

Gemstones of the Good Dhamma *(Saddhamma-maniratana)*

**An Anthology of Verses
from the Pali Scriptures**

Compiled and translated by

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**Buddhist Publication Society
Kandy • Sri Lanka**

The Wheel Publication No. 342/344

First edition: 1987

This digital edition: 2010

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Digital Transcription Source: BPS Transcription Project

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Preface

The discourses of the Buddha and his direct disciples have been collected together into a huge body of literature known as the *Sutta Piṭaka*. Made up of both prose and verse, much of this literature is little known to the average Buddhist because of its great size and also because in both style and content it is highly philosophical. One selection of this literature is, however, very well known. It is the *Dhammapada*, a collection of four hundred and twenty-three verses on various aspects of the Buddha's teachings. The Dhammapada's convenient size, pithy wisdom and, at times, great beauty has made it by far the most popular book in the Sutta Pitaka.

However, many other verses of equal relevance and appeal are to be found scattered throughout the Sutta Pitaka, which remain virtually unknown. I thought it useful, therefore, to collect some of these verses, arrange them according to subject, and present them in such a way that they may enrich the faith and deepen the understanding of those who read them. Most of the verses are the words of the Buddha himself; a lesser number is attributed to his enlightened disciples. But even these reflect the spirit of the Buddha's *Dhamma*, for it is said: "That which is well spoken is the word of the Buddha." (A IV 164).

This small work is dedicated to my good friend, Miss Constance Sandham. May this *Gemstones of the Good Dhamma* illuminate the path so that all beings may attain Nibbāna!

About the Author

Venerable S. Dhammika was born in Australia and developed an interest in Buddhism in his early teens. At the age of twenty-two he went to India and was ordained as a Buddhist monk under the Ven. M. Saṅgharatana Mahāthera. He later moved to Sri Lanka where he taught meditation for several years in the Kandy district. He now lives and teaches in Singapore.

Gemstones of the Good Dhamma

1. Āyācanā

Request

1. *Namo te purisājañña
namo te purisuttama
sadevakasmiṃ lokasmiṃ
natthi te paṭipuggalo*

Homage to you so nobly bred.
Homage to you amongst men supreme.
Peerless are you in all the world.
May all worship be given to you.
2. *Namo te buddha vīratthu
vipparamuttosi sabbadhi
sambādhapaṭipannosmi
tassa me saraṇaṃ bhava*

Homage to you, Enlightened Hero,
you who are completely free.
I have fallen into great distress,
be my refuge and my shelter.
3. *Passāmahaṃ devamanussaloke
akiñcanaṃ brāhmaṇaṃiriyamānaṃ
taṃ taṃ namassāmi samantacakkhu
pamuñca maṃ sakka kathaṃkathāhi*

In the world of gods and men, I see
this brahmin true, this simple man.
You I worship, All-Seeing One,
so free me, Sakka,¹ from my doubts.
4. *Anusāsa brahme karuṇāyamāno
vivekadhammaṃ yaṃahaṃ vijaññaṃ
yathāhaṃ ākāsova abyāpajjamāno
idheva santo asito careyyaṃ*

O Brahma,² out of compassion teach me
the lofty Dhamma so I may understand,
and relying on nothing else,
may live unclouded like the sky.
5. *Ye ca saṅkhātadhammāse
ye ca sekhā puthū idha
tesaṃ me nīpako iriyaṃ
puṭṭho pabrūhi mārisa*

Those who have understood the Dhamma
and those who train themselves in it:
O wise and truly gracious one,
tell me how they live their lives.

2. Dhammavagga

Dhamma

6. *Kittayissāmi te dhammaṃ
diṭṭhe dhamme anītihaṃ
yaṃ viditvā sato caraṃ
tare loke visattikaṃ*

I will teach you a Dhamma,
not hearsay but to be directly seen.
Whoever discovers it and knows it
and lives by it with mindfulness,
will transcend craving for the world.
7. *Suvijāno bhavaṃ hoti
suvijāno parābhavo
Dhammakāmo bhavaṃ hoti
dhammadessī parābhavo*

Prosperity in life is plain,
decline in life is also plain:
one who loves the Dhamma prospers,
one who hates the Dhamma declines.
8. *Yo ca dhammamabhiññāya
dhammamaññāya paṇḍito
rahadova nivāte ca
anejo vūpasammati*

Thoroughly understanding the Dhamma
and freed from longing through insight,
the wise one rid of all desire
is calm as a pool unstirred by wind.
9. *Yesaṃ dhammā asammuttā
paravādesu na nīyare
te sambuddhā sammadaññā
caranti visame sama*

Those to whom the Dhamma is clear
are not led into other doctrines;
perfectly enlightened with perfect knowledge,
they walk evenly over the uneven.

¹ Sakka (Sākya) The Buddha's clan name.

² Brahmā: he addresses the Buddha by the name of a deity.

10. *Na udakena sucī hotī
bahvetttha nhāyatī jano
yamhi saccañca dhammo ca
so sucī so ca brāhmaṇo* Not by water is one made pure
though many people may here bathe,³
but one in whom there is truth and Dhamma,
he is pure, he is a brahmin.
11. *Ujuko nāma so maggo
abhayā nāma sā disā
ratho akūjano nāma
dhammacakkehi saṃyuto* The path is called “straight,”
“without fear” is the destination;
the carriage is called “silent”
and its wheels are right effort.
12. *Hirī tassa apālambo
satyassa parivāraṇaṃ
dhammāhaṃ sārathim brūmi
sammāditṭhipurejavanaṃ* Conscience is the rails and
mindfulness the upholstery,
Dhamma is the driver and
right view runs ahead of it.
13. *Yassa etādisaṃ yānaṃ
itthiyā purisassa vā
sa ve etena yānena
nibbānasseva santike* And whether it be a woman,
or whether it be a man,
whoever travels by this carriage
shall draw close to Nibbāna.
14. *Ye keci osadhā loke
vijjanti vividhā bahū
dhammosadhasamaṃ natthi
etaṃ pivatha bhikkhavo* Of all the medicines in the world,
manifold and various,
there is none like the medicine of Dhamma:
therefore, O monks, drink of this.
15. *Dhammosadhaṃ pivitvāna
ajarāmarañā siyumaṃ
bhāvayitvā ca passitvā
nibbutā upadhikkhaye* Having drunk this Dhamma medicine,
you will be ageless and beyond death;
having developed and seen the truth,
you will be quenched, free from craving.

3. Kilesavagga

16. *Kāmayogena saṃyuttā
bhavayogena cūbhayaṃ
diṭṭhiyogena saṃyuttā
avijjāya purakkhatā
sattā gacchanti saṃsāraṃ
jātimaraṇagāmino* Bound by desire, tied to becoming,
fettered tightly by false opinions,
yoked to ignorance, whirled about:
thus beings wander through saṃsāra,
dying only to be born again.
17. *Na hiraññasuvaṇṇena
parikkhīyanti āsavā
amittā vadhakā kāmā
sapattā sallabandhanā* Neither gold nor minted coins
can make the defilements disappear.
Sense desires are enemies and killers,
hostile darts, rigid bonds.
18. *Ummādanā ullapanā
kāma cittaṃamaddino
sattānaṃ saṅkilesāya
khippaṃ mārena oḍḍitaṃ* Desire is agitating and deceiving,
a source of mental pain,
a net cast out by Māra⁴
to entangle and defile beings.
19. *Pabbatassa suvaṇṇassa
jātarūpassa kevalo
dvittāva nālamekassa
iti vidvā samañcare* Were there a mountain all made of gold,
doubled that would not be enough
to satisfy a single man:
know this and live accordingly.

³ The Buddha’s contemporaries believed that people could be purified by bathing in sacred rivers.

⁴ Māra: the Tempter, the Evil One.

20. *Kodhano dubbaṅṅo hoti
atho dukkhaṃpi seti so
atho atthaṃ gahetvāna
anattaṃ adhipajjati
tato kāyena vācāya.
vadhaṃ katvāna kodhano*
21. *Hantā labhati hantāraṃ
Jetāraṃ labhate jayaṃ
akkosako ca akkosam
rosetārañca rosako
atha kammavivatṭena
so vilutto viluppati*
22. *Natthañño ekadhammopi
yeneva nivutā pajā
saṃsaranti ahorattaṃ
yathā mohena āvutā*
23. *Imesu kira sajjanti
eke samaṇabrāhmaṇā
viggayha naṃ vivadanti
janā ekaṅgadassino*
24. *Ye ca rattindivā yuttā
sammāsambuddhasāsane
te nibbāpentī rāgaggiṃ
niccaṃ asubhasaññīno*
25. *Dosaggiṃ pana mettāya
nibbāpentī naruttamā
mohaggiṃ pana paññāya
yāyaṃ nibbedhagāminiṃ*

How ugly is the angry man!
His sleep is without comfort;
despite his wealth he is always poor.
Filled with anger as he is, he wounds
by acts of body and speech.

