

***Dhammapada.* Translated by John Ross Carter and Mahinda Palihawadana. Oxford: Oxford University Press, 1987.**

*The Dhammapada* collects sayings of Siddhartha Gautama (arguably, 5<sup>th</sup> century B.C.), who is also called Shakyamuni (the wise man of Shakyas) and Buddha (the fully enlightened one) and Gautama Buddha. The collection represents the Pali Buddhist tradition, and derives from the Theravada school of Buddhism typical of southeast Asia. The Pali *Dhammapada* is one of a genre of collections of the sayings of Buddha, among which works there are significant differences. Shortly after the death of Siddhartha Gautama, the community of Buddhist monks called an assembly at which they rendered in text the speeches and teachings of their Buddha, beginning with the report of Ananda, Gautama's personal attendant. The work has been wildly popular from the period before the schools arose, and has sprouted a bramble of versions. The Pali version is the only *Dhammapada* that remains in an ancient Indian language. "Dharma" means truth, or right conduct, or the way. "Samsara" means the cycle of rebirth into suffering. "Mara" means unfruitful spiritual practices, demons, or spiritual death. "Dhamma" is a Pali variation on the Sanskrit word "dharma." "Nibbana" is the Pali rendering of the Sanskrit "nirvana."

- I. The Pairs.** 1. Sense experience leads to attachments, which lead to action. Ill action brings suffering. 2. Tranquil action, also deriving from sense and attachments, leads to ease. 3. Those offended at loss dwell in hatred. 4. Those accepting loss dwell without hatred. 5. Hatred never dispels hatred. 6. Empathy quells quarrels. 7. Spiritual death arises from sensual pleasures and indulgences. In such people, mara prevails. 8. Spiritual well-being arises from moderation. Mara loses. 9. A monk's life is inward, controlled. Else, it is nothing. 10. Virtuous monks deserve their yellow robes. 11. Misguided intentions emerge when one mistakes the superfluous as the essential. 12. Well-guided intention emerges when the essential is deemed essential. 13. Rain drips through leaky roofs. So passions invade the undisciplined mind. 14. The tended mind resists passions. 15. Grief over wrongdoing follows one through life and death. 16. Joy in good action follows one through life and death. 17. Torment plagues wrongdoers. 18. Joy rewards well-doers. 19. In spirituality, doing counts more than talking. 20. In spirituality, talking counts little. The seeker frees his mind from obstacles and attachments, following dhamma.
- II. Awareness.** 21. Awareness frees one from death. Lacking awareness, one lives as though dead already. 22. Wise monks exult in awareness. 23. Meditating, they touch nibbana. 24. Fame follows mindful doers of good, who act deliberately. 25. Aware restraint builds dikes against floods of passion. 26. The wise cherish awareness; fools do not. 27. Sensual delight makes life complicated. The meditator finds ease. 28. The mindful person appears elevated above suffering. 29. All things come easier to aware persons. 30. Gods themselves praise awareness. 31. Mendicant monks burn the bonds of passion. 32. Mendicant monks find nibbana.
- III. The Mind.** 33. Wise men abandon flighty minds. 34. Wise men discard flighty minds. 35. Controlled minds foster ease. 36. Tended minds find ease. 37. Restrained minds find release from mara. 38. Wisdom evades unsteady minds. 39. Deep awareness ultimately leads one beyond ethical thought. 40. Mind endures; physical existence erodes: this is wisdom. 41. All bodies die. 42. Failure of wisdom violates the unkempt mind. 43. Well-kept minds offer benefits even parents cannot give.
- IV. Flowers.** 44. Who conquers death? 45. He learns dhamma. 46. He sees bodily life as impermanent. He departs mara. 47. Attachment sweeps men into death. 48. Death seizes men seeking pleasure. 49. Sages live without diminishing life. 50. See your actions; ignore the deficiencies of others. 51. Do what you believe. 52. Doing is useful. 53. There is much good to be done. 54. One who does good has broad influence. 55. Virtue is the most beautiful fragrance. 56. The smell is virtually divine. 57. Mara finds no purchase in persons aware and virtuous. 58. A lotus can blossom from rubbish. 59. So, the Buddha blossoms among ordinary people.
- V. The Childish.** 60. The cycle of rebirth wears on people ignorant of dhamma. 61. Make no foolish friends. 62. Deluded, one seeks money, progeny, and self. 63. Knowing one's

