



BUDDHANET.NET PRESENTS

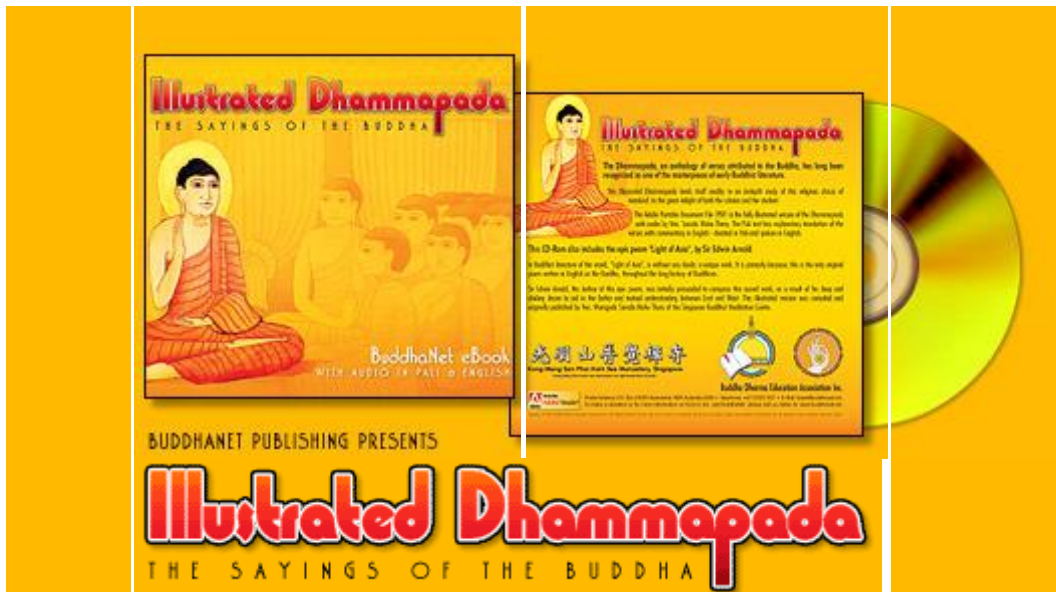
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

▶ Chapter 1	Twin Verses	20 verses	▶ Chapter 14	The Buddha	18 verses
▶ Chapter 2	Heedfulness	12 verses	▶ Chapter 15	Happiness	12 verses
▶ Chapter 3	Mind	11 verses	▶ Chapter 16	Affection	12 verses
▶ Chapter 4	Flowers	16 verses	▶ Chapter 17	Anger	14 verses
▶ Chapter 5	Fools	16 verses	▶ Chapter 18	Impurities	21 verses
▶ Chapter 6	The Wise	14 verses	▶ Chapter 19	Established	17 verses
▶ Chapter 7	The Saints	10 verses	▶ Chapter 20	The Path	17 verses
▶ Chapter 8	Thousands	16 verses	▶ Chapter 21	Miscellaneous	16 verses
▶ Chapter 9	Evil	13 verses	▶ Chapter 22	Hell	14 verses
▶ Chapter 10	Punishment	17 verses	▶ Chapter 23	The Great	14 verses
▶ Chapter 11	Old Age	11 verses	▶ Chapter 24	Craving	26 verses
▶ Chapter 12	Self	10 verses	▶ Chapter 25	The Monk	23 verses
▶ Chapter 13	World	12 verses	▶ Chapter 26	The Brahmana	41 verses

by

Ven. Sarada Maha Thero



The Dhammapada, an anthology of verses attributed to the Buddha has long been recognized as one of the masterpieces of early buddhist literature. This illustrated Dhammapada lends itself readily to an in-depth study of this religious classic of mankind, to the great delight of both the scholar and the student.

This Adobe Acrobat - Portable Document File (PDF) is the fully illustrated version of the Dhammapada with audio by Ven. Sarada Maha Thero. The Pali text has explanatory translation of the verses with commentary in English - chanted in Pali and spoken in English.

This CD-Rom also includes the epic buddhist poem 'Light of Asia' by Sir Edwin Arnold. This illustrated version was originally compiled and published by Ven. Weragoda Sarada Maha Thero of the Singapore Buddhist Meditation Centre.

BuddhaNet is a not-for-profit Buddhist education and information service and is supported by donations. This title is available by either making a [donation](#) to the address below, or you can now make a secure credit card donation online using the BuddhaNet's new [online store](#).

For more information please email: webmaster@buddhanet.net

Buddha Dharma Education Association Incorporated
78 Bentley Road, Tullera NSW 2480, Australia



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 1, TWIN VERSES

Verse 1. Suffering Follows The Evil-Doer



*Mind precedes all knowables,
mind's their chief, mind-made are they.
If with a corrupted mind
one should either speak or act
dukkha follows caused by that,
as does the wheel the ox's hoof.*

Explanation: All that we experience begins with thought. Our words and deeds spring from thought. If we speak or act with evil thoughts, unpleasant circumstances and experiences inevitably result. Wherever we go, we create bad circumstances because we carry bad thoughts. This is very much like the wheel of a cart following the hoofs of the ox yoked to the cart. The cart-wheel, along with the heavy load of the cart, keeps following the draught oxen. The animal is bound to this heavy load and cannot leave it.

Verse 2. Happiness Follows The Doer of Good



*Mind precedes all knowables,
mind's their chief, mind-made are they.
If with a clear, and confident mind
one should speak and act
as one's shadow ne'er departing.*

Explanation: All that man experiences springs out of his thoughts. If his thoughts are good, the words and the deeds will also be good. The result of good thoughts, words and deeds will be happiness. This happiness will never leave the person whose thoughts are good. Happiness will always follow him like his shadow that never leaves him.

Verse 3. Uncontrolled Hatred Leads to Harm



*Who bears within them enmity:
"He has abused and beaten me,
defeated me and plundered me",
hate is not allayed for them.*

Explanation: When a person holds that he was insulted, assaulted, defeated, or robbed, his anger continues to increase. The anger such a person has no way of subsiding. The more he goes over his imaginary trouble the greater becomes his desire to avenge it.



Verse 4. Overcoming Anger

**Who bears within no enmity:
"He has abused and beaten me,
defeated me and plundered me",
hate is quite allayed for them.**

Explanation: Living in human society, people often quarrel with one another. When such conflicts occur, people often keep thinking about the wrongs done to them by others. When that happens, their anger tends to grow. But in those who forgive and forget the wrongs done to them, anger quickly vanishes. They are then at peace.



Verse 5. Hatred is Overcome Only by Non-hatred

**Never here by enmity
are those with enmity allayed,
they are allayed by amity,
this is the timeless Truth.**

Explanation: Those who attempt to conquer hatred by hatred are like warriors who take weapons to overcome others who bear arms. This does not end hatred, but gives it room to grow. But, ancient wisdom has advocated a different timeless strategy to overcome hatred. This eternal wisdom is to meet hatred with non-hatred. The method is of overcoming hatred through non-hatred is eternally effective. That is why that method is described as eternal wisdom.



Verse 6. Recollection of Death Brings Peace

**Still others do not understand
that we must perish in this world,
those who understand this,
there quarrels are allayed.**

Explanation: Most of us are not prepared to face the reality of impermanence and death. It is because we forget this fact that our lives are transitory, that we quarrel with each other, as if we are going to live for ever. But, if we face the fact of death, our quarrels will come to an end. We will then realize the folly of fighting when we ourselves are doomed to die. Excited by emotions our thoughts being clouded, we cannot see the truth about life. When we see the truth, however, our thoughts become free of emotions.



Verse 7. Laziness Defeats Spirituality

*One who beauty contemplates,
whose faculties are unrestrained,
in food no moderation knows,
is languid, who is indolent:
that one does Mara overthrow
as wind a tree of little strength.*

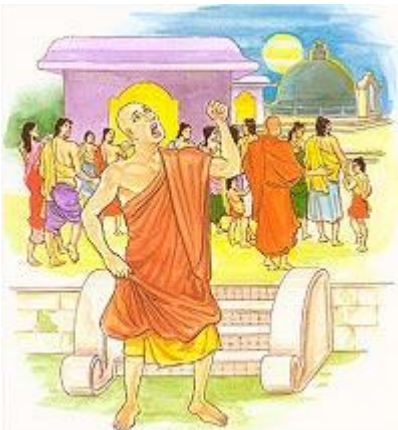
Explanation: Those who dwell on the attractiveness of sensual enjoyment, and live with the senses unguarded, and are immoderate in eating, they are slothful and weak in perseverance and will-power. Emotions overpower such persons easily as the wind overpowers a weak tree.



Verse 8. Spiritual Strength is Undefeatable

*One who foulness contemplates,
whose faculties are well-restrained,
in food does moderation know,
is full of faith, who's diligent:
that one no Mara overthrows,
as wind does not a rocky mount.*

Explanation: Those who dwell on the unattractiveness of sensual enjoyment, and live with the senses well guarded, and are moderate in eating, they are devoted to the Teaching and to persistent methodical practice. Such persons are not overpowered by emotions just as a rocky mountain is not shaken by the wind.



Verse 9. Those Who Do Not Deserve the Stained Robe

*One who wears the stainless robe
who's yet not free from stain,
without restraint and truthfulness
for the stainless robe's unfit.*

Explanation: A monk may be stained by defilements, bereft of self-control and awareness of reality. Such a monk, though he may wear the 'stained cloth' (the monk's robe which has been specially coloured with dye obtained from wild plants), he is not worthy of such a saintly garb.



Verse 10. The Virtuous Deserve the Stained Robe

*But one who is self-cleansed of stain,
in moral conduct firmly set,
having restraint and truthfulness
is fit for the stainless robe.*

Explanation: Whoever dons the 'stained cloth', being free of defilements, who is well conducted and tranquil within, having emotions under control and aware of reality, such a person is worthy of the sacred 'stained cloth'.



Verse 11. False Values Bar Spiritual Progress

*Conceiving the real in unreality
while seeing unreal the truly real,
roaming fields of thoughts ill-formed:
never they at the real arrive.*

Explanation: A person interested in spiritual progress must be aware of spiritual values. It is true that material things are also necessary. But they are not the values to be sought after for spiritual progress. If people were to give prominence to material values they cannot attain any spiritual heights.



Verse 12. Truth Enlightens

*That which is real they know as real,
that unreal, to be unreal;
roaming fields of thought well-formed
they at the real arrive.*

Explanation: The wise person who is able to recognize the true values leading to spiritual attainment, is capable of attaining to spiritual heights. Such a person is possessed of right views.



Verse 13. Lust Penetrates Untrained Mind

*Even as the rain does penetrate
a house that's badly thatched,
likewise lust does penetrate
the mind uncultivated.*

Explanation: It is quite necessary that a house should have a well-thatched roof. If the thatching is weak, rain seeps through the house. Just as a badly thatched roof lets in the rain, the uncultured temperament too is open to passions. The temperament that is not cultured is penetrated easily by lust.



Verse 14. The Disciplined Mind Keeps Lust Away

*As rain does never penetrate
a house that is well-thatched,
so lust does never penetrate
the mind well cultivated.*

Explanation: When the house is well protected by a well-thatched roof, it is not harmed by the rain, because rain-water cannot seep through it. In the same way, the well-cultured temperament too does not allow passion to come through. Therefore, the well-cultured temperament cannot be penetrated by passions.



Verse 15. Sorrow Springs From Evil Deeds

*Here one grieves, one grieves hereafter,
in both ways does the evil-doer grieve;
one grieves and is afflicted,
one's own base kammass seeing.*

Explanation: People who commit evil actions are unaware of their consequences at the moment of performance. Therefore, they tend to repent on seeing the consequences of what they did. This creates grief. This does not mean that one must always suffer the consequences of one's deeds, without any hope. If that is the case, there is no benefit in leading a religious life, nor is there any opportunity to work for one's emancipation.



Verse 16. Good Deeds Bring Happiness

*Here one joys, one joys hereafter,
in both ways does the merit-maker joy;
one joys and one rejoices,
one's own pure kammass seeing.*

Explanation: A wise person does good deeds. Having done those good deeds he rejoices here in this world. He rejoices in the life after as well. Seeing the purity of his virtuous actions, he rejoices. He is thoroughly joyous seeing the goodness of his deeds.



Verse 17. Evil Action Leads to Torment

*Here one burns, one burns hereafter,
in both ways does the evil-doer burn;
evil I've done, remorsefully one burns,
and more one burns passed to realms of woe.*

Explanation: Those who do evil, those given to wrong doings, are tortured in mind both here and hereafter. Being born in a state of woe after death the doer of evil keeps on torturing himself more with the thought "I have done evil deeds."



Verse 18. Virtuous Deeds Make One Rejoice

*Here one's glad, one's glad hereafter,
in both ways is the merit-maker glad;
'Merit I've made', serenely one is glad,
and more one's glad passed to blissful states.*

Explanation: The person who has done good and virtuous deeds rejoices in this world. Gone to a pleasant state of existence after death, he rejoices exceedingly. This way he rejoices here and in the next world. In both worlds he rejoices realizing that he has done virtuous deeds.



Verse 19. Fruits of Religious Life Through Practice

*Though many sacred texts he chants
the heedless man's no practiser,
as cowherd counting other's kine
in samanaship he has no share.*

Explanation: Some persons may know the words of the Buddha extensively and can repeat it all. But through utter neglect they do not live up to it. In consequence they do not reach any religious attainments. They do not enjoy the fruit of the recluse life. This is exactly like the way of life of a cowherd who looks after another's cattle. The cowherd takes the cattle to the pastures in the morning, and in the evening he takes them back to the owner's house. He gets only the wages.



Verse 20. Practice Ensures Fulfilment

*Though few of the sacred texts he chant
in Dhamma does his practice run,
clear of delusion, lust and hate,
wisdom perfected, with heart well-freed.*

Explanation: A true seeker of truth through he may speak only little of the Buddha's word. He may not be able to recite extensively from religious texts. But, if he belongs to the teaching of the Buddha assiduously, lives in accordance with the teaching of the Buddha, if he has got rid of passion, ill-will and delusion, he has well penetrated experience and is free from clinging to worldly things, he is a partaker of the life of a renunciate.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 2, HEEDFULNESS



Verse 21. Freedom Is Difficult

*Heedfulness is the Deathless path,
heedlessness, the path to death.
Those who are heedful do not die,
heedless are like the dead.*

Explanation: The path to the Deathless is the perpetual awareness of experience. The deathless does not imply a physical state where the body does not die. When an individual becomes totally aware of the process of experiencing, he is freed from the continuity of existence. Those who do not have that awareness are like the dead, even if they are physically alive.



Verse 22. Freedom Is Difficult

*The wise then, recognizing this
as the distinction of heedfulness,
pleased with the spheres of Nobles Ones,
in heedfulness rejoice.*

Explanation: Those who are truly wise are especially aware of the need for sanity. They take delight in sanity. They take pleasure in the pursuit of sanity because it is the region of the supernatural.



Verse 23. Freedom Is Difficult

*They meditate persistently,
constantly they firmly strive,
the steadfast to Nibbana reach,
the Unexcelled Secure from bonds.*

Explanation: Those wise individuals who steadfastly practice meditation, reach a level of understanding that enables them to experience Nibbana. Those wise individuals who unceasingly continue in their meditation, firmly and steadfastly, experience Nibbana, which is the supreme release from all bonds.



Verse 24. Glory Of The Mindful Increase

***Assiduous and mindful,
pure kamma making, considerate,
restrained, by Dhamma heedful living,
for one such spread renown.***

Explanation: If a person is persevering, attention focused within, if his physical and spiritual actions are unblemished, if he is restrained and if he is living in accordance with the Teaching and is sane, his glory will grow.



Verse 25. Island Against Floods

***By energy and heedfulness,
by taming and by self-control,
the one who's wise should make as isle
no flood can overwhelm.***

Explanation: The whole world is full of defilements. The sensualities of life are a vast and forceful flood. But the wise person builds steadfastly for himself an Island that cannot be washed away by those vast floods. The Island is built of steadfastness, mindfulness, restraint and discipline. Once steadily established on that island, the flood cannot overwhelm the wise.



Verse 26. Treasured Mindfulness

***Foolish folk of little wit
in heedlessness indulge,
the one who's wise guards heedfulness
kin to the greatest wealth.***

Explanation: Those who are foolish and indiscriminating indulge in heedlessness. But the wise cherish mindfulness as a great treasure. The foolish people live a life of sensual pleasure. They indulge in pursuits that are not at all conducive to spiritual advancement. To obtain worldly acquisitions, people need wealth. In the same way, to obtain high spiritual acquisitions we need some wealth, and that wealth is mindfulness.



Verse 27. Meditation Leads To Bliss

***Don't indulge in heedlessness!
Don't come near to sexual joys!
The heedful and contemplative
attains abundant bliss.***

Explanation: Do not indulge in heedlessness. Avoid craving for sensual pleasures, whatever their nature. The mindful person is tranquil in mind. He will attain the great bliss.



Verse 28. The Sorrowless View The World

***When one who's wise does drive away
heedlessness by heedfulness,
having ascended wisdom's tower
steadfast, one surveys the fools,
griefless, views the grieving folk,
as mountaineer does those below.***

Explanation: The wise person is always mindful. Through this alertness he discards the ways of the slothful. The wise person ascends the tower of wisdom. Once he has attained that height he is capable of surveying the sorrowing masses with sorrowless eyes. Detached and dispassionate he sees these masses like a person atop a mountain peak, surveying the ground below.



Verse 29. The Mindful One Is Way Ahead Of Others

***Among the heedless, heedful,
among the sleepy, wide awake.
As the swift horse outruns a hack
so one of good wisdom wins.***

Explanation: The extremely wise individual of deep wisdom is always alert and mindful. He is therefore like a wide-awake individual among those who are deep in sleep. That wise person, who possesses supreme insight overtakes in spirituality all those ordinary masses, just as a fast horse overtakes a weak one.



Verse 30. Mindfulness Made Him Chief Of Gods

*Heedfulness is always praised,
heedlessness is ever blamed.
By heedfulness did Magha go
to lordship of the gods.*

Explanation: The brahmin youth Magha, through his mindfulness, was born as the Chief of Gods. Therefore mindfulness is always praised, and sloth and unmindfulness are always condemned.



Verse 31. The Heedful Advance

*The bhikkhu liking heedfulness,
seeing fear in heedlessness,
advances as a conflagration
burning fetters great and small.*

Explanation: The monk, as the seeker after the truth, is frightened of mindlessness because he knows that if one is unmindful, one is caught up in the unending suffering of samsara. Therefore, he forges ahead diligently, and mindfully burning away those bonds that fetter people to worldliness.



Verse 32. The Heedful Advances To Nibbana

*The bhikkhu liking heedfulness,
seeing fear in heedlessness,
never will he fall away,
near is he to Nibbana.*

Explanation: The monk as the seeker after the truth, see fear in lack of mindfulness. He will certainly not fall back from any spiritual heights he has already reached. He is invariably in the proximity of *Nibbana*.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 3, MIND



Verse 33. The Wise Person Straightens The Mind

*Mind agitated, wavering,
hard to guard and hard to check,
one of wisdom renders straight
as arrow-maker a shaft.*

Explanation: In the Dhammapada there are several references to the craftsmanship of the fletcher. The Buddha seems to have observed the process through which a fletcher transforms an ordinary stick into an efficient arrow-shaft. The disciplining of the mind is seen as being a parallel process. In this stanza the Buddha says that the wise one straightens and steadies the vacillating mind that is difficult to guard, like a fletcher straightening an arrow-shaft.



Verse 34. The Fluttering Mind

*As fish from watery home
is drawn and cast upon the land,
even so flounders this mind
while Mara's Realm abandoning.*

Explanation: When making an effort to abandon the realm of Mara (evil), the mind begins to quiver like a fish taken out of the water and thrown on land.



Verse 35. Restrained Mind Leads To Happiness

*The mind is very hard to check
and swift, it falls on what it wants.
The training of the mind is good,
a mind so tamed brings happiness.*

Explanation: The mind is exceedingly subtle and is difficult to be seen. It attaches on whatever target it wishes. The wise guard the mind. The guarded mind brings bliss.



Verse 36. Protected Mind Leads To Happiness

*The mind is very hard to see
and find, it falls on what it wants.
One who's wise should guard the mind,
a guarded mind brings happiness.*

Explanation: The mind moves about so fast it is difficult to get hold of it fully. It is swift. It has a way of focusing upon whatever it likes. It is good and of immense advantage to tame the mind. The tame mind brings bliss.



Verse 37. Death's Snare Can Be Broken By Tamed Mind

*Drifting far, straying all alone,
formless, recumbent in a cave.
They will be free from Mara's bonds
who restrain this mind.*

Explanation: The mind is capable of travelling vast distances - up or down, north or south, east or west - in any direction. It can travel to the past or the future. It roams about all alone. It is without any perceptible forms. If an individual were to restrain the mind fully, he will achieve freedom from the bonds of death.



Verse 38. Wisdom Does Not Grow If the Mind Wavers

*One of unsteady mind,
who doesn't know True Dhamma,
who is of wavering confidence
wisdom fails to win.*

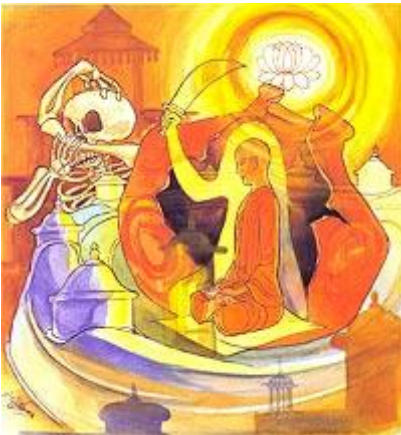
Explanation: If the mind of a person keeps on wavering, and if a person does not know the doctrine, if one's enthusiasm keeps on fluctuating or flagging,, the wisdom of such a person does not grow.



Verse 39. The Wide-Awake Is Unfrightened

*One of unflooded mind,
a mind that is not battered,
abandoning evil, merit too,
no fear for One Awake.*

Explanation: For the person who's mind is not dampened by passion, unaffected by ill-will and who has risen above both good and evil, there is no fear because he is wide-awake.



Verse 40. Weapons To Defeat Death

*Having known this urn-like body,
made firm this mind as fortress town,
with wisdom-weapon one fights Mara
while guarding booty, unattached.*

Explanation: It is realistic to think of the body as vulnerable, fragile, frail and easily disintegrated. In fact, one must consider it as a clay vessel. The mind should be thought of as a city. One has to be perpetually mindful to protect the city. Forces of evil have to be fought with the weapons of wisdom. After the battle, once you have achieved victory, live without being attached to the mortal self.



Verse 41. Without The Mind, Body Is Worthless

*Not long alas, and it will lie
this body, here upon the earth.
Discarded, void of consciousness,
useless as a rotten log.*

Explanation: Soon, this body, without consciousness, discarded like a decayed worthless log, will lie on the earth.



Verse 42. All Wrong Issue Out Of Evil Mind

*Whatever foe may do to foe,
or haters those they hate
the ill-directed mind indeed
can do one greater harm.*

Explanation: When one bandit see another, he attacks the second bandit. In the same way, one person sees someone he hates, he also does harm to the hated person. But what the badly deployed mind does to the possessor of that mind is far worse than what a bandit would do to another bandit or what one hater will do to another hater.



Verse 43. Well-Trained Mind Excels People

*What one's mother, what one's father,
whatever other kin may do,
the well directed mind indeed
can do greater good.*

Explanation: Well directed thoughts can help a person better than one's father or one's mother.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 4, FLOWERS



Verse 44. The Garland-Maker

***Who will comprehend this earth,
the world of Yama, and the gods?
Who will discern the well-taught Dhamma
as one who's skilled selects a flower.***

Explanation: An expert in garland making will select, pluck and arrange flowers into garlands. In the same way who will examine the nature of life penetratingly? Who will perceive the real nature of life in the world, along with the realms of the underworld and heavenly beings? Who will understand and penetratively perceive the well-articulated doctrine, like an expert maker of garlands, deftly plucking and arranging flowers.



Verse 45. The Seeker Understands

***One Trained will comprehend this earth,
the world of Yama, and the gods,
One Trained discern the well-taught Dhamma
as one who's skilled selects a flower.***

Explanation: In the previous stanza the question was raised as to who will penetrate the well-articulated doctrine? The present stanza provides the answer: the student, the learner, the seeker, the person who is disciplined. He or she will perceive the doctrine, like the expert garland-maker who recognizes and arranges flowers. It is the learner, the seeker, the student who will perceive the world of Yama, the realm of heavenly beings and existence on earth. He will discard and determine the various areas of the doctrine, like a deft garland-maker who plucks and arranges the flowers into garlands.