One who kills gets killed,
one who conquers gets conquered,
one who reviles gets reviled.
Thus as a result of his own actions
the spoiler will in turn be spoiled.

There is no other single thing
by which the human race is hindered,
by which it wanders day and night,
so much as by this: delusion.

How they cling and how they wrangle,
yet claim to be recluses and brahmans.
Quarrelling and clinging to their opinions,
they see only one side of things.

Those who apply themselves day and night
to the teachings of the Buddha
will quench the burning fire of lust
by the perception of the impure.

By love they will quench the fire of hate,
by wisdom the fire of delusion.
Those supreme men extinguish delusion
with wisdom that breaks through to truth.

4. Dānavagga

Giving

26. *Na samaṇe na brāhmaṇe
na kapaṇaddhikavanibbake
laddhāna samvibhājeti
annaṃ pānañca bhोजनाṃ
taṃ ve avuṭṭhikasamoti
āhu naṃ purisādhamam*
27. *Ekaccānaṃ na dadāti
Ekaccānaṃ pavacchati
taṃ ve padesavassīti
āhu medhāvīno janā*
28. *Subhikkhavāco puriso
sabbabhūtānukampako
āmodamāno pakireti
detha dethāti bhāsati*

Not with recluses or brahmans,
neither with the poor and needy
does the base man share his food
or give any drink or sustenance.
People say that selfish man
is like a drought, a rainless sky.

One who shares his wealth with some,
but does not gladly give to others,
is only like a local shower:
in such a way the wise describe him.

But one who rains down bountiful gifts,
gladly giving here and there
out of compassion for all beings,
and who always says "Give, give,"

29. *Yathāpi megho thanayitvā
gajjayitvā pavassati
thalam̐ ninnañca pūreti
abhisandantova vārinā
evaṃeva idhekacco
puggalo hoti tādiso*
30. *Dhammena saṃharitvāna
uṭṭhānādhigataṃ dhanam̐
tappeti annapānena
sammā patte vanibbake*
31. *Yathāpi kumbho sampuṇṇo
yassa kassaci adhokato
vamatevudakaṃ nissesaṃ
na tattha parirakkhati*
32. *Tatheva yācake disvā
hīnamukkaṭṭhamajjhime
dadāhi dānaṃ nissesaṃ
kumbho viya adhokato*
33. *Danañca peyyavajjañca
atthacariyā ca yā idha
samānattatā ca dhammesu
tattha tattha yathārahaṃ
ete kho saṅgahā loke
rathassāñīva yāyato*
34. *Annado balado hoti
vatthado hoti vaṇṇado
yānado sukhado hoti
dīpado hoti cakkhudo*
35. *So ca sabbadado hoti
yo dadāti upassayaṃ
amataṃ dado ca so hoti
yo dhammamānusāsati*
- This type of person is like
a giant cloud filled with rain,
thundering and pouring down
refreshing water everywhere,
drenching the highlands and lowlands too,
generous without distinctions.
- With his wealth collected justly,
won through his own efforts,
he shares both food and drink
with beings who are in need.
- Just as a pot filled with water
if overturned by anyone,
pours out all its water
and does not hold any back,
- Even so, when you see those in need,
whether low, middle or high,
then give like the overturned pot,
holding nothing back.
- Generosity, kind words,
doing a good turn for others,
and treating all people alike:
these bonds of sympathy are to the world
what the lynch-pin is to the chariot wheel.
- Giving food one gives strength,
giving clothes one gives beauty,
giving transport one gives delight,
giving lamps one gives sight,
- Giving shelter one gives all;
but one who instructs in the Dhamma,
the excellent teaching of the Buddha,
such a person gives ambrosia.

5. Sīlavagga

Virtue

36. *Sīlaṃvedha sikkhetha
asmim̐ loke susikkhitaṃ
sīlaṃ hi sabbasampattiṃ
upanāmeti sevitam̐*
37. *Yo pāṇam̐ nātīpāteti
musāvādaṃ na bhāsati
loke adinnaṃ nādiyati
paradāraṃ na gacchati*
38. *Surāmerayapānañca
yo naro nānuyuñjati
pahāya pañca verāni
sīlavā iti vuccati*
- Here in the world one should train
carefully to purify virtue;
for virtue when well cultivated
brings all success to hand.
- Not harming living beings,
not speaking lies, taking nothing
in all the world unasked, nor
going to the wives of other men,
And never drinking intoxicants:
One who gives up these five harmful acts
and does not engage in them
is truly called a virtuous man.

39. *Ādi sīlaṃ patitṭhā ca
kaḷyāṇānañca mātukaṃ
pamukhaṃ sabbadhammānaṃ
tasmā sīlaṃ visodhaye* Virtue is the foundation,
the forerunner and origin
of all that is good and beautiful;
therefore one should purify virtue.
40. *Sīlaṃ balaṃ appaṭimaṃ
sīlaṃ āvudhamuttamaṃ
sīlamābharaṇaṃ seṭṭhaṃ
sīlaṃ kavacamaḥbhutaṃ* Virtue is a mighty power,
Virtue is a mighty weapon,
Virtue is the supreme adornment,
Virtue is a wonderful armour.
41. *Na jaccā vasalo hoti
na jaccā hoti brāhmaṇo
kammanā vasalo hoti
kammanā hoti brāhmaṇo* One is not low because of birth
nor does birth make one holy.
Deeds alone make one low,
deeds alone make one holy.
42. *Anaṅgaṇassa posassa
niccaṃ sucigavesino
vālaggamattaṃ pāpassa
abbhamattaṃva khāyati* To one who is without evil,
always striving for purity,
a wrong the size of a hair tip
seems as big as a rain cloud.
43. *Puñṇameva so sikkheyya
āyataggaṃ sukhudrayaṃ
dānañca samacariyañca
mettacittañca bhāvaye* Train yourself in doing good
that lasts and brings happiness.
Cultivate generosity, the life of peace,
and a mind of boundless love.
44. *Sīlaṃ ajarasā sādhu
saddhā sādhu adhiṭṭhitā
paññā narānaṃ ratanaṃ
puñṇaṃ corehyahāriyaṃ* The good luck of virtue never fades,
faith also brings great good.
Wisdom is man's most precious gem,
merit no thief can ever steal.
45. *Sabbadā sīlasampanno
paññāvā susamāhito
ajjhatacintī satimā
oghaṃ tarati duttaraṃ* In every virtue all-accomplished,
with wisdom full and mind composed,
looking within and ever mindful -
thus one crosses the raging flood.

6. Vācāvagga

Speech

46. *Purisassa hi jātassa
kuṭhāri jāyate mukhe
yāya chindati attānaṃ
bālo dubbhāsitaṃ bhaṇaṃ* Every fool who is born
has an axe within his mouth
with which he cuts himself
when he uses wrong speech.
47. *Tameva vācaṃ bhāseyya
yāyattānaṃ na tāpaye
pare ca na vihiṃseyya
sā ve vācā subhāsītā* One should utter only words
which do no harm to oneself
and cause no harm for others:
that is truly beautiful speech.
48. *Piyavācameva bhāseyya
yā vācā paṭinanditā
yaṃ anādāya pāpāni
paresaṃ bhāsate piyaṃ* Speak kind words, words
rejoiced at and welcomed,
words that bear ill will to none;
always speak kindly to others.
49. *Tasseva tena pāpiyo
yo kuddhaṃ paṭikujjhati
kuddhaṃ appaṭikujjhanto
saṅgāmaṃ jeti dujjayaṃ* The worse of the two is he
who, when abused, retaliates.
One who does not retaliate
wins a battle hard to win.

50. *Jayaṃ ve maññati bālo
vācāya pharusam bhaṇaṃ
jayañcevassa taṃ hoti
yo titikkhā vijānato*
51. *Yaṃ samaṇo bahum bhāsati
upetaṃ atthasañhitaṃ
jānaṃ so dhammaṃ deseti
jānaṃ so bahu bhāsati*
52. *Yo ve na byādhati patvā
parisaṃ uggahaṃvādinam
na ca hāpeti vacanaṃ
na ca chādeti sāsanaṃ*
53. *Asandiddhañca bhaṇati
pucchito na ca kuppati
sa ve tādisako bhikkhu
dūteyyaṃ gantumarahati*
54. *Nābhāsamaṇaṃ jānanti
missaṃ bālehi paṇḍitaṃ
bhāsamaṇaṃ jānanti
desentaṃ amataṃ padaṃ
bhāsaye jotaye dhammaṃ
pagaṇhe isinaṃ dhajaṃ*
55. *Yaṃ buddho bhāsati vācaṃ
khemaṃ nibbānapattiyā
dukkhassantakiriyāya
sā ve vācānamuttamā*

The fool thinks he has won a battle when he bullies with harsh speech, but knowing how to be forbearing alone makes one victorious.

