

Dhammapada

The Path of Truth

Translated by Bhante Suddhāso

(Ch. 10) Daṇḍa-Vagga

The Violence¹ Chapter

(129)

sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno.

attānaṃ upamaṃ katvā, na haneyya na ghātaye.

Everyone dreads violence and fears death.

Recognizing that you are the same², do not harm or cause others to harm.

(130)

sabbe tasanti daṇḍassa, sabbesaṃ jīvitam piyaṃ.

attānaṃ upamaṃ katvā, na haneyya na ghātaye.

Everyone dreads violence and loves life.

Recognizing that you are the same, do not harm or cause others to harm.

(131)

sukhakāmāni bhūtāni, yo daṇḍena vihiṃsati.

attano sukhamesāno, pecca so na labhate sukhaṃ.

One who violently harms others who want happiness

While seeking happiness for oneself,

Will find no happiness in the future.

(132)

sukhakāmāni bhūtāni, yo daṇḍena na hiṃsati.

attano sukhamesāno, pecca so labhate sukhaṃ.

One who does not violently harm others who want happiness

While seeking happiness for oneself,

Will find happiness in the future.

(133)

māvoca pharusam kañci, vuttā paṭivadeyyu taṃ

dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taṃ

Say no harsh words to anyone – they might respond in kind.

Hostile speech is painful – and it may provoke a violent response.

(134)

sace neresi attānaṃ, kaṃso upahato yathā.

esa pattosi nibbānaṃ, sārambho te na vijjati.

If you are non-reactive, like a broken gong,

Then you have reached Nibbāna, and no hostility can be found in you.

1 Daṇḍa. Lit. “stick.” This word connotes violence in any form (regardless of whether or not it involves a stick). Accordingly, throughout the text it is translated as “violence.”

2 Attānaṃ upamaṃ katvā. Lit. “Making an analogy to yourself.”

(135)

yathā daṇḍena gopālo, gāvo pājeti gocaraṃ.

evaṃ jarā ca maccu ca, āyuṃ pājenti pāṇinaṃ.

As, with a stick, a cowherd herds cattle through their pasture,

In the same way, decrepitude and death herd the living through life.

(136)

atha pāpāni kammāni, karaṃ bālo na bujjhati.

sehi kammehi dummedho, aggidaḍḍhova tappati.

A fool, doing harmful deeds, is not awakened;

The unwise person is tormented by those actions, as if burned by fire.

(137-140)

yo daṇḍena adaṇḍesu, appaduṭṭhesu dussati.

dasannamaññataraṃ ṭhānaṃ, khippameva nigacchati.

vedanaṃ pharusam jāniṃ, sarīrassa ca bhedaṇaṃ

garukaṃ vāpi ābādhaṃ, cittakkhepaṇaṃ pāpuṇe.

rājato vā upasaggaṃ, abbhakkhānaṃ dāruṇaṃ.

parikkhayaṇaṃ nātinaṃ, bhogānaṃ pabhaṅguraṃ.

atha vāssa agārāni, aggi dahati pāvako.

kāyassa bhedaṃ duppaṇṇo, nirayaṃ sopapajjati.

One who violently assaults those who are nonviolent and faultless

Will soon experience one of ten consequences:

Harsh sensations, confiscation of one's property, bodily harm,

Severe illness, mental derangement,

Trouble with the government, stern accusation,

Loss³ of relatives, dissipation of wealth,

Or fire incinerating one's homes.

And after the death of the body, that fool will reappear in hell.

(141)

na naggacariyā na jaṭā na paṅkā, nānāsakā thaṇḍilasāyikā vā.

rajojallaṃ ukkuṭikappadhānaṃ, sodhenti maccaṃ avitiṇṇakaṅkhaṃ.

Nudity, tangled hair, or filth, fasting or sleeping on the ground,

Or squatting in the mud – these cannot purify a mortal who has not transcended doubt.

(142)

alaṅkato cepi samaṃ careyya, santo danto niyato brahmacārī.

sabbesu bhūtesu nidhāya daṇḍaṃ, so brāhmaṇo so samaṇo sa bhikkhu.

But even one who is well-adorned, who behaves appropriately,

Is peaceful, restrained, and committed to spiritual practice,

And has forsaken violence towards all beings -

Is a holy person, a contemplative, a monastic.

(143)

hirinisedho puriso, koci lokasmi vijjati.

3 Parikkhaya. Lit. "complete elimination."

yo nindam apabodheti, asso bhadro kasāmiva.

*Who can be found in this world, that is so well-restrained by conscience,
That he awakens when criticized, like a fine horse touched by a whip?*

(144)

asso yathā bhadro kasāniviṭṭho, ātāpino saṃveginō bhavātha.

saddhāya sīlena ca vīriyena ca, samādhinā dhammavinicchayena ca.

sampannavijjācaraṇā patissatā, jahissatha dukkhamidaṃ anappakaṃ.

*Like a fine horse struck by a whip, be ardent and filled with urgency.
Through faith, virtue, energy, concentration, and investigation of the Dhamma,
Through knowledge, conduct, and awareness,
Abandon this voluminous suffering.*

(145)⁴

udakañhi nayanti nettikā, usukārā namayanti tejanaṃ.

dāruṃ namayanti tacchakā, attānaṃ damayanti subbatā.

*Irrigators guide water, fletchers shape arrows,
Carpenters shape wood – those who are practicing well train themselves.*

4 This verse is nearly identical to Verse 80, differing only in the final word.