

The *Dhammapada* or “Footsteps of Religion”

Translated by
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DHAMMAPADA.

The Dhammapada (in Sinhalese, Dam Piyáva) or "Footsteps of Religion," is one of the fifteen books belonging to the fifth or last section of the discourses of Buddha. It contains 423 Pali verses which appear to have been spoken on various occasions and afterwards collected into one volume. The verses contain four or six lines of eight syllables each, although the other measures are admitted, and exhibit the morality of Buddhism rather than its peculiar doctrines. The work has been translated into Sinhalese or rather paraphrased, and is much valued by the people.

As an example of the text, the first verse is here quoted.

Manopubbangamā dhammā
 Manoseṭṭhā, manomayā,
 Manasā ce paduṭṭhena
 Bhāsati vā karoti vā,
 Tato nan dukkhamanveti
 Cakkan va vahato padanti.

Our being all is wrought by Mind.
 Mind rules. Mind causes every deed.
 That one who has a Mind corrupt
 Whether he either speak or act
 Grief will pursue relentlessly
 As wheel the oxen's lifted foot.

Note.—The Dhammapada was first printed in "The Friend," 1840, and was reprinted with alterations in the "Ceylon Friend," 1881.

I.

THE DOUBLE ANSWERING VERSES.

1. Mind * precedes action. The motive is chief : actions proceed from mind. If any one speak or act from a corrupt mind, suffering will follow the action, as the wheel follows the lifted foot of the ox.

2. Mind precedes action : the motive is chief : actions proceed from mind. If any one speak or act with a pure intention, enjoyment will follow the action, as the shadow attends the substance.

3. Their anger is not subdued who recall to mind : ' he abused me, he struck me, he conquered me, he plundered me.'

4. But their anger is subdued who do not recall to

* Mana : mind. This comprises the four grand divisions of sensations, perception, thought and consciousness and in this verse is used to signify the reasoning process, or thought : and the moral feeling, or motive. This verse is frequently quoted to shew that no action is criminal unless it proceed from an evil motive, and it is illustrated by the case of a blind priest, who while walking, unconsciously trod on a number of insects and killed them. His case was reported to Buddha, who decided that as the evil was not intended the priest was guiltless.

mind : ' he abused me, he struck me, he conquered me, he plundered me'.

5. Anger will never be appeased by anger, but by gentleness. This is the doctrine of the ancients.

6. Persons do not reflect : ' we shall speedily die'. If any do thus reflect their quarrels speedily terminate.

7. He who lives regarding the pleasures of existence, with unrestrained passions, immoderate in food, indolent, unpersevering, Mara * (lust) will certainly subdue him, as the feeble tree is overturned by the blast.

8. He who lives meditating on the evils of existence, with restrained passions, temperate in food, religious and persevering, Mara certainly will not overpower him, as the solid rock stands unmoved by the storm.

9. He who wears the yellow garment with a polluted mind, regardless of true doctrine, and destitute of a subdued spirit, is unworthy of the yellow robe.

10. He is worthy of the yellow robe who is purified from lusts, established in virtue, of a subdued spirit, and conversant with true doctrine.

11. Those who regard evil as good, or good as evil will never attain to excellence, but are nurtured in error.

12. Those who know good to be good, and evil to be evil, will attain to excellence, being nourished by truth.

13. As the rain completely penetrates the ill-thatched roof, so will lust completely subdue the unmeditative mind.

* The personification of sensual enjoyment, but regarded by Buddhists as the regent of the sixth heaven and the rival of Buddha.

14. As the rain cannot penetrate the well-covered roof, so lust cannot subdue the contemplative mind.

15. The sinner mourns in this world, and he will mourn in the next world. In both worlds he has sorrow. He grieves, he is tormented, perceiving his own impure actions.

16. The virtuous man rejoices in this world, and he will rejoice in the next world. In both worlds he has joy. He rejoices, he exults, perceiving his own virtuous deeds.

17. The sinner suffers in this world, and he will suffer in the next world. In both worlds he suffers. He suffers, knowing sin has been committed by him, and dreadfully will he suffer in the regions of torment.

18. The virtuous man is happy in this world, and he will be happy in the next world. In both worlds he is happy. He is happy knowing he has acted virtuously, and greatly will he rejoice in heaven.*

19. The worldly-minded man who understands much of religion, and talks much concerning it without keeping its precepts, is like a herdsman of other men's cattle, who is not a partaker of the produce of the flock he tends.

20. The pious man who, although he understands but little and can talk but little of religion, is an observer of its precepts ; who removes lust, wrath and folly far from him ; who is considerative, possessed of a mind free from evil and without attachments ; he in this world and in that to come is a partaker of the fruits of piety.

End of Yamaka, or the Chapter of Double

Answering Verses.

* More correctly, a higher plane (reached as the result of virtuous action.)

IIRELIGION.

21 Religion is the path of immortality,* irreligion the path of death. The religious die not, but the irreligious are even as now dead.

22. The wise and religious man, clearly understanding this delights in religious duties, and attaches himself to the instructions of the holy.

23. The wise and steadily contemplative man by constant effort attains to the peaceful and supremely excellent Nirvāna. +

24. Prosperity abundantly attends the industrious, thoughtful man, who, engaged in employments not adverse to piety, is prudent, composed, holy and devout.

