



The Treasury Of Truth

DHAMMAPADA



BUDDHANET.NET PRESENTS

THE ILLUSTRATED DHAMMAPADA

Treasury of Truth

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CHAPTER 1, TWIN VERSES



Verse 1. Suffering Follows The Evil-Doer

All that we are is the result of what we have thought: it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.



Verse 2. Happiness Follows The Doer of Good

All that we are is the result of what we have thought: it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.



Verse 3. Uncontrolled Hatred Leads to Harm

"He abused me, he beat me, he defeated me, he robbed me,"-
-in those who harbour such thoughts hatred will never cease.



Verse 4. Overcoming Anger

"He abused me, he beat me, he defeated me, he robbed me,"-
-in those who do not harbour such thoughts hatred will
cease.



Verse 5. Hatred is Overcome Only by Non-hatred

For hatred does not cease by hatred at any time: hatred
ceases by love, this is an old rule.



Verse 6. Recollection of Death Brings Peace

The world does not know that we must all come to an end
here;--but those who know it, their quarrels cease at
once.



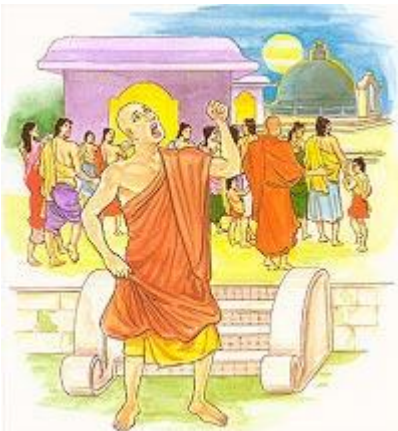
Verse 7. Laziness Defeats Spirituality

He who lives looking for pleasures only, his senses uncontrolled, immoderate in his food, idle, and weak, Mara (the tempter) will certainly overthrow him, as the wind throws down a weak tree.



Verse 8. Spiritual Strength is Undefeatable

He who lives without looking for pleasures, his senses well controlled, moderate in his food, faithful and strong, him Mara will certainly not overthrow, any more than the wind throws down a rocky mountain.



Verse 9. Those Who Do Not Deserve the Stained Robe

He who wishes to put on the yellow dress without having cleansed himself from sin, who disregards temperance and truth, is unworthy of the yellow dress.



Verse 10. The Virtuous Deserve the Stained Robe

But he who has cleansed himself from sin, is well grounded in all virtues, and regards also temperance and truth, he is indeed worthy of the yellow dress.



Verse 11. False Values Bar Spiritual Progress

They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires.



Verse 12. Truth Enlightens

They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.



Verse 13. Lust Penetrates Untrained Mind

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.



Verse 14. The Disciplined Mind Keeps Lust Away

As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.



Verse 15. Sorrow Springs From Evil Deeds

The evil-doer mourns in this world, and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil of his own work.



Verse 16. Good Deeds Bring Happiness

The virtuous man delights in this world, and he delights in the next; he delights in both. He delights and rejoices, when he sees the purity of his own work.



Verse 17. Evil Action Leads to Torment

The evil-doer suffers in this world, and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.



Verse 18. Virtuous Deeds Make One Rejoice

The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.



Verse 19. Fruits of Religious Life Through Practice

The thoughtless man, even if he can recite a large portion (of the law), but is not a doer of it, has no share in the priesthood, but is like a cowherd counting the cows of others.



Verse 20. Practice Ensures Fulfilment

The follower of the law, even if he can recite only a small portion (of the law), but, having forsaken passion and hatred and foolishness, possesses true knowledge and serenity of mind, he, caring for nothing in this world or that to come, has indeed a share in the priesthood.



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CHAPTER 2, HEEDFULNESS



Verse 21. Freedom Is Difficult

Earnestness is the path of immortality (Nirvana),
thoughtlessness the path of death. Those who are in
earnest do not die, those who are thoughtless are as if
dead already.



Verse 22. Freedom Is Difficult

Those who are advanced in earnestness, having understood
this clearly, delight in earnestness, and rejoice in the
knowledge of the Ariyas (the elect).



Verse 23. Freedom Is Difficult

These wise people, meditative, steady, always possessed of
strong powers, attain to Nirvana, the highest happiness.



Verse 24. Glory Of The Mindful Increase

If an earnest person has awakened himself, if he is not forgetful, if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law,--then his glory will increase.



Verse 25. Island Against Floods

By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.



Verse 26. Treasured Mindfulness

Fools follow after vanity, men of evil wisdom. The wise man keeps earnestness as his best jewel.



Verse 27. Meditation Leads To Bliss

Follow not after vanity, nor after the enjoyment of love and lust! He who is earnest and meditative, obtains ample joy.



Verse 28. The Sorrowless View The World

When the learned man drives away vanity by earnestness, he, the wise, climbing the terraced heights of wisdom, looks down upon the fools, serene he looks upon the toiling crowd, as one that stands on a mountain looks down upon them that stand upon the plain.



Verse 29. The Mindful One Is Way Ahead Of Others

Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the hack.



Verse 30. Mindfulness Made Him Chief Of Gods

By earnestness did Maghavan (Indra) rise to the lordship of the gods. People praise earnestness; thoughtlessness is always blamed.



Verse 31. The Heedful Advance

A Bhikshu (mendicant) who delights in earnestness, who looks with fear on thoughtlessness, moves about like fire, burning all his fetters, small or large.



Verse 32. The Heedful Advances To Nibbana

A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away (from his perfect state)—he is close upon Nirvana.



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CHAPTER 3, MIND



Verse 33. The Wise Person Straightens The Mind

33. As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back.



Verse 34. The Fluttering Mind

As a fish taken from his watery home and thrown on dry ground, our thought trembles all over in order to escape the dominion of Mara (the tempter).



Verse 35. Restrained Mind Leads To Happiness

It is good to tame the mind, which is difficult to hold in and flighty, rushing wherever it listeth; a tamed mind brings happiness.



Verse 36. Protected Mind Leads To Happiness

Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list: thoughts well guarded bring happiness.



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

Those who bridle their mind which travels far, moves about alone, is without a body, and hides in the chamber (of the heart), will be free from the bonds of Mara (the tempter).



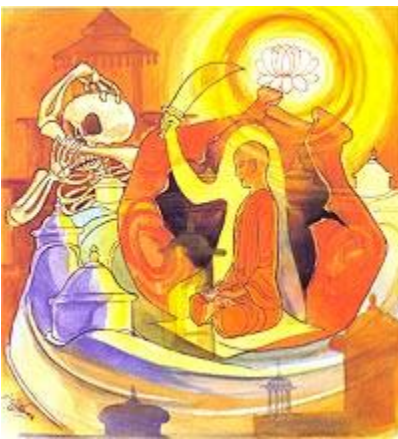
Verse 38. Wisdom Does Not Grow If the Mind Wavers

If a man's thoughts are unsteady, if he does not know the true law, if his peace of mind is troubled, his knowledge will never be perfect.



Verse 39. The Wide-Awake Is Unfrightened

If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of good or evil, then there is no fear for him while he is watchful.



Verse 40. Weapons To Defeat Death

Knowing that this body is (fragile) like a jar, and making this thought firm like a fortress, one should attack Mara (the tempter) with the weapon of knowledge, one should watch him when conquered, and should never rest.



Verse 41. Without The Mind, Body Is Worthless

Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log.



Verse 42. All Wrong Issue Out Of Evil Mind

Whatever a hater may do to a hater, or an enemy to an enemy, a wrongly-directed mind will do us greater mischief.



Verse 43. Well-Trained Mind Excels People

Not a mother, not a father will do so much, nor any other relative; a well-directed mind will do us greater service.



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CHAPTER 4, FLOWERS



Verse 44. The Garland-Maker

Who shall overcome this earth, and the world of Yama (the lord of the departed), and the world of the gods? Who shall find out the plainly shown path of virtue, as a clever man finds out the (right) flower?



Verse 45. The Seeker Understands

The disciple will overcome the earth, and the world of Yama, and the world of the gods. The disciple will find out the plainly shown path of virtue, as a clever man finds out the (right) flower.



Verse 46. Who Conquers Death?

He who knows that this body is like froth, and has learnt that it is as unsubstantial as a mirage, will break the flower-pointed arrow of Mara, and never see the king of death.



Verse 47. Pleasure Seeker Is Swept Away

Death carries off a man who is gathering flowers and whose mind is distracted, as a flood carries off a sleeping village.



Verse 48. Attachment To Senses Is Folly

Death subdues a man who is gathering flowers, and whose mind is distracted, before he is satiated in his pleasures.



Verse 49. The Monk In The Village

As the bee collects nectar and departs without injuring the flower, or its color or scent, so let a sage dwell in his village.



Verse 50. Look Inwards And Not At Others

Not the perversities of others, not their sins of commission or omission, but his own misdeeds and negligences should a sage take notice of.



Verse 51. Good Words Attract Only Those Who Practice

Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words of him who does not act accordingly.



Verse 52. Good Words Profit Only Those Who Practise

But, like a beautiful flower, full of colour and full of scent, are the fine and fruitful words of him who acts accordingly.



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

As many kinds of wreaths can be made from a heap of flowers, so many good things may be achieved by a mortal when once he is born.



Verse 54. Fragrance of Virtue Spreads Everywhere

The scent of flowers does not travel against the wind, nor (that of) sandal-wood, or of Tagara and Mallika flowers; but the odour of good people travels even against the wind; a good man pervades every place.



Verse 55. Fragrance Of Virtue Is The Sweetest Smell

Sandal-wood or Tagara, a lotus-flower, or a Vassiki, among these sorts of perfumes, the perfume of virtue is unsurpassed.



Verse 56. Fragrance Of Virtue Wafts To Heaven

Mean is the scent that comes from Tagara and sandal-wood;-
-the perfume of those who possess virtue rises up to the
gods as the highest.



Verse 57. Death Cannot Trace The Path Of Arahats

Of the people who possess these virtues, who live without
thoughtlessness, and who are emancipated through true
knowledge, Mara, the tempter, never finds the way.



Verse 58. Lotus Is Attractive Though In A Garbage Heap

As on a heap of rubbish cast upon the highway the lily
will grow full of sweet perfume and delight, thus the
disciple of the truly enlightened Buddha shines forth by
his knowledge among those who are like rubbish, among the
people that walk in darkness.



Verse 59. Arahats Shine Wherever They Are

As on a heap of rubbish cast upon the highway the lily will grow full of sweet perfume and delight, thus the disciple of the truly enlightened Buddha shines forth by his knowledge among those who are like rubbish, among the people that walk in darkness.



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CHAPTER 5, FOOLS



Verse 60. Samsara Is Long To The Ignorant

Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true law.



Verse 61. Do Not Associate With The Ignorant

If a traveller does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool.



Verse 62. Ignorance Brings Suffering

"These sons belong to me, and this wealth belongs to me," with such thoughts a fool is tormented. He himself does not belong to himself; how much less sons and wealth?



Verse 63. Know Reality. Be Wise

The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is called a fool indeed.



Verse 64. The Ignorant Cannot Benefit From The Wise

If a fool be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup.



Verse 65. Profit From The Wise

If an intelligent man be associated for one minute only with a wise man, he will soon perceive the truth, as the tongue perceives the taste of soup.



Verse 66. A Sinner Is One's Own Foe

Fools of little understanding have themselves for their greatest enemies, for they do evil deeds which must bear bitter fruits.



Verse 67. Do What Brings Happiness

That deed is not well done of which a man must repent, and the reward of which he receives crying and with a tearful face.



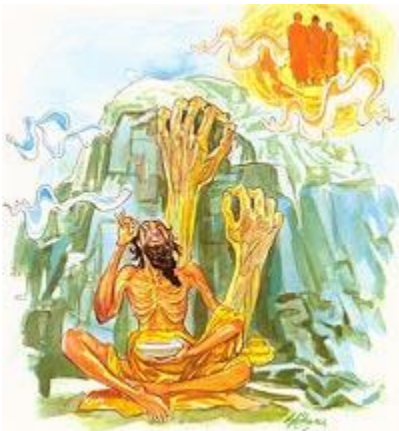
Verse 68. Happiness Results From Good Deeds

No, that deed is well done of which a man does not repent, and the reward of which he receives gladly and cheerfully.



Verse 69. Sin Yields Bitter Results

As long as the evil deed done does not bear fruit, the fool thinks it is like honey; but when it ripens, then the fool suffers grief.



Verse 70. The Unconditioned Is The Highest Achievement

Let a fool month after month eat his food (like an ascetic) with the tip of a blade of Kusa grass, yet he is not worth the sixteenth particle of those who have well weighed the law.



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

An evil deed, like newly-drawn milk, does not turn (suddenly); smouldering, like fire covered by ashes, it follows the fool.



Verse 72. The Knowledge Of The Wicked Splits His Head

And when the evil deed, after it has become known, brings sorrow to the fool, then it destroys his bright lot, nay, it cleaves his head.



Verse 73. Desire For Pre-Eminence

Let the fool wish for a false reputation, for precedence among the Bhikshus, for lordship in the convents, for worship among other people!



Verse 74. The Ignorant are Ego-Centred

"May both the layman and he who has left the world think that this is done by me; may they be subject to me in everything which is to be done or is not to be done," thus is the mind of the fool, and his desire and pride increase.



Verse 75. Path To Liberation

"One is the road that leads to wealth, another the road that leads to Nirvana;" if the Bhikshu, the disciple of Buddha, has learnt this, he will not yearn for honour, he will strive after separation from the world.



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CHAPTER 6, THE WISE



Verse 76. Treasure The Advice Of The Wise

If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and administers reproofs, follow that wise man; it will be better, not worse, for those who follow him.