Verse 46. Who Conquers Death?

***Having known this froth-like body
and awakening to its mirage nature,
smashing Mara's flowered shafts
unseen beyond the Death-king go.***

Explanation: This body of ours is like froth, bubbles, or foam. It disintegrates quickly. The nature of life is like a mirage, an illusion. Therefore, one must give up these unrealities. To achieve that one must destroy Mara's flower-arrows by which he tempts men and women. It is necessary that the truth-seeker should go beyond Mara's region, to areas unseen by him. Mara knows only the realm of death. The truth seeker goes beyond that region to the 'deathless' (Nibbana) - a domain Mara has never seen.



Verse 47. Pleasure Seeker Is Swept Away

*For one who has a clinging mind
and gathers only pleasure-flowers,
Death does seize and carry away
as great flood a sleeping village.*

Explanation: Those men and women, fascinated by worldly things, go about seeking pleasure, like a garland-maker picking the flowers of his choice in a garden. But, gradually and silently, death overcomes them like a flood in the night sweeping away a village asleep.



Verse 48. Attachment To Senses If Folly

*For one of desires insatiate
who gathers only pleasure-flowers,
for one who has a clinging mind
Death the sovereign overpowers.*

Explanation: Those who pursue worldly pleasures are like garland-makers who pick flowers here and there in the garden according to their preference. Those given to pleasures of the senses are not satisfied. They seek still more. In consequence of their endless pleasure-seeking they come under the spell of Antaka, or 'ender of all', i.e. death.



Verse 49. The Monk In The Village

*Just as a bee in a flower
harming neither hue nor scent
gathers nectar, flies away,
so in towns a Wise One fares.*

Explanation: The bee extracts honey from flowers without damaging either the colour or the fragrance of the flower and in so doing helps the tree bear much fruit. Similarly, the silent sage goes about the village collecting alms without harming anyone even minutely, and in so doing helps people gain much merit and happiness.



Verse 50. Look Inwards And Not At Others

***Not others' opposition
nor what they did or failed to do,
but in oneself should be sought
things done, things left undone.***

Explanation: Do not find fault with others. Do not worry about what others do or not do. Rather, look within yourself to find out what you yourself have done or left undone. Stop doing evil; do good.



Verse 51. Good Words Attract Only Those Who Practice

***Just as a gorgeous blossom
brilliant but unscented,
so fruitless the well-spoken words
of one who does not act.***

Explanation: A flower may be quite attractive, alluring. It may possess a brilliant hue. But, if it is devoid of fragrance, and has no scent, it is of no use. So is the well spoken word of him who does not practice it. It turns out to be useless.



Verse 52. Good Words Profit Only Those Who Practise

***Just as a gorgeous blossom
brilliant and sweet-scented,
so fruitful the well-spoken words
of one who acts as well.***

Explanation: A flower may be quite attractive, alluring and possessing a brilliant hue. In addition, it may be also full of fragrance. So is the person who is well spoken and practises what he preaches. His words are effective and they are honoured.



Verse 53. Those Born Into This World Must Acquire Much Merit

*As from a mass of flowers
many a garland may be made,
so by one born mortal
should many good deeds be done.*

Explanation: The deft maker of garlands takes a variety of flowers. Out of these he creates garlands of different strands and variegated arrangements. In the same way, those who are born into this world should, out of their lives, create good, wholesome, meritorious actions of a vast variety.



Verse 54. Fragrance of Virtue Spreads Everywhere

*The fragrance of flowers drifts with the wind
as sandalwood, jasmine of lavender.
The fragrance of virtue o'ersweeps the wind,
all pervasive is virtue of the good.*

Explanation: The world knows, many a sweet smelling flower and fragrant object. But, the fragrance of these moves only leeward. None of these, however strong their fragrance may be, spread their sweet smell against the wind. But, in contrast, the sweet smell of virtue of a spiritually evolved individual spreads in all directions and is universally experienced.



Verse 55. Fragrance Of Virtue Is The Sweetest Smell

*Sandalwood or lavender,
lotus or the jasmine great,
of these many fragrances
virtue's fragrance is supreme.*

Explanation: Sandalwood, lavender, water-lily and the jasmine exude fragrance. Of all these varieties of fragrances the sweet-smell of virtue is the most supreme. This is because the fragrance of virtue is universally favoured. Besides, the fragrance of virtue spreads in all directions, even against the wind.



Verse 56. Fragrance Of Virtue Wafts To Heaven

*Faint is this fragrance
of lavender and sandalwood,
but fragrance of the virtuous
soars sublime amongst the gods.*

Explanation: The fragrance of lavender and sandalwood is quite slight. Why? Because it is limited in this world. Such a fragrance can spread only on earth. This way it is a very slight fragrance. But, the sweet smell of virtue is, in contrast, supreme, because it spreads not only throughout the earth, it rises even to the highest heavens.



Verse 57. Death Cannot Trace The Path Of Arahats

*Of those with perfect virtue
who dwell in heedfulness,
freed by Final Knowledge
Mara cannot know their path.*

Explanation: Of those noble one, who are perfect in behaviour, living constantly alert, fully aware of the experience within, Mara, the evil one, does not know their destiny. Mara can trace only the slothful dead. He cannot trace those who have reach the Deathless.



Verse 58. Lotus Is Attractive Though In A Garbage Heap

*As beside the highroad
where rubbish in a pit is flung
there flourishes the lotus bloom
fragrant and the mind's delight.*

Explanation: Someone is likely to dump refuse on a high road. In that heap of refuse, a sweet-smelling lotus is likely to grow.



Verse 59. Arahats Shine Wherever They Are

*So among rubbish-beings,
common humans blind-become,
the Perfect Buddha's pupil
outshines with wisdom bright.*

Explanation: In the same way, in the heap of rubbish made up of various types of foolish people, the disciple of the Buddha shines above all others.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 5, FOOLS



Verse 60. Samsara Is Long To The Ignorant

*Long is the night for the sleepless,
long is the league for the weary one,
samsara's way is long for fools
who know not the Dhamma True.*

Explanation: To a sleepless person the night is very long. To the weary the league seems quite long. To the ignorant, bereft of an awareness of the Dhamma, the cycle of existence is very long, as he is not aware of how to shorten it.



Verse 61. Do Not Associate With The Ignorant

*If a wayfarer fails to find
one better or equal,
steadfast he should fare alone
for a fools no fellowship.*

Explanation: People need companions. But if one does not find a person who is better than, or at least equal to oneself, it is better to be alone rather than keep company with foolish people. There is no profitable companionship with fools.



Verse 62. Ignorance Brings Suffering

*"Sons have I, wealth have I",
thus the fool is fretful.
He himself is not his own,
how then are sons, how wealth?*

Explanation: The fool worries "I have sons," "I have wealth." When the self is not his own, then how can he claim, "I have sons," "I have wealth"?



Verse 63. Know Reality. Be Wise

*Conceiving so his foolishness
the fool is thereby wise,
while 'fool' is called that fool
conceited that he's wise.*

Explanation: If a foolish person were to become aware that he is foolish, by virtue of that awareness, he could be described as a wise person. On the other hand, if a foolish person were to think that he is wise, he could be described as a foolish person.



Verse 64. The Ignorant Cannot Benefit From The Wise

*Though all through life the fool
might wait upon the wise,
no more Dhamma can he sense
than spoon the taste of soup.*

Explanation: The fool, even if he kept the company of a wise person intimately over a life-time, will not become aware of the nature of experience, just as a spoon will not know the taste of soup.

Verse 65. Profit From The Wise



*Though briefly one intelligent
might wait upon the wise,
quickly Dhamma he can sense
as tongue the taste of soup.*

Explanation: If a wise person were to associate with a wise person, even for a moment, he will quickly understand the Teaching. This is very much like the tongue being able to discern the subtle flavours of soup. This stanza could be further appreciated when you contrast it with the previous one. In the previous one the image used is the soup. Though it serves tasty food endlessly, it just cannot appreciate how food tastes, very much like a foolish individual being unable to appreciate the teaching even when he keeps company with the wise. An intelligent man, even though he is associated with a wise man only for a moment, quickly understands the Dhamma, just as the tongue knows the taste of soup.



Verse 66. A Sinner Is One's Own Foe

Fools of feeble wisdom fare enemies to themselves, making evil kamma which is of bitter fruit.

Explanation: Those unwise foolish people behave in a manner that is harmful to themselves. Their sinful actions yield bitter fruit. They are their own enemy.



Verse 67. Do What Brings Happiness

That kamma's not well-made from which there is remorse, of which one senses the result with weeping and a tear-stained face.

Explanation: It is good if one were to avoid committing such actions which would later lead to regret. When one regrets one weeps.



Verse 68. Happiness Results From Good Deeds

But well-made is that kamma which done brings no remorse, of which one senses the result with glad mind and with joy.

Explanation: It is good if one were to do such actions that would not bring repentance later. One should do things that bring pleasant consequences.



Verse 69. Sin Yields Bitter Results

*When evil kamma's immature
the fool thinks it is honeyed,
but when the evil has matured
then to the fool comes dukkha.*

Explanation: When a sinful act is being done, the ignorant person enjoys it as if it were honey. But the suffering comes when it begins to yield its evil results.



Verse 70. The Unconditioned Is The Highest Achievement

*Month after month with blady-grass tip
the fool may take his food;
he's not worth the slightest bit
of one who Dhamma knows.*

Explanation: A foolish person sets out to attain the highest reward of spiritual life. As an austere ascetic, he eats a mere morsel of food with the tip of a blade of grass. And, that too, only once a month. Still that kind of misguided ascetic will not at all be nearer liberation than when he started. With all that, he is not worth even one-sixteenth part of an Arahant who has achieved the Unconditioned.



Verse 71. Sin Is Like Sparks Of Fire Hidden In Ashes

*As milk, is evil kamma done,
so slowly does it sour.
Smouldering does it follow the fool
like fire with ashes covered.*

Explanation: When an ignorance person commits an act of sin, it does not immediately yield bad results. This is like the freshly extracted milk, which does not curdle immediately on being extracted from the cow's udder. The sin that has been committed remains concealed like the sparks covered with ashes, and continues to follow and burn the doer of sins.



Verse 72. The Knowledge Of The Wicked Splits His Head

*Truly to his detriment
skill is born to the fool;
ruined is his better nature
and scattered are his wits.*

Explanation: Whatever is learned by the ignorant is conducive to harm. It brings about his own downfall. Misplaced learning destroys whatever potential the learner possesses and renders him useless in terms of real knowledge.



Verse 73. Desire For Pre-Eminence

*For position a fool may wish:
among the bhikkhus precedence,
in monasteries authority,
from other families honours.*

Explanation: He is fond of being recognized for what he, in reality, is not. Yearns for pre-eminence among peers. He craves for preference in matters relating to residences. He is enamoured of the idea of receiving gifts and requisites from other families as well.



Verse 74. The Ignorant are Ego-Centred

*Both monks and laymen, let them think
'This was done by me,
whatever the works, both great and small,
let them depend on me'.
Such the intention of a fool,
swollen his greed and conceit.*

Explanation: The ignorant has this attitude of mind: "Let everybody know that this was done by me alone. In whatever activity small or big my leadership shall prevail. Everybody must follow me." This conceit of the ignorant leads to craving, uncontrolled desire and to a groundless pride, to a false sense of superiority. These begin to grow.



Verse 75. Path To Liberation

*One is the way to worldly gain,
another to Nibbana goes.
Clearly comprehending this
the bhikkhu, Buddha's follower
should wallow not in proffered gifts,
surrendering instead to solitude.*

Explanation: There is one way to worldly and material progress and profit. But the way to Nibbana is quite different than that. The monk, who is the Buddha's disciple, should be clearly aware of this difference. He must not take delight in the worldly gifts with which he is being enticed. He must on the other hand seek solitude.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 6, THE WISE



Verse 76. Treasure The Advice Of The Wise

*Should one a man of wisdom meet
who points out faults and gives reproof,
who lays a hidden treasure bare,
with such a sage should one consort.
Consorting so is one enriched
and never in decline.*

Explanation: If one discovers a wise person who points out one's errors and sternly corrects one, he should be looked upon as a benign revealer of a treasure. His company should be sought. Such association would make better persons of men.



Verse 77. The Virtuous Cherish Good Advice

*Let him exhort, let him instruct,
and check one from abasement.
Dear indeed is he to the true,
not dear is he to the false.*

Explanation: The wise and good person who reproaches and warns, and prevents a person from getting into anti-social behaviour, is liked by virtuous individuals - and disliked by those who are evil.



Verse 78. In The Company Of The Virtuous

*Don't go around with evil friends,
with rogues do not resort.
Spend your time with noble friends,
and worthy ones consort.*

Explanation: Do not associate with people who have evil ways. Avoid the company of wicked, evil people who are mean and bad. Associate with worthy friends. Keep the company of noble persons who are superior in quality and virtue and who will be able to elevate you.



Verse 79. Living Happily In The Dhamma

*Happy is he who Dhamma drinks
with heart that's clear and cool.
One so wise e'er delights
in Dhamma declared by the Noble.*

Explanation: One who delights in "The Teaching" lives happily with a pure mind. The experience of the "Sublime Ones" the wise always enjoy.



Verse 80. The Wise Control Themselves

*Irrigators govern waters,
fletchers fashion shafts,
as joiners shape their timber
those who are wise tame themselves.*

Explanation: The irrigator who manages water is skilled in directing water to whatever place he wants. The fletcher skilfully shapes a very straight arrow-shaft out of a piece of wood by working skilfully on it. The carpenter selects a block of wood and constructs whatever he wants out of it, depending on his need. In the same way, the wise person works upon their mind, restraining it the way they desire.



Verse 81. The Wise Are Steadfast

*Just as a mighty boulder
stirs not with the wind,
so the wise are never moved
either by praise or blame.*

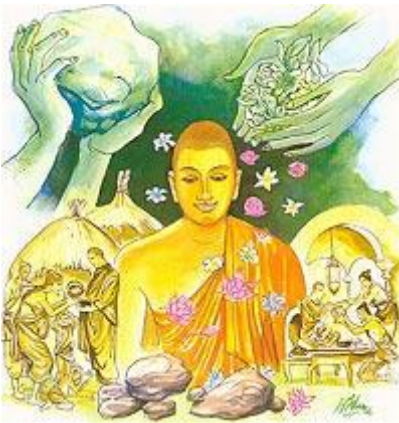
Explanation: The wise remain unmoved and unruffled both by praise and humiliation. The wise remain unshaken under all vicissitudes of life, like the solid rock that withstands the buffetings of wind, unmoved.



Verse 82. The Wise Are Happy

*Even as a fathomless lake,
a lake so calm and clear,
so dhammas having heard
serene the wise become.*

Explanation: The exceedingly deep oceans are tranquil, calm and are not agitated. In the same way those wise ones who listen to the word of the Buddha acquire deep awareness and are extremely calm and tranquil.



Verse 83. The Wise Are Tranquil

*Everything the good renounce,
the peaceful chatter not of fond delights,
and whether touched by pleasure or pain
nor joy or woe in the wise is seen.*

Explanation: The noble and wise persons are not attached to anything whatsoever in the world. The disciplined persons do not talk desiring worldly things, material benefits or sensual delights. Whatever fortune or ill-fortune may touch them, they remain calm, neither depressed or elated.



Verse 84. The Wise Live Correctly

*Neither for one's own, nor for another's sake
one should wish for children, wealth, estate,
nor success desire by means unjust,
thus virtuous, and wise, righteous one would be.*

Explanation: Not for one's own benefit nor for that of others, does he desire children, wealth or kingdom. Nor does he desire self-glory. Thus he is realistic, penetrative and well behaved.



Verse 85. A Few Reach The Other Shore

*Among folk they are few
who go to the Further Shore,
most among humanity
scurry on this hither shore.*

Explanation: Of those who wish to cross over to the other side only a handful are successful. Those others who are left behind keep running along this shore. Those masses who have not been able to reach liberation continue to be caught up in Samsara.



Verse 86. Those Who Follow The Dhamma Are Liberated

*But they who practise Dhamma
according to Dhamma well-told,
from Death's Domain hard to leave
they'll cross to the Further Shore.*

Explanation: The realms over which Mara has sway, are difficult to be crossed. Only those who quite righteously follow the way indicated in the well-articulated Teachings of the Buddha, will be able to cross these realms that are so difficult to cross.



Verse 87. Liberation Through Discipline

*Abandoning the dhammas dark
the wise should cultivate the bright,
having from home to homeless gone
in solitude unsettling.*

Explanation: The wise person abandons fully and totally those tainted views and questionable ways of behaviour and moves away from the known comforts of lay life into the unfamiliar way of life of the renunciate. He practises virtue conducive to the achievement of liberation.



Verse 88. Purify Your mind

*Let them desire that rare delight
renouncing pleasures, owing nought,
those wise ones should cleanse themselves
from all defilements of the mind.*

Explanation: He takes interest in liberation. He gives up all preferences for sensualities. This way, he is without any possessions. The wise person proceeds to cleanse his mind from those defilements that blemish the mind.



Verse 89. Arahats Are Beyond Worldliness

*Those who come to Wakening
with mind full-cultivated,
delight, no longer clinging,
in relinquishing attachment:
they, without pollution, radiant,
in this world have reach Nibbana.*

Explanation: There are those wise individuals who have practiced extremely well the factors conducive to the attainment of liberation. They do not cling to anything emotionally or mentally. They are opposed to the tendency to be greedy and grasping, They take delight in non-grasping. They, the shining ones, who are totally bereft of blemishes, have attained liberation in this world itself.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 7, THE SAINTS



Verse 90. Passion's Fever Gone

*With journey finished and sorrowless,
from everything completely free,
for one who has loosened all the ties
passion's fever is not found.*

Explanation: They are at the journey's end - their quest for liberation has succeeded. They are sorrowless and totally released in mind. They have got rid of all knots and no bonds bind them. In them no anxiety exists.



Verse 91. Saints Are Non-Attached

*Mindful Ones exert themselves,
in no abode do they delight,
as swans abandoning their lake
home after home they leave behind.*

Explanation: Those mindful ones make the effort to keep their attentiveness always in trim. They are not at all attached to abodes or settlements. Giving up all places of settled living, they leave like the swans who fly away free in mind.



Verse 92. Blameless Is The Nature Of Saints

*For those who don't accumulate,
who well reflect upon their food,
they have as range the nameless and
the void of perfect freedom too.
As birds that wing through space,
hard to trace their going.*

Explanation: With full understanding that nature is empty and objectless the mind is free of craving and leaves no trace of its whereabouts like the paths of birds in flight.



Verse 93. Arahat's State Cannot Be Traced

*For whom pollutions are destroyed,
not attached to any food,
he has as range the nameless and
the void of perfect freedom too.
As birds that wing through space,
hard to trace his going.*

Explanation: If one is totally free of influences, internal or external, that motivates human behaviour, and is not attached even to food, that kind of individual focuses his mind on emptiness, objectlessness and freedom of thought. The path of such saints is difficult to be traced, like the path of birds flying through the sky.



Verse 94. The Gods Adore Arahats

*Whose faculties are pacified
as steeds by charioteers well-tamed,
with pride abandoned, unpolluted,
to even devas this One's dear.*

Explanation: Those whose senses are calmed as a horse trained by a horse-tamer, who have fully given up judgment, who is free of influences, the sight of those mentally stable ones please even the gods.



Verse 95. Arahats Are Noble

*Like earth is one who's well-behaved,
secure and not resentful,
as city-post, as filth-free lake,
no wanderings-on for One Who's Thus.*

Explanation: The noble Arahats never lose their temper whatsoever is done to them. They are firm and unshaken as the gate-pillars that secure the city gates. They are as lucid and tranquil as the ocean and the lakes devoid of mud. That kind of person ceases to wander in the round of existence - samsara.



Verse 96. The Tranquillity Of The Saints

*Peaceful his mind and peaceful
his speech and actions too,
perfect in knowledge of freedom,
One Thus is of utmost peace.*

Explanation: A noble arahat, who is freed by 'disknowing', or freedom from knowing, is calm and unshaken by the impact of changing circumstances. His mind is at peace. His words are peaceful. His actions are peaceful.



Verse 97. Exalted Are The Unblemished

*With no beliefs, the Unmade known,
with fetters finally severed,
with kammass cut and craving shed,
attained to humanity's heights.*

Explanation: He has no faith in anybody but in himself. He is aware of deathlessness - the unconditioned. He is a breaker of connections, because he has severed all worldly links. He has destroyed all the opportunities for rebirth. He has given up all desires. Because of these, the arahat, is a truly noble person.



Verse 98. Dwelling Of The Unblemished Is Alluring

*Whether in town or woods,
whether in vale, on hill,
wherever dwell the Arahats
so pleasing there the earth.*

Explanation: Whether in the village, in the forest, in a valley or in the plain, wherever arahats - noble saints - dwell, that place is alluring in the extreme.



Verse 99. The Passionless Delight In Forests

*Delightful are the forests
where folk do not delight,
there the Passionless delight,
they're not pleasure-seekers.*

Explanation: Those fascinating forests that do not capture the mind of the worldly masses and in which they do not take worldly delight are attractive to the passionless ones. The Arahats take delight in the forests, because they are not pursuers of sensual pleasures.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 8, THOUSANDS



Verse 100. One Pacifying Word Is Noble

Through a thousand speeches be composed of meaningless lines, better the single meaningful line one hears, then comes to calm.

Explanation: Expressions replete with thousands of words are of no value. One single meaningful word is more valuable, if hearing it one is pacified.



Verse 101. One Useful Verse Is Better Than A Thousand Useless Verses

Though a thousand verses be composed of meaningless lines, better the single line of verse one hears, then comes to calm.

Explanation: A poem replete with thousands of verses is of no value if it has no useful meaning. One single stanza pregnant with wisdom is more valuable, if hearing it one is pacified.



Verse 102. A Dhamma-Word Is Noble

Though a thousand verses chant composed of meaningless lines, better the single Dhamma-line one hears, then comes to calm.

Explanation: One may recite hundreds of verses replete with meaningless expressions. If one recites one line of verse pregnant with wisdom, which is pacifying, it will be more valuable and nobler.



Verse 103. Self-Conquest Is The Highest Victory

*Though thousand times a thousand
in battle one may conquer,
yet should one conquer just oneself
one is the greatest conqueror.*

Explanation: One may conquer a thousand men in a thousand battles. But the person who conquers just one person, which is one's own self, is the greatest conqueror.



Verse 104. Victory Over Oneself Is Unequaled

*Greater the conquest of oneself
than subjugating others,
that one who's always self-restrained,
that one who's tamed of self .*

Explanation: Self conquest is greater than the conquest of others. The victory of one who conquers himself cannot be turned into defeat. He remains a self controlled individual who lives ever disciplined.



Verse 105. Victory Over Self Cannot Be Undone

*Neither deva nor minstrel divine,
nor Mara together with Brahma,
can overthrow the victory
of such a one as this.*

Explanation: Such conquest cannot be turned into defeat either by a god, spirit, a Mara (devil) or a Brahma (creator).



Verse 106. The Greatest Offering

*Month by month for a hundred years
a thousand one might sacrifice,
but if for only a moment one
might honour the self-developed,
such honour were better by far
than century of sacrifice.*

Explanation: One may make sacrifice every month for a hundred years; but, the honoured paid to one spiritually developed person, for a moment, is greater than oblations made for a hundred years.



Verse 107. Even Brief Adoration Of An Arahata Is Fruitful

*One might tend for a hundred years
the forest's sacred fire,
but if for only a moment one
might honour the self-developed,
such honour were better by far
than centuries of sacrifice.*

Explanation: A person may perform fire-worship ritual in the forest for a hundred years. Yet, for a person who adores just for a moment, a self-restrained, disciplined Arahata, that moment's adoration of the Arahata is far nobler than the fire-worship of hundred years.



Verse 108. Worshipping An Unblemished Individual Is Noble

*Whatever one who merit seeks
should for a year make sacrifice,
all comes not to a quarter part
of honouring the Noble.*

Explanation: In this world, an individual seeking merit may give alms and offerings during a religious festival. Or else that person may conduct an elaborate sacrifice for a whole year. But the merit from all those activities put together is not even one-fourth the merit one gets by paying homage to a person who walks straight - an arahata.



Verse 109. Saluting Venerables Yields Four Benefits

*For one of respectful nature
who ever the elders honours,
long life and beauty, joy and strength,
these qualities increase.*

Explanation: If a person is in the habit of constantly honouring and respecting those who are developed and mature, their lives improve in four ways. Their life span soon increases. Their complexion becomes clearer. Their good health and comfort will improve. Their vigour and stamina too will increase.



