

a collection of
Buddhist Wisdom Verses

chosen by
The Most Venerable
Rerukane Candavimala Mahānāhimi
(Former Mahānāyaka of the Sri Lankan Svejīn Nikāya)

re-edited and translated by
Ānandajoti Bhikkhu

(2010/2554)



MAY THE MERITS FROM THIS BOOK
HELP MY PARENTS IN THEIR ONWARD
JOURNEY TOWARDS AWAKENING

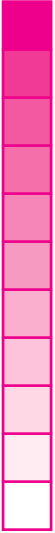
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these verses may also be shared on social network sites,
included in posters, or in any other way which makes the
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PREFACE

After hearing the Dhamma people understand

What is good and bad,

After hearing these verses

My mind delights in the Dhamma.

from the Sutasomajātakam

The following work is based on a book known under its Sinhala title as the Buddha Nīti Saṅgrahaya (බුද්ධ නීතිසංග්‍රහය) of Ven. Rerukane Candavimala, the former Mahānāyaka of the Swejin Nikāya in Sri Lanka, which is my ordination sect.

Ven. Rerukane Candavimala, who passed away in 1999 just short of his 100th birthday, was one of the foremost scholars in Sri Lanka in the 20th century, and his works, which cover the whole range of Buddhist studies, including Vinaya, Discourses, Abhidhamma and Meditation, are all still standard works of reference in the country.

Unfortunately his impact has been limited to the Sinhala speaking peoples, as only one of his many works (there are more than 30) has so far been translated into English: *Analysis of Perfections* (BPS, Kandy 2003), original title (*Paramattha-prakaranaya*).

I hope the present work, which has been a long-cherished project, will go some way to making his name better known in

the English-speaking world, and it is offered as a small tribute to the Venerable Monk's life and work.

* * *

In preparing this volume for publication I have made a number of changes which seemed necessary during the course of my working on the text.

The most obvious of these is the division of the verses into chapters, whereas in the original they were organised into hundreds (*sataka*).¹ I feel this helps to identify the sections and makes it easier for people to access relevant material also. The chapters are each around 20 verses long, so another advantage is they become easy enough to read and digest a chapter at a time.

I have also added in a short synopsis of the story that forms the basis for the verses, as in many cases it was difficult or even impossible to make sense of the verse without it, especially when there were references to characters in the verses that appeared in the stories; and I have further pointed out the moral of the verses.²

¹ This original structure remains intact, and can be seen in the end-titles of each section, but I have de-emphasised it in favour of the chapter arrangement.

² This was also done in the original text, but I have not followed that schema here, preferring to summarise it myself.

In a few cases, where I felt that some verses contained matter that is offensive to our modern sensibilities, I have replaced them with verses which I deem to be more appropriate.¹

It has proved necessary to re-establish the texts that were used. I was not intending to do this, but the fact of the matter is the original publication contains many mistakes in the printing, and in checking these it also became clear that there were many readings that could be adopted that would make better sense than the ones the text employed. I therefore eventually checked the text (*Text*) against the Sinhalese Buddha Jayanti (*BJT*) edition, the Burmese Chaṭṭha Saṅgāyana (*ChS*) and the Royal Thai (*Thai*) editions also.

I have also added in better references than were given in the original, where it would only say something like: *Saṃyutta Nikāya*; or *Dh. Malavagga*; or *30 Ni. Mahākapi Jā*; and so on. Here I give more exact references: *SN 1.1.76 Najīratissuttaṃ*; *Dhp 246-7 Pañca-Upāsakavatthu* (the title coming from the commentary); *Jā 516 Mahākapijātakaṃ*. I have included some cross-references when they came to my notice, though I would have liked to have been more thorough about this.

I have divided the text into 3 editions so that readers can find the most appropriate one for their reading. The first is in Pāli-only, which shows the complete framework for the

¹ This only effects the following verses: 228-230 (replaced with verses from the *Tesakuṇajātakaṃ*); 475-478 (replaced with verses from the *Vessantarajātakaṃ*) both from the infamous *Kuṇāljātakaṃ*.

establishment of the text, including all the metrical information that helped in choosing the readings. I have also read in the text and am making it available as mp3 files, so that students can hear what the text and the metres sound like.

The Text and Translation edition on the other hand leaves out all the metrical information, and presents the text with the Pāḷi and the translation line by line, and gives a translation of the alternative readings, whenever they differed from the adopted text. This is useful for students, who want to gain access to the original language, but for whom a translation is still a necessary help.

The English-only edition is for those who simply want to read and understand the teachings that are contained in the verses, or are seeking advice on the best way of living their everyday lives.

I have included the Pāḷi in this edition, but I have deliberately avoided annotation here so that the message can be better conveyed, and also because this section is being published as audio .mp3 files, where annotation is superfluous. This edition is also available in .epub and .mobi formats for your eReader.

I have complemented the various editions by adding in various hyperlinked indexes that help access the material, and that are contained in the most relevant edition. There are also separate introductions to the different versions, giving extra and relevant information.

Introduction to the English Edition

This collection of verses, made by one of the leading scholar-monks in Sri Lanka in the 20th century, is one of the most useful compilations on the moral life of the layman that can be found.

Drawn mainly from the great verses collections in the Pāḷi Nikāyas¹ almost all aspects of the lay life have been covered, and it brings together in a fairly comprehensive way many teachings that would otherwise be lost in obscurity.

Throughout the book it is possible to find teachings on all matters of the ethical life, that will help guide anyone to make better life-choices whether it be at business and work, or in the home life and their various relationships.

Around two-thirds of the verses are drawn from the Jātaka stories, and it was this great storehouse of wisdom stories that formed the ethical thinking of most of the Buddhist societies in the Middle Ages, but which now has gone out of fashion.

The great heroes of those days, in such strong contrast to the present day, were the Bodhisatta, the penitane hermits in the woods, the great Kings who ruled justly, and the clever and mischievous animals who had a moral to illustrate, and who all came alive on the greater canvas of the moral universe.

¹ See The Source of the Verses for the exact location of the verses.

These days, of course, things appear to be much more confusing. They are, in the sense that the lines between right and wrong can often be very grey, and actions may seem remote from results; they are not, when ethical principles are clearly understood and applied.

The teachings herein cover how to live in the right way and avoid the wrong way; how to honestly gain one's wealth and use it fruitfully; how to choose one's friends and be wary of the treacherous; what are helpful and harmful modes of speech; how to judge the character of others; and many other topics, that are all dealt with in a memorable and succinct way.

This is also a book that can be returned to time and again to remind oneself of the teachings, and in that sense each of the stories is a meditative reflection. In its present form it also acts as an easy source book for some of the many teachings there are for the lay community in the Canon, and can be utilised to find guidance when in doubt.

There are altogether 251 sections to the book, and each story has anywhere between one and eleven verses¹ attached to it. Sometimes we also find that different verses have been drawn from the same source, but separately, so as to illustrate different moral points.²

¹ See Sakkasamīyuttamī (SN 1.11.4) vs. 390-400 in this collection.

² For instance there are 23 verses that have been extracted from the Sigālasuttamī (DN 31), but they appear in 6 different places.

* * *

In the Text and Translation edition of this book there will be found the Pāḷi text along with a literal translation, and also translations of the variant readings and relevant material from the commentaries, which help explain the text. This is intended for the student, who wants to understand precisely what the Pāḷi is saying and what the commentarial exegesis of difficult terms amounts to.

In this edition, though, I have dropped all the annotation so as to highlight the ethical message contained in the verses themselves, as this is meant more for those who want guidance for their life from the Teaching.

Against my normal practice in the English section, though, I have included the Pāḷi in this edition, as I wanted to include it as part of the reading of the text.

As regard to content I have modified the literal version so that it reads more fluently, and have organised it into mainly 6, 8 and 10 syllabic lines of unrhymed unstressed English verse.¹

The translation is clarified in some ways compared with the literal version, but I have endeavoured to stay as close as

¹ This is fairly close to the structure of the original Pāḷi, where the verses are mainly 8 (*Siloka*) 11 (*Tuṭṭhubha*) and 12 (*Jagatī*) syllabic unrhymed and unstressed lines.



possible to the latter wherever it was possible, and indeed many of the translations are identical between the editions.

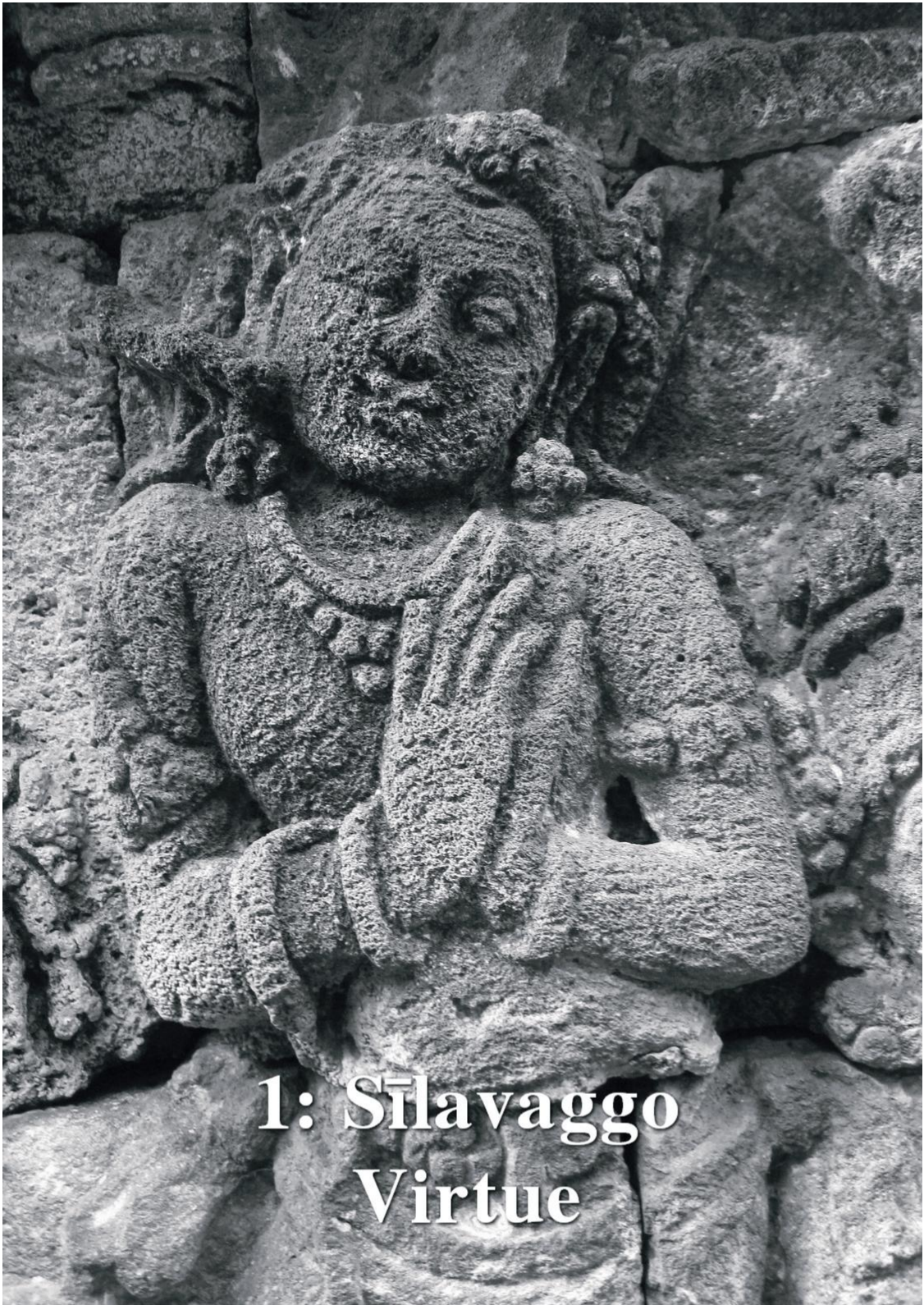
However, there are occasionally ways in which I sought to make the meaning of the text more clear and more natural for the English edition. For instance, when making general statements in English, we normally use the plural, so I have sometimes changed the singular of the original into the plural here.¹

Where I have judged the verse to contain repetition or padding that really adds nothing to the sense and has only been included to fill out the metre I have taken the liberty of excluding it, in order to get the message across in a more concise way.

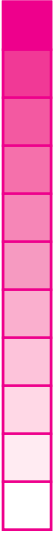
I have generally taken the verses one at a time, but sometimes it has seemed to me to give a more flowing translation to take two verses together; and occasionally to redivide the verses according to their sense.

Because of the decision to exclude annotation, I have occasionally been obliged to include the commentarial definition in the translation, where the meaning would be otherwise unclear; but only rarely I have gone as far as paraphrase, when I could see no other way of getting the teaching of the verse across.

¹ This has the added advantage of getting round the problem we face in English with using the predominantly male voice in the singular.



1: Sīlavaggo Virtue



1: Virtue

*Reverence to him, the Gracious One, the Worthy One,
the Perfect Sambuddha*

Jā 406 Gandhārajātakaṃ
One should be Amenable to Admonition

*Two Kings renounced the world and lived as
ascetics. One day they fell into a quarrel about
who should admonish the other.*

**1. No ce assa sakā buddhi, vinayo vā susikkhito,
Vane andhamahimso va careyya bahuko jano.**

If he himself is not well-trained,
Intelligent and disciplined,
That person will wander around
Like a buffalo that is blind.

**2. Yasmā ca panidhekacce ācāramhi susikkhitā,
Tasmā vinītavinayā caranti susamāhitā.**

But since there are some who aspire
To be well-trained in good conduct,
Therefore, trained in the discipline,
They live with their minds well-composed.

1: Virtue

DN 14 Mahāpadānasuttam True Cultivation

This verse is a well-known summary of the teaching, given by all the Buddhas. In some of the Dispensations it replaced the more detailed teaching found in the Rules of Discipline (Vinaya).

3. Sabbapāpassa akaraṇaṃ, kusalassa upasampadā, Sacittapar'yodapanam – etaṃ Buddhāna' Sāsanam.

Not doing anything wicked
Undertaking things that are good,
And then purifying the mind
Is the Teaching of the Buddhas.

1: Virtue

Jā 84 Atthassadvārajātakam The Six Gateways to Benefit

A son asked his Father (the Bodhisatta) for advice on the spiritual life. The Father explained these six gateways leading to great benefit in life.

**4. Ārogyam-icche, paramañ-ca lābham,
Sīlañ-ca vuddhānumataṃ sutañ-ca,
Dhammānuvattī ca alīnatā ca:
Atthassa dvārā pamukhā chaḷete.**

Desire good health, the greatest gain,
Virtue, approval and learning,
Spirituality, striving –
These six things are beneficial.

1: Virtue

AN 8.54 Dīghajāṇusuttam **Eight things Leading to prosperity**

*A householder asks the Buddha for advice on how
to live well in his present state.*

5. Uṭṭhātā kammadheyyesu, appamatto vidhānavā, Samam kappeti jīvikam sambhatam anurakkhati,

Being active in doing good,
Being heedful and circumspect,
Equanimous in livelihood,
Being careful with his savings,

6. Saddho sīlena sampanno, vadaññū vītamaccharo, Niccam maggam visodheti, sotthānam samparāyikam,

Endowed with faith and virtue,
Being bountiful, unselfish,
Always purifying the Path,
Sure of safety in his next life.

7. Icete aṭṭhadhammā ca saddhassa gharam-esino, Akkhātā Saccāmena, ubhayattha sukhāvahā.

The faithful one, with these eight things,
Will gain happiness in both worlds –
So said the one whose name is Truth.

1: Virtue

DN 31 Sigālasuttam Four Ways to spend one's Wealth

The Buddha gives instructions to the young man Sigāla on the four kinds of friends, and then tells him how to keep them.

**8. Paṇḍito sīlasampanno jalam-aggīva bhāsati,
Bhoge saṃharamānassa, bhamarasseva iriyato
Bhogā sannicayaṃ yanti, vammiko vupacīyati.**

The Wise One endowed with virtue
Will shine forth like a burning fire,
The one who works to gather wealth
Is like a bee gathering honey,
Or like ants piling up their hill.

**9. Evaṃ bhoge samāhatvā, alam-atto kule gihī,
Catudhā vibhaje bhoge, sa ve mittāni ganthati:**

Having gathered his wealth like this,
Enough for his family and home,
He can divide it in four ways,
Which will ensure he keeps his friends:

1: Virtue

**10. Ekena bhoge bhuñjeyya, dvīhi kammañ payojaye,
Catutthañ-ca nidhāpeyya, āpadāsu bhavissati.**

With one part he enjoys his wealth,
With two he can manage his work,
The fourth part he should deposit
To use in times of misfortune.

1: Virtue

AN 5.58 Licchavikumāraśuttam A Wise Man's Duties

The Buddha explains the five duties which, when fulfilled, lead to prosperity and not to decline.

11. Mātāpitukiccakaro, puttadārahito sadā, Anto janassa atthāya, yo cassa upajīvino.

Waiting on Mother and Father,
Caring for his wife and children,
Looking after those in his house
And those who live in dependence.

12. Ubhinnaṃ yeva atthāya, vadaññū hoti sīlavā, Ñātīnaṃ pubbapetānaṃ, diṭṭhadhamme ca jīvitānaṃ.

Seeking the welfare of them all
The virtuous one is bountiful
Both to those who have departed
And to those who are still alive.

1: Virtue

**13. Samañānaṃ brāhmaṇānaṃ, devatānañ-ca Paṇḍito
Vittisañjanano hoti, Dhammena gharam-āvasaṃ.**

A layman who lives by Dhamma,
Is one who will generate joy
Both for monastics and for gods.

**14. So karitvāna kalyāṇaṃ, puḷḷo hoti pasamsiyo,
Idheva naṃ pasamsanti, pecca Sagge pamodati.**

Doing what is good and proper,
He will be praised right here and now,
And later rejoice in Heaven.

1: Virtue

AN 4.61 Pattakammasuttam The Right Uses of Wealth

The Householder Anāthapiṇḍika receives instruction on the right ways to make use of the wealth that has been righteously obtained.

**15. Bhuttā bhogā bhatā bhaccā, vitiṇṇā āpadāsu me,
Uddhaggā dakkhiṇā dinnā, atho pañcabalikatā,
Upaṭṭhitā sīlavanto, saññatā brahmacārayo.**

Wealth should be used for dependents,
And for overcoming misfortune,
For giving lofty donations,
And making the five offerings
To kin, guests and the departed
And also to Kings and the gods –
This has been recommended by
The virtuous who live spiritually.

1: Virtue

**16. Yad-attham bhogaṃ iccheyya Paṇḍito Gharam-āvasaṃ:
'So me attho anuppatto kataṃ ananutāpiyaṃ.'**

**17. Etaṃ anussaraṃ macco, Arⁱyadhamme t̄hito naro,
Idheva naṃ pasamsanti, pecca Sagge pamodati.**

The wise layman can wish for wealth,
Thinking: This will be for my good.
A mortal who remembers this,
A person who is truly Noble,
Will be praised right here and now,
And later rejoice in Heaven.

1: Virtue

DN 31 Sigālasuttam The Wise attain Fame

*These are the Buddha's words at the conclusion
of the instruction given to the young man Sigāla.*

18. Paṇḍito sīlasampanno, saṅho ca paṭibhānavā, Nivātavutti atthaddho: tādiso labhate yasaṃ.

The Wise One endowed with virtue,
Who is gentle, of ready wit,
Who is humble and not haughty:
Such a one will rightly gain fame.

19. Uṭṭhānako analaso, āpadāsu na vedhati, Acchinnavutti medhāvī: tādiso labhate yasaṃ.

Active in good deeds, not lazy,
Not scared when facing misfortune,
Without defects and intelligent:
Such a one will rightly gain fame.

20. Saṅgāhako mittakaro, vadaññū vītamaccharo, Netā vinetā anunetā: tādiso labhate yasaṃ.

Kindly and a maker of friends,
Being bountiful, unselfish,
Guide, leader, conciliator:
Such a one will rightly gain fame.

1: Virtue

**21. Dānañ-ca peyyavajjañ-ca, atthacarⁱyā ca yā idha,
Samānatā ca dhammesu, tattha tattha yathārahaṃ,
Ete kho saṅgahā loko rathassāṇī va yāyato.**

Generous, and having good speech,
Living for everyone's benefit,
Equanimous towards all things,
He does that which is suitable,
These, like a chariot's linchpin:
Will make the world go round.

**22. Ete ca saṅgahā nāssu, na Mātā puttakāraṇā
Labhetha mānaṃ pūjaṃ vā, Pitā vā puttakāraṇā.**

Without these kindnesses, Mothers
Would not receive the duties due
Such as respect, love and honour,
Fathers would not receive them too.

**23. Yasmā ca saṅgahe ete samavekkhanti Paṇḍitā.
Tasmā mahattaṃ papponti, pāsaṃsā ca bhavanti te.**

The Wise should give thought to kindness,
That way they attain what is great,
And they will be held up for praise.

1: Virtue

DN 31 Sigālasuttam Four Things not to be Done

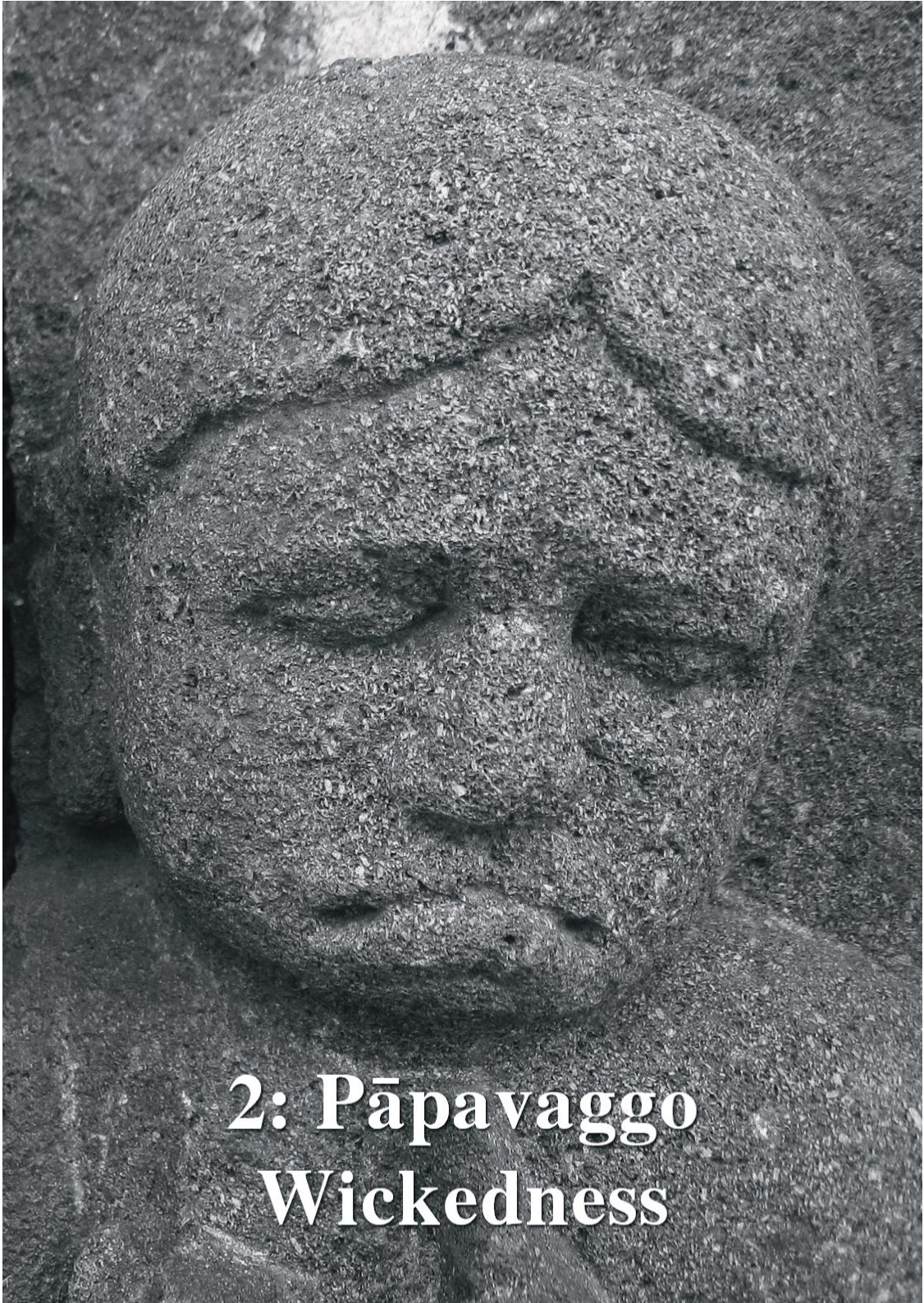
The teaching to Sigāla on what increases and decreases fame and good fortune.

**24. Chandā dosā bhayā mohā, yo Dhammam ativattati,
Nihīyati tassa yaso, kāḷapakkhe va candimā.**

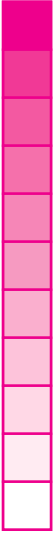
He who transgresses the Dhamma:
Through desire, hate, fear, delusion,
His fame will surely diminish,
Like the moon in the dark fortnight.

**25. Chandā dosā bhayā mohā, yo Dhammam nātivattati,
Āpūrati tassa yaso, sukkapakkhe va candimā.**

He who doesn't transgress the Dhamma:
Through desire, hate, fear, delusion,
His renown will surely increase,
Like the moon in the bright fortnight.



2: Pāpavaggo
Wickedness



2: Wickedness

SN 1.1.76 Naj̄ratisuttam̄ Six Faults

A god comes and asks the Buddha various questions, including one about how many faults there are.

**26. Cha lokasmim̄ chiddāni yattha vittam̄ na tiṭṭhati:
Ālassam̄ ca pamādo ca, anuṭṭhānam̄ asaṅṅamo,
Niddā tandī ca te chidde, sabbaso tam̄ vivajjaye.**

There are these six faults in the world
Where wealth and goods do not persist:
They are: laziness, heedlessness,
Lack of action, lack of restraint,
Sleepiness and sloth: these are faults,
He should altogether avoid them.

2: Wickedness

DN 31 Sigālasuttam
Various Dangers

*The buddha explains various dangerous courses
of action to the young man Sigāla.*

**27. Ussūraseyyā paradārasevanā,
Verappasaṅgo ca anātthatā ca,
Pāpā ca mittā, sukadarⁱyatā ca:
Ete cha ṭhānā purisaṃ dhaṃsayanti.**

Those who sleep late, and go to others' wives,
Are inclined to hate, disregarding good,
Have wicked friends, and are very stingy:
These six things will surely destroy a man.

**28. Pāpamitto pāpasakho, pāpa-ācāragocarō,
Asmā lokā paramhā ca ubhayā dhaṃsate naro.**

Having a wicked companion,
A wicked conduct and living,
A person is surely destroyed
Both in this world and in the next.



2: Wickedness

**29. Akkhitthiyo vāruṇī naccagītaṃ,
Divā soppaṃ, pāricarīyā akāle,
Pāpā ca mittā, sukadarīyatā ca,
Ete cha ṭhānā purisaṃ dhaṃsayanti.**

Addiction to women, drink, song and dance,
Sleeping in the day, wandering at night,
Having wicked friends, and being stingy:
These six things will surely destroy a man.

**30. Akkhehi dibbanti, suraṃ pivanti,
Yant' itthiyo pāṇasamā paresaṃ,
Nihīnasevī na ca vuddhasevī,
Nihīyate kāḷapakkhe va candimā.**

Through playing with dice and drinking liquor,
Going to others' wives, held dear as life,
Practicing what is base, not what prospers,
He wanes like the moon in the dark fortnight.

**31. Yo vāruṇi adhano akiñcano,
Pipāso pivam̐ papaṃ gato,
Udakam-iva iṇaṃ vigāhati,
Akulaṃ kāhati khippam-attano.**

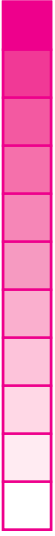
He who drinks too much, and is destitute,
Thirsty for drink like one come to water,
Who falls into debt as into a river,
He quickly undoes his own family.



2: Wickedness

**32. Na divā soppasīlena, rattim-uṭṭhānadassinā,
Niccāṃ mattena soṇḍena, sakkā āvasitum̐ gharaṃ.**

Being sleepy during the day,
And energetic at night-time,
Being addicted to drinking,
He no longer lives in his home.



2: Wickedness

Jā 468 Janasandhajātakaṃ
Ten Things that should be Done

*The Bodhisatta, when he was King Janasandha,
explained ten courses of action which, when not
done, bring about regret in the future.*

**33. Dasa khalu imāni ṭhānāni, yāni pubbe akāritvā,
Sa pacchā anutappati, iccevāha Janasandho.**

There are ten things when not done,
He regrets it in the future,
So said good King Janasandha.

**34. Aladdhā vittaṃ tappati pubbe asamudānitaṃ,
'Na pubbe dhanam-esissaṃ,' iti pacchānutappati.**

Not having gained or gathered wealth
In the past, he suffers, thinking:
'I did not seek riches and wealth,'
This he regrets in the future.

2: Wickedness

**35. ‘Sakyarūpaṃ pure santam, mayā sippam na sikkhitam,
Kicchā vutti asippassa,’ iti pacchānutappati.**

‘In the past, when I was able,
I did not train in trade or craft,
There is hardship without a craft,’
This he regrets in the future.

**36. ‘Kūṭavedī pure āsim, pisuṇo piṭṭhimamsiko,
Caṇḍo ca pharuso cāsim,’ iti pacchānutappati.**

‘In the past I was deceitful,
Divisive and a backbiter,
I was violent and was rough,’
This he regrets in the future.

**37. ‘Pāṇātipātī pure āsim, luddo cāsim anāriyo,
Bhūtānam nāpacāyissam,’ iti pacchānutappati.**

‘Before I killed living beings,
Being an ignoble hunter,
Having no respect for creatures,’
This he regrets in the future.

2: Wickedness

**38. ‘Bahūsu vata santīsu anāpādāsu itthisu,
Paradāraṃ aseviṣṣaṃ,’ iti pacchānutappati.**

‘Though there were many women who
Were not married to another,
I assaulted another’s wife’,
This he regrets in the future.

**39. ‘Bahumhi vata santamhi, annapāne upaṭṭhite,
Na pubbe adadiṃ dānaṃ,’ iti pacchānutappati.**

‘Though food and drink was got ready,
Still I did not give any gifts,’
This he regrets in the future.

**40. ‘Mātaraṃ Pitarañ-cāpi, jiṇṇake gatayobbane,
Pahusanto na posissaṃ,’ iti pacchānutappati.**

‘With Mother and Father grown old,
Still I did not give them support,’
This he regrets in the future.

**41. ‘Ācarīyam-anusatthāraṃ sabbakāmarasāharam,
Pitaraṃ atimaññissaṃ,’ iti pacchānutappati.**

‘I despised my teachers and friends,
Who desired good things for me,
I also despised my father,’
This he regrets in the future.



2: Wickedness

**42. ‘Samaṇe brāhmaṇe cāpi sīlavante bahussute,
Na pubbe payⁱrupāsissam,’ iti pacchānutappati.**

‘I did not pay much honour,
To virtuous, learned monastics,’
This he regrets in the future.

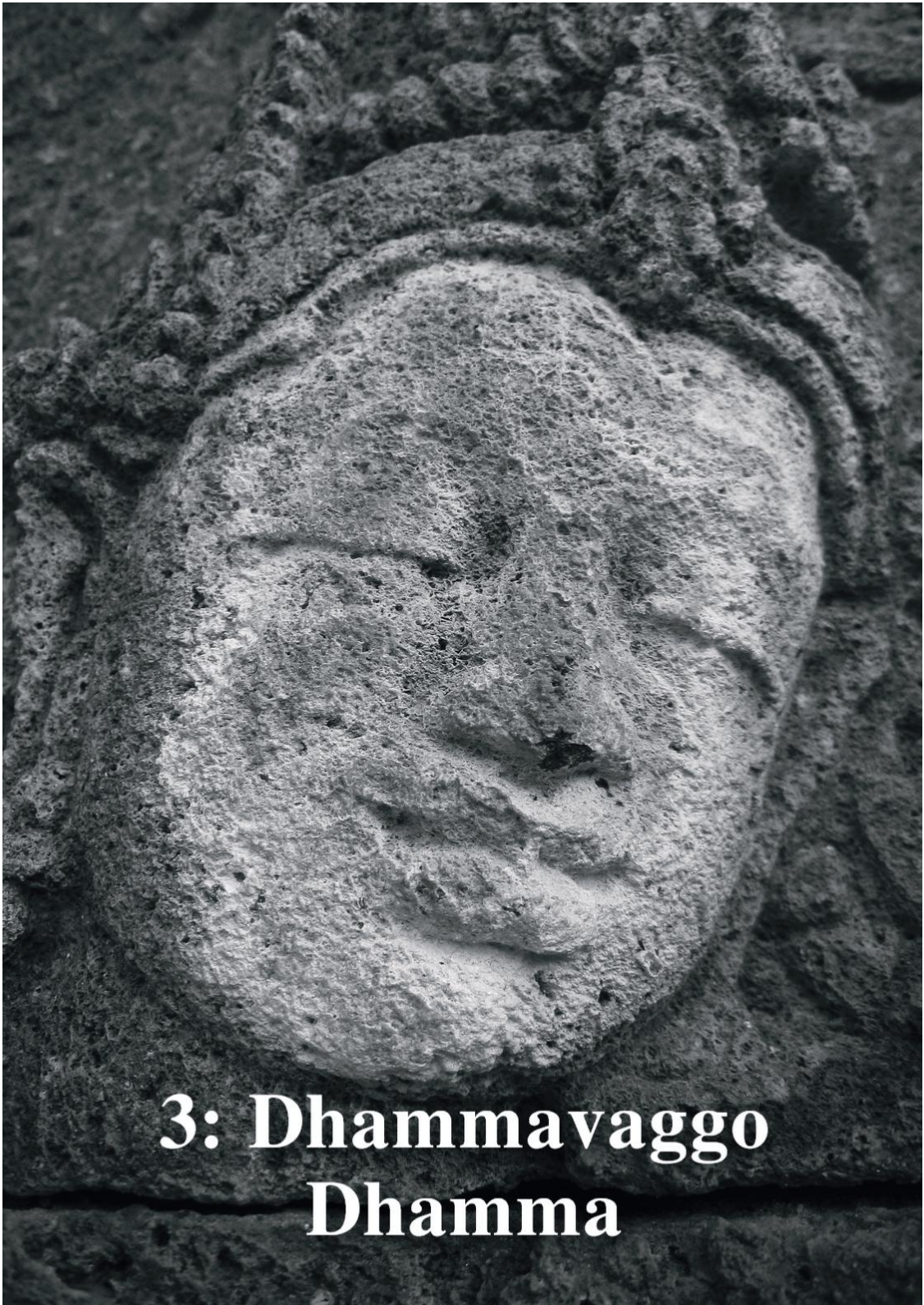
**43. ‘Sādhu hoti tapo ciṇṇo, santo ca payⁱrupāsīto,
Na ca pubbe tapo ciṇṇo,’ iti pacchānutappati.**

Knowing: ‘Austerity is good,
And a good person is honoured,
I didn’t practice austerity,’
This he regrets in the future.

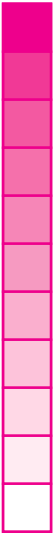
**44. Yo ca etāni ṭhānāni, yoniso paṭipajjati,
Karam purisakiccāni, sa pacchā nānutappati.**

He who practises this wisely,
Who has done his moral duty,
Regrets it not in the future.





3: Dhammavaggo
Dhamma



3: Dhamma

Sn 1.10 Ālavakasuttam Four Things to Cultivate

The yakkha Ālavaka asked the Buddha various questions on the spiritual life, and this verse is part of the answer.

**45. Yassete caturo dhammā saddhassa gharam-esino:
Saccam dhammo dhiti cāgo, sa ve pecca na socati.**

That faithful layman with four things:
Truth, wisdom, courage, charity,
Having passed away does not grieve.

3: Dhamma

Jā 537 Mahāsutasomajātakam Four Well-Said Verses

Some verses that were taught to the Bodhisatta by a brāhman who had heard them from the Buddha Kassapa. He is rewarded with a thousand coins for each of the verses.

**46. Sakid-eva Sutasoma sabbhi hoti samāgamo,
Sā nam saṅgati pāleti, nāsabbhi bahusaṅgamo.**

**47. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam,
Sataṁ Saddhammam-aññāya – seyyo hoti, na pāpiyo.**

You should meet with the virtuous,
Friend, not with the unvirtuous.

Sit down with virtuous people,
Be acquainted with those who are true,
With the good who know the Dhamma
But do not mix with the wicked.



3: Dhamma

**48. Jīranti ve Rājarathā sucittā,
Atho sarīram-pi jaraṃ upeti,
Satañ-ca Dhammo na jaraṃ upeti,
Santo have sabbhi pavedayanti.**

Beautiful Royal chariots decay,
So too our body will come to decay,
But the True Dhamma will never decay,
The good and virtuous proclaim it is so.

**49. Nabhañ-ca dūre pathavī ca dūre,
Pāraṃ samuddassa tad-āhu dūre,
Tato have dūrataraṃ vadanti,
Satañ-ca Dhammaṃ asatañ-ca Rāja.**

The sky is far, far away from the earth,
Crossing the ocean, that is far, they say,
But they say what is much further than that
Is the Dhamma of the good from the bad.



3: Dhamma

SN 1.3.20 Dutiya-aputtakasuttam
Merits follow one to the Next World

*A rich merchant dies after living like a pauper.
The Buddha explains that in a previous life he
had given alms to a Paccekabuddha, and so in
this life he became rich; however, he regreted it
later, so he couldn't enjoy it.*

**50. Dhaññam dhanam rajatam jatarupam,
Pariggahañ-cāpi yad-atthi kiñci,
Dāsā kammakarā pessā, ye cassa anujivino.
Sabbam n' ādāya gantabbam, sabbam nikkhipagāminam.**

Grain, corn, silver, gold, other possessions,
Slaves, servants, messengers and dependents.
He cannot take anything when he dies,
He goes leaving his possessions behind.

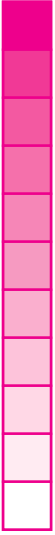
**51. Yañ-ca karoti kāyena, vācāya udacetasā,
Tañ-hi tassa sakam hoti, tañ-ca ādāya gacchati,
Tañ-cassa anugam hoti, chāyā va anapāyini.**

But what he does by body, word and mind,
That's truly his own, he takes that along,
That follows him along, like a shadow.

3: Dhamma

**52. Tasmā kareyya kalyāṇam, nicayam samparāyikam,
Puññāni paralokasmim patiṭṭhā honti pāṇinam.**

Therefore he should do whatever is good,
Gathering up merit for the next world,
In the next world merit supports beings.



3: Dhamma

Jā 537 Mahāsutasomajātakam The Priority of Truth

*The Bodhisatta's teaching to the man-eating King,
which eventually persuades him to give up his
evil habit.*

**53. Dhanam caje yo pana aṅghetu,
Aṅgam caje jīvitam rakkhamāno;
Aṅgam dhanam jīvitāñ-cāpi sabbam,
Caje naro Dhammam-anussaranto.**

He who would give up wealth for limbs,
Would give up his limbs for his life;
But a man who guards the Dhamma,
Will give up limbs, wealth, life and all.

3: Dhamma

Jā 510 Ayogharajātakam
Truth and Untruth have Different Results

To protect their new-born son, the Bodhisatta, the King and Queen build an iron house and keep him in it. On coming of age, though, he realises he is not safe from old age and death and proclaims 24 verses which culimate in the following famous verses.

**54. Dhammo have rakkhati Dhammacāriṃ,
Dhammo suciṇṇo sukham-āvahāti,
Esānisamso Dhamme suciṇṇe,
Na duggatiṃ gacchati Dhammacārī.**

The Dhamma protects one living by it,
The Dhamma well-practised brings happiness,
This is the advantage of the Dhamma:
It does not lead to bad destinations.

**55. Na hi Dhammo adhammo ca ubho samavipākino,
Adhammo Nirayaṃ neti, Dhammo pāpeti Suggatiṃ.**

Therefore the True Dhamma and false Dhamma
Will surely never have the same result:
False Dhamma leads to the Nether Regions,
The True Dhamma will lead you to Heaven.

3: Dhamma

SN 1.1.48 Jetavanasuttam̐ The Purification of Mortals

*Anāthapiṇḍika is reborn as a god in Heaven.
Later he comes to see the Buddha and utters
these words.*

**56. Kammaṃ vijjā ca dhammo ca, sīlaṃ jīvitam-uttamaṃ,
Etena maccā sujhanti, na gottena dhanena vā.**

Deeds, knowledge and concentration
And virtue are the life supreme,
By these mortals are purified,
But not by their clan or their wealth.

3: Dhamma

Jā 458 Udayajātakaṃ The Path to Heaven

*The Bodhisatta, reborn as the Lord of the Gods
Sakka, explains the path to Heaven to his former
wife.*

**57. Vācaṃ manañ-ca pañdhāya sammā,
Kāyena pāpāni akubbamāno,
Bahunnapānaṃ gharam-āvasanto,
Saddho mudū saṃvibhāgī vadaññū,
Saṅgāhako sakhilo saṅhavāco –
Etthaṭṭhito paralokaṃ na bhāye.**

Through rightly aspiring with voice and mind,
And doing nothing wicked with the body,
A layman, with abundant food and drinks,
Should be faithful, generous, bountiful,
Being kind in his heart, and kind in speech –
One who lives like this need not fear dying.

3: Dhamma

Jā 57 Vānarindajātakam **Four Things leading to Success**

A monkey-King outwits a crocodile who tries to eat him, and the crocodile acknowledges his escape with the following verse.

**58. Yassete caturo dhammā, Vānarinda, yathā tava:
Saccam dhammo dhiti cāgo, diṭṭham so ativattati.**

He who, monkey-King, has four things:
Truth, wisdom, courage, charity,
Will surely overcome his foes.