Verse 77. The Virtuous Cherish Good Advice

Let him admonish, let him teach, let him forbid what is improper!- -he will be beloved of the good, by the bad he will be hated.



Verse 78. In The Company Of The Virtuous

Do not have evil-doers for friends, do not have low people for friends: have virtuous people for friends, have for friends the best of men.



Verse 79. Living Happily In The Dhamma

He who drinks in the law lives happily with a serene mind:
the sage rejoices always in the law, as preached by the
elect (Ariyas).



Verse 80. The Wise Control Themselves

Well-makers lead the water (wherever they like); fletchers
bend the arrow; carpenters bend a log of wood; wise people
fashion themselves.



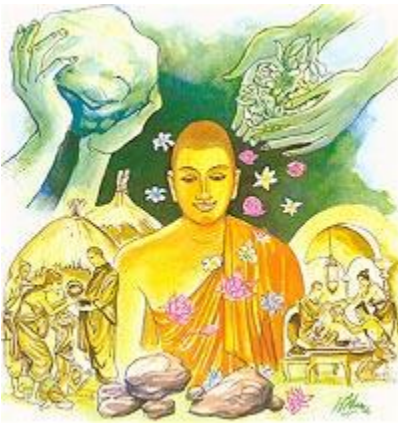
Verse 81. The Wise Are Steadfast

As a solid rock is not shaken by the wind, wise people
falter not amidst blame and praise.



Verse 82. The Wise Are Happy

Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake.



Verse 83. The Wise Are Tranquil

Good people walk on whatever befall, the good do not prattle, longing for pleasure; whether touched by happiness or sorrow wise people never appear elated or depressed.



Verse 84. The Wise Live Correctly

If, whether for his own sake, or for the sake of others, a man wishes neither for a son, nor for wealth, nor for lordship, and if he does not wish for his own success by unfair means, then he is good, wise, and virtuous.



Verse 85. A Few Reach The Other Shore

Few are there among men who arrive at the other shore (become Arhats); the other people here run up and down the shore.



Verse 86. Those Who Follow The Dhamma Are Liberated

But those who, when the law has been well preached to them, follow the law, will pass across the dominion of death, however difficult to overcome.



Verse 87. Liberation Through Discipline

A wise man should leave the dark state (of ordinary life), and follow the bright state (of the Bhikshu). After going from his home to a homeless state, he should in his retirement look for enjoyment where there seemed to be no enjoyment. Leaving all pleasures behind, and calling nothing his own, the wise man should purge himself from all the troubles of the mind.



Verse 88. Purify Your mind

A wise man should leave the dark state (of ordinary life), and follow the bright state (of the Bhikshu). After going from his home to a homeless state, he should in his retirement look for enjoyment where there seemed to be no enjoyment. Leaving all pleasures behind, and calling nothing his own, the wise man should purge himself from all the troubles of the mind.



Verse 89. Arahats Are Beyond Worldliness

Those whose mind is well grounded in the (seven) elements of knowledge, who without clinging to anything, rejoice in freedom from attachment, whose appetites have been conquered, and who are full of light, are free (even) in this world.



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CHAPTER 7, THE SAINTS



Verse 90. Passion's Fever Gone

There is no suffering for him who has finished his journey, and abandoned grief, who has freed himself on all sides, and thrown off all fetters.



Verse 91. Saints Are Non-Attached

They depart with their thoughts well-collected, they are not happy in their abode; like swans who have left their lake, they leave their house and home.



Verse 92. Blameless Is The Nature Of Saints

Men who have no riches, who live on recognised food, who have perceived void and unconditioned freedom (Nirvana), their path is difficult to understand, like that of birds in the air.



Verse 93. Arahant's State Cannot Be Traced

He whose appetites are stilled, who is not absorbed in enjoyment, who has perceived void and unconditioned freedom (Nirvana), his path is difficult to understand, like that of birds in the air.



Verse 94. The Gods Adore Arahants

The gods even envy him whose senses, like horses well broken in by the driver, have been subdued, who is free from pride, and free from appetites.



Verse 95. Arahants Are Noble

Such a one who does his duty is tolerant like the earth, like Indra's bolt; he is like a lake without mud; no new births are in store for him.



Verse 96. The Tranquillity Of The Saints

His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man.



Verse 97. Exalted Are The Unblemished

The man who is free from credulity, but knows the uncreated, who has cut all ties, removed all temptations, renounced all desires, he is the greatest of men.



Verse 98. Dwelling Of The Unblemished Is Alluring

In a hamlet or in a forest, in the deep water or on the dry land, wherever venerable persons (Arhanta) dwell, that place is delightful.



Verse 99. The Passionless Delight In Forests

Forests are delightful; where the world finds no delight,
there the passionless will find delight, for they look not
for pleasures.



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CHAPTER 8, THOUSANDS



Verse 100. One Pacifying Word Is Noble

Even though a speech be a thousand (of words), but made up of senseless words, one word of sense is better, which if a man hears, he becomes quiet.



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

Even though a Gatha (poem) be a thousand (of words), but made up of senseless words, one word of a Gatha is better, which if a man hears, he becomes quiet.



Verse 102. A Dhamma-Word Is Noble

Though a man recite a hundred Gathas made up of senseless words, one word of the law is better, which if a man hears, he becomes quiet.



Verse 103. Self-Conquest Is The Highest Victory

If one man conquer in battle a thousand times thousand men, and if another conquer himself, he is the greatest of conquerors.



Verse 104. Victory Over Oneself Is Unequaled

One's own self conquered is better than all other people; not even a god, a Gandharva, not Mara with Brahman could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.



Verse 105. Victory Over Self Cannot Be Undone

One's own self conquered is better than all other people; not even a god, a Gandharva, not Mara with Brahman could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.



Verse 106. The Greatest Offering

If a man for a hundred years sacrifice month after month with a thousand, and if he but for one moment pay homage to a man whose soul is grounded (in true knowledge), better is that homage than sacrifice for a hundred years.



Verse 107. Even Brief Adoration Of An Arahat Is Fruitful

If a man for a hundred years worship Agni (fire) in the forest, and if he but for one moment pay homage to a man whose soul is grounded (in true knowledge), better is that homage than sacrifice for a hundred years.



Verse 108. Worshipping An Unblemished Individual Is Noble

Whatever a man sacrifice in this world as an offering or as an oblation for a whole year in order to gain merit, the whole of it is not worth a quarter (a farthing); reverence shown to the righteous is better.



Verse 109. Saluting Venerables Yields Four Benefits

He who always greets and constantly reveres the aged, four things will increase to him, viz. life, beauty, happiness, power.



Verse 110. Virtuous Life Is Noble

But he who lives a hundred years, vicious and unrestrained, a life of one day is better if a man is virtuous and reflecting.



Verse 111. A Wise One's Life Is Great

And he who lives a hundred years, ignorant and unrestrained, a life of one day is better if a man is wise and reflecting.



Verse 112. The Person Of Effort Is Worthy

And he who lives a hundred years, idle and weak, a life of one day is better if a man has attained firm strength.



Verse 113. Who Knows Reality Is Great

And he who lives a hundred years, not seeing beginning and end, a life of one day is better if a man sees beginning and end.



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

And he who lives a hundred years, not seeing the immortal place, a life of one day is better if a man sees the immortal place.



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

And he who lives a hundred years, not seeing the highest law, a life of one day is better if a man sees the highest law.



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CHAPTER 9, EVIL



Verse 116. Never Hesitate To Do Good

If a man would hasten towards the good, he should keep his thought away from evil; if a man does what is good slothfully, his mind delights in evil.



Verse 117. Do No Evil Again And Again

If a man commits a sin, let him not do it again; let him not delight in sin: pain is the outcome of evil.



Verse 118. Accumulated Merit Leads To Happiness

If a man does what is good, let him do it again; let him delight in it: happiness is the outcome of good.



Verse 119. Evil Seems Sweet Until It Ripens

Even an evil-doer sees happiness as long as his evil deed has not ripened; but when his evil deed has ripened, then does the evil-doer see evil.



Verse 120. Good May Seem Bad Until Good Mature

Even a good man sees evil days, as long as his good deed has not ripened; but when his good deed has ripened, then does the good man see happy days.



Verse 121. Take Not Evil Lightly

Let no man think lightly of evil, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gather it little by little.



Verse 122. Merit Grows Little By Little

Let no man think lightly of good, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gather it little by little.



Verse 123. Shun Evil As Poison

Let a man avoid evil deeds, as a merchant, if he has few companions and carries much wealth, avoids a dangerous road; as a man who loves life avoids poison.



Verse 124. Evil Results From Bad Intentions

He who has no wound on his hand, may touch poison with his hand; poison does not affect one who has no wound; nor is there evil for one who does not commit evil.



Verse 125. Wrong Done To Others Returns To Doer

If a man offend a harmless, pure, and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind.



Verse 126. Those Who Pass Away

Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all worldly desires attain Nirvana.



Verse 127. Shelter Against Death

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where death could not overcome (the mortal).



Verse 128. No Escape From Death

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

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



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CHAPTER 10, PUNISHMENT



Verse 129. Of Others Think Of As Your Own Self

All men tremble at punishment, all men fear death;
remember that you are like unto them, and do not kill, nor
cause slaughter.



Verse 130. To All Life Is Dear

All men tremble at punishment, all men love life; remember
that thou art like unto them, and do not kill, nor cause
slaughter.



Verse 131. Those Who Do Not Receive Happiness

He who seeking his own happiness punishes or kills beings
who also long for happiness, will not find happiness after
death.



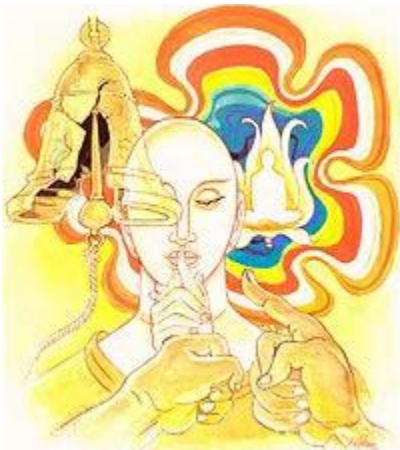
Verse 132. Those Who Do Not Receive Happiness

He who seeking his own happiness does not punish or kill beings who also long for happiness, will find happiness after death.



Verse 133. Retaliation Brings Unhappiness

Do not speak harshly to anybody; those who are spoken to will answer thee in the same way. Angry speech is painful, blows for blows will touch thee.



Verse 134. Tranquillity Should Be Preserved

If, like a shattered metal plate (gong), thou utter not, then thou hast reached Nirvana; contention is not known to thee.



Verse 135. Decay And Death Terminate Life

As a cowherd with his staff drives his cows into the stable, so do Age and Death drive the life of men.



Verse 136. Results Of Evil Torment The Ignorant

A fool does not know when he commits his evil deeds: but the wicked man burns by his own deeds, as if burnt by fire.



Verse 137. The Evil Results of Hurting The Pious

He who inflicts pain on innocent and harmless persons, will soon come to one of these ten states:



Verse 138. Evil Results Of Hurting Harmless Saints

He will have cruel suffering, loss, injury of the body,
heavy affliction, or loss of mind,



Verse 139. Harming The Holy Is Disastrous

Or a misfortune coming from the king, or a fearful
accusation, or loss of relations, or destruction of
treasures,



Verse 140. Woeful States In The Wake Of Evil Doing

Or lightning-fire will burn his houses; and when his body
is destroyed, the fool will go to hell.



Verse 141. Practices That Will Not Lead To Purity

Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.



Verse 142. Costumes Do Not Mar Virtue

He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brahmana, an ascetic (sramana), a friar (bhikshu).



Verse 143. Avoid Evil Through Shame

Is there in this world any man so restrained by humility that he does not mind reproof, as a well-trained horse the whip?



Verse 144. Effort Is Necessary To Avoid Suffering

Like a well-trained horse when touched by the whip, be ye active and lively, and by faith, by virtue, by energy, by meditation, by discernment of the law you will overcome this great pain (of reproof), perfect in knowledge and in behaviour, and never forgetful.



Verse 145. Those Who Restrain Their Own Mind

Well-makers lead the water (wherever they like); fletchers bend the arrow; carpenters bend a log of wood; good people fashion themselves.



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Treasury of Truth

CHAPTER 11, OLD AGE



Verse 146. One Pacifying Word Is Noble

How is there laughter, how is there joy, as this world is always burning? Why do you not seek a light, ye who are surrounded by darkness?



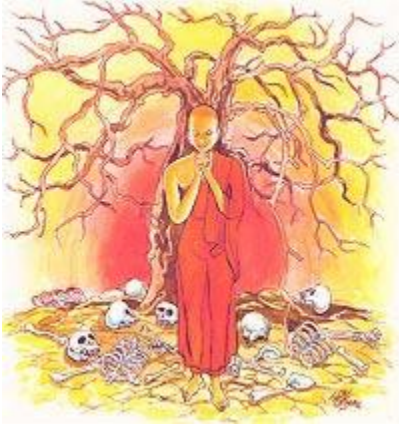
Verse 147. Behold The True Nature Of The Body

Look at this dressed-up lump, covered with wounds, joined together, sickly, full of many thoughts, which has no strength, no hold!



Verse 148. Life Ends In Death

This body is wasted, full of sickness, and frail; this heap of corruption breaks to pieces, life indeed ends in death.



Verse 149. A Sight That Stops Desire

Those white bones, like gourds thrown away in the autumn,
what pleasure is there in looking at them?



Verse 150. The Body Is A City Of Bones

After a stronghold has been made of the bones, it is
covered with flesh and blood, and there dwell in it old
age and death, pride and deceit.