Verse 110. Virtuous Life Is Noble

*Though one should live a hundred years
foolish, uncontrolled,
yet better is life for a single day
moral and meditative.*

Explanation: A single day lived as a virtuous, meditative person is greater than a hundred years as an individual bereft of virtue and uncomposed in mind.



Verse 111. A Wise One's Life Is Great

*Though one should live a hundred years
foolish, uncontrolled,
yet better is life for a single day
wise and meditative.*

Explanation: A single day's life of a wise person, who is aware of reality, is greater than even a hundred years of life of an individual who is bereft of wisdom and insight.



Verse 112. The Person Of Effort Is Worthy

*Though one should live a hundred years
lazy, of little effort,
yet better is life for a single day
strongly making effort.*

Explanation: A single day's life of a wise person who is capable of strenuous effort, is nobler than even a hundred years of life of an individual who is lazy, incapable of making an effort and is wanting in initiative.



Verse 113. Who Knows Reality Is Great

*Though one should live a hundred years
not seeing rise and fall,
yet better is life for a single day
seeing rise and fall.*

Explanation: A single day's life of a person who perceives the arising and disappearance of things experienced is nobler and greater than the hundred-year life-span of a person who does not perceive the process of the rising and disappearance of things.



Verse 114. The Seer Of The Deathless Is A Worthy One

*Though one should live a hundred years
not seeing the Deathless State,
yet better is life for a single day
seeing Deathlessness.*

Explanation: A single day's life of a person who sees the state of deathlessness is far greater and nobler than the hundred -years life-span of a person who does not perceive the deathless state.



Verse 115. Life Of One Who Knows The Teaching is Noble

*Though one should live a hundred years
not seeing Dhamma Supreme,
yet better is life for a single day
seeing Dhamma Supreme.*

Explanation: A single day's life of a seer of the Noble Teaching of the Buddha is by far greater than the life of a hundred years of a person who does not see the Noble Teaching.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 9, EVIL



Verse 116. Never Hesitate To Do Good

***Make haste towards the good
and check the mind for evil.
The one who's is slow to make merit
delights in the evil mind.***

Explanation: In the matter of performing virtuous, meritorious actions, be alert and act quickly. Guard the mind against evil. If one were to perform meritorious actions hesitantly, his mind will begin to take delight in evil things.



Verse 117. Do No Evil Again And Again

***If one some evil does
then do it not again and again.
Do not wish for it anew
for evil grows to dukkha.***

Explanation: A person may do some evil things. But he should not keep on doing it over and over, repeatedly. He should not take delight in it. Accumulation of evil is painful.



Verse 118. Accumulated Merit Leads To Happiness

***If one should some merit make
do it again and again.
One should wish for it anew
for merit grows to joy.***

Explanation: A person may do some meritorious activity. He must keep on repeating it, over and over. He must take delight in that meritorious action. Accumulation of merit leads to happiness.



Verse 119. Evil Seems Sweet Until It Ripens

*As long as evil ripens not
even the evil one goodness knows,
but when the evil ripens
then the person evil knows.*

Explanation: The evil doer even see evil as good. When evil begins to mature, the evil doer will understand evil to be evil.



Verse 120. Good May Seem Bad Until Good Mature

*As long as goodness ripens not
even the good one evil knows,
but when the goodness ripens
then that person knows the good.*

Explanation: A person may do good things. But those good things may at first seem evil. But when the good matures, then the good will be seen to be actually good.



Verse 121. Take Not Evil Lightly

*Think lightly not of evil,
'It will not come to me',
for by the falling of water drops
a water jar is filled.
The fool with evil fills himself,
he soaks up little by little.*

Explanation: Some tend to believe that evil can be taken lightly. Their attitude to wrong-doing is that they can get away with anything whatsoever. They say in effect: "I will behave in the way I want. Evil results will never come my way." But evil accumulates little by little - very much like a water-pot being filled drop by drop. Little by little the evil accumulates, until he is filled with it.

Verse 122. Merit Grows Little By Little



*Think lightly not of goodness,
'It will not come to me',
for by the falling of water drops
a water jar is filled.
The sage with goodness fills himself,
he soaks up little by little.*

Explanation: Some tend to think that virtue can be taken lightly, and that virtue practiced is not likely to bring about any spectacular good results. This view is not quite correct. The good done by an individual accumulates little by little. The process is very much like the filling of a water-pot, drop by drop. As time goes on, the little acts of virtue accumulate, until the doer of good is totally filled with it.



Verse 123. Shun Evil As Poison

*As merchant on a perilous path,
great wealth having little guard,
as life-loving man with poison
so with evil heedful be.*

Explanation: A rich and wise trader carrying goods will scrupulously avoid a risky road, especially if he does not have an adequate escort to ensure safety. Again an individual fond of his life will very carefully avoid poison. In the same way, one must totally avoid evil.



Verse 124. Evil Results From Bad Intentions

*If in the hand's no wound
poison one may bear.
A woundless one is poisoned not,
non-doers have no evil.*

Explanation: If a person has no wound in his palm, that person can carry poison in his hand. In the same way, to a person who has not committed an evil action, there is no fear of evil consequences.



Verse 125. Wrong Done To Others Returns To Doer

*Who offends the inoffensive,
the innocent and blameless one,
upon that fool does evil fall
as fine dust flung against the wind.*

Explanation: If an ignorant person were to become harsh and crude towards a person who is without blemishes, pure, and is untouched by corruption, that sinful act will return to the evil-doer. It is very much like the fine dust thrown against the wind. The dust will return to the thrower.



Verse 126. Those Who Pass Away

*Some find birth within a womb,
evil-doer quicken in hell,
good-farers to the heavens go,
the Unpolluted wholly cool.*

Explanation: Some, after death, receive conception in wombs, Those who have committed sins in their lifetime are reborn in hell. Those whose ways have been virtuous when they were alive go to heaven when they die. These blemishless ones who are totally free of taints and corruptions, achieve total Nibbana, on giving up their mortal lives.



Verse 127. Shelter Against Death

*Neither in sky nor surrounding by sea,
nor by dwelling in a mountain cave,
nowhere is found that place in earth
where one's from evil kamma free.*

Explanation: There is not a single spot on Earth an evil-doer can take shelter in to escape the results of evil actions. No such place is seen out there in space, or in the middle of the ocean. Neither in an opening, a cleft or a crevice in a rocky mountain can he shelter to escape the results of his evil action.



Verse 128. No Escape From Death

*Neither in sky nor surrounding by sea,
nor by dwelling in a mountain cave,
nowhere is found that place in earth
where one's by death not overcome.*

Explanation: Not in the sky, nor in the ocean midst, not even in a cave of a mountain rock, is there a hiding place where one could escape death.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 10, PUNISHMENT



Verse 129. Of Others Think Of As Your Own Self

*All tremble at force,
of death are all afraid.
Likening others to oneself
kill not nor cause to kill.*

Explanation: All tremble at violence, all fear death. Comparing oneself with others do not harm, do not kill.



Verse 130. To All Life Is Dear

*All tremble at force,
dear is life to all.
Likening others to oneself
kill not nor cause to kill.*

Explanation: All are frightened of being hurt or any threat to one's life. To all life is dear. Seeing that others feel the same way as oneself, equating others to oneself, refrain from harming or killing.



Verse 131. Those Who Do Not Receive Happiness

*Whoever harms with force
those desiring happiness,
as seeker after happiness
one gains no future joy.*

Explanation: People who like to be happy and are in search of pleasure hurt others through various acts of violence for their own happiness. These victims too want to be happy as much as those who inflict pain on them. Those who inflict pain do not achieve happiness even in their next birth.



Verse 132. Those Who Do Not Receive Happiness

**Whoever doesn't harms with force
those desiring happiness,
as seeker after happiness
one gains future joy.**

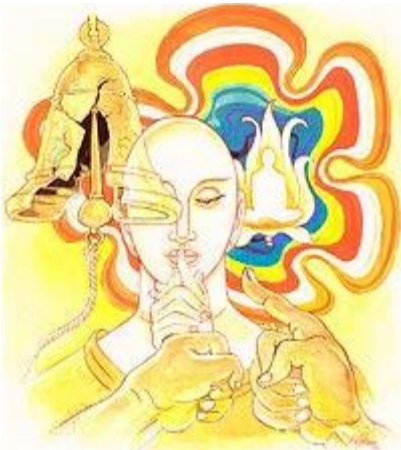
Explanation: If people who are in search of pleasure and happiness for themselves, do not hurt or torture others or give pain to others, then they achieve happiness in the next life too.



Verse 133. Retaliation Brings Unhappiness

**Speak not harshly to other folk,
speaking so, they may retort.
Dukkha indeed is quarrelsome speech
and force for force may hurt you.**

Explanation: Never speak harsh words. If you do, you will also be replied to in the same vein. This kind of cross-talk is painful. It may lead to an exchange of blows.



Verse 134. Tranquillity Should Be Preserved

**If like a broken gong
never you reverberate,
quarrelling's not part of you,
that Nibbana's reached.**

Explanation: When an individual is tranquil and silent like a flattened out metal pot, it is as if he has already attained Nibbana. Such a person does not engage in vain talk. Even when it is struck, the flattened out metal pot cannot make a sound in return.



Verse 135. Decay And Death Terminate Life

*As with force the cowherds drive
their cattle out to graze,
like this decay and death drive out
the life from all beings.*

Explanation: The cowherd drive the cattle along to the pasture with the goad. In the same way, decay and death drive the life span of beings.



Verse 136. Results Of Evil Torment The Ignorant

*When the fool does evil deeds
their end he does not know,
such kamma burns the one unwise
as one who's scorched by fire.*

Explanation: Fools, unaware that evil rebounds, through evil acts they hurt themselves. As flies leap into fire and burn, their own executioners they become.



Verse 137. The Evil Results of Hurting The Pious

*Whoever forces the forceless
or offends the inoffensive,
speedily comes indeed
to one of these ten states:*

Explanation: If one attacks one who is harmless, or ill-treat innocent beings, ten woeful states lie here and now to one of which he shall befall.



Verse 138. Evil Results Of Hurting Harmless Saints

*Sharp pain or deprivation,
or injury to body,
or to a serious disease,
derangement of the mind;*

Explanation: The following ten forms of suffering will come to those who hurt the harmless, inoffensive saints: severe pain; disaster; physical injury; serious illness, mental disorder.



Verse 139. Harming The Holy Is Disastrous

*Troubled by the government,
or else false accusation,
or by loss of relatives,
destruction of one's wealth;*

Explanation: Trouble from rulers; grave charges; loss of relatives; property loss.



Verse 140. Woeful States In The Wake Of Evil Doing

*Or one's houses burn
on raging conflagration,
at the body's end, in hell
arises that unwise one.*

Explanation: Or else, his houses will be burnt by fire and, upon death, that person will be reborn in hell.



Verse 141. Practices That Will Not Lead To Purity

*Not going naked, nor matted hair, nor filth,
nor fasting, not sleeping on bare earth,
no penance on heels, nor sweat nor grime
can purify a mortal still overcome by doubt.*

Explanation: A person seeking the purification of his soul may practice the ritual of wandering about naked; or else he may wear turbans; he may even smear his body with mud; he may even refrain from partaking of food as an austerity to obtain purity; he may lie on bare earth; or else he may throw dust all over his body. And again, some may practice a squatting posture. All of these will not wash a person into spiritual purity if his wavering of mind is not overcome.



Verse 142. Costumes Do Not Mar Virtue

*Even though adorned, if living in peace
calm, tamed, established in the holy life,
for beings all laying force aside:
one pure, one peaceful, a bhikkhu is he.*

Explanation: Although a person may be attractively dressed, he behave in a harmonious manner. He is tranquil, restrained: assured of liberation. He leads the religious life. He is not violent towards beings. Such a person is truly a priest (brahmana) and a mendicant monk (bhikkhu).



Verse 143. Avoid Evil Through Shame

*Where in the world is found
one restrained by shame,
awakened out of sleep
as splendid horse with whip?*

Explanation: Rarely in the world is that person who is restrained by shame. Like a well-breed horse who avoids the whip, he avoids disgrace.



Verse 144. Effort Is Necessary To Avoid Suffering

*As splendid horse touched with whip,
be ardent, deeply moved,
by faith and virtue, effort too,
by meditation, Dhamma's search,
by knowledge, kindness, mindfulness;
abandon dukkha limitless!*

Explanation: Like a well-bred horse duly disciplined by the whip, you shall be persistent and earnest. Possessed of devotion, discipline and persistence and with composure examine experience. Attain to conscious response with well established introspection.



Verse 145. Those Who Restrain Their Own Mind

*Irrigators govern water,
fletchers fashion shafts,
as joiners shape their timber
those of good conduct tame themselves.*

Explanation: Irrigators direct the water. Fletchers shape the arrows. Carpenters shape the wood. The wise consciously control themselves.



Treasury of Truth

CHAPTER 11, OLD AGE



Verse 146. One Pacifying Word Is Noble

*Why this laughter, why this joy,
when it's ever blazing?
Shrouded all about in gloom
won't you look for the light?*

Explanation: When you are perpetually burning with the flames of passion, what laughter, what pleasure? When you are enveloped in the darkness of ignorance, why do you not seek the light of Wisdom to dispel that darkness?



Verse 147. Behold The True Nature Of The Body

*See this body beautiful
a mass of sores, a congeries,
much considered but miserable
where nothing's stable, nothing persists.*

Explanation: This body has no permanent existence. It is in fact a body of sores. It is diseased. It is propped up by many kinds of bones. It is considered by many to be good. It is well thought of by many. It is glamorously made up. Observe the true nature of the body.



Verse 148. Life Ends In Death

*All decrepit is this body,
diseases' nest and frail;
this foul mass is broken up
for life does end in death.*

Explanation: This form - this body - is fully broken down. It is truly a den of diseases. It disintegrates easily. Out of its nine orifices, putrid matter oozes constantly. It breaks apart. Death puts an end to it.



Verse 149. A Sight That Stops Desire

*These dove-hued bones
scattered in Fall,
like long white gourds,
what joy in seeing them?*

Explanation: In the dry autumnal season, one can see bones and skulls strewn around. These dry grey-hued skulls are like gourds thrown here and there. Seeing this, whoever will lust?



Verse 150. The Body Is A City Of Bones

*This city's made of bones
plastered with flesh and blood,
within are stored decay and death,
besmearing and conceit.*

Explanation: This body is made of bones which form its structure. This bare structure is plastered and filled with flesh and blood. Inside this citadel are deposited decay, death, pride and ingratitude.



Verse 151. Buddha's Teaching Never Decays

*Even royal chariots rot,
the body too does rot, decay,
but undecaying's Dhamma of the Good
who to the good declare.*

Explanation: Such beautiful and attractive objects as the carriages of kings also disintegrate. The human body too decays. But, the experience of truth never decays. The calm ones experience this truth.



Verse 152. Body Fattens - Mind Does Not

*Just as the ox grows old
so this man of little learning:
his fleshiness increases,
his wisdom doesn't grow.*

Explanation: The person who has scarcely heard the Teaching grows in physique, like a fattened bull. Although his body grows, his self understanding does not.



Verse 153. Seeing The Builder of The House

*Trough many of samsara's births
I hasten seeking, finding not
the builder of this house:
pain is birth again, again.*

Explanation: This tour, this cycle of existence, has run through numerous births without encountering, the builder, the creator of the world and self. For repeated birth is painful.



Verse 154. Thy Building Material Is Broken

*O builder of this house you're seen,
you shall not build a house again,
all your beams have given away,
rafters of the ridge decayed,
mind to the unconditioned gone,
exhaustion of craving has it reached.*

Explanation: Verses 153 and 154 were spoken by the Buddha immediately after his enlightenment under the Bodhi tree, and at a later time was recited to Venerable Ananda in an answer to a question).



Verse 155. Regrets In Old Age

*Who have not led the holy life
nor riches won while young,
they linger on as aged cranes
around a fished-out pond.*

Explanation: In youth they did not lead the higher spiritual life. Nor did they acquire wealth when they were young. Now they are old and incapable. They are similar to those old emaciated, old flightless storks who are sighing away at the bank of a lake without fish. The fish are gone because others have caught them.



Verse 156. Nostalgia For Past Glory

***Who have not led the holy life
nor riches won while young,
they languish on, worn-out bows,
sighing for the past.***

Explanation: This verse captures a situation that is universally true. Most people tend to spend their youth squandering the precious days with no thought about the inevitable old-age that will overtake them. Youth is allowed to slip by without having garnered either material or spiritual wealth. The Buddha's admonition to mankind in this passage, is that they must, in time, become mindful of the passage of time and the speedy fading of the glamour of youth.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

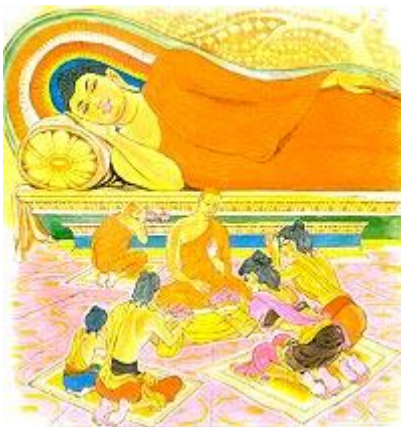
CHAPTER 12, SELF



Verse 157. Safeguard Your Own Self

*If one holds oneself as dear,
protected, one protects oneself.
One who's wise should be aware
through all the watches three.*

Explanation: If you are aware that you are fond of your own self then protecting it is the best safeguard. You must take measures to protect your self in one of the three stages of life - namely childhood, youth and old age. The best safeguard is the acquisition of virtue.



Verse 158. Giver Advice While Being Virtuous Yourself

*One should first establish
oneself in what is proper.
One may then teach others,
and wise, one is not blamed.*

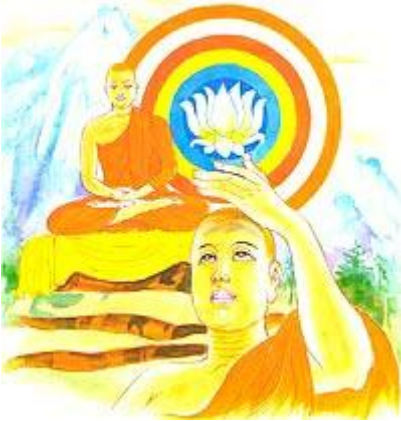
Explanation: If you are keen to advise others, in the first instance establish yourself in the proper virtues. It is only then that you become fit to instruct others.



Verse 159. Discipline Yourself Before You Do Others

*As one teaches others
so should one do oneself.
Well-tamed, one may tame others,
oneself to tame is hard.*

Explanation: If you are keen to discipline others in the same way, you must yourself behave in that manner. It is the best disciplined person, who will discipline others best. The most difficult to be disciplined is one's own self indeed.



Verse 160. One Is One's Best Saviour

*Oneself is refuge of oneself,
who else indeed could refuge be?
By good training of oneself
one gains a refuge hard to gain.*

Explanation: The saviour of oneself is one's own self. What other person could be your saviour? This is a difficult kind of help - being your own saviour. It can be achieved only through self discipline.



Verse 161. The Unwise Person Comes To Grief On His Own

*By oneself is evil done,
it's born of self and self-produced.
Evil grinds the unwise one
as diamond does the hardest gem.*

Explanation: The diamond is born of, produced and is sprung from stone. But it cut the precious stone. The evil action is born of, produced by, and sprung from the evil doer.



Verse 162. Evil Action Crushes The Doer

*He whose conduct's very bad
like oak-tree choked with ivy,
so he does towards himself
what enemies would wish.*

Explanation: The extremely evil action of the person lacking in virtue is similar to that of the parasitic maluva creeper. The creeper grows on the tree and crushes in into destruction. The evil doer's action too crushes himself in that way.



Verse 163. Doing Good Unto One's Own Self Is Difficult

*Easy is what's bad to do,
what's harmful to oneself.
But what is good, of benefit,
is very hard to do.*

Explanation: Those actions which are very bad and harmful to one's own self can be very easily done. But if some action is good for one's own self; that kind of right action will be found to be difficult to do.



Verse 164. The Wicked Are Self-Destructive

*Whatever man unwise relies
on evil views and so condemns
the Teaching of the Arahats,
or Noble Ones who Dhamma live,
he, as a bamboo fruiting,
fruits to self-destruction.*

Explanation: There are some ignorant ones who, due to some harmful views, obstruct the teachings of noble saints, who conduct their lives righteously. They, like the bamboo plant that are destroyed when they bear fruit, are self-destructing.



Verse 165. Purity, Impurity Self-Created

*By oneself is evil done,
by oneself defiled,
by oneself it's left undone,
by self alone one purified.
Purity, impurity on oneself depend,
no one can purify another.*

Explanation: It is by one's own self that evil is done. It is one's own actions that defiles a person. If a person does not commit evil action, one is purified. A person is cleansed entirely by one's own self. One cannot purify another. Purity and impurity both depend on one's own self.



Verse 166. Help Others - But Promote One's Own Good

*Let none neglect their good
for others' good however great.
Know well oneself's own good
and to that good attend.*

Explanation: One should not neglect one's own spiritual progress in the course of many acts of service to others. Be fully aware of one's own spiritual interest, and promote one's own higher goals



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 13, WORLD



Verse 167. Do Not Cultivate The Worldly

*Do not follow base desires,
nor live with heedlessness,
do not follow wrong beliefs
to grow in worldly ways.*

Explanation: Stoop not to depraved ways, to practices that promote lower urges. Do not live slothfully. Do not associate yourself with those who hold false views.



Verse 168. The Righteous Are Happy - Here And Hereafter

*Rouse yourself, be diligent,
in Dhamma faring well.
Who dwells in Dhamma's happy
in this birth and the next.*

Explanation: Wake up to reality; do not be delude. Live in accordance with reality. The realistic person lives happily in this world and in the next.



Verse 169. Behave According To The Teaching

*Fare in Dhamma coursing well,
in evil courses do not fare.
Who dwells in Dhamma's happy
in this birth and the next.*

Explanation: Practice the dhamma to perfection. Do not practice it in a faulty manner. He who follows the teaching in the proper manner will live in peace and comfort both in this world and in the next.



Verse 170. Observe The Impermanence Of Life

*Just as a bubble may be seen,
just as a faint mirage,
so should the world be viewed
that the Death-king sees one not.*

Explanation: Look at a bubble. How impermanent is it? Look at a mirage. What an illusion! If you look at the world in this way, even the king of death will not see you.



Verse 171. The Disciplined Are Not Attached To The Body

*Come, look upon this world
like to a rich , royal chariot
wherein fools lounge at ease
but alert ones linger not.*

Explanation: The spiritually immature ones are fully engrossed in this world the glamour of which is deceptively like a decorated royal carriage. Those who are aware of reality do not cling to those worldly things. See the world as it really is.



Verse 172. The Diligent Illumine The World

*Whoso was heedless formerly
but later lives with heedfulness
illuminates the world
as moon when free of clouds.*

Explanation: An individual may have been deluded in the past. But later corrects his thinking and becomes a disillusioned person. He, therefore, is like the moon that has come out from behind a dark cloud; thus, he illuminates the world.



Verse 173. Evil Is Overcome By Good

*Who by wholesome kamma
covers up the evil done
illuminates the world
as moon when free from clouds.*

Explanation: If the evil habits of behaviour of an individual get replaced by his good behaviour, he will illuminate the world.



Verse 174. Without Eye of Wisdom, This World Is Blind

*This world is blind-become
few are here who see within
as few the birds break free from net
so those who go to heavens.*

Explanation: Most people in this world are unable to see. They cannot see reality properly. Of those, only a handful are capable of insight. Only they see well. A few, like a stray bird escaping the net, can reach heaven.



Verse 175. The Wise Travel Beyond The Worldly

*Swans upon the sun's path fly,
the powerful through space,
conquering Mara and his host
away from the world the wise are led.*

Explanation: The swans fly away in the sky - as the path of the sun. Those possessing psychic power travel through the sky. Those diligent, wise saint conquer death with his armies and leave the world and reach Nibbana.



Verse 176. A Liar Can Commit Any Crime

*For one who falsely speaks,
who disregards the Dhamma,
who other lives denies:
no evil this one will not do.*

Explanation: The evil person who has given up the virtue of truthfulness has abandoned all hope of the next world.



Verse 177. Happiness Through Partaking In Good Deeds

*To heavenly realms the mean don't fare,
fools magnanimity ne'er acclaim,
but the one of wisdom rejoices at giving
and happy will be in future lives.*

Explanation: The extreme misers do not reach the heavenly worlds. The evil ignorant ones do not approve acts of charity. But those noble ones approve and partake of charity. In consequence, they are happy in the next birth.



