurisā cajanti na kāmakāmā lapayanti santo
Sukhena phuṭṭhā atha vā dukkhena na uccāvacarṇ paṇḍitā dassayanti

[{Comments ↓}](#)

Verse 84

[dhp.v.84](#)
[sut.kn.dhp.084](#) | [att](#)

Neither for one's own sake nor for the sake of another should one wish for a son, or for wealth, or for an empire. Nor should one wish for one's own success by unrighteous means. One should be virtuous, blessed with penetrative discernment, and righteous.

Na attahetu na parassa hetu na puttamicche na dhanarṇ na raṭṭharṇ
Na iccheyya adhammena samiddhimattano sa sīlavā paññavā dhammiko siyā

[{Comments ↓}](#)

Verse 85

[dhp.v.85](#)
[sut.kn.dhp.085](#) | [att](#)

Few are those people amongst mankind who are making for the Far Shore. These other folk are just following the [Near] Shore.

Appakā te manussesu ye janā pāragāmino
Athāyaṇ itarā pajā tīramevānudhāvati

[{Comments ↓}](#)

Verse 86

[dhp.v.86](#)
[sut.kn.dhp.086](#) | [att](#)

But when the teaching has been rightly explained, those people who practise in accordance with the teaching will go beyond the realm of death which is so hard to get beyond.

Ye ca kho sammadakkhāte dhamme dhammānuvattino
Te janā pāramessanti maccudheyyarṇ suduttararṇ

Verse 87

[dhp.v.87](#)
[sut.kn.dhp.087](#) | [att](#)

Having gone from home to homelessness, having abandoned dark [spiritually unwholesome] factors, a wise person should develop bright [spiritually wholesome] factors in physical seclusion which is difficult to enjoy.

Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvētha paṇḍito
Okā anokaṃ āgamma viveke yattha dūramaṃ

[{Comments ↓}](#)

Verse 88

[dhp.v.88](#)
[sut.kn.dhp.088](#) | [att](#)

There [in physical seclusion] he should seek delight. Having abandoned sensuous pleasures, being possessionless, the wise man would cleanse himself of spiritual defilements.

Tatrābhiratimiccheyya hitvā kāme akiñcano
Pariyodapeyya attānaṃ cittaklesehi paṇḍito

[{Comments ↓}](#)

Verse 89

[dhp.v.89](#)
[sut.kn.dhp.089](#) | [att](#)

Those whose minds are well developed in the factors of enlightenment, who through being without grasping find delight in the relinquishment of attachment: those glorious ones whose āsavas are destroyed have realised the Untroubled in the world.

Yesaṃ sambodhiaṅgesu sammā cittaṃ subhāvitāṃ Ādānapaṭinissagge
anupādāya ye ratā
Khīṇāsavā jutimanto te loke parinibbutā

7. Arahantavaggo [↑](#)

[dhp.07](#)
[sut.kn.dhp.07](#) | [att](#)

Verse 90

[dhp.v.90](#)
[sut.kn.dhp.090](#) | [att](#)

In one who is done with the round of rebirth, who is free of grief, completely freed [from individual existence], who has abandoned all spiritual shackles, no anguish is to be found.

Gataddhino visokassa vip̐pamuttassa sabbadhi
Sabbaganthappahīnassa pariāho na vijjati

[{Comments ↓}](#)

Verse 91

[dhp.v.91](#)
[sut.kn.dhp.091](#) | [att](#)

The mindful exert themselves. They take no delight in permanent abodes. They abandon one home after another like geese leaving a lake.

Uyyuñjanti satimanto na nikete ramanti te
Haṃsā va pallamaṃ hitvā okamokaṃ jahanti te

[{Comments ↓}](#)

Verse 92

[dhp.v.92](#)
[sut.kn.dhp.092](#) | [att](#)

Those for whom there is no accumulation [of merit and demerit], who have profoundly understood [and are free of attachment to] food, whose sphere of personal application is the state of refined awareness that is void [of the perception of personal qualities] and that is focused upon the unabiding [phenomena], his afterlife destiny is as hard to discover as the destination of the birds in the sky.

Yesaṃ sannicayo natthi ye pariññātabhojanā
Suññato animitto ca vimokkho yesaṃ gocaro
Ākāse va sakuntānaṃ gati tesaṃ durannayā

[{Comments ↓}](#)

Verse 93

[dhp.v.93](#)
[sut.kn.dhp.093](#) | [att](#)

Those people whose perceptually obscuring states are destroyed, who are not attached to existential nourishment, whose sphere of personal application is the state of refined awareness that is void [of the perception of personal qualities] and that is focused upon the unabiding [phenomena], their path of practice is as hard to emulate as that of the birds in the sky.

Yassāsavā parikkhīṇā āhāre ca anissito
Suññato animitto ca vimokkho yassa gocaro
Ākāse va sakuntānaṃ padaṃ tassa durannayaṃ

[{Comments ↓}](#)

Verse 94

[dhp.v.94](#)
[sut.kn.dhp.094](#) | [att](#)

One whose [mental] faculties have been calmed like horses well-tamed by a handler, who has abandoned self-centredness and is free of perceptually obscuring states, even the devas envy one of such good qualities.

Yassindriyāni samathaṃ gatāni assā yathā sārathinā sudantā
Pahīnamānassa anāsavassa devā pi tassa pihayanti tādino

[{Comments ↓}](#)

Verse 95

[dhp.v.95](#)
[sut.kn.dhp.095](#) | [att](#)

[One whose mind is as immoveable in respect of the eight worldly conditions] as earth, as [unshakeable as] a locking-post, who neither rejects [nor welcomes the eight worldly conditions], who has noble practices, one like this is as [free of defilements as] an unturbid lake. For one of such good qualities there are no [further] rounds of birth and death.

Paṭhavisamo no virujjhati indakhīlūpamo tādi subbato
Rahado va apetakaddamo saṃsārā na bhavanti tādino

[{Comments ↓}](#)

Verse 96

[dhp.v.96](#)
[sut.kn.dhp.096](#) | [att](#)

For one who is liberated [from perceptually obscuring states] through the complete knowledge [of things according to reality], who is inwardly at peace, for one of such good qualities, his acts of mind, speech, and body are peaceful.

Santaṃ tassa manaṃ hoti santā vācā ca kamma ca
Sammadaññā vimuttassa upasantassa tādino

[{Comments ↓}](#)

Verse 97

[dhp.v.97](#)
[sut.kn.dhp.097](#) | [att](#)

[Real meaning:] The man who is not credulous, who knows the Uncreated, who has severed his link to the round of rebirth, who has destroyed the opportunity [for rebirth], who is rid of expectations [in regard to both this world and the world beyond], he is the highest human, indeed. [Humorous meaning:] The man who has no faith [in the perfection of the Perfect One's enlightenment], who is ungrateful, who is a housebreaker, who has destroyed the opportunity [to have his doubts answered], who is an eater of vomit, he is of extreme audacity, indeed.

Assaddho akataññū ca sandhicchedo ca yo naro
Hatāvakāso vantāso sa ve uttamaporiso

[{Comments ↓}](#)

Verse 98

[dhp.v.98](#)
[sut.kn.dhp.098](#) | [att](#)

Whether in the village or forest, whether on low ground or high, wherever the arahants dwell, that place is delightful.

Gāme vā yadi vāraññe ninne vā yadi vā thale
Yattha arahanto viharanti taṃ bhūmiṃ rāmaṇeyyakam

Verse 99

[dhp.v.99](#)
[sut.kn.dhp.099](#) | [att](#)

Forests are delightful, where ordinary people find no delight. Those who are free of attachment will find delight there, [for] they are not seeking sensuous pleasures.

Ramaṇīyāni araṇṇāni yattha na ramati jano

- Namo tassa bhagavato arahato sammā-sambuddhassa -

Vītarāgā ramissanti na te kāmagavesino

8. Sahassavaggo ↑

[dhp.08](#)
[sut.kn.dhp.08](#) | [att](#)

Verse 100

[dhp.v.100](#)
[sut.kn.dhp.100](#) | [att](#)

Than a thousand sayings whose words are uncondusive to spiritual wellbeing, better is one meaningful saying on hearing which one becomes inwardly at peace.

Sahassamapi ce vācā anattapadasaṃhitā
Ekaṃ attapadaṃ seyyo yaṃ sutvā upasammati

{[Comments](#) ↓}

Verse 101

[dhp.v.101](#)
[sut.kn.dhp.101](#) | [att](#)

Than a thousand verses whose words are uncondusive to spiritual wellbeing, better is one word of a verse, on hearing which one becomes inwardly at peace.

Sahassamapi ce gāthā anattapadasaṃhitā
Ekaṃ gāthāpadaṃ seyyo yaṃ sutvā upasammati

Verse 102

[dhp.v.102](#)
[sut.kn.dhp.102](#) | [att](#)

Though one might recite a hundred verses whose words are uncondusive to spiritual well-being, better is one word of the teaching, on hearing which one becomes inwardly at peace.

Yo ce gāthā sataṃ bhāse anattapadasaṃhitā
Ekaṃ dhammapadaṃ seyyo yaṃ sutvā upasammati

Verse 103

[dhp.v.103](#)
[sut.kn.dhp.10](#) | [att](#)

Though in battle one might conquer a million men, he who conquers just one thing, his ego, he is victorious in the greatest of battles.

Yo sahaṣṣaṃ sahaṣṣena saṅgāme mānuse jine
Ekañca jeyyamattānaṃ sa ve saṅgāmajuttamo

[{Comments ↓}](#)

Verse 104-105

[dhp.v.104](#)
[sut.kn.dhp.104](#) | [att](#)

The conquest of one's ego is indeed better than this [wretched] conquest of other folk. For a man who has tamed his ego, who is ever restrained in conduct, no deva, or heavenly musician, or māra plus brahmā can turn into defeat the victory of such a person.

Attā have jitaṃ seyyo yā cāyaṃ itarā pajā
Attadantassa posassa niccaṃ saṃyatacārino

Neva devo na gandhabbo na māro saha brahmunā
Jitaṃ apajitaṃ kayirā tathārūpassa jantuno

[{Comments ↓}](#)

Verse 106

[dhp.v.106](#)
[sut.kn.dhp.106](#) | [att](#)

If someone performed sacrifices a thousand times a month for a century, but then venerated even for a moment someone who had spiritually developed himself, that veneration would be certainly better than those sacrifices for a century.

Māse māse sahaṣṣena yo yajetha sataṃ samaṃ
Ekañca bhāvitattānaṃ muhuttamapi pūjaye
Sā yeva pūjanā seyyo yañce vassasataṃ hutarṃ

Verse 107

[dhp.v.107](#)
[sut.kn.dhp.107](#) | [att](#)

If a person venerated fire in the forest for a century, but then venerated even for a moment someone who had spiritually developed himself, that veneration would be certainly better than that [fire] veneration for a century.

Yo ca vassasataṃ jantu aggim paricare vane
Ekañca bhāvitattānaṃ muhuttamapi pūjaye
Sā yeva pūjanā seyyo yañce vassasataṃ hutarṃ

[{Comments ↓}](#)

Verse 108

[dhp.v.108](#)
[sut.kn.dhp.108](#) | [att](#)

Whatever gift or offering is bestowed in the world in the course of a year by one looking for merit is not worth a quarter [of what is better, namely]: paying respects to those who are spiritually purified is better.

Yaṃ kiñci yitṭhaṃ va hutaṃ va loke saṃvaccharaṃ yajetha puññapekko
Sabbampi taṃ na catubhāgameti abhivādanā ujjugatesu seyyo

[{Comments ↓}](#)

Verse 109

[dhp.v.109](#)
[sut.kn.dhp.109](#) | [att](#)

For one who habitually pays respect to and constantly honours those who are [possessed of qualities that make them] Elders, four things increase: his lifespan, good looks, happiness, and strength.

Abhivādanasīlissa niccaṃ vaddhāpacāyino
Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukhaṃ balaṃ

[{Comments ↓}](#)

Verse 110

[dhp.v.110](#)
[sut.kn.dhp.110](#) | [att](#)

Better than the life of one who lives a hundred years unvirtuously and inwardly uncollected, is the life of a single day of one who is virtuous and meditative.

Yo ca vassasataṃ jīve dussīlo asamāhito
Ekāhaṃ jīvaṃ seyyo sīlavantassa jhāyino

Verse 111

[dhp.v.111](#)
[sut.kn.dhp.111](#) | [att](#)

Better than the life of one who lives a hundred years void of penetrative discernment and who is inwardly uncollected, is the life of a single day of one who is blessed with penetrative discernment and who is meditative.

Yo ca vassasataṃ jīve duppañño asamāhito
Ekāhaṃ jīvaṃ seyyo paññavantassa jhāyino

[{Comments ↓}](#)

Verse 112

[dhp.v.112](#)
[sut.kn.dhp.112](#) | [att](#)

Better than the life of one who lives a hundred years lazily and slothfully, is the life of a single day of one who is resolutely and energetically applied [to the practice].

Yo ca vassasataṃ jīve kusīto hīnaviriyo
Ekāhaṃ jīvitaṃ seyyo viriyamārabhato daḥhaṃ

{[Comments](#) ↓}

Verse 113

[dhp.v.113](#)
[sut.kn.dhp.113](#) | [att](#)

Better than the life of one who lives a hundred years not contemplating arising and disappearance, is the life of a single day of one who contemplates arising and disappearance.

Yo ca vassasataṃ jīve apassaṃ udayabbayaṃ
Ekāhaṃ jīvitaṃ seyyo passato udayabbayaṃ

{[Comments](#) ↓}

Verse 114

[dhp.v.114](#)
[sut.kn.dhp.114](#) | [att](#)

Better than the life of one who lives a hundred years not realising the Deathless State, is the life of a single day of one who realises the Deathless State.

Yo ca vassasataṃ jīve apassaṃ amataṃ padaṃ
Ekāhaṃ jīvitaṃ seyyo passato amataṃ padaṃ

{[Comments](#) ↓}

Verse 115

[dhp.v.115](#)
[sut.kn.dhp.115](#) | [att](#)

Better than the life of one who lives a hundred years not understanding the supreme teaching, is the life of a single day of one who understands the supreme teaching.

Yo ca vassasataṃ jīve apassaṃ dhammamuttamaṃ
Ekāhaṃ jīvitaṃ seyyo passato dhammamuttamaṃ

- Namo tassa bhagavato arahato sammā-sambuddhassa -

{[Comments](#) ↓}

9. Pāpavaggo [↑](#)

[dhp.09](#)
[sut.kn.dhp.09](#) | [att](#)

Verse 116

[dhp.v.116](#)
[sut.kn.dhp.116](#) | [att](#)

One should hurry to do what is virtuous. One should restrain the mind from unvirtuousness. For one who is slow to do what is meritorious his mind takes delight in unvirtuousness.

Abhiṭṭhāretha kalyāṇe pāpā cittaṃ nivāraye
Dandhaṃ hi karoto puññaṃ pāpasmiṃ ramati mano

Verse 117

[dhp.v.117](#)
[sut.kn.dhp.117](#) | [att](#)

Should a person do what is unvirtuous, he should not do it again and again. He should not develop a fondness for it. The accumulation of demerit is suffering.

Pāpaṃ ce puriso kayirā na taṃ kayirā punappunaṃ
Na tamhi chandaṃ kayirātha dukkho pāpassa uccayo

[{Comments ↓}](#)

Verse 118

[dhp.v.118](#)
[sut.kn.dhp.118](#) | [att](#)

Should a person do what is meritorious, he should do it again and again. He should develop a fondness for it. The accumulation of merit is happiness.

Puññaṃ ce puriso kayirā kayirāthetaṃ punappunaṃ
Tamhi chandaṃ kayirātha sukho puññaṃ uccayo

Verse 119

[dhp.v.119](#)
[sut.kn.dhp.119](#) | [att](#)

Even an unvirtuous person experiences good fortune as long as his demerit does not bear fruit. But when his demerit bears fruit, then the unvirtuous person experiences [the karmic consequences of] his unvirtuous [deeds].

Pāpo pi passati bhadraṃ yāva pāpaṃ na paccati
Yadā ca paccati pāpaṃ atha pāpo pāpāni passati

[{Comments ↓}](#)

Verse 120

[dhp.v.120](#)
[sut.kn.dhp.120](#) | [att](#)

Even a virtuous person experiences misfortune as long as his merit does not bear fruit. But when his merit bears fruit, then the virtuous person experiences [the karmic consequences of] his virtuous [deeds].

Bhadro pi passati pāpaṃ yāva bhadraṃ na paccati
Yadā ca paccati bhadraṃ atha bhadro bhadraṇi passati

Verse 121

[dhp.v.121](#)
[sut.kn.dhp.121](#) | [att](#)

Do not underestimate [small acts of] unvirtuousness, [or think], '[Their karmic consequences] will not catch up with me.' A waterpot is filled by the falling of mere waterdrops. A fool, accumulating it little by little, is [eventually] filled with demerit.

Māppamaññetha pāpassa na maṃ taṃ āgamissati
Udabindunipātena udakumbho pi pūراتي
Pūراتي bālo pāpassa thokaṃ thokampi ācinaṃ

[{Comments ↓}](#)

Verse 122

[dhp.v.122](#)
[sut.kn.dhp.122](#) | [att](#)

Do not underestimate [small acts of] virtue, [or think], '[Their karmic consequences] will not come to me.' A waterpot is filled by the falling of mere waterdrops. A wise man, accumulating it little by little, is [eventually] filled with merit.

Māppamaññetha puññassa na maṃ taṃ āgamissati
Udabindunipātena udakumbho pi pūراتي
Dhīro pūراتي puññassa thokaṃ thokampi ācinaṃ

Verse 123

[dhp.v.123](#)
[sut.kn.dhp.123](#) | [att](#)

Just as a merchant with a small convoy but much wealth would avoid a dangerous route; or just as one wanting to live would avoid poison; likewise one should avoid unvirtuous [deeds].

Vāṇijo va bhayaṃ maggaṃ appasattho mahaddhano
Visaṃ jīvitukāmo va pāpāni parivajjaye

Verse 124

[dhp.v.124](#)
[sut.kn.dhp.124](#) | [att](#)

If there is no wound on one's hand, one can carry poison with one's hand. Poison does not affect one who is unwounded. There is no demerit for one who does not do [what is unvirtuous].

Pāṇimhi ce vaṇo nāssa hareyya pāṇinā visaṃ
Nābbaṇaṃ visamanveti natthi pāpaṃ akubbato

[{Comments ↓}](#)

Verse 125

[dhp.v.125](#)
[sut.kn.dhp.125](#) | [att](#)

Whoever wrongs a man who is free of hatred, a pure person unblemished [by spiritual defilement], the demerit rebounds on the fool himself like fine dust thrown against the wind.

Yo appaduṭṭhassa narassa dussati suddhassa posassa anaṅgaṇassa
Tameva bālaṃ pacceti pāpaṃ sukhumo rajo paṭivātaṃ va khitto

[{Comments ↓}](#)

Verse 126

[dhp.v.126](#)
[sut.kn.dhp.126](#) | [att](#)

Some are reborn in a womb. Evil-doers are reborn in hell. The righteous go to heaven. Those free of perceptually obscuring states pass away to the Untroubled-without-residue.

Gabbhameke upapajjanti nirayaṃ pāpakammīno
Saggaṃ sugatino yanti parinibbanti anāsavā

[{Comments ↓}](#)

Verse 127

[dhp.v.127](#)
[sut.kn.dhp.127](#) | [att](#)

Neither up in the sky, nor in the depths of the ocean, nor having entered a mountain cleft, is there a place on earth where staying one could be free from [experiencing the karmic consequences of] one's unvirtuous conduct.

Na antalikkhe na samuddamajjhe na pabbatānaṃ vivaraṃ pavissa
Na vijjati so jagatippadeso yatthaṭṭhito mucceyya pāpakammā

{[Comments](#) ↓}

Verse 128

[dhp.v.128](#)
[sut.kn.dhp.128](#) | [att](#)

Neither up in the sky, nor in the depths of the ocean, nor having entered a mountain cleft, is there a place on earth where staying death would not crush one.

Na antalikkhe na samuddamajjhe na pabbatānaṃ vivaraṃ pavissa
Na vijjati so jagatippadeso yatthaṭṭhitaṃ nappasahetha maccu

10. Daṇḍavaggo [↑](#)

[dhp.10](#)
[sut.kn.dhp.10](#) | [att](#)

Verse 129

[dhp.v.129](#)
[sut.kn.dhp.129](#) | [att](#)

All tremble at violence. All fear death. Having compared oneself [with others], one would neither kill nor cause to kill.

Sabbe tasanti daṇḍassa sabbe bhāyanti maccuno
Attānaṃ upamaṃ katvā na haneyya na ghātaye

Verse 130

[dhp.v.130](#)
[sut.kn.dhp.130](#) | [att](#)

All tremble at violence. Life is dear to all. Having compared oneself [with others], one would neither kill nor cause to kill.

Sabbe tasanti daṇḍassa sabbesaṃ jīvitāṃ piyaṃ
Attānaṃ upamaṃ katvā na haneyya na ghātaye

Verse 131

[dhp.v.131](#)
[sut.kn.dhp.131](#) | [att](#)

A person who, seeking happiness for himself, injures with a stick beings who [likewise] desire happiness finds no happiness when he passes on.

Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati
Attano sukhamesāno pecca so na labhate sukhaṃ

[{Comments ↓}](#)

Verse 132

[dhp.v.132](#)
[sut.kn.dhp.132](#) | [att](#)

A person who, seeking happiness for himself, does not injure with a stick beings who [likewise] desire happiness finds happiness when he passes on.

Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati
Attano sukhamesāno pecca so labhate sukhaṃ

Verse 133

[dhp.v.133](#)
[sut.kn.dhp.133](#) | [att](#)

Speak not harshly to anyone. Those spoken to might retort. Aggressive speech is unpleasant. Retaliation might befall you.

Māvoca pharusam kañci vuttā paṭivadeyyum tam
Dukkha hi sārambhakathā paṭidaṇḍā phuseyyum tam

[{Comments ↓}](#)

Verse 134

[dhp.v.134](#)
[sut.kn.dhp.134](#) | [att](#)

[When you are spoken to abusively], if you do not tremble [either in body or mind], [you are] like a broken gong. You have realised the Untroubled. No aggressiveness is to be found in you.

Sace neresi attānam kaṁso upahato yathā
Esa pattosi nibbānam sārambho te na vijjati

[{Comments ↓}](#)

Verse 135

[dhp.v.135](#)
[sut.kn.dhp.135](#) | [att](#)

Just as a herdsman with a stick drives cows to pasture, so old age and death torment the lives of living beings.

Yathā daṇḍena gopālo gāvo pāceti gocaram
Evaṁ jarā ca maccu ca āyurṁ pācenti paṇīnam

[{Comments ↓}](#)

Verse 136

[dhp.v.136](#)
[sut.kn.dhp.136](#) | [att](#)

While performing unvirtuous deeds the fool does not realise that [later it will be bitter for him. The karmic consequence will be truly wretched]. The fool is tormented by his own accumulated demerit, like being burned by fire.

Atha pāpāni kammāni karaṁ bālo na bujjhati
Sehi kammehi dummedho aggidaḍḍho va tappati

[{Comments ↓}](#)

Verse 137-140

[dhp.v.137](#)
[sut.kn.dhp.137](#) | [att](#)

One who wrongs with violence those who are free of violence and hatred, comes to one of ten states. He incurs intense physical pain, the forceful loss of property, the amputation of hands and feet, serious physical illness, or mental derangement, or trouble from the king, or a serious accusation, or the loss of his relatives, or the loss of his possessions, or else blazing fire burns down his homes. [And] with the demise of the body, the fool is reborn in hell.

Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati
Dasannamaññataraṃ ṭhānaṃ khippameva nigacchati:

Vedanaṃ pharusāṃ jāniṃ sarīrassa ca bhedaṇaṃ
Garukaṃ vāpi ābādhaṃ cittakkhepaṃ va pāpuṇe

Rājato vā upasaggaṃ upassaggaṃ abbhakkhānañca abbhakkhānaṃ va dāruṇaṃ
Parikkhayañca parikkhayaṃ va ñātīnaṃ, bhogānañca bhogaṇaṃ va
pabhaṅguraṃ pabhaṅgunaṃ

Atha vāssa agārāni, aggi ḍahati ḍayhati pāvako;
Kāyassa bhedaṃ duppañño, nirayaṃ sopapajjati so upapajjati

[{Comments ↓}](#)

Verse 141

[dhp.v.141](#)
[sut.kn.dhp.141](#) | [att](#)

Neither wandering naked, nor matted hair, nor [covering oneself with] mud, nor fasting, nor lying on the bare ground, nor the practice of uncleanness, nor inward striving through squatting on one's heels, will purify a mortal who has not overcome his unsureness [about the excellence of the teaching].

Na naggacariyā na jaṭā na paṅkā nānāsakā thaṇḍilasāyikā vā
Rajo va jallaṃ ukkuṭikappadhānaṃ sodhenti maccaṃ avitiṇṇakaṅkhaṃ

[{Comments ↓}](#)

Verse 142

[dhp.v.142](#)
[sut.kn.dhp.142](#) | [att](#)

Though dressed in fine feather, if one fares in [mental] tranquillity, if one is peaceful, inwardly tamed, one who is assured of deliverance, one who lives

the religious life having renounced violence towards all creatures, he is a Brahman. He is an ascetic. He is a bhikkhu.

Alaṅkato ce pi samaṃ careyya santo danto niyato brahmacārī
Sabbesu bhūtesu nidhāya daṇḍaṃ so brāhmaṇo so samaṇo sa bhikkhu

[{Comments ↓}](#)

Verse 143

[dhp.v.143](#)
[sut.kn.dhp.143](#) | [att](#)

Is there anywhere found in the world a man restrained by shame of wrongdoing who stays clear of criticism like a good horse stays clear of the whip?

Hirīnisedho puriso koci lokasmiṃ vijjati
Yo nindaṃ apabodhati asso bhadro kasamiva

[{Comments ↓}](#)

Verse 144

[dhp.v.144](#)
[sut.kn.dhp.144](#) | [att](#)

Like a good horse touched by the whip, be vigorously applied [to the practice] and have an earnest attitude [to the practice]. Through faith [in the perfection of the Perfect One's enlightenment], virtue, energy, inward collectedness, and a [proper] analysis of the teaching, being perfect in insightfulness into reality and in conduct, and being mindful, you will abandon this not inconsiderable suffering.

Asso yathā bhadro kasāniviṭṭho ātāpino saṃvegino bhavātha
Saddhāya sīlena ca viriyena ca samādhinā dhammavinicchayena ca
Sampannavijjācaraṇā patissatā pahassatha dukkhamidaṃ anappakaṃ

[{Comments ↓}](#)

Verse 145

[dhp.v.145](#)
[sut.kn.dhp.145](#) | [att](#)

Irrigators channel water. Fletchers straighten arrows. Carpenters shape wood. Those with noble practices tame themselves.

Udakaṃ hi nayanti nettikā usukārā namayanti tejanaṃ
Dāruṃ namayanti tacchakā attānaṃ damayanti subbatā

[{Comments ↓}](#)

11. Jarāvaggo ↑

[dhp.11](#)
[sut.kn.dhp.11](#) | [att](#)

Verse 146

[dhp.v.146](#)
[sut.kn.dhp.146](#) | [att](#)

Why, then, the mirth? Why the delight, when [the world] is constantly blazing [with the fires of attachment, hatred, undiscernment of reality, and with suffering]? Cloaked in the darkness [of unsightfulness into reality], will you not seek for the light [of knowledge of things according to reality]?

Ko nu hāso kimānando niccaṃ pajjalite sati
Andhakārena onaddhā padīpaṃ na gavesatha

[{Comments ↓}](#)

Verse 147

[dhp.v.147](#)
[sut.kn.dhp.147](#) | [att](#)

Look at the dolled-up [human] form, a heap of [nine] orifices, pieced together [with 300 bones], full of ailments, an object of many [greedy] thoughts, in which there is neither endurance nor stability.

Passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ
Āturaṃ bahusaṅkappaṃ yassa natthi dhuvaṃ ṭhiti

[{Comments ↓}](#)

Verse 148

[dhp.v.148](#)
[sut.kn.dhp.148](#) | [att](#)

Thoroughly worn out is this [wretched] bodily form, a hotbed of illnesses, easily destroyed. The putrid mass [will soon] break up. Truly, life ends in death.

Parijñṇaṃ idaṃ rūpaṃ roganiḍḍhaṃ pabhaṅguṇaṃ
Bhijjati pūtisandeho maraṇantaṃ hi jīvitaṃ

[{Comments ↓}](#)

Verse 149

[dhp.v.149](#)
[sut.kn.dhp.149](#) | [att](#)

These [wretched] grey bones discarded like autumnal gourd-shells: what possible [sensuous] delight is there in seeing them?

Yānimāni apatthāni alāpūneva sārade
Kāpotakāni aṭṭhīni tāni disvāna kā rati

[{Comments ↓}](#)

Verse 150

[dhp.v.150](#)
[sut.kn.dhp.150](#) | [att](#)

[This body is] a city built of bones, plastered with flesh and blood, wherein are hidden old age, death, conceit, and denigration.

Aṭṭhīnaṃ nagaraṃ kataṃ maṃsalohitalepanaṃ
Yattha jarā ca maccu ca māno makkho ca ohito

[{Comments ↓}](#)

Verse 151

[dhp.v.151](#)
[sut.kn.dhp.151](#) | [att](#)

Even the gaily coloured chariots of kings decay; and the body, too, reaches old age. But the teaching of good people does not enter old age. Good people do indeed make [this] known to good people.

Jīranti ve rājarathā sucittā atho sarīrampi jaraṃ upeti
Satañca dhammo na jaraṃ upeti santo have sabbhi pavedayanti

[{Comments ↓}](#)

Verse 152

[dhp.v.152](#)
[sut.kn.dhp.152](#) | [att](#)

This man of little learning ages like an ox: his stoutness develops, his penetrative discernment does not develop.

Appassutāyaṃ puriso balivaddo va jīrati
Maṃsāni tassa vaḍḍhanti paññā tassa na vaḍḍhati

[{Comments ↓}](#)

Verse 153

[dhp.v.153](#)
[sut.kn.dhp.153](#) | [att](#)

I roamed countless rounds of birth and death without respite, looking for the housebuilder [craving]. Repeated birth is suffering.

Anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ
Gahakārakaṃ gavesanto dukkhā jāti punappunaṃ

[{Comments ↓}](#)

Verse 154

[dhp.v.154](#)
[sut.kn.dhp.154](#) | [att](#)

[But now] you are discovered, housebuilder. You will build no house [bodily form] again. All your rafters [spiritual defilements] are broken. The roof [uninsightfulness into reality] is destroyed. My mind is free of originated phenomenon. I have attained the destruction of craving.

Gahakāraka diṭṭhosi puna gehaṃ na kāhasi
Sabbā te phāsukā bhaggā gahakūṭaṃ visaṅkhitaṃ
Visaṅkhāragataṃ cittaṃ taṇhānaṃ khayamajjhagā

[{Comments ↓}](#)

Verse 155

[dhp.v.155](#)
[sut.kn.dhp.155](#) | [att](#)

Those who have neither lived the religious life nor, in their youth, accumulated savings, mope [in their declining years] like old herons beside a lake without fish.

Acaritvā brahmacariyaṃ aladdhā yobbane dhanāṃ
Jiṇṇakoṇṇā va jhāyanti khīṇamacche va pallale

[{Comments ↓}](#)

Verse 156

[dhp.v.156](#)
[sut.kn.dhp.156](#) | [att](#)

Those who have neither lived the religious life nor, in their youth, accumulated savings, abide [in their declining years] like discharged arrows, raking up the [pleasures of the] past.

Acaritvā brahmacariyaṃ aladdhā yobbane dhanāṃ
Senti cāpātikhiṇā va purāṇāni anutthunaṃ

[{Comments ↓}](#)

12. Attavaggo ↑

[dhp.12](#)
[sut.kn.dhp.12](#) | [att](#)

Verse 157

[dhp.v.157](#)
[sut.kn.dhp.157](#) | [att](#)

If one knew [how] beloved oneself [was to oneself], one would carefully watch over oneself. A wise man would be wakeful in one of the three parts of the night.

Attānañce piyaṃ jaññā rakkheyya naṃ surakkhitaṃ
Tiṇṇaṃ aññataraṃ yāmaṃ paṭijaggeyya paṇḍito

[{Comments ↓}](#)

Verse 158

[dhp.v.158](#)
[sut.kn.dhp.158](#) | [att](#)

One should firstly establish oneself in what is fitting [for one who has entered the life of asceticism]. Then, [having done so], one can instruct others [in those qualities]. The wise man would not become spiritually defiled [through the welcoming of praise, and the rejecting of criticism].

Attānameva paṭhamaṃ patirūpe nivesaye
Athaññāmanusāseyya na kilisseyya paṇḍito

[{Comments ↓}](#)

Verse 159

[dhp.v.159](#)
[sut.kn.dhp.159](#) | [att](#)

One should indeed do oneself whatever one instructs others [to do]. One who is [himself] well tamed can certainly tame [others]. But the ego is truly difficult to tame.

Attānā ce tathā kayirā yath'aññāmanusāsati
Sudanto vata dametha attā hi kira duddamo

[{Comments ↓}](#)

Verse 160

[dhp.v.160](#)
[sut.kn.dhp.160](#) | [att](#)

One is oneself one's own Saviour. Who else could be one's Saviour? With one's ego well tamed one finds a Saviour hard to find.

Attā hi attano nātho ko hi nātho paro siyā
Attanā hi sudantena nātham labhati dullabham

[{Comments ↓}](#)

Verse 161

[dhp.v.161](#)
[sut.kn.dhp.161](#) | [att](#)

Demerit generated by his ego, born from his ego, arisen from his ego, crushes the fool like a diamond crushes a hard gem.

Attanā va kataṃ pāpaṃ attajaṃ attasambhavaṃ
Abhimanthati dummedham vajiraṃ v'asmamayaṃ maṇiṃ

[{Comments ↓}](#)

Verse 162

[dhp.v.162](#)
[sut.kn.dhp.162](#) | [att](#)

One whose conduct [is] extremely immoral behaves like a māluvā creeper strangling a sāl tree. He does to himself what his enemy would wish [to do to him].

Yassa accantadussīlyaṃ māluvā sālam iv'otataṃ
Karoti so tathattānaṃ yathā naṃ icchatī diso

Verse 163

[dhp.v.163](#)
[sut.kn.dhp.163](#) | [att](#)

Things which are bad and not beneficial to oneself are easy to do. That which is beneficial to oneself and good, is very difficult to do.

Sukarāṇi asādhūni attano ahitāni ca
Yaṃ ve hitaṇca sādhuṇca taṃ ve paramadukkaraṃ

Verse 164

[dhp.v.164](#)
[sut.kn.dhp.164](#) | [att](#)

The fool who, relying on an odious dogmatic view, reviles the teaching of the arahants, the Noble Ones, those living righteously, bears the fruit [of his

gains, honour, and renown] to his own destruction. [They are to him] like the fruits of the bamboo.

Yo sāsanaṃ arahataṃ ariyānaṃ dhammajīvaṇaṃ
Paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ
Phalāni kaṭṭhakasseva attaghaññāya phallati

[{Comments ↓}](#)

Verse 165

[dhp.v.165](#)
[sut.kn.dhp.165](#) | [att](#)

Demerit is created by oneself. One is spiritually defiled by oneself. Demerit is avoided by oneself. One is spiritually purified by oneself. Purity and impurity are matters of personal responsibility. Nobody can purify another.

Attanā va kataṃ pāpaṃ attanā saṅkilissati
Attanā akataṃ pāpaṃ attanā va visujjhati
Suddhi asuddhi paccattaṃ nāñño aññaṃ visodhaye

[{Comments ↓}](#)

Verse 166

[dhp.v.166](#)
[sut.kn.dhp.166](#) | [att](#)

One should not neglect one's own spiritual well-being for the sake of others, however many of them. Fully understanding [the reality of] one's own spiritual well-being, one should be intent upon one's own spiritual well-being.

Atta-d-atthaṃ paratthena bahunā pi na hāpaye
Atta-d-attham abhiññāya sa-d-atthapasuto siyā

[{Comments ↓}](#)

13. Lokavaggo [↑](#)

[dhp.13](#)
[sut.kn.dhp.13](#) | [att](#)

Verse 167

[dhp.v.167](#)
[sut.kn.dhp.167](#) | [att](#)

One should not pursue the low state [i.e. the pleasure and happiness that is linked to sensuous pleasure]. One should not abide negligently applied [to the practice]. One should not embrace a wrong view [of reality]. One should not foster the world [of phenomenon].

Hīnaṃ dhammaṃ na seveyya pamādena na saṃvase
Micchādiṭṭhiṃ na seveyya na siyā lokavaḍḍhano

[{Comments ↓}](#)

Verse 168

[dhp.v.168](#)
[sut.kn.dhp.168](#) | [att](#)

Rouse yourself. One should not be negligently [applied to the practice]. One should practise the teaching well. One who practises the teaching [well] sleeps well in this world and the world beyond.

Uttiṭṭhe nappamajjeyya dhammaṃ sucaritaṃ care
Dhammacārī sukhaṃ seti asmiṃ loke paramhi ca

[{Comments ↓}](#)

Verse 169

[dhp.v.169](#)
[sut.kn.dhp.169](#) | [att](#)

One should practise the teaching well. One should not practise it badly. One who practises the teaching [well] sleeps well in this world and the world beyond.

Dhammaṃ care sucaritaṃ na naṃ duccaritaṃ care
Dhammacārī sukhaṃ seti asmiṃ loke paramhi ca

Verse 170

[dhp.v.170](#)
[sut.kn.dhp.170](#) | [att](#)

Look at the world [of phenomena] as if it were a [water] bubble. Look at the world [of phenomena] as if it were a mirage. Viewing the world in this way, the King of Death does not find one.

Yathā bubbuḷakaṃ passe yathā passe marīcikaṃ
Evaṃ lokaṃ avekkhantaṃ maccurājā na passati

[{Comments ↓}](#)

Verse 171

[dhp.v.171](#)
[sut.kn.dhp.171](#) | [att](#)

Come! Behold this world, like an ornate royal chariot. Here fools founder. But for those who understand [the teaching], there is no bondage [to individual existence].

Etha passathimaṃ lokaṃ cittaṃ rājarathūpamaṃ
Yattha bālā visīdanti natthi saṅgo vijānataṃ

[{Comments ↓}](#)

Verse 172

[dhp.v.172](#)
[sut.kn.dhp.172](#) | [att](#)

He who was earlier negligent [in the practice] and was later diligent [in the practice], illuminates this world like the moon freed from clouds.

Yo ca pubbe pamajjitvā pacchā so nappamajjati
So imaṃ lokaṃ pabhāseti abbhā mutto va candimā

[{Comments ↓}](#)

Verse 173

[dhp.v.173](#)
[sut.kn.dhp.173](#) | [att](#)

He whose [previous] demeritorious conduct is covered up by what is spiritually wholesome illuminates this world like the moon freed from clouds.

Yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati
So imaṃ lokaṃ pabhāseti abbhā mutto va candimā

[{Comments ↓}](#)

Verse 174

[dhp.v.174](#)
[sut.kn.dhp.174](#) | [att](#)

Spiritually blind is this world [of beings]. Few [men] here see [the nature of reality]. Few birds escape from a net. Likewise, few [beings] go to heaven.

Andhabhūto ayaṃ loko tanuk'ettha vipassati
Sakunto jālamutto va appo saggāya gacchati

[{Comments ↓}](#)

Verse 175

[dhp.v.175](#)
[sut.kn.dhp.175](#) | [att](#)

Swans pass through the sky. [Those who have fully developed the paths to psychic power] go through the air by psychic power. The wise depart from the world [of beings] having conquered Māra and his elephant.

Haṃsādiccapathe yanti ākāse yanti iddhiyā
Nīyanti dhīrā lokamhā jetvā māraṃ savāhanaṃ

[{Comments ↓}](#)

Verse 176

[dhp.v.176](#)
[sut.kn.dhp.176](#) | [att](#)

For a person who transgresses one principle, [i.e. truthfulness], who is a speaker of falsehood, who has [thereby] abandoned [rebirth amongst humans and devas in] the hereafter, there is nothing unvirtuous he could not do.

Ekaṃ dhammaṃ atītassa musāvādissa jantuno
Vitiṇṇaparalokassa natthi pāpaṃ akāriyaṃ

[{Comments ↓}](#)

Verse 177

[dhp.v.177](#)
[sut.kn.dhp.177](#) | [att](#)

The stingy certainly do not go the deva world. Fools indeed do not praise generosity. But the wise man, in applauding generosity, for that reason is happy in the hereafter.

Na ve kadariyā devalokaṃ vajanti bālā have nappasaṃsanti dānaṃ
Dhīro ca dānaṃ anumodamāno teneva so hoti sukhī parattha

[{Comments ↓}](#)

Verse 178

[dhp.v.178](#)
[sut.kn.dhp.178](#) | [att](#)

Better than complete sovereignty on earth, or going to heaven, or lordship over the whole world, is [to attain] the fruit of stream-entry.

Pathavyā ekarajjena saggassa gamanena vā
Sabbalokādhipaccena sotāpattiphalaṃ varaṃ

14. Buddhavaggo [↑](#)

[dhp.14](#)
[sut.kn.dhp.14](#) | [att](#)

Verse 179

[dhp.v.179](#)
[sut.kn.dhp.179](#) | [att](#)

He whose victory [over unvirtuous, spiritually unwholesome factors] cannot be undone, whose conquered [spiritual defilements] do not continue on anywhere in the world, that Buddha whose sphere of personal application is without limit, who is untraceable, along what path will you lead him?

