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Gemstones of the Good Dhamma

*An Anthology of Verses
from the Pali Scriptures*

Ven. S. Dhammika



Gemstones of the Good Dhamma (Saddhamma-maniratana)

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from the Pali Scriptures

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Preface

The discourses of the Buddha and his direct disciples have been collected together into a huge body of literature known as the *Sutta Piṭaka*. Made up of both prose and verse, much of this literature is little known to the average Buddhist because of its great size and also because in both style and content it is highly philosophical. One selection of this literature is, however, very well known. It is the *Dhammapada*, a collection of four hundred and twenty-three verses on various aspects of the Buddha's teachings. The *Dhammapada*'s convenient size, pithy wisdom and, at times, great beauty has made it by far the most popular book in the *Sutta Piṭaka*.

However, many other verses of equal relevance and appeal are to be found scattered throughout the *Sutta Piṭaka*, which remain virtually unknown. I thought it useful, therefore, to collect some of these verses, arrange them according to subject, and present them in such a way that they may enrich the faith and deepen the understanding of those who read them. Most of the verses are the words of the Buddha himself; a lesser number is attributed to his enlightened disciples. But even these reflect the spirit of the Buddha's *Dhamma*, for it is said: "That which is well spoken is the word of the Buddha." (A IV 164).

This small work is dedicated to my good friend, Miss Constance Sandham. May this *Gemstones of the Good Dhamma* illuminate the path so that all beings may attain Nibbāna!

About the Author

Venerable S. Dhammika was born in Australia and developed an interest in Buddhism in his early teens. At the age of twenty-two he went to India and was ordained as a Buddhist monk under the Ven. M. Saṅgharatana Mahāthera. He later moved to Sri Lanka where he taught meditation for several years in the Kandy district. He now lives and teaches in Singapore.

Gemstones of the Good Dhamma

1. *Āyācanā*

Request

Homage to you so nobly
bred.

1. *Namo te purisājañña
namo te purisuttama
sadevakasmiṃ lokasmiṃ
natthi te paṭipuggalo*

Homage to you amongst men
supreme.

Peerless are you in all the
world.

May all worship be given to
you.

Homage to you, Enlightened

Namo te buddha vīratthu

Hero,

2. *vippamuttosi sabbadhi
sambādhapaṭipannosmi
tassa me saraṇaṃ bhava*

*Passāmahaṃ
devamanussaloke
akiñcanaṃ*

3. *brāhmaṇaṃiriyamānaṃ
taṃ taṃ namassāmi
samantacakkhu
pamuñca maṃ sakka
kathaṃkathāhi*

*Anusāsa brahme
karuṇāyamāno
vivekadhammaṃ yamaṃ
vijaññaṃ*

4. *yathāhaṃ ākāsova
abyāpajjamāno
idheva santo asito
careyyaṃ*

5. *Ye ca saṅkhātadhammāse
ye ca sekhā puthū idha
tesaṃ me nīpako iriyaṃ
putṭho pabrūhi mārisa*

you who are completely free.
I have fallen into great
distress,

be my refuge and my shelter.

In the world of gods and
men, I see

this brahmin true, this simple
man.

You I worship, All-Seeing
One,

so free me, Sakka, [1] from my
doubts.

O Brahma, [2] out of
compassion teach me
the lofty Dhamma so I may
understand,
and relying on nothing else,
may live unclouded like the
sky.

Those who have understood
the Dhamma

and those who train
themselves in it:

O wise and truly gracious
one,

tell me how they live their
lives.

2. Dhammavagga

Dhamma

I will teach you a Dhamma,
not hearsay but to be directly
seen.

6. *Kittayissāmi te dhammaṃ
ditṭhe dhamme anītihaṃ
yaṃ veditvā sato caraṃ
tare loke visattikaṃ*

Whoever discovers it and
knows it
and lives by it with
mindfulness,
will transcend craving for the
world.

7. *Suvijāno bhavaṃ hoti
suvijāno parābhavo
Dhammakāmo bhavaṃ
hoti
dhammadessī parābhavo*

Prosperity in life is plain,
decline in life is also plain:
one who loves the Dhamma
prosperes,
one who hates the Dhamma
declines.

8. *Yo ca dhammamabhiññāya
dhammamaññāya paṇḍito
rahadova nivāte ca
anejo vūpasammati*

Thoroughly understanding
the Dhamma
and freed from longing
through insight,
the wise one rid of all desire
is calm as a pool unstirred by
wind.

9. *Yesaṃ dhammā
asammuttṭhā
paravādesu na nīyare
te sambuddhā*

Those to whom the Dhamma
is clear
are not led into other
doctrines;
perfectly enlightened with

sammadaññā
caranti visame sama

perfect knowledge,
they walk evenly over the
uneven.

Not by water is one made
pure

though many people may
here bathe, [3]

but one in whom there is
truth and Dhamma,
he is pure, he is a brahmin.

The path is called "straight,"
"without fear" is the
destination;

the carriage is called "silent"
and its wheels are right effort.

Conscience is the rails and
mindfulness the upholstery,
Dhamma is the driver and
right view runs ahead of it.

And whether it be a woman,
or whether it be a man,
whoever travels by this
carriage

shall draw close to Nibbāna.

Of all the medicines in the
world,
manifold and various,

10. *Na udakena sucī hotī*
bahvettha nhāyatī jano
yamhi saccañca dhammo
ca
so sucī so ca brāhmaṇo

11. *Ujuko nāma so maggo*
abhayā nāma sā disā
ratho akūjano nāma
dhammacakkehi saṃyuto

12. *Hirī tassa apālambo*
satyassa parivāraṇaṃ
dhammāhaṃ sārathim
brūmi
sammādiṭṭhipurejvaṃ

13. *Yassa etādisaṃ yānaṃ*
itthiyā purisassa vā
sa ve etena yānena
nibbānasseva santike

Ye keci osadhā loke
vijjanti vividhā bahū

14. *dhammosadhasamaṃ
natthi
etaṃ pivatha bhikkhavo* there is none like the
medicine of Dhamma:
therefore, O monks, drink of
this.
Having drunk this Dhamma
medicine,
15. *Dhammosadhaṃ pivitvāna
ajarāmaraṇā siyuṃ
bhāvayitvā ca passitvā
nibbutā upadhikkhaye* you will be ageless and
beyond death;
having developed and seen
the truth,
you will be quenched, free
from craving.
3. *Kilesavagga* The Defilements
Bound by desire, tied to
becoming,
fettered tightly by false
opinions,
yoked to ignorance, whirled
about:
thus beings wander through
saṃsāra,
dying only to be born again.
Neither gold nor minted
coins
can make the defilements
disappear.
Sense desires are enemies and
killers,
16. *Kāmayogena saṃyuttā
bhavayogena cūbhayaṃ
ditṭhiyogena saṃyuttā
avijjāya purakkhatā
sattā gacchanti saṃsāraṃ
jātimaraṇagāmino*
17. *Na hiraññasuvaṇṇena
parikkhīyanti āsavā
amittā vadhakā kāmā
sapattā sallabandhanā*

18. *Ummādanā ullapanā
kāṃā cittaṃamaddino
sattānaṃ saṅkilesāya
khippaṃ mārena oḍḍitaṃ*

19. *Pabbatassa suvaṇṇassa
jātarūpassa kevalo
dvittāva nālaṃekassa
iti vidvā samañcare*

20. *Kodhano dubbaṇṇo hoti
atho dukkhaṃpi seti so
atho atthaṃ gahetvāna
anattaṃ adhipajjati
tato kāyena vācāya.
vadhāṃ katvāna kodhano*

21. *Hantā labhati hantāraṃ
Jetāraṃ labhate jayaṃ
akkosako ca akkosāṃ
rosatārañca rosako
atha kammaṃvivaṭṭena
so vilutto viluppati*

hostile darts, rigid bonds.
Desire is agitating and
deceiving,
a source of mental pain,
a net cast out by Māra [4]
to entangle and defile beings.
Were there a mountain all
made of gold,
doubled that would not be
enough
to satisfy a single man:
know this and live
accordingly.
How ugly is the angry man!
His sleep is without comfort;
despite his wealth he is
always poor.
Filled with anger as he is, he
wounds
by acts of body and speech.
One who kills gets killed,
one who conquers gets
conquered,
one who reviles gets reviled.
Thus as a result of his own
actions
the spoiler will in turn be
spoiled.

22. *Natthañño ekadhammopi
yeneva nivutā pajā
saṃsaranti ahorattaṃ
yathā mohena āvutā*

There is no other single thing
by which the human race is
hindered,
by which it wanders day and
night,

so much as by this: delusion.
How they cling and how they
wrangle,

yet claim to be recluses and
brahmins.