Verse 178. Being Stream-Winner Is Supreme

*Than o'er the earth sole sovereignty,
than going to heaven,
than lordship over all the worlds:
better the Stream-winner's fruit.*

Explanation: The achievement of the stream-winner is the primary stage in the attainment of spiritual success. The state is greater than being a universal monarch, or reaching heaven.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 14, THE BUDDHA



Verse 179. The Buddha Cannot Be Tempted

*That Buddha traceless of infinite range
whose victory none may e'er undo,
whose vanquished follow to no world,
then by which track will you trace him?*

Explanation: The Buddha's victory has not been won incorrectly. No one can turn Buddha's victory into defeat. Nothing that he has conquered can return, or pursue him, because his conquest is so complete: His ken infinite, In what way can you tempt or ensnare him.



Verse 180. The Buddha Cannot Be Brought Under Sway

*That Buddha traceless of infinite range
in whom's no entangling craving
and no ensnaring not anywhere lead,
then by which track will you trace him?*

Explanation: The Buddha, in whom there is no thirst (tanha) for grasping to the net that lures, whose ken is infinite, in what way can you lure him away?



Verse 181. Gods And Men Adore The Buddha

*E'er intent on concentration,
joyful in peace of letting go,
mindful, wise, the perfect Buddhas,
to even devas they are dear.*

Explanation: Those noble and wise ones are intent on meditation. They are bent on conquering defilements - that is achieving Nibbana. They are mindful; and such enlightened ones are beloved by everyone.



Verse 182. Four Rare Opportunities

*Human birth is hard to gain,
hard for mortals is their life,
to come to Dhamma True is hard,
rare the Buddha's arising.*

Explanation: It is rare that one is born a human being, in this cycle of rebirth. It is difficult and rare to get the opportunity to hear the good teaching, It is, indeed, rare for the birth of a Buddha to occur.



Verse 183. The Instructions Of The Buddha

*Every evil never doing
and in wholesomeness increasing
and one's heart well-purifying:
this is the Buddha's Teaching.*

Explanation: Abandoning all evil and purifying one's own mind by oneself - this is the Teaching of the Buddha.



Verse 184. Patience Is A Great Ascetic Virtue

*Patience's the austerity supreme,
Nibbana's supreme the Buddhas say.
One who irks or others harms
is not ordained or monk become.*

Explanation: Enduring patience is the highest asceticism. The Buddhas say that imperturbability (Nibbana) is the most supreme. One is not a renunciate if he hurts another. Only one who does not harm others is a true saint (samana).



Verse 185. Noble Guidelines

*Not reviling, neither harming,
restrained to limit 'freedom's' way,
knowing reason in one's food,
dwelling far in solitude,
and striving in the mind sublime:
this is the Buddha's Teaching.*

Explanation: To refrain from finding fault with others; to refrain from hurting others, to be trained in the highest forms of discipline and conduct; to be moderate in eating food; to take delight in solitude; and to engage in higher thought (which is meditation). This is the Buddha's Teaching.



Verse 186. Sensual Pleasures Never Satiated

*Not by rain of golden coins
is found desires' satiety,
desires are dukkha, of little joy,
thus a wise one understands.*

Explanation: Insatiable are sensual desires. Sensual desires will not be satisfied even with a shower of gold. The wise knows that sensual pleasure bring but little satisfaction and much pain.



Verse 187. Shun Worldly Pleasures

*Even with pleasures heavenly
that one finds no delight,
the perfect Buddha's pupil
delights in craving's end.*

Explanation: The discipline of the Buddha does not even go after heavenly pleasures. The discipline of the Buddha has his mind fixed only on the process of ending cravings.



Verse 188. Fear Stricken Masses

*Many a refuge do they seek
on hills, in woods, to sacred trees,
to monasteries and shrines they go.
Folk by fear tormented.*

Explanation: Human beings who tremble in fear seek refuge in mountains, forests, parks, trees, and shrines.



Verse 189. Those Refuges Do Not Help

*Such refuge isn't secure,
such refuge isn't supreme.
From all dukkha one's not free
unto that refuge gone.*

Explanation: These are not secure refuges. They are not the supreme refuge. One who takes refuge in them is not released from all sufferings.



Verse 190. Seeing Four Noble Truths

*But going for refuge to Buddha,
to Dhamma and the Sangha too,
one sees with perfect wisdom
the tetrad of the Noble Truths:*

Explanation: If a wise person were to take refuge in the Buddha, Dhamma and the Sangha, he will observe the four Noble Truths with high wisdom.



Verse 191. The Noble Path

*Dukkha, its causal arising,
the overcoming of dukkha,
and the Eight-fold Path that's Noble
leading to dukkha's allaying.*

Explanation: The four extraordinary realities are suffering; the arising of suffering; the ending of suffering; the eight-fold path leading to the ending of suffering.



Verse 192 The Refuge That Ends All Suffering

*Such refuge is secure,
such refuge is supreme.
From all dukkha one is free
unto that refuge gone.*

Explanation: This refuge in the Triple Refuge is, of course, totally secure. This is the supreme refuge. Once you take this refuge you gain release from all your sufferings.



Verse 193. Rare Indeed Is Buddha's Arising

*Hard to find the pure and noble
who isn't born just anywhere,
wherever one so wise is born
that family thrives happily.*

Explanation: The Buddha is rare indeed. Such a rare person is not born everywhere. If such a noble and wise person were born in a clan, that clan will reap happiness.



Verse 194. Four Factors of Happiness

*Blessed is the birth of Buddhas,
blest True Dhamma's Teaching,
blest the Sangha's harmony
and blessed is their striving.*

Explanation: The arising of the Buddha is joyful. The proclamation of the Dhamma is joyful. The concord of the Sangha is joyful. Joyful indeed is spiritual practice in harmony.



Verse 195. Worship Those Who Deserve Adoration

*Who venerates the venerable
Buddhas or their disciples,
have overcome the manifold,
grief and lamentation left.*

Explanation: Those who have gone beyond apperception (the normal way of perceiving the world), who have crossed over grief and lamentation. They deserve to be worshipped; namely, the Buddhas and their disciples.



Verse 196. Worship Brings Limitless Merit

*They who are 'Thus', venerable,
cool and free from every fear -
no one is able to calculate
their merit as 'just-so-much.*

Explanation: One who worships those who have attained imperturbability and do not tremble or fear, earns much merit. The merit earned by such a person cannot be measured by anyone.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 15, HAPPINESS



Verse 197. Happiness

*We the unhating live
happily midst the haters,
among the hating humans
from hatred dwell we free.*

Explanation: Among those who hate, we live without hating, When they hate we live without hating, We live happily among those who hate.



Verse 198. Without Sickness Among The Sick

*We who are healthy live
happily midst the unhealthy,
among unhealthy humans
from ill-health dwell we free.*

Explanation: Among those sick, afflicted by defilements, we, who are not so afflicted, live happily. Among the sick, we live, unafflicted, in extreme happiness.



Verse 199. Not Anxious Among The Anxious

*We the unfrenzied live
happily midst the frenzied,
among the frenzied humans
from frenzy dwell we free.*

Explanation: Among the anxious men and women, who ceaselessly exert themselves in pursuit of worldly things. We, who do not make such a feverish effort to pursue the worldly, live happily. Among those who seek the worldly, among men who seek pleasure, we live without seeking pleasure.



Verse 200. Happily They Live - Undefined

*We for whom there's nought
live indeed so happily,
joy-stained we'll be
like resplendent gods.*

Explanation: Happily we live, who have no property to worry about. Feeding on joy we live like deities of the Heaven of radiance.



Verse 201. Happy About Both Victory And Defeat

*Victory gives rise to hate,
those defeated lie in pain,
happily rest the Peaceful
surrendering victory-defeat.*

Explanation: Victory brings hatred into being. The defeated person lives in misery. But the person, whose mind is calm and tranquil, lives happily as he has risen above both victory and defeat.



Verse 202. Happiness Tranquilizes

*There's no fire like lust,
no evil like aversion,
no dukkha like the aggregates,
no higher bliss than Peace.*

Explanation: There is no fire like passion. There is no crime like anger. There is no pain like the personalized aggregate of phenomena. There is no higher happiness than the supreme peace.



Verse 203. Worst Disease And Greatest Happiness

*Hunger is the greatest ill,
the greatest dukkha - conditionedness,
knowing this reality at it is:
Nibbana bliss supreme.*

Explanation: The most severe disease is hunger. The worst of pain is in component things. If this is realistically appreciated, Nibbana is the highest bliss.



Verse 204. Four Supreme Acquisitions

*Health's the greatest gain,
contentment, best of wealth,
trusting's best of kin,
Nibbana bliss supreme.*

Explanation: Of acquisitions, good health is the foremost. Of wealth, the greatest is peace of mind. Of kinsmen, the trustworthy are the best. The highest bliss is Nibbana.



Verse 205. The Free Are The Purest

*Having drunk of solitude
and tasted Peace Sublime,
free from sorrow, evil-free,
one drinks of Dhamma's joy.*

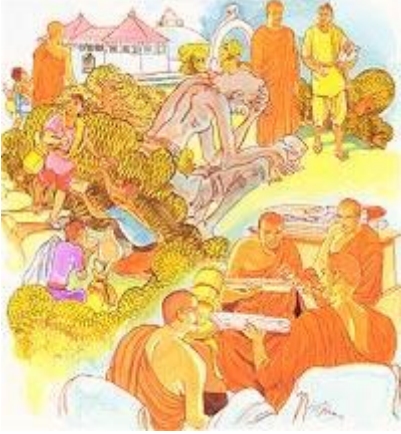
Explanation: He has savoured the taste of solitude. He has also experienced the flavour of tranquillity arising from the absence of blemishes. Enjoying the sweetness of the realistic awareness he is unaffected by blemishes and is bereft of evil.



Verse 206. Pleasant Meetings

*So fair's the sight of Noble Ones,
ever good their company,
by relating not to fools
ever happy one may be.*

Explanation: Seeing nobles ones is good. Living with them is always conducive to happiness. Associating with the ignorant is like keeping company with enemies.



Verse 207. Happy Company

*Who moves among fool's company
must truly grieve for long,
for ill the company of fools
as ever that of foes,
but weal's a wise one's company
as meeting of one's folk.*

Explanation: A person who keeps company with the ignorant will grieve over a long period of time. Association with the ignorant is like keeping company with enemies - it always leads to grief. Keeping company with the wise is like a reunion with one's kinfolk - it always leads to happiness.



Verse 208. The Good And The Wise

*Thus go with the steadfast, wise, well-versed,
firm of virtue, practice-pure,
Ennobled 'Such', who's sound, sincere,
as moon in wake of the Milky Way.*

Explanation: The moon keeps to the path of the stars. In exactly the same way, one must seek out the company of such noble persons who are non-fluctuating, endowed with deep wisdom, greatly learned, capable of sustained effort, dutiful, noble, and are exalted human beings.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 16, AFFECTION



Verse 209. Admiration of Self-Seekers

*One makes an effort where none's due
with nothing done where effort's due,
one grasps the dear, gives up the Quest
envying those who exert themselves.*

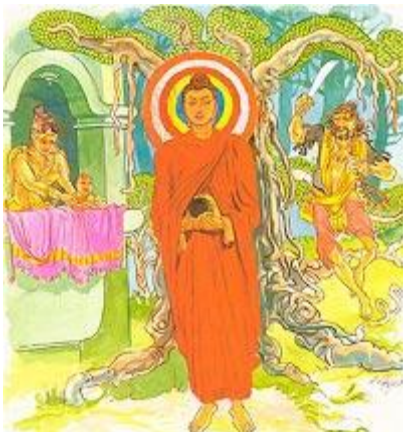
Explanation: Being devoted to what is wrong, not being devoted to what is right, abandoning one's welfare, one goes after pleasures of the senses. Having done so, one envies those who develop themselves.



Verse 210. Not Seeing The Liked And Seeing The Unliked Are Both Painful

*Don't consort with dear ones
at any time, nor those not dear,
'is dukkha not to see the dear,
'tis dukkha seeing those not dear.*

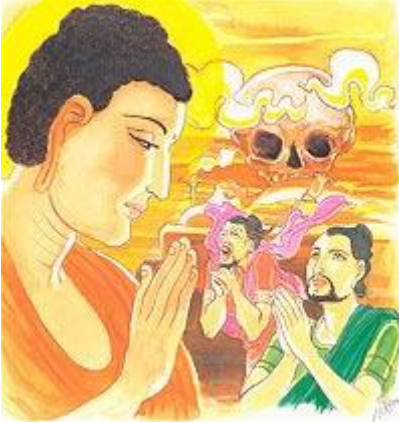
Explanation: Never associate with those whom you like, as well as with those whom you dislike. It is painful to part company from those whom you like. It is equally painful to be with those you dislike.



Verse 211. Not Bound By Ties Of Defilements

*Others then do not make dear
for hard's the parting from them.
For whom there is no dear, undear
in them no bonds are found.*

Explanation: Therefore, one must not have endearments; because separation is painful. For those who are free of bonds there are no endearments or non-endearments.



Verse 212. The Outcome Of Endearment

*From endearment grief is born,
from endearment fear,
one who is endearment-free
has no grief - how fear.*

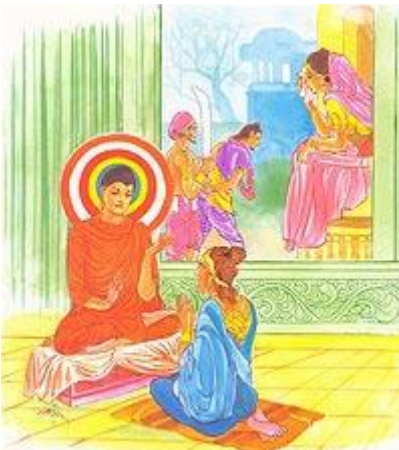
Explanation: From endearment arises sorrow. From endearment fear arises. For one free of endearment, there is no sorrow. Therefore, how can there be fear for such a person?



Verse 213. Sorrow And Fear Arise Due To Loved Ones

*From affection grief is born,
from affection fear,
one who is affection-free
has no grief - how fear?*

Explanation: From affection sorrow arises. From affection fear arises. To one free of affection there is no sorrow. Therefore, how can there be fear for such a person?



Verse 214. The Outcome Of Passion

*From lustfulness arises grief,
from lustfulness springs fear,
one wholly free of lustfulness
has no grief - how fear?*

Explanation: From passion arises sorrow. From passion fear arises. To one free of passion there is no sorrow, In such a person how can there be fear?



Verse 215. The Outcome Of Lust

*From attachment grief is born,
from attachment fear,
one who is attachment-free
has no grief - how fear?*

Explanation: From desire arises sorrow. From desire fear arises. To one free of desire there is no sorrow. For such a person how can there be fear?



Verse 216. Sorrow And Fear Arise Due To Miserliness

*Out of craving grief is born,
out of craving fear,
one fully freed of craving
has no grief - how fear?*

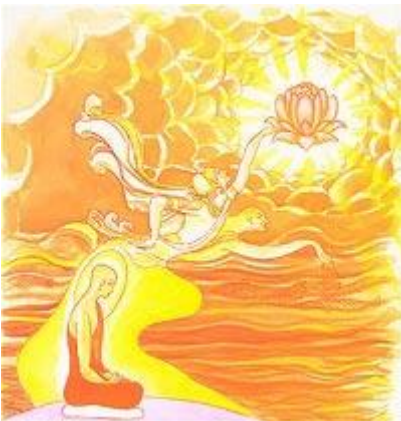
Explanation: From craving arises sorrow. From craving fear arises. To one free of craving there is no sorrow. For such a person how can there be fear?



Verse 217. Beloved Of The Masses

*Perfect in virtue and insight,
firm in Dhamma, knower of Truth,
dear to the people's such a one
who does what should be done.*

Explanation: He is endowed with discipline and insight. He is firmly established on the laws of righteousness. He speaks the truth. He looks after his worldly and spiritual responsibilities. The masses adore that kind of person.



Verse 218. The Person With Higher Urges

*One with a wish for the Undeclared,
with mind so well-pervaded,
a mind not bound in pleasures of sense,
an 'upstream-goer's' called.*

Explanation: In that person a deep yearning for the undefined - for Nibbana - has arisen. He has already touched it mentally. He is called a swimmer against the current - an upstream-bound person. He has already started the process towards Nibbana.



Verse 219. The Fruits Of Good Action

*One who's long away from home
returns in safety from afar,
then friends, well-wishers, kinsmen too
are overjoyed at his return.*

Explanation: When a person, who has lived away from home for a long while, returns home safely, his friends, relations and well-wishers welcome him back.



Verse 220. Good Actions Lead To Good Results

*In the same way, with merit done
when from this world to another gone
those merits then receive one there
as relatives a dear one come.*

Explanation: In the same way, when those who have done meritorious deeds in this world go to the next world, their meritorious actions welcome them, like relatives welcoming back relatives returning from a long journey.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

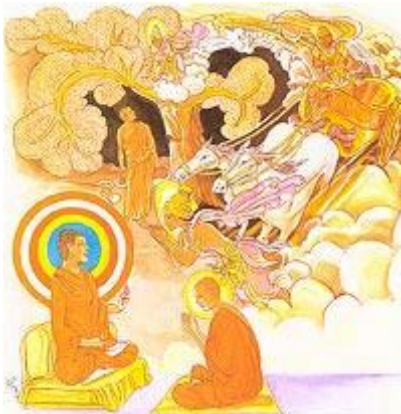
CHAPTER 17, ANGER



Verse 221. He Who Is Not Assaulted By Sorrow

*Anger and pride should one forsake,
all fetters cast aside,
dukkha's none where no desire,
no binding to body or mind.*

Explanation: Abandon anger. Give up pride fully. Get rid of all clingings. To that person, who is not attracted to name and form, and is free of appendages, no suffering befalls.



Verse 222. The Efficient Charioteer

*Who checks arising anger
as with chariot away,
that one I call a charioteer,
others merely grip the reins.*

Explanation: That person who is capable of curbing sudden anger is like the expert charioteer who restrains a chariot rushing out of control. That person I describe as a true charioteer. The other charioteer is a mere holder of the reins.



Verse 223. Four Forms Of Victories

*Anger conquer by amity,
evil conquer with good,
by giving conquer miserly,
with truth the speaker of falsity.*

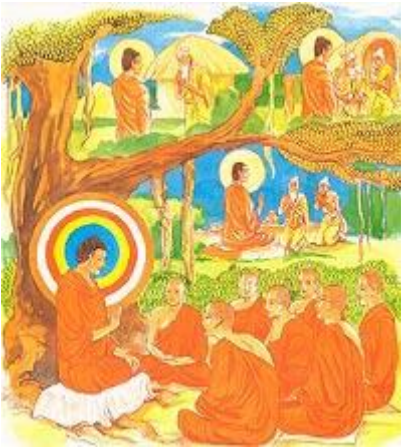
Explanation: Let anger be conquered by love. Let bad be conquered by good. Let miserliness be overcome by generosity. Let the liar be conquered by the truth.



Verse 224. Three Factors Leading To Heaven

*Speak truth and be not angry,
from little give to one who asks,
by these conditions three to go
unto the presence of the gods.*

Explanation: Speak the truth. Do not get angry. When asked, give even a little. These three factors will ensure that you will reach the deities.



Verse 225. Those Harmless One Reach The Deathless

*Those sages inoffensive
in body e'er restrained
go unto the Deathless State
where gone they grieve no more.*

Explanation: Those harmless sages, perpetually restrained in body, reach the place of deathlessness, where they do not grieve.



Verse 226. Yearning For Nibbana

*For the ever-vigilant
who train by day and night
upon Nibbana e'er intent
pollutions fade away.*

Explanation: Of those who are perpetually wakeful - alert, mindful and vigilant - who are given to discipline themselves and studying day and night, intent upon the attainment of Nibbana, the taints and cankers get extinguished.



Verse 227. There Is No One Who Is Not Blamed

*An ancient saying, Atula,
not only said today -
'They are blamed who silent sit,
who often speak they too are blamed,
and blamed are they of measured speech' -
there's none in the world unblamed.*

Explanation: O' Atula, This has been said in the olden days too - it is not just for today. They blame the person who remains silent. They find fault with the person who talks too much. Even with the individual who speaks in moderation, they find fault. In this world there is no one who is not blamed.



Verse 228. No One Is Exclusively Blamed Or Praised

*There never was, there'll never be
nor now is ever found
a person blamed perpetually
or one who's wholly praised.*

Explanation: There was never a person who was wholly, totally and exclusively blamed. Nor was there any time a person who was wholly, totally and exclusively praised. And, there will never will be such a person. Even today one cannot find such a person.



Verse 229. Person Who Is Always Praise-Worthy

*But those who are intelligent
praise one of flawless conduct, sage,
in wisdom and virtue well-composed,
having observed him day by day.*

Explanation: But those whom the wise praise, after a daily scrutiny, are persons whose conduct is blameless, who are intelligent, well endowed with insight and discipline.



Verse 230. Person Who Is Like Solid Gold

*Who's to blame that one so fine
as gem from Jambu stream?
Even the devas that one praise,
by Brahma too is praised.*

Explanation: A person of distinction is beyond blame or praise and fault finding - like a coin of pure gold - no one can find fault with such a person. Deities praise him.



Verse 231. The Person Of Bodily Discipline

*Rough action one should guard against,
be with body well-restrained,
bad bodily conduct having shed
train oneself in good.*

Explanation: Guard against the physical expression of emotions. Be restraint in physical behaviour. Give up physical misconduct. Practice wholesome physical behaviour.



Verse 232. Virtuous Verbal Behaviour

*Rough speaking one should guard against,
be in speaking well-restrained,
bad verbal conduct having shed
train oneself in good.*

Explanation: Guard against the verbal expression of emotions. Be restrained in your speech behaviour. Give up speech misconduct. Practice wholesome speech behaviour.



Verse 233. Discipline Your Mind

*Rough thinking one should guard against,
be in thinking well-restrained,
bad mental conduct having shed
train oneself in good.*

Explanation: Guard against the mental expression of emotions. Be restrained in the behaviour of your mind. Give up mental misconduct. Practice wholesome mental behaviour.



Verse 234. Safeguard The Three Doors

*Restrained in body are the wise,
in speech as well they are restrained,
likewise are they restrained in mind,
they're perfectly restrained.*

Explanation: The wise are restrained in body. They are restrained in speech as well. They are also well disciplined in mind. They, who have safe-guarded the three doors - body, speech and mind - are supremely restrained.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 18, IMPURITIES



Verse 235. Man At The Door Of Death

*Now a withered leaf are you
and now Death's men draw near,
now you stand at the parting gates
but waybread you have none.*

Explanation: Now you are like a withered, yellowed dried leaf. The first breath of wind will make you fall. Forces of death have come for you. You are now at death's door. You do not have any provision for the road.



Verse 236. Get Immediate Help

*Make an island of yourself,
quickly strive and wise become,
freed from stain and passionless
to go to the pure Abodes.*

Explanation: As things are, be a lamp, an island, a refuge unto yourself. Strive earnestly and diligently and become a wise person. Bereft of blemishes, devoid of defilements reach the heavenly realm of the noble ones.



Verse 237. In The Presence Of King Of Death

*Even now the end draws near,
to the presence of death you've fared.
Along the path's no place for rest
and waybread you have none.*

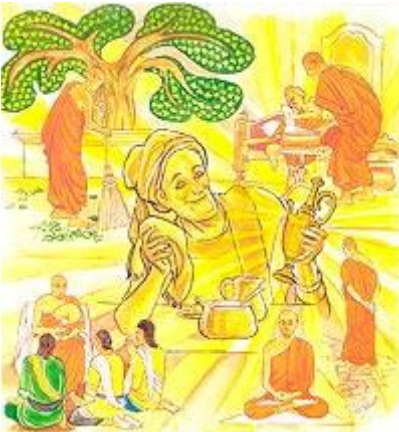
Explanation: Now, your allotted life span is spent. You have reached the presence of the king of death (Yama). You do not have a resting place in between. You do not seem to have provisions for the road either.