Yassa jitaṃ nāvajīyati jitaṃ yassa no yāti koci loke
Taṃ buddhamanantagocaraṃ apadaṃ kena padena nessatha

[{Comments ↓}](#)

Verse 180

[dhp.v.180](#)
[sut.kn.dhp.180](#) | [att](#)

He for whom entangling and sticky craving no more exists to lead him anywhere, that Buddha whose sphere of personal application is without limit, who is untraceable, along what path will you lead him?

Yassa jālinī visattikā taṇhā natthi kuhiñci netave
Taṃ buddhamanantagocaraṃ apadaṃ kena padena nessatha

[{Comments ↓}](#)

Verse 181

[dhp.v.181](#)
[sut.kn.dhp.181](#) | [att](#)

Even the devas envy those who are enlightened and mindful, those who are intent upon meditation, who are wise, and who take delight in inward peace and the practice of unsensuousness.

Ye jhānapasutā dhīrā nekkhammūpasame ratā
Devā pi tesaṃ pihayanti sambuddhānaṃ satimataṃ

[{Comments ↓}](#)

Verse 182

[dhp.v.182](#)
[sut.kn.dhp.182](#) | [att](#)

Human existence is rarely obtained. The life of mortals is difficult. The [opportunity of] hearing the true teaching is rarely come by. The arising of Buddhas is rare.

Kiccho manussapaṭilābho kicchaṃ maccānaṃ jīvitaṃ
Kicchaṃ saddhammasavanaṃ kiccho buddhānamuppādo

[{Comments ↓}](#)

Verse 183

[dhp.v.183](#)
[sut.kn.dhp.183](#) | [att](#)

The refraining from everything unvirtuous; the undertaking of what is spiritually wholesome; the purification of one's mind: this is the training system of the Buddhas.

Sabbapāpassa akaraṇaṃ kusalassa upasampadā
Sacittapariyodapanaṃ etaṃ buddhānaṃ sāsanaṃ

[{Comments ↓}](#)

Verse 184

[dhp.v.184](#)
[sut.kn.dhp.184](#) | [att](#)

Patience and endurance are the supreme austerity. The Untroubled is the supreme [happiness], say the Buddhas. One who injures others has not really gone forth [into the ascetic life]. He is not really an ascetic who harms others.

Khanti paramaṃ tapo titikkhā nibbānaṃ paramaṃ vadanti buddhā
Na hi pabbajito parūpaghātī samaṇo hoti paraṃ viheṭṭhayanto

[{Comments ↓}](#)

Verse 185

[dhp.v.185](#)
[sut.kn.dhp.185](#) | [att](#)

Not insulting [living beings], not physically injuring [them], being restrained [in conduct] within the [constraints of the] rules of discipline, being moderate in the use of food, [associating with] a distant abode [which is secluded and free of noise], being applied to the higher mental states: this is the training system of the Buddhas.

Anupavādo anupaghāto pātimokkhe ca saṃvaro
Mattaññutā ca bhattachariyaṃ pantañca sayanāsaṇaṃ

Adhicitte ca āyogo etaṃ buddhānaṃ sāsanaṃ

[{Comments ↓}](#)

Verse 186-187

[dhp.v.186](#)
[sut.kn.dhp.186](#) | [att](#)

Satisfaction is not to be found in sensuous pleasures, [even] with a rainfall of money. Knowing that sensuous pleasures offer little enjoyment, and are [full of] suffering [and vexation], the wise man finds no delight even in [the prospect of] divine sensuous pleasures. A disciple of the Perfectly Enlightened One takes delight in the destruction of craving.

Na kahāpaṇavassena titti kāmesu vijjati
Appassādā dukkhā kāmā iti viññāya paṇḍito

Api dibbesu kāmesu ratim so nādhigacchati
Taṇhakkhayarato hoti sammāsambuddhasāvako

[{Comments ↓}](#)

Verse 188-189

[dhp.v.188](#)
[sut.kn.dhp.188](#) | [att](#)

Men terrified of danger resort to many a refuge, to [sacred] mountains, forests, monasteries, trees, and shrines. Those are not safe refuges. Those are not the supreme refuge. Having reached these refuges one is not released from all suffering.

Bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca
Ārāmarukkhacetyāni manussā bhayatajjitā

Netam kho saraṇaṃ khemaṃ netam saraṇamuttamaṃ
Netam saraṇamāgama sabbadukkhā pamuccati

[{Comments ↓}](#)

Verse 190-192

[dhp.v.190](#)
[sut.kn.dhp.190](#) | [att](#)

But if anyone goes for refuge to the Buddha, the teaching, and the community of the Blessed One's [noble] disciples, he sees the four noble truths [according to reality] with perfect penetrative discernment, [namely:] suffering, the origin of suffering, the transcendence of suffering, and the

noble eightfold path leading to the subsiding of suffering. That is indeed a safe refuge. That is a supreme refuge. Having reached that refuge one is released from all suffering.

Yo ca buddhañca dhammañca saṅghañca saraṇaṃ gato
Cattāri ariyasaccāni sammappaññāya passati

Dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ
Ariyaṃ c'aṭṭhaṅgikaṃ maggaṃ dukkhūpasamaḡāminam

Etaṃ kho saraṇaṃ khemaṃ etaṃ saraṇamuttamaṃ
Etaṃ saraṇamāgama sabbadukkhā pamuccati

[{Comments ↓}](#)

Verse 193

[dhp.v.193](#)
[sut.kn.dhp.193](#) | [att](#)

A man of noble qualities is hard to find. He does not come to birth just anywhere. The family in which that wise man is born prospers in happiness.

Dullabho purisājañño na so sabbattha jāyati
Yattha so jāyati dhīro taṃ kulaṃ sukhamedhati

Verse 194

[dhp.v.194](#)
[sut.kn.dhp.194](#) | [att](#)

Blessed is the arising of Buddhas. Blessed is the explaining of the true teaching. Blessed is concord in the community of bhikkhus. Of those in concord, blessed is their practice of austerity.

Sukho buddhānamuppādo sukhā saddhammadesanā
Sukhā saṅghassa sāmaggī samaggānaṃ tapo sukho

[{Comments ↓}](#)

Verse 195-196

[dhp.v.195](#)
[sut.kn.dhp.195](#) | [att](#)

One who venerates those who are worthy of veneration, Buddhas or their disciples, those who have transcended entrenched perception and overcome grief and lamentation: one venerating those of such good qualities who have realised the Untroubled, and who are free of fear from any quarter,

it is not possible for their merit to be estimated by anyone as just so much [and no more].

Pūjārahe pūjayato buddhe yadi va sāvake
Papañcasamatikkante tiṇṇasokapariddave

Te tādise pūjayato nibbute akutobhaye
Na sakkā puññaṃ saṅkhātum imettamapi kenaci

{[Comments](#) ↓}

15. Sukhavaggo [↑](#)

[dhp.15](#)
[sut.kn.dhp.15](#) | [att](#)

Verse 197

[dhp.v.198](#)
[sut.kn.dhp.198](#) | [att](#)

How happily we live, free of unfriendliness amongst those who are unfriendly. Amongst unfriendly men we abide free of unfriendliness.

Susukhaṃ vata jīvāma verinesu averino
Verinesu manussesu viharāma averino

[{Comments ↓}](#)

Verse 198

[dhp.v.198](#)
[sut.kn.dhp.198](#) | [att](#)

How happily we live, spiritually unailing amidst the spiritually ailing. Amongst men spiritually ailing we abide spiritually unailing.

Susukhaṃ vata jīvāma āturesu anāturā
Āturesu manussesu viharāma anāturā

[{Comments ↓}](#)

Verse 199

[dhp.v.199](#)
[sut.kn.dhp.199](#) | [att](#)

How happily we live, free of avidity amidst the avid. Amongst avid men we abide free of avidity.

Susukhaṃ vata jīvāma ussukesu anussukā
Ussukesu manussesu viharāma anussukā

[{Comments ↓}](#)

Verse 200

[dhp.v.200](#)
[sut.kn.dhp.200](#) | [att](#)

Happily indeed we live, we, for whom there is [nowhere] anything at all. We will feed on rapture like the Ābhassarā devas.

Susukhaṃ vata jīvāma yesaṃ no natthi kiñcanaṃ

Pītibhakkhā bhavissāma devā ābhassarā yathā

[{Comments ↓}](#)

Verse 201

[dhp.v.201](#)
[sut.kn.dhp.201](#) | [att](#)

Victory begets unfriendliness. The defeated dwell in misery. The Peaceful One dwells happily having abandoned victory and defeat.

Jayaṃ veraṃ pasavati dukkhaṃ seti parājito
Upasanto sukhaṃ seti hitvā jayaparājayaṃ

[{Comments ↓}](#)

Verse 202

[dhp.v.202](#)
[sut.kn.dhp.202](#) | [att](#)

There is no fire like lust. There is no bad luck like hatred. There is no suffering like the [five] aggregates. There is no happiness higher than [unsurpassed] Peace.

Natthi rāgasamo aggi natthi dosasamo kali
Natthi khandhasamā dukkhā natthi santiparaṃ sukhaṃ

[{Comments ↓}](#)

Verse 203

[dhp.v.203](#)
[sut.kn.dhp.203](#) | [att](#)

Hunger is the most [persistent] of illnesses. Originated phenomena are the worst suffering. [For one] knowing this according to reality, the Untroubled is happiness supreme.

Jighacchāparamā rogā saṅkhāraparamā dukkhā
Etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ

[{Comments ↓}](#)

Verse 204

[dhp.v.204](#)
[sut.kn.dhp.204](#) | [att](#)

[Spiritual] health is the greatest of gains. Contentment [with what is paltry and easily gotten] is the greatest wealth. One who is trustworthy is the best of relatives. The Untroubled is happiness supreme.

Ārogyaparamā lābhā santuṭṭhiparamaṃ dhanam
Vissāsaparamā ñātī nibbānam paramam sukham

[{Comments ↓}](#)

Verse 205

[dhp.v.205](#)
[sut.kn.dhp.205](#) | [att](#)

Having tasted the deliciousness of physical seclusion and of inward peace, and the delectableness of rapture that is righteous, one becomes free of suffering, and free of unvirtuousness.

Pavivekarasaṃ pitvā rasaṃ upasamassa ca
Niddaro hoti nippāpo dhammapītirasaṃ pivam

[{Comments ↓}](#)

Verse 206

[dhp.v.206](#)
[sut.kn.dhp.206](#) | [att](#)

Good is the seeing of Noble Ones. Living with [them] is always pleasant. One would be constantly happy by not seeing fools.

Sāhu dassanamariyānam sannivāso sadā sukho
Adassanena bālānam niccameva sukhī siyā

Verse 207

[dhp.v.207](#)
[sut.kn.dhp.207](#) | [att](#)

One who consorts with fools grieves for a long time. Living with fools is always unpleasant. It is like living with an enemy. But a wise person is pleasant to live with. It is like meeting with relatives.

Bālaṅgatacārī hi dīghamaddhānam socati
Dukkho bālehi saṁvāso amitteneva sabbadā
Dhīro ca sukhasaṁvāso ñātīnam va samāgamo

Verse 208

[dhp.v.208](#)
[sut.kn.dhp.208](#) | [att](#)

Therefore: with one who is wise, discerning, learned, enduring, [perfect] in noble observances [and practices], one should associate with a spiritually

outstanding person like this, one of great wisdom, like the moon associates with the stars of the zodiac.

Tasmā hi Dhīrañca paññañca bahussutañca dhorayhasīlaṃ vatavantamariyaṃ
Taṃ tādisaṃ sappurisaṃ sumedhaṃ bhajetha nakkhattapathaṃ va candimā

{[Comments](#) ↓}

16. Piyavaggo ↑

[dhp.16](#)
[sut.kn.dhp.16](#) | [att](#)

Verse 209

[dhp.v.209](#)
[sut.kn.dhp.209](#) | [att](#)

Applying himself to what should be avoided, and not applying himself to what should be undertaken, having abandoned [what is conducive to] spiritual well-being, grasping what is agreeable, [such a person later] envies one who applies himself to [what is conducive to] spiritual wellbeing.

Ayoge yuñjamattānaṃ yogasmiñca ayojayaṃ
Atthaṃ hitvā piyaggāhī pihetattānuyogināṃ

[{Comments ↓}](#)

Verse 210

[dhp.v.210](#)
[sut.kn.dhp.210](#) | [att](#)

Never associate with the beloved or the unbeloved. Not seeing the beloved, and seeing the unbeloved are [both] suffering.

Mā piyehi samāgañchi appiyehi kudācanaṃ
Piyānaṃ adassanaṃ dukkhaṃ appiyānañca dassanaṃ

[{Comments ↓}](#)

Verse 211

[dhp.v.211](#)
[sut.kn.dhp.211](#) | [att](#)

Therefore hold nothing beloved. Separation from the beloved is wretched. There are no spiritual shackles in those for whom there is nothing either beloved or unbeloved.

Tasmā piyaṃ na kayirātha piyāpāyo hi pāpako
Ganthā tesaṃ na vijjanti yesaṃ natthi piyāppiyaṃ

[{Comments ↓}](#)

Verse 212

[dhp.v.212](#)
[sut.kn.dhp.212](#) | [att](#)

From the beloved come grief and fear. For one who is free of the beloved there is neither grief nor fear.

Piyato jāyatī soko piyato jāyati bhayaṃ
Piyato vippamuttassa natthi soko kuto bhayaṃ

Verse 213

[dhp.v.213](#)
[sut.kn.dhp.213](#) | [att](#)

From love come grief and fear. For one who is free of love there is neither grief nor fear.

Pemato jāyati soko pemato jāyati bhayaṃ
Pemato vippamuttassa natthi soko kuto bhayaṃ

{[Comments](#) ↓}

Verse 214

[dhp.v.214](#)
[sut.kn.dhp.214](#) | [att](#)

From sensuous delight come grief and fear. For one who is free of sensuous delight there is neither grief nor fear.

Ratiyā jāyati soko ratiyā jāyati bhayaṃ
Ratiyā vippamuttassa natthi soko kuto bhayaṃ

{[Comments](#) ↓}

Verse 215

[dhp.v.215](#)
[sut.kn.dhp.215](#) | [att](#)

From sensuous yearning come grief and fear. For one who is free of sensuous yearning there is neither grief nor fear.

Kāmato jāyati soko kāmato jāyati bhayaṃ
Kāmato vippamuttassa natthi soko kuto bhayaṃ

{[Comments](#) ↓}

Verse 216

[dhp.v.216](#)
[sut.kn.dhp.216](#) | [att](#)

From craving come grief and fear. For one who is free of craving there is neither grief nor fear.

Taṇhāya jāyati soko taṇhāya jāyati bhayaṃ
Taṇhāya vippamuttassa natthi soko kuto bhayaṃ

Verse 217

[dhp.v.217](#)
[sut.kn.dhp.217](#) | [att](#)

One who is perfect in virtue, who has perfect vision [of things according to reality], who is established in righteousness, who has understood the [four noble] truths, and who undertakes his own task [i.e. fulfilling the three trainings], people consider him beloved.

Sīladassanasampannaṃ dhammaṭṭhaṃ saccavedinaṃ
Attano kamma kubbānaṃ taṃ jano kurute piyaṃ

[{Comments ↓}](#)

Verse 218

[dhp.v.218](#)
[sut.kn.dhp.218](#) | [att](#)

One should be eager [to realise] the Indescribable. One should suffuse [one's body] with the [pure and clean] mind [of fourth jhāna]. One should not be emotionally bound to sensuous pleasures. [A person like this] is called 'going upstream [to Nibbāna].'

Chandajāto anakkhāte manasā ca phuṭṭo siyā
Kāmesu ca appaṭibaddhacitto uddhaṃsoto ti vuccati

[{Comments ↓}](#)

Verse 219-210

[dhp.v.219](#)
[sut.kn.dhp.219](#) | [att](#)

A man who has long been living abroad, who returns safely from afar, his relatives, friends, and comrades applaud his return. Meritorious deeds likewise receive the doer of meritorious deeds when he goes from this world to the world beyond, like relatives receive a [longseparated] beloved one on his return [from afar].

Cirappavāsiṃ purisaṃ dūrato sotthimāgataṃ
Ñātimittā suhajjā ca abhinandanti āgataṃ

Tatheva katapuñṇampi asmā lokā paraṃ gataṃ
Puñṇāni paṭigaṇhanti piyaṃ ñātīva āgataṃ

[{Comments ↓}](#)

17. Kodhavaggo [↑](#)

[dhp.17](#)
[sut.kn.dhp.17](#) | [att](#)

Verse 221

[dhp.v.221](#)
[sut.kn.dhp.221](#) | [att](#)

One should give up anger. One should abandon conceit. One should transcend all ties to individual existence. Miseries do not afflict one who is liberated from the perception of existence, who does not adhere to immaterial-factors-and-bodily-form.

Kodhaṃ jahe vippajaheyya mānaṃ saṃyojanaṃ sabbamatikkameyya
Taṃ nāmarūpasmiṃ asajjamānaṃ akiñcanaṃ nānupatanti dukkhā

[{Comments ↓}](#)

Verse 222

[dhp.v.222](#)
[sut.kn.dhp.222](#) | [att](#)

One who can control his anger that has arisen, like [controlling] a chariot that has gone astray, I call him a charioteer. Other folk are [merely] rein holders.

Yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye
Tamahaṃ sārathiṃ brūmi rasmiggāho itaro jano

Verse 223

[dhp.v.223](#)
[sut.kn.dhp.223](#) | [att](#)

One should conquer one's anger with non-anger. One should conquer one's unvirtuousness with virtuousness. One should conquer one's stinginess through generosity. One should conquer a liar by [speaking] truthfully.

Akkodhena jine kodhaṃ asādhuraṃ sādhunā jine
Jine kadariyaṃ dānena saccena alikavādināṃ

[{Comments ↓}](#)

Verse 224

[dhp.v.224](#)
[sut.kn.dhp.224](#) | [att](#)

One should speak truthfully. One should not get angry. One should give if asked, even if there is only a little. On account of these three practices one would go into the presence of the devas.

Saccaṃ bhaṇe na kujjheyya dajjā appasmimpi yācito
Etehi tīhi ṭhānehi gacche devānaṃ santike

Verse 225

[dhp.v.225](#)
[sut.kn.dhp.225](#) | [att](#)

Sages who do not harm, who are constantly restrained in conduct of body, [speech, and mind], go to the Unshakeable State where, having gone, they do not grieve.

Ahimsakā ye munayo niccaṃ kāyena saṃvutā
Te yanti accutaṃ ṭhānaṃ yattha gantvā na socare

{[Comments](#) ↓}

Verse 226

[dhp.v.226](#)
[sut.kn.dhp.226](#) | [att](#)

Of those who are always [devoted to] wakefulness, practising [the three trainings] day and night, intent on the Untroubled, their perceptually obscuring states vanish.

Sadā jāgaramānānaṃ ahorattānusikkhinaṃ
Nibbānaṃ adhimuttānaṃ atthaṃ gacchanti āsavā

{[Comments](#) ↓}

Verse 227

[dhp.v.227](#)
[sut.kn.dhp.227](#) | [att](#)

This is an ancient [truth], Atula, not just of today: [People] criticise one who sits silently; they criticise one who speaks a lot; they even criticise one who speaks moderately. There is no one beyond criticism in the world.

Porāṇametaṃ atula netaṃ ajjatanamiva
Nindanti tuṇhimāsīnaṃ nindanti bahubhāṇinaṃ
Mitabhāṇimpi nindanti natthi loke anindito

{[Comments](#) ↓}

Verse 228

[dhp.v.228](#)
[sut.kn.dhp.228](#) | [att](#)

There never has been, there never will be, and there does not exist in the present either a man who is never praised, or a man who is never criticised.

Na cāhu na ca bhavissati na cetaṛahi vijjati
Ekantaṃ nindito poso ekantaṃ vā paṣaṃsito

Verse 229-230

[dhp.v.229](#)
[sut.kn.dhp.229](#) | [att](#)

He whom the wise praise having examined him day after day, as being faultless in conduct, wise, and well-established in penetrative discernment and virtue; as being like a golden ornament; who would dare to criticise him? Even the devas praise him. He is praised even by Brahmā.

Yaṃ ce viññū paṣaṃsanti anuvicca suve suve
Acchiddavuttiṃ medhāviṃ paññāsīlasamāhitaṃ

Nekkhaṃ jambonadasseva ko taṃ ninditumarahati
Devāpi naṃ paṣaṃsanti brahmunāpi paṣaṃsito

[{Comments ↓}](#)

Verse 231

[dhp.v.231](#)
[sut.kn.dhp.231](#) | [att](#)

One should protect oneself against bodily misconduct. One should be restrained in conduct of body. Having abandoned bad conduct by way of the body, one should practise good conduct by way of the body.

Kāyapakopaṃ rakkheyya kāyena saṃvuto siyā
Kāyaduccaritaṃ hitvā kāyena sucaritaṃ care

[{Comments ↓}](#)

Verse 232

[dhp.v.232](#)
[sut.kn.dhp.232](#) | [att](#)

One should protect oneself against verbal misconduct. One should be restrained in conduct of speech. Having abandoned bad conduct by way of speech, one should practise good conduct by way of speech.

Vacīpakopam̐ rakkheyya vācāya saṁvuto siyā
Vacīduccaritam̐ hitvā vācāya sucaritam̐ care

Verse 233

[dhp.v.233](#)
[sut.kn.dhp.233](#) | [att](#)

One should protect oneself against mental misconduct. One should be restrained in conduct of mind. Having abandoned bad conduct by way of the mind, one should practise good conduct by way of the mind.

Manopakopam̐ rakkheyya manasā saṁvuto siyā
Manoduccaritam̐ hitvā manasā sucaritam̐ care

Verse 234

[dhp.v.234](#)
[sut.kn.dhp.234](#) | [att](#)

The wise are restrained in conduct of body and speech. The wise are restrained in mental conduct. They are well retrained, indeed.

Kāyena saṁvutā dhīrā atho vācāya saṁvutā
Manasā saṁvutā dhīrā te ve suparisāṁvutā

18. Malavaggo ↑

[dhp.18](#)
[sut.kn.dhp.18](#) | [att](#)

Verse 235

[dhp.v.235](#)
[sut.kn.dhp.235](#) | [att](#)

You are now like a withered leaf. Yama's men are standing ready for you.
You are on the point of departure but you have no provisions for the journey.

Paṇḍupalāso va dānisi yamapurisā pi ca te upaṭṭhitā
Uyyogamukhe ca tiṭṭhasi pātheyyampi ca te na vijjati

{[Comments](#) ↓}

Verse 236

[dhp.v.236](#)
[sut.kn.dhp.236](#) | [att](#)

Make an Island for yourself. Endeavour quickly. Be wise. With spiritual stains removed, being spiritually unblemished, you will go to [the Pure Abodes], the heavenly realm of the Noble Ones.

So karohi dīpamattano khippaṃ vāyama paṇḍito bhava
Niddhantamalo anaṅgaṇo dibbaṃ ariyabhūmim ehisi

{[Comments](#) ↓}

Verse 237

[dhp.v.237](#)
[sut.kn.dhp.237](#) | [att](#)

The [three] periods of your life are now brought to an end. You have come into the presence of death. There is no resting place for you on the way, and you have no provisions for the journey.

Upanītavayo va dānisi sampayātosī yamassa santike
Vāso pi ca te natthi antarā pātheyyampi ca te na vijjati

{[Comments](#) ↓}

Verse 238

[dhp.v.238](#)
[sut.kn.dhp.238](#) | [att](#)

Make an Island for yourself. Endeavour quickly. Be wise. With spiritual stains removed, being spiritually unblemished, you will never again come to birth and old age.

So karoḥi dīpamattano khippaṃ vāyama paṇḍito bhava
Niddhantamalo anaṅgaṇo na punaṃ jātijaraṃ upehisi

Verse 239

[dhp.v.239](#)
[sut.kn.dhp.239](#) | [att](#)

A wise man would remove his [three] spiritual stains gradually, bit by bit, whenever there is an opportunity, like a smith removes dross from silver.

Anupubbena medhāvī thokaṃ thokaṃ khaṇe khaṇe
Kammāro rajatasseva niddhame malamattano

{[Comments](#) ↓}

Verse 240

[dhp.v.240](#)
[sut.kn.dhp.240](#) | [att](#)

Just as rust eats the very iron from which it has arisen, likewise his own deeds lead one who uses the four requisites without proper reflectiveness to the plane of misery.

Ayasā va malaṃ samuṭṭhitaṃ taduṭṭhāya tameva khādati
Evaṃ atidhonacāriṇaṃ sakakammāni nayanti duggatiṃ

{[Comments](#) ↓}

Verse 241

[dhp.v.241](#)
[sut.kn.dhp.241](#) | [att](#)

Non-rehearsal is a stain in [one who memorises] the sacred texts. Nonmaintainance is a stain in [one who keeps] a house. Neglect is a stain in [one who maintains their bodily] beauty. Negligence is a stain in a guard.

Asajjhāyamalā mantā anuṭṭhānamalā gharā
Malaṃ vaṇṇassa kosajjaṃ pamādo rakkhato malaṃ

{[Comments](#) ↓}

Verse 242

[dhp.v.242](#)
[sut.kn.dhp.242](#) | [att](#)

Adultery is a stain in a woman. Stinginess is a stain in a benefactor. Unvirtuous, [spiritually unwholesome] factors are stains in this world and the world beyond.

Malitthiyā duccharitaṃ maccheraṃ dadato malaṃ
Malā ve pāpakā dhammā asmiṃ loke paramhi ca

[{Comments ↓}](#)

Verse 243

[dhp.v.243](#)
[sut.kn.dhp.243](#) | [att](#)

Greater than those stains, uninsightfulness into reality is the greatest stain. Having abandoned this stain, bhikkhus, be free of [the three] spiritual stains.

Tato malā malataraṃ avijjā paramaṃ malaṃ
Etaṃ malaṃ pahatvāna nimmalā hotha bhikkhavo

[{Comments ↓}](#)

Verse 244

[dhp.v.244](#)
[sut.kn.dhp.244](#) | [att](#)

For one who is unashamed of wrongdoing, who is as bold as a crow, brash, impudent, audacious, full of defilements, his life is easy.

Sujīvaṃ ahirikena kākasūrena dhamṣinā
Pakkhandinā pagabbhena saṅkiliṭṭhena jīvitaṃ

Verse 245

[dhp.v.245](#)
[sut.kn.dhp.245](#) | [att](#)

But life is difficult for one who is ashamed of wrongdoing, who constantly seeks spiritual purity, who is prudent, unassuming, whose means of livelihood is pure, and who sees [the nature of reality].

Hirīmatā ca dujjīvaṃ niccaṃ sucigavesinā
Alīnenāppagabbhena suddhājīvena passatā

[{Comments ↓}](#)

Verse 246-248

[dhp.v.246](#)
[sut.kn.dhp.246](#) | [att](#)

Whoever in the world destroys living beings, tells lies, takes what is not given, commits adultery, and whatever man applies himself to drinking fermented liquor and spirits, in this very world he digs himself up by the roots. Thus, my dear man, understand [this]: your unvirtuous, [spiritually unwholesome] factors are not being restrained [by you]. May greed and unrighteousness not deliver you over to long-lasting suffering.

Yo paṇamatipāteti musāvādañca bhāsati
Loke adinnaṃ ādiyati paradārañca gacchati

Surāmerayapānañca yo naro anuyuñjati
Idhevameso lokasmiṃ mūlaṃ khaṇati attano

Evaṃ bho purisa jānāhi pāpadhammā asaṃyatā
Mā taṃ lobho adhammo ca ciraṃ dukkhāya randhayum

Verse 249-250

[dhp.v.249](#)
[sut.kn.dhp.249](#) | [att](#)

People give [poor or excellent offerings] according to their faith and inspiration. One who is troubled in this respect, about others' drinks and food, neither day nor night does he attain inward collectedness. For one in whom this [troubledness] is eradicated, destroyed, root and all, removed, then he attains inward collectedness, whether day or night.

Dadāti ve yathāsaddhaṃ yathāpasādanaṃ jano
Tattha yo maṅku bhavati paresaṃ pānabhojane
Na so divā vā rattiṃ vā samādhim adhigacchati

Yassa cetaṃ samucchinnaṃ mūlaghaccaṃ samūhataṃ
Sa ve divā vā rattiṃ vā samādhim adhigacchati

{[Comments](#) ↓}

Verse 251

[dhp.v.251](#)
[sut.kn.dhp.251](#) | [att](#)

There is no fire like lust. There is no grip like hatred. There is no entanglement like undiscernment of reality. There is no river like [the streams of thought imbued with] craving.

Natthi rāgasamo aggi natthi dosasamo gaho
Natthi mohasamaṃ jālaṃ natthi taṇhāsamā nadī

[{Comments ↓}](#)

Verse 252

[dhp.v.252](#)
[sut.kn.dhp.252](#) | [att](#)

Others' faults are easily seen, but one's own are hard to see, because one winnows others' faults like chaff, but one hides one's own like a crafty cheat hides an unlucky throw at dice.

Sudassaṃ vajjamaññesaṃ attano pana duddasaṃ
Paresaṃ hi so vajjāni opunāti yathā bhusaṃ
Attano pana chādeti kaliraṃ va kitavā saṭho

[{Comments ↓}](#)

Verse 253

[dhp.v.253](#)
[sut.kn.dhp.253](#) | [att](#)

One who is constantly observant of others' faults, and constantly indignant, his perceptually obscuring states increase. He is far from the destruction of perceptually obscuring states.

Paravajjānupassissa niccaṃ ujjhānasaññaṃ
Āsavā tassa vaḍḍhanti ārā so āsavakkhayā

[{Comments ↓}](#)

Verse 254

[dhp.v.254](#)
[sut.kn.dhp.254](#) | [att](#)

There is no path in the air. [Likewise], outside this [training system] there are no ascetics [of the four types]. Ordinary folk take delight in entrenched perception. Perfect Ones are free of entrenched perception.

Ākāse va padaṃ natthi samaṇo natthi bāhire
Papañcābhiratā pajā nippapañcā tathāgatā

[{Comments ↓}](#)

Verse 255

[dhp.v.255](#)
[sut.kn.dhp.255](#) | [att](#)

There is no path in the air. [Likewise, three things:] Outside this [training system] there are no ascetics [of the four types]. There are no originated phenomenon that are eternal. And in Buddhas there is no spiritual instability.

Ākāse va padaṃ natthi samaṇo natthi bāhire
Saṅkhārā sassatā natthi natthi buddhānamiññitaṃ

[{Comments ↓}](#)

19. Dhammaṭṭhavaggo ↑

[dhp.19](#)
[sut.kn.dhp.19](#) | [att](#)

Verse 256-257

[dhp.v.256](#)
[sut.kn.dhp.256](#) | [att](#)

One is not thereby righteous if one judges a matter hastily. But one who is wise, having ascertained both the truth and falsehood [of the matter], who judges others unhurriedly, righteously, and impartially, is guarded by righteousness. He is wise. He is called righteous.

Na tena hoti dhammaṭṭho yenatthaṃ sahasā naye
Yo ca atthaṃ anatthañca ubho niccheyya paṇḍito

Asāhasena dhammena samena nayati pare
Dhammassa gutto medhāvī dhammaṭṭho ti pavuccati

[{Comments ↓}](#)

Verse 258

[dhp.v.258](#)
[sut.kn.dhp.258](#) | [att](#)

One is not wise through speaking much. One who has reached safety from [the danger of] bondage [to individual existence], and who is unhating and fearless is called wise.

Na tena paṇḍito hoti yāvatā bahu bhāsati
Khemī averī abhaya paṇḍito ti pavuccati

[{Comments ↓}](#)

Verse 259

[dhp.v.259](#)
[sut.kn.dhp.259](#) | [att](#)

One is not expert in the teaching through being loquacious. He who, after hearing just a little, realises the nature of reality with his very being, and is not negligent of the practice, is truly expert in the teaching.

Na tāvatā dhammadharo yāvatā bahu bhāsati
Yo ca appampi sutvāna dhammaṃ kāyena passati
Sa ve dhammadharo hoti yo dhammaṃ nappamajjati

[{Comments ↓}](#)

Verse 260

[dhp.v.260](#)
[sut.kn.dhp.260](#) | [att](#)

One is not a senior [bhikkhu] [just] because one's head is grey. If one has matured [just] in age one is called 'aged in vain.'

Na tena thero hoti yenassa palitaṃ siro
Paripakko vayo tassa moghajiṇṇo ti vuccati

Verse 261

[dhp.v.261](#)
[sut.kn.dhp.261](#) | [att](#)

In whom there is truthfulness, righteousness, harmlessness, and inward taming, he has indeed abandoned [the three] spiritual stains. He is wise. He is truly called a senior [bhikkhu].

Yamhi saccañca dhammo ca ahimsā saṃyamo damo
Sa ve vantamalo dhīro thero iti pavuccati

[{Comments ↓}](#)

Verse 262-263

[dhp.v.262](#)
[sut.kn.dhp.262](#) | [att](#)

Not on account of his eloquence or lotus-like complexion is a man excellent if he is envious, stingy, and fraudulent. For one in whom these [flaws] are eradicated, destroyed, root and all, removed, then being free of spiritual flaws, the wise man is called excellent.

Na vākkaraṇamattena vaṇṇapokkharatāya vā
Sādhurūpo naro hoti issukī maccharī saṭṭho

Yassa cetāṃ samucchinnāṃ mūlaghaccaṃ samūhataṃ
Sa vantadoso medhāvī sādhurūpo ti vuccati

[{Comments ↓}](#)

Verse 264

[dhp.v.264](#)
[sut.kn.dhp.264](#) | [att](#)

One is not an ascetic on account of one's shaven head. One with ignoble practices, who tells lies, who is full of desire and greed, how could he be an ascetic?

Na muṇḍakena samaṇo abbato alikaṃ bhaṇaṃ
Icchālobhasamāpanno samaṇo kiṃ bhavissati

[{Comments ↓}](#)

Verse 265

[dhp.v.265](#)
[sut.kn.dhp.265](#) | [att](#)

He who removes all unvirtuous, [spiritually unwholesome] factors, great and small, with the removal of all unvirtuous, [spiritually unwholesome] factors he is truly called an ascetic.

Yo ca sameti pāpāni aṇumthūlāni sabbaso
Samitattā hi pāpānaṃ samaṇo ti pavuccati

[{Comments ↓}](#)

Verse 266

[dhp.v.266](#)
[sut.kn.dhp.266](#) | [att](#)

One is not a bhikkhu simply through begging: one is a bhikkhu through upholding the whole teaching, and not simply on that account.

Na tena bhikkhu hoti yāvatā bhikkhate pare
Vissaṃ dhammaṃ samādāya bhikkhu hoti na tāvatā

Verse 267

[dhp.v.267](#)
[sut.kn.dhp.267](#) | [att](#)

He in this world who lives the religious life having spurned [the accumulating of] merit and demerit, who fares in the world with reflectiveness, he is truly called a bhikkhu.

Yodha puññañca pāpañca bāhetvā brahmacariyavā
Saṅkhāya loke carati sa ve bhikkhū ti vuccati

[{Comments ↓}](#)

Verse 268-269

[dhp.v.268](#)
[sut.kn.dhp.268](#) | [att](#)

One is not a sage by virtue of silence if one is undiscerning of reality and ignorant. But the wise man who accepts what is morally better as if weighing it with scales, he avoids unvirtuous, [spiritually unwholesome] factors. He is

a sage. He is a sage on account of it. He who knows both [what to accept and what to avoid] in the world is called a sage on that account.

Na monena muni hoti mūḷharūpo aviddasu
Yo ca tulaṃ va paggayha varamādāya paṇḍito

Pāpāni parivajjeti sa muni tena so muni
Yo munāti ubho loke muni tena pavuccati

{[Comments](#) ↓}

Verse 270

[dhp.v.270](#)
[sut.kn.dhp.270](#) | [att](#)

One does not become a Noble One by killing living beings. On account of the non-harming of all living beings one is called a Noble One.

Na tena ariyo hoti yena pāṇāni hiṃsati
Ahiṃsā sabbapāṇānaṃ ariyo ti pavuccati

Verse 271-272

[dhp.v.271](#)
[sut.kn.dhp.271](#) | [att](#)

Bhikkhu, do not rest content on account of your observances and practices, great learning, attainment of inward collectedness, secluded abode, or the thought, 'I enjoy the pleasure of the practice of unsensuousness not pursued by the common man,' if you have not accomplished the destruction of perceptually obscuring states.

Na sīlabbatamattena bāhusaccena vā pana
Atha vā samādhilābhena vivittasayanena vā

Phusāmi nekkhammasukhaṃ aputhujjanasevitaṃ
Bhikkhu viśāsamāpādi appatto āsavakkhayaṃ

{[Comments](#) ↓}

20. Maggavaggo [↑](#)

[dhp.v.20](#)
[sut.kn.dhp.20](#) | [att](#)

Verse 273

[dhp.v.273](#)
[sut.kn.dhp.273](#) | [att](#)

Of paths, the Eightfold is the best. Of truths, the four words. Of phenomena, the passing away [of originated phenomena] is the best. The best of two-footed beings is the Seer.

Maggānaṭṭhaṅgiko seṭṭho saccānaṃ caturo padā
Virāgo seṭṭho dhammānaṃ dipadānañca cakkhumā

[{Comments ↓}](#)

Verse 274

[dhp.v.274](#)
[sut.kn.dhp.274](#) | [att](#)

This [eightfold path] is the only way to purify one's vision [of things according to reality]. There is no other. Apply yourself to it. It is the bewilderment of Māra.

Eso va maggo natthañño dassanassa visuddhiyā
Etaṃ hi tumhe paṭipajjatha mārassetaṃ pamohanaṃ

[{Comments ↓}](#)

Verse 275

[dhp.v.275](#)
[sut.kn.dhp.275](#) | [att](#)

Applying yourself to this [eightfold path] you will put an end to suffering. I have explained this path to you having [myself] realised the destruction of the arrow [of craving].

Etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha
Akkhāto vo mayā maggo aññāya sallasanthanaṃ

[{Comments ↓}](#)

Verse 276

[dhp.v.276](#)
[sut.kn.dhp.276](#) | [att](#)

The vigorous endeavour [to practise the teaching] must be made by you yourselves. Perfect Ones are just path-proclaimers. Meditators who apply themselves [to the eightfold path] will be delivered from Māra's bond [that binds one to renewed states of individual existence].

Tumhehi kiccaṃ ātappaṃ akkhātāro tathāgatā
Paṭipannā pamokkhanti jhāyino mārabandhanā

[{Comments ↓}](#)

Verse 277

[dhp.v.277](#)
[sut.kn.dhp.277](#) | [att](#)

All originated phenomena are unlasting. When one sees [this] [according to reality] with penetrative discernment, then one is disillusioned with suffering. This is the path to spiritual purity.

Sabbe saṅkhārā aniccā ti yadā paññāya passati
Atha nibbindati dukkhe esa maggo visuddhiyā

[{Comments ↓}](#)

Verse 278

[dhp.v.278](#)
[sut.kn.dhp.278](#) | [att](#)

All originated phenomena are intrinsically unsatisfactory. When one sees [this] [according to reality] with penetrative discernment, then one is disillusioned with suffering. This is the path to spiritual purity.

Sabbe saṅkhārā dukkhā ti yadā paññāya passati
Atha nibbindati dukkhe esa maggo visuddhiyā

[{Comments ↓}](#)

Verse 279

[dhp.v.279](#)
[sut.kn.dhp.279](#) | [att](#)

All things are void of personal qualities. When one sees [this] [according to reality] with penetrative discernment, then one is disillusioned with suffering. This is the path to spiritual purity.

Sabbe dhammā anattā ti yadā paññāya passati
Atha nibbindati dukkhe esa maggo visuddhiyā

[{Comments ↓}](#)

Verse 280

[dhp.v.280](#)
[sut.kn.dhp.280](#) | [att](#)

Being indolent at the time of exertion [though] young and able-bodied, the idler is full of sloth, mentally sluggish, and lazy. He does not with penetrative discernment find the path [to spiritual purity].

Uṭṭhānakālamhi anuṭṭhahāno yuvā balī ālasiyaṃ upeto
Saṃsannasaṅkappamano kusīto paññāya maggaṃ alaso na vindati

[{Comments ↓}](#)

Verse 281

[dhp.v.281](#)
[sut.kn.dhp.281](#) | [att](#)

Guarding one's speech, and being well restrained in mental [conduct], one should not do what is spiritually unwholesome by way of body. Purifying these three ways of conduct one would attain the Path proclaimed by the Seer.

Vācānurakkhī manasā susaṃvuto kāyena ca akusalaṃ na kayirā
Ete tayo kammaṭṭhe visodhaye ārādhaye maggaṃ isippaveditaṃ

Verse 282

[dhp.v.282](#)
[sut.kn.dhp.282](#) | [att](#)

Penetrative discernment arises from effort [in proper contemplation]. Without effort [in proper contemplation] penetrative discernment is destroyed. Recognising these two paths to the development and cessation [of wisdom], let a man so conduct himself that his wisdom increases.