- childishness is a kind of wisdom. 64. Childish people learn nothing from sages, as ladles taste no soup. 65. In one moment of attention, a childish person can learn. 66. Childish persons indulge self, do ill, and reap bitterness. 67. Do nothing regrettable, or suffer misery. 68. Do whatever seems right, and find joy. 69. Ill action tastes sweet until it blossoms into suffering. 70. Excruciating asceticism counts little compared to dhamma. 71. Bad acts linger. 72. Knowledge injures foolish people. 73. They hallucinate glory, wealth, and reverence of themselves. 74. Pride grows malignantly. 75. Seek disengagement, as do buddhas seeking nibbana.
- VI. The Sagacious.** 76. Learn from wise people. 77. Wise men teach, correcting the errant, encouraging the good. You will learn politeness. 78. Make worthy friends. 79. Dhamma brings one clarity and good sleep. 80. Workers shape materials. Wise men shape themselves. 81. People's opinions do not shake wise persons. 82. They become calm. 83. They maintain equanimity in the face of calamity and weal. 84. Avoid seeking prosperity by ill-means; it will disturb you. 85. Few transcend samara. 86. With difficulty, those who follow dhamma transcend samara. 87. Dhamma calls one to disengage. 88. Rid your mind of the sensual. 89. Nibbana awaits those who seek enlightenment, cease grasping, and purify the mind.
- VII. The Worthy.** 90. In disengagement, one loses sorrows. 91. The wise are homeless. 92. They leave possessions and food for freedom; they pass by without a sign. 93. They fast for freedom. 94. Gods cherish wise persons. 95. The wise are cultured, but evade the karmic cycle of samsara. 96. Calm speech and acts flow from the wise. 97. The wise man transcends faith and gratitude and possessions and hopes. 98. The wise become a blessing to those nearby. 99. The wise seek forests to forsake passions.
- VIII. The Thousands.** 100. Talk little, be at peace. 101. Write few poems, be at peace. 102. Learn few poems, be at peace. 103. The deep battle in life is conquering oneself. 104. Self-conquest brings self-control. 105. Neither gods nor the universe itself can defeat such a man. 106. Such men deserve simple reverence. 107. Reverence for the self-composed far exceeds ascetic rigors. 108. Reverence for such exceeds all worshipful sacrifices. 109. Honoring elders improves one's life: confidence, strength, and even the skin. 110. Better to meditate one day than live a hundred years without virtue. 111. Or without insight. 112. Better one day of energetic acts than a hundred years of lazy ones. 113. Recognize the samsaric life-death cycle for what it is. 114. A wondrous immortal state lies beyond life-and-death. 115. Dhamma is supreme life; all else is dross.
- IX. The Wrong.** 116. Do well rapidly, so you do not stumble into wrongs. 117. If you err, forsake that action. Repeating it creates your suffering. 118. If you do good, repeat that. You will build desire for good, which brings happiness. 119. Habits of evil cause suffering, but even one of evil habits has good things happen. 120. Habits of good prevent suffering, but before one's goodness is habitual, evil things happen to him. 121. Small wrongs cumulate to great wrongs. The process is slow. 122. Small goods cumulate to great goods. The process is slow. 123. Avoid ill acts. 124. Evil acts most harm those who do them. 125. Harming innocents harms the harmer. 126. Being born portends evil acts. Doing well for others portends nibbana. 127. Bad deeds follow one everywhere. 128. They bring death, inevitably.
- X. The Rod.** 129. Fear death. Avoid killing and the wrath that leads to killing. 130. Hold life dear. Avoid killing and the wrath that leads to killing. 131. One cannot find peace by harming others. 132. Behaving peaceably, one finds peace. 133. Harsh talk beckons harsh retorts. 134. Those finding nibbana never argue. 135. Approaching death drives men in a direction, pestering them. 136. Childish people punish themselves by their ill deeds. 137. Those who harm innocent bystanders suffer troubles: (138) painful emotions, poverty, broken bones, terrible illnesses, demented minds, (139) conflict with authorities, insufferable slander, loss of family members, destroyed personal property, (140) and fire engulfing his person and houses. The fool stumbles into hell. 141. Inner doubt renders ascetic rigors useless. 142. Deeply spiritual persons live tranquilly, in self-restraint and confidence, harming no creature, often alone. 143. Few are open to criticism; most are offended by insults, as a horse by whip. 144. Be pliant before life's whips,