When the recluse speaks much it is only to speak about the goal. Knowingly he teaches the Dhamma, knowingly he speaks much.

If one addresses those who wish to learn, without wavering, imparting understanding, opening up and not obscuring the teaching,

Speaking without hesitation nor getting angry when asked a question, a monk like this is worthy to proclaim the teachings.

If he does not speak up, others know him not; he is just a wise man mixed up with fools. But if he speaks about and teaches the Deathless, others will know him. So let him light up the Dhamma, let him lift the sage's banner high.

The Buddha speaks words that lead to the winning of security, the ending of sorrow and the attaining of Nibbāna. Truly, this is the speech supreme.

7. Bhogavagga

56. *Jīvate vāpi sappañño
api vittaparikkhaya
paññāya ca alābhena
vittavāpi na jīvati*
57. *Appakenāpi medhāvī
pābhatena vicakkhaṇo
samuṭṭhāpeti attānaṃ
aṇuṃ aggimva sandhamanti*
58. *Susaṃvihitakammantaṃ
kāluṭṭhāyiṃ atanditaṃ
sabbe bhogaḃhivaḃḍhanti
gāvo sausbhāmiva*
59. *Paṇḍito silasampanno
jalaṃ aggīva bhāsati
bhoge saṃharamānassa
bhamarasseva irīyato*

Wealth

The wise man continues to live even if he should lose his wealth. But the rich man without wisdom is not alive even now.

Starting off with little wealth, the wise man skilfully increases it, just as a sudden draught of wind can make a spark of fire grow.

If he plans his project well, rises early and works untiringly, all his wealth will increase like cows penned in with a bull.

One who is virtuous and wise shines forth like a blazing fire; like a bee collecting nectar he acquires wealth by harming none.

60. *Catudhā vibhaje bhoge
sa ve mittāni ganthati
ekena bhoge bhun̄jeyya
dvīhi kammaṃ payojaye
catutthañca nidhāpeyya
āpadāsu bhavissati*
61. *Susaṃvohitakammantā
saṅgahitaparijanā
bhattu manāpaṃ carati
sambhataṃ anurakkhati*
62. *Saddhā sīlena sampannā
vadaññū vītamaccharā
niccaṃ maggaṃ visodheti
sothhānaṃ samparāyikaṃ*
63. *Saddhādhanam sīladhanam
hiri ottappiyaṃ dhanam
sutadhanañca cāgo ca
paññā ve sattamaṃ dhanam*
64. *Yassa ete dhanā atthi
itthiyā purisassa vā
adaliddoti taṃ āhu
amoghaṃ tassa jīvitaṃ*
65. *Patirūpakārī dhuravā
utthātā vīndate dhanam
saccena kittiṃ pappoti
dadaṃ mittāni ganthati*

8. Mittatāvagga

66. *Asantassa piyā honti
sante na kurute piyaṃ
asataṃ dhammaṃ roceti
taṃ parābhavato mukhaṃ*
67. *Sabbhireva samāsetha
sabbhi kubbetha santhavaṃ
sataṃ saddhammamaññāya
paññā labbhati nāññato*
68. *Pūtimacchaṃ kusaggena
yo naro upanayhati
kusāpi pūti vāyanti
evaṃ bālūpasevanā*
69. *Tagarañca palāsena
yo naro upanayhati
pattāpi surabhi vāyanti
evaṃ dhīrūpasevana*
70. *Tasmā palāsapuṭasseva
ñatvā sampākamattano
asante nupaseveyya
sante seveyya paṇḍito*

Friendship

- He divides his wealth in four
and thus he wins friendship.
One portion he uses for his needs,
two portions for his business,
the fourth portion he saves
for times of emergency.
- Deft and capable at her work,
in harmony with other people,
a wife is pleasing to her husband
and carefully looks after his wealth.
- Endowed with faith and virtue,
speaking gently, free from selfishness:
such a woman purifies the pathway
leading to future happiness.
- The wealth of faith and virtue's wealth,
the wealth of conscience and fear of blame,
the wealth of learning and giving too,
and as the seventh, wisdom's wealth:
- Those who have these treasures true,
be they women or be they men,
are not poor or destitute,
nor have their lives been lived in vain.
- Whoever acts, strives and toils
shall acquire wealth;
by truthfulness one gains good repute,
and by giving one binds friends.
- To be in communion with the bad,
and choose the ways of the bad,
to have no friends among the good,
this is a source of suffering.
- Consort only with the good,
come together with the good.
To learn the teaching of the good
gives wisdom like nothing else can.
- If one strings a piece of putrid fish
on a blade of kusa grass,
the grass will soon smell putrid too:
the same with one who follows a fool.
- If one wraps frankincense,
in any ordinary kind of leaf,
the leaf will soon smell sweet too:
the same with one who follows the wise.
- Remembering the example of the leaf,
and understanding the results,
one should seek companionship
with the wise, never with the bad.

71. *Sattho pathavasato mittam
mātā mittam sake ghare
sahāyo atthajātassa
hoti mittam punappunam
sayamkatāni puññāni
tam mittam samparāyikaṃ*
72. *Upakāro ca yo mitto
yo ca mitto sukhe dukkhe
atthakkhāyī ca yo mitto
yo ca mittānukampako:*
73. *Etepi mitte cattāro
iti viññāya paṇḍito
sakkaccaṃ payirupāseyya
mātā puttaṃ va orasaṃ*
74. *Kalyāṇamitto yo bhikkhu
sappatisso sagāravo
karaṃ mittānaṃ vacanaṃ
sampajāno patissato
pāpuṇe anupubbena
sabbasaṃyojanakkhayaṃ*
75. *Abbatītasahāyassa
atītagatasatthuno
natthi etādisaṃ mittam
yathā kāyagatā sati*
- A companion is a traveller's friend,
a mother is a friend at home,
one who helps in time of need
is a good and steady friend.
And the good deeds done by oneself
are one's true friends in time to come.
- A friend who always lends a hand,
a friend in both sorrow and joy,
a friend who offers good counsel,
a friend who sympathises too:
- These are the four kinds of true friends:
one who is wise, having understood,
will always cherish and serve such friends
just as a mother tends her only child.
- The monk who has a lovely friend,
who pays respect and deference to him,
and acts as his friend advises,
with mindfulness and comprehension clear,
will in time be freed from bonds;
all his fetters will be destroyed.
- For one whose friend has passed away,
for one whose teacher no more lives,
there is no other friend in this world
like mindfulness of the body.

9. Sutavagga

Learning

76. *Sussūsā sutavaḍḍhanī
sutaṃ paññāya vaddhanaṃ
paññāya attham jānāti
ñāto attho sukhāvaho*
77. *Bahussutaṃ upāseyya
sutañca na vināsaye
taṃ mūlaṃ brahmacariyassa
tasmā dhammadharo siyā*
78. *Bahussutaṃ dhammadharaṃ
sappaññaṃ buddhasāvakaṃ
nekkhaṃ jambonadasseva
ko taṃ ninditumarahati
devāpi naṃ pasamsanti
brahmunāpi pasamsito*
79. *‘‘Appassutopi ce hoti,
sīlesu susamāhito;
Sīlato naṃ pasamsanti,
tassa sampajjate sutam.*
- Desire to learn increases learning;
learning makes wisdom increase.
By wisdom is the goal known;
knowing the goal brings happiness.
- One should follow the learned man,
and should not neglect learning;
for that is the foundation of the holy life.
Therefore be well versed in Dhamma.
- Learned, knowing the Dhamma,
truly wise, the Buddha's disciple
is like the finest gold of Jambu.
Who can find any blame in him?
Even the gods sing his praise;
Brahmā himself sings his praise.⁵
- If one who has little learning
is strong in virtue, others
will praise his virtue only,
because his learning is incomplete.

⁵ Brahmā: A high divinity in the ancient Indian pantheon.

80. *“Bahussutopi ce hoti,
sīlesu asamāhito;
Sīlato naṃ garahanti,
nāssa sampajjate sutamaṃ.*
81. *Bahussutopi ce hoti,
sīlesu susamāhito;
Ubhayena naṃ pasamsanti,
sīlato ca sutena ca.*
82. *Bahussuto appassutaṃ
yo sutenātimaññati
andho padīpadhārova
tatheva paṭibhāti maṃ*
83. *Tasmā hi attakāmena
mahattamabhikaṅkhatā
saddhammo garukātabbo
saramṃ buddhāna sāsanaṃ*
84. *Sammā manaṃ paṇidhāya
sammā vācaṃ abhāsiya
sammā kammāni katvāna
kāyena idha puggalo*
85. *Bahussuto puññakaro
apasmimṃ idha jīvite
kāyassa bhedaṃ sappañño
saggaṃ so upapajjati*

If one who has much learning
is weak in virtue, others
will blame him for his conduct
though his learning is complete.