25. The wise man so establishes himself in industry, persevering religion, prudence, and mental subjection, that he is not carried away by the floods (of sensuality).

26. Ignorant, and foolish men live in the practice of irreligion, but the wise man guards religion as the most valuable treasure.

27. Live not in the practice of irreligion, neither

* Amata (deathlessness) =Nirvāna, according to Buddhaghosa.

(Dhammapadaṭṭhakathā, p. 115)

+ Cessation from existence. It is represented as peaceful because according to Buddha, sorrow is directly connected with every form of existence.

It must be remembered that Rahats are spoken of as attaining Nirvāna while still living on this earth. Possibly verse 23 is to be read in this sense of "the fading out of desire", desire being the spring of existence.

cleave to sensuality. The meditative religious man experiences great happiness.

28. When the wise man, who, by virtue, has banished irreligion, ascends the palace of wisdom, as one from the summit of a mountain views the plains below, so he, free from sorrow, views the foolish and sorrowful multitude.

29. The religious and vigilant wise man leaves behind him the sleepy irreligious man, as the swift horse passes one destitute of strength.

30. It was by persevering religion that Maghava (Indra) became chief of the gods. Religion is ever praised and irreligion despised.

31. The priest attached to religion, and seeing the danger of indifference to piety, burns up as with fire every attachment, great or small, and passes on (to Nirvana).

32. The priest attached to religion, and seeing the danger of indifference to piety, forsaking all unprofitable things, presses on towards Nirvana.

End of Appamada, or the Chapter of Religion.

IIIMIND.

33. As the fletcher makes straight his arrows, so the wise man renders upright the changeful, inconstant, perverse and hardly to be restrained mind.

34. This mind which is agitated like a fish drawn up from its residence in the waters and cast upon dry ground, should escape from the meshes of Mára.

35. Most excellent is the subjection of the shameless, light mind, ever tending to sensuality. Subjection of mind leads to happiness.

36. The wise man guards the invisible, subtle mind, which is ever tending to sensuality. Mental control leads to happiness.

37. They who have brought under full control the far-travelling, solitary-wandering, incorporeal, and deep-retiring mind are delivered from the bonds of Mára.

38. The inconstant mind, ignorant of the truths of religion, and floating on every current, will never be filled with wisdom.

39. The watchful man whose mind is unsubdued by lusts, unmoved by anger, and withdrawn from the desire either of good or evil, lives free from fear.

40. He who regards this body as a fragile earthen vessel, and keeps the mind as a fortified city, with the weapons of wisdom will strike down Mára, and, freed from desire, maintain the victory he has gained.

41. Surely the body, dead and destitute of consciousness, will soon be cast upon the earth like a decayed and worthless log.

42. The mind that repays injury by injury, and wrath by wrath, wanders in the paths of error, and acts most unworthily.

43. A man is not ennobled by his father, by his mother, or by his other relatives, but by his mind being established in virtue.

End of Citta, or the Chapter of Mind.

IV.FLOWERS.

44. Who understands the present state of being, the worlds of Yama,* and the heavenly worlds ? Who understands doctrines luminously declared ? He, as a skilful florist investigates (and selects).

45. The holy man + understands the present state of being, the worlds of Yama, and the heavenly worlds. The holy man understands doctrines luminously declared, and as a skilful florist, investigates (and selects).

46. He who regards this body as resembling the foam of the river, or the deceptive mirage, trampling down the flowers of Mara, ++ will, invisible to the king of death pass on (to Nirvāna).

47. He who, gathering the flowers of life, attaches himself to present enjoyments, will be swept away by death as sleeping villagers are suddenly swept away by a mighty flood.

48. Soon will death conquer him who, gathering the

* The four Apáya. (see page 7)

+ Sekha. One who is traversing three of the four paths leading to Nirvána, but who has not entered the fourth, which is traversed only by those who are Rahats, in whom all desire is extinct.

++ The pleasure of sense.

flowers of life, attaches himself to present enjoyments, and is never satisfied with the pleasures of sense.

49. As the bee collects nectar and departs without injuring the beauty or odour of the flowers, so the sage sojourns among men.

50. Attend not to the harsh language of others, or to that which they do or leave undone, but attend to that which is done or left undone by yourself.

51. He who speaks well without acting accordingly obtains no reward, but is as a beautiful and splendid flower destitute of fragrance.

52. But he who speaks well and acts accordingly, obtains his reward, and is as a beautiful splendid fragrant flower.

53. As many excellent garlands may be formed from a heap of flowers, so by existing things a man ought to perform many virtuous actions.

54. The fragrance of flowers, of sandal, of myrrh, or of the jasmine spreads not to the upper atmosphere, but the fragrance of truth does. The fragrance of virtue extends in every direction.

55. More excellent is the fragrance of virtue than that of sandal, of myrrh, of the lotus, or of jasmine.

56. Little fragrance proceeds from myrrh or from sandal, but the fragrance of virtue is most excellent and is wafted to the heavens.

57. The path of those who, perfect in virtue, live persevering in religious duties, and, knowing the truth, are freed from desire, is imperceptible to Mara.

58. As the lily growing on a heap of manure thrown

upon the highway, delights the soul with the delicacy of its fragrance

59. So do the wise, the disciples of the all-perfect Buddha, resplendently shine amidst those impure and blind, who are still subject to their passions.

End of Puppha, or the Chapter of Flowers

V.FOLLY.