Yogā ve jāyati bhūri ayogā bhūrisaṅkhayo
Etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca
Tathattānaṃ niveseyya yathā bhūri pavaḍḍhati

[{Comments ↓}](#)

Verse 283

[dhp.v.283](#)
[sut.kn.dhp.283](#) | [att](#)

Cut down craving, bhikkhus, not trees. From craving comes fear. Having cut down all forms of craving, be free of craving.

Vanāṃ chindatha mā rukkhaṃ vanato jāyati bhayaṃ

Chetvā vanañca vanathañca nibbanā hotha bhikkhavo

{[Comments](#) ↓}

Verse 284

[dhp.v.284](#)
[sut.kn.dhp.284](#) | [att](#)

So long as even the slightest craving of a man for women is not obliterated, so long is he emotionally bound to them, like a suckling calf to its mother.

Yāva hi vanatho na chijjati aṇumatto pi narassa nārisu
Paṭibaddhamano va tāva so vaccho khīrapako va mātari

{[Comments](#) ↓}

Verse 285

[dhp.v.285](#)
[sut.kn.dhp.285](#) | [att](#)

Destroy your love for yourself like [destroying] an autumn lily with your hand. Develop the Path to Peace, as explained by the Sublime One, [leading to] the Untroubled.

Ucchinda sinehamattano kumudaṃ sārādikaṃ va pāṇinā
Santimaggameva brūhaya nibbānaṃ sugatena desitaṃ

{[Comments](#) ↓}

Verse 286

[dhp.v.286](#)
[sut.kn.dhp.286](#) | [att](#)

‘I will dwell here for the rainy season. I will dwell there in winter and summer.’ Thus thinks the fool. He does not realise the [mortal] danger [of his life].

Idha vassaṃ vasissāmi idha hemantagimhisu
Iti bālo vicinteti antarāyaṃ na bujjhati

{[Comments](#) ↓}

Verse 287

[dhp.v.287](#)
[sut.kn.dhp.287](#) | [att](#)

As a great flood carries off a village asleep, so death carries off [spiritually asleep] the man who is besotted with children and cattle, whose mind is attached [to gold coins, bullion, and all kinds of possessions].

Taṃ puttapasusammattaṃ vyāsattamanasaṃ naraṃ
Suttaṃ gāmaṃ mahogho va maccu ādāya gacchati

{[Comments](#) [↓](#)}

Verse 288-289

[dhp.v.288](#)
[sut.kn.dhp.288](#) | [att](#)

One's children are not a shelter [against death], nor is one's father, nor are one's [other] relatives. For one who is seized by death, [even] while amidst his relatives there is no shelter [against death]. The wise man abiding restrained in [conduct within the constraints of] the code of morality, knowing this good reason, should quickly purify the path leading to the Untroubled.

Na santi puttā tāṇāya na pitā na pi bandhavā
Antakenādhīpannassa natthi ñātisu tāṇatā

Etamatthavaśaṃ ñatvā paṇḍito sīlasaṃvuto
Nibbānagamaṇaṃ maggaṃ khippameva visodhaye

{[Comments](#) [↓](#)}

21. Pakiṇṇakavaggo [↑](#)

[dhp. 21](#)
[sut.kn.dhp.21](#) | [att](#)

Verse 290

[dhp.v.290](#)
[sut.kn.dhp.290](#) | [att](#)

If by abandoning inconsequential happiness one found abundant happiness, a wise man would abandon inconsequential happiness [for the sake of] finding abundant happiness.

Mattāsukhapariccāgā passe ce vipulaṃ sukhaṃ
Caje mattāsukhaṃ dhīro sampassaṃ vipulaṃ sukhaṃ

Verse 291

[dhp.v.291](#)
[sut.kn.dhp.291](#) | [att](#)

He who wants his own happiness through causing others suffering, in embroiling himself in unfriendliness, from unfriendliness he will not be released.

Paradukkhūpadhānena attano sukhamicchati
Verasaṃsaggasaṃsaṭṭho verā so na parimuccati

[{Comments ↓}](#)

Verse 292

[dhp.v.292](#)
[sut.kn.dhp.292](#) | [att](#)

What should be done is shunned. What should be avoided is done. Of those who are frivolous and negligently applied [to the practice] their perceptually obscuring states increase.

Yaṃ hi kiccaṃ tadapaviddhaṃ akiccaṃ pana kayirati
Unnaḷānaṃ pamattānaṃ tesaṃ vaḍḍhanti āsavā

[{Comments ↓}](#)

Verse 293

[dhp.v.293](#)
[sut.kn.dhp.293](#) | [att](#)

But those who constantly undertake mindfulness of the body do not pursue what should be avoided. They continuously do what should be done. The perceptually obscuring states vanish in those who are mindful and fully conscious.

Yesañca susamāradhā niccaṃ kāyagatā sati
Akiccaṃ te na sevanti kicce sātaccakārino
Satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā

Verse 294

[dhp.v.294](#)
[sut.kn.dhp.294](#) | [att](#)

Having slain his mother [craving], his father [self-centredness], two khattiya kings [eternalist and annihilationist views], having razed a kingdom [the twelve bases of sensation] together with its agents [spiritually fettering delight and attachment], the Brahman fares on, rid of spiritual defilement.

Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye
Raṭṭhaṃ sānucaraṃ hantvā anīgho yāti brāhmaṇo

[{Comments ↓}](#)

Verse 295

[dhp.v.295](#)
[sut.kn.dhp.295](#) | [att](#)

Having slain his mother [craving], his father [self-centredness], two learned kings [eternalist and annihilationist views], and slaughtered a tiger [the five hindrances] as fifth, the Brahman fares on, rid of spiritual defilement.

Mātaraṃ pitaraṃ hantvā rājāno dve ca sotthiye
Veyyagghapañcamaṃ hantvā anīgho yāti brāhmaṇo

[{Comments ↓}](#)

Verse 296

[dhp.v.296](#)
[sut.kn.dhp.296](#) | [att](#)

Gotama's disciples are always thoroughly [spiritually] awake who day and night are constantly mindful of the [qualities of the] Buddha.

Suppabuddhaṃ pabujjhanti sadā gotamasāvakā
Yesam divā ca ratto ca niccaṃ buddhagatā sati

[{Comments ↓}](#)

Verse 297

[dhp.v.297](#)
[sut.kn.dhp.297](#) | [att](#)

Gotama's disciples are always thoroughly [spiritually] awake who day and night are constantly mindful of the [qualities of the] teaching.

Suppabuddhaṃ pabujjhanti sadā gotamasāvakā
Yesaṃ divā ca ratto ca niccaṃ dhammagatā sati

[{Comments ↓}](#)

Verse 298

[dhp.v.298](#)
[sut.kn.dhp.298](#) | [att](#)

Gotama's disciples are always thoroughly [spiritually] awake who day and night are constantly mindful of the [qualities of the] community of disciples.

Suppabuddhaṃ pabujjhanti sadā gotamasāvakā
Yesaṃ divā ca ratto ca niccaṃ saṅghagatā sati

[{Comments ↓}](#)

Verse 299

[dhp.v.299](#)
[sut.kn.dhp.299](#) | [att](#)

Gotama's disciples are always thoroughly [spiritually] awake who day and night are constantly mindful of the body.

Suppabuddhaṃ pabujjhanti sadā gotamasāvakā
Yesaṃ divā ca ratto ca niccaṃ kāyagatā sati

[{Comments ↓}](#)

Verse 300

[dhp.v.300](#)
[sut.kn.dhp.300](#) | [att](#)

Always thoroughly [spiritually] awake are Gotama's disciples, whose minds day and night take delight in harmlessness.

Suppabuddhaṃ pabujjhanti sadā gotamasāvakā
Yesaṃ divā ca ratto ca ahimsāya rato mano

[{Comments ↓}](#)

Verse 301

[dhp.v.301](#)
[sut.kn.dhp.301](#) | [att](#)

Always thoroughly [spiritually] awake are Gotama's disciples, whose minds day and night take delight in spiritual development.

Suppabuddhaṃ pabujjhanti sadā gotamasāvakā
Yesaṃ divā ca ratto ca bhāvanāya rato mano

[{Comments ↓}](#)

Verse 302

[dhp.v.302](#)
[sut.kn.dhp.302](#) | [att](#)

Going forth [into the ascetic life] is difficult. It is hard to enjoy. The household life is [likewise] difficult and unpleasant. Living with people who are unmatched is unpleasant. Suffering befalls one who travels [the round of rebirth]. Therefore if one did not travel [the round of rebirth] suffering would not befall one.

Duppabbajjaṃ durabhiraṃ durāvāsā gharā dukkhā
Dukkho asamānasaṃvāso dukkhānupatitaddhagū
Tasmā na c'addhagū siyā na ca dukkhānupatito siyā

[{Comments ↓}](#)

Verse 303

[dhp.v.303](#)
[sut.kn.dhp.303](#) | [att](#)

One with faith [in the perfection of the Perfect One's enlightenment], who is perfect in virtue and is prestigious and wealthy, to whatever region he resorts he is honoured everywhere.

Saddho sīlena sampanno yasobhogasamappito
Yaṃ yaṃ padesaṃ bhajati tattha tattheva pūjito

[{Comments ↓}](#)

Verse 304

[dhp.v.304](#)
[sut.kn.dhp.304](#) | [att](#)

Good people shine forth from afar, like the Himalaya mountains. Bad people are inconspicuous in this world, like arrows shot at night.

Dūre santo pakāsentī himavanto va pabbato

Asantettha na dissanti rattiṃ khittā yathā sarā

Verse 305

[dhp.v.305](#)
[sut.kn.dhp.305](#) | [att](#)

Sitting alone, sleeping alone, living alone, tirelessly applied [to the practice],
taming oneself in solitude, one would be [thereby] delighted in the woods.

Ekāsaṇaṃ ekaseyyaṃ eko caramatandito
Eko damayamattānaṃ vanante ramito siyā

{[Comments](#) ↓}

22. Nirayavaggo [↑](#)

[dhp.22](#)
[sut.kn.dhp.22](#) | [att](#)

Verse 306

[dhp.v.306](#)
[sut.kn.dhp.306](#) | [att](#)

One who speaks untruthfully ends up in hell, and also he who having done something, denies he did it. Having passed on, both these men of base conduct become equal in the hereafter.

Abhūtavādī nirayaṃ upeti yo vāpi katvā na karomī ti cāha
Ubho pi te pecca samā bhavanti nihīnakammā manujā parattha

[{Comments ↓}](#)

Verse 307

[dhp.v.307](#)
[sut.kn.dhp.307](#) | [att](#)

There are many with an ochre robe round their necks who are of an unvirtuous moral nature and are unrestrained [in conduct]. Being odious on account of their unvirtuous deeds, they are reborn in hell.

Kāsāvakaṇṭhā bahavo pāpadhammā asaṃyatā
Pāpā pāpehi kammehi nirayaṃ te upapajjare

[{Comments ↓}](#)

Verse 308

[dhp.v.308](#)
[sut.kn.dhp.308](#) | [att](#)

It is better that an unvirtuous man, unrestrained [in conduct], eats an iron ball glowing like blazing fire than he eats the country's almsfood.

Seyyo ayogulo bhutto tatto aggisikhūpamo
Yañce bhuñjeyya dussīlo ratṭhapinḍaṃ asaṃyato

[{Comments ↓}](#)

Verse 309-310

[dhp.v.309](#)
[sut.kn.dhp.309](#) | [att](#)

The man negligently applied [to the practice] who pursues another's wife meets with four states: the accumulation of demerit; insomnia; thirdly, criticism; fourthly, hell. [There is also] the accumulation of demerit; an odious rebirth; and for the frightened man and woman a delight that is insignificant; and the king inflicts a serious penalty. Therefore a man should not pursue another's wife.

Cattāri ṭhānāni naro pamatto āpajjati paradārūpasevī
Apuññaalābhaṃ na nikāmaseyyaṃ nindaṃ tatiyaṃ nirayaṃ catutthaṃ

Apuññaalābho ca gati ca pāpikā bhītaṃ bhītāya rati ca thokikā
Rājā ca daṇḍaṃ garukaṃ paṇeti tasmā naro paradāraṃ na seve

[{Comments ↓}](#)

Verse 311

[dhp.v.311](#)
[sut.kn.dhp.311](#) | [att](#)

Just as kusa grass that is wrongly grasped cuts one's hand, likewise the ascetic life that is wrongly handled drags one to hell.

Kuso yathā duggahito hatthamevānukantati
Sāmaññaṃ dupparāmaṭṭhaṃ nirayāyupakaḍḍhati

Verse 312

[dhp.v.312](#)
[sut.kn.dhp.312](#) | [att](#)

Whatever [spiritually wholesome] practice is slackly [undertaken]; and whatever [noble] practice is defiled; and whatever religious life is [lived] odiously: none are of any great fruit.

Yaṃ kiñci sithilaṃ kammaṃ saṅkiliṭṭhañca yaṃ vataṃ
Saṅkassaraṃ brahmacariyaṃ na taṃ hoti mahapphalaṃ

[{Comments ↓}](#)

Verse 313

[dhp.v.313](#)
[sut.kn.dhp.313](#) | [att](#)

If there is something to be done one should do it. One should resolutely indeed apply oneself [to the practice]. The ascetic who is slackly applied [to spiritually wholesome practices] all the more covers himself with dust [i.e. spiritual defilements].

Kayirañce kayirāthenaṃ daḷhameva parakkame
Sithilo hi paribbājo bhiyyo ākirate rajaṃ

[{Comments ↓}](#)

Verse 314

[dhp.v.314](#)
[sut.kn.dhp.314](#) | [att](#)

A bad deed is better left undone. One later regrets a bad deed. A good deed is better done, which having done it one does not [later] regret it.

Akataṃ dukkataṃ seyyo pacchā tappati dukkataṃ
Katañca sukataṃ seyyo yaṃ katvā nānutappati

Verse 315

[dhp.v.315](#)
[sut.kn.dhp.315](#) | [att](#)

Just as a border city is safeguarded within and without, likewise keep watch over yourself. May the [rare] opportunity [to live the religious life] not pass you by, because those who miss the opportunity grieve when consigned to hell.

Nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ
Evaṃ gopetha attānaṃ khaṇo vo mā upaccagā
Khaṇātītā hi socanti nirayamhi samappitā

[{Comments ↓}](#)

Verse 316

[dhp.v.316](#)
[sut.kn.dhp.316](#) | [att](#)

[Nigaṇṭha ascetics] are conscience-stricken about what is not shameful [i.e. eating dust fallen into their almsbowls]. [Naked ascetics] are not conscience-stricken about what is shameful [i.e. going naked]. By upholding wrong views [of reality] [such] beings are reborn in the plane of misery.

Alajjitāye lajjanti lajjitāye na lajjare
Micchādiṭṭhisamādānā sattā gacchanti duggatiṃ

[{Comments ↓}](#)

Verse 317

[dhp.v.317](#)
[sut.kn.dhp.317](#) | [att](#)

Seeing a danger [to one's spiritual purity through eating dust] where there is no danger; and seeing no danger [to one's spiritual purity by going naked] where there is a danger, by upholding wrong views [of reality] [such] beings are reborn in the plane of misery.

Abhaye bhayadassino bhaye cābhayadassino
Micchādiṭṭhisamādānā sattā gacchanti duggatim

Verse 318

[dhp.v.318](#)
[sut.kn.dhp.318](#) | [att](#)

Thinking there is wrongdoing where there is innocence, and seeing innocence where there is wrongdoing, by upholding wrong views [of reality] beings are reborn in the plane of misery.

Avajje vajjamatino vajje cāvajjadassino
Micchādiṭṭhisamādānā sattā gacchanti duggatim

[{Comments ↓}](#)

Verse 319

[dhp.v.319](#)
[sut.kn.dhp.319](#) | [att](#)

Knowing wrongdoing as wrongdoing, and innocence as innocence, by undertaking right views [of reality] beings are reborn in the realm of happiness.

Vajjañca vajjato ñatvā avajjañca avajjato
Sammādiṭṭhisamādānā sattā gacchanti sugatim

23. Nāgavaggo [↑](#)

[dhp.23](#)
[sut.kn.dhp.23](#) | [att](#)

Verse 320

[dhp.v.320](#)
[sut.kn.dhp.320](#) | [att](#)

As an elephant in battle [must endure] arrows shot from bows, so must I endure abuse, for many people are badly behaved.

Ahaṃ nāgo va saṅgāme cāpāto patitaṃ saraṃ
Ativākyam titikkhissam dussilo hi bahujjano

[{Comments ↓}](#)

Verse 321

[dhp.v.321](#)
[sut.kn.dhp.321](#) | [att](#)

They lead a tamed [elephant] into the assembly. The king mounts a tamed [elephant]. One who is tamed, who endures abuse, is the best amongst men.

Dantaṃ nayanti samitiṃ dantaṃ rājābhirūhati
Danto seṭṭho manussesu yotivākyam titikkhati

Verse 322

[dhp.v.322](#)
[sut.kn.dhp.322](#) | [att](#)

Mules are excellent when tamed; and so are the thoroughbred [horses] from the Sindh country; so are Kuñjara elephants and great Nāga elephants. But more excellent than these [when tamed] is one who has tamed himself.

Varamassatarā dantā ājānīyā ca sindhavā
Kuñjarā ca mahānāgā attadanto tato varam

[{Comments ↓}](#)

Verse 323

[dhp.v.323](#)
[sut.kn.dhp.323](#) | [att](#)

Not by all these vehicles could one go to [that] Unvisited Quarter [i.e. nibbāna], as one would go on account of oneself being well-tamed. One who is tamed travels by means of what is well tamed.

Na hi etehi yānehi gaccheyya agataṃ disaṃ
Yathāttanā sudantena danto dantena gacchati

[{Comments ↓}](#)

Verse 324

[dhp.v.324](#)
[sut.kn.dhp.324](#) | [att](#)

The rutting elephant called Dhanapālaka is difficult to control. Being held captive he does not eat a morsel. He is remembering [his blind mother in] the elephant forest.

Dhanapālako nāma kuñjaro kaṭukappabhedano dunnivārayo
Baddho kabalaṃ na bhuñjati sumarati nāgavanassa kuñjaro

[{Comments ↓}](#)

Verse 325

[dhp.v.325](#)
[sut.kn.dhp.325](#) | [att](#)

One who is sluggish, a big eater, a drowsy person rolling about in his sleep like a fat hog nourished on fodder, again and again ends up in a womb, the fool.

Middhī yadā hoti mahagghaso ca niddāyitā samparivattasāyī
Mahāvarāho va nivāpapuṭṭho punappunaṃ gabbhamupeti mando

[{Comments ↓}](#)

Verse 326

[dhp.v.326](#)
[sut.kn.dhp.326](#) | [att](#)

Formerly this mind roamed where it wanted, where it liked, as it pleased. Now I shall control it properly, as a mahout controls an elephant in rut.

Idaṃ pure cittamacari cārikaṃ yenicchakaṃ yatthakāmaṃ yathāsukhaṃ
Tadajjahaṃ niggahessāmi yoniso hatthippabhinnaṃ viya añkusaggaho

[{Comments ↓}](#)

Verse 327

[dhp.v.327](#)
[sut.kn.dhp.327](#) | [att](#)

Take delight in diligence [in the practice]. Supervise your mind [with mindfulness]. Rescue yourself from the difficult road [of spiritual defilement] like the elephant sunk in the mud.

Appamādaratā hotha sacittamanurakkhatha
Duggā uddharathattānaṃ pañke sanno va kuñjaro

[{Comments ↓}](#)

Verse 328

[dhp.v.328](#)
[sut.kn.dhp.328](#) | [att](#)

If one should find a mindful companion, a wise comrade of good disposition, then, overcoming all adversities, pleased and mindful, one should live the religious life with him.

Sace labhetha nipakaṃ sahāyaṃ saddhiṃ caraṃ sādhuvihāriṃ dhīraṃ
Abhibhuyya sabbāni parissayāni careyya tenattamano satimā

[{Comments ↓}](#)

Verse 329

[dhp.v.329](#)
[sut.kn.dhp.329](#) | [att](#)

If one does not find a mindful companion, a wise comrade of good disposition, then, like a king abandoning his conquered kingdom, one should live the religious life as solitarily as a Mātāṅga elephant in the forest.

No ce labhetha nipakaṃ sahāyaṃ saddhiṃ caraṃ sādhuvihāriṃ dhīraṃ
Rājā va raṭṭhaṃ vijitaṃ pahāya eko care mātaṅgaraññe va nāgo

[{Comments ↓}](#)

Verse 330

[dhp.v.330](#)
[sut.kn.dhp.330](#) | [att](#)

Living the religious life solitarily is better: there is no companionship with fools. One should live the religious life solitarily and do no unvirtuous deeds. One should abide at ease like a Mātāṅga elephant in the forest.

Ekassa caritaṃ seyyo natthi bāle sahāyatā
Eko care na ca pāpāni kayirā appossukko mātaṅgaraññe va nāgo

[{Comments ↓}](#)

Verse 331

[dhp.v.331](#)
[sut.kn.dhp.331](#) | [att](#)

Excellent are [good-hearted] friends when need arises. Excellent is contentment [with what is paltry and easily gotten]. Excellent is merit at the time of death. Excellent is the riddance of all suffering.

Atthamhi jātamhi sukhā sahāyā tuṭṭhī sukhā yā itarītareṇa
Puññaṃ sukhaṃ jīvitasaṅkhaṃ sabbassa dukkhassa sukhaṃ pahānaṃ

[{Comments ↓}](#)

Verse 332

[dhp.v.332](#)
[sut.kn.dhp.332](#) | [att](#)

Excellent in the world is reverence for one's mother. Excellent is reverence for one's father. Excellent in the world is reverence for ascetics. Excellent is reverence for Brahmins.

Sukhā matteyyatā loke atho petteyyatā sukhā
Sukhā sāmāññatā loke atho brahmaññatā sukhā

[{Comments ↓}](#)

Verse 333

[dhp.v.333](#)
[sut.kn.dhp.333](#) | [att](#)

Excellent is virtue [maintained] until old age. Excellent is unshakeable faith [in the perfection of the Perfect One's enlightenment]. Excellent is the attainment of penetrative discernment. Excellent is the non-doing of unvirtuous deeds.

Sukhaṃ yāva jarā sīlaṃ sukhā saddhā patitṭhitā
Sukho paññāya paṭilābho pāpānaṃ akaraṇaṃ sukhaṃ

[{Comments ↓}](#)

24. Taṇhāvaggo ↑

[dhp.24](#)
[sut.kn.dhp.24](#) | [att](#)

Verse 334

[dhp.v.334](#)
[sut.kn.dhp.334](#) | [att](#)

The craving of a man who negligently practises [the teaching] grows like a māluvā creeper [stretched through the woods]. [Such a man] chases about here and there like a monkey wanting fruit in the forest.

Manujassa pamattacārino taṇhā vaḍḍhati māluvā viya
So uplavati hurāhuram phalamiccam va vanasmim vānaro

[{Comments ↓}](#)

Verse 335

[dhp.v.335](#)
[sut.kn.dhp.335](#) | [att](#)

Whoever in the world this wretched and sticky craving overcomes, his griefs flourish like grass well rained upon.

Yam esā sahati jammī taṇhā loke visattikā
Sokā tassa pavaḍḍhanti abhivaṭṭham va bīraṇam

[{Comments ↓}](#)

Verse 336

[dhp.v.336](#)
[sut.kn.dhp.336](#) | [att](#)

Whoever in the world overcomes this wretched craving, so difficult to overcome, his griefs fall away like waterdrops from a lotus.

Yo cetam sahati jammim taṇham loke duraccayam
Sokā tamhā papatanti udabindu va pokkharā

Verse 337

[dhp.v.337](#)
[sut.kn.dhp.337](#) | [att](#)

This I tell you, sirs, as many as are gathered here: Dig up the root of craving like one needing its sweet roots digs up bīraṇa grass. Let not Māra repeatedly destroy you like a stream that breaks a reed.

Taṃ vo vadāmi bhaddaṃ vo yāvantettha samāgatā
Taṇhāya mūlaṃ khaṇatha usīrattho va bīraṇaṃ
Mā vo naḷaṃ va soto va māro bhañji punappunaṃ

[{Comments ↓}](#)

Verse 338

[dhp.v.338](#)
[sut.kn.dhp.338](#) | [att](#)

Just as a tree that is felled will grow back if its roots are undestroyed and uninjured, likewise this [wretched] suffering is manifested again and again if the proclivity to craving is undestroyed.

Yathā pi mūle anupaddave daḷhe chinno pi rukkho punareva rūhati
Evam pi taṇhānusaye anūhate nibbattati dukkhamidaṃ punappunaṃ

[{Comments ↓}](#)

Verse 339

[dhp.v.339](#)
[sut.kn.dhp.339](#) | [att](#)

The man of wrong view [of reality] in whom the 36 streams [of thought bound up with attachment] flowing towards the pleasing are strong, his thoughts bound up with attachment will carry him away.

Yassa chattimsati sotā manāpassavanā bhusā
Vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā

[{Comments ↓}](#)

Verse 340

[dhp.v.340](#)
[sut.kn.dhp.340](#) | [att](#)

Flowing everywhere are the streams [of thought bound up with attachment]. The burgeoning creeper [of craving] stands firm. Seeing that [wretched] creeper growing, cut its root with penetrative discernment.

Savanti sabbadhi sotā latā ubbhijja tiṭṭhati
Taṅca disvā lataṃ jātaṃ mūlaṃ paññāya chindatha

[{Comments ↓}](#)

Verse 341

[dhp.v.341](#)
[sut.kn.dhp.341](#) | [att](#)

People experience fleeting and lustful joys. Whoever are attached to what is agreeable, searching for what is pleasant, those [wretched] men indeed undergo birth and old age.

Saritāni sinehitāni ca somanassāni bhavanti jantuno
Ye sātasiṭā sukhesino te ve jātijarūpagā narā

[{Comments ↓}](#)

Verse 342

[dhp.v.342](#)
[sut.kn.dhp.342](#) | [att](#)

People led on by craving scurry about like hunted hares. Attached by ties and bonds [to individual existence], they end up with suffering again and again for a long time.

Tasiṇāya purakkhatā pajā parisappanti saso va bādhito
Saṃyojanasaṅgasattakā dukkhamupenti punappunaraṃ cirāya

[{Comments ↓}](#)

Verse 343

[dhp.v.343](#)
[sut.kn.dhp.343](#) | [att](#)

People led on by craving scurry about like hunted hares. Therefore a bhikkhu wanting non-attachment [to originated phenomena] for himself should dispel craving.

Tasiṇāya purakkhatā pajā parisappanti saso va bādhito
Tasmā tasiṇaraṃ vinodaye bhikkhu ākaṅkhaṃ virāgamattano

[{Comments ↓}](#)

Verse 344

[dhp.v.344](#)
[sut.kn.dhp.344](#) | [att](#)

Come, look at that man who, [wanting to be] free of craving, was intent upon [life in] the forest. [Wanting to be] free of craving he ran to the forest. [But though] freed [from the bonds of lay life], he ran back to that same bondage.

Yo nibbanatho vanādhimutto vanamutto vanameva dhāvati Taṃ puggalametha
passatha mutto bandhanameva dhāvati

[{Comments ↓}](#)

Verse 345-346

[dhp.v.345](#)
[sut.kn.dhp.345](#) | [att](#)

That bond is not strong, say the wise, that is made of iron, wood, or rope. Passionate attachment to jewellery and earrings, and affection for children and wives, these are the strong bonds, say the wise. They drag one down [to the plane of sub-human existence]. It is difficult for those who are slackly applied [to the practice] to shake them off. Having destroyed them, those who are indifferent [to sensuous pleasures] having abandoned sensuous pleasure fulfil the ideals of religious asceticism.

Na taṃ daḷhaṃ bandhanamāhu dhīrā yadāyaṣaṃ dārujaṃ babbajañca
Sārattarattā maṇikuṇḍalesu puttesu dāresu ca yā apekkhā

Etaṃ daḷhaṃ bandhanamāhu dhīrā ohāriṇaṃ sithilaṃ duppamuñcaṃ
Etampi chetvāna paribbajanti anapekkhino kāmasukhaṃ pahāya

[{Comments ↓}](#)

Verse 347

[dhp.v.347](#)
[sut.kn.dhp.347](#) | [att](#)

Those who are passionately attached [to sensuous pleasure and individual existence] fall into the streams [of thought bound up with attachment] they themselves have made, like a spider [might fall] into a web it itself has made. Having closed off these [streams by mindfulness and penetrative discernment] the wise fare on indifferent [to sensuous pleasures], having abandoned all suffering.

Ye rāgarattānupatanti sotaṃ sayamkataṃ makkaṭako va jālaṃ
Etampi chetvāna vajanti dhīrā anapekkhino sabbadukkhaṃ pahāya

[{Comments ↓}](#)

Verse 348

[dhp.v.348](#)
[sut.kn.dhp.348](#) | [att](#)

Abandon the past. Abandon the future. Abandon the present. Having gone beyond individual existence, with a mind completely liberated [from perceptually obscuring states], you will never again come to birth and old age.

Muñca pure muñca pacchato majjhe muñca bhavassa pāragū

Sabbattha vimuttamānaso na punaṃ jātijaraṃ upehisi

{[Comments](#) ↓}

Verse 349

[dhp.v.349](#)
[sut.kn.dhp.349](#) | [att](#)

The craving of a person of distracted thoughts, who is full of attachment and contemplates the loveliness [of the female body] will only develop. Such a person reinforces his bondage [to individual existence].

Vitakkapamathitassa jantuno tibbarāgassa subhānupassino
Bhiyyo taṇhā pavaḍḍhati esa kho daḷhaṃ karoti bandhanaṃ

{[Comments](#) ↓}

Verse 350

[dhp.v.350](#)
[sut.kn.dhp.350](#) | [att](#)

But he who, taking delight in the calming of thought, develops the [meditation on the] unloveliness [of the body], ever mindful, will make an end [of craving for states of individual existence]. He will destroy Māra's bond [that binds one to renewed states of individual existence].

Vitakkupasame ca yo rato asubhaṃ bhāvayati sadā sato
Esa kho vyantikāhiti esacchecchati mārabandhanaṃ

{[Comments](#) ↓}

Verse 351

[dhp.v.351](#)
[sut.kn.dhp.351](#) | [att](#)

He has reached perfection [in this training system]. He is free of fear, free of craving, and unblemished [by spiritual defilement]. He has destroyed [all] the arrows of individual existence. This is his last body.

Niṭṭhaṃ gato asantāsī vītataṇho anaṅgaṇo
Acchindi bhavasallāni antimoyaṃ samussayo

{[Comments](#) ↓}

Verse 352

[dhp.v.352](#)
[sut.kn.dhp.352](#) | [att](#)

One who is free of craving, free of grasping, who is proficient in the use of conventional expressions and vocabulary, would know the [correct] assemblage and orderly sequence of words. He indeed bears his final body. He is one of great wisdom. He is called a Great Man.

Vītataṇho anādāno niruttipadakovido
Akkharānaṃ sannipātaṃ jaññā pubbāparāni ca
Sa ve antimasārīro mahāpañño mahāpuriso ti vuccati

Verse 353

[dhp.v.353](#)
[sut.kn.dhp.353](#) | [att](#)

I have transcended the All. I have understood the All. I do not cleave to any phenomenon. I have abandoned the All. I am liberated [from perceptually obscuring states] through the destruction of craving. Having fully understood [the All] by myself, who could I designate [as my teacher]?

Sabbābhibhū sabbavidūhamasmi sabbesu dhammesu anupalitto
Sabbañjaho taṇhakkhaye vimutto sayāṃ abhiññāya kamuddiseyyaṃ

[{Comments ↓}](#)

Verse 354

[dhp.v.354](#)
[sut.kn.dhp.354](#) | [att](#)

The gift of the teaching excels all gifts. The flavour of the teaching excels all flavours. Delight in the teaching excels all delights. The destruction of craving overcomes all suffering.

Sabbadānaṃ dhammadānaṃ jināti sabbāṃ rasaṃ dhammaraso jināti
Sabbāṃ ratim dhammarati jināti taṇhakkhayo sabbadukkhaṃ jināti

Verse 355

[dhp.v.355](#)
[sut.kn.dhp.355](#) | [att](#)

Wealth destroys the fool but not those seeking the Far Shore. Fools through craving for wealth destroy themselves and others too.

Hananti bhogā dummedhaṃ no ca pāragavesino
Bhogataṇhāya dummedho hanti aññe va attānaṃ

Verse 356

[dhp.v.356](#)
[sut.kn.dhp.356](#) | [att](#)

Weeds are the imperfection of fields; attachment is the imperfection of this people. Therefore what is given to those free of attachment is [karmically] very fruitful.

Tiṇadosāni khettāni rāgadosā ayaṃ pajā
Tasmā hi vītarāgesu dinnāṃ hoti mahapphalāṃ

[{Comments ↓}](#)

Verse 357

[dhp.v.357](#)
[sut.kn.dhp.357](#) | [att](#)

Weeds are the imperfection of fields; hatred is the imperfection of this people. Therefore what is given to those without hatred is [karmically] very fruitful.

Tiṇadosāni khettāni dosadosā ayaṃ pajā
Tasmā hi vītadosesu dinnāṃ hoti mahapphalāṃ

Verse 358

[dhp.v.358](#)
[sut.kn.dhp.358](#) | [att](#)

Weeds are the imperfection of fields; undiscernment of reality is the imperfection of this people. Therefore what is given to those who are free of undiscernment of reality is [karmically] very fruitful.

Tiṇadosāni khettāni mohadosā ayaṃ pajā
Tasmā hi vītamohesu dinnāṃ hoti mahapphalāṃ

Verse 359

[dhp.v.359](#)
[sut.kn.dhp.359](#) | [att](#)

Weeds are the imperfection of fields; desire is the imperfection of this people. Therefore what is given to those without desire is [karmically] very fruitful.

Tiṇadosāni khettāni icchādosā ayaṃ pajā
Tasmā hi vigaticchesu dinnāṃ hoti mahapphalāṃ

25. Bhikkhuvaggo ↑

[dhp.25](#)
[sut.kn.dhp.25](#) | [att](#)

Verse 360

[dhp.v.360](#)
[sut.kn.dhp.360](#) | [att](#)

Restraint of the eye [from grasping, through mindfulness] is good; restraint of the ear [from grasping, through mindfulness] is good; restraint of the nose [from grasping, through mindfulness] is good; restraint of the tongue [from grasping, through mindfulness] is good.

Cakkhunā saṁvaro sādhu sādhu sotena saṁvaro
Ghānena saṁvaro sādhu sādhu jivhāya saṁvaro

[{Comments ↓}](#)

Verse 361

[dhp.v.361](#)
[sut.kn.dhp.361](#) | [att](#)

Restraint [in conduct] of body, speech, and mind is good. Restraint [in conduct] in all respects is good. A bhikkhu who is restrained [in conduct] in all respects is released from all suffering.

Kāyena saṁvaro sādhu sādhu vācāya saṁvaro
Manasā saṁvaro sādhu sādhu sabbattha saṁvaro
Sabbattha saṁvuto bhikkhu sabbadukkhā pamuccati

[{Comments ↓}](#)

Verse 362

[dhp.v.362](#)
[sut.kn.dhp.362](#) | [att](#)

One restrained in [conduct of] hand and foot, restrained in speech, restrained in [conduct of] mind, who finds inward delight, who is inwardly collected, who is unaccompanied [by craving], and who is inwardly at peace, him they [rightly] call a bhikkhu.

Hatthasaṁyato pādasāṁyato vācāsaṁyato saṁyatuttamo
Ajjhattarato samāhito eko santusito tamāhu bhikkhum

[{Comments ↓}](#)

Verse 363

[dhp.v.363](#)
[sut.kn.dhp.363](#) | [att](#)

Whatever bhikkhu is restrained in speech, whose speech is pithy, who is not vain, who explains the meaning and significance [of the teaching], his speech is ambrosial.

Yo mukhasaṃyato bhikkhu mantabhāṇī anuddhato
Atthaṃ dhammañca dīpeti madhuraṃ tassa bhāsitaṃ

[{Comments ↓}](#)

Verse 364

[dhp.v.364](#)
[sut.kn.dhp.364](#) | [att](#)

One who takes pleasure and delight in the teaching, who contemplates and recollects the teaching, does not fall away from the true teaching.

Dhammārāmo dhammarato dhammaṃ anuvicintayaṃ
Dhammaṃ anussaraṃ bhikkhu saddhammā na parihāyati

Verse 365

[dhp.v.365](#)
[sut.kn.dhp.365](#) | [att](#)

One should not despise one's own gains. One should not envy the gains of others. A bhikkhu who envies others' gains does not attain inward collectedness.

Salābhaṃ nātimaññeyya nāññesaṃ pihayaṃ care
Aññesaṃ pihayaṃ bhikkhu samādhim nādhigacchati

[{Comments ↓}](#)

Verse 366

[dhp.v.366](#)
[sut.kn.dhp.366](#) | [att](#)

If, though he receives but little, a bhikkhu does not despise his gains, even the devas praise him, one of pure livelihood who is tirelessly applied [to the practice].

Appalābho pi ce bhikkhu salābhaṃ nātimaññati
Taṃ ve devā pasaṃsanti suddhājīviṃ atanditaṃ

[{Comments ↓}](#)

Verse 367

[dhp.v.367](#)
[sut.kn.dhp.367](#) | [att](#)

One for whom there is nothing in any way cherished in immaterial factors-and-bodily-form, and who does not grieve over what does not exist [externally or internally], he is truly called a bhikkhu.

Sabbaso nāmarūpasmiṃ yassa natthi mamāyitaṃ
Asatā ca na socati sa ve bhikkhū ti vuccati

[{Comments ↓}](#)

Verse 368

[dhp.v.368](#)
[sut.kn.dhp.368](#) | [att](#)

The bhikkhu who abides in a state of [unlimited] goodwill, who has faith in the Buddha's training system, would attain to the state of Peace, the stilling of originated phenomena, happiness [supreme].

Mettāvihārī yo bhikkhu pasanno buddhasāsane
Adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ

[{Comments ↓}](#)

Verse 369

[dhp.v.369](#)
[sut.kn.dhp.369](#) | [att](#)

Bail out [wrong thoughts from] this boat [i.e. from this state of individuality], bhikkhu. When bailed it will go more quickly for you. Having destroyed attachment and hatred, then you will go to the Untroubled.

Siñca bhikkhu imaṃ nāvaṃ sittā te lahumessati
Chetvā rāgañca dosañca tato nibbānamehisi

[{Comments ↓}](#)

Verse 370

[dhp.v.370](#)
[sut.kn.dhp.370](#) | [att](#)

One should destroy the five [ties to individual existence in the low plane of existence]. One should abandon the five [ties to individual existence in the middle and high planes of existence]. One should moreover develop the five [spiritual faculties]. The bhikkhu who has overcome the five bonds [to individual existence] is called one who has crossed the flood [of suffering].

Pañca chinde pañca jahe pañca c'uttaribhāvaye
Pañcasaṅgātigo bhikkhu oghatiṇṇo ti vuccati

[{Comments ↓}](#)

Verse 371

[dhp.v.371](#)
[sut.kn.dhp.371](#) | [att](#)

Meditate, bhikkhu. Do not be negligently applied [to the practice]. Let not your mind wander in the [five] varieties of sensuous pleasure. Do not, being negligently applied [to the practice], swallow a [red-hot] iron ball. While you are burning do not wail, 'This is painful!'.
Jhāya bhikkhu mā ca pamādo mā te kāmagaṇe bhamassu cittam
Mā lohagaḷam gilī pamatto mā kandi dukkhamidan ti ḍayhamāno

[{Comments ↓}](#)

Verse 372

[dhp.v.372](#)
[sut.kn.dhp.372](#) | [att](#)

There is no jhāna for one without penetrative discernment. There is no penetrative discernment for one who does not meditate. Whoever has jhāna together with penetrative discernment, is right in the presence of the Untroubled.
Natthi jhānam apaññassa paññā natthi ajjhāyato
Yamhi jhānañca paññā ca sa ve nibbānasantike

Verse 373

[dhp.v.373](#)
[sut.kn.dhp.373](#) | [att](#)

The bhikkhu of peaceful mind who retires to solitude and rightly sees the nature of reality experiences superhuman delight.
Suññāgāram paviṭṭhassa santacittassa bhikkhuno
Amānusi rati hoti sammā dhammam vipassato

[{Comments ↓}](#)

Verse 374

[dhp.v.374](#)
[sut.kn.dhp.374](#) | [att](#)

Whenever one meditates upon the arising and disappearance of the [five] aggregates one obtains rapture and gladness. For those who understand [the teaching] this [leads one to] the Deathless.

Yato yato sammasati khandhānaṃ udayabbayaṃ
Labhati pītipāmojjaṃ amataṃ taṃ vijānataṃ

[{Comments ↓}](#)

Verse 375

[dhp.v.375](#)
[sut.kn.dhp.375](#) | [att](#)

This is the basis [of spiritually wholesome factors] for a wise bhikkhu here [in the Buddha's training system]: having sense [portals] guarded [by mindfulness]; being content [with what is paltry and easily gotten]; and being restrained [in conduct within the constraints of] the rules of discipline.

Tatrāyamādi bhavati idha paññassa bhikkhuno
Indriyagutti santuṭṭhi pātimokkhe ca saṃvaro

[{Comments ↓}](#)

Verse 376

[dhp.v.376](#)
[sut.kn.dhp.376](#) | [att](#)

Associate with virtuous friends who are of pure livelihood, and who are tirelessly applied [to the practice]. One should conduct oneself amicably. One should be well behaved. Then, filled with gladness [about the teaching], one will put an end to suffering.