so that ardor, seriousness, faith virtue, vigor, concentration, true insight, understanding, and mindfulness will free you. 145. Wise people fashion themselves, as tradesmen their materials.

**XI. Old Age.** 146. You suffer darkness, but seek no light. 147. You are satisfied with putrid sores. None of what you love endures. 148. This nest of detritus that is life issues only in death. 149. We die and rot, like autumn's unused squash. 150. We die in a city built of death, yet persevere, arrogant and thankless. 151. Kings too die; their goods rot. Only truth endures. This is what the good say to one another. 152. Ignorant people grow mature bodies; their wisdom, however, remains fetal. 153. Being born over and over, life after life: that is horrid. 154. The wise man evades rebirth. His house falls and is not rebuilt. 155. Spiritual paupers starve, as do feeble herons on fishless lakes. 156. Spiritual paupers reminisce; their future holds nothing.

**XII. The Self.** 157. Those who love themselves take care. 158. They set themselves, then help others. 159. One should heed one's own advice; the self is your slowest student. 160. A restrained person patronizes himself, which is tutelage hard to find. 161. The ill deeds of the unwise wear down the doer, as diamonds do rocks. 162. Persistent evil-doers do to themselves what their enemies wish. 163. Ill action is easy; the good is difficult. 164. The unwise deflect truth; ignoring the buddhas, the unwise make themselves ripe for demolition. 165. What lies within defiles or cleanses. Give up fixing others; fix yourself. 166. Follow your own direction; even the good paths of others are not yours. Stay focused on being you.

**XIII. The World.** 167. Seek life's highest things; do not settle for samsara. 168. Living well, without neglect, brings peace of mind, forever. 169. Dhamma is good conduct; one sleeps at ease. 170. Death vanishes when one sees the world for the mirage it is. 171. Childish people cling to the baubles of this world; those who know better let it go. 172. Those who learn this lesson make bright this dark world. 173. Those who turn from ill acts to good ones illumine darkness. 174. In this world, few see things as they are. 175. As swans fly, so wise people depart the clutch of mara. 176. Indulging one false practice opens the gate to many. 177. Misers do not find heaven. Wise people give freely, and find ease in heaven. 178. To begin the path to Buddha-hood is better than ruling the earth or the universe.

**XIV. The Awakened One.** 179. Earthly success rots. The Awakened One travels an unknown path. 180. He craves nothing, knows no boundaries. How can you lead him? 181. Gods long for calm, mindful meditators. 182. Being born, living, learning the truth, and becoming buddhas: each is difficult. 183. Awakened Ones flee what harms and find what helps, changing their minds into something better. 184. Awakened Ones hold their tongues, counting patience as a discipline. They never hurt or harass. 185. Awakened Ones avoid hurt or criticism of others; they control their eating, sexual desires, and rest. 186. Even wealth offers no solace. Wise persons call wealth a misery. 187. Awakened Ones seek, instead, an end to craving. 188. Ascetics seek solace in retreat to wild places. 189. These refuges are not an end in themselves. They provide no release from samsara. 190. One should instead flee to the Buddha, the truth with right action, and the community of meditating monks. Then one sees deeply into the four noble truths. 191. One also sees the source and result of suffering, and escapes through the noble eightfold path. 192. There, one finds true release from misery. 193. Wise people are few, and prove a blessing to their families. 194. Awakened Ones find joy in getting out of bed, teaching dhamma, and living peacefully in their communities. 195. One may safely worship Awakened Ones. They have prevailed over lower tendencies. 196. Great value lies in worshipping Awakened Ones. It is beyond counting.

