

DHAMMAPADA DHAMMA VERSES



Edited and Translated by Ānandajoti Bhikkhu

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Introduction

A Book of Ethical Teachings

The Dhammapada is probably the most popular book in the Pāli Canon, and has had innumerable translations into most modern languages.¹ The timeless ethical teachings contained in these verses are still considered relevant to people's lives, and they are a good guide to living well, and show how to reap the rewards of good living.

Together with the commentarial stories that accompany the verses – along with the Jātaka verses and stories – they have formed the backbone of the teaching of Buddhist ethics for well over 2,000 years. The verses and stories are well known in traditional Theravāda Buddhist cultures, and most born and brought up in those societies will be able to recite many of the verses, and relate the stories that go with them, even from a young age.

This is not at all surprising as the verses are often memorable, and the stories that accompany them equally so.² They provided a framework for understanding what are good and bad actions, and what the consequences of both will be, which is central to the Buddhist teaching on ethics.

The popularity of the stories can be seen from the many times they are found illustrated on the ancient monuments of India, especially around Chetiyas; they are also seen in frescoes and reliefs in temples in Buddhist countries right up to the present day, and they serve to remind and reinforce the teachings that they embody.

The collection consists of 423 verses, organised into twenty-six chapters, most of which are fairly short. As there are something like 20,000 verses in the Pāli Canon,³ this is but a very small collection and the Dhammapada is indeed one of the smallest books in the Canon.⁴ Most of the verses stand by themselves, although in some cases they come in pairs,⁵ and in others two or more verses are evidently joined together to form a longer unit.

The verses give instruction to the different groups that comprise the Buddhist community, including advice for the lay person and the monastic, and a number of the verses, especially towards the end, show ways for understanding who is living up to their role in the community well, and who is not.⁶

¹ Including those that are no longer – or never were – homes to Buddhist cultures.

² Here the commentarial stories are only given in brief, but the complete collection in Burlingame's translation can be found here: <http://bit.ly/DhpCommentary>.

³ Around 140 of the verses have parallels elsewhere in the Canon.

⁴ Only Khuddakapāṭha, which appears to have been added much later than the other texts, and Cariyāpiṭaka, also a late text, are shorter.

⁵ Most notably in the first chapter.

⁶ I think particularly of the Chapters on Monastics and Brahmins here.

Types of Verse

The verses I think could well be described as primitive, in the sense that they lack the refinements and elaboration of high classical Indian verse, and their directness is also part of their charm.

I have identified certain basic types of verse that have been used in the Dhammapada, and classified them according to whether they are descriptive,¹ prescriptive or rhetorical verses (such as questions and so forth). Further the verses employ similes and metaphors in making their teachings memorable.

Of course the verses do not adhere strictly to one type or another, and there are some overlaps, but this does seem to summarise their contents fairly well. Below I give lists showing where these occur in the text.

Descriptive verses simply state the facts as they were understood by the Buddha, or by the early Buddhist community. An example might be the opening verse of the collection:

Manopubbaṅgamā dharmā, manoseṭṭhā manomayā,

Mind precedes thoughts, mind is their chief, (their quality is) made by mind,

manasā ce paduṭṭhena bhāsati vā karoti vā,

if with a base mind one speaks or acts,

tato naṁ dukkham-anveti cakkam va vahato padam.

through that, suffering follows him like a wheel (follows) the ox's foot.

There are around 344 verses of this type (81%): 1-39, 41, 42, 43, 45, 46, 47, 48, 51-60, 63-74, 76, 79-83, 86, 89-115, 117-122, 124-128, 131, 132, 134-145, 148-156, 160-165, 171-178, 181-196, 200-209, 211, 217-220, 222, 225-230, 235, 237, 240, 241, 244-247, 249-263, 265-273, 275-280, 283, 284, 286, 287, 288, 291-301, 303-312, 314-326, 331-339, 341, 342, 346, 347, 349-352, 354-368, 372-375, 378, 381, 382, 384-388, 390-393, 395-323.

Prescriptive verses actually lay down rules for behaviour, or recommend a course of action as being more beneficial. An example is the 40th verse of the collection:

Kumbhūpamaṁ kāyam-imam viditvā,

Knowing this body is (frail) like a jar,

nagarūpamaṁ cittam-idam ṭhapetvā,

establishing the mind like a fortress,

yodhetha Māram paññāvudhena,

fight Māra with the weapon of wisdom,

¹ These often have prescriptive force in that they describe correct behaviour, without, however, saying that you should follow it.

jitañ-ca rakkhe, anivesano siyā.
guard your success, and do not be attached.

I count 67 verses as belonging to this category (15%): 40, 46, 49, 50, 61, 75, 77, 78, 84, 87, 88, 116, 123, 129, 130, 133, 144, 157, 158, 159, 166, 167, 168, 169, 170, 197, 198, 199, 210, 221, 223, 224, 231, 232, 233, 234, 236, 238, 239, 242, 243, 248, 274, 281, 282, 285, 289, 290, 302, 313, 315, 327, 328, 329, 330, 340, 343, 348, 369, 370, 371, 376, 377, 379, 380, 383, 389.

There are only 13 **Rhetorical** verses by my reckoning, and they make up 3% of the collection. Verse 44 is an example:

Ko imam paṭhavim vicesattī
Who will know this earth

yamalokañ-ca imam sadevakam?
and the lower realm, together with the gods?

Ko dhammapadañ sudesitam
* Who (will reflect) on the well-taught verse of Dhamma

kusalo puppham-ivappacessati?
as a good man reflects on a flower?

See: vv. 44, 46, 62, 146, 179, 180, 212-216, 264, 353, 394.

Similes,¹ in which otherwise unlike things are compared to drive home a point, are used in many places throughout the collection. An example is found in the last pair of lines in verse 7, which compares the ease with which Māra can overthrow the indolent to the way a weak tree is easily overthrown by the wind:

Subhānupassim viharantam, indriyesu asaṁvutam,
Living contemplating what is pleasant, uncontrolled in sense faculties,

bhojanamhi amattaññum, kusitam hīnavīriyan –
not knowing the limit in food, indolent, low in energy –

tam ve pasahati Māro vāto rukkham va dubbalam.
Māra surely overthrows that one, like wind (overthrows) a weak tree.

There are 89 verses employing similes (21%): 1, 2, 7, 8, 13, 14, 19, 21, 28, 29, 31, 33, 34, 40, 44, 45, 46, 49, 51, 52, 53, 58, 59, 64, 65, 71, 76, 81, 82, 91-95, 123, 125, 134, 135, 136, 143, 144, 149, 150, 152, 155, 156, 161, 162, 164, 170-174, 202, 208, 219, 220, 222, 235, 239, 240, 251, 252, 268, 284, 285, 287, 304, 311, 315, 320, 325, 326, 327, 329, 330, 334-338, 342, 343, 347, 377, 380, 401, 407, 413.

¹ Normally signified by a comparison word such as *iva*, *va*, *viya*, *yathā*, *upama* and *sama*.

Metaphors do not use comparison, but suggest a resemblance between otherwise disparate objects. An example can be found in verse 25, where the island is the safe haven the person who is striving hopes to make.

Uṭṭhānen' appamādena samyamena damena ca,
Through activity, heedfulness, through self-control and through restraint,

dīpam kaȳrātha medhāvī yaṁ ogho nābhikīrati.
the sage should make an island that no flood waters can overcome.

I identify 77 verses in this collection that use metaphors (18%): 25, 26, 35, 40, 46, 47, 48, 54-57, 60, 66, 69, 80, 85, 86, 103, 121, 122, 145, 147, 151, 153, 154, 160, 174, 175, 204, 205, 211, 218, 222, 235-238, 242-244, 254, 255, 262, 263, 275, 276, 282, 283, 288, 294, 295, 302, 321-323, 339-341, 344-346, 350, 351, 354, 356-359, 363, 369-371, 385, 387, 388, 414.

Related Verses from the Dhammapada

I have studied the collecting of the verses in A Comparative Edition of the Dhammapada,¹ so there is no need to study it again here, but one thing I thought might be useful in this version was to collect related verses together at the end of each chapter.

At the end of the Chapter about the Pairs, you will therefore find presented nine other pairs of verses. For the most part though I have restricted myself to relying on word collocation for the listings, so that other verses, for instance, which mention *appamāda* are placed at the end of the second Chapter about Heedfulness, verses mentioning *citta*² are at the end of the third Chapter about the Mind, and similarly throughout.

I have not necessarily included all verses that have word collocation, if I judge they are not relevant to the theme of the chapter, but only those which might have made it into the chapter had the recitors who collected them chosen to include them.

Most chapters in fact have multiple verses collected after them in this way, but for obvious reasons I have omitted the Miscellaneous Chapter from this. The Chapters about Anger and about Elephants have no verses collected, as none occur outside those chapters. Surprisingly, the Chapter about the Brahmins also has only one verse, as is the case also for the Chapters about Flowers, Stains and about the One who stands by Dhamma.

Layout

- Most of the verses are written in the Siloka metre, which has four lines of eight syllables to the line. As the semantic unit is normally a pair of lines, they are laid out in the text as two pairs of lines.

The translation wherever possible also follows this structure, and is given in four octosyllabic lines. If you count the syllables in the Pāli and the English of the example (v. 29) below you can see this has been adhered to:³

¹ <http://bit.ly/ABT-ComDhp>.

² But only when the word has the sense of *mind*.

³ I split the lines with markers here to clarify the syllabic lengths, in the text these markers are omitted.

Appamatto pamattesu, || suttesu bahujāgaro,
Heedful amongst the heedless ones, || wakeful amongst the ones who sleep,

abalassam̄ va sīghasso hitvā, || yāti sumedhaso.
like a swift horse who abandons || a weak horse, the wise one moves on.

Occasionally, because of the density, or lack thereof, of information in the verse, I have had to vary this so that some verses are four lines of six or ten syllables.

- In the Dhammapada there are quite a few verses written in other metrical structures, which include Tuṭṭhubha (11 syllables), Jagati (12 syllables), Vetālīya and Opacchandasaka (both variable in length).¹

These are set out as four separate lines, matching the semantic unit, which here is normally the line:

Example (Vetālīya) (v. 15):

Idha socati, pecca socati,
Here he laments, after death he laments,

pāpakārī ubhayattha socati,
the wicked one laments in both places,

so socati, so vihaññati,
he laments, he suffers vexation,

disvā kammakiliṭṭham-attano.
seeing the defilement of his own deeds.

Example (Tuṭṭhubha) (v. 19):

Bahum-pi ce sahitam̄ bhāsamāno,
Even though reciting abundant scriptures,

na takkaro hoti naro pamatto,
the heedless fellow, who does not do (what they say),

gopo va gāvo gaṇayam̄ paresam̄,
like a cowboy counting other's cattle,

na bhāgavā sāmaññassa hoti.
does not partake of the ascetic life.

¹ For more details of the metre see my New Edition of the Dhammapada: <http://bit.ly/ABT-NewDhp>.

These verses are indented further in order to distinguish them from the Siloka verses, and in this case I have adopted decasyllabic blank verse as the structure in the English translation, again though, for the previously stated reasons, there are some small variations in length.

In the version included in the English Texts section I have adhered to the English verse structure more strictly, believing that a version that reflects the metrical nature of the original text adds something to the memorable nature of the translation itself.

But in the Texts and Translation version, which has the notes on grammar and difficult points, I have been less strict with this, as that edition is meant to help the student in reading the Pāli, it has therefore received a more literal rendering.

- Normally I take one verse at a time, with a double spacing between verses, but occasionally when a verse is connected intimately to the next verse or verses, and they cannot be separated, I then drop the double space.

Example (vv. 58-59):

Yathā saṅkāradhānasmiṁ ujjhitasmiṁ mahāpathe

Just as in a forsaken and discarded heap along the highway

padumam̄ tattha jāyetha, sucigandham̄ manoramam̄,

a lotus might arise in that place, with a pure fragrance, delighting the mind,

evain saṅkārabhūtesu, andhabhūte puthujjane

* so amongst the forsaken, the Perfect Sambuddha's disciple

atirocati paññāya Sammāsambuddhasāvako.

outshines the blind and ordinary folk through his wisdom.

Verses joined in this way include: 58-59, 73-74, 85-86, 104-105, 137-140, 153-154, 186-187, 188-189, 190-192, 195-196, 219-220, 229-230, 242-243, 246-247, 262-263, 271-272, 345-346, 360-361.

Conventions

I use certain conventions in all my documents, which I will repeat here for those who are not familiar with them.

- Normally I translate the Pāli line-by-line, but if two lines have to be taken together for translation, then I usually mark the line with an asterisk (*, or in some documents a circle °) at the beginning of the first line, to indicate that this has been done.

Example (v. 35):

Dunniggahassa lahuno yatthakāmanipātino,

* For the mind that is difficult to subdue, flighty, flitting wherever it will,

cittassa damatho sādhu, cittān dantān sukhāvahaṁ.

restraint is good, a restrained mind brings happiness.

Here, *For the mind*... in the first line translates *cittassa* in the third.

- Occasionally in the Pāli one of the vowels will be written in superscript (e.g. *aryā*); this is done when the vowel employed is epenthetic (*sarabhatti*),¹ and is not pronounced with its full length, owing to the need to fit the metre.

Example (v. 22):

Etām visesato ñatvā appamādamhi pañditā,

The wise, fully understanding this in regard to heedfulness,

appamāde pamodanti, Ar'yanām gocare ratā.

rejoice in heedfulness, delight in the domain of the Noble.

Occasionally one of the vowels is marked with a breve, again this is because of the metre, which in this place demands that a syllable that is normally heavy be counted as a light syllable.

Example (from v. 44):

Kō imām pañhavim vicesati

Who will know this earth

yamalokañ-ca imain sadevakam?

and the lower realm, together with the gods?

Different Editions

The present work has been divided into two different editions. The more scholarly is the version found in the Texts and Translations section of the website, which discusses the grammar and the interpretation of the text, and matters connected with the collecting and positioning of the verses in the text, and occasionally shows how the text could have been better written. There I have also collected related verses from the Dhammapada collection at the end of each chapter.

The second is a more popular presentation, placed in the English section, which includes giving a moral to the verse, followed by a synopsis of the commentarial story, the verse in

¹ A broken, or hardly pronounced, vowel.

Pāli, and then a metrical translation. The model for this work was my previous Buddhist Wisdom Verses,¹ which contained around fifty of the verses from the Dhammapada.

¹ <http://bit.ly/ABT-BWV>.

The texts I am publishing here are the culmination of nearly 15 years of work on the Pāli Dhammapada, and were preceded by a number of other texts, which I will list below. They give information supplementary to the texts presented here, which I have not repeated in this edition.

The first I worked on was the Romanised transliteration of the Sinhala-letter *Buddha Jayantī Tripiṭaka Granthamālā* text which I prepared around 2002-3. That work set in motion a study of the text that led first to a New Edition of the Dhammapada in 2004,¹ which compared the variants in the major printed editions of the Pāli text, and also took into consideration the metre. For variant readings and metrical analysis, that is the edition to refer to.

That work then formed the basis for A Comparative Edition of the Dhammapada,² which brought together all the known parallels in Middle Indo-Aryan languages, together with studies and extensive indexes. There you will find the same verse, or parts of a verse, given in the ancient languages which were cognate to the Pāli, but it is for the advanced student only.

This year when I began work on the current project, I extracted the information from the latter work, and added more to it, listing all the parallels in the Pāli Canonical and para-Canonical literature, as well as in other Middle Indo-Aryan languages.³

Other works which have been connected to the Dhammapada include publishing online Margaret Cone's Patna Dhammapada, with studies, metrical analysis and indexes;⁴ and Franz Bernhard's Udānavarga,⁵ in which I made similar additions. I still have it in mind to bring out translations of those texts when I can find time.

Acknowledgements

I am once again grateful to Ayyā Sudhammā, who went through the text very diligently, and with humour and patience pointed out its manifold shortcomings. I have now managed to remove some of those, but any that remain are of course entirely my own fault.

I hope this work will help to continue the great tradition of providing moral guidance to the present generation in a form that they can find clear and appealing. Any merit accruing from this work I would like to dedicate to my parents: may they be well and happy and peaceful in their new lives

¹ <http://bit.ly/ABT-NewDhp>.

² <http://bit.ly/ABT-ComDhp>.

³ <http://bit.ly/ABT-DhpParallels>.

⁴ <http://bit.ly/ABT-PatnaDhp>.

⁵ <http://bit.ly/ABT-Udanavarga>.

2nd Edition

In November 2017 I finished a translation of the Patna Dhammapada. The work on that text reflected back many times on this translation, and I have updated this work accordingly.

Ānandajoti Bhikkhu
November, 2017

Dhammapadāṁ¹

Dhamma Verses

Namo tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha

Yamakavaggo

1. The Chapter about the Pairs

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
 Mind precedes thoughts, mind is their chief, (their quality is)² made by mind,³

manasā ce paduṭṭhena bhāsatī vā karoti vā,
 if with a base mind one speaks or acts,

tato nam dukkham-anveti cakkām va vahato⁴ padāṁ. [1]
 through that suffering follows him like a wheel (follows)⁵ the ox's foot.⁶

¹ The title is extracted from the end title in the original text. Neuter nouns in Pāli often carry a collective sense, so although *Dhammapadāṁ* is a singular, it is indicating a collection. The introductory verse to the Gāndhārī Dharmapada gives the title of that collection in the singular neuter form also. The so-called Patna Dhammapada has the plural *Dhammapadā* in the end-title, but it does not seem to be used as a title of the collection, despite the given name.

I take it that *pada* here means a *word, a verse, a sentence*; not, as some translations have it, a *path*. The compound is quite rare, but it occurs a number of times in this text, and this is the meaning it has when it occurs at vv. 45, 46, and 102.

² This meaning of this line has to be understood by reference to the whole verse, which is an ethical statement about the quality of mind bringing suitable returns. I believe many mistranslations have occurred by treating it as a descriptive, quasi-Abhidhammic, statement about the relationship between mind and mental objects.

³ In parallel versions the reading is always given as *manojavā, impelled (or driven) by mind*, which might seem more congruous with the early teaching. This reading also occurs in Peṭakopadesa, PTS p. 164, which reads in the context of this verse: *Manojavā ti yattha mano gacchati tattha ime dhammā gacchantī ti manojavā; impelled by mind means wherever the mind goes there these thoughts go, (therefore) impelled by mind is said.*

⁴ It is curious that *vahatu, an ox*, is not found in PED or CPED.

⁵ We see here and it many other places that the verb is made to work twice; in Pāli the meaning is clear, but in English we have to restate the verb, otherwise it is ambiguous.

⁶ This verse evidently belongs with the following one, and must have been composed together, but the commentary assigns very different occasions to their composition. The same could be said about many others pairs of verses, and not only in this Chapter.

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
Mind precedes thoughts, mind is their chief, (their quality is) made by mind,

manasā ce pasannena bhāsati vā karoti vā,
if with pure mind one speaks or acts,

tato nām sukham-anveti chāyā va anapāyinī. [2]
through that happiness follows him like a shadow which does not depart.

“Akkocchi mām, avadhi mām, ajini mām, ahāsi me”,
“He abused me, he struck at me, he overcame me, he robbed me,”¹

ye ca tam na upanayhanti veraṁ tesam na sammati. [3]
those² who bear ill-will towards this their hatred is never appeased.

“Akkocchi mām, avadhi mām, ajini mām, ahāsi me”,
“He abused me, he struck at me, he overcame me, he robbed me,”

ye tam na upanayhanti veraṁ tesūpasammati. ³ [4]
those who do not bear ill-will towards this their hatred is appeased.

Na hi verena verāni sammantīdha kudācanam,
For not by hatred do hatreds cease at any time in this place,

averena ca sammanti, esa dhammo sanantano. ⁴ [5]
they only cease with non-hatred, this truth is (surely) eternal.⁵

Pare ca na vijānanti mayam-ettha yamāmase,
The others do not understand that we should restrain ourselves here,

ye ca tattha vijānanti tato sammanti medhagā. [6]
but (for) those⁶ here who do understand, through that, (their) dissensions do cease.

¹ Presumably *me* is ablative, he took *from* me, he robbed *from* me.

² We might have expected the genitive, not the nominative, form here, *yesam*, *for those*..., the line could easily be rewritten to fit the metre: *yesam-ca upanayhanti*, and in the next line: *yesam na upanayhanti*.

³ This is an unexpected formation here, we either have *tesam + upasammati* giving sandhi *tesūpa-*, or the locative is being used *tesu + upasammati*; if it is the former, then we might have expected *tesam-ca sammati*, to match the verb in the preceding verse.

⁴ Interestingly an alternative name for what is now known as Hinduism is the *sanātana* (variant form of *sanantana*) *Dharma*; this is the earliest use of the phrase I know of.

⁵ This verse and the one that follows do not form a pair, but seem to have been attracted into the collection at this point by word collocation on *vera*.

⁶ As in verse three the genitive would have made more sense here: *yesam tattha vijānanti..., for those who do understand...*

Subhānupassim viharantam, indriyesu asaṁvutam,
Living contemplating¹ what is pleasant, uncontrolled in sense faculties,

bhojanamhi amattaññum, kusītam hīnavīriyam –
not knowing the limit in food, indolent, low in energy –

taṁ ve pasahati Māro vāto rukkham va dubbalam. [7]
Māra surely overthrows that one, like wind (overthrows) a weak tree.

Asubhānupassim vih^arantaṁ, indriyesu susaṁvutam,
Living contemplating the unpleasant, well-controlled in sense faculties,

bhojanamhi ca mattaññum, saddham āraddhavīriyam –
and knowing the limit in food, faithful, with energy aroused –

taṁ ve nappasahati² Māro vāto selam va pabbataṁ. [8]
Māra does not overthrow that one, just as wind does not (overthrow) a mountain made of rock.

Anikkasāvo³ kāsāvam yo vattham paridahessati,
The one who, while still impure, would wear the renunciant's robe,

apeto damasaccena na so kāsāvam-ar^ahati. [9]
unendowed with restraint and truth, is not worthy of the renunciant's robe.

Yo ca vantakasāvassa, sīlesu susamāhito,⁴
The one who, steady in virtue, throws out (any) impurity,

upeto damasaccena sa ve kāsāvam-ar^ahati. [10]
endowed with restraint and truth, is indeed worthy of the renunciant's robe.

¹ In the commentary it is clear that *viharantam* belongs with *subhānupassim*, not with *indriyesu asaṁvutam*, as many translations have it. Cf. *kāye kāyānupassī viharati*, etc. from Mahāsatipaṭṭhanasuttam (DN 22), see elsewhere on this website.

² The form here does not arise through sandhi; *na* is so closely associated with the verb it is modifying it becomes part of it, as we see frequently with the negative.

³ The form is a double negative, *a + nis + kasāva*; the word is related is to the one following, the *kāsāva*, or discoloured robe.

⁴ It is unexpected that the opposite form, *sīlesu asamāhito, unsteady in virtue*, is not found in the corresponding line in the previous verse.

Asāre sāramatino, sāre cāsāradassino,¹

Finding the essential in what is unessential, and seeing the unessential in what is essential,

te sāram nādhigacchanti, micchāsaṅkappagocarā. [11]

they do not understand what is the essential, and resort to wrong intention.

Sārañ-ca sārato ñatvā, asārañ-ca asārato,

Knowing the essential in what is essential,² and the unessential in what is unessential,

te sāram adhigacchanti, sammāsaṅkappagocarā. [12]

they understand what is essential, and resort to right intention.

Yathā agāram ducchannam vuṭṭhī samativijjhati,

Just as the rain penetrates a house with thatching that is poor,

evam abhāvitam cittam rāgo samativijjhati. [13]

so passion penetrates a mind that is undeveloped.

Yathā agāram succhannam vuṭṭhī na samativijjhati,

Just as rain does not penetrate a house with thatching that is good,

evam subhāvitam cittam rāgo na samativijjhati. [14]

so passion cannot penetrate a mind that is well-developed.³

Idha socati, pecca socati,

Here⁴ he laments, after death he laments,

pāpakārī ubhayattha socati,

the wicked one laments in both places,

so socati, so vihaññati,

he laments, he suffers vexation,

disvā kammakiliṭṭham-attano. [15]

seeing the defilement of his own deeds.⁵

¹ This parses as *ca + asāra + dassino*; it is not clear to me why *ca* is found here, as it is not needed by the grammar, the meaning or the metre.

² Interesting use of the ablative here, perhaps indicating the starting point.

³ This is one of the most perfect of the compositions showing reversal of meaning in the two verses.

⁴ *Here* means *here in this world*. *Idha* often has this meaning, just as *loke*, in the world, often means simply *here*.

⁵ Again this and the following verse, which were probably composed together have been separated by the commentary and given different foundation stories.

Idha modati, pecca modati,
Here he rejoices, after death he rejoices,

katapuñño ubhayattha modati,
the meritorious one rejoices in both places,

so modati, so pamodati,
he rejoices, he greatly rejoices,

disvā kammavisuddhim-attano. [16]
seeing the purity of his own deeds.

Idha tappati, pecca tappati,
Here he suffers, after death he suffers,

pāpakārī ubhayattha tappati,
the wicked one suffers in both places,

“Pāpaṁ mě katan”-ti tappati,
he suffers, thinking: “I have done wickedness,”

bhiyyo tappati duggatim gato. [17]
gone to a bad fate, he suffers much more.¹

Idha nandati, pecca nandati,
Here she is happy,² after death she is happy,

katapuñño ubhayattha nandati,
the righteous one is happy in both places,

“Puññam mě katan”-ti nandati,
she is happy, thinking: “I have done merit,”

bhiyyo nandati suggatim gato. [18]
gone to a good fate, she is happy much more.

¹ This and the following verse, which again belong together, do not have any parallels in other collections of *Dhammapadāni*, and may have been composed as variations of the preceding pair of verses.

² According to the commentary the verse was spoken about Anāthapiṇḍika’s younger sister.

Bahum-pi ce sahitāṁ¹ bhāsamāno,
Even though reciting abundant scriptures,

na takkaro² hoti naro pamatto,
the heedless fellow, who does not do (what they say),

gopo va gāvo gaṇayam paresam,
like a cowboy counting other's cattle,

na bhāgavā sāmaññassa hoti. [19]
does not partake of the ascetic life.