Verse 238. Avoid The Cycle Of Existence

*Make an island of yourself,
quickly strive and wise become,
freed from stain and passionless
you'll not return, take flesh, decay.*

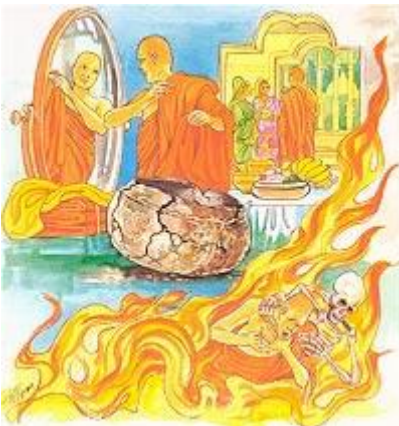
Explanation: Therefore, become a lamp, an island, a refuge to your own self. Strive earnestly and become a wise person. Bereft of blemishes, devoid of defilements, you will not enter the cycle of birth and decay any more.



Verse 239. Purify Yourself Gradually

*Little by little, time after time,
successively then let the sage
blow away all blemishes
just as a smith with silver.*

Explanation: Wise persons, moment by moment, little by little, remove the blemishes off their own selves, just like the smiths removing impurities off silver.



Verse 240. One's Evil Ruins One's Own Self

*As rust arisen out of iron
itself that iron eats away,
so kammās done beyond what's wise
lead to a state of woe.*

Explanation: The rust springing from iron, consumes the iron itself. In the same way, bad actions springing out of an individual, destroys the individual himself.



Verse 241. Causes Of Stain

*For oral tradition, non-recitation,
in household life, non-exertion,
the fair of form when slovenly,
a sentry's sloth: all blemishes.*

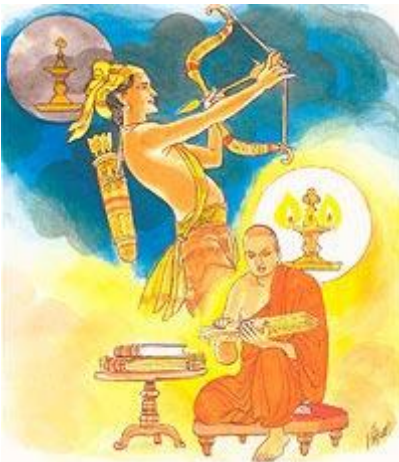
Explanation: For formulas that have to be memorized, non repetition is the rust. For houses the neglect of the inmates is the rust. For complexion non-caring is the rust. For a guard heedlessness is the rust.



Verse 242. Ignorance Is The Greatest Taint

***In mankind, conduct culpable,
with givers, avariciousness,
all blemishes these evil things
in this world or the next.***

Explanation: For mankind, misconduct is the blemish. For charitable persons, miserliness is the stain. Evil actions are a blemish both here and in the hereafter.



Verse 243. Ignorance The Worst Taint

***More basic than these blemishes
is ignorance, the worst of all.
Abandoning this blemish then,
be free of blemish, monks!***

Explanation: Monks, there is a worst blemish than all these stains. The worst stain is ignorance. Getting rid of this stain become stainless.



Verse 244. The Shameless Life Is Easy

***Easy the life for a shameless one
who bold and forward as a crow,
is slanderer and braggart too:
this one's completely stained.***

Explanation: If an individual possesses no sense of shame, life seems easy for him since he can live whatever way he wants with no thought whatsoever for public opinion. He can do any destruction he wishes to do with the skill of a crow. Just as that of the crow, the shameless person's life, too, is unclean. He is boastful and goes ahead utterly careless of others.



Verse 245. For A Modest Person Life Is Hard

*But hard the life of a modest one
who always seeks for purity,
who's cheerful though no braggart,
clean-living and discerning.*

Explanation: The life is hard for a person who is modest, sensitive and inhibited, constantly pursuing what is pure, not attached, who is not slick and impudent, who is leading a pure life and is full of insight.



Verse 246. Wrong Deeds To Avoid

*In the world who life destroys,
who words of falsity speaks,
who takes what is not freely given
or to another's partner goes.*

Explanation: One day a group of lay disciples who only kept one precept each, fell into dispute, each of them saying, "It's a hard thing I have to do; it's a hard precept I have to keep. Going to the Buddha to settle the dispute, the Buddha listened to what they had to say, and then, without naming a single precept as of lesser importance, said, "All precepts are hard to keep".



Verse 247. Precepts The Lay Person Should Follow

*Or has distilled, fermented drinks:
Who with abandon follows these
extirpates the root of self
even here in this very world.*

Explanation: A man who is given to taking intoxicating drinks, uproots himself in this world itself.



Verse 248. These Precepts Prevent Suffering

*Therefore friend remember this;
Hard to restrain are evil acts,
don't let greed and wickedness
down drag you long in dukkha.*

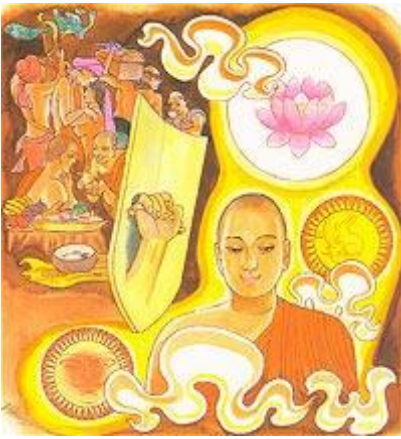
Explanation: Evil actions do not have restraint or discipline. This way, you must appreciate that greed and the evil action of anger should not be allowed to inflict suffering on you for a long while.



Verse 249. The Envious Are Not At Peace

*People give as they have faith,
as they are bright with joyfulness.
Who's troubled over gifts received,
the food and drink that others get,
neither in daytime nor by night
will come to a collected mind.*

Explanation: The people give in terms of the faith they have in the recipient. They give in terms of their pleasure. If one were to be jealous when they receive, food and drink, he will never attain tranquillity of mind day or night.



Verse 250. The Unenvious Are At Peace

*But who has severed envy's mind,
uprooted it, destroyed entire,
indeed in daytime and by night
will come to a collected mind.*

Explanation: If someone were to utterly uproot and totally eradicate this jealousy, and if it is absolutely destroyed, he will, without any doubt, attain tranquillity day and night.



Verse 251. Craving Is The Worst Flood

*There is no fire like lust,
nought seizes like aversion,
unequaled is delusion's net,
no river's like to craving.*

Explanation: There is no fire like passion. There is no grip like hatred. There is no net like ignorance. There is no torrent like craving.



Verse 252. Easy To See Are The Faults Of Others

*Other's faults are easy to see
yet hard it is to see one's own,
and so one winnows just like chaff
the faults of other people, while
hiding away those of one's own
as crafty cheat the losing throw.*

Explanation: The faults of others are clearly observed. But one's own faults are difficult to see. A person winnows the fault of others into prominence, like chaff. He hides his own like the bird-hunter who conceals himself with leaves and twigs.



Verse 253. Seeing Others' Faults

*Who's always seeing other's faults,
taking offence, censorious,
pollutions spread for such a one
who's far from their exhaustion.*

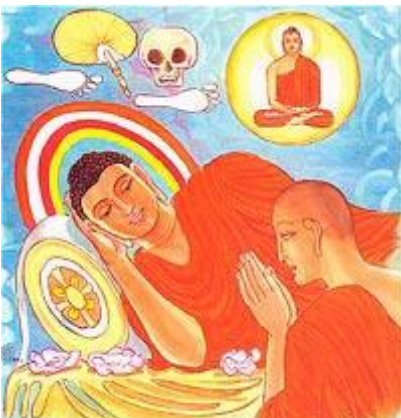
Explanation: There are those who are given to the habit of observing the fault of others. They deride others constantly. Their taints keep on thriving, and far away from the state of taintlessness.



Verse 254. Nothing Is Eternal Other Than Nibbana

*In skies above there is no path,
no peaceful one's without,
in manifoldness do folk delight,
Tathagatas are manifold-free.*

Explanation: In the skies, there are no footsteps that can be discerned. In the same way, outside the Buddha-Dhamma there are no persons who have realized the four Paths and the four Fruits. The ordinary masses are assailed by worldly hindrances. The Buddhas (Tathagatas) are not affected by those hindrances.



Verse 255. The Buddha Has No Anxiety

*In skies above there is no path,
no peaceful one's without,
nothing conditioned ever lasts,
no Buddha's ever shaken.*

Explanation: In the skies, there is no footsteps that can be discerned. In the same way, outside the Buddha-Dhamma there are no persons who could be described as *Samana-bhikkhus*. No component thing is eternal. The Buddha has no agitation or anxiety.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 19, ESTABLISHED



Verse 256. The Just And The Impartial Judge Best

*Whoever judges hastily
does Dhamma not uphold,
a wise one should investigate
truth and untruth both.*

Explanation: If for some reason someone were to judge what is right or wrong, arbitrarily, that judgment is not established on righteousness. But, the wise person judges what is right and what is wrong discriminately, without prejudice.



Verse 257. Firmly Rooted In The Law

*Who others guides impartially
with carefulness, with Dhamma,
that wise one Dhamma guards,
a 'Dhamma-holder's' called.*

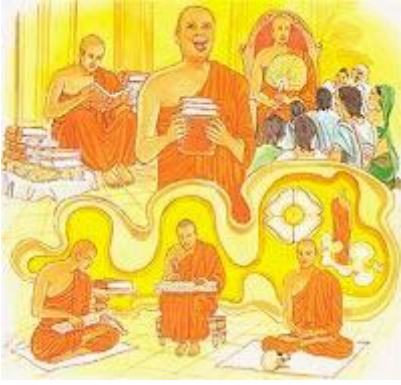
Explanation: That wise person, who dispenses justice and judges others, impartially, without bias, non-arbitrarily, is guarded by and is in accordance with the Law of Righteousness. Such a person is described as well established in the Dhamma.



Verse 258. Who Speaks A Lot Is Not Necessarily Wise

*Just because articulate
one's not thereby wise,
hateless, fearless and secure,
a 'wise one' thus is called.*

Explanation: A person cannot be described as learned simply because he speaks quite a lot. He who is liberated and secure, non-hating and fearless is described as a learned person.



Verse 259. Those Who Know Speak Little

*Just because articulate
one's not skilled in Dhamma;
but one who's heard even little
and Dhamma in the body sees,
that one is skilled indeed,
not heedless of the Dhamma.*

Explanation: One does not become an upholder of the Law of Righteousness merely because one talks quite a lot. Even if one, though he has heard only a little, experiences the Dhamma by his body and is diligent, he is the true upholder of the Dhamma.



Verse 260. Grey Hair Alone Does Not Make An Elder

*A man is not an Elder
though his head be grey,
he's just fully ripe in years,
'aged-in-vain' he's called.*

Explanation: One does not become an elder merely because one's hair has turned grey. One, who is only old in years, has grown ripe uselessly.



Verse 261. The Person Full Of Effort Is The True Elder

*In whom is truth and Dhamma too,
harmlessness, restraint, control,
he's steadfast, rid of blemishes,
an 'Elder' he is called.*

Explanation: All things that men do arise out of the mind. The words and deeds of men spring from their minds. Sometimes, their mind are blemished - evil. If they speak or act with an evil mind, the inevitable result is suffering. Wherever they go, this suffering will follow them. They cannot shake off this suffering. This is very much like the wheel of the cart that follows the steps of a draught bull yoked to the cart. The bull is perpetually bound to it.



Verse 262. Who Gives Up Jealousy Is Good-Natured

*Not by eloquence alone
or by lovely countenance
is a person beautiful
if jealous, boastful, mean.*

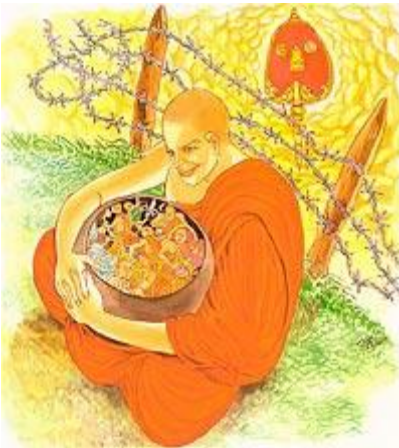
Explanation: Merely because of one's verbal flourishes, impressive style of speaking, or the charming presence, a person who is greedy, envious and deceitful, does not become an acceptable individual.



Verse 263. Who Uproots Evil Is The Virtuous One

*But 'beautiful' is called that one
in whom these are completely shed,
uprooted, utterly destroyed,
a wise one purged of hate.*

Explanation: If an individual has uprooted and eradicated all these evils and has got rid of blemishes, such a person is truly an acceptable person.



Verse 264. Shaven Head Alone Does Not Make A Monk

*By shave head no samana
if with deceit, no discipline.
Engrossed in greed and selfishness
how shall he be a samana?*

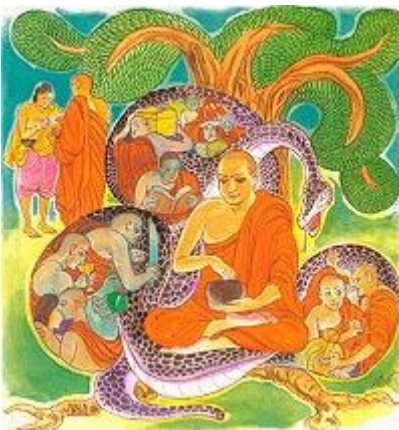
Explanation: Can an individual who does not practice religion, speaks untruth, and is filled with desire and greed, become an ascetic, merely because he is shaven-headed?



Verse 265. Who Give Up Evil Is True Monk

*All evils altogether he
subdues both fine and gross.
Having subdued al evil he
indeed is called a 'Samana'.*

Explanation: If an individual were to quell all defilements, big and small, he is described as an ascetic - a samana.



Verse 266. One Is Not A Monk Merely By Begging Alms Food

*Though one begs from others
by this alone's no bhikkhu.
Not just by this a bhikkhu
but from all Dhamma doing.*

Explanation: No one becomes a monk merely because he begs others. An individual, though begging, does not become a monk if he embraces vicious and repulsive beliefs.



Verse 267. The Holy Life Makes a Monk

*Who both good and evil deeds
has gone beyond with holy life,
having discerned the world he fares
and 'Bhikkhu' he is called.*

Explanation: Who rises above both good and evil and treads the path of higher discipline, reflecting wisely, that person, indeed, deserves to be described as a monk.



Verse 268. Silence Alone Does Not Make A Sage

*By silence one is not a sage
if confused and foolish,
but one who's wise, as if with scales
weighs, adopts what's good.*

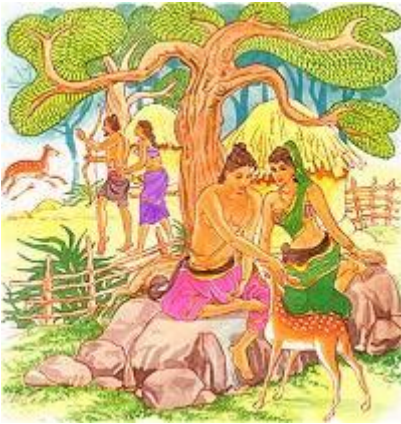
Explanation: The ignorant person, possessing foolish ways and seemingly bewildered, may practice silence - the austerities of the munis. But this does not make him a sage. But the wise person, like someone holding scales, weighs good and bad and selects what is noble.



Verse 269. Only True Wisdom Makes a Sage

*Shunning evil utterly
one is a sage, by that a sage.
Whoever both worlds knows
for that one's called a 'Sage'.*

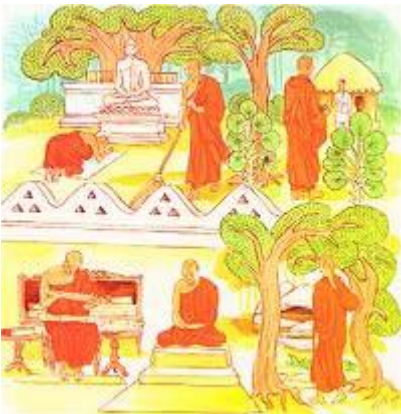
Explanation: Weighing what is right and wrong, he shuns evil. For he is a sage (muni). He is capable of weighing both worlds through his sagely wisdom.



Verse 270. True Ariyas Are Harmless

***By harming living beings
one is not a 'Noble' man,
by lack of harm to all that live
one is called a 'Noble One'.***

Explanation: A person who hurts living beings is not a noble human being. The wise person, who does not hurt any living being is called ariya, a noble individual.



Verse 271. A Monk Should Destroy All Passions

***Not by vows and rituals
or again by learning much
or by meditative calm
or by life in solitude.***

Explanation: These two stanzas are an admonition to the monks making an effort to reach the state of blemishlessness - Nibbana. They are asked not to slacken their effort to win liberation by being content with some achievement which only paved the way to the final goal.



Verse 272. Blemishes Should Be Given Up To Reach Release

***Should you, O bhikkhu, be content,
"I've touched the bliss of letting go
not enjoyed by common folk",
though you've not gained pollution's end.***

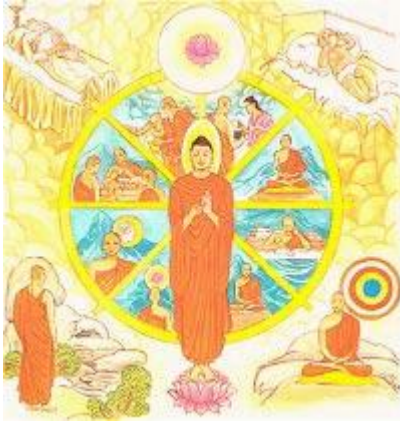
Explanation: Monks, do not rest content by precepts and rites. Do not be content with extensive learning, Nor should you feel satisfied by achieving states of mental trance. Do not rest content with seclusion, assuring yourself "I have experienced the joy of renunciation not possible for the ordinary." Do not slacken your effort until you have attained Nibbana.



BDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 20, THE PATH



Verse 273. The Eight-fold Path Is Best

*Of paths the Eight-fold is the best,
of truths the statement four,
the passionless of teachings best,
of humankind the Seer.*

Explanation: Of all paths, the eight-fold path is the greatest. Of the truths, the greatest are the four noble truths. Detachment is the greatest of all states. And, of all those who are two-footed ones, one who possesses eyes. The Buddha is the greatest.



Verse 274. The Only Path To Purity

*This is the path, no other's there
for purity of insight,
enter then upon this path
bemusing Mara utterly.*

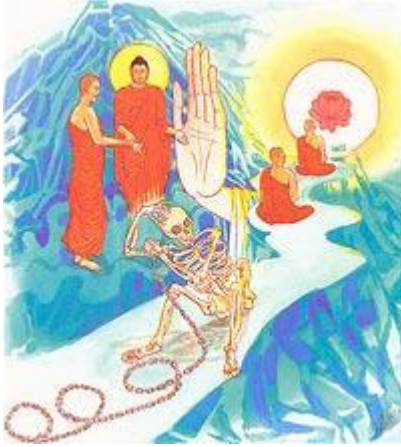
Explanation: This is the path. There is no other for the achievement of clarity of insight. You must follow this path to the total bewilderment of mara.



Verse 275. The Path To End Suffering

*Entered then upon this path
you'll make an end of dukkha.
Freed in knowledge from suffering's stings
the Path's proclaimed by me.*

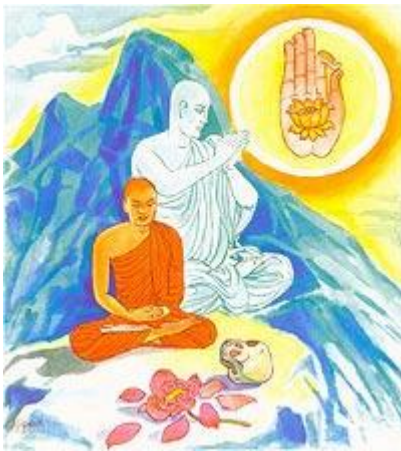
Explanation: If you follow this path, you will reach the termination of suffering. This path has been revealed by me, after the extraction of arrows.



Verse 276. Buddhas Only Shows The Way

***Buddhas just proclaim the Path
but you're the ones to strive.
Contemplatives who tread the Path
are freed from Mara's bonds.***

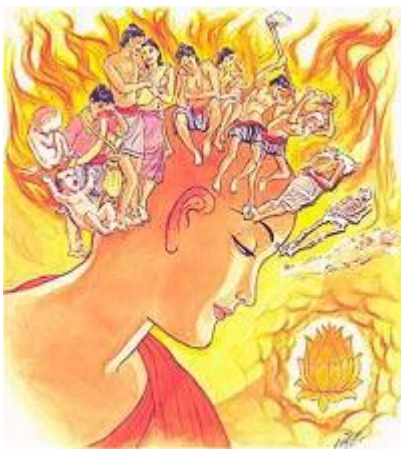
Explanation: The effort must be made by yourself. The Buddhas (the Teachers) only show the way and direct you. Those contemplative meditators, who follow the path, fully and totally escape the snares of death.



Verse 277. Conditioned Things Are Transient

***When with wisdom one discerns
transience of conditioned things
one wearily from dukkha turns
treading the path to purity.***

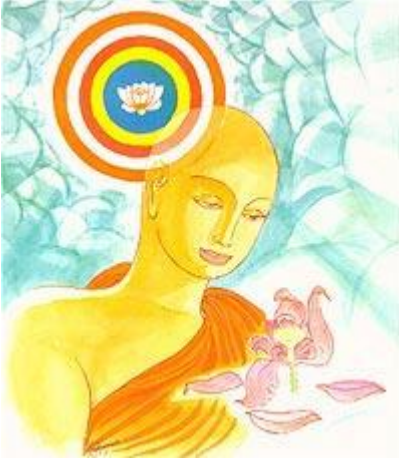
Explanation: All component things, all things that have been put together, all created things are transient, impermanent, non-constant. When this realized through insight, one achieves detachment from suffering. This is the path to total freedom from blemishes.



Verse 278. All Component Things Are Sorrow

***When with wisdom one discerns
the dukkha of conditioned things
one wearily from dukkha turns
treading the path to purity.***

Explanation: All component things - all things that have been put together - all created things are sorrow-fraught. When this is realized through insight, one achieves detachment from suffering. This is the path to total freedom from suffering.



Verse 279. Everything Is Soul-less

*When with wisdom one discerns
all knowables are not a self
one wearily from dukkha turns
treading the path to purity.*

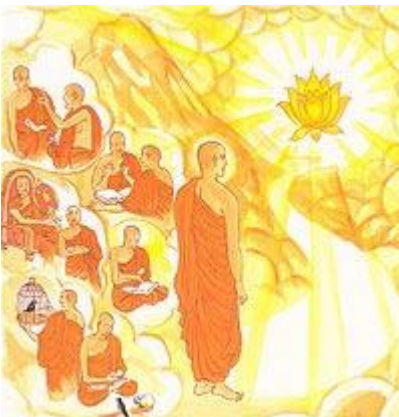
Explanation: All states of being are without a self. When this is realized through insight, one achieves detachment from suffering. This is the path of total freedom from suffering.



Verse 280. The Lazy Miss The Path

*Though time to strive, not striving,
while young and strong yet indeed,
weak-minded and irresolute:
one finds not wisdom's way.*

Explanation: If an individual does not make an effort even at a time when exertion is due, if a person is lethargic even when he is young and strong; if a person suppresses the wholesome thoughts that arise in his mind, if he is lazy, he will not find the path to wisdom.



Verse 281. Purify Your Thoughts, Words And Deeds

*In speech ever watchful with mind well-restrained
never with body do unwholesomeness.
So should one purify these three kamma-paths
winning to the Way made known by the Seers.*

Explanation: If one is well-guarded in speech, well-restrained in mind, and if one refrains from physical misdeeds, that person will certainly attain the noble eight-fold path realized by the sages.



Verse 282. Way To Increase Wisdom

*From endeavour wisdom springs,
lacking effort wisdom wanes:
having known this two-fold path
either to progress or decline
so should one exhort oneself
that wisdom may increase.*

Explanation: From reflection and concentrated meditation refined wisdom arises. Through the non-practice of concentrated wisdom erodes. Once these two paths - one leading to progress and the other to decline - are recognized, one must conduct one's self to increased wisdom.



Verse 283. Shun Passion

*The wood cut down but not a tree
since it's from wood that fear is born.
Having cut wood and woodedness
O bhikkhus be without a wood.*

Explanation: Monks, cut down the forest of defilements. But, do not cut down the trees. Fear comes from the forests of defilements. Clear both the forest and the undergrowth. Having done this achieve the state of Nibbana.



