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HYMNS OF THE FAITH

(DHAMMAPADA)

BEING

AN ANCIENT ANTHOLOGY PRESERVED
IN THE SHORT COLLECTION OF
THE SACRED SCRIPTURES
OF THE BUDDHISTS

TRANSLATED FROM THE PĀLI

BY

ALBERT J. EDMUNDS



CHICAGO

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1902

DEDICATED
TO MY FRIENDS
BUNFORD AND ELLA SAMUEL
OF MOUNT AIRY, PHILADELPHIA
AS WHOSE GUEST
I TRANSLATED THE GREATER PART
OF THIS BOOK

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INTRODUCTION.

THIS ancient anthology of Buddhist devotional poetry was compiled from the utterances of Gotamo and his disciples; from early hymns by monks; and from the popular poetic proverbs of India. Several of the *Dhammapada* verses are found in the Hymns by Monks, a book of the sacred Pâli Canon. Others are found scattered throughout that Canon, in all its main collections of Discourses, and four even in the Books of Discipline; while we encounter yet others in the national Epic of India and in the Law-Book of Manu, which is the Hindû Deuteronomy. These last are written in classical Sanskrit; but as Pâli is a popular idiom thereof, but little change is needed to turn a stanza from one tongue to the other—no more than to Anglicise the *Hallowe'en* of Burns. Not only in the pure Sanskrit of the Brahmin classics do we find stray lines of our Hymns, but in the corrupt Sanskrit of later Buddhist literature, which arose in the valley of the Ganges during the two centuries preceding the Christian era. Moreover, some fragments of Buddhist verse found in Chinese Turkestan, and dating from very early times, contain stanzas known to the *Dhammapada*, but written in a debased Prâkrit or provincial dialect.

In these various forms—Pâli, Sanskrit and Prâkrit,¹

¹ The Tibetans relate that the Buddhist Scriptures were handed down in Sanskrit and three dialects.

—the sacred books were recited in Buddhist monasteries, from Ceylon to Afghanistan, for four hundred years, until, about 40 B. C.,¹ they began to be written; at first in Ceylon alone, but afterwards wherever the religion went. A Chinese account, however, says that the Book of Discipline was copied in the second century B. C., from an older archetype. In the early Christian centuries the Hymns were taken to China, to Cambodia, and still later to Burmah,² Japan, Tibet and Siam. We have at least one version in Chinese which sticks quite close to the Pâli, though adding new selections. Besides this true translation, the Chinese have produced varied recensions (just as the early Christians with the Clementines) which deal very freely with the matter. At the same time, the Chinese had an historical and critical sense which was lacking in the Hindûs, and they knew the difference between a faithful and a licentious textual form. We have appended to this introduction the Chinese preface translated by Beal, the quaint statements of which will bear out what we are saying, and throw light also upon the religious mind of China, which is not essentially different from our own.

As our collection of Hymns is a series of extracts, it is possible that it was not compiled until after the age of writing. So the Chinese Preface would make it appear; but Hindû literary habits and ours are so different, that we cannot be sure of th's. The Chinese in other accounts even give the name of the compiler, Dharmatrâta; and some indications seem to point to the first century before Christ as his date. But this

¹ Kern's corrected date.

² There was apparently a mission to Burmah in the third century B. C., but we cannot prove its continuity.

is uncertain. We do know, however, both from the Pâli Monkish Hymn-Book, and from the Tibetan historian, that hymn-writers flourished during the third century that followed the demise of Gotamo, as well as earlier.

The first printed edition of the *Dhammapada* was made in 972, when the Chinese recension of the Buddhist Scriptures and their concomitant literature was first printed. The Pâli original was destined to be printed at last by a Christian scholar at Copenhagen in 1855, when Vincent Fausböll's edition was also the first Pâli text to be printed in Europe.¹ It is from this veteran scholar's second edition (London, 1900) that our present translation has been made. Much help has been derived from the Latin translation of Fausböll which accompanies his text; from the English of Max Müller (*Sacred Books of the East*, Vol. X.: Oxford, 1881; second edition, 1898)²; and from the French of Fernand Hû (Paris, 1878.) I have not had the fortune to see the German of Weber or the English of James Gray. The literal Latin of Fausböll is especially valuable. For further information, and for the various meanings of the term *Dhammapada*, we refer the reader to Max Müller's Introduction to his translation. Our own rendering of the word is based upon Stanzas 44 and 102 of the work itself, and upon the understanding thereof among the Hindû monks who took the book to China.³

¹ Spiegel's *Anecdota Pâlica* (1845) were extracts.

² First published in 1870.

³ In Numerical Collection IV., 29, *Dhammapadâni* (the plural of *Dhammapada*) means the "feet of religion." Its four feet are: not coveting, not hating, right collectedness, and right trance. In *Sutta Nipâto* 87, *Dhammapada* seems to mean "path of religion"; but Fausböll here spells it with a capital, and it looks as if our *Dhammapada* book were being mentioned. This, however, is unlikely.

If ever an immortal classic was produced upon the continent of Asia, it is this. Its sonorous rolls of rhythm are nothing short of inspired; and, while sticking to an almost literal translation, I have tried to convey some flavour of the original by using an archaic and poetic style. Perhaps it is too ambitious a wish to hope to naturalize in English this Buddhist Holy Writ, as the King James version has naturalized the Christian; but if I fail some one else will succeed. No trite ephemeral songs are here, but red-hot lava from the abysses of the human soul, in one out of the two of its most historic eruptions. These old refrains from a life beyond time and sense, as it was wrought out by generations of earnest thinkers, have been fire to many a muse. They burned in the brains of the Chinese pilgrims, who braved the blasts of the Mongolian desert, climbed the cliffs of the Himâlayas, swung by the rope-bridge across the Indus where it rages through its gloomiest gorge, and faced the bandit and the beast, to peregrinate the Holy Land of their religion, and tread in the footsteps of the Master. Verses were graven on the walls of august temples at the command of Hindû emperors who abolished capital punishment, mitigated slavery, and established hospitals for men and animals, under the sway of this marvellous cult; and by Ceylon monarchs whose ruined reservoirs, as large as lakes, astonish us among the wonders of antiquity. And to-day, after twenty centuries of Roman and Christian culture, they have won the admiration of Europeans and Americans in every seat of learning, from Copenhagen to the Cambridge, and from Chicago to St. Petersburg.

ALBERT J. EDMUNDS.

Historical Society of Pennsylvania : September, 1902.

FA-KHEU-KING TSU.

(CODEX I.)

PREFACE TO THE SUTRA CALLED FA-KHEU.¹

(LAW-VERSES: DHAMMAPADA).

The verses called Dhammapada (*Tan-poh*) are selections from all the Sûtras. The expression *Tan* means law, and the word *poh* means verse or sentence. There are various editions (or arrangements) of this Dhammapada Sûtra. There is one with 900 verses, another with 700, and another with 500.² Now the word for verse, or Gâthâ, signifies an extract from the Scriptures arranged according to metre. These are the words of Buddha himself, spoken as occasion suggested, not at any one time, but at various times, and the cause and end of their being spoken is also related in the different Sûtras. Now Buddha, the All-wise, moved by compassion for the world, was manifested in the world, to instruct men and lead them in the right way. What he said and taught has been included in twelve³ sorts of works. There are, how-

¹Translated from the Chinese by Samuel Beal, and reprinted from his edition of the Parable Recension of the Chinese Dhammapada: London, 1878. [The notes are mine. A. J. E.]

²Beal points out that these are round numbers. The last is identical with the Pâli number of verses, 423. For, in Buddhist usage, 500 means the fifth hundred. So, when the Chroniclers tell us that the Vesâli schism took place a hundred years after the Master's death, we know that they mean some time during the first Buddhist century.

³The twelve *Angani* or Subjects of the Buddhist Canon, in the Pâli recension nine. They represent the oldest arrangement of the Scriptures.

ever, other collections containing the choice portion of his doctrine, such, for instance, as the four works known as the Âgamas.¹ After Buddha left the world, Ânanda collected a certain number of volumes² in each of which the words of Buddha are quoted, whether the Sûtra be large or small, with this introductory phrase: "Thus have I heard." The place where the sermon was preached is also given, and the occasion and circumstances of it. It was from these works that the Shamans, in after years,³ copied out the various Gâthâs,—some of four lines, some of six lines,—and attached to each set a title according to the subject therein explained. But all these verses, without exception, are taken from some one or other of the accepted Scriptures, and therefore they are called Law-verses (or Scripture extracts), because they are found in the Canon.

Now the common edition used by the people generally is the one with 700 Gâthâs. The meaning of these Gâthâs is sometimes very obscure (deep), and men say that there is no meaning at all in them. But let them consider that, as it is difficult to meet with a teacher like Buddha, so the words of Buddha are naturally hard of explanation. Moreover, all the literature of this religion is written in the language of India, which widely differs from that of China,—the

¹The Four Collections of *Sûtras* (Pâli *Suttas*) or Discourses. The different sects agree, in the main, as to the Four, but differ about the contents of the Fifth, which, in the Pâli, contains the *Dhammapada*. Even the sect which has transmitted the Pâli Canon does not treat the Fifth or Short collection consistently; for, while the Majjhima reciters canonise it, the older Dîgha reciters put it in the Abhidhammo, which is, from the catholic standpoint, uncanonical.

²The Chinese who had had written books for so many centuries, naturally imagined that the Sûtras were written from the first.

³Beal elsewhere translates this: "in after ages."

language and the books, in fact, are those of the Devas (Heaven). So to translate them faithfully is not an easy task.

The present work, the original of which consisted of 500 verses, was brought from India in the third year of the reign of Hwang-wu (A. D. 223),¹ by Wai-chi-lan, and, with the help of another Indian called Tsiang-im, was first explained, and then translated into Chinese. On some objection being made as to the inelegance of the phrases employed, Wai-chi-lan stated "that the words of Buddha are holy words, not merely elegant or tasteful, and that his law is not designed to attract persons by its pleasing character, but by its deep and spiritual meaning."

Finally, the work of translation was finished, and afterwards thirteen additional sections added, making up the whole to 752 verses, 14,580 words, and headings of chapters thirty-nine.²

¹ In his *Abstract of Four Lectures on Buddhist Literature in China* (London, 1882, p. 8) Beal says that the Dhammapada was translated in China between A. D. 149 and 171. But he did not know whether this version was extant.

² Of these thirty-nine chapters, Nos. 9 to 32, and 34 and 35, agree in titles with the twenty-six chapters of the Pāli, and in the same order. Beal assures us that not only the titles, but the text is identical in that early Chinese version, except for some additions. Chapters 7, 8, 16 and 19, however, contain the same number of stanzas as the Chinese; while most of the rest are added to, the number of extra stanzas ranging from one only in Chapters 3 and 4, to twelve in Chapter 17. Chapters 18 and 21 have two verses less in the Chinese, and Chapter 26 one less. It is to be regretted that Beal chose the Parable Recension for translation instead of the earlier and truer version, and thereby brought forth the disparaging comparison made by Rhys Davids, in his Hibbert Lectures, between that recension and the Pāli. Let us hope that Teitaro Suzuki will give us the earliest Chinese version obtainable, whether that of the third century or that of the second.

I. ANTITHESES.

1. Creatures from mind their character derive,
Mind-marshalled are they, and mind-made:
If with a mind corrupt one speak or act,
Him doth pain follow,
As the wheel the beast of burden's foot.
2. Creatures from mind their character derive,
Mind-marshalled are they, and mind-made:
If with pure mind one speak or act,
Him doth happiness follow,
Even as a shadow that declineth not.
3. "He abused me, beat me,
Overcame me, robbed me!"
Those with such thoughts imbued
Have not their anger calmed.
4. "He abused me, beat me,
Overcame me, robbed me!"
Those not with such thoughts imbued
Have their anger calmed.
5. Not indeed by anger
Are angers here calmed ever:

By meekness are they calmed.
This is an ancient doctrine.

