



BUDDHA'S WISDOM

Translated by
Ānandajoti Bhikkhu

Photos & Design by
Andreas Dīpaloka



EHIPASSIKO
FOUNDATION
Illustrating Dharma



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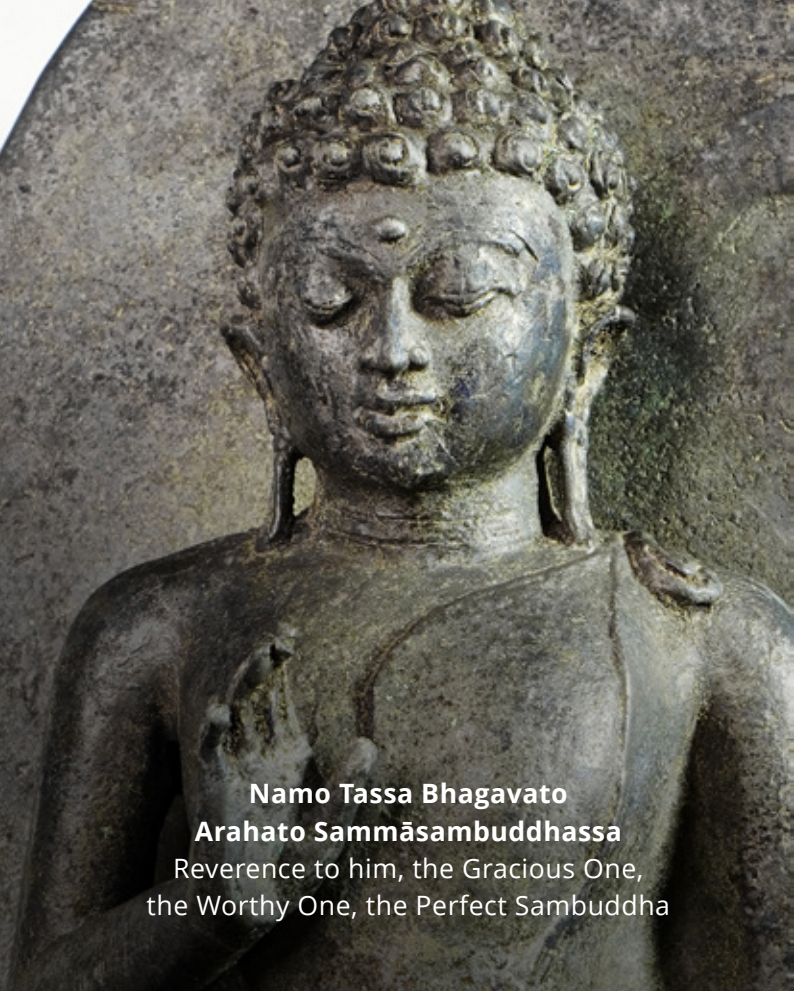
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Namo Tassa Bhagavato

Arahato Sammāsambuddhassa

Reverence to him, the Gracious One,
the Worthy One, the Perfect Sambuddha

1 Virtue

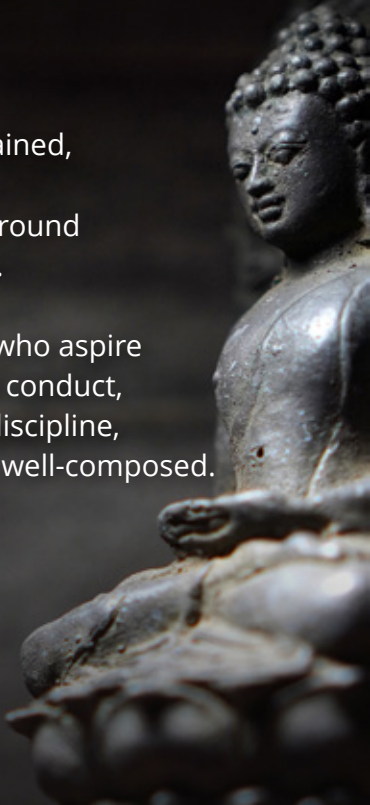


One Should be Amenable to Admonition

Jā 406 Gandhārajātakam

If he himself is not well-trained,
Intelligent and disciplined,
That person will wander around
Like a buffalo that is blind.

But since there are some who aspire
To be well-trained in good conduct,
Therefore, trained in the discipline,
They live with their minds well-composed.



True Cultivation

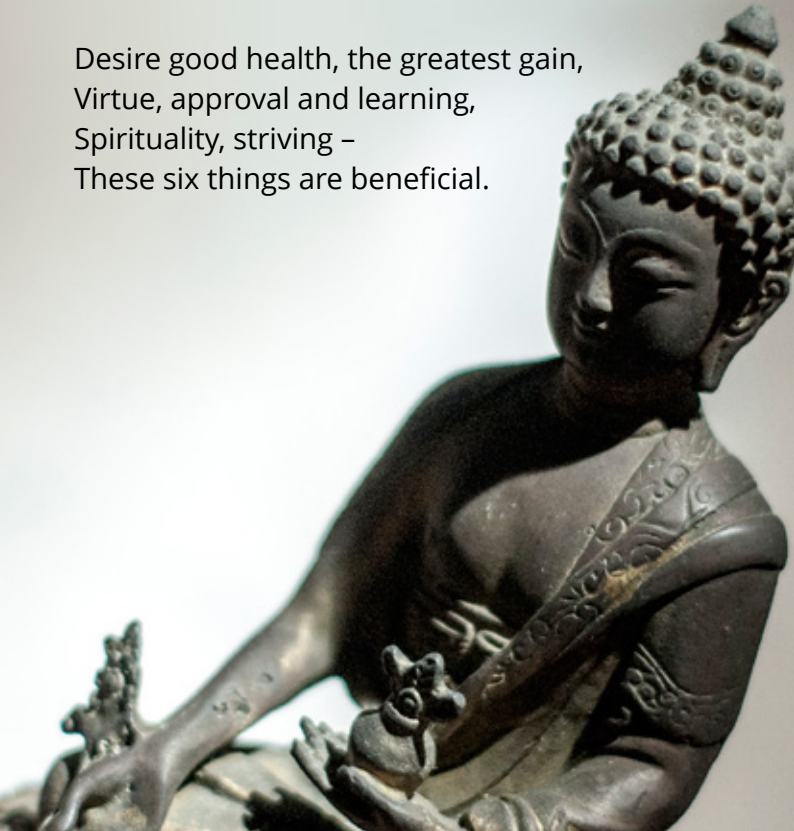
DN 14 Mahāpadānasuttam

Not doing anything wicked
Undertaking things that are good,
And then purifying the mind
Is the teaching of the Buddhas.

The Six Gateways to Benefit

Jā 84 Atthassadvārajātakam

Desire good health, the greatest gain,
Virtue, approval and learning,
Spirituality, striving –
These six things are beneficial.



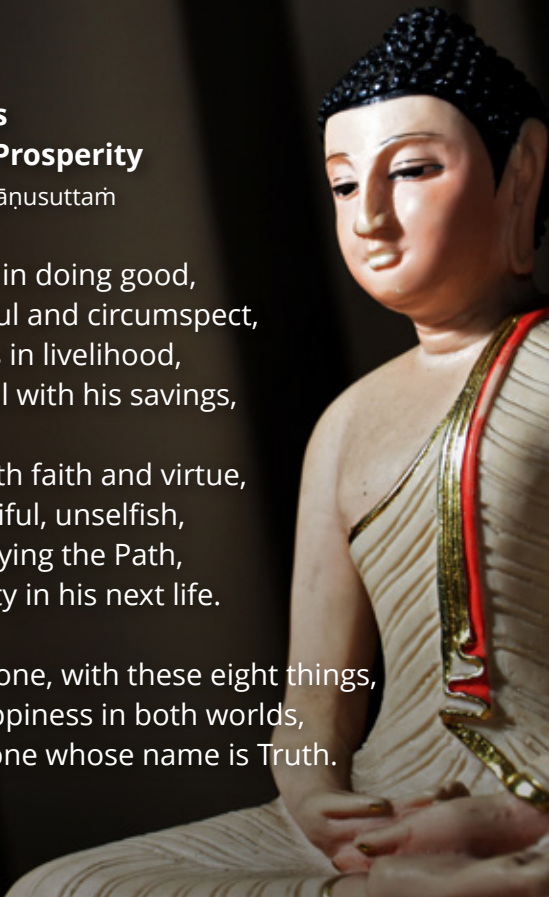
Eight Things Leading to Prosperity

AN 8.54 Dīghajāṇusuttam

Being active in doing good,
Being heedful and circumspect,
Equanimous in livelihood,
Being careful with his savings,

Endowed with faith and virtue,
Being bountiful, unselfish,
Always purifying the Path,
Sure of safety in his next life.

The faithful one, with these eight things,
Will gain happiness in both worlds,
so said the one whose name is Truth.



Four Ways to spend One's Wealth

DN 31 Sigālasuttam

The Wise One endowed with virtue
Will shine forth like a burning fire,
The one who works to gather wealth
Is like a bee gathering honey,
Or like ants piling up their hill.

Having gathered his wealth like this,
Enough for his family and home,
He can divide it in four ways,
Which will ensure he keeps his friends:

With one part he enjoys his wealth,
With two he can manage his work,
The fourth part he should deposit
To use in times of misfortune.



A Wise Man's Duties

AN 5.58 Licchavikumāraḥasuttam

Waiting on Mother and Father,
Caring for his wife and children,
Looking after those in his house
And those who live in dependence.

Seeking the welfare of them all
The virtuous one is bountiful
Both to those who have departed
And to those who are still alive.

A layman who lives by Dhamma,
Is one who will generate joy
Both for monastics and for gods.

Doing what is good and proper,
He will be praised right here and now,
And later rejoice in Heaven.



The Right Uses of Wealth

AN 4.61 Pattakammasuttam

Wealth should be used
for dependents,
And for overcoming misfortune,
For giving lofty donations,
And making the five offerings
To kin, guests and the departed
And also to Kings and the gods,
This has been recommended by
The virtuous who live spiritually.

The wise layman can wish for wealth,
Thinking: This will be for my good.
A mortal who remembers this,
A person who is truly Noble,
Will be praised right here and now,
And later rejoice in Heaven.

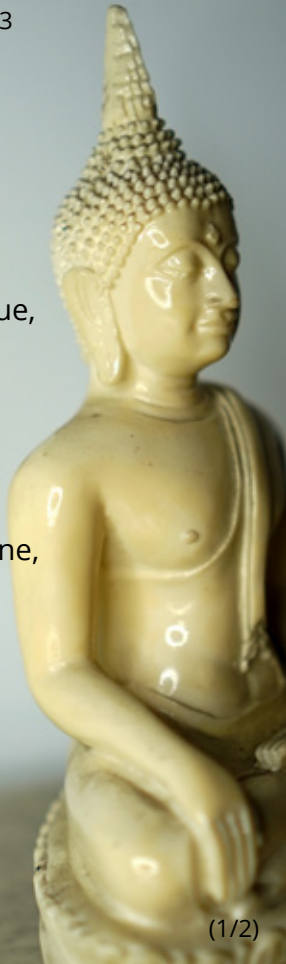
The Wise Attain Fame

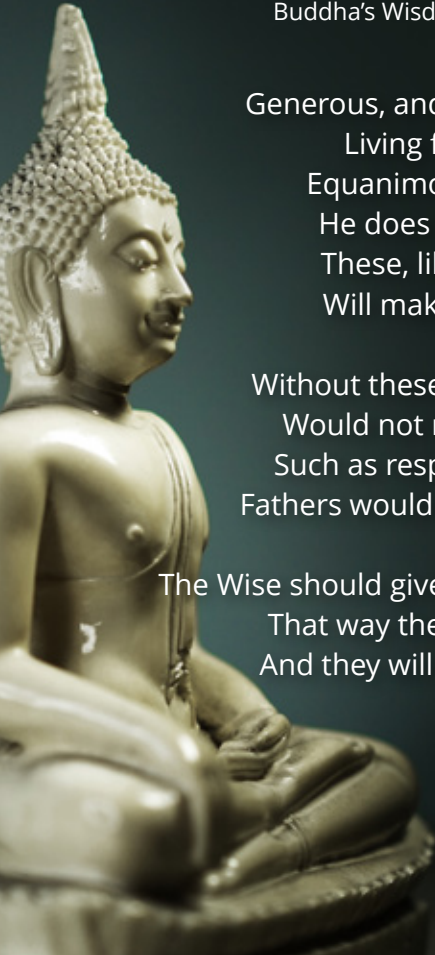
DN 31 Sigālasuttam

The Wise One endowed with virtue,
Who is gentle, of ready wit,
Who is humble and not haughty:
Such a one will rightly gain fame.

Active in good deeds, not lazy,
Not scared when facing misfortune,
Without defects and intelligent:
Such a one will rightly gain fame.

Kindly and a maker of friends,
Being bountiful, unselfish,
Guide, leader, conciliator:
Such a one will rightly gain fame.





Generous, and having good speech,
Living for everyone's benefit,
Equanimous towards all things,
He does that which is suitable,
These, like a chariot's linchpin:
Will make the world go round.

Without these kindnesses, Mothers
Would not receive the duties due
Such as respect, love and honour,
Fathers would not receive them too.

The Wise should give thought to kindness,
That way they attain what is great,
And they will be held up for praise.

Four Things Not to Be Done

DN 31 Sigālasuttaṃ

He who transgresses the Dhamma:
Through desire, hate, fear, delusion,
His fame will surely diminish,
Like the moon in the dark fortnight.

He who doesn't transgress the Dhamma:
Through desire, hate, fear, delusion,
His renown will surely increase,
Like the moon in the bright fortnight.

2

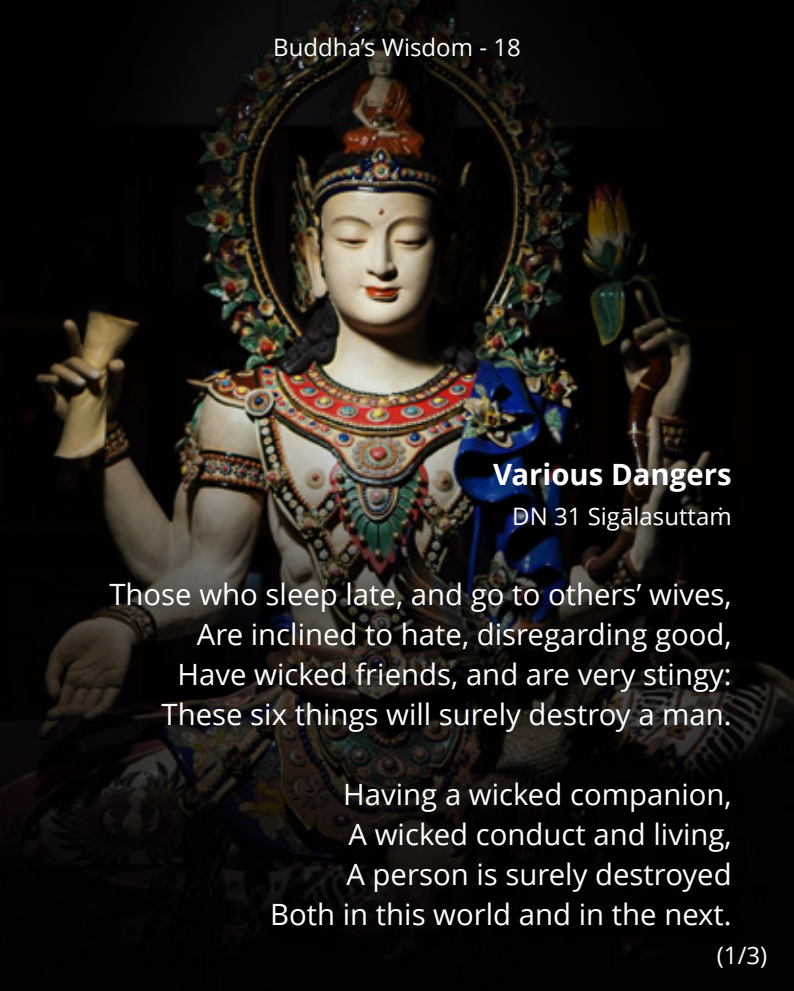
Wickedness



Six Faults

SN 1.1.76 Najīratissuttam

There are these six faults in the world
Where wealth and goods do not persist:
They are: laziness, heedlessness,
Lack of action, lack of restraint,
Sleepiness and sloth: these are faults,
He should altogether avoid them.



Various Dangers

DN 31 Sigālasuttam

Those who sleep late, and go to others' wives,
Are inclined to hate, disregarding good,
Have wicked friends, and are very stingy:
These six things will surely destroy a man.

Having a wicked companion,
A wicked conduct and living,
A person is surely destroyed
Both in this world and in the next.

Addiction to women, drink, song and dance,
Sleeping in the day, wandering at night,
Having wicked friends, and being stingy:
These six things will surely destroy a man.

Through playing with dice and drinking liquor,
Going to others' wives, held dear as life,
Practicing what is base, not what prospers,
He wanes like the moon in the dark fortnight.

He who drinks too much, and is destitute,
Thirsty for drink like one come to water,
Who falls into debt as into a river,
He quickly undoes his own family.

Being sleepy during the day,
And energetic at nighttime,
Being addicted to drinking,
He no longer lives in his home.



Ten Things that Should Be Done

Jā 468 Janasandhajātakaṃ

There are ten things when not done,
He regrets it in the future,
So said good King Janasandha.

Not having gained or gathered wealth
In the past, he suffers, thinking:
'I did not seek riches and wealth,'
This he regrets in the future.

'In the past, when I was able,
I did not train in trade or craft,
There is hardship without a craft,'
This he regrets in the future.

'In the past I was deceitful,
Divisive and a backbiter,
I was violent and was rough,'
This he regrets in the future.

'Before I killed living beings,
Being an ignoble hunter,
Having no respect for creatures,'
This he regrets in the future.

'Though there were many women who
Were not married to another,
I assaulted another's wife',
This he regrets in the future.

'Though food and drink was got ready,
Still I did not give any gifts,'
This he regrets in the future.

'With Mother and Father grown old,
Still I did not give them support,'
This he regrets in the future.

'I despised my teachers and friends,
Who desired good things for me,
I also despised my father,'
This he regrets in the future.

'I did not pay much honour,
To virtuous, learned monastics,'
This he regrets in the future.

Knowing: 'Austerity is good,
And a good person is honoured,
I didn't practice austerity,'
This he regrets in the future.

He who practises this wisely,
Who has done his moral duty,
Regrets it not in the future.

3

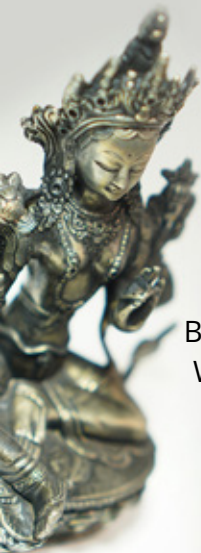
Dhamma



Four Things to Cultivate

Sn 1.10 Ālavakasuttaṃ

That faithful layman with four things:
Truth, wisdom, courage, charity,
Having passed away does not grieve.



Four Well-Said Verses

Jā 537 Mahāsutasomajātakam

You should meet with the virtuous,
Friend, not with the unvirtuous.
Sit down with virtuous people,
Be acquainted with those who are true,
With the good who know the Dhamma
But do not mix with the wicked.

Beautiful Royal chariots decay,
So too our body will come to decay,
But the True Dhamma will never decay,
The good and virtuous proclaim it is so.

The sky is far, far away from the earth,
Crossing the ocean, that is far, they say,
But they say what is much further than that
Is the Dhamma of the good from the bad.

Merits Follow One to the Next World

SN 1.3.20 Dutiya-aputtakasuttaṃ

Grain, corn, silver, gold, other possessions,
Slaves, servants, messengers and dependents.

He cannot take anything when he dies,
He goes leaving his possessions behind.

But what he does by body, word and mind,
That's truly his own, he takes that along,
That follows him along, like a shadow.

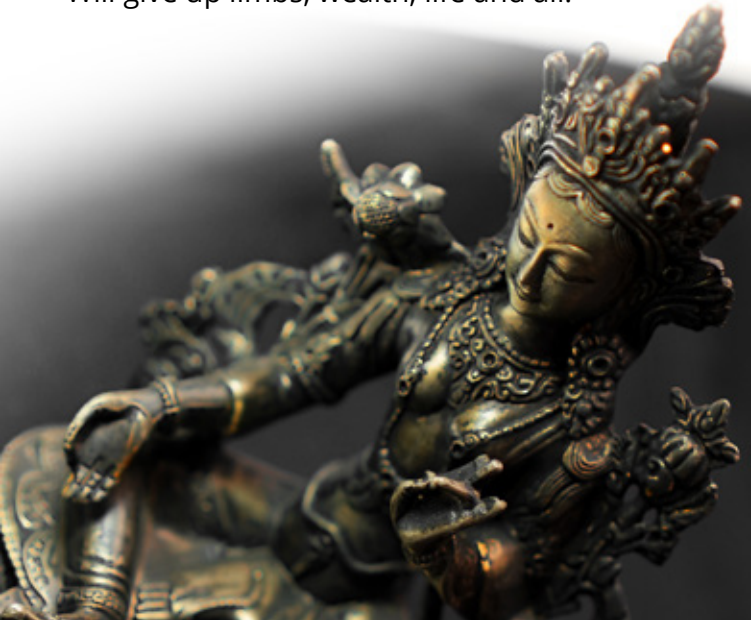
Therefore he should do whatever is good,
Gathering up merit for the next world,
In the next world merit supports beings.



The Priority of Truth

Jā 537 Mahāsutasomajātakaṃ

He who would give up wealth for limbs,
Would give up his limbs for his life;
But a man who guards the Dhamma,
Will give up limbs, wealth, life and all.

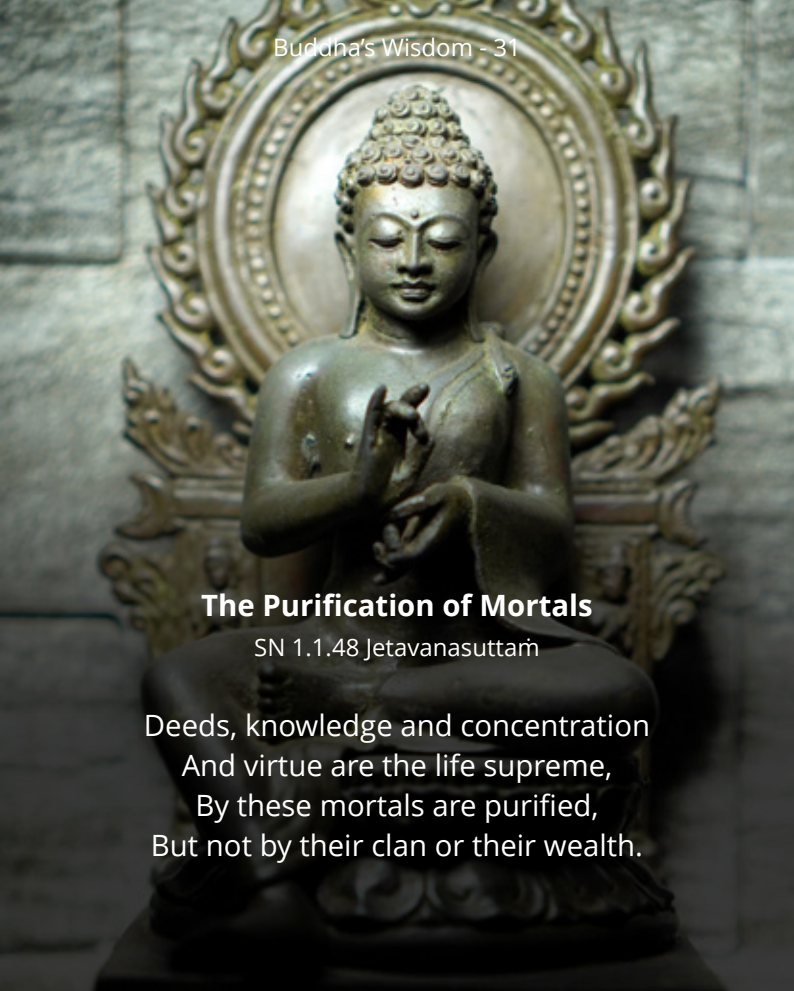


Truth and Untruth have Different Results

Jā 510 Ayogharajātakaṃ

The Dhamma protects one living by it,
The Dhamma well-practised brings happiness,
This is the advantage of the Dhamma:
It does not lead to bad destinations.

Therefore the True Dhamma and false Dhamma
Will surely never have the same result:
False Dhamma leads to the Nether Regions,
The True Dhamma will lead you to Heaven.



The Purification of Mortals

SN 1.1.48 Jetvanasuttam

Deeds, knowledge and concentration
And virtue are the life supreme,
By these mortals are purified,
But not by their clan or their wealth.

The Path to Heaven

Jā 458 Udayajātakam

Through rightly aspiring with voice and mind,
And doing nothing wicked with the body,
A layman, with abundant food and drinks,
Should be faithful, generous, bountiful,
Being kind in his heart, and kind in speech,
One who lives like this need not fear dying.



Four Things Leading to Success

Jā 57 Vānarindajātakam

He who, monkey-King, has four things:
Truth, wisdom, courage, charity,
Will surely overcome his foes.





Three Things Leading to Success

Jā 58 Tayodhammajātakam

He who, monkey-King, has three things:
Dexterity, heroism, wisdom,
Will surely overcome his foes.

Wise Discrimination

Jā 92 Mahāsārajātakam

In battle they wish for a hero;
In advice for calmness of speech;
In food and drink for one friendly;
When there is need they wish for the Wise.



The Gift of Fearlessness

SN 1.1.33 Sādhusuttam

Living without hurting living beings,
Fearing blame and doing nothing wicked,
They praise the cautious, not the incautious,
Through conscience the good do nothing wicked.

The Provenance of the Buddhas

Dhp 193 Buddhavagga

A person of good breed is rare,
That one is not born everywhere,
Wherever that wise one is born,
That family gains happiness.





4

Good



The Good Things in Life

Dhp 331-3 Nāgavagga

Friends are good whenever need arises,
Being content with everything is good,
At the break-up of life merit is good,
Abandoning of suffering is good.

Respecting mother is good in the world,
Also respecting one's father is good,
Respecting ascetics is good in the world,
Also respecting true brahmins is good.

Virtuous conduct till old age is good,
The establishing of faith is good,
The acquisition of wisdom is good,
Doing nothing wicked is also good.



True Goodness

Dhp 194 Buddhavagga


The arising of the Buddhas is good,
The teaching of the True Dhamma is good,
The harmony of the Saṅgha is good,
And devotion to harmony is good.



Renouncing the Lesser Good for the Greater

Dhp 290 Pakiṇṇakavagga

If, by renouncing a small good,
He might see a good that is large,
The wise should renounce that small good,
Seeing the good that is larger.



The Greatest Things

Dhp 204 Sukhavagga

Health is the supreme gain,
Content the supreme wealth,
Faith is supreme kin,
Nibbāna supreme good.

Four Great Things


SN 1.1.73 Vittasuttam

Faith is the greatest wealth in the world,
The Dhamma, when practiced, brings happiness,
The Truth is surely the sweetest of tastes,
Living wisely they say is the greatest.

The Rare Things

Dhp 182 Buddhavagga


It is rare to be born human,
Rare is the life of the mortals,
It is rare to hear True Dhamma,
Rare the arising of Buddhas.



Four More Good Things

SN 1.1.51 Jarāsuttaṃ

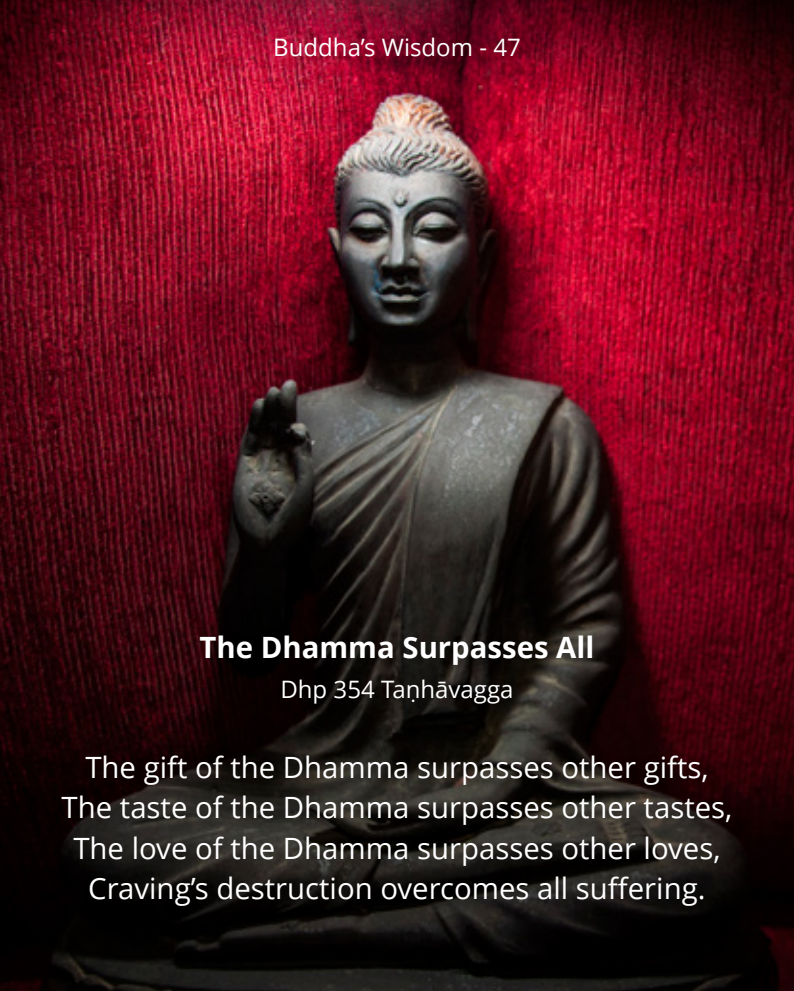
Virtue that will endure is good,
And faith is good when established,
Wisdom is the people's treasure,
Thieves cannot carry off merit.