Verse 284. Attachment To Women

*As long indeed as woodedness
of man to women is not cut
so long in bondage is one's mind
as milch-calf to the mother cow.*

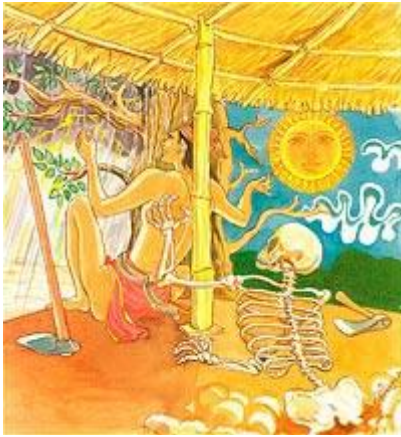
Explanation: As long as a man's mind is attached to women, even minutely, like a little undergrowth that has not been cut down, so long will his mind be attached like a suckling calf to its mother cow.



Verse 285. Path To Peace

*Cut off affection for oneself
as a hand a lily in the Fall.
Cultivate this peaceful path,
Nibbana by the Buddha taught.*

Explanation: Just like a person plucking out a lily with one's own hand, pluck out your self-attachment. Cultivate the path to Nibbana, as advocated by the Buddha.



Verse 286. The Fear Of Death

*Here shall I spend the Rains,
here the Winter, here the Summer.
Thus speculates the fool,
the danger he knows not.*

Explanation: In the four months during retreat, winter or summer in a chosen place, the ignorant plans unaware of the threat of death.



Verse 287. Death Takes Away The Attached

*For one who has a clinging mind
and finds delight in babes and herds
Death does seize and carry away
as great flood a sleeping village.*

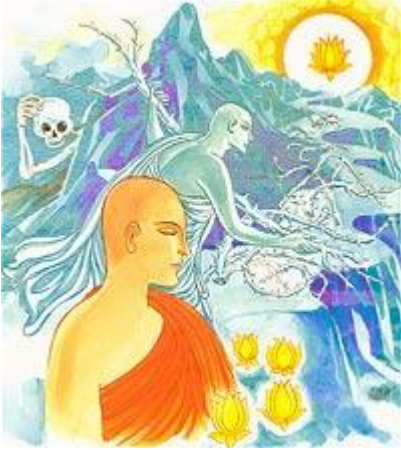
Explanation: Men are proud that they possess children, cattle and other forms of wealth. They tend to be proud that way because their minds are overcome with blemishes. Floods sweep away a sleeping village, taking along all its people and their possessions. In the same way, death comes unaware and sweeps along the people however proud they are of their possessions.



Verse 288. No Protection When Needed

*No sons are there for shelter
nor father nor related folk,
one by the Death-king seized upon
in kin no shelter finds.*

Explanation: When an individual is gripped by death, sons cannot protect one. Not even one's father can shield a person from the grip of death. Nor can one's relations come to the rescue.



Verse 289. The Path To The Deathless

*Having understood this fact
the wise by virtue well-restrained
swiftly then should clear the path
leading to Nibbana.*

Explanation: Being aware that no one can rescue you from death, the wise person, who is restrained and disciplined, should clear the path to Nibbana, without any loss of time.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 21, MISCELLANEOUS



Verse 290. Give Up A Little, Achieve Much

*If one should see great happiness
in giving up small happiness
one wise the lesser would renounce
the greater full-discerning.*

Explanation: By giving up a modicum of pleasure, which the worldly pursuits bring, if one can be assured of tremendous pleasure - which is Nibbana - the wise person should give up the little pleasure.



Verse 291. When Anger Does Not Abate

*Who so for self wants happiness
by causing others pain,
entangled in anger's tangles
one's from anger never free.*

Explanation: The individual who achieves happiness by inflicting pain on others is not freed from anger because he is entangled in the web of anger due to the contact of the anger of other people.



Verse 292. How Blemishes Increase

*What should be done is left undone
and done is what should not be done,
ever the pollutions grow
of those ones proud and heedless.*

Explanation: If people do what should not be done, and neglect what should be done, the blemishes of those proud, slothful ones begin to increase.



Verse 293. Mindfulness Of Physical Reality

*But for who always practice well
bodily mindfulness,
do never what should not be done,
for mindful ones, the full-aware,
pollutions fade away.*

Explanation: If one were to practice constantly on the mindfulness of physical reality, maintaining steady attention on what has to be done, they will shun what should not be done. The blemishes of those mindful, alert will get eroded.



Verse 294. The Destroyer Who Reaches Nibbana

*One's mother and father having slain
and then two warrior kings,
a realm as well its treasurer,
one goes immune, a Brahmin True.*

Explanation: The brahmin kills the mother - craving, kills the father - egotism, self-cherishing: They represent the two views, Eternalism and Nihilism, opposed to Buddhist thought. The subordinates are clinging to life. And he destroys the defilements which cling to life. Having destroyed all these, the brahmin (arahat) goes without punishment.



Verse 295. The 'Killer' Who Goes Free

*One's mother and father having slain
and then two learned kings,
as well the fifth, a tiger fierce,
one goes immune, a Brahmin True.*

Explanation: The brahmin (arahat) kills the mother - craving; kills the father - egotism; kills the two learned kings. They represent the two false views eternalism and nihilism. He kills the five tigers (sensuality, hate, mental inertia, worry and skeptical doubt) that obstruct the path. And, having done all these killings, the arahat goes about unaffected.



Verse 296. Reflect On The Virtues Of The Buddha

*Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
are mindful of the Buddha.*

Explanation: Those disciples of the Buddha who are mindful of the virtues of their Teacher day and night, arise wide awake and in full control of their faculties.



Verse 297. Reflect On The Virtues Of The Dhamma

*Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
are mindful of the Dhamma.*

Explanation: Those disciples of the Buddha who are mindful of the virtues of the Dhamma day and night, arise wide awake and in full control of their faculties.



Verse 298. Reflect On The Virtues Of The Sangha

*Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
are mindful of the Sangha.*

Explanation: Those disciples of the Buddha who are mindful of the virtues of the Sangha day and night, arise wide awake and in full control of their faculties.



Verse 299. Reflect On The Real Nature of the Body

*Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
are mindful of the body.*

Explanation: Those disciples of the Buddha who are mindful of the real nature of the body day and night, arise wide awake and in full control of their faculties.



Verse 300. Reflect On Harmlessness

*Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
in harmlessness delight.*

Explanation: Those disciples of the Buddha who take delight in harmlessness day and night, arise wide awake and in full control of their faculties.



Verse 301. The Mind That Takes Delight in Meditation

*Well awakened, they're awake
ever the Buddha's pupils
who constantly by day, by night
in meditation take delight.*

Explanation: Those disciples of the Buddha who take delight in meditation day and night, arise wide awake and in full control of their faculties.



Verse 302. Samsara - Journey

*Hard's the going-forth, hard to delight in it,
hard the household life and dukkha is it too.
Dukkha's to dwell with those dissimilar
and dukkha befalls the wanderer.
Be therefore not a wanderer,
not one whom dukkha befalls.*

Explanation: It is hard to become a monk; it is hard to be happy in the practice of a monk. To live with those of a different temperament is painful. A traveller in samsara is continually subject to dukkha; therefore, do not be a traveller in samsara; do not be the one to be repeatedly subject to dukkha.



Verse 303. He Is Honoured Everywhere

*Who's full of faith and virtue,
of substance, high repute,
is honoured everywhere,
wherever that one goes.*

Explanation: He who is full of faith and virtue, who also possesses fame and fortune, is held in reverence wherever he goes.



Verse 304. The Virtuous Are Seen

*Afar the true are manifest
like Himalayan range,
yet even here the false aren't seen,
they're arrows shot by night.*

Explanation: Like the Himalayas, the good are visible even from afar; like arrows shot in the night, the wicked are not seen even though they may be near.



Verse 305. Discipline Yourself In Solitude

*Alone one sits, alone one lies,
alone one walks unweariedly,
in solitude one tames oneself
so in the woods will one delight.*

Explanation: He who sits alone, lies down alone, walks alone, in diligent practice, and alone tames himself, should find delight in living in the forest.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 22, HELL



Verse 306. Liars Suffer Tortures Of Hell

*With one denying truth there goes to hell
that one who having done says 'I did not'.
Both of them are making kmmas base
are equal after death.*

Explanation: One who tells lies about others goes to hell; one who has done evil and says "I did not do it", also goes to hell. Both of them are evil doers, suffer alike in their next existence.



Verse 307. Evil Men Get Born In Bad States

*Many who wear the yellow robe
are unrestrained in evil things,
these evil ones by evil deeds,
in hell do they arise.*

Explanation: Many men wearing the yellow robe up to their necks who have an evil disposition and are unrestrained in thought, word and deed are reborn in hell on account of their evil deeds.



Verse 308. Food Fit For Sinners

*Better to eat a ball of iron
glowing as flame of fire
than one should eat country's alms
immoral and unrestrained.*

Explanation: It is better for one to eat a red-hot lump of iron burning like a flame than to eat alms-food offered by the people, if one is without morality (sila) and unrestrained in thought, word and deed.



Verse 309. The Man Who Covets Another's Wife

**Four things befall that heedless one
sleeping with one who's wed:
demerit gained but not good sleep,
third is blame while fourth is hell.**

Explanation: A thoughtless person, who goes to another man's wife, will suffer four evil results. Firstly, he will acquire demerit - what is not meritorious. Secondly, he will not get enough comfortable sleep. Thirdly, he will be disgraced. Fourthly, he will be born in hell.



Verse 310. Shun Adultery

**Demerit's gained and evil birth,
scared man and women - brief their joy,
the king decrees a heavy doom:
so none should sleep with one who's wed.**

Explanation: Demerits will be acquired. The lowly state of hell, will be his lot. Since both man and the woman are frightened, their embrace will generate little pleasure. The king's law will impose severe punishment. Because of all these, a man will not covet another's wife.



Verse 311. Wrong Monastic Life Leads To Bad States

**As blade grass when wrongly grasped
the hand does lacerate
so a mishandled monastic life
drags one off to hell.**

Explanation: The blade of the kusa grass, if held wrongly, will cut one's hand. In the same way, if one were to handle monastic life in the wrong way - against the grain - it will pull the person down into hell.



Verse 312. Three Things That Will Not Yield Good Results

**Whatever of karmas slacks,
whatever of vows corrupt,
a faltering in the holy life
never brings ample fruit.**

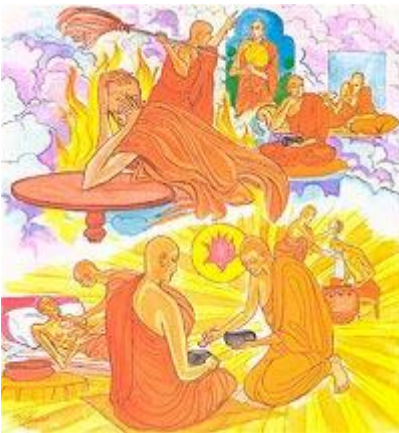
Explanation: Some act of merit may get committed casually. The practice of religious rite may be tainted. Higher life may get led dubiously. All these will not yield high results.



Verse 313. Do Merit With Commitment

*If there's aught that should be done
let it be done then steadily,
in truth a slack monastic life
all the more stirs up the dust.*

Explanation: If you do an act of merit do it with a sense of commitment and concern. But, if the practice of monastic life is casual, instead of reducing the dust, much dust will be smeared.



Verse 314. Good Deeds Never Make You Repent

*Better an evil deed not done
for misdeed later on torments.
Better done is deed that's good,
which done, does not torment.*

Explanation: It is better not to do an evil deed; an evil deed torments one later on. It is better to do a good deed as one has not to repent for having done it.



Verse 315. Guard The Mind

*Even as a border town
guarded within and without,
so should you protect yourselves.
Do not let this moment pass
for when this moment's gone they grieve
sending themselves to hell.*

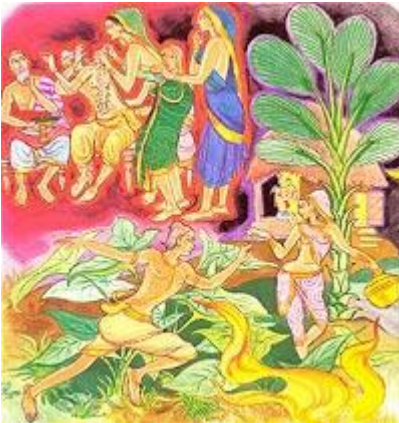
Explanation: As a border town is guarded both inside and outside, so guard yourself. Let not the moment go by. Those who miss this moment has come to grief when they fall into hell.



Verse 316. False Beliefs Lead To Hell

*They are ashamed where shame is not
but where is shame are not ashamed
so by embracing evil views
beings go to an evil birth.*

Explanation: Those who are ashamed of what they should not be ashamed of, and those who are unashamed of what they should be ashamed of, all those who embrace false views go to woeful states.



Verse 317. Fear And Fearlessness In Wrong Places

*They are afraid where fear is not
but where is fear are unafraid,
so by embracing evil views
beings go to an evil birth.*

Explanation: There are some who are afraid of what they should not fear. There are also some who are not afraid of what they should really fear. They, all, who embrace false beliefs go to woeful states.



Verse 318. Right And Wrong

*Faults they see where fault is not
but where is fault they see it not,
so by embracing evil views
beings go to an evil birth.*

Explanation: Those who take what is correct as incorrect, and those who take what is not correct as correct, both go to woeful states when they depart because of their false beliefs.



Verse 319. Right Understanding

*A fault they understand as such,
they know as well where fault is not,
so by embracing righteous views
beings go to a happy rebirth.*

Explanation: They regard error as error, and what is right as right. Those people who embrace right views go to heaven.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 23, THE GREAT



Verse 320. The Buddha's Endurance

*Many folks are ill-behaved
but I shall endure abuse
as elephant in battle
arrows shot from a bow.*

Explanation: I will endure the words of the unvirtuous, who make statements that go beyond the limits of decency. This is just as the elephant that endures arrows in battle.



Verse 321. The Disciplined Animal

*The tusker tamed they lead in crowds,
the king he mounts the tamed,
noblest of humans are the tamed
who can endure abuse.*

Explanation: It is the disciplined animal (elephant or horse) that is led to a gathering. The king mounts a disciplined horse. Among men the disciplined one is the greatest. He has endured the harsh words of the people.



Verse 322. The Most Disciplined Animal

*Excellent are mules when tamed
and thoroughbred from Sindh,
noble the elephant of state,
better still one tamed of self.*

Explanation: When well trained, mules are useful. Sindu thoroughbreds are outstanding among horses. Of great elephants those of the Kunjara breed are the greatest. But, of all, the best is the person who has trained himself.



Verse 323. The Right Vehicle To Nibbana

*Surely not on mounts like these
one goes the Unfrequented Way
as one by self well-tamed
is tamed and by the taming goes.*

Explanation: Indeed, not by any means of transport can one go to the place one has never been before, but by thoroughly taming oneself, the tamed one can get to that place - Nibbana.



Verse 324. The Bound Elephant

*Hard to check the tusker Dhanapala,
in rut with temple running pungently,
bound, e'en a morsel he'll not eat
for he recalls the elephant-forest longingly.*

Explanation: The elephant, Dhanapala, deep in rut and uncontrollable did not eat a morsel as he yearned for his native forest and pined for his parents.



Verse 325. The Slothful, Greedy Sleeper Returns to Samsara, Over and Over

*A sluggard stupid, steeped in gluttony,
who's sleep-engrossed, who wallows as he lies,
like a great porker stuffed, engorged with swill,
comes ever and again into a womb.*

Explanation: The stupid one who is lazy, gluttonous, and drowsy, who just wallows like a well-fed pig, is subjected to repeated births.



Verse 326. Restrain Mind As A Mahout An Elephant In Rut

*Formerly this wandering mind wandered
where it wished, where whim, where pleasure led.
Wisely this day I will restrain it
as trainer with hook an elephant in rut.*

Explanation: In Buddhist literature the image of the elephant being restrained is used as a parallel to the act of the spiritually advanced person restraining himself.



Verse 327. The Elephant Mired

*Do you delight in heedfulness
and guard your own mind well!
Draw yourselves from the evil way
as would elephant sunk in slough.*

Explanation: Take delight in mindfulness, guard your mind well. As an elephant stuck in mire pulls itself out, so also pull yourself out of the mire of moral defilements.



Verse 328. Cherish The Company Of The Good

*If for practice one finds a friend
prudent, well-behaved and wise,
mindful, joyful, live with him
all troubles overcoming.*

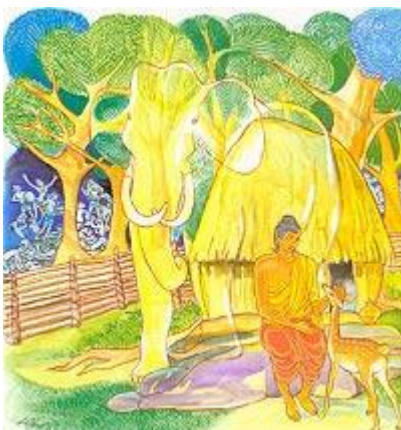
Explanation: If you come upon a mature wise companion whose ways are virtuous, you must associate with him as you can lead a happy and alert life, overcoming all dangers.



Verse 329. The Lonely Recluse

*If for practice one finds no friend
prudent, well-behaved and wise,
like king be leaving conquered land,
fare as lone elephant in the wilds.*

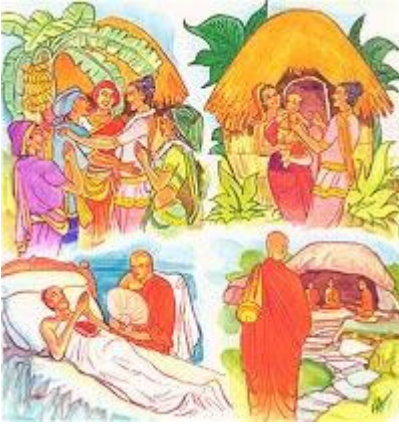
Explanation: If you cannot find a wise, mature companion whose ways are virtuous, you must go about life all alone like a king who, abandoning his conquered kingdoms, lives in exile, or like the elephant Matanga who roams the forest living in solitude.



Verse 330. For The Solitary The Needs Are Few

*Better it is to live alone
for with a fool's no fellowship,
no evil do, be free of care,
fare as lone elephant in the wilds.*

Explanation: Leading a solitary life is more commendable. One cannot keep company with ignorant ones. With only a limited number of needs, let one lead a life of solitude, doing no wrong, like the elephant Matanga.



Verse 331. The Blessed

***Blest to have friends when one's in need,
blest contentment with whatever is,
blest is merit when life's at an end,
abandoning all dukkha is blessedness.***

Explanation: Friends in need are a comfort. Satisfaction with whatever little you have is a comfort. Merit, at the end of one's days, is a comfort. It is a blessing, indeed, to eradicate all suffering.



Verse 332. Blessing To Be An Arahant

***Respect for one's mother brings happiness here
as well as respect for one's father.
Here happiness comes from respecting the monks
and those of virtue excellent.***

Explanation: In this world, motherhood is a blessing. In the same way, fatherhood, too, is a blessing. Monkhood is a blessing. Above all, arahant hood is a blessing.



Verse 333. Four Forms Of Blessing

***Bless is virtue till life's end
and blest the faith standing firm,
blest the attainment of wisdom
and blest the non-doing of evils.***

Explanation: Pursuit of virtue until old age and decay is a blessing. The acquisition of wisdom is a blessing, It is a blessing to refrain from unwholesomeness.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 24, CRAVING



Verse 334. The Increase Of Craving

*As creeping ivy craving grows
in one living carelessly.
Like this, one leaps from life to life
as ape in the forest seeking fruit.*

Explanation: Man's craving grows like the creeper maluva. At the end, the creeper destroys the tree. Like the monkey that is not happy with the fruit in the tree, the man of craving keeps on jumping from one existence to another.



Verse 335. How Craving Increases

*Whomsoever in this world
this wretched clinging craving routs
for such a one do sorrows grow
as grass well-soaked with rain.*

Explanation: If some one is overcome by craving which is described as lowly and poisonous, his sorrows grow as swiftly and profusely as birana grass, after being exposed to repeated rains.



Verse 336. Escaping Craving

*But whoever in the world
routs wretched craving hard to quell,
from such a one do sorrows fall
like water drops from lotus leaf.*

Explanation: Craving is a lowly urge. It is difficult to escape craving. But, in this world, if someone were to conquer craving, sorrow will slip off from him like water off a lotus leaf.



Verse 337. Uprooting Craving

*Prosperity to you, I say,
to all assembled here!
When needing grass's fragrant root
so craving extirpate.
Don't let Mara break you again
and again as a torrent a reed!*

Explanation: All those here assembled, may you all be well. I will advise you towards your well-being. The person who is keen to get sweet-smelling usira roots must first dig up the birana grass roots. In the same way, dig up the roots of craving. If you did that, Mara - death - will not torture you over and over like a flood crushing reed.



Verse 338. Craving Uneradicated Brings Suffering Over and Over

*As tree though felled shoots up again
if its roots are safe and firm
so this dukkha grows again
while latent craving's unremoved.*

Explanation: Even when a tree has been cut down, it will grow up again if its roots are strong and unharmed. Similarly, when traces of craving remain, the suffering is likely to arise again and again.



Verse 339. Caught In The Currents Of Craving

*For whom the six and thirty streams
so forceful flow to seeming sweet
floods of thought that spring from lust
sweep off such wrong viewholder.*

Explanation: If in a person the thirty-six streams flow strongly towards pleasurable thoughts, that person of depraved views will be carried away on those current of craving.



Verse 340. The Creeper of Craving

*Everywhere these streams are swirling,
up-bursting creepers rooted firm.
Seeing the craving-creeper there
with wisdom cut its root!*

Explanation: The streams of craving flow towards objects everywhere. As a result, a creeper springs up and flourishes. The wise, when they see this creeper, should cut its root with wisdom.



Verse 341. Bliss Does Not Come Through Craving

*To beings there are pleasures streaming
sticky with desire,
steeped in comfort, happiness seeking,
such ones do come to birth, decay.*

Explanation: Craving arises in people like flowing streams. These flow towards pleasure and sensual satisfaction. Such people who are bent on pleasure will experience repeated cycles of birth and decay.



Verse 342. The Bonds That Entrap Men

*Who follow craving are assailed,
they tremble as the hare ensnared,
held fast by fetter and by bonds
so long they come to dukkha again.*

Explanation: Surrounded by craving the masses tremble like a hare caught in a trap. Shackled by ten fetter and seven sangas, men and women suffer again and again over a long period of time.



Verse 343. Nibbana By Shunning Craving

*Who follow craving are assailed,
they tremble as the hare ensnared,
so let a bhikkhu craving quell
whose aim is passionlessness*

Explanation: Surrounded by craving the masses tremble like a hare caught in a trap. Therefore, a monk desiring to attain detachment - Nibbana - should shun craving.



Verse 344. Freed From Craving Runs Back To Craving

*Who without woodness inclines to the wood.
Free in the wood to woodness returns.
Do now regard that person well
who free returns to fetter.*

Explanation: Having left the forest of desire he takes to the forest of the practice (i.e. the life of a monk); but when he is free from the forest of desire he rushes back to that very forest. Come, look at that man who having become free rushes back into that very bondage.



Verse 345. Bonds Of Attachment

*Neither of iron nor wood nor hemp
is bond so strong, proclaim the wise,
as passion's yearn for sons, for wives,
for gems and ornaments.*

Explanation: The yearning for sons and wives are a stronger attachment than all the physical bonds made of iron, wood or hemp. Therefore, consider how to deal with this basic desire with wisdom.



Verse 346. Bonds Are Strong, But The Wise Get Rid Of Them

*That bond is strong, proclaim the wise,
down-dragging, pliable, hard to lose.
This passion severed, they wander forth
forsaking sensual pleasures.*

Explanation: The wise agree that this is a strong bond. It tends to deprave. Though this seems a lax knot, it is difficult to untie it to be free. However difficult the process is, freeing themselves from yearning for sensual pleasures, the wise leave household life and become ascetics.



Verse 347. Spider Web Of Passion

*Ensnared in passion back they fall
as spider on a self-spun web.
This passion severed, wander the wise
forsaking dukkha all.*

Explanation: Beings who are infatuated with lust fall back into the stream of craving they have generated, just as a spider does in the web it has spun. The wise cutting off the bound of craving, walk on resolutely, leaving all ills (dukkha) behind.



Verse 348. Reaching The Further Shore

*Let go before, let go the after,
let go the middle, beyond the becoming.
With mind released in every way
you'll come no more to birth, decay.*

Explanation: Give up the past, give up the future, give up the present. Having reached the end of existence, with a mind free (of all conditioned things), you will not again undergo birth and decay.