Mitte bhajassu kalyāṇe suddhājīve atandite
Paṭisanthāravutt'assa ācāra kusalo siyā
Tato pāmojjabahulo dukkhassantaṃ karissati

[{Comments ↓}](#)

Verse 377

[dhp.v.377](#)
[sut.kn.dhp.377](#) | [att](#)

As the jasmine sheds its withered flowers, so should you should shed your attachment and hatred, bhikkhus.

Vassikā viya pupphāni maddavāni pamuñcati
Evaṃ rāgañca dosañca vipparamuñcetha bhikkhavo

Verse 378

[dhp.v.378](#)
[sut.kn.dhp.378](#) | [att](#)

The bhikkhu who is calm in body, calm in speech, who is tranquil, inwardly well-collected, and who has rejected [all] objects of worldly enjoyment, is called inwardly at peace.

Santakāyo santavāco santavā susamāhito
Vantalokāmisso bhikkhu upasanto ti vuccati

Verse 379

[dhp.v.379](#)
[sut.kn.dhp.379](#) | [att](#)

You should urge yourself on all by yourself. You should restrain yourself all by yourself. Safeguarding yourself and being mindful, bhikkhu, you will abide happily.

Attanā coday'attānaṃ paṭimāse attānamattanā
So attagutto satimā sukhaṃ bhikkhu vihāhisi

[{Comments ↓}](#)

Verse 380

[dhp.v.380](#)
[sut.kn.dhp.380](#) | [att](#)

One is oneself one's own Saviour. One is oneself [the maker of] one's destiny. One should restrain oneself as a [horse] merchant controls a noble thoroughbred.

Attā hi attano nātho attā hi attano gati
Tasmā saṃyamay'attānaṃ assaṃ bhadraṃ va vāṇijo

Verse 381

[dhp.v.381](#)
[sut.kn.dhp.381](#) | [att](#)

The bhikkhu who is filled with gladness [about the teaching], who has faith in the Buddha's training system, would attain to the state of Peace, the stilling of originated phenomena, happiness [supreme].

Pāmojjabahulo bhikkhu pasanno buddhasāsane
Adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ

[{Comments ↓}](#)

Verse 382

[dhp.v.382](#)
[sut.kn.dhp.382](#) | [att](#)

The young bhikkhu who applies himself to the Buddha's training system
illuminates this world like the moon freed from clouds.

Yo have daharo bhikkhu yuñjati buddhasāsane
So imaṃ lokam pabhāseti abbhā mutto va candimā

[{Comments ↓}](#)

26. Brāhmaṇavaggo ↑

[dhp.26](#)
[sut.kn.dhp.26](#) | [att](#)

Verse 383

[dhp.v.383](#)
[sut.kn.dhp.383](#) | [att](#)

Close off the streams [of thought bound up with attachment], Brahman, [resolutely] applying yourself [to the practice]. Thrust aside sensuous pleasures. Knowing the destruction of originated phenomena [according to reality], you will know the Uncreated.

Chinda sotam parakkamma kāme panuda brāhmaṇa
Saṅkhārānaṃ khayam ñatvā akataññūsi brāhmaṇa

[{Comments ↓}](#)

Verse 384

[dhp.v.384](#)
[sut.kn.dhp.384](#) | [att](#)

When the Brahman has gone beyond the pairs of phenomena [i.e. the internal and external bases of sensation], then, knowing [the pairs of phenomena as unlasting], all his ties to individual existence vanish.

Yadā dvayesu dhammesu pāragū hoti brāhmaṇo
Athassa sabbe saṃyogā atthaṃ gacchanti jānato

[{Comments ↓}](#)

Verse 385

[dhp.v.385](#)
[sut.kn.dhp.385](#) | [att](#)

One for whom there is no [acquisition of] the Far Shore, nor the Near Shore, nor the Far plus Near Shore, who is free of suffering and is emancipated [from individual existence], he is what I call a Brahman.

Yassa pāram apāram vā pārapāram na vijjati
Vītaddaraṃ visaṇyuttaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 386

[dhp.v.386](#)
[sut.kn.dhp.386](#) | [att](#)

One who is meditative, one who sits [alone in the woods] and is spiritually undefiled, who has done what needed to be done, who is free of perceptually obscuring states, who has attained the supreme goal, he is what I call a Brahman.

Jhāyīm virajamāsīnaṃ katakiccaṃ anāsavaṃ
Uttamatthaṃ anuppattaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 387

[dhp.v.387](#)
[sut.kn.dhp.387](#) | [att](#)

The sun shines by day. The moon glows at night. The khattiya shines clad in armour. The brahman shines in meditation. But all day and night the Buddha shines in glory.

Divā tapati ādicco rattiṃ ābhāti candimā
Sannaddho khattiyo tapati jhāyī tapati brāhmaṇo
Atha sabbamahorattiṃ buddho tapati tejasā

[{Comments ↓}](#)

Verse 388

[dhp.v.388](#)
[sut.kn.dhp.388](#) | [att](#)

One with unvirtuousness banished is called a Brahman. Through living virtuously one is called an ascetic. Because he is driving out his spiritual stains he is called one who has gone forth [into the ascetic life].

Bāhitapāpo ti brāhmaṇo samacariyā samaṇo ti vuccati
Pabbājayamattano malaṃ tasmā pabbajito ti vuccati

[{Comments ↓}](#)

Verse 389

[dhp.v.389](#)
[sut.kn.dhp.389](#) | [att](#)

One should not strike a Brahman. [Likewise], a Brahman should not vent [wrath on his assailant]. Shame on the one who strikes a Brahman! And shame on [the Brahman] who vents [wrath on his assailant]!

Na brāhmaṇassa pahareyya nāssa muñcetha brāhmaṇo
Dhī brāhmaṇassa hantāraṃ tato dhī y'assa muñcati

[{Comments ↓}](#)

Verse 390

[dhp.v.390](#)
[sut.kn.dhp.390](#) | [att](#)

It is not worse for a Brahman when his mind is restrained from agreeable things. The more his mind turns away from agreeable things the more his suffering subsides.

Na brāhmaṇassetadakiñci seyyo yadā nisedho manaso piyehi
Yato yato hiṃsamano nivattati tato tato sammatimeva dukkhaṃ

[{Comments ↓}](#)

Verse 391

[dhp.v.391](#)
[sut.kn.dhp.391](#) | [att](#)

In whom there is no wrongdoing by way of body, speech, or mind, who is restrained in these three respects, he is what I call a Brahman.

Yassa kāyena vācāya manasā natthi dukkataṃ
Saṃvutaṃ tīhi ṭhānehi tamahaṃ brūmi brāhmaṇaṃ

Verse 392

[dhp.v.392](#)
[sut.kn.dhp.392](#) | [att](#)

From whoever one might learn the teaching explained by the Perfectly Enlightened One, one should respectfully venerate him like a brahman venerates the sacrificial fire.

Yamhā dhammaṃ vijāneyya sammāsambuddhadesitaṃ
Sakkaccaṃ taṃ namasseyya aggihuttaṃ va brāhmaṇo

Verse 393

[dhp.v.393](#)
[sut.kn.dhp.393](#) | [att](#)

Not by matted hair, nor clan, nor birth does one become a Brahman. In whom there is truthfulness and righteousness, he is a Pure One and a Brahman.

Na jaṭāhi na gottena na jaccā hoti brāhmaṇo
Yamhi saccañca dhammo ca so sucī so ca brāhmaṇo

Verse 394

[dhp.v.394](#)
[sut.kn.dhp.394](#) | [att](#)

What use to you, fool, is matted hair? What use to you is a garment of black antelope hide? Inside you is a thicket [of defilements]. You are [merely] polishing the outside.

Kim te jaṭāhi dummedha kim te ajinasāṭiyā
Abbhantaraṃ te gahanaṃ bāhiraṃ parimajjasi

[{Comments ↓}](#)

Verse 395

[dhp.v.395](#)
[sut.kn.dhp.395](#) | [att](#)

A skinny man wearing rag-robles, strewn with veins, meditating in the woods unaccompanied [by craving], he is what I call a Brahman.

Paṃsukūladharaṃ jantum kisaṃ dhamanisanthataṃ
Ekaṃ vanasmiṃ jhāyantaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 396

[dhp.v.396](#)
[sut.kn.dhp.396](#) | [att](#)

I do not call one a Brahman due to one's birth from a particular womb, or due to having arisen from a particular mother. If he is attached to the perception of existence, [one who nonetheless regards himself a Brahman] is simply a snob. But one who is liberated from the perception of existence, free of grasping, he is what I call a Brahman.

Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ
Bhovādi nāma so hoti sace hoti sakiñcano
Akiñcanaṃ anādānaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 397

[dhp.v.397](#)
[sut.kn.dhp.397](#) | [att](#)

He who has severed every tie to individual existence is truly free of agitation. He has overcome the bonds [to individual existence]. He is emancipated [from individual existence]. He is what I call a Brahman.

Sabbasaṃyojanaṃ chetvā yo ve na paritassati
Saṅgātigaṃ viśaṃyuttaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 398

[dhp.v.398](#)
[sut.kn.dhp.398](#) | [att](#)

[Whoever] has cut the strap [of anger], the thong [of craving], the cord [of attachment to dogmatic views], together with the bridle [of the seven unwholesome proclivities]; and lifted the barrier [of uninsightfulness into reality], and is enlightened, he is what I call a Brahman.

Chetvā naddhiṃ varattañca sandānaṃ sahanukkamaṃ
Ukkhittapalighaṃ buddhaṃ tamahaṃ brūmi brāhmaṇaṃ

{[Comments](#) ↓}

Verse 399

[dhp.v.399](#)
[sut.kn.dhp.399](#) | [att](#)

He who, without hatred, endures abuse, punishment, and imprisonment, whose patience is his strength and powerful army, he is what I call a Brahman.

Akkosaṃ vadhabandhañca aduṭṭho yo titikkhati
Khantibalaṃ balānīkaṃ tamahaṃ brūmi brāhmaṇaṃ

{[Comments](#) ↓}

Verse 400

[dhp.v.400](#)
[sut.kn.dhp.400](#) | [att](#)

One who is not ill-tempered, who is [perfect in noble] observances and practices, who is free of conceit, inwardly tamed, and bears his final body, he is what I call a Brahman.

Akkodhanaṃ vatavantaṃ sīlavantaṃ anussadaṃ
Dantaṃ antimasarīraṃ tamahaṃ brūmi brāhmaṇaṃ

{[Comments](#) ↓}

Verse 401

[dhp.v.401](#)
[sut.kn.dhp.401](#) | [att](#)

Whoever does not cleave to sensuous pleasures as water does not cleave to a lotus leaf, or as a mustard seed does not cleave to the tip of an arrow, he is what I call a Brahman.

Vāri pokkharapatte va āraggeriva sāsapo
Yo na limpati kāmesu tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 402

[dhp.v.402](#)
[sut.kn.dhp.402](#) | [att](#)

He who in this world discerns in himself the destruction of suffering, whose burden [of the five grasped aggregates] is laid down, who is emancipated [from individual existence], he is what I call a Brahman.

Yo dukkhassa pajānāti idheva khayamattano
Pannabhāraṃ visaṃyuttaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 403

[dhp.v.403](#)
[sut.kn.dhp.403](#) | [att](#)

One of profound wisdom, who is intelligent, knowledgeable about what is the Path and what is not the Path, and who has attained the supreme goal, he is what I call a Brahman.

Gambhīrapaññaṃ medhāviraṃ maggāmaggassa kovidāṃ
Uttamatthaṃ anuppattaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 404

[dhp.v.404](#)
[sut.kn.dhp.404](#) | [att](#)

One who remains aloof from householders and ascetics alike, who roams about homeless [free of attachment to the five aggregates], and is of few needs, he is what I call a Brahman.

Asaṃsaṭṭhaṃ gahaṭṭhehi anāgārehi cūbhayaṃ
Anokasāriṃ appicchaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 405

[dhp.v.405](#)
[sut.kn.dhp.405](#) | [att](#)

Whoever, having renounced violence towards creatures whether timid or mettlesome, neither kills nor causes to kill, he is what I call a Brahman.

Nidhāya daṇḍaṃ bhūtesu tasesu thāvaresu ca
Yo na hanti na ghātetī tamahaṃ brūmi brāhmaṇaṃ

Verse 406

[dhp.v.406](#)
[sut.kn.dhp.406](#) | [att](#)

One who is unhostile amidst the hostile, inwardly at peace amidst the violent, free of grasping amidst the grasping, he is what I call a Brahman.

Aviruddhaṃ viruddhesu attadaṇḍesu nibbutaṃ
Sādānesu anādānaṃ tamahaṃ brūmi brāhmaṇaṃ

{[Comments](#) ↓}

Verse 407

[dhp.v.407](#)
[sut.kn.dhp.407](#) | [att](#)

He whose attachment, hatred, conceit, and denigration have fallen away like mustard seeds from the tip of an arrow, he is what I call a Brahman.

Yassa rāgo ca doso ca māno makkho ca pātito
Sāsaporiva āraggā tamahaṃ brūmi brāhmaṇaṃ

Verse 408

[dhp.v.408](#)
[sut.kn.dhp.408](#) | [att](#)

Whoever utters speech that is gentle, illuminating, true, and offensive to none, he is what I call a Brahman.

Akakkasaṃ viññāpaniṃ giraṃ saccaṃ udīraye
Yāya nābhisaje kañci tamahaṃ brūmi brāhmaṇaṃ

Verse 409

[dhp.v.409](#)
[sut.kn.dhp.409](#) | [att](#)

Whoever here in the world does not take what is not given, be it long or short, small or large, fair or foul, he is what I call a Brahman.

Yodha dīghaṃ va rassaṃ vā aṇumthūlaṃ subhāsubhaṃ
Loke adinnaṃ nādiyati tamahaṃ brūmi brāhmaṇaṃ

Verse 410

[dhp.v.410](#)
[sut.kn.dhp.410](#) | [att](#)

He in whom there are no expectations [for anything] in either this world or the world beyond, who is free of expectations, emancipated [from individual existence], he is what I call a Brahman.

Āsā yassa na vijjanti asmiṃ loke paramhi ca
Nirāsayam visamyuttam tamaham brūmi brāhmaṇam

{[Comments](#) ↓}

Verse 411

[dhp.v.411](#)
[sut.kn.dhp.411](#) | [att](#)

He in whom no states of clinging are found, who is free of uncertainty [about the excellence of the teaching] on account of his knowledge [of things according to reality], who has attained and realised the Deathless, he is what I call a Brahman.

Yassālayā na vijjanti aññāya akathaṅkathī
Amatogadham anuppattam tamaham brūmi brāhmaṇam

{[Comments](#) ↓}

Verse 412

[dhp.v.412](#)
[sut.kn.dhp.412](#) | [att](#)

He in this world who has gone beyond both meritorious and demeritorious [conduct], transcended bondage [to individual existence], and who is free of grief, free of spiritual defilement, and who is spiritually purified, he is what I call a Brahman.

Yodha puññañca pāpañca ubho saṅgam upaccagā
Asokam virajam suddham tamaham brūmi brāhmaṇam

{[Comments](#) ↓}

Verse 413

[dhp.v.413](#)
[sut.kn.dhp.413](#) | [att](#)

[One whose mind is] as stainless as the moon, purified, serene, and free of impurity; one whose spiritually fettering delight in individual existence is destroyed, he is what I call a Brahman.

Candaṃ va vimalaṃ suddhaṃ vip̐pasannamanāvilāṃ
Nandibhavaparikkhīṇaṃ tamaḥaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 414

[dhp.v.414](#)
[sut.kn.dhp.414](#) | [att](#)

Whoever has overcome this obstacle [to the development of good spiritual qualities, i.e. greed], this difficult road [of spiritual defilement], the round of birth and death, undiscernment of reality, crossed [to the Far Shore], reached the Far Shore, being one who is meditative, imperturbable, not uncertain [about the excellence of the teaching], one who has realised the Untroubled through being without grasping, he is what I call a Brahman.

Yo imaṃ palipathaṃ duggaṃ saṃsāraṃ mohamaccagā
Tiṇṇo pāragato jhāyī anejo akathaṅkathī
Anupādāya nibbuto tamaḥaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 415

[dhp.v.415](#)
[sut.kn.dhp.415](#) | [att](#)

Whichever homeless one, having abandoned sensuous pleasure in this world, should fulfil the ideals of religious asceticism, and for whom individual existence in the sensuous plane of existence is destroyed, he is what I call a Brahman.

Yodha kāme pahatvāna anāgāro paribbaje
Kāmaḥbhavaparikkhīṇaṃ tamaḥaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 416

[dhp.v.416](#)
[sut.kn.dhp.416](#) | [att](#)

Whichever homeless one, having abandoned sensuous pleasure in this world, should fulfil the ideals of religious asceticism, and for whom craving and individual existence are destroyed, he is what I call a Brahman.

Yodha taṇhaṃ pahatvāna anāgāro paribbaje
Taṇhābhavaparikkhīṇaṃ tamaḥaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 417

[dhp.v.417](#)
[sut.kn.dhp.417](#) | [att](#)

He who, having abandoned the bondage to renewed states of human existence, has transcended the bondage to renewed states of divine existence, he is emancipated from all bondage [to individual existence]. He is what I call a Brahman.

Hitvā mānusakarṃ yogarṃ dibbarṃ yogarṃ upaccagā
Sabbayogavisamṃyuttarṃ tamaharṃ brūmi brāhmaṇarṃ

[{Comments ↓}](#)

Verse 418

[dhp.v.418](#)
[sut.kn.dhp.418](#) | [att](#)

One who has abandoned both sensuous delight and disgruntlement [with the celibate life], who is freed from inward distress, free of attachment, who has transcended the whole world [of phenomena], a Hero, he is what I call a Brahman.

Hitvā ratiñca aratiñca sītibhūtarṃ nirupadhirṃ
Sabbalokābhibhuṃ vīrarṃ tamaharṃ brūmi brāhmaṇarṃ

[{Comments ↓}](#)

Verse 419

[dhp.v.419](#)
[sut.kn.dhp.419](#) | [att](#)

One who knows the death and rebirth of beings, who is liberated [from individual existence] in every respect, who is a Sublime One, a Buddha, he is what I call a Brahman.

Cutim yo vedi sattānarṃ upapattiñca sabbaso
Asattarṃ sugatarṃ buddharṃ tamaharṃ brūmi brāhmaṇarṃ

[{Comments ↓}](#)

Verse 420

[dhp.v.420](#)
[sut.kn.dhp.420](#) | [att](#)

He whose afterlife destiny neither devas, heavenly musicians, nor humans know, an arahant with perceptually obscuring states destroyed, he is what I call a Brahman.

Yassa gatiṃ na jānanti devā gandhabbamānusa
Khīṇāsavaṃ arahantaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 421

[dhp.v.421](#)
[sut.kn.dhp.421](#) | [att](#)

A person for whom there is [nowhere] anything at all in either the past, the future, or the present, who is liberated from the perception of existence, free of grasping, he is what I call a Brahman.

Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ
Akiñcanaṃ anādānaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 422

[dhp.v.422](#)
[sut.kn.dhp.422](#) | [att](#)

One who is a Great Being, a most excellent and victorious Hero, a great seer, imperturbable, spiritually cleansed, enlightened, he is what I call a Brahman.

Usabhaṃ pavaraṃ vīraṃ mahesiṃ vijitāvinaṃ
Anejaṃ nahātakaṃ buddhaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Verse 423

[dhp.v.423](#)
[sut.kn.dhp.423](#) | [att](#)

One who knows his past lives, who sees heaven and the plane of subhuman existence, and has attained the destruction of birth, is a sage who has achieved supernormal attainments. Being one who has attained complete perfection [of transcendent insight], he is what I call a Brahman.

Pubbenivāsaṃ yo vedi saggāpāyañca passati
Atha jātikkhayaṃ patto abhiññā vosito muni
Sabbavositavosānaṃ tamahaṃ brūmi brāhmaṇaṃ

[{Comments ↓}](#)

Comments [↑](#)

Comments Verse 1

[{Back to Verse 1 ↑}](#)

Dhammā: ‘The phenomena [of suffering and happiness].’ *Dhammā* in *pāda* a is linked to *dukkha* and *sukha* in *pāda* e of verses 1 and 2.

Mano: ‘[states of] mind.’ *Mano* is linked in this verse to *Manasā ce paduṭṭhena*, and to *Manasā ce pasannena* in [verse 2](#). Commentary *Paduṭṭhenāti āgantukehi abhijjhādīhi dosehi paduṭṭhena*.

Commentary to [verse 2](#): *Pasannenāti anabhijjhādīhi guṇehi pasannena*.

Comments Verse 2

[{Back to Verse 2 ↑}](#)

→ see [Comments Verse 1](#)

Comments Verse 3

[{Back to Verse 3 ↑}](#)

→ *Veram*: ‘unfriendliness.’ See IGPT sv [Vera](#).

Comments Verse 5

[{Back to Verse 5 ↑}](#)

→ *Verena verāni*: ‘through unfriendliness... unfriendly deeds.’ See IGPT sv [Vera](#). The singular/plural switch has been translated as follows.

- Norman: ‘not by hatred are hatreds ever quenched.’
- Horner ([MN iii 154](#)): ‘not by wrath are wrathful moods allayed’
- Bodhi ([MN iii 154](#)): ‘Hatred is never allayed by further acts of hate.’

Comments Verse 6

[{Back to Verse 6 ↑}](#)

→ *Yamāmase*: ‘we face [the ever-present possibility of] death.’ See IGPT sv [Yamāmase](#).

Comments Verse 7

[{Back to Verse 7 ↑}](#)

→ *Subhānupassim*: ‘contemplating the loveliness [of the female body].’ Commentary *iṭṭhārammaṇe mānasarūpā vīṣajjētvā viharantanti attho. Yo hi puggalo nimittaggāhaṃ anuvyañjanaggāhaṃ gaṇhanto nakhā sobhanā ti gaṇhāti, aṅguliyo sobhanā ti gaṇhāti*

hatthapādā jaṅghā ūru kaṭi udaraṃ thanā gīvā oṭṭhā dantā mukhaṃ nāsā akkhīni kaṇṇā bhamukā nalāṭaṃ kesā sobhanā ti gaṇhāti kesā lomā nakhā dantā taco sobhanā ti gaṇhāti vaṇṇo subho saṇṭhānaṃ subhanti ayaṃ subhānupassī nāma.

→ [Asaṃvutaṃ](#): ‘unrestrained [from grasping, through mindfulness].’ See IGPT sv [Samvara](#).

Comments Verse 8

[{Back to Verse 8 ↑}](#)

→ [Asubhānupassim](#): ‘contemplating the unloveliness [of the body].’ Commentary *Asubhānupassinti dasasu asubhesu aññataraṃ asubhaṃ passantaṃ paṭikūlamanasikāre yuttaṃ kese asubhato passantaṃ lome nakhe dante tacaraṃ vaṇṇaṃ saṇṭhānaṃ asubhato passantaṃ*. Compare: *atthi imasmiṃ kāye kesā... muttan ti. Iti imasmiṃ kāye asubhānupassī viharati* ([AN v 109](#)).

→ [Susaṃvutaṃ](#): ‘well-restrained [from grasping, through mindfulness].’ See IGPT sv [Samvara](#).

→ [Saddham](#): ‘faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv [Saddhā](#).

→ [Āraddhaviriyaṃ](#): ‘energetically applied [to the practice].’ See IGPT sv [Viriya](#).

Comments Verse 10

[{Back to Verse 10 ↑}](#)

→ [Samāhito](#): ‘established.’ See IGPT sv [Samāhita](#).

Comments Verse 11

[{Back to Verse 11 ↑}](#)

→ [Sāra](#): ‘the essence [of the religious life].’

- 1) This religious life does not have gains, honour, and renown as its true benefit, nor perfection in virtue as its true benefit, nor perfection in inward collectedness as its true benefit, nor knowledge and vision [of things according to reality] as its true benefit. But it is this unshakeable liberation [from perceptually obscuring states] that is the supreme goal of the religious life, its essence, and conclusion.

Iti kho bhikkhave nayidaṃ brahmacariyaṃ lābhasakkārasilokānisaṃsaṃ na sīlasampadānisaṃsaṃ na samādhisampadānisaṃsasāṃ na ñāṇadassanānisaṃsaṃ. Yā ca kho ayaṃ bhikkhave akuppā cetovimutti etadatthamidaṃ bhikkhave brahmacariyaṃ. Etaṃ sāraṃ. Etaṃ pariyosānanti. ([MN i 197](#))

- 2) Commentary *Tattha asāre sāramatino ti cattāro paccayā dasavatthukā micchādiṭṭhi... Te sāranti... sīlasāraṃ samādhisāraṃ paññāsāraṃ vimuttisāraṃ vimuttiñāṇadassanasāraṃ*, i.e. contradicts quote 1.

→ [Micchāsaṅkappagocarā](#): ‘wrong thought and sphere of personal application.’ See IGPT sv [Saṅkappa](#). See IGPT sv [Gocara](#). Wrong thought and sphere of personal application are defined thus:

- And what is wrong thought? Sensuous thought, unbenevolent thought, malicious thought.

Kāmasaṅkappo vyāpādasāṅkappo vihiṃsāsaṅkappo ayaṃ bhikkhave micchāsaṅkappo. ([MN iii 73](#))

- And what is not a bhikkhu’s own sphere of personal application but the domain of others? It is the five varieties of sensuous pleasure.

Ko ca bhikkhave bhikkhuno agocarō paravisayo yadidaṃ pañcakāmaguṇā. ([SN v 147](#))

Comments Verse 12

[{Back to Verse 12 ↑}](#)

→ [Sammāsaṅkappagocarā](#): ‘those with right thought and sphere of personal application.’

- And what is right thought? Unsensuous thought, benevolent thought, compassionate thought.

Katamo ca bhikkhave sammāsaṅkappo? Nekkhammasaṅkappo avyāpādasāṅkappo avihiṃsāsaṅkappo. Ayaṃ vuccati bhikkhave sammāsaṅkappo. ([DN iii 312](#))

- And where is a bhikkhu’s sphere of personal application and ancestral haunt? It is the [contemplation of the] four bases of mindfulness.

ko ca bhikkhave bhikkhuno gocaro sako pettiko visayo yadidaṃ cattāro satipaṭṭhānā. ([SN v 147-8](#))

Comments Verse 13

[{Back to Verse 13 ↑}](#)

→ [Rāgo](#): ‘attachment.’ See IGPT sv [Rāga](#).

Comments Verse 15

[{#verse_15#}](#)

→ [Vihaññati](#): ‘troubled.’ See IGPT sv [Vihaññati](#).

→ *Kammakiliṭṭhamattano*: ‘his own immoral activities.’ DOP (sv [Kilisati](#)): *Kiliṭṭhakamma*: ‘dirty work, a defiled action, immoral activity.’

Comments Verse 17

{[Back to Verse 17](#) ↑}

→ *Idha tappati pecca tappati*: ‘In this world he is tormented [by regret], having passed on he is tormented [by the suffering of the plane of subhuman existence].’ Commentary *Tattha idha tappatī ti idha kammatappanena domanassamattena tappati. Peccā ti paraloke pana vipākatappanena atidāruṇena apāyadukkhena tappati.*

→ *Pāpaṃ*: ‘what is demeritorious.’ Here antonymous to *puñña* in [verse 18](#). See IGPT sv [Pāpaka](#).

Comments Verse 19

{[Back to Verse 19](#) ↑}

→ *Pamatta*: ‘negligently applied [to the practice].’ See IGPT sv [Appamatta](#).

→ *Sāmañña*: ‘[the life of] asceticism.’ Norman: ‘ascetic’s life.’ Compare:

- What is [the life of] asceticism? [The practice of] this noble eightfold path.

Katamañca bhikkhave sāmaññaṃ: ayameva ariyo aṭṭhaṅgiko maggo. ([SN v. 25](#))

Comments Verse 20

{[Back to Verse 20](#) ↑}

→ *Sammappajāno*: ‘right knowledge [of things according to reality].’ We parenthesise *sammappajāno* as we do *sammāñānaṃ*, which we also call right knowledge [of things according to reality]. See IGPT sv [Ñāna](#). Certainly some parenthesis is needed to provide an object. The commentary says *parijānitabbe dhamme parijānanto*.

→ *Suvimuttacitto*: ‘mind is liberated [from perceptually obscuring states].’ See IGPT sv [Vimutta](#).

Comments Verse 21

{[Back to Verse 21](#) ↑}

→ *Appamādo*: ‘diligence [in the practice].’ See IGPT sv [Appamatta](#).

Comments Verse 22

{[Back to Verse 22](#) ↑}

→ *Ñatvā*: ‘recognising.’ See IGPT sv [Ñatvā](#).

→ [Gocare](#): 'sphere of personal application.' See IGPT sv [Gocara](#).

Comments Verse 23

[{Back to Verse 23 ↑}](#)

→ [Jhāyino](#): 'those who meditate.' See IGPT sv [Jhāyati](#).

→ [Parakkamā](#): 'apply themselves [to the practice].' See IGPT sv [Parakkama](#).

→ [Nibbānaṃ](#): 'the Untroubled.' See IGPT sv [Nibbāna](#).

→ [Yogakkhemam](#): 'unsurpassed safety from [the danger of] bondage [to individual existence].' See IGPT sv [Yogakkhema](#).

Comments Verse 24

[{Back to Verse 24 ↑}](#)

→ [Uttānavato](#): 'one who is energetically applied [to the practice].' Commentary *uttānavato ti uttānaviriyavantassa*. We treat it as a synonym of [āradbhaviriyo](#). See IGPT sv [Viriya](#).

→ [Nisammakārino](#): 'who behaves carefully [in accordance with the teaching].' Parenthesis from this quote:

- The wise and diligent man who associates with such a person, by carefully practising in accordance with the teaching as a matter of vital concern, he becomes knowledgeable, astute, and intelligent.

Tadaṭṭhikatvāna nisamma dhīro dhammānudhammaṃ paṭipajjamāno Viññū vibhāvī nipuṇo ca hoti yo tādisaṃ bhajati appamatto. (Snp 317)

→ [Saṃyatassa](#): 'restrained [in conduct].' Commentary *Saṃyatassā ti kāyādīhi saṃyatassa*.

→ [Appamattassa](#): 'diligently applied [to the practice].' See IGPT sv [Appamatta](#).

→ [Yaso](#): 'glory.' See IGPT sv [Yasa](#).

Comments Verse 25

[{Back to Verse 25 ↑}](#)

→ [Appamāda](#): 'diligence [in the practice].' See IGPT sv [Appamatta](#).

→ [Saṃyamenā](#): 'restrained [in conduct].' Commentary to [Snp 655](#): *Saṃyamenā ti sīlena*.

→ [Dīpaṃ](#): 'Island.' Commentary *arahattaphalaṃ dīpaṃ*.

→ [Ogha](#): 'the flood [of suffering].' See IGPT sv [Ogha](#). Commentary *Yaṃ ogho nābhikīratīti yaṃ catubbidhopi kilesogho abhikirituṃ viddhaṃsetuṃ na sakkoti*. PED (sv

Ogha) says: 'The 5th century'. Commentators persist in the error of explaining the old word *ogha*, used in the singular, as referring to the four [āsavas](#).'

Comments Verse 26

{[Back to Verse 26](#) ↑}

→ [Rakkhati](#): 'fosters.' See IGPT sv [Rakkhati](#).

Comments Verse 30

{[Back to Verse 30](#) ↑}

→ [Pasamsanti](#): '[Buddhas] praise.' Commentary *Pasamsanti ti buddhādayo paṇḍitā appamādamēva thomenti vaṇṇayanti*.

→ [Sakka](#), Lord of the Devas, was known as [Maghavā](#) due to being previously a man called [Magha](#):

Sakko bhikkhave devānamindo pubbe manussabhūto samāno magho nāma māṇavo ahosi. Tasmā maghavā ti vuccati. (SN i 229)

→ [Appamādena](#): 'Through diligence [in the practice].' The seven practices that led to Magha becoming [Sakka](#) are listed in the Vatapada Sutta:

Sakkassa bhikkhave devānamindassa pubbe manussabhūtassa satta vatapadāni samattāni samādinnaṇi ahesuṃ yesuṃ samādinnaṇi sakko sakkattaṃ ajjhagā. Katamāni satta vatapadāni? Yāvajīvaṃ mātāpettibharo assaṃ. Yāvajīvaṃ kulejettāpacāyī assaṃ. Yāvajīvaṃ saṇhāvāco assaṃ yāvajīvaṃ apisuṇavāco assaṃ. Yāvajīvaṃ vigatamalamaccherena cetasā agāraṃ ajjhāvaseyyaṃ muttacāgo payatapāṇi vossaggarato yācayogo dānaṃ vibhāgarato. Yāvajīvaṃ saccavāco assaṃ. Yāvajīvaṃ akkodhano assaṃ. Sacepi me kodho uppajjeyya khippameva naṃ paṭivineyyanti. (SN i 228)

Comments Verse 31

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→ [Bhayadassivā](#): means 'seeing something to be afraid of,' i.e. seeing danger, says Norman.

→ [Saṃyojanam](#): 'ties to individual existence.' See IGPT sv [Saṃyojana](#).

→ [Aṇumthūlam](#): 'weak or strong.' Commentary *Aṇumthūlan ti mahantañca khuddakañca*.

Comments Verse 32

{[Back to Verse 32](#) ↑}

→ [Parihānāya](#): ‘falling away [from spiritually wholesome factors].’ Parenthesis from this quote:

- He should understand this thus: ‘I am falling away from spiritually wholesome factors. For this has been called falling away by the Blessed One.’

Veditabbametaṃ bhikkhave bhikkhunā parihāyāmi kusalehi dhammehi parihānaṃ hetuṃ vuttaṃ bhagavatā ti. (SN iv 76)

Comments Verse 33

[{Back to Verse 33 ↑}](#)

- [Ujuṃ karoti](#): ‘straighten, straighten up.’ See IGPT sv [Uju](#).
- [Durakkhaṃ](#): ‘supervise.’ See IGPT sv [Rakkhati](#)
- [Phandanaṃ](#): ‘unsteady.’ See IGPT sv [Phandana](#)
- [Capalaṃ](#): ‘fluttery.’ See IGPT sv [Capala](#)

Comments Verse 34

[{Back to Verse 34 ↑}](#)

- [Oka](#): ‘watery.’ Commentary *udakaṃ okaṃ*.
- [Pariphandati](#): ‘flutter about.’ See IGPT sv [Phandana](#).
- [Pahātave](#): an infinitive of purpose, says Norman.

Comments Verse 36

[{Back to Verse 36 ↑}](#)

- [Rakkhetha](#): ‘supervise it [with mindfulness].’ See IGPT sv [Rakkhati](#).
- [Guttaṃ](#): ‘guarded [by mindfulness].’ See IGPT sv [Gutta](#).

Comments Verse 37

[{Back to Verse 37 ↑}](#)

→ [Guhāsayam](#): ‘lying in the inner recesses of the heart.’ PED gives the usual meanings for [guhā](#) (‘a hiding place, a cave, cavern’) but also ‘the shelter of the heart.’ *Guhā* is found in a similar sense at [AN iv 98](#):

- Death’s snare (i.e. anger, [kodha](#)) lying in the inner recesses of the heart.

maccupāso guhāsayo. (AN iv 98)

→ [Mārabandhanā](#): ‘[Māra](#)’s bond [that binds one to renewed states of individual existence].’ *Māra*’s bond means bondage to individual existence:

- Having overcome Māra's tie [that ties one to renewed states of individual existence], they do not come to renewed states of individual existence

Abhibhuyya mārasamyogam nāgacchanti punabbhavan ti. (Snp 733)

Māra's bond means thinking in personal terms:

- By thinking in personal terms one is held captive by Māra. By not thinking in personal terms one is freed from the Maleficent One.

maññamāno kho bhikkhave baddho Mārassa amaññamāno mutto pāpimato. (SN iv 202)

Comments Verse 38

[{Back to Verse 38 ↑}](#)

→ [Pasāda](#): 'faith [in the perfection of the Perfect One's enlightenment].' See IGPT sv [Pasīdati](#).

Comments Verse 39

[{Back to Verse 39 ↑}](#)

→ [Anavassuta](#): 'free of lust.' See IGPT sv [Avassuta](#). Commentary *Anavassutacittassā ti rāgena atintacittassa*.

- Filled with lust means: lustful, full of longing, emotionally bound.

Avassutā nāma: sārattā apekkhavatī paṭibaddhacittā. (Vin.4.214)

→ [Ananvāhatacetaso](#): 'free of hatred.' Commentary *Ananvāhatacetaso ti āhatacitto khilajāto ti āgatatthāne dosena cittassa pahatabhāvo vutto idha pana dosena appaṭihatacittassā ti attho*.

- 'Full of hatred, hateful' means angry, displeased, displeased, aggressive, and hardhearted

Duṭṭho doso ti kupito anattamano anabhiraddho āhatacitto khilajāto. (Vin.3.163)

→ [Jāgarato](#): '[devoted to] wakefulness.'

- 1) Commentary *jāgaradhammehi samannāgatattā jāgaro nāma*.
- 2) *Kathaṇca bhikkhave bhikkhu jāgariyaṃ anuyutto hoti: idha bhikkhave bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti... Evaṃ kho bhikkhave bhikkhu jāgariyaṃ anuyutto hoti (AN ii 40)*.

→ [Puññapāpapaḥīnassa](#): 'abandoned meritorious and demeritorious [conduct]'. See IGPT sv [Pāpaka](#) and [Kamma](#). The arahant does not undertake karmically consequential conduct:

- What do you think, bhikkhus: can a bhikkhu whose [āsavas](#) are destroyed undertake a karmically consequential deed that is meritorious, demeritorious, or karmically neutral? No, bhante.

*puññābhisaṅkhāraṃ vā abhisaṅkhareyya apuññābhisaṅkhāraṃ vā
abhisaṅkhareyya āneñjābhisaṅkhāraṃ vā abhisaṅkhareyyā ti. (SN ii 83)*

→ [Natthi bhayaṃ](#): ‘no danger [of spiritual defilement].’ Commentary [kilesabhayaṃ](#).

Comments Verse 40

[{Back to Verse 40 ↑}](#)

- [Kāyamimaṃ](#): ‘this [wretched human] body.’ See IGPT sv [Imaṃ kāyaṃ](#).
- [Kumbhūpamaṃ](#): ‘[fragile] like a clay pot.’ Commentary *kumbhūpaman ti abaladubbalaṭṭhena anaddhaniyatāvakaḷikaṭṭhena*.
- [Nagarūpamaṃ](#): ‘[powerful] like a city.’ Commentary *nagaraṃ nāma bahiddhā thiraṃ hoti*.
- [Paññā](#): ‘penetrative discernment.’ See IGPT sv [Pajānāti](#).

Comments Verse 41

[{Back to Verse 41 ↑}](#)

- [Apetaviññāno](#): ‘void of consciousness.’ See IGPT sv [Viññāna](#).

Comments Verse 42

[{Back to Verse 42 ↑}](#)

- [Yaṃ taṃ](#): ‘Whatever [harm].’ Commentary *Yaṃ taṃ kayirā ti yaṃ taṃ tassa anayavyasanaṃ kareyya*.

Comments Verse 44

[{Back to Verse 44 ↑}](#)

- *Imaṃ paṭhaviṃ... sadevakaṃ*: ‘this world [of beings] with its devas.’ Interpreting [paṭhaviṃ](#) as [lokaṃ](#). Compare:

*So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ
sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā
pavedeti. (Sn.p.103)*

- [Imaṃ](#): ‘this [wretched].’ *Ayaṃ/idaṃ/imaṃ* can be tinged with contempt, say the dictionaries. *Imaṃ* has ‘a touch of (often sarcastic) characterisation,’ says PED (sv [Ayaṃ](#)). DOP (sv [Idaṃ](#)) says: ‘such, like that (often implying contempt).’

→ [Yamalokañca](#): ‘world of death.’ Commentary *Yamalokañcā ti catubbidhaṃ apāyalokañca*. But it seems more likely that yama here stands ‘in general sense of “death”’ (PED sv [Yama2](#)). It has this meaning also in [verse 237](#), where the Commentary explains it as [marana](#).

→ [Dhammapadam](#): ‘words of the teaching.’ The context supports a plural.

Comments Verse 46

[{Back to Verse 46 ↑}](#)

→ [Marīcidhammam](#): ‘[without substantial reality] like [a lump of] froth.’

- Remember the bodily form of this most unfortunate body which, like a lump of froth, has no substantial reality.

Sara rūpaṃ pheṇapiṇḍopamassa kāyakalino asārassa. (Thi 501)

→ [Papupphakāṇi](#): ‘Māra’s flower-tipped [arrows].’ See PED sv [Papupphaka](#).

→ [Adassanaṃ maccurājassa gacche](#): ‘he would leave the sight of the King of Death.’ Commentary *amatamahānibbānaṃ gaccheyyā ti*.

Comments Verse 47

[{Back to Verse 47 ↑}](#)

→ [Pupphāni](#): ‘the flowers [of sensuous pleasure].’ Commentary *pañcakāmaguṇasaṅkhātāni pupphāni*.

→ [Vyāsattamanasaṃ](#): ‘whose mind is attached [to sensuous pleasure].’ Commentary *kāmaguṇe vyāsattamanasaṃ*.

Comments Verse 48

[{Back to Verse 48 ↑}](#)

→ [Kurute vasaṃ](#): ‘brings under his control.’ Commentary *attano vasaṃ pāpeti ti*.