23. *Imesu kira sajjanti
eke samaṇabrāhmaṇā
viggaḃha naṃ vivadanti
janā ekaṅgadassino*

Quarrelling and clinging to
their opinions,
they see only one side of
things.

24. *Ye ca rattindivā yuttā
sammāsambuddhasāsane
te nibbāpenti rāgaggiṃ
niccaṃ asubhasaññino*

Those who apply themselves
day and night

to the teachings of the
Buddha

will quench the burning fire
of lust

by the perception of the
impure.

By love they will quench the
fire of hate,

by wisdom the fire of
delusion.

25. *Dosaggiṃ pana mettāya
nibbāpenti naruttamā
mohaggiṃ pana paññāya
yāyaṃ nibbedhagāminiṃ*

Those supreme men
extinguish delusion

4. *Dānavagga*

26. *Na samaṇe na brāhmaṇe
na kapaṇaddhikavanibbake
laddhāna samvibhājeti
annaṃ pānañca bhojanaṃ
taṃ ve avuṭṭhikasamoti
āhu naṃ purisādhamañ*

27. *Ekaccānaṃ na dadāti
Ekaccānaṃ pavecchati
taṃ ve padesavassīti
āhu medhāvino janā*

28. *Subhikkhavāco puriso
sabbabhūtānukampako
āmodamāno pakireti
detha dethāti bhāsati*

with wisdom that breaks
through to truth.

Giving

Not with recluses or
brahmans,

neither with the poor and
needy

does the base man share his
food

or give any drink or
sustenance.

People say that selfish man
is like a drought, a rainless
sky.

One who shares his wealth
with some,

but does not gladly give to
others,

is only like a local shower:
in such a way the wise
describe him.

But one who rains down
bountiful gifts,

gladly giving here and there
out of compassion for all

beings,

and who always says "Give,
give,"

29. *Yathāpi megho thanayitvā
gajjayitvā pavassati
thalaṃ ninnañca pūreti
abhisandantova vārinā
evaṃeva idhekacco
puggalo hoti tādiso*

This type of person is like
a giant cloud filled with rain,
thundering and pouring
down
refreshing water everywhere,
drenching the highlands and
lowlands too,
generous without
distinctions.

30. *Dhammena saṃharitvāna
utthānādhigataṃ dhanam
tappeti annapānena
sammā patte vanibbake*

With his wealth collected
justly,
won through his own efforts,
he shares both food and drink
with beings who are in need.

31. *Yathāpi kumbho
sampuṇṇo
yassa kassaci adhokato
vamatevudakaṃ nissesaṃ
na tattha parirakkhati*

Just as a pot filled with water
if overturned by anyone,
pours out all its water
and does not hold any back,

32. *Tatheva yācake disvā
hīnamukkaṭṭhamajjhime
dadāhi dānaṃ nissesaṃ
kumbho viya adhokato*

Even so, when you see those
in need,
whether low, middle or high,
then give like the overturned
pot,
holding nothing back.

*Danañca peyyavajjañca
atthacariyā ca yā idha
samānattatā ca dhammesu*

Generosity, kind words,
doing a good turn for others,
and treating all people alike:

33. *samānattatā ca dhammesu* these bonds of sympathy are
tattha tattha yathārahaṃ to the world
ete kho saṅgahā loke what the lynch-pin is to the
rathassāṇīva yāyato chariot wheel.
34. *Annado balado hoti* Giving food one gives
vatthado hoti vaṇṇado strength,
yānado sukhado hoti giving clothes one gives
dīpado hoti cakkhudo beauty,
giving transport one gives
delight,
giving lamps one gives sight,
Giving shelter one gives all;
but one who instructs in the
Dhamma,
the excellent teaching of the
Buddha,
such a person gives ambrosia.
35. *So ca sabbadado hoti* Virtue
yo dadāti upassayaṃ Here in the world one should
amataṃ dado ca so hoti train
yo dhammamānusāsati carefully to purify virtue;
for virtue when well
cultivated
brings all success to hand.
Not harming living beings,
not speaking lies, taking
nothing
5. *Sīlavagga*
36. *Sīlaṃvedha sikkhetha*
asmim loke susikkhitaṃ
sīlaṃ hi sabbasampattiṃ
upanāmeti sevitāṃ
37. *Yo pāṇaṃ nātīpāteti*
musāvādaṃ na bhāsati

paradāraṃ na gacchati

going to the wives of other men,

And never drinking intoxicants:

38. *Surāmerayapānañca
yo naro nānuyuñjati
pahāya pañca verāni
sīlavā iti vuccati*

One who gives up these five harmful acts and does not engage in them is truly called a virtuous man.

Virtue is the foundation, the forerunner and origin of all that is good and beautiful;

39. *Ādi sīlaṃ patitṭhā ca
kalyāṇānañca mātukaṃ
pamukhaṃ
sabbadhammānaṃ
tasmā sīlaṃ visodhaye*

therefore one should purify virtue.

40. *Sīlaṃ balaṃ appaṭimaṃ
sīlaṃ āvudhamuttamaṃ
sīlamābharanaṃ setṭhaṃ
sīlaṃ kavacamabbhutaṃ*

Virtue is a mighty power, Virtue is a mighty weapon, Virtue is the supreme adornment, Virtue is a wonderful armour.

41. *Na jaccā vasalo hoti
na jaccā hoti brāhmaṇo
kammanā vasalo hoti
kammanā hoti brāhmaṇo*

One is not low because of birth nor does birth make one holy. Deeds alone make one low, deeds alone make one holy.

42. *Anaṅgaṇassa posassa
niccaṃ sucigavesino
vālaggamattaṃ pāpassa
abbhamattaṃva khāyati*

To one who is without evil, always striving for purity, a wrong the size of a hair tip seems as big as a rain cloud.

- abbhamattaṃva khāyati* seems as big as a rain cloud.
Train yourself in doing good
that lasts and brings
happiness.
43. *Puññameva so sikkheyya
āyataggaṃ sukhudrayaṃ
dānañca samacariyañca
mettacittañca bhāvaye* Cultivate generosity, the life
of peace,
and a mind of boundless
love.
The good luck of virtue never
fades,
faith also brings great good.
Wisdom is man's most
precious gem,
merit no thief can ever steal.
In every virtue all-
accomplished,
with wisdom full and mind
composed,
looking within and ever
mindful -
thus one crosses the raging
flood.
44. *Sīlaṃ aḥarasā sādhu
saddhā sādhu adhiṭṭhitā
paññā narānaṃ ratanaṃ
puññaṃ corehyahāriyaṃ*
45. *Sabbadā sīlasampanno
paññāvā susamāhito
ajjhatacintī satimā
oghaṃ tarati duttaraṃ*
6. *Vācāvagga*
*Purisassa hi jātassa
kuṭhārī jāyate mukhe
yāya chindati attānaṃ
bālo dubbhāsitaṃ bhaṇaṃ*
46. *Tameva vācaṃ bhāseyya* Speech
Every fool who is born
has an axe within his mouth
with which he cuts himself
when he uses wrong speech.
One should utter only words

47. *pare ca na vihiṃseyya*
sā ve vācā subhāsītā and cause no harm for others:
that is truly beautiful speech.
48. *Piyavācameva bhāseyya*
yā vācā paṭinanditā
yaṃ anādāya pāpāni
paresaṃ bhāsate piyaṃ Speak kind words, words
rejoiced at and welcomed,
words that bear ill will to
none;
always speak kindly to
others.
49. *Tasseva tena pāpiyo*
yo kuddhaṃ paṭikujjhati
kuddhaṃ appaṭikujjhanto
saṅgāmaṃ jeti dujjayaṃ The worse of the two is he
who, when abused, retaliates.
One who does not retaliate
wins a battle hard to win.
The fool thinks he has won a
battle
50. *Jayaṃ ve maññati bālo*
vācāya pharusam bhaṇam
jayañcevassa taṃ hoti
yo titikkhā vijānato when he bullies with harsh
speech,
but knowing how to be
forbearing
alone makes one victorious.
When the recluse speaks
much
51. *Yaṃ samaṇo bahuṃ*
bhāsati
upetaṃ atthasañhitaṃ
jānaṃ so dhammaṃ deseti
jānaṃ so bahu bhāsati it is only to speak about the
goal.
Knowingly he teaches the
Dhamma,
knowingly he speaks much.
If one addresses those who