But if one has much learning
and is also strong in virtue,
he will be praised for both
his virtue and his learning.

A learned man who, because of his learning,
despises one with little learning,
seems to me like a stone-blind man
walking around with a lamp in hand.

One who loves his own true welfare,
who is concerned with his own good,
should pay homage to the Dhamma
and always remember the Buddha’s words.

Having a rightly directed mind,
speaking rightly spoken speech,
doing here with the body
only deeds that are right and good.

Learned, doing much that is worthy
even in a life that is short -
a wise person such as this
will be reborn in a happy place.

10. Sāvakaṅga

The Disciple

86. *Mātari pitari cāpi
yo sammā paṭipajjati
tathāgate vā sambuddhe
atha vā tassa sāvake
bahuñca so pasavati
puññaṃ etādiso naro*
87. *Bhikkhu ca sīlasampanno
bhikkhunī ca bahussutā
upāsako ca yo saddho
yā ca saddhā upāsikā
ete kho saṅghaṃ sobhenti
ete hi saṅghasobhanā*
88. *Yassa sabrahmacārīsu
gāravo nūpalabbhati
ārakā hoti saddhammā
nabhaṃ puthaviyā yathā*
89. *Yassa sabrahmacārīsu
gāravo upalabbhati
so virūhati saddhamme
khetto bījamaṃ bhaddakaṃ*

If one behaves rightly
toward his mother and his father,
towards the Buddha well-attained,
and the disciples of the Buddha,
such a person generates
an abundant store of good.

The monk well-possessed of virtue,
the nun who is widely learned,
male and female lay disciples
who are fully endowed with faith -
it is they who illuminate the Saṅgha,
“lights of the Saṅgha” they are called.

One who has no respect for those
who live the holy life with him,
is as far from this good Dhamma
as the sky is from the earth.

One who has respect for those
who live the holy life with him,
comes to growth in this good Dhamma
like a healthy seed in the field.

90. *Itthibhāvo kiṃ kayirā
cittamhi susamāhite
ñāṇamhi vattamānamhi
sammā dhammaṃ vipassato*
91. *Yassa nūna siyā evaṃ
itthāhaṃ purisoti vā
kiñci vā pana asmīti
taṃ māro vattumarahati*
92. *Dummedhehi pasamsā ca
viññūhi garahā ca yā
garahāva seyyo viññūhi
yaṃ ce bālappasamsanā*
93. *Sāgārā anagārā ca
ubho aññōññanissitā
ārādhayanti saddhammaṃ
yogakkhemaṃ anuttaraṃ*
94. *Anubandhopi ce assa
mahiccho ca vighātavā
ejānugo anejassa
nibbutassa anibbuto
giddho so vitāgedhassa
passa yāvañca ārakā*
95. *Sukhā saṅghassa sāmaggī
samaggānañcanuggaho
samaggarato dhammaṭṭho
yogakkhemā na dhamṣati*

A woman's nature is unimportant when the mind is still and firm, when knowledge grows day by day, and she has insight into Dhamma.

One who thinks such thoughts as "I am a woman" or "I am a man" or any other thought "I am ..."
Māra is able to address that one.

The fools offer praise and the wise offer blame. Truly the blame of the wise is much better than the praise of the fool.

Home dwellers and the homeless both, by depending upon one another come to realise the good Dhamma, the utter freedom from bondage.

Though physically close behind, if one is acquisitive and restless, how far is that turbulent one from one freed from turbulence, that burning one from one cooled, that hankering one from the greedless!

A happy thing is concord in the Saṅgha!
One who assists in making harmony, loving concord and righteousness, does not fall away from freedom.

11. Cittavagga

Mind

96. *Cittena nīyati loko
cittena parikassati
cittassa ekadhammassa
sabbeva vasamanvagū*
97. *Manopubbaṅgamā dhammā
manoseṭṭhā manomayā
Manasā ce pasannena
bhāsati vā karoti vā
tato naṃ sukhamanveti
chāyā va anapāyinī*
98. *Suddasam sunipuṇaṃ
yatthakāmanipātinaṃ
cittaṃ rakkhetha medhāvī
cittaṃ guttaṃ sukhāvahaṃ*
99. *Dunniggaḥassa lahuṇo
yatthakāmanipātino
cittassa damatho sādhu
cittaṃ dantaṃ sukhāvahaṃ*

The world is led around by mind, by mind the world is plagued. Mind is itself the single thing, which brings all else beneath its sway.

Mind precedes all things; mind is their chief, mind is their maker. If one speaks or does a deed with a mind that is pure within, happiness then follows along like a never departing shadow.

Difficult to detect and very subtle, the mind seizes whatever it wants; so let a wise man guard his mind, for, a guarded mind brings happiness.

Wonderful it is to train the mind so swiftly moving, seizing whatever it wants. Good is it to have a well-trained mind, for a well-trained mind brings happiness.

100. *Phandanaṃ capalaṃ cittaṃ
durakkhaṃ dunnivārayaṃ
ujuṃ karoti medhāvī
usukārova tejanaṃ* As a fletcher straightens an arrow,
even so one who is wise
will straighten out the fickle mind,
so unsteady and hard to control.
101. *Na taṃ mātā pitā kayirā
aññe vāpi ca nātakā
sammāpanihitaṃ cittaṃ
seyyaso naṃ tato kare* No mother nor father nor
any other kin can do
greater good for oneself
than a mind directed well.
102. *Anabhijjhālu vihareyya
abyāpannena cetasā
sato ekaggacittassa
ajjhattaṃ susamāhito* Live without covetous greed,
fill your mind with benevolence.
Be mindful and one-pointed,
inwardly stable and concentrated.
103. *Pañca kāmagaṇā loke
manochaṭṭhā paveditā
ettha chandaṃ virājetvā
evaṃ dukkhā pamuccati* There are five strands of sensual pleasure
with the mind as the sixth;
by overcoming desire for these
one will be freed from suffering.
104. *Mama selūpamaṃ cittaṃ
ḥitaṃ nānupakampati
virattaṃ rajanīyesu
kuppanīye na kuppati
mamevaṃ bhāvitāṃ cittaṃ
kuto maṃ dukkhamessatī* My mind is firm like a rock,
unattached to sensual things,
no shaking in the midst
of a world where all is shaking.
My mind has thus been well-developed.
So how can suffering come to me?
105. *Yo ca caraṃ vā tiṭṭhaṃ vā
nisinno uda vā sayāṃ
vitakkaṃ samayitvāna
vitakkūpasame rato
bhabbo so tādiso bhikkhu
phuṭṭhuṃ sambodhimuttamaṃ* Whether he walks or stands
or sits or lies, a monk
should take delight in
controlling all thoughts.
Such a monk is qualified
to reach supreme enlightenment.

12. Sikkhāvagga

The Training

106. *Atisītaṃ atiuṇhaṃ,
atisāyamidaṃ ahu;
Iti vissaṭṭhakammante,
atthā accenti māṇave* “It’s too cold, it’s too hot,
it’s too late.” With such excuses
one who gives up the practice
lets his opportunities slip.
107. *Yodha sītañca unhañca
tinā bhīyyo na maññati
karaṃ purisakiccāni
so sukhā na vihāyati* But one who looks on cold and heat
as no more obstructive than straw
and continues with the practice
does not fall short of happiness.
108. *Alīnacitto ca siyā
na cāpi bahu cintaye
nirāmagandho asīto
brahmacariyaparāyano* So rid the mind of sloth and dullness.
Give up thinking of many things.
Be healthy and unattached to pleasure.
Be devoted to the holy life.
109. *Ūnūdarō mitāhāro
appichassa alolupo
sa ve icchāya nicchāto
aniccho hoti nibbuto* Lean in body, frugal in food,
content with little and undisturbed,
vain wishes gone and craving stilled,
thus the wantfree attain Nibbāna.