Comments Verse 49

[{Back to Verse 49 ↑}](#)

→ [Care](#): ‘would walk on almsround.’ See IGPT sv [Eko care khaggavisānakappo](#).

→ [Aheṭṭhayaṃ](#): ‘without harming [the villagers’ faith or well-being].’ Commentary *Na hi tassa gāme caraṇapaccayā kulānaṃ saddhāhāni vā bhogaḥāni vā honti*.

Comments Verse 50

[{Back to Verse 50 ↑}](#)

→ [Paresaṃ katākataṃ](#): ‘others’ acts and omissions.’ See IGPT sv Commentary *Na paresaṃ katākatan ti*

- 1) *asuko upāsako assaddho appasanno, nāpissa gehe kaṭacchubhikkhādīni diyyanti, na salākabhaddādīni, na cīvarādipaccayadānaṃ etassa atthi*
- 2) *asukā upāsikā assaddhā appasannā, nāpissā gehe kaṭacchubhikkhādīni diyyanti, na salākabhaddādīni, na cīvarādipaccayadānaṃ etissā atthi*
- 3) *asuko bhikkhu assaddho appasanno, nāpi upajjhāyavattaṃ karoti, na ācariyavattaṃ, na āgantukavattaṃ, na gamikavattaṃ, na cetiyaṅgaṇavattaṃ, na uposathāgāravattaṃ, na bhojanasālāvattaṃ, na jantāgharavattādīni, nāpissa kiñci dhutaṅgaṃ atthi, na bhāvanārāmatāya ussāhamattampī ti*

→ *Attano va avekkheyya katāni akatāni ca*: ‘One should scrutinise only one’s own acts and omissions.’ Commentary *Attanova avekkheyyā ti*.

- 1) *kathaṃ bhūtassa me rattindivā vītivattantī ti pabbajitena abhiṇhaṃ paccavekkhitabban ti imaṃ ovādaṃ anussaranto saddhāpabbajito kulaputto*
- 2) *kiṃ nu kho ahaṃ aniccaṃ dukkhaṃ anattā ti tilakkhaṇaṃ āropetvā yoge kammaṃ kātuṃ sakkhiṃ nāsakkhin ti*

Comments Verse 53

{[Back to Verse 53](#) ↑}

→ [Gune](#): ‘kinds of.’ See IGPT sv [Guna](#).

→ [Kusalam](#): ‘good.’ See IGPT sv [Kusala](#).

Comments Verse 54

{[Back to Verse 54](#) ↑}

→ [Sabbā disā](#): ‘all quarters [with the fragrance of virtue].’ Commentary [sīlagandhena](#).

Comments Verse 57

{[Back to Verse 57](#) ↑}

→ [Sampannasīlānaṃ](#): ‘those who are perfect in virtue.’ See IGPT sv [Sampanna](#).

→ [Appamādavihāriṇaṃ](#): ‘dwell diligently applied [to the practice].’ See IGPT sv [Appamatta](#).

→ [Aññā](#): ‘knowledge [of things according to reality].’ See IGPT sv [Aññā](#).

→ [Vimuttānaṃ](#): ‘liberated [from perceptually obscuring states].’ See IGPT sv [Vimutta](#).

→ [Maggam](#): ‘the path [taken by the stream of consciousness at death].’ This verse concerns [Godhika](#), who died by his own hand. Following his death, the Buddha pointed to a cloud moving across the sky, and said:

- ‘That, bhikkhus, is Māra, the Maleficent One, searching for the stream of consciousness of the noble young man Godhika wondering where it has been established. But with the stream of consciousness unestablished, the noble young man Godhika has passed away to the Untroubled-without-residue.

Eso kho bhikkhave māro pāpimā godhikassa kulaputtassa viññāṇaṃ samannesati kattha godhikassa kulaputtassa viññāṇaṃ paṭiṭṭhitaṃ ti. Appaṭiṭṭhitaṃ ca bhikkhave viññāṇena godhiko kulaputto parinibbuto ti. (SN i 122)

→ [Viññāṇaṃ](#): ‘The stream of consciousness.’ See IGPT sv [Viññāṇa](#).

Comments Verse 58-59

[{Back to Verse 58-59 ↑}](#)

→ *Saṅkārabhūte su*: We follow Norman’s spelling. He says ‘It is not easy to see how - [bhūtesu](#) can go with two singular forms in [-e](#).’ He treats [su](#) like [eva](#), ‘like rubbish.’

Comments Verse 60

[{Back to Verse 60 ↑}](#)

→ [Saṃsāro](#): ‘the round of birth and death.’ See IGPT sv [Saṃsāra](#).

→ [Avijānataṃ](#): ‘not understand.’ See IGPT sv [Vijānata](#).

Comments Verse 61

[{Back to Verse 61 ↑}](#)

→ [Caram](#): ‘living the religious life.’ See IGPT sv [Eko care khaggavisānakappo](#).

Comments Verse 62

[{Back to Verse 62 ↑}](#)

→ [Vihaññati](#): ‘troubled [by craving].’ Commentary *puttataṇhāya ceva dhanataṇhāya ca haññati vihaññati dukkhayati puttā me nassimsū ti vihaññati nassantī ti vihaññati nassissantī ti vihaññati*.

Comments Verse 63

[{Back to Verse 63 ↑}](#)

→ [Maññati](#): ‘acknowledges.’ Commentary *maññati jānāti*.

Comments Verse 64

[{Back to Verse 64 ↑}](#)

→ [Dhammaṃ](#): ‘the nature of reality.’ See IGPT sv [Dhamma](#).

Comments Verse 67

[{Back to Verse 67 ↑}](#)

→ [Vipākaṃ](#): 'karmic consequence.' See IGPT sv [Vipāka](#).

Comments Verse 69

[{Back to Verse 69 ↑}](#)

→ [Madhuvā](#): '[sweet as] honey.' Commentary *madhu viya madhurarasaṃ*.

→ [Pāpaṃ](#): 'unvirtuousness... demerit.' See IGPT sv [Pāpaka](#).

Comments Verse 70

[{Back to Verse 70 ↑}](#)

→ [Saṅkhātadhammānaṃ](#): 'of those who have mastered the teaching.' Definition:

- And in what way has one mastered the teaching? Here one perceives according to reality with perfect penetrative discernment: 'This is brought about' etc.

Katañca bhante saṅkhātadhammo hoti? Bhūtamidan ti bhante yathābhūtaṃ sammappaññāya passati. (SN ii 42)

Comments Verse 71

[{Back to Verse 71 ↑}](#)

→ [Mucchatī](#): 'bear results... curdles.' The meaning 'bear results' for *mucchatī* is not in PED.

→ **The long vowel** before [-cch-](#) violating the two morae rule is probably the effect of Sanskritisation upon the Pāli tradition, says Norman.

Comments Verse 72

[{Back to Verse 72 ↑}](#)

→ [Sukkaṃsaṃ](#): 'bright moral nature.' See IGPT sv [Kaṇha](#). We equate [aṃsaṃ](#) and [dhammo](#) by comparison with this quote:

- Because his mind was overpowered and overcome by gains, honour, and renown, Devadatta's bright moral nature was eradicated.

Lābhasakkārasilokana abhibhūtaṃ pariyādinnaṃ bhikkhave devadattaṃ sukkaṃ dhammo samucchedaṃ agamā. (SN ii 240)

See IGPT sv [Dhamma](#).

→ [Ñattam](#): ‘knowledge [of a craft].’ Commentary *Sippam vā hi issariyādibhāvo vā bālassa anattāyeva jāyati*.

→ *Muddhamassa vipātayaṃ*: ‘cleaving his head.’ Perhaps this is meant metaphorically, that a fool misuses whatever is taught to him, to his own harm. But in the story linked to the verse, when someone was taught how to sling stones, he used this skill to murder a [paccekabuddha](#), for which, after a sojourn in hell, he was reborn as a ghost whose head was continuously crushed by sledge-hammers.

Comments Verse 73

{[Back to Verse 73](#) ↑}

→ [Asantam](#): ‘non-existent [good qualities].’ Commentary *Tattha asantan ti yo bālo bhikkhu avijjamānaṃ sambhāvanaṃ iccheyya assaddho va samāno saddho ti maṃ jano jānātū ti icchatī ti*.

→ [Parakulesu](#): ‘[to be the sole recipient of] honour [and gifts, even] when amidst other people’s families.’ Commentary *Pūjā parakulesu cā ti neva mātāpitūnaṃ na ñātakānaṃ paresuyeva kulesu aho vatime mayhameva dadeyyuṃ na aññesan ti evaṃ catuppaccayehi pūjaṃ icchatī*.

Comments Verse 74

{[Back to Verse 74](#) ↑}

→ [Aññantu](#): ‘understand.’ See IGPT sv [Ājānāti](#).

→ [Katam](#): ‘whatever was achieved was achieved,’ translating *katam* twice, to give the sentence an object. Compare: *Sace tayā katam katan ti vadehi sace akatam akatan ti vadehī ti* (Vin.3.167). Most versions read *kata maññantu*, but Norman says, ‘The absence of any case ending on [kata](#) calls for’.

Comment:... we could assume that the original form of the Pāli was *mam’eva katam aññantu*.

Comments Verse 75

{[Back to Verse 75](#) ↑}

→ [Abhiññāya](#): ‘fully understanding.’ See IGPT sv [Abhijānāti](#).

→ [Viveka](#): ‘seclusion [from sensuous pleasures and spiritually unwholesome factors].’ See IGPT sv [Viveka](#).

Comments Verse 76

{[Back to Verse 76](#) ↑}

→ *Seyyo hoti na pāpiyo*: ‘[his growth in spiritually wholesome factors] is improved not worsened.’

We parenthesise *kusalesu dhammesu* in accordance with the meaning of *vuḍḍhiyeva* and *parihāni* in the following quotes:

- 1) Commentary *seyyo hoti na pāpiyo vuḍḍhiyeva hoti no parihānī ti*.
- 2) *Vuddhiyeva pāṭikañkhā kusalesu dhammesu no parihāni* ([AN v 26](#)).

Comments Verse 77

[{Back to Verse 77 ↑}](#)

→ [Piyo](#): ‘beloved.’ See IGPT sv [Piya](#).

Comments Verse 78

[{Back to Verse 78 ↑}](#)

→ [Purisādhame](#): ‘spiritually inferior men.’ DOP (sv [Adhama](#)): [adhamajana](#), ‘low, inferior people.’

→ [Mitte kalyāne](#): ‘virtuous friends.’ See IGPT sv [Kalyāna](#).

Comments Verse 79

[{Back to Verse 79 ↑}](#)

→ [Vippasannena cetasā](#): ‘with a serene mind.’ See IGPT sv [Pasīdati](#).

Norman says ‘[Pāda](#) a says that he sleeps with a clear mind, perhaps unfuddled by drinking the dhamma as opposed to the intoxication he would have experienced if he had drunk strong drink.’

Comments Verse 81

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→ [Nindā](#): ‘criticism.’ See IGPT sv [Nindā](#).

Comments Verse 82

[{Back to Verse 82 ↑}](#)

→ [Vippasanno](#): ‘limpid.’ See IGPT sv [Pasīdati](#).

→ [Vippasīdanti](#): ‘become serene.’ See IGPT sv [Pasīdati](#).

→ [Anāvilo](#): ‘unturbid.’ See IGPT sv [Āvila](#).

Comments Verse 83

[{Back to Verse 83 ↑}](#)

→ [Sappurisā](#): ‘spiritually outstanding people.’ See IGPT sv [Sappurisa](#).

→ [Cajanti](#): ‘abandon [fondness and attachment].’ Commentary *Cajantī ti arahattamaggañāṇena apakaḍḍhantā chandarāgaṃ vijahanti*. See IGPT sv [Chanda](#) and [Rāga](#).

→ [Sabbattha](#): ‘for all things.’ Commentary *Tattha sabbatthā ti pañcakkhandhādibhedesu sabbadhammesu*.

- Whatever within these five grasped aggregates is the elimination and abandonment of fondness and attachment is the ending of suffering.

*Yo imesu pañcasupādānakkhandhesu chandarāgavinayo
chandarāgappahānaṃ so dukkhanirodho ti* ([MN i 191](#)).

Commentary *Tattha sabbatthā ti pañcakkhandhādibhedesu sabbadhammesu. Sappurisā ti supurisā. Cajantī ti arahattamaggañāṇena apakaḍḍhantā chandarāgaṃ vijahanti*.

→ [Uccāvacarā](#): ‘elation nor dejection.’ Commentary *aṭṭhahi pana lokadhammehi phuṭṭhā tuṭṭhibhāvamaṅkubhāvavasena vā vaṇṇabhaṇanaavaṇṇabhaṇanavasena vā uccāvacarā ākāraṃ paṇḍitā na dassayantī ti*.

Comments Verse 84

{[Back to Verse 84](#) ↑}

→ [Paññavā](#): ‘blessed with penetrative discernment.’ See IGPT sv [Pajānāti](#).

Comments Verse 85

{[Back to Verse 85](#) ↑}

→ [Tiramevānudhāvati](#): ‘the [Near] Shore.’ The (capitalised) ‘Near Shore’ likely means personal identity, because the simile in the Āsivisopama Sutta ([SN iv 172](#)) says the near shore of a great expanse of water (*orimaṃ tīraṃ*) is a metaphor for personal identity (*sakkāyassetāṃ adhivacanaṃ*) and the far shore (*pārimaṃ tīraṃ*) is a metaphor for [nibbāna](#) (*nibbānassetāṃ adhivacanaṃ*). Commentary *sakkāyadiṭṭhitirameva anudhāvati*.

Comments Verse 87

{[Back to Verse 87](#) ↑}

→ *Kaṇhaṃ dhammaṃ... sukkaṃ*: ‘dark [spiritually unwholesome] factors... bright [spiritually wholesome] factors.’

- 1) Commentary to [SN v 24](#): *Kaṇhan ti akusaladhammaṃ. Sukkan ti kusaladhammaṃ*.
- 2) What are spiritually unwholesome factors? Namely, the eightfold path [of wrong factors].

*Katame ca bhikkhave akusalā dhammā seyyathidaṃ micchādiṭṭhi...
micchāsamādhī.* ([SN v 18](#))

- 3) What are spiritually wholesome factors? Namely, the eightfold path [of right factors].

*Katame ca bhikkhave kusalā dhammā seyyathidaṃ sammādiṭṭhi...
sammāsamādhī. (SN v 18)*

→ [Viveke](#): 'in physical seclusion' (= [paviveka](#), metri causa). See IGPT sv [Viveka](#) and [Paviveka](#).

Comments Verse 88

[{Back to Verse 88 ↑}](#)

→ [Iccheyya](#): 'should seek.' DOP (sv [Icchati](#)): 'strives to obtain.'

→ [Akiñcano](#): 'possessionless.' See IGPT sv [Ākiñcañña](#).

Comments Verse 89

[{Back to Verse 89 ↑}](#)

Comments Verse 90

[{Back to Verse 90 ↑}](#)

→ [Gataddhino](#): 'In one who is done with the round of rebirth.' Commentary [vattaddhā](#).

- Those who are spiritually perfected, the round of rebirth for them is not to be discerned.

ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāya. (SN iii 63)

→ [Vippamutta](#): 'freed [from individual existence].' See IGPT sv [Mutta](#).

→ [Ganthā](#): 'spiritual shackles.'

- There are these four spiritual shackles: the spiritual shackle of greed, the spiritual shackle of ill will, the spiritual shackle of adherence to observances and practices, the spiritual shackle of stubborn attachment to dogmatic opinions.

*Cattārome bhikkhave ganthā katame cattāro: abhijjhā kāyagantho vyāpādo
kāyagantho sīlabbataparāmāso kāyagantho idaṃsaccābhiniveso kāyagantho.
(SN v 59)*

→ [Parilāho](#): 'anguish.' See IGPT sv [Parilāha](#).

Comments Verse 91

[{Back to Verse 91 ↑}](#)

→ [Nikete](#): 'permanent abodes.' See IGPT sv [Niketa](#).

Comments Verse 92

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→ [Sannicayo natthi](#): ‘no accumulation [of merit and demerit].’

- 1) Commentary *Tattha sannicayo ti dve sannicayā kammaṣannicayo ca paccayasannicayo ca. Tesu kusalākusalakammaṃ kammaṣannicayo nāma cattāro paccayā paccayasannicayo nāma. Tattha vihāre vasantassa bhikkhuno ekaṃ gulapiṇḍaṃ catubhāgamattaṃ sappiṃ ekañca taṇḍulanāliṃ thapentassa paccayasannicayo natthi tato uttari hoti. Yesaṃ ayaṃ duvidhopi sannicayo natthi.*
- 2) We reject the Commentary’s ‘accumulation of requisites’ ([paccayasannicayo](#)) because it then admits that requisites are somewhat accumulated (*paccayasannicayo natthi tato uttari hoti*), whereas the verse says ‘no accumulation.’
- 3) We accept the

Commentary’s ‘accumulation of kamma’ ([kammaṣannicayo](#)). Where kamma is ‘accumulated’ ([upacita](#)) it stands for merit or demerit. For example:

- This is the first time that demerit whose consequence comes without delay has been accumulated by Devadatta.

idaṃ bhikkhave devadattena paṭhamam ānantariyakammaṃ upacitaṃ.
(*Vin.2.193*)

- Venerable Cunda the metalworker has accumulated merit that is conducive to long life.

Āyusaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ.
([DN ii 136](#))

4) The arahant does not accumulate merit or demerit because he does not undertake karmically consequential deeds:

- What do you think, bhikkhus: can a bhikkhu whose [āsavas](#) are destroyed (*khīṇāsavo bhikkhu*) undertake a karmically consequential deed that is meritorious, demeritorious, or karmically neutral? No, bhante.

puññābhisaṅkhāraṃ vā abhisaṅkhareyya apuññābhisaṅkhāraṃ vā abhisaṅkhareyya āneñjābhisaṅkhāraṃ vā abhisaṅkhareyyā ti. (SN ii 83)

→ [Pariññātabhojanā](#): ‘profoundly understood [and are free of attachment to] food.’
Profound understanding implies freedom from attachment:

- 1) Profoundly understanding all existential nourishment, one is free of attachment to all existential nourishment.

Sabbāhāraṃ pariññāya sabbāhāraṃ manissito. (Snp 748)

- 2) What is profound understanding? The destruction of attachment, hatred, and undiscernment of reality.

Katamā ca bhikkhave pariññā? Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo. (SN iii 26)

- [Gocaro](#): 'sphere of personal application.' See IGPT sv [Gocara](#).
- [Vimokkho](#): 'the state of refined awareness.' See IGPT sv [Vimokkha](#).
- [Suññato](#): 'void [of the perception of personal qualities].' See IGPT sv [Suññata](#).
- [Animitto vimokkho](#): 'state of refined awareness that is focused upon the unabiding [phenomena].' See IGPT sv [Nimitta](#).
- [Gati](#): 'afterlife destiny... destination.' What happens to the arahant after death is one of the unexplained issues of Buddhism ([avyākatavattū](#), [AN iv 68-70](#)).

• He whose afterlife destiny neither devas, heavenly musicians, nor humans know, an arahant with perceptually obscuring states destroyed, he is what I call a Brahman.

Yassa gatiṃ na jānanti devā gandhabbamānusa Khīṇāsavaṃ arahantaṃ tamahaṃ brūmi brāhmaṇaṃ. (Snp 644)

Comments Verse 93

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- [Āsavā](#): 'perceptually obscuring states.' See IGPT sv [Āsava](#).
- [Āhāre](#): 'existential nourishment.' The four kinds of [āhārā](#) are for 'the maintenance of beings that have been brought into existence and for the assistance of those about to arise [into new existence]' (*bhūtānaṃ vā sattānaṃ thitiyā sambhavesīnaṃ vā anuggahāya*). We call them the four kinds of existential nourishment. See IGPT sv [Āhāra](#).
- [Anissito](#): 'not attached.' See IGPT sv [Nissaya](#).
- [Gocaro](#): 'sphere of personal application.' See IGPT sv [Gocara](#).
- [Vimokkho](#): 'state of refined awareness.' See IGPT sv [Vimokkha](#).
- [Suññato](#): 'void [of the perception of personal qualities].' See IGPT sv [Suññata](#).
- [Animitto vimokkho](#): 'state of refined awareness that is focused upon the unabiding [phenomena].' See IGPT sv [Nimitta](#).
- [Padam](#): 'path of practice.' This meaning of [padam](#) is seen also in Th.v. 199:
 - *Katapadam jhānāni ocetum*: 'a path of practice has been presented [to you], to [help you] develop the meditations'. (Th.v. 199)

Commentary *katapadam kaṭamaggavihitabhāvanāmaggaṃ*.

- [Durannayo](#): 'hard to emulate.' This is in accordance with the Maccharī Sutta where a deva said:

- Bad people do not emulate ([nānukubbanti](#)) good people, who give and do what is hard to give and do. The practice of good people is hard to emulate ([durannayo](#)).

Duddadaṃ dadamānānaṃ dukkaraṃ kamma kubbataṃ Asanto nānukubbanti sataṃ dhammo durannayo. (SN i 10)

Comments Verse 94

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- [Indriyāni samathaṃ gatāni](#): '[mental] faculties calmed.' See IGPT sv [Vippasannāni indriyāni](#).
- [Māna](#): 'self-centredness.' See IGPT sv [Māna](#).
- [Anāsavassa](#): 'free of perceptually obscuring states.' See IGPT sv [Āsava](#).
- [Tādino](#): 'of such good qualities.' See IGPT sv [Tādin](#).

Comments Verse 95

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- [Paṭhavisamo](#): '[One whose mind is as immoveable in respect of the eight worldly conditions] as earth.' We parenthesise according to these quotes:

- 1) Commentary *khīṇāsavo bhikkhu aṭṭhahi lokadhammehi akampiyabhāvena tādi*
- 2) Bhante, I abide with a mind like earth. *Ahaṃ bhante paṭhavisamena cetasā viharāmi. (AN iv 375)*
- 3) Just as a rocky mountain is immoveable, unshakeable, so a bhikkhu with undiscernment of reality destroyed, like such a mountain, is unshaken [by the eight worldly conditions]. *Yathā pi pabbato selo acalo suppatiṭṭhito Evaṃ mohakkhayā bhikkhu pabbato va na vedhati. (Tha 651)*

- [Indakhilūpamo](#): 'as [unshakeable as] a locking-post.' We parenthesise either *ṭhitā* or *asampakampiyo* according to these quotes:

- As unshakeable as a locking-post.

Ṭhitā te indakhīlo. (Tha 663)

- Like a locking-post firmly embedded in the ground that is unshakeable by the winds of the four quarters

Yathindakhīlo paṭhaviṃ sito siyā catubbhi vātehi asampakampiyo. (Snp 229)

- *No virujjhati*: 'who neither rejects [nor welcomes the eight worldly conditions].' Commentary *Tattha pathaviyā indakhīlassa ca neva anurodho uppajjati na virodho; evameva yvāyaṃ khīṇāsavo bhikkhu aṭṭhahi lokadhammehi akampiyabhāvena tādi,*

vatānaṃ sundaratāya subbato. So ime maṃ catūhi paccayehi sakkaronti ime pana na sakkarontī ti sakkāraṇca asakkāraṇca karontesu neva anurujjhati no virujjhati atha kho pathavisamo ca indakhilupamo eva ca hoti. Therefore [virujjhati](#) stands for [paṭivirujjhati](#) in the following passage:

- He welcomes the arisen acquisition and rejects the arisen loss. He welcomes the arisen prestige and rejects the arisen imprestige. He welcomes the arisen praise and rejects the arisen criticism. He welcomes the arisen pleasure and rejects the arisen pain.

Uppannaṃ yasaṃ anurujjhati ayase paṭivirujjhati uppannaṃ pasaṃsaṃ anurujjhati nindāya paṭivirujjhati. Uppannaṃ sukhaṃ anurujjhati. Dukkhe paṭivirujjhati. (AN iv 158)

- One whose mind does not tremble when touched by the [eight] worldly conditions.

Phuṭṭhassa lokadhammehi cittaṃ yassa na kampati. (Snp 268)

- [Subbato](#): 'who has noble practices.' See IGPT sv [Sīlabbata](#).
- *Rahado va apetakaddamo*: 'he is as [free of defilements as] an unturbid lake.' Commentary *Yathā ca apagatakaddamo rahado pasannodako hoti evaṃ apagatakilesatāya rāgakaddamādīhi akaddamo vippasannova hoti.*
- [Saṃsārā](#): 'rounds of birth and death.' See IGPT sv [Saṃsāra](#).
- *Tādi... tādino*: 'one like this... for one of such good qualities.' See IGPT sv [Tādin](#).

Comments Verse 96

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- *Santaṃ tassa manaṃ hoti santā vācā ca kamma ca*: 'his acts of mind, speech, and body are peaceful.' Commentary *Tattha santaṃ tassā ti tassa khīṇāsavasāmaṇerassa abhijjhādīnaṃ abhāvena manaṃ santameva hoti upasantaṃ nibbutaṃ. Tathā musāvādādīnaṃ abhāvena vācā ca pāṇātipātādīnaṃ abhāvena kāyakammaṇca santameva hoti.*
- [Vimuttassa](#): 'liberated [from perceptually obscuring states].' See IGPT sv [Vimutta](#).
- [Sammadaññā](#): 'through the complete knowledge [of things according to reality].' See IGPT sv [Aññā](#).

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- [Assaddho](#): 'credulous.' See IGPT sv [Saddhā](#). [Saddha](#) means credulous also in [Snp 853](#).

→ [Assaddho](#): ‘no faith [in the perfection of the Perfect One’s enlightenment].’ See IGPT sv [Saddhā](#).

→ [Sandhicchedo](#): ‘severed his link to the round of rebirth.’ Commentary *Vaṭṭasandhiṃ saṃsārasandhiṃ chinditvā ʾhito ti sandhicchedo*.

→ [Hatāvakāso](#): ‘who has destroyed the opportunity [to have his doubts answered].’

- On all the doubts of [Bāvari](#), of yourself, and of all of you, having been given the opportunity to do so, ask whatever your mind desires.’

Bāvarissa ca tuyhaṃ vā sabbesaṃ sabbasaṃsayāṃ Katāvakāsā pucchavho yaṃ kiñci manasicchatha. (Snp 1030)

→ [Hatāvakāso](#): ‘who has destroyed the opportunity for rebirth.’ Commentary *Kusalākusalakammabījassa khīṇattā nibbattanāvakāso hato assāti hatāvakāso*.

→ [Vantāso](#): ‘who is rid of expectations [in regard to both this world and the world beyond].’

- ‘He in whom there are no expectations [for anything] in either this world or the world beyond.

Āsā yassa na vijjanti asmiṃ loke paramhi ca. (Snp 634)

→ [Uttamaporiso](#): ‘the highest human... of extreme audacity.’

- DOP (sv [Uttama](#)): [uttamaporiso](#): (m.) a most excellent man; (mfn) of extreme audacity.

Comments Verse 100

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→ [Attha](#)... *attha*: ‘spiritual well-being... meaningful.’ See IGPT sv [Attha](#).

Comments Verse 103

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→ [Attānam](#): ‘his ego.’ See IGPT sv [Attā](#).

→ [Saṅgāmajuttamo](#): ‘victorious in the greatest of battles.’ *Saṅgāmajuttamo* is often rendered as if it read [juttamo](#), saying ‘best of conquerors.’ But *ji* means victorious, not victor (jino). PED (sv Ji) contradicts itself by saying: ‘[From [jayati](#) to conquer] winning, victorious: [saṅgāmaji](#) victorious in fight, in *saṅgāmaj’uttama* ‘greatest of conquerors.’

Comments Verse 104-105

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→ [Jitam](#): ‘The conquest.’ The masculine form would be expected here (*attā jito*), not the neuter (*Rozenhal*).

→ [Ayaṃ](#): ‘this [wretched].’ See Comment on [verse 44](#).

Comments Verse 107

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→ The ceremony of venerating the sacrificial fire has three aspects:

- 1) It begins with pouring foodstuffs into the fire (*aggim juhati*), for example, milk rice ([SN i 166](#)) or milk ([AN ii 207](#)) or ghee, oil and butter ([AN v 234](#)), though sometimes animals ([AN iv 41](#); [DN i 141](#)).
- 2) Then follows the veneration of the sacrificial fire (*aggihuttam paricarati*). This is done by venerating the fire with joined palms, and solemnly addressing it:
 - ‘We lower ourselves before thee, Lord. We lower ourselves before thee, Lord.’

paccorohāma bhavantaṃ paccorohāma bhavantaṃ ti. ([AN v 234](#))

3) Then comes the distribution of the remains of the oblation ([havyasesam](#) Sn.p.79) to any available ascetics or Brahmanists.

Comments Verse 108

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→ [Ujugata](#): ‘spiritually purified.’ See IGPT sv [Uju](#).

Comments Verse 109

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→ [Vaddhā](#): ‘those who are [possessed of qualities that make them] Elders.’ Commentary *vuḍḍhatare guṇavuḍḍhe apacāyamānassa*. *Vaddhā* here does not mean (uncapitalised) ‘the elderly.’ Once, the Buddha was criticised for not paying respects to the elderly:

...

- *Nahi bhavaṃ gotamo brāhmaṇe jīṇhe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.* ([AN ii 22](#))

Thereupon he preached the Dutiya Uruvela Sutta, in which he defined ‘Elder with the [four] qualities that make one an Elder’ (theraṃ vā therakaraṇe vā dhamme, [AN ii 22](#)), which are:

- 1) *sīlavā hoti*
- 2) *bahussuto hoti*
- 3) *catunnaṃ jhānānaṃ... nikāmalābhī hoti*
- 4) *cetovimuttiṃ paññāvimuttiṃ... upasampajja viharati* ([AN ii 22-23](#)).

Comments Verse 111

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- [Duppāṇṇo](#): 'void of penetrative discernment.' See IGPT sv [Pajānāti](#).
→ [Paññavantassa](#): 'blessed with penetrative discernment.' See IGPT sv [Pajānāti](#).

Comments Verse 112

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- [Viriyamārabhato](#): 'energetically applied [to the practice].' See IGPT sv [Viriya](#).

Comments Verse 113

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- [Passato](#): 'of one who contemplates.' See IGPT sv [Passati](#).

Comments Verse 114

[{Back to Verse 114 ↑}](#)

- [Passato](#): 'of one who realises.' See IGPT sv [Passati](#).

Comments Verse 115

[{Back to Verse 115 ↑}](#)

- [Passato](#): 'of one who understands.' See IGPT sv [Passati](#).

Comments Verse 117

[{Back to Verse 117 ↑}](#)

- [Chandaṃ](#): 'fondness.' See IGPT sv [Chanda](#).

Comments Verse 119

[{Back to Verse 119 ↑}](#)

- [Pāpo](#)... *pāpaṃ*... *pāpāni*: 'an unvirtuous person... demerit... unvirtuous.' See IGPT sv [Pāpaka](#).

- [Pāpāni](#): '[the karmic consequences of] his unvirtuous [deeds].' *Pāpāni stands for pāpakānaṃ kammānaṃ vipākaṃ*, according to the following quotes:

- 1) Commentary *Yāva pāpaṃ na paccatī ti yāvassa taṃ pāpakammaṃ diṭṭhadhamme vā samparāye vā vipākaṃ na deti. Yadā panassa taṃ diṭṭhadhamme vā samparāye vā vipākaṃ deti atha diṭṭhadhamme vividhā kammakāraṇā samparāye ca apāyadukkaṃ anubhonto so pāpo pāpāniyeva passati.*

- 2) While performing unvirtuous deeds the fool does not realise that later it will be bitter for him.

Atha pāpāni kammāni karaṃ bālo na bujjhati Pacchāssa kaṭukaṃ hoti. (Tha 146)

- 3) Experiences here and there the karmic consequences of meritorious and demeritorious deeds

tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti. (MN i 8)

Vipākaṃ: 'the karmic consequences.' See IGPT sv [Vipāka](#).

Comments Verse 121

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→ [Māppamaññetha](#): 'Do not underestimate.' PED (sv [Appamaññati](#)): to think little of, to underrate, despise.

→ [Pāpassa](#): '[small acts of] unvirtuousness.' Commentary appamattakaṃ me pāpakaṃ kataṃ.

→ *Na maṃ taṃ āgamissati*: '[Their karmic consequences] will not catch up with me.' Commentary *kadā etaṃ vipaccissatī ti*.

Comments Verse 124

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→ This verse concerns the stream-enterer wife of a hunter, who helped her husband prepare for his work. The Buddha explained that there is no demerit for one who is free of spiritually unwholesome intentions, doing nothing unvirtuous, who takes down bows and other weapons and presents them to another person.

*akusalacetanāya abhāvena pāpaṃ akarontassa dhanuādīni nīharitvā
dadatopi pāpaṃ nāma na hotī ti. (DhA.3.28)*

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→ [Appadutthassa](#): 'free of hatred.' [Padussati](#) has two roots: to defile, and to be filled with hatred. PED overlooks the hatred aspect ('to do wrong, offend against, make bad, corrupt'), in spite of recognising the two roots of [dosa](#). A similar issue is seen with [aduṭṭho](#) ('without hatred') in [verse 399](#).

- He who, without hatred, endures abuse, punishment, and imprisonment.

Akkosaṃ vadhābandhañca aduṭṭho yo titikkhati. (Dhp 399)

See IGPT sv [Padussati](#).

→ [Anaṅgaṇassa](#): ‘unblemished [by spiritual defilement].’ The parenthesis follows a common linkage of terms: *anaṅgaṇe vigatūpakkilese* ([DN i 76](#)); *anaṅgaṇo asaṅkiliṭṭhacitto* ([MN i 25](#)).

Comments Verse 126

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→ [Upapajjanti](#): ‘reborn.’ Variant reading *Uppajjanti*. PED (sv [Upapajjati](#)) reports: ‘Trenckner defends *upapajjati*, and considers in many cases [uppajjati](#) a substitution for *upapajjati*. The diaeresis may be due to metre, as nearly all forms are found in poetry. The variant reading *uppajjati* is apparently frequent. But it is almost impossible to distinguish between *upapajjati* and *uppajjati* in the Sinhalese writing, and either the scribe or the reader may mistake one for the other.’

→ [Parinibbanti](#): ‘pass away to the Untroubled-without-residue.’ See IGPT sv [Nibbāna](#).

→ [Anāsavā](#): ‘those free of perceptually obscuring states.’ See IGPT sv [Āsava](#).

Comments Verse 127

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→ *Mucceyya pāpakammā*: ‘free from [experiencing the karmic consequences of] one’s unvirtuous conduct.’ By comparison:

- Experiences here and there the karmic consequences of meritorious and demeritorious deeds

tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti. ([MN i 8](#))

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Comments Verse 131

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→ [Vihimsati](#): ‘injures.’ See IGPT sv [Viheṣā](#).

Comments Verse 133

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→ [Sārambhakathā](#): ‘aggressive speech.’ See IGPT sv [Ārambha](#).

Comments Verse 134

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→ '[When you are spoken to abusively].' In the story to this, a [bhikkhu](#) said he insulted other bhikkhus because they had spoken [abusively] to him (*mayā saddhim kathitakāraṇā ti*, DhA.3.56).

→ *Sace neresi attānaṃ*: 'If you do not tremble [either in body or mind].'

- Ereti (DOP sv [Iriyati](#)): makes move, stirs; makes sound; raises one's voice. In accordance with this DOP definition, the Commentary says one should make no noise either with one's voice, or via a noising thrashing:

- Commentary *Kaṃso upahato yathā ti mukhavaṭṭiyaṃ chinditvā talamattam katvā thapitakaṃsathālaṃ viya. Tañhi hatthapādehi vā daṇḍakena vā pahaṭampi saddam na karoti*

This solution is unsatisfactory because [neresi](#) (not trembling) is linked in the verse to realising the Untroubled, and must have a more exalted meaning than 'making no noise.' So we prefer the Commentary's other explanation, in which it links *neresi* to [niccalaṃ](#):

- Commentary *Sace neresi ti sace attānaṃ niccalaṃ kātuṃ sakkhissasi*.

This approach is more convincing, because, as we have said, the verse links *neresi* to arahantship. Secondly, the synonym *na calati* (i.e. not trembling) is likewise linked to arahantship, in the following way:

- One who is free of attachment does not tremble.

Anissito na calati. ([Snp 752](#))

Because trembling has two aspects (i.e. body and mind), both these aspects should be parenthesised:

- When inward collectedness by mindfulness with breathing has been developed and cultivated, no trembling or unsteadiness arises either in body or mind.

ānāpānasatisamādhissa bhikkhave bhāvitattā bahulīkatattā neva kāyassa iñjitattam vā hoti phanditattam vā na cittassa iñjitattam vā hoti phanditattam vā. ([SN v 316](#))

→ [Sārambho](#): 'aggressiveness.' See IGPT sv [Ārambha](#).

Comments Verse 135

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→ *Pāceti... pācenti*: '**drives... torment.**' PED says:

- [Pāceti1](#) to cause to boil, fig. to cause to torment.
- [Pāceti2](#) to drive, urge on.

Comments Verse 136

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→ *Na bujjhati*: 'does not realise that [later it will be bitter for him. The karmic consequence will be truly wretched].' Parenthesis from this quote:

- While performing unvirtuous deeds the fool does not realise that later it will be bitter for him. The karmic consequence will be truly wretched.

Atha pāpāni kammāni karaṃ bālo na bujjhati Pacchāssa kaṭukaṃ hoti vipāko hissa pāpako ti. (Tha 146)

→ *Kammehi*: 'accumulated demerit.' See IGPT sv [Kamma](#).

Comments Verse 137-140

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→ *Sarīrassa ca bhedanam* 'the amputation of hands and feet.' Commentary *Bhedanan ti hatthacchedādikaṃ sarīrabhedanam*.

Comments Verse 141

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→ *Rajo va jallam*: 'the practice of uncleanness.' Compare:

- It never occurred to me: 'I should rub this dust and dirt off with my hand.'

na evaṃ hoti ahovatāhaṃ imaṃ rajojallam pāṇinā parimajjeyyam. (MN i 78)

→ *Kaṅkham*: 'doubt [about the excellence of the teaching],' i.e. the Buddha's teaching. See IGPT sv [Vicikicchā](#).

Comments Verse 142

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→ *Alaṅkato*: 'dressed in fine feather.' Commentary *alaṅkato ti vatthābharaṇehi paṭimaṇḍito*. The verse was spoken in reference to [Santati](#), one of King [Pasenadi](#)'s ministers, who became enlightened as a layman.

→ *Niyato*: 'one who is assured of deliverance.' Commentary *catumagganiyamena niyato*. Definition:

- In destroying the first three ties to individual existence, he becomes a stream-enterer, no more liable to rebirth in the plane of damnation, assured of deliverance, with enlightenment as his destiny.

So tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. (AN iv 11-13)

→ [Samaṃ](#): 'in [mental] tranquillity.' Case-form adverbs: see PGPL para.532. Also, compare:

- I do not recall ever attaining mental tranquillity.

Nābhijānāmi cittassa samaṃ laddhaṃ kudācanaṃ. ([Thi 39](#))

Comments Verse 143

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→ [Apabodhati](#): 'stays clear.' DOP (sv [Apabodhati](#)): 'wards of, keeps clear of, avoids.'

Comments Verse 144

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→ [Vijjā](#): 'insightfulness into reality.' See IGPT sv [Avijjā](#).

→ [Sampanna](#): 'perfect.' See IGPT sv [Sampanna](#).

→ [Nivittḥo](#): 'touched.' Norman says this may stand for [nipittha](#) ('touched' or 'tormented by'). [Bhavātha](#) is likely an imperative.

→ [Ātāpino](#): 'vigorously applied [to the practice].' See IGPT sv [Ātāpin](#).

→ [Saṃvegino](#): 'have an earnest attitude [to the practice].' See IGPT sv [Saṃvega](#).

→ [Saddhāya](#): 'faith [in the perfection of the Perfect One's enlightenment].' See IGPT sv [Saddhā](#).

Comments Verse 145

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→ [Subbatā](#): 'those with noble practices.' See IGPT sv [Sīlabbata](#).

Comments Verse 146

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→ 'Why, then, the mirth?' Spoken to monastery visitors, singing and dancing while drunk.

→ *Niccaṃ pajjalite sati*: 'when [the world] is constantly blazing [with the fires of attachment, hatred, undiscernment of reality, and with suffering].' Commentary *imasmiṃ lokasannivāse rāgādīhi ekādasahi aggīhi niccaṃ pajjalite sati*. Parenthesis from the following quote:

- Bhikkhus, all is burning... Burning with what? Burning with the fire of attachment, of hatred, and of undiscernment of reality; burning with birth, old age, and death; with grief, lamentation, physical pain, psychological pain, and vexation.

*Sabbaṃ bhikkhave ādittaṃ... Kena ādittaṃ? Rāgagginā dosagginā
mohagginā ādittaṃ. Jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan ti vadāmi. (Vin.1.34)*

→ [Andhakārena](#): 'the darkness [of uninsightfulness into reality].' [Paḍīpaṃ](#): 'the light [of knowledge of things according to reality].' Commentary *avijjāndhakārena onaddhā tumhe tasseva andhakārassa vidhamanattthāya kiṃ kāraṇā ñāṇappadīpaṃ na gavesatha na karoṭhāti*.

→ Avijjā: 'uninsightfulness into reality.' See IGPT sv [Avijjā](#).