60. Long is the night to the sleepless ; long is a yojana to the weary ; and long is the course of transmigration to the unwise man, ignorant of true religion.

61. He who, seeking, cannot find a companion equal or superior to himself (in virtue), let him endeavour to remain alone, without an unwise associate.

62. The unwise man is tormented (thinking), ' It is my son, it is my wealth; But seeing that he is not his own *, where is his son, where is his wealth ?

63. If an unwise man be conscious of his folly he may by that (consciousness) become wise ; but the fool who thinks himself wise may be called a fool indeed.

64. Should a fool through the whole of his days associate with the wise he will not acquire wisdom, as the spoon tastes not the pottage.

65. If the intelligent man associate with the learned even for a short period, rapidly will he receive wisdom, as the tongue tastes the flavour of the pottage.

66. The foolish ignorant man acts as an enemy to himself, performing sinful actions productive of bitter fruit.

67. That action is not proper to be done of which

the performer must repent, enduring the results with weeping and lamentation.

68. That action is proper to be done of which the performer need not repent, receiving the results with joy and gladness.

69. Sweet as honey does sin appear to the unwise man whils its consequences are unfelt, but when its results are experienced he is overwhelmed with grief.

70. Should the fool taste only once a month so much food as will adhere to the extremity of a blade of kusa grass, he will not obtain from that (austerity) the sixteenth part of the value of that received by the holy wise

71, Sin does not immediately produce its results, as milk (which speedily coagulates) ; but it follows the fool, as the charcoal fire burns though covered with ashes.

72. If an unwise man* obtain any knowledge, without it producing its appropriate (moral) results, as though the head (of his wisdom) had been cloven thereby it will destroy the excellency he possesses.

73. If anyone be desirous of meditating on profitless subjects,+ of being attended by other priests, of having the highest dignity in the monastery, and of receiving offerings from the laity, -

* Bála, fool, signifies an unwise and an irreligious man and its opposite, 'pandita', means a virtuous as well as wise man.

+ Subjects not calculated to increase his own virtue, but to feed his vanity.

74. (If he say), 'Let both priests and laymen regard me as the principal in every thing which has been accomplished, let them imitate me in all things which are to be done' :--by these thoughts the fool increases both his desires and his pride.

75. It is one thing to obtain (temporal) profit and another to attain to Nirvána. The priest, the disciple of Buddha, fully understanding this, will not be desirous of receiving presents, but will seek retirement.

End of Bála, or the Chapter of Folly.

VI.WISDOM.

76. Regard as a valuable treasure the man of understanding, who, seeing an error, administers suitable reproof. Be attached to such a wise man. Attachment to such an one will be productive of good and not of evil.

77. He who reproveth, instructs, and restrains from evil will be loved by the virtuous and hated by the wicked.

78. Be not attached to sinful companions ; be not attached to base men. Be attached to virtuous friends ; be attached to the noble minded.

79. He who dwells in religious doctrine * dwells in happiness. The wise man, with an unperturbed mind, ever delights in the doctrines known (and taught) by holy sages.

80. The conduit maker guides the streams of water; the fletcher forms his arrows; and the carpenter bends the wood to his purpose. But the wise man subdues himself.

81. As the solid rock stands unshaken by the storm, so the wise man is unmoved by contempt or applause.

82. As the depths of the sea are unruffled and pellucid, so the wise man is serene, acquainted with the doctrines (of Buddha).

83. Certainly the good man banishes all desire ; he speaks not with the design of obtaining worldly advantages.

* By dhamma, religion, or religious doctrine, the doctrines and precepts of Buddha are always to be understood.

The wise man, whether in prosperity or adversity, does not publish his circumstances.

84. He desires not to obtain through his own instrumentality or by that of others, children, wealth, or possessions ; neither does he desire for himself prosperity, through unrighteous means ; but is virtuous, wise, and religious.

85. There are but few among men who strive to obtain Nirvana ; the remainder continue to run after the pleasures of existence.

86. Those who continue following the truths clearly made known in the doctrines (of Buddha) shall enter the path far from the dwelling of Mara.

87. The wise man forsaking sin accustoms himself to the practise of virtue ; and, retiring from domestic society, delights in retirement.

88. The wise man desirous of finding happiness in retirement, forsaking the pleasures of wealth and sense, in poverty fully purifies his mind from defilement.

89. Those whose minds are well acquainted with the Institutes of Buddha, who, banishing the desire of acquisition, rejoice in freedom from all attachments (to existing objects), these, whose desires are extinct, shine resplendently, and in this world have obtained the chief good.*

End of Pandita, or the Chapter of Wisdom.

* At death they will cease from existence.

VII.PERFECT MEN.

90. He whose path of transmigration is traversed, who, free from sorrow, is delivered from every desire, whose every snare is broken, has no thirst for enjoyment.*

91. Meditative men exert themselves ; they delight not in sensual objects, but as the swan (satiated with food) flies from the lake (where he had fed), so they abandon all desire.

92. Those who have no wish for any existing object, whose food is wisdom, meditate on Nirvana, which is without desire or cause of being. They are like the birds of the air. They tread an invisible path.

93. They whose desires are extinguished, and who cleave not to corporeal objects, meditate on Nirvana, which is without desire or cause of being. They are like the birds of the air. Their footsteps are invisible.