110. *Sa jhānapasuto dhīro
vanante ramito siyā
jhāyetha rukkhamūlasmiṃ
attānamabhitosayaṃ* One who is stable in meditation
will delight at the woodland's edge,
meditating at the foot of a tree
until joy and contentment are won.
111. *Kāmacchando ca byāpādo
thinamiddhañca bhikkhuno
uddhaccaṃ vicikicchā ca
sabbasoṃa na vijjati* Sense desire, ill will,
sloth, laziness, agitation,
and doubt are not found
in a true and worthy monk.
112. *Na sabbato mano nivāraye
na mano saṃyatattamāgatam
yato yato ca pāpakaṃ
tato tato mano nivāraye* Do not hold back the mind from all,
for it is not yet put to sleep.
But whenever evil things arise,
then should the mind be held in check.
113. *Vīriyasātaccasampanno
yuttayogo sadā siyā
na ca appatvā dukkhantaṃ
vissāsaṃ eyya paṇḍito* Possessed of energy and perserverance,
be always earnest in applying yourself.
The wise one should not be confident
until the end of suffering is reached.
114. *Samādhīratanamālassa
kuvitakkā na jāyare
na ca vikkipate cittaṃ
etaṃ tumhe piḷandhathā* With the jewelled necklace of concentration,
wrong thoughts cannot arise
nor can the mind be distracted.
So let this be your adornment.
115. *Ānāpānasatī yassa
parīpuṇṇā subhāvītā
anupubbaṃ paricitā
yathā buddhena desitā
somaṃ lokam pabhāseti
abbhā mutova candimā* One who has gradually practised,
developed and brought to perfection
mindfulness of the in-and-out breath,
as taught by the Enlightened One,
illuminates the entire world
like the moon when freed from clouds.

13. Vāyāmaṃvagga

Effort

116. *Pamādo rajo pamādo
pamādānupatito rajo
appamādena vijjāya
abbūḷhe sallamattano* Indolence is dust;
dust comes in the wake of indolence.
With knowledge and vigilance,
draw out the arrow from yourself.
117. *Niddāsīlī sabhāsīlī
anuṭṭhātā ca yo naro
alaso kodhapaññāṇo
taṃ parābhavato mukhaṃ* When one loves company and sleep,
when one is lax and slack,
when one is often given to anger -
this is a source of suffering.
118. *Samvaro ca pahānañca
bhāvanā anurakkhaṇā
ete padhānā cattāro
desitādiccabandhunā* The effort to restrain, to abandon,
to develop and to maintain:
these are the four exertions
taught by the Kinsman of the Sun.
119. *Uṭṭhahatha nisīdatha
ko attho supitena vo?
Āturānañhi kā niddā
sallavidhāna ruppataṃ?* Arise! Sit up! Of what use
are your dreams? How can you
continue to sleep when you are sick,
pierced with the arrow of grief?
120. *Amoghaṃ divasaṃ kayirā
appena bahukena vā
yaṃ yaṃ vijahate rattiṃ
tadūnaṃ tassa jīvitam* Make your day productive
whether by little or by much.
Every day and night that passes,
your life is that much less.

121. *Yo dandhakāle dandheti
taraṇīye ca tāraye
yoniso saṃvidhānena
sukhaṃ pappoti paṇḍito*
122. *Āraddhavīriye pahitatte
niccaṃ dalhaparakkame
samagge sāvake passe
esā budhāna vandanā*
123. *Niddaṃ tandiṃ vijambhiṃ
aratiṃ bhattasammadaṃ
vīriyena naṃ paṇāmetvā
ariyamaggo visujjhati*
124. *Saddhāya taratī oghaṃ
appamādena aṇṇavaṃ
vīriyena dukkhamacceti
paññāya parisujjhati*
125. *Ujumaggamhi akkhāte
gacchatha mā nivattatha
attanā codayattānaṃ
nibbānamabhīhāraye*
- The wise one who hurries when hurrying is needed and who slows down when slowness is needed, is happy because his priorities are right.
- See the disciples in perfect harmony, resolute and making effort, always firm in their progress - this is the best worship of the Buddha.
- Sloth, torpor and drowsiness, boredom and heaviness after meals - by expelling these with energy the noble path is purified.
- The flood is crossed by faith, by vigilance the sea is crossed, pain is overcome with vigour by wisdom one is purified.
- The straight path has been clearly shown: walk forward and don't turn back. Urge yourself onwards by yourself; in that way attain Nibbāna

14. Sativagga

126. *Sambādhe vāpi vindanti
dhammaṃ nibbānapattiyā
ye satiṃ paccalatthaṃsu
sammā te susamāhitā*
127. *Sace dhāvati cittaṃ te
kāmesu ca bhavesu ca
khippaṃ niggaṇha satiyā
kiṭṭhādaṃ viya duppasuṃ*
128. *Ubhinnaṃ matthaṃ carati
attano ca parassa ca
paraṃ saṅkupitaṃ ṇatoṃ
yo sato upasammati*
129. *Ubhinnaṃ tikicchantaṃ
attano ca parassa ca
janā maññanti bāloti
ye dhammassa akovidā*
130. *Yataṃ care yataṃ tiṭṭhe
yataṃ acche yataṃ saye
yataṃ samiñjaye bhikkhu
yatāmenaṃ pasāraye*
131. *Uddhaṃ tiriyaṃ apācīnaṃ
yāvātā jagato gati
samavekkhitā ca dhammānaṃ
khandhānaṃ udayabbayaṃ*
- Mindfulness**
- Even when obstacles crowd in, the path to Nibbāna can be won by those who establish mindfulness and bring to perfection equipoise.
- If your mind runs wild among sensual pleasures and things that arise, quickly restrain it with mindfulness as one pulls the cow from the corn.
- Knowing that the other person is angry, one who remains mindful and calm acts for his own best interest and for the others' interest, too.
- He is a healer of both himself and the other person; only those think him a fool who do not understand the Dhamma.
- Whether he walks, stands, sits or lies, stretches out his limbs or draws them in again, let a monk do so with composure.
- Above, across or back again, wherever he goes in the world let him carefully scrutinise the rise and fall of compounded things.

132. *Evam viharimātipiṃ
santavuttimanuddhataṃ
cetosamathasāmīciṃ
sikkhamānaṃ sadā satam
satataṃ pahitattoti
āhu bhikkhuṃ tathāvidham*
133. *Na so rajjati dhammesu
dhammaṃ nātoṃ patissato
virattacitto vedeti
tañca nājjhossa tiṭṭhati*
134. *Satipaṭṭhānakusalā
bojjhaṅgabhāvanāratā
vipassakā dhammadharā
dhamma nagare vasantite*
135. *Sammappadhānasampanno
satipaṭṭhānagocaro
vimuttikusumasañchanno
parinibbissatyanāsavo*

Living thus ardently,
at peace within, not restless
or mentally agitated,
training himself, always mindful:
people call such a monk
"one constantly resolute."

Not excited by mental phenomena,
one knows them through mindfulness;
thus with a mind well detached
one understands and does not cling.

Those skilled in the foundations of
mindfulness,
delighting in the enlightenment factors,
with knowledge of Dhamma and keen insight,
live in the city of Dhamma.

Possessed of persevering energy,
practising the foundations of mindfulness,
bedecked with the blossoms of freedom,
you will be cooled and undefiled.

15. Attaparavagga

Oneself and Others

136. *Sabbe tasanti daṇḍassa
sabbesaṃ jīvitam piyaṃ
attānaṃ upamaṃ katvā
na haneyya na ghātaye*
137. *Attanāva kataṃ pāpaṃ
attanā saṃkilissati
attanā akataṃ pāpaṃ
attanāva visujjhati
suddhī asuddhi paccattaṃ
nāñño aññaṃ visodhaye*
138. *Attadatthaṃ paratthena
bahunā pi na hāpaye
attadatthamabhiññāya
sadatthapasuto siyā*
139. *Attānameva paṭhamam
patirūpe nivesaye
athanñāmanusāseyya
na kilisseyya paṇḍito*
140. *Attānaṃ ce tathā kayirā
yathāññāmanusāsati
sudanto vata dametha
attā hi kira duddamo*
141. *Yo cattānaṃ samukkaṃse
pare ca mavajānāti
niñño sena mānena
taṃ jaññā vasalo iti*
- All tremble at punishment.
Life is dear to all.
Put yourself in the place of others;
kill none nor have another killed.
- By doing evil, one defiles oneself;
by avoiding evil, one purifies oneself.
Purity and impurity depend on oneself:
no one can purify another.
- Let no one neglect one's own welfare
for the welfare of others however much.
Clearly understanding one's own welfare
strive always for one's own true good.
- One should first establish oneself
in what is proper and only then
try to instruct others. Doing this,
the wise one will not be criticised.
- If only you would do what you teach others
then being yourself controlled
you could control others well.
Truly self-control is difficult.
- One who exalts himself
and disparages others
because of smugness and conceit;
know him as an outcaste man.