52. *Yo ve na byādhati patvā
parisaṃ uggahavādinam
na ca hāpeti vacanam
na ca chādeti sāsanaṃ*
53. *Asandiddhañca bhaṇati
pucchito na ca kuppati
sa ve tādisako bhikkhu
dūteyyaṃ gantumarahati*
54. *Nābhāsamānaṃ jānanti
missaṃ bālehi paṇḍitaṃ
bhāsamānañca jānanti
desentaṃ amataṃ padaṃ
bhāsaye jotaye dhammaṃ
pagganhe isinaṃ dhajam*
- Yaṃ buddho bhāsati
vācam*
- wish
to learn, without wavering,
imparting
understanding, opening up
and not
obscuring the teaching,
Speaking without hesitation
nor
getting angry when asked a
question,
a monk like this is worthy
to proclaim the teachings.
If he does not speak up,
others know
him not; he is just a wise man
mixed
up with fools. But if he
speaks about
and teaches the Deathless,
others will
know him. So let him light up
the Dhamma,
let him lift the sage's banner
high.
The Buddha speaks words
that lead
to the winning of security, the
ending

*dukkhassantakiriyāya
sā ve vācānamuttamā*

7. Bhogavagga

56. *Jīvate vāpi sappañño
api vittaparikkhayo
paññāya ca alābhena
vittavāpi na jīvati*

57. *Appakenāpi medhāvī
pābhatena vicakkhaṇo
samuṭṭhāpeti attānaṃ
aṇuṃ aggimva
sandhamanti*

58. *Susaṃvihitakammantaṃ
kāluṭṭhāyiṃ atanditaṃ
sabbe bhogābhivaḍḍhanti
gāvo sausbhāmiva*

*Paṇḍito sīlasampanno
jalaṃ aggīva bhāsati*

of sorrow and the attaining of
Nibbāna.

Truly, this is the speech
supreme.

Wealth

The wise man continues to
live

even if he should lose his
wealth.

But the rich man without
wisdom

is not alive even now.

Starting off with little wealth,
the wise man skilfully

increases it,

just as a sudden draught of
wind

can make a spark of fire
grow.

If he plans his project well,
rises early and works

untiringly,

all his wealth will increase
like cows penned in with a

bull.

One who is virtuous and wise
shines forth like a blazing

fire;

59. *jalaṃ aggīva bhāsati
bhoge saṃharamānassa
bhamarasseva irīyato*
- Catudhā vibhaje bhoge
sa ve mittāni ganthati
ekena bhoge bhuñjeyya*
60. *dvīhi kammaṃ payojaye
catutthañca nidhāpeyya
āpadāsu bhavissati*
- Susaṃvihitakammantā
saṅgahitaparijjanā*
61. *bhattu manāpaṃ carati
sambhataṃ anurakkhati*
- Saddhā sīlena sampannā
vadaññū vītamaccharā*
62. *niccaṃ maggaṃ visodheti
sothhānaṃ samparāyikaṃ*
- Saddhādhanam
sīladhanam*
- fire;
like a bee collecting nectar
he acquires wealth by
harming none.
He divides his wealth in four
and thus he wins friendship.
One portion he uses for his
needs,
two portions for his business,
the fourth portion he saves
for times of emergency.
Deft and capable at her work,
in harmony with other
people,
a wife is pleasing to her
husband
and carefully looks after his
wealth.
Endowed with faith and
virtue,
speaking gently, free from
selfishness:
such a woman purifies the
pathway
leading to future happiness.
The wealth of faith and
virtue's wealth,
the wealth of conscience and

63. *hiri ottappiyaṃ dhanam
sutadhanañca cāgo ca
paññā ve sattamaṃ
dhanam*
64. *Yassa ete dhanā atthi
itthiyā purisassa vā
adaliddoti taṃ āhu
amoghaṃ tassa jīvitam*
65. *Patirūpakārī dhuravā
utthātā vindate dhanam
saccena kittiṃ pappoti
dadamṃ mittāni ganthati*
8. *Mittatāvagga*
66. *Asantassa piyā honti
sante na kurute piyam
asataṃ dhammaṃ roceti
taṃ parābhavato mukhaṃ*
- Sabbhireva samāsetha*
- fear of blame,
the wealth of learning and
giving too,
and as the seventh, wisdom's
wealth:
Those who have these
treasures true,
be they women or be they
men,
are not poor or destitute,
nor have their lives been
lived in vain.
Whoever acts, strives and
toils
shall acquire wealth;
by truthfulness one gains
good repute,
and by giving one binds
friends.
Friendship
To be in communion with the
bad,
and choose the ways of the
bad,
to have no friends among the
good,
this is a source of suffering.
Consort only with the good,

67. *sabbhi kubbetha
santhavaṃ
sataṃ
saddhammamaññāya
paññā labbhati nāññato*

come together with the good.
To learn the teaching of the
good
gives wisdom like nothing
else can.

68. *Pūtimacchaṃ kusaggena
yo naro upanayhati
kusāpi pūti vāyanti
evaṃ bālūpasevanā*

If one strings a piece of putrid
fish
on a blade of kusa grass,
the grass will soon smell
putrid too:
the same with one who
follows a fool.

69. *Tagarañca palāsena
yo naro upanayhati
pattāpi surabhi vāyanti
evaṃ dhīrūpasevana*

If one wraps frankincense,
in any ordinary kind of leaf,
the leaf will soon smell sweet
too:
the same with one who
follows the wise.

70. *Tasmā palāsapuṭasseva
ñatvā sampākamattano
asante nupaseveyya
sante seveyya paṇḍito*

Remembering the example of
the leaf,
and understanding the
results,
one should seek
companionship
with the wise, never with the
bad.
A companion is a traveller's
friend,

71. *Sattho pathavasato mittam* a mother is a friend at home,
mātā mittam sake ghare one who helps in time of
sahāyo atthajātassa need
hoti mittam punappunam is a good and steady friend.
sayamkatāni puññāni And the good deeds done by
tam mittam samparāyikam oneself
are one's true friends in time
to come.
A friend who always lends a
hand,
a friend in both sorrow and
joy,
a friend who offers good
counsel,
a friend who sympathises too:
These are the four kinds of
true friends:
72. *Upakāro ca yo mitto*
yo ca mitto sukhe dukkhe
atthakkhāyī ca yo mitto
yo ca mittānukampako:
73. *Etepi mitte cattāro*
iti viññāya paṇḍito
sakkaccaṃ payirupāseyya
mātā puttam va orasam
one who is wise, having
understood,
will always cherish and serve
such friends
just as a mother tends her
only child.
The monk who has a lovely
friend,
who pays respect and
deference to him,
and acts as his friend advises,
- Kalyāṇamitto yo bhikkhu*
sappatisso sagāro
karam mittānam vacanam

74. *karamṃ mittānaṃ vacanaṃ sampajāno patissato pāpuṇe anupubbena sabbasaṃyojanakkhayaṃ* with mindfulness and comprehension clear, will in time be freed from bonds; all his fetters will be destroyed.
75. *Abbhatītasahāyassa atītagatasatthuno natthi etādisaṃ mittamṃ yathā kāyagatā sati* For one whose friend has passed away, for one whose teacher no more lives, there is no other friend in this world like mindfulness of the body.
9. *Sutavagga* Learning
Desire to learn increases learning; learning makes wisdom increase.
76. *Sussūsā sutavaḍḍhanī sutamṃ paññāya vaddhanaṃ paññāya atthamṃ jānāti ñāto attho sukhāvaho* By wisdom is the goal known; knowing the goal brings happiness.
77. *Bahussutamṃ upāseyya sutañca na vināsaye tamṃ mūlamṃ brahmacariyassa* One should follow the learned man, and should not neglect learning; for that is the foundation of

tasmā dhammadharo siyā

Therefore be well versed in
Dhamma.

*Bahussutaṃ
dhammadharaṃ*

sappaññaṃ

buddhasāvakaṃ

78. *nekkhaṃ jambonadasseva*

ko taṃ ninditumarahati

devāpi naṃ pasaṃsanti

brahmunāpi pasaṃsito

Learned, knowing the
Dhamma,
truly wise, the Buddha's
disciple
is like the finest gold of
Jambu.

Who can find any blame in
him?

Even the gods sing his praise;
Brahmā himself sings his
praise. [5]

Appassutopi ce hoti,

sīlesu susamāhito;

79. *Sīlato naṃ pasaṃsanti,*

tassa sampajjate suttaṃ.

If one who has little learning
is strong in virtue, others
will praise his virtue only,
because his learning is
incomplete.

Bahussutopi ce hoti,

sīlesu asamāhito;

80. *Sīlato naṃ garahanti,*

nāssa sampajjate suttaṃ.

If one who has much learning
is weak in virtue, others
will blame him for his
conduct
though his learning is
complete.

Bahussutopi ce hoti,

sīlesu susamāhito;

81. *Ubhayaena naṃ*

But if one has much learning
and is also strong in virtue,
he will be praised for both

*paṣaṃsanti,
sīlato ca sutena ca.*

he will be praised for both
his virtue and his learning.