Verse 151. Buddha's Teaching Never Decays

The brilliant chariots of kings are destroyed, the body
also approaches destruction, -- thus do the good say to the
good.



Verse 152. Body Fattens - Mind Does Not

A man who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.



Verse 153. Seeing The Builder of The House

Looking for the maker of this tabernacle, I shall have to run through a course of many births, so long as I do not find (him); and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal (visankhara, nirvana), has attained to the extinction of all desires.



Verse 154. Thy Building Material Is Broken

Looking for the maker of this tabernacle, I shall have to run through a course of many births, so long as I do not find (him); and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal (visankhara, nirvana), has attained to the extinction of all desires.



Verse 155. Regrets In Old Age

Men who have not observed proper discipline, and have not gained treasure in their youth, perish like old herons in a lake without fish.



Verse 156. Nostalgia For Past Glory

Men who have not observed proper discipline, and have not gained treasure in their youth, lie, like broken bows, sighing after the past.



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CHAPTER 12, SELF



Verse 157. Safeguard Your Own Self

If a man hold himself dear, let him watch himself carefully; during one at least out of the three watches a wise man should be watchful.



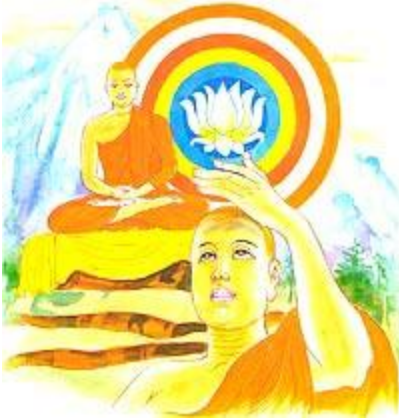
Verse 158. Giver Advice While Being Virtuous Yourself

Let each man direct himself first to what is proper, then let him teach others; thus a wise man will not suffer.



Verse 159. Discipline Yourself Before You Do Others

If a man make himself as he teaches others to be, then, being himself well subdued, he may subdue (others); one's own self is indeed difficult to subdue.



Verse 160. One Is One's Best Saviour

Self is the lord of self, who else could be the lord?
With self well subdued, a man finds a lord such as few can
find.



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

The evil done by oneself, self-begotten, self-bred,
crushes the foolish, as a diamond breaks a precious stone.



Verse 162. Evil Action Crushes The Doer

He whose wickedness is very great brings himself down to
that state where his enemy wishes him to be, as a creeper
does with the tree which it surrounds.



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

Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult to do.



Verse 164. The Wicked Are Self-Destructive

The foolish man who scorns the rule of the venerable (Arahat), of the elect (Ariya), of the virtuous, and follows false doctrine, he bears fruit to his own destruction, like the fruits of the Katthaka reed.



Verse 165. Purity, Impurity Self-Created

By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.



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

Let no one forget his own duty for the sake of another's, however great; let a man, after he has discerned his own duty, be always attentive to his duty.



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CHAPTER 13, WORLD



Verse 167. Do Not Cultivate The Worldly

Do not follow the evil law! Do not live on in
thoughtlessness! Do not follow false doctrine! Be not a
friend of the world.



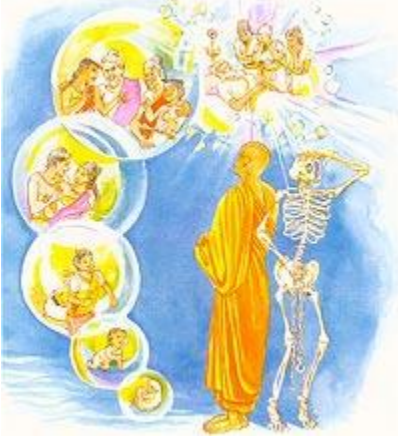
Verse 168. The Righteous Are Happy - Here And Hereafter

Rouse thyself! do not be idle! Follow the law of virtue!
The virtuous rests in bliss in this world and in the next.



Verse 169. Behave According To The Teaching

Follow the law of virtue; do not follow that of sin. The
virtuous rests in bliss in this world and in the next.



Verse 170. Observe The Impermanence Of Life

Look upon the world as a bubble, look upon it as a mirage:
the king of death does not see him who thus looks down
upon the world.



Verse 171. The Disciplined Are Not Attached To The Body

Come, look at this glittering world, like unto a royal
chariot; the foolish are immersed in it, but the wise do
not touch it.



Verse 172. The Diligent Illumine The World

He who formerly was reckless and afterwards became sober,
brightens up this world, like the moon when freed from
clouds.



Verse 173. Evil Is Overcome By Good

He whose evil deeds are covered by good deeds, brightens up this world, like the moon when freed from clouds.



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

This world is dark, few only can see here; a few only go to heaven, like birds escaped from the net.



Verse 175. The Wise Travel Beyond The Worldly

The swans go on the path of the sun, they go through the ether by means of their miraculous power; the wise are led out of this world, when they have conquered Mara and his train.



Verse 176. A Liar Can Commit Any Crime

If a man has transgressed one law, and speaks lies, and scoffs at another world, there is no evil he will not do.



Verse 177. Happiness Through Partaking In Good Deeds

The uncharitable do not go to the world of the gods; fools only do not praise liberality; a wise man rejoices in liberality, and through it becomes blessed in the other world.



Verse 178. Being Stream-Winner Is Supreme

Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of the first step in holiness.



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CHAPTER 14, THE BUDDHA



Verse 179. The Buddha Cannot Be Tempted

He whose conquest is not conquered again, into whose conquest no one in this world enters, by what track can you lead him, the Awakened, the Omniscient, the trackless?



Verse 180. The Buddha Cannot Be Brought Under Sway

He whom no desire with its snares and poisons can lead astray, by what track can you lead him, the Awakened, the Omniscient, the trackless?



Verse 181. Gods And Men Adore The Buddha

Even the gods envy those who are awakened and not forgetful, who are given to meditation, who are wise, and who delight in the repose of retirement (from the world).



Verse 182. Four Rare Opportunities

Difficult (to obtain) is the conception of men, difficult is the life of mortals, difficult is the hearing of the True Law, difficult is the birth of the Awakened (the attainment of Buddhahood).



Verse 183. The Instructions Of The Buddha

Not to commit any sin, to do good, and to purify one's mind, that is the teaching of (all) the Awakened.



Verse 184. Patience Is A Great Ascetic Virtue

The Awakened call patience the highest penance, long-suffering the highest Nirvana; for he is not an anchorite (pravragita) who strikes others, he is not an ascetic (sramana) who insults others.



Verse 185. Noble Guidelines

Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and sit alone, and to dwell on the highest thoughts,--this is the teaching of the Awakened.



Verse 186. Sensual Pleasures Never Satiated

There is no satisfying lusts, even by a shower of gold pieces; he who knows that lusts have a short taste and cause pain, he is wise;



Verse 187. Shun Worldly Pleasures

Even in heavenly pleasures he finds no satisfaction, the disciple who is fully awakened delights only in the destruction of all desires.



Verse 188. Fear Stricken Masses

Men, driven by fear, go to many a refuge, to mountains and forests, to groves and sacred trees.



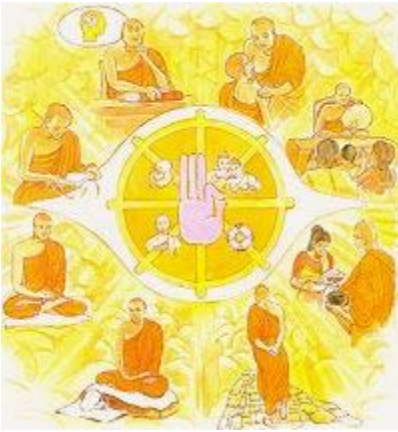
Verse 189. Those Refuges Do Not Help

But that is not a safe refuge, that is not the best refuge; a man is not delivered from all pains after having gone to that refuge.



Verse 190. Seeing Four Noble Truths

He who takes refuge with Buddha, the Law, and the Church;
he who, with clear understanding, sees the four holy
truths:--



Verse 191. The Noble Path

Viz. pain, the origin of pain, the destruction of pain,
and the eightfold holy way that leads to the quieting of
pain;--



Verse 192 The Refuge That Ends All Suffering

That is the safe refuge that is the best refuge; having
gone to that refuge, a man is delivered from all pain.



Verse 193. Rare Indeed Is Buddha's Arising

A supernatural person (a Buddha) is not easily found, he is not born everywhere. Wherever such a sage is born, that race prospers.



Verse 194. Four Factors of Happiness

Happy is the arising of the awakened, happy is the teaching of the True Law, happy is peace in the church, happy is the devotion of those who are at peace.



Verse 195. Worship Those Who Deserve Adoration

He who pays homage to those who deserve homage, whether the awakened (Buddha) or their disciples, those who have overcome the host (of evils), and crossed the flood of sorrow, he who pays homage to such as have found deliverance and know no fear, his merit can never be measured by anybody.



Verse 196. Worship Brings Limitless Merit

He who pays homage to those who deserve homage, whether the awakened (Buddha) or their disciples, those who have overcome the host (of evils), and crossed the flood of sorrow, he who pays homage to such as have found deliverance and know no fear, his merit can never be measured by anybody.



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CHAPTER 15, HAPPINESS



Verse 197. Happiness

Let us live happily then, not hating those who hate us!
among men who hate us let us dwell free from hatred!



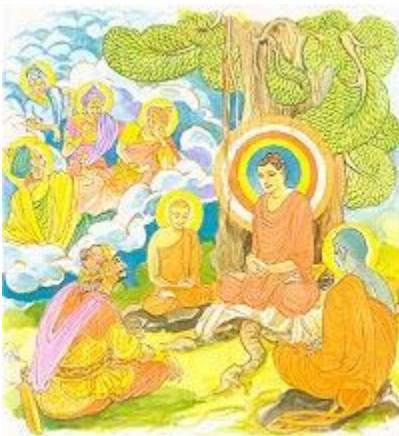
Verse 198. Without Sickness Among The Sick

Let us live happily then, free from ailments among the
ailing! among men who are ailing let us dwell free from
ailments!



Verse 199. Not Anxious Among The Anxious

Let us live happily then, free from greed among the greedy! Among men who are greedy let us dwell free from greed!



Verse 200. Happily They Live - Undefined

Let us live happily then, though we call nothing our own! We shall be like the bright gods, feeding on happiness!



Verse 201. Happy About Both Victory And Defeat

Victory breeds hatred, for the conquered is unhappy. He who has given up both victory and defeat, he, the contented, is happy.



Verse 202. Happiness Tranquilizes

There is no fire like passion; there is no losing throw like hatred; there is no pain like this body; there is no happiness higher than rest.



Verse 203. Worst Disease And Greatest Happiness

Hunger is the worst of diseases, the body the greatest of pains; if one knows this truly, that is Nirvana, the highest happiness.



Verse 204. Four Supreme Acquisitions

Health is the greatest of gifts, contentedness the best riches; trust is the best of relationships, Nirvana the highest happiness.



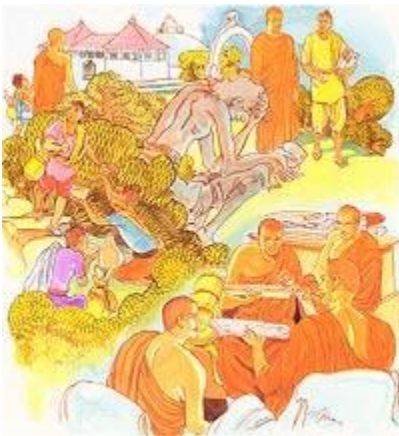
Verse 205. The Free Are The Purest

He who has tasted the sweetness of solitude and tranquillity, is free from fear and free from sin, while he tastes the sweetness of drinking in the law.



Verse 206. Pleasant Meetings

The sight of the elect (Arya) is good, to live with them is always happiness; if a man does not see fools, he will be truly happy.



Verse 207. Happy Company

He who walks in the company of fools suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is pleasure, like meeting with kinsfolk.



Verse 208. The Good And The Wise

Therefore, one ought to follow the wise, the intelligent, the learned, the much enduring, the dutiful, the elect; one ought to follow a good and wise man, as the moon follows the path of the stars.



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CHAPTER 16, AFFECTION



Verse 209. Admiration of Self-Seekers

He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim (of life) and grasping at pleasure, will in time envy him who has exerted himself in meditation.



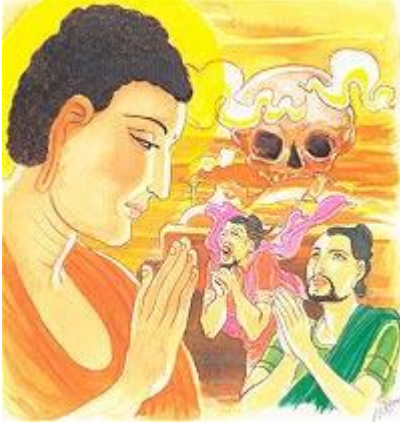
Verse 210. Not Seeing The Liked And Seeing The Unliked Are Both Painful

Let no man ever look for what is pleasant, or what is unpleasant. Not to see what is pleasant is pain, and it is pain to see what is unpleasant.



Verse 211. Not Bound By Ties Of Defilements

Let, therefore, no man love anything; loss of the beloved is evil. Those who love nothing and hate nothing, have no fetters.