Overcoming Defilements with their Opposites

Dhp 223 Kodhavagga

Through kindness one should overcome anger,
Through goodness overcome lack of goodness,
Through gifts one should overcome stinginess,
Through truth one should overcome lying speech.



The Dhamma Surpasses All

Dhp 354 Taṇhāvagga

The gift of the Dhamma surpasses other gifts,
The taste of the Dhamma surpasses other tastes,
The love of the Dhamma surpasses other loves,
Craving's destruction overcomes all suffering.

Various Reciprocal Duties

Jā 537 Mahāsutasomajātakaṃ

A King does not hurt his parents,
A true friend does not hurt his friends,
A wife should not fear her husband,
Children should support the aged.

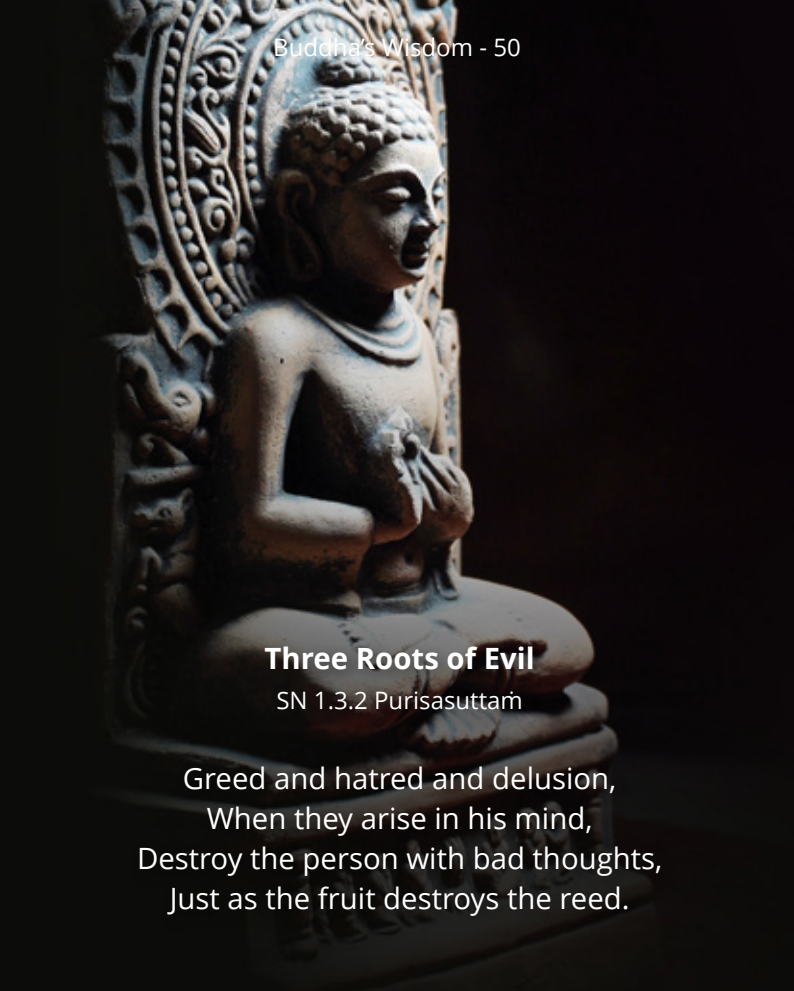
If the good are absent that is no assembly,
They are not good who do not talk about Dhamma;
Having put away passion, hatred, delusion,
The good will then talk about Dhamma to others.



The Great Defilements

Dhp 251 Malavagga

There is no fire quite like passion,
Nothing that takes hold like hatred,
There is no snare like delusion,
And there is no flood like craving.



Three Roots of Evil

SN 1.3.2 Purisasuttam

Greed and hatred and delusion,
When they arise in his mind,
Destroy the person with bad thoughts,
Just as the fruit destroys the reed.

The Long Journey in Saṃsāra

Dhp 60 Bālavagga

Long is the night for one awake,
Long is a league for one tired,
Long is the round of births and deaths
For fools who know not True Dhamma.

Profiting in Neither Way

Dhp 155 Jarāvagga

Not having lived the holy life,
Not having gained wealth in their youth,
They waste away like the herons
In a small lake devoid of fish.



5

Advantages



Seizing the Advantage

Jā 342 Vānarajātakaṃ

He who does not attend quickly
To the advantage that is present,
Goes under the power of foes,
He regrets it in the future.

He who does attend quickly
To the advantage that is present
Is set free from all enemies,
He has no regret in the future.





Not all Growth is Advantageous

Jā 370 Palāsajātakaṃ

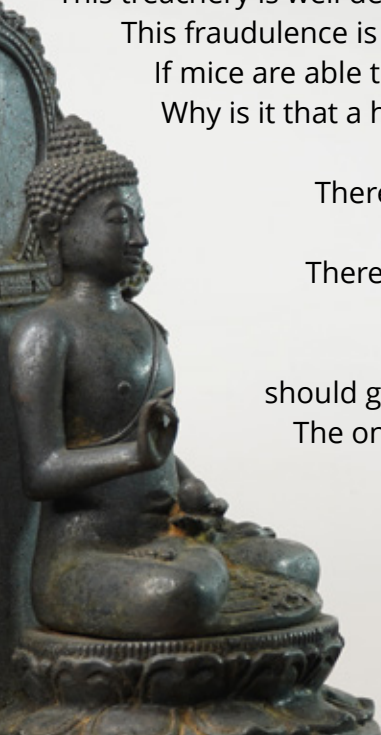
That growth is not praised by the virtuous,
Which, when grown, consumes what is prospering;
Suspecting it may be an obstacle,
The Wise try to destroy it at the root.

A Cheat is Cheated in Return

Jā 218 Kūṭavānijaṭakam

This treachery is well devised, is well thought-out,
This fraudulence is but a snare laid in return,
If mice are able to carry off a ploughshare,
Why is it that a hawk can't carry off a boy?

There will be fraud upon fraud
for the fraudulent,
There will be cheating in return
for he who cheats,
The one who lost a child
should give back the ploughshare,
The one who lost a ploughshare
must give back the child.



Keeping Quiet

Jā 189 Sīhacammajātakam

For a long, long time the donkey
May have eaten grass and barley,
While disguised with a lion skin:
But he spoiled it all by braying.



**More than Gentle Persuasion
is Sometimes Necessary**

Jā 426 Dīpijātakam

There is no reason or truth
or well-spoken words in the wicked,
Endure the wicked, but in them
the virtuous will take no delight.

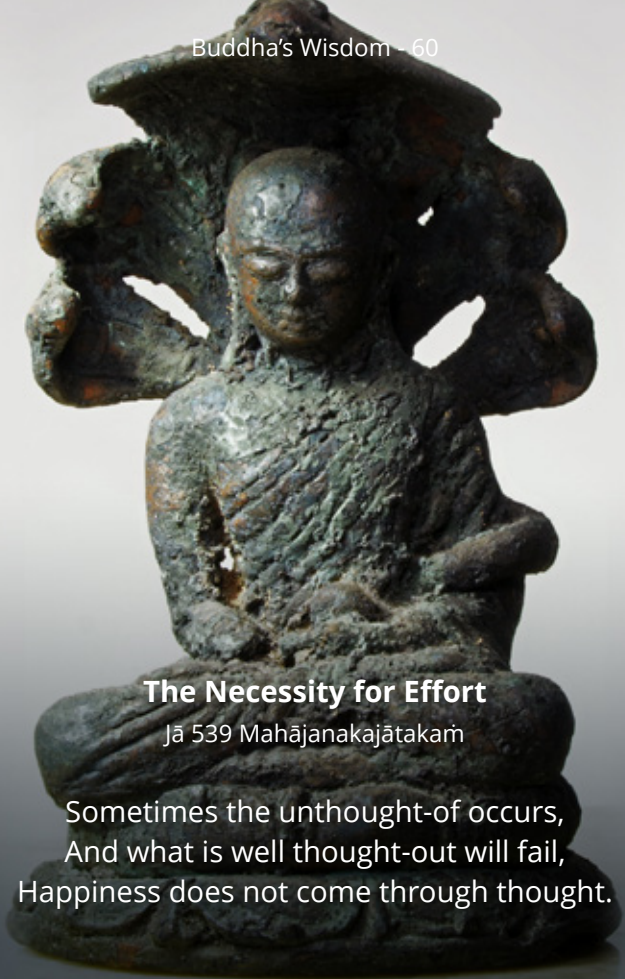
A Limit to One's Duties

Jā 223 Puṭabhattajātakam

Reverence to the reverent,
honour the honourable,
She should do her duty
to one doing his duty,
But she need not do good
to one wishing her harm,
No one need love those
who do not love in return.

She should abandon the one
who abandons her,
She need not love the one
who is devoid of thought.
A bird, knowing that
a tree is devoid of fruit,
Can seek out another tree
in this great wide world.





The Necessity for Effort

Jā 539 Mahājanakajātakaṃ


Sometimes the unthought-of occurs,
And what is well thought-out will fail,
Happiness does not come through thought.

When Faculties Wane

Jā 164 Gijjhajātakaṃ

“Why, when a vulture sees corpses
More than a hundred leagues away,
Did you not see the net and snare?”

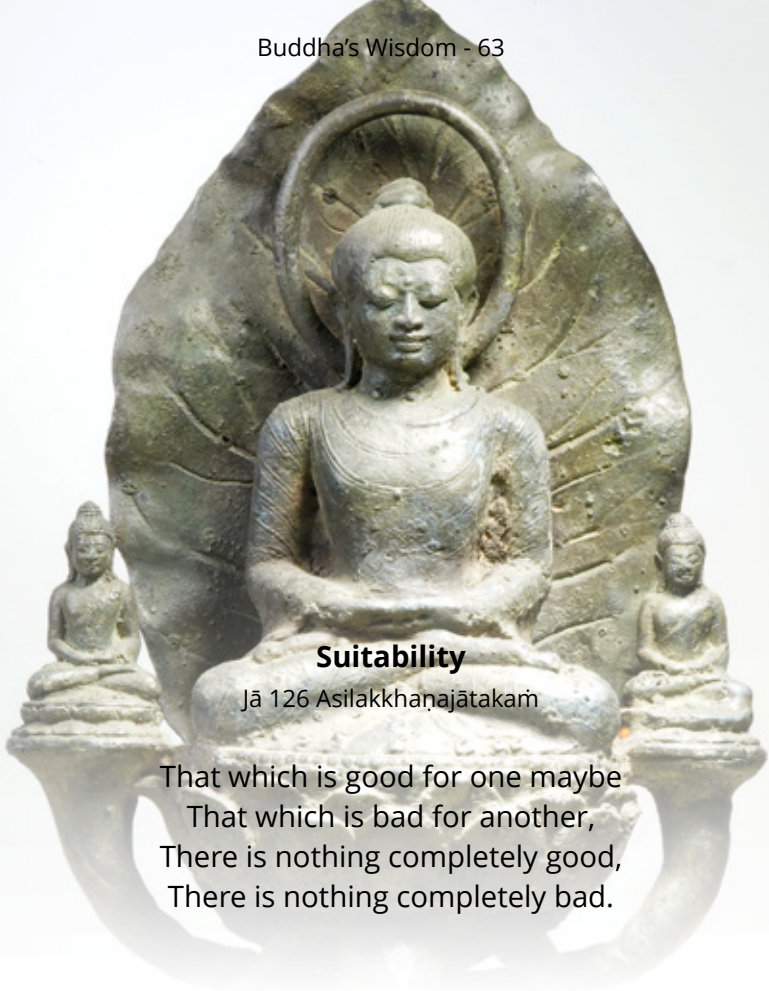
“When a creature is in decline
And life is coming to an end,
He does not see the net and snare.”



Craving Brings Suffering

Jā 100 Asātarūpajātakaṃ

The ugly having a beautiful form,
The unlovely having a lovely form,
The painful having the form of pleasure,
Will overcome the one who is heedless.



Suitability

Jā 126 Asilakkhaṇajātakaṃ

That which is good for one maybe
That which is bad for another,
There is nothing completely good,
There is nothing completely bad.

A Name is Just a Name

Jā 97 Nāmasiddhijātakarū

Seeing Life lying dead,
Wealthy in poverty,
And Guide lost in the wood,
Wicked came home again.

The Impermanence of Desire

Jā 207 Assakajātakaṃ

The pleasure and pain of past lives
Are forgotten in the new life,
Therefore a worm appears to me
Better than good King Assaka.



Lack of Insight

Sn 1.11 Vijayasuttam

A person must take care
Of the impure body,
Which is full of corpses,
Oozing from here and there.

Having such a body,
Who could be conceited?
Or disparage another?
Those with lack of insight.

Comparing Oneself with Others

Dhp 129 Daṇḍavagga

Everyone trembles at the stick,
Everyone is in fear of death,
Comparing oneself with others,
One should not hurt or have them hurt.



The Desire for Happiness

Dhp 131 Daṇḍavagga

One who harms with a stick beings
Who also desire happiness,
While seeking happiness himself,
Won't find happiness after death.

Virtue and Learning

Jā 362 Sīlavīmaṃsajātakam

Birth and beauty are delusions,
Virtue is supreme it is said,
For one unendowed with virtue,
There is no value in learning.

6
Friends



Loyalty Gets its Reward

Jā 533 Cūlahamsajātakaṃ

All those with vows of friendliness
Are fortunate in their affairs,
Just like the Dhataratṭha geese,
Who returned to their relatives.

Friendship Knows no Boundaries

Jā 121 Kusanāḷijātakaṃ

The one the same, the one greater,
The one lower, let him make his friend,
He should help the unfortunates,
Just as the reed-god did to this tree.

Gratefulness to Friends

Jā 157 Guṇajātakaṃ

If a weak friend is established in friendliness,
He is my relative, my friend, and my comrade,
Tigress, despise him not, that jackal saved my life!

The True Friend

Jā 83 Kālakaṇṇijātakaṃ

He is a friend who goes seven steps,
With twelve a companion true,
He is kith and kin at all times,
He is seen the same as my self.

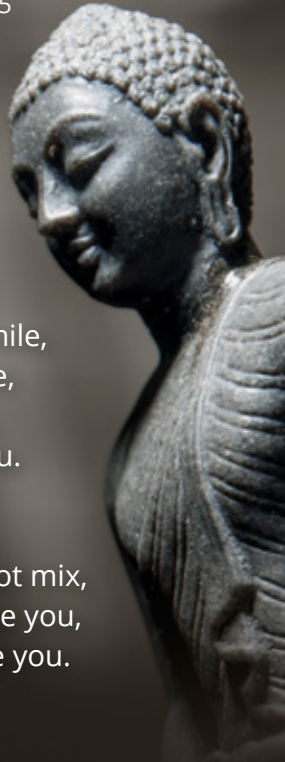
The 16 Qualities of Foes and Friends

Jā 473 Mittāmittajātakaṃ

Having seen you he does not smile,
Nor does he give you a welcome,
He does not give you attention,
He surely speaks out against you.

Your enemies he entertains,
But with your friends he does not mix,
He stops those who like to praise you,
He commends those who abuse you.

His secret he does not tell you,
But your secret he does not hide,
He does not praise what you have done,
Your wisdom he does not commend.






He takes joy in your personal loss,
He takes no joy in your success,
Having received delicious food
He does not tell you where it is,
Yes! he believes that he will gain
Not having compassion for you.

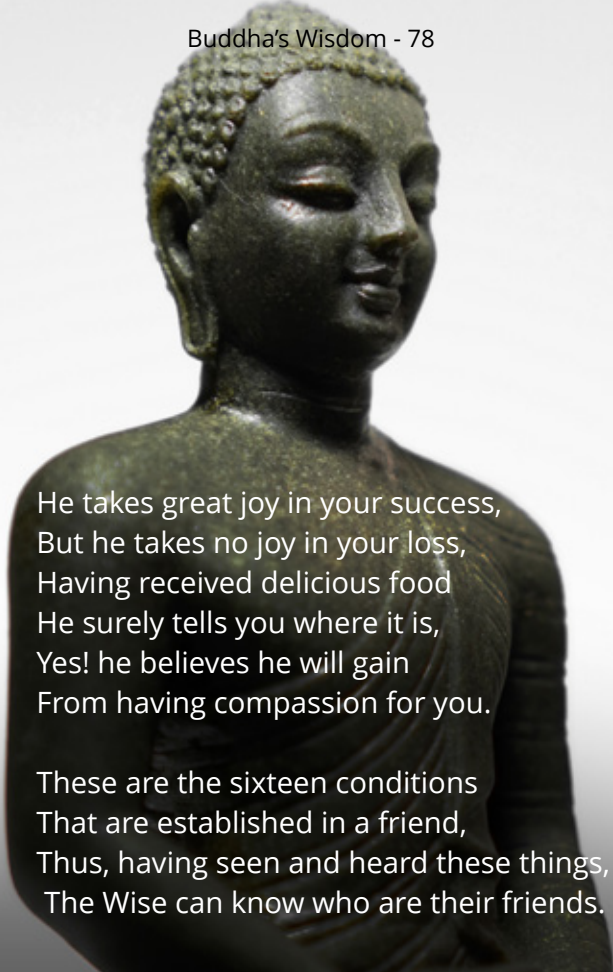
These are the sixteen conditions
That are established in a foe,
Thus, having seen and heard these things,
The Wise can know who are their foes.

When away he remembers you,
On return he greatly rejoices,
Therefore he has fondness for you
And welcomes you with kindly words.



Your friends he likes to entertain,
But with your foes he does not mix,
He stops all those who abuse you,
He commends those who like to praise.

His secret he will tell to you,
But your secret he surely hides,
He speaks in praise of what you've done,
And your wisdom he does commend.



He takes great joy in your success,
But he takes no joy in your loss,
Having received delicious food
He surely tells you where it is,
Yes! he believes he will gain
From having compassion for you.

These are the sixteen conditions
That are established in a friend,
Thus, having seen and heard these things,
The Wise can know who are their friends.

Friends, Bad and Good

DN 31 Sigālasuttam

The friend who steals things from you,
That friend who only promises,
That friend who is said to flatter,
And that friend who is a spendthrift:
The Wise will know these four are foes,
Avoid them like a fearful path.

That friend who is truly helpful,
The friend for you in weal and woe,
That friend who knows what's for your good,
The friend who is compassionate:
The Wise will know these four are friends,
Attend on them like child on breast.

The True Friend

AN 7.36 Paṭhamamittasuttam

A friend gives what's hard to give,
And does what's surely hard to do,
And when there are bad, blaming words,
That are hard to bear, he bears them.

His secret he will tell to you,
But your secret he surely hides,
He supports you in misfortune,
He does not despise you when ruined.

In that person these things are found:
He is a true and lovely friend,
With him one can keep company.

True Friends

AN 7.37 Dutiyamittasuttaṃ

Pleasant, respectful, and mature,
One who speaks about forbearance,
One who talks about what is deep,
Who does not urge the impossible.

In that person these things are found:
He is a true and lovely friend,
Who really desires your welfare.
Though he has come to destruction,
With him one can keep company.

Four True Friends

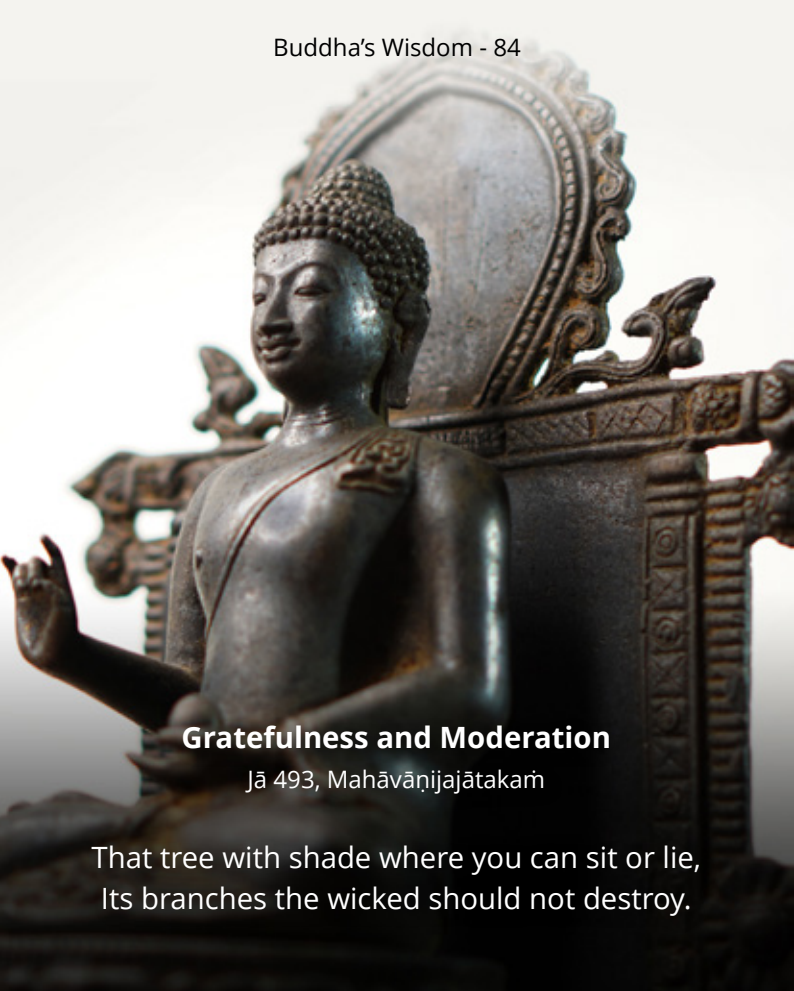
SN 1.1.53 Mittasuttam

A caravan's a friend abroad,
A Mother is a friend at home,
A companion in times of need
Is a good friend time and again.
Merits that were done by oneself
Are the true friend in the next world.

7

Treachery





Gratefulness and Moderation

Jā 493, Mahāvāṇijajātakam

That tree with shade where you can sit or lie,
Its branches the wicked should not destroy.

Ungratefulness Gets its Just Desserts

Jā 516 Mahākapijātakam

He who betrays his friends
Will become an outcaste,
And after that cheat dies
He is reborn in Hell.

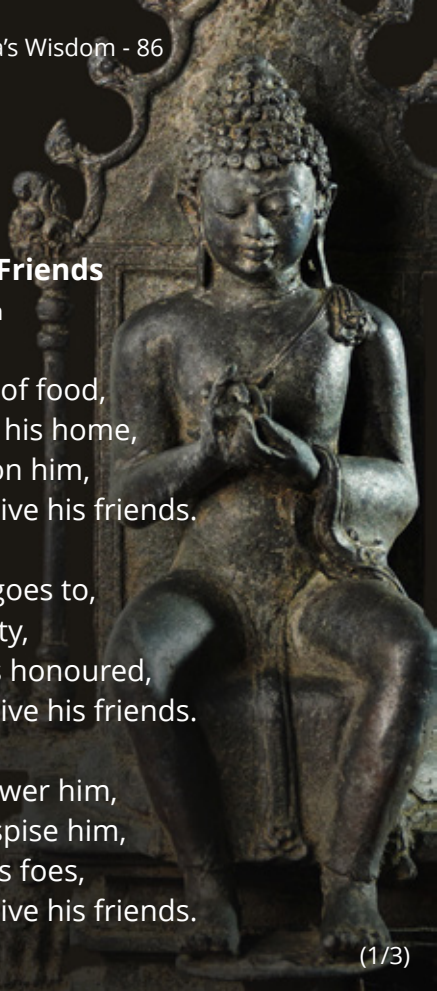
Not Deceiving One's Friends

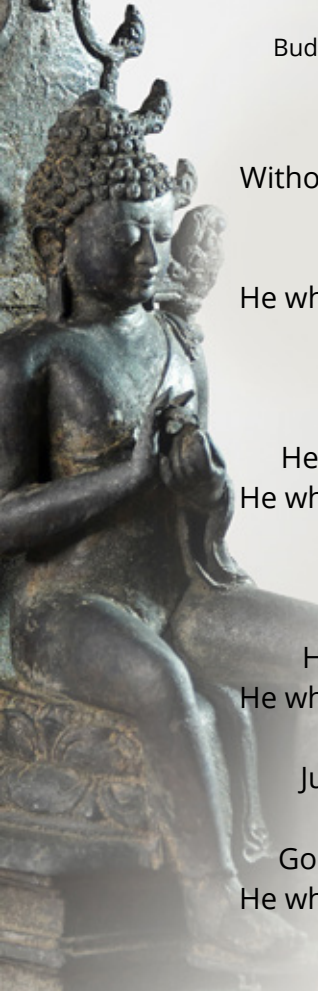
Jā 538 Mūgapakkhajātakaṃ

He has an abundance of food,
Even when away from his home,
Many live depending on him,
He who does not deceive his friends.

Whatever country he goes to,
In a town or a King's city,
Where'er he goes he is honoured,
He who does not deceive his friends.

Thieves do not overpower him,
And nobles do not despise him,
He overcomes all of his foes,
He who does not deceive his friends.





Without anger he comes back home,
He is welcomed in public halls,
He is the best of relatives,
He who does not deceive his friends.

After greeting, he is greeted,
Respectable and respected,
He enjoys splendour and renown,
He who does not deceive his friends.

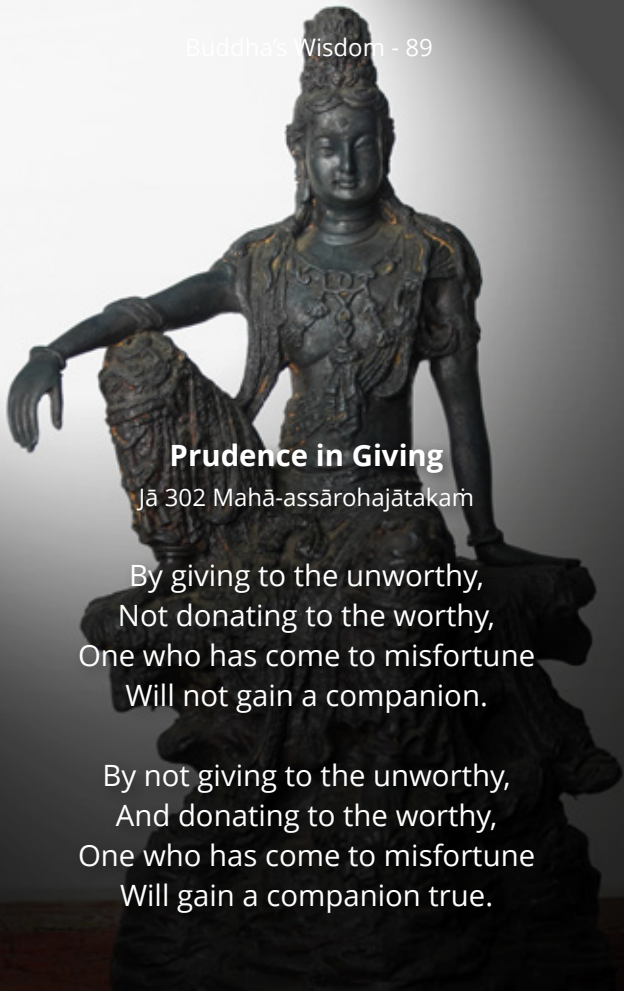
Honourable, receiving honour,
Worshipful, receiving worship,
He acquires repute and renown,
He who does not deceive his friends.

Just like a fire he will shine forth,
He is brilliant like a god,
Good luck does not abandon him,
He who does not deceive his friends.

His cows are productive for him,
What is sown in his fields grows up,
He enjoys the boon of children,
He who does not deceive his friends.

Whether that man has fallen from
A cleft, a mountain, or a tree,
While falling, he receives support,
He who does not deceive his friends.

As wind cannot overpower
A banyan tree with roots well grown,
So foes cannot overpower
He who does not deceive his friends.