Appam-pi ce sahitāṁ bhāsamāno,
Even though reciting but few scriptures,

Dhammassa hoti anudhammacārī,
but living righteously in accordance with Dhamma,

rāgañ-ca dosañ-ca pahāya mohaiṁ,
abandoning greed, hate and delusion,

sammappajāno suvimuttacitto,
understanding aright, with mind well-released,

anupādiyāno idha vā huram vā,
that one, unattached here and hereafter,

sa bhāgavā sāmaññassa hoti. [20]
(surely) partakes of the ascetic life.

Yamakavaggo Paṭhamo
The Chapter about the Pairs, the First

¹ In Sanskrit the R̥g Veda is called *samīhita* (a variant form of this word), but according to the commentary *sahita* means the Tipiṭaka here.

² = *taṁ kāro*, with assimilation.

Related Verses from the Dhammapada

Yathā pi rucirām pupphām vanṇavantām agandhakām,
Just like a beautiful flower, which has colour, but lacks fragrance,

evām subhāsitā vācā aphaṭā hoti akubbato. [51]
so are well-spoken words fruitless for the one who acts not (on them).

Yathā pi rucirām pupphām vanṇavantām sagandhakām,
Just like a beautiful flower, which has colour, and has fragrance,

evām subhāsitā vācā saphalā hoti pakubbato. [52]
so are well-spoken words fruitful for the one who does act (on them).

Yāvajīvam-pi ce bālo paññitām payⁱrupāsati,
Even if a fool attends on a wise man for his whole life long,

na so Dhammām vijānāti, dabbī sūparasam yathā. [64]
he does not learn Dhamma, just as spoon learns not the taste of curry.

Muhuttam-api ce viññū paññitām payⁱrupāsati,
If a perceptive man attends on a wise man even for a second,

khippām Dhammām vijānāti, jīvhā sūparasam yathā. [65]
he quickly learns Dhamma, just as the tongue (learns) the taste of curry.

Na tam kammaṁ kataṁ sādhu, yaṁ katvā anutappati,
That deed is not well done, which, having done, one has regret,

yassa assumukho rodām, vipākām paṭisevati. [67]
for which he has tears on his face, as the result follows him round.

Tañ-ca kammaṁ kataṁ sādhu, yaṁ katvā nānutappati,
But that deed is well done, which, having done, one has no regret,

yassa patīto sumano, vipākām paṭisevati. [68]
for which he is pleased and happy, as the result follows him round.

Pāpañ-ce puriso kaȳrā, na tam̄ kaȳrā punappunam̄,
Should a person do that which is wicked, he should not do it again and again,

na tamhi chandaṁ kaȳrātha, dukkho pāpassa uccayo. [117]
let him not place his intention in it, (for) there is an accumulation of suffering for the wicked one.

Puññañ-ce puriso kaȳrā, kaȳrāthetam̄ punappunam̄,
If a person should make merit, he should do it again and again,

tamhi chandaṁ kayirātha, sukho puññassa uccayo. [118]
let him place his intention there, there is an increase of joy for the one who has made merit.

Pāpo pi passati bhadram̄ yāva pāpaṁ na paccati,
Even the wicked one experiences good fortune while the wickedness does not ripen,

yadā ca paccati pāpaṁ atha pāpo pāpāni passati. [119]
but when the wickedness ripens then the wicked one experiences wicked things.

Bhadro pi passati pāpaṁ yāva bhadram̄ na paccati,
Even the fortunate one experiences wickedness as long as the good fortune does not ripen,

yadā ca paccati bhadram̄ atha bhadro bhadrāni passati. [120]
but when the fortune ripens then the fortunate one experiences good fortune.

Māppamaññetha pāpassa: na mām tam̄ āgamissati,
One should not despise a little wickedness (thinking): it will not come to me,

udabindunipātena udakumbho pi pūrati,
through the falling of water drops the water-pot is (quickly) filled,

bālo pūrati pāpassa, thokam̄ thokam-pi ācinam̄. [121]
the fool, gathering bit by bit, becomes full of wickedness.

Māppamaññetha puññassa: na mām tam̄ āgamissati.
One should not despise a little merit (thinking): it will not come to me,

udabindunipātena udakumbho pi pūrati,
through the falling of water drops the water-pot is (quickly) filled,

dhīro pūrati puññassa, thokathokam-pi ācinam̄. [122]
the wise one, gathering bit by bit, becomes full of merit.

Sukhakāmāni bhūtāni yo dñ̄dena vihīnsati,
One who harms with a stick beings who desire happiness,

attano sukham-esāno, pecca so na labhate sukham. [131]
while seeking happiness for himself, won't find happiness after death.

Sukhakāmāni bhūtāni yo dñ̄dena na himsati,
One who harms not with a stick beings who desire happiness,

attano sukham-esāno, pecca so labhate sukham. [132]
while seeking happiness for himself, will find happiness after death.

Avajje vajjamatino, vajje cāvajjadassino,
Finding blame in what is blameless, not seeing blame in what is blameable,

micchādiṭṭhisamādānā sattā gacchanti duggatim. [318]
undertaking wrong views, beings go to a bad destiny.

Vajjañ-ca vajjato ānatvā, avajjañ-ca avajjato,
Knowing blame in what is blameable, and no blame in what is blameless,

sammādiṭṭhisamādānā sattā gacchanti suggatim. [319]
undertaking right views, beings go to a good destiny.

Sace labhetha nipakam sahāyam
If you should find a prudent friend

saddhimcaram sādhuvihāridhīram,
or companion, one who lives well, a wise one,

abhibhuyya sabbāni parissayāni
overcoming all your troubles

careyya tenattamano satīmā. [328]
you should live with that one, glad and mindful.

No ce labhetha nipakam sahāyam
If you do not find a prudent friend

saddhimcaram sādhuvihāridhīram,
or companion, one who lives well, a wise one,

rājā va rāṭṭham vijitam pahāya
like a king who abandons his conquered kingdom

eko care mātaṅgaraññe va nāgo. [329]
one should live alone like a solitary elephant in the forest.

Appamādavaggo

2. The Chapter about Heedfulness

Appamādo amatapadam, pamādo macchuno padam,
Heedfulness is the deathless state, heedlessness the state of the dead,

appamattā na mīyanti, ye pamattā yathā matā. [21]
the heedful do not die, (but) those who are heedless are as if dead.

Etam visesato ñatvā appamādamhi pañditā,
The wise, understanding this difference in regard to heedfulness,

appamāde pamodanti, Ar̄yānam gocare ratā. [22]
rejoice in heedfulness, delight in the domain of the Noble Ones.

Te jhāyino sātatkā, niccaṁ daļhaparakkamā,
Those who meditate all the time, constant and firm in their effort,

phusanti dhīrā Nibbānam, yogakkhemam anuttaram. [23]
those wise ones reach Nibbāna, the unsurpassed release from (all) bonds.

Uṭṭhānavato satimato,
For he who is active, mindful,

sucikammasa nisammakārino,
pure in deeds, considerate,

saññatassa ca Dhammajīvino,
self-controlled, living by Dhamma,

appamattassa¹ yasobhivadḍhati. [24]
heedful, fame greatly increases.

Uṭṭhānen' appamādena samyamena damena ca,
Through activity, heedfulness, through self-control and through restraint,

dīpaṁ kayrātha medhāvī yam ogho nābhikīrati. [25]
the sage should make an island that no flood waters can overcome.

¹ The string of genitives in this verse allows us to see side by side some of the different forms the case ending can take: *-vato* (neuter), *-ato* (neuter), *-assa* (masculine) and *-ino* (masculine).

Pamādam-anuyuñjanti bālā dummedhino janā,
 The foolish and stupid people cultivate heedlessness,
appamādañ-ca medhāvī dhanañ setṭhamān va rakkhati. [26]
 but the sagacious one guards heedfulness just as his greatest wealth.

Mā pamādam-anuyuñjetha mā kāmaratisanthavam,
 Do not cultivate heedlessness, do not be acquainted with delight in sensual pleasure,
appamatto hi jhāyanto pappoti vipulam sukham. [27]
 for the heedful one, meditating, (surely) attains great happiness.

Pamādam appamādena yadā nudati pandito,
 When the wise one eliminates heedlessness with his heedfulness,
paññāpāsādam-āruyha, asoko sokiniñ pajam,
 and mounts the palace of wisdom, griefless, (he looks) on grieving people;
pabbatañtho va bhummāñthe dhīro bāle avekkhati. [28]
 the wise one, like one standing on a mountain, looks down on the fools, who are standing
 on the plains.

Appamatto pamattesu, suttesu bahujāgaro,
 Heedful amongst the heedless ones, wakeful amongst the ones who sleep,
abalassam va sīghasso hitvā, yāti sumedhaso. [29]
 like a swift horse who abandons a weak horse, the true sage moves on.

Appamādena Maghavā devānam setṭhatañ gato,
 Through heedfulness Maghavā¹ attained leadership of the gods,
appamādam pasamsanti, pamādo garñhito sadā. [30]
 (the good) praise heedfulness, (but) heedlessness is always blamed.

Appamādarato bhikkhu, pamāde bhayadassivā,
 A monastic who delights in heedfulness, seeing danger in heedlessness,
sañyojanam añum-thūlam ḫaham aggīva gacchati. [31]

¹ Maghavā is another name for Sakka, how he became Sakka is told in the commentary. The verse assumes the auditor has some knowledge of the legend, or it may be, that the verse is extracted from the story.

advances like burning fire against the fetter,¹ small or large.

¹ It is odd that *samyojanam* is singular, where we might have expected a plural, *samyojanā*. The commentary defines it as one of the ten kinds of fetter. The idea is that his heedfulness burns the fetter, as a fire burns and consumes whatever it is attached to. Same at v. 221 below.

Appamādarato bhikkhu, pamāde bhayadassivā,
A monastic who delights in heedfulness, seeing danger in heedlessness,

abhabbo parihānāya: Nibbānasseva santike. [32]
is unable to fall away:¹ he is well-nigh to Nibbāna.

Appamādavaggo Dutiyo
The Chapter about Heedfulness, the Second

Related Verses from the Dhammapada

Appamādaratā hotha, sacittam-anurakkhatha,
You should delight in heedfulness, you should always protect your mind,

duggā uddharathattānam pañke sanno va kuñjaro. [327]
you should raise yourself from this pit like the tusker sunk in the mud.

¹ This is the infinitive-like dative, which we also use in English.

Cittavaggo

3. The Chapter about the Mind

Phandanaṁ capalaṁ cittam,¹ dūrakkhaṁ dunnivārayaṁ,
An agitated, unsteady mind, difficult to guard, difficult to ward,

ujum karoti medhāvī, usukāro va tejanam. [33]
the sagacious one makes straight, as a fletcher does his arrow.

Vārijo va thale khitto, oka-m-okata ubbhato,
Like a fish thrown up on dry land, pulled out from its watery home,²

pariphandatidam cittam, Māradheyyam pahātave. [34]
the mind is agitated, (one ought) to throw off the sway of Māra.³

Dunniggahassa lahuno yathakāmanipātino,

* For the mind that is difficult to subdue, flighty, flitting wherever it will,

cittassa damatho sādhu, cittam dantam sukhāvaham. [35]
restraint is good, a restrained mind brings happiness.

Sududdasam sunipuṇam yathakāmanipātinam,
Hard to see, very subtle, flitting wherever it will,

cittam rakkhetha medhāvī, cittam guttam sukhāvaham. [36]
the sage should guard the mind, a guarded mind brings happiness.

Dūraṅgamāni ekacaram, asarīram guhāsayam,

* Those who will restrain the mind that roams far,

ye cittam saññam-essanti, mokkhanti Mārabandhanā. [37]
is lonesome, without a body, hidden, gain release from the bonds of Māra.

¹ In every case in this chapter *citta* is in the singular, and must mean *mind*, not *thoughts* (plural) as many translations have it, which also makes more sense contextually.

² *Oka* has both meanings: *water* and *home*.

³ The grammar is not clear here, and words need to be supplied to make good sense, the bold words are added into these translations: Norman: *this thought quivers all over in order to escape the dominion of Māra*; Carter: *This mind flaps; [Fit] to discard [is] Māra's sway*; Burlingame: *These thoughts writhe and quiver in their efforts to shake off the power of Māra*. I think the ethical force of the verse really demands the imperative interpretation.

Anavaṭṭhitacittassa, Saddhammam avijānato,

For the one with unsettled mind, who does not know the True Dhamma,

pariplavapasādassa, paññā na paripūrati. [38]

whose confidence is wavering, wisdom is unfulfilled.

Anavassutacittassa, ananvāhatacetaso,

For the one with mind free of lust, for the one with mind unperplexed,

puññapāpapahīnassa natthi jāgarato bhayam. [39]

for the one who has abandoned making merit and demerit, for the watchful, there is no fear.

Kumbhūpamaṁ kāyam-imam viditvā,

Knowing this body (frail) is like a jar,

nagarūpamaṁ cittam-idam ṭhapetvā,

establishing the mind like a fortress,¹

yodhetha Māram paññāvudhena,

fight Māra with the weapon of wisdom,

jitañ-ca rakkhe, anivesano siyā. [40]

guard your success, and do not be attached.²

Aciram vatayam kāyo paṭhavim adhisessati,

Before long has passed by, alas, this body will lie on the ground,³

chuddho apetaviññāṇo, nirattham va kalingaram. [41]

rejected, without consciousness, just like a useless piece of wood.

Diso disam yan-tam kaȳrā, verī vā pana verinam –

Whatever an aggressor might do to an aggressor, or an enemy to an enemy –

micchāpañihitam cittam pāpiyo nam tato kare. [42]

a mind that is badly-directed can do far worse than that to him.

¹ Solid and protected.

² I do not understand Norman's translation here of *anivesano siyā* as: *one should take no rest*, as *nivesana* never seems to mean *taking a rest*.

³ On the ground, or maybe *in* the ground, but burial was not common, either the body was discarded at the charnel ground, to be taken care of by animals and insects, or it was burned, and sometimes disposed of in bodies of water.

Na tam¹ mātā pitā kayⁱrā, aññe vā pi ca nātakā,
Mother and father might not do for him, or other relatives,

sammāpañihitam cittaṁ seyyaso naṁ tato kare. [43]
as much good as a mind that is well-directed can do for him.

Cittavaggo Tatiyo
The Chapter about the Mind, the Third

Related Verses from the Dhammapada

Yathā agāram ducchannam vuṭṭhī samativijjhati,
Just as the rain penetrates a house with thatching that is poor,

evam abhāvitam cittaṁ rāgo samativijjhati. [13]
so passion penetrates a mind that is undeveloped.

Yathā agāram succhannam vuṭṭhī na samativijjhati,
Just as rain does not penetrate a house with thatching that is good,

evam subhāvitam cittaṁ rāgo na samativijjhati. [14]
so passion cannot penetrate a mind that is well-developed.

Tatrābhiraṭim-iccheyya, hitvā kāme akiñcano,
One should desire to delight in that place, having given up sense pleasures, and having no possessions,

parⁱyodapeyya attānam cittaklesehi paṇḍito. [88]
the wise one should purify the self of defilements of mind.

Abhittharetha kalyāne, pāpā cittaṁ nivāraye,
Hasten to do wholesome deeds, ward off the mind from wickedness,

dandham hi karato puññam pāpasmiṁ ramatī mano. [116]
for the mind of the one slow in merit delights in wickedness.

Sabbapāpassa akaraṇam, kusalassa upasampadā,
The non-doing of anything wicked, undertaking of what is good,

sacittaparⁱyodapanam - etam Buddhanā' sāsanam. [183]

¹ We would better read: *Yam tam* here, *whatever Mother and Father and other relatives might do for him*.

the purification of one's mind - this is the teaching of the Buddhas.

Idam pure cittam-acāri cārikam

Formerly this wandering mind wandered

yenicchakam yathakāmaṁ yathāsukham,
through desire, pleasure and happiness,

tad-ajjaham niggahessāmi yoniso,
(but) today I will control it wisely,

hatthim-pabhinnam viya aṅkusaggaho. [326]
like one with goad an elephant in rut.

Appamādaratā hotha, sacittam-anurakkhatha,

You should delight in heedfulness, you should always protect your mind,

duggā uddharathattānam pañke sanno va kuñjaro. [327]
you should raise yourself from this pit like the tusker sunk in the mud.

Jhāya, bhikkhu, mā ca pāmado,
Meditate, monastic, do not be heedless,

mā te kāmaguṇe bhamassu cittān,
do not let your mind swirl around in strands of desire,

mā lohaguļam gilī, pamatto,
do not, heedless, swallow a (hot) iron ball,

mā kandi: ‘Dukkham-idan’-ti ḥayhamāno. [371]
do not, while burning, cry: ‘This is suffering.’

Suññagāram paviṭṭhassa, santacittassa bhikkhuno,

For the one who has entered an empty place, a monastic with a peaceful mind,

amānusī ratī hoti sammā Dhammam vipassato. [373]
there is superhuman delight from insight into true Dhamma.

Pupphavaggo

4. The Chapter about Flowers

Ko imam paṭhavim vicesatti
Who will know¹ this earth

yamalokañ-ca imam sadevakaṁ?
and the lower realm,² together with the gods?³

Ko dhammapadam sudesitam
Who (will reflect)⁴ on the well-taught verse of Dhamma

kusalo puppham-ivappacessati? [44]
as a good man reflects on a flower?

Sekho paṭhavim vicesatti
The trainee⁵ will know this earth

yamalokañ-ca imam sadevakaṁ.
and the lower realm, together with the gods.

Sekho dhammapadam sudesitam
The trainee (will reflect) on the well-taught verse of Dhamma

kusalo puppham-ivappacessati. [45]
as a good man reflects on a flower.

¹ Often translated as *overcome*, or *conquer*, as far as I can see the word is unattested with that meaning, unless it be here. Comm: *attano nāñena vicinissati vijānissati, paṭivijjhissati, sacchikarissati*; note the similarity in meaning to *pacessati* below.

² Comm: *Yamalokañ-cā ti catubbidham apāyalokam*; *Yama's realm means the fourfold lower realm.*

³ The sentence is evidently meant to encompass the three realms of existence. Norman's translation here: *this world of Yama with its gods* is wrong, as there are no gods in the lower realms of course.

⁴ Many times translated as *gather* or *pluck*, the commentary defines it with: *vicinissati vijānissati upaparikkhissati paṭivijjhissati, sacchikarissati*.

⁵ *Sekha* is a technical term meaning *one who is training*, having attained at least to Stream-Entry, but not yet to the final stage of Awakening.

Pheṇūpamāṁ kāyam-imāṁ viditvā,
Knowing that this body is just like froth,¹

marīcidhammāṁ abhisambudhāno,
understanding it has the nature of a mirage,²

chetvāna Mārassa papupphakāni,
cutting off Māra's flower-tipped (arrows),³

adassanāṁ Maccurājassa gacche. [46]
one should go beyond the King of Death's sight.⁴

Pupphāni heva pacinantāṁ byāsattamanasāṁ naraṁ,

* Death takes up and carries away the one whose mind is attached to collecting flowers,⁵

suttam gāmāṁ mahogho va, maccu ādāya gacchati. [47]

like a great flood (carries off) a sleeping village.

Pupphāni heva pacinantāṁ byāsattamanasāṁ naraṁ,

* The End-Maker⁶ takes control of the one whose mind is attached to collecting flowers,

atittāṁ yeva kāmesu Antako kurute vasāṁ. [48]

even though he is unsated with sense pleasures.

Yathā pi bhamaro pupphāṁ vaṇṇagandham aheṭhayāṁ

Just as a bee, without hurting the flower, its colour or scent,

paleti rasam-ādāya, evam gāme munī care. [49]

gathers its nectar and escapes,⁷ so should the seer roam in the village.

¹ The emphasis is on its unsubstantiality.

² The point here is the illusory nature of permanence.

³ Or, we might say, *Māra's temptations*.

⁴ That is, to Nibbāna, which is something beyond the ken of Māra who is the king of death.

⁵ Here metaphorical for the strands of sense-pleasures (*kāmaguna*). Comm: *evam pañcakāmaguṇasaṅkhātāni pupphāni eva pacinantā ... kāmaguṇe byāsattamanasāṁ naraṁ*.

⁶ *Antaka*, another name for Māra.

⁷ An interesting choice of words, implying I think that the *muni* should not only be harmless, but also escape engagement in the village.

Na paresam vilomani, na paresam katakataam

Not the wrongs of others, or what others have done or have not done

attano va avekkheyya, katani akatani ca. [50]

one should consider, but what has been done and not done by oneself.¹

Yathā pi rucirām pupphām vanṇavantaam agandhakaam,

Just like a beautiful flower, which has colour, but lacks fragrance,²

evaṁ subhāsitā vācā aphalā hoti akubbato. [51]

so are well-spoken words fruitless for the one who acts not (on them).

Yathā pi rucirām pupphām vanṇavantaam sagandhakaam,

Just like a beautiful flower, which has colour, and has fragrance,

evaṁ subhāsitā vācā saphalā hoti pakubbato. [52]

so are well-spoken words fruitful for the one who does act (on them).

Yathā pi puppharāsimhā kay'rā mālāguṇe bahū,

Just as from a heap of flowers one might make a lot of garlands,

evaṁ jātena maccena kattabbam kusalam bahum. [53]

so should many good deeds be done by one who is born a mortal.

Na pupphagandho paṭivātam-eti,

The fragrance of flowers goes not against the wind,

na candanam tagaramallikā vā,

nor does sandalwood or pinwheel or white jasmine,

satañ-ca gandho paṭivātam-eti,

but the fragrance³ of the good goes against the wind,

sabbā disā sappuriso pavāyati. [54]

the true person's (fragrance) permeates all directions.

¹ This verse has no mention of flowers, or anything similar, and also does not seem to be connected by word collocation, so its inclusion here is rather a mystery.

² *Gandha*, *fragrance*, is connected to virtue, so the implication is that one who lacks virtue lacks fragrance.

³ Meaning his virtue.

Candanam tagaram vā pi, uppalam atha vassikī,
Sandalwood, pinwheel, then water lily and striped jasmine,

etesam gandhajatānam sīlagandho anuttaro. [55]
amongst these kinds of fragrance virtue's fragrance is unsurpassed.

Appamatto ayaṁ gandho yāyaṁ tagaracandanī,
Pinwheel and sandalwood fragrance are insignificant,

yo ca sīlavatam gandho vāti devesu uttamo. [56]
but the fragrance of one who has virtue flutters¹ supreme amongst the gods.

Tesam sampannasīlānam, appamādavihārinam,
* Māra cannot find the path² of those endowed with virtue, who live heedfully,

sammad-aññāvimuttānam, Māro maggam na vindati. [57]
and who are freed through complete and deep knowledge.³

Yathā saṅkāradhānasmiṁ ujjhitasmiṁ mahāpathe
Just as in a forsaken and discarded heap along the highway

padumam tattha jāyetha, sucigandham manoramam, [58]
a lotus might arise⁴ in that place, with a pure fragrance, delighting the mind,

evam saṅkārabhūtesu, andhabhūte puthujjane
* so amongst the forsaken, the Perfect Sambuddha's disciple

atirocati paññāya Sammāsambuddhasāvako. [59]
outshines the blind and ordinary folk through his wisdom.⁵

Pupphavaggo Catuttho
The Chapter about Flowers, the Fourth

¹ *Vāti* means both *blow, flutter* and *weave*, and in the commentarial story Sakka takes the form of a weaver.

² This is a common simile in the discourses also, as Māra can only find what is still inside the rounds of birth and death.

³ Again this verse has no connection to flowers, there may be word-collocation on *sīla* in the previous verse attracting into this position.

⁴ *Jāyetha* is 3rd singular optative in the middle voice.

⁵ The verse lacks the symmetry we might expect.

Related Verse from the Dhammapada

Vassikā viya pupphāni maddavāni pamuñcati,
Just as striped jasmine casts off its withered flowers,

evam rāgañ-ca dosañ-ca vippamuñcetha bhikkhavo. [377]
so, monastics, cast off (all) passion and hatred.

Bālavaggo

5. The Chapter about Fools

Dīghā jāgarato ratti, dīgham santassa yojanam,
Long is the night for one awake, long is a league for one tired,

dīgho bālānam samsāro Saddhammam avijānatam. [60]
long is the round of births and deaths for fools who know not True Dhamma.¹

Carañ-ce nādhigaccheyya seyyam sadisam-attano,
If while roaming one cannot find one better or the same as oneself,

ekacarīyam dalham kayīrā: natthi bāle sahāyatā. [61]
one should resolve to go alone: there is no friendship with fools.²

“Puttā matti,³ dhanam-matti,” iti bālo vihaññati,
“Sons are mine, riches are mine,” so the fool suffers vexation,

attā hi attano natthi, kuto puttā, kuto dhanam? [62]
when even self is not his own,⁴ how then sons, how then riches?

Yo bālo maññati bālyam, pañđito vāpi tena so,
The fool who knows (his) foolishness, is at least wise in that (matter),

bālo ca pañđitamānī, sa ve bālo ti vuccati. [63]
the fool who is proud of his wisdom, he is said to be a fool indeed.

Yāvajīvam-pi ce bālo pañđitam payīrupāsati,
Even if a fool attends on a wise man for his whole life long,

na so Dhammam vijānāti, dabbī sūparasam yathā. [64]
he does not learn Dhamma, just as spoon learns not the taste of curry.

¹ The similes do not quite match the statement, nights *feel* long, leagues *feel* long, but the continuance in samsāra actually *is* long for a fool. The verse provides a good illustration of how adjectives, here *dīgha*, adapt to the nouns they qualify: *ratti*, feminine; *yojana*, neut, and *samsāra*, masculine.

² Although this does express a common Buddhist sentiment, we should remember that in the early Tuvaṭakasuttaṁ of the Atṭhakavagga (Sn 4, XIV vs. 4), we are cautioned about thinking of others as better, the same or worse than ourselves.

³ This parses as *me atti*.

⁴ If his self was really his, he would have control over it, and be able to say: let this body be thus, let it not be thus, but he cannot (see Anattalakkhaṇasuttaṁ, <http://bit.ly/ABT-Anatta>).

Muhuttam-api ce viññū paññitam payⁱrupāsati,
If a perceptive man attends on a wise man even for a second,

khippam Dhammam vijānāti, jivhā sūparasam yathā. [65]
he quickly learns Dhamma, just as the tongue (learns) the taste of curry.