6. The many know not
That we here must end ;
But those who know it
Have their quarrels calmed.

7. The man who dwelleth contemplating pleasure,
With faculties incontinent,
In food immoderate,
Slothful, weak of will,
Him surely Mâro overthrows,
As wind a weakling tree.

8. The man who dwelleth unregarding pleasure,
With faculties thoroughly continent,
In food moderate, having faith, of strenuous will
Him Mâro no more overthroweth
Than wind a stony mount.

9. He who, from Depravities not free,
Would don the yellow garb,
Void of temperance and truth,
Is not worthy of the yellow.

10. But he who hath spewed out Depravities,
And is well grounded in morals,
With temperance and truth endowed,
He indeed is worthy of the yellow.

11. Those who imagine the essential in the non-essential,
And see the non-essential in the essential,
They arrive not at the essential ;
They are in the realm of false resolve.
12. But those who know the essential and the non essential
To be what they are,
They at the essential do arrive ;
They are in the realm of Right Resolve.
13. Even as rain
An ill-thatched house doth penetrate,
So penetrateth passion
An heart ill-trained in thought.
14. Even as rain doth penetrate not
A well-thatched house,
So passion penetrateth not
An heart well-trained in thought.
15. He sorroweth here,
He sorroweth hereafter ;
Bothwise doth sorrow the evil doer :
He sorroweth, he mourneth,
When he seeth his own deed's foulness.
16. He rejoiceth here,
He rejoiceth hereafter,

Bothwise rejoiceth the doer of good :
He rejoiceth, he doubly rejoiceth,
When he seeth his own deed's clarity.

17. He is tortured here,
He is tortured hereafter,
Bothwise is tortured the evil doer ;
He is tortured by the thought :
" 'Twas I who did that wrong !"
Still more is he tortured,
When to perdition gone.
18. Here is he glad, hereafter glad,
The doer of good is bothwise glad ;
He is glad at the thought :
" 'Twas I who did that good !"
Still more is he glad
When gone to Bliss.
19. Should one recite a portion large,
Yet not a worker be, but a careless man,
He is like a cowherd counting others' kine,
And hath no part in the philosophic life.
20. Should one recite a little portion of Doctrine,
But lead a life according thereunto,
Renouncing passion, hate, stupidity,
Truly knowing, with heart set truly free,
Caring for naught here or hereafter,
He hath a part in the philosophic life.

NOTES TO CHAPTER I.

1, 2. The word "creatures" translates the Pāli *dhammā* which in its full significance has no equivalent in English. In the singular (dhammo, Sanskrit, dharmas), it means law, truth, religion, doctrine; and as an adjective "spiritual" as opposed to carnal. It is derived from the root *Dhar*, and is etymologically connected with the Latin *forma* and the English *form*, denoting the form of things, and the law that determines their being. In this latter sense, Fausböll renders the plural *dhammā* in Latin by *naturæ*, viz., things, creatures, beings, types of being, the nature or character of existences.

The opening lines of the first and second stanzas mean: "All things (viz., the various types of all objects, among them especially living beings) derive from mind the principle that determines their character and rules their nature." Fausböll translates it: *Naturæ a mente principium ducunt.*

The Japanese commentator explains the sentence by stating that things have "Kokorowo shuto shite," i. e., "mind as if it were their master." The Chinese translator renders the term *manas* by *hsin*, "the kernel of things," which otherwise means "heart, soul, mind, intellect, etc."

Dr. Carus is responsible for this note in the main, and also for the rendering of the first line and a half.

7. Máro, the Buddhist Tempter, is not purely evil, like the Zoroastrian and Christian Devil, but an angel in good standing; being the ruler of the highest sphere of *devas*, immediately below the seraphic *brahmā*-heaven. Karl Neumann considers him the equivalent of the Greek Pan.

19, 20. These allusions to the systematic recitation of the sacred lore are important. Some monks were required to learn more others less. See Max Müller's note here, and Stanzas 363—366 below.

II. EARNESTNESS.

21. Earnestness is the immortal path,
Carelessness the path of death ;
The earnest do not die ;
'Tis the careless who are like unto the dead.
22. Those who know this distinctly,
Pandits in earnestness,
Rejoice in earnestness,
Delighting in the lot of the elect.
23. These meditative ones, persevering,
Ever strong and valiant,
Being wise, attain Nirvâna,
Yoga-calm supreme.
24. The glory groweth
Of one who is aroused and recollecting,
Clean of deed, considerate in his doing,
Restrained, righteous in life, and earnest.
25. By rousing himself, by earnestness,
Restraint and temperance,
Let the wise man make himself an island
Which no flood can overwhelm.

26. Unto carelessness are yoked the fools,
The fellows who have no wisdom ;
But the wise man guardeth earnestness
As a financier his wealth.
27. Let none to carelessness be yoked,
To love's delight and intimacy,
For the earnest, meditative man
Obtains an ample joy.
28. When the pandit putteth away
Carelessness by earnestness,
Ascending unsorrowing
To the palace-roof of intellect,
That wise one looketh on a sorrowing race,
Yea, upon fools,
Even as a mountaineer upon a groundling.
29. Earnest among the careless,
Among sleepers wide awake,
The wise man goeth on his way,
Like a swift horse leaving the laggard behind.
30. By earnestness did Indra get
The lordship of the gods :
Men praise the earnest man ;
The careless is ever despised.
31. A monk delighting in earnestness,
Or of carelessness afraid,

Burning every fetter, be it minute or big,
Goeth about as fire.

32. A monk delighting in earnestness,
Or of carelessness afraid,
Is not liable to be lost,
Unto Nirvâna nigh.

NOTES TO CHAPTER II.

26. I translate the last line according to the Prâkrit fragment from Chinese Turkestan. This is a case where an ancient version can correct corruption of the text.

III. THE HEART.

33. His trembling, fluctuating heart,
So hard to guard, so hard to hold in check,
The wise man maketh straight,
As a fletcher an arrow.
34. Like a being born of water
And thrown upon dry land,
Taken from house and home,
This heart doth flutter
To renounce the Tempter's realm.
35. Hard to hold in, the heart,
Flighty, alighting where it listeth ;
Good the taming thereof :
The tamed heart bringeth ease.
36. Hard to perceive indeed,
So artful is the heart, alighting where it listeth ;
Let the wise man guard it :
The guarded heart bringeth ease.
37. Far-faring, lone-going,
Bodiless, lying in the cave,

Is the heart; and they that bridle it
Shall be delivered from the Tempter's bonds.

38. The intellect of the wayward-hearted one
Who knoweth not the Gospel,
Whose calm is troubled,
Grows not to the full.
39. To him whose heart runs not away,
Whose thought is not perplexed,
Who hath renounced both merit and demerit:
Unto him, the watchful, there is no fear.
40. Knowing that this body is like a potter's vessel,
Stablishing this heart like a fort,
Subjugate the Tempter with the sword of in-
tellect;
And when he is conquered, guard him,
And be without abode.
41. Ere long, alas! this body
On the earth will lie,
Despised, of consciousness bereft,
E'en as a useless log.
42. Whate'er a foeman to a foe may do—
The wrathful to the wrathful—
The ill-directed heart can do it worse.
43. What neither mother nor father,
Nor other kinsfolk can do

A rightly directed heart
Can do better.

NOTES TO CHAPTER III.

Chapter III., Title. *Citta* is the emotional mind, i. e. "the heart." (Rhys Davids.) Cf. the New Testament *διαvoία*.

37. *Sutta-Nīpāto* 772 makes "the cave" mean the body. (Fausböll.)

38. The term "gospel" (*saddhammo*) is a genuinely Buddhist conception. See Glossary.

IV. FLOWERS.

44. Who shall conquer this earth
And Hades and the angel-world?
Who shall cull the well-taught Dhammapada,
Even as an expert a flower?
45. A disciple shall conquer the earth
And Hades and the angel-world;
A disciple shall cull the well-taught Dhamma-
pada,
Even as an expert a flower.
46. Knowing this body to be like foam,
Supremely understanding its nature of mirage,
Breaking the flower-pointed [arrows] of the
Tempter,
Let him arrive at non-vision of Death's king.
47. A man who culleth flowers
With mind distraught
Doth Death bear off
As a flood the sleeping village.
48. A man who culleth flowers
With mind distraught

The Ender subjugates
While yet with lusts unsatisfied.

49. As the bee, hurting not the flower,
Its color or its fragrance,
Flieth away with the nectar,
So let a sage live in a village.
50. Not others' ways perverse,
Not others' done or undone deed,
But his own deeds
Done and undone must he regard.
51. Like the delightful flower,
Splendid but scentless,
Is the fine-said fruitless word
Of him that doeth not.
52. Like the delightful flower,
Splendid and fragrant,
Is the fine-said fruitful word
Of him that doeth.
53. As from an heap of flowers
Can garlands manifold be made,
So by a mortal, when he once is born,
Much goodness can be done.
54. Neither against the wind
The scent of flowers

Goeth, nor sandal fragrance,
Jasmine, nor rose-bay ;
But the odor of the genuine
Doth go against the wind :
A good soul pervadeth every clime.

55. Sandal-wood, rose-bay,
Lotus and aloes :
Far beyond these natural scents
Is the odor of virtue.
56. Mean is this scent,
Which is rose-bay and sandal-wood ;
But the odor of the righteous is superb,
And is wafted to the gods.
57. The Tempter findeth not the way of those
Endowed with virtue, living earnestly,
Emancipated by thorough knowledge.
58. Even as on a rubbish-heap
Thrown upon the highway,
A lily there may grow,
Sweet-scented, fine :—
59. So among the rubbish of beings,
Among the blinded vulgar,
The disciple of the fully Enlightened One
Outshineth [all] by intellect.

NOTE TO CHAPTER IV.

44, 45. Max Müller translates *Dhammapada* as "path of virtue," while Hû has "les vers de la Loi." I leave it untranslated: it is the title of our present hymn-book, and is charged with many meanings. See verse 102.

V. FOOLS.

60. Long the night unto the wakeful,
Long the league unto the weary ;
Long to fools is transmigration,
To those who wot not of the Gospel.
61. If the traveller meet not
With his better or his equal,
Let him make his lonely journey strong :
With a fool there is no fellowship.
62. "These sons are mine, this wealth is mine,"
The fool torments himself to think,
When he himself is not his own :
Much less the sons, much less the wealth.
63. The fool who knows he is a fool,
A pandit is at least in this ;
But the fool who thinks himself a pandit,
He is called a fool indeed.
64. Should a fool wait upon a scholar all his life,
He knoweth the Doctrine no more
Than a spoon the taste of soup.

65. Should a wise man wait upon a scholar
Even for a moment,
He quickly knoweth the Doctrine,
As the tongue the taste of soup.
66. Fools walk unreflecting,
With themselves for enemies,
Doing an evil deed which hath bitter fruit.
67. Not well done is that deed
Which, done, torments a man ;
The reward whereof he receiveth
Weeping, with tearful face.
68. But that deed is well done
Which, done, tormenteth not :
The reward whereof he receiveth
Gladly and with joy.
69. So long as evil ripeneth not,
The fool thinketh it honey ;
But when ripeneth the evil,
Then suffereth he pain.
70. Month after month the fool
May feed on food ascetic-wise,
But he is not worth a tithe
Of those who weigh the Doctrine.
71. The evil deed when done
Is like new-drawn milk which turns not :

It followeth the burning fool,
Like fire concealed in ashes.

72. And when, revealed at last,
'Tis born for mischief to the fool,
His fortune it destroyeth,
And cleaveth his head.

73. Unjust repute he may desire,
Precedence among monks,
Lordship in the monasteries,
And honors in strange families.

74. "Let householders and hermits both
Deem that I do whate'er is done,
To me alone let them be subject in everything,
And in deeds to be done or not."
Such is a fool's imagination ;
Desire groweth, and eke pride.

75. "One is the way that leadeth unto gain ;
Another the way that goeth to Nirvâna":
Supremely understanding this,
A monk who is Buddha's disciple
Should not rejoice in honor,
But cultivate seclusion.

NOTE TO CHAPTER V.