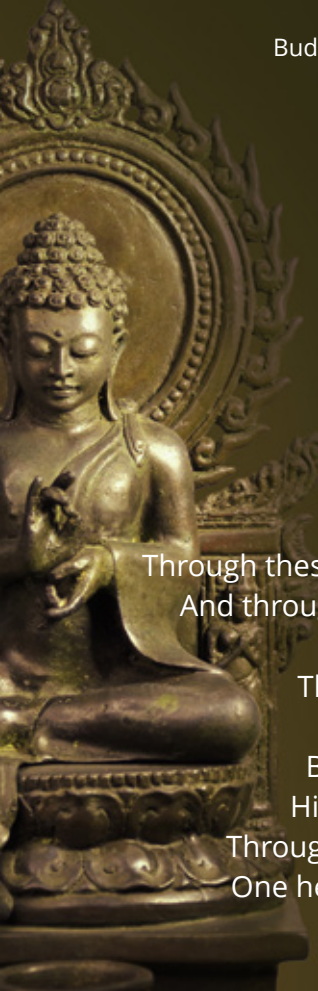


Prudence in Giving

Jā 302 Mahā-assārohajātakam

By giving to the unworthy,
Not donating to the worthy,
One who has come to misfortune
Will not gain a companion.

By not giving to the unworthy,
And donating to the worthy,
One who has come to misfortune
Will gain a companion true.



Overstaying One's Welcome

Jā 528 Mahābodhijātakaṃ

Too constant an association
And never coming together,
Through these things will friendship decay,
And through begging at the wrong time.

Therefore do not go constantly,
After a long time do not go,
Begging a gift at the right time,
His friendships will never decay,
Through staying back for a long time
One held dear is no more held dear.

8

Words





**Not Listening
to Divisive Speech**

Jā 361 Vaṇṇārohajātakaṃ

He who listens to another,
Accepting his words as true,
Will quickly break off with his friend,
Bringing a great deal of hatred.

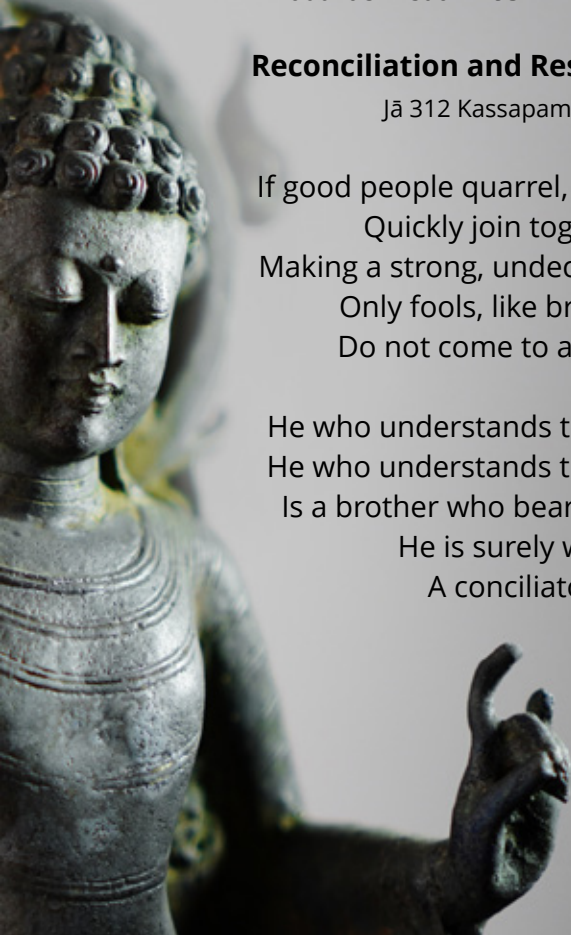
A friend should always be heedful,
Not seeking dissension or fault,
Like a child lying on the breast,
A friend should not cut off his friends.

Reconciliation and Responsibility

Jā 312 Kassapamandiyajātakaṃ

If good people quarrel, they should
Quickly join together again,
Making a strong, undecaying bond,
Only fools, like broken bowls,
Do not come to a settlement.

He who understands the problem,
He who understands the teaching,
Is a brother who bears his duties,
He is surely worthy to be
A conciliator of others.



**Friendship is More Valuable
than Wealth**

Jā 131 Asampadānajātakaṃ

A rich man gives half his wealth to one fallen on hard times; but when he is in need himself the other offers him only rice gruel. He accepts it so as not to rebuff the obligations of friendship. Later the King hears about it and restores his wealth.

To that fool having no understanding,
Friends are considered to be distressful,
Therefore I take his half-measure of chaff,
May I not be deprived of his friendship.



Who to Keep Company With

Dhp 78 Paṇḍitavagga

One should not keep company
with those wicked friends,
One should not keep company with the ignoble,
You should keep company with spiritual friends,
You should keep company with those superior.

True Friends

Jā 528 Mahābodhijātakaṃ

One should not mix with the faithless,
They are like wells without water,
Even if you dig out the well,
The water will still smell of mud.

One should mix with the faithful one,
And avoid the one without faith,
One should gather round the faithful,
Like one thirsty goes to a lake.

One should love the lovely person,
And not love those who aren't lovely,
That's a bad person's policy:
He who does not love the lovely.

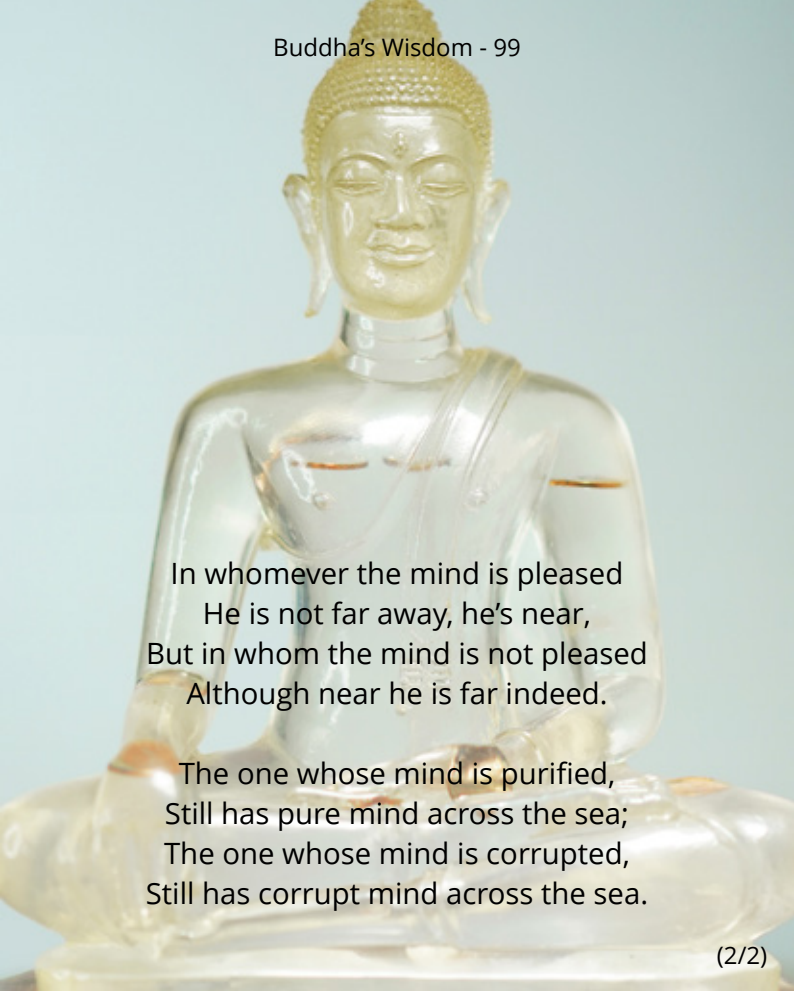
He who does not love the lovely,
Nor associate with true friends,
Is one who enjoys wickedness,
Like a monkey hanging from branch.

**Deeds not Words
Measure a Friend**

Jā 476 Javanahamsajātakaṃ

The cry of jackals and of birds
Can be easily understood,
But the cry and speech of humans
Is much harder to understand.

Although a person thinks: He is
My relative and my comrade,
He who made him happy before
In the future becomes his foe.



In whomever the mind is pleased
He is not far away, he's near,
But in whom the mind is not pleased
Although near he is far indeed.

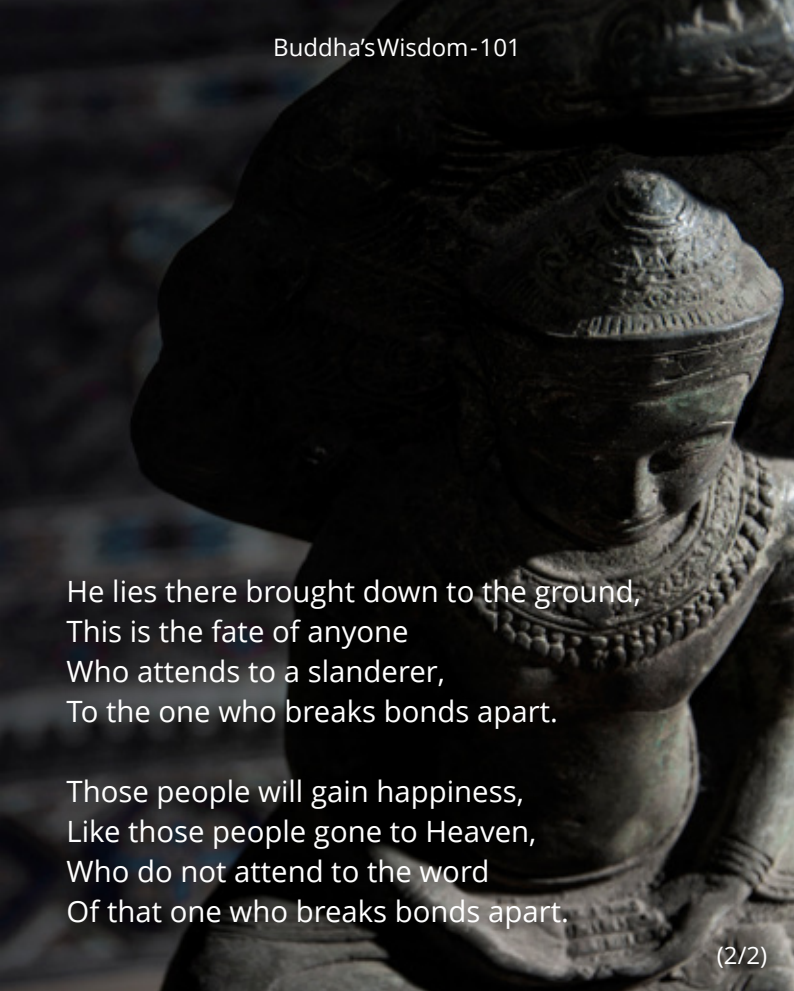
The one whose mind is purified,
Still has pure mind across the sea;
The one whose mind is corrupted,
Still has corrupt mind across the sea.

The Consequences of Listening to Slander

Jā 349 Sandhibhedajātakam

Neither in females nor in food
Had they anything in common,
See how far this was well thought-out
To break apart their common bond.

As sharp as a sword in the flesh,
Slander surely turns them around,
The bull and lion were eaten
By the meanest of animals.



He lies there brought down to the ground,
This is the fate of anyone
Who attends to a slanderer,
To the one who breaks bonds apart.

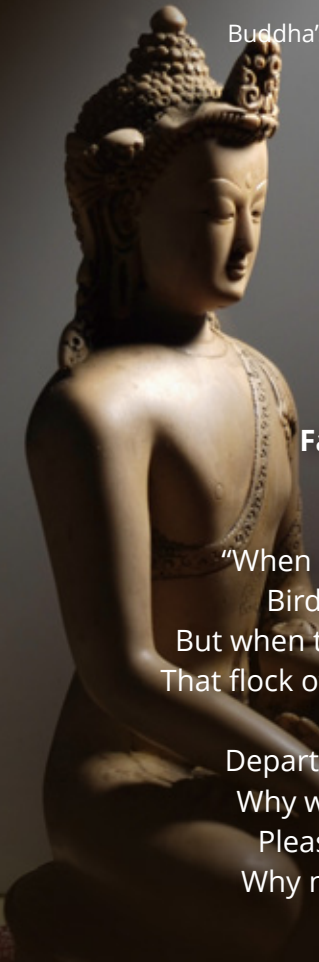
Those people will gain happiness,
Like those people gone to Heaven,
Who do not attend to the word
Of that one who breaks bonds apart.



9

Gratefulness



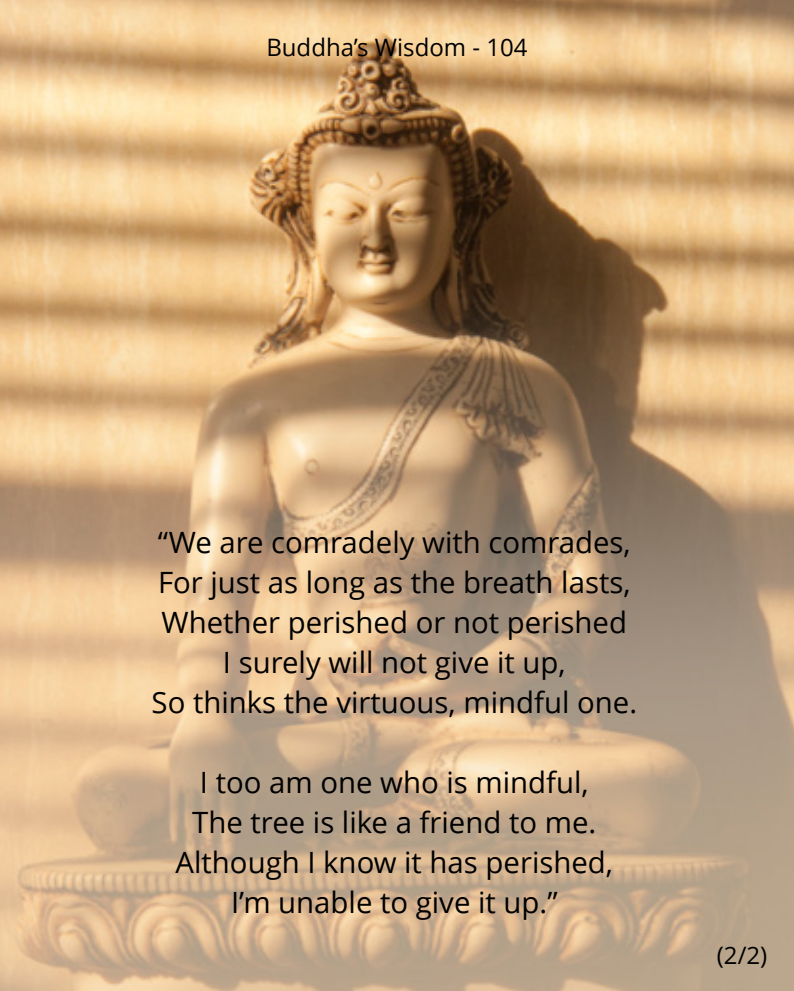


Faithfulness in Friendship

Jā 429 Mahāsukajātakaṃ

“When a tree is possessed of fruit
Birds of the air will eat from it.
But when they know: It has perished,
That flock of birds will flee from there.

Depart from here, but do not die,
Why waste away in this old tree?
Please tell this to me, O parrot,
Why not abandon this old tree?”



“We are comradely with comrades,
For just as long as the breath lasts,
Whether perished or not perished
I surely will not give it up,
So thinks the virtuous, mindful one.

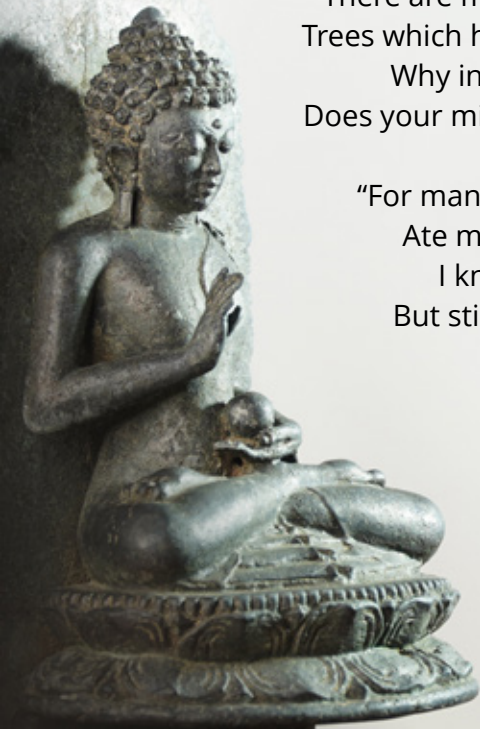
I too am one who is mindful,
The tree is like a friend to me.
Although I know it has perished,
I'm unable to give it up.”

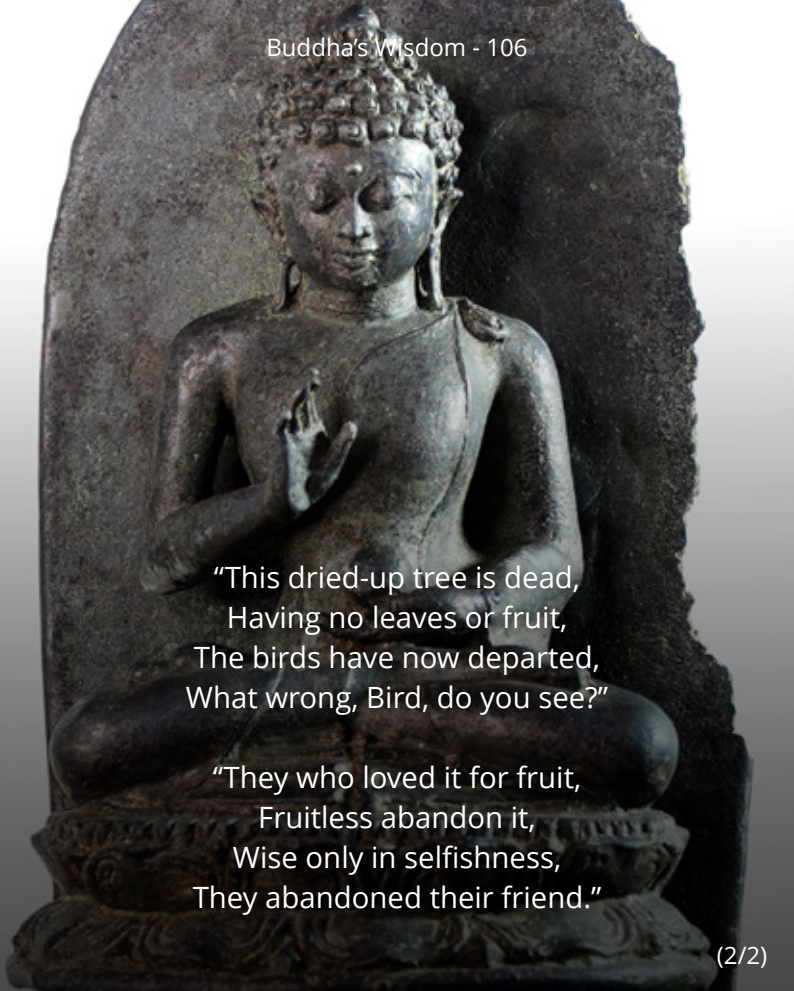
Faithfulness in Friendship

Jā 430 Cullasukajātakaṃ

“There are many green trees,
Trees which have many fruits,
Why in this dry old tree
Does your mind find delight?”

“For many years the birds
Ate many of the fruits,
I know it is fruitless,
But still I love the tree.”





"This dried-up tree is dead,
Having no leaves or fruit,
The birds have now departed,
What wrong, Bird, do you see?"

"They who loved it for fruit,
Fruitless abandon it,
Wise only in selfishness,
They abandoned their friend."

Understanding Consequences

Jā 44 Makasajātakaṃ

Better a foe endowed with wisdom
Than a friend lacking in wisdom,
Thinking to kill a mosquito,
The Son did break his Father's head.

Qualities Esteemed in the World

Jā 522 Sarabhaṅgajātakam

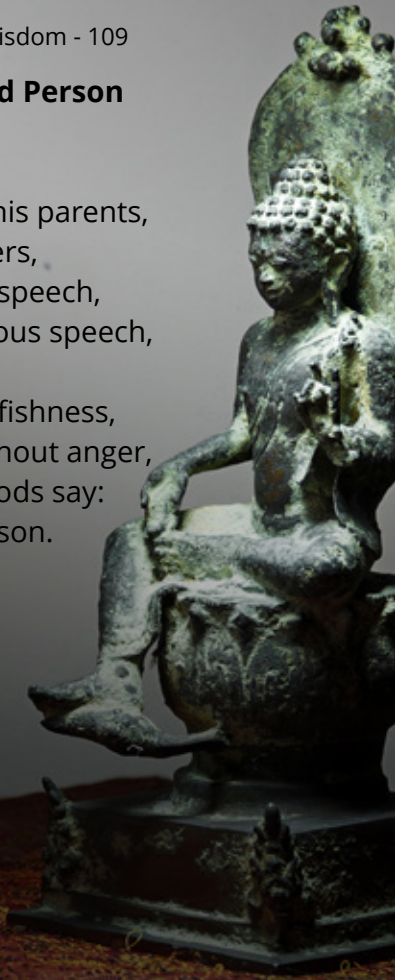
The one who is grateful and kind,
The friend who has firm devotion,
Respectfully does his duty,
Therefore he's called a Good Person.

The Qualities of a Good Person

SN 1.11.11 Vatapadasuttam

The one who supports his parents,
And is respectful to elders,
Who is gentle, kindly in speech,
Who abandons slanderous speech,

Who restrains all his selfishness,
Who is truthful, and without anger,
Of him the Tāvātimsa Gods say:
That truly is a Good Person.



Greed Brings Dire Consequences

Jā 72 Sīlavanāgarājajātakam

The ungrateful man is always
On the look-out for an opening,
But even given the whole world,
He still wouldn't be satisfied.

The Power of Truth

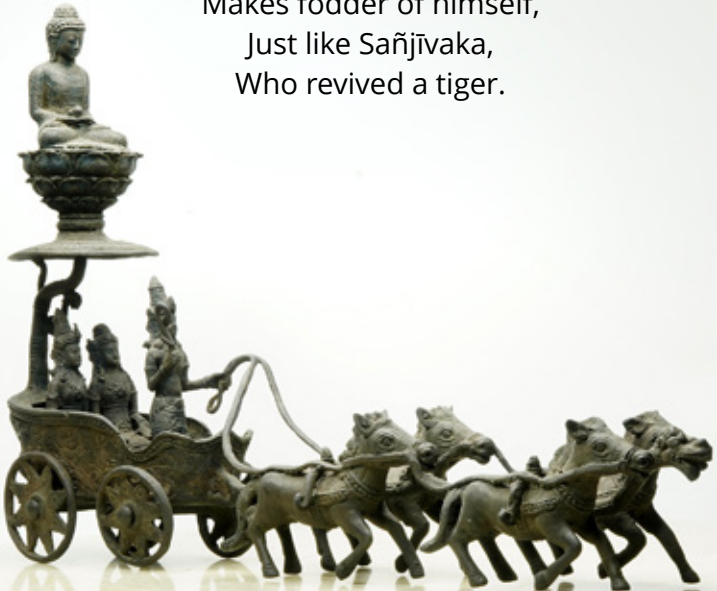
Jā 73 Saccamkirajātakaṃ

This truth it seems is known
By many people here:
A log is much better
Than many people here.

Unexpected Consequences

Jā 150 Sañjīvajātakaṃ

He who favours the bad,
And mixes with the bad,
Makes fodder of himself,
Just like Sañjīvaka,
Who revived a tiger.

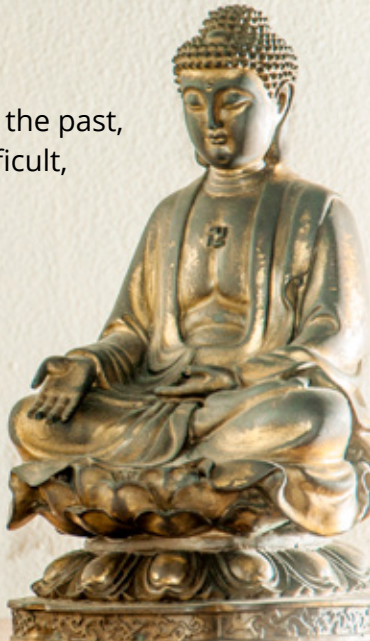


The Reward for Good Actions

Jā 302 Mahā-assārohajātakaṃ

Whatever good he sees in living together
Goes to waste on the ignoble and treacherous,
But whatever is done along the Noble way,
Even if it is a small thing,
it will have great fruit.

He who has done good in the past,
Who has done what is difficult,
Later, doing or not doing,
Is worthy of veneration.



Deeds are Seeds

Jā 445 Nigrodhajātakaṃ

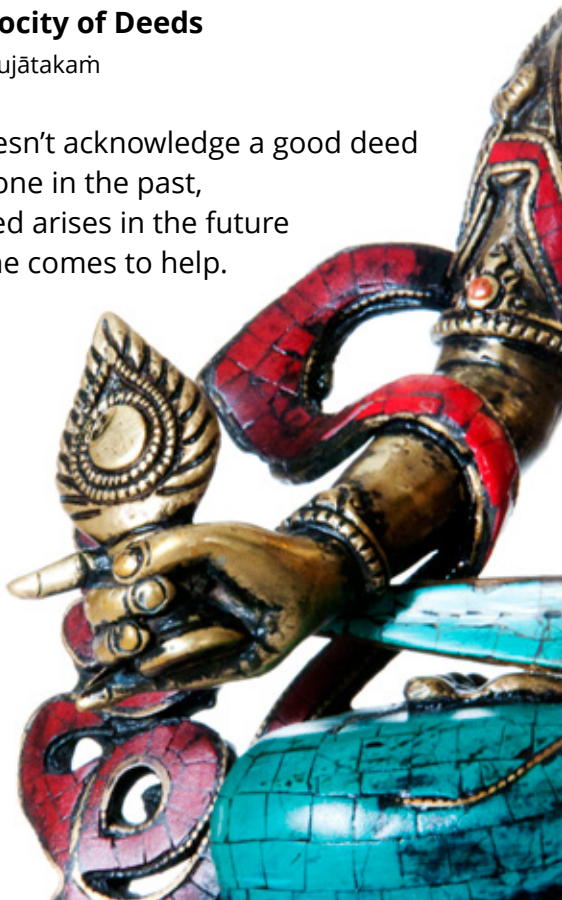
Just as a seed burned in a fire
Does not produce a fruit,
What is done for the bad person
Does not produce good fruit.

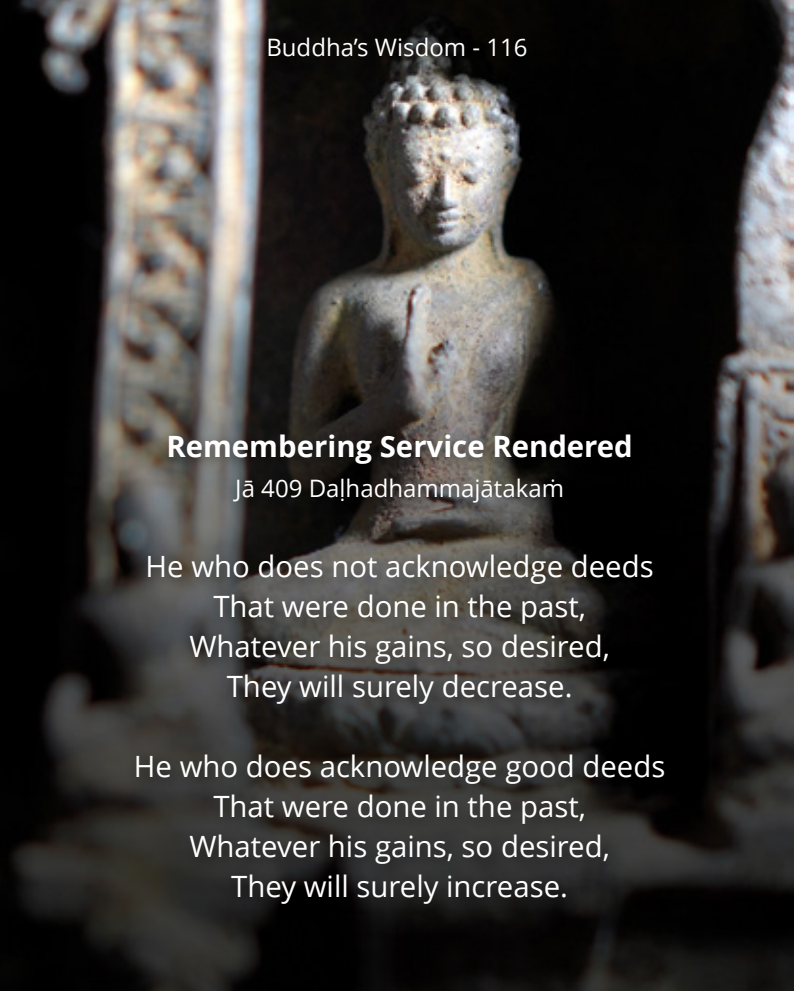
But for the one who is grateful,
Virtuous, of noble conduct,
What is done for these, like good seeds,
Will produce good fruit in return.

The Reciprocity of Deeds

Jā 90 Akataññujātakam

He who doesn't acknowledge a good deed
That was done in the past,
When a need arises in the future
Finds no one comes to help.





Remembering Service Rendered

Jā 409 Daḷhadhammajātakam

He who does not acknowledge deeds
That were done in the past,
Whatever his gains, so desired,
They will surely decrease.

He who does acknowledge good deeds
That were done in the past,
Whatever his gains, so desired,
They will surely increase.

Who to Follow?