Caranti bālā dummedhā amitteneva attanā,
Stupid fools live having themselves as their own foes,

karontā pāpakaṁ kammam, yaṁ hoti kaṭukapphalam. [66]
committing wicked deeds, which produce bitter fruit.

Na tam kammaṁ kataṁ sādhu, yaṁ katvā anutappati,
That deed is not well done, which, having done, one has regret,

yassa assumukho rodaṁ, vipākam paṭisevati. [67]
for which he has tears on his face, as the result follows him round.

Tañ-ca kammaṁ kataṁ sādhu, yaṁ katvā nānutappati,
But that deed is well done, which, having done, one has no regret,

yassa patīto sumano, vipākam paṭisevati. [68]
for which he is pleased and happy, as the result follows him round.¹

Madhuvā maññati bālo, yāva pāpam na paccati,
The fool thinks it sweet, as long as the wicked deed does not ripen,

yadā ca paccati pāpam, bālo dukkham nigacchati. [69]
but when the wicked deed ripens, the fool undergoes suffering.

Māse māse kusaggena bālo bhuñjetha bhojanam,
From month to month the fool may eat food with the tip of kusa-grass,²

na so saṅkhātadhammānam kalam agghati soḷasim. [70]
(but) he is not worth a sixteenth part of those who have mastered Dhamma.

¹ These two verses again form a pair, and interestingly neither mention fools, the subject of this chapter, but may have come in through collocation on the word *kamma*.

² Meaning he may be an ascetic engaging in very strict practices, such as eating very little.

Na hi pāpam̄ kataṁ kammaṁ, sajju khīram̄ va muccati,
A wicked deed that has been done, like milk, does not turn all at once,

ḍahantam̄ bālam-anveti, bhasmacchanno va pāvako. [71]
smouldering,¹ it follows the fool, like a fire covered with ashes.²

Yāvad-eva anatthāya ñattam̄ bālassa jāyati,
As far as learning arises for a fool, it is only to his disadvantage,

hanti bālassa sukkam̄saṁ, muddham-assa vipātayam̄. [72]
it destroys the fool's good fortune, and it will destroy his head.³

Asataṁ bhāvanam-iccheyya, purekkhārañ-ca bhikkhusu,
He may wish for the respect that is lacking, and status amongst the monastics,

āvāsesu ca issarⁱyaṁ, pūjā parakulesu ca: [73]
for control in the living quarters, and worship amongst good families:

“**Mameva kata'** maññantu gihī pabbajitā ubho,
“Householders and renunciants should both think this was done by me,

mameva ativasā assu, kiccākiccesu kismici”,
let them (all) be under my sway, in all to be done and not done”,

iti bālassa sañkappo, icchā māno ca vadḍhati. [74]
so does the fool think, (meanwhile) his desires and conceit increase.

Aññā hi lābhūpanisā, aññā Nibbānagāminī,
For the means to gains is one thing, the (path) going to Nibbāna another,

evam-etain abhiññāya bhikkhu Buddhassa sāvako
thus knowing this the monastic disciple of the Buddha

sakkāram̄ nābhinandeyya, vivekam-anubrūhaye. [75]
should not delight in honours, (but) practise in solitude.⁴

¹ *Dahati* means *burns, smoulders, consumes, torments*; it is hard to get the force of it over in natural English.

² There is a mix of similes in this verse, which don't fit well together.

³ The commentary explains that his head here means his wisdom, though it would have been easy to write *paññam-assa vipātayam̄* if that was what was intended.

⁴ Again the verse lacks any mention of fools, and might have been better placed in the *Bhikkhuvagga*.

Bālavaggo Pañcamo
The Chapter about Fools, the Fifth

Related Verses from the Dhammapada

Pamādam-anuyuñjanti bālā dummedhino janā,
The foolish and stupid people cultivate heedlessness,

appamādañ-ca medhāvī dhanām señthañ va rakkhati. [26]
but the sagacious one guards heedfulness just as his greatest wealth.

Pamādam appamādena yadā nudati pañđito,
When the wise one eliminates heedlessness with his heedfulness,

paññāpāsādam-āruyha, asoko sokiniñ pajam,
and mounts the palace of wisdom, griefless, (he looks) on grieving people;

pabbatañtho va bhummañthe dhīro bāle avekkhati. [28]
the wise one, like one standing on a mountain, looks down on the fools, who are standing on the plains.

Māppamaññetha pāpassa: na mām tam āgamissati,
One should not despise a little wickedness (thinking): it will not come to me,

udabindunipātena udakumbho pi pūrati,
through the falling of water drops the water-pot is (quickly) filled,

bālo pūrati pāpassa, thokam thokam-pi ācinam. [121]
the fool, gathering bit by bit, becomes full of wickedness.

So appaduṭṭhassa narassa dussati,
One offends against the inoffensive one,

suddhassa posassa anaṅgañassa,
a purified and passionless person,

tam-eva bālam paccepi pāpaṁ,
that wicked deed (then) returns to the fool,

sukhumo rajo paṭivātaṁ va khitto. [125]
like fine dust that is thrown against the wind.

Atha pāpāni kammāni karam bālo na bujjhati,
The fool does not understand the wicked deeds he is doing,

sehi kammehi dummedho aggidaḍḍho va tappati. [136]
the stupid one is consumed by his deeds as (by) a burning fire.

Etha passathimam lokam cittam rājarathūpamam,
Come, look upon this world adorned like a king's gilded chariot,

yattha bālā visīdanti – natthi saṅgo vijānataṁ. [171]
where fools become depressed – there is no bond for those who understand.

Na ve kadaṛyā devalokam vajanti,
The miserly go not to the world of the gods,

bālā have nappasāmsanti dānam,
fools surely do not praise giving,

dhīro ca dānam anumodamāno,
but the wise one rejoices in giving,

teneva so hoti sukhī parattha. [177]
and through that he is happy hereafter.

Sāhu dassanam-ar'yānam, sannivāso sadā sukho,
Meeting with the noble is good, living together (with them) is always pleasant,

adassanena bālānam niccam-eva sukhī siyā. [206]
through not meeting foolish people one will constantly be happy.

Bālasaṅgatacārī hi dīgham-addhāna' socati,
For he who consorts with fools grieves for a long time,

dukkho bālehi saṁvāso amitteneva sabbadā,
dwelling with fools is always suffering as it is with enemies,

dhīro ca sukhasaṁvāso nātīnam va samāgamo. [207]
the wise one dwells happily as with an assembly of kin.

“Idha vassam̄ vasissāmi, idha hemantagimhisu”,
“Here I will dwell during the rains, here during winter and summer”,

iti bālo vicinteti, antarāyam na bujjhati. [286]
in just such a way a fool thinks, not understanding the danger.

Ekassa caritaṁ seyyo, natthi bāle sahāyatā,
It is better to live alone, there can be no friendship with a fool,

eko care na ca pāpāni kaȳrā,
one should live alone and not do anything bad,

apposukko mātaṅgaraññe va nāgo. [330]
unconcerned like a solitary elephant in the forest.

Suññāgāram paviṭṭhassa, santacittassa bhikkhuno,
For the one who has entered an empty place, a monastic with a peaceful mind,

amānusī ratī hoti sammā Dhammañ vipassato. [373]
there is superhuman delight from insight into true Dhamma.

Pāṇḍitavaggo

6. The Chapter about the Wise

Nidhīnam va pavattāram yam passe vajjadassinam,

One should regard someone who shows your faults just like one who points out hidden treasure,

niggayhavādim medhāvīm tādisam pāṇḍitam bhaje;

one should keep company with such a sagacious, learned person who reproves you;

tādisam bhajamānassa seyyo hoti na pāpiyo. [76]

keeping company with such is (surely) better for you, not worse.

Ovadeyyānusāseyya, asabbhā ca nivāraye,

One should advise and instruct, and forbid whatever is vile,

sataṁ hi so piyo hoti, asataṁ hoti appiyo. [77]

for he is dear to the good,¹ (but) he is not dear to the bad.

Na bhaje pāpake mitte, na bhaje purisādhame,

One should not keep company with wicked friends, one should not keep company with the ignoble,

bhajetha mitte kalyāne, bhajetha purisuttame. [78]

you should keep company with spiritual friends, you should keep company with superior people.²

Dhammapīti sukham seti, vippasannena cetasā,

The one who drinks Dhamma³ lives well, with a clear mind,

Ar'yappavedite Dhamme sadā ramati pāṇḍito. [79]

the wise one will always delight in the Dhamma that is made known by the Noble.

¹ Although the theme of the good person is present, neither this verse nor the next mention the *pāṇḍita*.

² This is a bit irregular: the first two lines are in the 3rd person singular, and the second two in the 2nd person (polite) plural. It is possible we should take the last two lines as being in middle voice, but it would have been easy to write *bhajeyya* if the change of person wasn't intended. Patna reads *bhajetha* throughout, and Udānavarga reads *bhaje*, probably trying to regularise the reading.

³ Comm: *Dhammapayako Dhammāni pivanto ti attho... ariyasaccāni paṭivijjhanto; the one who makes (others) drink Dhamma, who drinks Dhamma... who experiences the Noble truths.* It seems both causative and active meanings may be intended.

Udakam̄ hi nayanti nettikā,
Course-makers lead water,

usukārā namayanti tejanam̄,
fletchers straighten arrows,

dārum̄ namayanti tacchakā,
carpenters straighten wood,

attānam̄ damayanti pañditā.¹ [80]
the wise master themselves.

Selo yathā ekaghano vātena na samīrati,
Just as solid rock is not shaken by the wind,

evam̄ nindāpasamsāsu na samiñjanti pañditā. [81]
so the wise are not moved by blame or praise.

Yathā pi r̄hado gambhīro vippasanno anāvilo,
Like a lake that is deep, clear and unruffled,

evam̄ Dhammāni sutvāna vippasīdanti pañditā. [82]
just so the wise are confident² after listening to Dhamma.

Sabbattha ve sappurisā cajanti,
True people surely everywhere renounce,

na kāmakāmā lapayanti santo;
the good do not talk of desiring sense-pleasures;

sukhena phuṭṭhā atha vā dukhena,
when touched by pleasure or by suffering,

noccāvacam̄ pañditā dassayanti. [83]
the wise show neither elation or depression.

¹ For a variant of this verse, see 145 below.

² There is a play on meaning of the forms derived from *vippasīdati*, it means both *clear* and *confident*.

Na attahetu na parassa hetu,

Not for one's own sake and not for another's sake,

na puttam-icche na dhanaṁ na raṭṭhaṁ –

not desiring a child, riches, or a kingdom –

na iccheyya adhammena samiddhim-attano;

he should not desire his success through corruption;¹

sa sīlavā paññavā dhammadiko siyā. [84]

he should be both virtuous and wise and righteous.

Appakā te manussesu ye janā pāragāmino,

Amongst humans few people go beyond,

athāyaṁ itarā pajā tīram-evānudhāvati, [85]

the rest of the people run down the bank,

ye ca kho sammad-akkhāte Dhamme dhammānuvattino,

but those who live righteously, conforming with this well-taught Dhamma,

te janā pāram-essanti, maccudheyyam suduttaram. [86]

those folk will go beyond the realm of death, which is very hard to cross.²

Kaṇhaṁ dhammāṁ vippahāya, sukkāṁ bhāvetha paṇḍito,

Having abandoned the dark state, the wise one should develop the bright,

okā anokāṁ āgamma; viveke yattha dūramāṁ, [87]

having gone forth to homelessness from home; in solitude, where it is hard to delight.

Tatrābhīratim-iccheyya, hitvā kāme akiñcano,

One should desire to delight in that place, having given up sense pleasures, and having no possessions,

parⁱyodapeyya attānam cittaklesehi paṇḍito. [88]

the wise one should purify the self of defilements of mind.

¹ Through wrong, unrighteous or corrupt ways.

² There is no mention of *pañdita* in this verse, the closest being those who live righteously.

Yesam sambodhi-añgesu sammā cittam subhāvitam,
For those who have well developed with right mind the factors of complete awakening,

ādānapaṭinissagge anupādāya ye ratā,
having given up grasping, those who delight in being unattached,

khīpāsavā jutimanto, te loke parinibbutā. [89]
pollutant-free, shining forth, are emancipated in the world.

Paṇḍitavaggo Chaṭṭho
The Chapter about the Wise, the Sixth

Related Verses from the Dhammapada

Etam visesato ñatvā appamādamhi paṇḍitā,
The wise, fully understanding this in regard to heedfulness,

appamāde pamodanti, Ar̄yānam gocare ratā. [22]
rejoice in heedfulness, delight in the domain of the Noble.

Pamādaññ appamādena yadā nudati paṇḍito,
When the wise one eliminates heedlessness with his heedfulness,

paññāpāsādam-āruyha, asoko sokiniñ pajamī,
and mounts the palace of wisdom, griefless, (he looks) on grieving people;

pabbataṭṭho va bhummattthe dhīro bāle avekkhati. [28]
the wise one, like one standing on a mountain, looks down on the fools, who are standing on the plains.

Yo bālo maññati bālyam, paṇḍito vāpi tena so,
The fool who knows (his) foolishness, is at least wise in that (matter),

bālo ca paṇḍitamānī, sa ve bālo ti vuccati. [63]
the fool who is proud of his wisdom, he is said to be a fool indeed.

Yāvajīvam-pi ce bālo paṇḍitanī payrupāsati,
Even if a fool attends on a wise man for his whole life long,

na so Dhammāññijānāti, dabbī sūparasam yathā. [64]
he does not learn Dhamma, just as spoon learns not the taste of curry.

Muhuttam-api ce viññū pañditam payrupāsati,
If a perceptive man attends on a wise man even for a second,

khippam Dhammarām vijānāti, jivhā sūparasām yathā. [65]
he quickly learns Dhamma, just as the tongue (learns) the taste of curry.

Attānañ-ce piyam jaññā rakkheyya nām surakkhitām,
If one regards oneself as dear one should guard oneself right well,

tiṇṇam-aññataram yāmām paṭijaggeyya pañdito. [157]
during one of the three watches (of the night) the wise one should stay alert.

Attānam-eva paṭhamām patirūpe nivesaye,
First one should establish oneself in what is suitable,

athaññam-anusāseyya, na kilisseyya pandito. [158]
then one can advise another, the wise one should not have (any) defilement.

Na kahāpaṇavassena titti kāmesu vijjati,
Not through a rain of coins is satisfaction found for sense desires,

“Appassādā dukhā kāmā,” iti viññāya pañdito, [186]
the wise one knowing: “Sense pleasures have little joy, (much) suffering,”

api dibbesu kāmesu ratim so nādhigacchatī.
does not find delight even in heavenly pleasures.

Tanhakkhayarato hoti Sammāsambuddhasāvako. [187]
The disciple of the Perfect Sambuddha delights in craving’s destruction.

So karohi dīpam-attano,
One should make an island for oneself,

khippam vāyama pañdito bhava,
soon the wise one should endeavour,

niddhantamalo, anañgano,
removing the stain, blemishless,

dibbaṁ ariyabhūmim-ehisi. [236]
you will go to the divine and noble realm.

So karohi dīpam-attano,
One should make an island for oneself,

khippam vāyama pañđito bhava,
soon the wise one should endeavour,

niddhantamalo anaṅgaño,
removing the stain, blemishless,

na punam jātijaram upehisi. [238]
you will not come to birth and old age again.

Na tena hoti Dhammaṭho yenattham sahasā naye,
One who would hastily settle a case because of that is not one who stands by Dhamma,

yo ca attham anatthañ-ca ubho niccheyya pañđito. [256]
the wise one should discriminate the two: what is the case and what is not the case.

Na tena pañđito hoti yāvatā bahu bhāsati;
One is not a wise person merely because of speaking much;

khemī averī abhayo, pañđito ti pavuccati. [258]
being safe, hatred-free, fearless, one is called a wise person.

Na monena munī hoti mūlharūpo aviddasu,
Not through silence is a deluded fool (considered to be) a seer,

yo ca tulam va paggayha, varam-ādāya pañđito. [268]
the wise one, like one holding the balance, takes up what is noble.

Etam-atthavasam ñatvā, pañđito sīlasamvuto,
Understanding the truth of this the wise one, endowed with virtue,

Nibbānagamanam maggam khippam-eva visodhaye. [289]
should quickly purify the path that is leading to Nibbāna.

Bālaśaṅgatacārī hi dīgham-addhāna' socati,
For he who consorts with fools grieves for a long time,

dukkho bālehi samvāso amitteneva sabbadā,
dwelling with fools is always suffering as it is with enemies,

dhīro ca sukhasamvāso nātīnam va samāgamo. [207]
the wise one dwells happily as with an assembly of kin.

“Idha vassam̄ vasissāmi, idha hemantagimhisu”,
“Here I will dwell during the rains, here during winter and summer”,

iti bālo vicinteti, antarāyam̄ na bujjhati. [286]
in just such a way a fool thinks, not understanding the danger.

Ekassa caritaṁ seyyo, natthi bāle sahāyatā,
It is better to live alone, there can be no friendship with a fool,

eko care na ca pāpāni kaȳrā,
one should live alone and not do anything bad,

appossukko mātaṅgaraññe va nāgo. [330]
unconcerned like a solitary elephant in the forest.

Arahantavaggo

7. The Chapter about the Arahats

Gataddhino visokassa vippamuttassa sabbadhi,

For the one who has reached his goal, who grieves not, being released on all sides,

sabbaganthappahīnassa, pariļāho na vijjati. [90]

who has abandoned all the knots,¹ no consuming fever² is found.

Uyyuñjanti satīmanto na nikete ramanti te,

The mindful ones who are striving do not delight in a dwelling,

haṁsā va pallalam hitvā, okam-okam jahanti te. [91]

like geese who abandon a lake, they abandon fondness for homes.³

Yesam sannicayo natthi, ye pariññātabhōjanā,

For those who have no stores,⁴ those who comprehend food aright,⁵

suññato animitto ca vimokkho yesa' gocaro,

for those whose resort is the liberation that is empty or signless,⁶

ākāse va sakuntānam, gati tesam durannayā. [92]

like the birds in the sky, their track⁷ is hard to find.

¹ Usually enumerated as four: *abhijjhā-*, *byāpāda-*, *sīlabbataparāmāsa-*, *idam-saccābhīnivesagantha*; the *knots of avarice, ill-will, grasping at virtue and practices*, and *inclination to (insisting that) ‘this is the truth’*.

² Passion is the consuming fever which is implied here.

³ It is hard to get across all the double meanings in this verse, but *niketa* means: *home, company and attachment*; and *oka* means *water, home and attachment*.

⁴ The commentary defines this as having stores of *kamma*, which would lead to rebirth; the Arahat of course has no such stores.

⁵ Seeing its disgusting nature.

⁶ This is a reference to the three liberations (*vimokkha*), which are defined as being signless (*animitta*), desireless (*apanihita*) and empty (*suññatā*). The second is implied, rather than stated here.

⁷ *Gati* may mean their *course, track* or *destiny*; it means that they cannot be known either in this world, or when gone beyond.

Yassāsavā parikkhīṇā, āhāre ca anissito,

For him whose pollutants are destroyed, who is not dependent on the foods,¹

suññato animitto ca vimokkho yassa gocaro,

for him whose resort is the liberation that is empty or signless,

ākāse va sakuntānam, padam tassa durannayaṁ. [93]

like the birds in the sky, his footprint² is hard to find.

Yassindriyāni samathāni gatāni,

For the one whose senses are stilled,

assā yathā sārathinā sudantā,

like horses well-trained by their charioteer,

pahīnamānassa anāsavassa –

who has abandoned conceit, who is without pollutants –

devā pi tassa pihayanti tādino. [94]

even the gods envy such a one.

Paṭhavisamo no virujjhati,

One untroubled just like the earth,

indakhīlūpamō tādi subbato,

steadfast just like a city-post,

r̥hado va apetakaddamo –

like a lake mud-free –

saṁsārā na bhavanti tādino. [95]

such a one continues not in births and deaths.

Santaṁ tassa manam hoti, santā vācā ca kamma' ca,

His mind is calm, his speech and his actions are also calm,

sammad-aññāvimuttassa, upasantassa tādino. [96]

liberated by right knowledge, such a one is (truly) peaceful.

¹ The commentary says it means *the foods of craving and views*.

² *Pada* may mean his *footprint* or his *state*; again it means that they cannot be known either in this world, or when gone beyond

Assaddho akataññū ca sandhicchedo ca yo naro,

The person who is beyond (mere) faith,¹ who knows that which is unmade,² who has cut off (rebirth-)linking,³

hatāvakāso vantāso, sa ve uttamaporiso. [97]

who has destroyed the occasion,⁴ who has thrown out hope and desire,⁵ is surely the person supreme.

Gāme vā yadi vāraññe, ninne vā yadi vā thale,

Whether in the village or wilds, whether on low or on high ground,

yatthar^ahanto viharanti, tam bhūmiṁ rāmaṇeyyakam. [98]

wherever the Arahats live,⁶ that ground is (surely) delightful.

Ramaṇīyāni araññāni yattha na ramatī jano,

The delightful wildernesses where the people do not delight,

vītarāgā ramissanti, na te kāmagavesino. [99]

those without passion will take delight, (but) not those who seek sense pleasures.

Arahantavaggo Sattamo

The Chapter about Arahats, the Seventh

Related Verse from the Dhammapada

Yassa gatim na jānanti devā gandhabbamānusā –

For the one whose destiny is unknown to gods, gandhabbas and men –

khīpāsavam Arahantam, tam-aham brūmi brāhmaṇam. [420]

being pollutant-free, an Arahat, that one I say is a brahmin.

¹ Because he has seen the truth for himself.

² Nibbāna.

³ Sandhi here is short for *patisandhi*, rebirth-linking.

⁴ Destroyed the occasion for good and bad deeds.

⁵ Āsa, hope, desire, is here a synonym for craving.

⁶ This is the only verse in this chapter which actually speaks of Arahats.

Sahassavaggo

8. The Chapter about the Thousands

Sahassam-api ce vācā anatthapadasamhitā,
Though there are a thousand sayings consisting of useless words,

ekam̄ atthapadam̄ seyyo yam̄ sutvā upasammati. [100]
better is one useful word hearing which one is brought to peace.

Sahassam-api ce gāthā anatthapadasamhitā,
Though there are a thousand verses consisting of useless words,

ekam̄ gāthāpadam̄ seyyo yam̄ sutvā upasammati. [101]
better is one word of a verse hearing which one is brought to peace.

Yo ce gāthāsatam̄ bhāse anatthapadasamhitā,
One may speak a hundred verses consisting of useless words,

ekam̄ Dhammapadam̄ seyyo, yam̄ sutvā upasammati. [102]
better is one verse of Dhamma, hearing which one is brought to peace.

Yo sahassam̄ sahassena saṅgāme mānuse jine,
One may conquer a thousand men a thousand times in a battle,

ekañ-ca jeyya attānam̄, sa ve saṅgāmajuttamo. [103]
but having conquered one's own self, one would surely be supreme in battle.

Attā have jitam̄ seyyo yā cāyam̄ itarā pajā,
Conquest over self is better than that over other people,

attadantassa posassa, niccaṁ saññatacārino, [104]
for the person who conquers himself, who lives constantly well-restrained,

neva devo na gandhabbo, na Māro saha Brahmunā,
neither gods, nor gandhabbas, nor Māra together with Brahmās,

jitam̄ apajitam̄ kaȳrā tathārūpassa jantuno. [105]
can turn conquest into defeat for a person who is like this.

Māse māse sahassena yo yajetha satam̄ samam̄;

One might give alms impartially¹ with a thousand (coins of money) month by month for a hundred (years);

ekañ-ca bhāvitattānam̄ muhuttam-api pūjaye –

and one might worship someone with developed self² for a second –

sā yeva pūjanā seyyo yañ-ce vassasataṁ hutam̄. [106]

that worship is surely better than the hundred-year sacrifice.

Yo ca vassasataṁ jantu aggim̄ paricare vane;

One person might care for the fire in the woods for a hundred years;

ekañ-ca bhāvitattānam̄ muhuttam-api pūjaye –

and one might worship someone with developed self for a second –

sā yeva pūjanā seyyo yañ-ce vassasataṁ hutam̄. [107]

that worship is surely better than the hundred-year sacrifice.

Yam̄ kiñci yiṭṭham̄ ca hutam̄ ca loke

Whatever the alms or the sacrifice in the world

saṁvaccharam̄ yajetha puññapekkho,

the one seeking merit may give for a year,

sabbam-pi tam̄ na catubhāgam-eti –

all that comes not to a quarter (of the merit) –

abhivādanā ujjugatesu seyyo. [108]

better is the worship of the upright.

Abhivādanasīlissa niccam̄ vaddhāpacāyino,

For the one who is constantly worshipping honourable elders,

cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukham̄ balam̄. [109]

four things increase: the length of life, beauty, happiness, and strength.

¹ Other translations seem to take *samam̄* as meaning *year*, perhaps following the paraphrase in the commentary; however, it doesn't seem to be attested in that meaning, and the singular number would be wrong, both of which are against it. Rather it seems we should take it as an adjective with the meaning, *equally, indifferently, impartially*.

² The commentary says it means anyone who is a Noble Person or one who has attained any of the four stages of Awakening.

Yo ca vassasataṁ jīve, dussilo asamāhito,
One might live for a hundred years, unvirtuous and uncomposed,

ekāham jīvitam seyyo, sīlavantassa jhāyino. [110]
(but) a life of one day is better, for one with virtue and meditation.

Yo ca vassasataṁ jīve, dappañño asamāhito,
One might live for a hundred years, lacking in wisdom and uncomposed,

ekāham jīvitam seyyo, paññavantassa jhāyino. [111]
(but) a life of one day is better, for one endowed with wisdom and meditation.

Yo ca vassasataṁ jīve, kusīto hīnavīriyo,
One might live for a hundred years, indolent, with less energy,

ekāham jīvitam seyyo, viriyam-ārabhato daļham. [112]
(but) a life of one day is better, for one with energy set up and firm.

Yo ca vassasataṁ jīve apassam udayabbayam,
One might live for a hundred years without seeing rise and fall,

ekāham jīvitam seyyo passato udayabbayam. [113]
(but) a life of one day is better (for the one) seeing rise and fall.