70. "Ascetic-wise," literally "with a grass-point." "Tithe" is literally "sixteenth part," but this is for metrical effect in the Pâli.

VI. THE PANDIT (OR, SCHOLAR).

76. Should one see a revealer of treasures,
Who sheweth what to shun,
Reproving, wise,
Then such a pandit let him cultivate.
'Tis better, not worse,
For him that cultivateth such.
77. Let him exhort, instruct, deter from wrong :
Dear is he to the genuine, but hateful to the
false.
78. Take not for friends the wicked,
Take not the lowest men ;
Cultivate friends who are good,
Cultivate the best of men.
79. Drinker of Doctrine, with heart serene,
Peaceful in his lying down,
The pandit rejoiceth ever
In the Doctrine made known by the Elect.
80. Pipe-makers lead the water,
And fletchers carve the dart,

Carpenters carve the wood,
And pandits tame themselves.

81. Even as a solid block of rock
Is not shaken by the wind,
So pandits falter not mid blame or praise.
82. E'en as a lake, deep, still and clear,
Pandits are still when listening to the laws.
83. The good go on, whate'er befall,
The genuine prattle not in lust and lusts ;
When touched by weal or woe
Pandits appear no different.
84. Not for his own or others' sake
Son, wealth or kingdom one should wish ;
He should not by injustice wish his own
 success,
But be moral, intelligent and just.
85. Few among men the mortals
Who arrive at yonder shore :
The rest of the race run hither and thither along
 the bank.
86. Those who follow the Doctrine
When the Doctrine is rightly preached
Are the mortals who will pass beyond
The realm of Death, so hard to cross.

87. Leaving the black doctrine,
 Let a pandit study the white,
 Going from home to homelessness,
 Where in seclusion delights are few.
88. Let him desire delight supernal there,
 Forsaking lusts, possessing naught ;
 Let the pandit purge himself
 From troubles of the heart.
89. They whose hearts are thoroughly well trained
 In the Articles of Full Enlightenment,
 Who cling to naught and rejoice when fancy-
 free ;
 Who have destroyed Depravities and are full of
 light,—
 Have [even] in the world attained Nirvâna.

NOTES TO CHAPTER VI.

87. Or : Leaving the dark state,
 Let a pandit embrace the bright.
89. "Articles," literally "members." In the *Book of the Great Decease*, they are called, in the translation, "the seven kinds of wisdom."

VII. THE ARAHAT.

90. His journey done, the griefless one,
On every hand set free,
All bonds renounced, no suffering knows.
91. The thoughtful struggle onward,
And delight not in abode :
Like swans who leave a lake,
Do they leave house and home.
92. For whom there is no store of wealth,
Who live on food prescribed,
The sphere of whom is freedom
Void and imageless,—
Of such the course is hard to follow,
Like that of birds in air.
93. He whose Depravities are destroyed,
Who liveth not by bread alone,
The sphere of whom is freedom
Void and imageless,—
Of him the path is hard to follow,
Like that of birds in air.

VIII. THOUSANDS.

100. If a speech be a thousand words,
Of senseless sentences composed,
Better is one sensible sentence,
Which bringeth calm when heard.
101. If a poem be a thousands words,
Of senseless lines composed,
Better is a poem of one line,
Which bringeth calm when heard.
102. Should one recite an hundred poems,
Of senseless lines composed,
Better is one Line of the Doctrine (*one Dhamma-*
pada),
Which bringeth calm when heard.
103. He who a thousand thousand men
Should conquer in the fight,
And then should conquer himself alone,
The prince of fighters he.
104. Better 'tis oneself to conquer
Than all the race beside :

- Unto the man self-tamed,
 Ever restrained in living,—
105. Neither angel nor genius, Tempter nor God,
 Can unto such a mortal
 Make victory defeat.
106. Should one sacrifice with a thousand
 Each month for an hundred years,
 And then worship
 For one moment the self-cultured,
 Better that worship
 Than a century of sacrifice.
107. Should a man for a century
 Tend in the forest the [sacred] fire,
 And then worship
 For one moment the self-cultured,
 Better that worship
 Than a century of sacrifice.
108. Whatever oblation or sacrifice in the world
 A man may sacrifice for a year, expecting re-
 ward,—
 All that is not worth a farthing :
 Better is reverence for the righteous.
109. To one whose wont is reverent greeting ever,
 Honoring the aged,
 Four things increase :
 Life, beauty, happiness and power.

110. If one should live an hundred years,
Immoral, discomposed,
Better to him were life one day
When virtuous and enrapt.
111. If one should live an hundred years,
Ignorant, discomposed,
Better to him were life one day
Intelligent, enrapt.
112. If one should live an hundred years
Inert and weak of will,
Better to him were life one day,
Exerting will-power strong.
113. If one should live an hundred years
Not seeing origin and end,
Better to him were life one day,
When seeing origin and end.
114. If one should live an hundred years
Not seeing the immortal path,
Better to him were life one day
When seeing the immortal path.
115. If one should live an hundred years
Not seeing the highest Doctrine,
Better to him were life one day
When seeing the highest Doctrine.

NOTES TO CHAPTER VIII.

100, 101. "Sentence" and "line" represent the same word, *pada*, literally "foot."

106, 107. The language is ambiguous, and may mean either that he is to worship his solitary self (Fausböll) or the self-trained sage (Max Müller and Hû). By analogy with 103, it would seem to be the former: *ekan* then qualifies "self" instead of "moment."

109. This verse is in the Law-Book of Manu.

IX. EVIL (OR WRONG).

116. Let one hasten unto goodness,
And from evil keep his heart :
If one do right perfunctorily,
His mind delights in wrong.
117. If a man do wrong,
Let him not do it repeatedly ;
Let him not take pleasure therein :
Painful is wrong's accumulation.
118. If a man do right,
Let him do it again and again ;
Let him take pleasure therein :
Happiness is an accumulation of right.
119. Even an evil man seeth good
So long as evil ripeneth not ;
But when ripeneth the evil,
Then seeth he evil things.
120. Even a good man seeth evil,
So long as goodness ripeneth not ;
But when ripeneth the goodness,
Then good things doth he see.

121. Let no one think lightly of evil, saying :
 " 'Twill not come nigh to me " :
 By drops of water falling
 Is the water-pitcher filled ;
 The fool is filled with evil,
 Though little by little he gather it.
122. Let no one think lightly of good, saying :
 " 'Twill not come nigh to me " :
 By drops of water falling
 Is the water-pitcher filled ;
 The sage is filled with goodness,
 Though little by little he gather it.
123. Shun evils
 As a life-lover the poison,
 Or as a merchant, with much wealth and few
 companions,
 The dangerous road.
124. If on the hand there be no wound,
 Then in his hand may one take poison ;
 Poison affecteth not the unwounded :
 There is no evil unto him who doeth it not.
125. Should one offend an innocent man,
 A pure and blameless person,
 Only upon that fool recoils the wrong,
 Even as light dust thrown against the wind.

126. Some to a womb are born again ;
 Wrong-doers unto hell ;
 To Paradise the pious go ;
 The sinless to Nirvâna.
127. Not in the sky
 Nor in the midst of the sea,
 Nor entering a cleft of the mountains,
 Is found that realm on earth
 Where one may stand and be
 From an evil deed absolved.
128. Not in the sky
 Nor in the midst of the sea,
 Nor entering a cleft of the mountains,
 Is found that realm on earth,
 Where one may stand
 And death subdue him not.

NOTES TO CHAPTER IX.

117. Owing to the Pâli use of nouns and adjectives interchangeably, this may also be translated :

"Pain is an accumulation of wrong."

126. "Paradise," the *Swarga* of popular Hindû belief. "Sinless" is literally, "without the Depravities" (*dsavâ*).

X. THE ROD.

129. At the rod do all men tremble,
And death do all men fear :
Putting oneself in their place,
Kill not nor cause to kill.
130. At the rod do all men tremble ;
Unto all men life is dear :
Do as you would be done by ;
Kill not nor cause to kill.
131. He who with the rod doth hurt
Beings that long for happiness,
Wishing for happiness himself,
Findeth not happiness after death.
132. He who doth hurt not with the rod
Beings that long for happiness,
Wishing for happiness himself,
He findeth happiness after death.
133. Speak not harshly to any one :
Those spoken to might answer thee.
Painful indeed is language violent :
Reverages might pursue thee.

134. Shouldst thou from utterance keep thyself,
Like to a broken gong,
Then hast thou reached Nirvâna :
With thee is found no violence.
135. Even as a cowherd driveth kine
To pasture with a rod,
So do old age and death
Drive the life of the living.
136. Doing his evil deeds
The fool is not awake ;
The stupid man is tortured by his deeds
As one is burnt with fire.
137. Whoso with rod among the rodless
To the harmless doeth harm,
Quickly to one of these ten states doth come :
138. A cruel suffering shall he meet,
A loss, his body's breach,
A heavy sickness, or distracted mind ;
139. Or else misfortune from a king,
An accusation terrible,
Kinsfolk's mortality or loss of wealth ;
140. Or lightning-fire his houses burns,
And at the body's wreck
The fool is born to hell.

141. Not the practice of nakedness,
Nor matted hair, nor dirt,
Not fasting or lying on the ground,
Not rubbing with dust
Or sitting motionless,
Can purify a mortal
Who hath not transcended doubt.
142. E'en though adorned,
If one should walk in peace,
Peaceful, subdued, restrained and chaste,—
The rod among all beings laid aside,—
He is the brahmin, the philosopher, the monk.
143. Is there in the world
Found any man by shame withheld
Who averteth censure
As a good horse the whip?
Even as a good horse
In contact with the whip,
Be ye ardent and swift.
144. By faith, by morals, and by power of will,
By trance, by discrimination of doctrine,
Endowed with wisdom in conduct, and men-
tally collected,
Ye shall renounce this pain, which is no small
one.
145. Pipe-makers lead the water,
And fletchers carve the dart,

Carpenters carve the wood,
And good men tame themselves.

NOTES TO CHAPTER X.

129. 130. "Putting oneself in their place," and, "Do as you would be done by," are two variant translations of the same words, literally: "Having made oneself a likeness." This is the Hindû form of the GOLDEN RULE.

133. "Reverages" is literally *return-rods*; hence its appositeness in this chapter.

Rod in prose means punishment, but in poetry the literal term is better.

138. Here *citta* is rendered "mind." Following Rhys Davids, I usually render it by "heart."

XI. OLD AGE.

146. What laughter now, what joy
In being always on fire ?
In darkness wrapped, ye will not seek a light.
147. Behold [this] variegated figure,
[This] congested body of wounds ;
Ailing, with many a resolve,
It hath not firmness or stability.
148. Wasted this form, a nest of disease, and frail ;
Broken the mass of foulness,
For life at the end is death.
149. What are these things like gourds
In autumn tossed away ?
White bones : when seen, what delight ?
150. Of bones is made the citadel,
With mortar of flesh and blood,
Wherein are stowed away old age,
Death, pride and hypocrisy !
151. Wax old the gaudy chariots of kings,
The body also doth approach old age ;

But the nature of the genuine approacheth not
old age :

Thus do the genuine to the genuine say.

152. This man of little learning
Waxeth old, like an ox ;
His fleshly parts do grow,
But his intellect groweth not.
153. Many a life to transmigrate,
Long quest, no rest, hath been my fate,
Tent-designer inquisitive for :
Painful birth from state to state.
154. Tent-designer ! I know thee now ;
Never again to build art thou :
Quite out are all thy joyful fires,
Rafter broken and roof-tree gone ;
Into the Vast my heart goes on,
Gains Eternity—dead desires.
155. Those who have been unchaste,
And gotten not wealth in youth,
Like old herons, are consumed,
As in a pond devoid of fish.
156. Those who have lived not the religious life,
And gotten not wealth in youth,
Lie like worn-out bows,
Bewailing the olden [times.]

NOTES TO CHAPTER XI.