AN 3.26 Sevittabbasuttam

People are brought low by mixing with the lowly,
By mixing with equals they are never
brought down,
By inclining to the best they quickly rise up,
Therefore they should mix with those better
than themselves.



Abandoning an Ingrate

Jā 308 Javasakuṇajātakam

An ingrate who does not requite
Whatever has been done for him,
There is no point mixing with those
In whom gratitude is not found.

From that one in whom friendliness
Is habitually lacking,
Without jealousy or insult,
He should gently, quickly depart.

10
Association 1



Discrimination in Whom to Follow

Jā 435 Haliddirāgajātakaṃ

One whom you find is trustworthy,
Who will also accept your trust,
Who will listen and is patient,
Go with him when he goes from here.

One who by body, word or mind,
Does nothing wrong, you should support,
As you would friend upon your breast,
Go with him when he goes from here.

The one who lives by the Dhamma,
Not just saying he lives that way,
One who is purified, and wise,
Go with him when he goes from here.

But do not mix with one who is
Unstable like turmeric dye,
He who has a monkey-like mind,
Passionate and dispassionate,
Treat him like you would a demon.

Like one angry, like snake's poison,
Like a great highway smeared with muck,
You should keep far away from him,
Like an unstable vehicle.

A fool when mixed with too often,
Increases the unbeneficial,
Do not have meetings with a fool,
He is in everyway a foe.

Therefore I beg you from my heart
Please do accept this word of mine:
Do not have fools for companions,
Suffering comes from mixing with fools.

Choosing Friends Carefully

Jā 161 Indasamānagottajātakaṃ

Do not be intimate with a low man,
You should know the worth of the ignoble.
Eventually he does what is wicked,
Like the elephant to the ascetic.

But knowing: He is the same as myself,
Having virtue and wisdom and learning,
With him one should certainly be friendly,
Mixing with Good People brings happiness.

Intimacy with the Wicked and the Righteous

Jā 162 Santhavajātakaṃ

Nothing is worse than the intimacy
Of a friend of a contemptible person.
The fire that burned with ghee and with milk-rice
Burned down my leaf-hut,
made with much trouble.

Nothing is better than the intimacy
Of a friend of a Good and True Person.
The black deer licks the faces of the lion,
Tiger and leopard with loving-kindness.



Consorting with the Wicked

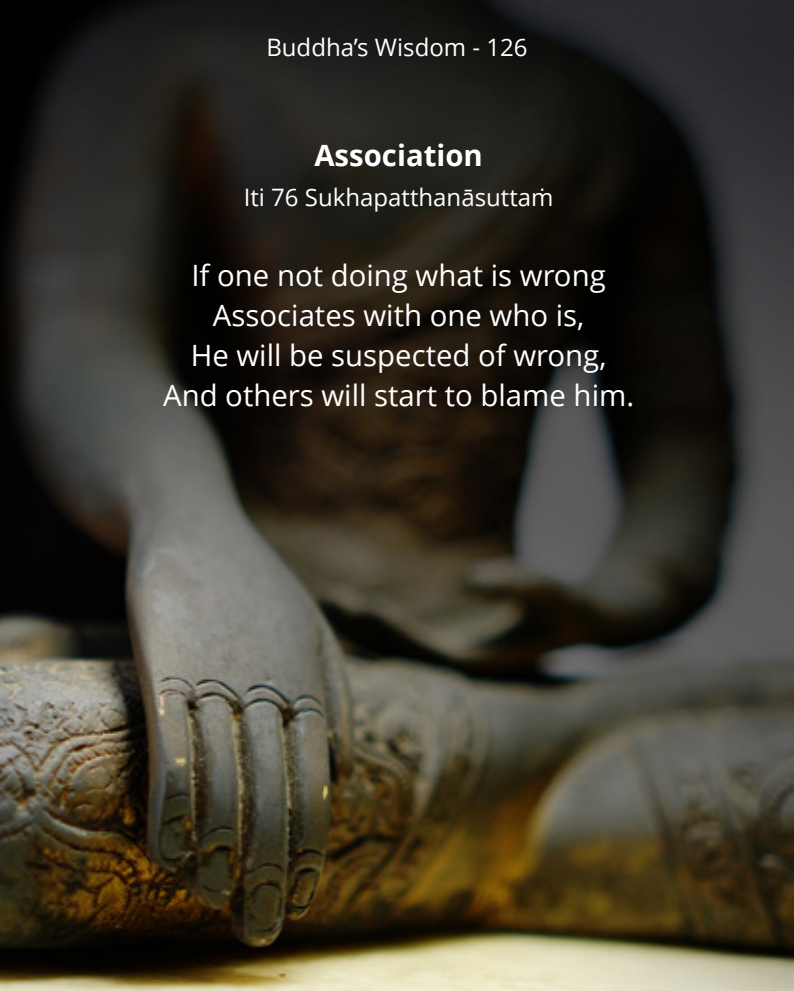
Jā 141 Godhajātakam

Going around with the wicked
Will not bring endless happiness,
They are like the chameleon
Who defeated the iguanas.

Association

Iti 76 Sukhapatthanāsuttaṃ

If one not doing what is wrong
Associates with one who is,
He will be suspected of wrong,
And others will start to blame him.



Appearance is Not All

SN 1.3.11 Sattajaṭṭilasuttam

Not by outward form is a person known,
Not by seeing briefly can there be trust,
For under pretence of being restrained
The unrestrained ones will live in this world.

Like a clay earring resembling one gold,
Like a copper coin covered in bright gold,
Some wander around with a retinue,
Inside impure, but seeming to be pure.



Deceitful Appearances

Jā 384 Dhammadhajajātakam

Kindly in speech, his mind hidden away,
Like a black snake dwelling in a dark hole,
Virtuous and righteous in the village,
The foolish find him hard to recognise.

11
Association 2



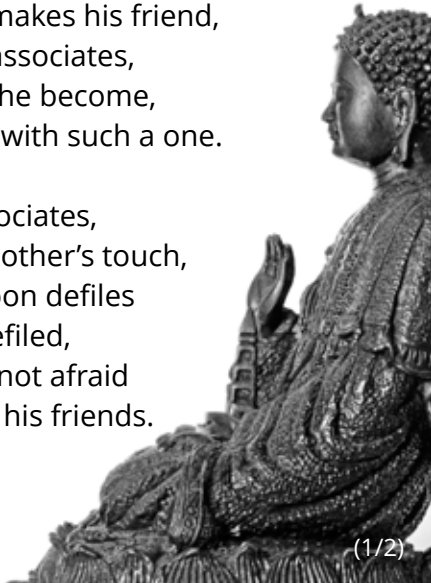
According to Upbringing

Jā 503 Sattigumbajātakaṃ

With the one he keeps company,
King, be he good or be he bad,
Virtuous or unvirtuous,
He goes under their influence.

With whomever he makes his friend,
With whomever he associates,
Such a person does he become,
Through living close with such a one.

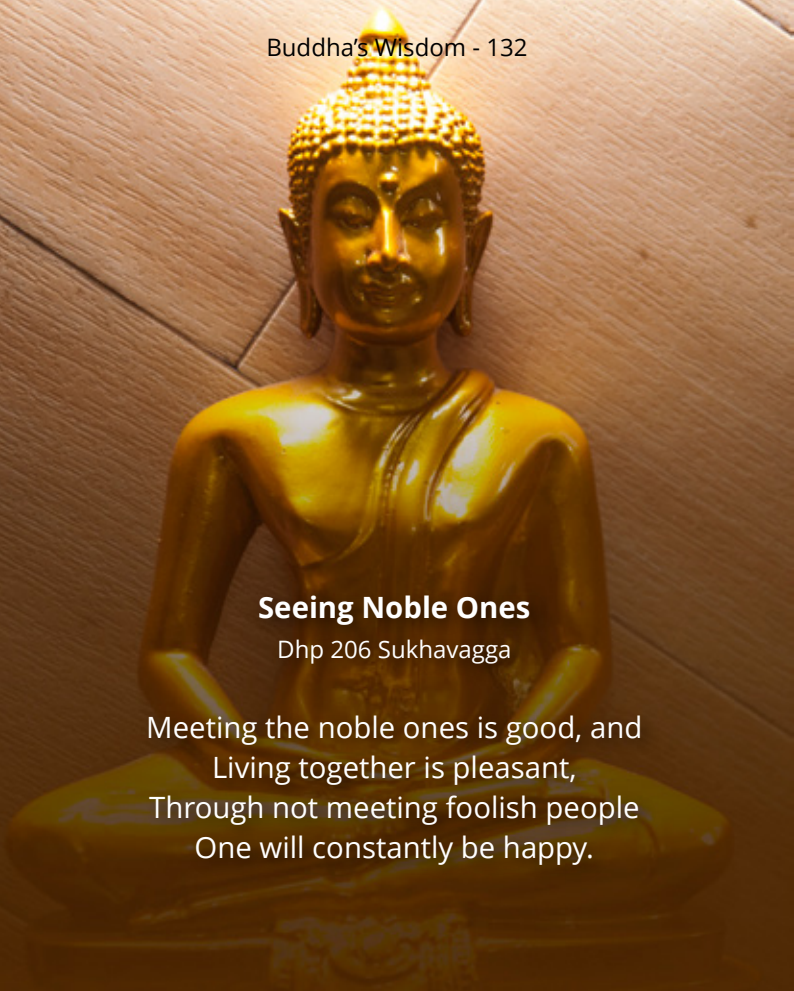
Associating with associates,
Being touched by another's touch,
A poisoned arrow soon defiles
A quiver that is undefiled,
But the Wise One is not afraid
He will be defiled by his friends.



Just as one who wraps rotten fish
In sacred and sweet-smelling grass
Finds the grass will soon smell rotten,
So it is from mixing with fools.

Just as one who wraps up incense
In leaves that are without a smell
Will soon find the leaves smell fragrant,
So it is from mixing with the Wise.

Having understood the result
Is the same as for a leaf-wrap
He will not mix with bad people,
But mix with good and wise people,
The bad go to the lower realms,
The good will attain to Heaven.



Seeing Noble Ones

Dhp 206 Sukhavagga

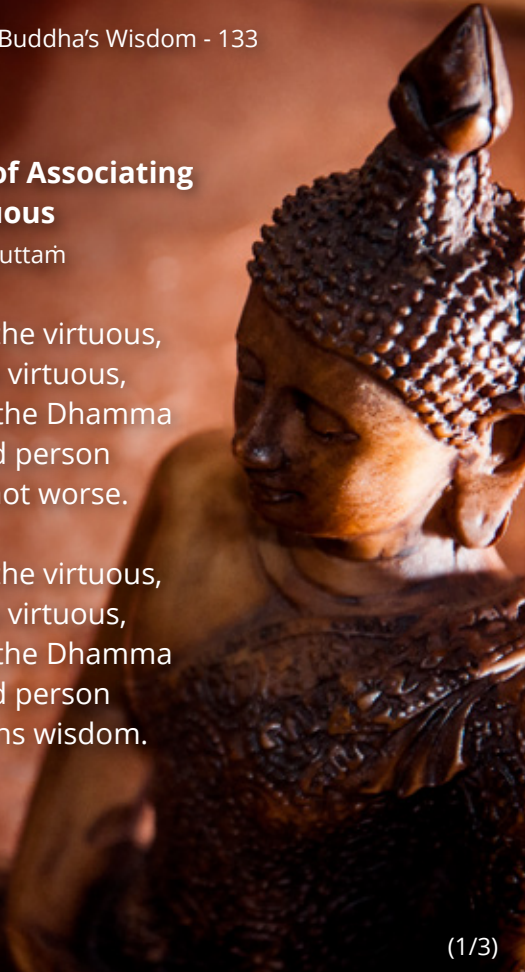
Meeting the noble ones is good, and
Living together is pleasant,
Through not meeting foolish people
One will constantly be happy.

The Benefits of Associating with the Virtuous

SN 1.1.31 Sabbhisuttam

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One is better not worse.

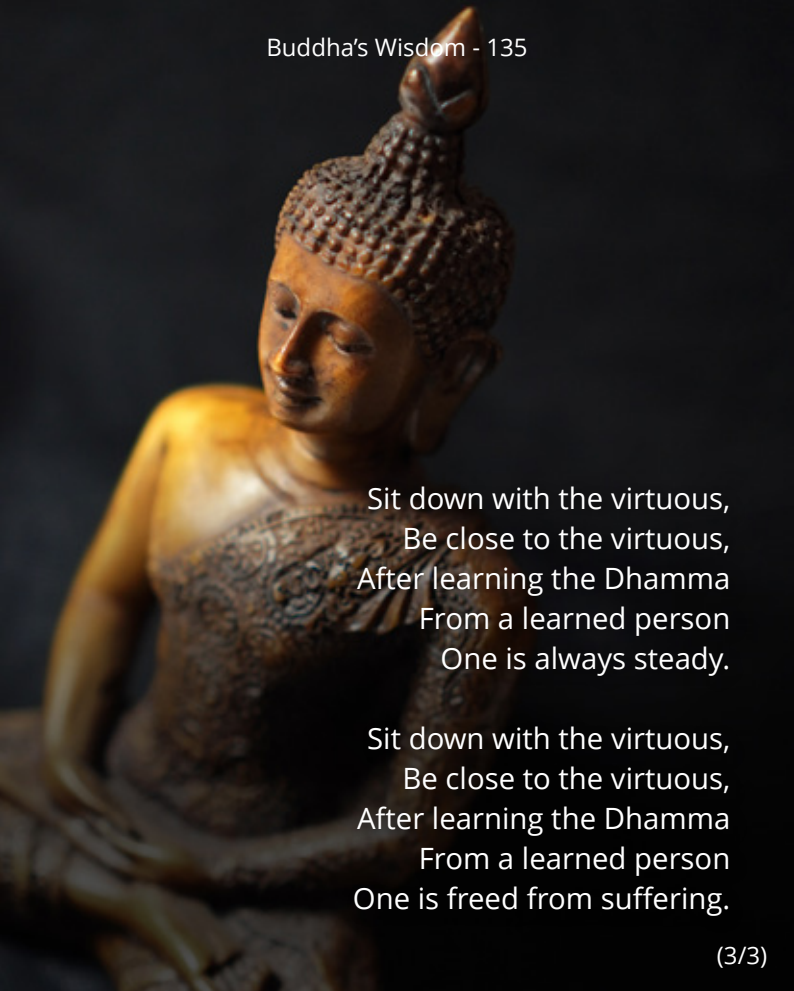
Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One surely gains wisdom.



Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One will no longer grieve.

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One shines among one's kin.

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One attains to Heaven.



Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One is always steady.

Sit down with the virtuous,
Be close to the virtuous,
After learning the Dhamma
From a learned person
One is freed from suffering.

**Wander with the Wise
or Wander Alone**

Jā 428 Kosambijātakam

If you find a good friend
A Wise One who lives well,
Overcome your troubles,
And wander mindfully.

If you don't find a friend
A Wise One who lives well,
Abandoning your home,
One should wander alone.

Wandering alone is best,
Have no friendship with fools,
One should wander alone,
Doing nothing wicked,
Like a grand elephant
In a lonely forest.





No Friendship with Fools

Dhp 61 Bālavagga

If while roaming one cannot find
One better or same as oneself,
One should resolve to go alone:
There can be no friendship with fools.

12
Trust



Faith at First Sight

Jā 68 Sāketajātakam

In that one in whom he has trust,
In whom his heart has devotion,
Although he is unknown before,
He should willingly place his trust.

The Danger of Being too Trusting

Jā 93 Vissāsabhojanajātakam

Do not trust the untrustworthy,
Be wary even of the trustworthy,
There is danger following trust
Like the lion and the hare-deer.

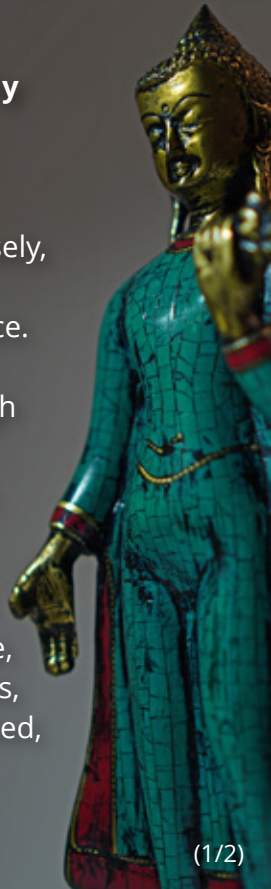
Do not Trust the Untrustworthy

Jā 448 Kukkuṭajātakaṃ

Do not trust one who is wicked,
Do not trust one who speaks falsely,
Do not trust one who is selfish,
Or he who makes a show of peace.

Some of the people are as though
Descended from thirsty cattle,
They satisfy their friends, I think,
With words, but not with
their actions.

Offering empty hands in homage,
Concealing actions by their words,
They are vile, not to be approached,
In whom there is no gratitude.

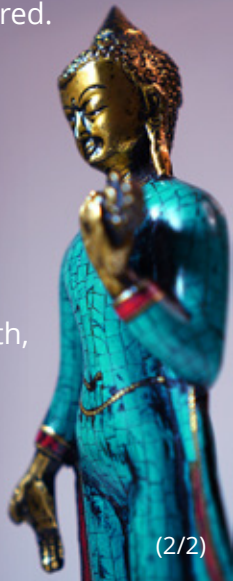


Do not have trust or have contact
With these sorts of women or men
Whose minds are fickle, unsteady,
And are always ready to change.

Do not trust the unreliable
Who fall into ignoble deeds,
They would murder all and sundry,
Their swords are sheathed and covered.

Do not place your trust in such as
Only appear to be your friends,
Having smooth words
and various means,
They have no intention to act.

Where such a one sees gain or wealth,
After treacherously slaughtering
The foolish one, he will depart.



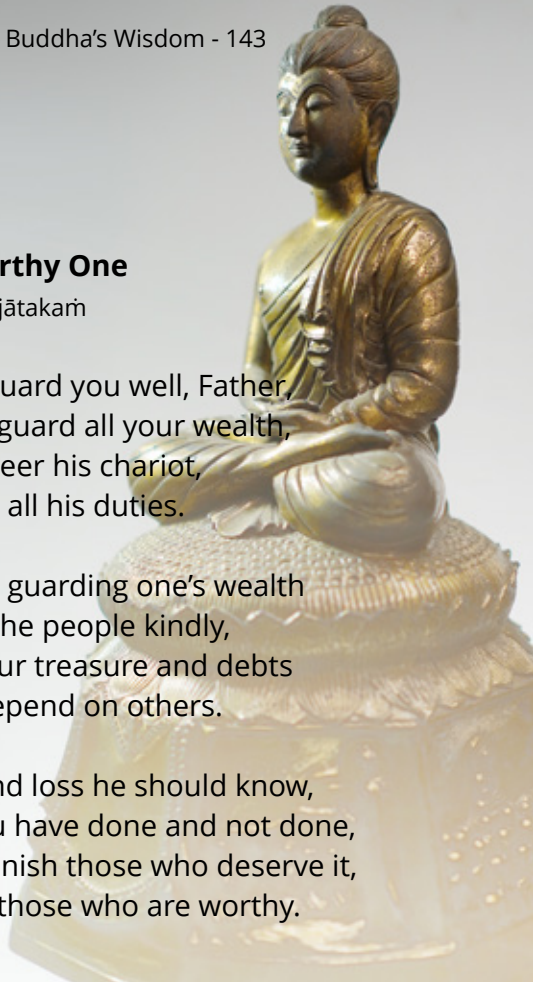
The Trustworthy One

Jā 521 Tesakuṇajātakam

He who will guard you well, Father,
And will also guard all your wealth,
Like a charioteer his chariot,
He will see to all his duties.

He will see to guarding one's wealth
He will treat the people kindly,
Regarding your treasure and debts
He will not depend on others.

Your profit and loss he should know,
And what you have done and not done,
He should punish those who deserve it,
And support those who are worthy.



Keeping a Secret

Jā 508 Pañcapaṇḍitajātakaṃ

The hiding of secrets is good indeed,
The revealing of secrets is wicked,
The Wise is patient while it is undone,
When done he can speak whatever he likes.

One should not reveal a secret,
One should guard it like buried treasure,
Therefore those who know a secret
Surely do not make it manifest.

The Wise should not tell a secret
To a woman, or to a foe,
To one who is overcome by gain,
Or to one whose heart is stolen.

That one who makes known a secret,
Something which was unknown before,
Fearing a broken confidence,
Will have to endure slavery.

As far as one knows a secret
And a confidential matter,
That far does he have fear, therefore
A secret should not be revealed.

In the day, one should speak in seclusion,
At night for a long time one should not speak,
Eavesdroppers listen for confidences,
Therefore a confidence is quickly broken.



13 Begging



**The Result of
Too Much Begging**

Jā 253 Maṇikaṇṭhajātakaṃ

“I will have rich drink and food aplenty
Arising by reason of your jewel.”

“I will not give to you, you beg too much,
Nor will I come back to your hermitage.
Like a youth with a clean sword in his hand,
You scare me, by begging for my jewel,
I will not give to you, you beg too much,
Nor will I come back to your hermitage.”

You should not beg from one
whose love you want,
Begging too much is disagreeable.
The brahmin begged for the dragon's jewel,
He went from there and was never seen again.



Begging Brings Tears

Jā 323 Brahmaddattajātakaṃ

Begging for two things, O King,
He will find loss or gain of wealth,
Such is the nature of begging.

"Beggars weep," he said to the King,
"When refused he also weeps.
Let them not see my tears, I thought,
Or you weep, thus I hide away."

Silent Begging

Jā 403 Aṭṭhisenajātakaṃ

“Those poor people I do not know,
Aṭṭhisena, gather and beg,
Why is it that you do not beg?”

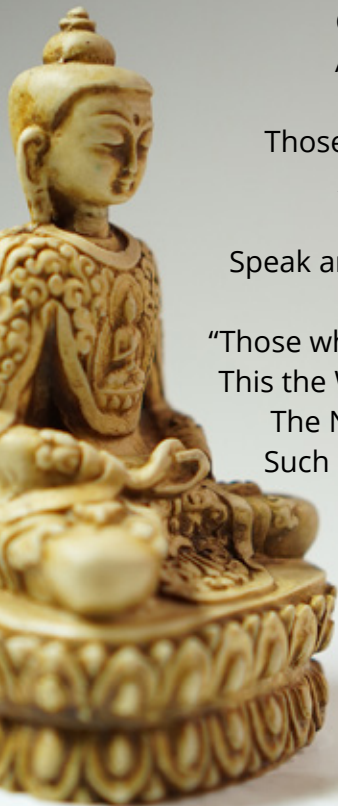
“A begger is not loved, one not
Giving to begging is not loved,
Thus I beg not, be not angry.”

“He who lives by way of begging,
And who begs not at begging time,
Destroys the merits of others,
And himself does not live happily.

He who lives by way of begging,
And who then begs at begging time,
Causes others to gain merit,
And himself will live happily.

Those with wisdom are not angry
After seeing a begger come,
My dear and spiritual friend
Speak and ask for a boon from me."

"Those who have wisdom do not beg,
This the Wise One must surely know,
The Noble simply stand for alms,
Such is the Noble Ones' begging."



**Asking the Right Person
at the Right Time**

Jā 478 Dūtajātakaṃ

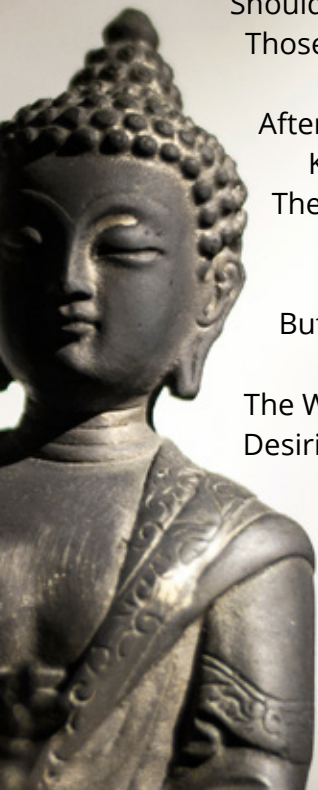
If suffering has arisen,
Benefactor of Kāsi,
Do not tell it to the one who
Cannot free you from your suffering.

He who can free you from even
A small portion of the suffering,
In accordance with the Dhamma:
To him, if you wish, you should speak.

He who, though not asked his suffering,
Speaks to people at the wrong time,
Should know his foes take joy in that,
Those who wish him well will suffer.

After understanding the right time,
Knowing his benefactor's mind,
The Wise One will relate his pains,
Gently looking for a favour.

But knowing it's not possible, and
It will not lead to happiness,
The Wise One will bear up his pains,
Desiring truth and good conscience.



14
Blame



The Eight Worldly Things

AN 8.5 Paṭhamalokadhammasuttaṃ

Gain and loss, fame and infamy,
Blame, praise, happiness, suffering:
These are impermanent, passing,
Having a changeable nature.



Blameworthy

Dhp 227-8 Kodhavigga

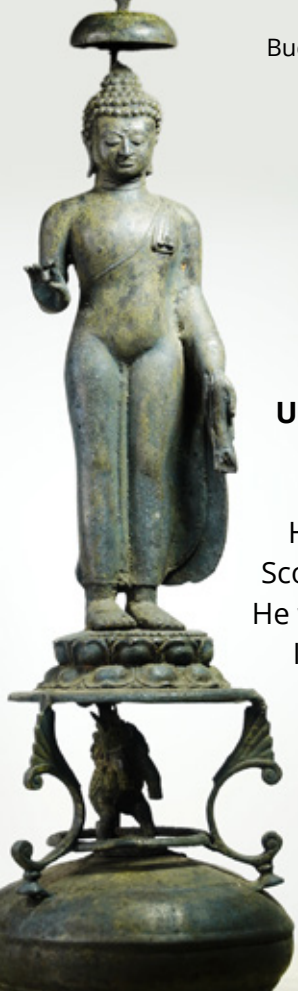
This is something of old, Atula,
This is not something of today:
They blame the one who sits silent,
They blame the one who talks a lot,
And one who talks moderately,
There is no one who is not blamed.

There was not and there will not be,
And at present there is not found
Someone totally blameworthy,
Or one totally praiseworthy.

Unperturbed

Dhp 81 Paṇḍitavagga

Just as solid rock is
Not shaken by the wind,
So the wise are not moved
By either blame or praise.



Unshaken by Pleasure and Pain

Ud 3.3 Yasojasuttam

He who overcomes sense desire,
Scolding, slaying, and other bonds,
He who stands still like a mountain,
Is unshaken by pleasure or pain.

The Wise Do Not Tremble

AN 5.48 Alabbhanīyaṭṭhānasuttam

In grief and lamentation there is no
Profit and not even a little gain.
Through seeing your grieving and suffering
Your opponents are surely uplifted.

But whenever the Wise One trembles not,
Showing good sense regarding misfortune,
His opponents will become afflicted,
Seeing that his appearance is unchanged.

Through praise or charms or speaking well,
Through giving or through tradition,
Whatever things he finds are good,
Is where he should make his effort.

It is good to understand what cannot
Be obtained by oneself or another.
Without grieving he should endure, knowing:
I will now do whatever is required.

Transient Wealth

Jā 351 Maṇikuṇḍalajātakam

Soon mortals will be parted from their wealth,
Or perhaps they abandon it sooner.
I know that wealth will not last forever,
Therefore I grieve not at a grievous time.

The moon becomes full, and then wanes again,
The sun after blazing will set again,
I know this is the nature of the world,
Therefore I grieve not at a grievous time.

**Understanding Nature
one Grieves Not**

Jā 461 Dasarathajātakam

When a person cannot preserve
Himself, even with great weeping,
Why should a Wise and sensible
Person torment himself with grief?

For both the young and old,
The foolish and the Wise,
The wealthy and the poor,
Will have their end in death.

Just as for mature fruit there is
Always the danger of falling,
So for those who are living there
Is always the danger of death.

Many people seen in the morning,
Are not seen in the evening time,
Many people seen in the evening,
Are not seen in the morning time.

If through lamentation the one
Who is besotted could remove
Suffering and hurt for himself,
The Wise One would lament as well.

Though he has afflicted himself,
And has become quite lean and pale,
The dead cannot be helped by that,
No good comes from lamentation.

Just as a burning house can be
Extinguished with water, just so
The learned and Wise person quickly
Extinguishes all of his griefs,
Like the wind dispersing cotton.

Although all people are attached
To their family and their friends,
When they die, they are reborn with
Another family and friends.

Therefore the strong and learned one,
Seeing both this world and the next,
Who knows the Dhamma in his heart,
Will not be tormented by grief.