Yo ca vassasataṁ jīve apassam amataṁ padam,
One might live for a hundred years without seeing the deathless state,

ekāham jīvitam seyyo passato amataṁ padam. [114]
(but) a life of one day is better (for one) seeing the deathless state.

Yo ca vassasataṁ jīve apassam dhammam-uttamam,
One might live for a hundred years without seeing the supreme state,

ekāham jīvitam seyyo passato dhammam-uttamam. [115]
(but) a life of one day is better (for one) seeing the supreme state.

*Sahassavaggo Aṭṭhamo
the Chapter about the Thousands, the Eighth*

Pāpavaggo

9. The Chapter about Wickedness

Abhittharetha kalyāṇe, pāpā cittam nivāraye,
Hasten to do wholesome deeds, ward off the mind from wickedness,

dandham hi karato puññam pāpasmim ramatī mano. [116]
for the mind of the one slow in merit delights in wickedness.

Pāpañ-ce puriso kay'rā, na tam kay'rā punappunam,
Should a person do that which is wicked, he should not do it again and again,

na tamhi chandañ kay'rātha, dukkho pāpassa uccayo. [117]
let him not place his intention in it, (for) there is an accumulation of suffering for the wicked one.

Puññañ-ce puriso kay'rā, kay'rāthetam punappunam,
If a person should make merit, he should do it again and again,

tamhi chandañ kayirātha, sukho puññassa uccayo. [118]
let him place his intention there, there is an increase of joy for the one who has made merit.

Pāpo pi passati bhadram yāva pāpam na paccati,
Even the wicked one experiences good fortune while the wickedness does not ripen,

yadā ca paccati pāpam atha pāpo pāpāni passati. [119]
but when the wickedness ripens then the wicked one experiences wicked things.

Bhadro pi passati pāpam yāva bhadram na paccati,
Even the fortunate one experiences wickedness as long as the good fortune does not ripen,

yadā ca paccati bhadram atha bhadro bhadrāni passati. [120]
but when the fortune ripens then the fortunate one experiences good fortune.

Māppamaññetha pāpassa: na mām tam āgamissati,
One should not despise a little wickedness (thinking): it will not come to me,

udabindunipātena udakumbho pi pūrati,
through the falling of water drops the water-pot is (quickly) filled,

bālo pūrati pāpassa, thokam thokam-pi ācinam. [121]
the fool, gathering bit by bit, becomes full of wickedness.

Māppamaññetha puññassa: na mām tam āgamissati.
One should not despise a little merit (thinking): it will not come to me,

udabindunipātena udakumbho pi pūrati,
through the falling of water drops the water-pot is (quickly) filled,

dhīro pūrati puññassa, thokathokam-pi ācinam. [122]
the wise one, gathering bit by bit, becomes full of merit.

Vāṇijo va bhayam maggam, appasattho mahaddhano,
Like a merchant on a fearful path, with few friends and great wealth,

visam jīvitukāmo va, pāpāni parivajjaye. [123]
as one loving life (would avoid) poison, (so) should one avoid wicked deeds.

Pāṇimhi ce vano nāssa hareyya pāṇinā visam,
If there is no wound in his hand he can carry poison with his hand,

nābbanam visam-anveti, natthi pāpam akubbato. [124]
poison does not enter without a wound, there is no bad result for the one who does no (wrong).

So appaduṭṭhassa narassa dussati,
One offends against the inoffensive one,

suddhassa posassa anaṅgaṇassa,
a purified and passionless person,

tam-eva bālam paceti pāpam,
that wicked deed (then) returns to the fool,

sukhumo rajo paṭivātam va khitto. [125]
like fine dust that is thrown against the wind.

Gabbham-eko 'papajjanti, nirayam pāpakammino,

Some are reborn in the womb, (but) those who are wicked in the underworld,

saggaṁ sugatino yanti, parinibbanti anāsavā. [126]

the righteous go to heaven, those who are pollutant-free are emancipated.

Na antalikkhe, na samuddamajjhе,

Neither in the sky, nor in the middle of the ocean,

na pabbatānam vivaram pavissa:

nor after entering a mountain cleft:

na vijjatī so jagatippadeso

there is no place found on this earth

yatthaṭṭhito mucceyya pāpakammā. [127]

where one can be free from (the results of) wicked deeds.

Na antalikkhe, na samuddamajjhе,

Neither in the sky, nor in the middle of the ocean,

na pabbatānam vivaram pavissa:

nor after entering a mountain cleft:

na vijjatī so jagatippadeso,

there is no place found on this earth,

yatthaṭṭhitam nappasahetha maccu. [128]

in which death does not overcome one.

Pāpavaggo Navamo

The Chapter about Wickedness, the Ninth

Related Verses from the Dhammapada

Attanā va kataṁ pāpaṁ, attajam attasambhavam,

That wickedness done by oneself, born in oneself, arising in oneself,

abhimatthati dummedham vajram vasmamayaṁ maṇim. [161]

crushes the one who is stupid, as a diamond (crushes) a rock-jewel.

Attanā va kataṁ pāpaṁ, attanā saṅkilissati,

By oneself alone is a wicked deed done, by oneself is one defiled,

attanā akataṁ pāpaṁ, attanā va visujjhati,
by oneself is a wicked deed left undone, by oneself is one purified,

suddhī asuddhī paccattam, nāñño aññam visodhaye. [165]
purity and impurity come from oneself, (for) no one can purify another.

Yassa pāpaṁ kataṁ kammarūpa kusalena pithīyati –
The one whose wicked deed is covered over by a good deed –

sō imam lokam pabhāseti abbhā mutto va candimā. [173]
that one shines brightly on this world like the moon released from a cloud.

Ekam dhammam atītassa, musavādissa jantuno,
For the person speaking falsely, who has transgressed in this one thing,

vitinṇaparalokassa, natthi pāpaṁ akāriyam. [176]
who has abandoned the next world, there is no wickedness left undone.

Sabbapāpassa akaraṇam, kusalassa upasampadā,
The non-doing of anything wicked, undertaking of what is good,

sacittapar'yodapanam - etam Buddhanā' sāsanam. [183]
the purification of one's mind - this is the teaching of the Buddhas.

Malitthiyā duccaritam, maccheram dadato malam,
Bad conduct is a woman's stain, stinginess is a giver's stain,

malā ve pāpakā dhammā asmin loke paramhi ca. [242]
wicked actions are indeed stains both in this world and in the next.

Yo ca sameti pāpāni, aṇum-thūlāni sabbaso –
The one who pacifies wicked deeds, small and great, in every way –

samitattā hi pāpānam samaṇo ti pavuccati. [265]
through the pacifying of wicked deeds he is said to be an ascetic.

Pāpāni parivajjeti sa munī tena so muni,
The seer who rejects wicked deeds through that is (considered) a seer,

yo munāti ubho loke muni tena pavuccati. [269]
whoever understands both worlds because of that is said to be a seer.

Kāsāvakanṭhā bahavo pāpadhammā asaññatā,
Many wearing the monastic robe around their necks are wicked, unrestrained,

pāpā pāpehi kammehi nirayaṁ te upapajjare. [307]
the wicked through their wicked deeds re-arise in the underworld.

Ekassa caritaṁ seyyo, natthi bāle sahāyatā,
It is better to live alone, there can be no friendship with a fool,

eko care na ca pāpāni kaȳrā,
one should live alone and not do wicked things,

appossukko mātaṅgaraññe va nāgo. [330]
unconcerned like a solitary elephant in the forest.

Sukhaṁ yāva jarā sīlaṁ, sukhā saddhā patiṭṭhitā,
Virtuous conduct till old age is good, the establishing of faith is good,

sukho paññāya paṭilābho, pāpānam akaraṇam sukham. [333]
the acquisition of wisdom is good, doing nothing wicked is good.

Bāhitapāpo ti brāhmaṇo,
Warding off wickedness one is called a brahmin,

samacar̄yā samano ti vuccati,
one living austere is said to be an ascetic,

pabbājayam-attano malam
* because of driving forth (all) stain from oneself

tasmā pabbajito ti vuccati. [388]
one is said to be one who has gone forth.

Dāṇḍavaggo

10. The Chapter about the Stick

Sabbe tasanti dāṇḍassa, sabbe bhāyanti macchuno,
Everyone trembles at the stick, everyone is in fear of death,

attānam upamām katvā, na haneyya na ghātaye. [129]
comparing oneself (with others), one should not hurt or have (them) hurt.

Sabbe tasanti dāṇḍassa, sabbesam jīvitam piyam,
Everyone trembles at the stick, for all of them life is dear,

attānam upamām katvā, na haneyya na ghātaye. [130]
comparing oneself (with others), one should not hurt or have (them) hurt.

Sukhakāmāni bhūtāni yo dāṇḍena vihiṁsatī,
One who harms with a stick beings who desire happiness,

attano sukham-esāno, pecca so na labhate sukham. [131]
while seeking happiness for himself, won't find happiness after death.

Sukhakāmāni bhūtāni yo dāṇḍena na hiṁsatī,
One who harms not with a stick beings who desire happiness,

attano sukham-esāno, pecca so labhate sukham. [132]
while seeking happiness for himself, will find happiness after death.

Māvoca pharusam kañci, vuttā paṭivadeyyu' tam,
Do not say anything harsh, spoken to they might answer back to you,

dukkhā hi sārambhakathā, paṭidāṇḍā phuseyyu' tam. [133]
for arrogant talk entails misery, and they might strike you back with a stick.

Sace neresi attānam kāmso upahato yathā,
If you make no sound like a gong that is broken,

esa pattosi Nibbānam, sārambho te na vijjati. [134]
you are (like) one who has attained Nibbāna, contention is not found in you.

Yathā dañdena gopālo gāvo pāceti gocaram,
Like a cowherd with a stick drives cattle to pasture,

evam jarā ca maccu ca āyum pācenti pāñinam. [135]
so do old age and death drive life out of beings.

Atha pāpāni kammāni karam bālo na bujjhati,
The fool does not understand the wicked deeds he is doing,

sehi kammehi dummedho aggidaḍḍho va tappati. [136]
the stupid one is consumed by his deeds as (by) a burning fire.

Yo dañdena adañdesu appaduṭṭhesu dussati
Whoever offends with a stick those who are inoffensive and harmless

dasannam-aññataram ṭhānam khippam-eva nigacchati: [137]
will quickly fall into one of ten states:

vedanam pharusam, jānim, sarīrassa ca bhedanam,
harsh feelings, loss (of his wealth), and the break up of the body,

garukam vā pi ābādhām, cittakkhepan va pāpuṇe, [138]
or even heavy affliction, or surely he will lose his mind,

rājato vā upassaggam, abbhakkhānam va dāruṇam,
(there may be) danger from the King, or slander that is terrible,

parikkhayam va ñātīnam, bhogānam va pabhaṅguram, [139]
(he may suffer from) loss of kin, or (from) the destruction of wealth,

atha vāssa agārāni aggi ḍahati pāvako,
also his houses may be consumed by flames and fire,

kāyassa bhedā duppañño nirayam so upapajjati. [140]
and at the break-up of the body that one lacking in wisdom will arise in the underworld.

Na naggacarīyā na jaṭā na paṅkā,
Not going naked, nor matted hair, nor mud,

nānāsakā thaṇḍilasāyikā vā,
nor fasting or lying on stony ground,

rājo ca jallam ukkuṭikappadhānam,
dust and dirt, (or) striving while squatting,

sodhenti maccam avitiṇṇakaṅkham. [141]
can purify a mortal who has not removed uncertainty.¹

Alaṅkato ce pi samam careyya,
Even if he were to adorn himself,

santo danto niyato brahmacārī,
(but) is peaceful, trained, settled, spiritual,

sabbesu bhūtesu nidhāya daṇḍam,
and has put aside the stick² towards all beings,

so brāhmaṇo so samaṇo sa bhikkhu. [142]
he is a brahmin, an ascetic, a monastic.

Hirinisedho puriso koci lokasmi' vijjati,
Whatever person in the world is found restrained by conscience,

yo nindam appabodhati, asso bhadro kasām-iva. [143]
and is aware of his fault, is like a good horse that is (restrained) by a whip.

Asso yathā bhadro kasānivittho,
Like a good horse restrained by the whip,

ātāpino saṁvegino bhavātha.
you should be ardent and spiritually intense.

Saddhāya sileṇa ca vīriyena ca,
Having faith, virtue and energy,

samādhinā Dhammavinicchayena ca.
concentration and investigation of the Dhamma.

¹ There seems to be no particular reason this is in the Chapter about the Stick.

² This could also be translated as *has put aside violence towards all beings*.

Sampannavijjācaraṇā patissatā,
 One who has understanding and good conduct, mindfulness,
pahassatha dukkham-idam anappakam. [144]
 will abandon this not insignificant suffering.¹

Udakam hi nayanti nettikā,
 Course-makers lead water,

usukārā namayanti tejanam,
 fletchers straighten arrows,

dāruṇam namayanti tacchakā,
 carpenters straighten wood,

attānam damayanti subbatā. [145]
 the mild master themselves.²

Danḍavaggo Dasamo
The Chapter about the Stick, the Tenth

Related Verses from the Dhammapada

Apuññalābho ca gatī ca pāpikā,
 Gaining demerit and a bad destiny,

bhītassa bhītāya ratī ca thokikā,
 and (only) the small delight of a scared man with a scared woman,

rājā ca danḍam garukam paṇeti,
 and kings who apply heavy punishment,

tasmā naro paradāram na seve. [310]
 a man therefore should not consort with another's wife.

Nidhāya danḍam bhūtesu tasesu thāvaresu ca,

* Whoever has laid down the stick (used) against fearful and fearless beings,

yo na hanti na ghāteti, tam-ahaṁ brūmi brāhmaṇam. [405]
 who neither hurts nor kills, that one I say is a brahmin.

¹ Again these two verses have no connection to a stick, but also do not fit in thematically with any other chapter either.

² For a variant of this verse, see verse 80 above.

Aviruddham viruddhesu, attadañdesu nibbutam,

Being friendly with the hostile, calm amongst those holding a stick,

sādānesu anādānam, tam-aham brūmi brāhmaṇam. [406]

not attached amongst those attached, that one I say is a brahmin.

Jarāvaggo

11. The Chapter about Old Age

Ko nu hāso, kim-ānando, niccam pajjalite sati,
Why this laughter, why this joy, when the world is constantly burning,

andhakārena onaddhā, padīpam na gavesatha? [146]
why, when enveloped by darkness, do you not seek for a light?

Passa cittakataṁ bimbam, arukāyam samussitam,
See this beautified manikin, a heap of sores that is raised up,

āturaṁ bahusaṅkappam, yassa natthi dhuvam ṭhiti. [147]
sick, imagined in many ways,¹ which has nothing stable or firm.

Parijñnam-idam rūpam, rogaṇlam pabhainguram,
This body is worn out, a nest of disease, perishing,

bhijjati pūtisandeho, maraṇantam hi jīvitam. [148]
the putrid body comes to destruction, for life ends in death.

Yānimāni apatthāni alāpūneva sārade
Like discarded white gourds² thrown away in autumn

kāpotakāni aṭṭhīni, tāni disvāna kā rati? [149]
are these grey bones; seeing them, why is there delight?

Aṭṭhīnam nagaram kataṁ,
This fortress is made out of bones,

maṁsalohitalepanam,
plastered over with flesh and blood,

yattha jarā ca maccu ca,
but hidden within lie old age,

māno makkho ca ohito. [150]

¹ It is very unclear how we should read this, as we are talking about the body it seems translations indicating it has many intentions are incorrect. The comm. says: *mahājanena bahudhā saṅkappani*, which I follow.

² The comm. positions the Buddha as pointing out discarded corpses as he says this; the word specifically means white gourds.

death, also conceit and anger.¹

¹ It seems strange to say that the mental states of conceit and anger lie hidden in the body here.

Jīranti ve rājarathā sucittā,
Decorated royal chariots decay,

atho sarīram-pi jaram upeti,
and the body also decays,

satañ-ca Dhammo na jaram upeti,
but the good Dhamma does not decay,

santo have sabbhi pavedayanti. [151]
the good surely pass it on to the good.

Appassutāyam puriso balivaddo va jīrati,
The person of little learning increases in age like an ox,

māmsāni tassa vadḍhanti, paññā tassa na vadḍhati. [152]
(for although) his flesh does increase, his wisdom does not increase.

Anekajātisamsāram sandhāvissam anibbisam
Through the round of countless births and deaths I have wandered without finding

gahakārakan gavesanto: dukkhā jāti punappunam. [153]
the housebuilder I was seeking: born and suffering once again.

Gahakāraka ditṭhosi! Puna geham na kāhasi:
O housebuilder, now you are seen! You will not build the house again:

sabbā te phāsukā bhaggā, gahakūṭam visaṅkhitam,
all your rafters have been broken, and the ridgepole has been destroyed,

visaṅkhāragatam cittam, taṇhānam khayam-ajjhagā. [154]
my mind has reached the unconditioned, and craving's end has been achieved.

Acarityā brahmamacaryam, aladdhā yobbane dhanam,
Not having lived the holy life, not having gained wealth in their youth,

jinṇakoñcā ca jhāyanti khīṇamacche va pallale. [155]
they waste away like herons in a small lake devoid of fish.

Acaritvā brahmaccariyam aladdhā yobbane dhanam

Not having lived the holy life, not having gained wealth in their youth,

senti cāpātikhittā va, purāṇāni anutthunaṁ. [156]

they lie like (shafts) shot from a bow, wailing about things in the past.

Jarāvaggo Ekādasamo

The Chapter about Old Age, the Eleventh

Related Verses from the Dhammapada

Yathā danḍena gopālo gāvo pāceti gocaram,

Like a cowherd with a stick drives cattle to pasture,

evam jarā ca maccu ca āyum pācenti pāṇinam. [135]

so do old age and death drive life out of beings.

Sukham yāva jarā sīlam, sukhā saddhā patiṭṭhitā,

Virtuous conduct till old age is good, the establishing of faith is good,

sukho paññāya paṭilābho, pāpānam akaraṇam sukham. [333]

the acquisition of wisdom is good, doing nothing wicked is good.

Attavaggo

12. The Chapter about the Self

Attānañ-ce piyām jaññā rakkheyya nām surakkhitam,
If one regards oneself as dear one should guard oneself right well,

tiṇṇam-aññataram yāmañ paṭijaggeyya pañđito. [157]
during one of the three watches (of the night) the wise one should stay alert.¹

Attānam-eva paṭhamam patirūpe nivesaye,
First one should establish oneself in what is suitable,

athaññam-anusāseyya, na kilisseyya pañđito. [158]
then one can advise another, the wise one should not have (any) defilement.

Attānañ-ce tathā kayrā yathaññam-anusāsati,
He should do himself as he would advise another (to do),

sudanto vata dametha, attā hi kira duddamo. [159]
being well-trained, he could surely train (another), for it is said the self is difficult to train.

Attā hi attano nātho, ko hi nātho paro siyā?
For the self is the friend of self, for what other friend would there be?

Attanā va sudantena nātham labhati dullabham. [160]
When the self is well-trained, one finds a friend that is hard to find.

Attanā va katañ pāpam, attajam attasambhavam,
That wickedness done by oneself, born in oneself, arising in oneself,

abhimatthati dummedhañ vajram vasmamayam mañin. [161]
crushes the one who is stupid, as a diamond (crushes) a rock-jewel.²

¹ The commentary takes *yāma* as meaning *one of the three periods (of life)*: youth, adulthood and old age; but the Buddha often recommended that one watch of the night should be spent in meditation, and this is the meaning I follow here.

² It seems odd to compare wickedness to a diamond and the self to a rock-jewel (presumably meaning a fake jewel), and the simile is not convincing. It is presumably the ease with which a diamond crushes a fake jewel which is being highlighted.

Yassa accantadussīlyam, māluvā Sālam-ivotatam̄,

The one who has an exceeding lack of virtue, like a deadly creeper covering a Sal tree,

karoti so tathattānam yathā nām icchatī diso. [162]

makes himself the same as his enemy wishes him to be.

Sukarāni asādhūni, attano ahitāni ca,

Easily done are things not good, and unbeneficial for oneself,

yam̄ ve hitañ-ca sādhuñ-ca tam̄ ve paramadukkaram̄. [163]

but that which is beneficial and good is supremely hard to do.

Yo sāsanam̄ arahatañ Ar̄yānam̄ Dhammajīvinam̄

* Whoever reviles the worthy teaching of the Noble Ones who live by Dhamma,

pañikkosati dummedho diññhim̄ nissāya pāpikam̄,

that stupid one, depending on wicked views,

phalāni kaññhakasseva attaghaññāya phallati. [164]

like the bamboo when it bears fruit, brings about his own destruction.¹

Attanā va katañ pāpam̄, attanā sañkilissati,

By oneself alone is a wicked deed done, by oneself is one defiled,

attanā akatañ pāpanam̄, attanā va visujjhati,

by oneself is a wicked deed left undone, by oneself is one purified,

suddhī asuddhī paccattam̄, nāññō aññam̄ visodhaye. [165]

purity and impurity come from oneself, (for) no one can purify another.

Atta-d-attham̄ paratthena bahunā pi na hāpaye;

One should not neglect one's own good for another's, however great;

atta-d-attham-abhiññāya sa-d-atthapasuto siyā. [166]

knowing what is good for oneself one should be intent on that good.

Attavaggo Dvādasamo

The Chapter about the Self, the Twelfth

¹ The bamboo flowers only after a very great length of time (often 60+ years or more), and then dies.

Related Verses from the Dhammapada

Na paresam vilomāni, na paresam katākataṁ

Not the wrongs of others, or what others have done or have not done

attano va avekkheyya, katāni akatāni ca. [50]

one should consider, but what has been done and not done by oneself.

Carañ-ce nādhigaccheyya seyyaṁ sadisam-attano,

If while roaming one cannot find one better or the same as oneself,

ekacarīyam dalham kayīrā: natthi bāle sahāyatā. [61]

one should resolve to go alone: there is no friendship with fools.

“Puttā matthi, dhanam-matthi,” iti bālo vihaññati,

“Sons are mine, riches are mine,” so the fool suffers vexation,

attā hi attano natthi, kuto puttā, kuto dhanam? [62]

when even self is not his own, how then sons, how then riches?

Caranti bālā dummedhā amitteneva attanā,

Stupid fools live having themselves as their own foes,

karontā pāpakaṁ kammaṁ, yam hoti kaṭukapphalam. [66]

committing wicked deeds, which produce bitter fruit.

Udakam hi nayanti nettikā,

Course-makers lead water,

usukārā namayanti tejanam,

fletchers straighten arrows,

dārum namayanti tacchakā,

carpenters straighten wood,

attānam damayanti paṇḍitā. [80]

the wise master themselves.

Na attahetu na parassa hetu,
Not for one's own sake and not for another's sake,

na puttam-icche na dhanam na rāṭṭham –
not desiring a child, riches, or a kingdom –

na iccheyya adhammena samiddhim-attano;
he should not desire his success through corruption;

sa sīlavā paññavā dhammadiko siyā. [84]
he should be both virtuous and wise and righteous.

Tatrābhiraṭim-iccheyya, hitvā kāme akiñcano,
One should desire to delight in that place, having given up sense pleasures, and having no possessions,

pariyodapeyya attānam cittaklesehi pāṇdito. [88]
the wise one should purify the self of defilements of mind.

Yo sahassanī sahassena saṅgāme mānuse jine,
One may conquer a thousand men a thousand times in a battle,

ekañ-ca jeyya attānam, sa ve saṅgāmajuttamo. [103]
but having conquered one's own self, one would surely be supreme in battle.

Attā have jitam seyyo yā cāyam itarā pajā,
Conquest over self is better than that over other people,

attadantassa posassa, niccaṁ saññatacārino, [104]
for the person who conquers himself, who lives constantly well-restrained,

neva devo na gandhabbo, na Māro saha Brahmunā,
neither gods, nor gandhabbas, nor Māra together with Brahmās,

jitam apajitam kayrā tathārūpassa jantuno. [105]
can turn conquest into defeat for a person who is like this.

Sabbe tasanti dāñḍassa, sabbe bhāyanti macchuno,
Everyone trembles at the stick, everyone is in fear of death,

attānam upamam katvā, na haneyya na ghātaye. [129]
comparing oneself (with others), one should not hurt or have (them) hurt.

Sabbe tasanti dāñḍassa, sabbesam jīvitam piyanī,
Everyone trembles at the stick, for all of them life is dear,

attānam upamañ katvā, na haneyya na ghātaye. [130]
comparing oneself (with others), one should not hurt or have (them) hurt.

Sukhakāmāni bhūtāni yo dāñḍena vihiṁsati,
One who harms with a stick beings who desire happiness,

attano sukham-esāno, pecca so na labhate sukham. [131]
while seeking happiness for himself, won't find happiness after death.

Sukhakāmāni bhūtāni yo dāñḍena na himsati,
One who harms not with a stick beings who desire happiness,

attano sukham-esāno, pecca so labhate sukham. [132]
while seeking happiness for himself, will find happiness after death.

Udakām hi nayanti nettikā,
Course-makers lead water,

usukārā namayanti tejanām,
fletchers straighten arrows,

dārum namayanti tacchakā,
carpenters straighten wood,

attānam damayanti subbatā. [145]
the mild master themselves.

So karohi dīpam-attano,
One should make an island for oneself,

khippam vāyama paññito bhava,
soon the wise one should endeavour,

niddhantamalo, anañgano,
removing the stain, blemishless,

dibbañ ariyabhūmim-ehisi. [236]
you will go to the divine and noble realm.

So karohi dīpam-attano,
One should make an island for oneself,

khippam vāyama pañđito bhava,
soon the wise one should endeavour,

niddhantamalo anaṅgaño,
removing the stain, blemishless,

na punam jātijaram upehisi. [238]
you will not come to birth and old age again.

Anupubbena medhāvī, thokathokam khaṇe khaṇe,
The sage gradually, little by little, moment by moment,

kammāro rajatasseva, niddhame malam-attano. [239]
should remove the stain from himself, like a smith (removes the stain) from silver.

Sabbe dhammā anattā ti, yadā paññāya passati,
All components (of mind and body) are without self, when one sees this with wisdom,

atha nibbindatī dukkhe – esa maggo visuddhiyā. [279]
then one grows tired of suffering – this is the path to purity.