94. They whose senses are under control, as a horse well trained by a skilful charioteer, whose pride is extinct, and who are free from desire, are objects of delight even to the gods.

95. They who, like the earth, or the foundations of

* Literally : to him is no burning.

a city gate, are inaccessible to anger,* are like the deep waters of a lake free from impurity. Such are not subject to transmigration.

96. Most tranquil are those who, fully delivered (from desire), are well acquainted (with truth). The mind of such an one is placid, his words and his actions are peaceful.

97. Certainly that man is pre-eminent, who, not confiding in others, has ascertained for himself the nature of Nirvana, broken off the course of transmigration, destroyed the principles of reproduction, and cast off all desire.

98. That place is delightful where perfectly holy men (Rahats) dwell, whether it be in the town or in the forest, in the marsh or on the firm ground.

99. Pleasant is the forest, yet the multitude delight not in it. Those free from lust delight in it, for they seek not sensual objects.

End of Arahanta, or the Chapter of Perfect Men.

* Explained thus: the earth is unaffected by whatever may be cast on its surface, not gratified by garlands of flowers, nor disgusted by loathsome objects. The foundation of the city gates is also unaffected by the agreeable or disagreeable objects which pass over it. So the Rahat, or perfect man, is unmoved by praise or by contempt, and equally insensible to gratitude for kindness or to anger for injuries inflicted upon him.

VIII.THE THOUSANDS.

100. One instructive sentence which when heard brings (the passions) into subjection is superior to a thousand words destitute of profit.

101. One verse which when heard brings (the passions) into subjection is superior to a thousand verses destitute of profit.

102. One sentence of religious doctrine which when heard brings (the passions) into subjection is superior to a hundred sentences spoken without profit.

103. He is a more noble warrior who conquers himself, than the hero who in the field of battle overthrows thousands of thousands.

104. Certainly he who subdues himself is superior to the man who conquers others : for the man of subjected passions will constantly have self-possession.

105. The conquest effected by such a person cannot be wrested from him by a god, nor by a heavenly chorister; by Mara nor by Brahma.

106. Should anyone for a hundred years expend thousands monthly in offerings, that which for one moment is offered to a person fully practised in virtue is more valuable than the whole of the offerings made during the hundred years.*

* According to Buddhism, purity of intention is necessary to render any alms given meritorious ; but where this

107. Should anyone for a hundred years feed, in a forest, the sacrificial fires, the offering made for a moment to a person fully practised in virtue is more valuable than the whole of the offerings made during the hundred years.

108. If any person in the world, seeking to perform meritorious actions, present gifts or offerings, the whole of them will not amount to the fourth part of the merit derived from one reverential salutation to an upright man.*

109. These four advantages will accrue to a man who reverently salutes the virtuous, t or who constantly shows respect to his elders 4, long life, beauty, happiness and strength.

110. One day's life of a holy and contemplative man

pure intention exists, the merit resulting from the alms depends upon the holiness of the receiver. The consequence is that alms offered to a priest are regarded as far more meritorious than those presented to thousands of destitute wretches, and an offering made to the shrine of Buddha as infinitely more valuable than others. The most valuable are those named Sanghika, in which the offering is made jointly to Buddha and his associated priesthood.

* In these verses " the man well practised in virtue," and "the upright man" are interpreted as signifying a person who has entered one of the four paths leading to Nirvana ; it is believed that no such persons now exist. Yet the merit may be obtained by offering to an image of Buddha, it being his representative, and answering the purpose of his actual presence.

+ i.e. a priest or (" the aged ").

++ To his parents, to a hermit, to a priest on the day of entering his noviciate, or of receiving full orders, etc.

is superior to a hundred years spent by a wicked man with uncontrolled passions.

111. One day's life of a wise and contemplative man is superior to a hundred years spent by a foolish man with uncontrolled passions.

112. One day's life of a man strenuously persevering (in virtue) is superior to a hundred years spent by a man indolent and unstable.

113. One day's life of a man who perceives the causes of the termination and reproduction of life is superior to a hundred years spent by a man ignorant of those causes.

114. One day's life of a man perceiving Nirvāna, is superior to a hundred years spent by one ignorant thereof.

115. One day's life of a man acquainted with the supreme doctrines (of Buddha) is superior to a hundred years spent by one ignorant of those doctrines.

End of Sahassa, or the Chapter of Thousands.

IX.SIN.

116. Be active in virtue ; restrain the evil mind. He who is negligent in the performance of meritorious actions is as a man attached to vice.

117. If any man commit sin let him not repeat it again and again ; let him not become attached to it. Sin accumulates sorrow.

118. If a man perform virtuous actions let him repeat them again and again ; let him become attached to them. Meritorious acts produce an accumulation of joys.

119. Sin may appear good while its results are not experienced, but when the results of sin are experienced, then sin appears to be sin.

120. Virtue may appear evil while its results are not experienced, but when the results of virtue are experienced, then virtue appears to be virtue.

121. Think not slightingly of sin (saying) : 'it (the consequence) will not affect me.' The water-vessel is filled by falling drops, and the fool fills up (the measure of) his sins by minute accumulations.

122. Think not slightingly of virtue (saying): 'it will not affect me.' The water-vessel is filled by falling drops, and the wise man fills up (the measure of) his virtues by minute accumulations.

123. As the merchant with great wealth yet few attendants avoids a dangerous road ; as the man desirous

of life avoids poison ; so carefully avoid sin.