**XV. Happiness.** 197. Enlightened people live alongside those living in hatred. 198. They also live without affliction among the afflicted. 199. They also live restful among the restless. 200. The enlightened live pleasantly with no possessions. 201. Forsaking contests, one departs the joy of winning and the misery of losing. 202. Peace brings ease; passions burn one. 203. Desire is an illness and misery. Nibbana holds none; it is a place of rest. 204. Peace of mind is wealth; those who inspire trust are brothers. Nibbana brings ease. 205. Solitude and quiet relieve distress, and bring joy in truth. 206. Childish people make life difficult; enlightened people make life pleasant.

207. Childish people make life miserable, like living with enemies. Wise people make others' lives pleasant, all like family. 208. There lies something eternal in an intelligent, true friend.

**XVI. The Pleasant.** 209. Persons who abandon moral rigor envy those who apply themselves. 210. Being with those loved or detested creates misery. 211. Avoid such entanglements and soar free. 212. Love creates sorrow and terror. Avoid love, and be free. 213. Affection makes grief; avoid affection and be free. 214. Seeking pleasure creates fear and grief. Avoid pleasures, and be free. 215. Craving pleasure creates fear and grief. Avoid craving pleasure, and be free. 216. Craving itself generates fear and grief. Avoid craving, and be free. 217. People love the truth-doer, firm in the dhamma. 218. Those bound for nibbana have clarity of mind and lack attachment to sense experiences. 219. When a traveler returns from distant travels safely home, all express delight. 220. So too, when an enlightened person returns to nibbana, his good deeds delight in him.

**XVII. Wrath.** 221. One avoids suffering by forsaking anger and justice and earthly bonds, even thinking and owning. 222. Wrath careens uncontrollably; it is the worst. 223. Peace conquers wrath, good the bad, giving then stingy, truth the false. 224. Gods praise truth-telling, calmness, and giving when asked. 225. Gentle people find nibbana, where grief does not intrude. 226. Those devoted to nibbana lose all taste for worldly distractions. 227. People in the world criticize everyone's speech. Nothing is good enough for them. 228. No person is without faults or without merit. 229. But intelligent people persistent in virtue and good acts deserve no nay-saying. 230. They are gold. Gods praise them. 231. Restrain your body and acts. 232. Restrain your speech. 233. Restrain your mind. 234. Perfect restraint masters body, speech, and mind.

**XVIII. Stains.** 235. You stand at death's threshold, unprepared. 236. Find enlightenment. Forsake distractions. Enter heaven. 237. You are old and dying, headed to the grave. Yet you have failed to prepare at all. 238. Find enlightenment. Forsake distractions. Avoid rebirth. 239. One removes moral blight in bits, as a smith refines ore. 240. Ill acts erode one, as rust does iron. 241. Where one forsakes maintenance, corrosion ensues. 242. Sexual acts and stinginess stain one's character. 243. Worst is ignorance. 244. Life is easy for those lacking shame, who disparage others, use intelligence as a weapon, and dwell in their corrupt impudence. 245. Life is hard for sensitive people, avoiding shame, preferring purity, who use discernment to purify character. 246-247. Those who kill, lie, steal, fornicate, or get drunk dig up their own roots. 248. Greed makes one suffer. 249. Envy breaks one apart inside. 250. One who roots out envy finds himself integrating within. 251. Danger lies in passion, bad acts, delusions, and craving. 252. One sees others' faults clearly, but misses one's own. 253. Thinking ill of others, disparaging them, embeds one in wrong acts. 254. Enlightened persons avoid external considerations. 255. Enlightened persons avoid inner disturbance.