153, 154. These verses are the Hymn of Victory sung by Buddha when he reached Enlightenment under the Bo-Tree, and they constitute the primal words of Buddhist Holy Writ. I have departed here from my usual method, and given a freer rendering, so as to convey some remote echo of the melody of the Pāli. In verse 154, the word *phāsukā* is a pun, meaning both "rafters" and "pleasures." The literal meaning is as follows:

Manifold-birth-transmigration
Have I run through, not finding
House-maker seeking:
Painful birth again-again.

O house-maker! seen art thou,
Again [a] house not shalt thou make:
All thy rafters broken, house-peak destroyed;
Dissolution¹-gone heart, of² thirsts destruction
has reached.

By permission of Professor Charles R. Lanman, of Harvard University, we give his rendering as follows:—

Thro' birth and rebirth's endless round
I ran and sought, but never found
Who framed and built this house of clay.
What misery!—birth for ay and ay!

O builder! thee at last I see!
Ne'er shalt thou build again for me.

Thy rafters all are broken now,
Demolished lies thy ridge-pole, low.

My heart, demolished too, I ween,
An end of all desire hath seen.

For Rhys Davids's translation, see his *Buddhist Birth-Stories*. Warren has one also in his *Buddhism in Translations*, p. 83.

155, 156. The first line in each is identical. Variant translations are given of the ambiguous word *brahmacaryam*, which means both "religious life" and "chastity."

¹Lit. apart from Samkhāra.

²Gen. pl.

XII. ONESELF.

157. Himself if one hold dear,
With good guard should he guard him :
Of three night watches, during one
The scholar should keep vigil.
158. Himself should one first establish in the right,
Then should he teach another :
The scholar should not be disgraced.
159. Himself if one would make
Suchwise as he teacheth another,
Well tamed, let him make [others] tame.
Alas ! 'Tis said oneself is hard to tame.
160. Ah ! Self is master of self :
Who else could master be ?
Yea, by a self well tamed
One getteth a master hard to get.
161. By self alone is evil done,
Self-born it is, self-bred ;
It grindeth the fool to powder,
As a diamond the flinty gem.

162. He who is exceedingly immoral,
Like a sâl-tree which a creeper overgrows,
Maketh himself such
As his enemy wisheth him.
163. Easily done are things not good,
Unhealthful to oneself ;
But what is healthful and good,
That indeed is hard in the highest to do.
164. The fool who scorneth the religion of the Ara-
hats,
Of the right-living Elect,
Inclining unto speculation false,
Ripeneth unto self-destruction,
Like the fruits of the rosea-reed.
165. By self alone is evil done,
By self is one disgraced ;
By self is evil left undone,
By self alone is he purified ;
Purity and impurity belong to self :
No one can purify another.
166. His own duty for another's,
How great soe'er, let none neglect ;
His own duty, when he hath supernally known,
Unto that duty let him be applied.

NOTES TO CHAPTER XII.

157. Compare Mark xiii. 37.

161. Compare Luke xx. 18, which has been copied by scribes into Matthew, where it does not belong. (Matth. xxi. 44.) I have shown, in an unpublished work, that Luke abounds more in Buddhist parallels than the other Evangelists.

165. Compare *Sutta Nipato* 906.

XIII. THE WORLD.

167. A base religion follow not,
Live not in carelessness ;
False speculation follow not,
Be not a world-supporter.
168. Rise up, be not careless,
Walk in the virtuous religion ;
He who walketh in religion resteth in peace
In this world and the next.
169. Walk in the virtuous religion,
Walk not in the immoral one ;
He who walketh in religion resteth in peace
In this world and the next.
170. See it as a bubble, see it as mirage :
The King of Death seeth not him
Who thus looketh on the world.
171. Come, see this world, glittering
Like to a kingly chariot,
Wherein fools are plunged.
But for the wise there is no tie.

172. He who was careless once
And afterwards was not so,
Doth illuminate this world,
As the moon set free from cloud.
173. He whose evil deed is covered by a good one
Doth illuminate this world,
As the moon set free from cloud.
174. Dark is this world, few see clearly here ;
Few, as birds from the net escaped,
Go unto Paradise.
175. Swans on the path of the sun go forth,
They go in the air by miracle :
The wise are led from the world away,
Having foiled the Tempter and all his train.
176. For a man who transgresseth a single law,
And lieth and scoffs at another world,
There is no evil he cannot do.
177. The niggard go not to the angel-world ;
'Tis fools who praise not liberality,
But the wise man rejoiceth in a gift :
By that alone is he happy in the life beyond.
178. Better than empire over earth,
Better than going to Paradise,

Better than lordship over all the worlds,
Is the fruit of entering the Path.

NOTES TO CHAPTER XIII.

169. While Buddha maintained that only his own religion could take men to Nirvāna, yet he was tolerant toward others, provided they laid stress upon ethics. See Numerical Collection VII. 62, translated by me in *The Open Court* (Chicago) for July, 1901. Here we are told that a former religion had taken men to heaven and to God, but not to Nirvāna. In the Middling Collection, Dialogue No. 71, Gotamo says that naked ascetics rarely go to paradise because of their neglect of ethics. Other Scriptures affirm that only Buddhists are assured of final release. At the same time Buddhism has always been tolerant, and when it enjoyed political power did not persecute other faiths, but only heresies of its own.

177. "Liberality" and "gift" are the same word : *dānam*.

XIV. THE BUDDHA.

179. One there is whose conquest is reconquered not,
Whose conquest no one in the world can win :
The Buddha, infinite in sphere
And pathless. Him by what path will ye lead ?
180. One there is whom no ensnaring poisonous desire
can lead astray :
The Buddha, infinite in sphere
And pathless. Him by what path will ye lead ?
181. The wise, on trance intent,
Glad with renunciation's calm,
Those real Buddhas, with collected minds,
The very gods do envy.
182. Hard is the conception of a man,
Hard is the life of mortals,
Hard the hearing of the Gospel,
Hard the arising of the Buddhas.
183. Ceasing to do all wrong,
Initiation into goodness,
Cleansing the heart :
This is the religion of the Buddhas.

184. Patience and long-suffering
Are the supreme asceticism—
Supreme Nirvâna, say the Buddhas ;
For he is not an hermit who hurteth another,
Not a philosopher who annoyeth another.
185. Meekness, non-resistance,
Restraint under the Confessional,
Temperance in eating, secluded residence,
And devotion to high thought :
This is the religion of the Buddhas.
186. Not by a rain of guineas
Could lusts be satisfied.
Little sweetness, [long] pain : such are lusts.
Knowing this, is one a pandit.
187. Even in lusts divine
He findeth no delight :
Delighted in Thirst's destruction
Is the disciple of the real Buddha.
188. To many a refuge do they go—
To [holy] mounts and groves ;
To temple gardens and memorial trees—
Men driven on by dread.
189. Such refuge is not sure,
Such refuge is not final ;
Not to such refuge going
Is one from every pain released.

190. Behold him who unto the Buddha,
Unto the Doctrine, unto the Order
For a refuge goeth,
And with clear intellect doth see
Four Noble Truths :
191. Pain and Pain's Origin
And Pain's Demise,
Yea, and the Noble Eightfold Way
That leadeth to the quieting of Pain :
192. There is the refuge sure,
There is the refuge final :
Unto such refuge going
From every pain is one released.
193. Hard to find is an high-born soul,
Not everywhere can such be born :
Where that wise man is born
In bliss doth thrive the family.
194. Blessed is the arising of the Buddhas,
Blessed the preaching of the Gospel,
Blessed the concord of the Order,
Blest the devotion of concordant men.
195. For him who worshipping the worshipful,
Be they Buddhas or disciples,
Who have transcended phenomena,
Crossed the [current of] sorrows and laments,—

196. For him who worshipping such
As are in Nirvâna, beyond the reach of fear,
No one his mighty merit e'er can measure.

Here endeth the First Lection (or, Recital).

NOTES TO CHAPTER XIV.

180. "Poisonous" represents an ambiguity, which may mean "widespread."

181. Disciples, as well as the Masters, are called Buddha (Enlightened), as in Long Collection, Dialogue No. 23, where the term is applied to Kumârakassapo.

XV. HAPPINESS.

197. Ah ! Live we happily in sooth,
Unangered 'mid the angry ;
' Mid angry men let us unangered live.
198. Ah ! Live we happily in sooth,
Unailing 'mid the ailing ;
' Mid ailing men let us unailing live.
199. Ah ! Live we happily in sooth,
Without greed among the greedy ;
' Mid greedy men let us live free from greed.
200. Ah ! Live we happily in sooth,—
We who have nothing :
Feeders on joy shall we be,
Even as the Angels of Splendour.
201. Victory breedeth anger,
For in pain the vanquished lieth :
Lieth happy the man of peace,
Renouncing victory and defeat.
202. There is no fire like passion,
No evil luck like hate,

No pain compared to finite elements,
No happiness higher than peace.

203. Hunger the supreme disease,
Existence the supremest pain :
To know that this is really so
Is Nirvâna, happiness supreme.
204. The greatest gain is health,
The greatest wealth content,
Confidence is the best of kin,
Nirvâna happiness supreme.
205. When he drinketh the juice of seclusion
And the juice of quietude,
Painless is one, and guileless,
Drinking the juice of joy in the Doctrine.
206. Good is the sight of the Elect ;
Living with them is happiness ever ;
By not seeing fools
May man be lastingly happy.
207. Walking in company with fools
One suffereth all his life :
Painful the society of fools,
As if with an enemy ever ;
But happy the society of the wise,
Like meeting with kinsfolk.

208. Therefore 'tis true :
 The wise, intelligent and learned man,
 Patient, devout, elect,
 That upright soul, distinguished, follow ye,
 As the moon the starry path.

NOTES TO CHAPTER XV.

200. The angels of Splendour are a celestial order who are unaffected by the dissolution of the universe when the abodes of lower orders are destroyed.

202. "Finite elements," Pāli *khandhā*; Sanskrit *skandhās*

203. "Existence," *Samkhārā*, constituents of existence.

XVI. PLEASURE.

209. He who by distraction is attracted,
And by abstraction is attracted not,
Renouncing reality, grabbing at pleasure,
Envieth the self-abstracted.
210. Seek not ever for things pleasant or unpleasant :
Not seeing pleasant things is pain,
And seeing the unpleasant is.
211. Therefore make nothing dear :
The loss of the endeared is evil ;
Bonds are unknown to those
For whom there is naught dear or otherwise.
212. From endearment sorrow is born,
From endearment fear is born :
For him who from endearment is delivered
Sorrow is not, much less fear.
213. Sorrow is born from love,
And fear from love is born :
For him who is emancipated from love,
Sorrow is not, nor fear.

214. From delight is sorrow born,
And fear from delight is born :
For one delivered from delight,
Sorrow is not, nor fear.
215. Sorrow is born from lust,
And fear from lust is born :
For one from lust delivered,
Sorrow is not, nor fear.
216. From Thirst is sorrow born,
And fear is born from Thirst :
For one from Thirst set free,
Sorrow is not, nor fear.
217. With virtue and insight endued,
Righteous, truth-telling,
Minding his own affairs,
Him do the common folk hold dear.
218. When springs the wish for the Ineffable,
Then may one thrill with mind ;
And when in lusts the heart is not bound down,
“Carried-up-stream” the man is called.
219. A man long absent,
Safe from afar returned,
Do kinsfolk, friends, familiars
Welcome returned.

220. E'en so good deeds
Receive the doer thereof,
When gone from this world to the next,
Just as the kinsfolk the dear one returned.

NOTES TO CHAPTER XVI.

209. "Abstraction," *yogo*. I have tried to preserve the paronomasia here.

211. "Dear" and "pleasant" are the same word (*piyo*).

XVII. ANGER.

221. Anger renounce, relinquish pride,
Pass beyond every fetter :
Him who to Name and Form doth cling not,
Him who possesseth nothing,
Pains never overtake.
222. He who his risen anger holdeth,
Like to a rolling chariot,
Him do I call a charioteer :
Other folk hold the reins.
223. Overcome anger with kindness,
Overcome evil with good,
Overcome meanness with a gift,
Ay, and a liar with truth.
224. Speak the truth, be not angry,
Give when asked for a little :
By these points a man may go
Into the presence of the gods.
225. Sages who injure none,
Restrained in body ever,

Go to the changeless place,
Where gone they mourn no more.