142. *Na paresaṃ vilomāni
na paresaṃ katākataṃ
attanova avekkheyya
katāni akatāni ca* Look not to the faults of others,
nor to their omissions and commissions.
But rather look to your own acts,
to what you have done and left undone.
143. *Paravajjānupassissa
niccaṃ ujjhānasaññino
āsavā tassa vaḍḍhanti
ārā so āsavakkhayā* When one looks down at others' faults
and is always full of envy,
one's defilements continually grow;
far is one from their destruction.
144. *Sudassaṃ vajjamaññesaṃ
attano pana duddasaṃ
paresaṃ hi so vajjāni
opunāti yathā bhusaṃ
attano pana chādeti
kalimva kitavā saṭho* Easily seen are the faults of others,
one's own are difficult to see.
By winnowing the chaff of others' faults,
one's own are obscured, like a crafty
fowler hidden behind the branches.
145. *Attanā codayattānaṃ
patimāse attamattanā
so attagutto satimā
sukhaṃ bhikkhu vihāhisi* You yourself must watch yourself,
you yourself must examine yourself,
and so self-guarded and mindful,
O monk, you will live in happiness.

16. Mettāvagga I

Love I

146. *Anatthajanano doso
doso cittappakopano
bhayamantarato jātaṃ
taṃ jano nāvabujjhati* Hate brings great misfortune,
hate churns up and harms the mind;
this fearful danger deep within
most people do not understand.
147. *Duṭṭho atthaṃ na jānāti
duṭṭho dhammaṃ na passati
andhatamaṃ tadā hoti
yaṃ doso sahate naraṃ* Thus spoilt one cannot know the good,
cannot see things as they are.
Only blindness and gloom prevail
when one is overwhelmed by hate.
148. *Yo na hanti na ghātetī
na jināti na jāpaye
mettāṃso sabbabhūtesu
veraṃ tassa na kenaci* He who does not strike nor makes
others strike, who robs not nor makes
others rob, sharing love with all that live,
finds enmity with none.
149. *Satīmato sadā bhaddaṃ
satimā sukhamedhati
satīmato suve seyyo
verā na parimuccati* For the mindful one there is always good;
for the mindful one happiness increases;
for the mindful one things go better
yet he is not freed from enemies.
150. *Yassa sabbamahorattaṃ
ahiṃsāya rato mano
mettāṃ so sabbabhūtesu
veraṃ tassa na kenaci* But he who both day and night
takes delight in harmlessness
sharing love with all that live,
finds enmity with none.
151. *Yo ve mettena cittena
sabbalokānukampati
uddhaṃ adho ca tiriyaṃ
appamāneṇa sabbaso* When one with a mind of love
feels compassion for all the world -
above, below and across,
unlimited everywhere,
152. *Appamānaṃ hitaṃ cittaṃ
paripunṇaṃ subhāvitaṃ
yaṃ pamāṇakataṃ kammaṃ
na taṃ tatrāvasissati* Filled with infinite kindness,
complete and well-developed -
any limited actions one may have done
do not remain lingering in one's mind.

153. *Mettacittā kāruṇikā
hotha sīlesu saṃvutā
āradhāvīriyā pahitattā
niccaṃ dalhaparakkamā* Develop a mind full of love;
be compassionate and restrained in virtue;
arouse your energy, be resolute,
always firm in making progress.
154. *Yathāpi ekaputtasmiṃ
piyasmiṃ kusalī siyā
evaṃ sabbesu pānesu
sabbattha kusalo siyā* Just as a loving mother would guard
her only dearly beloved child,
so towards creatures everywhere
one should always wish for their good.
155. *Cittaṅca susamāhitam
vipasannamanāvīlam
akhilam sabbabhūtesu
so maggo brahmapattiyā* A mind composed, well-concentrated,
purified and undefiled,
full of kindness towards all beings -
this is the way that leads to Brahmā.

17. *Mettāvagga II*

Love II

156. *Yathāpi udakaṃ nāma
kalyāṇe pāpake jane
samaṃ pharati sītena
pavāheti rajomalam* Just as water cools
both good and bad
and washes away all
impurity and dust,
157. *Tatheva tvaṃpi ahitahite
samaṃ mettāya bhāvaya
mettāpāramitaṃ gantvā
sambodhiṃ pāpuṇissasi* In the same way you should develop thoughts
of love to friend and foe alike,
and having reached perfection in love,
you will attain enlightenment.
158. *“Yathā ahaṃ tathā ete
yathā ete tathā ahaṃ”
attānaṃ upamaṃ katvā
na haneyya na ghātaye* “As I am, so are others;
as others are, so am I.”
Having thus identified self and others,
harm no one nor have them harmed.
159. *Apādakehi me mettaṃ
mettaṃ dvipādakehi me,
catuppadehi me mettaṃ
mettaṃ bahuppadehi me* I have love for the footless,
for the bipeds too I have love;
I have love for those with four feet,
for the many-footed I have love.
160. *Mā maṃ apādako hiṃsi
mā maṃ hiṃsi dvipādako
mā maṃ catuppado hiṃsi
mā maṃ hiṃsi bahuppado* May the footless harm me not,
may the bipeds harm me not,
may those with four feet harm me not,
may those with many feet harm me not.
161. *Sabbe sattā sabbe pāṇā
sabbe bhūtā ca kevalā
sabbe bhadrāni passantu
mā kañci pāpamāgamā* May all creatures, all living things,
all beings one and all,
experience good fortune only.
May they not fall into harm.
162. *Sabbamitto sabbasakho
sabbabhūtānukampako
mettacittaṅca bhāvemi
abyāpajjarato sadā* I am a friend and helper to all,
I am sympathetic to all living beings.
I develop a mind full of love
and always delight in harmlessness.
163. *Asaṃhīraṃ asaṃkappaṃ
cittaṃ āmodayāmaṃ
brahmvihāraṃ bhāvemi
akāpurisasevitaṃ* I gladden my mind, fill it with joy,
make it immovable and unshakable.
I develop the divine states of mind
not cultivated by evil men.

164. *Tasmā sakaṃ paresampi
kātabbā mettabhāvanā
mettacittena pharitabbaṃ
etaṃ buddhāna sāsanaṃ*
165. *Yo ca mettaṃ bhāvayati
appamāṇaṃ patissato
tanū saṃyojanā honti
passato upadhikkhayaṃ*

Therefore the meditation on love
should be done for oneself and others.
All should be suffused with love:
this is the teaching of the Buddha.

Whoever makes love grow
boundless, and sets his mind
for seeing the end of birth:
his fetters are worn thin.

18. Sukhavagga

Happiness

166. *Yo pubbe karaṇīyāni
pacchā so kātumicchati
sukhā so dhamṣate thānā
pacchā ca m-anutappati*
167. *Kodhaṃ chetvā sukhaṃ seti
kodhaṃ chetvā na socati
kodhassa visamūlassa
madhuraggassa devate
vadhaṃ ariyā pasamsanti
tañhi chetvā na socati*
168. *Yaṃ pare sukhatō āhu
tadariyā āhu dukkhato
yaṃ pare dukkhato āhu
tadariyā sukhatō vidū
passa dhammaṃ durājānaṃ
sammūlhettha aviddasu*
169. *Sabbadā ve sukhaṃ seti
brāhmaṇo parinibbuto
yo na līmpati kāmesu
sītibhūto nirūpadhi*
170. *Yañca kāmasukhaṃ loke
yañcidaṃ diviyaṃ sukhaṃ
tañhakkhayasukhassete
kalaṃ nāgghanti soḷasiṃ*
171. *Sabbā āsattiyo chetvā
vineyya hadaye daraṃ
upasanto sukhaṃ seti
santiṃ pappuyya cetasā*
172. *Pāmojjabahulo bhikkhu
dhamme buddhappavedite
adhigacche padaṃ santaṃ
sañkhārūpasamaṃ sukhaṃ*
173. *Sukho viveko tuṭṭhassa
sutadhammassa passato
abyāpajjaṃ sukhaṃ loke
pānabhūtesu saṃyamo*

One who later wishes to do
the things he should have done before
falls away from happiness
and long afterwards repents.

Slay anger and you will be happy,
slay anger and you will not sorrow.
For the slaying of anger in all its forms
with its poisoned root and sweet sting -
that is the slaying the nobles praise;
with anger slain one weeps no more.

What others call happiness,
the noble call pain;
what others call pain,
the noble call happiness.
Behold this Dhamma hard to comprehend
by which the dull are utterly baffled.

Always happy is the holy man
who is wholly free within,
who is not stained by sense desires -
cooled is he and free from clinging.

The happiness of sensual lust
and the happiness of heavenly bliss
are not equal to a sixteenth part
of the happiness of craving's end.

With all his attachments cut,
with the heart's pinings subdued,
calm and serene and happy is he,
for he has attained peace of mind.

A monk who has abundant joy
in the Dhamma taught by the Buddha,
will attain peace and happiness,
with the calming of the constructs.

Solitude is happiness for one who is content,
who has heard the Dhamma and clearly sees.
Non-affliction is happiness in the world -
harmlessness towards all living beings.