**XIX. The Firm in Dhamma.** 256. Assessing situations fairly makes one firm in dhamma. 257. Leading with intelligence and without favoritism makes one firm in dhamma. 258. Scholars are learned because they speak confidently, without fear or hatred, not because their words are many. 259. One bears dhamma not by speaking much but by understanding dhamma and doing it. 260. Mere age does not make one respected. 261. True elders do no injury, restrain themselves, and reject activities that stain one. 262. Beauty and smooth talk, while lying, living in greed, and resenting others, leave one discommended. 263. Commendable people root out ill behaviors and desires. 264. One's ascetic efforts mean nothing if one remains a liar, greedy, and craving. 265. Those whose calm banishes inner wrongs have useful asceticism. 266. Begging alone does not make one holy. 267. Deep spirituality consists in well-sorting the world, rejecting both right and wrong. 268-269. Sages lack confusion and ignorance. They seize the best acts and reject the lesser acts. Sages know good and evil. 270. Noble people harm no living creatures. 271-272. Neither rites nor learning nor concentration nor seclusion makes one holy. Extinguishing craving for this world makes one holy. Settle for nothing less.

**XX. The Path.** 273. The eightfold path, the four noble truths, and detachment are reliable dhammas. Use your eyes and see. 274. Follow the pure path; you will defeat mara. 275. Living so ends misery and prevents the world from harming you. 276. Proclaim the truth; meditate

strenuously. You will find freedom. 277. Purity lies in recognizing this world's transience. 278. Purity lies in recognizing this world's suffering. 279. Purity lies in recognizing the illusion of self. 280. The fool sleeps when he should labor; he is young and strong, but confused, lazy, barely awake. 281. Speaking with care, mental restraint, and bodily purity: that is what sages teach. 282. Meditation creates greatness; its lack destroys greatness. So, meditate. 283. Fight desire, not desires. Fell desire itself, like a forest laid low. 284. Avoid sexual attractions. They keep a man a baby. 285. Be less impressed with yourself. Conceit is not Buddha's way. Nibbana is peace. 286. Avoid seeking permanence. Since none exists in this world, seeking permanence is a dangerous quest. 287. The mind gets drunk on money and children. Tangled minds die. 288. Family offers no shelter. The truth is greater. 289. Knowing such, the wise person gets clear on the path to nibbana.

**XXI. Miscellaneous.** 290. Forsake lesser for greater pleasures. 291. Only hateful people wish their own pleasure at the expense of others' suffering. 292. One pollutes oneself when he does known wrong and avoids doing known right. 293. One avoids self-pollution by doing good and avoiding evils, ever mindful and attentive. 294. Enlightened persons slay all that opposes their progress. 295. Enlightened persons slay even the most powerful opponents to their progress. 296. The Buddha's disciples are mindful of Buddha in sleep and wakefulness. 297. Disciples are mindful of dhamma in sleep and wakefulness. 298. Disciples are mindful of the Buddhist community (sangha) in sleep and wakefulness. 299. Disciples are mindful of their own bodies in sleep and wakefulness. 300. Disciples are mindful to avoid harm to other creatures in sleep and wakefulness. 301. Disciples are mindful of meditation in sleep and wakefulness. 302. Households deter spirituality; they force unstable people upon the seeker, making him suffer. 303. People of faith, fame, and wealth are praised wherever they go. 304. Good people stick out, visible. Bad people vanish, like arrows shot at night. 305. Solitude assists self-control; find some.

**XXII. Hell.** 306. Liars and deniers of ill deeds are equal in hell. 307. Ill-controlled monks go to hell; bad deeds lead to hell. 308. If you lack self-control, do not squander the alms people give. You will be punished. 309. Heedless men fornicate, lose respect, sleep poorly, and find hell. 310. Fornication brings fleeting pleasure, followed by defamation, low living, and legal censure. 311. Solitude, done badly, brings hell in its wake. 312. Some monks suffer poor spirituality; they are disappointed. 313. Pursue your spirituality decisively; lazy religion makes everything dusty. 314. You will evade regret if you avoid evils and do goods. 315. Guard your actions, both inward and outward, as nations do their borders. Failing that, you will grieve. 316. Woe follows those who defend evils, without shame, and fight goods, without shame. 317. Woe follows those who mistake other emotions as fear, and mistake fear as other emotions. 318. Woe follows those who think error right, and right error, suffering wrong views. 319. Well-being follows right views, seeing right as right, and wrong as wrong.