3: Dhamma

Jā 58 Tayodhammajātakaṃ **Three Things leading to Success**

The Bodhisatta escapes from a man-eating ogre (rakkhasa) and the latter acknowledges his escape with the following verse.

**59. Yassete ca tayo dhammā, Vānarinda yathā tava:
Dakkiyaṃ sūriyaṃ paññā, diṭṭhaṃ so ativattati.**

He who, monkey-King, has three things:
Dexterity, heroism, wisdom,
Will surely overcome his foes.

3: Dhamma

Jā 92 Mahāsārajātakaṃ Wise Discrimination

The Bodhisatta uncovers a female monkey as the real thief of the King's jewels, and the King praised him with the following verse.

**60. Ukkaṭṭhe sūram-icchanti; mantīsu akutūhalaṃ;
Piyañ-ca annapānamhi, atthe jāte ca Paṇḍitaṃ.**

In battle they wish for a hero;
In advice for calmness of speech;
In food and drink for one friendly;
When there is need they wish for the Wise.

3: Dhamma

SN 1.1.33 Sādhusuttam The Gift of Fearlessness

The gods come to see the Buddha and praise various kinds of giving, including the gift of fearlessness.

**61. Yo pāṇabhūtāni aheṭṭhayaṃ caram,
Parūpavādā na karoti pāpaṃ,
Bhīruṃ pasamsanti, na tattha sūraṃ,
Bhayā hi santo na karonti pāpaṃ.**

Living without hurting living beings,
Fearing blame and doing nothing wicked,
They praise the cautious, not the incautious,
Through conscience the good do nothing wicked.

3: Dhamma

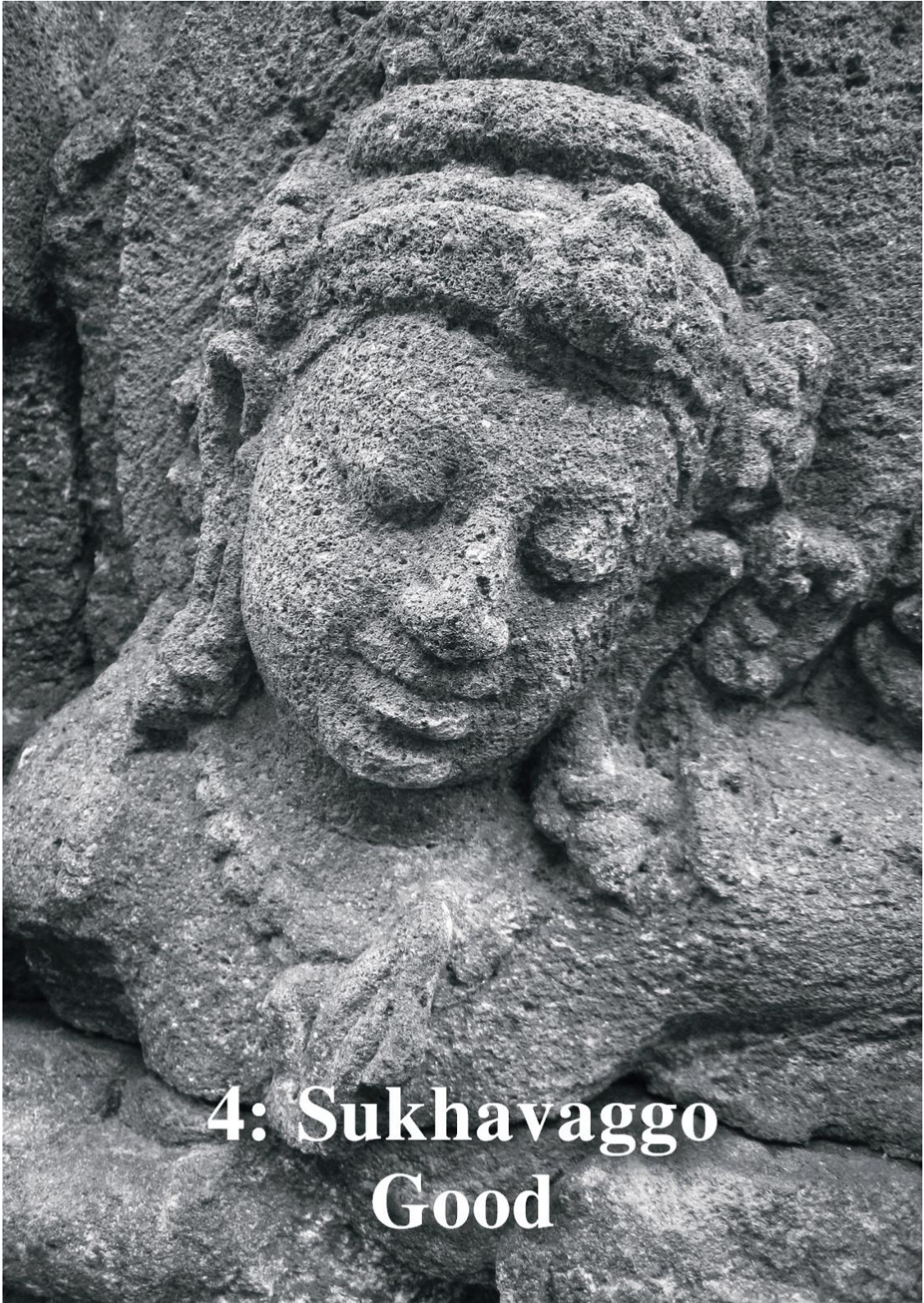
Dhp 193 Ānandattherapañhavatthu The Provenance of the Buddhas

The Buddha taught this verse in answer to a question by Venerable Ānanda.

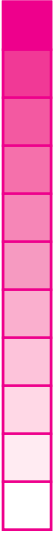
**62. Dullabho Purisājañño, na so sabbattha jāyati,
Yattha so jāyate Dhīro, taṃ kulaṃ sukham-edhati.**

A Buddha is rare in the world,
He is not born just anywhere,
Wherever the Wise One is born,
That family gains happiness.





4: Sukhavaggo
Good



4: Good

Dhp 331-3 Māravatthu The Good Things in Life

The Buddha is reflecting on whether it is possible for Kings to rule the world with justice. Māra, finding this out, comes to the wrong conclusion, and tries to tempt him. The Buddha explains what is truly good.

**63. Atthamhi jātamhi sukhā sahāyā,
Tuṭṭhī sukhā yā itarītarena,
Puññaṃ sukhāṃ jīvitasāṅkhayamhi,
Sabbassa dukkhassa sukhāṃ pahāṇaṃ.**

Having able companions is good,
Being content with anything is good,
At the end of one's life merit is good,
Abandoning all suffering is good.

**64. Sukhā mattheyyā tā loke, atho petteyyā tā sukhā,
Sukhā sāmaññatā loke, atho brahmaññatā sukhā.**

Filial piety for one's Mother is good,
And filial piety for one's Father is good,
Respect for ascetics is also good,
Respect for purified brāhmans is good.

4: Good

**65. Sukham yāva jarā sīlam, sukhā saddhā patiṭṭhitā,
Sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukham.**

Maintaining virtue till old age is good,
The establishing of faith is good,
The acquisition of wisdom is good,
Doing nothing wicked is also good.

4: Good

Dhp 194 Sambahulabhikkhuvatthu True Goodness

The monks discuss what is the true good in the world, some say ruling, some say love, some say food. The Buddha explains what is truly good.

**66. Sukho Buddhānam-uppādo, sukhā Saddhammadesanā,
Sukhā Saṅghassa sāmaggī, samaggānaṃ tapo sukho.**

The arising of the Buddhas is good,
The teaching of the True Dhamma is good,
Harmony in the Community is good,
And devotion to unity is good.

4: Good

Dhp 290 Attanopubbakammavatthu **Renouncing the Lesser Good for the Greater**

*The Bodhisatta's son meets some paccekabuddhas
and attains Awakening and later dies. His father,
when he finds out honours his grave. Afterwards
when reborn the Bodhisatta attains Awakening
and he is greatly honoured in a similar way.*

**67. Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ,
Caje mattāsukhaṃ Dhīro, sampassaṃ vipulaṃ sukhaṃ.**

If, by renouncing a small good,
He might see a great deal of good,
The Wise One should renounce that good,
Seeing the good that is greater.

4: Good

Dhp 204 Pasenadikosalavatthu The Greatest Things

King Pasenadi is always overeating and suffering for it. The Buddha has the King's nephew learn and recite a verse which reminds the King to be moderate. Later the King is cured and tells him about his good fortune. The Buddha recites the following verse.

**68. Ārogyaparamā lābhā, santuṭṭhi paramam dhanam,
Vissāsā paramā ñāti, Nibbānam paramam sukham.**

Good health is the greatest of gains,
Contentment is the greatest wealth,
Trust is the greatest of our kin,
Emancipation the greatest good.

4: Good

SN 1.1.73 Vittasuttam Four Great Things

A God comes to the Buddha and asks four questions to which these are the replies.

**69. Saddhīdha vittaṃ purisassa seṭṭham,
Dhammo suciṇṇo sukham-āvahāti,
Saccam have sādutaram rasānam,
Paññājīviṃ jīvitam-āhu seṭṭham**

Faith is the greatest wealth in the world,
The Dhamma, when practiced, brings happiness,
The Truth is surely the sweetest of tastes,
Living wisely they say is the greatest.

4: Good

Dhp 182 Erakapattanāgarājavatthu The Rare Things

A monk in the time of Buddha Kassapa dies and is reborn as a nāga. Eventually he hears that a new Buddha has arisen in the world, and goes and asks why he cannot attain rebirth as a human even after so long a time. This is the Buddha's reply.

**70. Kiccho manussapaṭilābho, kicchaṃ maccāna' jīvitāṃ,
Kicchaṃ Saddhammasavanāṃ, kiccho Buddhānam-uppādo.**

It is rare to be born human,
Rare is the life of a mortal,
It is rare to hear the Dhamma,
Rare the arising of Buddhas.

4: Good

SN 1.1.51 Jarāsuttam Four More Good Things

*A God asks the Buddha four questions and gets
the following replies.*

**71. Sīlam yāva jarā sādhu, saddhā sādhu patitṭhitā,
Paññā narānaṃ ratanaṃ, puññaṃ corehi dūharaṃ.**

Virtue that will endure is good,
And faith is good when established,
Wisdom is the people's treasure,
Thieves cannot carry off merit.

4: Good

Dhp 223 Uttarā-Upāsikāvattu Overcoming Defilements with their Opposites

A wife hires a courtesan to look after her husband's needs, while she serves the Buddha and his monks. The courtesan gets angry and tries to burn her with boiling ghee, but the power of loving-kindness stops it burning.

**72. Akkodhena jine kodham, asādhunā sādhunā jine,
Jine kadam¹yaṃ dānena, saccenālikavādinam.**

One should overcome hate by love,
A lack of virtue by virtue,
Stinginess by generosity,
Lying and false speech by the truth.



4: Good

Dhp 354 Sakkapañhavatthu **The Dhamma Surpasses All**

*The Gods have four questions which none of them
is able to answer, they therefore go to the Buddha
with their questions and this is his reply.*

**73. Sabbadānaṃ Dhammadānaṃ jināti,
Sabbam rasam Dhammaraso jināti,
Sabbam ratim Dhammaratim jināti,
Taṇhakkhayo sabbadukkham jināti.**

The best gift is the gift of the Dhamma,
The best taste is the taste of the Dhamma,
The best love is the love of the Dhamma,
Cravings' end is the end of all suffering.

4: Good

Jā 537 Mahāsutasomajātakam Various Reciprical Duties

The Bodhisatta converts a man-eating King and brings him home, but the people do not feel safe. The Bodhisatta admonishes them with these verses.

**74. Na so Rājā yo ajeyyam jināti,
Na so sakhā yo sakhāram jināti,
Na sā bhar'yā yā patino vibheti,
Na te puttā ye na bharanti jīṇṇam.**

A King does not hurt his parents,
A true friend does not hurt his friends,
A wife should not fear her husband,
Children should support the aged.

**75. Na sā sabhā yattha na santi santo,
Na te santo ye na bhaṇanti Dhammam;
Rāgañ-ca dosañ-ca pahāya moham,
Dhammam bhaṇanto va bhavanti santo.**

If the good are absent that is no assembly,
They are not good who do not talk about Dhamma;
Having put away passion, hatred, delusion,
The good will then talk about Dhamma to others.

4: Good

Dhp 251 Pañca-upāsakavatthu The Great Defilements

While the Buddha is preaching the Dhamma, of five lay followers one falls asleep, another scratches the earth, one shakes a tree, another looks at the sky and only one listens attentively. The Buddha explains they were a snake, an earthworm, a monkey, an astrologer and a student of the Vedas in their previous births and behave accordingly now.

**76. Natthi rāgasamo aggi, natthi dosasamo gaho,
Natthi mohasamaṃ jālaṃ, natthi taṇhāsamaṃ nadiṃ.**

There is no fire quite like passion,
Nothing takes a hold like hatred,
There is no snare like delusion,
Nothing sweeps one away like craving.



4: Good

SN 1.3.2 Purisasuttam Three Roots of Evil

*King Pasenadi asks what things when they arise
are unbeneficial, unsatisfactory and
uncomfortable.*

**77. Lobho doso ca moho ca, purisaṃ pāpacetasam,
Himsanti attasambhūtā, tacasāram va samphalam.**

Greed and hatred and delusion,
When they arise in his mind,
Destroy the person with bad thoughts,
Just as the fruit destroys the reed.

4: Good

Dhp 60 Aññatarapurisavatthu The Long Journey in Samsāra

King Pasenadi is overcome with desire for another man's wife and seeks to have him killed. During the night he wakes to the sound of four people screaming. The Buddha explains they were adulterers in their previous lives and did no good deeds.

**78. Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,
Dīgho bālānaṃ samsāro Saddhammaṃ avijānataṃ.**

Long is the night for those awake,
Long is a league for those tired,
Long is the round of births and deaths
For fools who know not True Dhamma.

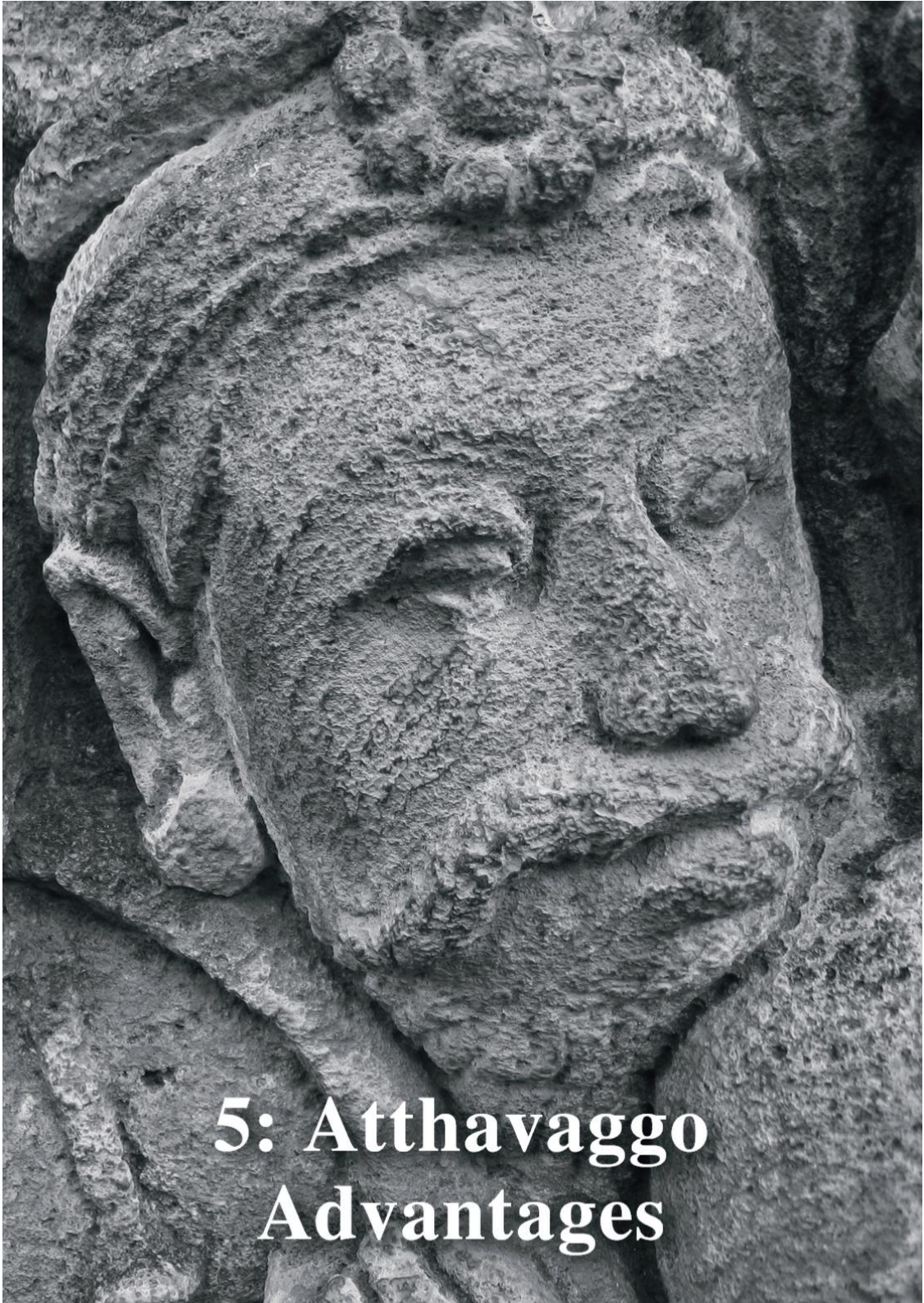
4: Good

Dhp 155 Mahāghanasetṭhiputtavattu **Profiting in Neither Way**

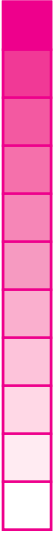
A wealthy youth takes to drink and squanders both his own and his wife's money and ends up a beggar. The Buddha explains that if he had applied himself as a layman he would have been amongst the chief treasurers; and if he had become a monk he would have attained the paths and fruits.

**79. Acaritvā brahmacarīyam, aladdhā yobbane dhanam,
Jiṇṇakoñcā ca jhāyanti khīṇamacche va pallale.**

Not having lived spiritually,
Not having gained wealth in their youth,
They waste away like the herons
In a small lake devoid of fish.



5: Atthavaggo Advantages



5: Advantages

**Jā 342 Vānarajātakam
Seizing the Advantage**

A crocodile, wishing to get a monkey's heart for his wife, entices a monkey onto his back, but at the critical time, the monkey persuades him that he left his heart in a tree and escapes when land is approached.

**80. Yo ca uppatitam attham na khippam-anubujjhati,
Amitavasam-anveti, pacchā ca anutappati.**

He who does not attend quickly
To the advantage that is present,
Goes under the power of foes,
He regrets it in the future.

**81. Yo ca uppatitam attham khippam-eva nibodhati,
Muccate sattusambādhā, na ca pacchānutappati.**

He who does attend quickly
To the advantage that is present
Is set free from all enemies,
He has no regret in the future.

5: Advantages

Jā 370 Palāsajātakaṃ
Not all Growth is Advantageous

A goose warns a tree-god that a banyan sapling that was taking hold in its home would eventually destroy it. The warning was ignored and the tree succumbed.

**82. Na tassa vuddhi kusalappasatthā,
Yo vaḍḍhamāno ghasate patiṭṭham;
Tassūparodhamṃ parisāṅkamāno,
Patārayī mūlavadhāya Dhīro.**

That growth is not praised by the virtuous,
Which, when grown, consumes what is prospering;
Suspecting it may be an obstacle,
The Wise try to destroy it at the root.

5: Advantages

Jā 218 Kūṭavānījajātakam
A Cheat is Cheated in Return

Someone stole some ploughshares and when questioned said that mice had taken them away; in return his accuser carried off the thief's son and said a hawk had done it. This is the Bodhisatta's comment and solution to the problem.

**83. Saṭhassa sāṭheyyam-idaṃ sucintitaṃ,
Paccoḍḍitaṃ paṭikūṭassa kūṭam,
Phālaṃ ce adeyyuṃ mūsikā,
Kasmā kumāraṃ kulalā no bhareyyuṃ?**

This treachery is well devised, is well thought-out,
This fraudulence is but a snare laid in return,
If mice are able to carry off a ploughshare,
Why is it that a hawk can't carry off a boy?

**84. Kūṭassa hi santi kūṭakūṭā,
Bhavati cāpi nīkatino nīkatyā,
Dehi puttanaṭṭhaphālaṇaṭṭhassa phālaṃ,
Mā te puttam-ahāsi phālaṇaṭṭho.**

There will be fraud upon fraud for the fraudulent,
There will be cheating in return for he who cheats,
The one who lost a child should give back the ploughshare,
The one who lost a ploughshare must give back the child.

5: Advantages

Jā 189 Sīhacammajātakam
Keeping Quiet

A merchant used to dress his donkey up like a lion to scare away the villagers while it was eating, until one time the donkey gave the game away.

**85. Ciram-pi kho taṃ khādeyya gadrabho haritaṃ yavaṃ,
Pāruto sīhacammaṇa, ravamāno va dūsayi.**

For a long, long time the donkey
May have eaten grass and barley,
While disguised with a lion-skin:
But he spoiled it all by braying.

5: Advantages

Jā 426 Dīpijātakam
More than Gentle Persuasion is Sometimes
Necessary

*A goat tries with kind words to persuade a
panther not to attack and eat her; the panther
however didn't listen and got his prey.*

**86. Neva duṭṭhe nayo atthi na dhammo na subhāsitaṃ,
Nikkamaṃ duṭṭhe yuñjetha, so ca sabbhi na rañjati.**

There is no reason or truth or
well-spoken words in the wicked,
Endure the wicked, but in them
the virtuous will take no delight.

5: Advantages

Jā 223 Puṭabhattajātakaṃ
A Limit to One's Duties

A queen is neglected by the King who lets her starve. To chastise the King the Bodhisatta spoke these verses, which led to the King repenting.

87. Namo namantassa, bhaje bhajantaṃ,
Kiccānukubbassa kareyya kiccaṃ,
Nānatthakāmassa kareyya atthaṃ,
Asambhajantaṃ-pi na sambhajeyya.

Reverence to the reverent, honour the honourable,
She should do her duty to one doing his duty,
But she need not do good to one wishing her harm,
No one need love those who do not love in return.

88. Cajе cajantaṃ vanathaṃ na kay¹rā,
Apetacittena na sambhajeyya.
Dvijo dumaṃ khīṇaphalan-ti ñatvā,
Aññaṃ samekkheyya mahā hi loko.

She should abandon the one who abandons her,
She need not love the one who is devoid of thought.
A bird, knowing that a tree is devoid of fruit,
Can seek out another tree in this great wide world.

5: Advantages

Jā 539 Mahājanakajātakam
The Necessity for Effort

The Bodhisatta is nearly lost at sea, but through his courageous and determined effort makes it to land again. Later he reflects on his success.

**89. Acintitam-pi bhavati, cintitam-pi vinassati,
Na hi cintāmayā bhogā itthiyā purisassa vā.**

Sometimes the unthought of occurs,
And what is well thought-out will fail,
Happiness does not come through thought.

5: Advantages

**Jā 164 Gijjhajātakaṃ
When Faculties Wane**

*A vulture who had been stealing things in the city
is captured and brought before the King, and the
following dialogue takes place.*

**90. “Kin-nu gijjho yojanasataṃ kuṇapāni avekkhati,
Kasmā jālaṅ-ca pāsaṅ-ca āsajjā pi na bujjhasi?”**

“Why, when a vulture sees corpses
More than a hundred leagues away,
Did you not see the net and snare?”

**91. “Yadā parābhavo hoti poso jīvitasāṅkhaye,
Atha jālaṅ-ca pāsaṅ-ca āsajjā pi na bujjhati.”**

“When a creature is in decline
And life is coming to an end,
He does not see the net and snare.”

5: Advantages

Jā 100 Asātarūpajātakaṃ
Craving brings Suffering

*The story is of Suppavāsā who carried her child
for seven years and took seven days to bear him.
Still she desired more children.*

**92. Asātaṃ sātarūpena, piyarūpena appiyaṃ,
Dukkhaṃ sukhasa rūpena, pamattam-ativattati.**

The ugly having a beautiful form,
The unlovely having a lovely form,
The painful having the form of pleasure,
Will overcome the one who is heedless.

5: Advantages

Jā 126 Asilakkhaṇajātakaṃ
Suitability

*Through a strategem a sneeze wins a bride and a
kingdom for a prince, but a brahmin who sneezes
loses his nose.*

**93. Tad-ev' ekassa kalyāṇaṃ, tad-ev' ekassa pāpakaṃ,
Tasmā sabbam na kalyāṇaṃ, sabbam cāpi na pāpakaṃ.**

That which is good for one maybe
That which is bad for another,
There is nothing completely good,
There is nothing completely bad.

5: Advantages

Jā 97 Nāmasiddhijātakaṃ
A Name is Just a Name

In the story a man called Wicked hates his name so he is advised to search for a new one. He comes across Life who had just died, Wealthy who was poor, and Guide who was lost in a forest. Then he realised a name is just a name, nothing more.

**94. Jīvakañ-ca mataṃ disvā, Dhanapāliñ-ca duggataṃ,
Panthakañ-ca vane mūlham, Pāpako puna-r-āgato.**

Seeing Life lying dead,
Wealthy in poverty,
And Guide lost in the wood,
Wicked came home again.

5: Advantages

Jā 207 Assakajātakaṃ
The Impermanence of Desire

A negligent queen gets reborn as a worm, and is made by the Bodhisatta to speak to her grieving King, who when he hears about her love for her new husband abandons his grief.

**95. Navena sukhadukkkena porāṇaṃ apithīyati,
Tasmā Assakaraññā va kiṭṭo piyataro mamaṃ.**

The pleasure and pain of past lives
Are forgotten in the new life,
Therefore a worm appears to me
Better than good King Assaka.

5: Advantages

Sn 1.11 Vijayasuttam
Lack of Insight

The Buddha describes the loathsomeness of the body and concludes the discourse with these verses.

**96. Dipādako yaṃ asuci duggandho parihīraṭi,
Nānākuṇapaparipūro, vissavanto tato tato.**

A person must take care
Of the impure body,
Which is full of corpses,
Oozing from here and there.

**97. Etādisena kāyena yo maññe unnametave?
Param vā avajāneyya? Kim-aññatra adassanā.**

Having such a body,
Who could be conceited?
Or disparage another?
Those with lack of insight.

5: Advantages

Dhp 129 Chabbaggiyabhikkhuvatthu
Comparing Oneself with Others

The group of six monks chase off the group of seventeen monks and take their rooms. The Buddha lays down a rule and speaks the following verse.

**98. Sabbe tasanti daṇḍassa, sabbe bhāyanti Maccuno,
Attānaṃ upamaṃ katvā, na haneyya na ghātaye.**

Everyone trembles at the stick,
Everyone is in fear of Death,
Seeing oneself in the other,
One should not kill or have them killed.

5: Advantages

Dhp 131 Sambahulakumārakavatthu
The Desire for Happiness

As the Buddha goes on his alms-round he sees a group of boys tormenting a snake for fun. He admonishes them with this verse.

**99. Sukhakāmāni bhūtāni yo daṇḍena vihimsati,
Attano sukham-esāno, pecca so na labhate sukham.**

He who harms with a stick beings
Who also desire happiness,
While himself seeking happiness,
Will not find happiness later.



5: Advantages

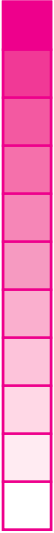
Jā 362 Sīlavīmaṃsajātakaṃ
Virtue and Learning

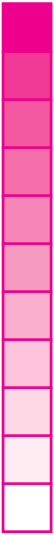
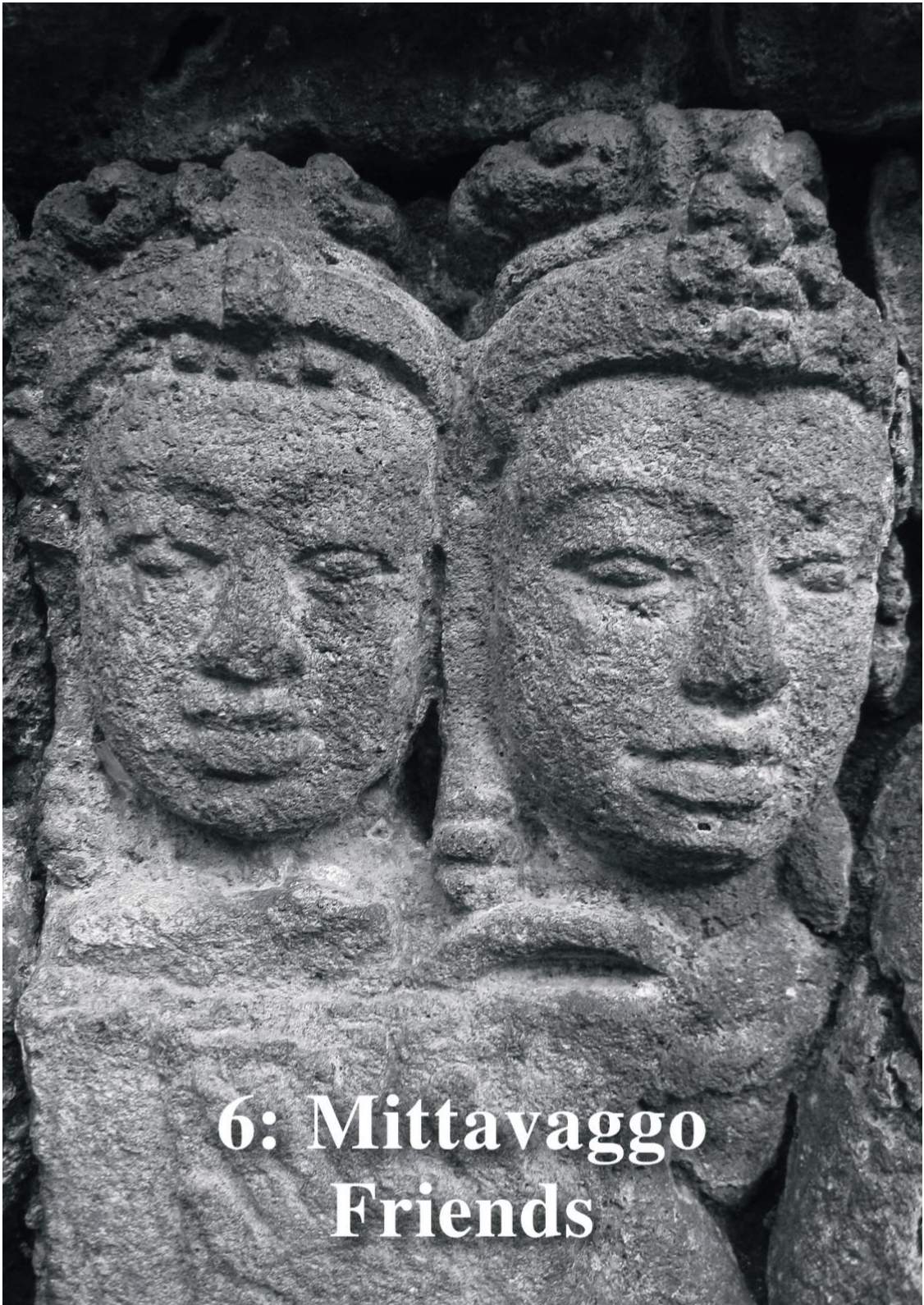
The Bodhisatta wishes to find out which is more important, virtue or learning, and takes a coin a day from the King until on the third day he is arrested. He then understands which is most valued in the world.

**100. Mogho jātī ca vaṇṇā ca, sīlam-eva kiruttamaṃ,
Sīlena anupetassa, sutenattho na vijjati.**

Birth and beauty are delusions,
Virtue is supreme it is said,
For one unendowed with virtue,
There is no value in learning.

The First Hundred





6: Friends

Jā 533 Cūlahamsajātakam
Loyalty gets its Reward

*A King of the geese is caught by a fowler, but his
Commander-in-Chief refuses to leave him. The
fowler takes them to the King of Men who,
impressed by their virtue, sets them free.*

**101. Evam mittavataṃ atthā sabbe honti padakkhiṇā,
Hamsā yathā Dhataratṭhā, ñātisaṅgham-upāgamuṃ.**

All those with vows of friendliness
Are fortunate in their affairs,
Just like the Dhataratṭha geese,
Who returned to their relatives.

6: Friends

Jā 121 Kusanāḷijātakaṃ
Friendship knows no Boundaries

*The Bodhisatta was one time born as a lowly god
in a sacred reed (Kusanāḷi). Nevertheless he was
able to save the home of a god who lived in a
tree, who then spoke this verse.*

**102. Kare sarikkho, atha vā pi seṭṭho,
Nihīnako vā pi, kareyya mitto,
Kareyyum te vvasane uttamattham,
Yathā aham Kusanāḷi rucāyam.**

The one the same, the one greater,
The one lower, let him make his friend,
He should help the unfortunates,
Just as the reed-god did to this tree.

6: Friends

Jā 157 Guṇajātakaṃ
Gratefulness to Friends

*A jackal, who saved a lion when he was in peril
of losing his life, is recommended by the lion to
his jealous mate.*

**103. Api ce pi dubbalo mitto mittadhammesu tiṭṭhati,
So ñātako ca bandhū ca, so mitto so ca me sakhā,
Dāḥini mātimaññittho, sigālo mama pāṇado!**

If a weak friend is established in friendliness,
He is my relative, my friend, and my comrade,
Tigress, despise him not, that jackal saved my life!

6: Friends

Jā 83 Kālakaṇṇijātakaṃ
The True Friend

People objected to someone because he was called Black-Ear; however he turned out to be a true friend. Names are not important, they are but sounds.

**104. Mitto have sattapadena hoti,
Sahāyo pana dvādasakena hoti,
Māsaddhamāsenā ca nāti hoti,
Tat-uttariṃ attasamo pi hoti.**

He is a friend who goes seven steps,
With twelve a companion true,
He is kith and kin at all times,
He is seen the same as my self.

6: Friends

Jā 473 Mittāmittajātakaṃ
The 16 Qualities of Foes and Friends

The Bodhisatta explains to King Brahmadata the sixteen qualities of a foe, and the sixteen qualities of a friend.

**105. Na naṃ umhayate disvā, na ca naṃ paṭinandati,
Cakkhūni cassa na dadāti, paṭilomaṅ-ca vattati.**

Having seen you he does not smile,
Nor does he give you a welcome,
He does not give you attention,
He surely speaks out against you.

**106. Amitte tassa bhajati, mitte tassa na sevati,
Vaṇṇakāme nivāreti, akkosante pasamsati.**

Your enemies he entertains,
But with your friends he does not mix,
He stops those who like to praise you,
He commends those who abuse you.

6: Friends

**107. Guyhañ-ca tassa nakkhāti, tassa guyhañ na gūhati,
Kammañ tassa na vaññeti, paññassa nappasañsati.**

His secret he does not tell you,
But your secret he does not hide,
He does not praise what you have done,
Your wisdom he does not commend.

**108. Abhave nandati tassa, bhava tassa na nandati,
Accherañ bhojanañ laddhā tassa nuppajjate sati,
Tato nañ nānukampati, aho! so pi labheyy' ito.**

He takes joy in your personal loss,
He takes no joy in your success,
Having received delicious food
He does not tell you where it is,
Yes! he believes that he will gain
Not having compassion for you.

**109. Iccete soḷasākārā amittasmim̐ patiṭṭhitā,
Ye hi amittañ jāneyya disvā sutvā ca Paṇḍito.**

These are the sixteen conditions
That are established in a foe,
Thus, having seen and heard these things,
The Wise can know who their foes are.

6: Friends

**110. Pavuttham̐ cassa sarati, āgatam̐ abhinandati,
Tato kelāyito hoti vācāya paṭinandati.**

When away he remembers you,
On return he greatly rejoices,
Therefore he has fondness for you
And welcomes you with kindly words.

**111. Mitte tasseva bhajati, amitte tassa na sevati,
Akkosante nivāreti, vaṇṇakāme pasamsati.**

Your friends he likes to entertain,
But with your foes he does not mix,
He stops all those who abuse you,
He commends those who like to praise.

**112. Guyhañ-ca tassa akkhāti, tassa guyhañ-ca gūhati,
Kammañ-ca tassa vaṇṇeti, paññam̐ tassa pasamsati.**

His secret he will tell to you,
But your secret he surely hides,
He speaks in praise of what you've done,
And your wisdom he does commend.



6: Friends

**113. Bhava ca nandati tassa, abhave tassa na nandati,
Accheram̐ bhojanam̐ laddhā tassa uppajjate sati.
Tato nam̐ anukampati, aho! so pi labheyy' ito.**

He takes great joy in your success,
But he takes no joy in your loss,
Having received delicious food
He surely tells you where it is,
Yes! he believes he will gain
From having compassion for you.

**114. Iccete soḷasākārā mittasmim̐ suppatiṭṭhitā,
Ye hi mittañ-ca jāneyya, disvā sutvā ca Paṇḍito.**

These are the sixteen conditions
That are established in a friend,
Thus, having seen and heard these things,
The Wise can know who their friends are.

6: Friends

DN 31 Sigālasuttam Friends, Bad and Good

*The Buddha explains to the young man Sigāla
how to distinguish bad friends and good friends.*

**115. Aññadatthuharo mitto, yo ca mitto vacīparo,
Anuppiyañ-ca yo āha, apāyesu ca yo sakhā:**

**116. Ete amitte cattāro, iti viññāya Paṇḍito,
Ārakā parivajjeyya, maggam paṭibhayaṃ yathā.**

The friend who steals things from you,
That friend who only promises,
That friend who is said to flatter,
And that friend who is a spendthrift:
The Wise will know these four are foes,
Avoid them like a fearful path.

6: Friends

**117. Upakāro ca yo mitto, yo ca mitto sukhe dukhe,
Atthakkhāyī ca yo mitto, yo ca mittānukampako:**

**118. Ete pi mitte cattāro, iti viññāya Paṇḍito,
Sakkaccaṃ payⁱrupāseyya, Mātā puttāṃ va orasaṃ.**

That friend who is truly helpful,
The friend for you in weal and woe,
That friend who knows what's for your good,
The friend who is compassionate:
The Wise will know these four are friends,
Attend on them like child on breast.

6: Friends

AN 7.36 Paṭhamamittasuttam The True Friend

*The Buddha explains the seven things by which
one can recognise a true friend.*

**119. Duddadam dadāti mittam, dukkaram vāpi kubhati,
Atho pissa duruttāni, khamati dukkhamāni pi.**

A friend gives what's hard to give,
And does what's surely hard to do,
And when there are bad, blaming words,
That are hard to bear, he bears them.

**120. Guyhañ-ca tassa akkhāti, guyhassa parigūhati,
Āpadāsu na jahati, khīṇena nātimaññati.**

His secret he will tell to you,
But your secret he surely hides,
He supports you in misfortune,
He does not despise you when ruined.

**121. Yasmiṃ etāni ṭhānāni saṃvijjantīdha puggale:
So mitto mittakāmehi, bhajitabbo tathāvidho.**

In that person these things are found:
He is a true and lovely friend,
With him one can keep company.

6: Friends

AN 7.37 Dutiyamittasuttam True Friends

Seven more things by which one can know a true friend.

**122. Piyo ca garu bhāvanīyo, vattā ca vacanakkhamo,
Gambhīrañ-ca kathaṃ kattā, no caṭṭhāne niyojaye.**

Pleasant, respectful, and mature,
One who speaks about forbearance,
One who talks about what is deep,
Who does not urge the impossible.

**123. Yasmiṃ etāni ṭhānāni saṃvijjantīdha puggale:
So mitto mittakāmena, atthakāmānukampako.
Api nāsiyamānena, bhajitabbo tathāvidho.**

In that person these things are found:
He is a true and lovely friend,
Who really desires your welfare.
Though he has come to destruction,
With him one can keep company.

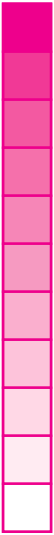
6: Friends

SN 1.1.53 Mittasuttam
Four True Friends

*A god approaches and asks four questions
regarding friends and this is the Buddha's reply.*

**124. Sattho pavasato mittam, Mātā mittam sake ghare,
Sahāyo atthajātassa hoti mittam punappunam.
Sayamkatāni puññāni tam mittam samparāyikam.**

A caravan's a friend abroad,
A Mother is a friend at home,
A companion in times of need
Is a good friend time and again.
Merits that were done by oneself
Are the true friend in the next world.



7: Treachery

**Jā 493, Mahāvāṇijātakam
Gratefulness and Moderation**

*The god of a Banyan tree gives presents to
merchants, who out of greed decide to cut down
the tree. Their chief protests with this verse, and
is the only one spared retribution.*

**125. Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā,
Na tassa sākham bhañjeyya mittadubbho hi pāpako.**

That tree with shade where you can sit or lie,
Its branches the wicked should not destroy.

7: Treachery

Jā 516 Mahākapijātakaṃ
Ungratefulness gets its Just Deserts

A man lost in a forest is saved by a monkey, the Bodhisatta, who, tired out, lies down to rest. The man, who is hungry, tries to kill him with a rock but fails. He is struck with leprosy, dies and is reborn in hell.

**126. Kuṭṭhī kilāsī bhavati yo mittānaṃ idhaddubhi,
Kāyassa bhedā mittaddu Nirayaṃ so upapajjati.**

He who betrays his friends
Will become an outcaste,
And after that cheat dies
He is reborn in Hell.

7: Treachery

**Jā 538 Mūgapakkhajātakam
Not Deceiving One's Friends**

The King sends his charioteer to kill and bury his son (the Bodhisatta) whom he believes to be disabled and unlucky. The Bodhisatta appeals to the charioteer thus.