124. If the hand be without wound, poison may be handled, and the unwounded (hand) will not be poisoned by it. There is no sin to him who does not perform it.

125. If any one injure a harmless, pure, and holy man, that sin (in its consequences) will fall upon the sinner as the small dust thrown up to the winds.

126. Some persons are born from the womb ; the sinful are produced* in hell ; those of virtuous conduct go to heaven ; those without desire + become extinct.

127. There is no place of a hair's breadth on which a being can stand on earth, in the sky, in the midst of the ocean, or in a crevice of a rock, where he can be free from the consequences of the sins he has committed.

128. There is no place of a hair's breadth on which a being can stand on earth, in sky, in the midst of the ocean or in a crevice in the rock, where he can be free from the power of death.++

End of papa, or the Chapter of Sin.

* The verb *uppajjati* signifies receiving life, whether through the medium of parents or otherwise.

+ *Anásavá*, those who, by being freed from all desire, have attained the summit of perfection.

++ This applies to the inhabitants of all worlds,—either in hell, on earth, or in the six heavens, in the Brahma and *Arūpa* worlds. From the being of a day to the inhabitant of the highest *Arūpa* world whose life is continued for 84,000 *kappas*, no living being can by any possibility be freed from the dominion of death.

X.DEATH.

129. All have a dread of suffering,* all fear death ; he who makes the case his own will neither torture nor kill any other being.

130. All have a dread of suffering, all fear death ; he who makes the case his own, and considers his own love of life, will neither torture nor kill any other being.

131. He who punishes and afflicts beings desirous of happiness, will not obtain the happiness he seeks for himself in a future state.

132. He who neither punishes nor afflicts beings desirous of happiness, will obtain the happiness he seeks for himself in a future state.

133. Speak harshly to no person, for it may be retorted upon yourself; painful contentions may led to your own experience of retaliation.

134. If any one keep silence, as a silvered metallic plate he has attained perfection (the extinction of passion), and is free from danger.

135. As the herdsman by goading drives on the oxen

* Or punishment, dander. Although suffering is the natural result of crime it appears, according to Buddhist morality, to be improper to punish a culprit ; the offender is to be left to the results of his conduct in a future state.

to their pasture, so decay and death drive away the life of sentient beings.

136. The foolish man who does not consider the evil actions he commits will by his own evil conduct burn as a log cast into the fire.

137. If any one afflict a harmless inoffensive man (a good and virtuous man) one of the ten following evils will speedily overtake him :-

138. He will experience severe pain, or bodily mutilation, or excruciating diseases, or become a demoniac ;

139. Or be subject to regal confiscations, or exposed to false accusations, or to the loss of relatives, or to the destruction of property ;

140. Or his house will be burnt with fire, or the foolish man will, after death, be born in hell.

141. Neither going about naked, nor wearing clotted hair, nor daubing the body with mud, nor fasting, nor lying on the naked earth, nor abstinence from ablutions, nor sitting constantly upon the heels, can cleanse a man who is defiled and enveloped in doubt and uncertainty.

142. If a well dressed man (one adorned with gold and jewels) live a virtuous life, peaceful, with subdued passions, walking in the paths of truth, chaste, abstaining from giving pain to any being, he is a sage, he is a Brahmin, he is a priest.

143. Is there in the world a man pure and ashamed of vice, who is sensible of dishonour, as the high bred horse is sensible of the stroke of the whip ?

144. Even as the high bred horse is urged to his speed by the stroke of the whip so does he become firm

and persevering in virtue, and by fidelity, purity, spiritual exertion, tranquillity, religious knowledge, penetrating wisdom, and the performance of every right action, remove from himself the heavy sorrows (of transmigration).

145. The irrigator controls the flow of the waters ; the fletcher the shape of his arrows ; the carpenter the wood ; and the wise man controls himself.

End of Danda, or the Chapter of Punishment.

XI.

DECAY.

146. Who is there constantly inflamed with desire, laughter and joy ?
Why do ye not seek a lamp who are thus enveloped in darkness ?

147. Behold this ornamented image (the body) so much regarded! It is a standing mass of corruption and disease, and has no perpetuity of existence.

148. This body worn out by decay, destroyed by constant disease and sinking into putrefaction, becomes dissolved. Life has death for its termination.

149. Who, looking upon these bleached bones thrown carelessly away like gourds in the summer season, can feel desire towards the body?

150. (The body is) a city built of bones, cemented by flesh and blood, in which dwell decay, death, pride and self-conceit.

151. The ornamented chariots of kings decay, and the body also approaches dissolution; but the doctrines of truth, spoken by the wise, decay not.

152. The man who learns but little, fattens as a well-fed ox : his flesh increases but not his wisdom.

153. Painful are continued transmigrations : therefore traversing a variety of states of existence seeking for the architect of the house I found him not :

154. But now I see the architect and say, 'Again thou shalt not build the house. Thy rafters are all broken. Thy

roof timbers scattered abroad. My mind having attained to the complete extinction of desire, * I shall no more be reproduced.'

155. He who has not secured in the time of youth (mental) riches in a course of holy living, will mourn, like a decayed water pool on the border of a dried-up pond, destitute of fish (being unable to fly to another pond in consequence of age).

156. He who has not secured in the time of youth (mental) riches in a course of holy living, will fall from his former enjoyments as an arrow shot from the bow.