82. *Bahussuto appassutaṃ
yo sutenātimaññati
andho padīpadhārova
tatheva paṭibhāti maṃ*

A learned man who, because
of his learning,
despises one with little
learning,
seems to me like a stone-blind
man
walking around with a lamp
in hand.

83. *Tasmā hi attakāmena
mahattamabhikaṅkhatā
saddhammo garukātabbo
saraṃ buddhāna sāsanaṃ*

One who loves his own true
welfare,
who is concerned with his
own good,
should pay homage to the
Dhamma
and always remember the
Buddha's words.

84. *Sammā manaṃ paṇidhāya
sammā vācaṃ abhāsiya
sammā kammāni katvāna
kāyena idha puggalo*

Having a rightly directed
mind,
speaking rightly spoken
speech,
doing here with the body
only deeds that are right and
good.

*Bahussuto puññakaro
apasmim idha jīvite*

Learned, doing much that is
worthy

85. kāyassa bheda
sappañño
saggaṃ so upapajjati

a wise person such as this
will be reborn in a happy
place.

10. *Sāvakaṅga*

The Disciple

If one behaves rightly
toward his mother and his
father,

towards the Buddha well-
attained,

and the disciples of the
Buddha,

such a person generates
an abundant store of good.

The monk well-possessed of
virtue,

the nun who is widely
learned,

male and female lay disciples
who are fully endowed with
faith -

it is they who illuminate the
Saṅgha,

"lights of the Saṅgha" they are
called.

One who has no respect for
those

who live the holy life with

86. *Mātari pitari cāpi
yo sammā paṭipajjati
tathāgate vā sambuddhe
atha vā tassa sāvake
bahuñca so pasavati
puññaṃ etādiso naro*

87. *Bhikkhu ca sīlasampanno
bhikkhunī ca bahussutā
upāsako ca yo saddho
yā ca saddhā upāsikā
ete kho saṅghaṃ sobhenti
ete hi saṅghasobhanā*

*Yassa sabrahmacārīsu
gāravo nūpalabbhati*

88. *gāraṇo nūpalabbhati
āraḁā hoti saddhammā
naḁaṃ puḁaviyā yaḁā* him,
is as far from this good
Dhamma
as the sky is from the earth.
89. *Yassa sabrahmacārīsu
gāraṇo upalabbhati
so virūhati saddhamme
khetṁe bījaṃva bhaddakaṃ* One who has respect for
those
who live the holy life with
him,
comes to growth in this good
Dhamma
like a healthy seed in the
field.
90. *Itṁhibhāvo kiṃ kayirā
cittamhi susamāhite
ñāṇamhi vattamānamhi
sammā dhammaṃ
vipassato* A woman's nature is
unimportant
when the mind is still and
firm,
when knowledge grows day
by day,
and she has insight into
Dhamma.
91. *Yassa nūna siyā evaṃ
itṁhāhaṃ purisoti vā
kiñci vā pana asmīti
taṃ māro vattumarahati* One who thinks such
thoughts
as "I am a woman" or "I am a
man"
or any other thought "I am
..."
Māra is able to address that
one.

92. *Dummedhehi pasaṃsā ca viññūhi garahā ca yā garahāva seyyo viññūhi yaṃ ce bālappasaṃsanā* The fools offer praise and the wise offer blame. Truly the blame of the wise is much better than the praise of the fool. Home dwellers and the homeless both, by depending upon one another come to realise the good Dhamma, the utter freedom from bondage. Though physically close behind, if one is acquisitive and restless, how far is that turbulent one from one freed from turbulence, that burning one from one cooled, that hankering one from the greedless!
93. *Sāgārā anagārā ca ubho aññōññanissitā ārādhayanti saddhammaṃ yogakkhemaṃ anuttaraṃ* come to realise the good Dhamma, the utter freedom from bondage. Though physically close behind, if one is acquisitive and restless, how far is that turbulent one from one freed from turbulence, that burning one from one cooled, that hankering one from the greedless!
94. *Anubandhopi ce assa mahiccho ca vighātavā ejānugo anejassa nibbutassa anibbuto giddho so vitāgedhassa passa yāvāñca ārakā* A happy thing is concord in the Saṅgha!
95. *Sukhā saṅghassa sāmaggī samaggānañcanuggaho* One who assists in making harmony,

95. *samaggarato dhammaṭṭho* loving concord and
yogakkhemā na dhaṃsati righteousness,
 does not fall away from
 freedom.

11. *Cittavagga*

Mind

The world is led around by
 mind,

by mind the world is
 plagued.

Mind is itself the single thing,
 which brings all else beneath
 its sway.

Mind precedes all things;
 mind is their chief, mind is
 their maker.

If one speaks or does a deed
 with a mind that is pure
 within,

happiness then follows along
 like a never departing
 shadow.

Difficult to detect and very
 subtle,

the mind seizes whatever it
 wants;

so let a wise man guard his
 mind,

96. *Cittena nīyati loko*
cittena parikassati
cittassa ekadhammassa
sabbeva vasamanvagū

Manopubbaṅgamā
dhammā

manosetṭhā manomayā

97. *Manasā ce pasannena*
bhāsatī vā karotī vā
tato naṃ sukhamanvetī
chāyā va anapāyinī

Sududdasaṃ sunipunaṃ
yatthakāmanipātinam

98. *cittaṃ rakkhetha medhāvī*
cittaṃ guttaṃ

99. *Dunniggahassa lahuno
yatthakāmanipātino
cittassa damatho sādhu
cittaṃ dantaṃ
sukhāvahaṃ*

100. *Phandanaṃ capalaṃ
cittaṃ
durakkaṃ dunnivārayaṃ
ujuṃ karoti medhāvī
usukārova tejanaṃ*

101. *Na taṃ mātā pitā kayirā
aññe vāpi ca ñātakā
sammāpaṇihitaṃ cittaṃ
seyyaso naṃ tato kare*

102. *Anabhijjhālu vihareyya
abyāpannena cetasā
sato ekaggacittassa
ajjhattaṃ susamāhito*

happiness.

Wonderful it is to train the
mind
so swiftly moving, seizing
whatever it wants.

Good is it to have a well-
trained mind,
for a well-trained mind
brings happiness.

As a fletcher straightens an
arrow,
even so one who is wise
will straighten out the fickle
mind,
so unsteady and hard to
control.

No mother nor father nor
any other kin can do
greater good for oneself
than a mind directed well.

Live without covetous greed,
fill your mind with
benevolence.

Be mindful and one-pointed,
inwardly stable and
concentrated.

There are five strands of
sensual pleasure

103. *Pañca kāmagaṇṇā loke
manochaṭṭhā paveditā
ettha chandaṃ virājetvā
evaṃ dukkhā pamuccati*

104. *Mama selūpamaṃ cittaṃ
ṭhitaṃ nānupakampati
virattaṃ rajanīyesu
kuppanīye na kuppati
mamevaṃ bhāvitaṃ cittaṃ
kuto maṃ dukkhamessatī*

105. *Yo ca caraṃ vā tiṭṭhaṃ vā
nisinno uda vā sayamaṃ
vitakkaṃ samayitvāna
vitakkūpasame rato
bhabbo so tādiso bhikkhu
phuṭṭhumaṃ
sambodhimuttamaṃ
12. Sikkhāvagga*

106. *Atisītaṃ atiuṇhaṃ,
atisāyamidamaṃ ahu;
Iti viassaṭṭhakammante,
atthā accenti māṇave*

There are five strands of sensual pleasure with the mind as the sixth; by overcoming desire for these

one will be freed from suffering.

My mind is firm like a rock, unattached to sensual things, no shaking in the midst of a world where all is shaking.

My mind has thus been well-developed.

So how can suffering come to me?

Whether he walks or stands or sits or lies, a monk should take delight in controlling all thoughts.

Such a monk is qualified to reach supreme enlightenment.