Verse 349. Craving Tightens Bonds

*For one who's crushed by thinking much
excessive lust from beauty's sight,
for that one craving grows the more,
that one makes strong the bonds.*

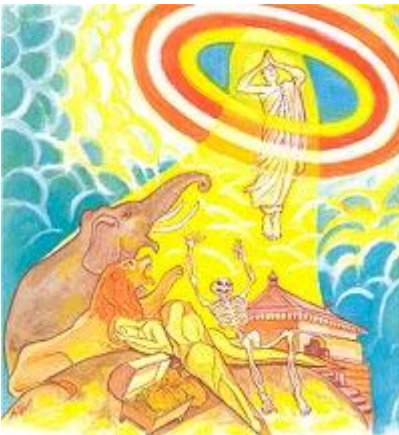
Explanation: In those whose minds are agitated and assailed by doubts and suspicions, whose passions and sensualities are sharpened, craving increases more and more. This makes the bonds tighter.



Verse 350. He Cuts Off Bonds Of Mara

*But who delights in calming thoughts
develops constant mindfulness,
that one indeed will make an End,
will sever Mara's bonds.*

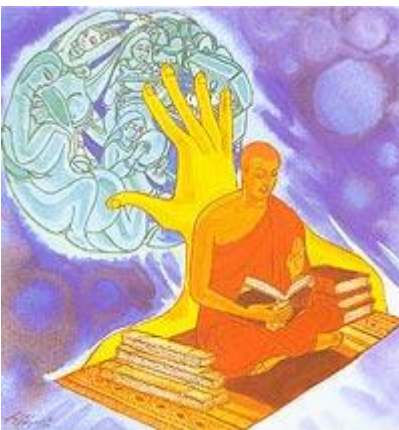
Explanation: He who is constantly engaged in dispelling the doubts and suspicions that assail the mind, is earnest and ever alert, looks on the world of reality as not pleasant. He will eradicate craving and will cut off bonds of death.



Verse 351. The Person Who Has Reached The Goal

*One who's fearless, reached the End,
of craving and of blemish free,
who has becoming's thorn plucked out,
has this, a final body.*

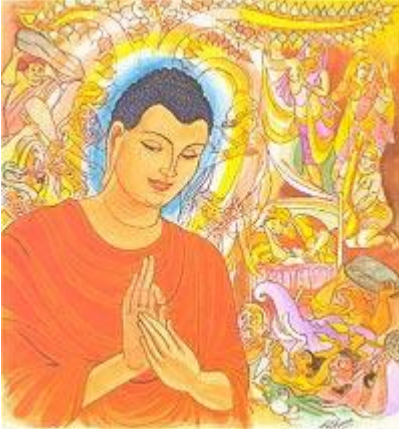
Explanation: He has come to cessation. He has reached the goal of his monastic life. He is free of fear, craving and is blemishless. He has broken the thorns of existence. This is his final being.



Verse 352. The Man Of Great Wisdom

*One of clinging-craving free,
who's skilled in way of chanting,
knowing the wording-sequence,
of what precedes and follows,
possessed of final body,
one greatly wise, great person called.*

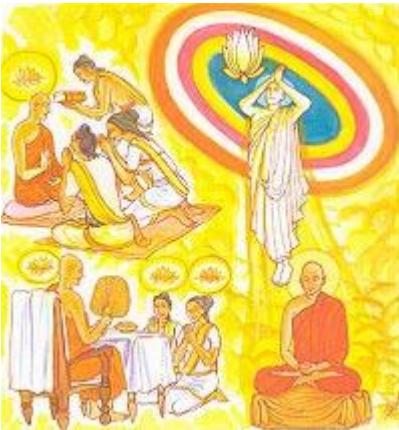
Explanation: He is free of craving and devoid of grasping. He is well versed in etymology and in usages. He is aware of characters and their deployment into combinations. He knows the sequence of letters. He knows the old dialect. This is his last body. That person is a great wise man.



Verse 353. Buddha Is Teacherless

*Beyond all beings, wise to all,
unsoiled by dhamma all am I,
left all and freed by craving's end,
by self I've known, whom teacher call?*

Explanation: I have overcome all, I know all, I am detached from all, I have given up all; I am liberated from moral defilements having eradicated craving. Having comprehended the four noble truths by myself, whom shall I point out as my teacher.



Verse 354. The Conquest Of All Suffering

*Gift of Dhamma surpasses all gifts,
the Dhamma, its taste all other tastes beats,
delight in the Dhamma bests other delights,
destruction of craving conquers all ill.*

Explanation: The gift of Dhamma excels all others gifts; the taste of Dhamma excels all other tastes; delight in the Dhamma excels all other delights. The eradication of craving overcomes all ills.



Verse 355. Wealth Destroys The Ignorant

*Riches ruin a foolish one
but not one seeking the Further Shore,
craving for wealth a foolish one
is ruined as if ruining others.*

Explanation: Wealth destroys the foolish; but it cannot destroy those who seek the other shore (i.e. Nibbana). By his craving for wealth the fool destroys himself, as he would destroy others.



Verse 356. Those Without The Bane Of Passion

*Weeds are a fault of fields,
lust's a human fault,
thus offerings to the lustless
bear abundant fruit.*

Explanation: Fields have grasses as their bane. The ordinary masses have passion as their bane. Therefore, high yields are possible only through what is given to the passionless ones.



Verse 357. Those Without The Bane Of Ill-Will

***Weeds are a fault of fields,
hate's a human fault,
hence offerings to the hateless
bear abundant fruit.***

Explanation: Fields have weeds as their bane. The ordinary masses have passion as their bane. Therefore, high yields are possible only through what is given to those without ill-will.



Verse 358. Those Without The Bane Of Illusion

***Weed are the fault of fields,
delusion, human's faults,
so gifts to the undeluded
bear abundant fruit.***

Explanation: Fields have weeds as their bane. The ordinary masses have passion as their bane. Therefore, high yields are possible only through what is given to the one without illusion.



Verse 359. Those Without The Bane Of Greed

***Weed are the fault of fields,
delusion, human's faults,
so gifts to the desireless
bear abundant fruit.***

Explanation: Fields have weeds as their bane. The ordinary masses have passion as their bane. Therefore, high yields are possible only through what is given to the one without desire.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 25, THE MONK



Verse 360. Sense Discipline

*Right is restraint in the eye,
restraint in the ear is right,
right is restraint in the nose,
restraint in the tongue is right.*

Explanation: It is good to be disciplined in the eye. It is good to be disciplined in the ear. It is good to be disciplined in the nose. To be disciplined in the tongue is good.



Verse 361. Suffering End With All-Round Discipline

*Right is restraint in the body,
restraint in speech is right,
right is restraint in the mind,
everywhere restraint is right.
The bhikkhu everywhere restrained
is from all dukkha free.*

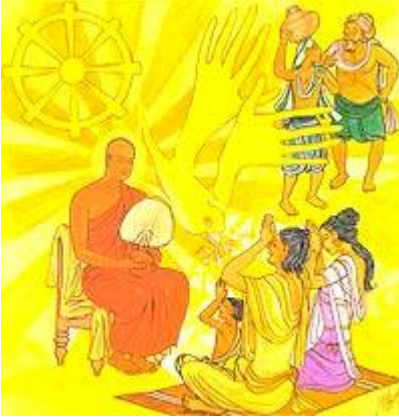
Explanation: It is good to be disciplined in body. It is good to be disciplined in words. It is good to be disciplined in mind. The monk who is disciplined in all these areas will achieve freedom from all suffering.



Verse 362. The True Monk

*With hands controlled and feet controlled,
in speech as well as head controlled,
delighting in inward collectedness
alone, content, a bhikkhu's called.*

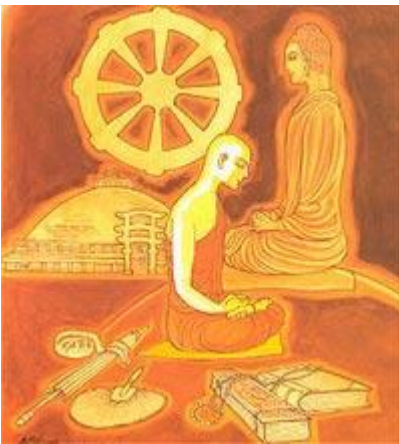
Explanation: He who controls his hands, controls his foot, controls his speech, and has complete control of himself; who finds delight in insight development practice and is calm; who stays alone and is contented they call him a monk.



Verse 363. The Ideal Monk

*Whatever bhikkhu tongue-controlled
speaks wisely and who is not proud,
who theory and practice can expound,
sweet as honey is his speech.*

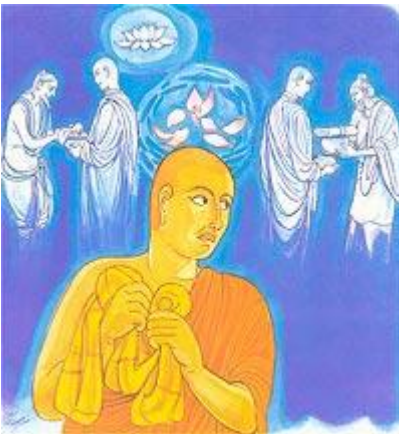
Explanation: The monk who controls his speech, who speaks wisely with his mind composed, who explains the meaning of the Dhamma - sweet are the words of that monk.



Verse 364. The Monk Abides in Dhamma

*The bhikkhu who in Dhamma dwells,
in Dhamma delighting and pondering,
remembering the Dhamma - he
does not decline from Dhamma True.*

Explanation: The monk who abides in the Dhamma, who delights in the Dhamma, and is ever mindful of the Dhamma, does not fall away from the Dhamma of the virtuous.



Verse 365. Accept What One Receives

*He should not disdain his gains
nor live of others envious,
the bhikkhu who is envious
does not attain collectedness.*

Explanation: Do not underestimate what you have received. And again, do not expect what others have got. If a monk covets what others have received, he will never attain tranquillity of mind.



Verse 366. The Gods Adore Virtuous Monks

*Disdaining not his gains,
though little he receives,
pure of life and keen
that bhikkhu devas praise.*

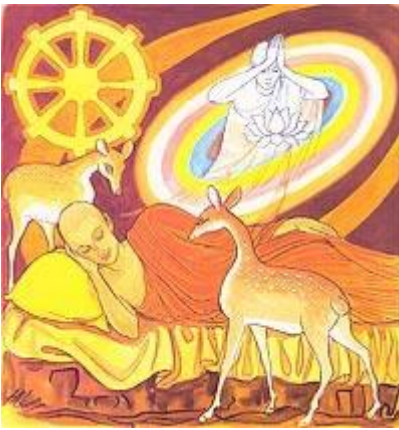
Explanation: The monk may have received only a little but he does not underestimate what was given him. He is satisfied with what he has received. Such a monk, who leads a pure livelihood, is praised by deities.



Verse 367. He Is A Monk Who Has No Attachment

*For whom there is no making 'mine'
towards all name and form,
who does not grieve for what is not,
he's truly 'bhikkhu' called.*

Explanation: He has gone beyond all sense of his own name and form. To him, there is no existence of I, my or mine. If his name and form entity were to decay and deteriorate, he will not grieve. Such a person is called a monk.



Verse 368. The Monk Who Radiates Loving-Kindness Radiates Peace

*The bhikkhu in kindness abiding,
bright in the Buddha's Teaching
can come to the Place of Peace,
the bliss of conditionedness ceased.*

Explanation: The monk who extends loving-kindness to all, takes delight in the Teaching of the Buddha, will attain the state of bliss, the happiness of Nibbana, which denotes the pacifying of the agitation of existence.



Verse 369. Give Up Lust And Hatred

*O bhikkhu bail this boat,
when emptied it will swiftly go.
Having severed lust and hate
thus to Nibbana you'll go.*

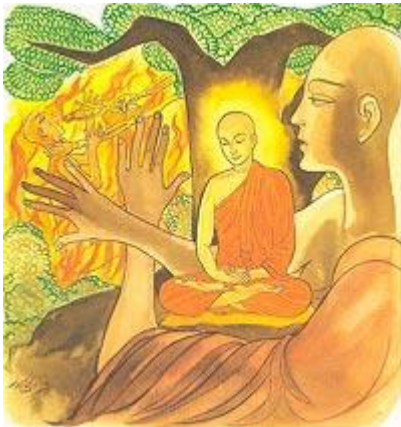
Explanation: O monk, your boat must be emptied of the water which, if accumulated, will sink it. Once the water is taken out and the boat is emptied, both lust and hate gone, it will swiftly reach its destination - Nibbana.



Verse 370. Flood-Crosser Is One Who Has Given Up The Fetters

*Five cut off and five forsake,
a further five then cultivate,
a bhikkhu from five fetter free
is called a 'Forder of the flood.'*

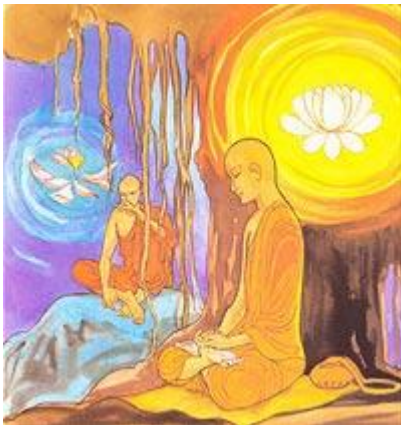
Explanation: One should break away from the five lower fetter. One must get rid of the five higher fetters. One must cultivate the five faculties. One must go beyond five attachments. A monk who has achieved these is described as the one who has crossed the flood.



Verse 371. Meditate Earnestly

*Meditate bhikkhu! Don't be heedless!
Don't let pleasures whirl the mind!
Heedless, do not gulp a glob of iron!
Bewail not when burning, 'This is dukkha'!*

Explanation: O monk, meditate and do not be indolent. Do not allow your mind to loiter among sensual pleasures. If you allow it, it will be like having iron balls forced down your throat in hell. You will bewail your fate crying, "This is suffering," Do not allow it to happen.



Verse 372. There Is No Wisdom In Those Who Do Not Think

*No concentration wisdom lacks,
no wisdom concentration lacks,
in whom are both these qualities
near to Nibbana is that one.*

Explanation: For one who lacks meditation there is no wisdom. Both meditation and wisdom are essential and cannot be had without the other. If in a person, both wisdom and meditation are present, he is close to Nibbana.



Verse 373. He Who Is Calm Experiences Transcendental Joy

*The bhikkhu gone to a lonely place
who is of peaceful heart
in-sees Dhamma rightly,
knows all-surpassing joy.*

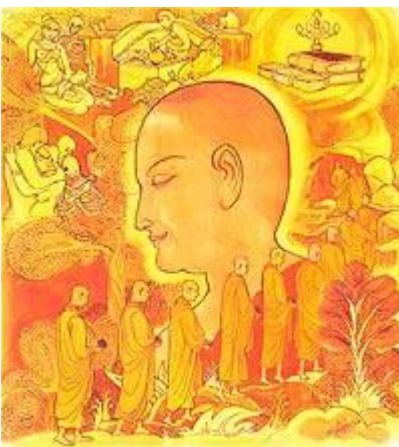
Explanation: A monk who enters an empty house, whose mind is at peace, and who is capable of seeing the reality of things, experiences an ecstasy not known to ordinary minds.



Verse 374. He Is Happy Who Reflects On Rise And Fall

*Whenever one reflects
on aggregates' arise and fall
one rapture gains and joy.
'Tis Deathless for Those-who-know.*

Explanation: When the meditator reflects upon the rise and the decay of the bodily aggregates he experiences a joy and ecstasy which is a fore taste of Nibbana for those who know it.



Verse 375. A Wise Monk Possess His Cardinal Virtues

*Here's indeed the starting point
for the bhikkhu who is wise,
sense-controlled, contented too,
restrained to limit freedom ways,
in company of noble friends
who're pure of life and keen.*

Explanation: The joy experienced as a fore taste of Nibbana, through the awareness of the rise and decay of the aggregates, is the first step of the wise meditator. Guarding the senses, even-minded, and disciplined in the principal code of morality and association with good friends who are unrelaxed in their effort and are pure in behaviour.



Verse 376. A Monk Should Be Cordial In All His Ways

*One should be hospitable
and skilled in good behaviour,
thereby greatly joyful
come to dukkha's end.*

Explanation: One should be courteous and of pleasant behaviour. One should be efficient in the conduct of the proper rites and rituals. Through these, one acquires a vast quantum of ecstasy, leading him to the ending of suffering.



Verse 377. Cast Off Lust And Hatred

*Just as the jasmine sheds
its shrivelled flowers all,
O bhikkhus so should you
lust, aversion shed.*

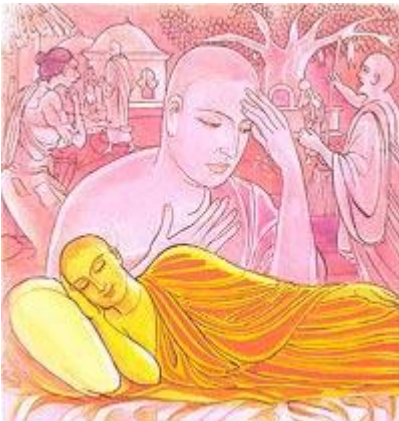
Explanation: The jasmine creeper casts off its withered flowers. Exactly in that manner, O monks, cast off your passion and ill-will.



Verse 378. He Is Peaceful Who Is Free From All Worldly Things

*That bhikkhu calmed of body, speech,
calmed and well-composed of mind,
who world-enjoyments has renounced,
'one calmed' indeed is truly called.*

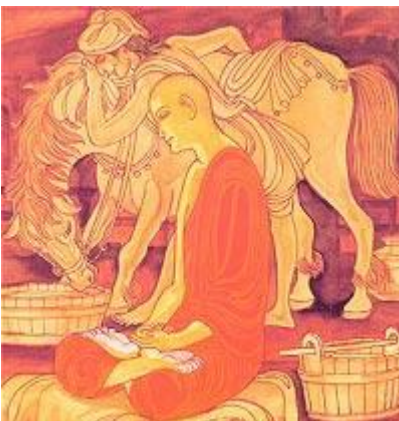
Explanation: For a monk to be wholly and completely tranquil, he must be restrained in body and speech. This discipline derives from restraint of mind. Then, when these three forms of restraints have been achieved, the monk is automatically wholly and completely tranquil.



Verse 379. He Who Guards Himself Lives Happily

*By yourself exhort yourself!
By yourself restrain yourself!
So mindful and self-guarded too,
happily, bhikkhu, will you live.*

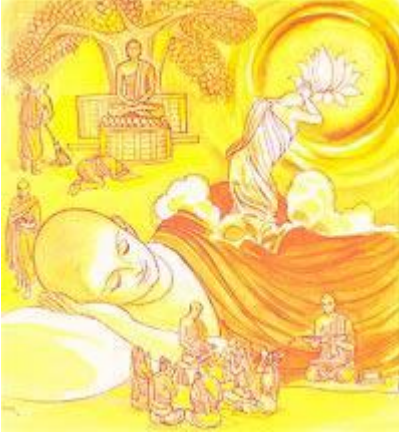
Explanation: One's own self must prod one's self. You must assess and examine yourself. O monk, this way, you must guard yourself. Be perpetually mindful. This way, live in bliss.



Verse 380. You Are Your Own Saviour

*Oneself is refuge of oneself
and one is a haven for oneself,
therefore one should check oneself
as a merchant with a splendid horse.*

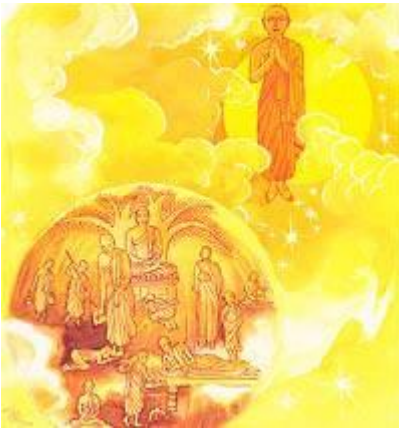
Explanation: Your own self is your own refuge. You yourself are your own guide. Therefore, exert discipline over yourself as a merchant would cherish and retrain a noble horse.



Verse 381. With Joy And Faith Try To Win Your Goal

*The bhikkhu full of joy and faith,
bright in the Buddha's Teaching
can come to the Place of Peace,
the bliss of conditionedness ceased.*

Explanation: His ecstasy is abundant. He takes delight in the Teaching of the Buddha. Such a monk will reach the state of total tranquillity - Nibbana - through the blissful ending of conditioning.



Verse 382. Even A Young Monk, If Devoted, Can Illuminate The Whole World

*Surely that youthful bhikkhu who
strives in the Buddha's Teaching
illuminates all this world
as moon when free from clouds.*

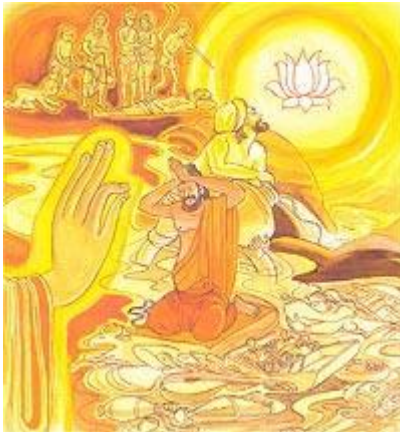
Explanation: This is true. If a young monk exerts himself strenuously in the Teaching of the Buddha, he will certainly illuminate the world as brilliantly as a moon emerging from behind a dark cloud that hid it for a while.



BUDDHANET.NET PRESENTS
THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

CHAPTER 26, THE BRAHMAṆA



Verse 383. Be A Knower Of The Deathless

*O brahmin, strive and cleave the stream,
desires of sense discarded,
knowing conditioned things decay
be Knower-of-the-Uncreated.*

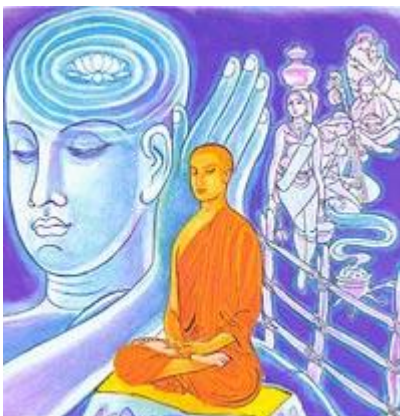
Explanation: Exert all you can and cut off the stream of existence. Get rid of passion. Get to know the erosion of the condition things. And, they become the knower of the uncreated - Nibbana.



Verse 384. Cultivate Concentration

*When by the twofold Dhamma
a Brahmin's gone beyond
all the bonds of One-who-Knows
have wholly disappeared.*

Explanation: When the brahmana - the seeker after the truth - has understood the two states of concentration and insight through and through, then in that person who knows these, all fetters wane, diminish and fade away.



Verse 385. The Unfettered Person Is A Brahmana

*For whom is found no near or far,
for whom's no near or far,
free of fear and fetter-free,
that one I call a Brahmin True.*

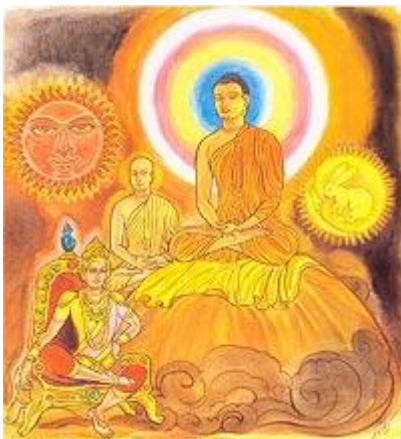
Explanation: To him there is no further shore. To him there is no near shore. To him both these shores are non-existent. He is free of anxiety and is freed of bonds. That person I describe as a Brahmana.



Verse 386. Who Is Contemplative And Pure Is A Brahmin

*Seated stainless, concentrated,
who's work is done, who's free of taints,
having attained the highest aim,
that one I call a Brahmin True.*

Explanation: He is given to concentrated contemplation. He is free of all blemishes - the dust that defiles a being. He sits in solitude. All his spiritual tasks and obligations are done. He has reached the highest goal. That person I describe as a brahmana.



Verse 387. The Buddha Shines Day And Night

*The sun is bright by day,
the moon enlightens the night,
armoured shines the warrior,
contemplative the Brahmin True.
But all day and night-time too
resplendent does the Buddha shine.*

Explanation: The sun shines during the day. The moon beams at night. The warrior glows only when he has his armour on. The brahmana shines when he is concentrated on contemplation. All these people have various times to shine. But the Buddha is radiant all day and all night through his Enlightenment.