Ucchinda sineham-attano,
Cut off (any) affection for one's self,

kumudam sāradikam va pāñinā,
like an autumn lotus (plucked) with the hand,

santimaggam-eva brūhaya
develop fully the path to peace and

Nibbānam Sugatena desitam. [285]
Nibbāna taught by the Happy One.

Paradukkhūpadānena attano sukham-icchatī,
One who desires happiness for oneself by causing suffering for another,

verasamsaggasamisaṭho, verā so na parimuccati. [291]
being associated thus with hatred, is not fully released from that hatred.

Nagaram yathā paccantaṁ guttaṁ santarabāhiram,
As a border town is guarded on the inside and the outside,

evam gopetha attānam, khaṇo vo mā upaccagā,
so one should watch over oneself, and you should not let the moment pass,

khaṇatītā hi socanti nirayamhi samappitā. [315]
for when the chance has passed they grieve when consigned to the underworld.

Varam-assatarā dantā, ājānīyā ca Sindhavā,
Noble are the well-trained horses, the well-bred horses from Sindh,

kuñjarā ca mahānāgā, attadanto tato varam. [322]
and the great tusker elephants, (and even) more noble than that is the one who has trained himself.

Na hi etehi yānehi gaccheyya agataṁ disam,
Not by these vehicles can one go to the place beyond destinations,

yathattanā sudantena, danto dantena gacchati. [323]
as one through training himself well, being trained by the training, goes.

Attanā codayattānam, paṭimāsettam-attanā,
By oneself one should censure self, by oneself one should be controlled,

so attagutto satimā sukham bhikkhu vihāhisī. [379]
he who guards himself, mindful, will live happily, monastic.

Attā hi attano nātho, attā hi attano gati,
Self is the protector of self, self is the refuge of self,

tasmaṁ samyamayattānam assaṁ bhadram va vānijo. [380]
therefore one should restrain oneself, as a merchant his noble horse.

Bāhitapāpo ti brāhmaṇo,

Warding off wickedness one is called a brahmin,

samacarīyā samaṇo ti vuccati,

one living austere is said to be an ascetic,

pabbājayam-attano malam

* because of driving forth (all) stain from oneself

tasmā pabbajito ti vuccati. [388]

one is said to be one who has gone forth.

Lokavaggo

13. The Chapter about the World

Hīnam dhammān na seveyya, pamādena na sainvase,
One should not follow lowly things,¹ one should not abide heedlessly,

micchādiṭṭhim na seveyya, na siyā lokavaḍḍhano. [167]
one should not follow a wrong view, one should not foster worldliness.

Uttiṭhe nappamajjeyya, Dhammān sucaritām care,
One should strive, not be heedless, one should live by Dhamma, with good conduct,

Dhammacārī sukham seti asmiṁ loke paramhi ca. [168]
living by Dhamma one lives at ease in this world and the next.

Dhammān care sucaritām, na nām duccaritām care,
One should live by Dhamma, with good conduct, not with bad conduct,

Dhammacārī sukham seti asmiṁ loke paramhi ca. [169]
living by Dhamma one lives at ease in this world and the next.

Yathā bubbulakām passe, yathā passe marīcikām,
One should see it as a bubble, one should see it as a mirage,

evām lokām avekkhantām Maccurājā na passati. [170]
looking on the world in this way the King of Death does not see (one).

Etha passathimām lokām cittām rājarathūpamām,
Come, look upon this world adorned like a king's gilded chariot,

yattha bālā visīdanti – natthi saṅgo vijānataṁ. [171]
where fools become depressed – there is no bond for those who understand.

Yo ca pubbe pamajjitvā, pacchā so nappamajjati,
Whoever was heedless before, but later is not heedless,

sō imām lokām pabhāseti abbhā mutto va candimā. [172]
that one shines brightly on this world like the moon released from a cloud.

¹ Defined as being the five strands of sense pleasure.

Yassa pāpam kataṁ kammaṁ kusalena pithīyati –
The one whose wicked deed is covered over by a good deed –

sō imam lokam pabhāseti abbhā mutto va candimā. [173]
that one shines brightly on this world like the moon released from a cloud.

Andhabhūto ayaṁ loko, tanukettha vipassati,
This world is blind, few here have true insight,

sakunto jālamutto va appo saggāya gacchati. [174]
as few go to heaven as birds that escape from the net.

Haṁsādiccapathe yanti, ākāse yanti iddhiyā,
Geese go through the path of the sky, they go through the firmament by their power,

nīyanti dhīrā lokamhā, jetvā Māraṁ savāhanam. [175]
the wise are led out of the world, after beating Māra and his host.

Ekam dhammam atītassa, musāvādissa jantuno,
For the person speaking falsely, who has transgressed in this one thing,

vitiṇṇaparalokassa, natthi pāpam akāriyam. [176]
who has abandoned the next world, there is no wickedness left undone.

Na ve kadar'yā devalokam vajanti,
The miserly go not to the world of the gods,

bālā have nappasainsanti dānam,
fools surely do not praise giving,

dhīro ca dānam anumodamāno,
but the wise one rejoices in giving,

teneva so hoti sukhī parattha. [177]
and through that he is happy hereafter.

Pathavyā ekarajjena, saggassa gamanena vā,
Having sole sovereignty over the earth, or going to heaven,

sabbalokādhipaccena¹ – sotāpattiphalam varam. [178]
or lordship over the whole world – better is the fruit of stream-entry.

Lokavaggo Terasamo
The Chapter about the World, the Thirteenth

Related Verses from the Dhammapada

Yesam sambodhi-añgesu sammā cittam subhāvitam,
For those who have well developed with right mind the factors of complete awakening,

ādānapaṭinissagge anupādāya ye ratā,
having given up grasping, those who delight in being unattached,

khīnāsavā jutimanto, te loke parinibbutā. [89]
pollutant-free, shining forth, are emancipated in the world.

Yam kiñci yiṭṭham ca hutam ca loke
Whatever the alms or the sacrifice in the world

samvaccharam yajetha puññapekkho,
the one seeking merit may give for a year,

sabbam-pi tam na catubhāgam-eti –
all that comes not to a quarter (of the merit) –

abhivādanā ujjugatesu seyyo. [108]
better is the worship of the upright.

Hirñisedho puriso koci lokasmi' vijjati,
Whatever person in the world is found restrained by conscience,

yo nindam appabodhati, asso bhadro kasām-iva. [143]
and is aware of his fault, is like a good horse that is (restrained) by a whip.

Tatheva katapuññam-pi asmā lokā param gatam,
Just so, when one who has performed merit goes from this world unto the next,

puññāni paṭigāñhanti piyam ñātīva āgatam. [220]

¹ These three terms (*ekarajjena, gamanena, ādhipaccena*) are ablative-like instrumentals.

his merits are received just as relatives come to their loved one.

Porāṇam-etaṁ, Atula, netaṁ ajjatanām-iva:

This is something of old, Atula, this is not something of today:

nindanti tuṇhim-āśinām, nindanti bahubhāṇinām,

they blame the one who sits silently, they blame the one who talks a lot,

mitabhāṇim-pi nindanti, natthi loke anindito. [227]

they blame the one who talks in moderation, there is no one in the world not blamed.

Malitthiyā duccaritaṁ, maccherām dadato malaṁ,

Bad conduct is a woman's stain, stinginess is a giver's stain,

malā ve pāpakā dhammā asmiṁ loke paramhi ca. [242]

wicked actions are indeed stains both in this world and in the next.

Yo pāṇam-atipāteti, musāvādañ-ca bhāsati,

Whoever kills a living being, and speaks a word that is not true,

loke adinnām ādiyati, paradārañ-ca gacchati, [246]

takes what is not given here, and goes to another's wife,

surāmerayapānañ-ca yo naro anuyuñjati,

that person who is devoted to a drink of liquor and wine,

idhevam-eso lokasmin mūlam khaṇati attano. [247]

digs up his own root right here in the world.

Yodha puññañ-ca pāpañ-ca bāhetvā brahmaccariyavā,

* If he is one who lives the holy life here, warding off both merit and demerit,

saṅkhāya loke carati sa ce, bhikkhū ti vuccati. [267]

and wanders with discrimination in the world, that one is said to be a monastic.

Pāpāni parivajjeti sa munī tena so muni,

The seer who rejects wicked deeds through that is (considered) a seer,

yo munāti ubho loke muni tena pavuccati. [269]

whoever understands both worlds because of that is said to be a seer.

Sukhā matteyyatā loke, atho petteyyatā sukhā,

Respecting one's mother is good in the world, also respecting one's father is good,

sukhā sāmaññatā loke, atho brahmaññatā sukhā. [332]

respecting ascetics is good in the world, also respecting (true) brahmins is good.

Yanī esā sahatī jammī taṇhā loke visattikā,

That one who is overcome by these low cravings and attachments in the world,

sokā tassa pavaḍḍhanti abhivaṭṭhami va bīraṇam. [335]

for him griefs increase like grass that has had heavy rain.

Yo cetam sahatī jammim taṇham loke duraccayam,

Whoever overcomes this low craving in the world, which is difficult to get past,

sokā tamhā papatanti udabindu va pokkharā. [336]

griefs fall from him like a drop of water from a lotus.

Santakāyo santavāco, santavā susamāhito,

Calm in body and calm in speech, having calmness and composure,

vantalokāmiso bhikkhu upasanto ti vuccati. [378]

having thrown off worldly gain the monastic is called one at peace.

Yo have daharo bhikkhu yuñjati Buddhasāsane,

That young monastic who is devoted to the Buddha's dispensation,

sō imam lokam pabhāseti, abbhā mutto va candimā. [382]

shines forth in this world, like the moon freed from a cloud.

Yodha dīgham va rassam vā aṇum-thūlam subhāsubham,

* Whoever in the world does not take what is not given, long, short,

loke adinnaṁ nādiyati, tam-aham brūmi brāhmaṇam. [409]

small, large, attractive or unattractive, that one I say is a brahmin.

Āsā yassa na vijjanti asmin loke paramhi ca,
For the one who has no longings in this world or in the next world,

nirāsayam̄ visam̄yuttaṁ, tam-aham̄ brūmi brāhmaṇam̄. [410]
being without longings, detached, that one I say is a brahmin.

Hitvā ratiñ-ca aratiñ-ca, sītibhūtaṁ nirūpadhim̄,
Abandoning delight and aversion, cooled off and free from cleaving,

sabbalokābhībhūm̄ vīram̄, tam-aham̄ brūmi brāhmaṇam̄. [418]
a hero who vanquished the whole world, that one I say is a brahmin.

Buddhavaggo

14. The Chapter about the Buddha

Yassa jitam nāvajīyati,
He whose victory cannot be undone,

jitam assa no yāti koci loke,
whose victory no one here approaches,

tam-Buddham-anantagocaram,
the Buddha, whose range is endless,

apadām kena padena nessatha? [179]
by what path can you lead the pathless one?

Yassa jālinī visattikā,
* For him there is no desire, attachment,

taṇhā natthi kuhiñci netave,
or craving to lead (him) anywhere,¹

tam-Buddham-anantagocaram,
the Buddha, whose range is endless,

apadām kena padena nessatha? [180]
by what path can you lead the pathless one?

Ye jhānapasutā dhīrā, nekkhammūpasame ratā,
Those wise ones intent on meditation,² who delight in the peace of renunciation,

devā pi tesām pihayanti, Sambuddhānam satimataṁ. [181]
even the gods are envious of them, the Sambuddhas, the ones who are mindful.

Kiccho manussapaṭilābho, kiccham maccāna' jīvitam,
It is rare to acquire (birth as a) human, rare is the life of mortals,

kiccham Saddhammasavanaṁ, kiccho Buddhānam-uppādo. [182]
it is rare to hear the True Dhamma, rare the arising of Buddhas.

¹ This is the clue to the translation of this verse; what it is talking about is having none of the states (*padāni*) of craving (*taṇhā*), etc. by which the one beyond those states (*apadāni*) could be led.

² Comm: *jhānapasutā ti lakkhaṇūpanijjhānaṇ ārammaṇūpanijjhānan-ti*; intent on meditation means meditating on the signs, meditating on the (concentration) object.

Sabbapāpassa akaraṇam, kusalassa upasampadā,
The non-doing of anything wicked, undertaking of what is good,

sacittaparīyodapanam - etam Buddhāna' sāsanam. [183]
the purification of one's mind - this is the teaching of the Buddhas.

Khantī paramam tapo titikkhā,
Enduring patience is the supreme austerity,

Nibbānam paramam vadanti Buddhā,
Nibbāna is supreme say the Buddhas,

na hi pabbajito parūpaghātī,
for one gone forth does not hurt another,

samaṇo hoti param viheṭhayanto. [184]
(nor does) an ascetic harass another.

Anupavādo anupaghāto, pātimokkhe ca saṃvaro,
Not finding fault, not hurting, restraint by the regulations,

mattaññutā ca bhattasmiṁ, pantañ-ca sayanāsanam,
knowing the right measure of food, (living in) a remote dwelling,

adhicitte ca āyogo - etam Buddhāna' sāsanam. [185]
devotion to meditation - this is the teaching of the Buddhas.

Na kahāpaṇavassena titti kāmesu vijjati,
Not through a rain of coins is satisfaction found for sense desires,

“Appassādā dukhā kāmā,” iti viññāya pandito, [186]
the wise one knowing: “Sense pleasures have little joy, (much) suffering,”

api dibbesu kāmesu ratim so nādhigacchatī.
does not find delight even in heavenly pleasures.

Taṇhakkhayarato hoti Sammāsambuddhasāvako. [187]
The disciple of the Perfect Sambuddha delights in craving's destruction.

Bahuṁ ve saraṇam yanti pabbatāni vanāni ca

* Many people shaken by fear go for refuge

ārāmarukkhacetyāni, manussā bhayatajjitā. [188]

to woods and mountains, to tree shrines in pleasure parks.

Netam̄ kho saraṇam̄ khemam̄, netam̄ saraṇam-uttamam̄,
That is not a secure refuge, that is not the refuge supreme,

netam̄ saraṇam-āgama sabbadukkhā pamuccati. [189]
that is not the refuge to come to that liberates from all suffering.

Yo ca Buddhañ-ca Dhammañ-ca Saṅghañ-ca saraṇam̄ gato,
Whoever has gone for refuge to the Buddha, the Dhamma and the Saṅgha,

cattāri arīyasaccāni sammappaññāya passati: [190]
and who sees with right wisdom the four noble truths:

Dukkhaṁ dukkhasamuppādaṁ dukkhassa ca atikkamaṁ,
Suffering, arising of suffering, and the overcoming of suffering,

arīyañ-caṭṭhaṅgikam̄ maggam̄ dukkhūpasamagāminam̄. [191]
the eightfold noble path leading to the stilling of suffering.

Etam̄ kho saraṇam̄ khemam̄, etam̄ saraṇam-uttamam̄,
That is a secure refuge, that is the refuge supreme,

etam̄ saraṇam-āgama sabbadukkhā pamuccati. [192]
that is the refuge to come to that liberates from all suffering.

Dullabho purisājañño, na so sabbattha jāyati,
A person of good breed is rare, that one is not born everywhere,

yattha so jāyate dhīro, tam̄ kulaṁ sukham-edhati. [193]
wherever that wise one is born, that family gains happiness.

Sukho Buddhānam-uppādo, sukhā Saddhammadesanā,
The arising of the Buddhas is good, the teaching of the True Dhamma is good,

sukhā Saṅghassa sāmaggī, samaggānam̄ tapo sukho. [194]
the harmony of the Saṅgha is good, devotion to harmony is good.

Pūjārahe pūjayato, Buddhe yadi va sāvake,
For those who worship those worthy of worship, whether Buddhas or disciples,

papañcasamatikkante, tiṇṇasokapariddave; [195]
who have overcome the impediments, crossed over grief and lamentation;

te tādise pūjayato, nibbute akutobhaye,
for those who worship such as these, the emancipated, the fearless,

na sakkā puññam saṅkhātum, imettam-api kenaci. [196]
no one is able to measure their (vast) merit, (saying:) it is as much as this.

Buddhavaggo Cuddasamo
The Chapter about the Buddha, the Fourteenth

Paṭhamakabhāṇavāram
The First Recital

Related Verses from the Dhammapada

Ākāse va padam natthi, samanō natthi bāhire,
There is no footprint in the sky, there is no ascetic on the outside,

papañcābhiratā pajā, nippapañcā Tathāgatā. [254]
folk greatly delight in impediments, the Realised Ones are free of impediments.

Ākāse va padam natthi, samanō natthi bāhire,
There is no footprint in the sky, there is no ascetic on the outside,

saṅkhārā sassatā natthi, natthi Buddhānam-iñjitaṁ. [255]
there are no constant conditions, there is no disturbance for the Buddhas.

Suppabuddhaṁ pabujjhanti sadā Gotamasāvakā,
Gotama's disciples always awake to a good wakening,

yesam divā ca ratto ca niccam Buddhaṁ sati. [296]
those who day and night constantly have mindfulness of the Buddha.

Mettāvihārī yo bhikkhu, pasanno Buddhasāsane,
That monastic who dwells in loving-kindness, with faith in Buddha's dispensation,

adhibacche padam santam, saṅkhārūpasamam sukham. [368]
should attain the state of peace, the joy in stilling of (all) conditions.

Divā tapati ādicco, rattim ābhāti candimā,
The sun is radiant by day, the moon shines by night,

sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,
the accoutred noble is radiant, the meditating brahmin is radiant,

atha sabbam-ahorattim Buddha tapati tejasā. [387]
yet every day and night the Buddha is radiant through his power.

Sukhavaggo

15. The Chapter about Happiness

Susukham̄ vata jīvāma verinesu averino,

Let us live truly happily, without hatred, amongst those who have hated,

verinesu manussesu viharāma averino. [197]

amongst humans who have hatred let us live without hatred.

Susukham̄ vata jīvāma ātiresu anāturā,

Let us live truly happily, without sickness, amongst those who are sick,¹

ātiresu manussesu viharāma anāturā. [198]

amongst humans who have sickness let us live without sickness.

Susukham̄ vata jīvāma ussukesu anussukā

Let us live truly happily, without longing, amongst those who are longing,²

ussukesu manussesu viharāma anussukā. [199]

amongst humans who are longing let us live without longing.

Susukham̄ vata jīvāma yesam̄ no natthi kiñcanam̄,

We live truly happily enough having no possessions ourselves,³

pītibhakkhā bhavissāma devā Ābhassarā yathā. [200]

we will feed on joy like the gods of Streaming Light.⁴

Jayam̄ veraṁ pasavati, dukkham̄ seti parājito,

The victor generates hatred, the defeated one finds suffering,

upasanto sukham̄ seti, hitvā jayaparājayam̄. [201]

the one at peace lives happily, having abandoned victory and defeat.

¹ Comm: *kilesātiresu; amongst those who are sick with defilements.*

² Comm: *pañcakāmaguṇapariyesane; seeking the five strands of sense pleasure.*

³ Comm: *rāgādīsu kiñcanesu; with no possessions like passion and so forth.*

⁴ The Ābhassara devas are traditionally positioned at the seventeenth level of existence, at the top of the three levels said to correspond to the second absorption.

Natthi rāgasamo aggi, natthi dosasamo kali,

There is no fire like passion, there is no offence like hatred,

natthi khandhasamā dukkhā, natthi santiparamā sukham. [202]

there is no suffering like the components (of mind and body), no happiness other than peace.¹

Jighacchā paramā rogā, saṅkhāraparamā dukhā,

Hunger is the supreme sickness, conditions are the supreme suffering,

etaṁ nātvā yathābhūtam, Nibbānam paramam sukham. [203]

knowing this as it really is, (know) Nibbāna is the supreme good.

Ārogyparamā lābhā, santuṭṭhi paramam dhanaṁ,

Health is the supreme gain, content the supreme wealth,

vissāsā paramā nāti, Nibbānam paramam sukham. [204]

confidence the supreme kin, Nibbāna the supreme good.

Pavivekarasam pitvā, rasam upasamassa ca,

Savouring the taste of solitude, and the taste of peace,

niddaro hoti nippāpo, Dhammapitirasam pivam. [205]

he is fearless, faultless, savouring the joyful taste of Dhamma.

Sāhu dassanam-arīyānam, sannivāso sadā sukho,

Meeting with² the noble is good, living together (with them) is always pleasant,

adassanena bālānam niccam-eva sukhī siyā. [206]

through not meeting foolish people one will constantly be happy.

Bālasaṅgatacārī hi dīgham-addhāna' socati,

For he who consorts with fools grieves for a long time,

dukkho bālehi samvāso amitteneva sabbadā,

dwelling with fools is always suffering as it is with enemies,

dhīro ca sukhasamvāso nātīnam va samāgamo. [207]

¹ Comm: *nibbānato uttarim; beyond Nibbāna.*

² *Dassana* normally means *seeing*, but in the application here and below must mean *meeting with*. See also the usage in 210 below.

the wise one dwells happily as with an assembly of kin.

tasmā hi,
therefore,

dhīrañ-ca paññañ-ca bahussutañ-ca,
the firm, the wise and the learned,

dhorayhasilam̄ vatavantam-ar̄yam –
the virtuous, dutiful and noble –

tañ tādisañ sappurisañ sumedhañ
* (accompany) such a true and intelligent person

bhajetha nakkhattapathañ va candimā. [208]
as the moon accompanies the course of the stars.

Sukhavaggo Paññarasamo
The Chapter about Happiness, the Fifteenth

Related Verses from the Dhammapada

Manopubbañgamā dhammā, manoseñthā manomayā,
Mind precedes thoughts, mind is their chief, (their quality is) made by mind,

manasā ce pasannena bhāsati vā karoti vā,
if with pure mind one speaks or acts,

tato nam̄ sukham-anveti chāyā va anapāyinī. [2]
through that, happiness follows him like a shadow which does not depart.

Mā pamādam-anuyuñjetha mā kāmaratisanthavam̄,
Do not cultivate heedlessness, do not be acquainted with delight in sensual pleasure,

appamatto hi jhāyanto pappoti vipulam̄ sukham̄. [27]
for the heedful one, meditating, (surely) attains great happiness.

Dunniggahassa lahuno yatthakāmanipātino,

* For the mind that is difficult to subdue, flighty, flitting wherever it will,

cittassa damatho sādhu, cittam̄ dantam̄ sukhāvaham̄. [35]
restraint is good, a restrained mind brings happiness.

Sududdasam̄ sunipuṇam̄ yatthakāmanipātinam̄,
Hard to see, very subtle, flitting wherever it will,

cittam̄ rakkhetha medhāvī, cittam̄ guttam̄ sukhāvaham̄. [36]
the sage should guard the mind, a guarded mind brings happiness.

Dhammapīti sukham̄ seti, vippasannena cetasā,
The one who drinks Dhamma lives well, with a clear mind,

Arīyappavedite Dhamme sadā ramati paññito. [79]
the wise one will always delight in the Dhamma that is made known by the Noble.

Sabbattha ve sappurisā cajanti,
True people surely everywhere renounce,

na kāmakāmā lapayanti santo;
the good do not talk of desiring sense-pleasures;

sukhena phuṭṭhā atha vā dukhena,
when touched by pleasure or by suffering,

noccāvacam̄ paññitā dassayanti. [83]
the wise show neither elation or depression.

Abhivādanasīlissa niccam̄ vaddhāpacāyino,
For the one who is constantly worshipping honourable elders,

cattāro dhammā vadḍhanti: āyu vanṇo sukham̄ balam̄. [109]
four things increase: the length of life, beauty, happiness, and strength.

Puññañ-ce puriso kay'rā, kay'rāthetam̄ punappunam̄,
If a person should make merit, he should do it again and again,

tamhi chandam̄ kayirātha, sukho puññassa uccayo. [118]
let him place his intention there, there is an increase of happiness for the one who has made merit.

Sukhakāmāni bhūtāni yo dañđena vihimsati,
One who harms with a stick beings who desire happiness,

attano sukham-esāno, pecca so na labhate sukham̄. [131]
while seeking happiness for himself, won't find happiness after death.

Sukhakāmāni bhūtāni yo dāñđena na himsati,
One who harms not with a stick beings who desire happiness,

attano sukham-esāno, pecca so labhate sukham. [132]
while seeking happiness for himself, will find happiness after death.

Uttiṭṭhe nappamajjeyya, Dhammaṁ sucaritaṁ care,
One should strive, not be heedless, one should live by Dhamma, with good conduct,

Dhammacārī sukhaṁ seti asmiṁ loke paramhi ca. [168]
living by Dhamma one lives at ease in this world and the next.

Dhammaṁ care sucaritaṁ, na nām duccaritaṁ care,
One should live by Dhamma, with good conduct, not with bad conduct,

Dhammacārī sukhaṁ seti asmiṁ loke paramhi ca. [169]
living by Dhamma one lives at ease in this world and the next.

Na ve kadaṛ'yā devalokam vajanti,
The miserly go not to the world of the gods,

bālā have nappasamsanti dānam,
fools surely do not praise giving,

dhīro ca dānam anumodamāno,
but the wise one rejoices in giving,

teneva so hoti sukhī parattha. [177]
and through that he is happy hereafter.

Dullabho purisājañño, na so sabbattha jāyati,
A person of good breed is rare, that one is not born everywhere,

yattha so jāyate dhīro, tam kulaṁ sukham-edhati. [193]
wherever that wise one is born, that family gains happiness.

Sukho Buddhanam-uppādo, sukhā Saddhammañdesanā,
The arising of the Buddhas is good, the teaching of the True Dhamma is good,

sukhā Saṅghassa sāmaggī, samaggānam tapo sukho. [194]
the harmony of the Saṅgha is good, devotion to harmony is good.

Mattāsukhapariccāgā, passe ce vipulaṁ sukhāṁ,
If, by renouncing a small good, he might see a good that is large,

caje mattāsukhaṁ dhīro, sampassāṁ vipulaṁ sukhāṁ. [290]
the wise one should renounce that small good, seeing the good that is extensive.

Paradukkhūpadānena attano sukham-icchatī,
One who desires happiness for oneself by causing suffering for another,

verasamsaggasamsaṭṭho, verā so na parimuccati. [291]
being associated thus with hatred, is not fully released from that hatred.

Idam pure cittam-acāri cārikām
Formerly this wandering mind wandered

yenicchakaṁ yatthakāmaṁ yathāsukhaṁ,
through desire, pleasure and happiness,

tad-ajjaham niggahessāmi yoniso,
(but) today I will control it wisely,

hatthim-pabhinnam viya aṅkusaggaho. [326]
like one with goad an elephant in rut.