The Training

"It's too cold, it's too hot, it's too late." With such excuses

one who gives up the practice

107. *Yodha sītañca unhañca
tinā bhiyyo na maññati
karaṃ purisakiccāni
so sukhā na vihāyati*

108. *Alīnacitto ca siyā
na cāpi bahu cintaye
nirāmagandho asito
brahmacariyaparāyaṇo*

109. *Ūnūdarō mitāhāro
appichassa alolupo
sa ve icchāya nicchāto
aniccho hoti nibbuto*

110. *Sa jhānapasuto dhīro
vanante ramito siyā
jhāyetha rukkhāmūlasmiṃ
attānamabhitosayaṃ*

But one who looks on cold
and heat
as no more obstructive than
straw
and continues with the
practice
does not fall short of
happiness.
So rid the mind of sloth and
dullness.
Give up thinking of many
things.
Be healthy and unattached to
pleasure.
Be devoted to the holy life.
Lean in body, frugal in food,
content with little and
undisturbed,
vain wishes gone and craving
stilled,
thus the wantfree attain
Nibbāna.
One who is stable in
meditation
will delight at the woodland's
edge,
meditating at the foot of a
tree

- attānamabhitosayaṃ* tree
until joy and contentment are won.
111. *Kāmacchando ca byāpādo* Sense desire, ill will,
thinamiddhañca bhikkhuno sloth, laziness, agitation,
uddhaccaṃ vicikicchā ca and doubt are not found
sabbaso va na vijjati in a true and worthy monk.
Do not hold back the mind
Na sabbato mano nivāraye from all,
na mano for it is not yet put to sleep.
112. *saṃyatattamāgataṃ* But whenever evil things
yato yato ca pāpakaṃ arise,
tato tato mano nivāraye then should the mind be held
in check.
Possessed of energy and
perseverance,
Vīriyasāttaccasampanno be always earnest in applying
yuttayogo sadā siyā yourself.
113. *na ca appatvā dukkhantaṃ* The wise one should not be
vissāsaṃ eyya paṇḍito confident
until the end of suffering is
reached.
With the jewelled necklace of
concentration,
Samādhiratanamālassa wrong thoughts cannot arise
kuvitakkā na jāyare nor can the mind be
114. *na ca vikkipate cittaṃ* distracted.
etaṃ tumhe piḷandhathā So let this be your

115. *Ānāpānasatī yassa
paripuṇṇā subhāvitā
anupubbaṃ paricitā
yathā buddhena desitā
somaṃ lokam pabhāseti
abbhā mutova candimā*

13. *Vāyāmaṃvagga*

116. *Pamādo rajo pamādo
pamādānupatito rajo
appamādena vijjāya
abbūlḥe sallamattano*

117. *Niddāsīlī sabhāsīlī
anuṭṭhātā ca yo naro
alaso kodhapaññāṇo
taṃ parābhavato mukhaṃ*

118. *Samvaro ca pahānañca
bhāvanā anurakkhaṇā*

One who has gradually
practised,
developed and brought to
perfection
mindfulness of the in-and-out
breath,
as taught by the Enlightened
One,
illuminates the entire world
like the moon when freed
from clouds.

Effort

Indolence is dust;
dust comes in the wake of
indolence.

With knowledge and
vigilance,
draw out the arrow from
yourself.

When one loves company
and sleep,
when one is lax and slack,
when one is often given to
anger -
this is a source of suffering.

The effort to restrain, to
abandon,
to develop and to maintain:

118. *bhāvanā anurakkhaṇā
ete padhānā cattāro
desitādiccabandhunā*

to develop and to maintain:
these are the four exertions
taught by the Kinsman of the
Sun.

119. *Uṭṭhahatha nisīdatha
ko attho supitena vo?
Āturānañhi kā niddā
sallaviddhāna ruppataṃ?*

Arise! Sit up! Of what use
are your dreams? How can
you
continue to sleep when you
are sick,
pierced with the arrow of
grief?

120. *Amoghaṃ divasaṃ kayirā
appena bahukena vā
yaṃ yaṃ vijahate rattiṃ
tadūnaṃ tassa jīvitam*

Make your day productive
whether by little or by much.
Every day and night that
passes,
your life is that much less.
The wise one who hurries
when

121. *Yo dandhakāle dandheti
taraṇīye ca tāraye
yoniso saṃvoidhānena
sukhaṃ pappoti paṇḍito*

hurrying is needed and who
slows down
when slowness is needed, is
happy
because his priorities are
right.

*Āraddhavīriye pahitatte
niccaṃ dalhaparakkame*

See the disciples in perfect
harmony,
resolute and making effort,
always firm in their progress

this is the best worship of the Buddha.

Sloth, torpor and drowsiness, boredom and heaviness after meals -

by expelling these with energy

the noble path is purified.

The flood is crossed by faith,

by vigilance the sea is crossed,

pain is overcome with vigour by wisdom one is purified.

The straight path has been clearly shown:

walk forward and don't turn back.

Urge yourself onwards by yourself;

in that way attain Nibbāna
Mindfulness

Even when obstacles crowd in,

the path to Nibbāna can be won

by those who establish mindfulness

and bring to perfection

*Niddaṃ tandiṃ
vijambhitaṃ*

123. *aratiṃ bhattasammadaṃ
vīriyena naṃ paṇāmetvā
ariyamaggo visujjhati*

*Saddhāya taratī oghaṃ
appamādena aṇṇavaṃ
vīriyena dukkhamacceti
paññāya parisujjhati*

- 124.

*Ujumaggamhi akkhāte
gacchatha mā nivattatha
attanā codayattānaṃ
nibbānamabhihāraye*

- 125.

14. Sativagga

*Sambādhe vāpi vindanti
dhammaṃ nibbānapattiyā
ye satiṃ paccalattaṃsu
sammā te susamāhitā*

- 126.

*ye satim paccalatthamsu
sammā te susamāhitā*

mindfulness
and bring to perfection
equipoise.

127. *Sace dhāvati cittaṃ te
kāmesu ca bhavesu ca
khippaṃ niggaṇha satiyā
kiṭṭhādaṃ viya duppasuṃ*

If your mind runs wild
among
sensual pleasures and things
that arise,
quickly restrain it with
mindfulness
as one pulls the cow from the
corn.

128. *Ubhinnaṃ tikicchantaṃ carati
attano ca parassa ca
paraṃ saṅkupitaṃ ñatvā
yo sato upasammati*

Knowing that the other
person is angry,
one who remains mindful
and calm
acts for his own best interest
and for the others' interest,
too.

129. *Ubhinnaṃ tikicchantaṃ
attano ca parassa ca
janā maññanti bāloti
ye dhammassa akovidā*

He is a healer of both
himself and the other person;
only those think him a fool
who do not understand the
Dhamma.

130. *Yataṃ care yataṃ tiṭṭhe
yataṃ acche yataṃ saye
yataṃ samiñjaye bhikkhu*

Whether he walks, stands,
sits
or lies, stretches out his limbs
or draws them in again, let a

131. *yāvataṃ jagato gati
samavekkhitā ca
dhammānaṃ
khandhānaṃ udayabbayaṃ* world
let him carefully scrutinise
the rise and fall of
compounded things.
- Evaṃ vihārimātāpiṃ
santavuttimanuddhataṃ
cetosamathasāmīciṃ* Living thus ardently,
at peace within, not restless
or mentally agitated,
132. *sikkhamānaṃ sadā sataṃ
satataṃ pahitattoti
āhu bhikkhuṃ
tathāvidhaṃ* training himself, always
mindful:
people call such a monk
"one constantly resolute."
Not excited by mental
phenomena,
133. *Na so rajjati dhammesu
dhammaṃ ñatvā patissato
virattacitto vedeti
tañca nājjhossa tiṭṭhati* one knows them through
mindfulness;
thus with a mind well
detached
one understands and does
not cling.
- Satipaṭṭhānakusalā
bojjhaṅgabhāvanāratā
vipassakā dhammadharā
dhamma nagare vasantite* Those skilled in the
foundations of mindfulness,
delighting in the
enlightenment factors,
with knowledge of Dhamma
and keen insight,
134. live in the city of Dhamma.

Possessed of persevering

and keen insight,
live in the city of Dhamma.
Possessed of persevering
energy,

135. *Sammappadhānasampanno* practising the foundations of
satipaṭṭhānagocaro mindfulness,
vimuttikusumasañchanno bedecked with the blossoms
parinibbissatyanāsavo of freedom,
you will be cooled and
undefiled.

15. *Attaparavagga*

Oneself and Others
All tremble at punishment.
Life is dear to all.

136. *Sabbe tasanti daṇḍassa*
sabbesaṃ jīvitaṃ piyaṃ
attānaṃ upamaṃ katvā
na haneyya na ghātaye
Put yourself in the place of
others;
kill none nor have another
killed.

137. *Attanāva kataṃ pāpaṃ*
attanā saṃkilissati
attanā akataṃ pāpaṃ
attanāva visujjhati
suddhī asuddhi paccattaṃ
nāñño aññaṃ visodhaye
By doing evil, one defiles
oneself;
by avoiding evil, one purifies
oneself.

Purity and impurity depend
on oneself:
no one can purify another.
Let no one neglect one's own
welfare
for the welfare of others
however much.