**127. Pahūtabhakkho bhavati, vippavuttho sakā gharā,
Bahū nam upajīvanti, yo mittānam na dūbhati.**

He has an abundance of food,
Even when away from his home,
Many live depending on him,
He who does not deceive his friends.

**128. Yam yam janapadam yāti, nigame Rājadhāniyo,
Sabbattha pūjito hoti, yo mittānam na dūbhati.**

Whatever country he goes to,
In a town or a King's city,
Where'er he goes he is honoured,
He who does not deceive his friends.

7: Treachery

**129. Nāssa corā pasahanti, nātimaññeti khattiyo,
Sabbe amitte tarati, yo mittānaṃ na dūbhati.**

Thieves do not overpower him,
And nobles do not despise him,
He overcomes all of his foes,
He who does not deceive his friends.

**130. Akkuddho sagharaṃ eti, sabhāya paṇinandito,
Ñātīnaṃ uttamo hoti, yo mittānaṃ na dūbhati.**

Without anger he comes back home,
He is welcomed in public halls,
He is the best of relatives,
He who does not deceive his friends.

**131. Sakkatvā sakkato hoti, garu hoti sagāravo,
Vaṇṇakittibhato hoti, yo mittānaṃ na dūbhati.**

After greeting, he is greeted,
Respectable and respected,
He enjoys splendour and renown,
He who does not deceive his friends.

7: Treachery

**132. Pūjako labhate pūjam, vandako paṭivandanam,
Yaso kittiñ-ca pappoti, yo mittānam na dūbhati.**

Honourable, receiving honour,
Worshipful, receiving worship,
He acquires repute and renown,
He who does not deceive his friends.

**133. Aggi yathā pajjalati, devatā va virocati,
Siriya ajahito hoti, yo mittānam na dūbhati.**

Just like a fire he will shine forth,
He is brilliant like a god,
Good luck does not abandon him,
He who does not deceive his friends.

**134. Gāvo tassa pajāyanti, khetto vuttam virūhati,
Puttānam phalam-asnāti, yo mittānam na dūbhati.**

His cows are productive for him,
What is sown in his fields grows up,
He enjoys the boon of children,
He who does not deceive his friends.



7: Treachery

**135. Darito pabbatāto vā, rukkhato patito naro,
Cuto patiṭṭham labhati, yo mittānaṃ na dūbhati.**

Whether that man has fallen from
A cleft, a mountain, or a tree,
While falling, he receives support,
He who does not deceive his friends.

**136. Virūḷhamūlasantānaṃ, nigrodham-iva māluto,
Amittā nappasahanti yo mittānaṃ na dūbhati.**

As wind cannot overpower
A banyan tree with roots well grown,
So foes cannot overpower
He who does not deceive his friends.

7: Treachery

**Jā 302 Mahā-assārohajātakam
Prudence in Giving**

*A royalist treats with kindness a great horseman
- the King himself - who has been defeated in
battle. The great horseman tells him if he comes
to the city he will receive his reward. One day the
man comes and the King gives him half his
kingdom.*

**137. Adeyyesu dadam̐ dānam̐, deyyesu nappavecchati,
Āpāsu vyasanam̐ patto sahāyam̐ nādhigacchati.**

By giving to the unworthy,
Not donating to the worthy,
One who has come to misfortune
Will not gain a companion.

**138. Nādeyyesu dadam̐ dānam̐, deyyesu yo pavecchati,
Āpāsu vyasanam̐ patto sahāyam-adhigacchati.**

By not giving to the unworthy,
And donating to the worthy,
One who has come to misfortune
Will gain a companion true.

7: Treachery

**Jā 528 Mahābodhijātakam
Overstaying One's Welcome**

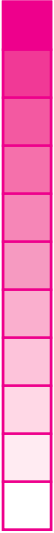
The Bodhisatta is an ascetic who is invited by the King to stay in his park. After some time the King plots to kill him, and he decides to leave.

**139. Accābhikkhaṇasamsaggā asamosaraṇena ca,
Etena mittā jīranti – akāle yācanāya ca.**

Too constant an association
And never coming together,
Through these things will friendship decay –
And through begging at the wrong time.

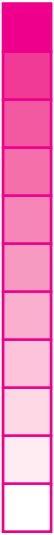
**140. Tasmā nābhikkhaṇam gacche, na ca gacche cirāciraṃ,
Kālena yācam yāceyya, evaṃ mittā na jīyare,
Aticiraṃ nivāsena piyo bhavati appiyo.**

Therefore do not go constantly,
After a long time do not go,
Begging a gift at the right time,
His friendships will never decay,
Through staying back for a long time
One held dear is no more held dear.





8: Vacanavaggo Words



8: Words

Jā 361 Vaṇṇārohajātakaṃ Not Listening to Divisive Speech

A jackal tries to divide a lion and a tiger by sowing dissension so he can eat their flesh. They remain friends and the jackal flees.

**141. Yo paresaṃ vacanāni saddahetha yathātathaṃ,
Khippaṃ bhijjetha mittasmiṃ, verañ-ca pasave bahuṃ.**

He who listens to another,
Accepting his words as true,
Will quickly break off with his friend,
Bringing a great deal of hatred.

**142. Na so mitto yo sadā appamatto,
Bhedāsankī randham-evānupassī,
Yasmiñ-ca seti urasīva putto,
Sa ve mitto so abhejjo parehi.**

A friend should always be heedful,
Not seeking dissension or fault,
Like a child lying on the breast,
A friend should not cut off his friends.

8: Words

**Jā 312 Kassapamandiyajātakam
Reconciliation and Responsibility**

A father and a younger brother argue along the road, and the Bodhisatta reproves them with these words.

- 143. Sace pi santo vivadanti, khippam sandhīyare puna,
Bālā pattā va bhijjanti, na te samatham-ajjhagū,
144. Ete bhiyyo samāyanti sandhi tesam na jīrati.**

If good people quarrel, they should
Quickly join together again,
Making a strong, undecaying bond,
Only fools, like broken bowls,
Do not come to a settlement.

- Yo cādhipannaṃ jānāti, yo ca jānāti desanaṃ,
145. Eso hi uttaritaro bhāravaho dhurandharo,
Yo paresādhipannānaṃ sayam sandhātum-ar^ahati.**

He who understands the problem,
He who understands the teaching,
Is a brother who bears his duties,
He is surely worthy to be
A conciliator of others.

8: Words

Jā 131 Asampadānajātakaṃ Friendship is more Valuable than Wealth

A rich man gives half his wealth to one fallen on hard times; but when he is in need himself the other offers him only rice gruel. He accepts it so as not to rebuff the obligations of friendship. Later the King hears about it and restores his wealth.

**146. Asampadānenitarītarassa,
Bālassa mittāni kalībhavanti,
Tasmā harāmi bhusaṃ aḍḍhamānaṃ,
Mā me mitti jīyittha sassatāya.**

To that fool having no understanding,
Friends are considered to be distressful,
Therefore I take his half-measure of chaff,
May I not be deprived of his friendship.

8: Words

Dhp 78 Channattheravatthu Who to Keep Company With

The monk Channa is always abusing Sāriputta and Mahāmoḡgallāna. When the Buddha finds out he admonishes him thus.

**147. Na bhaje pāpake mitte, na bhaje purisādhame,
Bhajetha mitte kalyāṇe, bhajetha purisuttame.**

One should not mix with wicked friends,
One should not mix with the ignoble,
You should mix with spiritual friends,
You should mix with those superior.

8: Words

Jā 528 Mahābodhiḥātakam True Friends

The Bodhisatta is an ascetic who is invited by the King to stay in his park. After some time the King plots to kill him, and he decides to leave. When questioned why he is going this is his reply.

**148. Vītasaddham na seveyya, udapānam va nodakam,
Sace pi nam anukhaṇe, vārikaddamagandhikam.**

One should not mix with the faithless,
They are like wells without water,
Even if you dig out the well,
The water will still smell of mud.

**149. Pasannam-eva seveyya, appasannam vivajjaye,
Pasannam pay¹rupāseyya, rahadam vodakatthiko.**

One should mix with the faithful one,
And avoid the one without faith,
One should gather round the faithful,
Like one thirsty goes to a lake.

8: Words

**150. Bhaje bhajantaṃ purisaṃ, abhajantaṃ na bhajjaye,
Asappurisadhammo so yo bhajantaṃ na bhajjati.**

One should love the lovely person,
And not love those who aren't lovely,
That's a bad person's policy:
He who does not love the lovely.

**151. Yo bhajantaṃ na bhajati, sevamaṇaṃ na sevati,
Sa ve manussapāpiṭṭho, migo sākhassito yathā.**

He who does not love the lovely,
Nor associate with true friends,
Is one who enjoys wickedness,
Like a monkey hanging from branch.

8: Words

Jā 476 Javanahamsajātakam Deeds not Words Measure a Friend

*A King of the geese is invited by the King of men
to stay with him, but he declines with these
words.*

**152. Suvijānaṃ sigālānaṃ sakuntānañ-ca vassitaṃ,
Manussavassitaṃ Rāja dubbijānataraṃ tato.**

The cry of jackals and of birds
Can be easily understood,
But the cry and speech of humans
Is much harder to understand.

**153. Api ce maññati poso: Ñāti mitto sakhā ti vā,
Yo pubbe sumano hutvā, pacchā sampajjate diso.**

Although a person thinks: He is
My relative and my comrade,
He who made him happy before
In the future becomes his foe.

8: Words

**154. Yasmiṃ mano nivasati avidūre sahāpi so,
Santike pi hi so dūre yasmiṃ vivasate mano.**

In whomever the mind is pleased
He is not far away, he's near,
But in whom the mind is not pleased
Although near he is far indeed.

**155. Anto pi so hoti pasannacitto,
Pāraṃ samuddassa pasannacitto;
Anto pi so hoti paduṭṭhacitto,
Pāraṃ samuddassa paduṭṭhacitto.**

The one whose mind is purified,
Still has pure mind across the sea;
The one whose mind is corrupted,
Still has corrupt mind across the sea.

8: Words

Jā 349 Sandhibhedajātakaṃ **The Consequences of Listening to Slander**

A jackal using slander sets two friends fighting, a bull and a lion, and eventually they kill each other. The jackal then eats their flesh. The King of men (the Bodhisatta) reflects on it in these verses addressed to his charioteer.

**156. Neva itthīsu sāmaññaṃ nāpi bhakkhesu, Sārathī,
Athassa sandhibhedassa passa yāva sucintitaṃ.**

Neither in females nor in food
Had they anything in common,
See how far this was well thought-out
To break apart their common bond.

**157. Asi tikkho va maṃsamhi, pesuññaṃ parivattati,
Yatthūsabhañ-ca sīhañ-ca bhakkhayanti migādhamā.**

As sharp as a sword in the flesh,
Slander surely turns them around,
The bull and lion were eaten
By the meanest of animals.

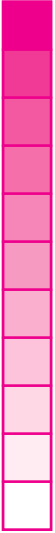
8: Words

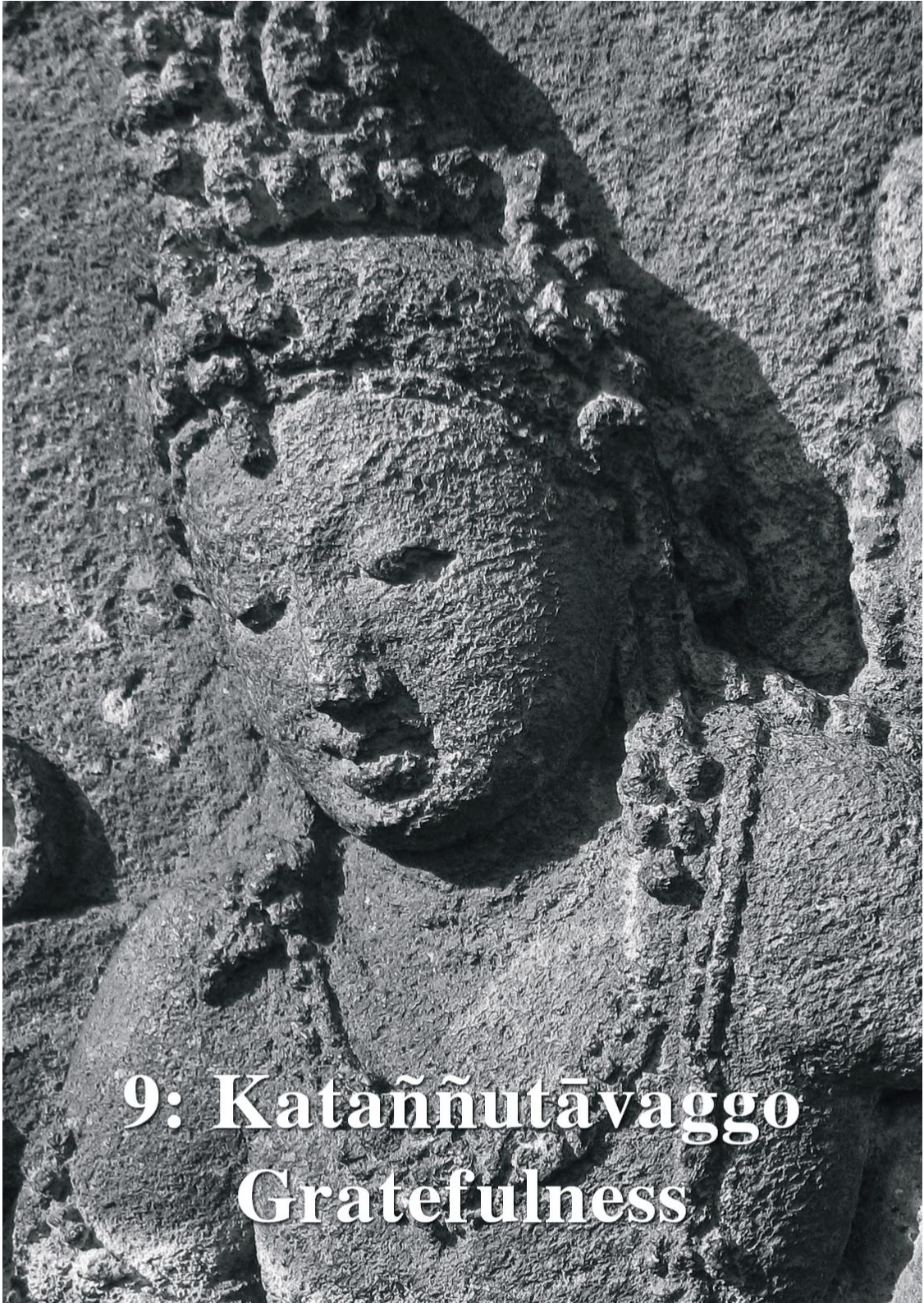
**158. Imaṃ so sayanaṃ seti, sa-y-imaṃ passasi, Sārathī,
Yo vācaṃ sandhibhedassa piṣuṇassa nibodhati.**

He lies there brought down to the ground,
This is the fate of anyone
Who attends to a slanderer,
To the one who breaks apart bonds.

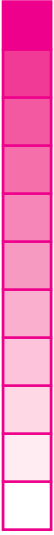
**159. Te janā sukham-edhanti, narā Saggatā-r-iva,
Ye vācaṃ sandhibhedassa nāvabodhanti, Sārathī.**

Those people will gain happiness,
Like those people gone to Heaven,
Who do not attend to the word
Of that one who breaks apart bonds.





9: Kataññutāvaggo
Gratefulness



9: Gratefulness

**Jā 429 Mahāsukajātakaṃ
Faithfulness in Friendship**

Sakka, to try the contentment of a parrot, dries up the tree he lives on, all the other birds desert it but the parrot stays on. Sakka, taking the form of a goose, engaged in this dialogue.

**160. “Dumo yadā hoti phalūpapanno
Bhuñjanti naṃ vihagā sampatantā.
Khīṇan-ti ñatvāna dumaṃ phalaccaye,
Disodisaṃ yanti tato vihaṅgamā.**

“When a tree is possessed of fruit
Birds of the air will eat from it.
But when they know: It has perished,
That flock of birds will flee from there.

**161. Cara cārikaṃ Lohitatuṇḍa mā mari,
Kiṃ tvaṃ suva sukkhadumamhi jhāyasi?
Tad-iṅgha maṃ brūhi, Vasantasannibha,
Kasmā suva sukkhadumaṃ na riñcasi?”**

Depart from here, but do not die,
Why waste away in this old tree?
Please tell this to me, O parrot,
Why not abandon this old tree?”

9: Gratefulness

**162. “Ye ve sakhīnaṃ sakhāro bhavanti,
Pāṇaccaye dukkhasukhesu Haṃsa,
Khīṇaṃ akhīṇaṃ-ti na taṃ jahanti,
Santo sataṃ Dhammam-anussarantā.**

“We are comrades with comrades,
For just as long as the breath lasts,
Whether perished or not perished
I surely will not give it up,
So thinks the virtuous, mindful one.

**163. Sohaṃ sataṃ aññatarosmi Haṃsa,
Ñātī ca me hoti sakhā ca rukkho.
Taṃ nussahe jīvikattho pahātum,
Khīṇaṃ-ti ñatvāna, na hesa Dhammo.”**

I too am one who is mindful,
The tree is like a friend to me.
Although I know it has perished,
I'm unable to give it up.”

9: Gratefulness

Jā 430 Cullasukajātakaṃ
Faithfulness in Friendship

*Sakka, to try the contentment of a parrot, dries up
the tree he lives on, all the other birds desert it
but the parrot stays on. Sakka, taking the form of
a goose, engaged in this dialogue.*

**164. “Santi rukkhā haritapattā, dumā nekaphalā bahū,
Kasmā nu sukkhe koḷāpe suvassa nirato mano?”**

“There are many green trees,
Trees which have many fruits,
Why in this dry old tree
Does your mind find delight?”

**165. “Phalassa upabhuñjimhā nekavassagaṇe bahū,
Aphalam-pi viditvāna sāva metti yathā pure.”**

“For many years the birds
Ate many of the fruits,
I know it is fruitless,
But still I love the tree.”

9: Gratefulness

**166. “Sukkhañ-ca rukkham koḷāpaṃ, opattam-aphalaṃ dumaṃ,
Ohāya sakuṇā yanti, kiṃ dosaṃ passase dija?”**

“This dried-up tree is dead,
Having no leaves or fruit,
The birds have now departed,
What wrong, Bird, do you see?”

**167. “Ye phalattḥā sambhajanti, aphalo ti jahanti naṃ,
Attatthapaññā dummedhā, te honti pakkhapātino.”**

“They who loved it for fruit,
Fruitless abandon it,
Wise only in selfishness,
They abandoned their friend.”

9: Gratefulness

Jā 44 Makasajātakaṃ
Understanding Consequences

*To rid his father of a mosquito that has landed on
his head a son takes an axe and slaughters both
the mosquito and his father with one blow.*

168. Seyyo amitto matiyā upeto
Na tveva mitto mativippahīno,
Makasaṃ vadhissan-ti hi eḷamūgo
Putto pitū abbhidā uttamaṅgaṃ.

Better a foe endowed with wisdom
Than a friend lacking in wisdom,
Thinking to kill a mosquito,
The Son did break his Father's head.

9: Gratefulness

Jā 522 Sarabhaṅgajātakaṃ
Qualities Esteemed in the World

*Sakka asks the Bodhisatta for a definition of the
Good Person (Sappurisa)*

**169. Yo ve kataññū katavedi Dhīro,
Kalyāṇamitto daḷhabhattī ca hoti,
Dukhitassa sakkacca karoti kiccaṃ,
Tathāvidhaṃ Sappurisaṃ vadanti.**

The one who is grateful and kind,
The friend who has firm devotion,
Respectfully does his duty,
Therefore he's called a Good Person.

9: Gratefulness

SN 1.11.11 Vatapadasuttam
The Qualities of a Good Person

The Buddha explains that Sakka, the Lord of the Gods, received his position after undertaking seven vows, which are outlined here.

**170. Mātāpettibharam jantum, kule jeṭṭhāpacāyinaṃ,
Saṅham sakhilasambhāsam, pesuṇeyyappahāyinaṃ,**

**171. Maccheravinaye yuttam, saccam, kodhābhibhum naram:
Tam ve Devā Tāvatisā āhu Sappuriso iti.**

The one who supports his parents,
And is respectful to elders,
Who is gentle, kindly in speech,
Who abandons slanderous speech,

Who restrains all his selfishness,
Who is truthful, and without anger,
Of him the Tāvatisa Gods say:
That truly is a Good Person.

9: Gratefulness

Jā 72 Sīlavanāgarājātakam
Greed brings Dire Consequences

A forester, lost in the forest, is saved by the Bodhisatta, a King of the Elephants. Later he returns and asks for the Bodhisatta's tusks, which he readily gives. But not satisfied he returns again and demands the roots of the tusks. While leaving the earth opens up and swallows him.

**172. Akataññussa posassa niccam vivaradassino,
Sabbañ-ce pathaviṃ dajjā, neva nam abhirādhaye.**

The ungrateful man is always
On the look-out for an opening,
But even given the whole world,
He still wouldn't be satisfied.

9: Gratefulness

Jā 73 Saccamkirajātakam
The Power of Truth

The Bodhisatta saves a wicked prince who, when later he has ascended the throne, seeing him in the capital, has him flogged and taken out for execution. The Bodhisatta doesn't get upset but repeats this verse. The people set him free, and kill the wicked King instead.

**173. Saccam kir-evam-āhamsu narā ekacchīyā idha:
Kaṭṭham niplavitam seyyo na tvevekacchiyo naro.**

This truth it seems is known
By many people here:
A log is much better
Than many people here.

9: Gratefulness

**Jā 150 Sañjīvajātakam
Unexpected Consequences**

*The Bodhisatta teaches a brahmin youth a spell
for restoring life to the dead. Thoughtlessly the
youth uses it on a tiger who then kills and eats
him.*

**174. Asantaṃ yo pagaṇhāti, asantañ-cūpasevati,
Tam-eva ghāsaṃ kurute, vyaggho Sañjīvako yathā.**

He who favours the bad,
And mixes with the bad,
Makes fodder of himself,
Just like Sañjīvaka,
Who revived a tiger.

9: Gratefulness

Jā 302 Mahā-assārohajātakaṃ
The Reward for Good Actions

*A royalist treats with kindness a great horseman
- the King himself - who has been defeated in
battle. The great horseman tells him if he comes
to the city he will receive his reward. One day the
man comes and the King gives him half his
kingdom.*

175. Saṃyogasambhogavisesadassanaṃ
Anarⁱyadhammesu saṭhesu nassati,
Katañ-ca Arⁱyesu ca añjasesu,
Mahapphalaṃ hoti aṇum-pi tādisu.

Whatever good he sees in living together
Goes to waste on the ignoble and treacherous,
But whatever is done along the Noble way,
Even if it is a small thing, it will have great fruit.

176. Yo pubbe katakalyāṇo, akā loke sudukkaraṃ,
Pacchā kayⁱrā na vā kayⁱrā, accantaṃ pūjanāraho.

He who has done good in the past,
Who has done what is difficult,
Later, doing or not doing,
Is worthy of veneration.

9: Gratefulness

Jā 445 Nigrodhajātakam
Deeds are Seeds

Three boys receive an education, two rich, one poor, whose fees are paid for by the first of the boys. Later the poor boy finds out how to become King, but bestows it on his benefactor, and the second boy becomes the Commander-in-Chief. Later the latter abuses and disowns him, but the King (the Bodhisatta) rebukes the Commander-in-Chief, and utters these verses.

**177. Yathā pi bījam-aggimhi ḍayhati na virūhati,
Evam katam asappurise nassatī na virūhati.**

Just as a seed burned in a fire
Does not produce a fruit,
What is done for the bad person
Does not produce good fruit.

**178. Kataññumhi ca posamhi, sīlavante ar'yavuttine,
Sukhette viya bījāni, katam tamhi na nassati.**

But for the one who is grateful,
Virtuous, of noble conduct,
What is done for these, like good seeds,
Will produce good fruit in return.

9: Gratefulness

Jā 90 Akataññujātakaṃ
The Reciprocity of Deeds

A merchant sends a caravan to Sāvattḥī and is helped by Anāthapiṇḍika; later the latter sends a caravan back to the merchant, but they are rebuked; when they come again to Sāvattḥī and are robbed they are left with no one to help them.

**179. Yo pubbe katakalyāṇo katattho nāvabujjhati,
Pacchā kicce samuppanne kattāraṃ nādhigacchati.**

He who doesn't acknowledge a good deed
That was done in the past,
When a need arises in the future
Finds no one comes to help.

9: Gratefulness

**Jā 409 Daḷhadhammajātakam
Remembering Service Rendered**

*An elephant renders great service to the King, but
once grown old is neglected and scorned. The
Bodhisatta admonishes the King with these
verses.*

**180. Yo pubbe katakalyāṇo katattho nāvabujjhati,
Atthā tassa palujjanti, ye honti abhipatthitā.**

He who does not acknowledge deeds
That were done in the past,
Whatever his gains, so desired,
They will surely decrease.

**181. Yo pubbe katakalyāṇo katattho-m-anubujjhati,
Atthā tassa pavaḍḍhanti, ye honti abhipatthitā.**

He who does acknowledge good deeds
That were done in the past,
Whatever his gains, so desired,
They will surely increase.

9: Gratefulness

AN 3.26 Sevittabbasuttam
Who to Follow?

The Buddha explains to the monks the three types of person in the world and what their attitude should be towards them, and summarises the teaching with a verse.

**182. Nihiyati puriso nihīnasevī,
Na ca hāyetha kadāci tulyasevī,
Seṭṭham-upanamam udeti khippam,
Tasmā attano uttarim bhajetha.**

People are brought low by mixing with the lowly,
By mixing with equals they are never brought down,
By inclining to the best they quickly rise up,
Therefore they should mix with those better than
themselves.

9: Gratefulness

Jā 308 Javasakuṇajātakaṃ
Abandoning an Ingrate

*A bird helps a lion by removing a bone stuck in
its throat, but when asked to requite he haughtily
refuses.*

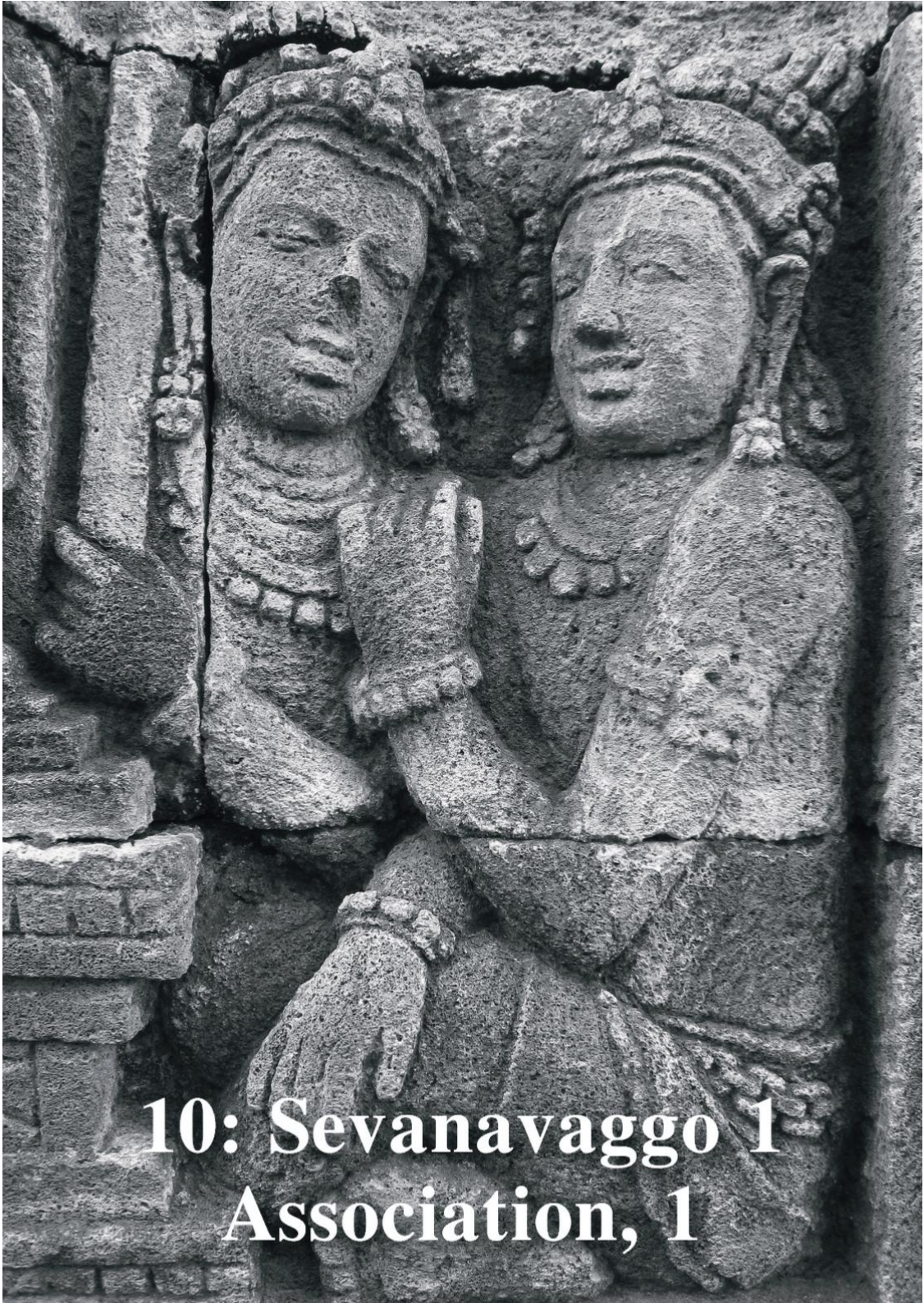
183. Akataññum-akattāraṃ, katass' appaṭikāraṃ,
Yasmiṃ kataññutā natthi, niraṭṭhā tassa sevanā.

An ingrate who does not requite
Whatever has been done for him,
There is no point mixing with those
In whom gratitude is not found.

184. Yassa sammukhaciṇṇena mittadhammo na labbhati,
Anusūyam-anakkosaṃ, saṇṇikaṃ tamhā apakkame.

From that one in whom friendliness
Is habitually lacking,
Without jealousy or insult,
He should gently, quickly depart.





10: Sevanavaggo 1

Association, 1



10: Association 1

Jā 435 Haliddirāgajātakaṃ **Discrimination in whom to Follow**

*A Father and Son are living as ascetics in the
Himālayas when a woman tries to lure the Son
away to the city. When he finds out the Father
admonishes him with these verses, and he
maintains his state.*

**185. Yo te vissasate, Tāta, vissāsañ-ca khomeyya te,
Sussūsī ca titikkhī ca, taṃ bhajehi ito gato.**

One whom you find is trustworthy,
Who will also accept your trust,
Who will listen and is patient,
Go with him when he goes from here.

**186. Yassa kāyena vācāya, manasā natthi dukkataṃ,
Urasīva patiṭṭhāya, taṃ bhajehi ito gato.**

One who by body, word or mind
Does nothing wrong, you should support,
As you would friend upon your breast,
Go with him when he goes from here.

10: Association 1

**187. Yo ca Dhammena carati, caranto pi na maññati,
Visuddhakāriṃ sappaññaṃ, taṃ bhajehi ito gato.**

The one who lives by the Dhamma,
Not just saying he lives that way,
One who is purified, and wise,
Go with him when he goes from here.

**188. Haliddirāgaṃ kopicittaṃ, purisaṃ rāgavirāginam,
Tādisaṃ Tāta mā sevi, nimmanussam-pi ce siyā.**

But do not mix with one who is
Unstable like turmeric dye,
He who has a monkey-like mind,
Passionate and dispassionate,
Treat him like you would a demon.

**189. Āsīvisaṃ va kupitaṃ, mīḷhalittaṃ mahāpatham,
Ārakā parivajjehi, yānīva visamaṃ patham.**

Like one angry, like snake's poison,
Like a great highway smeared with muck,
You should keep far away from him,
Like an unstable vehicle.



10: Association 1

**190. Anattā, Tāta, vaḍḍhanti, bālaṃ accupasevato,
Māssu bālena saṅgañchi, amitteneva sabbadā.**

A fool when mixed with too often,
Increases the unbeneficial,
Do not have meetings with a fool,
He is in everyway a foe.

**191. Taṃ tāhaṃ, Tāta, yācāmi, karassu vacanaṃ mama:
Māssu bālena saṅgañchi, dukkho bālehi saṅgamo.**

Therefore I beg you from my heart
Please do accept this word of mine:
Do not have fools for companions,
Suffering comes from mixing with fools.

10: Association 1

**Jā 161 Indasamānagottajātakaṃ
Choosing Friends Carefully**

An arrogant ascetic from the Indasamāna clan kept an elephant as a pet. His teacher, the Bodhisatta, warned him of the danger, but he would not listen. One day the elephant trampled him to death.

**192. Na santhavaṃ kāpurisena kayⁱrā,
Arⁱyo anarⁱyena pajānam-attham.
Cirānūvuttho pi karoti pāpaṃ,
Gajo yathā Indasamānagottam.**

Do not be intimate with a low man,
You should know the worth of the ignoble.
Eventually he does what is wicked,
Like the elephant to the ascetic.

**193. Yaṃ tveva jaññā: Sadiso maman-ti,
Sīlena paññāya sutena cāpi,
Teneva mettīm kayirātha saddhim,
Sukhāvaho Sappurisena saṅgamo.**

But knowing: He is the same as myself,
Having virtue and wisdom and learning,
With him one should certainly be friendly,
Mixing with Good People brings happiness.

10: Association 1

Jā 162 Santhavajātakam **Intimacy with the Wicked and the Righteous**

A brahmin ascetic feeds his sacred fire with ghee and milk-rice and it flares up and burns down his hut. Later he saw a black deer who was intimate with his traditional enemies the lion, the tiger and the panther and he spoke these verses.

194. Na santhavasmā paramatthi pāpiyo
Yo santhavo kāpurisena hoti.
Santappito sappinā pāyasena
Kicchākatam paṇṇakuṭim adaḍḍhahi.

Nothing is worse than the intimacy
Of a friend of a contemptible person.
The fire that burned with ghee and with milk-rice
Burned down my leaf-hut, made with much trouble.

195. Na santhavasmā paramatthi seyyo
Yo santhavo Sappurisena hoti,
Sihassa vyagghassa ca dīpino ca
Sāmā mukham lehati santhavena.

Nothing is better than the intimacy
Of a friend of a Good and True Person.
The black deer licks the faces of the lion,
Tiger and leopard with loving-kindness.

10: Association 1

Jā 141 Godhajātakaṃ Consorting with the Wicked

*An iguana makes friends with a chameleon, who
he is wont to embrace. The chameleon, fearing
for his life, calls in a hunter and destroys the
iguana family.*

**196. Na pāpajanasamsevī accantaṃ sukham-edhati,
Godhā kulaṃ kakaṇṭhā va kaliṃ pāpeti attānaṃ.**

Going around with the wicked
Will not bring endless happiness,
They are like the chameleon
Who defeated the iguanas.

10: Association 1

Iti 76 Sukhapatthanāsuttam Association

*The Buddha explains the three kinds of happiness
people should wish for, and warns against bad
reputation.*

**197. Akaronto pi ce pāpaṃ karontam-upasevati,
Saṅkiyo hoti pāpasmim, avaṇṇo cassa rūhati.**

If one not doing what is wrong
Associates with one who is,
He will be suspected of wrong,
And others will start to blame him.

10: Association 1

SN 1.3.11 Sattajaṭilasuttam **Appearance is not All**

King Pasenadi interrupts his interview with the Buddha to pay respect to various kinds of ascetics who are passing nearby. The Buddha cautions that outward appearance is not trustworthy, and the King admits that these are his spies.

**198. Na vaṇṇarūpena naro sujāno,
Na vissase ittaradassanena,
Susaññatānañ-hi viyañjanena
Asaññatā lokam-imam caranti.**

Not by outward form is a person known,
Not by seeing briefly can there be trust,
For under pretence of being restrained
The unrestrained ones will live in this world.

**199. Patirūpako mattikā kuṇḍalo va,
Lohaḍḍhamāso va suvaṇṇachanno,
Caranti eke parivārachannā,
Anto asuddhā, bahi sobhamānā.**

Like a clay earring resembling one gold,
Like a copper coin covered in bright gold,
Some wander around with a retinue,
Inside impure, but seeming to be pure.

10: Association 1

Jā 384 Dhammadhajātakaṃ **Deceitful Appearances**

*A crow pretends to be a holy ascetic who lives on
air alone, but secretly eats the eggs and young of
other birds when left alone. Eventually he is
caught and put to death.*

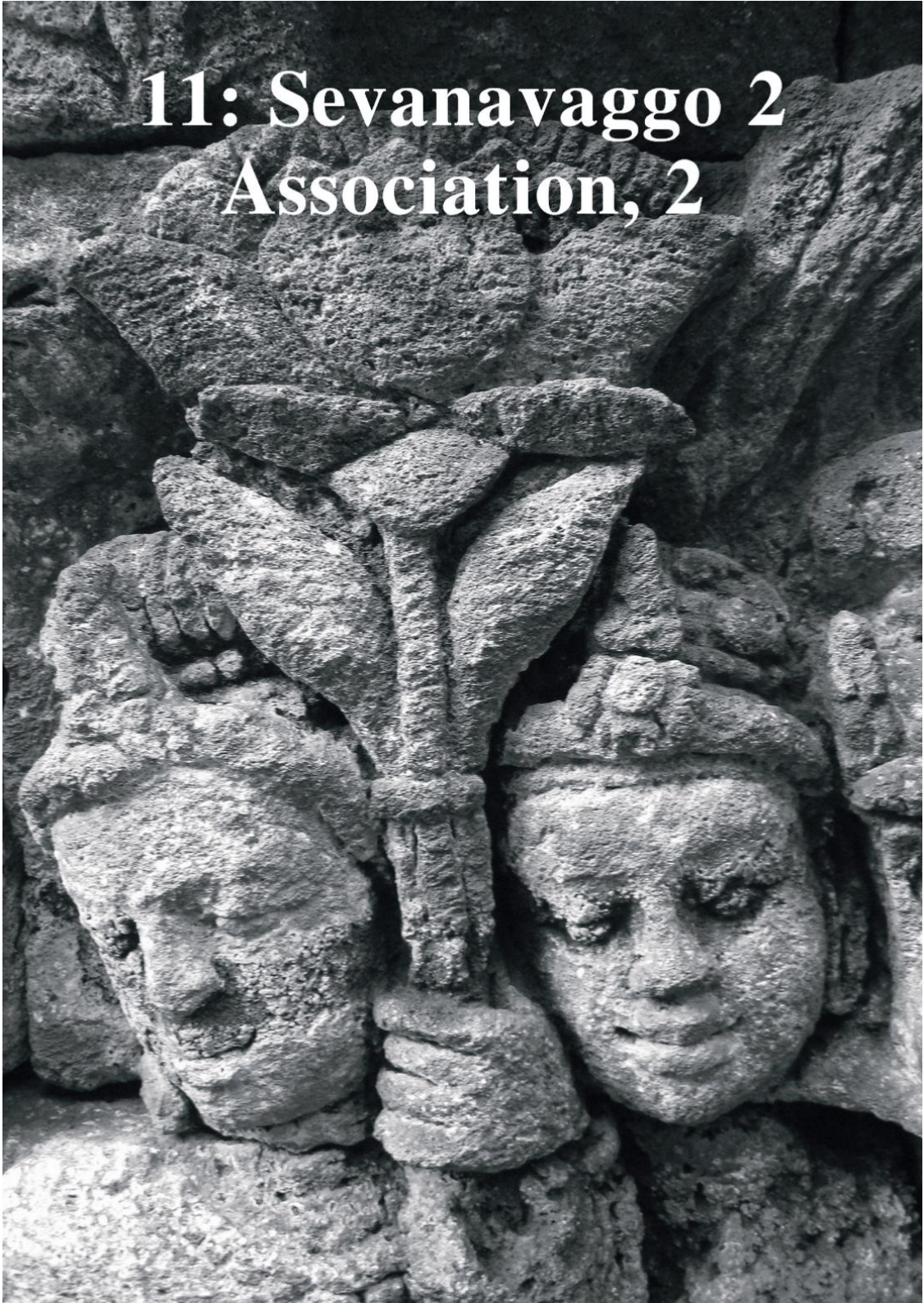
**200. Vācāya sakhilo manoviduggo,
Channo kūpasayo va kaṇhasappo,
Dhammadhajo gāmanigamesu sādhu,
Dujjāno purisena bālisena.**

Kindly in speech, his mind hidden away,
Like a black snake dwelling in a dark hole,
Virtuous and righteous in the village,
The foolish find him hard to recognise.

The Second Hundred



11: Sevanavaggo 2 Association, 2



11: Association, 2

Jā 503 Sattigumbajātakam According to Upbringing

Two parrots who are brothers are brought up differently, one in a robber-village, and one in a hermitage of the wise. When a King loses his way the first wants to kill and rob him, while the second offers him a helping hand.

**201. Yam yam hi Rāja bhajati, santam vā yadi vā asam,
Sīlavantam viṣīlam vā, vasam tasseva gacchati.**

With the one he keeps company,
King, be he good or be he bad,
Virtuous or unvirtuous,
He goes under their influence.

**202. Yādisam kurute mittam, yādisañ-cūpasevati,
So pi tādisako hoti, sahavāso hi tādiso.**

With whomever he makes his friend,
With whomever he associates,
Such a person does he become,
Through living close with such a one.

11: Association, 2

**203. Sevamāno sevamānaṃ, samphuṭṭho samphusaṃ paraṃ,
Saro diddho kalāpaṃ va alittam-upalimpati,
Upalepabhayā Dhīro neva pāpasakhā siyā.**

Associating with associates,
Being touched by another's touch,
A poisoned arrow soon defiles
A quiver that is undefiled,
But the Wise One is not afraid
He will be defiled by his friends.

