*The Dhammapada*

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.

*The Dhammapada*

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.

*The Dhammapada*

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.

*The Dhammapada*

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.

*The Dhammapada*

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.

*The Dhammapada*

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.