15
Deeds



Deeds and their Results

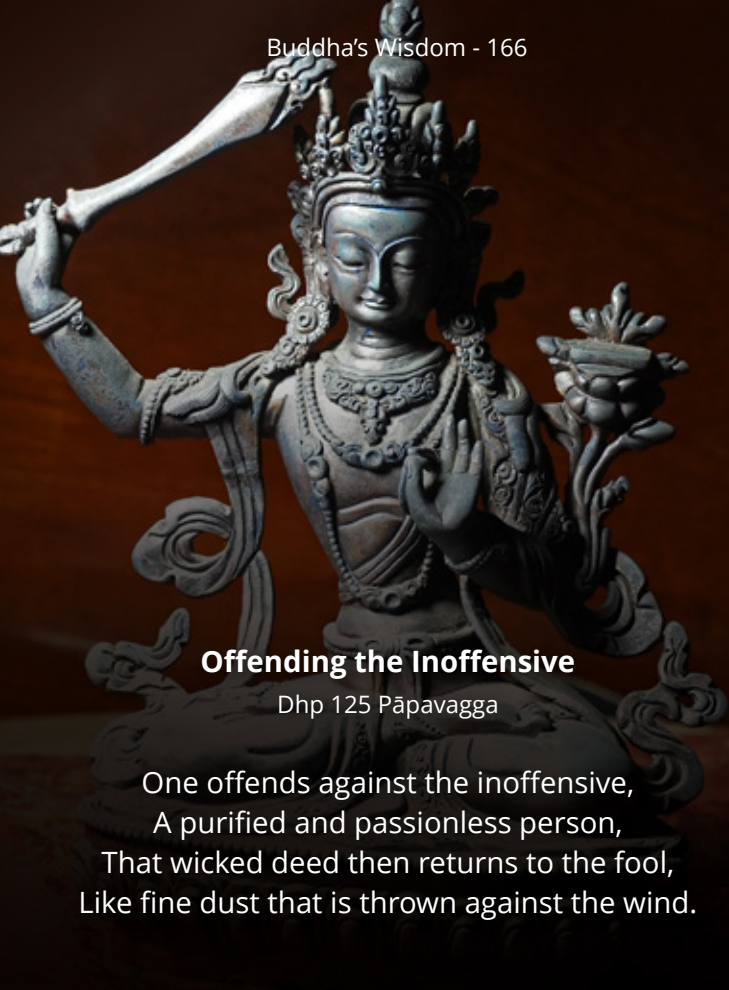
Dhp 127 Pāpavagga

Neither in the sky, nor in the ocean,
Nor after entering a mountain cleft:
There is no place found on this earth where one
Is free from the results of wicked deeds.

The Revolution of Deeds

SN 1.3.15 Dutiyasaṅgāmasuttaṃ

The killer finds one who kills him,
The victor will find a victor,
The abuser an abuser,
The wrathful finds one full of wrath,
So too as deeds return to one,
The robber will find himself robbed.



Offending the Inoffensive

Dhp 125 Pāpavagga

One offends against the inoffensive,
A purified and passionless person,
That wicked deed then returns to the fool,
Like fine dust that is thrown against the wind.

The Fruit of Unjust Punishment

Dhp 137-140 Daṇḍavagga

Whoever offends with a stick
Those who are inoffensive and
Harmless will quickly fall into
One of the following ten states:

Harsh feelings and loss of his wealth,
And the break-up of the body,
Or even heavy affliction,
Or surely he will lose his mind,

There may be danger from the King,
Or slander that is terrible,
He may suffer from loss of kin,
Or from the destruction of wealth,

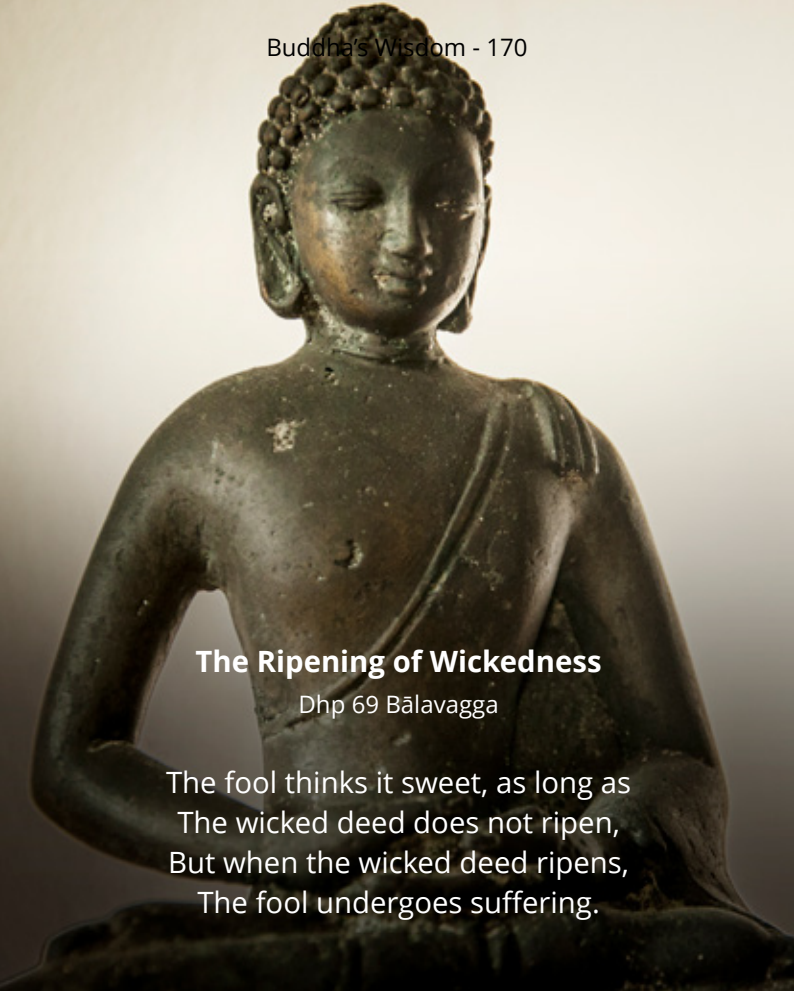
Also his houses may be consumed
By flames and fire, and at the death
Of the body that foolish one
Will arise in the underworld.

Do not Despise Wickedness

Dhp 121 Pāpavagga

One should not despise wickedness
Thinking: it will not come to me,
Through the falling of water drops
The water-pot is quickly filled,
The fool, gathering bit by bit,
Soon becomes full of wickedness.





The Ripening of Wickedness

Dhp 69 Bālavagga

The fool thinks it sweet, as long as
The wicked deed does not ripen,
But when the wicked deed ripens,
The fool undergoes suffering.

Deeds Do Not Ripen at Once

Dhp 71 Bālavagga

A wicked deed that has been done,
Like milk, does not turn all at once,
Smouldering, it follows the fool,
Like a fire covered with ashes.





Avoiding Wickedness

Dhp 123 Pāpavagga


Like a merchant on fearful path,
With few friends and great wealth, as one
Loving life would avoid poison,
So should one avoid wicked deeds.

Experiencing the Results of Deeds

SN 1.2.22 Khemasuttam

Foolish, unintelligent folk
Behave like their own enemies,
Doing deeds full of wickedness
That have painful consequences.

That deed is not a deed well done,
Which having done he will regret,
For he cries with a tearful face
When the result returns to him.



But that deed is a deed well done, which
Having done he will not regret,
He is delighted and happy
When the result returns to him.

Cautiously he will do his deeds,
Knowing what benefits himself,
Not with thoughts wrongly directed
Should the Wise One make his effort.

For the drunken carter who has
Abandoned the even highway
And mounted an uneven road,
Will brood on his broken axle,

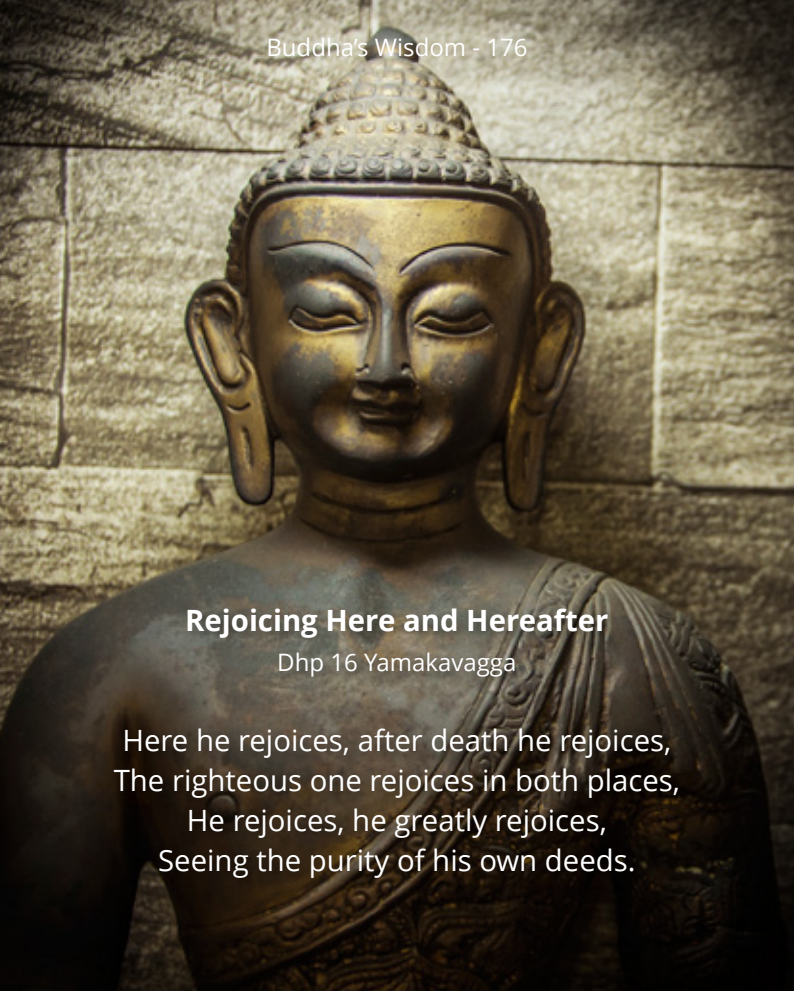
So too the one who leaves the Dhamma,
And follows what is not Dhamma,
Falls into Death's mouth, like the one
Brooding on his broken axle.

**The Result of
Not Keeping the Precepts**

Dhp 246-7 Malavagga

The one who kills living beings,
And speaks a word that is not true,
Who takes what is not given here,
And who goes to another's wife,
That person who is devoted
To a drink of liquor, beer and wine,
Digs up his own root in the world.

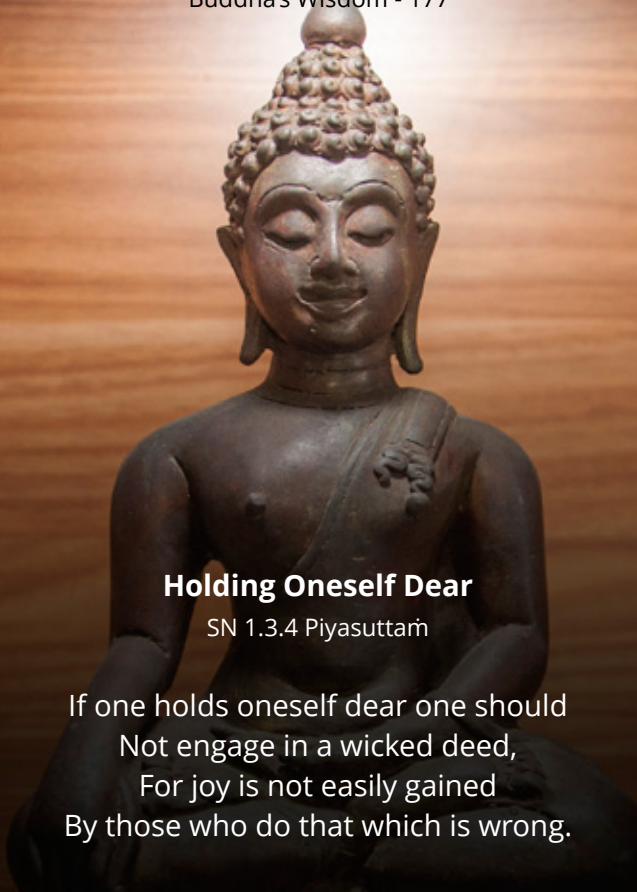




Rejoicing Here and Hereafter

Dhp 16 Yamakavagga

Here he rejoices, after death he rejoices,
The righteous one rejoices in both places,
He rejoices, he greatly rejoices,
Seeing the purity of his own deeds.



Holding Oneself Dear

SN 1.3.4 Piyasuttam

If one holds oneself dear one should
Not engage in a wicked deed,
For joy is not easily gained
By those who do that which is wrong.

Fortune and Misfortune

Jā 382 Sirikālakaññijātakaṃ

By oneself is one's fortune made,
Misfortune is made by oneself,
No one can make for another
Their fortune or their misfortune.

**Consequences
of Indulgence and Duty**

Jā 537 Mahāsutasomajātakaṃ

He who, being attached to what he craves,
And disregards his true self-interest,
Like a drunkard who has drunk some poison,
Will be the one who suffers hereafter.

He who, having abandoned what he likes,
And with difficulty does the right thing,
Like one sick who has drunk the medicine,
Hereafter will be the one who rejoices.



Protecting Life First

Jā 386 Kharaputtajātakam

O King, do not think: It is dear to me,
You should not do what is pleasing to you.
Understanding one's own interest is best,
Later one gains what is truly pleasing.



Good is Hard to Do

Dhp 163 Attavagga

Easily done are things not good,
Unbeneficial for oneself,
But that which is beneficial
Is exceedingly hard to do.

The Bad find Good Hard to Do

Ud 5.8 Ānandasuttaṃ

Done with ease by the good is good,
But the bad find good hard to do,
Bad is done by the bad with ease,
But the good find bad hard to do.



16 Effort



Never Give up Hope

Jā 539 Mahājanakajātakaṃ

A Wise Person should endeavour,
Never wearying, this I see,
He is one who has good desire.

A Wise Person should endeavour,
Never wearying, this I see,
Like one pulled from water to land.

The Wise Person brought into suffering,
Will not cut off his hope of happiness,
There are many contacts, both good and bad,
But without a thought they go to meet Death.

Wrong-Doing and the Well-done

SN 1.2.8 Tāyanasuttam

If he would do what should be done,
He should be firm in his effort,
For the wanderer who is lax
Creates lots of impurity.

Better undone is wrong-doing,
Wrong-doing one later regrets,
Better done is what is well-done,
Which when done one does not regret.

The Need to Act Today

MN 131 Bhaddekarattasuttam

Today exertion should be made,
Who knows? maybe death tomorrow,
There is no bribing of Death and
His great armies with promises.

Shunning the Indolent

Iti 78 Dhātusosandanasuttaṃ

Like one who is on a small raft
Risks sinking in the great ocean,
So owing to the indolent
The one who lives well risks sinking,
Therefore shun the indolent one
That one who has no energy.

Doing One's Duties on Time

Jā 71 Varaṇajātakam

One who in the past had duties,
And later still hasn't done them,
Like the one who broke the tree branch
He will regret it in the future.

He Who Does his Duty

DN 31 Sigālasuttam

It is too cold, it is too hot,
It is too late, is what they say,
Speaking like this, they leave off work,
Until the chance has passed them by.

The person who gives no more thought
To cold and to heat than to grass,
The person who does his duty,
Does not undergo loss later.



Taking One's Opportunity

Jā 49 Nakkhattajātakaṃ

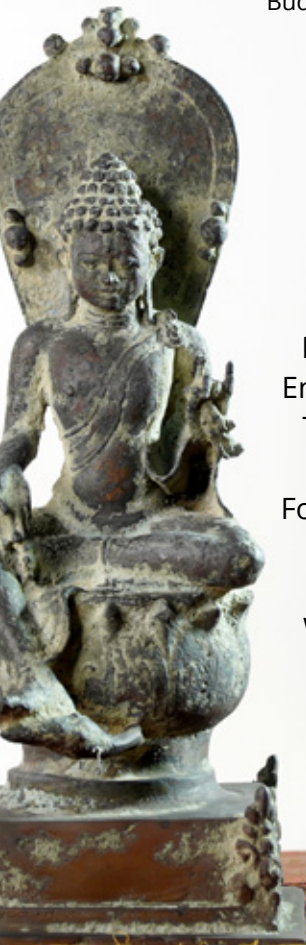
While waiting on your lucky stars
Good things will pass the foolish by,
Goodness itself is fortunate,
What can constellations achieve?



Rags to Riches

Jā 4 Cullaseṭṭhijātakam

Even with a little, a Wise One,
By virtue of a good present,
Can raise himself up much higher,
Like a small wind can raise a fire.

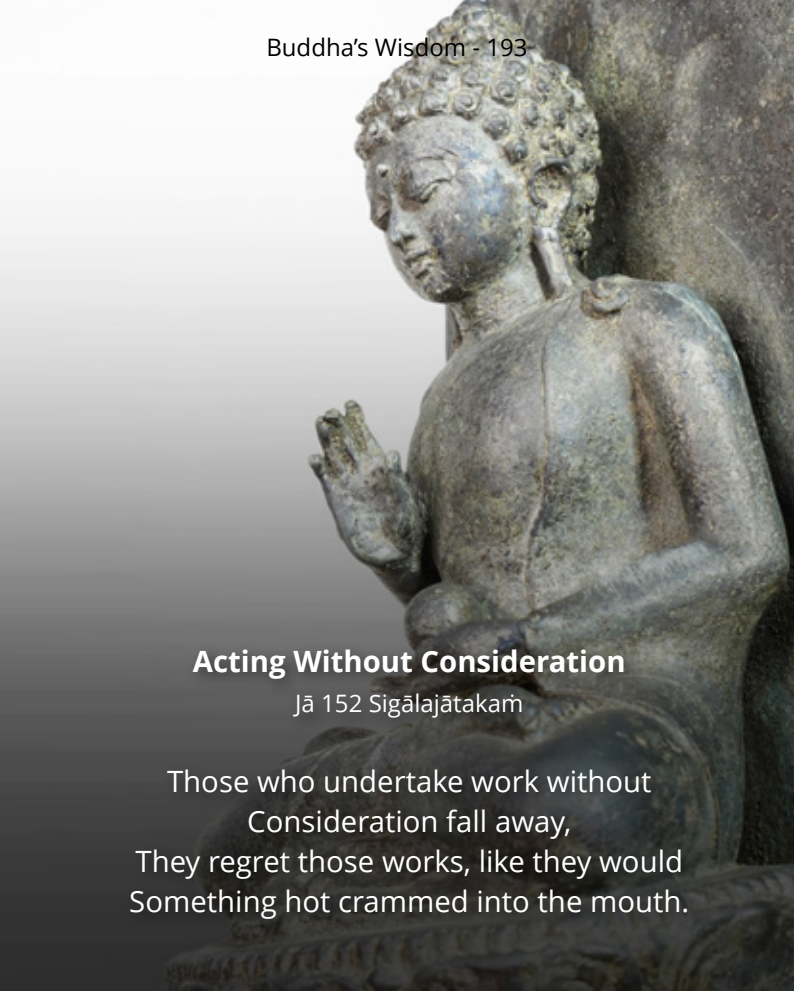


Fortune Sides with the Meritorious

Jā 284 Sirijātakaṃ

Whatever effort the unlucky
Make in accumulating wealth,
Endowed with a craft or without,
The fortunate ones will enjoy.

For the one who has great merit,
Overcomes all other people,
And great riches arise, even
When making but little effort.



Acting Without Consideration

Jā 152 Sigārajātakam

Those who undertake work without
Consideration fall away,
They regret those works, like they would
Something hot crammed into the mouth.

**Inconsiderate
and Considerate Action**

Jā 505 Somanassajātakaṃ

Deeds done inconsiderately,
Without balanced, measured thinking,
As with a failure in treatment,
The result is bound to be bad.

A deed done considerately,
With good and balanced thinking,
As with success in treatment,
The result is bound to be good.

17
Wealth



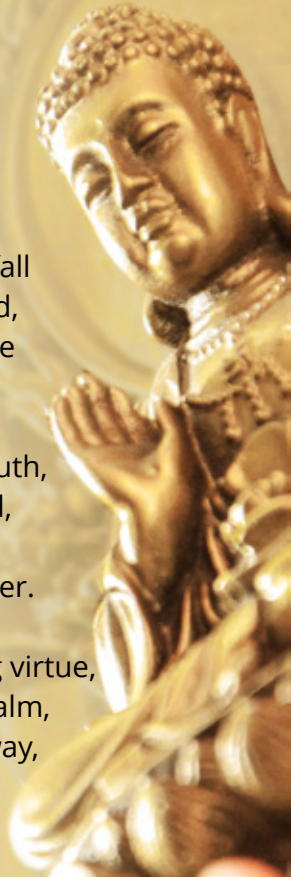
The Wise do Not Panic

Jā 322 Daddabhajātakaṃ

Hearing the sound of the fruit fall
The scared hare ran away afraid,
Having heard the cry of the hare
Many animals were alarmed.

Without having cognised the truth,
They listened to another's word,
Those fools surely relied upon
The great noise made by another.

But those endowed with strong virtue,
Who take delight in wisdom's calm,
The ones who are firm keep away,
They don't rely upon others.



Keeping to One's own Habitat

Jā 204 Vīrakajātakam

That bird at home on water and on land,
Who constantly enjoys fresh fish to eat:
Through imitating him the city crow
Died caught up in the lakeside weeds.

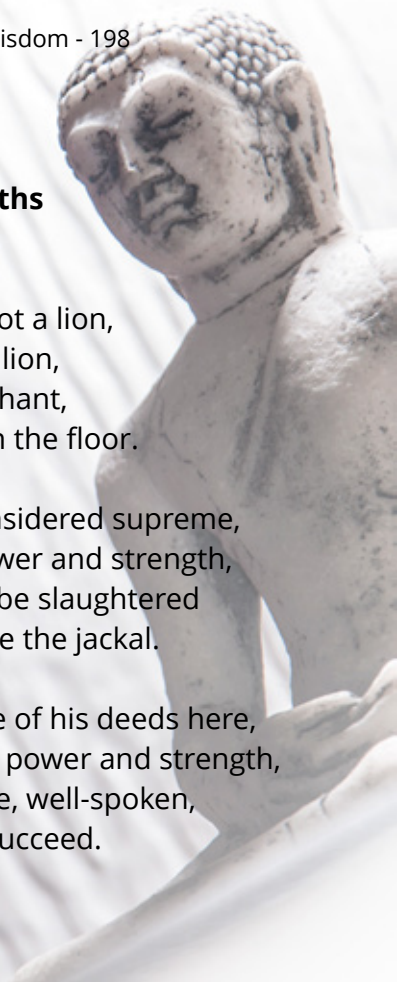
Knowing One's Strengths

Jā 335 Jambukajātakaṃ

The one who, though not a lion,
Assumes the pride of a lion,
Like the jackal and elephant,
Will end up groaning on the floor.

He may be famous, considered supreme,
He may have bodily power and strength,
But being hasty he will be slaughtered
By the powerful, just like the jackal.

But having the measure of his deeds here,
Understanding his own power and strength,
Listening to good advice, well-spoken,
Being discrete, he will succeed.



**Acting at the Right
Time and Speed**

Jā 345 Gajakumbhajātakam

Being quick when he should take care,
Taking care when he should be quick,
He will destroy his own welfare
Like a leaf trodden under foot.

Taking care when he should take care,
Being quick when he should be quick,
He will fulfil his own welfare
Like the moon that will soon be full.



Sobriety

Jā 183 Vālodakajātakaṃ

Having drunk this despicable liquor,
The donkeys became intoxicated.
Whereas after drinking this fine liquor
Thoroughbred horses were not affected.

After drinking something poor the low man
Will soon become drunk, O Leader of Men.
But the virtuous one, after drinking
Even the best liquor does not get drunk.

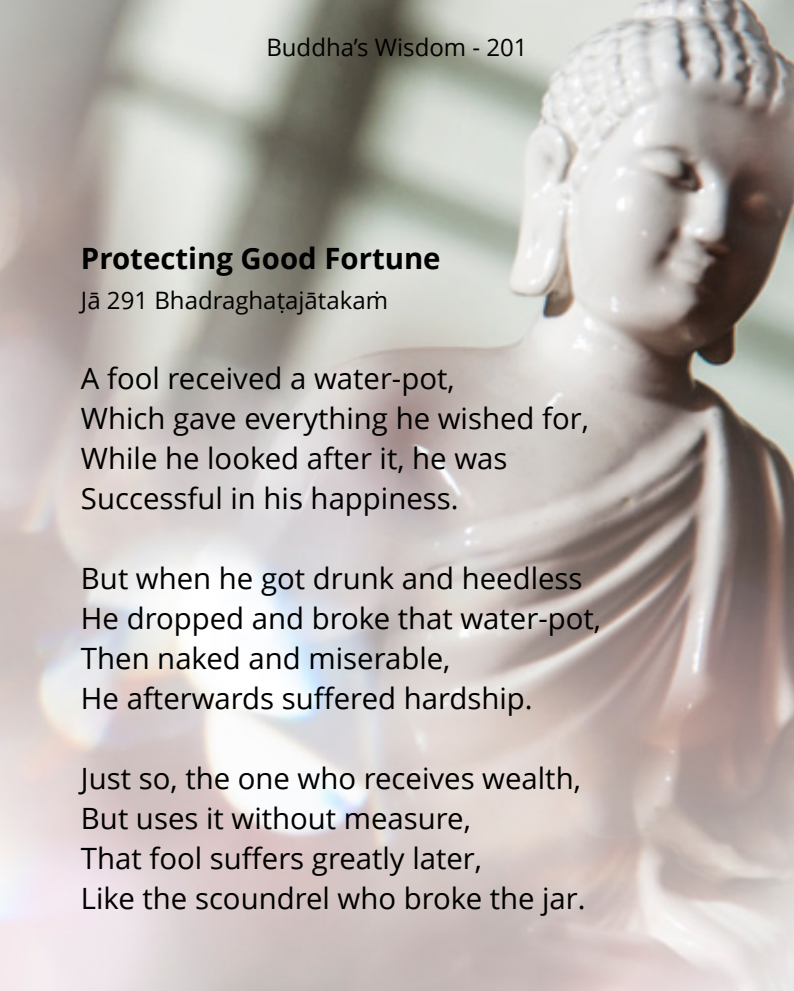
Protecting Good Fortune

Jā 291 Bhadraghaṭajātakaṃ

A fool received a water-pot,
Which gave everything he wished for,
While he looked after it, he was
Successful in his happiness.

But when he got drunk and heedless
He dropped and broke that water-pot,
Then naked and miserable,
He afterwards suffered hardship.

Just so, the one who receives wealth,
But uses it without measure,
That fool suffers greatly later,
Like the scoundrel who broke the jar.





Wrong Means

Jā 48 Vedabbhātakam

He who by the wrong means wishes
For his welfare suffers hardship,
The thieves killed the young man,
And they all came to destruction.



Arrogance is a Give-Away

Jā 39 Nandajātakam

I think the gold-store is buried
Where Nandaka, the servant born
To a slave, stands and loudly roars!

**The Reward
of Using Wealth Wisely**

SN 1.3.19 Paṭhama-aputtakasuttaṃ

Just as cool water in an empty place
Will evaporate without being drunk,
So the wealthy but despicable man
Won't use it himself, nor give to others.

But the Wise One, having obtained riches,
Both enjoys his wealth, and does his duties,
The blameless man supports his relatives,
And later goes to a Heavenly state.

**Wealth that
Goes to Waste**

Jā 390 Mayhakajātakaṃ

There is a selfish bird named Mine,
Who lives in a mountain-cave,
Having landed on a fig-tree,
He cries out loud: This is mine, mine!

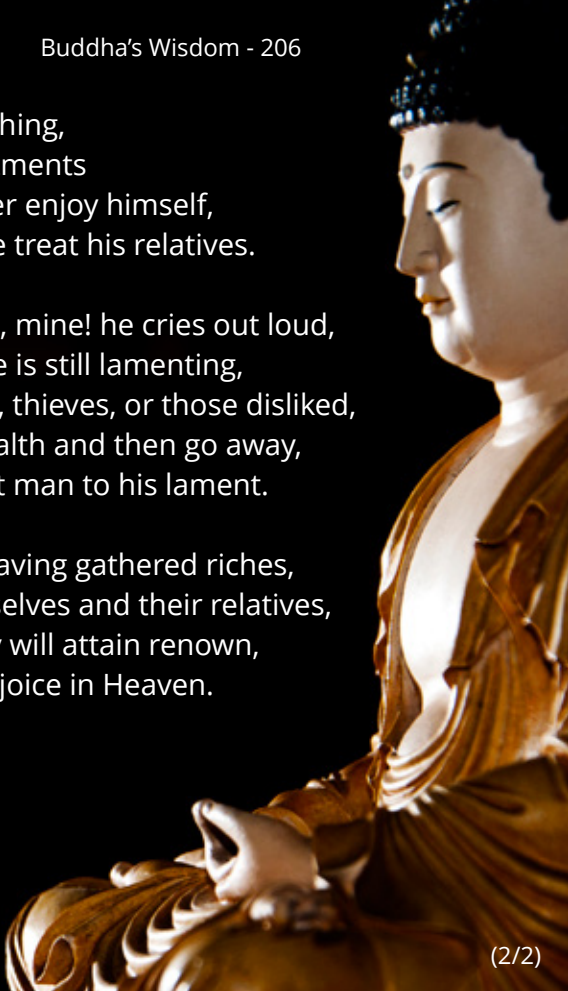
A great flock of birds assembled
Round him while he was lamenting,
And while that bird was lamenting,
They ate the figs, and went away.

So it is for some people here,
They collect a great deal of wealth,
But they do not spend those riches
On themselves or their relatives.

Neither clothing,
food or ointments
Does he ever enjoy himself,
Nor does he treat his relatives.