End of Jará, or the Chapter of Decay.

XII.SELF.

157. He who loves himself should guard his mind as a fortified city. The wise man in one age out of three * will protect himself. +

158. Let the wise man first establish himself in virtue and afterwards teach others : thus he will be free from regrets.

159. He who teaches others, let him act according to his own instructions, and then certainly he will subject others (to virtue). Can he not govern himself?

160. The mind must be lord of itself. Who can be lord ++ of another (person's mind). He who exercises a proper control over himself obtains that which is most difficult of attainment.

161. The unwise man injures himself by the sins which he commits, and which have been conceived and brought forth by himself; as the diamond cuts and destroys diamonds. §

162. He who encircles himself with his evil conduct,

* The three are : youth, manhood, old age.

+ Will become a priest, and defend himself from evils beyond the grave.

++ Lord, governor and preserver.

§ The doctrine is, that the good or evil which a man experiences solely results from himself. He is the sole architect of his own fortune.

as the Hal tree is encircled by creeping plants, acts towards himself as an enemy would wish to act towards him.

163. Easy of performance are evil actions, injurious to the performer of them : but truly good actions, productive of happiness, are most difficult to be accomplished.

164. The wicked man who on account of his own evil principles opposes the doctrines of the pure and holy Rahats,* produces fruit to his own destruction, as the bamboo when it bears fruit dies.

165. He who commits sin, by it defiles himself : he who does not commit sin purifies himself thereby. Purity or impurity is produced by the individual himself : no one can make another person holy.

166. It is abundantly more necessary to attend to your own (spiritual) interest than to that of others. He shall be most advantaged who knows that he has secured his own personal welfare.

End of Atta, or the Chapter of Self

* Buddha and his holy disciples.

XIII.THE WORLD.

167. Be not attached to unworthy doctrines ; be not attached to irreligious practices; be not attached to heterodox sentiments, prosperity cannot result from them.

168. Be not weary of the alms you receive where you are,* but walk in the paths of righteousness. That will produce happiness both in this world, and that which is to come.

169. Walk in the paths of righteousness, not in those of unrighteousness.t That will produce happiness both in this world, and that which is to come.

170. He who regards the world as the bubble seen on the water, or as the mirage, he becomes invisible to the king of death.

171, Come and behold the world ! It is as an adorned regal chariot in which fools sit. The wise man has no attachment to it.

172. Let him who has been negligent in virtue be

* Pass not by the alms of the poor, although the food be coarse, in order to obtain better food from the rich. The precept is to go in order from door to door and receive and eat such things as are given.

t This is understood as referring to receiving the alms given from door to door, as expressive of complete control over the appetite : the coarser food to be received with the same pleasure as that which is most delicate.

negligent no longer. He will then shine on the world as the moon bursting from the dark cloud.

173. Let him who has formerly performed evil actions, cover them with his meritorious actions. He will then shine on the world as the moon bursting from the dark cloud.

174. The world is enveloped in darkness, and few are those who see. Few are those who escape to heaven as the bird from the net of the fowler.

175. The birds traverse the path of the sky, the sages (with superhuman power) also traverse the atmosphere. The hero passes away from the world having conquered the bands of Mara.

176. The liar who transgresses the laws of truth, has abandoned the future world, and there is no crime of which he may not be guilty.

177. The covetous certainly will not enter heaven ; the fool certainly will not applaud almsgiving ; but the hero (persevering good man) rejoices in the alms given by others, and (being a partaker of the merit produced thereby) will be happy in a future state.

178. The going to heaven is superior to becoming a Universal Monarch, and the results of being a Sotapatti,* is superior to all the dignities in the universe.

End of Loka, or the Chapter of the World.

* One who has received the doctrines of Buddha, and entered the lowest of the paths to Nirvana.

XIV.THE ENLIGHTENED.

179. The Buddha (or wise man) who is the unconquered conqueror (of his passions) will not be followed by any thing in the world* which he has overcome. His unbounded field of knowledge is free from the causes of existence. By what then can you lead him away ? t

180. The Buddha who is free from the net of desire and lust cannot be led to future existence in any place : his unbounded field of knowledge is free from the causes of existence ; by what then can you lead him away ?

181. Beloved even by the gods are those heroic and wise men who are thoughtful, engaged in abstract meditation, and separated from the world.

182. The attainment of a birth as man is difficult ; for a living being to obtain sustenance is difficult ; the hearing of the discourses of Buddha is with difficulty obtained ; and difficult is it to become a Buddha. t

183. The instructions of Buddha are : Abstain from all vice. Perform virtuous actions. Purify the mind.

184. Other teachers declare religious austerity to be

* So as to necessitate a continuance of existence. 1 To a future state of being.

+ That is, a long previous course of meritorious conduct is necessary to secure these advantages.

the summit of excellence : the Buddhas teach it to consist in Nirvāna*.
The religious recluse destroys not life ; the priest injures not others.

185. The instructions of Buddha are: Abstain from the use of reproachful language. Abstain from inflicting corporeal injuries. Preserve holiness of life. Be temperate in food. Reside in solitude. Be of a meditative mind

186. The desire is not satisfied with wealth, and the man subject to his passions enjoys little pleasure and experiences much pain. This the wise man knows.

