

Dhammapada

The Path of Truth

Translated by Bhante Suddhāso

(Ch. 20) Magga-Vagga

The Path Chapter

(273)

maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā.

virāgo seṭṭho dhammānaṃ, dvipadānaṃ ca cakkhumā.

The best of paths is the Eightfold - of truths, the one of four phrases;

The best of phenomena is dispassion - of bipeds, the one who sees.

(274)

eseva maggo natthañño, dassanassa visuddhiyā.

etañhi tumhe paṭipajjatha, mārassetam pamohanaṃ.

This is the path - there is no other - for vision and purity.

So practice this - the confounding of Māra.

(275)

etañhi tumhe paṭipannā, dukkhassantaṃ karissatha.

akkhāto vo mayā maggo, aññāya sallakantaṃ.

For when you have practiced this, you will make an end to suffering;

I have explained the path to you - by means of knowledge the sting is eased.

(276)

tumhehi kiccamātappam, akkhātāro tathāgatā.

paṭipannā pamokkhanti, jhāyino mārabandhanā.

You must exert yourself - Tathāgatas [only] explain.

Those who practice free themselves, the meditators, from Māra's bonds.

(277)

“sabbe saṅkhārā aniccā”ti, yadā paññāya passati.

atha nibbindati dukkhe, esa maggo visuddhiyā.

“All things are impermanent” - when one sees this with wisdom,

Then one becomes disenchanted with suffering - this is the path of purity.

(278)

“sabbe saṅkhārā dukkhā”ti, yadā paññāya passati.

atha nibbindati dukkhe, esa maggo visuddhiyā.

“All things are unsatisfying” - when one sees this with wisdom,

Then one becomes disenchanted with suffering - this is the path of purity.

(279)

“sabbe dhammā anattā”ti, yadā paññāya passati.

atha nibbindati dukkhe, esa maggo visuddhiyā.

“All things are impersonal” - when one sees this with wisdom,

Then one becomes disenchanted with suffering - this is the path of purity.

(280)

uṭṭhānakālamhi anuṭṭhahāno, yuvā balī ālasiyaṃ upeto.

samsannasaṅkappamano kusīto, paññāya maggaṃ alaso na vindati.

Not striving when it is time to strive, the young and strong fall into indolence;

Aimless and lazy, the indolent do not find the path of wisdom.

(281)

vācānurakkhī manasā susaṃvuto, kāyena ca nākusalaṃ kayirā.

ete tayo kammapathe visodhaye, ārādhaye maggamisippaveditaṃ.

Guarding one's speech, with mind well restrained, doing nothing unwholesome with one's body,

One can purify the three paths of karma, and begin the path declared by the Seer.

(282)

yogā ve jāyati bhūri, ayogā bhūrisaṅkhayo.

etaṃ dvedhāpathaṃ ñatvā, bhavāya vibhavāya ca.

tathāttānaṃ niveseyya, yathā bhūri pavaḍḍhati.

Commitment produces expansive [wisdom], non-commitment completely eliminates it.

Having known these two paths – of existence and of non-existence;

One should settle oneself accordingly, and develop expansive [wisdom].

(283)

vanaṃ chindatha mā rukkhaṃ, vanato jāyate bhayaṃ.

chetvā vanañca vanathañca, nibbānā hotha bhikkhavo.

Cut down the forest¹ but not the trees; the forest produces danger.

Having cut the forest and the undergrowth², attain Nibbāna, monks!

(284)

yāva hi vanatho na chijjati, aṇumattopi narassa nārisu.

paṭibaddhamanova tāva so, vaccho khīrapakova mātari.

As long as one does not cut the undergrowth, even if only a tiny amount is left,

Then whether one is a man or a woman one will be bound to it,

Like a calf sucking milk from its mother.

(285)

ucchinda sinehamattano, kumudaṃ sārādikaṃ va pāṇinā.

santimaggameva brūhaya, nibbānaṃ sugatena desitaṃ.

Cut off self-cherishing, like plucking a lotus in autumn;

Practice the peaceful path to Nibbāna, taught by the Sublime One.

(286)

idha vassaṃ vasissāmi, idha hemantagimhisu.

iti bālo vicinteti, antarāyaṃ na bujjhati.

"Here I will spend the rainy season, here I will spend the winter and summer,"

This is how a fool thinks – he does not recognize the hindrance.

1 Vana. This can mean either "forest" or "desire."

2 Vanatha. Similarly, this can also mean "desire."

(287)

taṃ puttapasusammattaṃ, byāsattamanasaṃ naraṃ.

suttaṃ gāmaṃ mahoghova, maccu ādāya gacchati.

*Intoxicated with children and cattle, a man with mind attached;
Like a flood [destroying] a sleeping village, death takes him away.*

(288)

na santi puttā tāṇāya, na pitā nāpi bandhavā.

antakenādhīpannaṃ, natthi ñātīsu tāṇatā.

*There is no safety in children, nor in parents or family;
When one is seized by the End-Maker, there is no safety among one's relatives.*

(289)

etaṃatthavasāṃ ñatvā, paṇḍito sīlasaṃvuto.

nibbānagamaṇaṃ maggaṃ, khippameva visodhaye.

*Having understood this issue, the wise person, virtuous and restrained,
Quickly purifies the path that leads to Nibbāna.*