

Dhammapada

The Path of Truth

Translated by Bhante Suddhāso

(Ch. 16) Piya-Vagga

The Preference Chapter

(209)

ayoge yuñjamattānaṃ, yogasmiñca ayojayamaṃ.

atthaṃ hitvā piyaggāhī, pihetattānuyoginaṃ.

*One who is dedicated to that which is not worthy of dedication,
And who is not dedicated to that which is worthy of dedication,
Has dropped the goal and grabbed what is liked -
Yet envies those who are intent upon self-development.*

(210)

mā piyehi samāgañchi, appiyehi kudācanaṃ.

piyānaṃ adassanaṃ dukkhaṃ, appiyānañca dassanaṃ.

*Don't get caught up in what you like - or in what you dislike.
Not seeing what you like is painful - and so is seeing what you dislike.*

(211)

tasmā piyamaṃ na kayirātha, piyāpāyo hi pāpako.

ganthā tesamaṃ na vijjanti, yesamaṃ natthi piyāppiyamaṃ.

*Therefore don't form any preference; loss of what one likes is painful.
One who has no attachments has neither likes nor dislikes.*

(212)

piyato jāyatī soko, piyato jāyatī bhayamaṃ.

piyato vippamuttassa, natthi soko kuto bhayamaṃ.

*Sorrow is born from preference, fear is born from preference;
One who is free of preference has no sorrow - so how could there be fear?*

(213)

pemato jāyatī soko, pemato jāyatī bhayamaṃ.

pemato vippamuttassa, natthi soko kuto bhayamaṃ.

*Sorrow is born from affection, fear is born from affection;
One who is free of affection has no sorrow - so how could there be fear?*

(214)

ratiyā jāyatī soko, ratiyā jāyatī bhayamaṃ.

ratiyā vippamuttassa, natthi soko kuto bhayamaṃ.

*Sorrow is born from inclination, fear is born from inclination;
One who is free of inclination has no sorrow - so how could there be fear?*

(215)

kāmato jāyatī soko, kāmato jāyatī bhayaṃ.

kāmato vippamuttassa, natthi soko kuto bhayaṃ.

Sorrow is born from sensuality, fear is born from sensuality;

One who is free of sensuality has no sorrow – so how could there be fear?

(216)

taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ.

taṇhāya vippamuttassa, natthi soko kuto bhayaṃ.

Sorrow is born from craving, fear is born from craving;

One who is free of craving has no sorrow – so how could there be fear?

(217)

sīladassanasampannaṃ, dhammaṭṭhaṃ saccavedinaṃ.

attano kamma kubbānaṃ, taṃ jano kurute piyaṃ.

One who has perfect virtue and vision, who is established in the Dhamma,

Understands the truth, and works on oneself -

Is liked by the populace.

(218)

chandaajāto anakkhāte, manasā ca phuṭṭo siyā.

kāmesu ca appaṭibaddhacitto, uddhaṃsototi vuccati.

Interested in the inexpressible, satisfied with one's own mind,

And not bound by sensuality – Such a one is said to be “going upstream.”

(219-220)

cirappavāsīṃ purisaṃ, dūrato sotthimāgataṃ.

ñātimittā suhajjā ca, abhinandanti āgataṃ.

tatheva katapuññaṃpi, asmā lokā paraṃ gataṃ.

puññaṇi paṭigaṇhanti, piyaṃ ñātīva āgataṃ.

When a person who has long been away from home is seen from afar, arriving safely,

Then his relatives, friends, and dear ones delight in that arrival.

In the same way, when one has made merit,

Then when one has left this world and gone to the next,

One is received by one's merit – just like the arrival of a beloved relative.