174. *Sukhā virāgatā loke
kā mānaṃ samatikkamo
asmimānassa yo vinayo
etaṃ ve paramaṃ sukhaṃ* Freedom from lust is happiness in the world,
the going beyond all sensual desires.
But the crushing out of the conceit “I am” -
this is the highest happiness.
175. *Susukhaṃ vata nibbānaṃ
sammāsambuddhadesitaṃ
asokaṃ virajaṃ khemaṃ
yattha dukkhaṃ nirujjhati* The fully perfected Buddha has taught
Nibbāna as the highest happiness -
without grief, immaculate, secure,
the state where all suffering ceases.

19. Tunhīvagga

Silence

176. *Samānabhāgaṃ kubbetha
gāme akuṭṭhavanditaṃ
manopadosaṃ rakkheyya
santo anuṇṇato care* Develop the quiet even state of mind,
when praised by some, condemned by others,
free the mind from hate and pride
and gently go your way in peace.
177. *Taṃ nadīhi vijānātha
sobbhesu padaresu ca
saṇantā yanti kussubbhā
tunhīyati mahodadhi* Learn this from the waters:
in mountain clefts and chasms,
loud gush the streamlets,
but great rivers flow silently.
178. *Yadūnakaṃ taṃ saṇati
yaṃ pūraṃ santameva taṃ
aḍḍhakumbhūpamo bālo
rahado pūrova paṇḍito* Things that are empty make a noise,
the full is always quiet.
The fool is like a half-filled pot,
the wise man like a deep still pool.
179. *Kāyamuniṃ vācimuniṃ
manomunimanāsavaṃ
muniṃ moneyyasampannaṃ
āhu nīnhātapāpakaṃ* Silent in body, silent in speech,
silent in mind, without defilement,
blessed with silence is the sage.
He is truly washed of evil.
180. *Upasanto uparato
mantabhāṇī anuddhato
dhunāti pāpake dhamme
dumapattaṃva māluto* Peaceful, quiet and restrained,
speaking little, without conceit -
such a one shakes off all evil
as wind shakes leaves off a tree.
181. *Cakkhumāssa yathā andho,
sotavā badhiro yathā
paññāvāssa yathā mūgo
balavā dubbaloriva.* Let one with sight be as though blind,
and one who hears be as though deaf,
let one with wisdom be as though dumb,
let one who is strong be as though weak.
182. *Avitakkaṃ samāpanno
sammāsambuddhasāvako
ariyena tunhībhāvena
upeto hoti tāvade* Having attained the meditative state
where all thoughts come to a stop,
the disciple of the perfected Buddha
thereby possesses the noble silence.
183. *Yathā jalo va mūgo va
attānaṃ dassaye tathā
nātivelaṃ sambhāseyya
saṅghamajjhamhi paṇḍito* The wise one in the midst of an assembly
should not speak excessively long.
He should let himself appear
like a simpleton or a dullard.
184. *Etaṃ nāgassa nāgena
īsādantassa hatthino
sameti cittaṃ cittena
yadeko ramatī mano* In this both mighty beings agree,
the enlightened sage and the elephant
with tusks resembling the poles of ploughs:
both love the solitude of the forest.

185. *Vihavihābhinadite
sippikābhirutehi ca
na me taṃ phandati cittaṃ
ekattanirataṃ hi me*

Amidst the chirping and twittering
of the birds in the woods
this mind of mine does not waver
for I am devoted to solitude.

20. Vipassanāvagga

Insight

186. *Na pañcaṅgikena turiyena
rati me hoti tādisī
yathā ekaggacittassa
sammā dhammaṃ vipassato*

Music from a five-piece ensemble
cannot produce as much delight
as that of a one-pointed mind
with perfect insight into things.

187. *Ye santacittā nipakā
satimanto ca jhāyino
sammā dhammaṃ vipassanti
kāmesu anapekkhino*

Those peaceful in mind, discerning,
mindful and meditative,
having perfect insight into things,
unconcerned with sense desires,

188. *Appamādaratā santā
pamāde bhayadassino
abhabbā parihānāya
nibbānasseva santike*

calm, delighting in diligence,
seeing fear in negligence,
can never fall away or fail,
for they are close to Nibbāna.

189. *Atītaṃ nānusocanti
nappajappanti nāgataṃ
paccuppannaṃ yāpentī
tena vaṇṇo pasīdati*

They do not lament over the past,
they yearn not for what is to come,
they maintain themselves in the present,
thus their complexion is serene.

190. *Atītaṃ nānvāgameyya
nappaṭikaṅkhe anāgataṃ
yad atītaṃ pahīnaṃ taṃ
appattaṅca anāgataṃ*

The past should not be followed after
and the future not desired;
what is past is dead and gone
and the future is yet to come.

191. *Paccuppannaṅca yo dhammaṃ
tattha tattha vipassati
asaṃhīraṃ asaṃkappaṃ
taṃ vidvā manubrūhaye*

But whoever gains insight into things
presently arisen in the here and now,
knowing them, unmoved, unshaken,
let him cultivate that insight.

192. *Cittaṃ upaṭṭhapetvāna
ekaggaṃ susamāhitaṃ
paccavekkhatha saṅkhāre
parato no ca attato*

Establish the mind, set it up
in one-pointed stability;
look upon all formations
as alien and as not self.

193. *Phenaṇḍūpamaṃ rūpaṃ
vedanā bubbulūpamā
marīkūpamā saññā
saṅkhārā kadalūpamā
māyūpamaṅca viññānaṃ*

The body is like a ball of foam,
feelings are like bubbles,
perception is like a mirage,
mental constituents like a pithy tree,
and consciousness like a magic trick.

194. *Sabbalokaṃ abhiññāya
sabbaloke yathātathaṃ
sabbalokavisaṃyutto
sabbaloke anūpayo*

Knowing the world in full directly,
the whole world just as it is,
from the whole world he is freed;
he clings to naught in all the world.

195. *Sabbe sabbābhibhū dhīro
sabbaganthappamocano
phuṭṭhāssa paramā santi
nibbānaṃ akutobhayaṃ*

This sage all-victorious
with all bonds loosened,
has reached perfect peace:
Nibbāna that is void of fear.

21. Buddhavagga

196. *Yathāpi uduke jātaṃ
pundarikam pavaddhati
nopalippati toyena
sucigandham manoramaṃ*
197. *Tatheva ca loke jāto
buddho loke viharati
nopalippati lokena
toyena padumaṃ yathā*
198. *Mahāsamuddo pathavī
pabbato anilopi ca
upamāya na yujjanti
satthu varavimuttiyā*
199. *Appameyyaṃ paminanto
kodha vidvā vikappaye
appameyaṃ pamāyinaṃ
nivutaṃ taṃ maññe akissavaṃ*
200. *Araññe rukkhamūle vā
suññāgāre va bhikkhavo
anussaretha sambuddham
bhayaṃ tumhāka no siyā*
201. *Hitānukampī sambuddho
yadaññamanusāsati
anurodhavirodhehi
vipparamutto tathāgato*
202. *Yathā rattikkhaye patte
suriyuggamanaṃ dhuvaṃ
tatheva buddhaseṭṭhānaṃ
vacanaṃ dhuvassataṃ*
203. *Satthugaru dhammagaru
saṅghe ca tibbagāravo
appamādagaru bhikkhu
paṭisanthāragāravo
abhabbo parihānāya
nibbānasseva santike*
204. *Tenahātappaṃ karohi
idheva nipako sato
ito sutvāna nigghosaṃ
sikkhe nibbānamattano*
205. *Ye me pavutte satthipade
anusikkhanti jhāyino
kāle te appamajjantā
na maccuvasagā siyumaṃ*

22. Kittisadda

The Buddha

- As the lotus is born in the water
and grows up beneath the water,
yet remains undefiled by the water,
fragrant and beautiful,
Just so the Buddha is born in the world,
grows up and dwells in the world,
but like the lotus unstained by water
he is not defiled by the world.
- The mighty ocean, the earth so broad,
the mountain peak or the wind
are not adequate similes to describe
the awesome freedom of the Teacher.
- Who can measure the immeasurable one?
Who can fathom and determine him?
To try to measure the immeasurable one
betrays a mind devoid of wisdom.
- When in the forest, amongst the roots of trees,
or when retired to an empty place,
just call to mind the Buddha and
no fear or trembling will arise.
- When the Buddha teaches others
he does so out of compassion,
because the Tathāgata is wholly freed
from both favour and aversion.
- It is certain that the sun will rise
when the darkness of night fades away;
so too the words of the supreme Buddha
are always certain and reliable.
- Deeply reverent towards the Teacher,
reverent towards the Dhamma and Saṅgha,
reverent towards vigilance,
having kindness and good will:
a monk like this cannot fail,
for he is close to Nibbāna.
- So stir up your energy now,
be skilful and be ever mindful.
When you have heard my voice
train yourself to attain Nibbāna.
- Those who do their best and train
in all the teachings that I have taught,
alert and meditative, shall in time
go beyond the power of death.