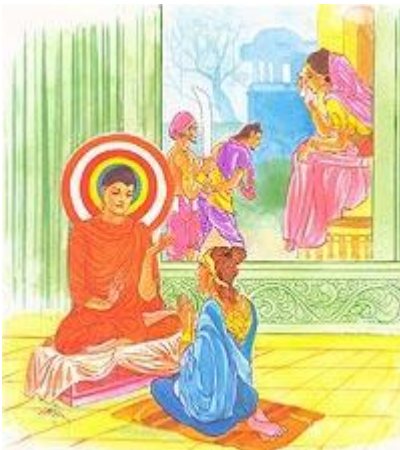
Verse 212. The Outcome Of Endearment

From pleasure comes grief, from pleasure comes fear; he who is free from pleasure knows neither grief nor fear.



Verse 213. Sorrow And Fear Arise Due To Loved Ones

From affection comes grief, from affection comes fear; he who is free from affection knows neither grief nor fear.



Verse 214. The Outcome Of Passion

From lust comes grief, from lust comes fear; he who is free from lust knows neither grief nor fear.



Verse 215. The Outcome Of Lust

From love comes grief, from love comes fear; he who is free from love knows neither grief nor fear.



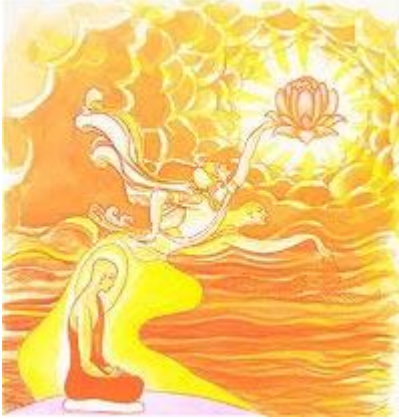
Verse 216. Sorrow And Fear Arise Due To Miserliness

From greed comes grief, from greed comes fear; he who is free from greed knows neither grief nor fear.



Verse 217. Beloved Of The Masses

He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear.



Verse 218. The Person With Higher Urges

He in whom a desire for the Ineffable (Nirvana) has sprung up, who is satisfied in his mind, and whose thoughts are not bewildered by love, he is called urdhvamsrotas (carried upwards by the stream).



Verse 219. The Fruits Of Good Action

Kinsmen, friends, and lovers salute a man who has been long away, and returns safe from afar.



Verse 220. Good Actions Lead To Good Results

In like manner his good works receive him who has done good, and has gone from this world to the other;--as kinsmen receive a friend on his return.



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CHAPTER 17, ANGER



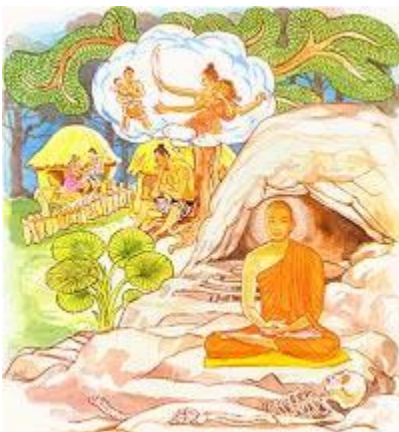
Verse 221. He Who Is Not Assaulted By Sorrow

Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to name and form, and who calls nothing his own.



Verse 222. The Efficient Charioteer

He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.



Verse 223. Four Forms Of Victories

Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!



Verse 224. Three Factors Leading To Heaven

Speak the truth, do not yield to anger; give, if thou art asked for little; by these three steps thou wilt go near the gods.



Verse 225. Those Harmless One Reach The Deathless

The sages who injure nobody, and who always control their body, they will go to the unchangeable place (Nirvana), where, if they have gone, they will suffer no more.



Verse 226. Yearning For Nibbana

Those who are ever watchful, who study day and night, and who strive after Nirvana, their passions will come to an end.



Verse 227. There Is No One Who Is Not Blamed

This is an old saying, O Atula, this is not only of to-day: 'They blame him who sits silent, they blame him who speaks much, they also blame him who says little; there is no one on earth who is not blamed.'



Verse 228. No One Is Exclusively Blamed Or Praised

There never was, there never will be, nor is there now, a man who is always blamed, or a man who is always praised.



Verse 229. Person Who Is Always Praise-Worthy

But he whom those who discriminate praise continually day after day, as without blemish, wise, rich in knowledge and virtue, who would dare to blame him, like a coin made of gold from the Gambu river? Even the gods praise him, he is praised even by Brahman.



Verse 230. Person Who Is Like Solid Gold

But he whom those who discriminate praise continually day after day, as without blemish, wise, rich in knowledge and virtue, who would dare to blame him, like a coin made of gold from the Gambu river? Even the gods praise him, he is praised even by Brahman.



Verse 231. The Person Of Bodily Discipline

Beware of bodily anger, and control thy body! Leave the sins of the body, and with thy body practise virtue!



Verse 232. Virtuous Verbal Behaviour

Beware of the anger of the tongue, and control thy tongue! Leave the sins of the tongue, and practise virtue with thy tongue!



Verse 233. Discipline Your Mind

Beware of the anger of the mind, and control thy mind!
Leave the sins of the mind, and practise virtue with thy
mind!



Verse 234. Safeguard The Three Doors

The wise who control their body, who control their tongue,
the wise who control their mind, are indeed well
controlled.



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CHAPTER 18, IMPURITIES



Verse 235. Man At The Door Of Death

Thou art now like a sear leaf, the messengers of death (Yama) have come near to thee; thou standest at the door of thy departure, and thou hast no provision for thy journey.



Verse 236. Get Immediate Help

Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt enter into the heavenly world of the elect (Ariya).



Verse 237. In The Presence Of King Of Death

Thy life has come to an end, thou art come near to death (Yama), there is no resting-place for thee on the road, and thou hast no provision for thy journey.



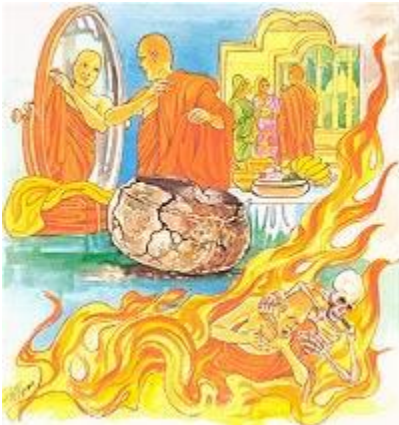
Verse 238. Avoid The Cycle Of Existence

Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt not enter again into birth and decay.



Verse 239. Purify Yourself Gradually

Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver one by one, little by little, and from time to time.



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

As the impurity which springs from the iron, when it springs from it, destroys it; thus do a transgressor's own works lead him to the evil path.



Verse 241. Causes Of Stain

The taint of prayers is non-repetition; the taint of houses, non-repair; the taint of the body is sloth; the taint of a watchman thoughtlessness.



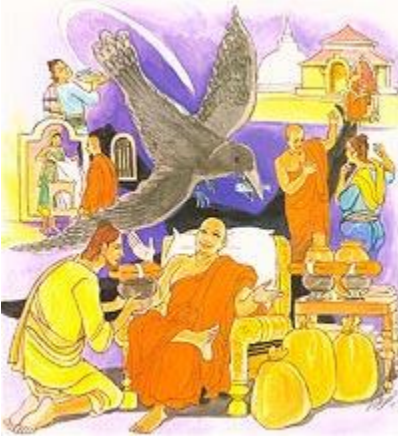
Verse 242. Ignorance Is The Greatest Taint

Bad conduct is the taint of woman, greediness the taint of a benefactor; tainted are all evil ways in this world and in the next.



Verse 243. Ignorance The Worst Taint

But there is a taint worse than all taints,--ignorance is the greatest taint. O mendicants! throw off that taint, and become taintless!



Verse 244. The Shameless Life Is Easy

Life is easy to live for a man who is without shame, a crow hero, a mischief-maker, an insulting, bold, and wretched fellow.



Verse 245. For A Modest Person Life Is Hard

But life is hard to live for a modest man, who always looks for **what is pure, who is disinterested, quiet, spotless, and intelligent.**



Verse 246. Wrong Deeds To Avoid

He who destroys life, who **speaks untruth**, who in this world takes what is not given him, who **goes to another man's wife;**



Verse 247. Precepts The Lay Person Should Follow

And the man who gives himself to drinking intoxicating liquors, he, even in this world, digs up his own root.



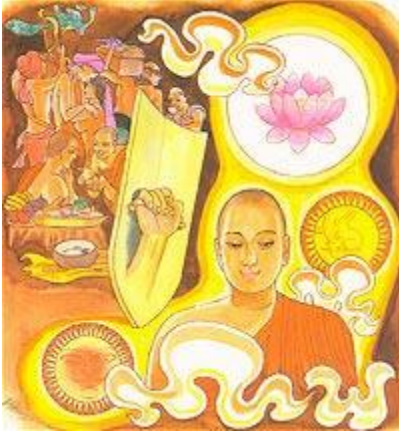
Verse 248. These Precepts Prevent Suffering

O man, know this, that the unrestrained are in a bad state; take care that greediness and vice do not bring thee to grief for a long time!



Verse 249. The Envious Are Not At Peace

The world gives according to their faith or according to their pleasure: if a man frets about the food and the drink given to others, he will find no rest either by day or by night.



Verse 250. The Unenvious Are At Peace

He in whom that feeling is destroyed, and taken out with the very root, finds rest by day and by night.



Verse 251. Craving Is The Worst Flood

There is no fire like passion, there is no shark like hatred, there is no snare like folly, there is no torrent like greed.



Verse 252. Easy To See Are The Faults Of Others

The fault of others is easily perceived, but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler.



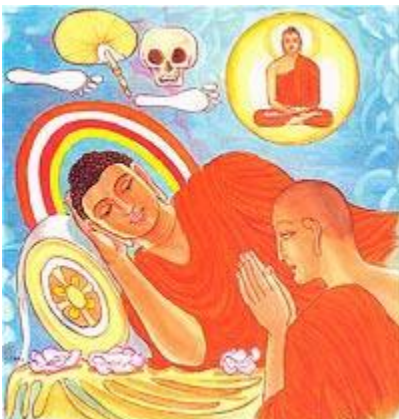
Verse 253. Seeing Others' Faults

If a man looks after the faults of others, and is always inclined to be offended, his own passions will grow, and he is far from the destruction of passions.



Verse 254. Nothing Is Eternal Other Than Nibbana

There is no path through the air, a man is not a Samana by outward acts. The world delights in vanity, the Tathagatas (the Buddhas) are free from vanity.



Verse 255. The Buddha Has No Anxiety

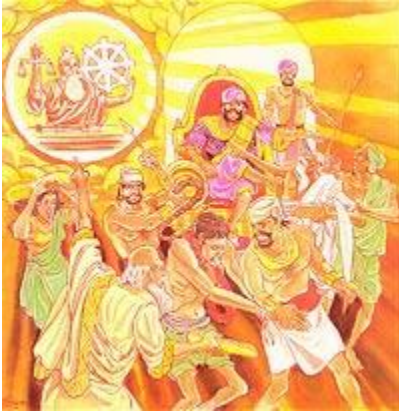
There is no path through the air, a man is not a Samana by outward acts. No creatures are eternal; but the awakened (Buddha) are never shaken.



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CHAPTER 19, ESTABLISHED



Verse 256. The Just And The Impartial Judge Best

A man is not just if he carries a matter by violence; no, he who distinguishes both right and wrong, who is learned and leads others, not by violence, but by law and equity, and who is guarded by the law and intelligent, he is called just.



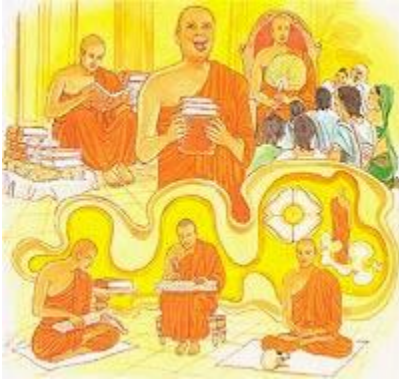
Verse 257. Firmly Rooted In The Law

A man is not just if he carries a matter by violence; no, he who distinguishes both right and wrong, who is learned and leads others, not by violence, but by law and equity, and who is guarded by the law and intelligent, he is called just.



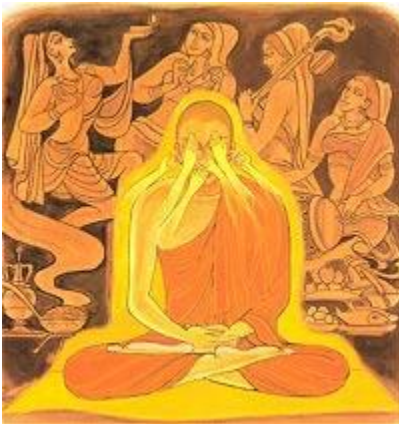
Verse 258. Who Speaks A Lot Is Not Necessarily Wise

A man is not learned because he talks much; he who is patient, free from hatred and fear, he is called learned.



Verse 259. Those Who Know Speak Little

A man is not a supporter of the law because he talks much; even if a man has learnt little, but sees the law bodily, he is a supporter of the law, a man who never neglects the law.



Verse 260. Grey Hair Alone Does Not Make An Elder

A man is not an elder because his head is grey; his age may be ripe, but he is called 'Old-in-vain.'



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

A man is not an elder because his head is grey; his age may be ripe, but he is called 'Old-in-vain.'



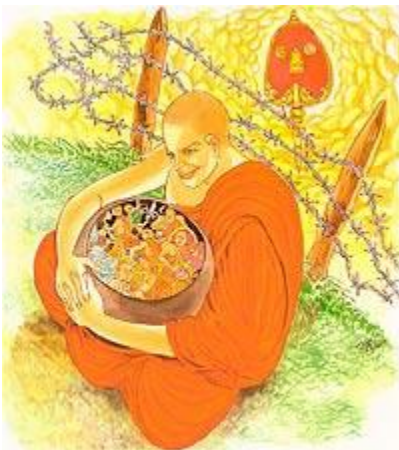
Verse 262. Who Gives Up Jealousy Is Good-Natured

An envious greedy, dishonest man does not become respectable by means of much talking only, or by the beauty of his complexion.