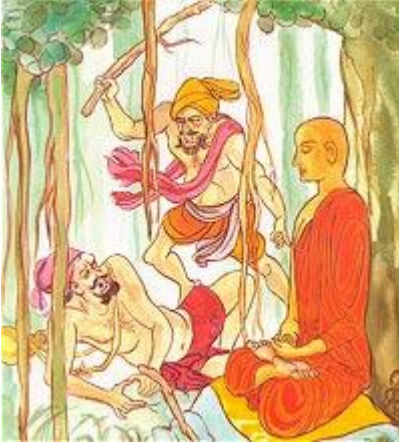


Verse 388. He Who Had Discarded All Evil Is Holy

*By barring-out badness a 'brahmin' one's called
and one is a monk by conduct serene,
banishing blemishes out of oneself
therefore one's known as 'one who has left home'.*

Explanation: One who has got rid of sinful action is called brahmana. One of serene senses is called samana. A person is called pabbajita because he has done away with all his faults.

Note: brahmano, samano, pabbajito: a brahmin, a monk a wandering ascetic. These are all categories of priests in the religious landscape of the Buddha's day. They pursued a multitude of religious paths. Here the Buddha explains who a real priest, monk or a brahmin is.



Verse 389. Harm Not An Arahant

***One should not a brahmin beat
nor for that should He react.
Shame! Who would a Brahmin beat,
more shame for any should they react.***

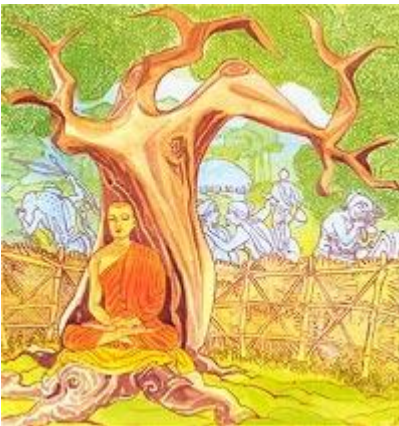
Explanation: No one should strike a brahmana - the pure saint. The brahmana who has become a victim must refrain from attacking the attacker in return, or show anger in return. Shame on him who attacks a brahmana; greater shame on him who displays retaliatory anger.



Verse 390. An Arahant Does Not Retaliate

***For brahmin no small benefit
when mind's aloof from what is dear.
As much he turns away from harm
so much indeed does dukkha die.***

Explanation: To the brahmana, the act of not returning hate is not a minor asset - it is a great asset, indeed. If, there is in a mind which usually takes delight in hateful acts, there is a change for the better, it is not a minor victory. Each time the violent mind ceases, suffering, too, subsides.



Verse 391. The Well-Restrained Is Truly A Brahmin

***In whom there is no wrong-doing
by body, speech or mind,
in these three ways restrained,
that one I call a Brahmin True.***

Explanation: If an individual is well guarded in body, speech and in mind, and has done no wrong in these three areas, who is well restrained, I call that person a true brahmana - the noble saint.



Verse 392. Honour To Whom Honour Is Due

*From whom one knows the Dhamma
by Perfect Buddha taught
devoutly one should honour them
as brahmin sacred fire.*

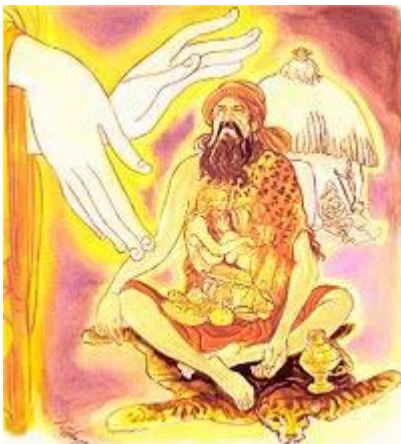
Explanation: If a seeker after truth were to learn the Word of the Enlightened One from a teacher, that pupil must pay the Teacher due respect, like a brahmin paying homage assiduously and with respect to the sacrificial fire.



Verse 393. One Does Not Become A Brahmin Merely By Birth

*By birth one is no brahmin,
by family, austerity.
In whom are truth and Dhamma too
pure is he, a Brahmin's he.*

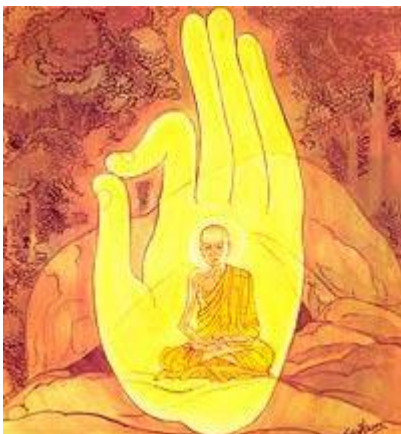
Explanation: One does not become a brahmin by one's matted hair. Nor does one become a brahmin by one's clan. Even one's birth will not make a brahmin. If one has realized the Truth., has acquired the knowledge of the Teaching, if he is also pure, it is such a person that I describe as a brahmin.



Verse 394. Be Pure Within

*What's the coiled hair for?
For what your cloak of skins?
Within you are acquisitive,
you decorate without.*

Explanation: Of what use are your exterior sights of asceticism: you matted hair, your leopard skin garment? Your outside you keep clean and bright, while inside you are filled with defilements.



Verse 395. Who Meditates Alone in the Forest Is A Brahmana

*One enduring rag-robbs, lean,
with body o'er spread by veins,
lone in the woods who meditates,
that one I call a Brahmin True.*

Explanation: He wears robes made of cast off rags. He is so austere and lean that veins stand out in his body. All alone, he meditates in the forest. Such a seeker if truth, I describe as a brahmano.



Verse 396. Non-Possessive And The Non-Attached Person Is A Brahmana

*I call him a brahmin though
by womb-born mother's lineage,
he's just supercilious
if with sense of ownership,
owning nothing and unattached:
that one I call a Brahmin True.*

Explanation: I would not call a person a brahmana merely because he was born out of a brahmana mother's womb. Nor would I call a person a brahmin merely because he goes about addressing people as sir. These people are full of defilements. I call a person a brahmin who is free of faults and is not given to craving.



Verse 397. A Brahmana Is He Who Has Destroyed All Fetters

*Who fetters all has severed
does tremble not at all,
who's gone beyond all bond, unyoked,
that one I call a Brahmin True.*

Explanation: He has got rid of all fetters; in consequence, he is free of trepidation and is fearless. He has travelled beyond all bonds. Disengaged from bonds, he is no longer tied to the world. Such a person I describe as a brahmana.



Verse 398. A Brahmana Is He Who Has No Hatred

*When cutting strap and reins,
the rope and bridle too,
tipping the shaft, he's Waked,
that one I call a Brahmin True.*

Explanation: He has got rid of the strap of ill-will. He has freed himself from the thong of craving. He has escaped the large shackle breaking all its links. These are the false views that curb the people. He has taken off the cross-bar of ignorance. He has become aware of the four noble truths. That person, I describe as a brahmana.



Verse 399. A Brahmana Is He Who Is Patient

*Who angerless endures abuse.
Beating and imprisonment,
with patience's power, an armed might:
that one I call a Brahmin True.*

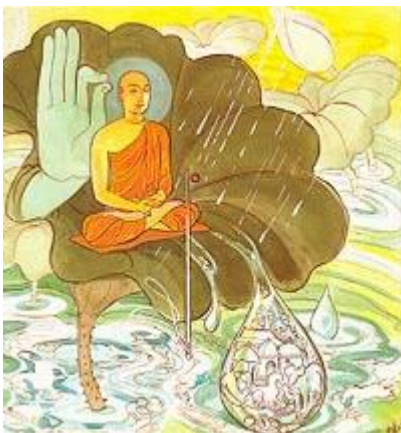
Explanation: He is abused and insulted. He is tortured, imprisoned and bound up. But he endures all these without being provoked or without losing his temper. Such an individual who has patience as his power and his army, I describe as a true brahmano.



Verse 400. A Brahmana Is He Who Is Not Wrathful

*Who's angerless and dutiful,
of virtue full and free of lust,
who's tamed, to final body come,
that one I call a Brahmin True.*

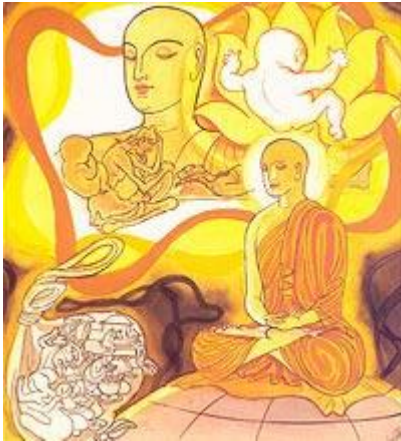
Explanation: He is free of anger. He carefully performs his religious duties and is mindful of the observances. He is disciplined in terms of virtuous behaviour. He is restrained. This is the final body he will occupy as he has ended his cycle of births. I call that person a brahmana.



Verse 401. He Is A Brahmana Who Clings Not To Sensual Pleasures

*Like water on a lotus leaf,
or mustard seed on needle point,
whoso clings not to sensual things,
that one I call a Brahmin True.*

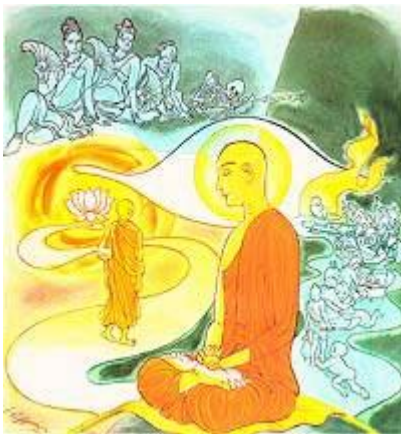
Explanation: The water does not get attached to the surface of the lotus leaf. The mustard seed does not get attached to the point of a needle. In the same way, the wise one's mind does not get attached to sensual pleasure. Such a non-attached person I describe as the true brahmana .



Verse 402. A Brahmana Is He Who Has Laid The Burden Aside

*Whoso in this world comes to know
cessation of all sorrow,
laid down the burden, freed from bonds,
that one I call a Brahmin True.*

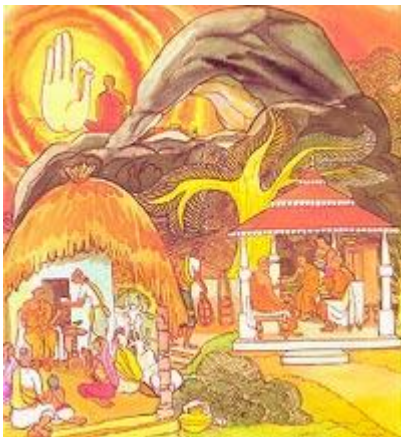
Explanation: He has become aware, in this world itself, the end of suffering. He is unburdened: he has put down the load. He has got disengaged from the bonds that held him. I call that person a true brahmana.



Verse 403. A Brahmana Is He Who Has Reached His Ultimate Goal

*Whose knowledge is deep, who's wise,
who's skilled in ways right and wrong,
having attained the highest aim,
that one I call a Brahmin True.*

Explanation: He possesses profound wisdom. He is full of insight. He is capable of discriminating the right path from the wrong path. He has reached the highest state. I call that person a true brahmana.



Verse 404. A Brahmana Is He Who Has No Intimacy With Any

*Aloof alike from laity
and those gone forth to homelessness,
who wanders with no home or wish,
that one I call a Brahmin True.*

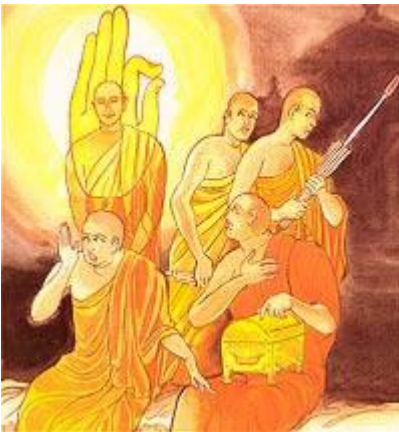
Explanation: He does not establish extensive contact either with laymen or with the homeless. He is not attached to the way of life of the householder. He is content with the bare minimum of needs. I call that person a true brahmana.



Verse 405. A Brahmana Is He Who Is Absolutely Harmless

*Who blows to beings has renounced
to trembling ones, to bold,
who causes not to kill nor kills,
that one I call a Brahmin True.*

Explanation: He has discarded the rod and set aside the weapons. He does not hurt neither the frightened, timid beings, nor stubborn, fearless beings. I call that person a brahmana.



Verse 406. A Brahmana Is He Who Is Friendly Amongst The Hostile

*Among the hostile, friendly,
among the violent, cool
detached amidst the passionate,
that one I call a Brahmin True.*

Explanation: Being friendly even among the hostile. Free from hostility, violence and passionate grasping, one emerges a true brahmin.



Verse 407. A Brahmana Is He Who Has Discarded All Passions

*From whomever lust and hate,
conceit, contempt have dropped away,
as mustard seed from a point of a needle,
that one I call a Brahmin True.*

Explanation: His mind does not accept such evils as lust, ill-will, pride and ingratitude. In this, his mind is like a point of a needle that just does not grasp a mustard seed. An individual endowed with such a mind I describe as a brahmana.



Verse 408. A Brahmana Is He Who Gives Offence To None

*Who utters speech instructive,
true and gentle too,
who gives offence to none,
that one I call a Brahmin True.*

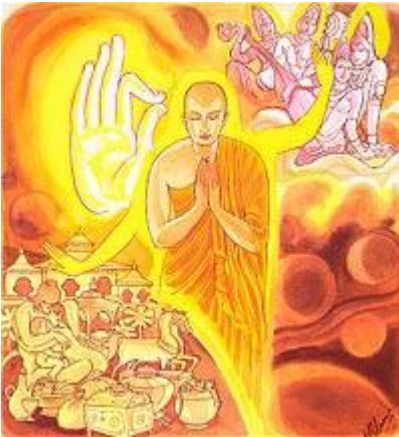
Explanation: His speech is true. His words are well-meaning, constructive and not harsh. By his words he will not give offence to anyone. Nor will his words provoke people. Such a person I declare a true brahmana.



Verse 409. A Brahmana Is He Who Steals Not

*Who in the world will never take
what is not given, long or short,
the great or small, the fair or foul,
that one I call a Brahmin True.*

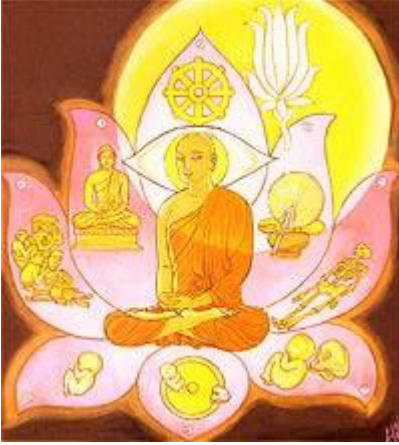
Explanation: In this world if there is some person who does not take anything that is not given, whether long or short, minute or large or good or bad, him I declare a true brahmana.



Verse 410. A Brahmana Is He Who Is Desireless

*In whom there are no longings found
in this world or the next,
longingless and free from bonds,
that one I call Brahmin True.*

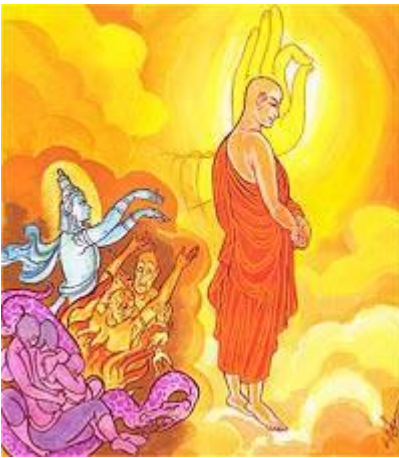
Explanation: He has no yearnings either for this world or for the next. He is free from earning and greed. He is disengaged from defilements. Such a person I declare a fine brahmana.



Verse 411. In Whom There Is No Clinging

*In whom there is no dependence found,
with Final Knowledge freed from doubt,
who's plunged into the Deathless depths,
that one I call a Brahmin True.*

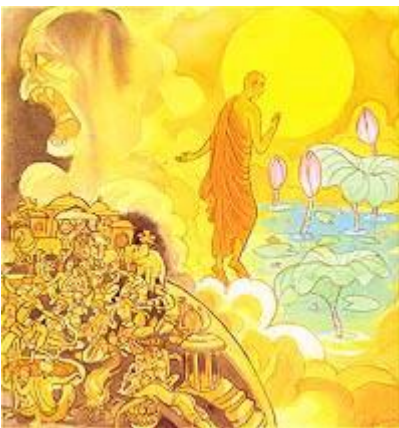
Explanation: He has no attachments - no attachments can be discovered in him. He has no spiritual doubts due to his right awareness, He has entered the deathless - Nibbana. I describe him, a true brahmana.



Verse 412. Above Both Good And Evil

*Here who's gone beyond both bonds
to goodness and evil too,
is sorrowless, unsullied, pure
that one I call a Brahmin True.*

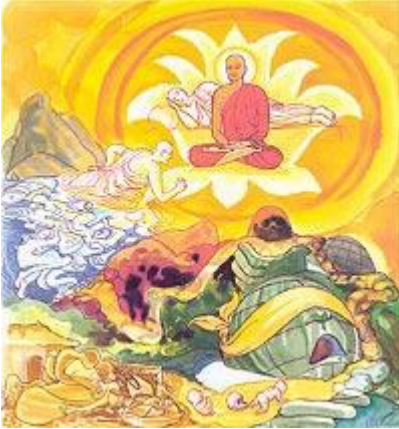
Explanation: If any person in this world has travelled beyond both good and the bad, and the attachments, and if he is without sorrow, and is bereft of blemishes, and is pure, him I describe as a true brahmana.



Verse 413. Learning The Charm

*Who, like the moon, unblemished, pure,
is clear and limpid, and in whom
delights in being a consumed,
that one I call a Brahmin True.*

Explanation: He is like the moon at the full - spotless and free of blemishes. He is pure, calm, serene and exceptionally tranquil. He is has got rid of the craving that takes delight in the cycle of existence. That person I declare a true brahmana.



Verse 414. The Tranquil Person

*Who's passed this difficult path,
delusion's bond, the wandering-on,
who's crossed beyond , contemplative,
uncraving with no questioning doubt,
no clinging's fuel so cool become,
that one I call a Brahmin true.*

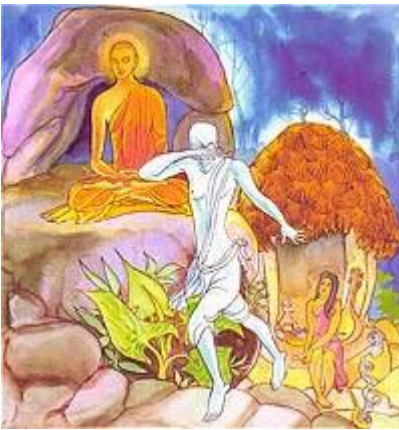
Explanation: He has crossed over the quagmire of passion. He has gone beyond the difficult terrain of blemishes, that is hard to traverse and has crossed the cycle of existence. He is fully and totally reached the other shore. He is a meditator and is bereft of craving. His spiritual doubts are resolved. He is no longer given to grasping. He is cooled. Such a person I describe as a true brahmana.



Verse 415. Freed From Temptation

*Who has abandoned lusting here
as homeless one renouncing all,
with lust and being quite consumed,
that one I call a Brahmin True.*

Explanation: Rejecting pleasure, homeless he goes to life's journey's end. Him, I call a Brahmin True.



Verse 416. The Miracle Rings

*Who has abandoned lusting here
as homeless one renouncing all,
with lust and being quite consumed,
that one I call a Brahmin True.*

Explanation: In this world, he has taken to the life of a wandering ascetic. He has got rid of the craving to continue the cycle of existence. I describe that person as a true brahmana.



Verse 417. Beyond All Bonds

**Abandoned all human bonds
and gone beyond the bonds of gods,
unbound one is from every bond,
that one I call a Brahmin True.**

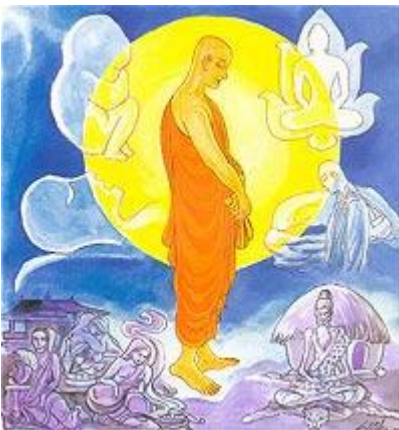
Explanation: He has given up the bonds that bind him to humanity. He has gone beyond the bonds of attachment to life in heaven as well. This way, he is disengaged from all bonds. I declare such a person a brahmana.



Verse 418. The Person Whose Mind Is Cool

**Abandoned boredom and delight,
become quite cool and assetless,
a hero, All-worlds-Conqueror,
that one I call a Brahmin True.**

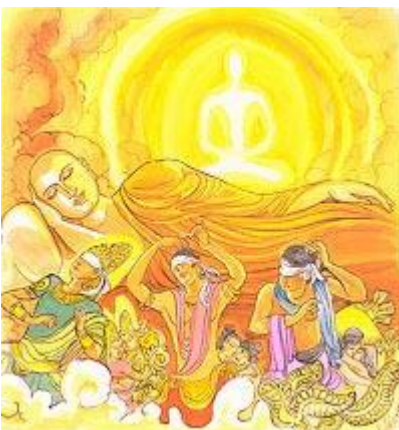
Explanation: He has given up lust. He has also given up his disgust for the practice of meditation. This way, he is both lustful and lustres. He has achieved total tranquillity. He is devoid of the blemishes that soil the hand. He has conquered all the world and is full of effort. I call that person a brahmana.



Verse 419. Diviner Of Rebirth

**Who knows how clutching creatures die
to reappear in many a mode,
unclutching then, sublime, Awake,
that one I call a Brahmin True.**

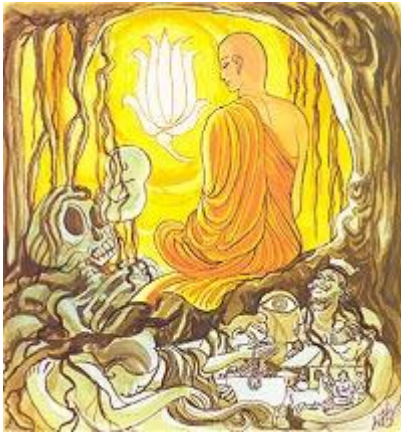
Explanation: He knows the death and birth of beings in every way. He is not attached to either birth or death. He has arrived at the proper destination. He possesses the knowledge of the essences. This person I describe as a brahmana.



Verse 420. Destroy Unknown

**Whos destination is unknown
to humans, spirits or to gods,
pollutions stayed, an Arahant,
that one I call a Brahmin True.**

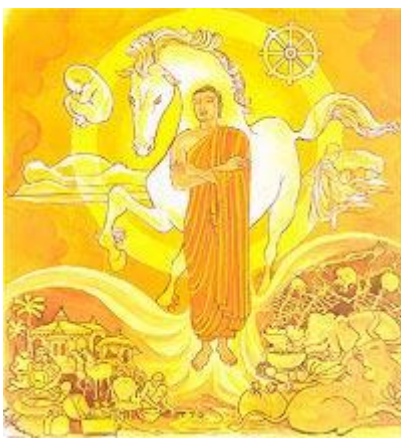
Explanation: Their path, neither gods, nor spirits, nor humans can fathom. Their taints are totally eradicated. They have attained the higher spiritual state. This person I declare a brahmana.



Verse 421. He Yearns For Nothing

*That one who's free of everything
that's past, that's present, yet to be,
who nothing owns, who's unattached,
that one I call a Brahmin True.*

Explanation: Their path, neither gods, nor spirits, nor humans can fathom. Their taints are totally eradicated. They have attained the higher spiritual state. This person I declare a brahmana.



Verse 422. He Who Is Rid Of Defilements

*One noble, most excellent, heroic too,
great sage and one who conquers all,
who's faultless, washed, one Awake,
that one I call a Brahmin True.*

Explanation: He is a great sage as he has realized the essentials. He has conquered death. He is devoid of blemishes. He has washed away all evil. He has awakener to the essentials. That person, I describe as a brahmana.



Verse 423. The Giver And Receiver Of Alms

*Who so does know of former lives
and sees the states of bliss and woe
and then who's reached the end of births,
a sage supreme with wisdom keen,
complete in all accomplishments,
that one I call a Brahmin True.*

Explanation: He knows his former existences. He has the capacity to see heaven and hell - states of ecstasy and states of woe. He has ended the cycle of existences. He has his higher awareness. He has reached the state of a sage. He has achieved the final perfection. Him I describe as a brahmana.