226. For those who ever watch,
And study night and day,
Aspiring to Nirvâna,
Do passions pass away.
227. Old is this [adage], Atulo !
'Tis not as if to-day's :
The man who sitteth silently they blame,
They blame him speaking much ;
They blame the man of measured words :
There's no one in the world unblamed.
228. There was not, won't be, is not now,
A mortal wholly blamed or wholly praised.
229. But one whom wise men,
Knowing daily, praise,—
Unblemished in behaviour, clever,
Stedfast in intellect and morals,—
230. Who dare blame him,
Like unto finest gold ?
Him even angels praise ;
Yea, he is praised by the Most High.
231. Beware of bodily turbulence,
In body be restrained ;

Renouncing ill conduct of body,
Observe good bodily conduct.

232. Beware of turbulence of speech,
And be in speech restrained ;
Renouncing ill conduct of speech,
Observe good conduct therein.

233. Beware of mental turbulence,
And be restrained in mind :
Renouncing ill conduct of mind,
Observe good mental conduct.

234. Restrained in body are the wise,
Likewise in speech restrained ;
The wise are mentally restrained,
Restrained all round are they.

XVIII. BANES.

235. Now like unto a yellow leaf thou art,
The messengers of Pluto wait on thee,
Thou standest on the threshold of thine exit,
And no provision for the journey hast.
236. Make for thyself an island,
Work hard, be a scholar :
With stains blown off, and free from guilt,
The divine Aryan land thou shalt enter.
237. Thine age is consummated now,
Departed art thou into Pluto's presence,
Thou hast no halting-place upon the road,
And no provision for the journey hast.
238. Make for thyself an island,
Work hard, be a scholar :
With stains blown off, and free from guilt,
Never again into birth and old age thou shalt
enter.
239. Gradually, little by little, moment by moment,
Like a smith [with the dross] of silver,
Let a wise man blow away the stains of self.

240. As the stain that hath its origin in iron
Doth eat that only whence it had its rise,
So the transgressor do his own deeds lead
Unto the world of woe.
241. Omission is the bane of prayers :
Of houses, laziness the bane ;
The bane of beauty, indolence ;
And carelessness the watchman's bane.
242. Ill conduct is a woman's bane,
A giver's bane is avarice ;
A bane are all bad doctrines,
In this world and the next.
243. Thence, more baneful than the rest,
Is Ignorance, the bane supreme.
This bane renouncing, baneless be, O monks !
244. Easy is life to live for a shameless man,
Impudent as a crow, and backbiting,
Aggressive, bold, depraved.
245. Hard is life for a modest man,
Ever in quest of what is pure,
Disinterested, retiring, clean-lived, clear-sighted.
246. He who destroyeth life and speaketh lies,
Who taketh in the world what is not given,
And goeth to another's wife ;—

247. And the man who is addicted to strong drink,
E'en in this world doth his own root dig up.
248. O mortal, know thou this :
Evil is the state of the intemperate ;
Let not impiety and greed
Reduce thee long to pain.
249. Folk give according to their faith,
According to their fancy ;
Therefore whoe'er is sad at others' food and drink
By day or night arriveth not at Trance.
250. But he with whom this [feeling] is cut off,
Uprooted and removed,
Surely by day or night
Arrives at Trance.
251. There is no fire like passion,
No monster like unto hate ;
There is no net like folly,
No torrent like to Thirst.
252. Easy to see the fault of others,
But hard one's own to see :
His neighbor's faults as chaff one winnoweth,
But hideth his own, as a cheating gambler his die.
253. In one who looketh for another's faults,
Conscious always of annoyance,

His passions grow :
From passionnal destruction he is far.

254. In air there is no path,
A philosopher is not external :
The crowd are quite contented with phenomena ;
Beyond phenomena the Perfect Ones.
255. In air there is no path,
A philosopher is not external :
The constituents of existence are not eternal ,
Immutable the Buddhas.

NOTES TO CHAPTER XVIII.

Chap. XVIII. "Banes" is a rendering of a word which also denotes dirt or stain.

235. "Pluto," *Yamo*, the president of departed spirits.

236. "Aryan," generally translated "Noble" or "Elect." It is a term of racial aristocracy, such as it has now become with us.

248. "Greed and impiety" is the order in the Páli.

249, 250. It is verses like this, so evidently referring to the monastic life, that help us to interpret aright the allusions to the recitation of the sacred lore in such passages as Stanzas 259, 363.

254. "Perfect Ones," *Tathāgata*. This is a verse for the later Transcendentalists, who held that Buddha was beyond the world.

XIX. THE JUST.

256. Because he carrieth the right by force,
A man is not therefore just ;
But the scholar who can distinguish both right
and wrong ;—
257. Who leadeth others not by force,
But by equal justice,
Of justice guardian wise,
He is called the just.
258. A man is not a scholar
Because he speaketh much :
He who is calm, unwrathful, fearless,
He is called a scholar.
259. A man is not a reciter of the Doctrine
Because he speaketh much :
One who hath learnt but little,
But seeth the Doctrine as a system,
He is a reciter of the Doctrine,
Who neglecteth it not.
260. A man is not an Elder
Because his head is grey :

Ripe though his age,
He is called "Old in vain."

261. In whom there are truth and justice,
Gentleness, temperance, control,
The wise who is rid of stains,
He is called an Elder.

262. Not by mere speech-making or fine complexion
Is an envious, miserly, dishonest man handsome.

263. But he with whom this [evil] is cut off,
Uprooted and removed,
The wise man who is rid of hate,
He is called handsome.

264. Not by shaving is an undisciplined,
Mendacious man philosopher :
Given up to desire and greed,
Will he be a philosopher?

265. He who doth quiet evil things
Of every kind, minute and big,
By the quieting of evil things,
He is called a philosopher.

266. A man is not a mendicant
Because he lives by mendicancy :
By taking into him the whole religion
A man's a monk, not otherwise.

267. He who both merit and demerit
In this world puts away,
Living the life of religion,
Who walketh in the world considerately,
He is called a monk.
268. Not by silence is one a sage,
Foolish and ignorant ;
But the scholar, holding the scales
And taking the best ;—
269. Who shunneth evils, he is a sage,
He is a sage thereby ;
Who weighs both worlds
Is thereby called a sage.
270. A man is not an Aryan
Because he hurteth living things :
By hurting not all living things
A man is called an Aryan.
271. Not by mere ritual,
Nor again by many truths,
Neither by gain of trance, nor lonely lodge,—
272. Reach I renunciation's bliss,
The quest of the *elite*.
O monk, be thou not confident
While unattained is passional destruction.

NOTES TO CHAPTER XIX.

259. *Dhammadhara* is the regular word for a reciter of the Sûtras. "System" or "body." Such pregnant terms as this gave rise to fine-spun theories in later Buddhism.

260. "Elder," *Thero*, like the N. T. "presbyter."

265. To convey an idea of the punning etymology, which is so frequently found in ancient writings, one might translate thus:

"He who saith *Fie!* to evil things,
The *filer*-down of evil things,
He is called a *phi*-losopher."

266. "Mendicant" and "monk" are two renderings of the same word *bhikkhu*, a religious beggar or friar.

XX. THE WAY.

273. Of ways the best the Eightfold is ;
Of truths, the stanzas four ;
The best of doctrines is passionlessness ;
The best of bipeds is the Seeing One.
274. This is the only Way ;
No other is there for cleansing of insight :
Enter ye thereupon ;
That [other] is the Tempter's blandishment.
275. Entered thereon, ye'll make an end of pain :
The Way was taught by me who knew
The remedy for thorns.
276. By you the effort must be made ;
The Perfect Ones are teachers ;
The thoughtful, entered on the path,
Will be delivered from the Tempter's bond.
277. Impermanent all compounds of existence !
When this one knows and sees,
Then he becomes averse to pain :
This is the way of purity.

278. Painful are all the compounds of existence !
When this one knows and sees,
Then he becomes averse to pain :
This is the way of purity.
279. Impersonal all mental states !
When this one knows and sees,
Then he becomes averse to pain :
This is the way of purity.
280. Whoever riseth not at rising time,
Young, strong, indulging sloth,
Weak in his mind's resolve, and indolent,
Pure Reason's way the slothful findeth not.
281. Watchful of speech and well restrained in mind,
With body also let one do no wrong :
Purify these three paths of act,
Strive for the way made public by the Seer.
282. From zeal is wisdom born,
By want of zeal 'tis lost :
Knowing this twofold path of gain and loss,
Let one conduct himself suchwise as wisdom
groweth.
283. Cut down the forest, not a tree ;
Out of the forest fear is born :
When felled are forest and desire,
Then, monks ! be fancy-free.

284. So long as desire is not cut off,
Even the smallest, of a man for women,
So long is such an one bound down in mind,
Like the milch calf unto his dam.
285. Cut off self-love,
E'en as an autumn lotus with the hand ;
Cherish the way of peace—
Nirvâna, shown by the Auspicious One.
286. "Here will I live in the rains,
There in the winter, [yonder] in the heats."
So thinks the fool, awake not to his latter end.
287. A man solicitous for sons and cattle,
With mind distraught,
Doth Death bear off,
As a flood the sleeping village.
288. Sons are no shelter,
Nor are sires or kin :
For him who is arrested by the Ender
No shelter is there in his kinsfolk.
289. Knowing this reality,
The scholar, restrained by ethics,
Should quickly clear the way
Which to Nirvâna goes.

NOTES TO CHAPTER XX.

273. The Noble Eightfold Way and the Four Noble Truths (or Axioms) are explained in Buddha's First Sermon. (S. B. E., Vol. XI., p. 137; XIII, p. 94.)

281. *Isi* (Sanskrit *Rishi*) is a common name for a Buddhist, being transferred from the old Vedic seers. Samuel Beal regarded *Essene* as a Greek transliteration of it, on account of the singular coincidence of the double plurals in Páli and Greek : *isayo*, *isino*; *Ἐσσαῖοι*, *Ἐσσηνοί*.

283. "Forest" and "desire" are the same word. "Fancy-free" is literally "desireless," but according to some MSS. we read the word *Nirvâna* used adjectivally.

XXI. MISCELLANY.

290. If by resigning some small happiness
One see a larger one,
Let a wise man resign the smaller one,
Looking unto the larger happiness.
291. He who his own happiness wisheth
By imposing pain on others,
Entangled in entanglements of wrath,
From wrath is not released.
292. What ought to be done is left undone,
But what ought not to be done is done :
The Depravities of the insolent and careless
grow.
293. But those who ever strive to cultivate
A mindfulness intent upon the body,
What ought not to be done they follow not—
The constant doers of what things should be
done :
Of those mindful and conscious ones
The Depravities pass away.

294. Mother and father having slain,
 And two kings of the Warrior caste ;
 A kingdom and its people having slain,
 A Brahmin scatheless goes. ¹
295. Mother and father having slain,
 And two kings of the Brahmin caste,
 Yea, and an eminent man besides,
 A Brahmin scatheless goes.
296. Those disciples of Gotamo
 Waken with true awakening
 Whose mindfulness by day and night
 Is ever intent on Buddha.
297. Those disciples of Gotamo
 Waken with true awakening,
 Whose mindfulness by day and night
 Is ever intent upon the Doctrine.
298. Those disciples of Gotamo
 Waken with true awakening,
 Whose mindfulness by day and night
 Is ever intent upon the Order.

¹ This verse seems inexplicable. There was a law in ancient India forbidding a Brahmin to be executed even though he had committed the worst crimes. (Cf. S. B. E., Vol. II, p. 242; XIV, pp. 201, 233.) In alluding to this fact, the Buddhists attached a mystical meaning to it, saying that a monk has slain thirst (*tanhā*) which is the mother and ignorance (*avijjā*), which is the father of our bodily existence. The explanation of the two kings and one eminent man must be sought in a play on thoughts of the same kind.