Verse 263. Who Uproots Evil Is The Virtuous One

He in whom all this is destroyed, and taken out with the very root, he, when freed from hatred and wise, is called respectable.



Verse 264. Shaven Head Alone Does Not Make A Monk

Not by tonsure does an undisciplined man who speaks falsehood become a Samana; can a man be a Samana who is still held captive by desire and greediness?



Verse 265. Who Give Up Evil Is True Monk

He who always quiets the evil, whether small or large, he is called a Samana (a quiet man), because he has quieted all evil.



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

A man is not a mendicant (Bhikshu) simply because he asks others for alms; he who adopts the whole law is a Bhikshu, not he who only begs.



Verse 267. The Holy Life Makes a Monk

He who is above good and evil, who is chaste, who with knowledge passes through the world, he indeed is called a Bhikshu.



Verse 268. Silence Alone Does Not Make A Sage

A man is not a Muni because he observes silence (mona, i.e. mauna), if he is foolish and ignorant; but the wise who, taking the balance, chooses the good and avoids evil, he is a Muni, and is a Muni thereby; he who in this world weighs both sides is called a Muni.



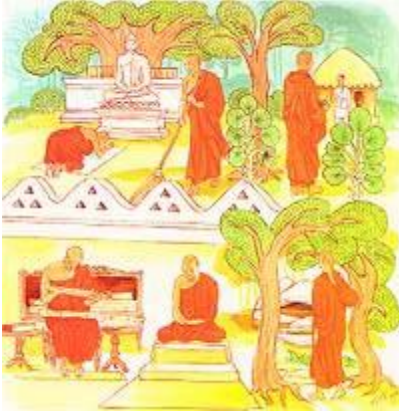
Verse 269. Only True Wisdom Makes a Sage

A man is not a Muni because he observes silence (mona, i.e. mauna), if he is foolish and ignorant; but the wise who, taking the balance, chooses the good and avoids evil, he is a Muni, and is a Muni thereby; he who in this world weighs both sides is called a Muni.



Verse 270. True Ariyas Are Harmless

A man is not an elect (Ariya) because he injures living creatures; because he has pity on all living creatures, therefore is a man called Ariya.



Verse 271. A Monk Should Destroy All Passions

Not only by discipline and vows, not only by much learning, not by entering into a trance, not by sleeping alone, do I earn the happiness of release which no worldling can know. Bhikshu, be not confident as long as thou hast not attained the extinction of desires.



Verse 272. Blemishes Should Be Given Up To Reach Release

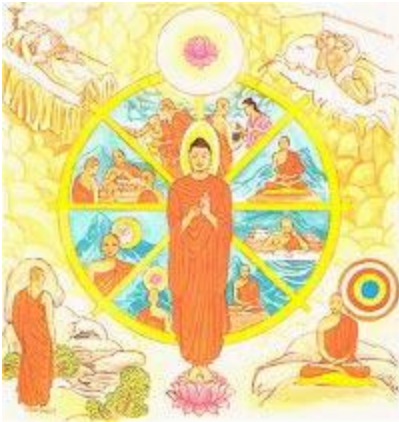
Not only by discipline and vows, not only by much learning, not by entering into a trance, not by sleeping alone, do I earn the happiness of release which no worldling can know. Bhikshu, be not confident as long as thou hast not attained the extinction of desires.



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CHAPTER 20, THE PATH



Verse 273. The Eight-fold Path Is Best

The best of ways is the eightfold; the best of truths the four words; the best of virtues passionlessness; the best of men he who has eyes to see.



Verse 274. The Only Path To Purity

This is the way, there is no other that leads to the purifying of intelligence. Go on this way! Everything else is the deceit of Mara (the tempter).



Verse 275. The Path To End Suffering

If you go on this way, you will make an end of pain! The way was preached by me, when I had understood the removal of the thorns (in the flesh).



Verse 276. Buddhas Only Shows The Way

You yourself must make an effort. The Tathagatas (Buddhas) are only preachers. The thoughtful who enter the way are freed from the bondage of Mara.



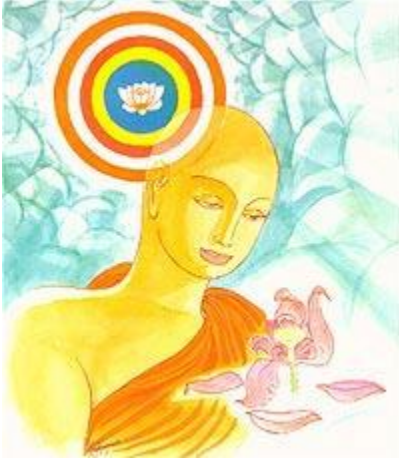
Verse 277. Conditioned Things Are Transient

'All created things perish,' he who knows and sees this becomes passive in pain; this is the way to purity.



Verse 278. All Component Things Are Sorrow

'All created things are grief and pain,' he who knows and sees this becomes passive in pain; this is the way that leads to purity.



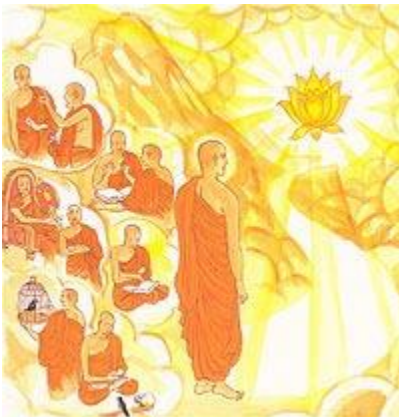
Verse 279. Everything Is Soul-less

`All forms are unreal,' he who knows and sees this becomes passive in pain; this is the way that leads to purity.



Verse 280. The Lazy Miss The Path

He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thought are weak, that lazy and idle man will never find the way to knowledge.



Verse 281. Purify Your Thoughts, Words And Deeds

Watching his speech, well restrained in mind, let a man never commit any wrong with his body! Let a man but keep these three roads of action clear, and he will achieve the way which is taught by the wise.



Verse 282. Way To Increase Wisdom

Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.



Verse 283. Shun Passion

Cut down the whole forest (of lust), not a tree only! Danger comes out of the forest (of lust). When you have cut down both the forest (of lust) and its undergrowth, then, Bhikshus, you will be rid of the forest and free!



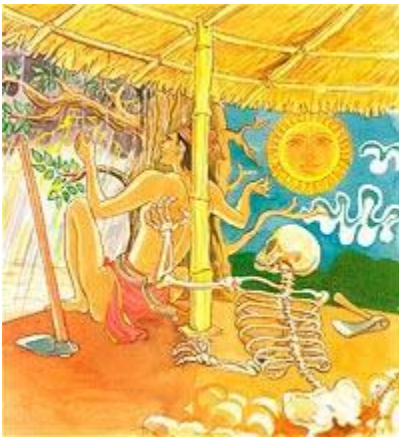
Verse 284. Attachment To Women

So long as the love of man towards women, even the smallest, is not destroyed, so long is his mind in bondage, as the calf that drinks milk is to its mother.



Verse 285. Path To Peace

Cut out the love of self, like an autumn lotus, with thy hand! Cherish the road of peace. Nirvana has been shown by Sugata (Buddha).



Verse 286. The Fear Of Death

'Here I shall dwell in the rain, here in winter and summer,' thus the fool meditates, and does not think of his death.



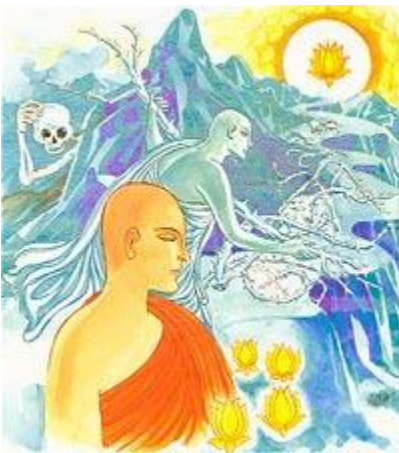
Verse 287. Death Takes Away The Attached

Death comes and carries off that man, praised for his children and flocks, his mind distracted, as a flood carries off a sleeping village.



Verse 288. No Protection When Needed

Sons are no help, nor a father, nor relations; there is no help from kinsfolk for one whom death has seized.



Verse 289. The Path To The Deathless

A wise and good man who knows the meaning of this, should quickly clear the way that leads to Nirvana.



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CHAPTER 21, MISCELLANEOUS



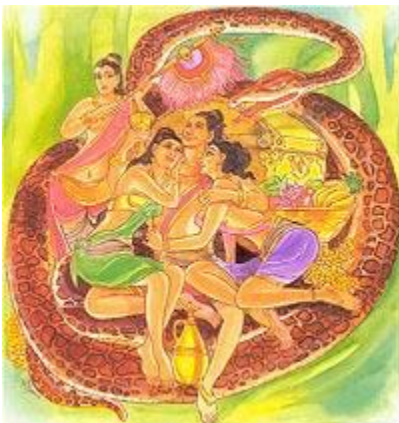
Verse 290. Give Up A Little, Achieve Much

If by leaving a small pleasure one sees a great pleasure, let a wise man leave the small pleasure, and look to the great.



Verse 291. When Anger Does Not Abate

He who, by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of hatred, will never be free from hatred.



Verse 292. How Blemishes Increase

ought to be done is neglected, what ought not to be done is done; the desires of unruly, thoughtless people are always increasing.



Verse 293. Mindfulness Of Physical Reality

But they whose whole watchfulness is always directed to their body, who do not follow what ought not to be done, and who steadfastly do what ought to be done, the desires of such watchful and wise people will come to an end.



Verse 294. The Destroyer Who Reaches Nibbana

A true Brahmana goes scatheless, though he have killed father and mother, and two valiant kings, though he has destroyed a kingdom with all its subjects.



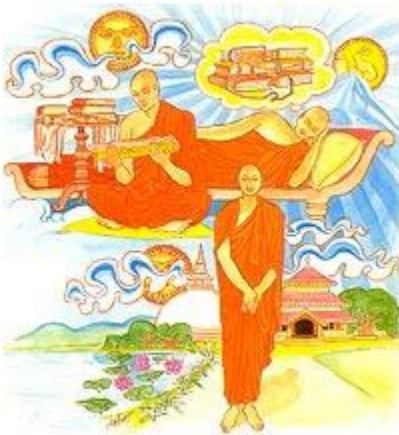
Verse 295. The 'Killer' Who Goes Free

A true Brahmana goes scatheless, though he have killed father and mother, and two holy kings, and an eminent man besides.



Verse 296. Reflect On The Virtues Of The Buddha

The disciples of Gotama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha.



Verse 297. Reflect On The Virtues Of The Dhamma

The disciples of Gotama are always well awake, and their thoughts day and night are always set on the law.



Verse 298. Reflect On The Virtues Of The Sangha

The disciples of Gotama are always well awake, and their thoughts day and night are always set on the church.



Verse 299. Reflect On The Real Nature of the Body

The disciples of Gotama are always well awake, and their thoughts day and night are always set on their body.



Verse 300. Reflect On Harmlessness

The disciples of Gotama are always well awake, and their mind day and night always delights in compassion.



Verse 301. The Mind That Takes Delight in Meditation

The disciples of Gotama are always well awake, and their mind day and night always delights in meditation.



Verse 302. Samsara - Journey

It is hard to leave the world (to become a friar), it is hard to enjoy the world; hard is the monastery, painful are the houses; painful it is to dwell with equals (to share everything in common) and the itinerant mendicant is beset with pain. Therefore let no man be an itinerant mendicant and he will not be beset with pain.



Verse 303. He Is Honoured Everywhere

Whatever place a faithful, virtuous, celebrated, and wealthy man chooses, there he is respected.



Verse 304. The Virtuous Are Seen

Good people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night.



Verse 305. Discipline Yourself In Solitude

He alone who, without ceasing, practises the duty of sitting alone and sleeping alone, he, subduing himself, will rejoice in the destruction of all desires alone, as if living in a forest.



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CHAPTER 22, HELL



Verse 306. Liars Suffer Tortures Of Hell

He who says what is not, goes to hell; he also who, having done a thing, says I have not done it. After death both are equal, they are men with evil deeds in the next world.



Verse 307. Evil Men Get Born In Bad States

Many men whose shoulders are covered with the yellow gown are ill-conditioned and unrestrained; such evil-doers by their evil deeds go to hell.



Verse 308. Food Fit For Sinners

Better it would be to swallow a heated iron ball, like flaring fire, than that a bad unrestrained fellow should live on the charity of the land.



Verse 309. The Man Who Covets Another's Wife

Four things does a wreckless man gain who covets his neighbour's wife,--a bad reputation, an uncomfortable bed, thirdly, punishment, and lastly, hell.



Verse 310. Shun Adultery

There is bad reputation, and the evil way (to hell), there is the short pleasure of the frightened in the arms of the frightened, and the king imposes heavy punishment; therefore let no man think of his neighbour's wife.



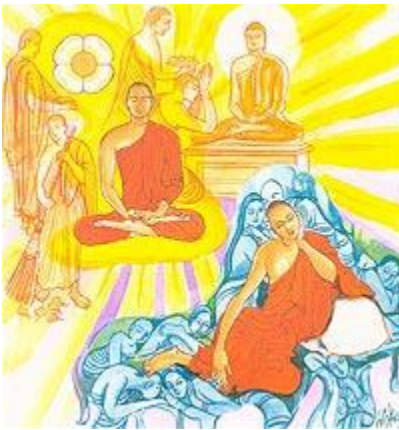
Verse 311. Wrong Monastic Life Leads To Bad States

As a grass-blade, if badly grasped, cuts the arm, badly-practised asceticism leads to hell.