This is mine, mine! he cries out loud,
But while he is still lamenting,
Either kings, thieves, or those disliked,
Take his wealth and then go away,
Leaving that man to his lament.

The Wise, having gathered riches,
Treat themselves and their relatives,
By that they will attain renown,
And later rejoice in Heaven.



Seven True Treasures

AN 7.5 Saṅkhittadhanasuttam

The treasures of shame, conscience, faith,
Virtue, learning, giving, wisdom:
These are the seven real treasures.

Whoever has these real treasures,
Whether female or male, is not poor,
Their life is surely not futile.

18
Dwelling



Live Not with Enemies

Jā 103 Verjātakam

Wherever enemies reside,
There the Wise do not like to live,
Those who even for a short time
Dwell amongst enemies suffer.



Wise Discrimination

Jā 379 Nerujātakam̐

In that place where good people find
Disrespect, little respect, or
Respect indiscriminately,
You most certainly should not dwell.

Where both the lazy and clever,
Heroes and cowards are worshipped,
There the good do not dwell, because
Everyone is treated alike.

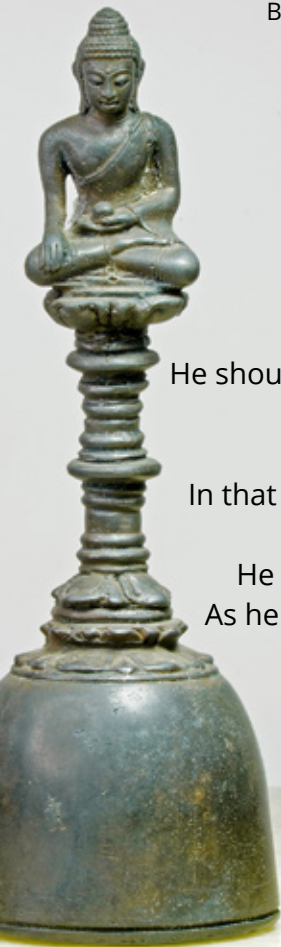
Non-Attachment to Home

Jā 178 Kacchapajātakaṃ

Here is the place of my birth and
Where I grew up, I lived on this mud,
And on this mud I will now die,
Just like one who is defenceless.

This, I say, listen to my word:
Whether in the villages or wilds,
Wherever he finds happiness,
Although knowing his place of birth,
He should live wherever he can,
Without attachment to his home.





Having Forbearance when Unknown

Jā 304 Daddarajātakaṃ

Being exiled from his kingdom,
And entering another country,
He should make much room in his heart
For the abuse he will endure.

In that place where they know him not,
Neither his birth or his virtue,
He should not be proud or haughty
As he dwells unknown with strangers.

While dwelling in a foreign land,
He should dwell like a light,
If he is wise he ought to be
Patient, having a servant's care.

**The Strength of
Being on Home Grounds**

Jā 168 Sakuṇagghijātakaṃ

A hawk diving with force
On a quail in its home,
Approached with violence,
And died because of that.

Having devised a clever plan,
I delight in my parents' grounds,
Now rid of my foe I rejoice,
Considering my own welfare.

Immodesty

Jā 32 Naccajātakam

You have a pleasing voice, a brilliant back,
A neck coloured like lapis lazuli.
You have tail-feathers a fathom in length:
But because of your indiscrete dancing,
I cannot give you my precious daughter.



Excess Leads to Loss

Jā 59 Bherivādajātakaṃ

Play, play, but don't play too much, for
Only the bad play in excess,
Through playing a hundred was gained,
And through excess playing was lost.

Knowing Proper Limits

Jā 116 Dubbacajātakam

Too much you tried to do, Teacher,
Such as was against my wishes,
Having jumped over four javelins,
On the fifth one you were impaled.

19
Speech



Deception

Jā 98 Kūṭavāṇijajātakam

Good is the name that Wise has got,
But not the name of Superwise,
Through my foolish son Superwise,
I am roasted to a cinder.



Correct and Timely Speech

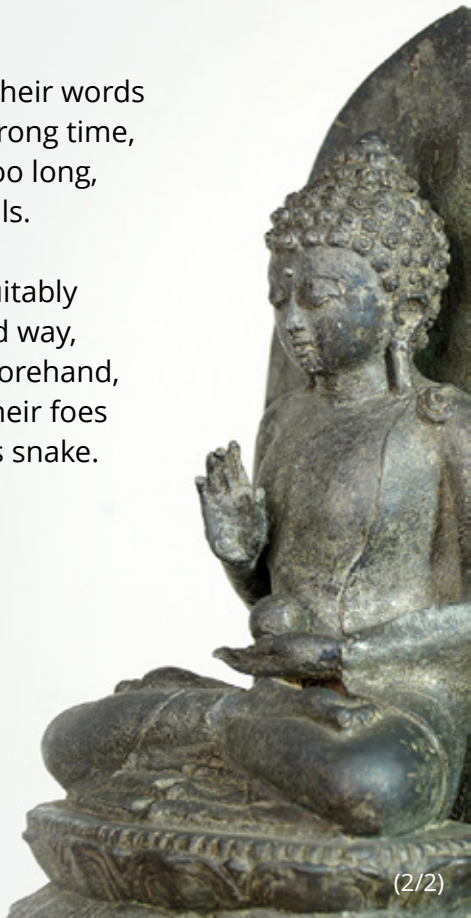
Jā 331 Kokālikajātakam

He who talks for too long
And talks at the wrong time,
Like the cuckoo's fledgling,
He is quickly destroyed.

Neither a sharpened sword,
Nor can deadly poison,
Destroy quite as quickly
As badly spoken words.

The Wise protect their words
At the right and wrong time,
And will not talk too long,
Even to their equals.

The Wise speak suitably
And in a measured way,
Having thought beforehand,
And thus defeat their foes
As bird overcomes snake.



The Dangers of Wrong Speech

SN 1.6.9 Tudubrahmasuttam

When a man is born in this world,
There is a hatchet in his mouth,
With that the fool cuts himself up,
Speaking what is badly spoken.

He who praises the blameworthy,
And he who blames the praiseworthy,
Piles up bad fortune with his tongue,
And therefore finds no happiness.



The Qualities of Good Speech

SN 1.8.5 Subhāsitasuttam

What is well spoken is the first
Quality of speech that is good,
Speaking on Dhamma is second,
Speaking with pleasant voice is third,
Speaking with truth in mind is fourth.

He should only speak a good word
Which will not cause him torment,
And does no harm to another,
Those words are truly well spoken.

Speaking Kindly

Jā 88 Sārambhajātakam

He should speak those words that are good,
He should not speak words that are bad,
He who has spoken well is good,
But speaking badly he suffers.

Truth is the Sweetest Thing

Jā 537 Mahāsutasomajātakaṃ

Of whatever kinds of tastes there are on the Earth
Truth is the sweetest and the best of all.

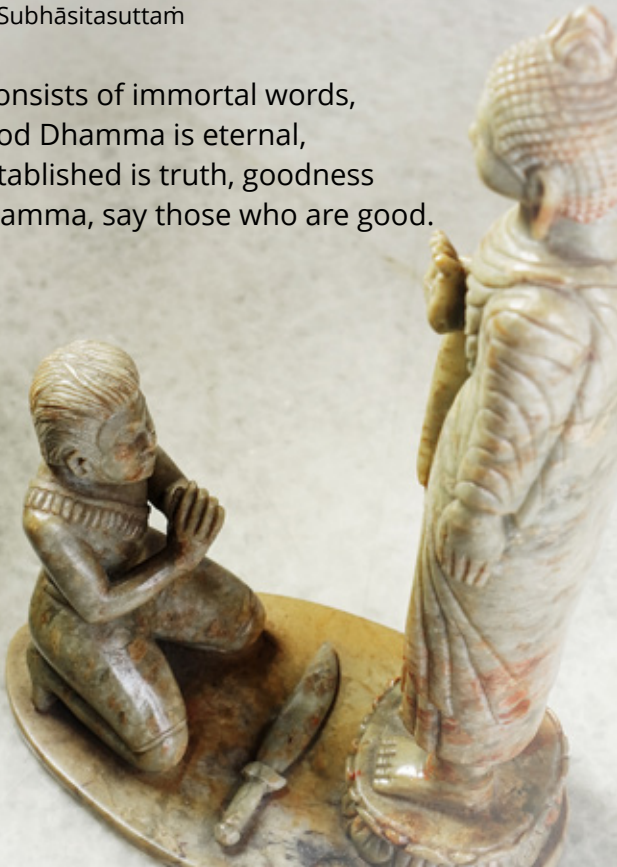
Know that monks and priests
steady in the truth,
Cross to the further side
of birth and death.



Truth is Immortal

SN 1.8.5 Subhāsitasuttam

Truth consists of immortal words,
This good Dhamma is eternal,
Well-established is truth, goodness
And Dhamma, say those who are good.



Only Promise what can Be Done

Jā 320 Succajātakam

When it can be done then speak up,
When it cannot be done speak not,
Not doing after promising
The Wise know is speaking falsely.

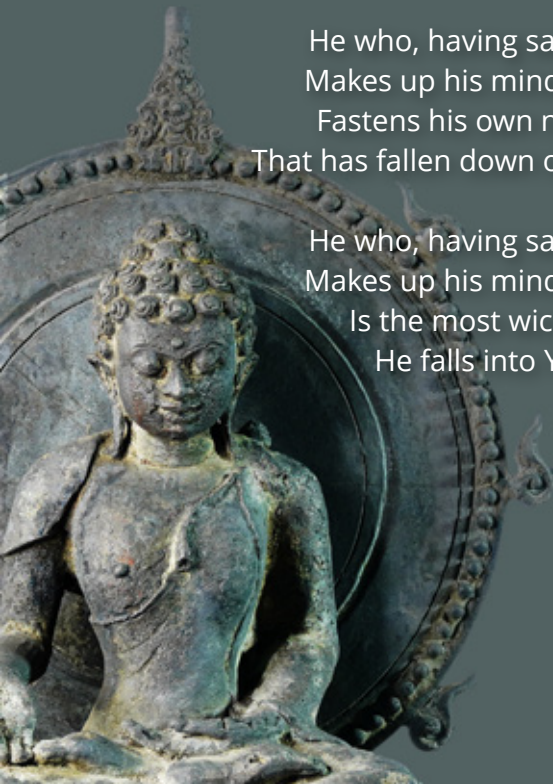


Keeping One's Promises

Jā 499 Sivijātakam

He who, having said he will give,
Makes up his mind not to give it,
Fastens his own neck in a snare
That has fallen down on the ground.

He who, having said he will give,
Makes up his mind not to give it,
Is the most wicked of wicked,
He falls into Yama's armies.



The Results of Lying

Jā 422 Cetiya-jātakaṃ

When speaking a lie or falsehood
The gods depart and go away,
The mouth becomes putrid and foul,
And he destroys his own position,
This happens to that person who,
When asked, answers with something false.

It rains for him at the wrong time,
And doesn't rain at the right time,
This happens to that person who,
When asked, answers with something false.

The one endowed with a forked tongue,
O King, is likened to a snake,
This happens to that person who,
When asked, answers with something false.

The one not endowed with a tongue,
O King, is likened to a fish,
This happens to that person who,
When asked, answers with something false.

To him females will not be born,
And nor will males be born to him,
This happens to that person who,
When asked, answers with something false.

To him there will be no children,
Or they will move away from him,
This happens to that person who,
When asked, answers with something false.

**The Liar is Capable
of all Wrong-Doing**

Dhp 176 Lokavagga

For the person speaking falsely
Who transgresses in this one thing,
Who has abandoned the next world,
There is no bad thing left undone.





20 Faults

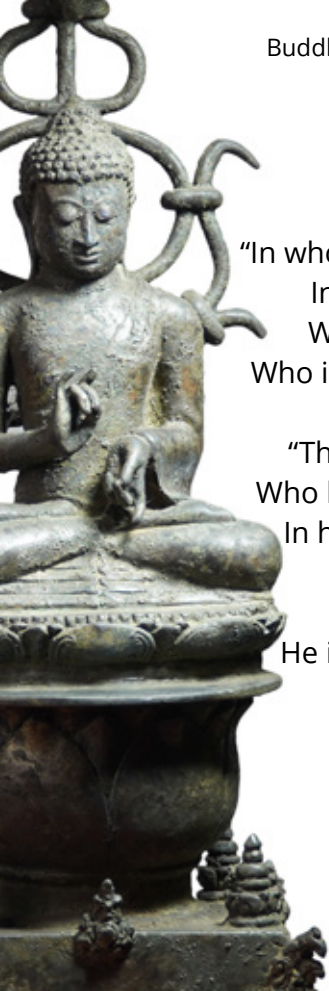


The Buddha has no Faults

SN 1.1.35 Ujjhānasaññisuttaṃ

“In whom are no faults found at all,
In whom is there no deviance,
Who does not foster delusion,
Who is Wise, and always mindful?”

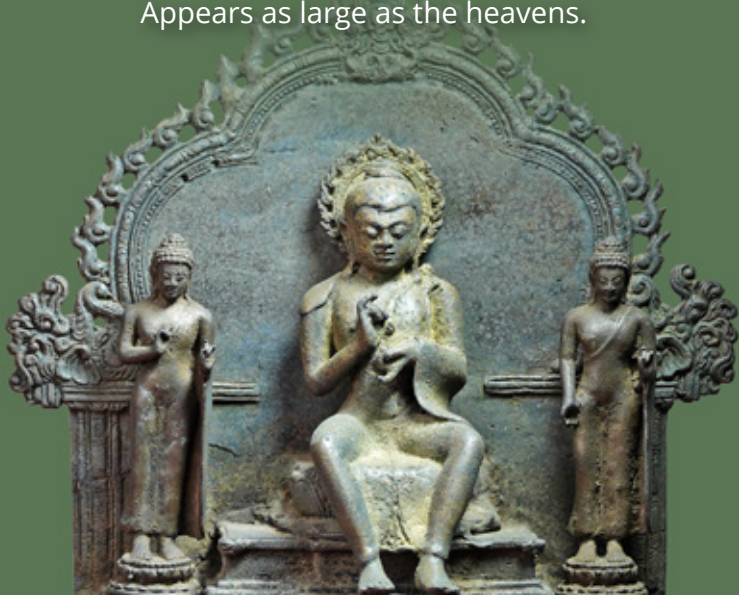
“The Realised One, the Buddha,
Who has great compassion for all,
In him no faults are found at all,
In him there is no deviance,
He does not foster delusion,
He is Wise, and always mindful.”



**A Small Wickedness Appears Great
to the Pure of Heart**

Jā 392 Bhisapupphajātakaṃ

For the one without defilements,
Who always seeks for purity,
Even a little wickedness
Appears as large as the heavens.





Seeing One's own Faults

Dhp 252 Malavagga

Easy to see are others' faults,
But one's own fault is hard to see,
For one sifts other peoples' faults
Like chaff, but conceals one's own faults,
Like a cheat conceals his defeat.

The Fate of a Fault-Finder

Dhp 253 Malavagga

One who looks for another's faults,
Who is an abject complainer,
For him the pollutants increase,
He is far from their destruction.

Looking to One's own Deeds

Dhp 50 Pupphavagga

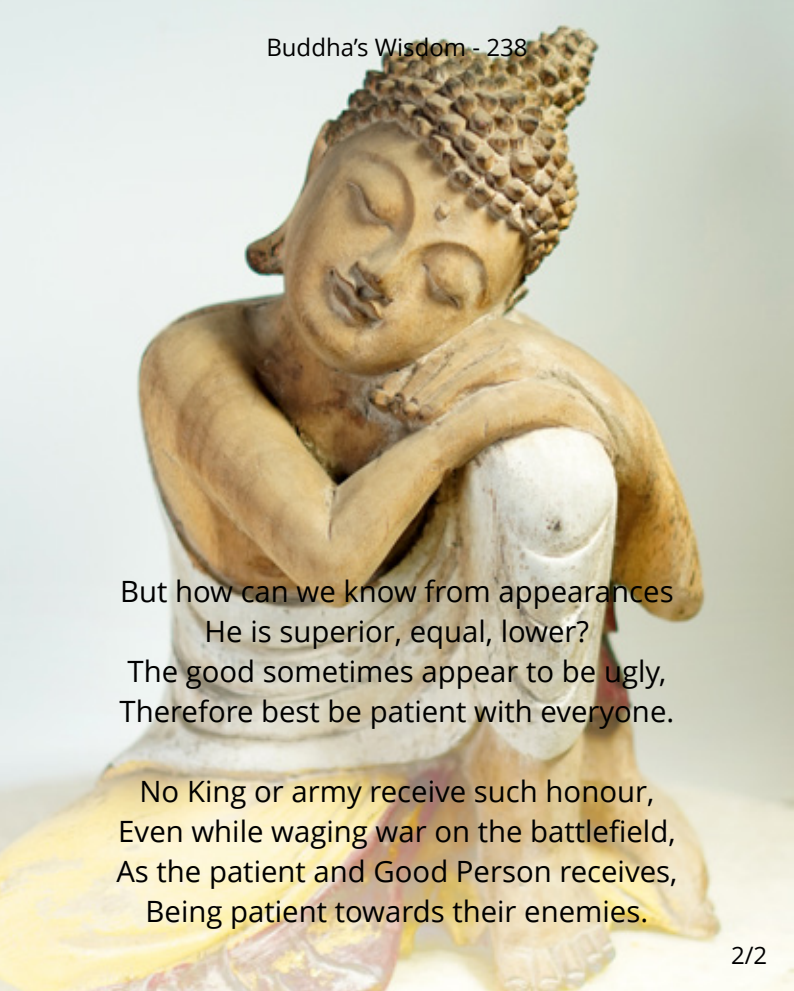
Not the wrong of others, or what
Others have done or have not done
One should consider, but what has
Been done and not done by oneself

Patience with Rough Speech

Jā 522 Sarabhaṅgajātakam

Having destroyed anger one does not grieve,
Abandoning ingratitude sages praise,
He should be patient with harsh and rough speech,
Good people say: This patience is supreme.

Through fear be patient with superiors,
Through fear of quarelling towards equals,
But being patient with inferiors,
Good people say: This patience is supreme.

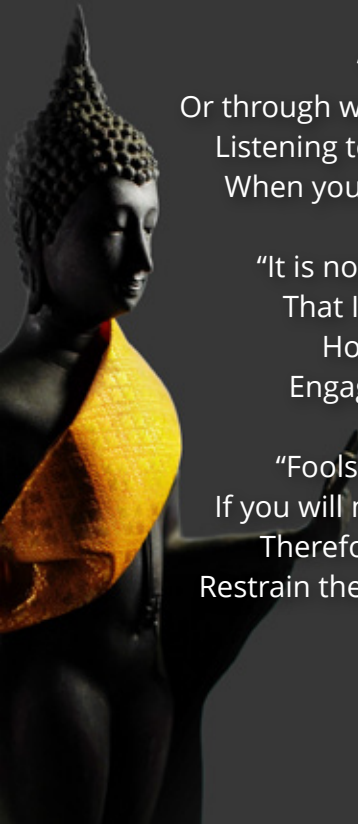


But how can we know from appearances
He is superior, equal, lower?
The good sometimes appear to be ugly,
Therefore best be patient with everyone.

No King or army receive such honour,
Even while waging war on the battlefield,
As the patient and Good Person receives,
Being patient towards their enemies.

The Strength of Patience

SN 1.11.4 Vepacittisuttam



“Is it through fear, O Sakka,
Or through weakness that you forebear,
Listening to the demon’s harsh words
When you are together face to face?”

“It is not through fear or weakness
That I’m patient with the demon,
How can a Wise One such as I
Engage in argument with fools?”

“Fools will show no more interest
If you will not have them constrained,
Therefore the Wise One will surely
Restrain them with great punishment.”

"After consideration I think
This is the way to constrain fools:
If you know the other is angry,
Remain mindful and very calm."

"Through forbearance like this, Sakka,
I see a great fault, for when the fool
Believes: He forbears out of fear,
The fool rises up like a bull."

"If he wants he can think like this,
Or not: He forbears out of fear,
Because out of all benefits,
Nothing is better than patience.

The one who, though he has great strength,
Is forebearing towards the weak,
Has the greatest patience, 'tis said:
For the weak are always patient.

They say strength is really weakness,
When that strength is the strength of fools,
But the strength of the Righteous One,
There is no one to contradict.

By this he makes it worse, the one
Who gets angry at the angry,
But the one who is unangered,
He wins a difficult battle,

That one lives for the true benefit
Of both himself and the other,
Who, knowing others are angry,
Remains mindful and very calm.

He is treating with medicine
Both himself and the other one.
Those who think: This one is a fool,
Are unskilled in the True Dhamma."



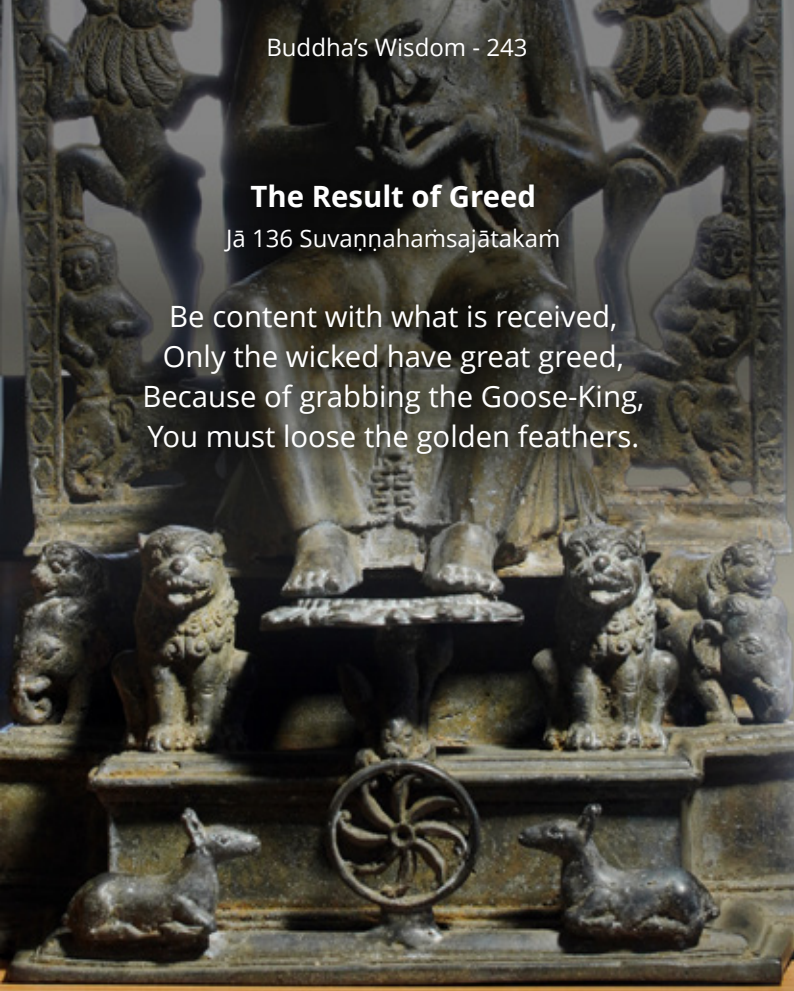
21
Desires



The Result of Greed

Jā 136 Suvanṇahamsajātakaṃ

Be content with what is received,
Only the wicked have great greed,
Because of grabbing the Goose-King,
You must loose the golden feathers.



Wisdom is the Only Cure for Greed

Jā 228 Kāmanītajātakaṃ

Some there are who can cure the cobra's bite,
And the Wise can cure possession by ghosts.
But no one can cure one led by desire,
What treatment can there be for the impure?





Craving Brings on Grief and Fear

Dhp 216 Piyavagga

From craving there arises grief,
From craving there arises fear,
For one who is free from craving
There is no grief, how is there fear?

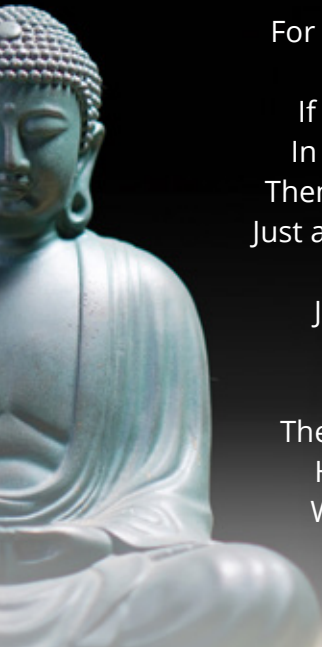
Desires are Never Satisfied

Jā 467 Kāmajātakaṃ

If the one with desire succeeds
In gaining the desires he craves
He certainly will be joyful,
For he gains what a man desires.

If the one with desire succeeds
In gaining the desires he craves
Then he will have further desires,
Just as there is thirst when it's hot.

Just as the two horns of a bull
Develop while he is growing,
Even so for the foolish one,
The one without understanding,
His thirst and craving develop
While they are being satisfied.



Even having been given all
The cows, barley and slaves on Earth,
It is not enough for that one,
Understanding this, live in peace.

A King, having conquered the whole
Of Earth, up to the ocean's edge,
Will still cross over the ocean,
Because he will wish for what is
On the other side of the seas.

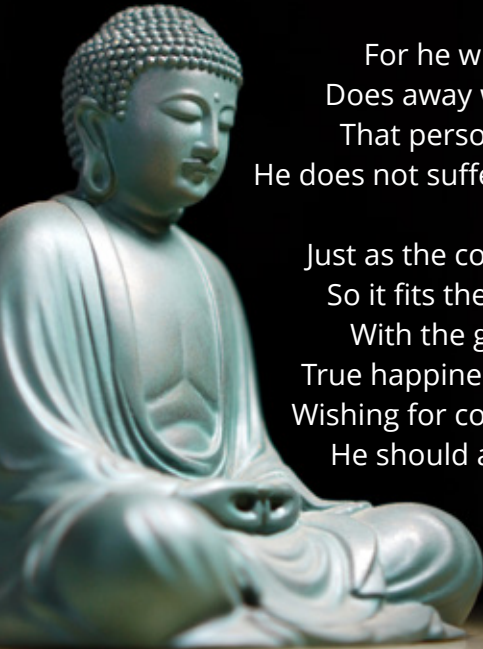
As long as his mind has desires
He will not feel satisfaction,
Seeing the cure he stops desire,
He is satisfied through wisdom.



Best is wisdom's satisfaction,
Not the suffering of desires,
The one satisfied by wisdom,
Does not have any more craving.

For he who is not covetous,
Does away with all his desires,
That person is like the ocean,
He does not suffer through desires.

Just as the cobbler cuts the skin
So it fits the shoe he's making,
With the giving up of desires
True happiness can be attained.
Wishing for complete happiness,
He should abandon all desire.

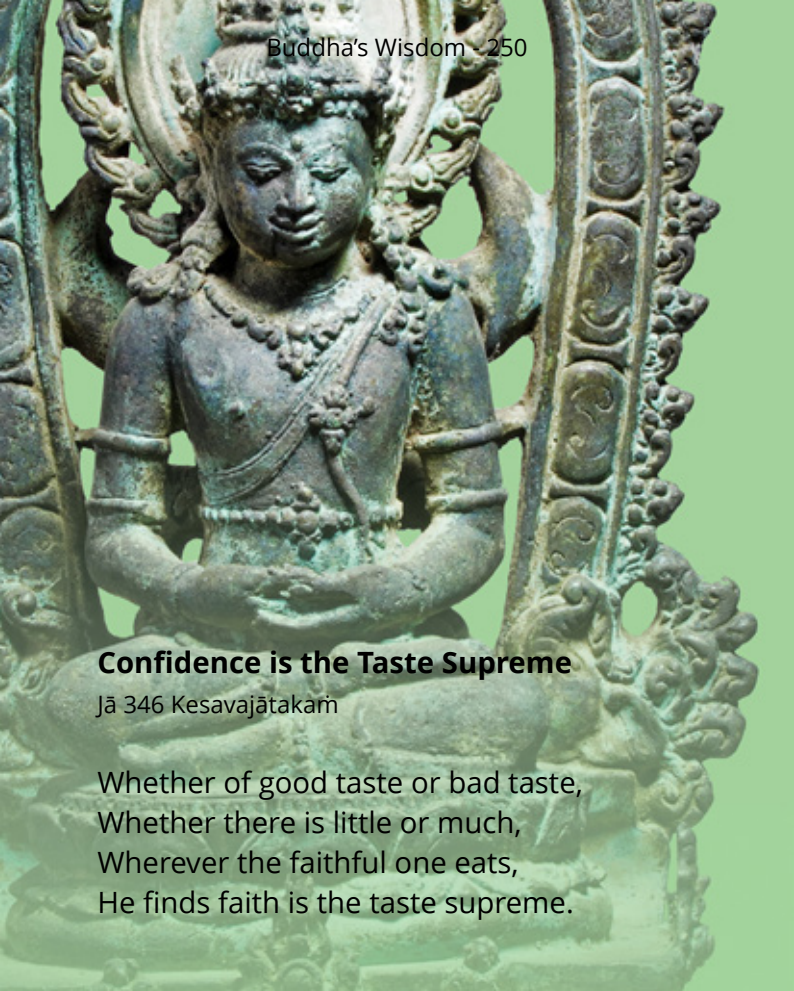


The Snare of Taste

Jā 14 Vātamiḡajātakaṃ

There is nothing worse than taste is,
For our relatives and our friends.
The wind-deer from his jungle home,
Was brought under control by taste.