**204. Pūtimacchaṃ kusaggena yo naro upanayhati
Kusāpi pūti vāyanti, evaṃ bālūpasevanā.**

Just as one who wraps rotten fish
In sacred and sweet-smelling grass
Finds the grass will soon smell rotten,
So it is from mixing with fools.

**205. Tagaraṃ va palāsena yo naro upanayhati
Pattā pi surabhi vāyanti, evaṃ Dhīrūpasevanā.**

Just as one who wraps up incense
In leaves that are without a smell
Will soon find the leaves smell fragrant,
So it is from mixing with the Wise.

11: Association, 2

**206. Tasmā pattapuṭasseva ñatvā sampākam-attano.
Asante nopaseveyya, santo seveyya paṇḍito,
Asanto Nirayaṃ nenti, santo pāpenti Suggatim.**

Having understood the result
Is the same as for a leaf-wrap
He will not mix with bad people,
But mix with good and wise people,
The bad go to the lower realms,
The good will attain to Heaven.

11: Association, 2

Dhp 206 Sakkavatthu Seeing Noble Ones

When the Buddha lies ill Sakka, the King of the Gods, comes to minister to him. The monks wonder why, and the Buddha explains how he previously answered Sakka's questions whereby he became a stream-enterer.

**207. Sāhu dassanam-Arⁱyānaṃ, sannivāso sadā sukho,
Adassanena bālānaṃ niccam-eva sukhī siyā.**

Meeting with Noble Ones is good,
And living with them is pleasant,
Through not meeting foolish people
One will forever be happy.

11: Association, 2

SN 1.1.31 Sabbhisuttam The Benefits of Associating with the Virtuous

Five gods approach the Buddha and speak one verse each on the benefits of associating with the wise, to which the Buddha adds the final verse below.

208. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam, Sataṃ Saddhammam-aññāya, seyyo hoti na pāpiyo.

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma,
From a learned person
One is better not worse.

209. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam, Sataṃ Saddhammam-aññāya, paññā labbhati – nāññato.

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma,
From a learned person
One surely gains wisdom.

11: Association, 2

**210. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
Sataṃ Saddhammam-aññāya, sokamajjhe na socati.**

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma,
From a learned person
One will no longer grieve.

**211. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
Sataṃ Saddhammam-aññāya, ñātimajjhe virocati.**

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma,
From a learned person
One shines among one's kin.

**212. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
Sataṃ Saddhammam-aññāya, sattā gacchanti Suggatim.**

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma,
From a learned person
One attains to Heaven.

11: Association, 2

**213. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
Sataṃ Saddhammam-aññāya, sattā tiṭṭhanti sātataṃ.**

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma,
From a learned person
One is always steady.

**214. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,
Sataṃ Saddhammam-aññāya, sabbadukkhā pamuccati.**

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma,
From a learned person
One is freed from suffering.

11: Association, 2

Jā 428 Kosambijātakaṃ **Wander with the Wise or Wander Alone**

A King executes a neighbouring King. The latter's son secretly becomes the King's trusted confidant, and one day, still intent on revenge, has him alone. But rather than kill him he forgives him, and the two become close friends.

215. Sace labhetha nipakaṃ sahāyaṃ
Saddhiṃ caraṃ Sādhuvihāridhīraṃ,
Abhibhuyya sabbāni parissayāni,
Careyya tenattamano satīmā.

If you find a good friend
A Wise One who lives well,
Overcome your troubles,
And wander mindfully.

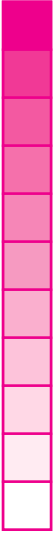
216. No ce labhetha nipakaṃ sahāyaṃ
Saddhiṃ caraṃ Sādhuvihāridhīraṃ,
Rājā va raṭṭhaṃ vijitaṃ pahāya,
Eko care mātaṅgaraññe va nāgo.

If you don't find a friend
A Wise One who lives well,
Abandoning your home,
One should wander alone.

11: Association, 2

**217. Ekassa caritaṃ seyyo, natthi bāle sahāyatā,
Eko care na ca pāpāni kayⁱrā,
Apposukko mātaṅgaraññe va nāgo.**

Wandering alone is best,
Have no friendship with fools,
One should wander alone,
Doing nothing wicked,
Like a grand elephant
In a lonely forest.



11: Association, 2

Dhp 61
Mahākassapatherasaddhivihārikavatthu
No Friendship with Fools

A faithless pupil of Ven. Mahākassapa tricks a supporter into giving him food and drinks which he says are needed by the elder. Being rebuked he burns down the Elder's hut and runs away. The whole story is reported to the Buddha.

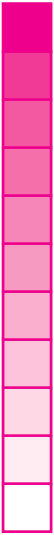
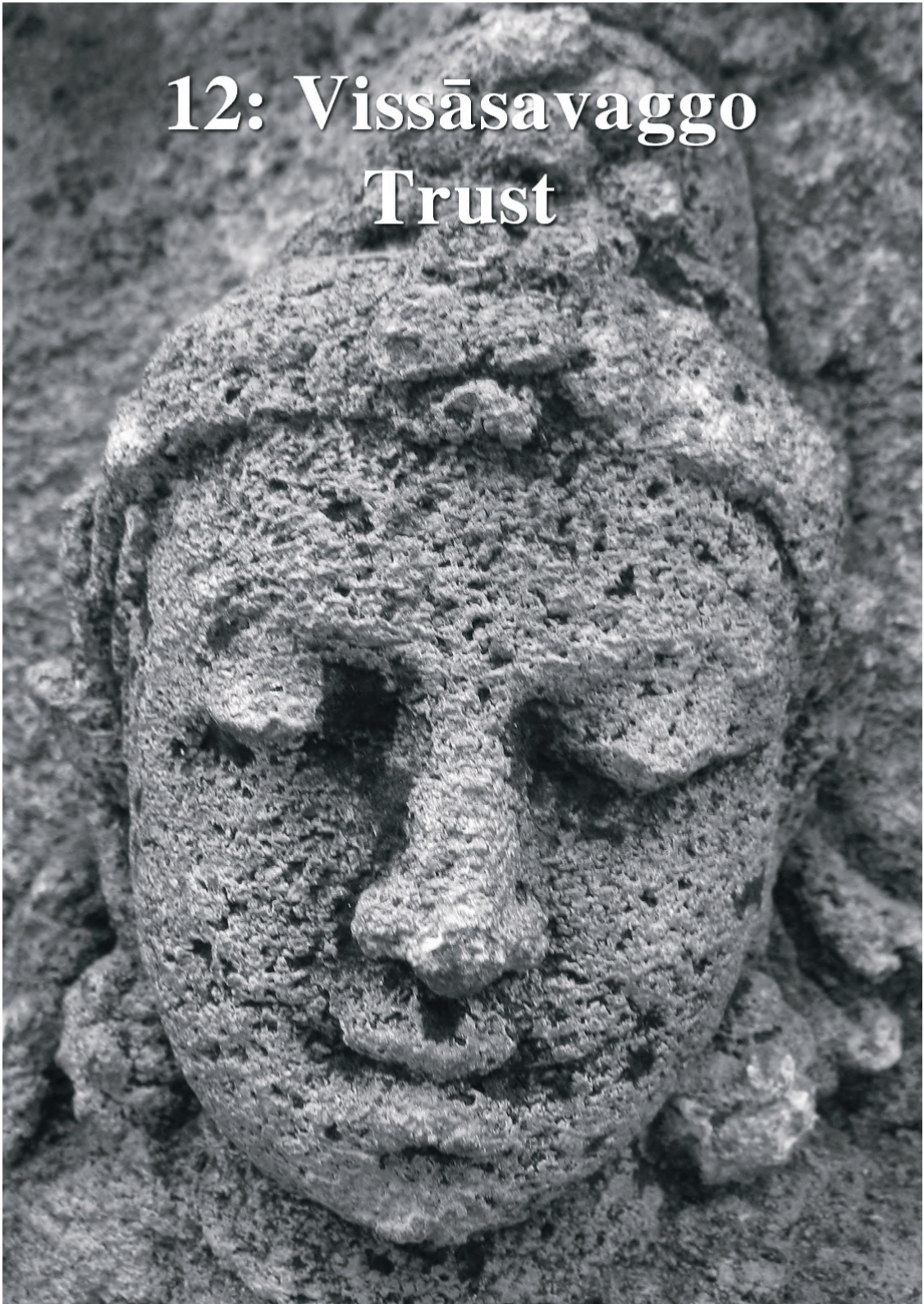
**218. Caraṇ-ce nādhigaccheyya seyyaṃ sadisam-attano,
Ekacarⁱyaṃ daḷhaṃ kayⁱrā: natthi bāle sahāyatā.**

If while wandering one does not find
One better or same as oneself,
One should resolve to go alone:
There can be no friendship with fools.



12: Vissāsavaggo

Trust



12: Trust

Jā 68 Sāketajātakam Faith at First Sight

A couple who were the Bodhisatta's parents in many previous lives greet him as a son in this life, to the confusion of the monks. The Buddha explains their past relationship.

**219. Yasmiṃ mano nivasati, cittaṃ cāpi paśīdati,
Adiṭṭhapubbake pose, kāmaṃ tasmim-pi vissase.**

In that one in whom he has trust,
In whom his heart has devotion,
Although he is unknown before,
He should willingly place his trust.

12: Trust

Jā 93 Vissāsbhojanajātakaṃ **The Danger of Being too Trusting**

A lion so scares the cows pasturing nearby that they don't give milk. The herdsman covers with poison a hare-deer the lion is fond of, the lion licks her fondly and dies.

**220. Na vissase avissatthe, vissatthe pi na vissase,
Vissāsā bhayam-anveti sīhaṃ va migamātukā.**

Do not trust the untrustworthy,
Be wary even of the trustworthy,
There is danger following trust
Like the lion and the hare-deer.

12: Trust

Jā 448 Kukkuṭajātakaṃ **Do not Trust the Untrustworthy**

A hawk preys on chickens until only the Bodhisatta is left. He tries to lure him out with kind words, but the Bodhisatta resists, not placing his trust in a natural enemy.

**221. Nāsmase katapāpamhi, nāsmase alikavāḍine,
Nāsmas' attatthapaññamhi, atisante pi nāsmase.**

Do not trust one who is wicked,
Do not trust one who speaks falsely,
Do not trust one who is selfish,
Or he who makes a show of peace.

**222. Bhavanti heke purisā gopipāsikajātikā,
Ghasanti maññe mittāni, vācāya na ca kammunā.**

Some of the people are as though
Descended from thirsty cattle,
They satisfy their friends, I think,
With words, but not with their actions.

12: Trust

**223. Sukkhañjalī paggahītā, vācāya paḷiguṇṭhitā,
Manussapheggū nāsīde, yasmim̐ natthi kataññutā.**

Offering empty hands in homage,
Concealing actions by their words,
They are vile, not to be approached,
In whom there is no gratitude.

**224. Na hi aññaññacittānaṃ itthīnaṃ purisāna' vā
Nānā ca katvā saṃsaggaṃ tādīsam-pi ca nāsmase.**

Do not have trust or have contact
With these sorts of women or men
Whose minds are fickle, unsteady,
And are always ready to change.

**225. Anarīyakammaṃ okkantaṃ, athetaṃ sabbaghātināṃ,
Nisitaṃ va paṭicchannaṃ, tādīsam-pi ca nāsmase.**

Do not trust the unreliable
Who fall into ignoble deeds,
They would murder all and sundry,
Their swords are sheathed and covered.

12: Trust

**226. Mittarūpenidhekacce sākhalena acetasā,
Vividhehi upāyehi, tādīsam-pi ca nāsmase.**

Do not place your trust in such as
Only appear to be your friends,
Having smooth words and various means,
They have no intention to act.

**227. Āmisaṃ vā dhaṇaṃ vā pi yattha passati tādīso,
Dubbhiṃ karoti dummedho tañ-ca hantvāna, gacchati.**

Where such a one sees gain or wealth,
After treacherously slaughtering
The foolish one, he will depart.

12: Trust

Jā 521 Tesakuṇajātakaṃ The Trustworthy one

A childless King adopts three birds as his children, which his courtiers scorn. To prove their worth he asks them for advice in ruling the Kingdom, and this is part of what his 'daughter' says.

**228. Yo ca taṃ Tāta rakkheyya, dhanam yañ-ceva te siyā,
Sūto va ratham saṅgaṇhe, so te kiccāni kāraye.**

He who will guard you well, Father,
And will also guard all your wealth,
Like a charioteer his chariot,
He will see to all his duties.

**229. Susaṅgahitantajano sayam vittaṃ avekkhiya,
Nidhiñ-ca iṇadānañ-ca na kare parapattiyā.**

He will see to guarding one's wealth
He will treat the people kindly,
Regarding your treasure and debts
He will not depend on others.

12: Trust

**230. Sayam āyam vayam jaññā, sayam jaññā katākatam,
Niggaṇhe niggahāraham, paggaṇhe paggahāraham.**

Your profit and loss he should know,
And what you have done and not done,
He should punish those who deserve it,
And support those who are worthy.

12: Trust

Jā 508 Pañcapaṇḍitajātakaṃ Keeping a Secret

The Bodhisatta councils the King not to reveal his secrets to anyone, but others hostile to him say that revealing to a wife, a friend, a brother, a son, or a mother is acceptable. Later the Bodhisatta reveals the secrets that they have told to such, showing their unreliability. Then he repeats his wise advice.

**231. Guyhassa hi guyham-eva sādhu,
Na hi guyhassa pasattham-āvikammaṃ,
Anipphādāya saheyya Dhīro,
Nipp hannatho yathāsukhaṃ bhaṇeyya.**

The hiding of secrets is good indeed,
The revealing of secrets is wicked,
The Wise is patient while it is undone,
When done he can speak whatever he likes.

**232. Na guyham-atthaṃ vivareyya,
Rakkheyya naṃ yathā nidhiṃ,
Na hi pātukato sādhu guyho attho pajānatā.**

One should not reveal a secret,
One should guard it like buried treasure,
Therefore those who know a secret
Surely do not make it manifest.

12: Trust

**233. Thiyā guyaṃ na saṃseyya amittassa ca Paṇḍito,
Yo cāmisena saṃhīro, hadayattheno ca yo naro.**

The Wise should not tell a secret
To a woman, or to a foe,
To one who is overcome by gain,
Or to one whose heart is stolen.

**234. Guyham-attham-asambuddhaṃ sambodhayati yo naro,
Mantabhedabhayā tassa dāsabhūto titikkhati.**

That one who makes known a secret,
Something which was unknown before,
Fearing a broken confidence,
Will have to endure slavery.

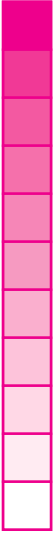
**235. Yāvanto purisassatthaṃ guyaṃ jānanti mantinaṃ,
Tāvanto tassa ubbegā, tasmā guyaṃ na vissaje.**

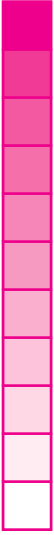
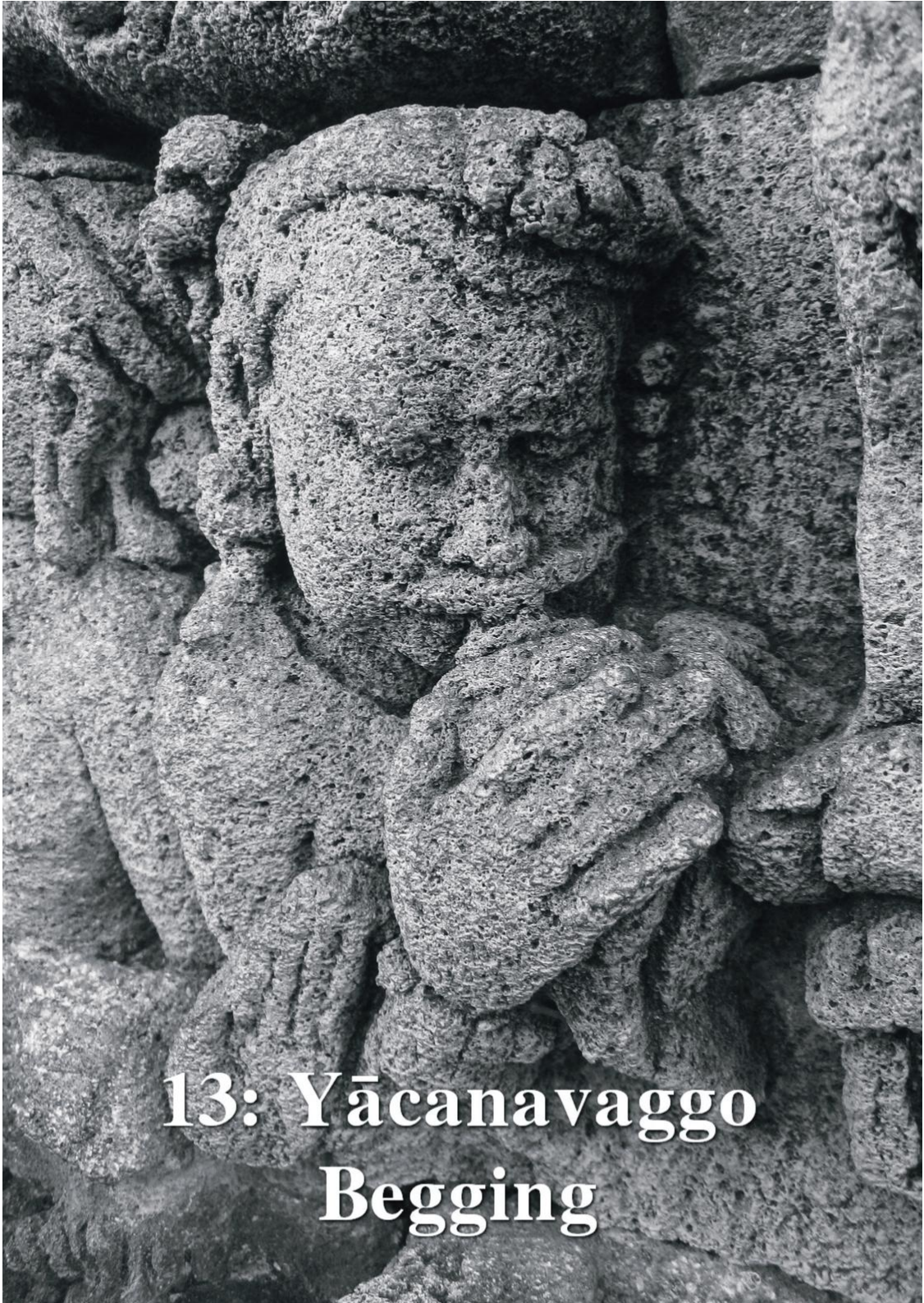
As far as one knows a secret
And a confidential matter,
That far does he have fear, therefore
A secret should not be revealed.

12: Trust

**236. Vivicca bhāseyya divā rahassam,
Rattim giram nāivelam pamuñce,
Upassutikā hi suṇanti mantam,
Tasmā manto khippam-upeti bhedaṃ.**

In the day, one should speak in seclusion,
At night for a long time one should not speak,
Eavesdroppers listen for confidences,
Therefore a confidence is quickly broken.





13: Begging

Jā 253 Maṇikaṅṭhajātakaṃ
The Result of too Much Begging

A dragon falls in love with a hermit and embraces him to his distress. To frighten him away the hermit begs for the dragon's jewel three times.

**237. “Mamannapānaṃ vipulaṃ uḷāraṃ
Uppajjatiṃ assa maṇissa hetu.”**

“I will have rich drink and food aplenty
Arising by reason of your jewel.”

**“Taṃ te na dassaṃ atiyācako 'si,
Na cāpi te assamaṃ āgamissaṃ.**

**238. Susū yathā sakkharadhotapāṇī,
Tāsesi maṃ selaṃ yācamāno,
Taṃ te na dassaṃ atiyācako 'si,
Na cāpi te assamaṃ āgamissaṃ.”**

“I will not give to you, you beg too much,
Nor will I come back to your hermitage.
Like a youth with a clean sword in his hand,
You scare me, by begging for my jewel,
I will not give to you, you beg too much,
Nor will I come back to your hermitage.”

13: Begging

**239. Na taṃ yāce yassa piyaṃ jigimse,
Desso hoti atiyācanāya.
Nāgo maṇim yācito brāhmaṇena,
Adassanaṃ yeva tad-ajjhagāmā.**

You should not beg from one whose love you want,
Begging too much is disagreeable.
The brāhman begged for the dragon's jewel,
He went from there and was never seen again.

13: Begging

Jā 323 Brahmadattajātakaṃ
Begging brings Tears

*A hermit is invited by a King to stay in his park.
For twelve years he desires a pair of shoes and a
leaf umbrella but is too ashamed to ask.
Eventually he asks, receives, and goes on his way.*

**240. Dvayaṃ yācanaḥ, Rāja Brahmadatta, nigacchati
Alābhaṃ dhanalābhaṃ vā, evaṃ dhammā hi yācana.**

Begging for two things, O King,
He will find loss or gain of wealth,
Such is the nature of begging.

**241. “Yācanaṃ rodanaṃ,” āhu Pañcālānaṃ Rathesabha,
“Yo yācanaṃ paccakkhāti,” tam-āhu “paṭirodanaṃ.**

**242. Mā-m-addasaṃsu rodantaṃ, Pañcālā, susamāgatā,
Tuvaṃ vā paṭirodantaṃ, tasmā icchāṃ' ahaṃ raho.”**

“Beggars weep,” he said to the King,
“When refused he also weeps.
Let them not see my tears, I thought,
Or you weep – thus I hide away.”

13: Begging

Jā 403 Aṭṭhisenajātakam
Silent Begging

The King, pleased with a sage (the Bodhisatta), offers him anything from his Kingdom down, but the sage remains silent. The following dialogue ensues.

**243. “Ye me ahaṃ na jānāmi, Aṭṭhisena, vaṇibbake,
Te maṃ saṅgamma yācanti; kasmā maṃ tvaṃ na yācasi.”**

“Those poor people I do not know,
Aṭṭhisena, gather and beg,
Why is it that you do not beg?”

**244. “Yācako appiyo hoti, yācaṃ adadam-appiyo,
Tasmāhaṃ taṃ na yācāmi, mā me viddesanā ahu.”**

“A begger is not loved, one not
Giving to begging is not loved,
Thus I beg not – be not angry.”

**245. “Yo ve yācanajīvāno, kāle yācaṃ na yācati,
Parañ-ca puññā dhamseti, attanā pi na jīvati.**

“He who lives by way of begging,
And who begs not at begging time,
Destroys the merits of others,
And himself does not live happily.

13: Begging

**246. Yo ca yācanaḥjīvāno, kāle yācaṃ hi yācati,
Parañ-ca puññaṃ labbheti, attanā pi ca jīvati.**

He who lives by way of begging,
And who then begs at begging time,
Causes others to gain merit,
And himself will live happily.

**247. Na ve dessanti sappaññā, disvā yācakam-āgataṃ,
Brahmacāri piyo me 'si varataṃ bhaññaṃ-icchasi."**

Those with wisdom are not angry
After seeing a begger come,
My dear and spiritual friend
Speak and ask for a boon from me."

**248. "Na ve yācanti sappaññā, Dhīro veditum-ar^ahati,
Uddissa Ar'yā tiṭṭhanti, esā Ar'yāna' yācanā."**

"Those who have wisdom do not beg,
This the Wise One must surely know,
The Noble simply stand for alms,
Such is the Noble Ones' begging."

13: Begging

Jā 478 Dūtajātakaṃ
Asking the Right Person at the Right Time

A student desiring to repay his teacher disregards others and waits until the King comes and asks him what he needs, as only the King has the power to solve his problem.

**249. Sace te dukkhaṃ uppajje, Kāsīnaṃ Raṭṭhavaḍḍhana,
Mā kho no tassa akkhāhi yo taṃ dukkhā na mocaye.**

If suffering has arisen,
Benefactor of Kāsi,
Do not tell it to the one who
Cannot free you from your suffering.

**250. Yo tassa dukkhajātassa ekantam-api bhāgato
Vippamoceyya Dhammena: kāmaṃ tassa pavedaye.**

He who can free you from even
A small portion of the suffering,
In accordance with the Dhamma:
To him, if you wish, you should speak.

13: Begging

**251. Yo attano dukkham-anānupuṭṭho,
Pavedaye jantu akālarūpe,
Ānandino tassa bhavantyamittā,
Hitesino tassa dukkhī bhavanti.**

He who, though not asked his suffering,
Speaks to people at the wrong time,
Should know his foes take joy in that,
Those who wish him well will suffer.

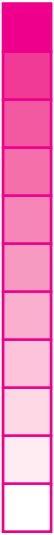
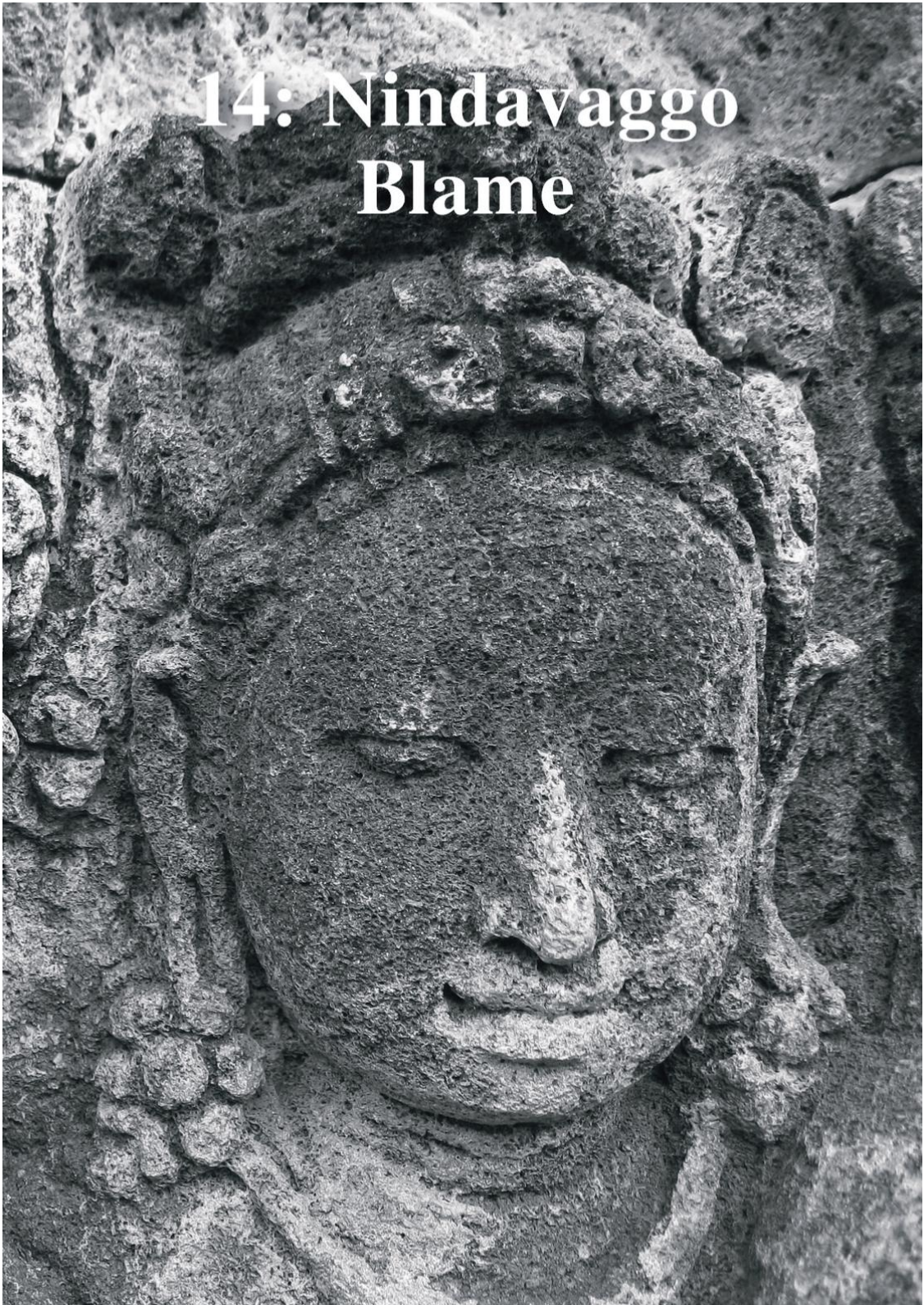
**252. Kālañ-ca ñatvāna tathāvidhassa,
Medhāvinam ekamanam viditvā,
Akkheyya tippāni parassa Dhīro,
Saṅham giram atthavatiṃ pamuñce.**

After understanding the right time,
Knowing his benefactor's mind,
The Wise One will relate his pains,
Gently looking for a favour.

**253. Sace ca jaññā avisayham-attano:
“Nāyam nīti mayha' sukhāgamāya,”
Eko pi tippāni saheyya Dhīro,
Saccam hirottappam-apekkhamāno.**

But knowing it's not possible, and
It will not lead to happiness,
The Wise One will bear up his pains,
Desiring truth and good conscience.

14: Nindavaggo Blame



14: Blame

AN 8.5 Paṭhamalokadhammasuttam The Eight Worldly Things

*The Buddha explains the eight worldly conditions
to the monks and summarises them with a verse.*

**254. Lābho alābho ayaso yaso ca,
Nindā pasaṃsā ca sukhañ-ca dukkhaṃ:
Ete aniccā manujesu dhammā,
Asassatā vipariṇāmadhammā.**

Gain and loss, fame and infamy,
Blame, praise, happiness, suffering:
These are impermanent, passing,
Having a changeable nature.

14: Blame

Dhp 227-8 Atula-upāsakavatthu Blameworthy

The lay-disciple Atula goes to see Revata, who speaks not, Sāriputta, who speaks at length, and Ānanda who speaks moderately; but he is upset with them all. Finally he goes to the Buddha who explains it thus.

**255. Porāṇam-etaṃ, Atula, netaṃ ajjatanām-iva:
Nindanti tuṅhim-āsīnaṃ, nindanti bahubhāṇinaṃ,
Mītabhāṇim-pi nindanti, natthi loke anindito.**

This is ancient wisdom, my friend,
This is not something that is new:
They blame the one who is silent,
The one who talks a lot, and the
One who talks in moderation,
There is no one who is not blamed.

**256. Na cāhu na ca bhavissati, na ceta-rahi vijjati
Ekantaṃ nindito poso, ekantaṃ vā pasamsīto.**

There was not and there will not be,
And at present there is not found
Someone totally blameworthy,
Or one totally praiseworthy.

14: Blame

Dhp 81 Lakunṭakabhaddiyattheravatthu Unperturbed

The Elder Lakunṭaka Bhaddiya was a dwarf who attained arahantship. Novices and others used to tease him, but he remained unmoved. The Buddha explained why.

**257. Selo yathā ekaghano vātena na samīrati,
Evaṃ nindāpasamsāsu na samiñjanti Paṇḍitā.**

Just as solid rock is
Not shaken by the wind,
So the Wise are unmoved
By either blame or praise.

14: Blame

Ud 3.3 Yasojasuttam Unshaken by Pleasure and Pain

The monk Yasoja and 500 other monks who are visiting the Buddha are very noisy so he sends them away. They put forth extra effort during the Rains retreat and become Arahats, after which the Buddha sends for them again.

**258. Yassa jito kāmakaṇṭako,
Akkoso ca vadho ca bandhanañ-ca,
Pabbato va so ṭhito anejo,
Sukhadukkhesu na vedhatī sa bhikkhu.**

He who overcomes sense desire,
Scolding, slaying, and other bonds,
He who stands still like a mountain,
Is unshaken by pleasure or pain.

14: Blame

AN 5.48 Alabbhanīyaṭhānasuttam The Wise do not Tremble

The Buddha explains there are five things that cannot be obtained: for those having the nature of ageing, sickness, dying, wasting and destruction that there should be none of these things is impossible. The Noble disciple knows this and does not grieve.

**259. Na socanāya paridevanāya,
Atthodha laddhā api appako pi.
Socantam-enam dukhitam veditvā,
Paccatthikā attamanā bhavanti.**

In grief and lamentation there is no
Profit and not even a little gain.
Through seeing your grieving and suffering
Your opponents are surely uplifted.

**260. Yato ca kho Paṇḍito āpadāsu,
Na vedhatī atthavinicchayaññū,
Paccatthikāssa dukhitā bhavanti,
Disvā mukham avikāram purāṇam.**

But whenever the Wise One trembles not,
Showing good sense regarding misfortune,
His opponents will become afflicted,
Seeing that his appearance is unchanged.

14: Blame

**261. Jappena mantena subhāsitena,
Anuppadānena paveṇiyā vā,
Yathā yathā yattha labhetha attham,
Tathā tathā tattha parakkameyya.**

Through praise or charms or speaking well,
Through giving or through tradition,
Whatever things he finds are good,
Is where he should make his effort.

**262. Sace pajāneyya: alabbhaneyyo
Mayā vā aññena vā esa attho.
Asocamāno adhivāsayeyya,
Kammaṃ daḷhaṃ kinti karomi dāni.**

It is good to understand what cannot
Be obtained by oneself or another.
Without grieving he should endure, knowing:
I will now do whatever is required.

14: Blame

Jā 351 Maṇikuṇḍalajātakaṃ Transient Wealth

The Bodhisatta is a King whose Capital is overrun by another King. He refuses to fight as it would involve maiming and killing. The conquering King wonders why he does not struggle, and the Bodhisatta speaks the following verses, after which the other departs.

**263. Pubbeva maccaṃ vijahanti bhogā,
Macco vā te pubbataraṃ jahāti.
Asassatā bhogino, Kāmakāmi,
Tasmā na socāṃ' ahaṃ sokakāle.**

Soon mortals will be parted from their wealth,
Or perhaps they abandon it sooner.
I know that wealth will not last forever,
Therefore I grieve not at a grievous time.

**264. Udeti āpūrati veti cando,
Atthaṃ tapetvāna paleti sūriyo.
Viditā mayā sattuka lokadhammā,
Tasmā na socāṃ' ahaṃ sokakāle.**

The moon becomes full, and then wanes again,
The sun after blazing will set again,
I know this is the nature of the world,
Therefore I grieve not at a grievous time.

14: Blame

Jā 461 Dasarathajātakaṃ **Understanding Nature one Grieves Not**

*The Bodhisatta, along with his brother and sister,
is exiled in the Himālayas. While there he learns
that his father the King has died, yet
understanding the way of nature he does not
grieve.*

**265. Yamā na sakkā naṃ pāletuṃ posena lapataṃ bahuṃ,
Sa kissa Viññū medhāvī attānam-upatāpaye?**

When a person cannot preserve
Himself, even with great weeping,
Why should a Wise and sensible
Person torment himself with grief?

**266. Daharā ca hi ye vuddhā, ye bālā ye ca Paṇḍitā.
Aḍḍhā ceva daḷiddā ca – sabbe maccuparāyaṇā.**

For both the young and old,
The foolish and the Wise,
The wealthy and the poor –
Will have their end in death.

14: Blame

**267. Phalānam-iva pakkānaṃ niccaṃ papatatā bhayaṃ,
Evaṃ jātāna' maccānaṃ niccaṃ maraṇato bhayaṃ.**

Just as for mature fruit there is
Always the danger of falling,
So for those who are living there
Is always the danger of death.

**268. Sāyam-eke na dissanti pāto diṭṭhā bahuḷḷanā,
Pāto eke na dissanti sāyaṃ diṭṭhā bahuḷḷanā.**

Many people seen in the morning,
Are not seen in the evening time,
Many people seen in the evening,
Are not seen in the morning time.

**269. Paridevayamāno ce, kiñcid-atthaṃ udabbahe
Sammūḷho himsam-attānaṃ, kay'rā cetam Vicakkhaṇo.**

If through lamentation the one
Who is besotted could remove
Suffering and hurt for himself,
The Wise One would lament as well.

14: Blame

**270. Kiso vivaṇṇo bhavati himsam-attānam-attano,
Na tena petā pārenti, niratthā paridevanā.**

Though he has afflicted himself,
And has become quite lean and pale,
The dead cannot be helped by that,
No good comes from lamentation.

**271. Yathā saraṇam-ādittam vārinā parinibbaye,
Evam-pi dhīro sutavā medhāvī Paṇḍito naro
Khippam-uppatitam sokam, vāto tūlam va dhamsaye.**

Just as a burning house can be
Extinguished with water, just so
The learned and Wise person quickly
Extinguishes all of his griefs,
Like the wind dispersing cotton.

**272. Eko va macco acceti, eko va jāyate kule,
Saṃyogaparamā tveva sambhogā sabbapāṇinam.**

Although all people are attached
To their family and their friends,
When they die, they are reborn with
Another family and friends.

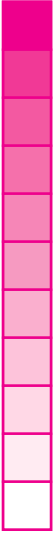
14: Blame

**273. Tasmā hi dhīrassa bahussutassa,
Sampassato lokam-imaṃ paraṅ-ca,
Aññāya Dhammaṃ hadayaṃ manaṅ-ca,
Sokā mahantā pi na tāpayanti.**

Therefore the strong and learned one,
Seeing both this world and the next,
Who knows the Dhamma in his heart,
Will not be tormented by grief.



15: Kammavaggo
Deeds



15: Deeds

Dhp 127 Suppabuddhasakyavatthu
Deeds and their Results

Three different groups of monks see a crow die, a woman drowned and themselves buried alive on their way to the Buddha. They decide to ask him why it happened, and he explains there is nowhere to escape from the results of bad actions.

**274. Na antalikkhe, na samuddamajjhe,
Na pabbatānaṃ vivaraṃ pavissa:
Na vijjatī so jagatippadeso,
Yatthaṭṭhito mucceyya pāpakammā.**

Neither in the sky, nor in the ocean,
Nor after entering a mountain cleft:
There is no place found on this earth where one
Is free from the results of wicked deeds.

15: Deeds

SN 1.3.15 Dutiyasaṅgāmasuttam The Revolution of Deeds

*King Pasenadi defeats King Ajātasattu in battle,
takes his four-fold army from him, and, showing
mercy, releases him with his life.*

**275. Hantā labhati hantāram, jetāram labhate jayam,
Akkosako ca akkosam, rosetārañ-ca rosako,
Atha kammavivaṭṭena, so vilutto vilumpati.**

The killer finds one who kills him,
The victor will find a victor,
The abuser an abuser,
The wrathful finds one full of wrath,
So too as deeds return to one,
The robber will find himself robbed.

15: Deeds

Dhp 125 Kokasunakhaluddakavatthu **Offending the Inoffensive**

A hunter blames a monk for his failure to catch game and he sets his dogs on him, chasing him up a tree. The monk's robe falls over the hunter and the dogs devour him instead.

**276. So appaduṭṭhassa narassa dussati,
Suddhassa posassa anaṅgaṇassa,
Tam-eva bālaṃ pacceti pāpaṃ,
Sukhumo rajo paṭivātaṃ va khitto.**

He offends against the inoffensive,
A purified and passionless person,
That wicked deed will return to the fool,
Like fine dust that is thrown against the wind.

15: Deeds

Dhp 137-140 Mahāmogallānattheravatthu The Fruit of Unjust Punishment

*Being fooled by his wife a young man, who was
faithfully performing his duty before, murders his
parents.*

**277. Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati,
Dasannam-aññataram ṭhānam khippam-eva nigacchati:**

He who offends with punishment
One who is quite inoffensive,
One who does not punish others,
Will quickly fall into one of ten states:

**278. Vedanam pharusam, jānim, sarīrassa ca bhedanam,
Garukam vāpi ābādham, cittakkhepam va pāpuṇe,**

Harsh feelings and loss of his wealth,
And the break up of his body,
Or maybe heavy affliction,
Or perhaps he will loose his mind,

15: Deeds

**279. Rājato vā upassaggam, abbhakkhānam va dāruṇam.
Parikkhayam va ñātīnam, bhogānam va pabhaṅguram,**

There may be some danger from Kings,
Or slander that is terrible,
He may suffer from loss of kin,
Or from the destruction of wealth,

**280. Atha vāssa agārāni aggi dahati pāvako,
Kāyassa bhedā duppañño Nirayam so upapajjati.**

Then his houses will be consumed
By fire, and then at the break-up
Of the body that foolish one
Will arise in the Lower Realms.

15: Deeds

Dhp 121 Asaññataparikkhārahikkhuvatthu Do not Despise Wickedness

*A monk refuses to look after his requisities,
thinking them not worth the trouble. The Buddha
admonishes him.*

**281. Māpamaññetha pāpassa: Na maṃ taṃ āgamissati,
Udabindunipātena udakumbho pi pūrati,
Bālo pūrati pāpassa, thokaṃ thokam-pi ācinam̐.**

He should not despise wickedness
Thinking: It will not come to me,
Through the falling of water drops
The water-pot is quickly filled,
The fool, gathering gradually,
Soon becomes full of wickedness.

15: Deeds

Dhp 69 Uppalavaṇṇattherīvatthu The Ripening of Wickedness

*A cousin of the nun Uppalavaṇṇā hides in her
forest dwelling and rapes her when she returns.
This is told to the Buddha.*

**282. Madhuvā maññati bālo, yāva pāpaṃ na paccati,
Yadā ca paccati pāpaṃ, bālo dukkhaṃ nigacchati.**

The fool thinks it sweet, as long as
His wickedness does not ripen,
But when his wickedness ripens,
Then the fool falls into suffering.

15: Deeds

Dhp 71 Ahipetavatthu
Deeds do not Ripen at Once

*A man burns down the hut of a Paccekabuddha
and eventually is reborn as a snake-ghost,
burning the whole length of his long body. He is
seen by Mahāmogallāna, who relates it to the
Buddha.*

**283. Na hi pāpaṃ kataṃ kammaṃ, sajju khīraṃ va muccati,
Ḍahantaṃ bālam-anveti, bhasmacchanno va pāvako.**

A wicked deed that has been done,
Like milk does not turn all at once,
Rather it will stay with the fool,
Smouldering under the ashes.