Attadatthaṃ paratthena
bahunā pi na hāpaye

139. *Attānameva paṭhamam
patirūpe nivesaye
athaññāmanusāseyya
na kilisseyya paṇḍito*

140. *Attānaṃ ce tathā kayirā
yathāññāmanusāsati
sudanto vata dametha
attā hi kira duddamo*

141. *Yo cattānaṃ samukkaṃse
pare ca mavajānāti
nihīno sena mānena
taṃ jaññā vasalo iti*

142. *Na paresaṃ vilomāni
na paresaṃ katākataṃ
attanova avekkheyya
katāni akatāni ca*

true good.

One should first establish
oneself
in what is proper and only
then
try to instruct others. Doing
this,
the wise one will not be
criticised.

If only you would do what
you teach others
then being yourself
controlled
you could control others well.
Truly self-control is difficult.

One who exalts himself
and disparages others
because of smugness and
conceit;
know him as an outcaste
man.

Look not to the faults of
others,

nor to their omissions and
commissions.

But rather look to your own
acts,
to what you have done and

142. *na paresaṃ katākataṃ
attanova avekkheyya
katāni akatāni ca*

commissions.

But rather look to your own
acts,
to what you have done and
left undone.

143. *Paravajjānupassissa
niccaṃ ujjhānasaññino
āsavā tassa vadḍhanti
ārā so āsavakkhayā*

When one looks down at
others' faults
and is always full of envy,
one's defilements continually
grow;
far is one from their
destruction.

144. *Sudassaṃ vajjamaññesaṃ
attano pana duddasaṃ
paresaṃ hi so vajjāni
opunāti yathā bhusaṃ
attano pana chādeti
kaliṃva kitavā saṭho*

Easily seen are the faults of
others,
one's own are difficult to see.
By winnowing the chaff of
others' faults,
one's own are obscured, like
a crafty
fowler hidden behind the
branches.

145. *Attanā codayattānaṃ
patimāse attamattanā
so attagutto satimā
sukhaṃ bhikkhu vihāhisi*

You yourself must watch
yourself,
you yourself must examine
yourself,
and so self-guarded and
mindful,
O monk, you will live in

- 146 *cittappakopano bhayamantarato jātaṃ taṃ jano nāvabujjhati* hate churns up and harms the mind; this fearful danger deep within most people do not understand.
- Duṭṭho atthaṃ na jānāti duṭṭho dhammaṃ na* Thus spoilt one cannot know the good, cannot see things as they are. Only blindness and gloom prevail when one is overwhelmed by hate.
- 147 *passati andhatamaṃ tadā hoti yaṃ doso sahate naraṃ* He who does not strike nor makes others strike, who robs not nor makes others rob, sharing love with all that live, finds enmity with none.
- Yo na hanti na ghāteti na jināti na jāpaye mettāṃso sabbabhūtesu veraṃ tassa na kenaci* For the mindful one there is always good; for the mindful one happiness increases; for the mindful one things go better yet he is not freed from enemies.
- 148 *Satīmato sadā bhaddaṃ satimā sukhamedhati satīmato suve seyyo verā na parimuccati* But he who both day and night takes delight in harmlessness sharing love with all that live, finds enmity with none.
- Yassa sabbamahorattaṃ ahiṃsāya rato mano mettāṃ so sabbabhūtesu veraṃ tassa na kenaci* When one with a mind of love feels compassion for all the world - above, below and
- 149 *Yo ve mettena cittena sabbalokānukampati*
- 150
- 151

151 *Yo ve mettena cittena
sabbalokānukampati
uddhaṃ adho ca tiriyaṃ
appamāneṇa sabbaso*

152 *Appamāṇaṃ hitaṃ cittaṃ
paripuṇṇaṃ subhāvitaṃ
yaṃ pamāṇakataṃ
kammaṃ na taṃ
tatrāvasissati*

153 *Mettacittā kāruṇikā hotha
sīlesu saṃvutā
āradhāvīriyā pahitattā
niccaṃ dalhaparakkamā*

154 *Yathāpi ekaputtasmiṃ
piyasmiṃ kusalī siyā evaṃ
sabbesu pāṇesu sabbattha
kusalo siyā*

155 *Cittaṅca susamāhitaṃ
vipprasannamanāvilaṃ
akhilaṃ sabbabhūtesu so
maggo brahmapattiyā*

enmity with none.

When one with a mind of love feels compassion for all the world - above, below and across, unlimited everywhere,

Filled with infinite kindness, complete and well-developed - any limited actions one may have done do not remain lingering in one's mind.

Develop a mind full of love; be compassionate and restrained in virtue; arouse your energy, be resolute, always firm in making progress.

Just as a loving mother would guard her only dearly beloved child, so towards creatures everywhere one should always wish for their good.

A mind composed, well-concentrated, purified and undefiled, full of kindness towards all beings - this is the way that leads to Brahmā.

*samaṃ pharati sītena
pavāheti rajomalaṃ*

and washes away all
impurity and dust,
In the same way you should
develop thoughts
of love to friend and foe alike,
and having reached
perfection in love,
you will attain
enlightenment.

157. *Tatheva tvam̐pi ahitahite
samaṃ mettāya bhāvaya
mettāpāramitaṃ gantvā
sambodhiṃ pāpuṇissasi*

"As I am, so are others;
as others are, so am I."
Having thus identified self
and others,
harm no one nor have them
harmed.

158. *"Yathā ahaṃ tathā ete
yathā ete tathā ahaṃ"
attānaṃ upamaṃ katvā
na haneyya na ghātaye*

I have love for the footless,
for the bipeds too I have love;
I have love for those with
four feet,
for the many-footed I have
love.

159. *Apādakehi me mettaṃ
mettaṃ dvipādakehi me,
catuppadehi me mettaṃ
mettaṃ bahuppadehi me*

May the footless harm me
not,
may the bipeds harm me not,
may those with four feet
harm me not,
may those with many feet
harm me not.

160. *Mā maṃ apādako hiṃsi
mā maṃ hiṃsi dvipādako
mā maṃ catuppado hiṃsi
mā maṃ hiṃsi bahuppado*

mā maṃ catuppado hiṃsi harm me not,
mā maṃ hiṃsi bahuppado may those with many feet
harm me not.

161. *Sabbe sattā sabbe pāṇā*
sabbe bhūtā ca kevalā
sabbe bhadrāni passantu
mā kañci pāpamāgamā
May all creatures, all living
things,
all beings one and all,
experience good fortune only.
May they not fall into harm.

162. *Sabbamitto sabbasakho*
sabbabhūtānukampako
mettacittaṅca bhāvemi
abyāpajjarato sadā
I am a friend and helper to
all,
I am sympathetic to all living
beings.
I develop a mind full of love
and always delight in
harmlessness.

163. *Asaṃhīraṃ asaṃkappaṃ*
cittaṃ āmodayāmaṃ
brahmavihāraṃ bhāvemi
akāpurisasevitaṃ
I gladden my mind, fill it
with joy,
make it immovable and
unshakable.
I develop the divine states of
mind
not cultivated by evil men.

164. *Tasmā sakaṃ paresampi*
kātabbā mettabhāvanā
mettacittena pharitabbaṃ
Therefore the meditation on
love
should be done for oneself
and others.
All should be suffused with

165. *appamāṇaṃ patissato
tanū saṃyojanā honti
passato upadhikkhayaṃ
18. Sukhavagga*

166. *Yo pubbe karaṇīyāni
pacchā so kātumicchati
sukhā so dhaṃsate thānā
pacchā ca m-anutappati*

*Kodhaṃ chetvā sukhaṃ
seti
kodhaṃ chetvā na socati*
167. *kodhassa visamūlassa
madhuraggassa devate
vadhaṃ ariyā pasamsanti
tañhi chetvā na socati*

168. *Yaṃ pare sukhato āhu
tadariyā āhu dukkhato
yaṃ pare dukkhato āhu
tadariyā sukhato vidū
passa dhammaṃ
durājānaṃ
sammūlhettha aviddasu*

boundless, and sets his mind
for seeing the end of birth:
his fetters are worn thin.

Happiness

One who later wishes to do
the things he should have
done before
falls away from happiness
and long afterwards repents.
Slay anger and you will be
happy,
slay anger and you will not
sorrow.

For the slaying of anger in all
its forms
with its poisoned root and
sweet sting -
that is the slaying the nobles
praise;
with anger slain one weeps
no more.

What others call happiness,
the noble call pain;
what others call pain,
the noble call happiness.
Behold this Dhamma hard to
comprehend
by which the dull are utterly

168. *yaṃ pare dukkhato āhu
tadariyā sukhato vidū
passa dhammaṃ
durājānaṃ
sammūlhettha aviddasu*

the noble call happiness.
Behold this Dhamma hard to
comprehend
by which the dull are utterly
baffled.