Verse 312. Three Things That Will Not Yield Good Results

An act carelessly performed, a broken vow, and hesitating obedience to discipline, all this brings no great reward.



Verse 313. Do Merit With Commitment

If anything is to be done, let a man do it, let him attack it vigorously! A careless pilgrim only scatters the dust of his passions more widely.



Verse 314. Good Deeds Never Make You Repent

An evil deed is better left undone, for a man repents of it afterwards; a good deed is better done, for having done it, one does not repent.



Verse 315. Guard The Mind

Like a well-guarded frontier fort, with defences within and without, so let a man guard himself. Not a moment should escape, for they who allow the right moment to pass, suffer pain when they are in hell.



Verse 316. False Beliefs Lead To Hell

They who are ashamed of what they ought not to be ashamed of, and are not ashamed of what they ought to be ashamed of, such men, embracing false doctrines enter the evil path.



Verse 317. Fear And Fearlessness In Wrong Places

They who fear when they ought not to fear, and fear not when they ought to fear, such men, embracing false doctrines, enter the evil path.



Verse 318. Right And Wrong

They who forbid when there is nothing to be forbidden, and forbid not when there is something to be forbidden, such men, embracing false doctrines, enter the evil path.



Verse 319. Right Understanding

They who know what is forbidden as forbidden, and what is not forbidden as not forbidden, such men, embracing the true doctrine, enter the good path.



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CHAPTER 23, THE GREAT



Verse 320. The Buddha's Endurance

Silently shall I endure abuse as the elephant in battle endures the arrow sent from the bow: for the world is ill-natured.



Verse 321. The Disciplined Animal

They lead a tamed elephant to battle, the king mounts a tamed elephant; the tamed is the best among men, he who silently endures abuse.



Verse 322. The Most Disciplined Animal

Mules are good, if tamed, and noble Sindhu horses, and elephants with large tusks; but he who tames himself is better still.



Verse 323. The Right Vehicle To Nibbana

For with these animals does no man reach the untrodden country (Nirvana), where a tamed man goes on a tamed animal, viz. on his own well-tamed self.



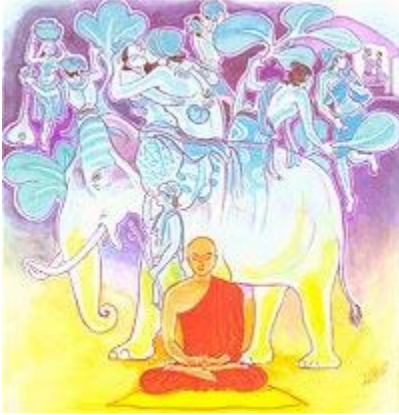
Verse 324. The Bound Elephant

The elephant called Dhanapalaka, his temples running with sap, and difficult to hold, does not eat a morsel when bound; the elephant longs for the elephant grove.



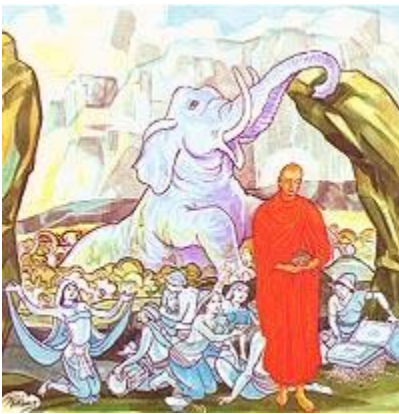
Verse 325. The Slothful, Greedy Sleeper Returns to Samsara, Over and Over

If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fool, like a hog fed on wash, is born again and again.



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

This mind of mine went formerly wandering about as it liked, as it listed, as it pleased; but I shall now hold it in thoroughly, as the rider who holds the hook holds in the furious elephant.



Verse 327. The Elephant Mired

Be not thoughtless, watch your thoughts! Draw yourself out of the evil way, like an elephant sunk in mud.



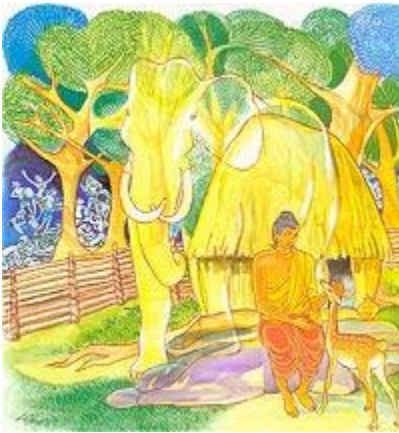
Verse 328. Cherish The Company Of The Good

If a man find a prudent companion who walks with him, is wise, and lives soberly, he may walk with him, overcoming all dangers, happy, but considerate.



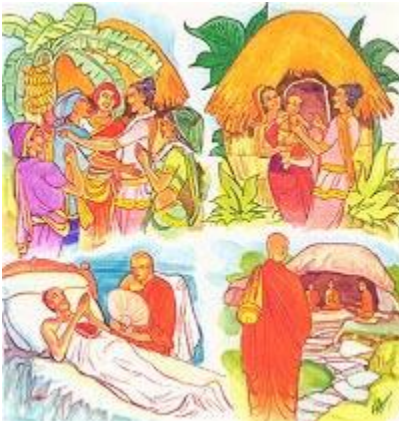
Verse 329. The Lonely Recluse

If a man find no prudent companion who walks with him, is wise, and lives soberly, let him walk alone, like a king who has left his conquered country behind,--like an elephant in the forest.



Verse 330. For The Solitary The Needs Are Few

It is better to live alone, there is no companionship with a fool; let a man walk alone, let him commit no sin, with few wishes, like an elephant in the forest.



Verse 331. The Blessed

If an occasion arises, friends are pleasant; enjoyment is pleasant, whatever be the cause; a good work is pleasant in the hour of death; the giving up of all grief is pleasant.



Verse 332. Blessing To Be An Arahat

Pleasant in the world is the state of a mother, pleasant the state of a father, pleasant the state of a Samana, pleasant the state of a Brahmana.



Verse 333. Four Forms Of Blessing

Pleasant is virtue lasting to old age, pleasant is a faith firmly rooted; pleasant is attainment of intelligence, pleasant is avoiding of sins.



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CHAPTER 24, CRAVING



Verse 334. The Increase Of Craving

The thirst of a thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest.



Verse 335. How Craving Increases

Whomsoever this fierce thirst overcomes, full of poison, in this world, his sufferings increase like the abounding Birana grass.



Verse 336. Escaping Craving

He who overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off from him, like water-drops from a lotus leaf.



Verse 337. Uprooting Craving

This salutary word I tell you, `Do ye, as many as are here assembled, dig up the root of thirst, as he who wants the sweet-scented Usira root must dig up the Birana grass, that Mara (the tempter) may not crush you again and again, as the stream crushes the reeds.'



Verse 338. Craving Uneradicated Brings Suffering Over and Over

As a tree, even though it has been cut down, is firm so long as its root is safe, and grows again, thus, unless the feeders of thirst are destroyed, the pain (of life) will return again and again.



Verse 339. Caught In The Currents Of Craving

He whose thirst running towards pleasure is exceeding strong in the thirty-six channels, the waves will carry away that misguided man, viz. his desires which are set on passion.



Verse 340. The Creeper of Craving

The channels run everywhere, the creeper (of passion) stands sprouting; if you see the creeper springing up, cut its root by means of knowledge.



Verse 341. Bliss Does Not Come Through Craving

A creature's pleasures are extravagant and luxurious; sunk in lust and looking for pleasure, men undergo (again and again) birth and decay.



Verse 342. The Bonds That Entrap Men

Men, driven on by thirst, run about like a snared hare; held in fetters and bonds, they undergo pain for a long time, again and again.



Verse 343. Nibbana By Shunning Craving

Men, driven on by thirst, run about like a snared hare;
let therefore the mendicant drive out thirst, by striving
after passionlessness for himself.



Verse 344. Freed From Craving Runs Back To Craving

He who having got rid of the forest (of lust) (i.e. after
having reached Nirvana) gives himself over to forest-life
(i.e. to lust), and who, when removed from the forest
(i.e. from lust), runs to the forest (i.e. to lust), look
at that man! though free, he runs into bondage.



Verse 345. Bonds Of Attachment

Wise people do not call that a strong fetter which is made
of iron, wood, or hemp; far stronger is the care for
precious stones and rings, for sons and a wife.



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

That fetter wise people call strong which drags down, yields, but is difficult to undo; after having cut this at last, people leave the world, free from cares, and leaving desires and pleasures behind.



Verse 347. Spider Web Of Passion

Those who are slaves to passions, run down with the stream (of desires), as a spider runs down the web which he has made himself; when they have cut this, at last, wise people leave the world free from cares, leaving all affection behind.



Verse 348. Reaching The Further Shore

Give up what is before, give up what is behind, give up what is in the middle, when thou goest to the other shore of existence; if thy mind is altogether free, thou wilt not again enter into birth and decay.



Verse 349. Craving Tightens Bonds

If a man is tossed about by doubts, full of strong passions, and yearning only for what is delightful, his thirst will grow more and more, and he will indeed make his fetters strong.



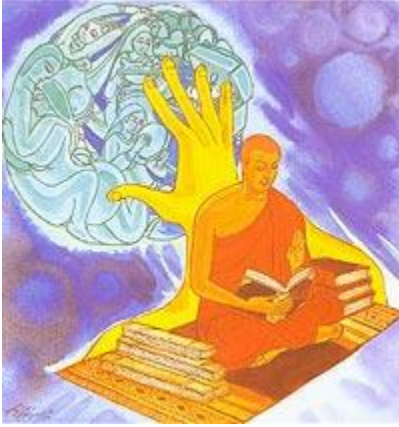
Verse 350. He Cuts Off Bonds Of Mara

If a man delights in quieting doubts, and, always reflecting, dwells on what is not delightful (the impurity of the body, &c.), he certainly will remove, nay, he will cut the fetter of Mara.



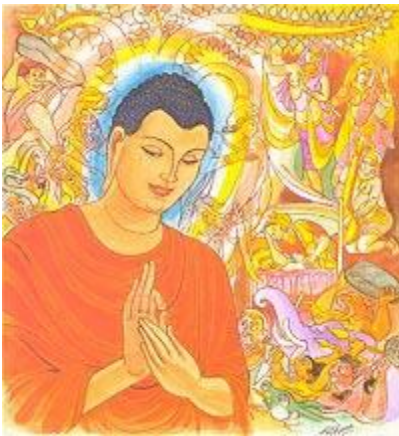
Verse 351. The Person Who Has Reached The Goal

He who has reached the consummation, who does not tremble, who is without thirst and without sin, he has broken all the thorns of life: this will be his last body.



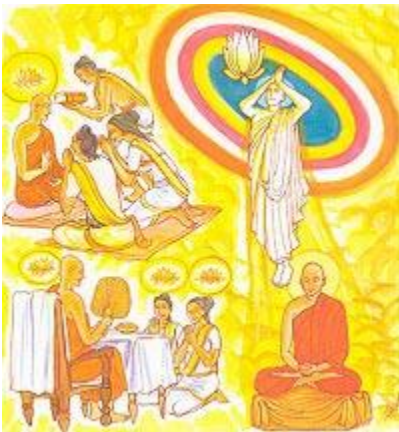
Verse 352. The Man Of Great Wisdom

He who is without thirst and without affection, who understands the words and their interpretation, who knows the order of letters (those which are before and which are after), he has received his last body, he is called the great sage, the great man.



Verse 353. Buddha Is Teacherless

'I have conquered all, I know all, in all conditions of life I am free from taint; I have left all, and through the destruction of thirst I am free; having learnt myself, whom shall I teach?'



Verse 354. The Conquest Of All Suffering

The gift of the law exceeds all gifts; the sweetness of the law exceeds all sweetness; the delight in the law exceeds all delights; the extinction of thirst overcomes all pain.



Verse 355. Wealth Destroys The Ignorant

Pleasures destroy the foolish, if they look not for the other shore; the foolish by his thirst for pleasures destroys himself, as if he were his own enemy.



Verse 356. Those Without The Bane Of Passion

The fields are damaged by weeds, mankind is damaged by passion: therefore a gift bestowed on the passionless brings great reward.



Verse 357. Those Without The Bane Of Ill-Will

The fields are damaged by weeds, mankind is damaged by hatred: therefore a gift bestowed on those who do not hate brings great reward.



Verse 358. Those Without The Bane Of Illusion

The fields are damaged by weeds, mankind is damaged by vanity: therefore a gift bestowed on those who are free from vanity brings great reward.



Verse 359. Those Without The Bane Of Greed

The fields are damaged by weeds, mankind is damaged by lust: therefore a gift bestowed on those who are free from lust brings great reward.

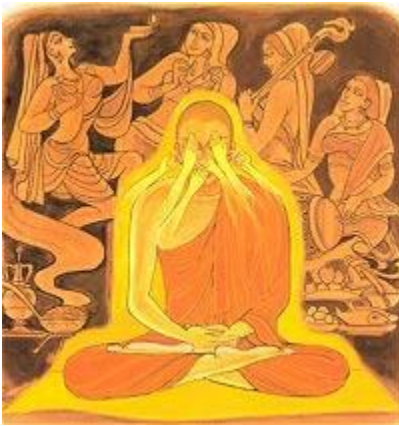


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CHAPTER 25, THE MONK



Verse 360. Sense Discipline

Restraint in the eye is good, good is restraint in the ear, in the nose restraint is good, good is restraint in the tongue.