15: Deeds

Dhp 123 Mahādhanavāṇijavatthu Avoiding Wickedness

*A merchant sets out with 500 wagons but learns
there are thieves ahead and thieves behind, and
so stays put in a village. This is told to the
Buddha who draws the lesson therefrom.*

**284. Vāṇijo va bhayaṃ maggaṃ, appasattho mahaddhano,
Visaṃ jīvitukāmo va, pāpāni parivajjaye.**

As merchants on a fearful path,
With few friends and great wealth, as one
Loving life would avoid poison,
So should one avoid wicked deeds.

15: Deeds

SN 1.2.22 Khemasuttam Experiencing the Results of Deeds

**285. Caranti bālā dummedhā amitteneva attanā,
Karontā pāpakam kammaṃ yaṃ hoti kaṭukapphalam.**

Foolish, unintelligent folk
Behave like their own enemies,
Doing deeds full of wickedness
That have painful consequences.

**286. Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,
Yassa assumukho rodam vipākam paṭisevati.**

That deed is not a deed well done,
Which having done he will regret,
For he cries with a tearful face
When the result returns to him.

**287. Tañ-ca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati,
Yassa patīto sumano vipākam paṭisevati.**

But that deed is a deed well done, which
Having done he will not regret,
He is delighted and happy
When the result returns to him.

15: Deeds

**288. Paṭikacceva taṃ kayⁱrā, yaṃ jaññā hitam-attano,
Na sākaṭikacintāya Mantā Dhīro parakkame.**

Cautiously he will do his deeds,
Knowing what benefits himself,
Not with thoughts wrongly directed
Should the Wise One make his effort.

**289. Yathā sākaṭiko mattaṃ samaṃ hitvā mahāpathaṃ,
Visamaṃ maggam-āruyha, akkhacchinno 'vajhāyati,**

For the drunken carter who has
Abandoned the even highway
And mounted an uneven road,
Will brood on his broken axle,

**290. Evaṃ Dhammā apakkamma, adhammam-anuvattiya,
Mando Maccumukhaṃ patto, akkhacchinno va jhāyati.**

So too the one who leaves the Dhamma,
And follows what is not Dhamma,
Falls into Death's mouth, like the one
Brooding on his broken axle.



15: Deeds

Dhp 246-7 Pañca-Upāsakavatthu
The Result of not Keeping the Precepts

Laymen are arguing as to which of the precepts is hardest to keep. The Buddha tells them they all are hard, but explains further.

**291. Yo paṇam-atipāṭeti, musāvādañ-ca bhāsati,
Loke adinnaṃ ādiyati, paradārañ-ca gacchati,**

**292. Surāmerayapānañ-ca yo naro anuyuñjati,
Idhevam-eso lokasmiṃ, mūlaṃ khaṇati attano.**

He who kills a living being,
And speaks a word that is not true,
Who takes from what is not given,
And who goes to another's wife,
That person who is devoted
To drinking liquor, beer and wines,
Digs up his own root in the world.

15: Deeds

Dhp 16 Dhammika-Upāsakavatthu
Rejoicing Here and Hereafter

A layman who has long been a supporter lies dying and the monks go to chant for him. Seeing celestial chariots coming to take him away he asks them to wait until the monks finish chanting, but the monks think he is asking them to stop and go away. Later the Buddha explains.

**293. Idha modati, pecca modati,
Katapuñño ubhayattha modati,
So modati, so pamodati,
Disvā kammavisuddhim-attano.**

Here he rejoices, after death he rejoices,
The meritorious one rejoices both times,
He surely rejoices, he greatly rejoices,
After seeing the purity of his own deeds.

15: Deeds

SN 1.3.4 Piyasuttam Holding Oneself Dear

King Pasenadi reflects that if one holds oneself dear he would not engage in what is wrong but do what is right. The Buddha concurs.

**294. Attānañ-ce piyaṃ jaññā na naṃ pāpena saṃyuje,
Na hi taṃ sulabham hoti sukham dukkatakārinā.**

If one holds oneself dear one should
Not engage in a wicked deed,
For joy is not easily gained
By those who do that which is wrong.

15: Deeds

Jā 382 Sirikālakaññijātakam Fortune and Misfortune

*Two Goddesses, who cannot decide precedence,
vie with each other for lying on a virtuous
householder's couch. The one who is even more
virtuous than the householder wins.*

**295. Attanā kurute lakkhiṃ, alakkhiṃ kurutattanā,
Na hi lakkhiṃ alakkhiṃ vā añño aññassa kāraṅko.**

By oneself is one's fortune made,
Misfortune is made by oneself,
No one can make for another
Their fortune or their misfortune.

15: Deeds

Jā 537 Mahāsutasomajātakam
Consequences of Indulgence and Duty

*Yet more verses by which the Bodhisatta
eventually persuades the man-eating King to give
up his bad habit.*

**296. Yo ve Piyam me ti piyānurakkhī,
Attam niramkacca, piyāni sevati,
Soṇḍo va pitvā visamissapānam,
Teneva so hoti dukkhī parattha.**

He who, being attached to what he craves,
And disregards his true self-interest,
Like a drunkard who has drunk some poison,
Will be the one who suffers hereafter.

**297. Yo cīdha saṅkhāya piyāni hitvā,
Kicchena pi sevati Ar'yadhammam,
Dukhito va pitvāna yathosadhāni,
Teneva so hoti sukhī parattha.**

He who, having abandoned what he likes,
And with difficulty does the right thing,
Like one sick who has drunk the medicine,
Hereafter will be the one who rejoices.

15: Deeds

Jā 386 Kharaputtajātakaṃ Protecting Life First

A King is willing to give up a charm to his wife even though it will cost his life. The Bodhisatta as Sakka, in the form of a goat, persuades him not to be so foolish.

**298. Na ve Piyam me ti Janinda tādiso,
Attam niraṅkatvā piyāni sevati.
Attā va seyyo: paramā va seyyo?
Labbhā piyā ocitatthena pacchā.**

O King, do not think: It is dear to me,
You should not do what is pleasing to you.
Understanding one's own interest is best,
Later one gains what is truly pleasing.

15: Deeds

Dhp 163 Saṅghabhedaparisaṅkavattū Good is hard to Do

Devadatta causes a split in the Community and informs Ānanda. The Buddha explains how easy it is to do what is wrong.

**299. Sukarāṇi asādhūni, attano ahitāni ca,
Yaṃ ve hitaṅ-ca sādhuṅ-ca taṃ ve paramadukkaraṃ.**

Easily done are things not good,
Unbeneficial for oneself,
But that which is beneficial
Is exceedingly hard to do.

15: Deeds

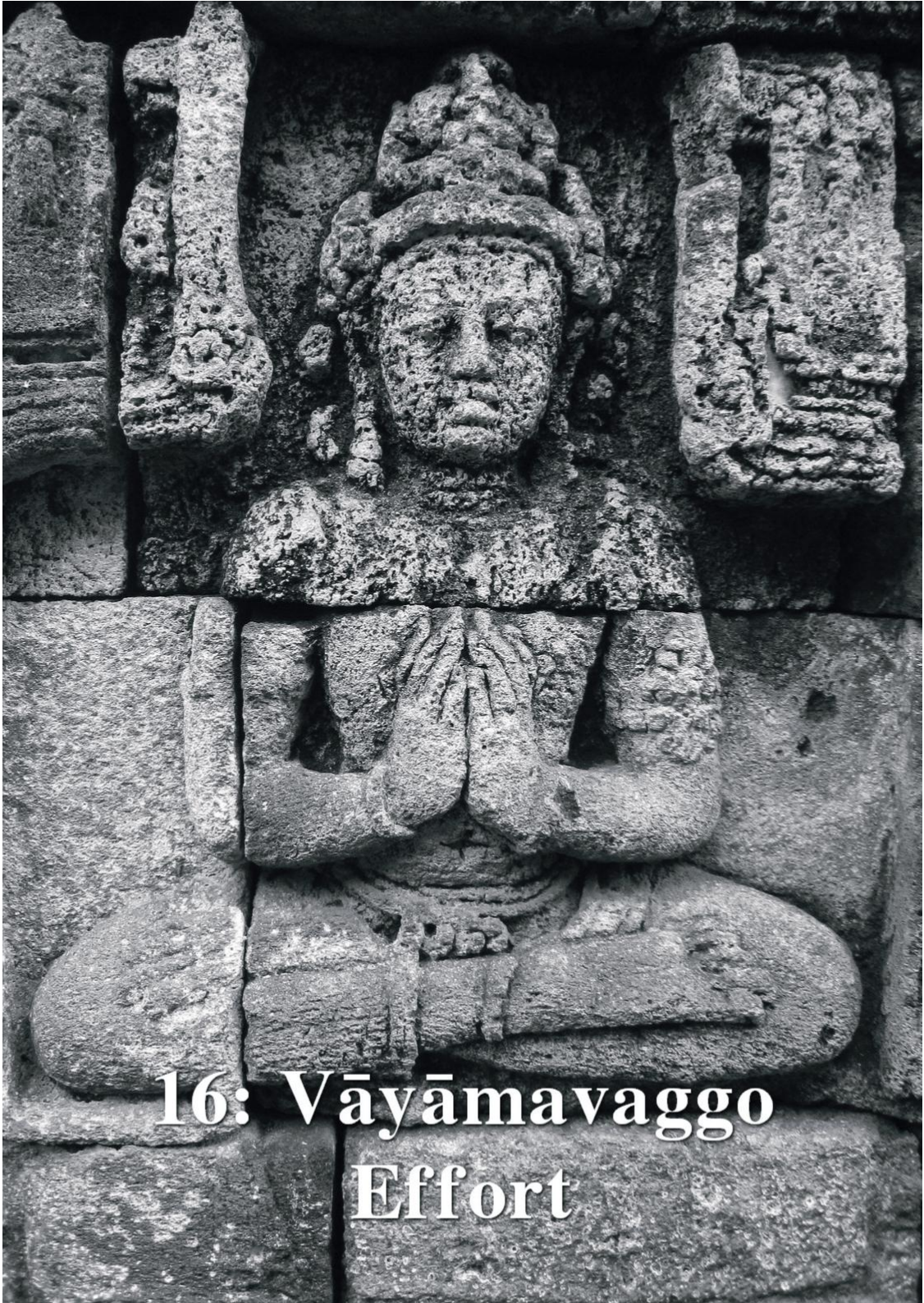
Ud 5.8 Ānandasuttam The Good Easily Do Good

Devadatta causes a split in the Community and informs Ānanda. The Buddha explains how easy it is to do what is wrong.

**300. Sukaram sādhanā sādhu, sādhu pāpena dukkaram.
Pāpam pāpena sukaram, pāpam-arⁱyehi dukkaram.**

Done with ease by the good is good,
But the bad find good hard to do,
Bad is done by the bad with ease,
But the good find bad hard to do.

The Third Hundred



16: Vāyānavaggo

Effort



16: Effort

Jā 539 Mahājanakajātakaṃ **Never give up Hope**

*A King, while enjoying the royal festivities,
reflects on how he strove when he was lost in the
ocean, never giving up hope of claiming his
throne.*

**301. Vāyametheva Puriso, na nibbindeyya Paṇḍito,
Passāmi vohaṃ attānaṃ yathā icchaṃ tathā ahu.**

A Wise Person should endeavour,
Never wearying, this I see,
He is one who has good desire.

**302. Vāyametheva Puriso, na nibbindeyya Paṇḍito,
Passāmi vohaṃ attānaṃ, udakā thalam-ubbhataṃ.**

A Wise Person should endeavour,
Never wearying, this I see,
Like one pulled from water to land.

16: Effort

**303. Dukkūpanīto pi Naro Sapañño,
Āsaṃ na chindeyya sukhāgamāya,
Bahū hi phassā ahitā hitā ca,
Avitakkitā Maccum-upabbajanti.**

The Wise Person brought into suffering,
Will not cut off his hope of happiness,
There are many contacts, both good and bad,
But without a thought they go to meet Death.

16: Effort

SN 1.2.8 Tāyanasuttam Wrong-Doing and the Well-done

*This is the teaching of the Godly Son (Devaputta)
Tāyana, which was confirmed by the Buddha, and
recommended to the monks.*

**304. Kay¹rā ce kayirāthenaṃ, daḷham-enaṃ parakkame,
Sithilo hi paribbājo bhiyyo ākirate rajam.**

If he would do what should be done,
He should be firm in his effort,
For the wanderer who is lax
Creates lots of impurity.

**305. Akataṃ dukkataṃ seyyo, pacchā tappati dukkataṃ,
Katañ-ca sukataṃ seyyo, yaṃ katvā nānutappati.**

Better undone is wrong-doing,
Wrong-doing one later regrets.
Better done is what is well-done,
Which when done one does not regret.

16: Effort

MN 131 Bhaddekarattasuttam The Need to Act Today

One of the verses spoken by the Buddha that were later analysed by the Buddha and, in separate discourses, by three of his monks.

**306. Ajjeva kiccam-ātappaṃ, ko jaññā? maraṇaṃ suve,
Na hi no saṅgamaṃ tena mahāsenena Maccunā.**

Today exertion should be made,
Who knows? maybe death tomorrow,
There is no bribing of Death and
His great armies with promises.

16: Effort

Iti 78 Dhātusosandanasuttam Shunning the Indolent

The Buddha teaches how like attracts like: if one mixes with the indolent one becomes lazy; if one mixes with the energetic, one will make a good effort.

**307. Parittam dārum-āruyha yathā sīde mahaṇṇave,
Evaṃ kusītam-āgamma sādhujīvī pi sīdati,
Tasmā taṃ parivajjeyya kusītam hīnavīriyam.**

Like one who is on a small raft
Risks sinking in the great ocean,
So owing to the indolent
The one who lives well risks sinking,
Therefore shun the indolent one
That one who has no energy.

16: Effort

Jā 71 Varaṇajātakaṃ Doing one's Duties on Time

A brāhman student sleeps under a tree when he is supposed to be collecting wood. Being woken up he quickly climbs the tree and grabs some green wood. The following day the cook cannot cook with it, everyone is delayed, and they miss their lunch.

**308. Yo pubbe karaṇīyāni, pacchā so kātum-icchati,
Varuṇakaṭṭhabhañjo va, sa pacchā anutappati.**

One who in the past had duties,
And later still hasn't done them,
Like the one who broke the tree branch
He will regret it in the future.

16: Effort

DN 31 Sigālasuttam He who Does his Duty

*More advice to Sigāla on how to put aside his
comfort and do his duty.*

**309. Atisītam ati-uḥham, atisāyam-idam ahu,
Iti vissaṭṭhakammante, atthā accenti, māṇave.**

It is too cold, it is too hot,
It is too late, is what they say,
Speaking like this, they leave off work,
Until the chance has passed them by.

**310. Yodha sītañ-ca uḥhañ-ca tiṇā bhiyyo na maññati,
Karam purisakiccāni, sa pacchā na vihāyati.**

The person who gives no more thought
To cold and to heat than to grass,
The person who does his duty,
Does not undergo loss later.

16: Effort

Jā 49 Nakkhattajātakam Taking one's Opportunity

*A marriage has been arranged, but an angry
ascetic prevents one party from going, saying it is
not auspicious. When they go the next day the girl
has already been married off to another.*

**311. Nakkhattam paṭimānentam attho bālam upaccagā,
Attho atthassa nakkhattam, kim karissanti tārakā?**

While waiting on your lucky stars
Good things will pass the foolish by,
Goodness itself is fortunate,
What can constellations achieve?

16: Effort

Jā 4 Cullaseṭṭhijātakaṃ Rags to Riches

*A young man, starting with a dead mouse, is
careful in his trading and in making friends, and
so by and by he makes his fortune.*

**312. Appakena pi medhāvī pābhatena Vicakkhaṇo,
Samuṭṭhāpeti attānaṃ, aṇuṃ aggim va sandhamam.**

Even with a little, a Wise One,
By virtue of a good present,
Can raise himself up much higher,
Like a small wind can raise a fire.

16: Effort

Jā 284 Sirijātakam

Fortune sides with the Meritorious

*A wood-collector has the chance of good luck, but
loses it to an elephant-trainer, who by evening is
raised to King of the country.*

**313. Yam ussukā saṅgharanti alakkhikā bahum dhanam,
Sippavanto asippā ca, lakkhī va tāni bhuñjare.**

Whatever effort the unlucky
Make in accumulating wealth,
Endowed with a craft or without,
The fortunate ones will enjoy.

**314. Sabbattha katapuññassa, aticcaññeva pāṇino,
Uppajjanti bahū bhogā, appanāyatanesu pi.**

For the one who has great merit,
Overcomes all other people,
And great riches arise, even
When making but little effort.

16: Effort

Jā 152 Sigārajātakaṃ **Acting without Consideration**

A pack of lions, wanting to avenge the insult on their sister, pounce on what looks like a jackal, but it is in fact only a reflection. They all die apart from the Bodhisatta who understands the situation and speaks these words.

**315. Asamekkhitakammantaṃ turitābhinipātināṃ,
Tāni kammāni tappenti, uḥhaṃ vajjhohitaṃ mukhe.**

Those who undertake work without
Consideration fall away,
They regret those works, like they would
Something hot crammed into the mouth.

16: Effort

**Jā 505 Somanassajātakaṃ
Inconsiderate and Considerate Action**

A false ascetic is scolded by a Prince for his loose ways. The ascetic lies to the King and tries to get the Prince killed, but he defends himself successfully before retiring to the Himālayas.

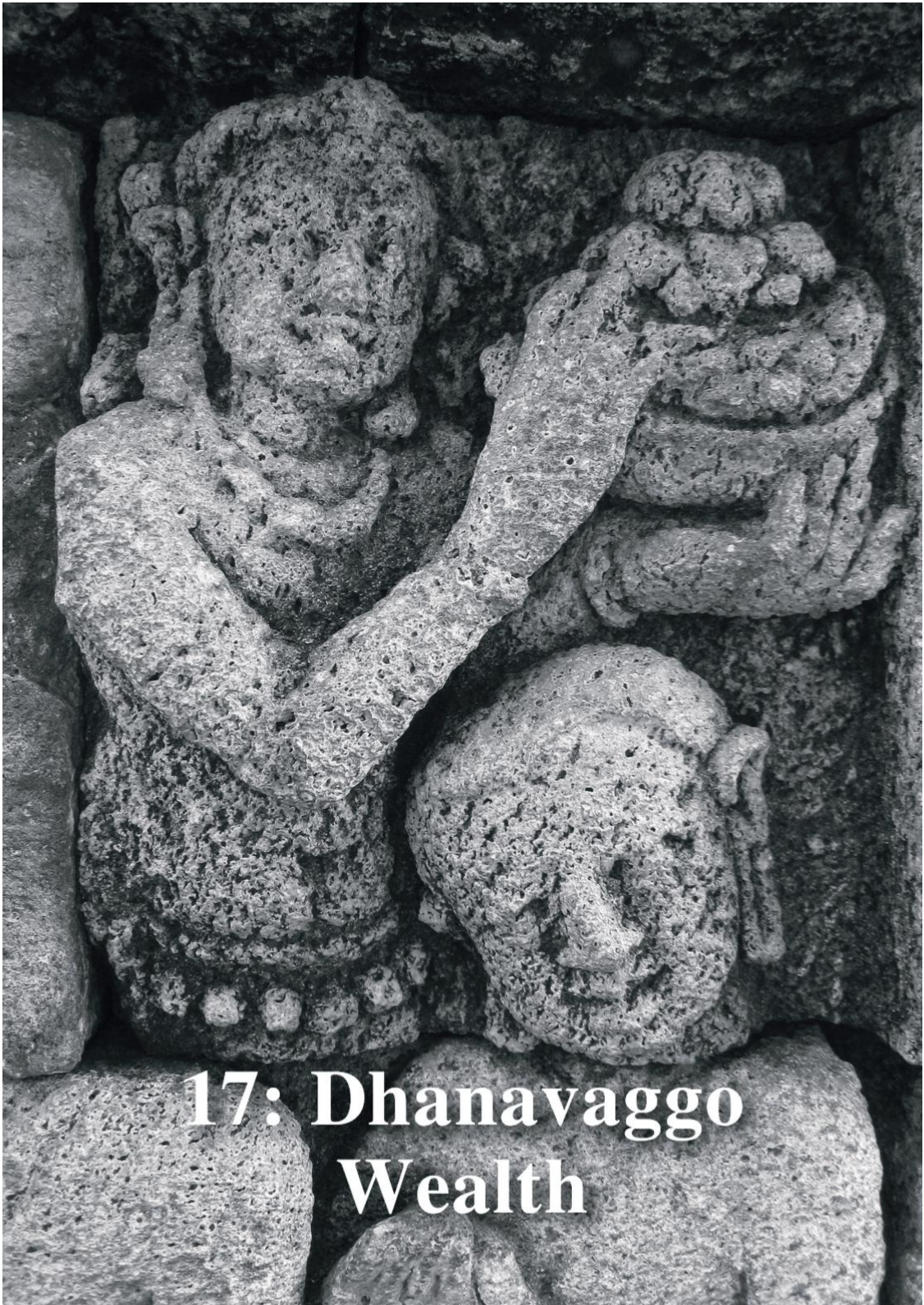
**316. Anisamma kataṃ kammaṃ, anavatthāya cintitaṃ,
Bhesajjasseva vebhaṅgo, vipāko hoti pāpako.**

Deeds done inconsiderately,
Without balanced, measured thinking,
As with a failure in treatment,
The result is bound to be bad.

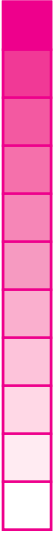
**317. Nisamma ca kataṃ kammaṃ, sammāvatthāya cintitaṃ,
Bhesajjasseva sampatti, vipāko hoti bhadraḥko.**

A deed done considerately,
With good and balanced thinking,
As with success in treatment,
The result is bound to be good.





17: Dhanavaggo Wealth



17: Wealth

Jā 322 Daddabhajātakaṃ **The Wise do not Panic**

A hare hears the noise of a fruit falling and thinking it omens the end of the world he starts to run which panics all the other animals who also flee. The Bodhisatta finds out the cause and calms them down.

**318. Beluvaṃ patitaṃ sutvā daddabhan-ti saso javi,
Sasassa vacanaṃ sutvā santattā migavāhinī.**

Hearing the sound of the fruit fall
The scared hare ran away afraid,
Having heard the cry of the hare
Many animals were alarmed.

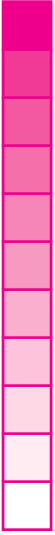
**319. Appatvā padaviññāṇaṃ, paraghosānusārino,
Panādaparamā bālā te honti parapattiyā.**

Without having cognised the truth,
They listened to another's word,
Those fools surely relied upon
The great noise made by another.

17: Wealth

**320. Ye ca sīlena sampannā, paññāyūpasame ratā,
Ārakā viratā dhīrā, na honti parapattiyā.**

But those endowed with strong virtue,
Who take delight in wisdom's calm,
The ones who are firm keep away,
They don't rely upon others.



17: Wealth

Jā 204 Vīrakajātakam **Keeping to one's own Habitat**

*A city crow named Saviṭṭhaka (Devadatta) has to
leave his home and finds a water crow to serve.
Thinking he can swim like his master he attempts
to dive for fish, but dies in the attempt.*

**321. Udakathalacarassa pakkhino,
Niccam āmakamacchabhojino:
Tassānukaram Saviṭṭhako
Sevāle paḷiguṇṭhito mato.**

That bird at home on water and on land,
Who constantly enjoys fresh fish to eat:
Through imitating him the city crow
Died caught up in the lakeside weeds.

17: Wealth

**Jā 335 Jambukajātakam
Knowing one's Strengths**

*A jackal (Devadatta) who lives on the food left
over by a Lion decides to act like a lion himself
and against all good advice attacks an elephant,
only to be slaughtered on the spot.*

**322. Asīho sīhamānena, yo attānam vikubbati,
Koṭṭhū va gajam-āsajja, seti bhūmyā anutthunam.**

The one who, though not a lion,
Assumes the pride of a lion,
Like the jackal and elephant,
Will end up groaning on the floor.

**323. Yasassino uttamapuggalassa,
Sañjātakhandhassa mahabbalassa,
Asamekhiyā thāmabalūpapattim,
Sa seti nāgena hato va jambuko.**

He may be famous, considered supreme,
He may have bodily power and strength,
But being hasty he will be slaughtered
By the powerful, just like the jackal.

17: Wealth

**324. Yo cīdha kammañ kurute pamāya,
Thāmabbalañ attani sañviditvā,
Jappena mantena subhāsitena,
Parikkhavā so vipulañ jināti.**

But having the measure of his deeds here,
Understanding his own power and strength,
Listening to good advice, well-spoken,
Being discrete, he will succeed.

17: Wealth

Jā 345 Gajakumbhajātakaṃ
Acting at the Right Time and Speed

A King is very slothful so the Bodhisatta shows him a tortoise and explains its characteristics. The King understands the lesson and reforms his ways.

**325. Yo dandhakāle tarati, taraṇīye ca dandhati,
Sukkhapaṇṇaṃ va akkamma, atthaṃ bhaṇjati attano.**

Being quick when he should take care,
Taking care when he should be quick,
He will destroy his own welfare
Like a leaf trodden under foot.

**326. Yo dandhakāle dandheti, taraṇīye ca tārayi,
Sasīva rattim vibhajaṃ, tassattho paripūrati.**

Taking care when he should take care,
Being quick when he should be quick,
He will fulfil his own welfare
Like the moon that will soon be full.



17: Wealth

Jā 183 Vālodakajātakam Sobreity

Horses that have been in battle are given fine wine but remain sober; while the strained leftovers are fed to the donkeys - who all become drunk on it.

**327. Vālodakam apparasam nihīnam,
Pitvā mado jāyati gadrabhānam.
Imañ-ca pitvāna rasam paṇītam
Mado na sañjāyati sindhavānam.**

Having drunk this despicable liquor,
The donkeys became intoxicated.
Whereas after drinking this fine liquor
Thoroughbred horses were not affected.

**328. Appam pivivāna nihīnajacco
So majjatī tena Janinda puṭṭho.
Dhorayhasīlo ca, kulamhi jāto,
Na majjatī aggarasam pivivā.**

After drinking something poor the low man
Will soon become drunk, O Leader of Men.
But the virtuous one, after drinking
Even the best liquor does not get drunk.

17: Wealth

**Jā 291 Bhadraghaṭajātakaṃ
Protecting Good Fortune**

*A worthless fellow is given a jar that will provide
him with all he needs, but being dissolute he uses
it to get drunk, breaks it and is reduced to
poverty once again.*

**329. Sabbakāmadadaṃ kumbhaṃ,
kuṭṭhaṃ laddhāna' dhuttako,
Yāva so anupāleti, tāva so sukham-edhati.**

A fool received a water-pot,
Which gave everything he wished for,
While he looked after it, he was
Successful in his happiness.

**330. Yadā matto ca ditto ca pamādā kumbham-abbhidā,
Tadā naggo ca pottho ca, pacchā bālo vihaññati.**

But when he got drunk and heedless
He dropped and broke that water-pot,
Then naked and miserable,
He afterwards suffered hardship.

17: Wealth

**331. Evam-eva yo dhanam laddhā, amattā paribhuñjati,
Pacchā tappati dummedho, kuṭam bhinno va dhuttako.**

Just so, the one who receives wealth,
But uses it without measure,
That fool suffers greatly later,
Like the scoundrel who broke the jar.

17: Wealth

Jā 48 Vedabbhajātakaṃ Wrong Means

A brāhman called Vedabbha is captured by thieves and brings down a shower of jewels to pay his ransom, but he is killed, and the thieves fight over the treasure until they also are all killed.

**332. Anupāyena yo atthaṃ icchati so vihaññati,
Cetā hanīmsu Vedabbhaṃ, sabbe te vyasanam-ajjhagū.**

He who by the wrong means wishes
For his welfare suffers hardship,
The thieves killed the young man,
And they all came to destruction.

17: Wealth

Jā 39 Nandajātakaṃ **Arrogance is a Give-Away**

A servant knows where his late Master's treasure was hidden, but when he takes the Son to the place he becomes arrogant because of his knowledge, abuses him and refuses to reveal it. The Bodhisatta explains.

**333. Maññe sovaṇṇayo rāsi, soṇṇamālā ca Nandako
Yattha dāso āmajāto ʘhito thullāni gajjati!**

I think the gold-store is buried
Where Nandaka, the servant born
To a slave, stands and loudly roars!

17: Wealth

SN 1.3.19 Paṭhama-aputtakasuttam
The Reward of Using Wealth Wisely

*A rich merchant dies after living like a pauper.
The Buddha explains that when a man of low
character obtains wealth he is unable to enjoy it.*

**334. Amanussaṭṭhāne udakaṃ va sītaṃ
Tad-apeyyamānaṃ parisosameti,
Evaṃ dhanam kāpuriso labhivā
Nevattanā bhuñjati no dadāti.**

Just as cool water in an empty place
Will evaporate without being drunk,
So the wealthy but despicable man
Won't use it himself, nor give to others.

**335. Dhīro ca viññū adhigamma bhoge,
Yo bhuñjati kiccakaro ca hoti,
So ñātisaṅgham nisabho bharivā,
Anindito Saggam-upeti ṭhānam.**

But the Wise One, having obtained riches,
Both enjoys his wealth, and does his duties,
The blameless man supports his relatives,
And later goes to a Heavenly state.

17: Wealth

Jā 390 Mayhakajātakam
Wealth that goes to Waste

*Out of greed a man kills his brother's son. The
brother who is the Bodhisatta exhorts him with
these words.*

**336. Sakuṇo Mayhako nāma, girisānudarīcaro,
Pakkam pipphalim-āruyha, Mayham mayhan!-ti kandati.**

There is a selfish bird named Mine,
Who lives in a mountain-cave,
Having landed on a fig-tree,
He cries out loud: This is mine, mine!

**337. Tassevam vilapantassa dijasaṅghā samāgatā,
Bhutvāna pipphalim yanti, vilapatveva so dijo.**

A great flock of birds assembled
Round him while he was lamenting,
And while that bird was lamenting,
They ate the figs, and went away.

17: Wealth

**338. Evam-eva idhekacco, saṅgharivā bahum̐ dhanam̐,
Nevattano na nātīnam̐ yathodhiṃ paṭipajjati.**

So it is for some people here,
They collect a great deal of wealth,
But they do not spend those riches
On themselves or their relatives.

**339. Na so acchādanam̐ bhattam̐ na mālam̐ na vilepanam̐
Anubhoti sakim̐ kiñci, na saṅgaṇhāti nātake.**

Neither clothing, food or ointments
Does he ever enjoy himself,
Nor does he treat his relatives.

**340. Tassevam̐ vilapantassa, Mayham̐ mayhan!-ti rakkhato,
Rājāno atha vā corā, dāyādā ye ca appiyā,
Dhanam-ādāya gacchanti, vilapatveva so naro.**

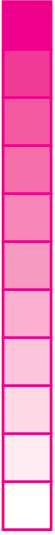
This is mine, mine! he cries out loud,
But while he is still lamenting,
Either kings, thieves, or those disliked,
Take his wealth and then go away,
Leaving that man to his lament.



17: Wealth

**341. Dhīro bhoge adhigamma, saṅgaṇhāti ca ñātake,
Tena so kittim̐ pappoti, pecca Sagge pamodati.**

The Wise, having gathered riches,
Treat themselves and their relatives,
By that they will attain renown,
And later rejoice in Heaven.



17: Wealth

AN 7.5 Saṅkhittadhanasuttam Seven True Treasures

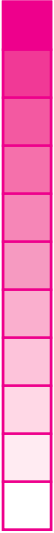
A short discourse listing the seven true treasures.

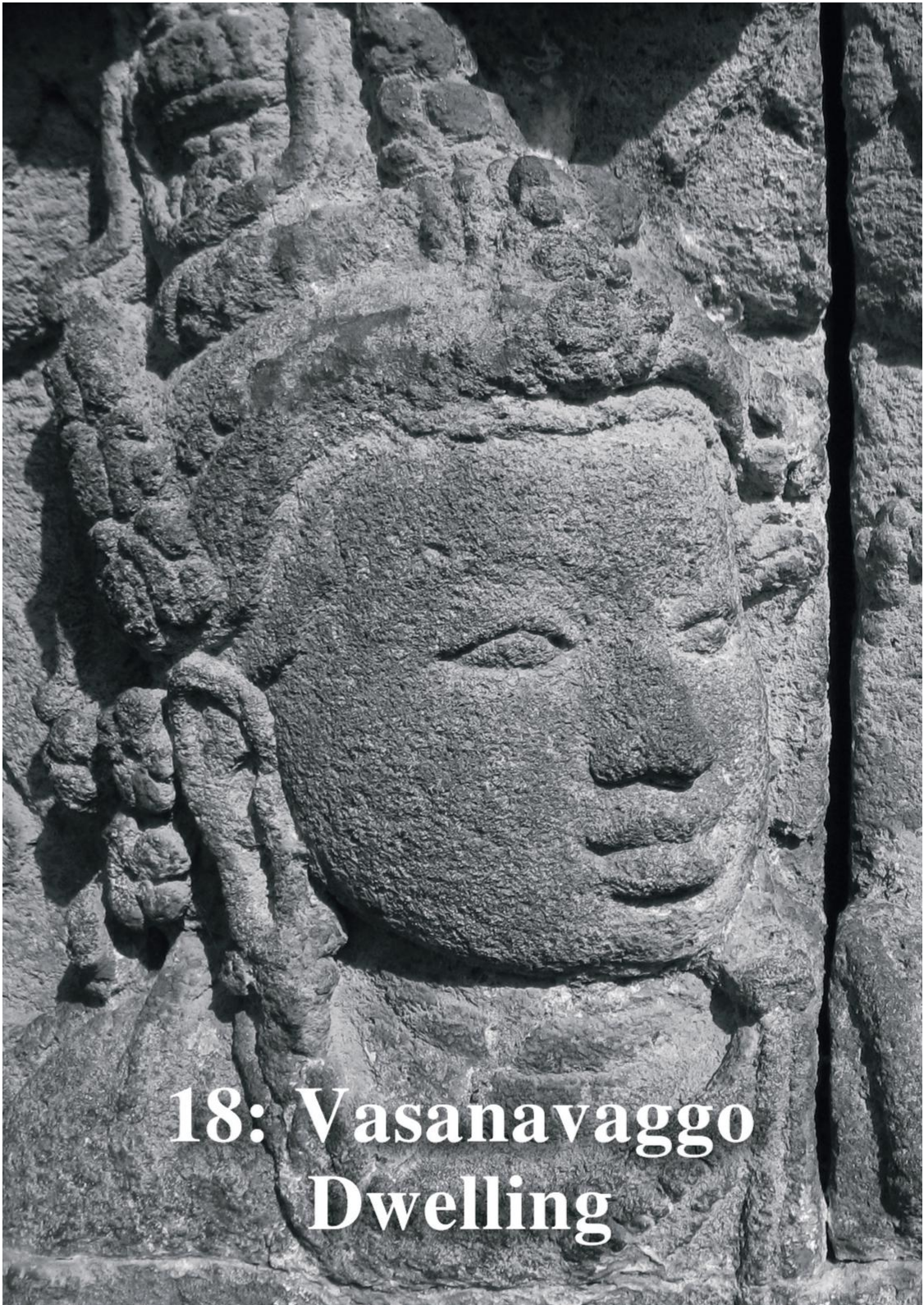
**342. Saddhā dhanam sīladhanam, hiri-ottappiyam dhanam,
Sutadhanañ-ca cāgo ca paññā: 'me sattamam dhanam.**

The treasures of good conscience, faith,
Virtue, learning, giving, wisdom:
These are the seven real treasures.

**343. Yassa ete dhanā atthi, itthiyā purisassa vā,
Adaḷiddo ti tam āhu, amogham tassa jīvitam.**

Whoever has these real treasures,
Whether female or male, is not poor,
Their life is surely not futile.





18: Vasnavaggo Dwelling



18: Dwelling

Jā 103 Verījātakam Live not with Enemies

*The Bodhisatta escapes some robbers and reflects
on this back at home.*

**344. Yattha verī nivisati, na vase tattha Paṇḍito,
Ekarattam̐ dvirattam̐ vā dukkham̐ vasati verisu.**

Wherever enemies reside,
There the Wise do not like to live,
Those who even for a short time
Dwell amongst enemies suffer.

18: Dwelling

Jā 379 Nerujātakaṃ Wise Discrimination

*Two golden geese fly to Mount Neru and find to
their surprise that even crows glowed golden in
its shadow, and determine not to live in such an
undiscriminating place.*

**345. Amānanā yattha siyā santānaṃ vā vimānanā,
Hīnasammānanā vā pi, na tattha vasatiṃ vase.**

In that place where good people find
Disrespect, little respect, or
Respect indiscriminately,
You most certainly should not dwell.

**346. Yatthālaso ca dakkho ca, sūro bhīru ca pūjīyā,
Na tattha santo vasanti, avisesakare nare.**

Where both the lazy and clever,
Heroes and cowards are worshipped,
There the good do not dwell, because
Everyone is treated alike.

18: Dwelling

Jā 178 Kacchapajātakaṃ Non-Attachment to Home

*A turtle stays behind in the mud when a drought
threatens and is killed by someone digging there.
As he dies he utters these words.*

**347. Janittaṃ me bhavittaṃ me, iti paṅke avassayim,
Taṃ maṃ paṅko ajjhabhavi, yathā dubbalakaṃ tathā.**

Here is the place of my birth and
Where I grew up, I lived on this mud,
And on this mud I will now die,
Just like one who is defenceless.

**348. Taṃ taṃ vadāmi, Bhaggava, suṇohi vacanaṃ mama:
Gāme vā yadi vāraṇṇe, sukhaṃ yatrādhigacchati,**

**349. Taṃ janittaṃ bhavittaṃ-ca purisassa pajānato
Yamhi jīve tamhi gacche, na nicketahato siyā.**

This, I say, listen to my word:
Whether in the villages or wilds –
Wherever he finds happiness –
Although knowing his place of birth,
He should live wherever he can,
Without attachment to his home.

18: Dwelling

Jā 304 Daddarajātakaṃ **Having Forbearance when Unknown**

*Two nāgas are exiled from their rich home and
have to live on a dunghill where they are abused.
The elder speaks these cautionary words.*

**350. Sakā raṭṭhā pabbājito, aññaṃ janapadaṃ gato,
Mahantaṃ koṭṭhaṃ kayⁱrātha duruttānaṃ nidhetave.**

Being exiled from his kingdom,
And entering another country,
He should make much room in his heart
For the abuse he will endure.

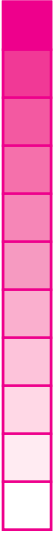
**351. Yattha posaṃ na jānanti, jātiyā vinayena vā,
Na tattha mānaṃ kayⁱrātha, vasam-aññātake jane.**

In that place where they know him not –
Neither his birth or his virtue –
He should not be proud or haughty
As he dwells unknown with strangers.

18: Dwelling

**352. Videsavāsam vasato, jātavedasamena pi,
Khamitabbaṃ sapaññaṃ, api dāsassa tajjitaṃ.**

While dwelling in a foreign land,
He should dwell like a light,
If he is wise he ought to be
Patient, having a servant's care.



18: Dwelling

Jā 168 Sakuṇagghijātakaṃ The Strength of Being on Home Grounds

*A quail fools a hawk into attacking him on his
home ground and dodges aside at the last moment
leaving the hawk to plunge to his death.*

**353. Seno balasā patamāno lāpaṃ gocarathāyinaṃ,
Sahasā ajjhappatto va, maraṇaṃ tenupāgami.**

A hawk diving with force
On a quail in its home,
Approached with violence,
And died because of that.

**354. Sohaṃ nayena sampanno, pettike gocare rato,
Apetasattu modāmi, sampassaṃ attham-attano.**

Having devised a clever plan,
I delight in my parents' grounds,
Now rid of my foe I rejoice,
Considering my own welfare.

18: Dwelling

Jā 32 Naccajātakaṃ Immodesty

*The King of the Golden Mallards holds a festival
so his daughter can pick a spouse. She likes the
peacock best - until he exposes himself while
dancing in joy.*

**355. Rudam manuññaṃ rucirā ca piṭṭhi,
Veḷur¹yavaṇṇūpanibhā ca gīvā.
Vyāmamattāni ca pekhuṇāni:
Naccena te dhītaram no dadāmi.**

You have a pleasing voice, a brilliant back,
A neck coloured like lapis lazuli.
You have tail-feathers a fathom in length:
But because of your indiscrete dancing,
I cannot give you my precious daughter.

18: Dwelling

Jā 59 Bherivādajātakaṃ Excess leads to Loss

*A drummer earns money at a festival, but his son
through too much drumming attracts thieves who
beat and rob them.*

**356. Dhame dhame nātidhame, atidhantaṃ hi pāpakaṃ,
Dhantena hi satam laddhaṃ, atidhantena nāsitaṃ.**

Play, play, but don't play too much, for
Only the bad play in excess,
Through playing a hundred was gained,
And through excess playing was lost.

