

Dhammapada

The Path of Truth

Translated by Bhante Suddhāso

(Ch. 14) Buddha-Vagga

The Chapter on the Awakened One

(179)

**yassa jitaṃ nāvajiyati, jitaṃ yassa no yāti koci loke.
taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessatha.**

*One whose victory does not diminish,
One whose victory cannot be touched by anyone in the world;
The domain of that Awakened One is infinite -
No one can lead that one astray.*

(180)

**yassa jālinī visattikā, taṇhā natthi kuhiñci netave.
taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessatha.**

*One in whom no entangling poisonous craving can be found;
The domain of that Awakened One is infinite -
No one can lead that one astray.*

(181)

**ye jhānapasutā dhirā, nekkhammūpasame ratā.
devāpi tesam pihayanti, sambuddhānaṃ satimatam.**

*Those steadfast ones who are committed to Jhāna,
Who delight in the peacefulness of renunciation;
Even angels envy them - the fully Awakened and mindful ones.*

(182)

**kiccho manussapaṭilābho, kicchaṃ maccāna jīvitam.
kicchaṃ saddhammassavanaṃ, kiccho buddhānamuppādo.**

*It is hard to become human; it is hard to live the life of a mortal.
It is hard to hear the true Dhamma; it is hard to encounter an Awakened One.*

(183)

**sabbapāpassa akaraṇam, kusalassa upasampadā.
sacittapariyodapanam, etaṃ buddhāna sāsanaṃ.**

*Not doing anything harmful, taking up what is wholesome,
And cleansing one's own mind - this is the teaching of the Awakened Ones.*

(184)

**khantī paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā.
na hi pabbajito parūpaghātī, na samaṇo hoti paraṃ viheṭṭhayanto.**

*Patient endurance is the paramount austerity, Nibbāna is the paramount phenomenon -
So say the Awakened Ones.
A renunciate does not harm others; a contemplative does not oppress others.*

(185)

**anūpavādo anūpaghāto, pātimokkhe ca saṃvaro.
mattaññutā ca bhattasmim, pantañca sayanāsanam.
adhicitte ca āyogo, etaṃ buddhāna sāsanaṃ.**

*Not insulting, not harming, restraint in accordance with the Pātimokkha,
Knowing the right amount when eating, sleeping and sitting in secluded places,
And commitment to the higher mind - this is the teaching of the Awakened Ones.*

(186)

**na kahāpaṇavassena, titti kāmesu vijjati.
appassādā dukkhā kāmā, iti viññāya paṇḍito.**

*Not even with a rain of money can one find contentment in sensuality.
Sensuality is unsatisfying and the gratification is minimal -
This is what a wise person knows.*

(187)

**api dibbesu kāmesu, ratim so nādhigacchati.
taṇhakkhayarato hoti, sammāsambuddhasāvako.**

*Even in heavenly sensuality one cannot reach delight.
But in the elimination of craving, there is delight for a disciple of the Awakened One.*

(188-192)

**bahuṃ ve saraṇaṃ yanti, pabbatāni vanāni ca.
ārāmarukkhacetyāni, manussā bhayatajjitā.
netam kho saraṇaṃ khemaṃ, netam saraṇamuttamaṃ.
netam saraṇamāgamaṃ, sabbadukkhā pamuccati.
yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato.
cattāri ariyasaccāni, sammappaññāya passati.
dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ.
ariyaṃ catṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminam.
etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ.
etaṃ saraṇamāgamaṃ, sabbadukkhā pamuccati.**

*Struck by fear, people go to many places for refuge - mountains, forests, and tree-shrines.
But this is not a secure refuge, this is not the ultimate refuge,
This is not a refuge which brings freedom from all suffering.
But one who has gone for refuge to the Buddha, Dhamma, and Saṅgha,
And who accurately sees the Four Noble Truths with wisdom -
Suffering, the origin of suffering, the overcoming of suffering,
And the Noble Eightfold Path which leads to the pacification of suffering -
This is a secure refuge, this is the ultimate refuge,
This is the refuge which brings freedom from all suffering.*

(193)

**dullabho purisājañño, na so sabbattha jāyati.
yattha so jāyati dhiro, taṃ kulam sukhamedhati.**

*It is hard to find a high-quality person; they are not born everywhere.
Where such a steadfast one is born, his family finds happiness.*

(194)

sukho buddhānamuppādo, sukhā saddhammadesanā.

sukhā saṅghassa sāmaggī, samaggānaṃ tapo sukho.

Happy is the arising of Awakened Ones; happy is the teaching of the true Dhamma.

Happy is the harmony¹ of the Saṅgha; happy is the austerity of the harmonious ones.

(195-196)

pūjārahe pūjayato, buddhe yadi va sāvake.

papañcasamatikkante, tiṇṇasokapariddave.

te tādise pūjayato, nibbutē akutobhaye.

na sakkā puññaṃ saṅkhātum, imettamapi kenaci.

One who honors those worthy of honor – Awakened Ones or their disciples,

Who have transcended complication² and gone beyond sorrow and grief,

The fearless ones who have reached Nibbāna –

It is not possible to calculate the merit of one who honors such beings.

1 *Sāmaggī*. Lit. “with the [same] path.”

2 *Papañca*. Commonly translated “proliferation.”