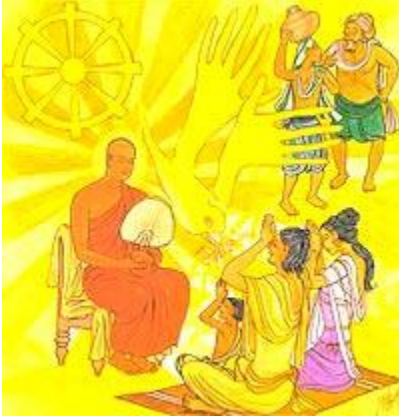
Verse 361. Suffering End With All-Round Discipline

In the body restraint is good, good is restraint in speech, in thought restraint is good, good is restraint in all things. A Bhikshu, restrained in all things, is freed from all pain.



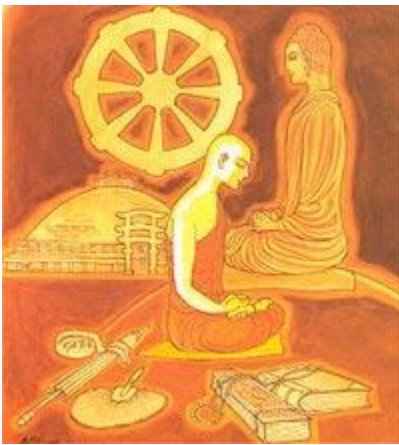
Verse 362. The True Monk

He who controls his hand, he who controls his feet, he who controls his speech, he who is well controlled, he who delights inwardly, who is collected, who is solitary and content, him they call Bhikshu.



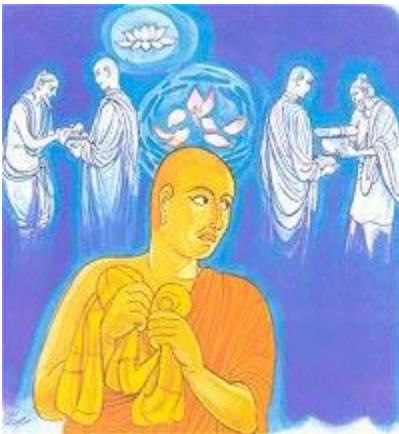
Verse 363. The Ideal Monk

The Bhikshu who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the law, his word is sweet.



Verse 364. The Monk Abides in Dhamma

He who dwells in the law, delights in the law, meditates on the law, follows the law, that Bhikshu will never fall away from the true law.



Verse 365. Accept What One Receives

Let him not despise what he has received, nor ever envy others: a mendicant who envies others does not obtain peace of mind.



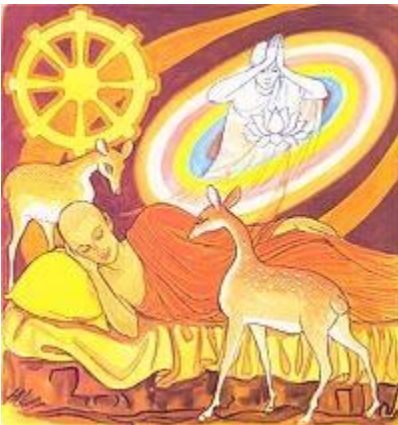
Verse 366. The Gods Adore Virtuous Monks

A Bhikshu who, though he receives little, does not despise what he has received, even the gods will praise him, if his life is pure, and if he is not slothful.



Verse 367. He Is A Monk Who Has No Attachment

He who never identifies himself with name and form, and does not grieve over what is no more, he indeed is called a Bhikshu.



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

The Bhikshu who acts with kindness, who is calm in the doctrine of Buddha, will reach the quiet place (Nirvana), cessation of natural desires, and happiness.



Verse 369. Give Up Lust And Hatred

O Bhikshu, empty this boat! if emptied, it will go quickly; having cut off passion and hatred thou wilt go to Nirvana.



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

Cut off the five (senses), leave the five, rise above the five. A Bhikshu, who has escaped from the five fetters, he is called Oghatinna, 'saved from the flood.'



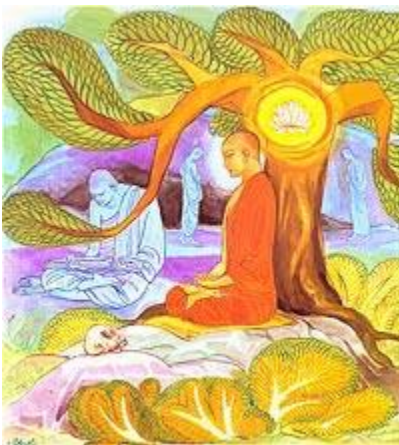
Verse 371. Meditate Earnestly

Meditate, O Bhikshu, and be not heedless! Do not direct thy thought to what gives pleasure that thou mayest not for thy heedlessness have to swallow the iron ball (in hell), and that thou mayest not cry out when burning, 'This is pain.'



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

Without knowledge there is no meditation, without meditation there is no knowledge: he who has knowledge and meditation is near unto Nirvana.



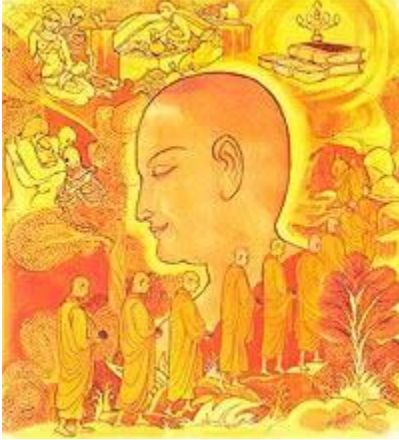
Verse 373. He Who Is Calm Experiences Transcendental Joy

A Bhikshu who has entered his empty house, and whose mind is tranquil, feels a more than human delight when he sees the law clearly.



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

As soon as he has considered the origin and destruction of the elements (khandha) of the body, he finds happiness and joy which belong to those who know the immortal (Nirvana).



Verse 375. A Wise Monk Possess His Cardinal Virtues

And this is the beginning here for a wise Bhikshu:
watchfulness over the senses, contentedness, restraint
under the law; keep noble friends whose life is pure, and
who are not slothful.



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

. Let him live in charity, let him be perfect in his
duties; then
in the fulness of delight he will make an end of
suffering.



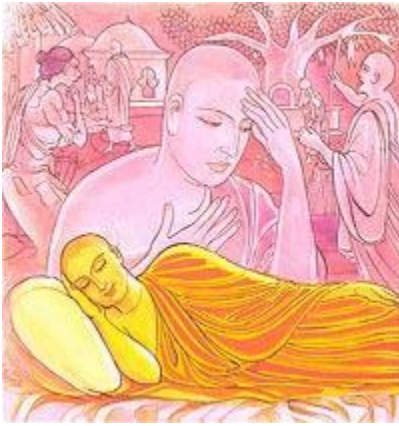
Verse 377. Cast Off Lust And Hatred

As the Vassika plant sheds its withered flowers, men
should shed passion and hatred, O ye Bhikshus!



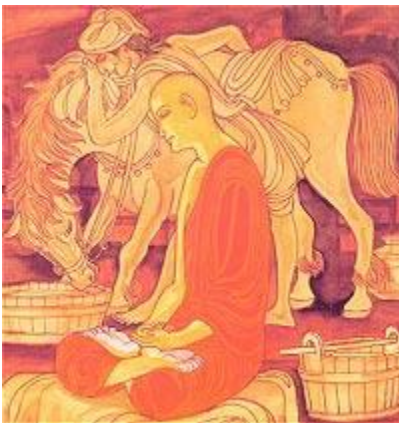
Verse 378. He Is Peaceful Who Is Free From All Worldly Things

The Bhikshu whose body and tongue and mind are quieted, who is collected, and has rejected the baits of the world, he is called quiet.



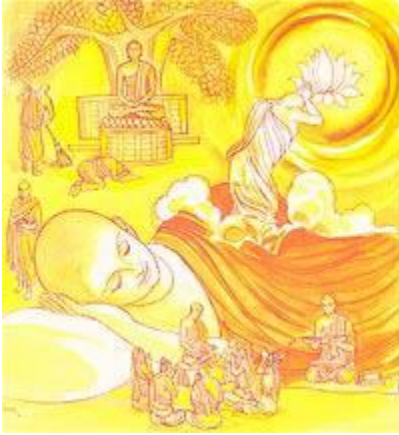
Verse 379. He Who Guards Himself Lives Happily

Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily, O Bhikshu!



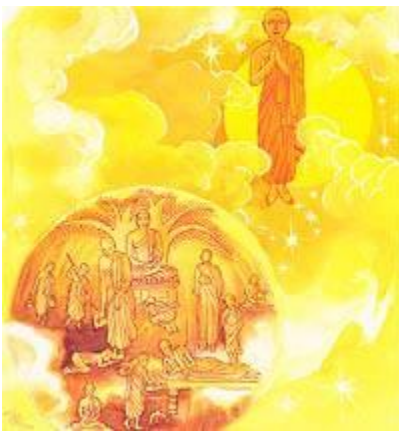
Verse 380. You Are Your Own Saviour

For self is the lord of self, self is the refuge of self; therefore curb thyself as the merchant curbs a good horse.



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

The Bhikshu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (Nirvana), cessation of natural desires, and happiness.



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

He who, even as a young Bhikshu, applies himself to the doctrine of Buddha, brightens up this world, like the moon when free from clouds.



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Treasury of Truth

CHAPTER 26, THE BRAHMAṆA



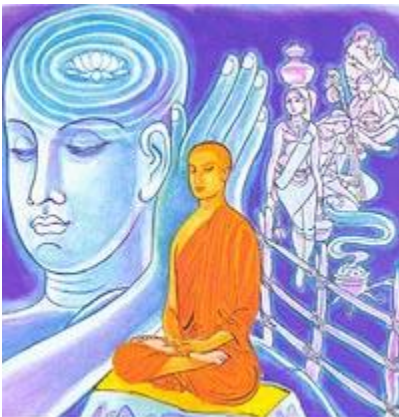
Verse 383. Be A Knower Of The Deathless

Stop the stream valiantly, drive away the desires, O Brahmana! When you have understood the destruction of all that was made, you will understand that which was not made.



Verse 384. Cultivate Concentration

If the Brahmana has reached the other shore in both laws (in restraint and contemplation), all bonds vanish from him who has obtained knowledge.



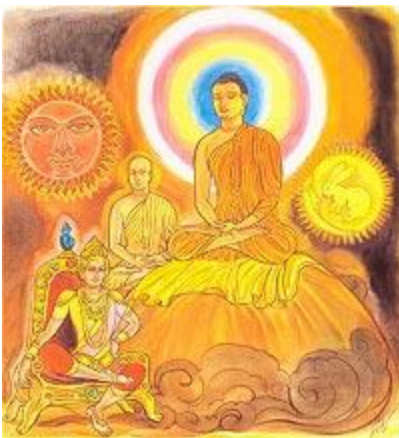
Verse 385. The Unfettered Person Is A Brahmana

He for whom there is neither this nor that shore, nor both, him, the fearless and unshackled, I call indeed a Brahmana.



Verse 386. Who Is Contemplative And Pure Is A Brahmin

He who is thoughtful, blameless, settled, dutiful, without passions, and who has attained the highest end, him I call indeed a Brahmana.



Verse 387. The Buddha Shines Day And Night

The sun is bright by day, the moon shines by night, the warrior is bright in his armour, the Brahmana is bright in his meditation; but Buddha, the Awakened, is bright with splendour day and night.



Verse 388. He Who Had Discarded All Evil Is Holy

Because a man is rid of evil, therefore he is called Brahmana; because he walks quietly, therefore he is called Samana; because he has sent away his own impurities, therefore he is called Pravragita (Pabbagita, a pilgrim).



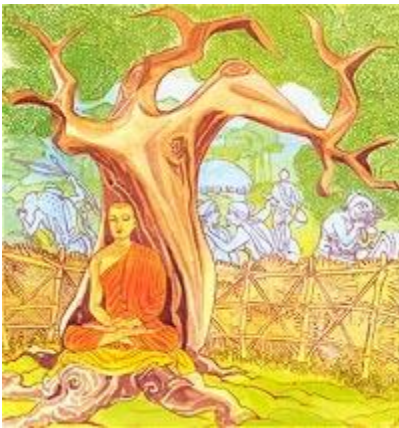
Verse 389. Harm Not An Arahata

No one should attack a Brahmana, but no Brahmana (if attacked) should let himself fly at his aggressor! Woe to him who strikes a Brahmana, more woe to him who flies at his aggressor!



Verse 390. An Arahata Does Not Retaliate

It advantages a Brahmana not a little if he holds his mind back from the pleasures of life; when all wish to injure has vanished, pain will cease.



Verse 391. The Well-Restrained Is Truly A Brahmin

Him I call indeed a Brahmana who does not offend by body, word, or thought, and is controlled on these three points.



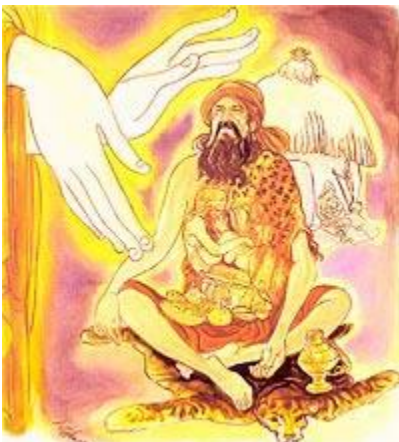
Verse 392. Honour To Whom Honour Is Due

After a man has once understood the law as taught by the Well-awakened (Buddha), let him worship it carefully, as the Brahmana worships the sacrificial fire.