187. Neither does the wise disciple of Buddha desire the pleasures of the gods, but is desirous of obtaining the extinction of the passions.

188. Truly many persons under the influence of fear seek for refuge in mountains, or in forests, or in gardens, or in the trees of a grove.

189. But this refuge imparts not peace ; this refuge is not supreme ; this refuge delivers not those who flee to it from all sorrow,

190. But those who take refuge in Buddha, in his doctrine, and in the associated priesthood, will perceive distinctly the Four Great Truths :

191. Of sorrow and of its producing cause, of the cause of its destruction and of the eight-sectioned path leading to its extinction.

* Which may here be interpreted either the extinction of the passions, or its necessary result, the cessation of being.

192. That refuge is peaceful ; that refuge is supreme He who flees to it escapes from all sorrow.

193. Seldom is a chief man (Buddha) born, and not in every place ; * but great will be the prosperity of those among whom he is born.

194. Propitious is the birth of a Buddha ; propitious the hearing his discourses ; propitious is the peaceful assemblage of the priests ; and propitious the observance of their sacred rites.

195. Are those worshipped of who are worthy of worship, even Buddha and his priests who have passed beyond the region of spiritual indolence, and are free from sorrow and weeping ?

196. No person is able to declare the extent of the merit of the holy persons thus worshipped, whose passions are extinguished, and who are free from fear.

End of Buddha, or the Chapter concerning Buddha.

* The birth place of a Buddha is confined to India proper.

+ By adoration and gifts.

++. or the enlightened person.

XV.HAPPINESS.

197. Truly we are happy, being placed in the midst of the wrathful ;
placidly we reside surrounded by angry men.

198. Truly we are happy being healthful in the midst of the diseased.*
Surrounded by diseased men we live in health.

199. Truly we are happy being free from effort t in the midst of the
laborious. Surrounded by men who anxiously labour we live free from
(corporeal) exertion.

200. Truly we are happy who have no possessions, but who, like the
gods of Abhassara, t feed upon spiritual pleasures.

201. Conquest produces enmity, and the vanquished sit in sorrow. The
tranquil man lives in peace, neither conquering nor being conquered.

202. No fire is so fierce as that of lust, no crime so great as hatred. No
sorrow is equal to that produced

* Spiritually.

+ To obtain the things necessary for the gratification of the senses.

++. The bright gods,

by the five Khandhas,* and no good equal to the ceasing to exist.

++.

204. Health is the greatest blessing ; contentment the greatest wealth. The best relative is a faithful friend. And the extinction of being is the chief good.

205. He who tastes the pleasures of retirement and of subjected passions, and drinks in the joyful doctrines of Buddha, is free from grief and sin.

206. It is excellent to see holy men, and a happiness to reside near them. To be far removed from the presence of the unwise is a source of perpetual joy.

207. Association with the unwise ever produces sorrow. To dwell with a foolish man is as painful as constantly to reside with an enemy. But to dwell with a virtuous man is like living happily with a dear relative.

208. Therefore attend upon the persevering, wise, learned, virtuous, self-denying and holy man. For such a wise and good man is as the moon shining resplendently in the path of the stars.

End of Sukha, or the Chapter concerning Happiness.

* Bodily form, sensation, perception, reason and consciousness; the doctrine is that conscious existence in, any form is a positive evil, being ever immediately or remotely a cause of suffering.

++ Verse 203 is omitted. It is as follows :

Hunger of maladies is thief ; the Sankharas the great grief.

If one should stay his mind on this, he knows Nirvana—highest bliss t

XVI.AFFECTION.

209. He who, attaching himself to unworthy objects, neglects those that are honourable, by these pleasures abandons his own interests while grasping after happiness.

210. Never entertain either attachment or aversion, for both the absence of the beloved and the presence of the hated object produces sorrow.

211. Therefore be affectionately attached to nothing, for painful is separation from a beloved object. Those who have neither attachments nor aversions are free from every snare.

212. Affectionate attachment produces sorrow; affectionate attachment produces fear. He who is free from affectionate attachment has no sorrow, and what can he fear?

213. Love produces sorrow, love produces fear. He who is free from love has no sorrow, and what can he fear ?

214. Desire produces sorrow ; desire produces fear. He who is free from desire has no sorrow, and what can he fear ?

215. The desire of enjoyment * produces sorrow ; the desire of enjoyment produces fear. He who is free from the desire of enjoyment has no sorrow, and what can he fear ?

* Kama signifies the desire of sensual gratification and also the desire of property,

216. Lust* produces sorrow ; lust produces fear. He who is free from lust has no sorrow, and what can he fear ?

217. The virtuous man established in religion, the speaker of truth, who attends to his own (spiritual) interests, is beloved by men.

218. He whose desires are to obtain Nirvana, and who cleaves to the paths of perfection, and who is unfettered by the bonds of sense, is named ' The Man Whose Path is Upwards.'

219. As friends, relatives, and beloved associates rejoice at the safe return of a man who has long sojourned far from home ;

220. Even so will the merit of good actions performed by a virtuous man be as affectionate relatives to receive him when he departs from this world to another.

End of Piya, or the Chapter of Affection.

* Tanhá, vehement desire for sensual gratification of all kinds.

XVII.ANGER.

221. Banish anger, and remove pride far away. Be free from every attachment, and desire neither body nor mind. Sorrow will not be experienced by him who has nothing (or who has no attachment.)

