

Dhammapada

The Path of Truth

Translated by Bhante Suddhāso

(Ch. 24) Taṇhā-Vagga

The Craving Chapter

(334)

**manujassa pamattacārino, taṇhā vaḍḍhati māluvā viya.
so palaveti hurā huram, phalamiccamva vanasmi vānaro.**

*For a person who lives negligently, craving grows like vines;
They drift from here to there¹, like a monkey in the forest wishing for fruit.*

(335)

**yam esā sahatī jammī, taṇhā loke visattikā.
sokā tassa pavaḍḍhanti, abhivaṭṭhamva bīraṇam.**

*If one is overcome by what is contemptible - craving, so adhesive in this world -
Then one's sorrow grows, like weeds after the rain.*

(336)

**yo cetam sahate jammim, taṇham loke duraccayam.
sokā tamhā papatanti, udabinduva pokkharā.**

*If one overcomes what is contemptible - craving, so hard to transcend in this world -
Then one's sorrow falls away, like drops of water from a lotus.*

(337)

**taṃ vo vadāmi bhaddam vo, yāvantettha samāgatā.
taṇhāya mūlam khaṇatha, usīratthova bīraṇam.
mā vo naḷamva sotova, māro bhañji punappunam.**

*To all who are gathered here I say,
"Good luck! Dig up the root of craving, as one seeks the root of a weed,
Do not let Māra subdue² you again and again, like a stream through reeds."*

(338)

**yathāpi mūle anupaddave daḷhe, chinnopi rukkho punareva rūhati.
evampi taṇhānusaye anūhate, nibbattatī dukkhamidaṃ punappunam.**

*Just as when its root is safe and strong, a felled tree will grow again,
In the same when, when the underlying tendency towards craving is not destroyed,
It produces dissatisfaction again and again.*

(339)

**yassa chattimsati sotā, manāpasavanā bhusā.
māhā vahanti duddiṭṭhim, saṅkappā rāganissitā.**

*If one's 36 streams³ are flowing strongly towards what is pleasant,
Then one is swept along by harmful views and lustful attitudes.*

1 Hura. As this word usually means "next life," this phrase could be rendered "They drift from life to life..."

2 Bhañji. This usually means "break." However, the accompanying metaphor requires a softer rendering.

3 This probably refers to one's six senses. There are many ways that one can reach the number 36 - such as (6 senses)(past/present/future)(pleasant/unpleasant), or (6 senses)(internal/external)(3 feeling-tones).

(340)

savanti sabbadhi sotā, latā uppajja tiṭṭhati.

tañca disvā latam jātam, mūlam paññāya chindatha.

*Streams flow everywhere, creepers appear and remain;
Having seen the birth of the creeper, cut its root with wisdom.*

(341)

saritāni sinehitāni ca, somanassāni bhavanti jantuno.

te sātasiṭā sukhesino, te ve jātijarūpagā narā.

*Streams of infatuation and elation appear in people;
Addicted to comfort, seeking pleasure, they come upon birth and decay.*

(342)

tasiṇāya purakkhatā pajā, parisappanti sasova bandhito.

saṃyojanasaṅgasattakā, dukkhamupenti punappunam cirāya.

*Pursued by craving, the populace thrashes about like a trapped rabbit;
Fettered by clinging and attachment,
They come to dissatisfaction again and again for a long time.*

(343)

tasiṇāya purakkhatā pajā, parisappanti sasova bandhito.

tasmā tasiṇam vinodaye, ākaṅkhanta virāgamattano.

*Pursued by craving, the populace thrashes about like a trapped rabbit;
Therefore one who seeks personal dispassion should remove one's craving.*

(344)

yo nibbanatho vanādhimutto, vanamutto vanameva dhāvati.

taṃ puggalametha passatha, mutto bandhanameva dhāvati.

*One who has left the tangle⁴ yet is intent upon the tangle,
though free from the tangle, runs back to the tangle.
See that person, who - although free - runs back into imprisonment.*

(345)

na taṃ daḷhaṃ bandhanamāhu dhīrā, yadāyasaṃ dārujapabbajañca

sārattarattā maṇikuṇḍalesu, puttesu dāresu ca yā apekkhā.

*The wise say that prisons made of iron, wood, or thatch
Are not as strong as obsession with jewelry, children, and spouses.*

(346)

etaṃ daḷhaṃ bandhanamāhu dhīrā, ohāriṇaṃ sithilaṃ duppamuñcaṃ.

etampi chetvāna paribbajanti, anapekkhino kāmasukhaṃ pahāya.