18: Dwelling

Jā 116 Dubbacajātakaṃ Knowing Proper Limits

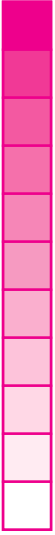
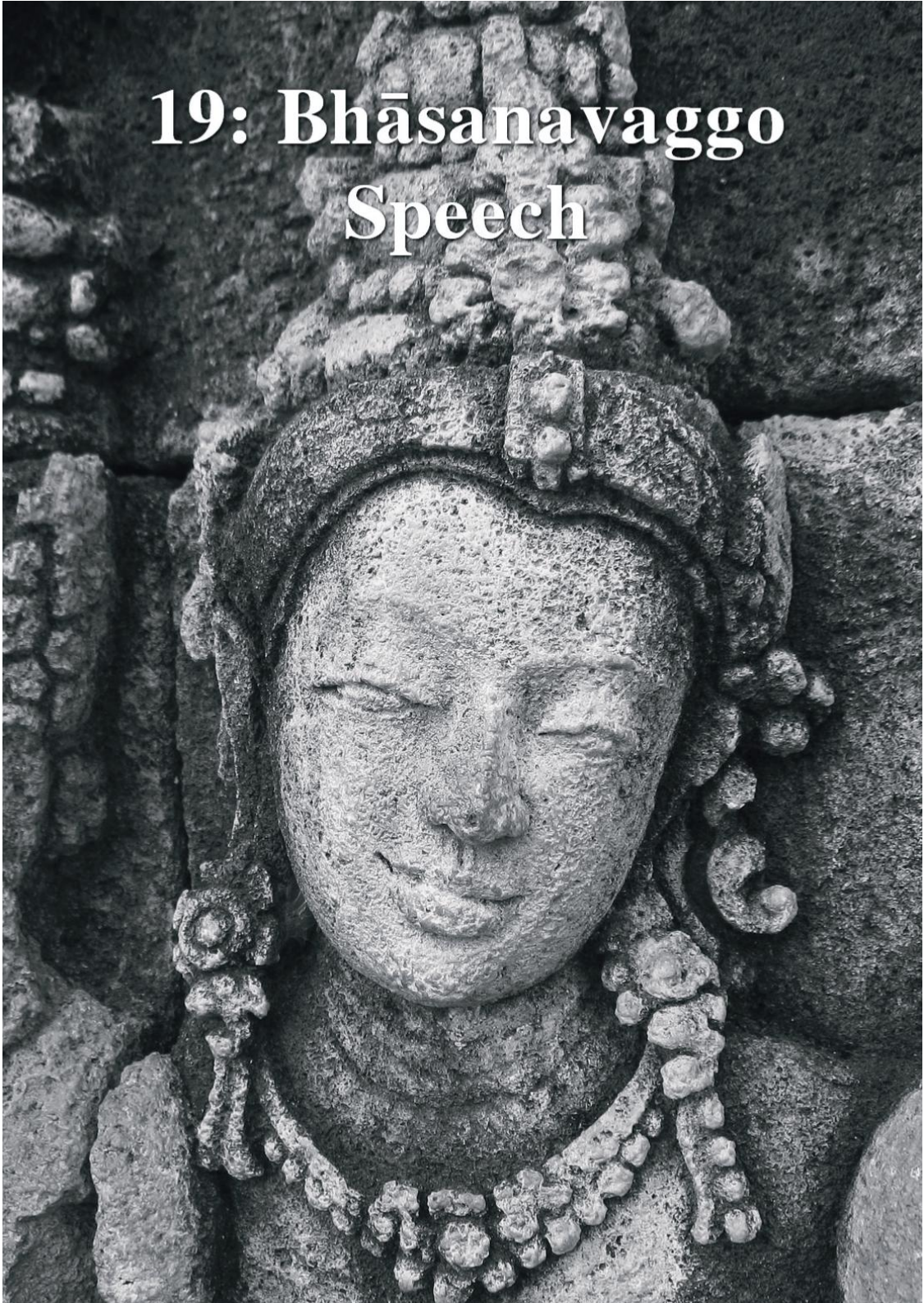
*An acrobat knows the four-javelin dance, but
when he is drunk one day, despite being warned
by his pupil, he tries to extend it to five, and is
impaled.*

**357. Atikaram-akar' Ācarⁱya, mayham-petaṃ na ruccati,
Catutthe laṅghayivāna, pañca-m-āyasi āvuto.**

Too much you tried to do, Teacher,
Such as was against my wishes,
Having jumped over four javelins,
On the fifth one you were impaled.

19: Bhāsanavaggo

Speech



19: Speech

Jā 98 Kūṭavāṇijātakam Deception

A merchant named Superwise tries to cheat his partner (named Wise) by having his Father pose as a Tree-Deva. Wise sets fire to the tree, and out scampers the Father.

**358. Sādhu kho Paṇḍito nāma, na tveva Atipaṇḍito,
Atipaṇḍitena puttana, manamhi upakūḷito.**

Good is the name that Wise has got,
But not the name of Superwise,
Through my foolish son Superwise,
I am roasted to a cinder.

19: Speech

Jā 331 Kokālikajātakam Correct and Timely Speech

A young cuckoo is being fostered by a crow but gives his identity away when he cries out. The crow kills him and throws him out of the nest.

**359. Yo ve kāle asampatte, ativelam̐ pabhāsati,
Evam̐ so nihato seti, kokilāyi va atrajo.**

He who talks for too long
And talks at the wrong time,
Like the cuckoo's fledgling,
He is quickly destroyed.

**360. Na hi sattham̐ sunisitam̐, visam̐ halāhalām-iva,
Evam̐ nikaṭṭhe pātetī vācā dubbhāsītā yathā.**

Neither a sharpened sword,
Nor can deadly poison,
Destroy quite as quickly
As badly spoken words.

19: Speech

**361. Tasmā kāle akāle vā vācam rakkheyya Paṇḍito,
Nātivelam pabhāseyya, api attasamamhi vā.**

The Wise protect their words
At the right and wrong time,
And will not talk too long,
Even to their equals.

**362. Yo ca kāle mitam bhāse matipubbo Vicakkhaṇo,
Sabbe amitte tarati, Supaṇṇo uragam iva.**

The Wise speak suitably
And in a measured way,
Having thought beforehand,
And thus defeat their foes
As bird overcomes snake.

19: Speech

SN 1.6.9 Tudubrahmasuttam
The Dangers of Wrong Speech

The High Divinity Tudu approaches Ven. Kokālika and advises him to have respect for the two Chief Disciples, but he is rebuked by the Venerable who is intent on blaming them.

**363. Purisassa hi jātassa, kuṭhārī jāyate mukhe,
Yāya chindati attānaṃ bālo, dubbhāsitaṃ bhaṇaṃ.**

When a man is born in this world,
There is a hatchet in his mouth,
With that the fool cuts himself up,
Speaking what is badly spoken.

**364. Yo nindīyaṃ pasamsati,
Taṃ vā nindati yo pasamsiyo,
Vicināti mukhena so kalim,
Kalinā tena sukhaṃ na vindati.**

He who praises the blameworthy,
And he who blames the praiseworthy,
Piles up bad fortune with his tongue,
And therefore finds no happiness.

19: Speech

SN 1.8.5 Subhāsitasuttam
The Qualities of Good Speech

The Buddha explains the four qualities that make for good speech, and summarises them with a verse, which is followed by another improvised by Ven. Vaṅgīsa, who was considered the foremost disciple in extemporary composition.

**365. Subhāsitaṃ uttamam-āhu santo,
Dhammaṃ bhaṇe nādhammaṃ – taṃ dutiyaṃ,
Piyam bhaṇe nāppiyam – taṃ tatiyaṃ,
Saccam bhaṇe nālikam – taṃ catuttham.**

What is well spoken is the first
Quality of speech that is good,
Speaking on Dhamma is second,
Speaking with pleasant voice is third,
Speaking with truth in mind is fourth.

**366. Tam-eva vācam bhāseyya yāyattānam na tāpaye,
Pare ca na vihimseyya – sā ve vācā subhāsītā.**

He should only speak a good word
Which will not cause him torment,
And does no harm to another –
Those words are truly well spoken.

19: Speech

Jā 88 Sārambhajātakaṃ Speaking Kindly

A bull wishes to repay his master and has him wage a bet he can draw a 100 wagons. But when the time comes the master scolds him, and he doesn't make an effort. Later the master speaks kindly and the bull draws the wagons, earning his master a fortune.

**367. Kalyāṇim-eva muñceyya, na hi muñceyya pāpikaṃ,
Mokkho kalyāṇiyā sādhu, mutvā tappati pāpikaṃ.**

He should speak those words that are good,
He should not speak words that are bad,
He who has spoken well is good,
But speaking badly he suffers.

19: Speech

Jā 537 Mahāsutasomajātakam
Truth is the Sweetest Thing

The Bodhisatta gives and keeps his word to return to a man-eating King, who is threatening to eat him. In part of the dialogue which follows the Bodhisatta preaches on the virtue of keeping to one's word.

**368. Ye kecime atthi rasā Pathavyā,
Saccam tesam sādhutaram rasanam,
Sacce thitā samaṇabrāhmaṇā ca,
Taranti jātimaraṇassa pāram.**

Of whatever kinds of tastes there are on the Earth
Truth is the sweetest and the best of all.
Know that monks and priests steady in the truth,
Cross to the further side of birth and death.

19: Speech

SN 1.8.5 Subhāsitasuttam Truth is Immortal

Ven. Vaṅgīsa speaks another verse inspired by a teaching of the Buddha about truth.

**369. Saccaṃ ve amatā vācā, esa Dhammo sanantano,
Sacce atthe ca Dhamme ca, āhu santo patiṭṭhitā.**

Truth consists of immortal words,
This good Dhamma is eternal,
Well-established is truth, goodness
And Dhamma, say those who are good.

19: Speech

Jā 320 Succajātakam Only Promise what can be Done

*A Queen asks the King if the mountain they see
ahead were made of gold would he give her some.
He says he would not.*

**370. Yam hi kay'rā taṃ hi vade, yaṃ na kay'rā na taṃ vade,
Akarontaṃ bhāsamānaṃ pariḷānanti Paṇḍitā.**

When it can be done then speak up,
When it cannot be done speak not,
Not doing after promising
The Wise know is speaking falsely.

19: Speech

Jā 499 Sivijātakam Keeping One's Promises

King Sivi is very generous and resolves to give even his body parts away if asked. Sakka decides to test him and dressed as a brāhman asks for his eye to which the King agrees; the townsfolk try to persuade him to change his mind, and this is part of his reply.

**371. Yo ve Dassan-ti vatvāna, adāne kurute mano,
Bhūmyā so patitam pāsam gīvāyam paṭimuñcati.**

He who, having said he will give,
Makes up his mind not to give it,
Fastens his own neck in a snare
That has fallen down on the ground.

**372. Yo ve Dassan-ti vatvāna, adāne kurute mano,
Pāpā pāpataro hoti, sampatto Yamasādhanam.**

He who, having said he will give,
Makes up his mind not to give it,
Is the most wicked of wicked,
He falls into Yama's armies.

19: Speech

Jā 422 Cetiya-jātakaṃ The Results of Lying

Despite being warned of the dire consequences a King of old, desiring to raise a younger brother above an older one, tells a lie, and not only loses his magical powers, but is swallowed up by the Earth when he repeats it.

**373. Aḷikaṃ bhāsamānassa apakkamanti devatā,
Pūtikaṅ-ca mukhaṃ vā ti, sakaṭṭhānā ca dhamsati,
Yo jānaṃ pucchito pañhaṃ aññathā naṃ viyākare.**

When speaking a lie or falsehood
The gods depart and go away,
The mouth becomes putrid and foul,
And he destroys his own position,
This happens to that person who,
When asked, answers with something false.

**374. Akāle vassati tassa, kāle tassa na vassati,
Yo jānaṃ pucchito pañhaṃ aññathā naṃ viyākare.**

It rains for him at the wrong time,
And doesn't rain at the right time,
This happens to that person who,
When asked, answers with something false.

19: Speech

**375. Jivhā tassa dvidhā hoti, uragasseva Disampati,
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.**

The one endowed with a forked tongue,
O King, is likened to a snake,
This happens to that person who,
When asked, answers with something false.

**376. Jivhā tassa na bhavati, macchasseva Disampati,
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.**

The one not endowed with a tongue,
O King, is likened to a fish,
This happens to that person who,
When asked, answers with something false.

**377. Thiyo na tassa jāyanti, na pumā jāyare kule,
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.**

To him females will not be born,
And nor will males be born to him,
This happens to that person who,
When asked, answers with something false.

19: Speech

**378. Puttā tassa na bhavanti, pakkamanti disodisaṃ,
Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.**

To him there will be no children,
Or they will move away from him,
This happens to that person who,
When asked, answers with something false.

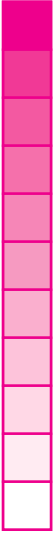
19: Speech

Dhp 176 Ciñcamāṇavikāvattu
The Liar is capable of all Wrong-Doing

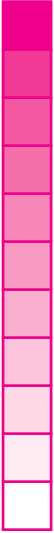
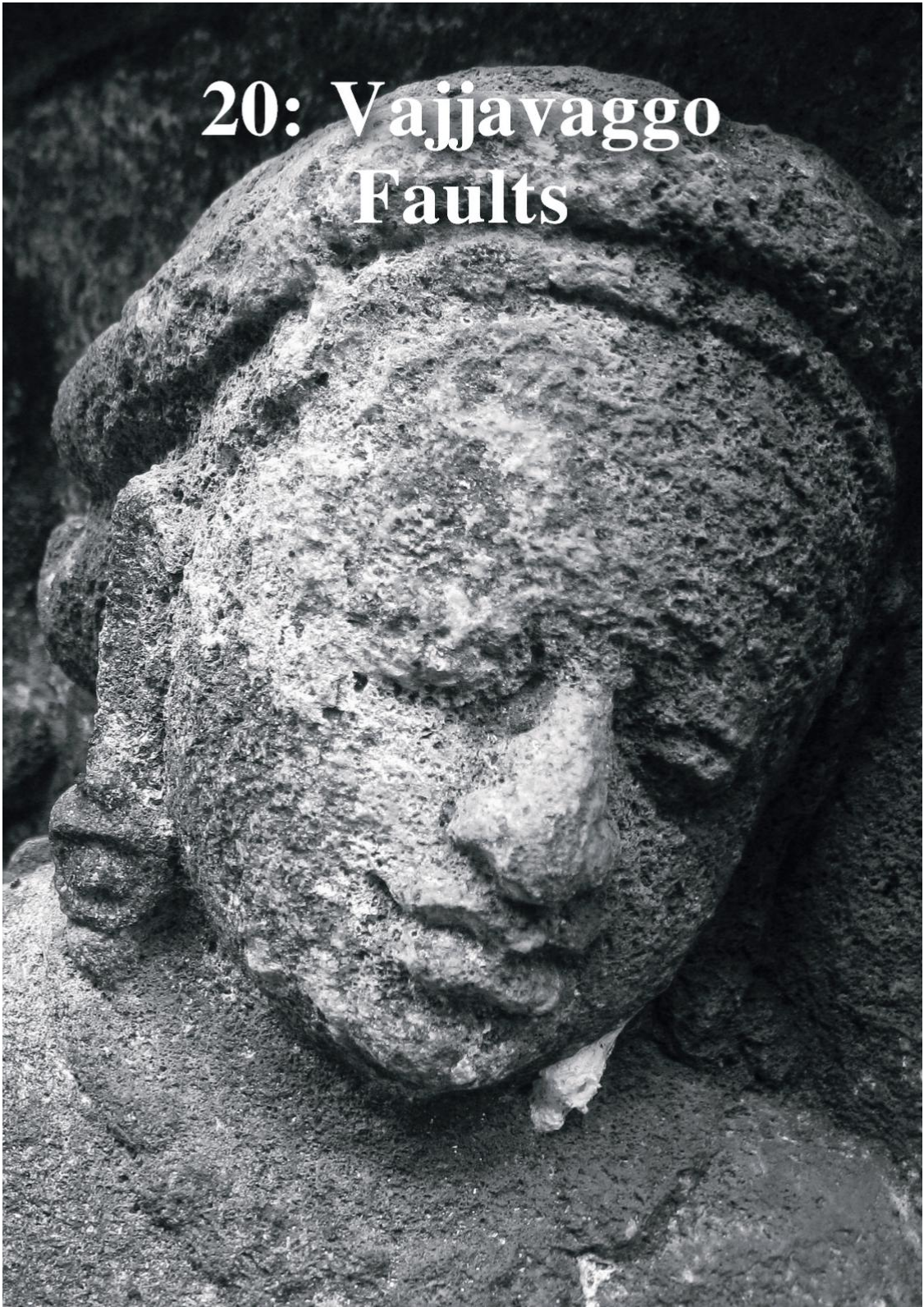
*Ciñca Māṇavikā falsely accuses the Buddha of
impregnating her. The gods help reveal the lie,
and Ciñca falls into the Avīci hell.*

**379. Ekaṃ dhammaṃ atītassa, musāvādissa jantuno,
Vitiṇṇaparalokassa, natthi pāpaṃ akāriyaṃ.**

For the person who transgresses
One thing, that of speaking falsely,
Who has abandoned the next world,
There is no bad thing left undone.



20: Vajjavaggo Faults



20: Faults

SN 1.1.35 Ujjhānasaññisuttam The Buddha has no Faults

A group of gods who constantly perceive offense speak offensively to the Buddha, implying that he is not without fault. This is part of the exchange.

**380. “Kassaccayā na vijjanti, kassa natthi apāgatam,
Ko na sammoham-āpādi, ko 'dha Dhīro sadā sato?”**

“In whom are no faults found at all,
In whom is there no deviance,
Who does not foster delusion,
Who is Wise, and always mindful?”

**381. “Tathāgatassa Buddhassa, sabbabhūtānukampino,
Tassaccayā na vijjanti, tassa natthi apāgatam,
So na sammoham-āpādi, so 'dha Dhīro sadā sato.”**

“The Realised One, the Buddha,
Who has great compassion for all,
In him no faults are found at all,
In him there is no deviance,
He does not foster delusion,
He is Wise, and always mindful.”

20: Faults

Jā 392 Bhisapupphajātakaṃ
A Small Wickedness appears
Great to the Pure of Heart

A monk is reproved by a Godly daughter for smelling a lotus flower. He asks why she does not reprove someone who cuts down the lotuses instead. They do not accept reproof, she says, and adds the following.

382. Anaṅgaṇassa posassa, niccaṃ sucigavesino,
Vāḷaggamattaṃ pāpassa abbhāmattaṃ va khāyati.

For the one without defilements,
Who always seeks for purity,
Even a little wickedness
Appears as large as the heavens.

20: Faults

Dhp 252 Meṇḍakaseṭṭhivatthu **Seeing one's own Faults**

A merchant goes to see the Buddha when he is passing through, but the outside ascetics try to persuade him not to by telling him falsely that he teaches there is no result of actions.

**383. Sudassam̐ vajjam̐-aññesam̐, attano pana duddasam̐,
Paresam̐ hi so vajjāni opuṇāti yathā bhusam̐,
Attano pana chādeti, kalim̐ va kitavā saṭho.**

Easy to see is another's fault,
But one's own fault is hard to see,
For he sifts other peoples' faults
Like they were chaff or husks of corn,
But he will conceal his own faults,
Like a cheat will conceal defeat.

20: Faults

Dhp 253 Ujjhānasaññittheravatthu
The Fate of a Fault-Finder

*A monk is always finding fault with the others, so
they ask the Buddha about it. This is his
admonition.*

**384. Paravajjānupassissa, niccaṃ ujjhānasaññino,
Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.**

He who looks for another's faults,
Who is an abject complainer,
For him the pollutants increase,
He is far from their destruction.

20: Faults

Dhp 50 Pāveyyakājīvakaṅgaṅga
Looking to one's own Deeds

*When a lay-disciple invites the Buddha for a meal
an ascetic she supports abuses both her and the
Buddha, who tells her not to worry about what
the ascetic is doing or saying, but to look to
herself.*

385. Na paresaṃ vilomaṇi, na paresaṃ kaṅgaṅga
Attano va avekkheyya, kaṅgaṅga akataṅga ca.

Not the wrong of others, or what
Others have done or have not done
One should consider, but what has
Been done and not done by oneself.

20: Faults

Jā 522 Sarabhaṅgajātakaṃ Patience with Rough Speech

*Sakka and other gods come to consult with the
Bodhisatta. He asks questions and these are the
replies.*

**386. Kodhaṃ vadhivā na kadāci socati,
Makkhappahānaṃ isayo vaṇṇayanti,
Sabbesaṃ vuttaṃ pharusaṃ khametha,
Etaṃ khantiṃ uttamam-āhu santo.**

Having destroyed anger one does not grieve,
Abandoning ingratitude sages praise,
He should be patient with harsh and rough speech,
Good people say: This patience is supreme.

**387. Bhayā hi seṭṭhassa vaco khametha,
Sārambhahetu pana sādissa,
Yo cīdha hīnassa vaco khametha,
Etaṃ khantiṃ uttamam-āhu santo.**

Through fear be patient with superiors,
Through fear of quarelling towards equals,
But being patient with inferiors,
Good people say: This patience is supreme.

20: Faults

**388. Kathaṃ vijaññā catu-m-attharūpaṃ
Seṭṭhaṃ sarikkhaṃ atha vā pi hīnaṃ?
Virūparūpena caranti santo,
Tasmā hi sabbesavaco khametha.**

But how can we know from appearances
He is superior, equal, lower?
The good sometimes appear to be ugly,
Therefore best be patient with everyone.

**389. Na hetam-atthaṃ mahatī pi senā
Sarājikā yujjhamānā labhetha,
Yaṃ khantimā Sappuriso labhetha,
Khantī balassūpasamanti verā.**

No King or army receive such honour,
Even while waging war on the battlefield,
As the patient and Good Person receives,
Being patient towards their enemies.

20: Faults

SN 1.11.4 Vepacittisuttam The Strength of Patience

The gods defeat the demons, and their leader Vepacitti is brought before Sakka, whom he abuses. Sakka remains calm, and the following conversation takes place between him and Mātali, his charioteer.

390. “Bhayā nu Maghavā Sakka, dubbalyā no titikkhasi, Suṇanto pharusam vācam sammukhā Vepacittino?” ti

“Is it through fear, O Sakka,
Or through weakness that you forebear,
Listening to the demon's harsh words
When you are together face to face?”

391. “Nāham bhayā na dubbalyā khamāmi Vepacittino, Kathañ-hi mādiso Viññū bālena paṭisaṃyuje.” ti

“It is not through fear or weakness
That I'm patient with the demon,
How can a Wise One such as I
Engage in argument with fools?”

20: Faults

**392. “Bhiyyo bālā pabhijjeyyūṃ no cassa paṭisedhako,
Tasmā bhusena daṇḍena Dhīro bālaṃ nisedhaye.” ti**

“Fools will show no more interest
If you will not have them constrained,
Therefore the Wise One will surely
Restrain them with great punishment.”

**393. “Etad-eva ahaṃ maññe bālassa paṭisedhanam:
Param saṅkupitam nātvā, yo sato upasammātī.” ti**

“After consideration I think
This is the way to constrain fools:
If you know the other is angry,
Remain mindful and very calm.”

**394. “Etad-eva titikkhāya, vajjam passāmi, Vāsava,
Yadā naṃ maññati bālo: Bhayā myāyaṃ titikkhati,
Ajjhāruhati dummedho, go va bhiyyo palāyinan.”-ti**

“Through forbearance like this, Sakka,
I see a great fault, for when the fool
Believes: He forebears out of fear,
The fool rises up like a bull.”

20: Faults

**395. “Kāmaṃ maññatu vā mā vā: Bhayā myāyaṃ titikkhati,
Sad-atthaparamā atthā, khantiyā bhiyyo na vijjati.**

“If he wants he can think like this,
Or not: He forebears out of fear,
Because out of all benefits,
Nothing is better than patience.

**396. Yo have balavā santo, dubbalassa titikkhati,
Tam-āhu paramaṃ khantiṃ: niccaṃ khamati dubbalo.**

The one who, though he has great strength,
Is forbearing towards the weak,
Has the greatest patience, 'tis said:
For the weak are always patient.

**397. Abalan-taṃ balaṃ āhu, yassa bālabalaṃ balaṃ,
Balassa Dhammaguttassa, paṭivattā na vijjati.**

They say strength is really weakness,
When that strength is the strength of fools,
But the strength of the Righteous One,
There is no one to contradict.

20: Faults

**398. Tasseva tena pāpiyo, yo kuddhaṃ paṭikujjhati,
Kuddhaṃ appaṭikujjhanto, saṅgāmaṃ jeti dujjayaṃ.**

By this he makes it worse, the one
Who gets angry at the angry,
But the one who is unangered,
He wins a difficult battle,

**399. Ubhinnam-atthaṃ carati attano ca parassa ca,
Param saṅkupitaṃ ñatvā, yo sato upasammati.**

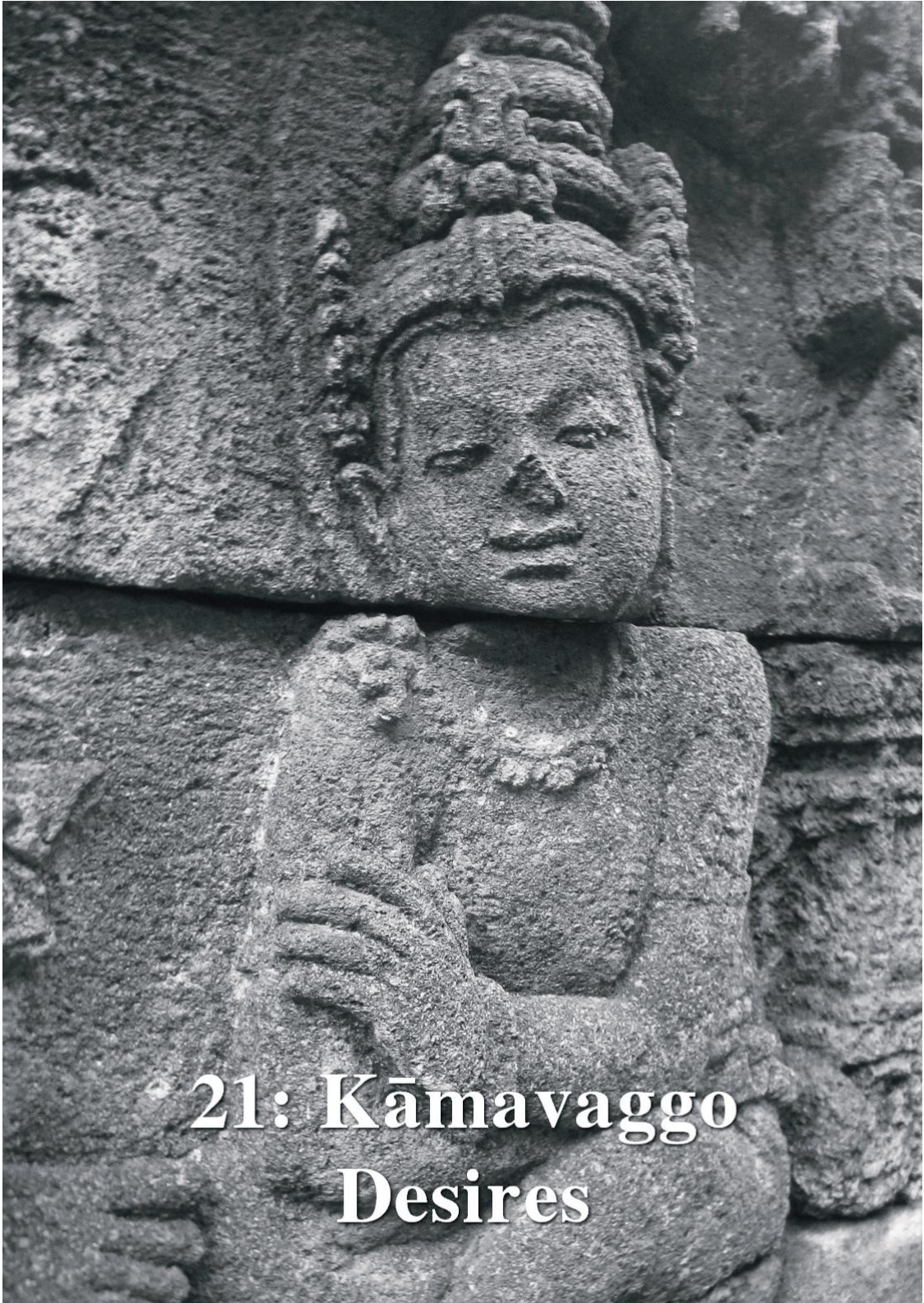
That one lives for the true benefit
Of both himself and the other,
Who, knowing others are angry,
Remains mindful and very calm.

**400. Ubhinnam tikicchantaṇaṃ attano ca parassa ca.
Janā maññanti: Bālo ti, ye Dhammassa akovidā.” ti**

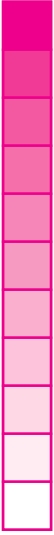
He is treating with medicine
Both himself and the other one.
Those who think: This one is a fool,
Are unskilled in the True Dhamma.”

The Fourth Hundred





21: Kāmvaggo
Desires



21: Desires

Jā 136 Suvāṇṇahamsajātakaṃ The Result of Greed

A golden goose goes occasionally and gives his former family one of his golden feathers and they grow rich. But greed overcomes his former wife and she plucks him. The feathers though, when stolen, are gold no more, and they sink back into poverty.

**401. Yam laddham tena tuṭṭhabbam, atilobho hi pāpako,
Hamsarājam gahetvāna, suvaṇṇā parihāyatha.**

Be content with what is received,
Only the wicked have great greed,
Because of grabbing the Goose-King,
You must lose the golden feathers.

21: Desires

Jā 228 Kāmanītajātakaṃ Wisdom is the only Cure for Greed

A King receives Sakka (the Bodhisatta) disguised as a young brāhman, who promises to help him conquer three cities. But the King is so mean he doesn't even offer him lodging. In the morning the brāhman is nowhere to be found and the King falls sick thinking of his loss. Sakka preaches to him as the only way to cure his illness of greed.

**402. Kaṇhāhi daṭṭhassa karonti heke,
Amanussavaddhassa karonti Paṇḍitā.
Na kāmanītassa karoti koci,
Okkantasukkassa hi kā tikicchā?**

Some there are who can cure the cobra's bite,
And the Wise can cure possession by ghosts.
But no one can cure one led by desire,
What treatment can there be for the impure?

21: Desires

Dhp 216 Aññatarabrāhmaṇavatthu Craving brings on Grief and Fear

A brāhman farmer wishing for his fields to prosper decides to make the Buddha his partner. Just before the crop is brought in floods wash it all away.

**403. Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ,
Taṇhāya vippamuttassa natthi soko, kuto bhayaṃ?**

Grief is created by craving,
From craving fear is created,
For he who is free from craving
There can be no grief, how then fear?

21: Desires

Jā 467 Kāmajātakam Desires are never Satisfied

A brāhman farmer wishing for his fields to prosper decides to make the Buddha his partner. Just before the crop is brought in floods wash it all away.

**404. Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
Addhā pītimano hoti, laddhā macco yad-icchati.**

If the one with desire succeeds
In gaining the desires he craves
He certainly will be joyful,
For he gains what a man desires.

**405. Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati,
Tato naṃ aparaṃ kāme, ghamme taṇhaṃ va vindati.**

If the one with desire succeeds
In gaining the desires he craves
Then he will have further desires,
Just as there is thirst when it's hot.



21: Desires

**406. Gavaṃ va siṅgino siṅgaṃ vaḍḍhamānassa vaḍḍhati,
Evaṃ mandassa posassa bālassa avijānato
Bhiyyo taṇhā pipāsā ca vaḍḍhamānassa vaḍḍhati.**

Just as the two horns of a bull
Develop while he is growing,
Even so for the foolish one,
The one without understanding,
His thirst and craving develop
While they are being satisfied.

**407. Pathavyā sāliyavakaṃ, gavassam dāsaporisam,
Datvā pi nālam-ekassa, iti vidvā, samam care.**

Even having been given all
The cows, barley and slaves on Earth,
It is not enough for that one,
Understanding this, live in peace.

**408. Rājā pasayha pathaviṃ vijitvā
Sasāgarantaṃ mahim-āvasanto,
Oram samuddassa atittarūpo,
Pāram samuddassa pi patthaye 'tha.**

A King, having conquered the whole
Of Earth, up to the ocean's edge,
Will still cross over the ocean,
Because he will wish for what is
On the other side of the seas.

21: Desires

**409. Yāva anussaram̐ kāme manasā, titti nājjhagā,
Tato nivattā paṭikamma disvā,
Te ve tittā ye paññāya tittā.**

As long as his mind has desires
He will not feel satisfaction,
Seeing the cure he stops desire,
He is satisfied through wisdom.

**410. Paññāya tittinam̐ seṭṭham̐, na so kāmehi tappati,
Paññāya tittam̐ purisam̐, taṇhā na kurute vasam̐.**

Best is wisdom's satisfaction,
Not the suffering of desires,
The one satisfied by wisdom,
Does not have any more craving.

**411. Apacinetheva kāmāni appicchassa, alolupo,
Samuddamatto puriso, na so kāmehi tappati.**

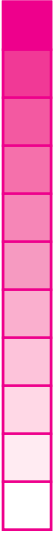
For he who is not covetous,
Does away with all his desires,
That person is like the ocean,
He does not suffer through desires.



21: Desires

**412. Rathakāro va cammassa parikantaṃ upāhanaṃ,
Yaṃ yaṃ cajati kāmānaṃ taṃ taṃ sampajjate sukhaṃ.
Sabbañ-ce sukham-iccheyya, sabbe kāme pariccaje.**

Just as the cobbler cuts the skin
So it fits the shoe he's making,
With the giving up of desires
True happiness can be attained.
Wishing for complete happiness,
He should abandon all desire.



21: Desires

Jā 14 Vātamigajātakaṃ The Snare of Taste

*A gardener named Sañjaya entices a deer into the
palace through lining his grass with honey.*

**413. Na kiratthi rasehi pāpiyo,
Āvāsehi va santhavehi vā.
Vātamigam gehanissitaṃ,
Vasam-ānesi rasehi Sañjayo.**

There is nothing worse than taste is,
For our relatives and our friends.
The wind-deer from his jungle home,
Was brought under control by taste.

21: Desires

Jā 346 Kesavajātakaṃ Confidence is the Taste Supreme

A teacher falls ill while being looked after by the King of Bāraṇāsī and none of his doctors can cure him. He goes to the Himālayas where he is cared for by his beloved pupil, the Bodhisatta, and gets better with his loving care.

**414. Sāduṃ vā yadi vāsāduṃ, appaṃ vā yadi vā bahuṃ,
Vissattho yattha bhuñjeyya, vissāsaparamā rasā.**

Whether of good taste or bad taste,
Whether there is little or much,
Wherever the faithful one eats,
He finds faith is the taste supreme.

21: Desires

SN 1.3.13 Doṇapākasuttam Knowing the Measure

King Pasenadi eats too much and is always uncomfortable; the Buddha speaks this verse, which the King has an attendant remember and repeat to him when he eats.

**415. Manujassa sadā satīmato,
Mattam jānato laddhabhojane,
Tanukassa bhavanti vedanā,
Saṅikam jīrati, āyupālayam.**

For the person who is always mindful,
Knowing the measure in regard to food,
His unpleasant feelings become fewer,
Slowly he ages, protecting his life.

21: Desires

SN 1.1.10 Araññasuttam Neither Grieving nor Yearning

*A short dialogue between a god, who speaks first,
and the Buddha in Jeta's Wood.*

**416. “Araññe viharantānaṃ, santānaṃ brahmacāriṇaṃ,
Ekabhataṃ bhuñjamānānaṃ, kena vaṇṇo pasīdatī?” ti**

“Those who are living in the wilds,
Who are peaceful and spiritual,
Eating only one meal a day,
Why are their complexions so clear?”

**417. “Atītaṃ nānusocanti, nappajappanti 'nāgataṃ,
Paccuppanna yāpentī, tena vaṇṇo pasīdatī.**

“They do not grieve over the past,
Nor do they yearn for the future,
They live in the present moment,
Therefore their complexions are clear.

21: Desires

**418. Anāgatappajappāya, atītassānusocanā,
Etena bālā sussanti, naḷo va harito luto.” ti**

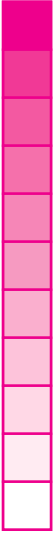
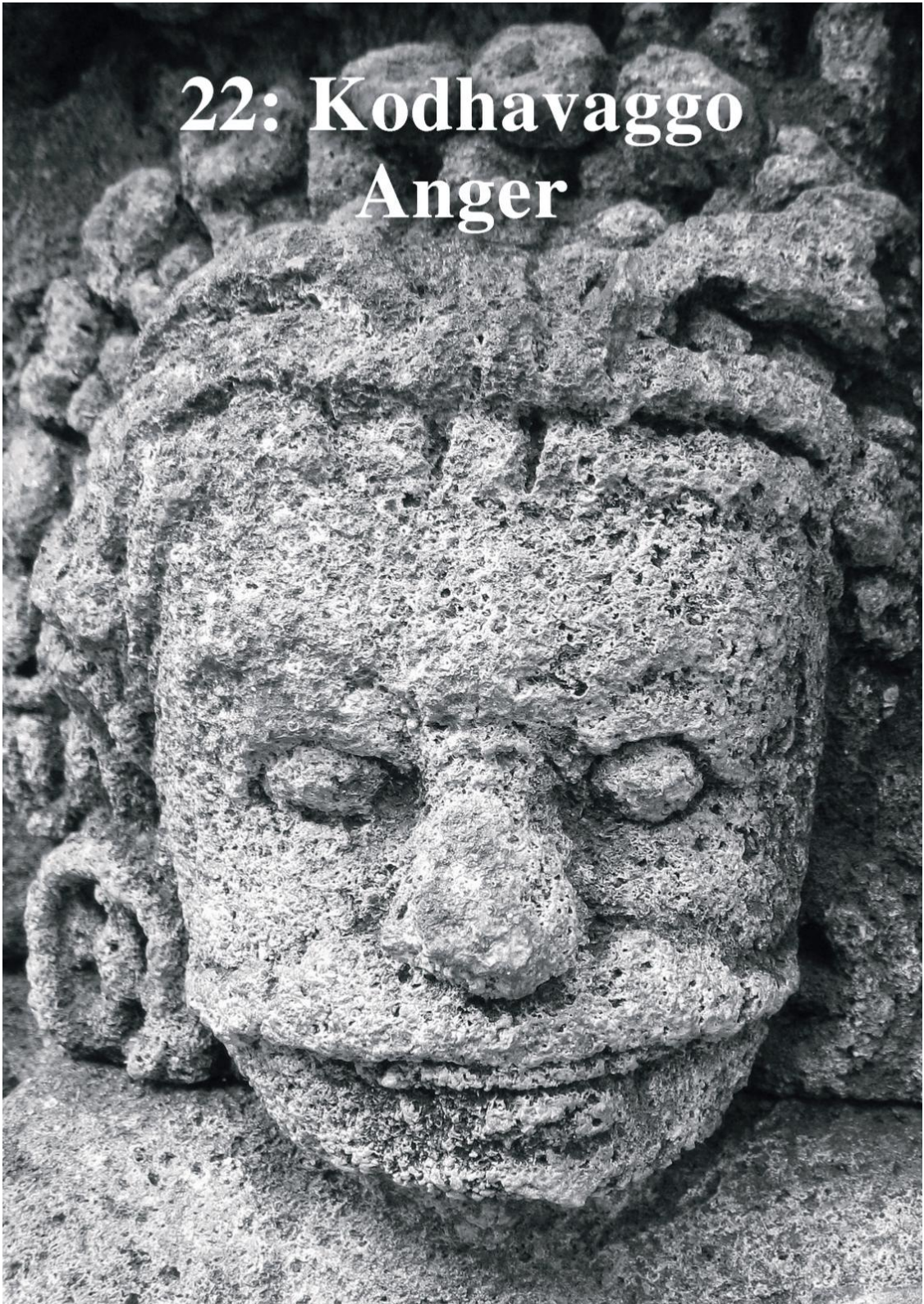
It is through grief over the past,
And through yearning for the future,
That fools dry up, like a green reed
That has been mowed down in the field.”





22: Kodhavaggo

Anger



22: Anger

SN 1.7.1 Dhanañjānīsuttam Burning Away Anger

*When the wife of a brāhman slips she calls out
praise of the Buddha, which angers her husband.
He sets out to question and refute the Buddha,
but he converts, ordains and soon becomes a
Worthy One.*

**419. Kodham̐ jhatvā sukham̐ seti, kodham̐ jhatvā na socati,
Kodhassa visamūlassa madhuraggassa, brāhmaṇa,
Vadham̐ Arīyā pasamsanti, tam̐ hi jhatvā na socati.**

Having destroyed anger one lives at peace,
Having destroyed anger one does not grieve,
The complete destruction of all anger
From its root to tip, the Noble Ones praise,
Having burnt it away one does not grieve.

22: Anger

Jā 443 Cullabodhijātakaṃ Anger Burns

*A King takes away an ascetic's former wife, but
the ascetic (the Bodhisatta) doesn't get angry, and
the wife refuses the King's advances. The King
enquires as to why the ascetic doesn't get angry.*

**420. Kaṭṭhasmiṃ matthamānasmimṃ pāvako nāma jāyati,
Tam-eva kaṭṭhaṃ ḍahati yasmā so jāyate gini.**

Fire surely arises
In firewood when kindled,
Because of the firewood
There arises a fire.

**421. Evaṃ mandassa posassa bālassa avijānato,
Sārambhā jāyate kodho, so pi teneva ḍayhati.**

Even so the foolish
Have anger arising
From reckless behaviour,
And by that they are burnt.



22: Anger

**422. Aggīva tiṇakaṭṭhasmiṃ kodho yassa pavaḍḍhati,
Nihīyati tassa yaso, kāḷapakke va candimā.**

When anger increases
Like fire in leaves and wood,
Their repute diminishes,
Like the moon on the wane.

**423. Anijjho dhūmaketūva, kodho yassūpasammati,
Āpūrati tassa yaso, sukkapakkhe va candimā.**

When anger decreases
Like fire that is dampened,
Their repute increases,
Like the moon when waxing.

22: Anger

AN 7.64 Kodhanasuttam The Dangers of Anger

The Buddha explains the things that foes wish upon each other, and then speaks some verses about the dangers of getting angry.

**424. Kodhasammadasammatto, āyasakyam nigacchati,
Ñātimittā suhajjā ca parivajjenti kodhanam.**

Drunk with pride and anger,
They will gain disrepute.
Relatives, also friends,
Shun one who is angry.

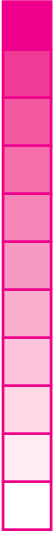
**425. Anattahajanano kodho, kodho cittappakopano,
Bhayam-antarato jātam tam jano nāvabujjhati.**

Anger is the cause of loss,
Anger troubles the mind,
They do not understand
It arises from fear.