Confidence is the Taste Supreme

Jā 346 Kesavajātakam

Whether of good taste or bad taste,
Whether there is little or much,
Wherever the faithful one eats,
He finds faith is the taste supreme.

Knowing the Measure

SN 1.3.13 Doṇapākasuttaṃ

For the person who is always mindful,
Knowing the measure in regard to food,
His unpleasant feelings become fewer,
Slowly he ages, protecting his life.

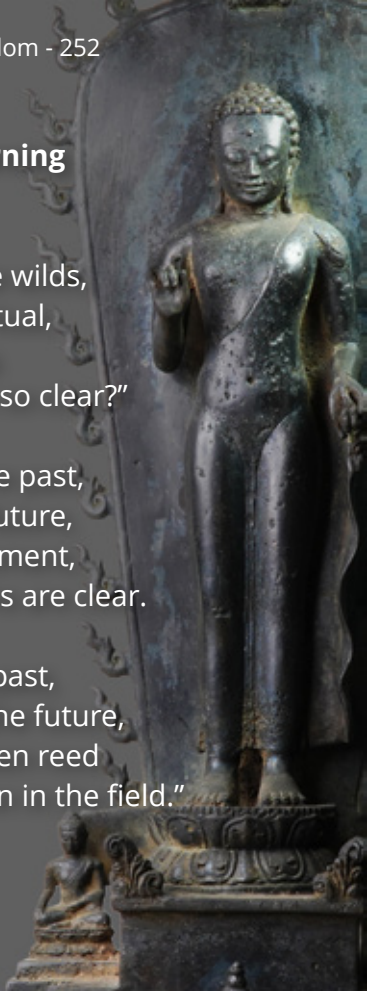
Neither Grieving nor Yearning

SN 1.1.10 Araññasuttaṃ

“Those who are living in the wilds,
Who are peaceful and spiritual,
Eating only one meal a day,
Why are their complexions so clear?”

“They do not grieve over the past,
Nor do they yearn for the future,
They live in the present moment,
Therefore their complexions are clear.

It is through grief over the past,
And through yearning for the future,
That fools dry up, like a green reed
That has been mowed down in the field.”



22

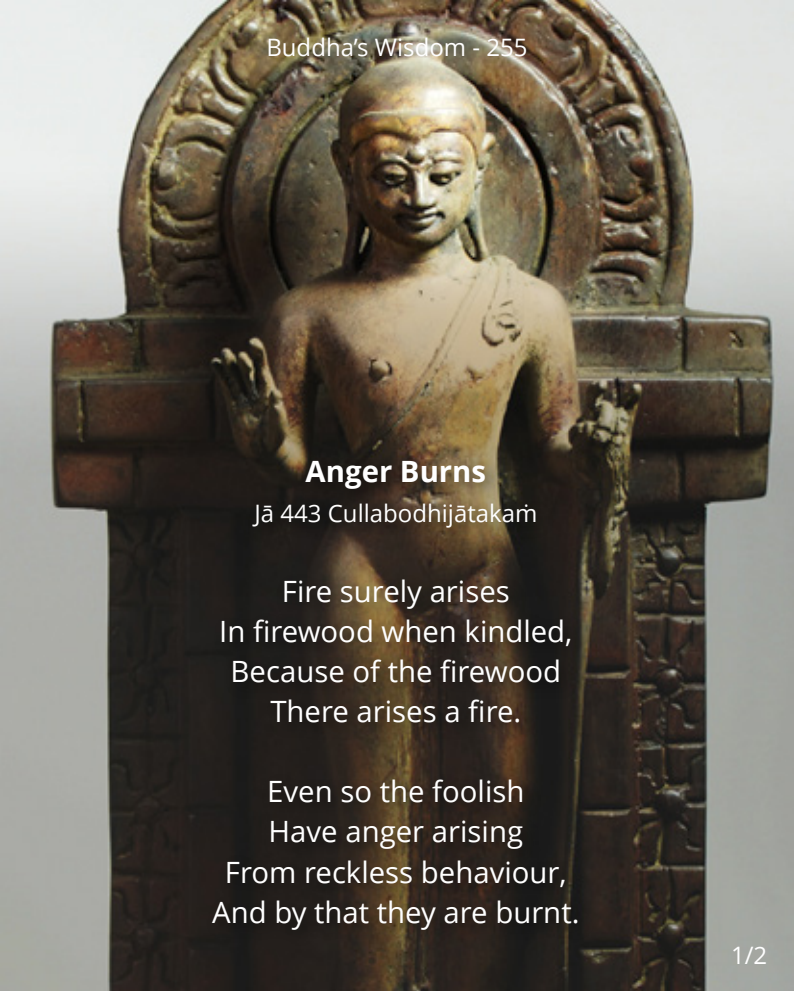
Anger



Burning Away Anger

SN 1.7.1 Dhanañjānīsuttam

Having destroyed anger one lives at peace,
Having destroyed anger one does not grieve,
The complete destruction of all anger
From its root to tip, the Noble Ones praise,
Having burnt it away one does not grieve.



Anger Burns

Jā 443 Cullabodhiĵātakam

Fire surely arises
In firewood when kindled,
Because of the firewood
There arises a fire.

Even so the foolish
Have anger arising
From reckless behaviour,
And by that they are burnt.

When anger increases
Like fire in leaves and wood,
Their repute diminishes,
Like the moon on the wane.

When anger decreases
Like fire that is dampened,
Their repute increases,
Like the moon when waxing.

The Dangers of Anger

AN 7.64 Kodhanasuttaṃ

Drunk with pride and anger,
They will gain disrepute.
Relatives, also friends,
Shun one who is angry.

Anger is the cause of loss,
Anger troubles the mind,
They do not understand
It arises from fear.

When angry, they know not
Goodness or the Dhamma,
Then, blinded by darkness,
They are soon overcome.

Quarreling Leads to Loss

Jā 400 Dabbhapupphajātakam

Through quarrels people become lean,
Through quarrels their wealth wastes away,
The otters lost out through quarrels
You should eat the carp, you jackal.

Just so when men start to quarrel
They find a judge, who takes over,
Their wealth will decay on the spot,
And the King's storeroom will increase.

The Truly Happy One

Dhp 201 Sukhavagga

The victor generates hatred,
The defeated one finds suffering,
The one at peace lives happily,
Without victory and defeat.

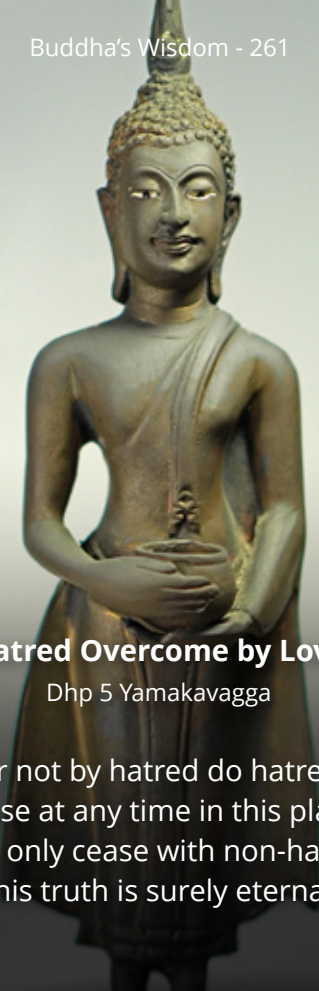


The Benefits of Friendliness

Jā 451 Cakkavākajātakaṃ

He who neither kills or has kill,
Conquers or makes others conquer,
Having friendliness towards all,
There is no enemy for him.





Hatred Overcome by Love

Dhp 5 Yamakavagga

For not by hatred do hatreds
Cease at any time in this place,
They only cease with non-hatred,
This truth is surely eternal.



No Happiness through Hatred

Dhp 291 Pakiṇṇakavagga

One who desires happiness for oneself
By causing suffering for another,
Being associated thus with hatred,
Is not fully released from that hatred.



Comparing Oneself with Others

Dhp 130 Daṇḍavagga

Everyone trembles at the stick,
For all of them their life is dear,
Comparing oneself with others,
One should not hurt or have them hurt.

The Results of Unity and Division

Jā 33 Sammodamānajātakaṃ

Joyously the birds fly away
Carrying the net together,
But when they begin to quarrel
They will come into my power.

23
Fools



Fools cannot Learn

Dhp 64 Bālavagga

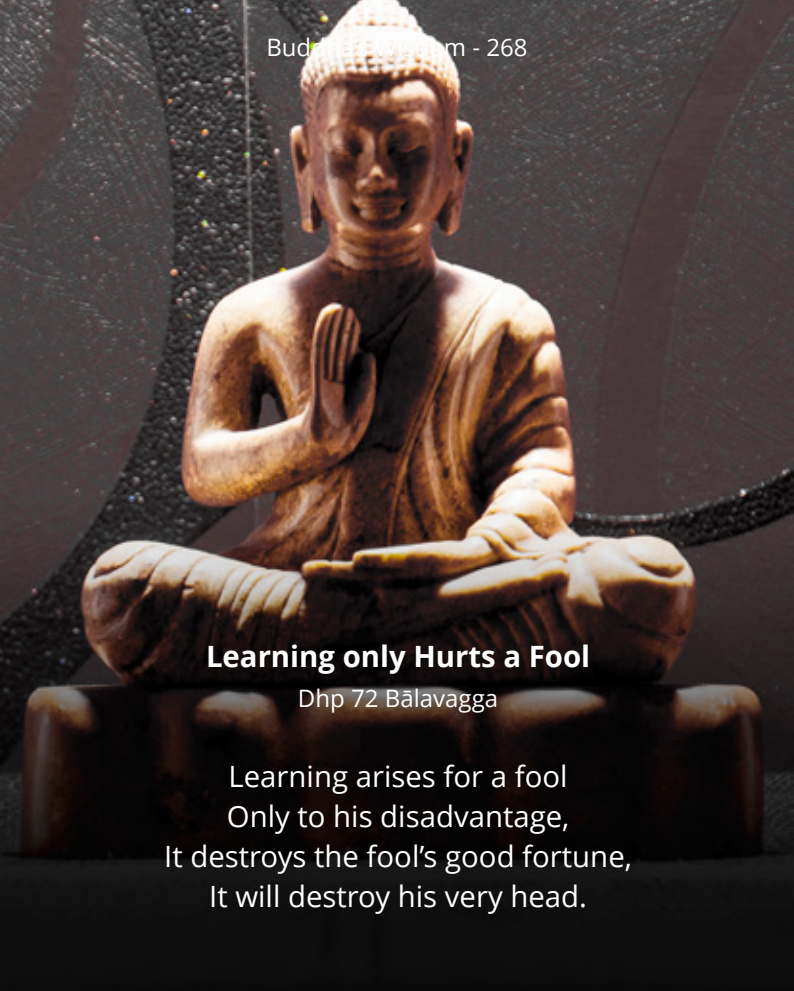
Even if a fool attends on
A wise man for his whole life long,
He does not learn Dhamma, just as
Spoon learns not the taste of curry.



The Fool who knows he's a Fool

Dhp 63 Bālavagga


The fool who knows his foolishness,
Is at least wise in that matter,
The fool who's proud of his wisdom,
Is said to be a fool indeed.



Learning only Hurts a Fool

Dhp 72 Bālavagga

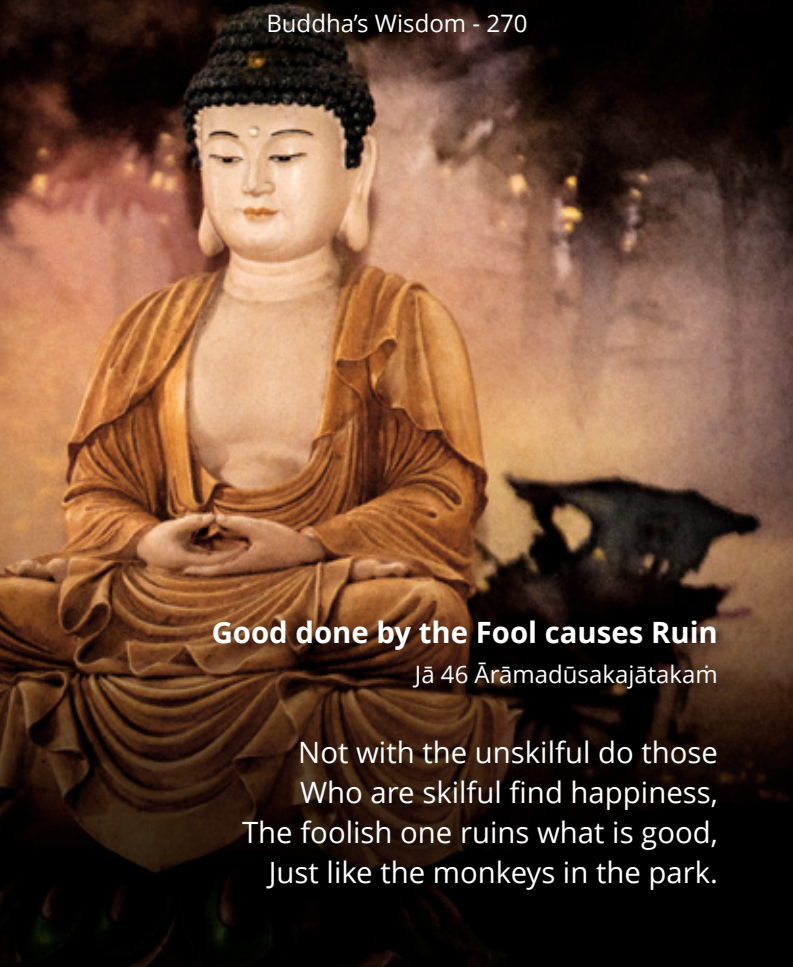
Learning arises for a fool
Only to his disadvantage,
It destroys the fool's good fortune,
It will destroy his very head.



Fame Brings the Unintelligent to Ruin

Jā 122 Dummedhajātakaṃ

When a foolish one achieves fame,
It's not at all for his welfare,
He enters on a path leading
To harm for himself and others.



Good done by the Fool causes Ruin

Jā 46 Ārāmadūsakajātakaṃ

Not with the unskilful do those
Who are skilful find happiness,
The foolish one ruins what is good,
Just like the monkeys in the park.

Fools do more Bad than Good

Jā 45 Rohiṇijātakaṃ

Worse than an intelligent foe
Is a fool who has compassion,
Look at the servant Rohiṇī:
Having killed her Mother, she grieved.

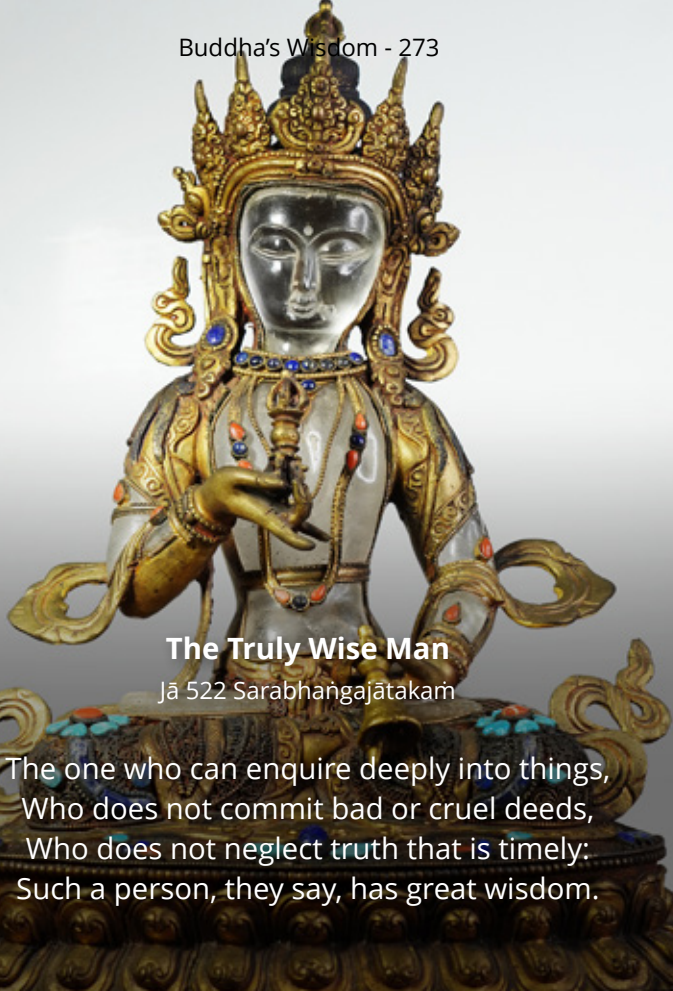


Never Seeing a Fool is Best

Jā 480 Akittijātakaṃ

May I not see or hear a fool,
May I not reside with a fool,
May I not hold talk with a fool,
Nor find any pleasure in him.

The foolish one brings misfortune,
Being quite irresponsible,
The best he does is badly judged,
He is angry when spoken to,
And he does not know discipline,
It is good not to meet with him.



The Truly Wise Man

Jā 522 Sarabhaṅgajātakam

The one who can enquire deeply into things,
Who does not commit bad or cruel deeds,
Who does not neglect truth that is timely:
Such a person, they say, has great wisdom.

Fools are Noisy

Sn 3.11 Nālakasuttam

What is empty makes a great noise,
What is full is quiet indeed,
The fool is like a pot half-full,
The Wise One is like a full lake.



Wisdom Brings Respect

Jā 202 Keḷisīlajātakaṃ

Geese and herons and peacocks too,
Elephants and the spotted deer,
All respect the lion, although they
Are different in many ways.

Even so amongst men a boy
Is respected if he be wise,
But though he is big in body,
A fool is never respected.

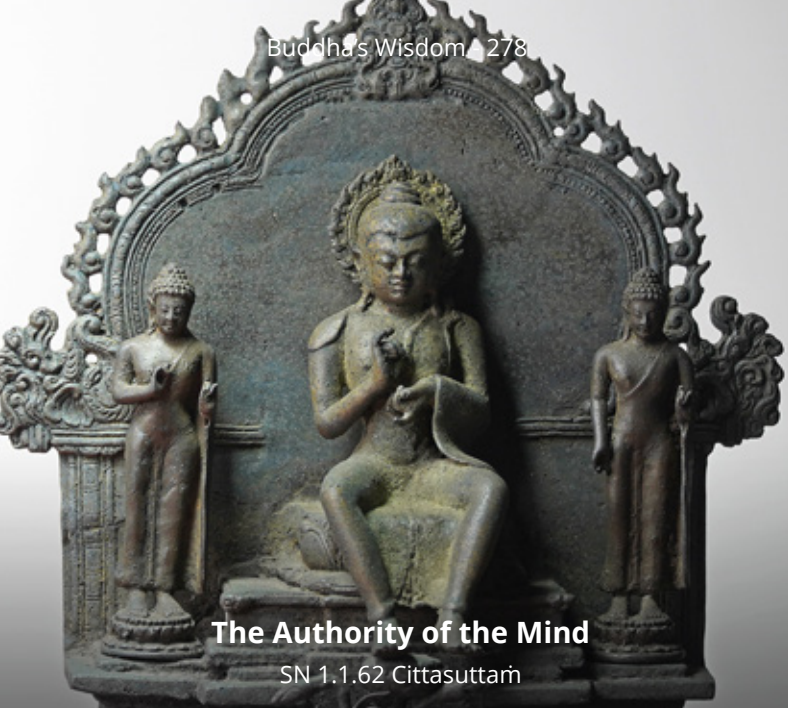
Wisdom is Best say the Good

Jā 522 Sarabhaṅgajātakam

Wisdom is best, is what the skilful say,
Even as the Moon is best amongst stars,
Virtue, glory, mindfulness, and Dhamma,
All are connected to those who are wise.

24
Mind





The Authority of the Mind

SN 1.1.62 Cittasuttam

The world is led on by the mind,
By the mind it is swept away,
All follow the authority
Of one thing: the mind and its thoughts.



The Dangers of a Badly-Directed Mind

Dhp 42 Cittavagga

Whatever an aggressor might
Do to an aggressor, or an
Enemy to an enemy,
A mind that's badly-directed
Can do far worse than that to him.



The Benefits of a Well-Directed Mind

Dhp 43 Cittavagga

Mother and father might not do
For him, or other relatives,
As much good as a mind that is
Well-directed can do for him.

An Unagitated Mind sees Clearly

Jā 185 Anabhiratijātakaṃ

Just as in agitated water, one
Cannot see oyster shells or schools of fish,
So in an agitated mind, one's own
Or another's welfare cannot be seen.

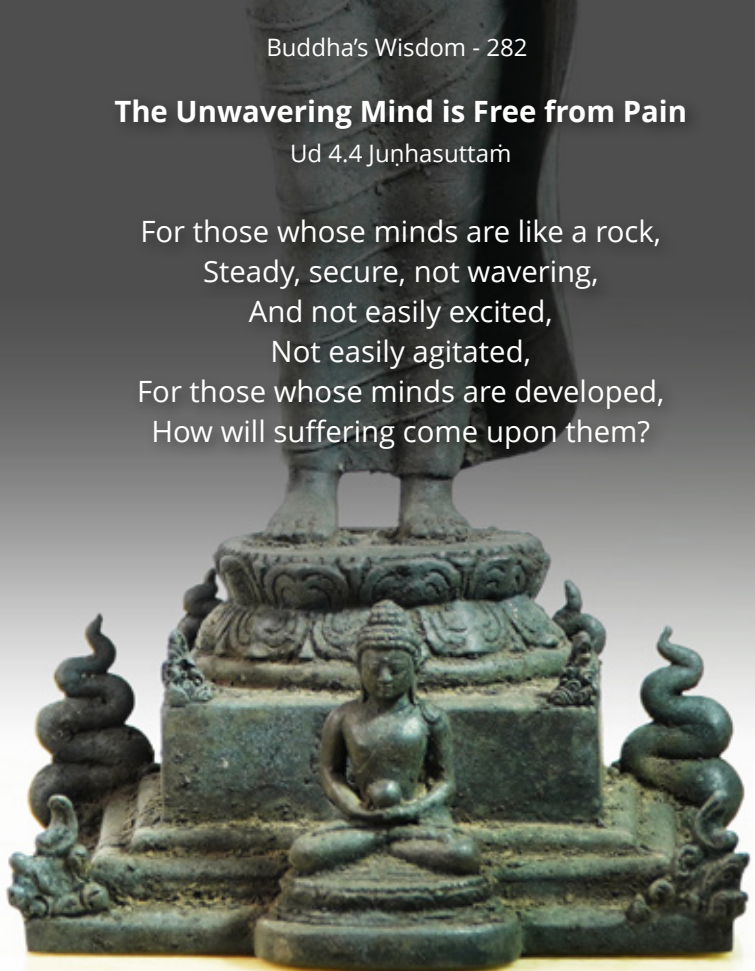
Just as in clear, undisturbed water, one
Can see both oysters and a swarm of fish,
So in an unagitated mind, one's
Own and another's welfare can be seen.

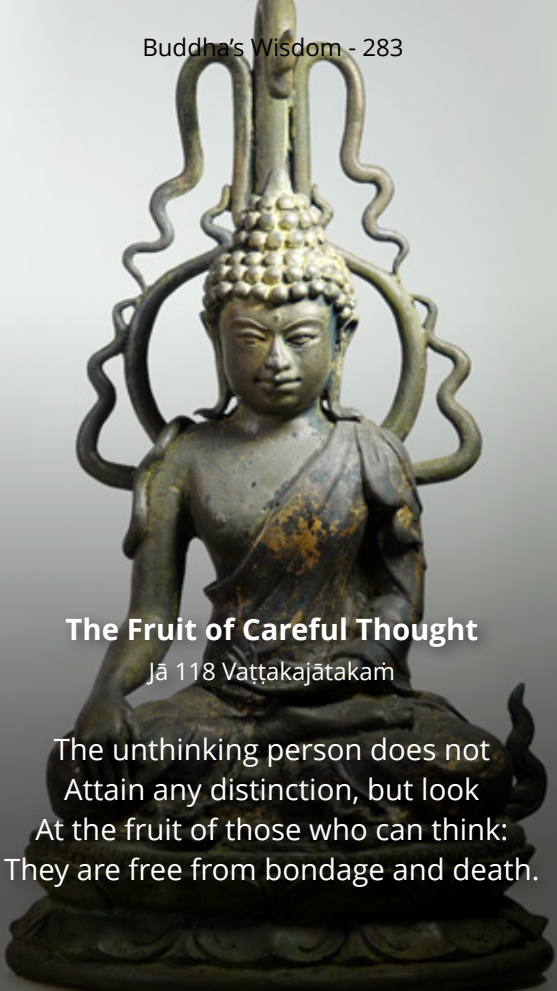


The Unwavering Mind is Free from Pain

Ud 4.4 Junhasuttam

For those whose minds are like a rock,
Steady, secure, not wavering,
And not easily excited,
Not easily agitated,
For those whose minds are developed,
How will suffering come upon them?





The Fruit of Careful Thought


Jā 118 Vaṭṭakajātakaṃ

The unthinking person does not
Attain any distinction, but look
At the fruit of those who can think:
They are free from bondage and death.

True Godliness

Jā 6 Devadhammajātakam

Those endowed with a good conscience,
Those endowed with great purity,
Those virtuous and Good People
Are said to have godly nature.



Equanimity

Jā 423 Indriyajātakam

Being able is good,
Sharing one's food is good,
Be modest about gains,
And be calm when they fail.

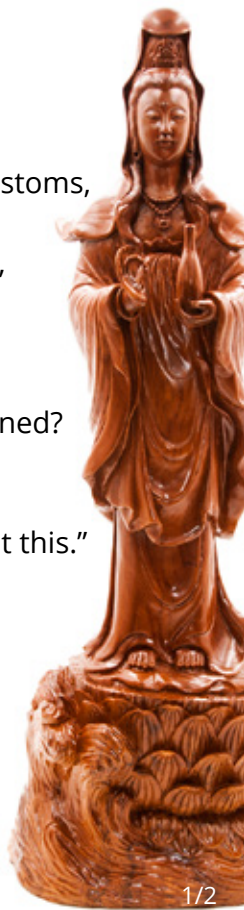
A Follower of the Path

Jā 545 Vidhurajātakaṃ

“Young man, please follow good customs,
And avoid burning the clean hand.
Do nothing to deceive your friends,
Do not be moved by bad women.”

“How do we follow good customs?
And just how is the clean hand burned?
Who is a very bad woman?
Who is a deceiver of friends?
Answer me when questioned about this.”

“He who would invite to a seat
Even a stranger unseen before,
He who works for his own welfare,
Is one who follows good customs.



For he who spends a night as guest,
Let him receive good food and drinks,
You should not think bad about him,
He who scorches an honest hand
Is a great deceiver of friends.

Let a man give the whole earth's wealth
To the woman he will marry,
Even so, she might despise him,
By bad women do not be moved.

Like this we follow good customs,
In this way the clean hand is burned,
This is a very bad woman,
This is a deceiver of friends.
He who lives his life by Dhamma
Must give up what is not Dhamma."



Those Who are Not Good

Jā 332 Rathalaṭṭhijātakam

A lazy, sensual layman is not good,
An unrestrained monk is also not good,
An inconsiderate King is not good,
He who is wise but angry is not good.

The Four Great Powers

Jā 431 Hāritajātakaṃ

There are four very strong powers,
Great King, that are found in the world,
Passion, hatred, pride, delusion,
Where true wisdom finds no footing.

The intelligent Sage, who takes
Delight in the Dhamma's virtue,
Is harmed by wicked thoughts, O King,
And by the passion for beauty.

Craft brings Reward

Jā 107 Sālittakajātakam


Having a craft is good,
See the disabled man
Who shot the pellets,
He received four villages!



25

Women





Good Training

Jā 108 Bāhiyātakam

She should train herself, even though
People can be very wilful,
The stranger's modesty during
Her toilet satisfied the King.

The Gods Visit the Virtuous

Jā 489 Surucijātakaṃ

There are women living at peace,
Who are intelligent, virtuous,
Respecting their Mothers-in-Law,
Truly faithful to their husbands.

Gods and other divine beings
Like to meet and help those women
Who are wise, intelligent,
And pure in all the deeds they do.

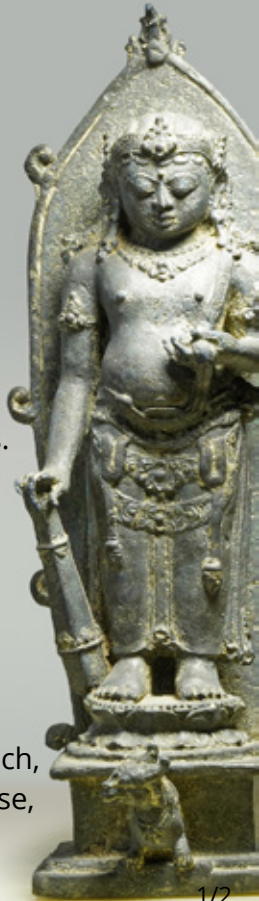
Wives and Husbands

Jā 547 Vessantarajātakam

Stripped are rivers without water,
And a kingdom without a King,
Bereft is a widowed woman,
Even though she has ten brothers.