**XXIII. The Elephant.** 320. Most people are morally challenged. Their baseless accusations do not deflect one's spiritual trajectory. 321. Those who endure baseless accusation have tamed their desires, like a tamed steed. 322. One who subdues himself is better than trained elephants or horses. 323. The disciplined self carries one where no horse might. 324. The elephant Dhanapalaka refused domestication, longing rather for his forest home. 325. Those who coast through life languidly suffer rebirth. 326. Even if one was once lazy, one can discipline oneself now. 327. Pull yourself from the mud with bright awareness, honing your mind. 328. Take a mentor, a wise person of good acts; follow him in mindfulness and happiness. 329. Do not take a mentor, even though he is wise and good; go alone. 330. It is better to be alone than to take the company of childish people. 331. Friends are blessings, like contentment, good deeds late in life, and abandoning sorrow. 332. Also, loving one's mother and father, and revering the ascetic wanderer. 333. Also, one finds blessing in good deeds in old people, well-rooted faith, insight, and eschewing wrongs.

**XXIV. Craving.** 334. Heedless living generates craving and wandering. 335. People who crave face suffering that grows wildly. 336. One who overcomes craving avoids sorrows, which hardly

touch him. 337. Root out craving and so avoid being born over and over to suffering. 338. To merely prune craving insures its resurgence. 339. Pleasure carries one away in passions. 340. Use your insight and wisdom to root out passions. 341. Delights bind one to common things, guaranteeing death and rebirth. 342. One who craves creeps around like a trapped animal, suffering birth after endless birth. 343. Find detachment; be free of the trap of craving. 344. Some wriggle free, but then head right back to where the traps are set. 345. Familial affection and fondness for baubles are weaknesses. 346. Forsaking expectations, eschewing pleasures: these are strengths. 347. Passions entangle one; wise men avoid suffering by abandoning expectations. 348. Let go! You will find new depths of existence and birthlessness. 349. Disturbed thoughts, intense passions, seeking pleasure: each increases the fetter of craving. 350. The free man forestalls thoughts, focuses on what to others seems unpleasant, and so prevails. 351. Pure men lack fear or craving; they take a new form of existence. 352. Sages with desire bridled teach well, being higher creatures. 353. A Buddha knows and conquers all, cleaving to dhammas, abandoning everything. He is peerless. 354. Dhammas are the most intense experiences; defeating craving releases one from suffering. 355. Possessions kill the fool, but the wise can possess without danger. A man kills himself by wanting things. 356. Attractions clog a man as do grasses fields. Avoiding attractions, the wise bear much fruit. 357. Wanting evils fills up a man's inwardness. Avoiding ill will, the wise bears much fruit. 358. Confusion condemns a man; clear minds bear much fruit. 359. Longing crowds out wisdom. Those free of longing bear much fruit.

**XXV. The Bhikkhu.** 360. Control your eye, ear, nose, and tongue. 361. Control your body, speech, and mind, as well as your senses. The self-controlled monk avoids suffering. 362. Deliberate restraint conjoined with solitary introspection and contentment: such is a fine monk. 363. The monk speaks sweetly who is restrained, humble, and given to moderation. 364. Good monks focus on dhamma in practice, joy, reflection, and memory. 365. Envy destroys integration of mind. 366. Monks who cherish what little they have live purely. 367. Everything deemed to exist does not. Those who know this are fine monks. 368. Good monks seek peace, act with loving-kindness, and heed Buddha to tame their passions. 369. Eject lust and hate, as a sinking sailor bails. Nibbana awaits. 370. Sever attachment to this world. Avoid being washed away. 371. Avoid confusion by meditating; blame only yourself if you suffer torments. 372. Meditation brings insight, insight grants focus. Nibbana consists in focused meditative insight. 373. Joy beyond imagining awaits the monk who empties himself, seizes peace, and embraces dhamma fully. 374. Know well and reject the world's lies. What follows tastes of fine nectar. 375. Well-trained monks guard their senses, seek contentment, follow the monastic rule, and dwell with virtuous friends. 376. Make friendliness a habit; let your conduct be competent. You will find joy and freedom from suffering. 377. Drop off hatred and clinging, as flowers going to seed shed petals. 378. Monks find peace by taming the body, speech, seizing peace, finding calm, and tossing away material possessions. 379. Take charge of your character; such monks find themselves at ease, self-protected, and aware. 380. Shape yourself. You own yourself as your most valuable possession. 381. Monks seek peace by seizing joy, following Buddha, and shaking loose from desires and clinging. 382. Young monks, pursuing Buddha's example, light the world like a cloudless moon.