22: Anger

**426. Kuddho attham̐ na jānāti, kuddho Dhammam̐ na passati,
Andhantamam̐ tadā hoti, yaṁ kodho sahate naram̐.**

When angry, they know not
Goodness or the Dhamma,
Then, blinded by darkness,
They are soon overcome.



22: Anger

Jā 400 Dabbhapupphajātakaṃ Quarreling leads to Loss

*Two otters catch a huge carp but can't decide
how to divide it. They ask a jackal to arbitrate.
He gives the tail to one, the head to another and
runs off with the rest.*

**427. Vivādena kisā honti, vivādena dhanakkhayā,
Jīnā uddā vivādena – bhuñja Māyāvi rohitam.**

Through quarrels people become lean,
Through quarrels their wealth wastes away,
The otters lost out through quarrels
You should eat the carp, you jackal.

**428. Evam-eva manussesu vivādo yattha jāyati
Dhammaṭṭhaṃ paṭidhāvanti, so hi nesaṃ vināyako,
Dhanā pi tattha jīyanti, Rājakoso pavaḍḍhati.**

Just so when men start to quarrel
They find a judge, who takes over,
Their wealth will decay on the spot,
And the King's storeroom will increase.

22: Anger

Dhp 201 Kosalarañño Parājayavatthu The Truly Happy One

*The King of Kosala is defeated three times by his
nephew Ajātasattu, the King of Magadha, and
takes to his bed in sorrow and despair.*

**429. Jayam veram pasavati, dukkham seti parajito,
Upasanto sukham seti, hitva jayaparajayam.**

The victor generates a foe,
The defeated finds suffering,
The one at peace finds happiness,
Without victory or defeat.

22: Anger

Jā 451 Cakkavākajātakam The Benefits of Friendliness

A crow sees a ruddy goose, the Bodhisatta, and wonders why he is so handsome, thinking it must be because of his food. The goose explains it is because of good deeds that he is beautiful and the crow is ugly.

**430. Yo na hanti na ghāteti, na jināti na jāpaye,
Mettaṃ so sabbabhūtesu, verañ tassa na kenaci.**

He who neither kills or has kill,
Conquers or makes others conquer,
Having friendliness towards all,
There is no enemy for him.

22: Anger

Dhp 5 Kālayakkhinīvatthu **Hatred overcome by Love**

*A barren woman brings home a young woman for
her husband, but everytime the young wife
conceives the barren wife contrives an abortion.
Through life after life they consume each other's
children, until brought to the Buddha.*

**431. Na hi verena verāni sammantīdha kudācanaṃ,
Averena ca sammanti, esa Dhammo sanantano.**

Not by hatred does hatred cease,
Never does such a thing occur,
It only ceases through kindness,
This good Dhamma is eternal.

22: Anger

Dhp 291 Kukkuṭa-aṇḍakhādikāvattu No Happiness through Hatred

*A young girl steals a hen's eggs, and thereafter
through 500 existences they destroy each other's
offspring.*

**432. Paradukkhūpadānena attano sukham-icchati,
Verasāmsaggasāmsaṭṭho, verā so na parimuccati.**

Those who seek happiness themselves
By causing suffering for others,
Are closely bound up with hatred –
They are not free from that hatred.

22: Anger

Dhp 130 Chabbaggiyabhikkhuvatthu Comparing Oneself with Others

*The group of six monks chase off and attack the
group of seventeen monks and take their rooms,
which left the latter screaming.*

**433. Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ,
Attānaṃ upamaṃ katvā, na haneyya na ghātaye.**

All creatures tremble when punished,
Because all creatures love their life,
Comparing oneself with others,
You should not kill or have them killed.

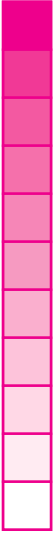
22: Anger

Jā 33 Sammodamānajātakaṃ The Results of Unity and Division

Quails, led by the Bodhisatta, manage to foil a hunter by flying off together with their heads in the net, until one day they argue and the hunter catches them all.

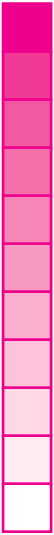
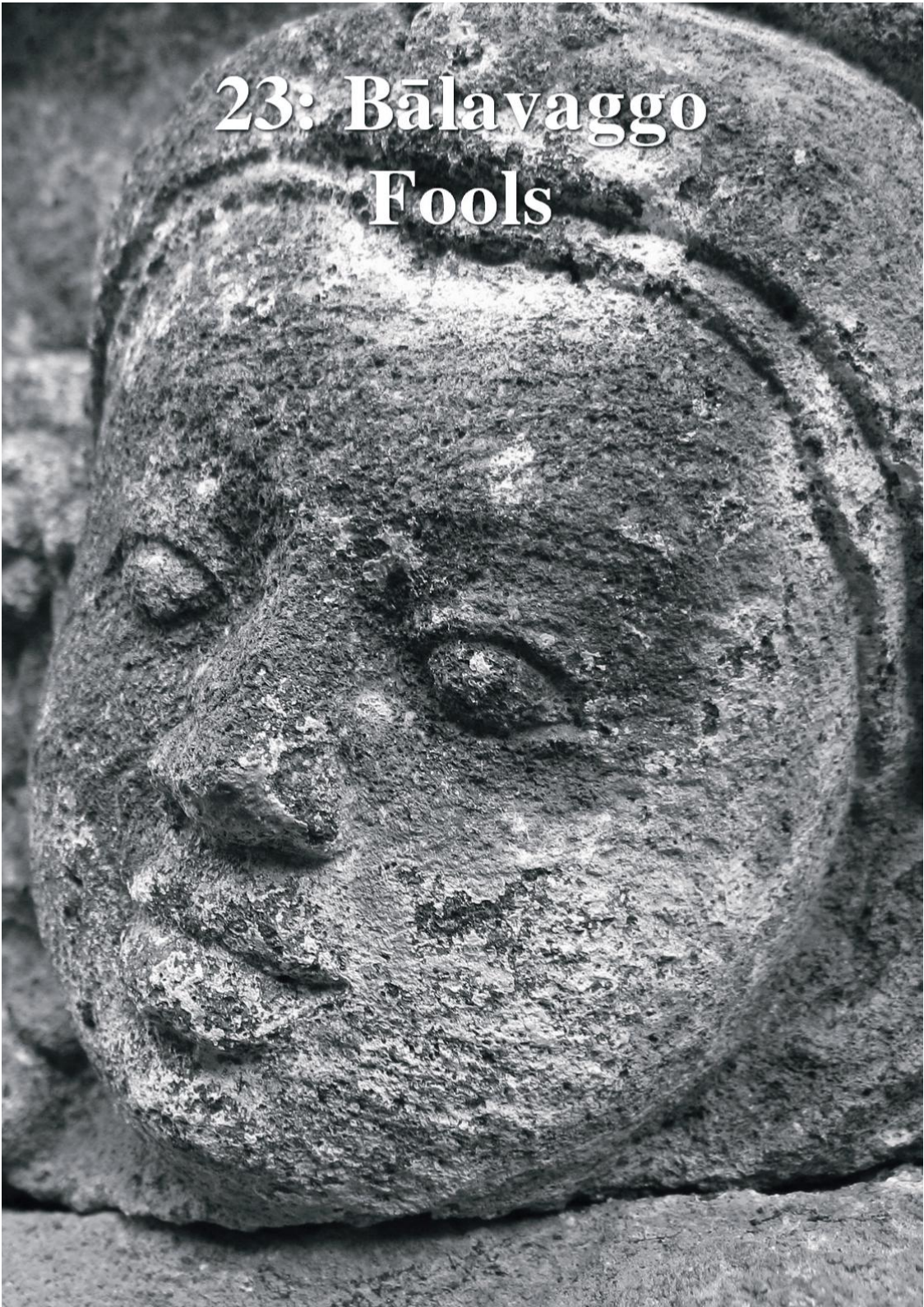
**434. Sammodamānā gacchanti jālam-ādāya pakkhino,
Yadā te vivadissanti tadā ehinti me vasam.**

Joyously the birds fly away
Carrying the net together,
But when they begin to quarrel
They will come into my power.



23: Bālavaggo

Fools



23: Fools

Dhp 64 Udāyittheravatthu Fools cannot Learn

*A monk lives with the Buddha, but when
questioned by visiting monks it is found he does
not know even the fundamentals of the teaching.
They tell this to the Buddha.*

**435. Yāvajīvam-pi ce bālo Paṇḍitaṃ payⁱrupāsati,
Na so Dhammaṃ vijānāti, dabbī sūparasaṃ yathā.**

Even if for his whole life long
A fool attends on someone Wise,
He may not know Dhamma, just as
The spoon knows not the taste of food.

23: Fools

Dhp 63 Gaṇṭhibhedakacoravatthu **The Fool who knows he's a Fool**

Two thieves go to listen to the Dhamma. One of them attains path and fruit, the other manages to undo a knot in someone's clothes and steal some pennies.

**436. Yo bālo maññati bālyam, Paṇḍito vāpi tena so,
Bālo ca paṇḍitamānī, sa ve bālo ti vuccati.**

Fools who know that they are foolish,
Are at least wise in that matter,
Fools who are proud of their wisdom,
Are said to be foolish indeed.

23: Fools

Dhp 72 Saṭṭhikūṭasahasapetavatthu **Learning only hurts a Fool**

*A young man learns the art of stone-throwing, but
uses it to kill a Paccekabuddha; he is reborn in
Avīci hell, and later as a ghost who is constantly
having his head crushed by sixty-thousand
sledgehammers.*

**437. Yāvad-eva anathāya ñattam bālassa jāyati,
Hanti bālassa sukkamsam, muddham-assa vipātayam.**

Knowledge arises for a fool
To his own great disadvantage,
It destroys the fool's merit-store,
And it will destroy his wisdom.

23: Fools

Jā 122 Dummedhajātakaṃ
Fame brings the Unintelligent to Ruin

*A king (Devadatta) is jealous of his elephant (the
Bodhisatta) and tries to have it fall to its death.
The elephant leaves for another Kingdom.*

**438. Yasam laddhāna' dummedho, anattham carati attano,
Attano ca paresañ-ca himsāya paṭipajjati.**

When a foolish one achieves fame,
It's not at all for his welfare,
He enters on a path leading
To harm for himself and others.

23: Fools

Jā 46 Ārāmadūsakajātakaṃ
Good done by the Fool causes Ruin

A King wants to enjoy himself at a festival and asks some monkeys to water his saplings. They agree, but not having much water, pull each one up first to measure the water needed. All the trees die.

**439. Na ve anattakusalena atthacarⁱyā sukhāvahā,
Hāpeti atthaṃ dummedho, kapi ārāmiko yathā.**

Not with the unskilful do those
Who are skilful find happiness,
The foolish one ruins what is good,
Just like the monkeys in the park.

23: Fools

Jā 45 Rohiṇijātakam **Fools do more Bad than Good**

*A maid is asked by her Mother to clear the
mosquitoes from her body. She does so with a
pestle, killing her Mother at the same time.*

**440. Seyyo amitto medhāvī yañ-ce bālānukampako,
Passa Rohiṇikam jammim, Mātaram hantvāna, socati.**

Worse than an intelligent foe
Is a fool who has compassion,
Look at the servant Rohiṇī:
Having killed her Mother, she grieved.

23: Fools

Jā 480 Akittijātakam Never Seeing a Fool is Best

*The Bodhisatta is an ascetic who lives far from
the haunts of men, when Sakka offers him a boon,
this is part of what he asks for.*

**441. Bālaṃ na passe na suṇe, na ca bālena saṃvase,
Bālen' allāpasallāpaṃ na kare, na ca rocaye.**

May I not see or hear a fool,
May I not reside with a fool,
May I not hold talk with a fool,
Nor find any pleasure in him.

**442. Anayaṃ nayati dummedho, adhurāya niyuñjati,
Dunnayo seyyaso hoti, sammā vutto pakuppati,
Vinayaṃ so na jānāti, sādhu tassa adassanaṃ.**

The foolish one brings misfortune,
Being quite irresponsible,
The best he does is badly judged,
He is angry when spoken to,
And he does not know discipline,
It is good not to meet with him.

23: Fools

Jā 522 Sarabhaṅgajātakaṃ The Truly Wise Man

Sakka asks the Bodhisatta who is the truly wise man.

**443. Gambhīrapañhaṃ manasā vicintayaṃ,
Nāccāhitaṃ kamma' karoti luddaṃ,
Kālāgataṃ atthapadaṃ na riñcati:
Tathāvidhaṃ pañnavantaṃ, vadanti.**

The one who can enquire deeply into things,
Who does not commit bad or cruel deeds,
Who does not neglect truth that is timely:
Such a person, they say, has great wisdom.

23: Fools

Sn 3.11 Nālakasuttam Fools are Noisy

*The Buddha explains to Nālaka the things
conducive to becoming a sage, one of which is
not being talkative.*

**444. Yad-ūnakam taṃ saṇati, yaṃ pūram santam-eva taṃ,
Aḍḍhakumbhūpamo bālo, rahado pūro va Paṇḍito.**

What is empty makes a great noise,
What is full is quiet indeed,
The fool is like a pot half-full,
The Wise One is like a full lake.

23: Fools

Jā 202 Keḷisīlajātakam Wisdom brings Respect

A King makes fun of his elders so Sakka (the Bodhisatta) makes fun of him to teach him a lesson.

**445. Haṃsā koṅcā mayūrā ca, hatthiyo pasadā migā,
Sabbe sīhassa bhāyanti, natthi kāyasmī' tulyatā.**

Geese and herons and peacocks too,
Elephants and the spotted deer,
All respect the lion, although they
Are different in many ways.

**446. Evam-eva manussesu daharo ce pi paññavā,
So hi tattha mahā hoti, neva bālo sarīravā.**

Even so amongst men a boy
Is respected if he be wise,
But though he is big in body,
A fool is never respected.

23: Fools

Jā 522 Sarabhaṅgajātakaṃ Wisdom is Best say the Good

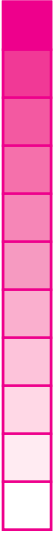
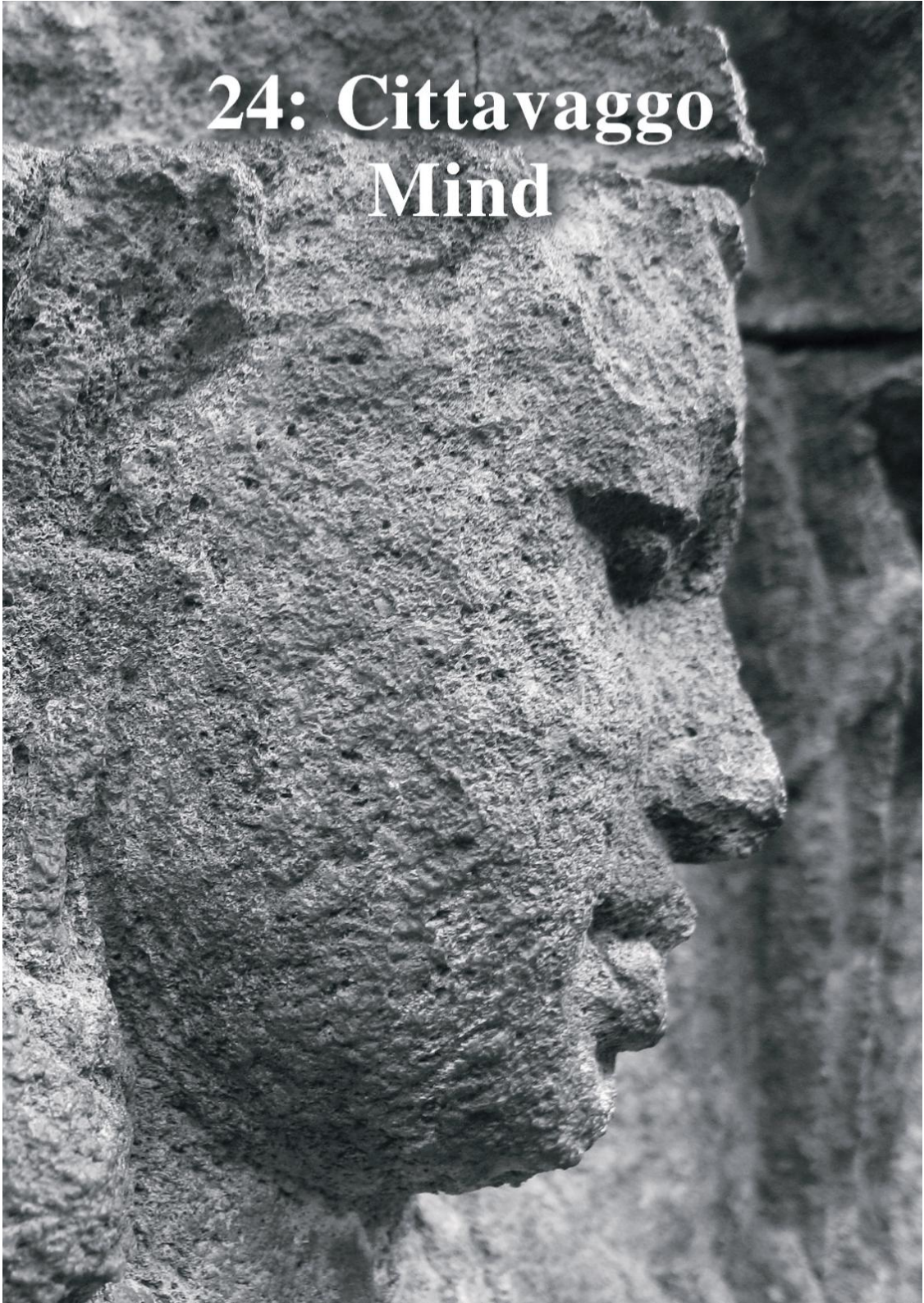
*When asked by Sakka what is the highest virtue
this was the Bodhisatta's reply.*

**447. Paññā hi seṭṭhā kusalā vadanti,
Nakkhattarājā-r-iva tārakānaṃ,
Sīlaṃ sirim cāpi sataṅ-ca Dhammo,
Anvāyikā pañnavato bhavanti.**

Wisdom is best, is what the skilful say,
Even as the Moon is best amongst stars,
Virtue, glory, mindfulness, and Dhamma,
All are connected to those who are wise.

24: Cittavaggo

Mind



24: Mind

SN 1.1.62 Cittasuttam The Authority of the Mind

*Asked three questions by a god, this is how the
Buddha responds.*

**448. Cittena nīyati loko, cittena parikassati,
Cittassa ekadhammassa sabbe va vasam-anvagū.**

The world is led on by the mind,
By the mind it is swept away,
All follow the authority
Of one thing: the mind and its thoughts.

24: Mind

Dhp 42 Nandagopālakavatthu **The Dangers of a Badly-Directed Mind**

A herdsman offers alms to the Buddha and his disciples for seven days, and soon afterwards is killed by a hunter. The commentary notes that no explanation was given as to why this was so as the monks did not ask.

**449. Diso disaṃ yan-taṃ kay¹rā, verī vā pana verinaṃ,
Micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare.**

A badly-directed mind might
Be worse for oneself than that which
Enemies do to enemies,
Or mortal foes do to their foes.

24: Mind

Dhp 43 Soreyyattheravatthu The Benefits of a Well-Directed Mind

A man develops lust for an Arahant and is instantly changed into a woman. Later he asks for forgiveness and he changes back into a man!

**450. Na taṃ Mātā Pitā kay'rā aññe vā pi ca ñātakā,
Sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare.**

Mother, Father and other kin
Might do a great deal for him, but
A wholesome, well-directed mind,
Will do more than they are able.

24: Mind

Jā 185 Anabhiratijātakaṃ **An Unagitated Mind sees Clearly**

*A teacher's mind is overcome by worldly affairs
and he begins to forget his teaching. The
Bodhisatta advises him thus.*

**451. Yathodake āvile appasanne,
Na passatī sippisambukaṃ macchagumbaṃ,
Evaṃ āvile hi citte,
Na passatī attadatthaṃ paratthaṃ.**

Just as in agitated water, one
Cannot see oyster shells or schools of fish,
So in an agitated mind, one's own
Or another's welfare cannot be seen.

**452. Yathodake acche vippsanne,
Yo passatī sippi ca macchagumbaṃ,
Evaṃ anāvile hi citte,
So passatī attadatthaṃ paratthaṃ.**

Just as in clear, undisturbed water, one
Can see both oysters and a swarm of fish,
So in an unagitated mind, one's
Own and another's welfare can be seen.

24: Mind

Ud 4.4 Juṅhasuttam The Unwavering Mind is Free from Pain

*A passing yakkha hits Ven. Sāriputta on the head
with a mighty blow, which he hardly feels, but
afterwards the yakkha falls into hell.*

**453. Yassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati,
Virattaṃ rajanīyesu, kopaneyye na kuppati,
Yassevaṃ bhāvitaṃ cittaṃ, kuto taṃ dukkham-essati.**

For those whose minds are like a rock,
Steady, secure, not wavering,
And not easily excited,
Not easily agitated,
For those whose minds are developed,
How will suffering come upon them?

24: Mind

Jā 118 Vaṭṭakajātakaṃ The Fruit of Careful Thought

*A quail (the Bodhisatta) is caught by a fowler but
refuses to take food and no one will buy him.
When examined by the fowler he manages to fly
away.*

**454. Nācintayanto puriso visesam-adhigacchati,
Cintitassa phalaṃ passa: muttosmi' vadhabandhanā.**

The unthinking person does not
Attain any distinction, but look
At the fruit of those who can think:
They are free from bondage and death.

24: Mind

Jā 6 Devadhammajātakam True Godliness

*A demon will only release people he has captured
if they know what is true godliness. The
Bodhisatta is captured, answers correctly and is
released, as are his brothers, and the demon
renounces his evil ways.*

455. Hiri-ottappasampannā, sukkadhammasamāhitā, Santo Sappurisā loke devadhammā ti vuccare.

Those endowed with a good conscience,
Those endowed with great purity,
Those virtuous and Good People
Are said to have godly nature.

24: Mind

Jā 423 Indriyajātakam Equanimity

*An ascetic falls in love with a courtesan and is
admonished by his brother.*

**456. Dakkham gahapatim sādhu, samvibhajjañ-ca bhojanam,
Ahāso atthalābhesu, athavyāpatti avyatho.**

Being able is good,
Sharing one's food is good,
Be modest about gains,
And be calm when they fail.

24: Mind

Jā 545 Vidhuraḥātakaṃ A Follower of the Path

The Bodhisatta is captured by a yakkha who has been convinced to tear out his heart and give it to a nāga queen. He offers to teach the Dhamma of Good People before he dies. The nāga agrees and this is the exchange.

**457. “Yātānuyāyī ca bhavāhi, māṇava,
Allaṅ-ca pāṇim parivajjayassu.
Mā cassu mittesu kadāci dubbhi,
Mā ca vasam asatīnam nigacche.”**

“Young man, please follow good customs,
And avoid burning the clean hand.
Do nothing to deceive your friends,
Do not be moved by bad women.”

**458. “Kathaṃ nu yātaṃ anuyāyi hoti?
Allaṅ-ca pāṇim dahate kathaṃ so?
Asatī ca kā, ko pana mittadubbho,
Akkhāhi me pucchito etam-atthaṃ.”**

“How do we follow good customs?
And just how is the clean hand burned?
Who is a very bad woman?
Who is a deceiver of friends?
Answer me when questioned about this.”

24: Mind

**459. “Asanthutaṃ no pi ca diṭṭhapubbaṃ,
Yo āsanenāpi nimantayeyya,
Tasseva atthaṃ puriso kareyya,
Yātānuyāyī ti tam-āhu Paṇḍitā.**

“He who would invite to a seat
Even a stranger unseen before,
He who works for his own welfare,
Is one who follows good customs.

**460. Yassekarattim-pi ghare vaseyya,
Yatthannapānaṃ puriso labhetha,
Na tassa pāpaṃ manasā pi cetaye,
Adubbhapāṇiṃ dahate mittadubbho.**

For he who spends a night as guest,
Let him receive good food and drinks,
You should not think bad about him,
He who scorches an honest hand
Is a great deceiver of friends.

**461. Puṇṇam-pi cemaṃ pathaviṃ dhanena,
Dajjitthiyā puriso sammataṃ,
Laddhā khaṇaṃ atimaññeyya tam-pi,
Tāsaṃ vasaṃ asatīnaṃ na gacche.**

Let a man give the whole earth's wealth
To the woman he will marry,
Even so, she might despise him –
By bad women do not be moved.

24: Mind

**462. Evaṃ kho yātaṃ anuyāyi hoti,
Allaṅ-ca pāṇiṃ dahate punevaṃ,
Asatī ca sā, so pana mittadubbho.
So Dhammiko hoti pahass' adhammaṃ.”**

Like this we follow good customs,
In this way the clean hand is burned,
This is a very bad woman,
This is a deceiver of friends.
He who lives his life by Dhamma
Must give up what is not Dhamma.”

24: Mind

Jā 332 Rathalaṭṭhijātakaṃ **Those who are Not Good**

A King judges a case without considering both sides and his councillor, the Bodhisatta, reproves him.

**463. Alaso gihī kāmabhogī na sādhu,
Asaññato pabbajito na sādhu,
Rājā na sādhu anisammakārī,
Yo paṇḍīto kodhano taṃ na sādhu.**

A lazy, sensual layman is not good,
An unrestrained monk is also not good,
An inconsiderate King is not good,
He who is wise but angry is not good.

24: Mind

Jā 431 Hāritajātakaṃ **The Four Great Powers**

A sage who has great attainments is beguiled by the sight of a naked Queen and falls into wrong thereby losing his attainments. When questioned by the King he cannot lie, and admits he was overcome by defilements.

**464. Cattārome, Mahārāja, loke atibalā bhusā,
Rāgo doso mado moho, yattha paññā na gādhati.**

There are four very strong powers,
Great King, that are found in the world,
Passion, hatred, pride, delusion,
Where true wisdom finds no footing.

**465. Medhāvinam-pi himsanti Isiṃ Dhammaguṇe rataṃ
Vitakkā pāpakā, Rāja, subhā rāgūpasamhitā.**

The intelligent Sage, who takes
Delight in the Dhamma's virtue,
Is harmed by wicked thoughts, O King,
And by the passion for beauty.

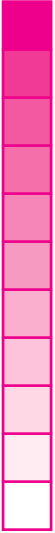
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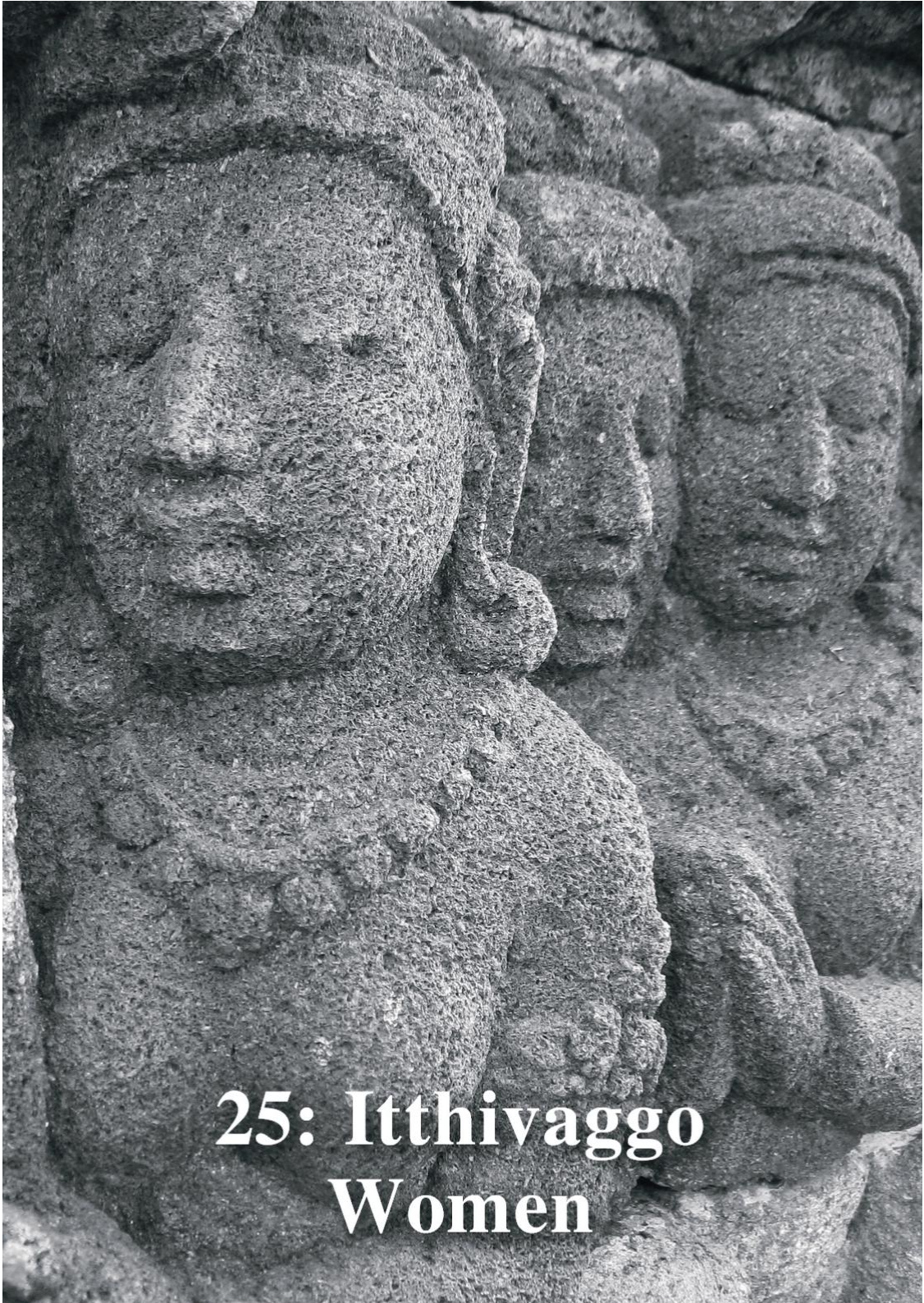
Jā 107 Sālittakajātakaṃ Craft brings Reward

A King hires a disabled man who is skilled in shooting pellets to fill up the belly of his talkative Family Priest, who thereby learns his lesson. The King gives him a village in each of the four directions.

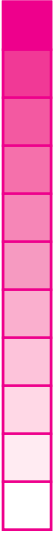
**466. Sādhū kho sippakaṃ nāma, api yādisa' kīdisaṃ,
Passa khañjappahārena – laddhā gāmā catuddisā.**

Having a craft is good,
See the disabled man
Who shot the pellets –
He received four villages!





**25: Itthivaggo
Women**



25: Women

Jā 108 Bāhiyajātakaṃ Good Training

*A women eases herself modestly in public which
greatly impresses the King, and he decides to
make her his wife.*

**467. Sikkheyya sikkhitabbāni, santi sacchandino janā.
Bāhiyā hi suhannena, Rājānam-abhirādhayi.**

She should train herself, even though
People can be very wilful,
The stranger's modesty during
Her toilet satisfied the King.

25: Women

Jā 489 Surucijātakaṃ The Gods visit the Virtuous

The Bodhisatta is a childless King and he asks his Queen to pray for a son. Sakka hears her prayer and goes to question her about her virtues. Hearing her answers he readily grants her request.

**468. Itthiyo jīvalokasmiṃ yā honti samacārī.
Medhāvīni sīlavatī, sassudevā patibbatā.**

There are women living at peace,
Who are intelligent, virtuous,
Respecting their Mothers-in-Law,
Truly faithful to their husbands.

**469. Tādisāya sumedhāya, sucikammāya nāriyā,
Devā dassanam-āyanti mānusiya amānusā.**

Gods and other divine beings
Like to meet and help those women
Who are wise, intelligent,
And pure in all the deeds they do.

25: Women

Jā 547 Vessantarajātakam Wives and Husbands

The Bodhisatta is banished to the forest when the people decide he is over-generous with the wealth of the Kingdom. His wife goes along with him, and this is part of what she says.

**470. Naggā nadī anudakā, naggam raṭṭham Arājakam,
Itthīpi vidhavā naggā, yassāpi dasabhātarō.**

Stripped are rivers without water,
And a kingdom without a King,
Bereft is a widowed woman,
Even though she has ten brothers.

**471. Dhajo Rathassa paññāṇam, dhūmo paññāṇam-aggino,
Rājā Rathassa paññāṇam, bhattā paññāṇam-itthiyā.**

Flags are a sign of a Kingdom,
And the sign of a fire is smoke,
Kings are the sign of a Kingdom,
Husbands are the sign of women.

25: Women

**472. Yā daliddī daliddassa, aḍḍhā aḍḍhassa kittimā,
Taṃ ve devā pasaṃsanti, dukkaraṃ hi karoti sā.**

She who is famed for being poor
With the poor, and rich with the rich,
The very gods themselves do praise,
She does that which is difficult.

**473. Sāmikaṃ anubandhissaṃ, sadā kāsāyavāsini,
Pathavyāpi abhijjantyā vedhavyaṃ kaṭukitthiyā.**

I follow after my husband,
I will wear the robe that is dyed,
Ruling the Earth as a widow
Would be very painful indeed.

**474. Kathaṃ nu tāsāṃ hadayaṃ sukharā vata itthiyo,
Yā sāmike dukkhitamhi, sukham-icchanti attano?**

How is the heart of those women
So very hard and unyielding,
Who, when their husbands are suffering,
Seek only their own happiness?

25: Women

**475. Nikkhamante Mahārāje Sivīnaṃ Raṭṭhavaḍḍhane,
Tam-ahaṃ anubandhissaṃ, sabbakāmadado hi me.**

When the Great King of the Sivils,
The Benefactor, does go forth,
I will follow along with him,
For he gives all the love I need.

25: Women

AN 5.33 Uggahasuttam A Wife's Duties

The householder Uggaha invites the Buddha for a meal and asks him to give advice to his daughters who are going to their husbands' homes to live.

**476. Yo nam bharati sabbadā, niccam ātāpi ussuko,
Sabbakāmaharam posam: bhattāram nātimaññati.**

She should not despise her husband
Who supports her in every way,
Always being energetic,
That man who brings her all pleasure.

**477. Na cāpi sotthi bhattāram icchācārena rosaye.
Bhattū ca garuno sabbe paṭipūjeti Paṇḍitā.**

Nor should the good woman make her
Husband angry through her desires.
The Wise Lady worships all those
Whom her husband holds in respect.

25: Women

**478. Uṭṭhāyikā analasā, saṅghātaparijjanā,
Bhattū manāpaṃ caratī, sambhatam anurakkhati.**

Exerting herself, not lazy,
Treating his attendants kindly,
She is pleasing to her husband,
And carefully protects his stores.

**479. Yā evaṃ vattatī nārī, bhattachandavasānugā,
Manāpā nāma te devā, yattha sā upapajjati.**

That woman who lives in this way,
Obedient to her husband,
Is surely pleasing to the gods,
Wheresoever she is reborn.

25: Women

AN 7.63 Sattabhariyāsuttam The Seven Types of Wife

The Buddha describes the seven types of wife that are found in the world, and what their destiny is.

**480. Paduṭṭhacittā ahitānukampinī,
Aññesu rattā atimaññate patim,
Dhanena kītassa, vadhāya ussukā,
Yā evarūpā purisassa bhar'yā:
Vadhakā ca bhar'yā ti ca sā pavuccati.**

Corrupt, without pity or compassion,
Passionate and despising her husband,
Bought with wealth, bent on murder,
The wife of a man who acts in this way:
A murdering wife is what she is called.

**481. Yam itthiyā vindati sāmiko dhanam,
Sippam vaṇijjañ-ca kasim aditṭhaham,
Appam-pi tasmā apahātum-icchati,
Yā evarūpā purisassa bhar'yā,
Corī ca bhar'yā ti ca sā pavuccati.**

That woman who enjoys her husband's wealth,
Gained by his craft, his trading or farming,
She who wants to steal even a little,
The wife of a man who acts in this way:
A pillaging wife is what she is called.

25: Women

**482. Akammakāmā alasā mahagghasā,
Pharusā ca caṇḍī, duruttavādinī,
Uṭṭhāyakānaṃ abhibhuyya vattati,
Yā evarūpā purisassa bharīyā,
Ayyā ca bharīyā ti ca sā pavuccati.**

Not liking work, lazy, but eating much,
Rough and violent, one who speaks badly,
Who has great power over her husband,
The wife of a man who acts in this way:
A mistress and wife is what she is called.

**483. Yā sabbadā hoti hitānukampinī,
Mātā va puttāṃ anurakkhate patim,
Tato dhanāṃ sambhatam-assa rakkhati,
Yā evarūpā purisassa bharīyā,
Mātā ca bharīyā ti ca sā pavuccati.**

That one who has pity and compassion,
Who, like a Mother, protects her husband,
Who protects the wealth that has been stored up,
The wife of a man who acts in this way:
A Motherly wife is what she is called.

25: Women

**484. Yathā pi jeṭṭhā bhaginī kaniṭṭhā,
Sagāravā hoti sakamhi sāmike,
Hirīmanā bhattuvasānuvattinī,
Yā evarūpā purisassa bharⁱyā
Bhaginī ca bharⁱyā ti ca sā pavuccati.**

As an elder sister is respected,
She has respect for her lord and master,
Careful, obedient to her husband,
The wife of a man who acts in this way:
A sisterly wife is what she is called.

**485. Yā cīdha disvāna patim pamodati,
Sakhī sakhāram va cirassam-āgatam,
Koleyyakā sīlavatī patibbatā,
Yā evarūpā purisassa bharⁱyā,
Sakhī ca bharⁱyā ti ca sā pavuccati.**

She who takes joy in seeing her husband,
Like friends seeing friends after a long time,
Well-bred, virtuous, a devoted wife,
The wife of a man who acts in this way:
A friend and a wife is what she is called.

25: Women

**486. Akkuddhasantā vadhadaṇḍatajjitā,
Aduṭṭhacittā, patino titikkhati,
Akkodhanā bhattuvasānuvattinī,
Yā evarūpā purisassa bhar'yā,
Dāsī ca bhar'yā ti ca sā pavuccati.**

Unangered, not in fear of punishment,
Having an uncorrupt mind, and patient,
Having no anger towards her husband,
The wife of a man who acts in this way:
A handmaid and wife is what she is called.

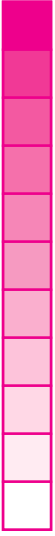
**487. Yā cīdha bhar'yā vadhakā ti vuccati,
Corī ca ayyā ti ca yā pavuccati,
Dussīlarūpā pharusā anādarā,
Kāyassa bheda Nirayaṃ vajanti tā.**

Now she who is called a murdering wife,
And the one called a thief and a mistress,
Unvirtuous, rough and disrespectful,
At death will go to the Nether Regions.

25: Women

**488. Yā cīdha Mātā bhaginī sakhī ca,
Dāsī ca bhar'yā ti ca sā pavuccati,
Sīle ʒhitā nācirarattasāmvutā,
Kāyassa bheda Sugatiṃ vajanti tā.**

Now she who is called a Mother, sister,
A friendly, or a handmaidenly wife,
Virtuous, steady, restrained in actions,
At death will go to the Celestial Realms.



25: Women

AN 4.53 Paṭhamasamvāsasuttam Four Types of Couples

The Buddha explains the four ways in which a husband and wife may live together.

**489. Ubho ca honti dussilā, kadamⁱyā paribhāsakā,
Te honti jānipatayo chavā samvāsam-āgatā.**

Both of them are unvirtuous,
Being miserly, abusive,
Dwelling together in this way
Wife and husband are both wretched.

**490. Sāmiko hoti dussīlo, kadamⁱyo paribhāsako,
Bhamⁱyā silavatī hoti, vadaññū vītamaccharā,
Sāpi devī samvasati, chavena patinā saha.**

The husband is unvirtuous,
Being miserly, abusive,
The wife is virtuous and true,
Being bountiful, unselfish,
She is living like a goddess,
Along with her wretched husband.

25: Women

**491. Sāmiko sīlavā hoti, vadaññū vītamaccharo,
Bhariyā hoti dussīlā, kadamīyā paribhāsikā,
Sāpi chavā samvasati, devena patinā saha.**

The husband is virtuous,
Being bountiful, unselfish,
The wife though is unvirtuous,
Being miserly, abusive,
She lives like a wretched woman,
Along with her god-like husband.

**492. Ubho saddhā vadaññū ca, sañnatā Dhammajīvino,
Te honti jānipatayo aññam-aññam piyamvadā.**

Both are faithful and bountiful,
Restrained and living by Dhamma,
Together the wife and husband
Have kind words for one another.

**493. Atthāsam pacurā honti, phāsakam upajāyati,
Amittā dummanā honti ubhinnaṃ samasīlinam.**

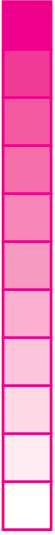
They will have abundant riches,
And live together easily,
Their foes are depressed with these two,
Because they have the same virtues.



25: Women

**494. Idha Dhammaṃ caritvāna, samasīlabbatā ubho,
Nandino devalokasmiṃ modanti kāmakāmino.**

Having both lived by the Dhamma,
Having the same virtue and vows,
They rejoice in pleasures obtained
In the realms of divine beings.



25: Women

Jā 545 Vidhuraḷātakaṃ The Ideal Householder

*A King is about to lose the Bodhisatta, his wise
minister, before he goes he asks him about the
life of a householder.*

**495. Na sādḡhāraṇadārassa, na bhuñje sādum-ekako,
Na seve lokāyatikaṃ netam paññāya vaddhanaṃ.**

He should not share another's wife,
Nor eat his food and sweets alone,
He should not practice sophistry
That does not increase his wisdom.

**496. Silavā vattasampanno, appamatto vicakkhaṇo,
Nivātavutti atthaddho, surato sakhilo mudu.**

Being virtuous, duteous,
Heedful, wise, humble, unselfish,
Devoted, kindly, and gentle.