For further details see Beal's *Translation of the Chinese Dhammapāda*, quoted in Carus's *Buddhism and its Christian Critics*, p. 190-191. The latter calls attention to the parallelism of this verse to Matth. X, 21. Luke's version is still more striking (Luke XII. 51-53).

299. Those disciples of Gotamo
Waken with true awakening,
Whose mindfulness by day and night
Is ever intent upon the body.
300. Those disciples of Gotamo
Waken with true awakening,
Whose mind by day and night
Is delighted with gentleness.
301. Those disciples of Gotamo
Waken with true awakening,
Whose mind by day and night
Is delighted with meditation.
302. Hard is the hermit life, hard to enjoy ;
Hard are the monasteries, painful are the
houses ;
Painful is living together with unequals,
And pain befalls the wayfarer :
Therefore be not a wayfarer,
Be not beset with pain.
303. The believer, graced with virtue,
With glory and wealth his portion,
Chooseth what place soe'er he may,
And in that same place is worshipped.
304. The genuine shine afar,
Like the Himâlaya mount:

The false are not seen here,
Like arrows shot by night.

305. Lone-sitting and lone-lying,
Walking alone unwearied,
Subduing self alone,
Let one be gladsome in the forest glade.

NOTES TO CHAPTER XXI.

296—301. These stanzas all occur in the Prákrit birch-bark fragments from Chinese Turkestan. The use of the family name Gotamo instead of the Master's religious titles is a mark of antiquity, just as "Jesus" in the Gospels indicates an older usage than the "Lord" of later times. In the Prákrit text the word "always," which is found in the Páli, is replaced by "these" — a reading preferred by Senart and adopted here.

302. The exigencies of the metre make it hard to decide whether "unequals" or "equals" be meant.

305. Literally "forest-end," a pun on "desire-end."

XXII. HELL.

306. The sayer of what is not goes to hell,
And also he who doeth and saith "I did not";
Both when departed equal are :
In the next world they are men of abandoned
deeds.
307. Many who wear the yellow robe
Are ill-natured and intemperate :
Evil by evil deeds, they are born in hell.
308. Better to eat the red-hot iron ball,
Like flame of fire,
Than for a man immoral and intemperate
To eat the kingdom's alms.
309. Four conditons do a reckless man,
Familiar with another's wife, befall :
Demerit's gain, uncomfortable bed ;
Thirdly censure, and fourthly hell.
310. Demerit's gain and evil future state,
Brief rapture of the frightened man and woman ;
The king imposeth heavy punishment :
Therefore let none frequent another's wife.

311. E'en as a grass-blade wrongly grasped
Doth cut the hand,
So doth the philosophic life, when wrongly taken
up,
Drag down to hell.
312. Every perfunctory deed and vow corrupt
And faltering chastity, is no great fruit.
313. If aught is to be done, do that,
And do it with thy might:
A perfunctory hermit scatters dust the more.
314. Better undone a misdemeanor:
A misdemeanor afterwards torments;
Better done a good deed is,
Which done tormenteth not.
315. E'en as a frontier fort,
Guarded within, without,
So guard thyself; let not a moment pass:
Lost moments mourn in hell, [whereto] con-
signed.
316. Beings who are ashamed of what is not shame-
ful,
But of the shameful thing are not ashamed,
Embracing false belief, go to the world of woe.
317. Beings who fear when there is naught to fear,

And when there is aught fear not,
Embracing false belief, go to the world of woe.

318. Beings who shun what is not to be shunned,
And shun not what they should,
Embracing false belief, go to the world of woe.

319. Beings who know what should be shunned as
such,
And what need not be shunned as not to be,
Embracing Right Belief, go to the world of bliss.

NOTE TO CHAPTER XXII.

315. Owing to the ambiguity arising from the fact that Pāli nouns and adjectives are interchangeable, this may mean that the losers of the moments mourn; but the compound word *khandatta* can hardly mean aught else than lost moments.

XXIII. THE ELEPHANT.

320. Hard words I'll bear as bears the elephant
The arrow shot in battle from the bow,
For immoral are the vulgar.
321. They lead to conflict the tamed [elephant],
And the tamed the king doth mount :
Best among men the tamed,
Who hard words beareth.
322. Good are tamed mules and noble Indus horses,
And great-tusked elephants ;
But better still a self-tamed man.
323. Not by such bearers may one go
To the untrodden bourn :
The tamed one goeth on the tamed,
To wit, upon a well-tamed self.
324. "Wealth-keeper" the elephant,
Savage, with temples running, hard to hold,
When bound no morsel eateth.
The elephant remembereth the elephant forest.
325. When one is torpid and gluttonous,
Sleepy, rolling about as he lieth,

Like a great corn-fed hog,
Unto a womb that stupid one
Is born again and again.

326. Once did this heart wander and roam
As it listed, where it liked, just as it pleased :
To-day completely shall I hold it in,
As a mahout the furious elephant.
327. In earnestness be joyful, guard the heart ;
From the hard road extricate thyself,
As an elephant sunk in the mire.
328. If a prudent companion a man can get,
Who walketh with him, sober-living, wise,
With such let him walk, rejoicing and reflecting,
All dangers vanquishing.
329. If a prudent companion a man cannot get
Who walketh with him sober-living, wise,
Then, like a king who leaves his conquered king-
dom,
Must the outcast walk alone,
As an elephant in the forest.
330. 'Tis better alone to walk :
With a fool there is no fellowship ;
Walk alone and do no evils—
An outcast, wanting little,
Like an elephant in the forest.

331. When need ariseth, sweet is fellowship ;
Sweet is enjoyment when 'tis mutual ;
Sweet is a good life in the hour of death ;
Sweet the abandonment of every pain.
332. Sweet in the world is motherhood,
And fatherhood is sweet ;
Sweet in the world the philosophic life,
And sweet the Brahmin life.
333. Sweet is a moral life down to old age ;
Sweet is a settled faith ;
Sweet the attainment of intelligence ;
Not doing evil things is sweet.

NOTE TO CHAPTER XXIII.

324. "Wealth-keeper," one of the names of an elephant that was set to attack Buddha.

XXIV. THIRST.

334. In a careless-living man
Thirst like a creeper groweth ;
He runneth from life to life,
As a monkey in the woods in quest of fruit.
335. Whomever this vile world-wide Thirst o'ercomes,
His sorrows grow, like the o'ergrown kuss-kuss
grass.
336. When one o'ercometh this vile Thirst,
So hard to conquer in the world,
Sorrows from him fall off,
As a water-drop from a lotus.
337. Well therefore say I unto you,
You who are gathered here,
Dig up the root of Thirst,
As he who wants the scented root
Digs up the kuss-kuss grass,
Lest the Tempter crush you again and again,
As the river the reed.
338. Even as while the root is safe and strong,
The tree cut down groweth up once again,

- So while Thirst's inclination is not killed,
This pain returns repeatedly.
339. For whom strong waves, in six-and-thirty streams,
Are streaming unto pleasure,
That misbeliever do his purposes,
On passion set, bear on.
340. The streams flow everywhither,
The creeper sprouting standeth:
When ye have seen that creeper springing up,
Then cut the root by intellect.
341. Rushing and unctuous are a creature's joys;
In pleasure resting, seeking happiness,
Birth and old age men undergo.
342. Mortals who make Thirst their leader,
Like hunted hare run to and fro;
Bound in Fetters and bonds,
Pain do they undergo long and repeatedly.
343. Mortals who make Thirst their leader,
Like hunted hare run to and fro;
Thirst therefore a monk should put away,
Longing for his own passionlessness.
344. He who, free from desire, is inclined thereto,—
Who, from desire delivered, runs to that very
same,—

Only behold that individual :
He runneth into bondage when delivered.

345. The wise say not that bond is strong
Which iron, wooden, hempen is :
Far firmer is regard for gems,
For ornaments, for sons and wives.
346. That bond the wise call strong
Which, dragging loose, is hard to untie :
When men have cut this too, they leave the
world,
Without cares, renouncing lust and ease.
347. Those who are dyed with passion follow
The self-made stream, as a spider his web :
When they have cut this too, wise men walk on
Without cares, all pain renounced.
348. If thou wouldst cross to yonder shore,
Give up the former and the latter things,
And what is midmost :
With mind on every side emancipated,
Thou shalt not enter birth and old age again.
349. For a man distressed by conjectures,
With passions vehement, observing what is fair,
Thirst groweth more ;
He maketh bondage strong.

350. But he whose joy is quieting conjectures,
Who, mindful always, contemplateth foulness,
He will abolish, he will cut the Tempter's bond.
351. He who hath reached the consummation, un-
dismayed,
Devoid of Thirst and guiltless,
The thorns of being he hath cut away:
This complex form his last [will be].
352. Devoid of Thirst, without attachment,
In etymology and metre skilled,
Knowing the letters' order, first and last,
He indeed doth his last body bear,
He is called the Great of Intellect.
353. O'ercoming all and knowing all am I;
By all conditions undefiled,
Renouncing all, by Thirst's destruction freed,
Having myself supremely understood,
Whom may I teach?
354. The gift of truth o'ercometh every gift,
The taste of truth o'ercometh every taste,
Delight in truth o'ercometh all delight,
And Thirst destroyed o'ercometh every pain.
355. Possessions kill the fool;
But never those who seek the farther shore;
The fool, by thirst of possession, killeth himself
as others.

356. Weeds are the plague of fields :
 This race is passion-plagued.
 Therefore to give unto the passionless
 Hath great reward.
357. Weeds are the plague of fields :
 This race is plagued by hate.
 Therefore to give to those of hatred void
 Hath great reward.
358. Weeds are the plague of fields :
 This race is plagued by folly.
 Therefore to give to those devoid of folly
 Hath great reward.
359. Weeds are the plague of fields :
 This race is plagued by wishes.
 Therefore to give to those exempt from wishes
 Hath great reward.

NOTES TO CHAPTER XXIV.

353. This stanza was uttered by Buddha soon after his Enlightenment. (Sacred Books of the East, Vol. XIII, p. 91.)

354. "Truth," *dhammo*. Cf. Psalm cxix. 103.

355. The last line is literally rendered. It may mean either, "as well as others" (Fausböll); or, "as if others," i. e. "as if aliens"="as if his own enemy" (Max Müller and Höl).

356. Cf. Mark ix. 41.

XXV. THE MONK.

360. Good is a continence of eye,
A continence of ear is good ;
Good is a continence of nose,
A continence of tongue is good.
361. Good is a continence of body,
And good a continence of speech ;
A continence of mind is good,
And good is continence every way :
The monk in every way contained,
From all pain is delivered.
362. Restrained in hand, in foot restrained,
In speech restrained, restrained to the uttermost
Delighting inwardly, composed,
Alone, contented, him they call a monk.
363. The monk of mouth restrained,
Reciting texts without conceit,
Illuminates the meaning and the Doctrine :
Sweet is the speech of such.
364. The Doctrine is his garden, his delight ;
On Doctrine thinking oft,

The monk remembereth the Doctrine,
And from the Gospel falleth not away.

365. His own share let him not despise,
Nor walk in envy of others :
The monk who others envieth
Attaineth not to Trance.

366. If a monk should receive but little,
His own share let him not despise :
Him do the angels praise,
When pure-lived, unremitting.

367. He who in no wise maketh Name and Form his
own,
Who mourneth not for that which is no more,
He indeed is called a monk.

368. The monk who liveth in love,
Convinced of the Buddha's religion,
The happy place of peace may reach,
Where stilled are life's constituents.

369. Empty, O monk, this boat :
Emptied by thee, 'twill lightly go ;
When passion and hatred are cut away,
Into Nirvâna thou shalt enter then.