Praise

206. *Esa sutvā pasīdāmi
vaco te isisattama
amoghaṃ kira me puṭṭhaṃ
na maṃ vañcesi brāhmaṇo*
207. *Anusāsi maṃ ariyavatā
anukampi anuggahi
amogho tuyhamovādo
antevāsiṃhi sikkhito*
208. *Upemi buddhaṃ saraṇaṃ
dhammaṃ saṅghaṅca tādinaṃ
samādiyāmi silāni
taṃ me atthāya hehiti*
209. *Asokaṃ virajaṃ khemaṃ
ariyaṭṭhaṅgikaṃ ujum
taṃ maggaṃ anugacchāmi
yena tiṇṇā mahesino*
210. *So ahaṃ vicarissāmi
gāmā gāmaṃ purā puram
namassamāno sambuddhaṃ
dhammassa ca sudhammatā*
- Hearing your voice, O sage supreme,
my heart is filled with joy.
My questions truly were not in vain,
the brahmin did not deceive me.
- You have taught me the noble practice,
you were compassionate and helpful to me.
Your exhortation was not in vain
for I am now your trained disciple.
- I go for refuge to the Buddha,
to the Dhamma and to the Saṅgha.
I undertake the rules of conduct
which will be for my true welfare.
- I shall follow that eightfold path,
griefless, immaculate, secure,
the straight way by following which
the great sages have crossed the flood.
- I will now go from town to town,
I will go from city to city,
praising the Buddha and the Dhamma
so excellently taught by him.

Abbreviations

A	Aṅguttara Nikāya
D	Dīgha Nikāya
Dhp	Dhammapada
It	Itivuttaka
J	Jātaka
JN	Jātaka Nidānakathā
M	Majjhima Nikāya
Mil	Milindapañhā
S	Samyutta Nikāya
Sn	'Suttanipāta
Th	Theragāthā
Thī	Therīgāthā
Ud	Udāna

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(An asterisk, *, indicates the Buddha's own words)

1. Sn 544 Sabhiyasuttaṃ
2. S I 50 Sūriyasuttaṃ
3. Sn 1063 Dhotakamāṇavapucchā
4. Sn 1065 Dhotakamāṇavapucchā
5. Sn 1038 Ajitamāṇavapucchā
- *6. Sn 1053 Mettagūmāṇavapucchā
- *7. Sn 92 Parābhavasuttaṃ
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- *9. S I 4 Susammuṭṭhasuttaṃ
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- *11. S I 33 Accharāsuttaṃ
- *12. S I 33 Accharāsuttaṃ
- *13. S I 33 Accharāsuttaṃ
14. Miln 335 Anumānapañho
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17. Thī 347 Subhākammāradhitutherīgāthā
18. Thī 357 Subhākammāradhitutherīgāthā
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- *21. S I 85 Dutiyasaṅgāmasuttaṃ
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- *23. Ud 69 Paṭhamanānātitthiyasuttaṃ
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31. JN 128 Sumedhakathā
32. JN 129 Sumedhakathā
- *33. A II 32 Saṅghasuttaṃ
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- *35. S I 32 Kiṃdadasuttaṃ
36. Th 608 Silavattheragāthā
- *37. A II 205 Verasuttaṃ
- *38. A II 206 Verasuttaṃ
39. Th 612 Silavattheragāthā
40. Th 614 Silavattheragāthā
- *41. Sn 136 Vasalasuttaṃ
42. Th 1001 Khadiravanīyarevatattheragāthā
- *43. It 16 Mettasuttaṃ
- *44. S I 37 Ajarasāsuttaṃ
- *45. Sn 174 Hemavatasuttaṃ
- *46. Sn 657 Kokālikasuttaṃ

47. Sn 451 Subhāsitasuttaṃ
48. Sn 452 Subhāsitasuttaṃ
*49. S I 163 Asurindakasuttaṃ
*50. S I 162 Asurindakasuttaṃ
*51. Sn 722 Nālakasuttaṃ
*52. A IV 196 Dūteyyasuttaṃ
*53. A IV 196 Dūteyyasuttaṃ
*54. A II 51 Visākhasuttaṃ
55. Sn 454 Subhāsitasuttaṃ tatiyaṃ
56. Th 499 Mahākaccāyanattheragāthā
*57. J 4 Cūlaseṭṭhijātakaṃ
*58. J 341 Gandhatindukajātakaṃ
*59. D II 188 Siṅgālasuttaṃ
*60. D II 188 Siṅgālasuttaṃ
*61. A IV 271 Paṭhamaidhalokikasuttaṃ
*62. A IV 271 Paṭhamaidhalokikasuttaṃ
*63. A IV 6 Saṃkhittadhanasuttaṃ
*64. A IV 6 Saṃkhittadhanasuttaṃ
*65. Sn 187 Ālavakasuttaṃ
*66. Sn 94 Parābhavasuttaṃ
*67. S I 17 Sabbhisuttaṃ
*68. It 68 Sukhapatthanāsuttaṃ
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*74. It 10 Dutiyasekhasuttaṃ
75. Th 1035 Ānandattheragāthā
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*81. A II 8 Appassutasuttaṃ
82. Th 1026 Ānandattheragāthā
83. A II 21 Paṭhamauruvelasuttaṃ
*84. It 60 Sammādiṭṭhikasuttaṃ
*85. It 60 Sammādiṭṭhikasuttaṃ
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*87. A II 8 Sobhanasuttaṃ
88. Th 278 Sabhiyattheragāthā
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90. S I 129 Somāsuttaṃ
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*95. It 12 Saṅghasāmaggisuttaṃ
*96. S I 39 Cittasuttaṃ
*97. Dhp 1 Yamakavaggo
*98. Dhp 36 Cittavaggo
*99. Dhp 35 Cittavaggo
*100. Dhp 33 Cittavaggo
*101. Dhp 43 Cittavaggo
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104. Th 194 Nitakattheragāthā
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*111. A V 16 Pañcaṅgasuttaṃ
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113. Th 585 Vaṅgantaputtaupasenattheragāthā
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*116. Sn 334 Uṭṭhānasuttaṃ
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120. Th 451 Sirimaṇḍattheragāthā
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*123. S I 7 Niddātandīsuttaṃ
*124. Mil, Sampakkhandanalakkaṇasaddhāpaṇho
125. Th 637 Soṇakoḷivisattheragāthā
*126. S I 48 Pañcālacaṇḍasuttaṃ
127. Th 446 Brahmadattattheragāthā
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*129. S I 162 Akkosasuttaṃ
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*131. It Sampannasilasuttaṃ
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133. Th 816 Mālukyaputtattheragāthā
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*140. Dhp 159 Attavaggo
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*146. It 84 Antarāmalasuttaṃ
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*150. S I 208 Maṇibhaddasuttaṃ
151. J 37 Arakajātakaṃ
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153. Th 979 Phussattheragāthā
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155. S IV 118 Lohiccasuttaṃ
156. JN 168 Sumedhakathā

157. JN 169 Sumedhakathā
 *158. Sn 705 Nālakasuttaṃ
 *159. A II 72 Ahirājasuttaṃ
 *160. A II 72 Ahirājasuttaṃ
 *161. A II 72 Ahirājasuttaṃ
 162. Th 648 Khadiravaniyarevatattheragāthā
 163. Th 649 Khadiravaniyarevatattheragāthā
 164. Miln 394 Nakulaṅgapañho
 *165. It 21 Mettābhāvanāsuttaṃ
 166. Th 225 Bākulattheragāthā
 *167. S I 161 Chetvāsuttaṃ
 *168. S IV 127 Paṭhamarūpārāmasuttaṃ
 *169. S I 212 Sudattasuttaṃ
 *170. Ud 11 Rājasuttaṃ
 *171. S I 212 Sudattasuttaṃ
 172. Th 11 Cūlavacchattheragāthā
 *173. Ud 10 Mucalindasuttaṃ
 *174. Ud 10 Mucalindasuttaṃ
 175. Th 227 Bākulattheragāthā
 *176. Sn 702 Nālakasuttaṃ
 *177. Sn 720 Nālakasuttaṃ
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 181. Th 501 Mahākaccāyanattheragāthā
 182. Th 650 Khadiravaniyarevatattheragāthā
 183. Th 582 Vaṅgantaputtaupasenattheragāthā

*184. Ud 42 Nāgasuttaṃ
 185. Th 49 Rāmaṇeyyakattheragāthā
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 *187. It 40 Paṭisallānasuttaṃ
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 199. S I 149 Katamodakatissasuttaṃ
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 202. JN 122 Sumedhakathā
 *203. A II 331 Paṭhamaaparīhānasuttaṃ
 *204. Sn 1062 Dhotakamaṇavapucchā
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