222. That man I declare to be of all others the most skilful charioteer who can guide the rapid chariot of his anger.*

223. Conquer anger by mildness, evil by good, covetousness by liberality, and falsehood by truth.

224. Speak the truth. Be not Angry. Of even a little give something to mendicants. † By these three means you will appease the gods.

225. The holy sage, who inflicts no injury on others but retains his body in subjection wherever he goes, he will experience no sorrow, and will become free from existence.

226. The passions are extinct in those who, desiring the freedom of Nirvana, are perpetually vigilant, keeping themselves in subjection night and day.

227. Unequal censure is not a thing of to-day, but is from ancient times. The man is censured who is silent,

* That is, who exercises self-control under provocation.

+ Generally understood to mean mendicant priests.

and so is the loquacious man ; and he is censured who speaks but little.
There is no person in the world free from censure.

228. Men always have been, are, and ever will be subject unjustly to both censure and praise.

229. But if a wise man, daily occupied in the investigation of wisdom, awarded praise to any person, such an one of unsullied life, wise, prudent virtues,

230. Resembling a mass of pure gold, who is fit to censure ? Even the gods praise such an one, and he is applauded by Brahma.

231. Let the body be preserved from evil conduct and be kept in subjection. Forsaking corporeal acts of wickedness, walk in the paths of virtue.

232. Preserve mildness of speech, and let your words be guarded, abandoning improper language, and let your conversation be virtuous.

233. Preserve mental purity, and let your mind be under control. Abandoning every evil disposition let your thoughts be virtuous.

234. The persevering man who keeps his body, his speech, and his dispositions under strict control shall certainly be named a virtuous man.

End of Kodha, or the Chapter concerning Anger.

XVIII.DEFILEMENT.

235. You are now as a dry leaf, the messenger of death is near and you stand at the gate of destruction without provision for your journey.

236. Obtain some aid for yourself, exert yourself speedily, become wise, let your sensualities be destroyed, be free from impurity, and hasten to the celestial residence of the holy sages.

237. Your period of life has arrived at a conclusion. You have arrived at the borders of the grave. There is no more a resting place between you and death, and you are without provisions for your journey.

238. Obtain some aid for yourself, exert yourself speedily, become wise, let your sensualities be destroyed. Be free from impurity, that you may not again approach birth and decay.

239. The wise man gradually, by little and little, from time to time, polishes away the rust (of his passions), as the jeweller polishes his gold.

240. As the rust formed upon iron eats into the metal, so the sensual priest, by his own conduct, secures his own destruction.

241. An unholy life is the rust of learning. Want of persevering industry is the rust of a household. Indolence is as rust to the person. And procrastination the rust in every employment.

242. Want of chastity is the rust of a female.

covetousness is the rust of alms giving, and sinful conduct is certainly the rust of this world and of the future.

243. Of all rust (or impurity) the greatest is ignorance * ; therefore, priests, remove this and become undefiled.

244. Life appears valuable to them who seek a polluted livelihood, shameless, striving as crows for food, vilifying others, sensual, and wandering from house to house.

245. But to him who is ashamed of sin, ever seeking purity, undesirous of pleasure or corporeal enjoyment, and who being contemplative obtains an unpolluted livelihood, life is regarded as not desirable.

246. The man who destroys the life of another being, who speaks falsehood, who is guilty of theft or adultery,

247. Or the man addicted to intoxicating liquors, such men even in the present world uproot themselves.

248. Therefore, O man, know that sinful actions cannot be hid, but that pride, covetousness, and wrath will bring long sufferings upon you.

249. People give (to priests) according to the measure of their faith and good principles. If any (priest) be discontented because of the food given to others, he cannot attain tranquillity by night or day.

250. But he who entirely removes these envious feelings and eradicates the principles of evil, he will certainly by day or by night be tranquil.

* Avijjā—an ignorance of the peculiar doctrines of Buddha.

251. There is no fire so fierce as lust, nothing has a grasp so pertinacious as hatred, no net can be compared with folly, no flood is so rapid as desire.

252. He who is blind to his own errors but perceives with perspicacity the faults of others, he publishes aloud the errors of others and hides his own, as the fowler secretes himself in the brushwood.

253. He who examines the faults of others and seeks for their errors will increase his evil propensities, and be far from the extinction of his passions.

254. No trodden path appears in the sky : no subjector of his passions * appears out (of the religion of Buddha) ; the multitude is involved in the trammels of sense, but there are no trammels binding the Tathagata.

255. No trodden path appears in the sky, no subjector of his passions out of the religion of Buddha ; there is no form of existence which perpetually exists : the Buddhas are free from all entanglements.

End of Mala, or the Chapter respecting Defilement.

* Samana—a priest who has forsaken the world to subdue his passions, and has entered one of the paths leading to Nirvana.

Note.—Mr. Gogerly's translation of the Dhammapada was not completed. Of the twenty-six chapters only eighteen appear here. The remaining Eight containing a hundred and sixty verses are as follows :

19. The Righteous man. The nature of a true Bhikkhu.
20. The Path. An exposition of the Eightfold way.
21. "Pakinnaka." A miscellaneous chapter.
22. "Niraya " Hell The downward path.
23. The Elephant. A simile.
24. Lust. The craving after sentient existence, which is the root of all sorrow.
25. The Bhikkhu.
26. The Religious Devotee.