*The wise say that this is truly a strong prison,
Which oppresses the lax, and from which it is hard to escape.
Having broken free, they enter monastic life,
Equanimous, leaving behind sensual pleasure.*

4 Vana. Lit. "grove" or "forest." It is sometimes used metaphorically to refer to the domain of desires.

(347)

**ye rāgarattānupatanti sotam, sayamkatam makkaṭakova jālam.
etampi chetvāna vajanti dhīrā, anapekkhino sabbadukkham pahāya.**

*Those who have fallen in the stream of lust are like a spider stuck in its own web,
Having broken free, the wise move on,
Equanimous, leaving behind all dissatisfaction.*

(348)

**muñca pure muñca pacchato, majjhe muñca bhavassa pāragū.
sabbattha vimuttamānaso, na punam jātijaram upehisi.**

*Be free before, free after, free in the middle, transcending existence;
With a mind everywhere liberated, do not return again to birth and decay.*

(349)

**vitakkamathitassa jantuno, tibbarāgassa subhānupassino.
bhiyyo taṇhā pavaḍḍhati, esa kho daḥham karoti bandhanam.**

*For one who has disturbed thoughts, severe lust, and fixation on the attractive,
Craving ever grows, and makes a strong prison.*

(350)

**vitakkūpasame va yo rato, asubham bhāvayate sadā sato.
esa kho byanti kāhiti, esa checchati mārabandhanam.**

*But one who delights in tranquil thought,
Who has developed constant awareness of the unattractive,
Will annihilate this craving, and break free of Māra's prison.*

(351)

**niṭṭhaṅgato asantāsī, vīтатаṇho anaṅgaṇo.
acchindi bhavasallāni, antimoyam samussayo.**

*One who has reached the conclusion, fearless, without craving, flawless,
Who has removed the arrow of existence, is a bearer of one's final body.*

(352)

**vīтатаṇho anādāno, niruttipadakovidō.
akkharānam sannipātam, jaññā pubbāparāni ca.
sa ve "antimasārīro, mahāpañño mahāpuriso"ti vuccati.**

*Without craving, without holding, a master of words and phrases,
One who knows the proper assembling and sequencing of sentences,
Is called "Bearer of their final body, a great person of great wisdom."*

(353)

**sabbābhibhū sabbavidūhamasmi, sabbesu dhammesu anūpalitto.
sabbañjaho taṇhakkhaye vimutto, sayam abhiññāya kamuddiseyyam.**

*I am one who has conquered all and knows all, who amidst all things is unstained.
Having discarded everything, liberated through the elimination of craving,
Having directly known by myself, who could I appoint as my teacher?*

(354)

**sabbadānaṃ dhammadānaṃ jināti, sabbarasaṃ dhammaraso jināti.
sabbaratiṃ dhammarati jināti, taṇhakkhayo sabbadukkhaṃ jināti.**

*The gift of Dhamma defeats all other gifts,
The taste of Dhamma defeats all other tastes,
The appreciation of Dhamma defeats all other appreciation,
The elimination of craving defeats all dissatisfaction.*

(355)

**hananti bhogā dummedhaṃ, no ca pāragavesino.
bhogataṇhāya dummedho, hanti aññeva attanaṃ.**

*Wealth destroys a fool who does not seek the beyond,⁵
The fool who craves wealth harms both others and himself.*

(356-359)

**tiṇadosāni khetṭāni, rāgadosā ayaṃ pajā.
tasmā hi vītarāgesu, dinnaṃ hoti mahapphalaṃ.
tiṇadosāni khetṭāni, dosadosā ayaṃ pajā.
tasmā hi vītadosesu, dinnaṃ hoti mahapphalaṃ.
tiṇadosāni khetṭāni, mohadosā ayaṃ pajā.
tasmā hi vītamohesu, dinnaṃ hoti mahapphalaṃ.
tiṇadosāni khetṭāni, taṇhādosā ayaṃ pajā.
tasmā hi vītataṇhesu, dinnaṃ hoti mahapphalaṃ.**

*Grass is the defect of fields, lust is the defect of this generation;
Therefore what is given to those free of lust is of great fruit.
Grass is the defect of fields, hatred is the defect of this generation;
Therefore what is given to those free of hatred is of great fruit.
Grass is the defect of fields, delusion is the defect of this generation;
Therefore what is given to those free of delusion is of great fruit.
Grass is the defect of fields, craving is the defect of this generation;
Therefore what is given to those free of craving is of great fruit.*

5 Pāra. This is a synonym for Nibbāna.