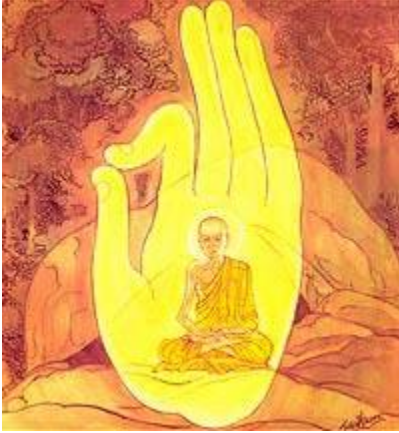
Verse 393. One Does Not Become A Brahmin Merely By Birth

A man does not become a Brahmana by his platted hair, by his family, or by birth; in whom there is truth and righteousness, he is blessed, he is a Brahmana.



Verse 394. Be Pure Within

What is the use of platted hair, O fool! what of the raiment of goat-skins? Within thee there is ravening, but the outside thou makest clean.



Verse 395. Who Meditates Alone in the Forest Is A Brahmana

The man who wears dirty raiments, who is emaciated and covered with veins, who lives alone in the forest, and meditates, him I call indeed a Brahmana.



Verse 396. Non-Possessive And The Non-Attached Person Is A Brahmana

I do not call a man a Brahmana because of his origin or of his mother. He is indeed arrogant, and he is wealthy: but the poor, who is free from all attachments, him I call indeed a Brahmana.



Verse 397. A Brahmana Is He Who Has Destroyed All Fetters

Him I call indeed a Brahmana who has cut all fetters, who never trembles, is independent and unshackled.



Verse 398. A Brahmana Is He Who Has No Hatred

Him I call indeed a Brahmana who has cut the strap and the thong, the chain with all that pertains to it, who has burst the bar, and is awakened.



Verse 399. A Brahmana Is He Who Is Patient

Him I call indeed a Brahmana who, though he has committed no offence, endures reproach, bonds, and stripes, who has endurance for his force, and strength for his army.



Verse 400. A Brahmana Is He Who Is Not Wrathful

Him I call indeed a Brahmana who is free from anger, dutiful, virtuous, without appetite, who is subdued, and has received his last body.



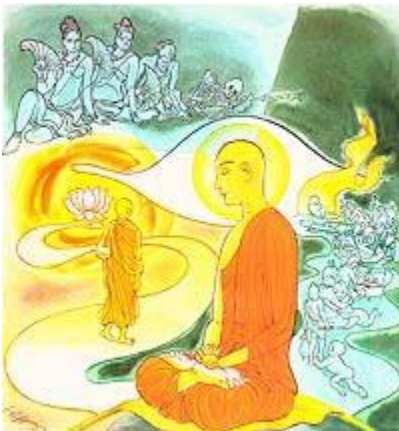
Verse 401. He Is A Brahmana Who Clings Not To Sensual Pleasures

Him I call indeed a Brahmana who does not cling to pleasures, like water on a lotus leaf, like a mustard seed on the point of a needle.



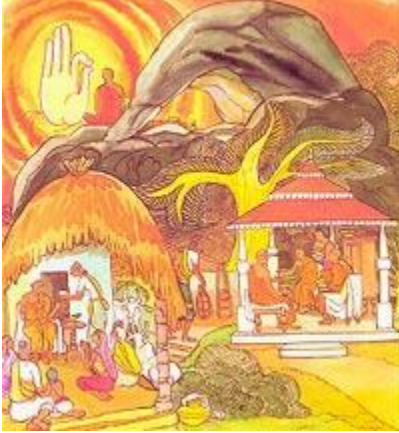
Verse 402. A Brahmana Is He Who Has Laid The Burden Aside

Him I call indeed a Brahmana who, even here, knows the end of his suffering, has put down his burden, and is unshackled.



Verse 403. A Brahmana Is He Who Has Reached His Ultimate Goal

Him I call indeed a Brahmana whose knowledge is deep, who possesses wisdom, who knows the right way and the wrong, and has attained the highest end.



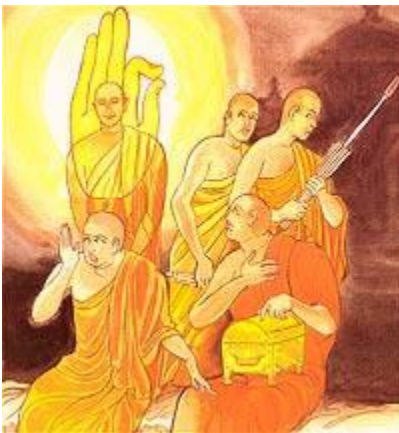
Verse 404. A Brahmana Is He Who Has No Intimacy With Any

Him I call indeed a Brahmana who keeps aloof both from laymen and from mendicants, who frequents no houses, and has but few desires.



Verse 405. A Brahmana Is He Who Is Absolutely Harmless

Him I call indeed a Brahmana who finds no fault with other beings, whether feeble or strong, and does not kill nor cause slaughter.



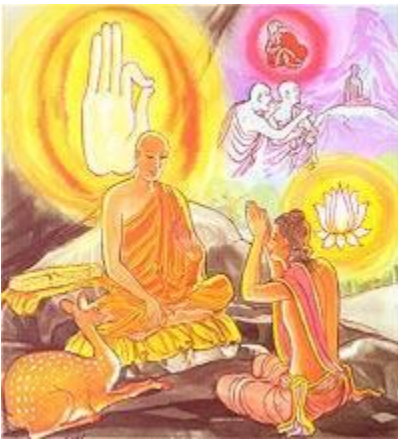
Verse 406. A Brahmana Is He Who Is Friendly Amongst The Hostile

Him I call indeed a Brahmana who is tolerant with the intolerant, mild with fault-finders, and free from passion among the passionate.



Verse 407. A Brahmana Is He Who Has Discarded All Passions

Him I call indeed a Brahmana from whom anger and hatred, pride and envy have dropt like a mustard seed from the point of a needle.



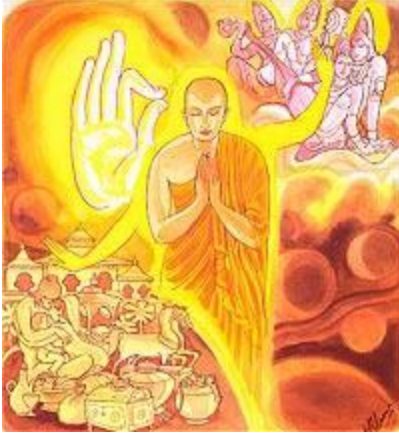
Verse 408. A Brahmana Is He Who Gives Offence To None

Him I call indeed a Brahmana who utters true speech, instructive and free from harshness, so that he offend no one.



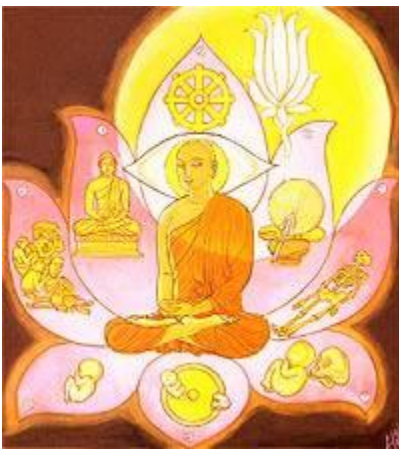
Verse 409. A Brahmana Is He Who Steals Not

Him I call indeed a Brahmana who takes nothing in the world that is not given him, be it long or short, small or large, good or bad.



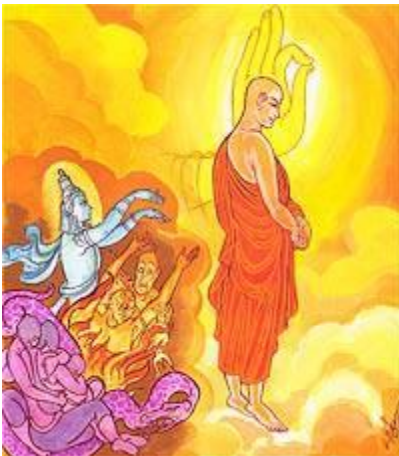
Verse 410. A Brahmana Is He Who Is Desireless

Him I call indeed a Brahmana who fosters no desires for this world or for the next, has no inclinations, and is unshackled.



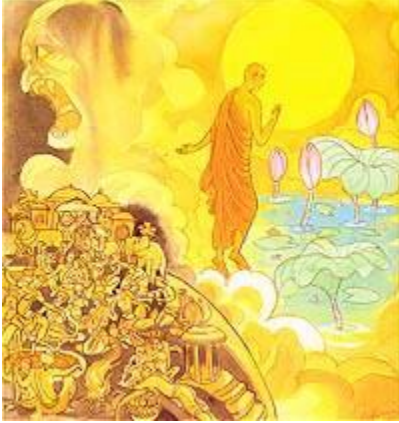
Verse 411. In Whom There Is No Clinging

Him I call indeed a Brahmana who has no interests, and when he has understood (the truth), does not say How, how? and who has reached the depth of the Immortal.



Verse 412. Above Both Good And Evil

Him I call indeed a Brahmana who in this world is above good and evil, above the bondage of both, free from grief from sin, and from impurity.



Verse 413. Learning The Charm

Him I call indeed a Brahmana who is bright like the moon, pure, serene, undisturbed, and in whom all gaiety is extinct.



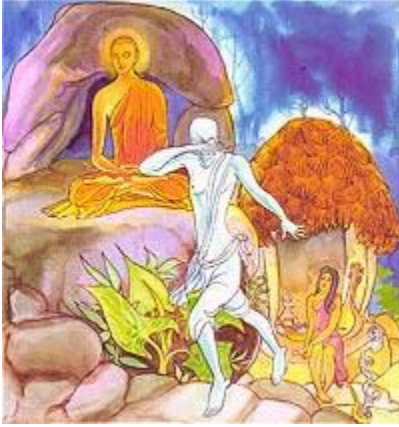
Verse 414. The Tranquil Person

Him I call indeed a Brahmana who has traversed this miry road, the impassable world and its vanity, who has gone through, and reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content.



Verse 415. Freed From Temptation

Him I call indeed a Brahmana who in this world, leaving all desires, travels about without a home, and in whom all concupiscence is extinct.



Verse 416. The Miracle Rings

Him I call indeed a Brahmana who, leaving all longings, travels about without a home, and in whom all covetousness is extinct.



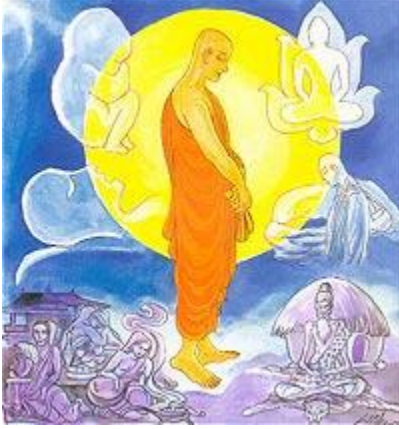
Verse 417. Beyond All Bonds

Him I call indeed a Brahmana who, after leaving all bondage to men, has risen above all bondage to the gods, and is free from all and every bondage.



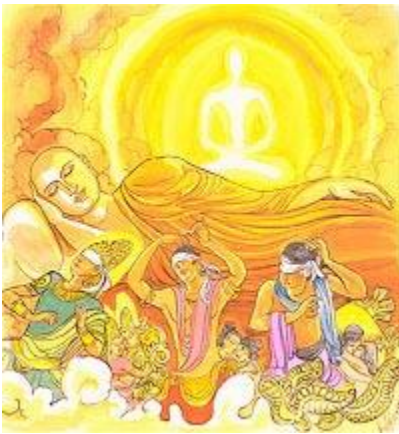
Verse 418. The Person Whose Mind Is Cool

Him I call indeed a Brahmana who has left what gives pleasure and what gives pain, who is cold, and free from all germs (of renewed life), the hero who has conquered all the worlds.



Verse 419. Diviner Of Rebirth

Him I call indeed a Brahmana who knows the destruction and the return of beings everywhere, who is free from bondage, welfaring (Sugata), and awakened (Buddha).



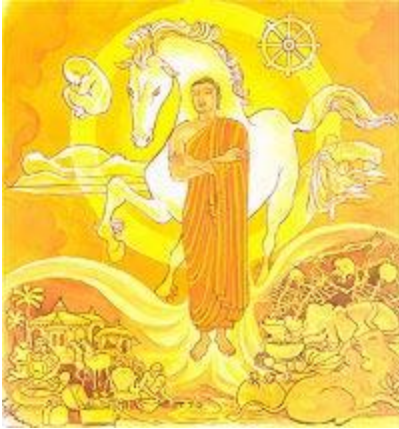
Verse 420. Destroy Unknown

Him I call indeed a Brahmana whose path the gods do not know, nor spirits (Gandharvas), nor men, whose passions are extinct, and who is an Arhat (venerable).



Verse 421. He Yearns For Nothing

Him I call indeed a Brahmana who calls nothing his own, whether it be before, behind, or between, who is poor, and free from the love of the world.



Verse 422. He Who Is Rid Of Defilements

Him I call indeed a Brahmana, the manly, the noble, the hero, the great sage, the conqueror, the impassible, the accomplished, the awakened.



Verse 423. The Giver And Receiver Of Alms

Him I call indeed a Brahmana who knows his former abodes, who sees heaven and hell, has reached the end of births, is perfect in knowledge, a sage, and whose perfections are all perfect.