25: Women

**497. Saṅghetā ca mittānaṃ, saṃvibhāgī vidhānavā,
Tappeyya annapānena sadā samaṇabrāhmaṇe.**

Being a maker of good friends,
Sharing, being considerate,
Being one who will satisfy
Monks and priests with food and with drinks.

**498. Dhammakāmo sutādhāro, bhaveyya paripucchako,
Sakkaccaṃ payⁱrupāseyya sīlavante bahussute.**

He may be a Dhamma-lover,
And a preserver of learning,
Who often attends with respect
On the virtuous and learned.

**499. Gharam-āvasamānassa gahaṭṭhassa sakam gharam,
Khemā vutti siyā evaṃ, evaṃ nu assa saṅgaho.**

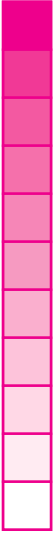
For a layman living at home,
Dwelling in his very own house,
There will in this way be safety,
Like this he will have good fortune,

25: Women

**500. Avyāpajjhā siyā evaṃ, saccavādī ca māṇavo,
Asmā lokā paraṃ lokāṃ, evaṃ pecca na socati.**

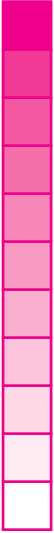
He will be free from oppression,
That young man who speaks only truth,
Passing from this world to the next,
He will be one who does not grieve.

The Fifth Hundred





**26: Puttavaggo
Children**



26: Children

AN 3.31 Sabrahmakasuttamā Respect for Mother and Father

The Buddha explains why parents should be respected and by what names they are known, and summarises it with a verse.

**501. ‘Brahmā’ ti Mātāpitaro, ‘pubbācar’iyā’ ti vuccare,
Āhuṇeyyā ca puttānaṃ pajāya anukampakā.**

Mother and Father are like gods,
They are our very first teachers,
As they are kind to their children
They are worthy of offerings.

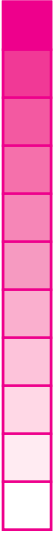
**502. Tasmā hi ne namasseyya sakkareyyātha Paṇḍito
Annena atha pānena vatthena; sayanena ca,
Ucchādanena nhāpanena, pādānaṃ dhovanena ca.**

Therefore the Wise will worship them
And respect them with gifts of clothes,
Food and drink; with a sleeping place,
With massage, bathing, and washing.

26: Children

**503. Tāya nam paricarⁱyāya Mātāpitusu Paṇḍito,
Idheva nam pasāmsanti, pecca Sagge pamodati.**

The Wise, because they look after
Both their Mothers and their Fathers,
Will be praised right here and now,
And later rejoice in Heaven.



26: Children

Iti 74 Puttasuttam The Three Types of Children

*The Buddha explains the three types of children
that are found in the world.*

**504. Atijātaṃ anujātaṃ puttam-icchanti Paṇḍitā,
Avajātaṃ na icchanti, so hoti kulagandhano,**

The Wise desire a child that is
Superior or just the same,
But not for one inferior,
Who will break up the family,

**505. Ete kho puttā lokasmiṃ; ye bhavanti upāsakā
Saddhā sīlena sampannā, vadaññū vītamaccharā,
Cando va abbhanā mutto parisāsu virocare.**

These are the various children;
Laymen with faith and with virtue,
Being bountiful, unselfish,
Will shine bright amongst the people
Like the moon released from the clouds.



26: Children

AN 5.39 Puttasuttam Good Children

*The Buddha explains the five reasons parents
want a child.*

**506. Pañca ṭhānāni sampassam puttam icchanti Paṇḍitā:
Bhato vā no bharissati, kiccam vā no karissati,**

Considering these five reasons
The Wise wish for a child, thinking:
Supported he will support us,
He will do his duties for us,

**507. Kulavamso ciram tiṭṭhe, dāyajjam paṭipajjati,
Atha vā pana petānam dakkhiṇam anupadassati.**

He will maintain his heritage,
And practice according to wealth,
Also he will make offerings
To relatives who pass away.

26: Children

**508. Ṭhānānetāni sampassam̐ puttam̐ icchanti Paṇḍitā,
Tasmā santo Sappurisā kataññū katavedino,**

Considering these five reasons
The Wise wish for a child, therefore
Truly Good People are grateful
And obliging to their parents,

**509. Bharanti Mātāpitāro, pubbe katam-anussaram̐,
Karonti nesam̐ kiccāni, yathā tam̐ pubbakārinam̐.**

They support Mother and Father,
Remembering what they have done,
They perform their duties for them,
As was done for them in the past.

**510. Ovādakārī bhataposī, kulavaṃsam̐ ahāpayam̐,
Saddho sīlena sampanno, putto hoti pasamsiyo.**

Listening to parents' advice,
Feeding those who supported him,
Not neglecting his heritage,
Endowed with faith and with virtue,
That child is praised and respected.

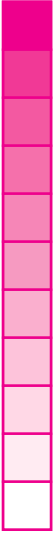
26: Children

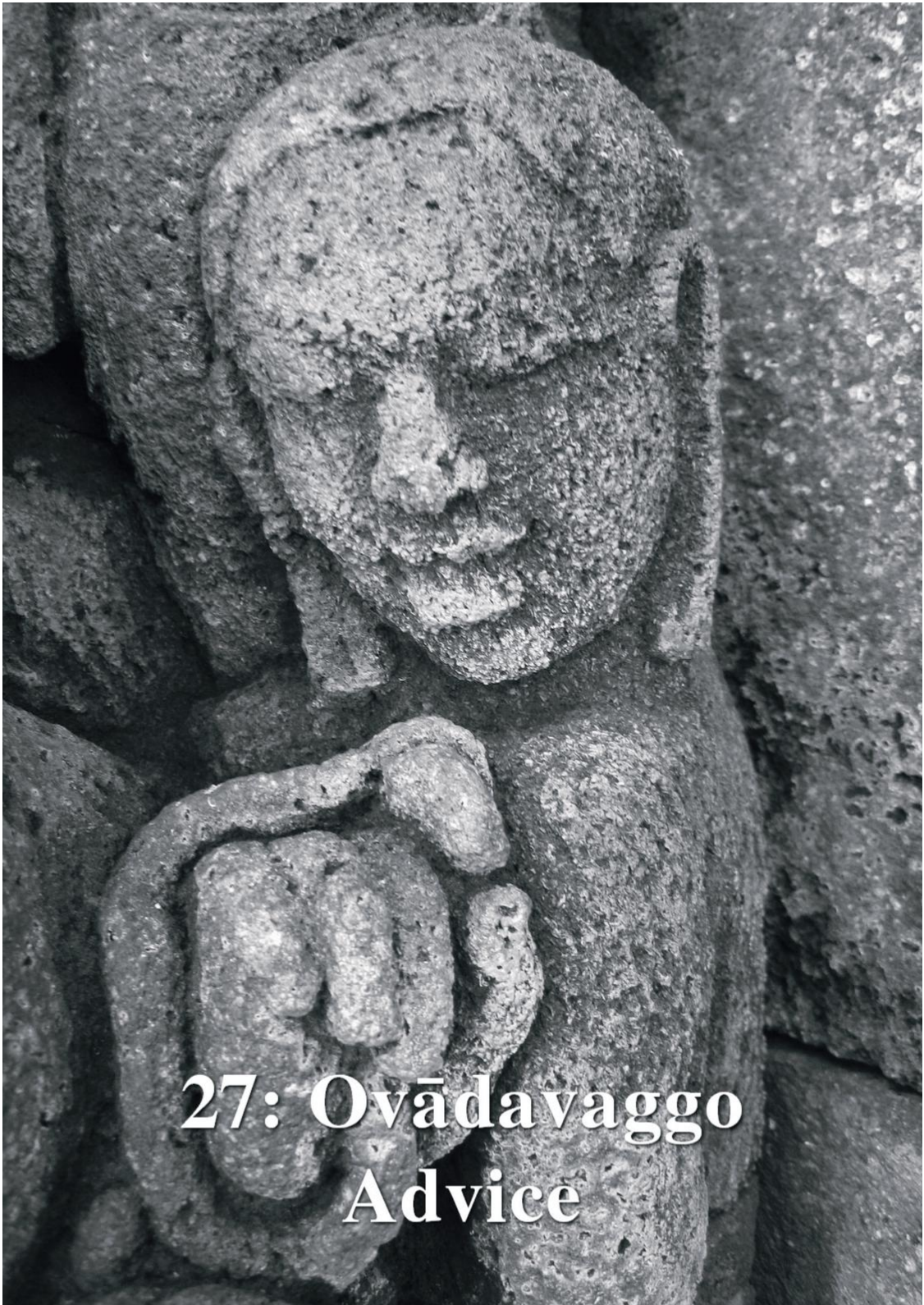
Jā 532 Soṇanandajātakaṃ **The Elder Brother's Burden**

*A Royal family, King, Queen and two sons
renounce the world and retire to the Himālayas.
The younger son wishes to look after the parents,
but the elder declares his duty.*

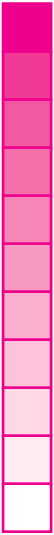
**511. Mātāpitā ca Bhātā ca Bhaginī nātibandhavā,
Sabbe jeṭṭhassa te bhārā, evaṃ jānāhi Bhātara.**

Mother, Father, Brothers, Sisters
And all close-bonded relations,
All burdens are for the eldest,
Please understand this, my Brother.





27: Ovādavaggo
Advice



27: Advice

Jā 537 Mahāsutasomajātakaṃ **Friendship with the Wise**

*More of the conversation with the man-eating
King by which the Bodhisatta persuades him to
give up his evil inclination.*

512. Yasmā hi Dhammaṃ puriso vijaññā
Ye cassa kaṅkhaṃ vinayanti santo,
Taṃ hissa dīpañ-ca parāyaṇaṃ-ca,
Na tena mittiṃ jirayetha Pañño.

Because people living by Dhamma know
That good people can dispel all their doubt,
He will take that as refuge and support,
The friendship of the Wise does not decay.

27: Advice

Jā 474 Ambajātakam **Truth knows no Caste**

A young brāhman learns a charm for producing mangoes out of season from an outcaste, the Bodhisatta, who warns him not to deny him or his charm would disappear. Nevertheless, ashamed, he does deny him, loses his charm and dies forlorn.

**513. Eraṇḍā Pucimandā vā, atha vā Pāḷibhaddakā,
Madhum madhutthiko vinde, so hi tassa dumuttamo.**

Ugly Castor, bitter Margosa
Or the beautiful Palasa,
Wherever he finds the honey,
For him that tree will be supreme.

**514. Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā,
Yasmā Dhammaṃ vijāneyya, so hi tassa naruttamo.**

Noble, brāhman, merchant, farmer,
The outcaste and the garbage man,
From whomever he learns Dhamma,
For him that man will be supreme.

27: Advice

Dhp 76 Rādhattheravatthu Welcoming Correction

*A poor brāhman ordains with Ven. Sāriputta and
proves to be amenable to correction. In no long
time he attains Awakening.*

**515. Nidhīnaṃ va pavattāraṃ, yaṃ passe vajjadassināṃ,
Niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje,
Tādisaṃ bhajamānassa seyyo hoti na pāpiyo.**

He should see one who points out faults
Like one who shows hidden treasure,
He should keep company with such
A wise one who will censure him,
By keeping company with such
It is better for him not worse.

27: Advice

Dhp 77 Assajipunabbasukavatthu **The Good like those who Advise**

*Some monks are behaving badly, the Buddha
sends the two Chief Disciples to reprove them;
some amend their ways and some leave the
Community.*

**516. Ovadeyyānusāseyya, asabbhā ca nivāraye,
Sataṃ hi so piyo hoti, asataṃ hoti appiyo.**

He should give advice and instruct,
He should prevent that which is wrong,
He will be liked by good people,
Although disliked by bad people.

27: Advice

Jā 43 Veḷukajātakaṃ **Following Good Advice**

*A student, against the advice of his teacher, the
Bodhisatta, keeps a viper named Bamboo as a
pet. One day the snake gets angry and kills him.*

**517. Yo atthakāmassa hitānukampino,
Ovajjamāno na karoti sāsanam,
Evaṃ so nihato seti, Veḷukassa yathā Pitā.**

He who does not follow the teaching
Of those who truly desire his welfare,
Will soon be destroyed, like the snake's Father.

27: Advice

Jā 196 Valāhassajātakaṃ Heeding Good Advice

Some merchants are shipwrecked and seduced by demonesses (rakkhasī). The Bodhisatta is a cloud-horse and offers to carry them away. Half agree and are taken to safety, half stay behind and are devoured.

**518. Ye na kāhanti ovādaṃ narā Buddhena desitaṃ,
Vyasaṇaṃ te gamissanti, rakkhasīhiva vāṇijā.**

Those people who do not follow
Advice given by the Buddha,
Will go to their own destruction,
Like the merchants with the demons.

**519. Ye ca kāhanti ovādaṃ narā Buddhena desitaṃ,
Sotthiṃ pāraṃ gamissanti, valāheneva vāṇijā.**

But those people who do follow
Advice given by the Buddha,
Will cross over unto safety,
Like the merchants with the cloud-horse.

27: Advice

Jā 376 Avāriyajātakam Giving Advice Carefully

*An ascetic gives advice on controlling one's
anger to a King and the King rewards him
royally; he gives the same advice to a boatman
and gets thumped in the mouth!*

**520. Yā yeva anusāsaniyā, Rājā gāmvaram adā,
Tā yeva anusāsaniyā, nāviko paharī mukham.**

For the advice given, a King
Gave him the boon of a village,
For exactly the same advice,
The boatman hit him on the mouth.

27: Advice

Dhp 158 Upanandasakyaputtattheravatthu **Practicing before Teaching**

*A monk is very good at preaching, but is greedy
and doesn't follow his own advice. The Buddha
reproves him.*

**521. Attānam-eva paṭhamam patirūpe nivesaye,
Athaññam-anusāseyya, na kilisseyya Paṇḍito.**

First he should establish himself
In suitable behaviour,
Then he should advise another,
The Wise should not have defilements.

27: Advice

Jā 37 Tittirajātakam **Paying Homage to Elders**

*An elephant, a monkey and a partridge find out
who is the elder amongst them and pay him due
homage.*

**522. Ye vuddham-apacāyanti narā Dhammassa kovidā,
Diṭṭhe va dhamme pāsamsā, samparāye ca Suggati.**

People who are skilled in the Dhamma
Pay their respects to their elders,
They are praised in this very life,
In the next they go to Heaven.

27: Advice

Jā 334 Rājovādajātakaṃ **People follow their Leaders**

A King rules justly and travels incognito through his Kingdom to find out if anyone blames him. He meets the Bodhisatta, an ascetic, who explains that when the King rules justly everyone follows suit.

**523. Gavaṃ ce taramānānaṃ jimhaṃ gacchati puṅgavo,
Sabbā gāvī jimhaṃ yanti, nette jimhaṃ gate sati.**

If a bull while crossing a stream
Goes on a crooked, rambling course,
All the cows also go crooked,
Led by one who goes crookedly.

**524. Evam-eva manussesu, yo hoti seṭṭhasammato,
So ce adhammaṃ carati, pageva itarā pajā,
Sabbam raṭṭhaṃ dukhaṃ seti, Rājā ce hoti adhammiko.**

Even so with men, if the King,
Who is agreed upon as best,
Lives contrary to the Dhamma,
Much more so will other people,
The whole of the country suffers,
If the King does not have Dhamma.

27: Advice

**525. Gavaṃ ce taramānānaṃ ujuṃ gacchati puṅgavo,
Sabbā gāvī ujuṃ yanti, nette ujuṃ gate sati.**

If a bull while crossing a stream
Goes on a straight and steadfast course,
The other cows also go straight,
Being led by one who goes straight.

**526. Evam-eva manussesu, yo hoti seṭṭhasammato,
So ce pi Dhammaṃ carati, pageva itarā pajā,
Sabbam raṭṭham sukham seti, Rājā ce hoti Dhammiko.**

Even so with men, if the King,
Who is agreed upon as best,
Lives in accordance with Dhamma,
Much more so will other people,
The whole country will be happy,
If the King accords with Dhamma.

27: Advice

Jā 472 Mahāpadumajātakaṃ Enquiring before Punishment

The King goes to quell a disturbance at the borders leaving the Bodhisatta to rule in his absence. The Queen, his step-mother, tries and fails to seduce him. When the King returns she makes false allegations and the Bodhisatta is taken out for execution.

**527. Na diṭṭhā parato dosañ aṇumhūlāni sabbaso,
Issaro na paṇaye daṇḍaṃ, sāmañ appaṭivekkhiya.**

When not seeing another's faults,
Whether they are small or are great,
The Lord should not give punishment,
Without first investigating.

**528. Yo ca appaṭivekkhitvā, daṇḍaṃ kubbati Khattiyo,
Sakaṇṭakaṃ so gilati jaccandho va samakkhikaṃ.**

That King who punishes others,
Without first investigating,
Is like a blind man who swallows
Both his food, thorns and flies alike.

27: Advice

**529. Adaṇḍiyaṃ daṇḍayati, daṇḍiyañ-ca adaṇḍiyaṃ,
Andho va visamaṃ maggaṃ, na jānāti samāsamaṃ.**

He who punishes the harmless,
And doesn't punish the guilty,
Like a blind man on uneven path,
Does not know the just and unjust.

**530. Yo ca etāni ṭhānāni aṇumthūlāni sabbaso,
Sudiṭṭhaṃ cānusāseyya, sa ve vohārikuttamo.**

He who sees the reasons in things,
Whether they are small or are great,
He should give advice to others,
He is surely the judge supreme.

**531. Nekantamudunā sakkā, ekantatikhiṇena vā,
Attamaṃ mahante ṭhapetum, tasmā ubhayam-ācare.**

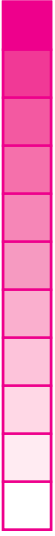
While not being totally soft
Or totally harsh, but able,
Setting aside his own greatness,
He can then practice correctly.



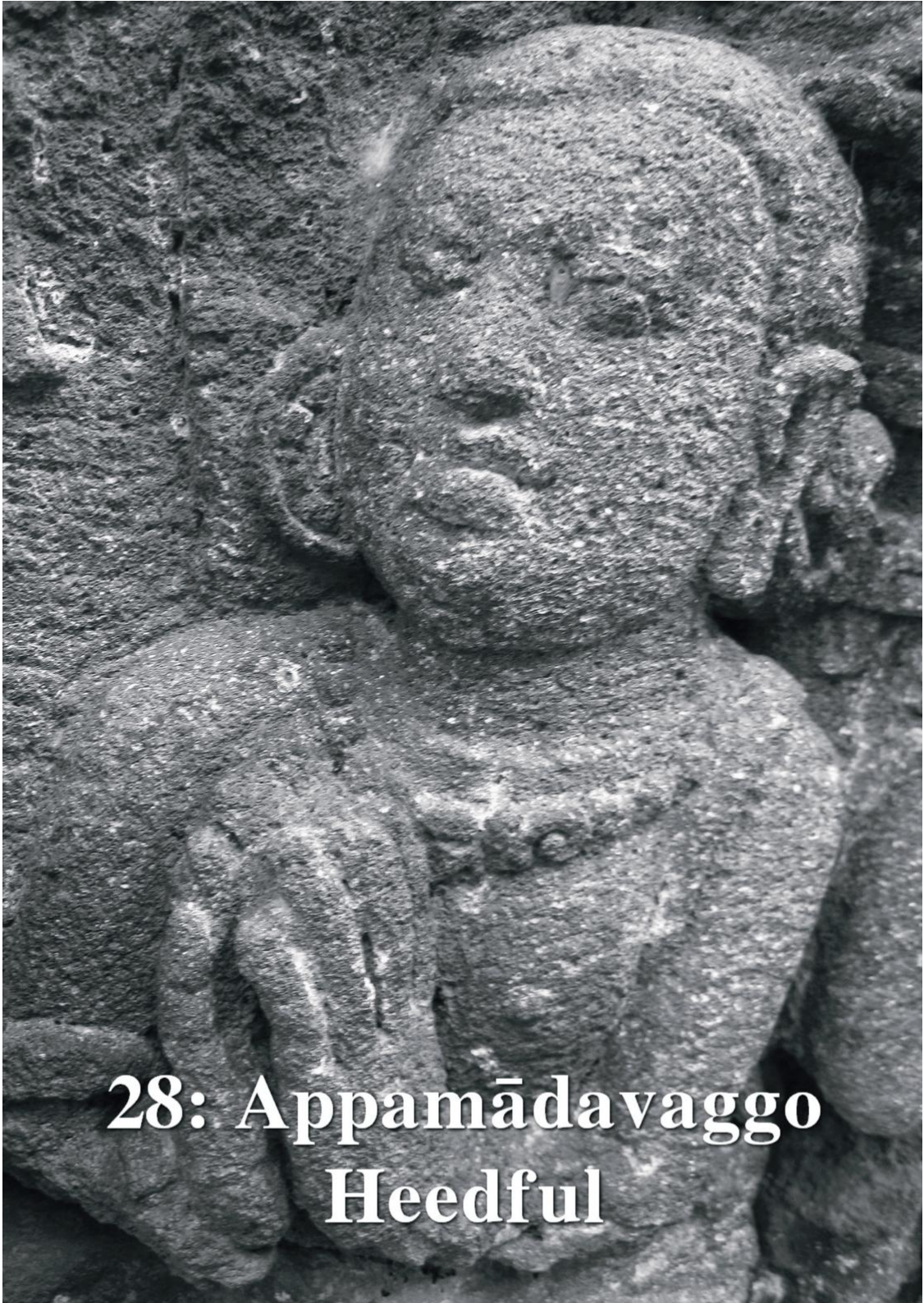
27: Advice

**532. Paribhūto mudu hoti, atitikkho ca veravā,
Etañ-ca ubhayaṃ ñatvā, anumajjhaṃ samācare.**

Always soft he will be despised,
Always harsh he makes enemies,
But understanding both of these,
He should practice the middle way.







28: Heedful

Jā 521 Tesakuṇajātakam The Power of Wisdom

A childless King adopts three birds as his children, which his courtiers scorn. To prove their worth he asks them for advice in ruling the Kingdom, and this is part of what his 'son' says.

**533. Balaṃ pañcavidhaṃ loke purisasmim mahaggate,
Tattha bāhubalaṃ nāma carimaṃ vuccate balaṃ,**

These five-fold powers in the world
Are found in a truly great man,
And herein, bodily power
Is the least of all the powers,

**534. Bhogabalañ-ca, dīghāvu, dutiyaṃ vuccate balaṃ,
Amaccabalañ-ca dīghāvu, tatiyaṃ vuccate balaṃ.**

The power of riches is surely,
Friend, called the second power,
The power of good councillors,
Is said to be the third power,

28: Heedful

**535. Abhijaccabalam ce va, tam catuttham asamsayam,
Yāni cetāni sabbāni adhigaṇhāti Paṇḍito.**

If he have the power of birth,
That is undoubtedly the fourth,
But one who is wise and learned
Surpasses all of these by far.

**536. Tam balānam balaseṭṭham aggam paññābalaṃ varam;
Paññābalenupatthaddho, attham vindati Paṇḍito.**

Out of these powers, the noble
Power of wisdom is the best;
Supported by wisdom's power,
The Wise One will find true welfare.

**537. Paññā va sutam vinicchini,
Paññā kittisilokavaḍḍhanī,
Paññāsahito naro idha
Api dukkhe sukhāni vindati.**

When true wisdom discriminates,
Wisdom, fame and renown increase,
That person endowed with wisdom
Even in suffering finds happiness.

28: Heedful

SN 1.3.1 Daharasuttam Four Deserving Respect

Questioned by King Pasenadi the Buddha claims to be Fully Awakened, but the King doubts it as he is still so young. The Buddha explains there are four things deserving respect whether young or not.

**538. Bhujaṅgamaṃ pāvakaṇ-ca, Khattiyaṇ-ca yasassinam,
Bhikkhuṇ-ca sīlasampannam: sammad-eva samācare.**

A crooked snake, a blazing fire,
A Noble of great, widespread fame,
A monk endowed with pure virtue:
Towards these one should behave well.

28: Heedful

AN 5.34 Sīhasenāpatisuttam One Who Gives is Held Dear

The General Sīha pays a visit to the Buddha at Vesālī and asks him what is the visible result of giving, and the Buddha explains these four benefits.

**539. Dadam piyo hoti, bhajanti nam bahū,
Kittiñ-ca pappoti yaso hi vaḍḍhati,
Amañkubhūto parisam vigāhati,
Visārado hoti naro amaccharī.**

A generous person is always dear,
Many people keep company with him,
He becomes well-known, his fame increases,
Confidently he enters assemblies,
That man who is mature and unselfish.

**540. Tasmā hi dānāni dadanti Paṇḍitā,
Vineyya maccheramalam, sukhesino,
Te dīgharattam Tidive patiṭṭhitā,
Devānam saavyagatā ramanti te.**

Therefore Wise people give abundant gifts,
Having removed the stain of selfishness,
They are established for long in Heaven,
They delight in fellowship with the gods.



28: Heedful

SN 1.1.32 Maccharisuttam Selfishness and Selflessness

Two verses by two different gods spoken before the Buddha on the subject of generosity. The Buddha commends them.

**541. Yasseva bhīto na dadāti maccharī,
tad-evādadato bhayaṃ,
Jighacchā ca pipāsā ca, yassa bhāyati maccharī,
Tam-eva bālaṃ phusati asmim loke paramhi ca.**

Selfish people are full of fear
Because of that they do not give,
But from not giving there is fear.
Hunger and thirst the selfish fear,
But that is just what the foolish
Attain in this world and the next.

**542. Appasmeke pavecchanti, bahuneke na dicchare,
Appasmā dakkhiṇā dinnā, sahasena samaṃ mitā.**

Some give from the little they have,
Some do not give from abundance,
Having given from a little,
It is equal to a thousand.

28: Heedful

MN 98 Vāsetṭhasuttam A Person is made by Deeds

Two brāhmanas are discussing what really makes one a brāhman but they cannot settle the question so they go to see the Buddha, and this is part of what he said.

**543. Na jaccā brāhmaṇo hoti, na jaccā hoti abrāhmaṇo.
Kammanā brāhmaṇo hoti, kammanā hoti abrāhmaṇo.**

One is not a brāhman by birth,
Nor by birth is one not a brāhman,
By one's deeds one is a brāhman,
By one's deeds one is not a brāhman.

**544. Kassako kammanā hoti, sippiko hoti kammanā,
Vāṇijo kammanā hoti, pessiko hoti kammanā,**

One is a farmer through his deeds,
One is a craftsman through his deeds,
One is a trader through his deeds,
And a messenger through his deeds,

28: Heedful

**545. Coro pi kammanā hoti, yodhājīvo pi kammanā,
Yājako kammanā hoti, Rājāpi hoti kammanā.**

A robber is known through his deeds,
A mercenary through his deeds,
A begger is known through his deeds,
And a King is known through his deeds.

**546. Evam-etam yathābhūtaṃ, kammaṃ passanti Paṇḍitā,
Paṭiccasamuppādadasā, kammavipākakovidā.**

Seeing this as it really is,
The Wise look at the deed, they see
Conditioned origination,
Who are skilled in deeds and results.

**547. Kammanā vattate loko, kammanā vattate pajā,
Kammanibandhanā sattā, rathassāṇīva yāyato.**

The world is kept turning by deeds,
By deeds people are kept turning,
Beings, bound by their deeds, roll on
Like chariots on their linchpins.

28: Heedful

SN 1.3.17 Appamādasuttaṃ

The Heedful are Happy in both Worlds

King Pasenadi asks the Buddha if there is one thing that is beneficial both for this world and the next.

**548. Āyūṃ arogiyaṃ vaṇṇaṃ, Saggam uccākulīnataṃ,
Ratiyo: patthayantena uḷārā aparāparā,**

Long-life, health, beauty and Heaven,
A high birth, and gaining delights:
For the one who has desire to
Attain these lofty things quickly,

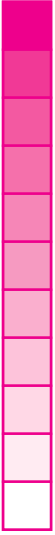
**549. Appamādam pasamsanti puññakir'yāsu Paṇḍitā,
Appamatto ubho atthe adhigaṇhāti Paṇḍito:**

The Wise always praise heedfulness
In doing meritorious deeds,
The Wise, who are always heedful,
Will soon possess both of these goods:

28: Heedful

**550. Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko,
Atthābhisamayā dhīro Paṇḍito ti pavuccati.**

That which is good in this life now,
And that which is good in the next,
The firm are known as the Wise
Through realisation of both.



28: Heedful

Dhp 21 Sāmavatīvattu The Heedful attain the Deathless

King Udena's Queen Sāmavatī and 500 of her court die in a fire started by the Uncle of her rival Māgaṇḍiyā. The King tricks Māgaṇḍiyā and sends for her relatives and has them all slaughtered. The monks ask about their respective fates.

**551. Appamādo amatapadaṃ, pamādo maccuno padaṃ,
Appamattā na mīyanti, ye pamattā yathā matā.**

The heedful attain the deathless,
The heedless the state of the dead.
Those who are heedful do not die,
The heedless are already dead.

The Final Fifty

A Collection of Buddhist Wisdom Verses is Finished



Source of the Verses

Dīghanikāyo (24 = 4%)

DN 14	Mahāpadānasuttaṃ	= vs. 3
DN 31	Sigālasuttaṃ	= vs. 24-25
DN 31	" "	= vs. 27-32
DN 31	" "	= vs. 309-310
DN 31	" "	= vs. 115-118
DN 31	" "	= vs. 8-10
DN 31	" "	= vs. 18-23

Majjhimanikāyo (6 = 1%)

MN 98	Vāsetṭhasuttaṃ	= vs. 543-547
MN 131	Bhaddekarattasuttaṃ	= vs. 306

Saṃyuttanikāyo (63 = 11%)

SN 1.1.10	Devatāsaṃyuttaṃ	= vs. 416-418
SN 1.1.31	" "	= vs. 208-214
SN 1.1.32	" "	= vs. 541-542
SN 1.1.33	" "	= vs. 61
SN 1.1.35	" "	= vs. 380-381
SN 1.1.48	" "	= vs. 56
SN 1.1.51	" "	= vs. 71
SN 1.1.53	" "	= vs. 124
SN 1.1.62	" "	= vs. 448
SN 1.1.73	" "	= vs. 69
SN 1.1.76	" "	= vs. 26

Source of the Verses

SN 1.2.8	Devaputtasāmyuttaṃ	= vs. 304-305
SN 1.2.22	" "	= vs. 285-290
SN 1.3.1	Kosalasāmyuttaṃ	= vs. 538
SN 1.3.2	" "	= vs. 77
SN 1.3.4	" "	= vs. 294
SN 1.3.11	" "	= vs. 198-199
SN 1.3.13	" "	= vs. 415
SN 1.3.15	" "	= vs. 275
SN 1.3.17	" "	= vs. 548-550
SN 1.3.19	" "	= vs. 334-335
SN 1.3.20	" "	= vs. 50-52
SN 1.6.9	Brahmāsāmyuttaṃ	= vs. 363-364
SN 1.7.1	Brāhmaṇasāmyuttaṃ	= vs. 419
SN 1.8.5	Vaṅgīsasāmyuttaṃ	= vs. 365-366
SN 1.8.5	" "	= vs. 369
SN 1.11.4	Sakkasāmyuttaṃ	= vs. 390-400
SN 1.11.11	" "	= vs. 170-171

Āṅguttaranikāyo (51 = 9%)

AN 3.26 (& 27)	Tikanipāta	= vs. 182
AN 3.31	" "	= vs. 501-503
AN 4.53	Catukkanipāta	= vs. 489-494
AN 4.61	" "	= vs. 15-17
AN 5.33	Pañcakanipāta	= vs. 476-479
AN 5.34	" "	= vs. 539-540
AN 5.39	" "	= vs. 506-510
AN 5.48	" "	= vs. 259-262
AN 5.58	" "	= vs. 11-14
AN 7.5	Sattakanipāta	= vs. 342-343
AN 7.36	" "	= vs. 119-121
AN 7.37	" "	= vs. 122-123

Source of the Verses

AN 7.63	" "	= vs. 480-488
AN 7.64	" "	= vs. 424-426
AN 8.5	Aṭṭhakanipāta	= vs. 254
AN 8.54	" "	= vs. 5-7

Dhammapado (53 = 9%)

Dhp 5	Yamakavaggo	= vs. 431
Dhp 16	Yamakavaggo	= vs. 293
Dhp 21	Appamādavaggo	= vs. 551
Dhp 42	Cittavaggo	= vs. 449
Dhp 43	Cittavaggo	= vs. 450
Dhp 50	Pupphavaggo	= vs. 385
Dhp 60	Bālavaggo	= vs. 78
Dhp 61	" "	= vs. 218
Dhp 63	" "	= vs. 436
Dhp 64	" "	= vs. 435
Dhp 69	" "	= vs. 282
Dhp 71	" "	= vs. 283
Dhp 72	" "	= vs. 437
Dhp 76	Paṇḍitavaggo	= vs. 515
Dhp 77	Paṇḍitavaggo	= vs. 516
Dhp 78	" "	= vs. 147
Dhp 81	" "	= vs. 257
Dhp 121	Pāpavaggo	= vs. 281
Dhp 123	" "	= vs. 284
Dhp 125	" "	= vs. 276
Dhp 127	" "	= vs. 274
Dhp 129	Daṇḍavaggo	= vs. 98
Dhp 130	" "	= vs. 433
Dhp 131	Daṇḍavaggo	= vs. 99
Dhp 137-140	" "	= vs. 277-280

Source of the Verses

Dhp 155	Jarāvaggo	= vs. 79
Dhp 158	Attavaggo	= vs. 521
Dhp 163	" "	= vs. 299
Dhp 176	Lokavaggo	= vs. 379
Dhp 182	Buddhavaggo	= vs. 70
Dhp 193	" "	= vs. 62
Dhp 194	" "	= vs. 66
Dhp 201	Sukhavaggo	= vs. 429
Dhp 204	" "	= vs. 68
Dhp 206	" "	= vs. 207
Dhp 216	Piyavaggo	= vs. 403
Dhp 223	Kodhavaggo	= vs. 72
Dhp 227-8	" "	= vs. 255-256
Dhp 246-7	Malavaggo	= vs. 291-292
Dhp 251	" "	= vs. 76
Dhp 252	" "	= vs. 383
Dhp 253	" "	= vs. 384
Dhp 290	Pakiṇṇakavaggo	= vs. 67
Dhp 291	" "	= vs. 432
Dhp 331-3	Nāgavaggo	= vs. 63-65
Dhp 354	Taṇhāvaggo	= vs. 73

Udānam (3 = < 1%)

Ud 3.3	Yasojasuttam	= vs. 258
Ud 4.4	Juṇhasuttam	= vs. 453
Ud 5.8	Ānandasuttam	= vs. 300

Source of the Verses

Itivuttakam (4 = < 1%)

Iti 74	Puttasuttam	= vs. 504-505
Iti 76	Sukhapatthanāsuttam	= vs. 197
Iti 78	Dhātusamsandanasuttam	= vs. 307

Suttanipāto (4 = < 1%)

Sn 1.10	Ālavakasuttam	= vs. 45
Sn 1.11	Vijayasuttam	= vs. 96-97
Sn 3.11	Nālakasuttam	= vs. 444

Jātakam (348 = 63%)

Jā 4	Cullaseṭṭhijātakam	= vs. 312
Jā 6	Devadhammajātakam	= vs. 455
Jā 14	Vātamigajātakam	= vs. 413
Jā 32	Naccajātakam	= vs. 355
Jā 33	Sammodamānajātakam	= vs. 434
Jā 37	Tittirajātakam	= vs. 522
Jā 39	Nandajātakam	= vs. 333
Jā 43	Veḷukajātakam	= vs. 517
Jā 44	Makasajātakam	= vs. 168
Jā 45	Rohiṇijātakam	= vs. 440
Jā 46	Ārāmadūsakajātakam	= vs. 439
Jā 48	Vedabbhajātakam	= vs. 332
Jā 49	Nakkhattajātakam	= vs. 311
Jā 57	Vānarindajātakam	= vs. 58
Jā 58	Tayodhammajātakam	= vs. 59
Jā 59	Bherivādajātakam	= vs. 356
Jā 68	Sāketajātakam	= vs. 219

Source of the Verses

Jā 71	Varaṇajātakam	= vs. 308
Jā 72	Sīlavanāgarājātakam	= vs. 172
Jā 73	Saccamkirajātakam	= vs. 173
Jā 83	Kālakaññijātakam	= vs. 104
Jā 84	Atthassadvārajātakam	= vs. 4
Jā 88	Sārambhajātakam	= vs. 367
Jā 90	Akataññujātakam	= vs. 179
Jā 92	Mahāsārajātakam	= vs. 60
Jā 93	Vissāsabhojanajātakam	= vs. 220
Jā 97	Nāmasiddhijātakam	= vs. 94
Jā 98	Kūṭavāñijātakam	= vs. 358
Jā 100	Asātarūpajātakam	= vs. 92
Jā 103	Verijātakam	= vs. 344
Jā 107	Sālittakajātakam	= vs. 466
Jā 108	Bāhiyajātakam	= vs. 467
Jā 116	Dubbhacajātakam	= vs. 357
Jā 118	Vaṭṭakajātakam	= vs. 454
Jā 121	Kusanālijātakam	= vs. 102
Jā 122	Dummedhajātakam	= vs. 438
Jā 126	Asilakkhañajātakam	= vs. 93
Jā 131	Asampadāñajātakam	= vs. 146
Jā 136	Suvaṇṇahaṃsajātakam	= vs. 401
Jā 141	Godhajātakam	= vs. 196
Jā 150	Sañjīvakajātakam	= vs. 174
Jā 152	Sigāljātakam	= vs. 315
Jā 157	Guṇajātakam	= vs. 103
Jā 161	Indasamāñajātakam	= vs. 192-193
Jā 162	Santhavajātakam	= vs. 194-195
Jā 164	Gijjhajātakam	= vs. 90-91
Jā 168	Sakuṇagghijātakam	= vs. 353-354
Jā 178	Kacchapajātakam	= vs. 347-349
Jā 183	Vālodakajātakam	= vs. 327-328
Jā 185	Anabhiratijātakam	= vs. 451-452
Jā 189	Sīhacammajātakam	= vs. 85

Source of the Verses

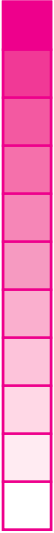
Jā 196	Vālassajātakaṃ	= vs. 518-519
Jā 202	Kelisīlajātakaṃ	= vs. 445-446
Jā 204	Virakajātakaṃ	= vs. 321
Jā 207	Assakajātakaṃ	= vs. 95
Jā 218	Kūṭavānījajātakaṃ	= vs. 83-84
Jā 223	Puṭabhatajātakaṃ	= vs. 87-88
Jā 228	Kāmanītajātakaṃ	= vs. 402
Jā 253	Maṇikaṇṭhajātakaṃ	= vs. 237-239
Jā 284	Sirijātakaṃ	= vs. 313-314
Jā 291	Bhadragaṭajātakaṃ	= vs. 329-331
Jā 302	Mahā-assārohajātakaṃ	= vs. 137-138
Jā 302	" "	= vs. 175-176
Jā 304	Daddarajātakaṃ	= vs. 350-352
Jā 308	Javasakuṇajātakaṃ	= vs. 183-184
Jā 312	Kassapamandiyajātakaṃ	= vs. 143-145
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Jā 322	Daddabhajātakaṃ	= vs. 318-320
Jā 323	Brahmadattajātakaṃ	= vs. 240-242
Jā 331	Kokālikajātakaṃ	= vs. 359-362
Jā 332	Rathalaṭṭhijātakaṃ	= vs. 463
Jā 334	Rājovādajātakaṃ	= vs. 523-526
Jā 335	Jambukajātakaṃ	= vs. 322-324
Jā 342	Vānarajātakaṃ	= vs. 80-81
Jā 345	Gajakumbhajātakaṃ	= vs. 325-326
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Jā 370	Palāsajātakaṃ	= vs. 82
Jā 376	Ācariyajātakaṃ	= vs. 520
Jā 379	Nerujātakaṃ	= vs. 345-346
Jā 382	Sirikālakāṇṇijātakaṃ	= vs. 295
Jā 384	Dhammadhajātakaṃ	= vs. 200

Source of the Verses

Jā 386	Kharaputtajātakam	= vs. 298
Jā 390	Mayhakajātakam	= vs. 336-341
Jā 392	Bhisapupphajātakam	= vs. 382
Jā 400	Dabbhapupphajātakam	= vs. 427-428
Jā 403	Aṭṭhisenajātakam	= vs. 243-248
Jā 406	Gandhārajātakam	= vs. 1-2
Jā 409	Daḷhadhammajātakam	= vs. 180-181
Jā 422	Cetiyajātakam	= vs. 373-378
Jā 423	Indriyajātakam	= vs. 456
Jā 426	Dīpijātakam	= vs. 86
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Jā 431	Hāritajātakam	= vs. 464-465
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Jā 443	Cullabodhijātakam	= vs. 420-423
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Jā 448	Kukkuṭajātakam	= vs. 221-227
Jā 451	Cakkavākajātakam	= vs. 430
Jā 458	Udayajātakam	= vs. 57
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Jā 503	Sattigumbajātakam	= vs. 201-206
Jā 505	Somanassajātakam	= vs. 316-317

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Jā 508	Ummaggajātakaṃ	= vs. 231-236
Jā 510	Ayogharajātakaṃ	= vs. 54-55
Jā 516	Mahākapijātakaṃ	= vs. 126
Jā 521	Tesakuṇṇajātakaṃ	= vs. 228-230
Jā 521	" "	= vs. 533-537
Jā 522	Sarabhaṅgajātakaṃ	= vs. 386-389
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Jā 522	" "	= vs. 447
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Jā 539	Mahājanakajātakaṃ	= vs. 301-303
Jā 539	" "	= vs. 89
Jā 545	Vidhurajātakaṃ	= vs. 457-462
Jā 545	" "	= vs. 495-500
Jā 547	Vessantarajātakaṃ	= vs. 470-475



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