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Chapter III
Thought

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

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

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

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

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

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

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

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

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

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

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

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Chapter IV
Flowers

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Chapter VIII
The Thousands

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Chapter XV
Happiness

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

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

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

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

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

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

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

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

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

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

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

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

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Chapter XIX
The Just

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

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

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

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

261. He in whom there is truth, virtue, love, restraint, moderation,
he who is free from impurity and is wise, he is called an elder.

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

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

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

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

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

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

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

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

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

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Chapter XX
The Way

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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