→ Ñāṇa: 'knowledge [of things according to reality].' See IGPT sv [Ñāṇa](#).

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→ [Arukāyaṃ](#): 'a heap of [nine] orifices.' Commentary *Arukāyanti navannaṃ vaṇamukhānaṃ vasena arubhūtaṃ kāyaṃ*. These are words of reflection on the body of beautiful courtesan, [Sirimā](#), four days after her death, says the Commentary, which in the light of [cittakataṃ](#) ('dolloed-up') and [bahusaṅkappaṃ](#) ('an object of many [greedy] thoughts') seems unlikely.

→ [Samussitaṃ](#): 'pieced together [with 300 bones].' Commentary *Samussitan ti tīhi aṭṭhisatehi samussitaṃ*.

→ [Bahusaṅkappaṃ](#): 'an object of many [greedy] thoughts.' Commentary *Bahusaṅkappan ti mahājanena bahudhā saṅkappitaṃ*.

Commentary to [MN ii 64](#): *Bahusaṅkappan ti paresaṃ uppannapatthanāsaṅkappehi bahusaṅkappaṃ. Itthīnañhi kāye purisānaṃ saṅkappā uppajjanti, tesaṃ kāye itthīnaṃ. Susāne chaḍḍitakalevarabhūtampi cetāṃ kākakulalādayo patthayantiyevāti bahusaṅkappo nāma hoti*

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→ The Buddha's words to an old [bhikkhuni](#) who collapsed on almsround through starvation, says the Commentary.

→ [Rūpaṃ](#): '[wretched] bodily form.' See IGPT sv [Imaṃ](#) kāyaṃ.

→ [Bhijjati](#): '[will soon] break up.' Commentary *bhijjati na cirasseva bhijjissatī ti*.

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→ Words spoken to bhikkhus filled with lust on seeing freshly dead female bodies in the charnel ground, says the Commentary, which does not fit.

- [Rati](#): '[sensuous] delight.' Commentary [kāmaratim](#).
→ [Kā](#): 'what possible.' DOP (sv [Ka](#)) 'sometimes expressing indignation.'

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→ *Aṭṭhīnaṃ nagaraṃ kataṃ*: '[This body is] a city built of bones.' This verse was recited to the daughter of [Mahāpajāpati](#), [Nandā](#), the Buddha's halfsister. Because her parents made her become a bhikkhunī against her will, she remained infatuated with her own beauty, refusing to meet the Buddha. So the Buddha arranged a compulsory meeting in which he showed her a psychically created image of a beautiful woman going through the process of ageing. Then he recited two verses concerning the unattractiveness of the body:

- 'See the body [according to reality], Nandā, as ailing, foul, and loathsome. Develop an undistracted and well-collected mind by [meditating on] unloveliness. As is this one, so is that one. As is that one, so is this one. It emits a foul stench. Fools take delight in it'. ([Thi 82-83](#))

Meditating on this led to her enlightenment.

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- Words spoken on viewing the chariots that belonged to King [Pasendi](#)'s father and grandfather.
→ *Upeti... upeti*: 'reaches... enter.' See IGPT sv [Upeti](#).

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- Reflection on the infamous bhikkhu [Lāl Udāyin](#)
→ *Maṃsāni*: 'stoutness.' Commentary *kāyaṃ posentassa maṃsāni vaḍḍhanti, thūlasaṃhāro hutvā vicarati*.
→ *Paññā*: 'penetrative discernment.' See IGPT sv [Pajānāti](#).

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- Verses 153-4 were spoken by the Buddha after his enlightenment.
→ *Anekajātisaṃsāraṃ*: 'countless rounds of birth and death.' See IGPT sv [Saṃsāra](#).

→ [Anibbisaṃ](#): ‘without respite.’ Norman argues for this meaning on grounds of comparative linguistics. But the solution is also well-supported by context. Let us examine this: [Anibbisaṃ](#) is commonly translated as either:

- 1) ‘but not finding him’
- 2) ‘in vain’ Solution 1 would only be valid in the context of a search, for example [Dhp 153](#):
 - I roamed countless rounds of birth and death looking for the housebuilder ‘but not finding him.’

Anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ Gahakāraṃ gavesanto.
([Dhp 153](#))

But Solution 1 is invalid in verses where there is no search, for example in [Tha 78](#):

- I roamed countless rounds of birth and death ‘but not finding him.’ It brought me suffering.

By comparison, Solution 2 would only be valid in the context where nothing is found. But this is nowhere the case. In [Dhp 154](#) the housebuilder is found, and in [Tha 78](#) the suffering has disappeared. In neither of these cases can the search be called ‘in vain.’

→ [Gahakāraṃ](#): ‘housebuilder [craving].’ Commentary [tanhā](#).

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→ [Gehaṃ](#): ‘house [bodily form].’ Commentary *Puna gehaṃ ti puna imasmim̐ saṃsāraṃvaṭṭe attabhāvasaṅkhātāṃ mama gehaṃ na kāhasi*. See IGPT sv [Attabhāva](#).

→ [Phāsukā](#): ‘rafters [spiritual defilements].’ Commentary [kilesā](#). This means [rāga](#), [dosa](#), and [moha](#):

Kilesappahānanti rāgassa pahānaṃ dosassa pahānaṃ mohassa pahānaṃ. (Vin.3.93)

→ [Gahakūṭaṃ](#): ‘roof [uninsightfulness into reality].’ The

Commentary does not interpret this symbol. This verse corresponds to [Tha 184](#). See below. Therefore gahakūṭaṃ corresponds to [thūṇirā](#). The Commentary to [Tha 184](#) says [thūṇirā](#) = [avijjā](#). Therefore [gahakūṭaṃ](#) = [avijjā](#):

- All your rafters [spiritual defilements] are broken. Your central pole [uninsightfulness into reality] is split.

Sabbā te phāsukā bhaggā thūṇirā ca vidālītā. ([Tha 184](#))

→ *Visaṅkhāragataṃ cittaṃ*: ‘My mind is free of originated phenomenon.’ When the Buddha taught the successive ending of originated phenomena (*anupubbasaṅkhārānaṃ nirodho*), he concluded:

- For a bhikkhu whose [āsavas](#) are destroyed, attachment, hatred, and undiscernment of reality are ended.

khīṇāsavassa bhikkhuno rāgo niruddho hoti doso niruddho hoti moho niruddho hoti. (SN iv 217)

Therefore *visaṅkhāragataṃ cittaṃ* means [arahantship](#).

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→ [Jhāyanti](#): ‘mope.’ See IGPT sv [Jhāyati](#).

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→ [Senti](#): ‘abide.’ PED (sv [Seti](#)): to lie down, to sleep; (applied) to be in a condition, to dwell, behave etc.

→ *Purāṇāni anutthunaṃ*: ‘raking up the [pleasures of the] past.’ Commentary *Purāṇāni anutthunaṃ ti iti amhehi khāditaṃ iti pītaṃ ti pubbe katāni khāditaṃ pītaṃ accagītavādītāni anutthunantā socantā anusocantā senti ti*.

→ [Cāpātikhīṇā](#): ‘discharged arrows.’ Commentary *Cāpātikhīṇā ti cāpato atikhīṇā, cāpā vinimuttā ti attho. Cāpātikhīṇā* therefore means ‘what is discharged from a bow,’ i.e. discharged arrows. Norman says ‘lie like [arrows] scattered from a bow,’ which does not collocate.

Comments Verse 157

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→ [Patijaggeyya](#): ‘would be wakeful in one of the three parts of the night.’ Bhikkhus are encouraged to purify their minds of obstructive states during the first watch of the night, and likewise after they arise in the last watch:

- In what way is a bhikkhu devoted to wakefulness? In this regard, during the day the bhikkhu while pacing back and forth and sitting, he purifies his mind of obstructive states. In the first watch of the night... After rising, in the last watch of the night, while pacing back and forth and sitting, he purifies his mind of obstructive states.

Kathaṇca bhikkhave bhikkhu jāgariyaṃ anuyutto hoti: idha bhikkhave bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Rattiyā paṭhamaṃ yāmaṃ... Rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. (SN iv 177)

→ *Rakkheyya naṃ surakkhitaṃ*: ‘would carefully watch over oneself.’ See IGPT sv [Rakkhati](#).

→ *Attānañce piyaṃ jaññā*: 'If one knew [how] beloved oneself [was to oneself].' By comparison:

- There is no one, great king, more beloved to me than myself.

Natthi kho me mahārāja ko cañño attanā piyataro. ([SN i 75](#))

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→ [Patirūpe](#): 'in what is fitting [for one who has entered the life of asceticism].'
Parenthesis according to the first of Gotama's verses:

- One should know what is for one's own spiritual well-being, one should contemplate the words [of the Perfectly Enlightened One], and one should consider what would be fitting for one who has entered the life of asceticism.

Vijāneyya sakaṃ atthaṃ avalokeyyātha pāvacaṇaṃ Yañcetta assa patirūpaṃ sāmāññaṃ ajjhupagatassa. ([Tha 587](#))

→ [Atha](#): 'Then, [having done so], one can instruct others [in those qualities].'
Commentary *Evaṃ patiṭṭhāpetvā athaññaṃ tehi guṇehi anusāseyya*. For details of the qualities, see the rest of Gotama's verses ([Tha 588-596](#)). For example:

- Virtuous friendship, the undertaking of extensive training [in the higher virtue, the higher mental states, and the higher penetrative discernment], and attentiveness to teachers, this is fitting for an ascetic.

Mittaṃ idha ca kalyāṇaṃ sikkhā vipulaṃ samādānaṃ Sussūsā ca garūṇaṃ etaṃ samaṇassa patirūpaṃ. ([Tha 588](#))

→ *Na kilisseyya*: 'would not become spiritually defiled [through the welcoming of praise, and the rejecting of criticism].' Parenthesising on the basis of two quotes:

- 1) Commentary *Attānañhi tattha anivesetvā kevalaṃ parameva anusāsamāno parato nindaṃ labhitvā kilissati nāma tattha attānaṃ nivesetvā anusāsamāno parato pasaṃsaṃ labhati tasmā na kilissati nāma. Evaṃ karonto paṇḍito na kilisseyyā ti.*
- 2) He welcomes the arisen praise and rejects the arisen criticism... As he is thus engaged in welcoming and rejecting, he is not freed from birth, old age, or death

uppannaṃ pasaṃsaṃ anurujjhati nindāya paṭivirujjhati... So evaṃ anurodhavirodhasamāpanno na parimuccati jātiyā jarāya maraṇena. ([AN iv 158](#))

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→ [Attānā](#): 'oneself.' Norman says of the text's [attānaṃ](#) ('do to himself') that [attānā](#) ('do himself') 'seems to make better sense.'

- The Perfect One is one who behaves in line with the way he speaks, and speaks in line with the way he behaves. Thus he is called the Perfect One.

Yathāvādi bhikkhave tathāgato tathākārī. Yathākārī tathāgato tathāvādī. Iti yathāvādītātākārī yathākārī tathāvādī. Tasmā tathāgato ti vuccati. (It.121-2; AN ii 24)

→ [Ce](#): ‘indeed.’ Norman says ‘In [pāda](#) a I translate ce as “if,” but it is possible that we should read ve for ce, since there is no reference to ce in the Commentary.’

→ [Attā](#): ‘the ego.’ See IGPT sv [Attā](#).

→ [Hi](#): ‘but.’ This is not a recognised meaning of *hi*, but it fits the context, and ‘for’ does not.

Comments Verse 160

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→ [Nātho](#): ‘Saviour.’ Nonetheless, the Buddha is called the Saviour of the World ([lokanātho](#), [Sn̐p 995](#), [Tha 921](#), [Thi 307](#)).

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→ [Pāpaṃ](#): ‘demerit.’ See IGPT sv [Pāpaka](#).

→ [Attasambhavaṃ](#): ‘arisen from his ego.’ See IGPT sv [Attā](#) and [Sambhava](#).

Comments Verse 164

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→ [Phallati](#): ‘bears the fruit [of his gains, honour, and renown].’ Commentary *Phalaṃ ve kadaliṃ hanti phalaṃ veḷuṃ phalaṃ naḷaṃ; sakkāro kāpurisaṃ hanti gabbho assatarīṃ yathā ti* ([AN ii 73](#)).

- Just as bamboo yields fruit to its own destruction and ruination, so Devadatta’s gains, honour, and renown arose to his own destruction and spiritual ruination.

Seyyathāpi bhikkhave veḷu attavadhāya phalaṃ deti parābhavāya phalaṃ deti evameva kho bhikkhave attavadhāya devadattassa lābhasakkārasiloko udapādi. Parābhavāya devadattassa lābhasakkārasiloko udapādi. (AN ii 73)

→ [Kaṭṭhakasseva](#): ‘of the bamboo.’ Commentary *veḷusaṅkhātassa kaṭṭhakassa phalāni*.

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→ [Pāpaṃ](#): 'demerit.' See IGPT sv [Pāpaka](#).

Comments Verse 166

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→ *Atthaṃ... atthena*: 'spiritual well-being... for the sake of.' See IGPT sv [Attha](#).

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→ *Hīnaṃ dhammaṃ na seveyya*: 'One should not pursue the low state [i.e. the pleasure and happiness that is linked to sensuous pleasure].' Parenthesis in accordance with two quotes:

- 1) Commentary *Hīnaṃ dhammaṃ ti pañcakāmaguṇaṃ dhammaṃ*.
- 2) The pursuit of the pleasure and happiness that is linked to sensuous pleasure is low, vulgar, the way of the common man, ignoble, and uncondusive to spiritual well-being. It is a state associated with pain, distress, vexation, and anguish. It is wrong practice.

yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito sadukkho eso dhammo saupaghāto saupāyāso saparilāho micchāpaṭipadā. (MN iii 231)

→ [Pamādena](#): 'negligently applied [to the practice].' See IGPT sv [Appamatta](#). Case-form adverbs: see PGPL para.532.

→ [Micchādītthim](#): 'a wrong view [of reality].' See IGPT sv [Ditthi](#).

→ *Na siyā lokavaḍḍhano*: 'One should not foster the world [of phenomenon].' The world [of phenomena] is defined in this quote as whatever is destined to decay, meaning the elements of sensation.

- World [of phenomena]' is said, bhante. In reference to what was it said? Whatever is destined to decay is called 'the world [of phenomena]' in the [terminology of the] Noble One's training system. And what is destined to decay? The visual sense is destined to decay....etc

loko loko ti bhante vuccati kittāvatā nu kho bhante loko ti vuccatī ti. Yaṃ kho ānanda palokadhammaṃ ayaṃ vuccati ariyassa vinaye loko. Kiñca ānanda palokadhammaṃ? Cakkhuṃ kho ānanda palokadhammaṃ. (SN iv 53)

Fostering means grasping; not fostering means not grasping:

- 1) Whatever they grasp in the world [of phenomena], by that very thing [Māra](#) follows a man. Therefore, knowing this, the bhikkhu, being mindful, should not grasp anything in the whole world [of phenomena].

Yaṃ yaṃ hi lokasmim upādiyanti teneva māro anveti janaturim. Tasmā pajānaṃ na upādiyetha bhikkhu sato kiñcanaṃ sabbaloke. (Snp 1103-4)

- 2) Grasping arises dependent on craving... This is the origination of the world [of phenomena].

Taṇhāpaccayā upādānaṃ... Ayaṃ kho bhikkhave lokassa samudayo. ([SN ii 73](#); [SN iv 87](#))

→ [Loka](#): 'the world [of phenomenon].' See IGPT sv [Loka](#).

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→ [Napamajjeyya](#): 'one should not be negligently [applied to the practice].' See IGPT sv [Appamatta](#). See IGPT sv [Dhamma](#).

Comments Verse 170

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→ *Bubbuḷakaṃ... marīcikaṃ*: 'a [water] bubble... a mirage.'

- For what substantial reality could there be in a water bubble?... For what substantial reality could there be in a mirage? *kiṃ hi siyā bhikkhave udakabubbuḷe sāro?... kiṃ hi siyā bhikkhave marīcikāya sāro?* ([SN iii 141](#)).

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→ [Saṅgo](#): 'bondage [to individual existence].' See IGPT sv [Saṅga](#).

→ [Vijānataṃ](#): 'one who understands [the teaching].' See IGPT sv [Vijānata](#).

Comments Verse 172

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→ Verses 172 and 173 were originally spoken by [Aṅgulimāla](#) concerning himself.

→ [Pamajjitvā](#): 'negligent [in the practice].' See IGPT sv [Appamatta](#).

Comments Verse 173

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→ *Pāpaṃ kataṃ kammaṃ*: '[previous] demeritorious conduct.' The parenthesis stems from this quote:

- Previous demeritorious conduct whose karmic consequence has not yet ripened.

pubbe pāpakammaṃ kataṃ avipakkavipākaṃ. ([AN ii 196](#))

See IGPT sv [Kamma](#).

→ [Kusalena](#): 'by what is spiritually wholesome.' For example:

- And what is spiritually wholesome?... Refraining from killing is spiritually wholesome

katamañcāvuso kusalaṃ)?... pāṇātipātā veramaṇī kusalaṃ. (MN i 47)

See IGPT sv [Kusala](#).

Comments Verse 174

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→ [Vipassati](#): 'see [the nature of reality].' See IGPT sv [Passati](#).

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→ [Ādiccapathe](#): 'through the sky.' PED (sv [Ādicca](#)): 'the sky, the heavens'. DOP: (sv [Ādicca](#)): 'the sky.' Commentary *ime haṃsā ādiccapathe ākāse gacchanti*.

→ *Ākāse yanti iddhiyā*: '[Those who have fully developed the paths to psychic power] go through the air by psychic power.' Commentary *Yesaṃ iddhipādā subhāvitā tepi ākāse yanti iddhiyā*.

→ [Niyanti](#): 'depart.' Norman likewise regards this as from [Nīyyāti](#) ('to go out, get out, esp. of saṃsāra,' PED), not [Nīyati](#) ('to be led or guided, to go, to be moved,' PED). *Nīyyanti dhīrā lokamhā* occurs at [SN v 6](#).

→ [Lokamhā](#): 'from the world [of beings].' See IGPT sv [Loka](#).

→ [Savāhanam](#): elephant. Māra's elephant, [Girimekhalā](#), is one hundred and fifty leagues in height (*BDPPN*).

Comments Verse 176

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→ The verse was spoken in reference to [Ciñca Mānavikā](#) who accused the Buddha of making her pregnant.

→ [Dhammam](#): 'principle.' See IGPT sv [Dhamma](#).

→ [Vitinnaparalokassa](#): 'who has [thereby] abandoned [rebirth amongst humans and devas in] the hereafter.' Commentary *Evarūpo hi manussasampattiṃ devasampattiṃ avasāne nibbānasampattinti imā tissopi sampattiyo na passati*.

→ *Natthi pāpaṃ akāriyaṃ*: 'there is nothing unvirtuous he could not do.' Likewise:

- When one is not ashamed to tell a deliberate lie, there is nothing unvirtuous one could not do, I declare.

Evameva kho rāhula yassa kassaci sampajānamusāvāde natthi lajjā nāhaṃ tassa kiñci pāpaṃ akaraṇīyanti vadāmi. (MN i 415)

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→ [Anumodamāno](#): ‘applauding.’ See IGPT sv [Anumodati](#).

Comments Verse 178

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Comments Verse 179

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→ Verses 179-180 were spoken to [Māgandiyā](#) when he invited the Buddha to marry his daughter, Māgandiyā, says the Commentary, though they are not included in the account of the conversation in the Māgandiyā Sutta ([Snp 835-847](#)) where the Buddha tells Māgandiyā: ‘You cannot understand the simplest notion.’

→ [Jitaṃ](#): ‘victory [over unvirtuous, spiritually unwholesome factors].’

- I have conquered [all] unvirtuous, [spiritually unwholesome] factors, therefore, Upaka, I am a Conqueror.

Jitā me pāpakā dhammā tasmāhaṃ upakā jino ti. (MN i 171)

→ *Jitaṃ yassa*: ‘whose conquered [spiritual defilements].’ Commentary *yassa jitaṃ kilesajātaṃ rāgādisu*.

→ [Gocaraṃ](#): ‘sphere of personal application.’ See IGPT sv [Gocara](#).

→ [Ananta](#): ‘without limit.’ For example:

- As regards the past, the Perfect One has knowledge of past lives. He can remember as far back as he wishes.

Atītaṃ kho cunda addhānaṃ ārabha tathāgatassa satānusāri ñāṇaṃ hoti. So yāvatakaṃ ākaṅkhati tāvatakaṃ anussarati. (DN iii 134)

→ [Apadaṃ](#): ‘who is untraceable.’ *Apadaṃ* means ‘no path.’ No path implies no coming and going. No coming and going implies one’s stream of consciousness is not established anywhere:

- When one’s stream of consciousness is neither established nor [egoistically] matured, there is no inclination. When there is no inclination, there is no

coming and going. When there is no coming and going, there is no passing away and being reborn.

Tadappatiṭṭhite viññāṇe virūḷhe nati na hoti. Natiyā asati āgatigati na hoti. Āgatigatiyā asati cutūpapāto na hoti. (SN ii 67)

If one's stream of consciousness is not established anywhere, it means one is untraceable:

- When the devas with [Inda](#), [Brahmā](#), and [Pajāpati](#) seek a bhikkhu who is liberated in mind, they do not find [anything of which they could say]: 'The stream of consciousness of the Perfect One is attached to this. For what reason? The Perfect One is untraceable even in this lifetime, I declare.

evaṃ vimuttacittam kho bhikkhave bhikkhum saindā devā sabrahmakā sapajāpatikā anvesam nādhigacchanti idam nissitam tathāgatassa viññāṇan ti. Tam kissa hetu? Diṭṭhevāham bhikkhave dhamme tathāgataṃ ananuvejoti vadāmi. (MN i 140)

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- [Jālīnī](#): 'entangling.' See IGPT sv [Jāla](#).
- [Visattikā](#): 'sticky.' An adjective, as it is in the following quote, too: *Taṇham vo bhikkhave desissāmi jālinim saritam visaṇam visattikam (AN ii 212).*

Comments Verse 181

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- [Jhāna](#): 'meditation.' See IGPT sv [Jhāyati](#).
- [Nekkhamma](#): 'the practice of unsensuousness.' See IGPT sv [Nekkhamma](#).

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- [Manussa](#): 'human existence.' Commentary manussattaṭṭhābhō. PED (sv): [Manussatta](#): human existence, state of men.
- [Kiccho](#): 'rarely... difficult... rarely come by... rare.' By comparison:
 - It is hard to repeatedly see perfectly enlightened Buddhas.

Dullabham dassanam hoti sambuddhānam abhiñhaso. (Snp 559; Tha 829)

DOP (sv): [Kiccha](#): 'causing trouble or pain; attended with pain or labour; obtained with difficulty.' These meanings hardly fit here. We say rare/rarely. Ven. Narada seems to agree:

- Rare is birth as a human being. Hard is the life of mortals. Hard is the hearing of the Sublime Truth. Rare is the appearance of the Buddhas.
(Narada, [Dhp 182](#))

Comments Verse 183

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- [Kusalassa](#): 'what is spiritually wholesome.' See Comment on [verse 173](#).
- [Sāsanaṃ](#): 'training system.' See IGPT sv [Sāsana](#).

Comments Verse 184

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- [Nibbānaṃ](#): 'the Untroubled.' See IGPT sv [Nibbāna](#).
- [Paramaṃ](#): 'the supreme [happiness].' Although the Commentary does not suggest this parenthesis, nonetheless *nibbānaṃ paramaṃ sukhaṃ* occurs in the Māgandiya Sutta, where the Buddha says:

- This verse was spoken by earlier arahants, Perfectly Enlightened Ones.

Pubbakehesā māgandiya arahantehi sammāsambuddhehi gāthā bhāsītā.
([MN i 510](#))

- [Hi](#): 'really... really.' Translating twice.

Comments Verse 185

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- [Anupavādo](#): 'not insulting [living beings].' Commentary [anūpavādāpanaṇṇa](#)
- *Pātimokkhe ca saṃvaro*: 'being restrained [in conduct] within the [constraints of the] rules of discipline.' See IGPT sv [Saṃvara](#). Parenthesis from this quote:

- Abide restrained [in conduct] within the constraints of the rules of discipline

pātimokkhasaṃvarasaṃvutā viharāhi. ([MN iii 2](#))

- *Pantaṇca sayanāsanam*: '[associating with] a distant abode [which is secluded and free of noise].' Parenthesis from this quote:

- Associate with virtuous friends; and associate with a distant abode which is secluded and free of noise. Be moderate in the use of food.

Mitte bhajassu kalyāṇe pantaṇca sayanāsanam Vivittaṃ appanigghosaṃ mattaññū hohi bhojane. ([Snp 338](#))

The idea of associating with a distant abode as if with a friend, is seen also in the Pacalāyana Sutta, where the Buddha says:

- I do not praise association with householders and ascetics.

Sagahaṭṭhapabbajitehi kho ahaṃ moggallāna saṃsaggaṃ na vaṇṇayāmi.

... But dwellings that are quiet, undisturbed by voices, with a quiet atmosphere, remote from people, suitable for solitary retreat, I praise the association with such dwellings.

Yāni ca kho tāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhaseyyakāni paṭisallānasāruppāni tathārūpehi senāsanehi saṃsaggaṃ vaṇṇayāmi ti. (AN iv 87-8)

→ *Adhicitte ca āyogo*: ‘being applied to the higher mental states.’ See IGPT sv [Citta](#).

Comments Verse 186-187

[{Back to Verse 186-187 ↑}](#)

→ *Appassādā dukkhā kāmā*: ‘sensuous pleasures offer little enjoyment, and are [full of] suffering [and vexation].’ The prose form is this:

- Sensuous pleasures offer little enjoyment, and are full of suffering and vexation

appassādā kāmā bahudukkhā bahūpāyāsā. (MN i 91)

Comments Verse 188-189

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→ *Pabbatāni vanāni ca ārāmarukkhacetyāni*: ‘[sacred] mountains, forests, monasteries, trees, and shrines.’ Commentary *Pabbatāni ti tattha tattha isigilivepullavebhārādike pabbate ca mahāvanagosīṅgasālavanādīni vanāni ca veḷuvanaajīvakambavanādayo ārāme ca udenacetiyaḡotamacetiyaḡādīni rukkhacetyāni.*

Comments Verse 190-192

[{Back to Verse 190-192 ↑}](#)

→ *Sammappaññāya passati*: ‘he sees [according to reality] with perfect penetrative discernment.’ In its exalted sense, *passati* is linked to [yathābhūtaṃ](#). For example:

- One perceives according to reality with perfect penetrative discernment: ‘This is brought about.’

Bhūtamidan ti bhante yathābhūtaṃ sammappaññāya passati. (SN ii 48)

See IGPT sv [Passati](#).

Comments Verse 194

[{Back to Verse 194 ↑}](#)

→ *Sukho... sukhā*: ‘blessed.’ Commentary

- 1) *Tattha buddhānamuppādo ti yasmā buddhā uppajjamānā mahājanam rāgakantārādīhi tārenti tasmā buddhānam uppādo sukho uttamo.*
- 2) *Yasmā saddhammadesanam āgamma jātiādidhammā sattā jātiādihi muccanti tasmā saddhammadesanā sukhā.*
- 3) *Sāmaggī ti samacittatā, sāpi sukhā eva.*
- 4) *Samaggānam pana ekacittānam yasmā buddhavacanam vā uggaṇhitum dhutaṅgāni vā pariharitum samaṇadhammam vā kātum sakkā tasmā samaggānam tapo sukho ti vuttam.*

Comments Verse 195-196

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→ *Tinna*: ‘overcome.’ See IGPT sv [Tarati](#).

→ *Papañca*: ‘entrenched perception.’ See IGPT sv [Papañca](#). The meaning of *papañceti* (‘to perceptually entrench’) can be concisely illustrated like this:

- What one thinks about, one perceptually entrenches.

Yaṃ vitakketi taṃ papañceti. ([MN i 111](#))

→ *Te tādise*: ‘those of such good qualities.’ See IGPT sv [Tādin](#).

→ *Nibbute*: ‘realised the Untroubled.’ See IGPT sv [Nibbāna](#).

→ *Imettamapi*: ‘just so much [and no more].’ Norman assumes *api* emphasises the totality of *ettam*.

Comments Verse 197

[{Back to Verse 197 ↑}](#)

→ Verses 197-199 were spoken after the Buddha prevented war between the [Sākyans](#) and [Koliyans](#), who were competing for the use of the [Rohini](#) River during a drought.

→ *Averino*: ‘free of unfriendliness.’ See IGPT sv [Vera](#).

Comments Verse 198

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→ *Āturesu anāturā*: ‘spiritually unailing amidst the spiritually ailing.’ When [Nakulapitā](#) complained of being old, aged, ailing in body, often unwell, the Buddha told him to reflect: ‘Though I am ailing in body, my mind will be unailing’ (*āturakāyassa me sato cittaṃ anāturaṃ bhavissatī ti*). [Sāriputta](#) explained that ‘ailing in mind’ (*cittaṃ anāturaṃ*)

means considering that the five aggregates are endowed with personal qualities, and being absorbed in the views: 'I am the five aggregates, the five aggregates are mine' ([SN iii 3](#)). Commentary *kilesāturesu manussesu nikkilesatāya anāturā*.

Comments Verse 199

[{Back to Verse 199 ↑}](#)

→ [Anussukā](#): 'free of avidity.' This means arahantship: *Khīṇāsavā arahanto te lokasmim anussukā ti* ([SN i 15](#)).

Comments Verse 200

[{Back to Verse 200 ↑}](#)

→ This verse was spoken to [Māra](#) after he had prevented the [Buddha](#) receiving food on almsround.

→ *Natthi kiñcanaṃ*: 'there is [nowhere] anything at all.' See IGPT sv [Ākiñcañña](#), which includes these quotes:

- 1) The state of awareness of nonexistence can be known, where one perceives that there is [nowhere] anything at all

natthi kiñcī ti ākiñcaññāyatanaṃ neyyan ti. ([MN i 293](#))

- 2) For one who has mastered craving, for one who knows and sees [the nature of reality], there is [nowhere] anything at all.

Paṭividdhā taṇhā jānato passato natthi kiñcanaṃ ti. ([Uda 80](#))

By comparison, the Buddha told Venerable [Upasīva](#):

- Being intent upon the perception of nonexistence, being mindful, with the help of the reflection 'It does not exist,' cross the flood [of suffering].

Ākiñcaññaṃ pekkhamāno satimā natthī ti nissāya tarassu oghaṃ. ([Snp 1070](#))

Comments Verse 201

[{Back to Verse 201 ↑}](#)

→ Spoken after the victory in battle of King [Ajātasattu](#) over King [Pasenadi](#).

→ [Veram](#): 'unfriendliness.' See IGPT sv [Vera](#).

→ [Upasanto](#): 'Peaceful One.' Commentary *Upasanto ti abbhantare upasantarāgādikilesa khīṇāsavo jayañca parājayañca hitvā sukhaṃ seti*.

Comments Verse 202

[{Back to Verse 202 ↑}](#)

→ [Rāga](#): 'lust.' See IGPT sv [Rāga](#). Compare:

- I am burning with lust for sensuous pleasure, my mind is burning. Please tell me how to extinguish it, out of tender concern, O Gotama clansman.

Kāmarāgena dayhāmi cittaṃ me pariḍayhati Sādhū nibbāpanaṃ brūhi anukampāya gotamāti. (SN i 188)

→ [Santi](#): '[unsurpassed] Peace.' Commentary *Santiparan ti nibbānato uttarim aññaṃ sukhampi natthi*. We parenthesise because [nibbāna](#) is also called the unsurpassed Peaceful State ([santipadamanuttaraṃ](#), It.53).

Comments Verse 203

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→ *Jighacchāparamā rogā*: 'Hunger is the most [persistent] of illnesses.' Commentary *Tattha jighacchāparamā rogā ti yasmā añño rogo sakim tikicchito vinassati vā tadanavasena vā pahīyati, jighacchā pana niccakālaṃ tikicchitabbāyevāti sesarogānaṃ ayaṃ paramā nāma*.

→ [Yathābhūtaṃ](#): 'according to reality.' See IGPT sv [Yathābhūta](#).

Comments Verse 204

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→ [Ārogyaparamā](#): '[Spiritual] health is the greatest of gains.' This verse stems from a conversation with [Māgandiya](#), in which the Buddha said:

- Māgandiya, you do not have noble vision by which you might know [spiritual] health and see the Untroubled.

Taṃ hi te māgandiya ariyaṃ cakkhūṃ natthi yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi nibbānaṃ passeyyāsi ti. (MN i 510)

Therefore the verse does not concern physical health, but spiritual health, which could be called mental health:

- 1) There are these two illnesses. Which two? Illness of the body, and illness of the mind.

Dveme bhikkhave rogā. Katame dve? Kāyiko ca rogo. Cetasiko ca rogo. (AN ii 143)

- 2) Those beings are hard to find in the world who can claim to be free of mental illness even for a moment except those whose āsavas are destroyed.

Te bhikkhave sattā dullabhā lokasmiṃ ye cetasikena rogena muhuttampi ārogyaṃ paṭijānanti aññatra khīṇāsavehi. (AN ii 143)

3) Though I am ailing in body, my mind will be unailing.

āturakāyassa me sato cittaṃ anāturaṃ bhavissatī ti. (SN iii 3)

→ *Santuṭṭhiparamaṃ dhanam*: ‘Contentment [with what is paltry and easily gotten] is the greatest wealth.’ As a ‘factor of asceticism’ *santuṭṭha* occurs in the phrase ‘content with what is paltry and easily gotten’ (*appāni ca sulabhāni*, AN ii 27). See IGPT sv *Santusita*. It does not mean ‘contentment with what one has got.’

Comments Verse 205

[{Back to Verse 205 ↑}](#)

- *Paviveka*: ‘physical seclusion.’ See IGPT sv *Paviveka*.
- *Niddaro*: ‘free of suffering.’ See IGPT sv *Daratha*.
- *Nippāpo*: ‘free of unvirtuousness.’ See IGPT sv *Pāpaka*.

Comments Verse 208

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→ *Vatavantamariyam*: ‘[perfect] in noble observances [and practices].’ We interpret this in accordance with this quote:

- One who is [perfect in noble] observances and practices.

vatavantam sīlavantam. (Snp 624)

We take *vatavantam sīlavantam* as *sīlabbatasampannam*.

- He who is perfect in [noble] observances and practices...

Yo sīlabbatasampanno. (AN i 168)

The terms ‘noble’ or ‘Noble One’s discipline’ are constantly associated with exalted types of observances and practices. We parenthesise accordingly. See IGPT sv *Sīlabbata*.

- *Sappurisaṃ*: ‘spiritually outstanding person.’ See IGPT sv *Sappurisa*.
- *Nakkhattapatham*: ‘the stars of the zodiac.’ Zodiac: ‘an imaginary belt in the heavens usually 18 degrees wide that encompasses the apparent paths of all the principle planets except Pluto’ (*Webster’s*).

Comments Verse 209

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→ *Ayoge yuñjamattānaṃ yogasmiñca ayojayaṃ*: ‘Applying himself to what should be avoided, and not applying himself to what should be undertaken.’ By comparison:

- What should be done is shunned. What should be avoided is done. Of those who are frivolous and negligently applied [to the practice] their perceptually obscuring states increase.

*Yaṃ hi kiccaṃ tadapaviddhaṃ akiccaṃ pana kayirati Unnaḷānaṃ
pamattānaṃ tesaṃ vaḍḍhanti āsavā. (Tha 635; Dhp 292)*

→ [Atthaṃ](#): '[what is conducive to] spiritual well-being.' Parenthesising [saṃhito](#). For example:

- These thoughts are conducive to spiritual well-being.

ete bhikkhave vitakkā atthasaṃhitā. (SN v 417-8)

→ [Piyaḅgāhī](#): 'grasping what is agreeable.' This means unrestrained faculties. By comparison:

- In this regard, in seeing a visible object via the visual sense, a bhikkhu does not grasp its aspects and features. Since, by abiding with the faculty of sight unrestrained [from grasping, through mindfulness], greed, dejection, and unvirtuous, spiritually unwholesome factors would pursue him.

*cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuyyañjanaggāhī
yatvādhikaraṇaṃ menaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā
domanassā pāpakā akusalā dhammā anvāssaveyyuṃ. (SN iv 176)*

→ [Atthānuyogināṃ](#): Norman recommends this spelling versus the text's *attānuyogināṃ* ('It would seem that a contrast is implied between one who has abandoned the goal and one who applies himself to it'). The Patna Dharmapada likewise spells thus.

→ [Pihetattānuyogināṃ](#): '[such a person later] envies one who applies himself to [what is conducive to] spiritual well-being.' Commentary *pacchā ye attānuyogaṃ anuyuttā
sīlādīni sampādetvā devamanussānaṃ santikā sakkāraṃ labhanti, tesaṃ piheti, aho
vatāhampi evarūpo assan ti icchatī ti attho*.

Comments Verse 210

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→ *Piyehi... appiyehi*: 'beloved... unbeloved.' See IGPT sv [Piya](#).

→ [Samāgañchi](#): 'associate.' An aorist standing for an imperative in the context of [mā](#): see PED sv [Mā](#).

Comments Verse 211

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→ *Tasmā piyaṃ na kayirātha*: 'Therefore hold nothing beloved.'

- One finds nowhere anyone more beloved to oneself than oneself.

Nevajjhagā piyataramattanā kvaci. (SN i 75)

- [Pāpako](#): 'wretched.' See IGPT sv [Pāpaka](#).
- [Ganthā](#): 'spiritual shackles.' See Comment to [verse 90](#).

Comments Verse 213

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- [Pemato](#): 'love.' See IGPT sv [Pema](#).

Comments Verse 214

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- [Ratiyā](#): 'sensuous delight.' Here [rati](#) is unwholesome and stands for [kāmarati](#). See IGPT sv [Rati](#).

Comments Verse 215

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- [Kāmato](#): 'from sensuous yearning.' *Kāma* here means 'sensuous yearning'. See IGPT sv [Kāma](#):

- The sensuous yearning of a man is his thoughts bound up with attachment.

Saṅkapparāgo purisassa kāmo. (AN iii 411)

Comments Verse 217

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- [Sampannam](#): 'perfect.' See IGPT sv [Sampanna](#).
- [Dassana](#): 'vision [of things according to reality].' See IGPT sv [Dassana](#).
- [Saccavedinam](#): 'who has understood the [four noble] truths.' Commentary *catunnam saccānam*
- *Attano kamma kubbānam*: 'who undertakes his own task [i.e. fulfilling the three trainings].' Commentary *tisso sikkhā*:

- Three trainings: training in the higher virtue, the higher mental states, and the higher penetrative discernment.

Tisso sikkhā adhisīlasikkhā adhicittasikkhā adhipaññāsikkhā. (DN iii 219)

Comments Verse 218

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→ [Chandajāto](#): ‘eager.’ See IGPT sv [Chanda](#).

→ *Manasā ca phuṭhā siyā*: ‘should suffuse [one’s body] with the [pure and clean] mind [of fourth [jhāna](#)].’ The five factors of right inward collectedness to be developed are: suffusion with rapture, suffusion with physical pleasure, suffusion with mind, suffusion with light, and the object of meditation:

Pañcaṅgiko sammāsamādhi; pītipharaṇatā sukhapharaṇatā cetopharaṇatā ālokapharaṇatā paccavekkhaṇanimittam ([DN iii 277-8](#)).

If suffusion with rapture and physical pleasure corresponds to the first three *jhānas*, then suffusion with mind corresponds to fourth *jhāna*, in which a bhikkhu sits, permeating his body with a pure and clean mind (*imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti. Nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭam hoti* ([DN i 75-76](#)).

→ [Appatibaddhacitto](#): ‘not emotionally bound.’ See IGPT sv [Baddha](#).

Comments Verse 219-210

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→ [Abhinandanti](#): ‘applaud.’ See IGPT sv [Abhinandati](#).

Comments Verse 221

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→ [Saṃyojanam](#): ‘ties to individual existence.’ See IGPT sv [Saṃyojana](#). Commentary *kāmarāgasamyojanādikaṃ dasavidhampi sabbasamyojanam atikkameyya*.

→ [Ākiñcanam](#): ‘liberated from the perception of existence.’ See IGPT sv [Ākiñcañña](#).

→ [Nāmarūpasmim](#): ‘immaterial-factors-and-bodily-form.’ See IGPT sv [Nāmarūpa](#).

Comments Verse 223

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→ ‘One’s... one’s... one’s.’ This is suggested by the three abstract nouns, whereas one would not rationally advise that one should ‘conquer one’s lies by speaking truthfully.’ Norman says ‘It seems impossible to take [kodha](#) as referring to a person; [asādhū](#) is ambiguous, as is [kadariya](#)... After three abstract nouns it seems strange to find a person mentioned in [pāda](#) d. We should expect “one should conquer falsehood by truth.”’

→ *Saccena alikavādinam*: ‘One should conquer a liar by [speaking] truthfully.’ Commentary *Alikavādī saccavacanena jinitabbo*.

Comments Verse 225

[{Back to Verse 225 ↑}](#)

→ *Kāyena saṁvutā*: 'restrained in conduct of body, [speech, and mind].' Commentary: *Kāyena ti desanāṁ mattamevetarā tīhipi dvārehi susaṁvutā ti attho*.

Comments Verse 226

[{Back to Verse 226 ↑}](#)

→ *Sadā jāgaramānānaṁ*: 'always [devoted to] wakefulness.' Not 'always wakeful.' Bhikkhus are encouraged to sleep during the second watch of the night. See Comment on [verse 157](#).