370. Cut off the Five, renounce the Five,
And practise Five besides :

- The monk escaping from attachments five
Is called a flood-crossed one.
371. Be rapt, O monk, and be not careless,
Let not thine heart in the sense-pleasures whirl,
Lest, careless, thou the iron ball shouldst gorge,
And burning cry: "'Tis pain !"
372. Unto the unintelligent no trance,
Unto the unintranced no intellect :
With whom there is both trance and intellect
Truly is he unto Nirvâna nigh.
373. Unto the monk entering his empty house
With heart at peace
Delight unearthly is,
To him who clearly seeth Doctrine true.
374. When one hath grasped
Of Elements the origin and lapse
He gains the immortal joy and ecstasy
Of those who understand.
375. Now this is the beginning here below
Unto a monk intelligent :
Guarded faculties, contentment,
And restraint under the Confessional ;
Cultivate lovely friends,
Pure-lived and unremitting.

376. Let him be neighborly and well-mannered ;
Then, in the fulness of ecstasy,
Will he make an end of pain.
377. E'en as the aloes sheds its withered flowers,
So, monks, both passion and hate shed ye.
378. Quiet in body and of quiet speech,
Mentally quiet and well composed,
The monk who this world's baits hath voided
Is called a Quietist.
379. By self exhort thyself,
Examine self by self :
Self-guarded and collected,
Thou shalt, O monk, live happily.
380. For self is lord of self,
Oneself is his own destiny :
Curb thyself therefore,
As a merchant a goodly steed.
381. A monk is full of ecstasy
When of Buddha's religion convinced ;
The happy place of peace he may attain,
Where stilled are life's constituents.
382. The monk yet young
Who unto Buddha's religion devoteth himself,

Brighteneth this world,
As the moon from cloud set free.

NOTES TO CHAPTER XXV.

This chapter on the Monk necessarily relates to him technically, and one of his chief duties was to recite the Canon. See Stanzas 19 and 20, 259, and note to 249. The Prākṛit text, however, in Stanza 363, betrays a various reading: "speaking little" instead of "reciting Mantras."

363. *Mantabhānt*, "reciting Mantras," is rendered "speaking wisely," by Max Müller, Childers, Hû, and Fausböll. But this whole passage evidently relates to the recitation of the Dhammo.

365, 366. "His own share" refers to the portion for recitation. Monks were jealous about this. See Max Müller's note to Stanza 19.

370. The commentary, quoted by Fausböll, indicates that the last five mean the five moral faculties.

XXVI. THE BRAHMIN.

383. Cut off the stream by striving ;
Drive out, O Brahmin, lusts :
When thou hast known, O Brahmin, the Con-
stituent's' destruction,
Then art thou wise in what is increate.
384. When in two things (*dhammâ*)
The Brahmin to the farther shore hath gone,
All Fetters fall away from him who knows.
385. For whom the farther shore, the hither,
Or neither is not known,
Painless and fetterless,
Him do I call a Brahmin.
386. Rapt, blameless, settled, with his duties done,
Without Depravities, the highest goal attained,
Him do I call a Brahmin.
387. By day shineth the sun,
And night the moon illumines ;
In armour full the warrior shines ;
And rapt the Brahmin shineth ;

- But all the day and night
In splendor shines the Buddha.
388. When rid of evil one is called a Brahmin,
And by an even life philosopher ;
Making the stain of self renounce the world,
Thereby an hermit one is called.
389. No man a Brahmin should attack,
Nor should a Brahmin him revile :
Woe to the striker of a Brahmin,
More woe if this one him revile.
390. Unto a Brahmin better 'tis by far
When from things dear the mind is weaned ;
Whene'er the mind turns back from injuring,
Then, then for certain pain is calmed.
391. For whom by body, speech and mind
No misdemeanor is,
In these three points restrained,
Him do I call a Brahmin.
392. So soon as one the Doctrine understandeth,
Taught by the thoroughly Enlightened One,
Zealously let him worship it,
As a Brahmin the fire of sacrifice.
393. Neither by braided locks, nor yet by clan,
Nor birth, a Brahmin is :

Who slayeth not, nor slaughter causeth,
Him I call a Brahmin.

406. Among the intolerant tolerant,
Among the violent extinct,
Ungrasping among those who grasp,
Him do I call a Brahmin.
407. From whom both passion, hatred, pride,
Yea, and hypocrisy,
As mustard-seed from arrow-point are fallen,
Him do I call a Brahmin.
408. Kind and instructive speech he speaketh true,
Whereby no one he may offend :
Him do I Brahmin call.
409. Whoso in this world naught ungiven takes,—
Whether 'tis long or short,
Small, large, or good or bad,—
Him do I Brahmin call.
410. For whom desires are known not
In this world or the next,
Desireless, fetterless,—
Him do I Brahmin call.
411. For whom abodes are known not,
By knowledge free from asking, How?
Who hath fast hold of the Immortal,
Him do I Brahmin call.

412. Whoso in this world merit, demerit both
Transcends the bondage of,—
Sorrowless, stainless, pure —
Him do I Brahmin call.
413. Spotless as the moon, and pure,
Serene and unperturbed,
With pleasure's fount destroyed,
Him do I call a Brahmin.
414. Whoso this quagmire, hard to pass, hath passed—
Transmigration and folly—
Crossed to the farther shore,
Enrapt and guileless, free from asking, How?
Clinging to naught—extinct—
Him do I call a Brahmin.
415. Whoso in this world hath forsaken lusts,
And homeless goeth forth,—
The fount of lust destroyed,—
Him do I Brahmin call.
416. Whoso in this world hath forsaken Thirst,
And homeless goeth forth,—
The fount of Thirst destroyed,—
Him do I Brahmin call.
417. The human yoke renounced,
The yoke divine transcended is,
Yokeless of every yoke :
Him do I call a Brahmin.

418. Delight renounced, and undelight,
Cold, with substrata gone,
The Hero, who hath mastered every world :
Him do I call a Brahmin.
419. Who knoweth everywhere the vanishing
Of beings, and their resurrection eke,
He who hath no attachment,
Auspicious One and Buddha :
Him do I call a Brahmin.
420. Whose destiny the angels do not know,
Nor genii nor men—
Depravities destroyed—the Arahats :
Him do I Brahmin call.
421. Whoso before, behind, and in the midst,
Hath naught his own,
Possessing nothing, clinging unto naught :
Him do I call a Brahmin.
422. The taurine noble Hero,
Victorious mighty Seer,
Guileless, a graduate, yea, a Buddha :
Him do I Brahmin call.
423. Who knoweth his anterior abodes,
Who seeth heaven and hell,
Who birth-destruction hath attained,
The Sage, accomplished in supernal ken,

With all accomplishments accomplishèd :
Him do I call a Brahmin.

NOTES TO CHAPTER XXVI.

388. Punning etymologies again.

394. Cf. Zech. XIII. 4; Luke XI. 39.

395. The second line occurs in the Great Epic. (Max M.)

396. From here to the end we have a triple transmission of the text : viz., in the present book, in the Sutta Nipáto, and the Middling Collection. Line 3 is literally : "He is termed a Bho-caller," i. e., one who says *Bho* ("Sirrah") to every one, including Bud-dhas and kings, to show his social supremacy.

402. *Ohitabhāro*, with burden laid down (Itivuttaka 44). It is a favorite phrase, and recalls Christian's burden in Bunyan.

405, line 1. Literally, "laying aside the rod." Cf. Middling Collection, Dialogue 86, translated in *The Open Court*, 1900.

406, line 2. Literally, "extinct among rod-graspers." "Ex-tinct" is perhaps too literal, but "mild" would spoil the force and the association with Nirvána.

412. The Prákrit fragment reads "Buddha" instead of "pure," which in Páli or Prákrit requires only the change of a single letter.

417. "Yokeless," i. e. fetterless or without attachment (*yogo*).

423. "Heaven and hell," or paradise and purgatory. Some scholars object to the terms heaven and hell in Buddhist eschatology, because of their Christian association with eternity. But now that Talmudic research and New Testament criticism have shown that the everlastingness, at least of hell, was by no means universally admitted among the founders of the Christian faith, any such objection is in part removed. It still holds good, however, with regard to heaven; for did not Gotamo interview the archangel Bakko, and inform him that his æons of bliss would expire? Accordingly, I have generally rendered *Saggo* by "Paradise," but in this final flourish of rhetoric, "heaven" is pardonable.

GLOSSARY OF PĀLI BUDDHIST TERMS.

The Arabic (originally Hindū) numbers refer to the stanzas; the Roman to the chapters. The references are exhaustive in the most important cases, but *passim* and *etc.* are also used to denote frequent or repeated use. In Pāli every noun can have an adjectival sense, so that it is difficult always to distinguish between *dukkho*, *pāpo*, the adjectives, and *dukkham*, *pāpam*, the nouns. In these two cases, however, the nouns, as often occurs, are simply the adjectives in the neuter gender.

In the notes I have given the abbreviated form of neuter words: e. g., *citta*, *pada*, for *cittam*, *padam*. The m here is only a true m when followed by a vowel or by p, b or m. Generally it is merely a light nasal. But in the case of masculine nouns I always give the full nominative form: e. g., *dhammo*, instead of the stem-form, *dhamma*. *Buddha*, however, is given for *Buddho*, because it is now an English word.

Âbhassaro, 200, angel of splendor.

abhiññā, 423, supernal ken.

adhammo, 84, injustice.

akkharo, 352, letter (of the alphabet).

akusalam, 281, wrong.

anāsavo, 126, sinless. See āsava.

anatto, 279, impersonal. See attā.

aññā, 57, 96, knowledge.

anupādāya, 89, when fancy-free (literally, not clinging).

apāyo, 423, hell (literally, departure).

apuññam, 309, 310, demerit. See puññam.

arahā, VII, 164, 420 etc., Arahat (literally, worthy). It is the equivalent of the Christian word "Saint."

ārāmo, 188, temple garden; 364, garden. (Its primitive meaning of garden or park became changed into that of Buddhist monastery, because rich men endowed the Order with parks for residence).

ariyo, 22, 79, 164, 206, 208, elect; 190, 191, noble; 236, 270, Aryan. asabbho, 77, wrong.¹

āsavā, 9, 10, 89, 93, 94, 292, 293, 386, 420, depravities; 226, 253, passions; 253, 272, passionate (in composition). Rhys Davids renders this by "Intoxicants."

āso, 97, desire.

attā, 88, 157—159, 282, 355, himself; XII, 159, 163, 380, oneself; 15, 16, 84, 217, 291, own; 106, 107, 160, 161, 164, 165, 209, 239, 285, 305, 322, 323, 379, 380, 388, 402, self; 315, 327, 379, 380, thyself.

aṭṭhangiko maggo, 273, eightfold way (of Buddhist ethics).

āvāso, 73, 302, monastery.

avijjā, 243, ignorance (the tenth and last of the Fetters that bind man to personal existence).

bhānavāram, 196, lection, recital.

bhāvanā, 301, meditation.

bhikkhu, XXV and passim, monk; 266, mendicant, monk (*bis*).

bho, 396, Sirrah!

Brahmā, 105, God; 230, Most High. (See my note on this name in *The Open Court* for April, 1900.)

Brahmaṇo, XXVI, etc., brahmin.

Buddho, XIV, 75, 255, 296, 368, 381, 382, 387, 419, 422, Buddha; 398, awake (its real meaning).

cetiyam, 188, memorial. (It afterwards came to mean a memorial tree.)

ceto, 39, thought; 79, heart.

cittam, III, 13, 14, 33, etc., 88, 89, 116, 154, 183, 326, 371, heart; 138, mind. (Rhys Davids says it means the emotional mind.)

cuti, 419, vanishing (i. e. passing from one existence to another).

devaloko, 44, 45, 177, angel-world.

devo, 30, 56, 94, 181, 224, god; 105, 230, 366, 420, angel. (The latter is a better translation than "god" in a Buddhist book. But in such early texts as this, which contain some popular elements, the word has hardly lost its Brahmin associations. Moreover, the style is poetic, and "gods" is often more forcible and fitting.)

¹ We have not pretended to give all the ethical synonyms for goodness, wickedness, desire, etc., or we could hardly stop short of a concordance.

dhammadharo, 259, reciter of the Doctrine (the regular term for one who knew by heart the Sûtra portion of the Canon : *dharo* means carrying).