169. *Sabbadā ve sukhaṃ seti
brāhmaṇo parinibbuto
yo na limpati kāmesu
sītibhūto nirūpadhi*

Always happy is the holy
man
who is wholly free within,
who is not stained by sense
desires -
cooled is he and free from
clinging.

170. *Yañca kāmasukhaṃ loke
yañcidam diviyaṃ sukhaṃ
tañhakkhayasukhassete
kalaṃ nāgghanti soḷasiṃ*

The happiness of sensual lust
and the happiness of
heavenly bliss
are not equal to a sixteenth
part
of the happiness of craving's
end.

171. *Sabbā āsattiyo chetvā
vineyya hadaye daram
upasanto sukhaṃ seti
santiṃ pappuyya cetasā*

With all his attachments cut,
with the heart's pinings
subdued,
calm and serene and happy is
he,
for he has attained peace of
mind.

A monk who has abundant

with the calming of the
constructs.

Solitude is happiness for one
who is content,
who has heard the Dhamma
and clearly sees.

Non-affliction is happiness in
the world -
harmlessness towards all
living beings.

Freedom from lust is
happiness in the world,
the going beyond all sensual
desires.

But the crushing out of the
conceit "I am" -
this is the highest happiness.

The fully perfected Buddha
has taught

Nibbāna as the highest
happiness -

without grief, immaculate,
secure,
the state where all suffering
ceases.

Silence

Develop the quiet even state

173. *Sukho viveko tuṭṭhassa
sutadhammassa passato
abyāpajjaṃ sukhaṃ loke
pāṇabhūtesu saṃyamo*

174. *Sukhā virāgatā loke
kāmaṇaṃ samatikkamo
asmimānassa yo vinayo
etaṃ ve paramaṃ sukhaṃ*

175. *Susukhaṃ vata nibbānaṃ
sammāsambuddhadesitaṃ
asokaṃ virajaṃ khemaṃ
yattha dukkhaṃ nirujjhati*

19. *Tunhīvagga*

19. *Tunhīvagga*
176. *Samānabhāgaṃ kubbetha
gāme akuṭṭhavanditaṃ
manopadosaṃ rakkheyya
santo anuṇṇato care*
177. *Taṃ nadīhi vijānātha
sobbhesu padaresu ca
saṇantā yanti kussubbhā
tuṇhīyati mahodadhi*
178. *Yadūnakaṃ taṃ saṇati
yaṃ pūraṃ santameva taṃ
aḍḍhakumbhūpamo bālo
rahado pūrova paṇḍito*
179. *Kāyamuniṃ vācimuniṃ
manomunimanāsavaṃ
muniṃ*
- the state where all suffering ceases.
Silence
Develop the quiet even state of mind,
when praised by some,
condemned by others,
free the mind from hate and pride
and gently go your way in peace.
- Learn this from the waters:
in mountain clefts and chasms,
loud gush the streamlets,
but great rivers flow silently.
Things that are empty make a noise,
the full is always quiet.
The fool is like a half-filled pot,
the wise man like a deep still pool.
Silent in body, silent in speech,
silent in mind, without defilement,

180. *Upasanto uparato
mantabhāṇī anuddhato
dhunāti pāpake dhamme
dumapattaṃva māluto* restrained,
speaking little, without
conceit -
such a one shakes off all evil
as wind shakes leaves off a
tree.
Let one with sight be as
though blind,
181. *Cakkhumāssa yathā andho,
sotavā badhiro yathā
paññavāssa yathā mūgo
balavā dubbaloriva.* and one who hears be as
though deaf,
let one with wisdom be as
though dumb,
let one who is strong be as
though weak.
Having attained the
meditative state
where all thoughts come to a
stop,
182. *Avitakkaṃ samāpanno
sammāsambuddhasāvako
ariyena tuṅhībhāvena
upeto hoti tāvade* the disciple of the perfected
Buddha
thereby possesses the noble
silence.
The wise one in the midst of
an assembly
should not speak excessively
long.
183. *Yathā jaḷo va mūgo va
attānaṃ dassaye tathā
nātiavelaṃ sambhāseyya
saṅghamajjhamhi paṇḍito* He should let himself appear
like a simpleton or a dullard.

183. *Yathā jaḷo va mūgo va
attānaṃ dassaye tathā
nātiavelaṃ sambhāseyya
saṅghamajjhamhi paṇḍito* an assembly
should not speak excessively
long.
He should let himself appear
like a simpleton or a dullard.
In this both mighty beings
agree,
184. *Etaṃ nāgassa nāgena
īsādantassa hatthino
sameti cittaṃ cittaṇa
yadeko ramatī mano* the enlightened sage and the
elephant
with tusks resembling the
poles of ploughs:
both love the solitude of the
forest.
Amidst the chirping and
twittering
185. *Vihavihābhīnadite
sippikābhirutehi ca
na me taṃ phandati cittaṃ
ekattanirataṃ hi me* of the birds in the woods
this mind of mine does not
waver
for I am devoted to solitude.
20. *Vipassanāvagga* Insight
186. *Na pañcaṅgikena turiyena
rati me hoti tādisī
yathā ekaggacittassa
sammā dhammaṃ
vipassato* Music from a five-piece
ensemble
cannot produce as much
delight
as that of a one-pointed mind
with perfect insight into
things.
Those peaceful in mind,

188. *Appamādaratā santā
pamāde bhayadassino
abhabbā parihānāya
nibbānasseva santike*

189. *Atītaṃ nānusocanti
nappajappanti nāgataṃ
paccuppannena yāpenti
tena vaṇṇo pasīdati*

190. *Atītaṃ nānvāgameyya
nappaṭikaṅkhe anāgataṃ
yad atītaṃ pahīnaṃ taṃ
appattañca anāgataṃ*

191. *Paccuppannañca yo
dhammaṃ
tattha tattha vipassati
asaṃhīraṃ asaṃkupaṃ
taṃ vidvā manubrūhaye*

192. *Cittaṃ upaṭṭhapetvāna
ekaggaṃ susamāhitaṃ*

desires,

calm, delighting in diligence,
seeing fear in negligence,
can never fall away or fail,
for they are close to Nibbāna.
They do not lament over the
past,

they yearn not for what is to
come,
they maintain themselves in
the present,
thus their complexion is
serene.

The past should not be
followed after
and the future not desired;
what is past is dead and gone
and the future is yet to come.

But whoever gains insight
into things
presently arisen in the here
and now,
knowing them, unmoved,
unshaken,
let him cultivate that insight.

Establish the mind, set it up
in one-pointed stability;

- taṃ vidvā manubrūhaye* unshaken,
let him cultivate that insight.
- Cittam upatṭhapetvāna* Establish the mind, set it up
ekaggam susamāhitam in one-pointed stability;
192. *paccavekkhatha saṅkhāre* look upon all formations
parato no ca attato as alien and as not self.
- Phenaṇiṇḍūpamaṃ rūpaṃ* The body is like a ball of
vedanā bubbulūpamā foam,
193. *marīcikūpamā saññā* feelings are like bubbles,
saṅkhārā kadalūpamā perception is like a mirage,
māyūpamañca viññānaṃ mental constituents like a
and consciousness like a
pithy tree,
and consciousness like a
magic trick.
- Sabbalokaṃ abhiññāya* Knowing the world in full
sabbaloke yathātatham directly,
194. *sabbalokaviṣaṃyutto* the whole world just as it is,
sabbaloke anūpayo from the whole world he is
freed;
he clings to naught in all the
world.
- Sabbe sabbābhibhū dhīro* This sage all-victorious
sabbaganthappamocano with all bonds loosened,
195. *phuṭṭhāssa paramā santi* has reached perfect peace:
nibbānaṃ akutobhayaṃ Nibbāna that is void of fear.
21. *Buddhavagga* The Buddha
As the lotus is born in the

197. *Tatheva ca loke jāto
buddho loke viharati
nopalippati lokena
toyena padumaṃ yathā*

198. *Mahāsamuddo pathavī
pabbato anilopi ca
upamāya na yujjanti
satthu varavimuttiyā*

199. *Appameyyaṃ paminanto
kodha vidvā vikappaye
appameyaṃ pamāyinaṃ
nivutaṃ taṃ maññe
akissavaṃ*

Araññe rukkhamūle vā

fragrant and beautiful,
Just so the Buddha is born in
the world,
grows up and dwells in the
world,
but like the lotus unstained
by water
he is not defiled by the world.
The mighty ocean, the earth
so broad,
the mountain peak or the
wind
are not adequate similes to
describe
the awesome freedom of the
Teacher.
Who can measure the
immeasurable one?
Who can fathom and
determine him?
To try to measure the
immeasurable one
betrays a mind devoid of
wisdom.

When in the forest, amongst
the roots of trees,
or when retired to an empty

wisdom.