→ *Ahorattānusikkhinaṁ*: 'practising [the three trainings] day and night.' Commentary *divā ca rattiṇca tisso sikkhā sikkhamānānaṁ*. On three trainings, see Comment to [verse 217](#).

→ *Atthaṁ gacchanti*: 'vanish.' See IGPT sv [Atthaṅgama](#).

→ *Āsavā*: 'perceptually obscuring states.' See IGPT sv [Āsava](#).

Comments Verse 227

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→ Verse spoken after [Atula](#) complained to the Buddha about meetings with three bhikkhus, saying that Revata had said nothing, [Sāriputta](#) had talked at great length, and [Ānanda](#) spoke, but too briefly.

→ *Nindanti... anindito*: 'criticise... beyond criticism .' See IGPT sv [Nindā](#).

Comments Verse 229-230

[{Back to Verse 229-230 ↑}](#)

→ *Paññā*: 'penetrative discernment.' See IGPT sv [Pajānāti](#).

→ *Samāhito*: 'well-established.' See IGPT sv [Samāhita](#).

Comments Verse 231

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→ *Kāyapakopam*: 'bodily misconduct.' The four reasons for saying 'bodily misconduct' not 'bodily anger':

- 1) The verses were spoken to bhikkhus creating a disturbance by wearing wooden shoes.
- 2) The Commentary supports it: *Tattha kāyappakopan ti tividhaṁ kāyaduccaritaṁ rakkheyya*. This means [pānātipātāṁ](#), [adinnādānā](#), [kāmesu micchācāraṁ](#), [MN i 291](#)).
- 3) The verse links [kāyapakopam](#) and [kāyaduccaritaṁ](#).
- 4) [Rakkhati](#) is linked in other suttas to *kāyena duccaritaṁ*:

- Those who misconduct themselves by way of body, speech, and mind do not [spiritually] protect themselves.

ye hi keci kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti manasā duccharitaṃ caranti tesaṃ arakkhito attā. (SN i 73)

Comments Verse 235

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→ Verses 235-238 were for a man of little merit, brought to the Buddha by his concerned sons.

→ [Yamapurisā](#): ‘Yama’s men.’ Commentary *Yamapurisā ti yamadūtā vuccanti*. ‘Yama’s men’ likely means the wardens of hell ([nirayapālā](#)). A very bad sign. See Devadūta Sutta, MN 130.

Comments Verse 236

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→ [Dīpa](#): ‘an Island.’ Compare:

- 1) Make a Good Island for yourself, for certainly there is no other shelter to be found for you.

So karohi sudīpamattano tvaṃ na hi tāṇaṃ tava vijjateva aññaṃ. (Tha 412)

- 2) ‘This Island, supreme, free of the perception of existence, free of grasping, I call it the Untroubled, the destruction of old age and death.

Akiñcanaṃ anādānaṃ etaṃ dīpaṃ anaparaṃ Nibbānaṃ iti naṃ brūmi jarāmaccuparikkhayaṃ. (Snp 1094)

→ [Niddhantamalo](#): ‘With spiritual stains removed.’ *Tiṇimāni bhikkhave malāni. Katamāni tīṇi? Rāgo malaṃ. Doso malaṃ. Moho malaṃ (SN v 57).*

→ *Dibbaṃ ariyabhūmim*: ‘[the Pure Abodes], the heavenly realm of the Noble Ones.’ Commentary *pañcavidhaṃ suddhāvāsabhūmiṃ*.

Comments Verse 237

[{Back to Verse 237 ↑}](#)

→ [Vayo](#): ‘the [three] periods of your life.’ Commentary *tvañcasi dāni tayo vaye atikkamitvā maraṇamukhe tīhoti attho*.

→ [Yamassa](#): ‘death.’ Commentary [maranamukhaṃ](#).

Comments Verse 239

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→ *Khaṇe khaṇe*: 'whenever there is an opportunity.' Commentary *Khaṇe khaṇe ti okāse okāse kusalaṃ karonto*.

→ *Malamattano*: 'his [three] spiritual stains.' See Comment on [verse 236](#).

Comments Verse 240

[{Back to Verse 240 ↑}](#)

→ *Atidhonacāriṇaṃ*: 'one who uses the four requisites without proper reflectiveness.' Commentary *Atidhonacāriṇaṃ ti dhonā vuccati cattāro paccaye idamatthaṃ ete ti paccavekkhitvā paribhuñjanapaññā taṃ atikkamitvā caranto atidhonacārī nāma*. For example:

- Properly reflecting, he uses the abode simply to ward off cold and heat, and to ward off the touch of horseflies, mosquitoes, wind, sun, and snakes;

Paṭisaṅkhā yoniso senāsanam paṭisevati yāvadeva sītassa paṭighātāya unḥassa paṭighātāya daṃsamakasavātātapasiriṃsapasamphassānaṃ paṭighātāya. (MN i 10)

- It was not for the sake of robe material that I went forth from the household life into the ascetic life, nor almsfood, nor abodes, nor honour and renown.

na kho panā'haṃ cīvarahetu... piṇḍapātahetu... senāsanahetu... itibhavābhavahetu agārasmā anagāriyaṃ pabbajito. (AN i 147)

→ *Sakakammāni nayanti duggatim*: 'his own deeds lead him to the plane of misery.' In other words, people are led to the plane of misery according to their deeds, whether or not they use requisites reflectively.

Comments Verse 241

[{Back to Verse 241 ↑}](#)

→ [One who memorises]... [one who keeps]... [one who maintains their bodily]: Norman says, 'The Commentary is explaining that *anuttāna* on the part of the inhabitant of a house leads to the destruction of the house, and can therefore be regarded as a defect of the house (*ghara*). Sanskrit grha, however, is attested in the meaning 'the inhabitants of a house, family,' and I do not doubt that that is the sense intended here.' Norman's view is confirmed by the 'guard' of *pāda* d, and the 'woman' and 'benefactor' of the following [verse 242](#).

→ *Anuttāna*: 'Non-maintenance.' Commentary *Yasmā pana gharāvāsaṃ vasantassa utthāyutthāya jīṇapaṭisaṅkharanādīni akarontassa gharaṃ nāma vinassati tasmā anuttānamalā gharā ti*.

→ *Kosajjam*: 'neglect... bodily beauty.' Commentary *Yasmā gihissa vā pabbajitassa vā kosajjavasena sarīrapaṭijagganaṃ vā parikkhārapaṭijagganaṃ vā akarontassa kāyo dubbaṇṇo hoti, tasmā malaṃ vaṇṇassa kosajjan ti vuttaṃ*.

Comments Verse 242

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→ [Duccaritaṃ](#): ‘adultery.’ Commentary *Tattha duccaritanti aticāro. Aticāriniñhi itthiṃ sāmikopi gehā nīharati.* PED: [Aticārin](#) (adj. n.) [from [aticarati](#)] transgressing, sinning, esp. as [aticārini](#), an adulteress.

→ *Pāpakā dhammā*: ‘unvirtuous, [spiritually unwholesome] factors.’ Taking *pāpakā dhammā* as standing for [pāpakā akusalā dhammā](#). Commentary *Pāpakā dhammā ti akusaladhammā.*

Comments Verse 243

[{Back to Verse 243 ↑}](#)

→ [Nimmalā](#): ‘free of [the three] spiritual stains.’

- 1) Commentary (*ThA.2.146*): *Tato eva rāgamalādīnaṃ abhāvena nimmalattā nimmalō.*
- 2) Mala Sutta: *Tiṇimāni bhikkhave malāni. Katamāni tīṇi? Rāgo malaṃ. Doso malaṃ. Moho malaṃ* ([SN v 57](#)).

Comments Verse 245

[{Back to Verse 245 ↑}](#)

→ [Passatā](#): ‘who sees [the nature of reality].’ See IGPT sv [Passati](#).

Comments Verse 249-250

[{Back to Verse 249-250 ↑}](#)

→ [Dadāti](#): ‘give [poor or excellent offerings].’ Commentary *lūkhapaṇītādīsu yaṃkiñci dento jano yathāsaddhaṃ attano saddhānurūpameva deti.*

→ [Samādhim](#): ‘inward collectedness.’ See IGPT sv [Samādhi](#).

Comments Verse 251

[{Back to Verse 251 ↑}](#)

→ [Rāga](#): ‘lust.’ See Comment to [verse 202](#).

→ [Moha](#): ‘undiscernment of reality.’ See IGPT sv [Moha](#).

→ [Jālaṃ](#): ‘entanglement.’ See IGPT sv [Jāla](#).

→ [Tanhā](#): ‘[the streams of thought imbued with] craving.’ See Comment to [verse 339](#).

Comments Verse 252

[{Back to Verse 252 ↑}](#)

→ [Hi](#): ‘because.’ Translating hi as ‘because’ explains why one’s own faults are hard to see. In hiding them from others, one hides them also from oneself.

Comments Verse 253

[{Back to Verse 253 ↑}](#)

→ [Āsavā](#): ‘perceptually obscuring states.’ See IGPT sv [Āsava](#).

Comments Verse 254

[{Back to Verse 254 ↑}](#)

→ *Samaṇo natthi*: ‘no ascetics [of the four types].’

Yasmim kho subhadda dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati samaṇo pi na upalabbhati dutiyo pi tattha samaṇo na upalabbhati tatiyo pi tattha samaṇo na upalabbhati catuttho pi tattha samaṇo na upalabbhati. (DN ii 151)

→ [Bāhire](#): ‘outside this [training system].’ Commentary *mama sāsanaṭo bahiddhā*. See IGPT sv [Sāsana](#).

→ [Papañca](#): ‘entrenched perception.’ See IGPT sv [Papañca](#).

Comments Verse 255

[{Back to Verse 255 ↑}](#)

→ [Iñjitaṃ](#): ‘spiritual instability.’ For example:

- The notion “I am” is a matter of spiritual instability.

asmī ti bhikkhave iñjitametam. (SN iv 203)

See IGPT sv [Ejā](#).

Comments Verse 256-257

[{Back to Verse 256-257 ↑}](#)

→ [Atthaṃ](#): ‘matter.’ See IGPT sv [Attha](#).

→ *Atthaṃ anatthañca*: ‘truth and falsehood.’ Commentary *Atthaṃ anatthañcāti bhūtañca abhūtañca kāraṇaṃ*.

→ [Gutto](#): ‘guarded.’ See IGPT sv [Gutta](#).

Comments Verse 258

[{Back to Verse 258 ↑}](#)

→ [Khemī](#): ‘One who has reached safety from [the danger of] bondage [to individual existence].’ *Khemī means yogakkhemī*. See IGPT sv [Yogakkhema](#).

Comments Verse 259

[{Back to Verse 259 ↑}](#)

→ This is the Buddha’s praise of [Ekudāniya](#), whose epithet (‘one who knows a single udāna’) came from hearing the Buddha’s solemn reflection ([udāna](#)) in praise of [Sāriputta](#) ([Uda 43](#); [Tha 68](#)). This was the only verse he ever learnt and he never tired of reciting it.

→ *Dhamma... dhammaṃ... dhammaṃ*: ‘the teaching... the nature of reality... the practice.’ See IGPT sv [Dhamma](#).

→ [Kāyena](#): ‘with his very being.’

- 1) PED (sv [Kāya2](#)): ‘Best to be grouped here is an application of kāya in the sense of the self as experiencing a great joy; the whole being, the “inner sense,” or heart.’
- 2) DOP (sv [Kāya](#)) calls this ‘the experiencer mentally’: ‘The body is (i) the experiencer of sensation and feeling, either (a) generally (physically and/or mentally); or (b) specifically, as one of the organs of sense or perception (ii) the performer of action.’

Comments Verse 261

[{Back to Verse 261 ↑}](#)

→ [Vantamalo](#): ‘abandoned [the three] spiritual stains.’ *Tiṇimāni bhikkhave malāni. Katamāni tīṇi? Rāgo malaṃ. Doso malaṃ. Moho malaṃ* ([SN v 57](#)).

Comments Verse 262-263

[{Back to Verse 262-263 ↑}](#)

→ [Vantadosa](#): ‘free of spiritual flaws.’ See IGPT sv [Dosa](#).

Comments Verse 264

[{Back to Verse 264 ↑}](#)

→ [Abbato](#): ‘one with ignoble practices.’ The arahant’s [sīlabbata](#) is ‘noble;’ so he is [subbata](#), meaning ‘one with noble practices.’ [Abbato](#) is the opposite. See IGPT sv [Sīlabbata](#).

→ [Sampanna](#): ‘full of.’ See IGPT sv [Sampanna](#).

Comments Verse 265

[{Back to Verse 265 ↑}](#)

→ [Sameti](#): ‘removes.’ Commentary vūpasameti.

→ [Pāpāni](#): ‘unvirtuous, [spiritually unwholesome] factors.’ Reading this as [pāpakā akusalā dhammā](#), as in verses 261, 386, 388, 407.

Comments Verse 267

{[Back to Verse 267](#) ↑}

→ [Saṅkhāya](#): ‘with reflectiveness.’ See IGPT sv [Saṅkhā](#).

→ *Puññañca pāpañca bāhetvā*: ‘spurned [the accumulating of] merit and demerit.’ The arahant does not undertake karmically consequential deeds:

- What do you think, bhikkhus: can a bhikkhu whose [āsavas](#) are destroyed (khīṇāsavo bhikkhu) undertake a karmically consequential deed that is meritorious, demeritorious, or karmically neutral? No, bhante.

*puññābhisāṅkhāraṃ vā abhisāṅkhareyya apuññābhisāṅkhāraṃ vā
abhisāṅkhareyya āneñjābhisāṅkhāraṃ vā abhisāṅkhareyyā ti. (SN ii 83)*

Comments Verse 268-269

{[Back to Verse 268-269](#) ↑}

→ [Mūlharūpo](#): ‘undiscerning of reality.’ See IGPT sv [Moha](#).

→ [Pāpāni](#): ‘unvirtuous, [spiritually unwholesome] factors.’ See Comment on [verse 265](#).

Comments Verse 271-272

{[Back to Verse 271-272](#) ↑}

→ [Nekkhammasukham](#): ‘the pleasure of the practice of unsensuousness.’ See IGPT sv [Nekkhamma](#).

Comments Verse 273

{[Back to Verse 273](#) ↑}

→ *Caturo padā*: ‘the four words.’ Namely: [dukkhaṃ samudayaṃ nirodhaṃ maggaṃ](#) ([DN i 110](#)). Commentary *dukkhaṃ ariyasaccantiādayo caturo padā seṭṭhā nāma*.

→ [Virāgo](#): ‘the passing away [of originated phenomena].’ See IGPT sv [Virāga](#).

- Of phenomena either originated or unoriginated, the passing away [of originated phenomena] is reckoned as best of them, in other words the quelling of exuberance, the elimination of thirst, the uprooting of clinging, the curtailment of the round of rebirth, the destruction of craving, the passing away [of originated phenomena], the ending [of originated phenomena], the Untroubled.

*Yāvatā bhikkhave dhammā saṅkhatā vā asaṅkhatā vā virāgo tesam
dhammānaṃ aggamakkhāyati yadidaṃ madanimmadano pipāsavinayo
ālayasamugghāto vaṭṭupacchedo taṇhakkhayo virāgo nirodho nibbānaṃ. (AN
ii 34)*

→ [Dipadānañca](#): ‘of two-footed beings.’ Commentary *sabbesaṃ devamanussādibhedānaṃ dvipadānaṃ*.

Comments Verse 274

[{Back to Verse 274 ↑}](#)

- [Dassanassa](#): ‘vision [of things according to reality].’ See IGPT sv [Dassana](#).
→ [Paṭipajjatha](#): ‘Apply yourself.’ See IGPT sv [Paṭipadā](#).

Comments Verse 275

[{Back to Verse 275 ↑}](#)

- [Aññāya](#): ‘having realised.’ See IGPT sv [Ājānāti](#).
→ [Santhanaṃ](#): ‘destruction.’ PED derives [santhana](#) incorrectly, says Norman.
→ [Salla](#): ‘the arrow [of craving].’
• Craving has been called the arrow by the Ascetic.

taṇhā kho sallāṃ samaṇena vuttaṃ. (MN ii 259)

Comments Verse 276

[{Back to Verse 276 ↑}](#)

- [Ātappam](#): ‘vigorous endeavour [to practise the teaching].’ See IGPT sv [Ātāpin](#).
→ [Paṭipannā](#): ‘who apply themselves [to the eightfold path].’ *Paṭipanna* can be parenthesised ‘one who applies himself [to the eightfold path].’ See IGPT sv [Paṭipadā](#).
→ [Mārabandhanā](#): ‘Māra’s bond [that binds one to renewed states of individual existence].’ See Comment to [verse 37](#).

Comments Verse 277

[{Back to Verse 277 ↑}](#)

- [Saṅkhārā](#): ‘originated phenomena.’ See IGPT sv [Saṅkhāra](#).
→ [Aniccā](#): ‘unlasting.’ See IGPT sv [Anicca](#).
→ [Paññāya](#): ‘with penetrative discernment.’ See IGPT sv [Pajānāti](#).
→ [Passati](#): ‘sees [according to reality].’ See IGPT sv [Passati](#).

→ [Nibbindati](#): ‘disillusioned.’ See IGPT sv [Nibbidā](#).

→ [Dukkhe](#): ‘suffering.’ Commentary *atha imasmim̐ khandhapariharaṇadukkhe nibbindati*.

Comments Verse 278

[{Back to Verse 278 ↑}](#)

→ [Dukkḥā](#): ‘intrinsically unsatisfactory.’ This is the [dukkha](#) in relation to [anicca](#), i.e. *tilakkhaṇa dukkha*. See IGPT sv [Dukkha](#).

Comments Verse 279

[{Back to Verse 279 ↑}](#)

→ [Anattā](#): ‘void of personal qualities.’ See IGPT sv [Attā](#).

Comments Verse 280

[{Back to Verse 280 ↑}](#)

→ *Ālasiyaṃ upeto*: ‘full of sloth,’ i.e. ‘come to slothfulness.’

→ [Saṃsannasaṅkappamano](#): ‘mentally sluggish.’ Saṅkappa can mean mind or thought. Compare [paduṭṭhamanasaṅkappo](#) (*MN iii 49*). See IGPT sv [Saṅkappa](#).

→ [Paññāya](#): ‘with penetrative discernment.’ Instrumental, as in [verse 277](#).

Comments Verse 282

[{Back to Verse 282 ↑}](#)

→ [Yogā](#): ‘from effort [in proper contemplation].’ Commentary *Tattha yogā ti aṭṭhatimsāya ārammaṇesu yoniso manasikārā*.

→ [Bhūri](#): ‘penetrative discernment.’ Commentary *Bhūrī ti pathavīsamāya vitthatāya paññāyetam̐ nāmaṃ*. Compare: *Cattārome bhikkhave dhammā paññāvuddhiyā saṃvattantī. Katame cattāro? Sappurisaṃsevo saddhammasavaṇaṃ yoniso manasikāro dhammānudhammapaṭipatti* (*AN ii 245*).

→ *Bhavāya vibhavāya*: ‘the development and cessation [of wisdom].’ See IGPT sv [Bhava](#).

Comments Verse 283

[{Back to Verse 283 ↑}](#)

→ *Vanaṃ... vanañca vanathañca*: ‘craving... all forms of craving.’ See IGPT sv [Vanatha](#).

Comments Verse 284

[{Back to Verse 284 ↑}](#)

→ [Paṭibaddhamano](#): 'emotionally bound.' Compare:

- Being emotionally bound [to others]

paṭibaddhacitto. (Snp 37)

Comments Verse 285

[{Back to Verse 285 ↑}](#)

→ [Sinehamattano](#): 'love for yourself.' Consider:

- 1) Therefore hold nothing beloved.

Tasmā piyaṃ na kayirātha. (Dhp 21)

- 2) One finds nowhere anyone more beloved to oneself than oneself.

Nevajjhagā piyataramattanā kvaci. (SN i 75)

→ *Santimaggameva brūhaya*: 'Develop the Path to Peace... [leading to] the Untroubled.'
Commentary *Santimaggan ti nibbānagāmiṃ aṭṭhaṅgikaṃ maggaṃ*.

Comments Verse 286

[{Back to Verse 286 ↑}](#)

→ [Antarāyaṃ](#): 'the [mortal] danger [of his life].' Commentary *Antarāyan ti asukasmim nāma kāle vā dese vā vaye vā marissāmī ti attano jīvitantarāyaṃ na bujhatī ti*.

Comments Verse 287

[{Back to Verse 287 ↑}](#)

→ [Vyāsattamanasaṃ](#): 'whose mind is attached [to gold coins, bullion, and all kinds of possessions].' Commentary *Vyāsattamanasan ti hiraññasuvaṇṇādīsu vā pattacivarādīsu vā kiñcideva labhitvā tato uttaritaraṃ patthanatāya āsattamānasaṃ vā cakkhuvīññeyyādīsu ārammaṇesu vuttappakāresu vā parikkhāresu yaṃ yaṃ laddhaṃ hoti tattha tattheva lagganatāya byāsattamānasaṃ vā*.

Comments Verse 288-289

[{Back to Verse 288-289 ↑}](#)

→ [Atthavasam](#): 'good reason.' See IGPT sv [Attha](#).

Comments Verse 291

[{Back to Verse 291 ↑}](#)

- [Saṃsaggasaṃsattho](#): 'in embroiling himself.' See IGPT sv [Saṃsagga](#).
- [Verā](#): 'unfriendliness.' See IGPT sv [Vera](#).

Comments Verse 292

[{Back to Verse 292 ↑}](#)

- [Unnalānaṃ](#): 'frivolous.' See IGPT sv [Unnalā](#).
- [Pamattānaṃ](#): 'negligently applied [to the practice].' See IGPT sv [Appamatta](#).
- [Āsavā](#): 'perceptually obscuring states.' See IGPT sv [Āsava](#).

Comments Verse 294

[{Back to Verse 294 ↑}](#)

- [Mātaraṃ](#): 'his mother [craving].' Commentary *taṇhā mātā nāma*.
- [Pitaraṃ](#): 'his father [self-centredness].' Commentary *asmimāno pitā nāma*. See IGPT sv [Māna](#).
- *Rājāno dve ca khattiye*: 'two [khattiya](#) kings [eternalist and annihilationist views].' Commentary *dve sassatucchedadiṭṭhiyo dve khattiyarājāno nāma*. The eternalist view ([sassatadiṭṭhi](#)) is the view that 'I am or will be everlasting' ([bhavissāmi nicco](#)). The annihilationist view ([ucchedadiṭṭhi](#)) is the view 'I will be not' ([na bhavissāmi](#), [SN iii 99](#)).
- [Raṭṭhaṃ](#): 'a kingdom [the twelve bases of sensation].' Commentary *Dvādasāyatanāni vitthataṭṭhena raṭṭhadisattā raṭṭhaṃ nāma*.
- [Sānucaraṃ](#): 'together with its agents [spiritually fettering delight and attachment].' Commentary *Āyasādhako āyuttakapuriso viya tannissito nandirāgo anucaro nāma*. See IGPT sv [Nandi](#) and [Rāga](#).
- [Anīgho](#): 'rid of spiritual defilement.' See IGPT sv [Anīgha](#).

Comments Verse 295

[{Back to Verse 295 ↑}](#)

- [Veyyagghapañcamāṃ](#): 'a tiger [the five hindrances] as fifth.' Commentary *taṃ pañcamāṃ assāti nīvaraṇapañcamāṃ veyagghapañcamāṃ nāma*.

• For those bhikkhus who are arahants... the five hindrances have been abandoned, so they are chopped down at the root, completely and irreversibly destroyed, never to arise again in future.

Ye ca te kho āvuso mahānāma bhikkhū arahanto... tesaṃ pañca nīvaraṇā pahīnā ucchinnaṃ tālāvatthukatā anabhāvakatā āyatimā anuppādadhammā. (SN v 327)

Comments Verse 296

[{Back to Verse 296 ↑}](#)

→ *Buddhagatā sati*: ‘mindful of the [qualities of the] Buddha.’ Commentary *Buddhagatā satī ti yesaṃ itipi so bhagavā tiādippabhede buddhaguṇe ārabha uppajjamānā sati niccakālaṃ atthi*.

Comments Verse 297

[{Back to Verse 297 ↑}](#)

→ *Dhammagatā sati*: ‘mindful of the [qualities of the] teaching.’ Commentary *Dhammagatā satī ti svākhāto bhagavatā dhammo tiādippabhede dhammaguṇe ārabha uppajjamānā sati*.

Comments Verse 298

[{Back to Verse 298 ↑}](#)

→ *Saṅhagatā sati*: ‘mindful of the [qualities of the] community of disciples.’ Commentary *Saṅhagatā satī ti suppaṭipanno bhagavato sāvakasaṅgho tiādippabhede saṅhaguṇe ārabha uppajjamānā sati*.

Comments Verse 299

[{Back to Verse 299 ↑}](#)

→ *Kāyagatā sati*: ‘mindful of the body.’ Commentary *Kāyagatā satī ti dvattiṃsākāravasena vā navasivathikāvasena vā catudhātuvavatthānavasena vā ajjhattanīlakasiṇādirūpajjhānavasena vā uppajjamānā sati*.

Comments Verse 300

[{Back to Verse 300 ↑}](#)

→ *Ahiṃsāya rato*: ‘take delight in harmlessness.’ Commentary *Ahiṃsāya rato ti so karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī ti*.

Comments Verse 301

[{Back to Verse 301 ↑}](#)

→ *Bhāvanāya rato*: ‘take delight in spiritual development.’ Commentary *Bhāvanāyā ti mettābhāvanāya [etc]*.

Comments Verse 302

[{Back to Verse 302 ↑}](#)

→ *Durāvāsā gharā dukkhā*: ‘The household life is difficult and unpleasant.’ Compare:

- The household life is busy; there is much to do.

Bahukiccā gharāvāsā bahukaraṇīyā. (Vin.3.11)

→ [Addhagū](#): 'one who travels [the round of rebirth].' Commentary *Dukkhānupatitaddhagū ti ye vaṭṭasaṅkhātā addhānaṃ paṭipannattā addhagū te dukkhe anupatitāva.*

→ Ca... ca: means two actions occur simultaneously (Norman's Comment on [verse 235](#)).

Comments Verse 303

[{Back to Verse 303 ↑}](#)

→ [Saddho](#): 'One with faith [in the perfection of the Perfect One's enlightenment].' See IGPT sv [Saddha](#).

→ [Yaso](#): 'prestige.' See IGPT sv [Yasa](#).

Comments Verse 305

[{Back to Verse 305 ↑}](#)

→ [Caram](#): 'living.' See IGPT sv [Eko care khaggavisānakappo](#).

→ [Atandito](#): 'tirelessly applied [to the practice].' See IGPT sv [Atandita](#).

Comments Verse 306

[{Back to Verse 306 ↑}](#)

→ Non-Buddhist ascetics asked the young and beautiful Sundari to make it appear she was having an affair with the Buddha. After a few days they killed her and accused the bhikkhus of trying to cover up the Buddha's misconduct. When the bhikkhus then faced angry public criticism, the Buddha told them to respond by reciting this [verse 306](#). This led to the king investigating the matter and punishing the offenders.

Comments Verse 307

[{Back to Verse 307 ↑}](#)

→ [Pāpadhammā... pāpā](#): 'of an unvirtuous moral nature... odious.' See IGPT sv [Pāpaka](#).

→ [Asaṃyatā](#): 'unrestrained [in conduct].' Commentary *kāyādisaṃyamarahitā*.

Comments Verse 308

[{Back to Verse 308 ↑}](#)

→ This verse originally concerned bhikkhus who attracted lavish support during a famine by falsely claiming to have attained supernormal attainments (*Vin.3.90*).

Comments Verse 309-310

{[Back to Verse 309-310](#) ↑}

→ These verses were a warning to [Anāthapindika](#)'s good looking nephew, [Khema](#), who was repeatedly committing adultery. COMMENT Pamatto: 'negligently applied [to the practice].' See IGPT sv [Appamatta](#).

→ [Nindam](#): 'criticism.' See IGPT sv [Nindā](#).

Comments Verse 312

{[Back to Verse 312](#) ↑}

→ *Yaṃ kiñci sithilaṃ kammaṃ*: 'Whatever [spiritually wholesome] practice is slackly [undertaken].' Commentary to Th.1.277: *Yaṃ kiñci sithilaṃ kamman ti oliyitvā karaṇena sithilagāhaṃ katvā sāthalibhāvena kataṃ yaṃ kiñci kusalakammaṃ*.

→ *Saṅkiliṭṭhaṇca yaṃ vataṃ*: 'whatever [noble] practice is defiled.' The terms 'noble' or 'Noble One's discipline' are constantly associated with exalted types of observances and practices. See IGPT sv [Sīlabbata](#).

- He who is perfect in [noble] observances and practices, resolutely applied [to the practice], and inwardly collected, with a mind that is mastered, concentrated, and well-collected...

Yo sīlabbatasampanno pahitatto samāhito Cittaṃ yassa vasībhūtaṃ ekaggaṃ susamāhitaṃ. ([AN i 168](#))

→ [Saṅkassaraṃ](#): 'odiously.' [Saṅkassara](#) is 'doubtful; wicked,' says PED. The suttas link it to *asuci and na sataṃ*:

- And the Venerable MahāMoggallāna saw that person sitting in the midst of the assembly of bhikkhus—unvirtuous, of an unvirtuous moral nature, of foul and odious behaviour, secretive in conduct, no ascetic though pretending to be one, not celibate though pretending to be so, spiritually rotten, full of defilement, and morally decayed.

Addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussīlaṃ pāpadhammaṃ asucisaṅkassarasamācāraṃ paṭicchannakammantaṃ assamaṇaṃ samaṇapaṭiññaṃ abrahmacāriṃ brahmacārīpaṭiññaṃ antopūtiṃ avassutaṃ kasambujātaṃ majjhe bhikkhusaṅghassa nisinnaṃ. ([Uda 52](#))

- The naked ascetic who is a speaker of falsehood, even if he is a teacher of a crowd of disciples, is one of odious behaviour. He bears no resemblance to good people.

Naggo musāvādī gaṇassa satthā Saṅkassarācāro na satam sarikkhoti. (SN i 66)

Comments Verse 313

[{Back to Verse 313 ↑}](#)

→ *Kayirañce kayirāthenam*: ‘If there is something to be done one should do it.’ By comparison: [katakiccā](#), one who has done what needed to be done, [Thi 336](#).

→ [Dalhameva](#): ‘resolutely indeed.’ Norman recommends [dalhameva](#) over [dalhamenam](#).

→ [Parakkame](#): ‘One should apply oneself [to the practice].’ This follows our parenthesis of the noun. See IGPT sv [Parakkama](#).

→ [Paribbājo](#): ‘the ascetic.’ This stands for [paribbājaka](#) not [paribbajjā](#), says Norman. See IGPT sv [Paribbajati](#). For example:

- He who abuses the Buddha or his disciple, whether an ascetic or a householder, one should know him as a wretch.

Yo buddham paribhāsati atha vā tassa sāvakam Paribbājam gahaṭṭham vā tam jaññā vasalo iti. (Snp 134)

→ [Sithilo](#): ‘slackly applied [to spiritually wholesome practices].’ Parenthesis explained under [verse 312](#).

→ [Rajam](#): ‘dust [i.e. spiritual defilements].’ Commentary [rāgarajādīm](#).

Comments Verse 315

[{Back to Verse 315 ↑}](#)

→ [Khaṇo](#): ‘the [rare] opportunity [to live the religious life].’ Parenthesising [brahmacariyavāsāya](#) for the following reasons:

- 1) Commentary to [Tha 1004](#): *Khaṇo vo mā upaccagā ti aṭṭhahi akkhaṇehi vivajjito ayaṃ navamo khaṇo mā tumhe atikkamī ti attho*.
- 2) Aṭṭha akkhaṇā asamayā brahmacariyavāsāya. Ekova bhikkhave khaṇo ca samayo ca brahmacariyavāsāya ([AN iv 227](#)).

Comments Verse 316

[{Back to Verse 316 ↑}](#)

→ The [Niganthas](#) were conscience-stricken about eating dust because they thought it contained a life-principle ([jīvitindriya](#)), which on the microscopic level it may do. For them, eating dust would be demeritorious regardless of intention, whereas the Buddha said:

- Intentional effort is karmically consequential conduct, I declare.

Cetanāhaṃ bhikkhave kammaṃ vadāmi. (AN iii 415)

Nigaṇṭhas would reply that bhikkhus strain their drinking water, so what is the difference? Well, drinking unstrained drinking water with no intention to kill is not an offence against the precept on killing, but it is nonetheless uncompassionate. By comparison, Dhaniya's mud hut was ordered to be demolished because the Buddha considered it unmerciful to the small creatures that live in mud to build a hut purely of mud:

- This worthless man must have absolutely no sympathy, tender concern, or compassion for living beings.

Na hi nāma bhikkhave tassa moghapurisassa pāṇesu anuddayā anukampā aviheṣā bhavissati. (Vin.3.42)

But the rule he established was against building huts purely of mud. It was made a [dukkata](#) offence to do so, not a [pācittiya](#) offence one would have expected if it was intentional killing. And building huts partly of mud is no offence at all. The fact is that human life inevitably involves the unintentional killing of beings. Even strainers do not prevent killing water-borne creatures, and neither do cloth covers placed over the almsbowl. Filtering water is done out of compassion. But misguided views about unintentional killing are the basis for demeritorious fretting. Hence the Buddha has said:

- 1) He should desist from fretting.

virame kukkucā. (Snp 925)

- 2) Restlessness and anxiety are a defilement of the mind, he abandons them.

uddhaccakukkuccaṃ cittassa upakkilesa ti iti veditvā uddhaccakukkuccaṃ cittassa upakkilesa pahīṇo hoti. (AN ii 67)

→ [Micchāditti](#): 'wrong views [of reality].' See IGPT sv [Ditthi](#).

Comments Verse 318

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→ The Commentary's explanation is this: it says verses 318-319 concerns the children of non-Buddhist families who were told by their parents not to associate with bhikkhus. But when the Buddha invited them into the monastery to take drinking water, they ended up as stream-enterers, and later on, so did their families. Therefore, saluting bhikkhus, though innocent, would be originally seen by them as a wrongdoing. Not saluting would be considered innocent. Then as stream-enterers they would properly understand innocence and wrongdoing. But this interpretation is strained. We suggest that the verse is intended as a continuation of the preceding verses, where innocence links with eating dusty almsfood, and wrongdoing links with going naked.

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→ [Ānanda](#) begged the Buddha to leave [Kosambi](#) because of the abuse he was receiving at [Māgandiyā](#)'s instigation. The Buddha replied that he might end up getting abused in the next town, too, and recited this verse.

→ [Titikkhissam](#): 'must I endure.' 'Obedience to a law of nature, and also habit (innate or acquired), may be expressed by the future: all living beings (must/will) die,' (*Warder* p.55). Then [pāda](#) d gives the reason, and hi means 'for' not 'indeed.'

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→ [Vara](#): 'excellent [as vehicles].' See [verse 323](#).

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→ *Agatam disam*: 'Unvisited Quarter [i.e. nibbāna].' Commentary [nibbānadisaṃ](#).

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→ [Baddho](#): 'being held captive.' See IGPT sv [Baddha](#).

→ *Sumarati nāgavanassa*: 'He is remembering [his blind mother in] the elephant forest.' This verse is an elaboration of the Mahāsāḷa Sutta ([SN i 175](#)) which relates the story of four sons who neglected their father. After the sons mended their ways, they visited the Buddha who related to them the Mātuposaka Jātaka (see BDPPN), saying that in a former life he, the Buddha, was the elephant [Dhanapālaka](#). After being treacherously captured he refused to eat because of his concern for his blind mother, who was left to fend for herself in the forest. When the king realised the situation he released Dhanapālaka amid the applause of his people. The moral is that even animals feel concern for their parents, therefore humans have no excuse.

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→ [Upeti](#): 'ends up.' See IGPT sv [Upeti](#).

→ 'The [Dhammapada] compiler presumably thought that this [Nāga]vagga was the most suitable [chapter] for the inclusion of a verse about a large animal,' jokes Norman.

The verse was delivered to King [Pasenadi](#) who, nodding in front of the Buddha, had tried to excuse his drowsiness and inattentiveness by blaming it on a heavy meal.

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→ [Yoniso](#): ‘properly.’ See IGPT sv [Yoniso](#).

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→ When one of Pasenadi’s elderly elephants was foundering in mud, the trainer beat the battle-drum. The elephant’s spirits rose and he quickly freed himself.

→ *Appamādaratā hotha*: ‘Take delight in diligence [in the practice].’ See IGPT sv [Appamatta](#).

→ [Sacittamanurakkhatha](#): ‘Supervise your mind [with mindfulness].’ See IGPT sv [Rakkhati](#).

→ [Duggā](#): ‘the difficult road [of spiritual defilement].’ Commentary [kilesaduggato](#).

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→ [Nipakaṃ](#): ‘mindful.’ See IGPT sv [Nipaka](#).

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→ *Mātaṅgaraññe va nāgo*: ‘a [Mātaṅga](#) elephant in the forest.’ Commentary to [MN iii 154](#): *Mātaṅgaraññe va nāgo ti mātaṅgo araññe nāgova. Mātaṅgo ti hatthi vuccati. Nāgo ti mahantādhivacanametam*.

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→ *Caritaṃ... care*: ‘Living the religious life... One should live the religious life.’ See IGPT sv [Eko care khaggavisānakappo](#). Commentary *Ekassāti pabbajitassa*.

→ [Appossukko](#): ‘One should abide at ease.’ Abiding at ease usually means having no desire to teach. If there are only fools to teach, this may be the best course.

- His mind inclined to living at ease, not to explaining the teaching

appossukkatāya cittaṃ namati no dhammadesanāya. (SN i 137)

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- [Sahāyā](#): '[good-hearted] friends.' *Mittā suhadā* are contrasted with *amitto mittapaṭirūpako* in the Sigālaka Sutta ([DN iii 186-7](#))
- [Itarītareṇa](#): 'what is paltry and easily gotten.' See IGPT sv [Santusita](#).

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- 'Reverence.' Commentary *Matteyyatāti mātari sammā paṭipatti... Brahmaññatāti bāhitapāpesu buddhapaccekabuddhasāvakesu sammā paṭipattiyeva*.

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- [Saddhā](#): 'faith [in the perfection of the Perfect One's enlightenment].' See IGPT sv [Saddhā](#).
- [Paññāya](#): 'penetrative discernment.' See IGPT sv [Pajānāti](#).

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- *Māluvā viya*: 'like a [māluvā](#) creeper [stretched through the woods].' We parenthesise from the expression *māluvāva vitatāvane* ([Snp 272](#)) because the simile is meant to illustrate extent of growth, not speed of growth.
- [Pamattacārino](#): 'negligently practises [the teaching].' See IGPT sv [Appamatta](#).
- *Uplavati hurāhuraṃ*: 'chases about here and there.' This is because [taṇhā](#) leads to search:
- 1) Because of craving, search. *taṇhaṃ paṭicca pariyesanā* ([AN iv 401](#)).
 - 2) When craving is chopped down at the root, what should one go about seeking?
- Taṇhāya mūlato chetvā kissa pariyesanaṃ care ti.* ([Uda 79](#))

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- [Visattikā](#): 'sticky.' An adjective, as it is in the following quote, too: *Taṇhaṃ vo bhikkhave desissāmi jāliniṃ saritaṃ visaṭaṃ visattikaṃ* ([AN ii 212](#)).

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→ *Taṇhāya mūlaṃ*: ‘the root of craving.’ Craving arises from seeing things wrongly, which is therefore its origin, as follows:

- Whatever ascetics and Brahmanists at present regard that in the world which is agreeable and pleasing as lasting, as essentially substantial, as endowed with personal qualities, as unailing, as free of danger: they nurture craving.

Yepi hi keci bhikkhave etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ niccato passanti sukhato passanti attato passanti ārogyato passanti khemato passanti te taṇhaṃ vaddhenti. (SN ii 109)

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→ *Anupaddave*: ‘undestroyed.’ See IGPT sv *Upadduta*.

→ *Idaṃ*: ‘this [wretched].’ See Comment on *verse 44*.

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→ *Chattimsati sotā*: ‘the 36 streams [of thought bound up with attachment].’ In this verse we see the linkage of:

- 1) streams (*sotā*) &
- 2) thoughts bound up with attachment (*saṅkappā rāganissitā*). The number 36 corresponds to the 36 thoughts imbued with craving listed in the *Taṇhājālinī Sutta* (*AN ii 212*).

The Commentary agrees: *taṇhāsotā*. The *Taṇhājālinī Sutta* lists these thoughts in two groups of eighteen, inward and outward, as follows:

- These are the eighteen thoughts imbued with craving connected with what is inward

Imāni aṭṭhārasa taṇhāvicaritāni ajjhakkassa upādāya.

1) When there is the notion “I am,” then the following thoughts arise:

asmī ti bhikkhave satī

2) I am here

itthasmī ti hoti

18) I will be otherwise

aññathā bhavissan ti hoti

These are the eighteen thoughts imbued with craving connected with what is outward.

Imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.

When there is the notion “Because of this, I am”

19), then the following thoughts arise:

Iminā asmī ti bhikkhave sati

20) Because of this, I am here

iminā itthasmī ti hoti

36) Because of this, I will be otherwise

iminā aññathā bhavissan ti hoti. (AN ii 212-3)

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→ [Latā](#): ‘creeper [of craving].’ Commentary [tanhālatam](#).