Dhammapadam, 44, 45, Dhammapada ; 102, line of the Doctrine. (It was, I believe, Rhys Davids, in his *American Lectures* of 1895, who first pointed out that the Dhammapada was a Hymn-book.)

dhammiko, 84, just.

dhammo, 1, 2, creature ; 20, 64, 65, 70, 79, 86, 87, 115, 144, 190, 205, 242, 259, 273, 297, 363, 364, 373, 392, 393, doctrine (generally meaning the Buddhist religion as a system, and specifically the Sûtra portion of the sacred Canon) ; 353, condition ; 257, 261, justice ; 82, 176, law ; 279, mental state ; 46 nature ; 167-169, 266, religion ; 164, right (adj.) ; 24, righteous ; 354, truth.

ditṭhi, 164, 167, speculation (literally, sight or view).

duggati, 17, perdition ; 240, 316-318, world of woe. (It is literally bad going, i. e. misfortune.)

dukkatam, 314, 391, misdemeanor (a technical term in the monastic discipline).

dukkho, painful ; dukkham, pain ; 1, 69, 117, 144, 153, 189, 191, 192, 201, 202, 207, 221, 248, 275, 277-279, 291, 302, 331, 338, 342, 347, 354, 361, 371, 376, 390, 402. (The word means both physical and mental pain, and is the regular Buddhist term for the suffering of finite existence.)

gandhabbo (Sanskrit gandharvas), 105, 420, genius.

gâthâ, 101, 102, poem. (Gâthâ, poetry, was one of the ancient Nine Divisions of the sacred Canon.)

gati, 310, future state ; 380, 420, destiny.

gato, 296-299, intent (literally, gone. It is important because entering into the composition of the Master's titles : Sugato and Tathâgato.)

Gotamo, 296-301 (Sanskrit Gautamas, contracted into the stem-form Gautama by European usage. It was the family name of Buddha, answering to our Shakspeare, etc.)

icchâ, 74, desire.

iddhi, 175, miracle. (A good enough translation in poetry. See my note on this word in *The Open Court* for June, 1900.)

indriyam, 7, 94, 375, faculty.

isi, 281, seer. *See also mahesi.*

issariyam, 73, lordship.

jano, 99, worldling; 217, common folk.

jhānam, 181, 372, trance.

jhāyam, 395, rapt.

jhāyī, 23, meditative; 110, 111, 414, enrapt; 276, thoughtful; 386, 387, rapt.

kalyāṇam, 116, goodness.

kāmaguṇo, 371, sense-pleasure.

kāmo, 48, 83, 88, 99, 186, 187, 346, 383, 401, 415, lust.

kammam, 15, 16, 66-68, 71, 96, 127, 136, 173, deed; 217, affairs; 281, act.

kāsāvam vattham, 9, yellow garb.

kāyo, 259, system (literally body).

khandho, 202, finite element; 374, element.

khattiyo, 294, warrior caste; 387, warrior.

kusalam, 53, 183, goodness.

kusalo, 173, good.

lābho, 75, gain; 365, share.

maggo, XX passim, way. *See also aṭṭhangiko maggo.*

mahesi (i. e. mahā isi), 422, mighty seer.

manaso, 348, 390, mind. (In 348 it occurs in composition, where a becomes ā.)

mano, 1, 2, 96, 116, 218, 233, 280, 281, 284, 301, 361, 390, 391, mind; 234, mentally (in the instrumental case, *manasā*).

māno, 74, 94, 150, 407, pride (one of the Ten Fetters).

manto (Sanskrit mantras), 241, prayer; 363, text. (In Sanskrit the term is applied to the Rig Veda.)

Māro, 7, 8 (untranslated); 34, 37, 40, 46, 57, 105, 175, 274, 276, 337, 350, Tempter.

micchādiṭṭhi, 316-318, false belief.

micchāsankappo, 11, false resolve.

moho, 251, 358, 414, folly.

muni, 49, 268, 269, 423, sage.

nāmarūpo, 221, 367, name and form.

nekkhammam, 181, 272, renunciation.

- nibbānam, 23, 32, 75, 134, 184, 203, 204, 226, 285, 289, 369, 372, nirvāna (literally extinction, i. e. of the germs that lead to physical or even transcendental existences).
- nibbuto, 406, 414, extinct; 196, in Nirvāna.
- nirayo, XXII, passim, 126, 140, hell. (Like the hell of the Zoroastrians, of the Jews at the time of Christ, and of Christ himself, it is terminable. Cf. Matthew v. 26; Luke xii. 59; also verses 47, 48.)
- nirūpadhi, 418, with substrata gone.
- nirutti, 352, etymology (one of the sciences of the Brahmins. In Buddhism it came to mean exegesis and even language or dialect).
- pabbajito, 74, 184, 388, hermit.
- pabbājayam, 388, making [to] renounce the world.
- pabbajjam, 302, hermit-life.
- padam, 100, sentence; 101, 102, line; 273, stanza; 352, metre; 381, place.
- paṃsukūlam, 395, dusty rags.
- paṇḍito, VI, passim, scholar, paṇḍit.
- paññā, 28, 38, 40, 59, 152, 229, 340, 372, intellect; 333, intelligence; 280, Pure Reason. (Caroline Rhys Davids prefers "science" or "philosophy" rather than "intellect" or "reason," saying that it is doubtful whether the word means a function or an aggregate of functioning, or both. Stanza 152 evidently makes it mean a function. Rhys Davids says *paññā* represents higher wisdom over against empirical opinion, *ditthi*.)
- paññavā, 84, intelligent.
- pañño, 375, intelligent; 403, in intellect.
- pāpadhammo, 307, ill-natured.
- pāpako, 66, evil; 78, wicked.
- pāpo, pāpam, IX, passim, evil, wrong; 15, 17, 69, 71, 161, 165, 173, 176, 269, 330, 333, 388, evil; 116, 117, 183, wrong; 39, 267, 412, demerit.
- papañco, 195, 254, phenomenon.
- pāram, 85, yonder shore.
- paribbajati, 415, 416, to go forth.
- paribbājo, 313, hermit.
- parihānam, 32, to be lost (lit. loss).

- parinibbati, 126, to go to Nirvāna.
 parinibbuto, 89, attained Nirvāna.
 pasādo, 249, faith. (In prose I should render it "conviction," to distinguish it from *saddhā*.)
 pasanno, 368, 381, convinced.
 Pātimokkham, 185, 375, Confessional.
 poriso, 97, soul.
 pubbenivāso, 423, anterior abode.
 puñño, puññam, 39, 196, 267, 412, merit; 116, 118, right; 16, 18, 122, good, goodness.
 pūjā, 73, honors (the regular Hindū word for worship).
 puriso, 54, soul; 78, 152, man.
- rāgo, 13, 14, 202, 251, 339, 347, 349, 356, 369, 377, 407, passion;
- saddhā, 8, 144, 333, faith.
 saddhammo, 38, 60, 182, 194, 364, gospel (literally, good doctrine, good religion).
 saddho, 303, believer.
 saggo, 126, 174, 178, paradise; 423 heaven.
 saḥāyā, 331, fellowship.
 saḥāyatā, 61, fellowship.
 saḥāyitā, 330, fellowship.
 sahitam, 19, 20, portion (i. e. portion of Scripture allotted for recitation. Its Sanskrit form Saṃhitā means a sacred text).
 samādhi, 144, 249, 250, 271, 365, trance.
 sāmāññam, 19, 20, 311, philosophic life.
 sāmāññatā, 332, philosophic life.
 samaṇo, 142, 184, 254, 255, 264, 265, 388, philosopher. (See my note upon this word in *The Open Court* for April, 1900.)
 sambodhi-angāni, 89, articles of full Enlightenment.
 sambuddho, 181, real Buddha.
 saṃgho, 190, 194, 298, Order (i. e. the Buddhist Church or Brotherhood).
 saṃhito, 100, composed.
 saṃkappo, 74, imagination; 147, 280, resolve; 339, purpose. (Right Resolve is the second step in the Noble Eightfold Way.)
 saṃkhārā, (plural), 203, existence; 255, constituents of existence; 277, 278, compounds of existence; 368, 381, life's constituents; 383, constituents.

- sammādiṭṭhi, 319, right belief (the first step in the Noble Eightfold Path).
- sammāsambuddho, 59, fully Enlightened One; 187, real Buddha; 392, thoroughly Enlightened One.
- sammāsankappo, 12, right resolve.
- sampajo, 293, conscious.
- saṃsāro, 60, 95, 414, transmigration; 153, to transmigrate.
- saṃyogo, 384, fetter.
- saṃyojanam, saṃñojanam, 221, 342, 397, fetter.
- saṃñāto, 104, restrained.
- saṃñi, 253, conscious.
- santavā, 378, mentally quiet.
- sappurisā (plural), 83, the good.
- sappuriso, 208, upright soul.
- saraṇam, 188, 189, 190, 192, refuge.
- sāsanam, 164, 183, 185, 368, 381, 382, religion.
- sassato, 255, eternal.
- sati, 293, 296-299, mindfulness (closely allied to conscience).
- satimā, 91, thoughtful.
- sato, 293, 350, mindful.
- sāvako, 59, 75, 187, 195, 296-301, disciple.
- sayam, 347, self.
- sekho, 45, disciple (novice).
- sīlabbatam, 271, ritual (the second of the Ten Fetters, including all kinds of external religiosity).
- sīlam, 55, 57, 217, 303, virtue; 333, moral life; 144, 229, morals; 289, ethics.
- sīlāni (plural of foregoing), 10, morals.
- sīlavā, 56, righteous; 84, moral; 110, 400, virtuous.
- sotāpatti, 178, entering the Path.
- subho, 349, fair.
- Sugato, 285, 419, Auspicious One (literally, well gone).
- suggati, 18, bliss; 319, world of bliss.
- taṇhā, XXIV, passim, 187, 251, 416, thirst; 180, desire.
- Tathāgato, 254, 276, Perfect One. (This word is really untranslatable, and much has been written about it. *Gato*, "gone," is a word of many associations, and among them is that of destiny. The Tathāgato is the Man of Destiny.)
- thero, 260, 261, elder.

upapatti, 419, resurrection (i. e. re-birth, whether physical or transcendental).

upasampadâ, 183, initiation.

upasanto, 378, Quietist (literally, calmed).

viññânam, 41, consciousness. (It is here used as an adjective in the masculine, viññâno.)

viriyam, 7, 8, 112, will; 144, power of will.

visamkhâram, 154, eternity (literally, the non-composite).

vitakko, 349, 350, conjecture. (This is its Sanskrit meaning, but its general one in Pâli is conception or incipient mental activity.)

vîtarâgo, 99, passionlessness.

viveko, 75, 87, seclusion.

Yamaloko, 44, 45, Hades.

Yamo, 235, 237, Pluto.

yogo, 23, yoga; 209, abstraction; 282, zeal; 417, yoke.

POSTSCRIPT.

Stanzas 3-6 are in the Middling Collection, Dialogue 128, which, though bearing the imprint of 1900, has only just been issued by the Pâli Text Society. The verses refer to the famous quarrel among the monks at Kosambi.

Stanzas 176 and 308 are found in the Chinese Middling Collection, Sûtra 14 (corresponding to No. 61 in the Pâli). The Chinese version was translated by Sylvain Lévi in 1896. That profound scholar points out that the title of this Sûtra among Asoko's Rock Edicts indicates a Prâkrit rather than a Pâli original. Moreover, the Dhammapada stanzas, which must have been in the ancient original translated into Chinese in 397, are absent in the Pâli. But they probably were formerly therein, and were taken thence into our Hymns. The Chinese, however, agrees in the main with the Pâli, so that we are carried back at a single bound into the fourth century. The fortunes of the Canon before that period are still under debate, but there can be no doubt about the pre-Christian antiquity of the staple of it.

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OTHER TRANSLATIONS BY A. J. EDMUNDS.

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