When in the forest, amongst
the roots of trees,

or when retired to an empty
place,

just call to mind the Buddha
and

no fear or trembling will
arise.

When the Buddha teaches
others

he does so out of compassion,
because the Tathāgata is

wholly freed

from both favour and
aversion.

It is certain that the sun will
rise

when the darkness of night
fades away;

so too the words of the
supreme Buddha

are always certain and
reliable.

Deeply reverent towards the
Teacher,

reverent towards the

200. *Araññe rukkhamūle vā
suññāgāre va bhikkhavo
anussaretha sambuddhaṃ
bhayaṃ tumhāka no siyā*

201. *Hitānukampī sambuddho
yadaññāmanusāsati
anurodhavirodhehi
vip̐pamutto tathāgato*

202. *Yathā rattikkhaye patte
suriyuggamanaṃ dhuvan̐
tatheva buddhaseṭṭhānaṃ
vacanaṃ dhuvassataṃ*

Satthugaru dhammagaru

204. *Tenahātappaṃ karohi
idheva nipako sato
ito sutvāna nigghosaṃ
sikkhe nibbānamattano*

205. *Ye me pavutte satthipade
anusikkhanti jhāyino
kāle te appamajjantā
na maccuvasagā siyuṃ*

22. *Kittisadda*

206. *Esa sutvā pasidāmi
vaco te isisattama
amoghaṃ kira me puṭṭhaṃ
na maṃ vañcesi brāhmaṇo*

Anusāsi maṃ ariyavatā

for he is close to Nibbāna.
So stir up your energy now,
be skilful and be ever
mindful.

When you have heard my
voice
train yourself to attain
Nibbāna.

Those who do their best and
train
in all the teachings that I have
taught,
alert and meditative, shall in
time
go beyond the power of
death.

Praise
Hearing your voice, O sage
supreme,
my heart is filled with joy.
My questions truly were not
in vain,
the brahmin did not deceive
me.

You have taught me the noble
practice,
you were compassionate and

207. *Anusāsi maṃ ariyaṅvatā
anukampi anuggahi
amogho tuyhamovādo
antevāsiṃhi sikkhito*

the brahmin did not deceive
me.

You have taught me the noble
practice,

you were compassionate and
helpful to me.

Your exhortation was not in
vain

for I am now your trained
disciple.

208. *Upemi buddhaṃ saraṇaṃ
dhammaṃ saṅghaṅca
tādinaṃ
samādiyāmi sīlāni
taṃ me atthāya hehiti*

I go for refuge to the Buddha,
to the Dhamma and to the
Saṅgha.

I undertake the rules of
conduct

which will be for my true
welfare.

209. *Asokaṃ virajaṃ khemaṃ
ariyaṭṭhaṅgikaṃ ujum
taṃ maggaṃ anugacchāmi
yena tiṇṇā mahesino*

I shall follow that eightfold
path,

griefless, immaculate, secure,
the straight way by following
which

the great sages have crossed
the flood.

210. *So ahaṃ vicarissāmi
gāmā gāmaṃ purā puraṃ
namassamāno*

I will now go from town to
town,

I will go from city to city,

Abbreviations

A	Aṃguttara Nikāya
D	Dīgha Nikāya
Dhp	Dhammapada
It	Itivuttaka
J	Jātaka
JN	Jātaka Nidānakathā
M	Majjhima Nikāya
Mil	Milindapañhā
S	Saṃyutta Nikāya
Sn	'Suttanipāta
Th	Theragāthā
Thī	Therīgāthā
Ud	Udāna

References

References to Dhammapada, Jātaka, Suttanipāta, Theragāthā and Therīgāthā are to verse number; references to other works are to the volume and page number of the Pali Text Society editions.

(An asterisk, *, indicates the Buddha's own words)

Theragāthā and Therīgāthā are to verse number; references to other works are to the volume and page number of the Pali Text Society editions.

(An asterisk, *, indicates the Buddha's own words)

1. Sn 544 Sabhiyasuttaṃ
2. S I 50 Sūriyasuttaṃ
3. Sn 1063 Dhotakamāṇavapucchā
4. Sn 1065 Dhotakamāṇavapucchā
5. Sn 1038 Ajitamāṇavapucchā
- *6. Sn 1053 Mettagūmāṇavapucchā
- *7. Sn 92 Parābhavasuttaṃ
- *8. It 91 Saṅghāṭikaṇṇasuttaṃ
- *9. S I 4 Susammaṭṭhasuttaṃ
- *10. Ud 6 Jaṭilasuttaṃ
- *11. S I 33 Accharāsuttaṃ
- *12. S I 33 Accharāsuttaṃ
- *13. S I 33 Accharāsuttaṃ
14. Miln 335 Anumānapaṇho
15. Miln 335 Anumānapaṇho
- *16. A II 10 Yogasuttaṃ
17. Thī 347 Subhākammāradhītutherīgāthā
18. Thī 357 Subhākammāradhītutherīgāthā
- *19. S I 117 Rajjasuttaṃ
- *20. A IV 96 Kodhanasuttaṃ
- *21. S I 85 Dutiyasaṅgāmasuttaṃ
- *22. It 8 Avijjānīvaraṇasuttaṃ
- *23. Ud 69 Paṭhamanānātithiyasuttaṃ

- *29. It 66 Avuṭṭhikasuttaṃ
- *30. It 66 Avuṭṭhikasuttaṃ
- 31. JN 128 Sumedhakathā
- 32. JN 129 Sumedhakathā
- *33. A II 32 Saṅgahasuttaṃ
- *34. S I 32 Kiṃdadasuttaṃ
- *35. S I 32 Kiṃdadasuttaṃ
- 36. Th 608 Sīlavattheragāthā
- *37. A II 205 Verasuttaṃ
- *38. A II 206 Verasuttaṃ
- 39. Th 612 Sīlavattheragāthā
- 40. Th 614 Sīlavattheragāthā
- *41. Sn 136 Vasalasuttaṃ
- 42. Th 1001 Khadiravaniyarevatattheragāthā
- *43. It 16 Mettasuttaṃ
- *44. S I 37 Ajarasāsuttaṃ
- *45. Sn 174 Hemavatasuttaṃ
- *46. Sn 657 Kokālikasuttaṃ
- 47. Sn 451 Subhāsitasuttaṃ
- 48. Sn 452 Subhāsitasuttaṃ
- *49. S I 163 Asurindakasuttaṃ
- *50. S I 162 Asurindakasuttaṃ
- *51. Sn 722 Nālakasuttaṃ
- *52. A IV 196 Dūteyyasuttaṃ
- *53. A IV 196 Dūteyyasuttaṃ
- *54. A II 51 Visākhasuttaṃ
- 55. Sn 454 Subhāsitasuttaṃ tatiyaṃ
- 56. Th 499 Mahākaccāyanattheragāthā

- *52. A IV 196 Dūteyyasuttaṃ
- *53. A IV 196 Dūteyyasuttaṃ
- *54. A II 51 Visākhasuttaṃ
- 55. Sn 454 Subhāsitasuttaṃ tatiyaṃ
- 56. Th 499 Mahākaccāyanattheragāthā
- *57. J 4 Cūlasetṭhijātakaṃ
- *58. J 341 Gandhatindukajātakaṃ
- *59. D II 188 Siṅgālasuttaṃ
- *60. D II 188 Siṅgālasuttaṃ
- *61. A IV 271 Paṭhamaidhalokikasuttaṃ
- *62. A IV 271 Paṭhamaidhalokikasuttaṃ
- *63. A IV 6 Saṃkhittadhanasuttaṃ
- *64. A IV 6 Saṃkhittadhanasuttaṃ
- *65. Sn 187 Ālavakasuttaṃ
- *66. Sn 94 Parābhavasuttaṃ
- *67. S I 17 Sabbhisuttaṃ
- *68. It 68 Sukhapatthanāsuttaṃ
- *69. It 68 Sukhapatthanāsuttaṃ
- *70. It 68 Sukhapatthanāsuttaṃ
- *71. S I 37 Mittasuttaṃ
- *72. D II 188 Siṅgālasuttaṃ
- *73. D II 188 Siṅgālasuttaṃ
- *74. It 10 Dutiyasekhasuttaṃ
- 75. Th 1035 Ānandattheragāthā
- 76. Th 141 Mahācundattheragāthā
- 77. Th 1027 Ānandattheragāthā
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Notes

1. Sakka (Sakya) The Buddha's clan name.
2. Brahmā: he addresses the Buddha by the name of a deity.
3. The Buddha's contemporaries believed that people could be purified by bathing in sacred rivers.
4. Māra: the Tempter, the Evil One.
5. Brahmā: A high divinity in the ancient Indian pantheon

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