Atthamhi jātamhi sukhā sahāyā,
Friends are good whenever need arises,

tutṭhī sukhā yā itarītarena,
being content with everything is good,

puññam sukhain jīvitasaṅkhayamhi,
at the break-up of life merit is good,

sabbassa dukkhassa sukhāṁ pahāṇam. [331]
the abandoning of all suffering is good.

Sukhā matteyyatā loke, atho petteyyatā sukhā,
Respecting one's mother is good in the world, also respecting one's father is good,

sukhā sāmaññatā loke, atho brahmaññatā sukhā. [332]
respecting ascetics is good in the world, also respecting (true) brahmins is good.

Sukhaṁ yāva jarā sīlam, sukhā saddhā patiṭṭhitā,
Virtuous conduct till old age is good, the establishing of faith is good,

sukho paññāya paṭilābho, pāpānam akaraṇam sukhaṁ. [333]
the acquisition of wisdom is good, doing nothing wicked is good.

Saritāni sinehitāni ca

* There are flowing streams of affection and

sōmanassāni bhavanti jantuno,
mental happinesses for a person,

te sātasitā sukhesino,
pleasure-dependent they seek happiness,

te ve jātijarūpagā narā. [341]
those people undergo birth and old age.

Mettāvihārī yo bhikkhu, pasanno Buddhasāsane,
That monastic who dwells in loving-kindness, with faith in Buddha's dispensation,

adhigacche padam santam, saṅkhārūpasamaṁ sukhaṁ. [368]
should attain the state of peace, the joy in stilling of (all) conditions.

Attanā codayattānam, paṭimāsettam-attanā,
By oneself one should censure self, by oneself one should be controlled,

so attagutto satimā sukhaṁ bhikkhu vihāhi. [379]
he who guards himself, mindful, will live happily, monastic.

Pāmojjabahulo bhikkhu, pasanno Buddhasāsane,
The monastic, having much happiness, with faith in the dispensation of the Buddha,

adhigacche padam santam, saṅkhārūpasamaṁ sukhaṁ. [381]
could attain to the state of peace, happy in the stilling of (all) conditions.

Piyavaggo

16. The Chapter about Love

Ayoge yuñjam-attānam, yogasmiñ-ca ayojayam,
Engaging oneself in what is not suitable, not engaging in what is suitable,

attham hitvā piyaggāhī, pihetattānuyoginam. [209]
abandoning the good, grasping the loved, he envies the one who endeavours for himself.

Mā piyehi samāgañchī appiyehi kudācanam,
Do not associate at any time with those who are loved or with those unloved,

piyānam adassanam dukkham, appiyānañ-ca dassanam. [210]
there is suffering not meeting those loved, and (suffering from) meeting those unloved.

Tasmā piyañ na kayrātha, piyāpāyo hi pāpako.
Therefore do not hold (anything) as loved, for losing those who are loved is loathsome.

Ganthā tesam na vijjanti yesam natthi piyāppiyam. [211]
There are no knots for those who hold nothing as loved or as unloved.

Piyato jāyatī soko, piyato jāyatī bhayañ,
From love there arises grief, from love there arises fear,

piyato vippamuttassa natthi soko, kuto bhayam? [212]
for one who is free from love there is no grief, how is there fear?

Pemato jāyatī soko, pemato jāyatī bhayañ,
From fondness there arises grief, from fondness there arises fear,

pemato vippamuttassa natthi soko, kuto bhayañ? [213]
for one who is free from fondness there is no grief, how is there fear?

Ratiyā jāyatī soko, ratiyā jāyatī bhayañ,
From delight there arises grief, from delight there arises fear,

ratiyā vippamuttassa natthi soko, kuto bhayañ? [214]
for one who is free from delight there is no grief, how is there fear?

Kāmato jāyatī soko, kāmato jāyatī bhayaṁ,
From desire there arises grief, from desire there arises fear,

kāmato vippamuttassa natthi soko, kuto bhayaṁ? [215]
for one who is free from desire there is no grief, how is there fear?

Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṁ,
From craving there arises grief, from craving there arises fear,

taṇhāya vippamuttassa natthi soko, kuto bhayaṁ? [216]
for one who is free from craving there is no grief, how is there fear?

Sīladassanasampannaṁ, dhammaṭṭham saccavedinam,
Endowed with virtue and insight, principled, knowing the truths,

attano kamma' kubbānaṁ, taṁ janō kurute piyam. [217]
doing the deeds¹ that are his own, that one the people love.

Chandajāto anakkhāte, manasā ca phuṭo siyā,
The one with desire arisen for the undeclared,² will be suffused with the (awakening) mind,³

kāmesu ca appaṭibaddhacitto, ‘uddhaṁsoto’ ti vuccati. [218]
with a mind unconnected with sense pleasures, he is spoken of as ‘one gone upstream’.

Cirappavāsim purisam dūrato sotthim-āgataṁ,
When one who lives abroad for a long time comes safely from afar,

ñātimittā suhajjā ca abhinandanti āgatam. [219]
his relatives, friends and companions come and greatly rejoice.

Tatheva katapuññam-pi asmā lokā param gatam,
Just so, when one who has performed merit goes from this world unto the next,

puññāni paṭigāhanti piyam ñātīva āgatam. [220]
his merits are received just as relatives come to their loved one.

¹ Comm: *tisso sikkhā tā pūrayamānan-ti attho; the meaning is fulfilling the three trainings (in higher virtue, concentration and wisdom).*

² I.e. for Nibbāna.

³ Comm: *heṭṭhimehi tīhi maggaphalacittehi phuṭo pūrito bhaveyya; will be filled and suffused with the three lower paths and fruits.*

Piyavaggo Solasamo
The Chapter about Love, the Sixteenth

Related Verses from the Dhammapada

Ovadeyyānusāseyya, asabbhā ca nivāraye,
One should advise and instruct, and forbid whatever is vile,

sataṁ hi so piyo hoti, asataṁ hoti appiyo. [77]
for it is dear to the good, (but) it is not dear to the bad.

Sabbe tasanti daṇḍassa, sabbesaṁ jīvitam piyam,
Everyone trembles at the stick, for all of them life is dear,

attānam upamam katvā, na haneyya na ghātaye. [130]
comparing oneself (with others), one should not hurt or have (them) hurt.

Attānañ-ce piyam jaññā rakkheyya nam surakkhitam,
If one regards oneself as dear one should guard oneself right well,

tiṇṇam-aññataram yāmaṁ paṭijaggeyya paṇḍito. [157]
during one of the three watches (of the night) the wise one should stay alert.

Kodhavaggo

17. The Chapter about Anger

Kodham jahe, vippajaheyya mānam,
One should abandon anger, one should abandon conceit,

samyojanam sabbam-atikkameyya,
one should overcome every fetter,

taṁ nāmarūpasmim asajjamānam,
without clinging to mind and bodily form,

akiñcanam nānupatanti dukkhā. [221]
sufferings never do befall the one having no possessions.¹

Yo ve uppatitam kodham ratham bhantam va dhāraye,
Whoever should hold back arisen anger just like a swerving chariot,

tam-aham sārathim brūmi rasmiggāho itaro janō. [222]
that one I say is a charioteer, other people are just rein-holders.

Akkodhena jine kodham, asādhum sādhunā jine,
Through kindness² one should overcome anger, through goodness one should overcome a lack of goodness,

jine kadar¹yam dānena, saccenālikavādinam. [223]
through gifts one should overcome stinginess, through truth (one should overcome) lying speech.

Saccam bhane, na kujjheyya, dajjāppasmim-pi yācito,
One should speak out the truth, one should not get angry, when requested give, if only a little,

etehi tīhi ṭhānehi gacche devāna' santike. [224]
through these three conditions one can go to the presence of the gods.

Ahiṁsakā ye munayo, niccam kāyena saṁvutā,
Those sages without violence, constantly restrained in body,

te yanti accutam ṭhānam, yattha gantvā na socare. [225]

¹ Comm: *rāgādīnam abhāvena akiñcanam; not developing possessions like passion and so on.*

² Literally: *through non-anger.*

go to the deathless (Nibbāna), having gone there they do not grieve.

Sadā jāgaramānānam, ahorattānusikkhinām,
For those who are always wakeful, who train both by day and by night,

Nibbānam adhimuttānam, atthām gacchanti āsavā. [226]
who are intent on Nibbāna, the pollutants are laid to rest.

Porāṇam-etam, Atula, netam ajjatanām-iva:
This is something of old, Atula, this is not something of today:

nindanti tuṇhim-āsīnam, nindanti bahubhāṇinām,
they blame the one who sits silently, they blame the one who talks a lot,

mitabhāṇim-pi nindanti, natthi loke anindito. [227]
they blame the one who talks in moderation, there is no one in the world not blamed.

Na cāhu na ca bhavissati, na cetarahi vijjati
There was not and there will not be, and at present there is not found

ekantaṁ nindito poso, ekantaṁ vā pasāṁsito. [228]
a person totally blameworthy, or one totally praiseworthy.

Yañ-ce viññū pasāṁsanti, anuvicca suve suve,
The one who, after being examined day by day, is praised by the wise,

acchiddavuttiṁ medhāvīṁ, paññāsīlasamāhitām, [229]
faultless in conduct, sagacious, attending to virtue and wisdom,

nekkhamāṁ jambonadasseva, ko tam ninditum-arāhati?
one who is like a golden coin, who is there worthy to blame him?

Devā pi nam pasāṁsanti, Brahmunā pi pasāṁsito. [230]
That one is praised by the gods, and has been praised by the Brahmās too.

Kāyappakopām rakkheyya, kāyena saṁvuto siyā,
One should guard against bodily anger, one should be restrained bodily,

kāyaduccaritaṁ hitvā, kāyena sucaritaṁ care. [231]
abandoning wrong bodily conduct, one should have good bodily conduct.

Vacīpakopām rakkheyya, vācāya saṁvuto siyā,
One should guard against verbal anger, one should be restrained verbally,

vacīduccaritām hitvā, vācāya sucaritām care. [232]
abandoning wrong verbal conduct, one should have good verbal conduct.

Manopakopān rakkheyya, manasā saṁvuto siyā,
One should guard against mental anger, one should be restrained mentally,

manoduccaritān hitvā, manasā sūcaritān care. [233]
abandoning wrong mental conduct, one should have good mental conduct.

Kāyena saṁvutā dhīrā, atho vācāya saṁvutā,
The wise are restrained bodily, then they are restrained verbally,

manasā saṁvutā dhīrā, te ve suparisamvutā. [234]
the wise are restrained mentally, they are indeed very well-restrained.

Kodhavaggo Sattarasamo
The Chapter about Anger, the Seventeenth

Malavaggo

18. The Chapter about Stains

Pañḍupalāso va dāni 'si,
You are now like a withered leaf,

Yamapurisā pi ca tam upaṭṭhitā,
Yama's men¹ stand waiting for you,

uyyogamukhe ca tiṭṭhasi,
you stand at decay's door,

pāttheyyam-pi ca te na vijjati. [235]
with no provisions² for the journey found.

So karohi dīpam-attano,
One should make an island for oneself,

khippam vāyama pañḍito bhava,
soon the wise one should endeavour,

niddhantamalo, anaṅgaṇo,
removing the stain, blemishless,

dibbam ariyabhūmim-ehisi. [236]
you will go to the divine and noble realm.³

Upanītavayo ca dāni 'si,
You are now advanced in age,

sampayāto 'si Yamassa santike,
you have come to Yama's presence,

vāso pi ca te natthi antarā,
there is nowhere to dwell in between,

pāttheyyam-pi ca te na vijjati. [237]
with no provisions for the journey found.

¹ Yama is the god of death in traditional Indian lore, his men escort one to the other world.

² Comm: *kusalapāttheyyam*; *provisions of wholesome deeds*.

³ Comm: *pañcavidham Suddhāvāsabhūmim*; *the fivefold realm of the Pure Lands*, which is where *anagāmī*-s are reborn, which is why it is called noble.

So karohi dīpam-attano,
One should make an island for oneself,

khippam vāyama paṇḍito bhava,
soon the wise one should endeavour,

niddhantamalo anaṅgaṇo,
removing the stain, blemishless,

na punam jātijaram upehisi. [238]
you will not come to birth and old age again.

Anupubbena medhāvī, thokathokam khaṇe khaṇe,
The sage gradually, little by little, moment by moment,

kammāro rajatasseva, niddhame malam-attano. [239]
should remove the stain from himself, like a smith (removes the stain) from silver.

Ayasā va malam samuṭṭhitam,
As a (rust) stain arises from iron,

taduṭṭhāya tam-eva khādati,
and arisen from that, it eats it away,

evam atidhonacārinam –
so with one who is overindulgent¹ –

sakakammāni nayanti duggatim. [240]
his deeds lead him to a bad destiny.

Asajjhāyamalā mantā, anuṭṭhānamalā gharā,
Lack of repetition is the ruin² of chants, a lack of maintenance is the ruin of homes,

malam vanṇassa kosajjaṁ, pamādo rakkhato malam. [241]
indolence is the ruin of one's appearance, heedlessness is the ruin of the one on guard.

¹ The commentary says it means being indulgent in regard to the four requisites.

² *Mala*, the same word is translated as *stain* elsewhere, but here the only translation I feel that works throughout the verse is *ruin*.

Malitthiyā duccaritam, maccheram dadato malam,
Bad conduct is a woman's stain, stinginess is a giver's stain,

malā ve pāpakā dhammā asmiṁ loke paramhi ca. [242]
wicked actions are indeed stains both in this world and in the next.

Tato malā malataram, avijjā paramam malam,
A stain that is worse than that stain, ignorance is the supreme stain,

etaṁ malaṁ pahatvāna, nimmalā hotha, bhikkhavo! [243]
after abandoning that stain, be without stains,¹ O monastics!

Sujīvam ahirikena, kākasūrena dhaṁsinā,
Life is light for one without shame, with the bold courage of a crow,

pakkhandinā pagabbhena, saṅkiliṭṭhena jīvitam. [244]
living a life with backbiting, recklessness, and defilements.

Hirimatā ca dujjīvam, niccam sucigavesinā,
Life is hard when endowed with shame, for the one constantly seeking purity,

alīnenāpagabbhena, suddhājīvena passatā. [245]
for one sincere, and not reckless, looking for purity of life.

Yo pāṇam-atipāteti, musāvādañ-ca bhāsati,
Whoever kills a living being, and speaks a word that is not true,

loke adinnaṁ ādiyati, paradārañ-ca gacchati, [246]
takes what is not given here, and goes to another's wife,

surāmerayapānañ-ca yo naro anuyuñjati,
that person who is devoted to a drink of liquor and wine,²

idhevam-eso lokasmim mūlam khaṇati attano. [247]
digs up his own root right here in the world.

¹ Note that this is the last mention of *stains* (*mala*) in this chapter, although related themes make up the rest of the chapter.

² It is interesting that all of these deeds are in the singular, where we would more naturally use a plural. This happens in many places, but in such a long list it stands out here.

Evaṁ bho purisa jānāhi, pāpadhammā asaññatā,
Know it thus, dear sir, a lack of restraint is a bad thing,

mā taṁ lobho adhammo ca ciram dukkhāya randhayuṁ. [248]
let not greed and corruption oppress you with suffering for a long time.

Dadāti ve yathāsaddhaṁ, yathāpasādanam janō,
The people give according to faith, according to their confidence,

tattha yo mañku bhavati paresam pānabhojane
herein the one who becomes dejected because of food and drink (given) to others¹

na so divā vā rattim vā, samādhiṁ adhigacchati. [249]
he does not, either by day or night attain to (good) concentration.

Yassa cetam samucchinnam, mūlaghaccaṁ samūhataṁ,
For the one in whom this (dejection) is cut off, destroyed at the root, dug up,

sa ve divā vā rattim vā, samādhiṁ adhigacchati. [250]
does, by day and night, attain to (good) concentration.

Natthi rāgasamo aggi, natthi dosasamo gaho,
There is no fire that is like passion, there is nothing that takes a hold like hatred,

natthi mohasamam jālam, natthi taṇhāsamā nadī. [251]
there is no snare like delusion, there is no flood like craving.

Sudassam vajjam-aññesam, attano pana duddasam,
Easy to see are others' fault, but one's own is hard to see,

paresam hi so vajjāni opuṇāti yathā bhusam,
for one sifts other peoples' faults like they were chaff,

attano pana chādeti, kaliṁ va kitavā satho. [252]
but conceals one's own (faults), like a crafty cheat (conceals) his defeat.²

¹ Meaning, broadly, *others' gains*.

² The commentary explains this last line differently, saying that *satha* means a *hunter* who conceals his *body* (*kali*) in order to catch his prey. I know of nowhere else that *satha* means a hunter, or *kali* means a body; if it were correct then we could translate: *like a hunter (conceals) his body*.

Paravajjānupassissa niccam ujjhānasaññino,

The one who constantly looks for another's fault, who is an abject complainer,

āsavā tassa vadḍhanti, ārā so āsavakkhayā. [253]

for him the pollutants increase, he is far from their destruction.

Ākāse va padam natthi, samaṇo natthi bāhire,

There is no footprint in the sky, there is no ascetic on the outside,¹

papañcābhiratā pajā, nippapañcā Tathāgatā. [254]

folk greatly delight in impediments, the Realised Ones are free of impediments.

Ākāse va padam natthi, samaṇo natthi bāhire,

There is no footprint in the sky, there is no ascetic on the outside,

saṅkhārā sassatā natthi, natthi Buddhānam-iñjitaṁ. [255]

there are no constant conditions, there is no disturbance for the Buddhas.

Malavaggo Aṭṭhārasamo

The Chapter about Stains, the Eighteenth

Related Verse from the Dhammapada

Bāhitapāpo ti brāhmaṇo,

Warding off wickedness one is called a brahmin,

samacarīyā samaṇo ti vuccati,

one living austere is said to be an ascetic,

pabbājayam-attano malam

* because of driving forth (all) stain from oneself

tasmā pabbajito ti vuccati. [388]

one is said to be one who has gone forth.

¹ Meaning: *in outside sects*.

Dhammaṭṭhavaggo

19: The Chapter about One who stands by Dhamma

Na tena hoti Dhammaṭṭho yenatthām sahasā naye,

One who would hastily settle a case because of that is not one who stands by Dhamma,

yo ca atthām anatthañ-ca ubho niccheyya paṇḍito. [256]

the wise one should discriminate the two: what is the case and what is not the case.

Asāhasena dhammena samena nayatī pare,

The one who settles for other people without haste, justly and impartially,

Dhammassa gutto medhāvī, Dhammaṭṭho ti pavuccati. [257]

the sagacious one, protecting Dhamma, is said to be one who stands by Dhamma.¹

Na tena paṇḍito hoti yāvatā bahu bhāsati;

One is not a wise person merely because of speaking much;

khemī averī abhayo, paṇḍito ti pavuccati. [258]

being safe, hatred-free, fearless, one is called a wise person.

Na tāvatā Dhammadharo yāvatā bahu bhāsati,

One is not a Dhamma-bearer merely through speaking much,

yo ca appam-pi sutvāna, Dhammaṭṭam kāyena passati,

but the one who, having heard a little, sees Dhamma for himself,²

sa ve Dhammadharo hoti, yo Dhammaṭṭam nappamajjati. [259]

is one who bears Dhamma, the one who is not heedless regarding Dhamma.

Na tena therō hoti yenassa palitām siro,

One is not an elder because one's head has grey hair,

paripakko vayo tassa moghajīṇo ti vuccati. [260]

for the one who is (only) well-matured, aged, is said to be old in vain.

¹ This is the last mention of *dhammaṭṭha* in this chapter.

² Literally: *with the body*, but *for himself*, perhaps as an analogue of *attanā*, seems to be the meaning.

Yamhi saccāñ-ca Dhammo ca ahimsā samyamo damo,
In whom is truth, Dhamma, non-violence, restraint and (good) training,

sa ve vantamalo dhīro therō iti pavuccati. [261]
the wise one who throws out the stain is (truly) called an elder.

Na vākkaraṇamattena vaṇṇapokkharatāya vā
Not by eloquence only, or by a beautiful complexion,

sādhurūpo naro hoti, issukī maccharī saṭho; [262]
is a person honourable, (if still) jealous, selfish and deceitful;

yassa cetāñ samucchinnañ, mūlaghaccañ samūhatañ,
for the one in whom this is cut off, destroyed at the root, dug up,

sa vantadoso medhāvī sādhurūpo ti vuccati. [263]
that sage who has thrown out hatred is said to be honourable.

Na muṇḍakena samaṇo, abbato alikāñ bhaṇam,
Not through a shaven head is one an ascetic, (if) one lacks vows,¹ speaks lies,

icchālobhasamāpanno, samaṇo kiñ bhavissati? [264]
and is endowed with greed and desire, how will one be an ascetic?

Yo ca sameti² pāpāni, aṇumāñ-thūlāni sabbaso –
The one who pacifies wicked deeds, small and great, in every way –

samitattā hi pāpānam samaṇo ti pavuccati. [265]
through the pacifying of wicked deeds he is said to be an ascetic.

Na tena bhikkhu hoti yāvatā bhikkhate pare,
One is not a monastic merely through eating others' almsfood,

vissam Dhammāñ samādāya bhikkhu hoti na tāvatā. [266]
the one who undertakes a false Dhamma to that extent is not a monastic.

¹ Comm: *sīlavatena ca dhūtavatena ca virahito; being without the vow of virtue and the vow of asceticism.*

² Being here short for *upasameti*.

Yodha puññañ-ca pāpañ-ca bāhetvā brahmacariyavā,

* If he is one who lives the holy life here, warding off both merit and demerit,

sañkhāya loke carati sa ce, bhikkhū ti vuccati. [267]

and wanders with discrimination in the world, that one is said to be a monastic.

Na monena munī hoti mūlharūpo aviddasu,

Not through silence is a deluded fool (considered to be) a seer,

yo ca tulam̄ va paggayha, varam-ādāya pañđito. [268]

the wise one, like one holding the balance, takes up what is noble.

Pāpāni parivajjeti sa munī tena so muni,

The seer who rejects wicked deeds through that is (considered) a seer,

yo munāti ubho loke muni tena pavuccati. [269]

whoever understands both worlds¹ because of that is said to be a seer.

Na tena ariyo hoti yena pāñāni hiṁsati,

Not through hurting breathing beings one is noble,

ahimśā sabbapāñānam̄ ariyo ti pavuccati. [270]

the one who does not hurt any breathing beings is said to be noble.

Na sīlabbatamattena, bāhusaccena vā pana,

Not merely through virtue or vows, or through great learning,

atha vā samādhilābhena, vivittasayanena vā, [271]

or through the attainment of concentration, or through a secluded dwelling,

¹ The phrase means being unattached to both the internal and external worlds.

phusāmi nekkhammasukham, aputhujjanasevitam;
do I attain the happiness of renunciation,¹ not practised by worldly people;

bhikkhu vissāsa' māpādi² appatto āsavakkhayam. [272]
let a monastic not be confident (as long as) the destruction of the pollutants is unattained.³

Dhammatthavaggo Ekūnavīsatimo
The Chapter about the one who stands by Dhamma, the Nineteenth

Related Verse from the Dhammapada

Siladassanasampannaṁ, dhammattham saccavedinam,
Endowed with virtue and insight, principled, knowing the truths,

attano kamma' kubbānam, tam janō kurute piyam. [217]
doing the deeds that are his own, that one the people love.

¹ Defined by the commentary as *anāgāmisukham*; *the happiness of non-returning*.

² This parses as *vissāsaṁ mā āpādi*.

³ There is an uncertainty of person in this verse (*I* and then *he*), it might have been better written with 3rd person *phusati* (with long -*ī* for the metre): *does he attain...*

Maggavaggo

20. The Chapter about the Path

Maggānaṭṭhaṅgiko seṭṭho, saccānam cature padā,
The eightfold is the best of paths, four principles (the best) of truths,

virāgo seṭṭho dhammānam, dipadānañ-ca Cakkhumā. [273]
passionlessness the best of states, the Visionary (the best) of men.¹

Eso va maggo natthañño, dassanassa visuddhiyā,
This is the path, there is no other, for insight and for purity,

etam hi tumhe paṭipajjatha, Mārassetam pamohanaṁ. [274]
you should enter upon this path, this is the confounding of Māra.

Etam hi tumhe paṭipannā dukkhassantam karissatha,
Having entered upon this path you will make an end to suffering,

akkhāto ve mayā maggo, aññāya sallasanthanam. [275]
the path was declared by me, the removal of the dart by knowledge.

Tumhehi kiccaṁ ātappaṁ akkhātāro Tathāgatā,
Your duty is to have ardour declare the Realised Ones,

paṭipannā pamokkhanti jhāyino Mārabandhanā. [276]
entering this path meditators will be released from the bonds of Māra.

Sabbe saṅkhārā aniccā ti, yadā paññāya passati,
All conditions are impermanent, when one sees this with wisdom,

atha nibbindatī dukkhe – esa maggo visuddhiyā. [277]
then one grows tired of suffering – this is the path to purity.

Sabbe saṅkhārā dukkhā ti, yadā paññāya passati,
All conditions are suffering, when one sees this with wisdom,

atha nibbindatī dukkhe – esa maggo visuddhiyā. [278]
then one grows tired of suffering – this is the path to purity.

¹ Lit: *of bipeds*.

Sabbe dhammā anattā ti, yadā paññāya passati,
All components (of mind and body)¹ are without self, when one sees this with wisdom,

atha nibbindatī dukkhe – esa maggo visuddhiyā. [279]
then one grows tired of suffering – this is the path to purity.

Uṭṭhānakālamhi anuṭṭhahāno,
The one who has not energy at a time for energy,

yuvā balī, ālasiyam upeto,
youthful, strong, (but) given to laziness,

saiṁsannasaṅkappamano kusīto –
whose mind lacks (right) intention and is indolent –

paññāya maggām alaso na vindati. [280]
the lazy one does not find wisdom's path.

Vācānurakkhī manasā susaṁvuto,
Verbally guarded, well-restrained in mind,

kāyena ca akusalam na kayⁱrā,
not doing a wrong deed with the body,

ete tayo kammapathe visodhaye,
one should purify these three paths of action,

ārādhaye maggām isippaveditam. [281]
one should undertake the path shown by seers.

Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo,
From effort arises wisdom, without effort wisdom is destroyed,

etam dvedhāpatham ñatvā bhavāya vibhavāya ca,
having understood these two paths of development and decline,

tathattānam niveseyya yathā bhūri pavaḍḍhati. [282]
one should establish oneself so that one's wisdom increases.

¹ Comm: *sabbe dhammā ti pañcakkhandā*.

Vanam chindatha mā rukkham, vanato jāyatī bhayam,
Cut down the forest (of defilements)¹ not just a tree, from the forest arises a danger,

chetvā vanañ-ca vanathañ-ca, nibbanā hotha bhikkhavo. [283]
having cut down the forest and thicket, you should be without forests, monastics.

Yāva hi vanatho na chijjati

* For as long as an atom of desire²

añumatto pi narassa nārisu,
of a man for a woman is not cut down,

paṭibaddhamano va tāva so,
for just so long is the mind in bondage,

vaccho khīrapako va mātari. [284]
like a calf (in bondage) to mother's milk.

Ucchinda sineham-attano,
Cut off (any) affection for one's self,

kumudam sāradikam va pāñinā,
like an autumn lotus (plucked) with the hand,

santimaggam-eva brūhaya
develop fully the path to peace and

Nibbānam Sugatena desitam. [285]
Nibbāna taught by the Happy One.

“**Idha vassam vasissāmi, idha hemantagimhisu”,**
“Here I will dwell during the rains, here during winter and summer”,

iti bālo vicinteti, antarāyam na bujjhati. [286]
in just such a way a fool thinks, not understanding the danger.

¹ Comm: *rāgādikilesavanam*.

² This is a play on the word *vanatha*, which also occurs in the previous verse, and means both a *thicket* and in metaphorical usage *the thicket of desire*.

Tam puttapasusammattam byāsattamanasam naram,
That person whose mind is attached and besotted by cattle and children,

suttam gāmam mahogho va maccu ādāya gacchati. [287]
is snatched away by death just as a sleeping village (by)¹ a great flood.

Na santi puttā tāṇāya, na pitā na pi bandhavā,
Children are not a refuge, nor fathers, not even kin,

Antakenādhipannassa natthi nātisu tāṇatā. [288]
for one overcome by the End-Maker² there is no refuge in relatives.

Etam-atthavasam nātvā, paññito sīlasamvuto,
Understanding the truth of this the wise one, endowed with virtue,

Nibbānagamanam maggam khippam-eva visodhaye. [289]
should quickly purify the path that is leading to Nibbāna.

Maggavaggo Vīsatimo
The Chapter about the Path, the Twentieth

Related Verses from the Dhammapada

Yo ca Buddhañ-ca Dhammañ-ca Saṅghañ-ca saraṇam gato,
Whoever has gone for refuge to the Buddha, the Dhamma and the Saṅgha,

cattāri arīyasaccāni sammappaññāya passati: [190]
and who sees with right wisdom the four noble truths:

Dukkham dukkhasamuppādam dukkhassa ca atikkamam,
Suffering, arising of suffering, and the overcoming of suffering,

arīyañ-caṭṭhaṅgikam maggam dukkhūpasamagāminam. [191]
the eightfold noble path leading to the stilling of suffering.

Etam kho saraṇam khemam, etam saraṇam-uttamam,
That is a secure refuge, that is the refuge supreme,

etam saraṇam-āgama sabbadukkhā pamuccati. [192]
that is the refuge to come to that liberates from all suffering.

¹ As we really need an instrumental here, it might have been better to write: *suttam gāmam ogheneva*.

² I.e. Māra incarnate, or death.

Gambhīrapaññam medhāvīm, maggāmaggassa kovidam,
The deeply wise sagacious one, skilled in what is path and not path,

uttamatthaṁ anuppattaṁ, tam-ahaṁ brūmi brāhmaṇam. [403]
who has reached the ultimate good, that one I say is a brahmin.

Pakiṇṇakavaggo

21. The Miscellaneous Chapter

Mattāsukhaphariccāgā, passe ce vipulam sukham,
If, by renouncing a small good, he might see a good that is large,

caje mattāsukham dhīro, sampassam vipulam sukham. [290]
the wise one should renounce that small good, seeing the good that is extensive.

Paradukkhūpadānena attano sukham-icchatī,
One who desires happiness for oneself by causing suffering for another,

verasamsaggasamsaṭṭho, verā so na parimuccati. [291]
being associated thus with hatred, is not fully released from that hatred.

Yām hi kiccam tad-apaviddham, akiccam pana kaȳ rati,
That to be done is rejected, but what is not to be done is done,

unnalānam pamattānam, tesam vadḍhanti āsavā. [292]
for the insolent, the heedless, their pollutants increase.

Yesañ-ca susamāraddhā niccam kāyagatā sati
But for those who always properly undertake mindfulness of the body

akiccam te na sevanti, kicce sātaccakārino,
who do not practice what is not to be done, persisting in what is to be done,

satānam sampajānānam, atthām gacchanti āsavā. [293]
for those mindful ones, those fully aware, the pollutants are laid to rest.

Mātarām pitaram hantvā, rājāno dve ca khattiye,
Destroying mother and father, and (then) two noble kings,

raṭṭham sānucaram hantvā, anīgho yāti brāhmaṇo. [294]
destroying a kingdom and its followers, the brahmin proceeds untroubled.¹

¹ The commentary interprets this verse to mean: *destroying craving and the conceit ‘I am’, and the two: eternalism and annihilationism, destroying passionate delight in the twelve sense spheres, the one without pollutants proceeds untroubled.*

Mātaram pitaram hantvā, rājāno dve ca sotthiye,
Destroying mother and father, and two prosperous¹ kings,

veyyagghapañcamam hantvā, anīgho yāti brāhmaṇo. [295]
destroying a tiger as the fifth, the brahmin proceeds untroubled.²

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama's disciples always awake to a good wakening,

yesam divā ca ratto ca niccam Buddhagatā sati. [296]
those who day and night constantly have mindfulness of the Buddha.

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama's disciples always awake to a good wakening,

yesam divā ca ratto ca niccam Dhammagatā sati. [297]
those who day and night constantly have mindfulness of the Dhamma.

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama's disciples always awake to a good wakening,

yesam divā ca ratto ca niccam Saṅghagatā sati. [298]
those who day and night constantly have mindfulness of the Saṅgha.

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama's disciples always awake to a good wakening,

yesam divā ca ratto ca niccam kāyagatā sati. [299]
those who day and night constantly have mindfulness of the body.

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama's disciples always awake to a good wakening,

yesam divā ca ratto ca ahimsāya rato mano. [300]
those who day and night have a mind that delights in non-violence.

¹ This is often interpreted as being equal to *sottiye, learned*; but there is no reason why we can't translate it according to how it is written as *sotthiye, prosperous, blessed*. The commentary says *two prosperous kings* here means *two brahmin kings*.

² The commentary interprets this verse to mean: *destroying craving and the conceit 'I am', and the two: eternalism and annihilationism, destroying the five hindrances having doubt as the fifth, the one without pollutants proceeds untroubled.*

Suppabuddham pabujjhanti sadā Gotamasāvakā
Gotama's disciples always awake to a good wakening,

yesam divā ca ratto ca bhāvanāya rato mano. [301]
those who day and night have a mind that delights in cultivation.

Duppabbajjam durabhiramam, duravasā gharā dukhā,
The going forth is hard, it is hard to find delight (therein), (but) it is (also) hard to dwell
in households that are suffering,

dukkhosamānasamvāso, dukkhānupatitaddhagū,
dwelling together with those different is suffering, travellers (in the round of births) are
affected by suffering,

tasmā na caddhagū siyā, na ca dukkhānupatito siyā. [302]
therefore do not be a traveller, do not be affected by suffering.

Saddho silena sampanno yasobhogasamappito,
The faithful one who is endowed with virtue, and has wealth and fame,

yam yam padesam bhajati, tattha tattheva pūjito. [303]
whatever district he resorts to, right there and then he is worshipped.

Dūre santo pakāsentī, himavanto va pabbato,
The good are visible¹ from far, like a mountain covered in snow,

asantettha na dissanti, rattim khittā yathā sarā. [304]
(but) the wicked are not seen here, just like arrows shot in the night.

Ekāsanam ekaseyyam, eko caram-atandito,
Sitting alone, lying down alone, walking alone, diligent,

eko damayam-attānam vanante ramito siyā. [305]
the solitary one who trains himself will delight in the edge of a forest.

Pakinṇakavaggo Ekavīsatimo
The Miscellaneous Chapter, the Twenty-First

¹ The commentary says *visible* means coming within the range of knowledge of the Buddhas; and the *wicked* are those who have set their sight on material rewards.

Nirayavaggo

22. The Chapter about the Underworld

Abhūtavādī nirayaṁ upeti,

The one who speaks falsely goes to the underworld,

yo vāpi katvā ‘Na karomī’ ti cāha,

and he who says: ‘I do not do’ what he has done,

ubho pi te pecca samā bhavanti

both of these are just the same when they have gone

nihinakammā manujā parattha. [306]

to the hereafter, (they are) humans who did base deeds.

Kāsāvakaṇṭhā bahavo pāpadhammā asaññatā,

Many wearing the monastic robe around their necks are wicked, unrestrained,

pāpā pāpehi kammehi nirayaṁ te upapajjare. [307]

the wicked through their wicked deeds re-arise in the underworld.

Seyyo ayogulo bhutto tatto, aggisikhūpamo,

It's better to have eaten a glowing iron ball, like a flame of fire,

yañ-ce bhuñjeyya dussilo ratṭhapiṇḍam asaññato. [308]

than that (the monastic) who is unrestrained and unvirtuous should enjoy the country's almsfood.

Cattāri ṭhānāni naro pamatto,

There are four states the man who is heedless,

āpajjatī paradārūpasevī:

the man who consorts with other man's wives, undergoes:

apuññalābhām, nanikāmaseyyam,

he gains demerit, an uncomfortable bed,

nindam tatīyam, nirayaṁ catuttham. [309]

blame as third, and (rebirth in) the underworld as fourth.

Apuññalābho ca gatī ca pāpikā,
Gaining demerit and a bad destiny,

bhītassa bhītāya ratī ca thokikā,
and (only) the small delight of a scared man with a scared woman,

rājā ca daṇḍam garukam paṇeti,
and kings who apply heavy punishment,

tasmā naro paradāram na seve. [310]
a man therefore should not consort with another's wife.

Kuso yathā duggahito hattham-evānukantati,
As jagged¹ grass, wrongly grasped, cuts into the hand,

sāmaññam dupparāmaṭṭham nirayāyupakadḍhati. [311]
so does the ascetic life, wrongly grasped, drag one down to the underworld.

Yam kiñci sithilam kammam saṅkiliṭṭhañ-ca yam vataṁ,
Whatever lax deed there is and that vow which is defiled,

saṅkassaram brahmacariyam na tam hoti mahapphalam. [312]
(know that) a holy life that is doubtful does not have great fruit for that one.

Kayrañ-ce kayirāthenam, dalham-enam parakkame,
If he would do what should be done, he should be firm in his effort,

saṭhilo hi paribbājo bhiyyo ākirate rajaṁ. [313]
for the wanderer who is lax spreads a lot of impurity.

Akataṁ dukkataṁ seyyo, pacchā tapati dukkataṁ,
Better undone is a wrong-doing, a wrong-doing one later regrets,

katañ-ca sukataṁ seyyo, yam katvā nānutappati. [314]
better done is what is well-done, which, when done, one does not regret.

¹ Kusa is a particular type of grass, see Nature s.v. Kusa: *A type of perennial grass with a sharp spiky leaf growing up to 0.9 m. high and with deep roots*; but the commentary here defines it to mean any grass that is capable of cutting, including palm leaves, hence the translation.

Nagaram yathā paccantaṁ guttaṁ santarabāhiram,
As a border town is guarded on the inside and the outside,

evam gopetha attānam, khaṇo vo mā upaccagā,
so one should watch over oneself, and you should not let the moment pass,

khaṇatītā hi socanti nirayamhi samappitā. [315]
for when the chance has passed they grieve when consigned to the underworld.

Alajjitāye lajjanti, lajjitāye na lajjare,
They are ashamed of what is not shameful, not ashamed of what is shameful,

micchādiṭṭhisamādānā sattā gacchanti duggatiṁ. [316]
undertaking wrong views, beings go to a bad destiny.

Abhaye bhayadassino, bhaye cābhayadassino,
Seeing fear in what is not fearful, not seeing fear in what is fearful,

micchādiṭṭhisamādānā sattā gacchanti duggatiṁ. [317]
undertaking wrong views, beings go to a bad destiny.

Avajje vajjamatino, vajje cāvajjadassino,
Finding blame in what is blameless, not seeing blame in what is blameable,

micchādiṭṭhisamādānā sattā gacchanti duggatiṁ. [318]
undertaking wrong views, beings go to a bad destiny.

Vajjañ-ca vajjato ñatvā, avajjañ-ca avajjato,
Knowing blame in what is blameable, and no blame in what is blameless,

sammādiṭṭhisamādānā sattā gacchanti suggatiṁ. [319]
undertaking right views, beings go to a good destiny.

Nirayavaggo Dvāvīsatimo
The Chapter about the Underworld, the Twenty-Second

Related Verses from the Dhammapada

Gabbham-ekē 'papajjanti, nirayām pāpakammino,

Some are reborn in the womb, (but) those who are wicked in the underworld,

saggaṁ sugatino yanti, parinibbanti anāsavā. [126]

the righteous go to heaven, those who are pollutant-free are emancipated.

Yo dañđena adanđesu appaduṭṭhesu dussati

Whoever offends with a stick those who are inoffensive and harmless

dasannam-aññataram ṭhānam khippam-eva nigacchati: [137]

will quickly fall into one of ten states:

vedanām pharusam, jāniṁ, sarīrassa ca bhedanām,

harsh feelings, loss (of his wealth), and the break up of the body,

garukam vā pi abādham, cittakkhepam va pāpuṇe, [138]

or even heavy affliction, or surely he will lose his mind,

rājato vā upassaggam, abbhakkhānam va dāruṇam,

(there may be) danger from the King, or slander that is terrible,

parikkhayām va ñātīnam, bhogānam va pabhaṅguram, [139]

(he may suffer from) loss of kin, or (from) the destruction of wealth,

atha vāssa agārāni aggi dahati pāvako,

also his houses may be consumed by flames and fire,

kāyassa bhedā duppañño nirayām so upapajjati. [140]

and at the break-up of the body that one lacking in wisdom will arise in the underworld.

Nāgavaggo

23. The Chapter about the Elephant

Aham nāgo va saṅgāme cāpāto patitam saram

Like an elephant in battle (endures) an arrow shot from bow

ativākyam titikkhissam, dussilo hi bahujano. [320]

(so) will I endure abuse, for many people are unvirtuous.

Dantam nayanti samitiṁ, dantam rājābhīrūhati,

They lead one trained into a crowd, a king mounts one who has been trained,

danto setho manussem, yotivākyam titikkhati. [321]

amongst humans one trained is best, the one who can endure abuse.

Varam-assatarā dantā, ājāniyā ca Sindhavā,

Noble are the well-trained horses, the well-bred horses from Sindh,

kuñjarā ca mahānāgā, attadanto tatovaraṁ. [322]

and the great tusker elephants, (and even) more noble than that is the one who has trained himself.

Na hi etehi yānehi gaccheyya agatam disam,

Not by these vehicles can one go to the place beyond destinations,¹

yathattanā sudantena, danto dantena gacchati. [323]

as one through training himself well, being trained by the training, goes.

Dhanapālakō nāma kuñjaro

The tusker named Dhanapālaka

kaṭukappabhedano dunnivārayo,

musty in rut, difficult to restrain,

baddho kabalam na bhuñjati,

bound, he doesn't eat (even) a morsel,

sumarati nāgavanassa kuñjaro. [324]

the tusker remembers the elephant forest.²

¹ I.e. Nibbāna.

² The verse is unusual in that it has no moral outside of the story which is attached to it.

Middhī yadā hoti mahagghaso ca,
When one is torpid and overeats,

niddāyitā samparivattasāyī,
sleepy and rolling on the bed,

mahāvarāho va nivāpapuṭṭho,
like a great pig fed on fodder,

punappunaṁ gabbham-upeti mando. [325]
that fool comes to the womb again.

Idam pure cittam-acāri cārikam
Formerly this wandering mind wandered

yenicchakam yatthakāmām yathāsukham,
through desire, pleasure and happiness,

tad-ajjaham niggahessāmi yoniso,
(but) today I will control it wisely,

hatthim-pabhinnam viya aṅkusaggaho. [326]
like one with goad an elephant in rut.

Appamādaratā hotha, sacittam-anurakkhatha,
You should delight in heedfulness, you should always protect your mind,

duggā uddharathattānam pañke sanno va kuñjaro. [327]
you should raise yourself from this pit like the tusker sunk in the mud.

Sace labhetha nipakam sahāyam
If you should find a prudent friend

saddhimcaram sādhuvihāridhīram,
or companion, one who lives well, a wise one,

abhibhuyya sabbāni parissayāni
overcoming all your troubles

careyya tenattamano satīmā. [328]
you should live with that one, glad and mindful.

No ce labhetha nipakam sahāyam
If you do not find a prudent friend

saddhimcaram sādhuvihāridhīram,
or companion, one who lives well, a wise one,

rājā va rat̄ham vijitam pahāya
like a king who abandons his conquered kingdom

eko care mātaṅgaraññe va nāgo. [329]
one should live alone like a solitary elephant in the forest.

Ekassa caritam seyyo, natthi bāle sahāyatā,
It is better to live alone, there can be no friendship with a fool,

eko care na ca pāpāni kay'rā,
one should live alone and not do anything bad,

appossukko mātaṅgaraññe va nāgo. [330]
unconcerned like a solitary elephant in the forest.

Atthamhi jātamhi sukhā sahāyā,
Friends are good whenever need arises,

tuṭṭhī sukhā yā itarītarena,
being content with everything is good,

puññam sukhain jīvitasaṅkhayamhi,
at the break-up of life merit is good,

sabbassa dukkhassa sukhām pahāṇam. [331]
the abandoning of all suffering is good.

Sukhā matteyyatā loke, atho petteyyatā sukhā,
Respecting one's mother is good in the world, also respecting one's father is good,

sukhā sāmaññatā loke, atho brahmaññatā sukhā. [332]
respecting ascetics is good in the world, also respecting (true) brahmins is good.

Sukham yāva jarā sīlam, sukhā saddhā patiṭṭhitā,
Virtuous conduct till old age is good, the establishing of faith is good,

sukho paññāya paṭilābho, pāpānam akaraṇam sukham. [333]
the acquisition of wisdom is good, doing nothing wicked is good.

Nāgavaggo Tevīsatimo
The Chapter about the Elephant, the Twenty-Third

Taṇhāvaggo

24. The Chapter about Craving

Manujassa pamattacārino
For a human who lives life heedlessly

taṇhā vadḍhati mālувā viya,
craving increases like a clinging creeper,

so palavatī hurāhuram
he rushes from one place to another

phalam-iccham̄ va vanasmi' vānaro. [334]
like a monkey desiring fruit in the forest.

Yan̄ esā sahatī jammī taṇhā loke visattikā,
That one who is overcome by these low cravings and attachments in the world,

sokā tassa pavaḍḍhanti abhivatṭham̄ va bīraṇam̄. [335]
for him griefs increase like grass that has had heavy rain.

Yo cetam̄ sahatī jammiṁ taṇham̄ loke duraccayaṁ,
Whoever overcomes this low craving in the world, which is difficult to get past,

sokā tamhā papatanti udabindu va pokkharā. [336]
griefs fall from him like a drop of water from a lotus.

Taiṁ vo vadāmi: “Bhaddam̄ vo yāvantettha samāgatā”,
This I say to you: “Good luck to as many as have assembled here”,

taṇhāya mūlam̄ khaṇatha, usīrattho va bīraṇam̄,
dig up the root of craving, like one seeking the root¹ (digs up) grass,

mā vo nalam̄ va soto va Māro bhañji punappunaṁ. [337]
do not let Māra push you down again like a stream (pushes down) the reed.

¹ The commentary paraphrases with: *usīrena atthiko*.

Yathā pi mūle anupaddave daļhe¹

Just as when the root remains firm and untroubled

chinno pi rukkho, punar-eva rūhati,

though the tree was cut down, it grows again,

evam-pi taṇhānusaye anūhate

so when the tendency to craving is not rooted out

nibbattatī dukkham-idam punappunaṁ. [338]

this suffering appears again and again.

Yassa chattiṁsatī sotā manāpassavanā bhusā,

He in whom the thirty-six streams² flow pleasantly and strong,

vāhā vahanti dudditṭhim saṅkappā rāganissitā. [339]

the one with wrong view is carried away by his passionate intentions.

Savanti sabbadhī sotā, latā ubbhijja tiṭṭhati,

Streams are flowing everywhere, the creepers remain where they grow,

tañ-ca disvā latam jātam mūlam paññāya chindatha. [340]

seeing this, cut the creeper's root that has arisen with wisdom.

Saritāni sinehitāni ca

* There are flowing streams of affection and

sōmanassāni bhavanti jantuno,

mental happinesses for a person,

te sātasitā sukhesino,

pleasure-dependent they seek happiness,

te ve jātijarūpagā narā. [341]

those people undergo birth and old age.

¹ A locative absolute construction.

² The number is arrived at by multiplying the types of craving (for pleasure, continuity and discontinuity) by the six internal and external sense spheres.

Tasiṇāya purakkhatā pajā
People surrounded by craving

parisappanti saso va bādhito,
crawl round¹ like a hare in a trap,

samyojanasaṅgasattakā
attached and clinging to fetters

dukkham-upenti punappunaṁ cirāya. [342]
they come back again and again to suffering for a long time.

Tasiṇāya purakkhatā pajā
People surrounded by craving

parisappanti saso va bādhito,
crawl round like a hare in a trap,

tasmā tasiṇam vinodaye –
therefore he should remove craving –

bhikkhu ākaṅkha' virāgam-attano. [343]
the monk who longs for dispassion for himself.

Yo nibbanatho vanādhimutto,
The one who is free from desires, who is intent on the forest,

vanamutto vanam-eva dhāvati,
(though) free from the forest, runs back to the forest,²

taṁ puggalam-etha passatha,
come here and look at that person,

mutto bandhanam-eva dhāvati. [344]
(though) free, he runs back to bondage.

¹ Often translated as *runs around*, but a hare in a trap isn't running anywhere. Commentary paraphrases with *saṁsappanti*.

² It is hard to get the meaning across without greatly expanding the translation, *the forest* is *the forest of desires*.

Na tam daļham bandhanam-āhu dhīrā,
That bondage is not so strong say the wise,

yad-āyasam dārujam pabbajañ-ca,
that is made of iron or wood or reeds,

sārattarattā maṇikuṇḍalesu
* impassioned and excited they seek out

puttesu dāresu ca yā apekhā – [345]
jewels and earrings and children and wives –

etam daļham bandhanam-āhu dhīrā,
that bondage is strong say the wise,

ohārinam sithilañ, duppamuñcam,
dragging down the lax, hard to get free from,

etam-pi chetvāna paribbajanti
having cut this down they wander about

anapekkhino, kāmasukham pahāya. [346]
seeking nothing, abandoning the happiness in pleasure.

Ye rāgarattānupatanti sotam
Those who are impassioned by passion follow the stream

sayamkatañ makkaṭako va jālañ,
like a spider a web made by itself,

etam-pi chetvāna vajanti dhīrā,
having cut this away the wise proceed,

anapekkhino sabbadukkham pahāya. [347]
seeking nothing, abandoning all suffering.

Muñca pure, muñca pacchato,
Be free of the past, be free of the future,

majhe muñca, bhavassa pāragū,
be free of the present, after crossing over (all) existence,

sabbattha vimuttamānaso,
with mind liberated in every way,

na punam jātijaram upehisi. [348]
you will not return to birth and old age.

Vitakkapamathitassa jantuno

For a person crushed by thoughts

tibbarāgassa, subhānupassino,
and pierced by passion, contemplating the attractive,

bhiyyo taṇhā pavaḍḍhati,
craving increases much more,

esa kho dalham karoti bandhanam. [349]
this surely makes the bond more firm.

Vitakkupasame ca yo rato

Whoever has delight in the calming of thoughts,

asubham bhāvayatī sadā sato,
who always mindfully cultivates what is unattractive,

esa kho vyantikāhiti,
will surely abolish this (craving),

esacchechati Mārabandhanam. [350]
he will cut off the bond of Māra.

Niṭṭham gato asantāsī, vītataṇho anaṅgaṇo,

Having gone to the end, without trembling, without craving, without impurity,

acchindi bhavasallāni, antimoyam samussayo. [351]
cutting off the darts of existence, this one is his final body.

Vītataṇho anādāno, niruttipadakovido,

Without craving, without attachment, skilled in words and their explanation,

akkharānam sannipātam jaññā pubbaparāni ca,
knowing how syllables are arranged, which come before and which after,

sa ve antimasārīro mahāpañño (mahāpuriso) ti vuccati. [352]
the one in his final body is said to be (a great person), one of great wisdom.

Sabbābhībhū sabbavidūham-asmi,
All-Conquering, All-Wise am I,

sabbesu dhammesu anūpalitto,
undefiled regarding all things,

sabbañjaho tañhakkhaye vimutto,
having given up everything, liberated through craving's destruction,

sayaṁ abhiññāya, kam-uddiseyyaṁ. [353]
when having deep knowledge myself, who should I point to (as Teacher)?

Sabbadānaṁ Dhammadānaṁ jināti,
The gift of the Dhamma surpasses all other gifts,

sabbam rasam Dhammaraso jināti,
the taste of the Dhamma surpasses all other tastes,

sabbam ratim Dhammaratim jināti,
the love of the Dhamma surpasses all other loves,

tañhakkhayo sabbadukkham jināti. [354]
destruction of craving overcomes all suffering.

Hananti bhogā dummedham no ve pāragavesino,
Riches destroy the stupid one who does not seek the way beyond,

bhogatañhāya dummedho hanti aññe va attanām. [355]
through his craving for riches the stupid one destroys others and himself.

Tiñadosāni khettāni, rāgadosā ayam pajā,
Fields are ruined by grassy weeds, these people are ruined by passion,

tasmā hi vitarāgesu dinnam hoti mahapphalām. [356]
therefore there is great fruit for that given to those without passion.

