

Dhammapada

The Path of Truth

Translated by Bhante Suddhāso

(Ch. 7) Arahanta-Vagga

The Arahant¹ Chapter

(90)

gataddhino visokassa, vip̐pamuttassa sabbadhi.

sabbaganthappahīnassa, parilāho na vijjati.

In the sorrowless one who has finished their journey,

Completely liberated in every way,

With all ties abandoned -

No fever can be found.

(91)

uyyujjanti satimanto, na nikete ramanti te.

haṃsāva pallamaṃ hitvā, okamokaṃ jahanti te.

Mindfully they advance²; they do not delight in settling.

Like swans who leave behind a lake, they abandon home after home.

(92)

yesaṃ sannicayo natthi, ye pariññātabhojanā.

suññato animitto ca, vimokkho yesaṃ gocaro.

ākāse va sakuntānaṃ, gati tesāṃ durannayā.

Those who have no hoard, who have understood eating;

Whose domain is emptiness, signlessness³, liberation -

Like birds in the sky, their motion is hard to follow.

(93)

yassāsavaṃ parikkhiṇā, āhāre ca anissito.

suññato animitto ca, vimokkho yassa gocaro.

ākāse va sakuntānaṃ, padaṃ tassa durannayaṃ.

One who has eliminated one's corruptions and is not dependent on nutriment,

Whose domain is emptiness, signlessness, liberation -

Like birds in the sky, that one's path is hard to follow.

(94)

yassindriyāni samathaṅgatāni, assā yathā sārathinā sudantā.

pahīnamānassa anāsavassa, devāpi tassa pihayanti tādino.

One whose faculties are peaceful, like a horse thoroughly trained by a charioteer,

Who has abandoned conceit and is free of corruption -

Is envied even by the devas.

1 Lit. "worthy one." This is a term for a fully enlightened being.

2 Uyyujjati. This verb carries multiple connotations - striving, moving onward, moving upward, leaving behind attachment, etc.

3 Animitta. Lacking characteristics.

(95)

**pathavisamo no virujjhati, indakhilūpamo tādī subbato.
rahadova apetakaddamo, saṃsārā na bhavanti tādino.**

*As non-oppositional as the earth, as stable as a pillar, as pure as a clear lake -
States of saṃsāra do not come into being for one like this.*

(96)

**santaṃ tassa manaṃ hoti, santā vācā ca kamma ca.
sammadaññā vimuttassa, upasantassa tādino.**

*One whose mind is peaceful, speech is peaceful, and action is peaceful,
Who is liberated through right knowledge - such a one is at peace.*

(97)

**assaddho akataññū ca, sandhicchedo ca yo naro.
hatāvakāso vantaṃso, sa ve uttamaporiso.**

*One who is beyond faith, knows the Unmade, has severed all ties,
Has removed defilement⁴, and has rejected longing - this is truly the best person.⁵*

(98)

**gāme vā yadi vāraññe, ninne vā yadi vā thale.
yattha arahanto viharanti, taṃ bhūmirāmaṇeyyakam.**

*Whether in a village or a wilderness, in a valley or on a plateau,
Wherever an arahant lives - that is a delightful place.*

(99)

**ramaṇiyāni araṇṇāni, yattha na ramatī jano.
vītarāgā ramissanti, na te kāmagavesino.**

*Wilderness areas are delightful - places that people do not like.
Those who lack lust will enjoy them - since they do not seek sensuality.*

4 *Hatāvakāsa*. Lit. “destroyed the opportunity.” Frequently in the Canon, “opportunity” (*avakāsa/okāsa*) means the opportunity for defilements to arise and/or for one to perform harmful actions.

5 This verse contains a series of puns that are impossible to recreate in translation. Each adjective can either mean something extremely negative or extremely positive. The translation here selects the positive meanings; if the negative meanings were chosen, the verse would read: “One who is a faithless, ungrateful promise-breaker, who has ruined one’s chances and given up one’s aspiration - such a person is in total darkness.”