→ [Tam](#): ‘that [wretched].’ See Comment on [verse 44](#).

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→ [Saritāni](#): ‘fleeting.’ PED (sv [Sarita](#)): ‘gone, set into motion.’

→ [Sinehitāni](#): ‘lustful.’ PED (sv [Sinehita](#)): ‘lustful, covetous.’

→ [Ye](#): ‘Whoever.’ Norman says ye ‘seems preferable since there is nothing to identify those referred to as te.’

→ [Te](#): ‘those [wretched].’ See Comment on [verse 44](#).

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→ [Tasināya](#): ‘craving.’ Commentary [tanhāya](#).

→ [Purakkhatā](#): ‘led on by.’ See IGPT sv [Purakkhata](#).

→ [Bādhito](#): ‘hunted.’ PED (sv): ‘oppressed, pressed hard, harassed.’

→ [Saṃyojana](#): ‘ties to individual existence.’ See IGPT sv [Saṃyojana](#).

→ [Saṅga](#): ‘bonds [to individual existence].’ See IGPT sv [Saṅga](#).

→ [Upenti](#): ‘end up with.’ See IGPT sv [Upeti](#).

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→ [Virāga](#): ‘non-attachment [to originated phenomena].’ See IGPT sv [Virāga](#).

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→ [Nibbanatho](#): ‘[Wanting to be] free of craving.’ The verse without parenthesis says a man free of craving, and who would therefore have been an arahant, later returned to lay life. We resolve the puzzle with parenthesis, in accordance with the aspirations of the bhikkhus [Ekavihāriya](#) and [Tālaputa](#):

- When will I dwell alone in that huge and delightful wood, unaccompanied [by craving] having done what needed to be done, free of perceptually obscuring states?

Ekākiyo adutiyo ramaṇīye mahāvane Kadāhaṃ viharissāmi katakicco anāsavo. (Ekavihāriya, [Tha 541](#))

- When indeed will I dwell alone in mountain caves unaccompanied [by craving], seeing all states of individual existence [according to reality] as unlasting? This [dream] of mine, when, oh when, will it [come true]?

Kadā nuhaṃ pabbatakandarāsu ekākiyo adutiyo vihassaṃ Aniccato sabbabhavaṃ vipassaṃ taṃ me idaṃ taṃ nu kadā bhavissati. (Tālaputa, [Tha 1091](#))

→ [Nibbanatho... vanamutto](#): ‘[wanting to be] free of craving.. [Wanting to be] free of craving.’ See IGPT sv [Vanatha](#).

→ [Adhimutto](#): ‘intent upon.’ See IGPT sv [Adhimuccati](#).

→ [Mutto bandhanameva](#): ‘freed [from the bonds of lay life].’ Bandhana needs parenthesis here. See IGPT sv [Bandhana](#). Commentary *gharāvāsabandhanato mutto*.

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→ [Bandhana](#): ‘bond.’ See IGPT sv [Bandhana](#).

→ [Babbaja](#): ‘rope.’ Commentary *yañca pabbajatiṇehi vā aññehi vā vākādīhi rajjumaṃ katvā kataṃ rajjubandhanaṃ*.

→ [Ohārinam](#): ‘They drag one down [to the plane of sub-human existence].’ Commentary *Ohārinan ti ākaḍḍhitvā catūsu apāyesu pātanato avaharati heṭṭhā haratī ti ohārinam*.

→ *Sithilam duppamuñcam*: 'It is difficult for those who are slackly applied [to the practice] to shake them off.' Norman says, 'Translators have had problems with *sithilam* as an epithet of the fetter, and have had to devise alternative meanings to the usual one to make it fit the context.' He says the problem 'can be overcome by assuming *sithilam* is a compound with *m* metri causa.' The word *sithilam* occurs also in [verse 312](#): Whatever [spiritually wholesome] practice is slackly [undertaken] (*yaṃ kiñci sithilam kammaṃ*, [Dhp 312](#)).

→ *Paribbajanti*: 'fulfil the ideals of religious asceticism.' See IGPT sv [Paribbajati](#).

→ *Anapekkhino*: 'those who are indifferent [to sensuous pleasures].' This parenthesis accords with the context, and the frequent association elsewhere with *kāmesu*, e.g. *kāmesu anapekkhinaṃ* ([Snp 166](#); [Snp 857](#)).

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→ *Rāgarattā*: 'passionately attached [to sensuous pleasure and individual existence].' Taking the object from these phrases, because the Commentary is silent:

- 1) passionately attached to sensuous pleasure

kāmarāgarattāyaṃ. ([AN iii 310](#))

- 2) passionate attachment to individual existence

bhavarāgarattā. ([Snp 1046](#))

→ *Sotaṃ*: 'the streams [of thought bound up with attachment].' See Comment to [verse 340](#), which shows that *sotaṃ* must be considered a plural.

→ *Sayaṃkataṃ makkaṭako va jālaṃ*: 'like a spider [might fall] into a web it itself has made.' But according to a different simile:

- Make a limitation to the streams, bhante, an arrestment, lest the mindmade stream fells you like a tree, and violently.

Velaṃ karoṭha bhaddante sotānaṃ sannivāraṇaṃ Mā te manomayo soto rukkhaṃ va sahasā luve. ([Tha 762](#))

→ *Etampi chetvāna*: 'Having closed off these [streams by mindfulness and penetrative discernment].' The streams are closed off by mindfulness and penetrative discernment:

- 'Whatever streams [of thought bound up with attachment] there are in the world, mindfulness is their arrestment. I will tell you about the [complete] restraint of these streams: they are closed off by penetrative discernment.'

Yāni sotāni lokasmiṃ sati tesāṃ nivāraṇaṃ Sotānaṃ saṃvaraṃ brūmi paññāyete pidhiyyare. ([Snp 1035](#))

→ [Anapekkhino](#): ‘those who are indifferent [to sensuous pleasures].’ See Comment on [verse 346](#).

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→ [Pāragū](#): ‘having gone beyond.’ Commentary *pāragū pāraṅgato hutvā*. See IGPT sv [Pāragata](#).

→ [Bhavassa](#): ‘individual existence.’ See IGPT sv [Bhava](#).

→ [Vimutta](#): ‘liberated [from perceptually obscuring states].’ See IGPT sv [Vimutta](#).

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→ [Bandhanaṃ](#): ‘bondage [to individual existence].’ See IGPT sv [Bandhana](#).

→ [Pamathitassa](#): ‘distracted.’ See IGPT sv [Mathita](#).

→ [Subhānupassino](#): ‘contemplates the loveliness [of the female body].’ See Comment on [verse 7](#).

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→ *Asubhaṃ bhāvayati*: ‘develops the [meditation on the] unloveliness [of the body].’ Commentary *asubhajhānaṃ bhāveti*. See Comment on [verse 8](#).

→ [Vyantikāhiṭi](#): ‘will make an end [of craving for states of individual existence].’ Commentary *esa bhikkhu tīsu bhavesu uppajjanakaṃ taṇhaṃ vigatantaṃ karissati*.

→ [Mārabandhanaṃ](#): ‘Māra’s bond [that binds one to renewed states of individual existence].’ See Comment to [verse 37](#).

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→ This pronouncement concerns [Rāhula](#), the Buddha’s biological son, addressed apparently to Māra who had tried to frighten him.

→ *Niṭṭhaṃ gato*: ‘He has reached perfection [in this training system].’ Commentary *niṭṭhaṅgato ti imasmiṃ sāsane pabbajitānaṃ arahattaṃ niṭṭhaṃ nāma*.

→ [Anaṅgaṇo](#): ‘unblemished [by spiritual defilement].’ The parenthesis follows a common linkage of terms: *anaṅgaṇe vigatūpakkilese* ([DN i 76](#)); *anaṅgaṇo asaṅkiliṭṭhacitto* ([MN i 25](#)).

→ *Acchindi bhavasallāni*: 'He has destroyed [all] the arrows of individual existence.' Singular 'arrow' is a symbol of the second noble truth, craving:

- Craving has been called the arrow by the Ascetic.

taṇhā kho sallam samanena vuttaṃ ([MN ii 259](#)) Plural 'arrows' symbolises aspects of the first noble truth:

- One seeking happiness for himself should extract from within himself the arrows of his own lamentation, longing, and dejection.

Paridevaṃ pajappañca domanassañca attano Attano sukhamesāno abbahe sallamattano. ([Snp 592](#))

- Taking no food he wasted away, affected by the arrow of grief.

Ussussati anāhāro sokasallasamappito. ([Snp 985](#))

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→ This verse was spoken to [Kāla Upaka](#), the [Ājīvaka](#) ascetic, by the Buddha who was walking to [Benares](#) shortly after his enlightenment.

→ [Sabbābhibhū](#): 'transcended the All.' See IGPT sv [Abhibhū](#).

- And what is the All? The visual sense and visible objects, the auditory sense and audible objects, the olfactory sense and smellable objects, the gustatory sense and tasteable objects, the tactile sense and tangible objects, the mental sense and mentally known objects. This is called the All.

Kiñca bhikkhave sabbaṃ. Cakkhuñceva rūpā ca sotañca saddā ca ghāṇaṇca gandhā ca jivhā ca rasā ca kāyo ca phoṭṭhabbā ca mano ca dhammā ca. Idaṃ vuccati bhikkhave sabbaṃ. ([SN iv 15](#))

→ [Sabbavidū](#): 'understood the All.'

- What is profound understanding? The destruction of attachment, hatred, and undiscernment of reality.

Katamā ca bhikkhave parinñā? Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo. ([SN iii 26](#))

→ [Anupalitto](#): 'I do not cleave.' See IGPT sv [Limpati](#).

→ *Taṇhakkhaye vimutto*: 'liberated [from perceptually obscuring states] through the destruction of craving.' Norman treats [taṇhakkhaye](#) as a locative ('freed in the destruction of craving'). We follow the more usual relationship between [taṇhā](#) and [vimutta](#), as seen in these quotes:

- Liberation [from perceptually obscuring states] through the destruction of craving

taṇhāsaṅkhayavimuttim. ([Uda 77](#))

- Liberated [from perceptually obscuring states] through the destruction of craving,

taṇhāsaṅkhayavimutto hoti. ([MN i 252](#))

See IGPT sv [Vimutta](#).

→ [Abhiññāya](#): ‘having fully understood [the All].’

- 1) Commentary *Sayaṃ abhiññāyāti abhiññeyyādibhede dhamme sayameva jānitvā.*
- 2) *Sabbaṃ bhikkhave abhiññeyyaṃ* ([SN iv 29](#)).

→ [Kamuddiseyyaṃ](#): ‘who could I designate [as my teacher]?’ Commentary *Kamuddiseyyaṃ ti ayaṃ me upajjhāyo vā ācariyo vā ti kaṃ nāma uddiseyyanti.*

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→ [Mahapphalā](#): ‘[karmically] very fruitful.’ *Bāhirake kāmesu vītarāge dānaṃ datvā koṭisatasahassaguṇā dakkhiṇā pāṭikaṅkhitabbā* ([MN iii 255](#)).

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→ *Cakkhunā saṃvaro*: ‘Restraint of the eye [from grasping, through mindfulness] is good.’

- 1) So, too, when a bhikkhu has developed and cultivated mindfulness of the body, the eye does not incline towards pleasing visible objects nor are displeasing visible objects loathsome.

kāyagatā sati bhāvitā bahulikatā cakkhu nāviñjati manāpikesu rūpesu amanāpikassa rūpāni nappaṭikkulā honti. ([SN iv 200](#))

- 2) And how is there restraint [of the sense faculties] [from grasping, through mindfulness]? In this regard, in seeing a visible object via the visual sense, a bhikkhu is not intent upon an agreeable visible object, nor troubled by a disagreeable visible object. He abides having established mindfulness of the body, with an unlimited mental state.

Kathaṇca bhikkhave saṃvaro hoti. Idha bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati appiyarūpe rūpe na vyāpajjati. Upatṭhitakāyasati ca viharati appamāṇacetaso. ([SN iv 189-90](#))

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→ This verse was spoken in response to King [Pasenadi](#), who had said:

- Those who misconduct themselves by way of body, speech, and mind do not [spiritually] protect themselves.

ye kho keci kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti manasā duccharitaṃ caranti tesaṃ arakkhito attā. (SN i 73)

The mention of ‘bhikkhu’ seems out of place in this conversation with a king. The record of the same event at [SN i 73](#) has the same poem, except that its [pāda](#) e and f say: ‘A conscientious person who is restrained [in conduct] in all respects is called [spiritually] protected’ (*Sabbattha saṃvuto lajjī rakkhito ti pavuccatī ti*). This present version has presumably been edited to allow its inclusion in the Bhikkhuvaggo.

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→ [Saṃyatuttamo](#): ‘restrained in [conduct of] mind.’ Interpreting uttamo as manaso from the following quote:

- In whom there is no wrongdoing by way of body, speech, or mind, who is restrained in these three respects, he is what I call a Brahman.

Yassa kāyena vācāya manasā natthi dukkataṃ Saṃvutaṃ tīhi thānehi tamahaṃ brūmi brāhmaṇaṃ. (Dhp 391)

Ven. Narada says: ‘He who is controlled in hand, in foot, in speech, and in the highest [i.e. the head]’ (Narada, [Dhp 362](#)).

→ [Eko](#): ‘unaccompanied [by craving].’ The significance of eko is shown in this quote:

- Craving is his partner, and he has abandoned it; therefore he is called ‘one living unaccompanied.’

Taṇhā hissa dutiyā sāssa pahīnā tasmā ekavihārī ti vuccatī ti. (SN iv 37)

→ [Santusito](#): ‘inwardly at peace.’ See IGPT sv [Santusita](#).

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→ [Mantabhānī](#): ‘whose speech is pithy.’ See IGPT sv [Mantabhānin](#).

→ [Anuddhato](#): ‘who is not vain.’ See IGPT sv [Uddhacca](#).

→ *Atthaṃ dhammañca*: ‘the meaning and significance [of the teaching].’ We derive the parenthesis from the following quote:

- When a teacher... explains the teaching [the bhikkhu] accordingly realises the meaning and significance of the teaching

Yathā yathā āvuso bhikkhuno satthā dhammaṃ deseti... tathā tathā so tasmim̐ dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. (DN iii 242)

See IGPT sv [Attha](#) and Dhamma.

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→ [Nātimaññeyya](#): 'not despise.' See IGPT sv [Atimaññati](#).

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→ [Atandito](#): 'unwearied [night and day].' Parenthesisng from rattindivamatandito ([SN i 53](#); [Tha 83](#); [Tha 212](#)).

→ [Atanditaṃ](#): 'tirelessly applied [to the practice].' See IGPT sv [Atandita](#).

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→ [Nāmarūpasmiṃ](#): 'immaterial-factors-and-bodily-form.' See IGPT sv [Nāmarūpa](#).

→ [Asatā ca na socati](#): 'He does not grieve over what does not exist [externally or internally].' The Alagaddūpama Sutta says 'what does not exist externally' (*bahiddhā asatī*) means either that what one had in the past is lost, or that one does not get what one wants in the present:

- Alas, it was mine, but now is not mine! What might have been mine, alas, I do not get it!

ahu vata me taṃ vata me natthi siyā vata me taṃ vatāhaṃ na labhāmī ti. (MN i 136)

The Alagaddūpama Sutta says 'what does not exist internally' (*ajjhataṃ asati*) means that one considers the Buddha's teachings on anattā to be a threat to one's very selfhood:

- Good grief, I will be annihilated! Good grief, I will be destroyed! Good grief, I will exist no more!

ucchiṃjissāmi nāma su vinassissāmi nāma su na su nāma bhavissāmi ti. (MN i 137)

Either of these meanings would fit [verse 367](#).

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- [Mettā](#): 'state of [unlimited] goodwill.' See IGPT sv [Mettā](#).
- [Buddhasāsane](#): 'the Buddha's training system.' See IGPT sv [Sāsana](#).
- [Sukham](#): 'happiness [supreme].' Commentary *paramasukhatāya sukhanti laddhanāmaṃ nibbānaṃ adhigacchati*.

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- [Siñca](#): 'Bail out [wrong thoughts]. Commentary *micchāvitakkodakaṃ chaḍḍento siñca*.

- And what is wrong thought? Sensuous thought, unbenevolent thought, malicious thought.

Katamo ca bhikkhave micchāsaṅkappo? Kāmasaṅkappo vyāpādasāṅkappo vihiṃsāsaṅkappo. (MN iii 73)

- *Imaṃ nāvaṃ*: 'this boat [i.e. from this state of individuality].' Commentary *imaṃ attabhāvasaṅkhātāṃ nāvaṃ*. *Attabhāva*: 'state of individuality.' See IGPT sv [Attabhāva](#). For example:

- Bhante, given that I cannot even recall with their aspects and particulars what I have experienced in this present state of individuality, how should I recall my manifold past lives?

iminā attabhāvena paccanubhūtaṃ tampi nappahomi sākāraṃ sauddesaṃ anussarituṃ kuto pañāhaṃ anekavihitaṃ pubbenivāsaṃ anussarissāmi. (MN ii 32)

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- *Pañca chinde*: 'destroy the five [ties to individual existence in the low plane of existence].' Commentary *pañcorambhāgiyasaṃyojanāni*. See IGPT sv [Saṃyojana](#).
- *Pañca jahe*: 'abandon the five [ties to individual existence in the middle and high planes of existence].' Commentary *pañcuddhambhāgiyasaṃyojanāni*. See IGPT sv [Saṃyojana](#).
- *Pañca c'uttaribhāvaye*: 'one should moreover develop the five [spiritual faculties].' Commentary [pañcīndriyāni](#).
- [Pañcasaṅgā](#): 'five bonds [to individual existence].' The Commentaries to [Tha 633](#) and [SN i 3](#) list these as *rāgasāṅgo dosasaṅgo mohasaṅgo mānasaṅgo diṭṭhisāṅgo*. See IGPT sv [Saṅga](#).

→ [Oghatinno](#): ‘one who has crossed the flood [of suffering].’ See IGPT sv [Ogha](#) and [Tinna](#).

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→ [Pamādo](#): ‘negligently applied [to the practice].’ See IGPT sv [Appamatta](#).

→ [Kāmagune](#): ‘the [five] varieties of sensuous pleasure.’ See IGPT sv [Guna](#).

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→ [Suññāgāraṃ](#): ‘solitude.’ See IGPT sv [Suññāgāra](#).

→ [Vipassato](#): ‘sees.’ See IGPT sv [Passati](#).

→ [Dhammaṃ](#): ‘the nature of reality.’ See IGPT sv [Dhamma](#).

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→ [Vijānataṃ](#): ‘For those who understand [the teaching].’ See IGPT sv [Vijānata](#).

→ *Amataṃ taṃ*: ‘this [leads one to] the Deathless.’ Commentary *pītipāmojjaṃ amatanibbānasampakattā*.

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→ [Ādi](#): ‘the basis [of spiritually wholesome factors].’ The parenthesis comes from this quote:

- Well then, bhikkhu, purify the basis of spiritually wholesome factors. And what is the basis of spiritually wholesome factors? In this regard, bhikkhu, abide restrained [in conduct] within the constraints of the rules of discipline.

Tasmātiha tvaṃ bhikkhu ādimeva visodhehi kusalessu dhammesu. Ko ca ādi kusalānaṃ dhammānaṃ: idha tvaṃ bhikkhu pātimokkhasaṃvarasaṃvuto viharāhi. (SN v 187)

→ [Idha](#): ‘here [in the Buddha’s training system].’ Commentary *imasmiṃ sāsane*. See IGPT sv [Sāsana](#).

→ [Indriyagutti](#): ‘having sense [portals] guarded [by mindfulness].’ Compare:

- Come on, friend, abide with sense portals guarded [by mindfulness]. Take mindfulness as your supervisor. Be aware and mindful, and have a mind that is supervised [by mindfulness], a mind under the supervision of mindfulness.

*Etha tumhe āvuso indriyesu guttadvārā viharatha ārakkhasatino
nipakkasatino sārakkhitamānasā satārakkhena cetasā samannāgatāti. (AN iii
138)*

→ [Santutthi](#): ‘being content [with what is paltry and easily gotten].’ See IGPT sv [Santusita](#).

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→ [Atandito](#): ‘tirelessly applied [to the practice].’ See IGPT sv [Atandita](#).

→ [Paṭisanthāravutt’assa](#): ‘One should conduct oneself amicably.’

- 1) Commentary *āmisapaṭisanthārena ca dhammapaṭisanthārena ca sampannavuttitāya paṭisanthāravutti assa paṭisanthārassa kārakā bhaveyyāti attho*.
- 2) PED (sv [Paṭisanthāra](#)): friendly welcome, kind reception, honour, goodwill, favour, friendship.
- 3) PED (sv [Vutti](#)): mode of being or acting, conduct, practice, usage, livelihood, habit.

→ [Pāmojjabahulo](#): ‘filled with gladness [about the teaching].’ Commentary *dhammapāmojjena pāmojjabahulo*.

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→ Following Norman, we read [attānamattanā](#) for metri causa [attamattanā](#). We read coday’ as optative codaye in view of optative [paṭimāse](#). The Commentary treats coday’ as imperative [codaya](#).

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→ [Pāmojjabahulo](#): ‘filled with gladness [about the teaching].’ See Comment on [verse 376](#).

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→ This is [Aṅgulimāla](#)’s reflection on himself ([Tha 873](#)).

→ [Sāsane](#): ‘training system.’ See IGPT sv [Sāsana](#).

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→ [Sotaṃ](#): ‘the streams [of thought bound up with attachment].’ Commentary: [tanhāsotaṃ](#). The Commentary to [verse 339](#) likewise explains [sotā](#) as [tanhāsotā](#), which we render in [verse 339](#) as ‘streams [of thought bound up with attachment],’ which we explain in the Comment there. In Verse 347 we say these streams are ‘closed off’ ([chetvāna](#)). Also consider this quote, where they are arrested, restrained, and closed off:

- Whatever streams [of thought bound up with attachment] there are in the world, mindfulness is their arrestment. I will tell you about the [complete] restraint of these streams: they are closed off by penetrative discernment.

*Yāni sotāni lokasmiṃ sati tesaṃ nivāraṇaṃ Sotānaṃ saṃvaraṃ brūmi
paññāyete pidhiyyare. (Snp 1035)*

→ [Parakkamma](#): ‘[resolutely] applying yourself [to the practice].’ Commentary *mahantena parakkamena parakkamitvā*. We parenthesise [parakkamma](#) with [dalha](#) (‘resolutely’) in accordance with the following notes:

- 1) Our term for the noun [parakkama](#) is ‘application [to the practice]’. See IGPT sv [Parakkama](#).
- 2) [Parakkamma](#) is absolutive of [Parakkamati](#), occurring in only one other context in the suttas, as *parakkammadaḥhaṃ kareyya* (‘should resolutely apply himself [to the practice],’ [Snp 966](#)).
- 3) *Parakkamo* is commonly associated with *dalha*. For example, [dalhaparakkamo](#) occurs 53 times in the suttas.
- 4) This same verse occurs at [SN i 49](#) as follows:

Chinda sotaṃ parakkamma... dalhamenaṃ parakkame. (SN i 49)

→ *Saṅkhārānaṃ khayāṃ*: ‘destruction of originated phenomena.’ Commentary *Saṅkhārānaṃ ti pañcannaṃ khandhānaṃ khayāṃ jānitvā*. Compare:

- Ānanda, I have taught the successive ending of originated phenomena.

anupubbasaṅkhārānaṃ nirodho akkhāto ...

For one who attains first jhāna, speech is ended...

paṭhamaṃ jhānaṃ samāpānassa vācā niruddhā hoti...

... For a bhikkhu whose āsavas are destroyed, attachment, hatred, and undiscernment of reality are ended.

*khīṇāsavassa bhikkhuno rāgo niruddho hoti doso niruddho hoti moho
niruddho hoti. (SN iv 217)*

→ [Ñatvā](#): ‘knowing [according to reality].’ See IGPT sv [Ñatvā](#).

→ [Brāhmaṇa](#): 'Brahman.' See IGPT sv [Brāhmaṇa](#). Capitalised [Brahman](#) usually means 'arahant.' But here it means someone striving for [arahantship](#).

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→ *Dvayesu dhammesu*: 'the pairs of phenomena [i.e. the internal and external bases of sensation].' Commentary *dvidhā ṭhitesu samathavipassanā-dhammesu*. However, Norman says 'it is not clear what *dvayesu dhammesu* means', and says that '[dve](#) and [dvaya](#) do not have the same meaning, since *dvaya* means twofold rather than two.' We resort to five quotes:

- 1) *Dvaya* means 'a duality, a pair, couple' (*PED*).
- 2) Bhikkhus, I will teach you the pairs ([dvayaṃ](#)). Please listen. What are the pairs? The visual sense and visible objects, the auditory sense and audible objects, the olfactory sense and smellable objects, the gustatory sense and tasteable objects, the tactile sense and tangible objects, the mental sense and mentally known objects.

*Dvayaṃ vo bhikkhave desissāmi taṃ suṇātha. Kiñca bhikkhave dvayaṃ?
Cakkhuñceva rūpā ca sotañceva saddā ca ghāṇañceva gandhā ca jivhāceva
rasā ca kāyo ceva phoṭṭhabbā ca mano ceva dhammā ca idaṃ vuccati
bhikkhave dvayaṃ. (SN iv 67)*

- 3) Bhante, how should a bhikkhu know, how should he see, such that his ties to individual existence are abandoned? Bhikkhu, when a bhikkhu knows and sees the visual sense as unlasting, his ties to individual existence are abandoned. When he knows and sees visible objects as unlasting his ties to individual existence are abandoned.

*Kathannu kho bhante jānato kathaṃ passato saṃyojanā pahīyantīti?
Cakkhuṃ kho bhikkhu aniccato jānato passato saṃyojanā pahīyanti rūpe
aniccato jānato passato saṃyojanā pahīyanti. (SN iv 31)*

- 4) Six internal bases of sensation: the six senses

*Cha ajjhakkāni āyatanāni cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ
jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. (DN iii 243)*

- 5) Six external bases of sensation: the six sense objects

*Cha bāhirāni āyatanāni rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ
rasāyatanaṃ phoṭṭhabbāyatanaṃ dhammāyatanaṃ. (DN iii 243)*

→ [Pāragū](#): 'gone beyond.' See IGPT sv [Pāragata](#).

→ [Saṃyogā](#): 'ties to individual existence.' Saṃyogā is sometimes used metri causa for *saṃyojanā*. See IGPT sv [Saṃyoga](#). Commentary *athassa vaṭṭasmim saṃyojanasamatthā sabbe kāmāyogādayo saṃyogā*.

→ *Atthaṃ gacchanti*: ‘vanish.’ See IGPT sv [Atthaṅgama](#).

→ *Jānato*: ‘knowing [the pairs of phenomena as unlasting],’ i.e. *aniccato jānato passato*. (See Quote 3 above, [SN iv 31](#)).

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→ ‘[Acquisition of].’ Commentary *Na vijjatī ti yassa sabbampetaṃ ahan ti vā maman ti vā gahaṇābhāvena natthi*.

→ *Pāraṃ*: ‘the Far Shore.’ Commentary *Tattha pāraṃ ti ajjhakkāni cha āyatanāni. Apāraṃ ti bāhirāni cha āyatanāni*. When *pāra* is linked to *apāra* it means *nibbāna*. See IGPT sv [Jahāti orapāraṃ](#). For example, the Pārāyanavaggo says one would go from the Near Shore to the Far Shore if one developed the Supreme Way.

Apārā pāraṃ gaccheyya bhāvento maggamuttamaṃ. ([Snp 1130](#))

→ *Apāraṃ*: ‘the Near Shore.’ The ‘Near Shore’ likely means personal identity, because the simile in the Āsivisopama Sutta ([SN iv 172](#)) says the near shore of a great expanse of water (*orimaṃ tīraṃ*) is a metaphor for personal identity (*sakkāyassetam adhivacanaṃ*) and the far shore (*pārimaṃ tīraṃ*) is a metaphor for [Nibbāna](#) (*nibbānassetam adhivacanaṃ*).

→ *Vitaddaraṃ*: ‘free of suffering.’ See IGPT sv [Daratha](#).

→ *Visaṃyuttaṃ*: ‘emancipated [from individual existence].’ See IGPT sv [Saṃyutta](#).

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→ *Āsīnaṃ*: ‘one who sits [alone in the woods].’ Commentary *vane ekakamāsīnaṃ*.

→ *Atthaṃ*: ‘supreme goal.’ See IGPT sv [Attha](#).

→ *Anāsavaṃ*: ‘free of perceptually obscuring states.’ See IGPT sv [Āsava](#).

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→ *Brāhmaṇo*: ‘the brahman.’ *Brāhmaṇo* here seems to mean ‘member of the brahman social class’, not ‘*arahant*’, and do not capitalise it. This is more clearly seen in [verse 392](#).

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→ *Bāhitapāpo ti brāhmaṇo*: ‘One with unvirtuousness banished is called a [Brahman](#).’ It would seem the ti has been transposed metri causa.

→ *Samacariyā*: ‘through living virtuously.’ This meaning is not in PED. The meaning is clear in its association with *dharmacariyā*:

Dharmacariyā samacariyā hetu kho gahapatayo evamidhekacce sattā kāyassa bheda parammaraṇā sugatim saggaṃ lokam. (MN i 285)

→ *Malam*: ‘spiritual stains.’ *Tiṇimāni bhikkhave malāni. Katamāni tīṇi? Rāgo malarṃ. Doso malarṃ. Moho malarṃ (SN v 57).*

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→ This means one should not strike an [arahant](#), and one who is striving to be an arahant should not vent his wrath, because capitalised [Brahman](#) has two potential meanings. For another example of this, see the next verse.

→ *Nāssa muñcetha brāhmaṇo*: ‘[Likewise], a [Brahman](#) should not vent [wrath on his assailant].’ Commentary *Nāssa muñcethāti sopi pahaṭo khīṇāsavabrāhmaṇo assa paharivā thitassa veraṃ na muñcetha, tasmim kopam na kareyyāti attho.*

→ *Tato dhī y’assa muñcati*: ‘And shame on [the Brahman] who vents [wrath on his assailant]!’ Commentary *Tato dhī ti yo pana tam paharantam paṭipaharanto tassa upari veraṃ muñcati tam tatopi garahāmiyeva.*

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→ Here again, where his suffering is still subsiding, [brāhmaṇa](#) means ‘one striving to be a [Brahman](#).’

→ *Na... akiñci seyyo*: ‘not worse.’ Strictly, ‘not nothing better.’

→ *Yadā nisedho manaso*: ‘when his mind is restrained.’ Strictly, ‘when there is restraint of the mind.’

→ *Himsamano*: ‘his mind.’ Norman thinks there is no reference to [himsa](#) in *pāda* c. He views [himsamano](#) as standing for *hi ssa mano*, where [ssa](#) equals the particle [su](#).

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→ *Gahanam*: ‘a thicket [of defilements].’ Commentary *rāgādikilesagahanam.*

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→ [Ekaṃ](#): ‘unaccompanied [by craving].’ The Commentary misses the significance of eka as shown in this quote:

- Craving is his partner, and he has abandoned it; therefore he is called ‘one living unaccompanied.’

Taṇhā hissa dutiyā sāssa pahīnā tasmā ekavihārī ti vuccatī ti. (SN iv 37)

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→ *Bhovādi nāma so hoti*: ‘he is simply a snob.’ PED (sv [Bho](#)) says the phrase implies ‘some superiority,’ and is a ‘name given to the brahman, as proud of his birth.’

→ *Sakiñcano... Akiñcanaṃ*: ‘he is attached to the perception of existence... one who is liberated from the perception of existence.’ See IGPT sv [Ākiñcañña](#).

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→ *Sabbasaṃyojanaṃ*: ‘every tie to individual existence.’ See IGPT sv [Saṃyojana](#).

→ *Ve na paritassatī*: ‘is truly free of agitation.’ See IGPT sv [Paritassatī](#).

→ *Saṅgā*: ‘bonds [to individual existence].’ See IGPT sv [Saṅga](#).

→ *Visaṃyuttam*: ‘emancipated [from individual existence].’ See IGPT sv [Saṃyutta](#).

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→ *Naddhim*: ‘the strap [of anger].’ Commentary [kodham](#).

→ *Varattañca*: ‘the thong [of craving].’ Commentary [tanham](#).

→ *Sahanukkamaṃ*: ‘together with the bridle [of the seven unwholesome proclivities].’ Commentary [anusayā](#).

→ *Sandānaṃ*: ‘the cord [of attachment to dogmatic views].’ Commentary *dvāsaṭṭhidiṭṭhisandānaṃ*, i.e. the sixty-two dogmatic views of the Brahmajāla Sutta.

→ *Ukkhittapalighaṃ*: ‘lifted the barrier [of uninsightfulness into reality].’ Commentary *avijjāpalighassa ukkhittattā*. The parenthesis is further justified by the definition:

Kathaṇca bhikkhave bhikkhu ukkhittapaligho hoti? Idha bhikkhave bhikkhuno avijjā pahīnā hoti (MN i 139).

See IGPT sv [Avijjā](#).

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→ [Aduṭṭho](#): ‘without hatred,’ pp. of [dussati](#). On the two roots, see PED sv [Dosa1](#) and [Dosa2](#). Although Norman here translates ‘[although he] has committed no offence,’ in [Snp 623](#) he says ‘without hatred.’ A similar issue is seen in [verse 125](#).

→ [Vadha](#): ‘punishment.’ See IGPT sv [Vadhati](#).

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→ *Vatavantam sīlavantam*: ‘[perfect in noble] observances and practices.’ We take *vatavantam sīlavantam* as *sīlabbatasampannam*. Norman translates literally ‘has taken a vow, is virtuous.’ But the Commentary considers that perfection is implied: *Vatantan ti dhutavatena samannāgataṃ catupārisuddhisīlena sīlavantam*. Also consider:

- A resident bhikkhu is not to be esteemed (*āvāsiko bhikkhu abhāvanīyo hoti*) if he is imperfect in behaviour and in the practice of observances;

Na ākappasampanno hoti na vattasampanno. ([AN iii 261](#))

- A bhikkhu is virtuous, abides restrained [in conduct] within the constraints of the rules of discipline. He is perfect in conduct and sphere of personal application, seeing danger in the slightest wrongdoing.

bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī. ([AN iv 352](#))

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→ [Limpati](#): ‘cleave.’ See IGPT sv [Limpati](#).

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→ [Pannabhāram](#): ‘whose burden [of the five grasped aggregates] is laid down.’

- And what is the burden? The five grasped aggregates, one should reply

Katamo ca bhikkhave bhāro pañcupādānakkhandhātissa vacanīyam. ([SN iii 26](#))

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→ [Kovidam](#): 'knowledgeable.' See IGPT sv [Kovida](#).

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→ [Anokasārīm](#): 'roams about homeless [free of attachment to the five aggregates].'
[Anokasārī](#) is defined thus:

- The fondness, attachment, spiritually fettering delight, craving, clinging, grasping, obstinate adherence, stubborn attachment, and identification in regards to [the five aggregates]: these have been abandoned by the Perfect One, chopped down at the root, completely and irreversibly destroyed, never to arise again in future. Therefore the Perfect One is called one who roams about homeless.

*Rūpadhātuyā kho gahapati yo chando yo rāgo yā nandī yā taṇhā ye
upayupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā
ucchinnamūlā tālāvatthukatā anabhāvakatā āyatīm anuppādadhammā.
Tasmā tathāgato anokasārī ti vuccati. (SN iii 10)*

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→ [Aviruddham viruddhesu](#): 'unhostile amidst the hostile.' See IGPT sv [Viruddha](#).

→ [Nibbutam](#): 'inwardly at peace.' See IGPT sv [Nibbāna](#).

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→ [Āsā](#): 'expectations [for anything].' See IGPT sv [Āsā](#).

Comment: [Visaṃyuttam](#): 'emancipated [from individual existence].' See IGPT sv [Saṃyutta](#).

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→ [Ālayā](#): 'states of clinging.' See IGPT sv [Anālaya](#).

→ [Akathankathī](#): 'free of uncertainty [about the excellence of the teaching].' See IGPT sv [Vicikicchā](#).

→ [Aññāya](#): 'knowledge [of things according to reality].' See IGPT sv [Aññā](#).

→ [Amatogadham anuppattam](#): 'attained and realised the Deathless.' Commentary [amataṃ nibbānaṃ ogahetvā anuppattam](#).

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→ *Puññañca pāpañca ubho*: ‘both meritorious and demeritorious [conduct].’ See IGPT sv [Pāpaka](#) and [Kamma](#). The arahant does not undertake karmically consequential conduct:

- What do you think, bhikkhus: can a bhikkhu whose [āsavas](#) are destroyed (*khīṇāsavo bhikkhu*) undertake a karmically consequential deed that is meritorious, demeritorious, or karmically neutral? No, bhante

puññābhisaṅkhāraṃ vā abhisaṅkhareyya apuññābhisaṅkhāraṃ vā abhisaṅkhareyya āneñjābhisaṅkhāraṃ vā abhisaṅkhareyyā ti. (SN ii 83)

→ [Saṅga](#): ‘bondage [to individual existence].’ See IGPT sv [Saṅga](#).

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→ [Anāvilam](#): ‘free of impurity.’ See IGPT sv [Āvila](#).

→ [Nandi](#): ‘spiritually fettering delight.’ See IGPT sv [Nandi](#).

Comments Verse 414

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→ [Palipatham](#): ‘obstacle [to the development of good spiritual qualities, i.e. greed].’ Compare:

- 1) Commentary *rāgapalipathañceva*
- 2) Greed is the obstacle to [the development of] good spiritual qualities.

lobho dhammānaṃ paripantho. (SN i 43)

→ [Duggam](#): ‘difficult road [of spiritual defilement].’ Commentary *kilesaduggaṇṇa*. Dugga also occurs in [verse 327](#).

→ [Moha](#): ‘undiscernment of reality.’ See IGPT sv [Moha](#).

→ [Tinno](#): ‘crossed to the Far Shore.’ See IGPT sv [Tarati](#).

→ [Anejo](#): ‘imperturbable.’ See IGPT sv [Ejā](#).

→ [Akathaṅkathī](#): ‘not uncertain [about the excellence of the teaching].’ See IGPT sv [Vicikicchā](#).

→ [Nibbuto](#): ‘realised the Untroubled.’ See IGPT sv [Nibbāna](#).

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- [Paribbaje](#): 'should fulfil the ideals of religious asceticism.' See IGPT sv [Paribbajati](#).
- [Kāmaḥavaparikkhīṇaṃ](#): 'individual existence in the sensuous plane of existence is destroyed.' This implies non-returnership (*na punāyanti imaṃ lokaṃ*, It.1). See IGPT sv [Kāma](#).

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- [Bhava](#): 'individual existence.' See IGPT sv [Bhava](#).

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- [Yoga](#): 'bondage [to individual existence].' See IGPT sv [Yoga](#).

Comments Verse 418

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- [Ratiñca aratiñca](#): 'sensuous delight and disgruntlement [with the celibate life].' See IGPT sv [Rati](#).
- [Sītibhūtaṃ](#): 'freed from inward distress.' See IGPT sv [Sītibhūta](#).
- [Nirupadhiṃ](#): 'free of attachment.' See IGPT sv [Upadhi](#).
- [Sabbalokābhibhuṃ](#): 'transcended the whole world [of phenomena].' See IGPT sv [Abhibhū](#). Definition:

- 'Whatever is destined to decay is called 'the world [of phenomena]' in the [terminology of the] Noble One's training system.

Yaṃ kho ānanda palokadhammaṃ ayaṃ vuccati ariyassa vinaye loko. (SN iv 53)

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- [Asattaṃ](#): 'liberated [from individual existence].' See IGPT sv [Saṅga](#).

Comments Verse 420

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- [Gatiṃ](#): 'afterlife destiny.' What happens to the arahant after death is one of the unexplained issues of Buddhism ([avyākataṭṭhū](#), [AN iv 68-70](#)).
- [Khīṇāsavaṃ](#): 'perceptually obscuring states destroyed.' See IGPT sv [Āsava](#).

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- *Natthi kiñcanam*: '[nowhere] anything at all.' See IGPT sv [Ākiñcañña](#).
→ *Akiñcanam*: 'liberated from the perception of existence.' See IGPT sv [Ākiñcañña](#).

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- *Usabham*: 'a Great Being.' 'Bull' being uncomplimentary, we substitute 'Great Being' (*nāga*) in accordance with this quote:

- When people see a bullock with a great massive body they say 'A great being! What a great being!'

*Goṇampi kho udāyi mahantaṃ brūhantaṃ kāyupapannaṃ jano disvā
evamāha nāgo vata bho nāgo ti. (AN iii 345)*

- *Anejam*: 'imperturbable.' See IGPT sv [Ejā](#).
→ *Nahātakaṃ*: 'spiritually cleansed.' See IGPT sv [Nahātaka](#).

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- *Abhiññā*: 'supernormal attainments.' There are six of these. The three important ones mentioned here are called the three final knowledges (*tisso vijjā*). See IGPT sv [Abhijānāti](#) and [Tevijja](#).

- *Vosānam*: 'perfection [of transcendent insight].' Parenthesising *abhiññā* from this quote:

- Many of my disciples abide in this way having reached the consummation and perfection of transcendent insight

tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti. (MN ii 14)