Tiñadosāni khettāni, dosadosā ayam pajā,
Fields are ruined by grassy weeds, these people are ruined by hatred,

tasmā hi vitadosesu dinnam hoti mahapphalām. [357]
therefore there is great fruit for that given to those without hatred.

Tiṇadosāni khettāni, mohadosā ayām pajā,
Fields are ruined by grassy weeds, these people are ruined by delusion,

tasmā hi vītamohesu dinnam hoti mahapphalam. [358]
therefore there is great fruit for that given to those without delusion.

Tiṇadosāni khettāni, icchādosā ayām pajā,
Fields are ruined by grassy weeds, these people are ruined by desire,

tasmā hi vigaticchesu dinnam hoti mahapphalam. [359]
therefore there is great fruit for that given to those without desire.

Taṇhāvaggo Catuvīsatimo
The Chapter about Craving, the Twenty-Fourth

Related Verses from the Dhammapada

Anekajātisamsāram sandhāvissam anibbisam
Through the round of countless births and deaths I have wandered without finding

gahakārakan gavesanto: dukkhā jāti punappunam. [153]
the housebuilder I was seeking: born and suffering once again.

Gahakāraka ditṭhosi! Puna geham na kāhasi:
O housebuilder, now you are seen! You will not build the house again:

sabbā te phāsukā bhaggā, gahakūṭam visaṅkhitam,
all your rafters have been broken, and the ridgepole has been destroyed,

visaṅkhāragatam cittam, taṇhānam khayam-ajjhagā. [154]
my mind has reached the unconditioned, and craving's end has been achieved.

Yassa jālinī visattikā,
* For him there is no desire, attachment,

taṇhā natthi kuhiñci netave,
or craving to lead (him) anywhere,

tam-Buddham-anantagocaram,
the Buddha, whose range is endless,

apadarūpā kena padena nessatha? [180]
by what path can you lead the pathless one?

Taṇhāya jāyatī soko, taṇhāya jāyatī bhayam̄,
From craving there arises grief, from craving there arises fear,

taṇhāya vippamuttassa natthi soko, kuto bhayam̄? [216]
for one who is free from craving there is no grief, how is there fear?

Natthi rāgasamo aggi, natthi dosasamo gaho,
There is no fire that is like passion, there is nothing that takes a hold like hatred,

natthi mohasamam̄ jālam̄, natthi taṇhāsamā nadī. [251]
there is no snare like delusion, there is no flood like craving.

Yodha taṇham̄ pahatvāna, anāgāro paribbaje,
Whoever, giving up craving, would wander homeless here,

taṇhābhavaparikkhīnam̄, tam-ahaṁ brūmi brāhmaṇam̄. [416]
destroying craving and existence, that one I say is a brahmin.

Bhikkhuvaggo

25. The Chapter about Monastics

Cakkhunā samvaro sādhu, sādhu sotena samvaro,
Restraint of eye is good, restraint of ear is good,

ghāṇena samvaro sādhu, sādhu jivhāya samvaro, [360]
restraint of nose is good, restraint of tongue is good,

kāyena samvaro sādhu, sādhu vācāya samvaro,
restraint of body is good,¹ restraint of speech is good,

manasā samvaro sādhu, sādhu sabbattha samvaro,
restraint of mind is good, restraint is everywhere good,

sabbattha samvuto bhikkhu sabbadukkhā pamuccati. [361]
a monastic who is restrained everywhere is liberated from all suffering.

Hatthasamyatō pādasamyato,
One who controls his hands, controls his feet,

vācāya samyatō samyatuttamo,
controls his speech, controls the (mind) supreme,

ajjhattarato samāhito,
with inner delight² and composure,

eko santusito: tam-āhu bhikkhuñ. [362]
solitary, content: that one is called a monastic.

Yo mukhasamyato bhikkhu, mantabhāṇī anuddhato,
That monastic who restrains the mouth, who speaks well, and who is modest,

attham Dhammañ-ca dīpeti, madhuram tassa bhāsitam. [363]
who explains the meaning of the Dhamma, his speech is sweet.

¹ Note that restraint of body at this point forms a bridge between categories, on the one hand it is the last of the five-fold sense-spheres; and on the other it is the first of the three courses of action.

² The comm. explains it to mean one who personally delights in cultivating his meditation object.

Dhammārāmo Dhammarato, Dhammām anuvicintayam,

The one who finds pleasure in the Dhamma, delights in Dhamma, reflects on Dhamma,

Dhammām anussaram bhikkhu, Saddhammā na parihāyati. [364]

the monastic who remembers Dhamma, does not abandon the Good Dhamma.

Salābhām nātimaññeyya, nāññesaṁ pihayam care,

One should not despise one's own gains, one should not live envious of others,

aññesaṁ pihayam bhikkhu samādhiṁ nādhigacchati. [365]

the monastic who is envious of others does not attain concentration.

Appalābho pi ce bhikkhu salābhām nātimaññati,

Even if a monastic gains little he should not despise his gains,

taṁ ve devā pasānsanti suddhājīviṁ atanditam. [366]

even the very gods praise the one of pure life who is diligent.

Sabbaso nāmarūpasmiṁ yassa natthi mamāyitam,

The one who does not have fondness at all for mind and body,

asatā ca na socati, sa ve bhikkhū ti vuccati. [367]

and who grieves not for what does not exist, is surely called a monastic.

Mettāvihārī yo bhikkhu, pasanno Buddhasāsane,

That monastic who dwells in loving-kindness, with faith in Buddha's dispensation,

adhibacche padam santam, saṅkhārūpasamaṁ sukham. [368]

should attain the state of peace, the joy in stilling of (all) conditions.

Siñca bhikkhu imam nāvam, sittā te lahum-essati,

Please bail out this boat, monastic, when bailed out it will go lightly,

chetvā rāgañ-ca dosañ-ca, tato Nibbānam-ehisi. [369]

cutting off passion and hatred, from here one will go to Nibbāna.

Pañca chinde, pañca jahe, pañca cuttaribhāvaye,
One should cut off five, one should abandon five, one should cultivate five more,

pañca saṅgātīgo bhikkhu oghatiṇo ti vuccati. [370]
the monastic who surmounts five attachments is called a flood-crosser.¹

Jhāya, bhikkhu, mā ca pāmado,
Meditate, monastic, do not be heedless,

mā te kāmaguṇe bhamassu cittāni,
do not let your mind swirl around in strands of desire,

mā lohaguļam gilī, pamatto,
do not, heedless, swallow a (hot) iron ball,

mā kandi: ‘Dukkham-idan’-ti ḍayhamāno. [371]
do not, while burning, cry: ‘This is suffering.’

Natthi jhānam apaññassa, paññā natthi ajhāyato,
There is no concentration for one without wisdom, there is no wisdom for one without concentration,

yamhi jhānañ-ca paññā ca sa ve Nibbānasantike. [372]
the one who has both concentration and wisdom is indeed in the presence of Nibbāna.

Suññagāram paviṭṭhassa, santacittassa bhikkhuno,
For the one who has entered an empty place, a monastic with a peaceful mind,

amānusī ratī hoti sammā Dhammāni vipassato. [373]
there is superhuman delight from insight into true Dhamma.

Yato yato sammasati khandhānam udayabbayam
Whoever has right mindfulness regarding the rise and fall of the components (of mind and body)

labhatī pītipāmojjam, amataṁ tam vijānatam. [374]
gains joy and happiness, that is the deathless state for the one who knows.

¹ The comm. explains it thus: *one should cut off the five* lower destinations, *abandon the five* lower fetters, *cultivate five* spiritual faculties; the *five attachments* are through passion, hatred, delusion, conceit and views.

Tatrāyam-ādi bhavati idha paññassa bhikkhuno:

This is the very beginning for the wise monastic here:

indriyagutti santuṭṭhī: pātimokkhe ca saṃvaro. [375]

contentment, guarding the senses, and restraint in the regulations.

Mitte bhajassu kalyāṇe suddhājīve atandite,

One should resort to spiritual friends, ones of pure life, ones who are diligent,

paṭisanthāravuttassa ācārakusalo siyā,

one should be of friendly disposition, one who will be skilful in his conduct,

tato pāmojjabahulo, dukkhassantaṁ karissati. [376]

rejoicing frequently because of that, one will make an end to suffering.

Vassikā viya pupphāni maddavāni pamuñcati,

Just as striped jasmine casts off its withered flowers,

evam rāgañ-ca dosañ-ca vippamuñcetha bhikkhavo. [377]

so, monastics, cast off (all) passion and hatred.

Santakāyo santavāco, santavā susamāhito,

Calm in body and calm in speech, having calmness and composure,

vantalokāmiso bhikkhu upasanto ti vuccati. [378]

having thrown off worldly gain the monastic is called one at peace.

Attanā codayattānam, paṭimāsettam-attanā,

By oneself one should censure self, by oneself one should be controlled,

so attagutto satimā sukhami bhikkhu vihāhisi. [379]

he who guards himself, mindful, will live happily, monastic.

Attā hi attano nātho, attā hi attano gati,
Self is the protector of self, self is the refuge¹ of self,

tasmā samyamayattānam assam bhadram va vāñijo. [380]
therefore one should restrain oneself, as a merchant his noble horse.

Pāmojjabahulo bhikkhu, pasanno Buddhasāsane,
The monastic, having much happiness, with faith in the dispensation of the Buddha,

adhigacche padam santam, saṅkhārūpasamaṁ sukham. [381]
could attain to the state of peace, happy in the stilling of (all) conditions.

Yo have daharo bhikkhu yuñjati Buddhasāsane,
That young monastic who is devoted to the Buddha's dispensation,

sō imaṁ lokam pabhāseti, abbhā mutto va candimā. [382]
shines forth in this world, like the moon freed from a cloud.

Bhikkhuvaggo Pañcavīsatimo
The Chapter about Monastics, the Twenty-Fifth

Related Verses from the Dhammapada

Appamādarato bhikkhu, pamāde bhayadassivā,
A monastic delighting in heedfulness, seeing danger in heedlessness,

saṁyojanam aṇum-thūlam ḍaham aggīva gacchati. [31]
advances like burning fire against the fetter, small or large.

Appamādarato bhikkhu, pamāde bhayadassivā,
A monastic who delights in heedfulness, seeing danger in heedlessness,

abhabbo parihānāya: Nibbānasseva santike. [32]
is unable to fall away: he is well-nigh to Nibbāna.

Aññā hi lābhūpanisā, aññā Nibbānagāminī,
For the means to gains is one thing, the (path) going to Nibbāna another,

evam-etam abhiññāya bhikkhu Buddhassa sāvako
thus knowing this the monastic disciple of the Buddha

¹ Not given in this meaning in PED, it is noticed by DP.

sakkāram nābhinandeyya, vivekam-anubrūhaye. [75]
should not delight in honours, (but) practise in solitude.

Alaṅkato ce pi samāñ careyya,
Even if he were to adorn himself,

santo danto niyato brahmacārī,
(but) is peaceful, trained, settled, spiritual,

sabbesu bhūtesu nidhāya dañḍam̄,
and has put aside the stick towards all beings,

so brāhmaṇo so samaṇo sa bhikkhu. [142]
he is a brahmin, an ascetic, a monastic.

Na tena bhikkhu hoti yāvatā bhikkhate pare,
One is not a monastic merely through eating others' almsfood,

vissam Dhammam̄ samādāya bhikkhu hoti na tāvatā. [266]
the one who undertakes a false Dhamma to that extent is not a monastic.

Yodha puññañ-ca pāpañ-ca bāhetvā brahmacariyavā,

* If he is one who lives the holy life here, warding off both merit and demerit,

saṅkhāya loke carati sa ce, bhikkhū ti vuccati. [267]
and wanders with discrimination in the world, that one is said to be a monastic.

Na sīlabbatamattena, bāhusaccena vā pana,
Not merely through virtue or vows, or through great learning,

atha vā samādhilābhena, vivittasayanena vā, [271]
or through the attainment of concentration, or through a secluded dwelling,

phusāmi nekkhammasukham̄, aputhujanasevitam̄;
do I attain the happiness of renunciation, not practised by worldly people;

bhikkhu vissāsa' māpādi appatto āsavakkhayam̄. [272]
let a monastic not be confident (as long as) the destruction of the pollutants is unattained.

Tasiṇāya purakkhatā pajā
People surrounded by craving

parisappanti saso va bādhito,
crawl round like a hare in a trap,

tasmā tasiṇam vinodaye –
therefore he should remove craving –

bhikkhu ākaṇkha' virāgam-attano. [343]
the monk who longs for dispassion for himself.

Brāhmaṇavaggo

26. The Chapter about Brahmins

Chinda sotāṁ parakkamma, kāme panuda, brāhmaṇa,
Strive and cut off the stream, remove desire, brahmin,

saṅkhārānaṁ khayaṁ ñatvā, akataññūsi, brāhmaṇa. [383]
knowing the destruction of the conditioned, be one who knows that which is not made,¹
brahmin.

Yadā dvayesu dhammesu pāragū hoti brāhmaṇo,
When a brahmin has, through two things,² crossed over,

athassa sabbe samyogā attham gacchanti jānato. [384]
then, for one who knows, all the fetters are laid to rest.

Yassa pāram apāram vā pārāpāram na vijjati,
For whom the near shore, the far shore or both do not exist,

vītaddaram visamyuttam, tam-ahaṁ brūmi brāhmaṇam. [385]
free of anxiety, being detached, that one I say is a brahmin.

Jhāyim virajam-āśinam, katakiccam anāsavaṁ,
The meditator sitting down, the one who is dustless, who has done his duty, without
pollutants,

uttamattham anuppattam, tam-ahaṁ brūmi brāhmaṇam. [386]
who has reached the ultimate good, that one I say is a brahmin.

Divā tapati ādicco, rattim ābhāti candimā,
The sun is radiant by day, the moon shines by night,

sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,
the accoutred noble is radiant, the meditating brahmin is radiant,

atha sabbam-ahorattim Buddho tapati tejasā. [387]
yet every day and night the Buddha is radiant through his power.

¹ What is not made is Nibbāna.

² I.e. calmness (*samatha*) and insight (*vipassanā*).

Bāhitapāpo ti brāhmaṇo,

Warding off wickedness one is called a brahmin,

samacarīyā samaṇo ti vuccati,

one living austere is said to be an ascetic,

pabbājayam-attano malam

* because of driving forth (all) stain from oneself

tasmā pabbajito ti vuccati. [388]

one is said to be one who has gone forth.¹

Na brāhmaṇassa pah^areyya, nāssa muñcetha brāhmaṇo,

A brahmin should not hit a brahmin, nor should he abandon him,

dhī brāhmaṇassa hantāram, tato: dhī yassa muñcati. [389]

woe to the one who strikes a brahmin, further: woe to the one who abandons him.

Na brāhmaṇass' etad-akiñci seyyo:

It is no little good for the brahmin:

yadā nisedho manaso piyehi,

when the mind is held back from what is dear,

yato yato hiṁsamano nivattati,

whenever his mind turns back from violence,

tato tato sammati-m-eva dukkham. [390]

then there is a calming of suffering.

Yassa kāyena vācāya manasā natthi dukkataṁ,

For whom there is no wrong-doing bodily, verbally or mentally,

saṁvutam tīhi ṭhānehi, tam-aham brūmi brāhmaṇam. [391]

being restrained in (these) three things, that one I say is a brahmin.

Yamhā Dhammam vijāneyya Sammāsambuddhadesitam,

That one from whom one learned Dhamma taught by the Perfect Sambuddha,

sakkaccaṁ tam namasseyya, aggihuttam va brāhmaṇo. [392]

¹ It is difficult to make the puns in this verse, which rely on similarity of sound, rather than etymology, work in English.

with respect bow down to him, like a brahmin (bows) at fire-sacrifice.

Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo,
Not because of matted hair, family or birth is one a true brahmin,

yamhi saccāñ-ca Dhammo ca, so sucī so va brāhmaṇo. [393]
in whom there is truth and Dhamma, that one is pure, that one is surely a brahmin.

Kim te jaṭāhi dummedha, kim te ajinasātiyā?
Why do you have your hair matted, stupid one, and why your deer-skin?

Abbhantaram te gahanam, bāhiram parimajjasi. [394]
Within you there is a jungle,¹ you (only) polish the outside.

Pamsukūladharam jantum, kisam dhamanisanthatam,
That one who wears discarded clothes, who is lean² with protruding veins,

ekam vanasmiṁ jhāyantam, tam-ahaṁ brūmi brāhmaṇam. [395]
who meditates alone in the forest, that one I say is a brahmin.³

Na cāhaṁ brāhmaṇam brūmi yonijam mattisambhavam,
I do not call one a brahmin simply because of being born from a (certain) womb,⁴

bhovādī nāma so hoti sace hoti sakiñcano;
that one is just one who says ‘bho’⁵ if he is attached;

akiñcanam anādānam, tam-ahaṁ brūmi brāhmaṇam. [396]
having nothing and unattached, that one I say is a brahmin.

Sabbasamyojanam chetvā yo ve na paritassati,
Whoever has cut off all the fetters surely does not tremble,

saṅgātigam visamiyuttam, tam-ahaṁ brūmi brāhmaṇam. [397]
surmounting attachments, detached, that one I say is a brahmin.

¹ Comm: *a jungle of defilements*.

² Her name means the lean (Kisā) Gotamī.

³ This statement, which occurred also in vs. 385, 386 & 391 now becomes the refrain in all the remaining verses.

⁴ From here to the end all the verses are drawn from Vāsetṭhasutta (MN 98 and Sn 3.9); it is worth noting that this chapter is exceptionally long, and the parallel collections are much shorter.

⁵ It was a way for brahmins to address non-brahmins, implying their inferiority.

Chetvā naddhim varattañ-ca, sandānam sahanukkamāñ,
 (Whoever) has cut off the thong, the strap, the rope, together with the bridle,

ukkhittapaligham buddham, tam-ahañ brūmi brāhmaṇam. [398]
 who has thrown off the obstacle and is awakened, that one I say is a brahmin.¹

Akkosam vadhabandhañ-ca aduṭṭho yo titikkhati,
 Whoever, being pure, forbears with punishment, bondage and abuse,

khantibalam balānikam, tam-ahañ brūmi brāhmaṇam. [399]
 having the strength of endurance, having an army of strengths, that one I say is a brahmin.

Akkodhanam vatavantam, sīlavantam anussutam,
 (Whoever is) controlled of mind, dutiful, virtuous, taint-free,

dantañ antimasārīrañ, tam-ahañ brūmi brāhmaṇam. [400]
 well-trained and in his last body, that one I say is a brahmin.

Vāri pokkharapatte va, āragge-r-iva sāsapo,
 Like water on the lotus leaf, like a mustard seed on a needle,

yo na lippati kāmesu, tam-ahañ brūmi brāhmaṇam. [401]
 he who is unsmeared by desires, that one I say is a brahmin.

Yo dukkhassa pajānāti idheva khayam-attano,
 Whoever knows right here the destruction of his suffering,

pannabhāram visamyuttam, tam-ahañ brūmi brāhmaṇam. [402]
 putting down the burden, detached, that one I say is a brahmin.

Gambhīrapaññam medhāviñ, maggāmaggassa kovidam,
 The deeply wise sagacious one, skilled in what is path and not path,

uttamattham anuppattam, tam-ahañ brūmi brāhmaṇam. [403]
 who has reached the ultimate good, that one I say is a brahmin.

¹ The commentary interprets the meaning as follows: *Whoever has cut off* hatred, craving, the sixty-two views *together with* the latent tendencies, *and thrown off* ignorance, *that one I call a brahmin.*

Asamsaṭṭham gaṭṭhehi anāgārehi cūbhayaṁ,
 (Whoever) doesn't mix with either householders or the houseless,

anokasāriṁ appicchaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [404]
 wandering homeless, with few desires, that one I say is a brahmin.

Nidhāya daṇḍam bhūtesu tasesu thāvaresu ca,

* Whoever has laid down the stick (used) against fearful and fearless beings,

yo na hanti na ghāteti, tam-ahaṁ brūmi brāhmaṇaṁ. [405]
 who neither hurts nor kills, that one I say is a brahmin.

Aviruddham viruddhesu, attadaṇḍesu nibbutaṁ,
 Being friendly with the hostile, calm amongst those holding a stick,

sādānesu anādānaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [406]
 not attached amongst those attached, that one I say is a brahmin.

Yassa rāgo ca doso ca māno makkho ca pātito,
 Whoever has dropped off passion and hatred, conceit and anger,

sāsapo-r-iva āraggā, tam-ahaṁ brūmi brāhmaṇaṁ. [407]
 like a mustard seed from a needle, that one I say is a brahmin.

Akakkasaṁ viññapaniṁ giraṁ saccam udīraye,
 (Whoever) speaks a word of truth that is informed and is not coarse,

yāya nābhisaṁ kañci, tam-ahaṁ brūmi brāhmaṇaṁ. [408]
 through which no one would be angry, that one I say is a brahmin.

Yodha dīgham va rassam vā aṇum-thūlam subhāsubham,
 * Whoever in the world does not take what is not given, long, short,

loke adinnaṁ nādiyati, tam-ahaṁ brūmi brāhmaṇaṁ. [409]
 small, large, attractive or unattractive, that one I say is a brahmin.

Āsā yassa na vijjanti asmiṁ loke paramhi ca,
 For the one who has no longings in this world or in the next world,

nirāsayam visamyuttam, tam-ahaṁ brūmi brāhmaṇaṁ. [410]
 being without longings, detached, that one I say is a brahmin.

Yassālayā na vijjanti, aññāya akathaṅkathī,

For the one who has no desires, who, through knowledge, is without doubt,

amatogadham anuppattam, tam-aham brūmi brāhmaṇam. [411]

who has reached immersion in the deathless, that one I say is a brahmin.

Yodha puññañ-ca pāpañ-ca ubho saṅgam upaccagā,

Whoever here has overcome clinging to both merit and demerit,¹

asokañ virajam suddham, tam-aham brūmi brāhmaṇam. [412]

who is griefless, dustless and pure, that one I say is a brahmin.

Candam va vimalam suddham, vippasannam-anāvilam,

(Whoever) just like the moon is stainless, pure, clear and undisturbed,

nandibhavaparikkhīnam, tam-aham brūmi brāhmaṇam. [413]

has destroyed joy in existence, that one I say is a brahmin.

Yo imam palipatham duggam saṁsāram moham-accagā,

He who has crossed the difficult and dangerous path through births and deaths and delusion,²

tiṇo pāragato jhāyī, anejo akathaṅkathī,

the meditator who has crossed over to the further shore, free of lust and free of doubt,

anupādāya nibbuto, tam-aham brūmi brāhmaṇam. [414]

unattached and cooled down, that one I say is a brahmin.

Yodha kāme pahatvāna anāgāro paribbaje,

Whoever, giving up sensual desires, would wander homeless here,

kāmabhavaparikkhīnam, tam-aham brūmi brāhmaṇam. [415]

destroying desires and existence, that one I say is a brahmin.

¹ In the Majjhima commentary to Vāsetṭhasuttam pāpam here is defined as apuññam, which I follow in the translation.

² The commentary says: *Whoever has overcome the difficult path of passions and so forth, the inaccessible defilements, the round of births and deaths, the delusion of not having penetrated the four noble truths.*

Yodha taṇham pahatvāna, anāgāro paribbaje,
Whoever, giving up craving, would wander homeless here,

taṇhābhavaparikkhīṇam, tam-ahaṁ brūmi brāhmaṇam. [416]
destroying craving and existence, that one I say is a brahmin.

Hitvā mānusakaṁ yogam, dibbaṁ yogam upaccagā,
Abandoning the human yoke, overcoming the divine yoke,

sabbayogavisaṁyuttam, tam-ahaṁ brūmi brāhmaṇam. [417]
being unattached to all yokes, that one I say is a brahmin.

Hitvā ratiñ-ca aratiñ-ca, sītibhūtam nirūpadhim,
Abandoning delight and aversion, cooled off and free from cleaving,

sabbalokābhībhūmī vīram, tam-ahaṁ brūmi brāhmaṇam. [418]
a hero who vanquished the whole world, that one I say is a brahmin.

Cutiṁ yo vedi sattānam upapattiñ-ca sabbaso,
Whoever knows in every way beings' passing and their rebirth,

asattām sugataṁ buddham, tam-ahaṁ brūmi brāhmaṇam. [419]
unattached, fortunate, awake, that one I say is a brahmin.

Yassa gatim na jānanti devā gandhabbamānusā –
For the one whose destiny is unknown to gods, gandhabbas and men –

khīṇāsavām Arahantam, tam-ahaṁ brūmi brāhmaṇam. [420]
being pollutant-free, an Arahat, that one I say is a brahmin.

Yassa pure ca pacchā ca majjhe ca natthi kiñcanam,
For whom there is nothing in the past, the future or the present,

akiñcanam anādānam, tam-ahaṁ brūmi brāhmaṇam. [421]
having nothing and unattached, that one I say is a brahmin.

Usabham pavaram vīram, māhesim vijitāvinam,
A noble leader, heroic, a great seer, victorious,

anejam nhātakam buddham, tam-ahaṁ brūmi brāhmaṇam. [422]
free of lust, cleansed and awakened, that one I say is a brahmin.

Pubbenivāsam̄ yo vedī, saggāpāyañ-ca passati,
Whoever knows their former lives, and sees heaven and the downfall,

atho jātikkhayam̄ patto, abhiññāvoso muni,
and has attained birth's destruction, the sage, accomplished in deep knowledge,

sabbavositavosānam̄, tam-aham̄ brūmi brāhmaṇam̄. [423]
who is accomplished in all accomplishments, that one I say is a brahmin.

Brāhmaṇavaggo Chabbisatimo
The Chapter about Brahmins, the Twenty-Sixth

Dhammapadam Niṭhitam
Dhamma Verses is Finished

Related Verse from the Dhammapada

Alaṅkato ce pi samariñ careyya,
Even if he were to adorn himself,

santo danto niyato brahmacārī,
(but) is peaceful, trained, settled, spiritual,

sabbesu bhūtesu nidhāya daṇḍam̄,
and has put aside the stick towards all beings,

so brāhmaṇo so samaṇo sa bhikkhu. [142]
he is a brahmin, an ascetic, a monastic.