Flags are a sign of a Kingdom,
And the sign of a fire is smoke,
Kings are the sign of a Kingdom,
Husbands are the sign of women.

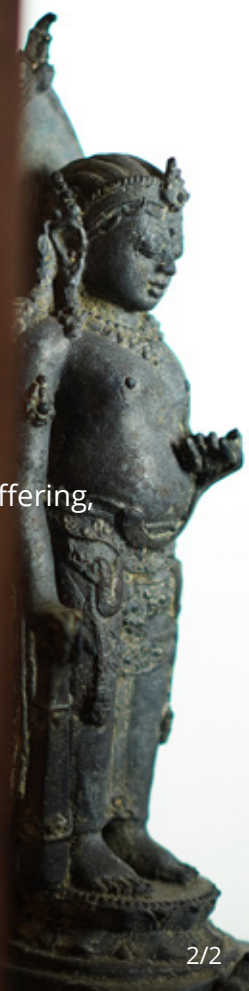
She who is famed for being poor
With the poor, and rich with the rich,
The very gods themselves do praise,
She does that which is difficult.



I follow after my husband,
I will wear the robe that is dyed,
Ruling the Earth as a widow
Would be very painful indeed.

How is the heart of those women
So very hard and unyielding,
Who, when their husbands are suffering,
Seek only their own happiness?

When the Great King of the Sivas,
The Benefactor, does go forth,
I will follow along with him,
For he gives all the love I need.



A Wife's Duties

AN 5.33 Uggahasuttam

She should not despise her husband
Who supports her in every way,
Always being energetic,
That man who brings her all pleasure.

Nor should the good woman make her
Husband angry through her desires.
The Wise Lady worships all those
Whom her husband holds in respect.

Exerting herself, not lazy,
Treating his attendants kindly,
She is pleasing to her husband,
And carefully protects his stores.

That woman who lives in this way,
Obedient to her husband,
Is surely pleasing to the gods,
Wheresoever she is reborn.

The Seven Types of Wife

AN 7.63 Sattabhariyāsuttam

Corrupt, without pity or compassion,
Passionate and despising her husband,
Bought with wealth, bent on murder,
The wife of a man who acts in this way:
A murdering wife is what she is called.

That woman who enjoys her husband's wealth,
Gained by his craft, his trading or farming,
She who wants to steal even a little,
The wife of a man who acts in this way:
A pillaging wife is what she is called.



Not liking work, lazy, but eating much,
Rough and violent, one who speaks badly,
Who has great power over her husband,
The wife of a man who acts in this way:
A mistress and wife is what she is called.

That one who has pity and compassion,
Who, like a Mother, protects her husband,
Who protects the wealth that has been stored up,
The wife of a man who acts in this way:
A Motherly wife is what she is called.

As an elder sister is respected,
She has respect for her lord and master,
Careful, obedient to her husband,
The wife of a man who acts in this way:
A sisterly wife is what she is called.



She who takes joy in seeing her husband,
Like friends seeing friends after a long time,
Well-bred, virtuous, a devoted wife,
The wife of a man who acts in this way:
A friend and a wife is what she is called.

Unangered, not in fear of punishment,
Having an uncorrupt mind, and patient,
Having no anger towards her husband,
The wife of a man who acts in this way:
A handmaid and wife is what she is called.

Now she who is called a murdering wife,
And the one called a thief and a mistress,
Unvirtuous, rough and disrespectful,
At death will go to the Nether Regions.

Now she who is called a Mother, sister,
A friendly, or a handmaidenly wife,
Virtuous, steady, restrained in actions,
At death will go to the Celestial Realms.

Four Types of Couples

AN 4.53 Paṭhamasamvāsasuttaṃ

Both of them are unvirtuous,
Being miserly, abusive,
Dwelling together in this way
Wife and husband are both wretched.

The husband is unvirtuous,
Being miserly, abusive,
The wife is virtuous and true,
Being bountiful, unselfish,
She is living like a goddess,
Along with her wretched husband.

The husband is virtuous,
Being bountiful, unselfish,
The wife though is unvirtuous,
Being miserly, abusive,
She lives like a wretched woman,
Along with her god-like husband.



Both are faithful and bountiful,
Restrained and living by Dhamma,
Together the wife and husband
Have kind words for one another.

They will have abundant riches,
And live together easily,
Their foes are depressed with these two,
Because they have the same virtues.

Having both lived by the Dhamma,
Having the same virtue and vows,
They rejoice in pleasures obtained
In the realms of divine beings.



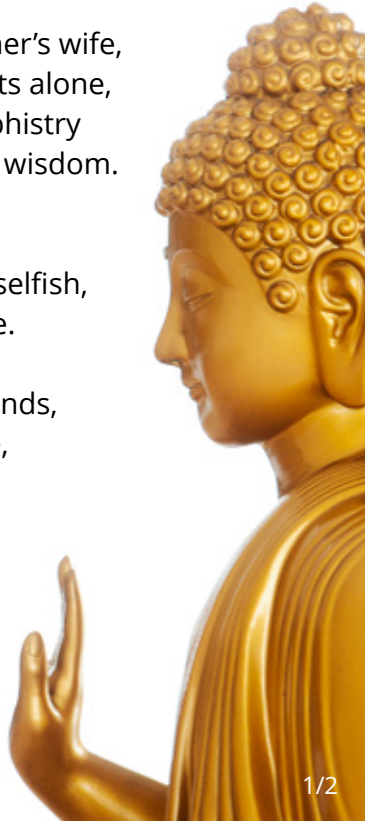
The Ideal Householder

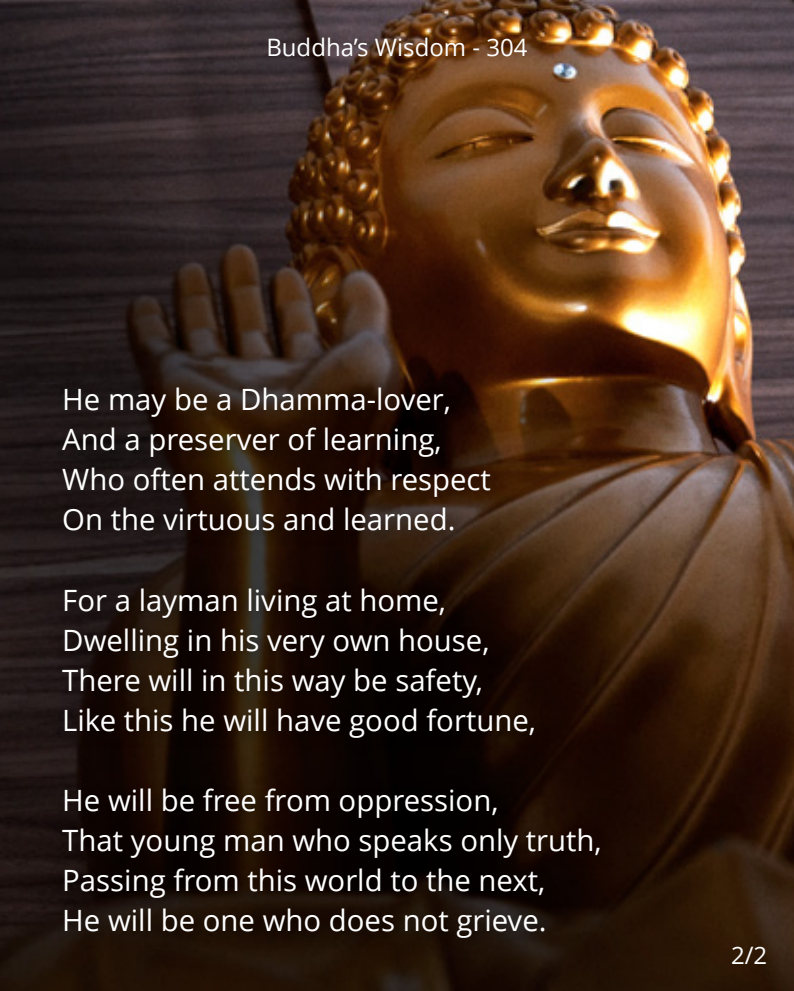
Jā 545 Vidhurajātakam

He should not share another's wife,
Nor eat his food and sweets alone,
He should not practice sophistry
That does not increase his wisdom.

Being virtuous, dutiful,
Heedful, wise, humble, unselfish,
Devoted, kindly, and gentle.

Being a maker of good friends,
Sharing, being considerate,
Being one who will satisfy
Monks and priests
with food and with drinks.





He may be a Dhamma-lover,
And a preserver of learning,
Who often attends with respect
On the virtuous and learned.

For a layman living at home,
Dwelling in his very own house,
There will in this way be safety,
Like this he will have good fortune,

He will be free from oppression,
That young man who speaks only truth,
Passing from this world to the next,
He will be one who does not grieve.

26
Children



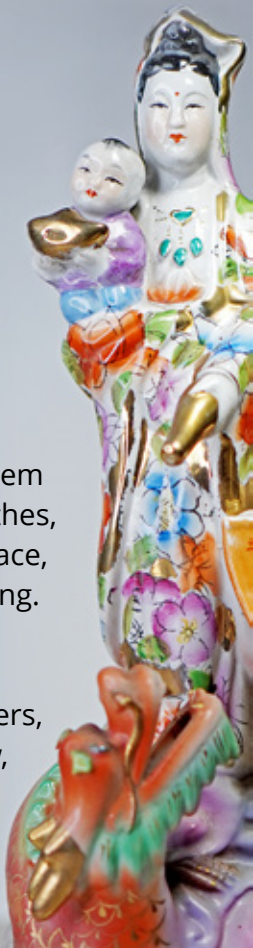
Respect for Mother and Father

AN 3.31 Sabrahmakasuttam

Mother and Father are like gods,
They are our very first teachers,
As they are kind to their children
They are worthy of offerings.

Therefore the Wise will worship them
And respect them with gifts of clothes,
Food and drink; with a sleeping place,
With massage, bathing, and washing.

The Wise, because they look after
Both their Mothers and their Fathers,
Will be praised right here and now,
And later rejoice in Heaven.



The Three Types of Children

Iti 74 Puttasuttam

The Wise desire a child that is
Superior or just the same,
But not for one inferior,
Who will break up the family,

These are the various children;
Laymen with faith and with virtue,
Being bountiful, unselfish,
Will shine bright amongst the people
Like the moon released from the clouds.

Good Children

AN 5.39 Puttasuttam


Considering these five reasons
The Wise wish for a child, thinking:
Supported he will support us,
He will do his duties for us,

He will maintain his heritage,
And practice according to wealth,
Also he will make offerings
To relatives who pass away.

Considering these five reasons
The Wise wish for a child, therefore
Truly Good People are grateful
And obliging to their parents,

They support Mother and Father,
Remembering what they have done,
They perform their duties for them,
As was done for them in the past.

Listening to parents' advice,
Feeding those who supported him,
Not neglecting his heritage,
Endowed with faith and with virtue,
That child is praised and respected.



The Elder Brother's Burden

Jā 532 Soṇanandajātakam

Mother, Father, Brothers, Sisters
And all close-bonded relations,
All burdens are for the eldest,
Please understand this, my Brother.

27
Advice





Friendship with the Wise

Jā 537 Mahāsutasomajātakam

Because people living by Dhamma know
That good people can dispel all their doubt,
He will take that as refuge and support,
The friendship of the Wise does not decay.

Truth knows no Caste

Jā 474 Ambajātakam

Ugly Castor, bitter Margosa
Or the beautiful Palāsa,
Wherever he finds the honey,
For him that tree will be supreme.

Noble, brahmin, merchant, farmer,
The outcaste and the garbage man,
From whomever he learns Dhamma,
For him that man will be supreme.

Welcoming Correction

Dhp 76 Paṇḍitavagga

One should see one who shows your faults
Just like one who points out treasure,
One should keep company with such
A sagacious, learned person;
Keeping company with such is
Surely better for you, not worse.





The Good like Those who Advise

Dhp 77 Paṇḍitavagga

One should both advise and instruct,
and forbid whatever is vile,
for it is dear to the good,
but it is not dear to the bad.

Following Good Advice

Jā 43 Veḷukajātakaṃ

He who does not follow the teaching
Of those who truly desire his welfare,
Will soon be destroyed, like the snake's Father.

Heeding Good Advice

Jā 196 Valāhassajātakam

Those people who do not follow
Advice given by the Buddha,
Will go to their own destruction,
Like the merchants with the demons.

But those people who do follow
Advice given by the Buddha,
Will cross over unto safety,
Like the merchants with the cloud-horse.

Giving Advice Carefully

Jā 376 Avāriyajātakaṃ

For the advice given, a King
Gave him the boon of a village,
For exactly the same advice,
The boatman hit him on the mouth.

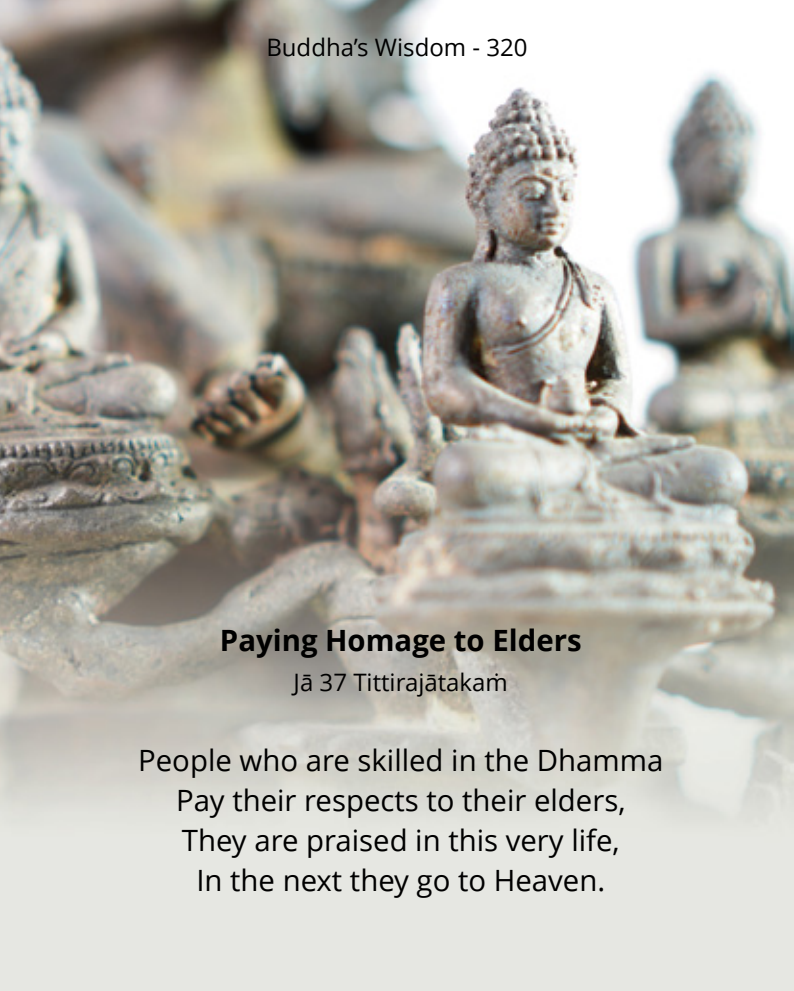


Practicing before Teaching

Dhp 158 Attavagga

First one should establish oneself
In what is suitable, then one
Can advise another, the wise one
Should not have any defilement.





Paying Homage to Elders

Jā 37 Tittirajātakaṃ

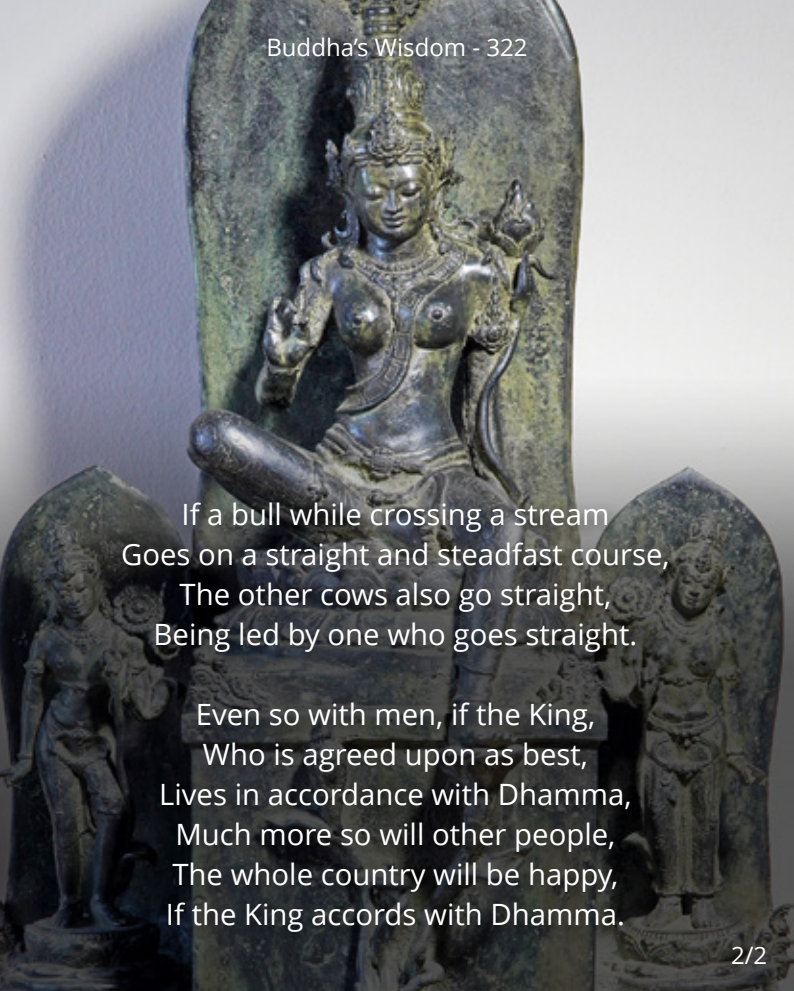
People who are skilled in the Dhamma
Pay their respects to their elders,
They are praised in this very life,
In the next they go to Heaven.

People Follow their Leaders

Jā 334 Rājovādajātakam

If a bull while crossing a stream
Goes on a crooked, rambling course,
All the cows also go crooked,
Led by one who goes crookedly.

Even so with men, if the King,
Who is agreed upon as best,
Lives contrary to the Dhamma,
Much more so will other people,
The whole of the country suffers,
If the King does not have Dhamma.



If a bull while crossing a stream
Goes on a straight and steadfast course,
The other cows also go straight,
Being led by one who goes straight.

Even so with men, if the King,
Who is agreed upon as best,
Lives in accordance with Dhamma,
Much more so will other people,
The whole country will be happy,
If the King accords with Dhamma.

Enquiring before Punishment

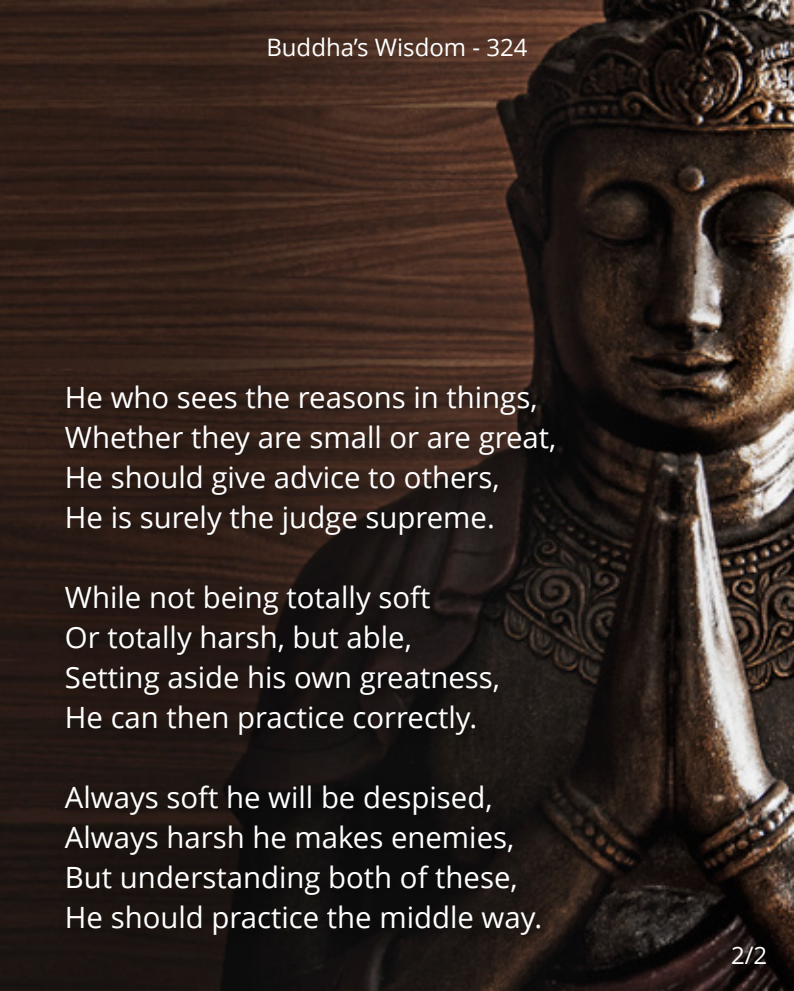
Jā 472 Mahāpadumajātakam

When not seeing another's faults,
Whether they are small or are great,
The Lord should not give punishment,
Without first investigating.

That King who punishes others,
Without first investigating,
Is like a blind man who swallows
Both his food, thorns and flies alike.

He who punishes the harmless,
And doesn't punish the guilty,
Like a blind man on uneven path,
Does not know the just and unjust.





He who sees the reasons in things,
Whether they are small or are great,
He should give advice to others,
He is surely the judge supreme.

While not being totally soft
Or totally harsh, but able,
Setting aside his own greatness,
He can then practice correctly.

Always soft he will be despised,
Always harsh he makes enemies,
But understanding both of these,
He should practice the middle way.



28

Heedful



The Power of Wisdom

Jā 521 Tesakuṇajātakam

These five-fold powers in the world
Are found in a truly great man,
And herein, bodily power
Is the least of all the powers,

The power of riches is surely,
Friend, called the second power,
The power of good councillors,
Is said to be the third power,

If he have the power of birth,
That is undoubtedly the fourth,
But one who is wise and learned
Surpasses all of these by far.

Out of these powers, the noble
Power of wisdom is the best;
Supported by wisdom's power,
The Wise One will find true welfare.

When true wisdom discriminates,
Wisdom, fame and renown increase,
That person endowed with wisdom
Even in suffering finds happiness.

Four Deserving Respect

SN 1.3.1 Daharasuttam

A crooked snake, a blazing fire,
A Noble of great, widespread fame,
A monk endowed with pure virtue:
Towards these one should behave well.



One Who Gives is Held Dear

AN 5.34 Sīhasenāpatisuttamī

A generous person is always dear,
Many people keep company with him,
He becomes well-known, his fame increases,
Confidently he enters assemblies,
That man who is mature and unselfish.

Therefore Wise people give abundant gifts,
Having removed the stain of selfishness,
They are established for long in Heaven,
They delight in fellowship with the gods.

Selfishness and Selflessness

SN 1.1.32 Maccharisuttam

Selfish people are full of fear
Because of that they do not give,
But from not giving there is fear.
Hunger and thirst the selfish fear,
But that is just what the foolish
Attain in this world and the next.

Some give from the little they have,
Some do not give from abundance,
Having given from a little,
It is equal to a thousand.

A Person is Made by Deeds

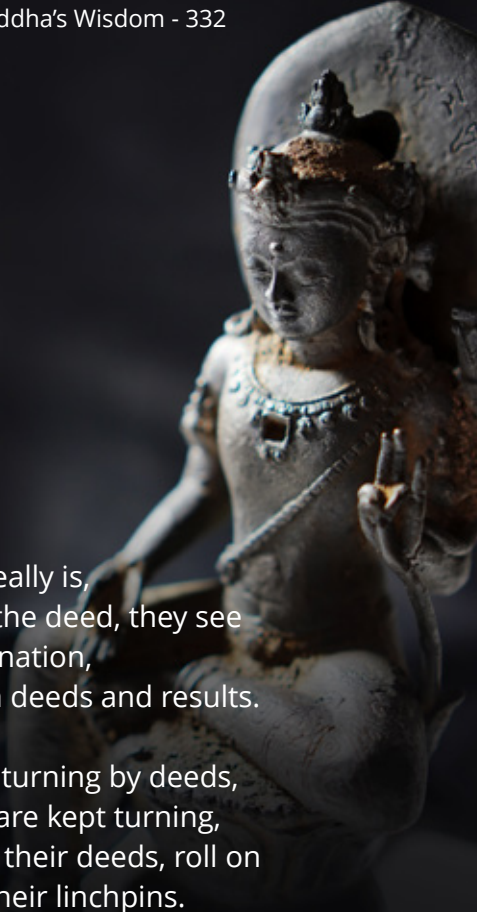
MN 98 Vāsetṭhasuttaṃ

One is not a brahmin by birth,
Nor by birth is one not a brahmin,
By one's deeds one is a brahmin,
By one's deeds one is not a brahmin.

One is a farmer through his deeds,
One is a craftsman through his deeds,
One is a trader through his deeds,
And a messenger through his deeds,

A robber is known through his deeds,
A mercenary through his deeds,
A begger is known through his deeds,
And a King is known through his deeds.





Seeing this as it really is,
The Wise look at the deed, they see
Conditioned origination,
Who are skilled in deeds and results.

The world is kept turning by deeds,
By deeds people are kept turning,
Beings, bound by their deeds, roll on
Like chariots on their linchpins.

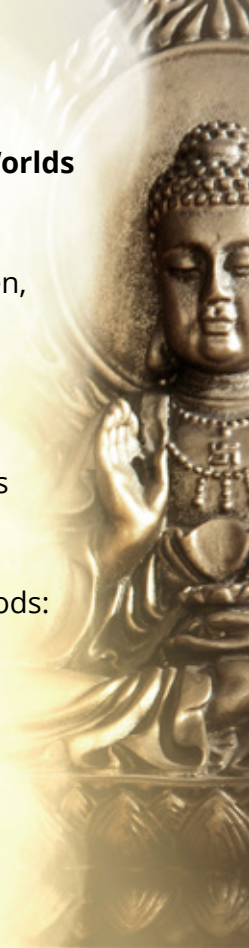
The Heedful are Happy in both Worlds

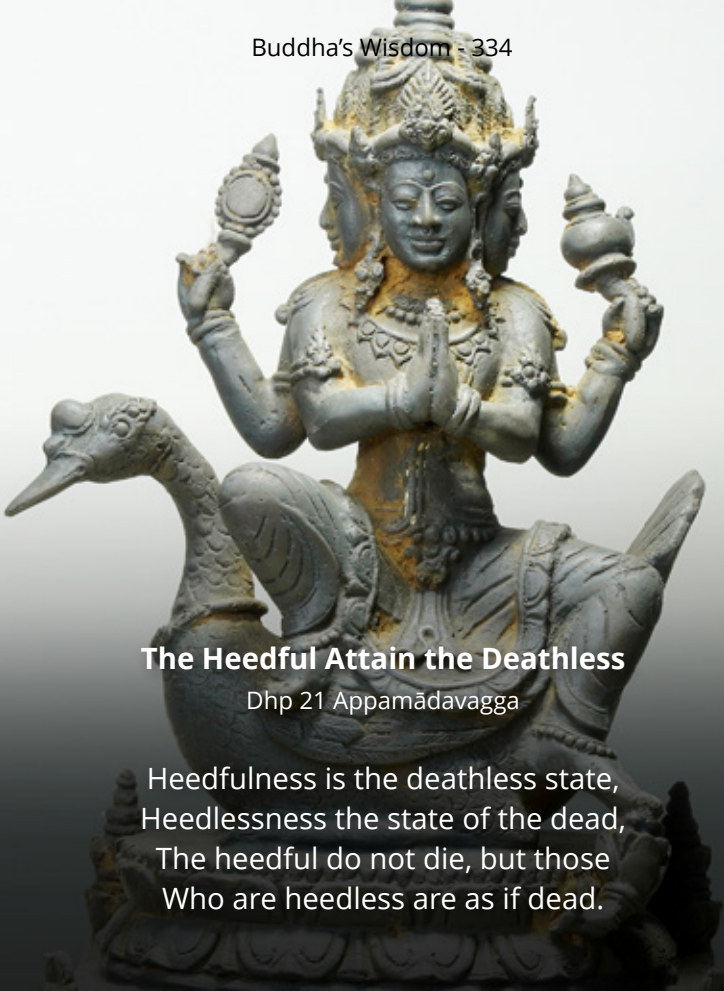
SN 1.3.17 Appamādasuttam

Long-life, health, beauty and Heaven,
A high birth, and gaining delights:
For the one who has desire to
Attain these lofty things quickly,

The Wise always praise heedfulness
In doing meritorious deeds,
The Wise, who are always heedful,
Will soon possess both of these goods:

That which is good in this life now,
And that which is good in the next,
The firm are known as the Wise
Through realisation of both.





The Heedful Attain the Deathless

Dhp 21 Appamādavagga

Heedfulness is the deathless state,
Heedlessness the state of the dead,
The heedful do not die, but those
Who are heedless are as if dead.