**XXVI. The Brahmana.** 383. Sacred people rid themselves of sensuality; they know Unmade reality. 384. Sacred people excel in insight and tranquility meditation; they are released. 385. Sacred people forsake striving, abandon distress. 386. A sacred person excels, meditating quietly, washed of the stains of confused thinking. 387. The Buddha shines above all of nature and all human glory. 388. Sacred persons flee evil; monks nurture calmness. Eschewing wrongs, they progress. 389. No sacred person attacks another. Shame on any person who does. 390. Sacred persons suspect pleasures and cease harms; sorrow declines. 391. Sacred persons avoid license, loose talk, and wandering mind. 392. Hold sacred the dhammas of the Buddha. 393. Neither asceticism nor nepotism nor birthright makes a sacred person. Only persistence in truth and dhamma makes a sacred person. 394. Ascetic extremities and simple living may fail to address your inner jungle. 395. Sacred people live simply, eat less than enough, and meditate in the forest alone. 396. Being a sacred person is not a caste prerogative; neither is one sacred because he is

well-mannered. The sacred person restrains acquisitiveness. 397. The sacred person sunders himself from this world, fearless, without attachment to anything. 398. The sacred person frees himself from bondage to desire's thrall; he wakens himself. 399. The sacred person hides untold patience, and so is able to withstand insults, assaults, and others' attempts to anger him. 400. A sacred person escapes reincarnation by avoiding anger, doing his duties, remaining virtuous, and living free of craving. 401. Sensuality finds no root in the sacred person. 402. The sacred person understands that being free of the bonds of craving destroys sorrow. 403. The sacred person is insightful and wise, practiced in choosing the path and recognizing deviations. 404. The sacred person makes friendship with neither housemates nor other monks. He lives in the wild, wants little. 405. The sacred person does not discipline others; he kills none, and lets no other kill on his behalf. 406. The sacred person does not fight when others are fighting, remains calm when others rattle their sabers, and is satisfied with nothing while others long for things. 407. In the sacred person, passion, ill will, conceit, and ingratitude slide away, finding no purchase. 408. A sacred person speaks truth, instructing without causing offense or injury. 409. Sacred people take nothing that is not given to them freely. 410. A sacred person lacks longing for things of this world as well as for things beyond this world. 411. The sacred person is attached to nothing of this life and does not let inconsistent ideas trouble him. The sacred person dives into deathlessness. 412. The sacred person rises above human opinion, good and bad. He has no sorrow, no corruption. He is pure. 413. The sacred person does not cling to life. He is serene, cruising through the heavens like the moon, pure and unbothered. 414. The sacred person bypasses the muck of samsara, he supersedes it by meditation, freeing himself from doubt, passion, grasping. He is peaceful. 415. The sacred person abandons lust, becomes homeless, wriggles free of sensuality, including affection for living. 416. The sacred person stops craving, becomes homeless, and abandons affection for living. 417. The sacred person gives up human ties, and heavenly ties as well. Nothing fetters his soul. 418. The sacred person stops taking seriously his desires and preferences, cooling the heat of passion for everyday living. 419. The sacred person has grasped the karmic cycle, birth after senseless rebirth. He is awake and unattached. 420. Neither gods, angels, nor men knows what a sacred person will do. He is a Buddha, in whom sensuality finds no roost. 421. The sacred person ceases concern for the past, the present, the future. He grasps nothing, has nothing. 422. The sacred person's splendor is heroic in proportion. Washed of passion, and awake, his wisdom is vast. He prevails. 423. A sacred person recalls his former lives, sees perfection and the karmic cycle of suffering, from which he has stepped away into birthlessness. He has perfect knowledge of the beyond. The sacred person is wise; he achieves final perfection.