

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 dhammā, 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 naṃ dukkham-anveti cakkam va vahato padaṃ.

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:

Kumbhūpamaṃ kāyam-imaṃ viditvā,

Knowing this body is (frail) like a jar,

nagarūpamaṃ cittaṃ-idaṃ ṭhapetvā,

establishing the mind like a fortress,

yodhetha Māraṃ paññāvudhena,

fight Māra with the weapon of wisdom,

jitañ-ca rakkhe, anivesano siyā.

guard your success, and do not be attached.

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

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:

Kõ imañ paṭhaviṃ vicessati

Who will know this earth

yamalokañ-ca imañ sadevakam?

and the lower realm, together with the gods?

Ko dhammapadam 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 asaṃvutam,

Living contemplating what is pleasant, uncontrolled in sense faculties,

bhojanamhi amattaññum, kusitam hīnavīriyam –

not knowing the limit in food, indolent, low in energy –

taṃ 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.

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.

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

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

dīpaṃ kay¹rātha medhāvī yaṃ 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 Pāḷi 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,

abalassam̐ 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 sahitam̐ bhāsamāno,

Even though reciting abundant scriptures,

na takkaro hoti naro pamatto,

the heedless fellow, who does not do (what they say),

gopo va gāvo gaṇayam̐ paresam̐,

like a cowboy counting other's cattle,

na bhāgavā sāmāññassa 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 saṅkāradhānasmim̐ ujjhitasmim̐ mahāpathe

Just as in a forsaken and discarded heap along the highway

padumaṃ tattha jāyetha, sucigandhaṃ manoramaṃ,

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

evaṃ 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):

Dunnigahassa lahuno yatthakāmanipātino,

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

cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.

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. *arⁱyā*); 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):

Etaṃ visesato ñatvā appamādamhi paṇḍitā,

The wise, fully understanding this in regard to heedfulness,

appamāde pamodanti, Arⁱyānaṃ 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 imaṃ paṭhaviṃ vicessati

Who will know this earth

yamalokañ-ca imaṃ sadevakaṃ?

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 Pāli, and then a metrical translation. The model for this work was my previous Buddhist Wisdom Verses,² which contained around fifty of the verses from the Dhammapada.

¹ A broken, or hardly pronounced, vowel.

² <http://bit.ly/ABT-BWV>.

The texts I am publishing here are the culmination of nearly 15 years of work on the Pāḷi 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 Pāḷi 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 Pāḷi, 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 Pāḷi 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

Dhammapadam¹

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 bhāsati vā karoti vā,

if with a base mind one speaks or acts,

tato naṃ dukkham-anveti cakkam va vahato⁴ padam. [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. It is rather unexpected that *Dhammapadam* is a singular, as this is a collection, and we might have expected *Dhammapadā* or *Dhammapadāni*, plural. For the translation I have opted to give it in plural form. The introductory verse to the Gāndhārī Dharmapada gives the title of that collection in the singular 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 in 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 other 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 naṃ sukham-anveti chāyā va anapāyinī. [2]

through that happiness follows him like a shadow which does not depart.

“Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”,

“He abused me, he struck at me, he overcame me, he robbed me,”¹

ye ca taṃ upanayhanti veraṃ tesāṃ na sammati. [3]

those² who bear ill-will towards this their hatred is never appeased.

“Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”,

“He abused me, he struck at me, he overcame me, he robbed me,”

ye taṃ na upanayhanti veraṃ tesūpasammati.³ [4]

those who do not bear ill-will towards this their hatred is appeased.

Na hi verena verāni sammantīdha kudācanaṃ,

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 yamāse,

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, *yesaṃ*, *for those*...., the line could easily be rewritten to fit the metre: *yesaṃ-ca upanayhanti*, and in the next line: *yesaṃ na upanayhanti*.

³ This is an unexpected formation here, we either have *tesaṃ* + *upasammati* giving sandhi *tesūpa-*, or the locative is being used *tesu* + *upasammati*; if it is the former, then we might have expected *tesaṃ-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: *yesaṃ tattha vijānanti*...., *for those who do understand*...

Subhānupassim viharantam, indriyesu asamvutam,

Living contemplating¹ what is pleasant, uncontrolled in sense faculties,

bhojanamhi amattaññum, kusitam hīnavīriyam –

not knowing the limit in food, indolent, low in energy –

tam ve pasahati Māro vāto rukkham va dubbalam. [7]

Māra surely overthrows that one, like wind (overthrows) a weak tree.

Asubhānupassim vih^arantam, indriyesu susamvutam,

Living contemplating the unpleasant, well-controlled in sense faculties,

bhojanamhi ca mattaññum, saddham āraddhavīriyam –

and knowing the limit in food, faithful, with energy aroused –

tam ve nappasahati² Māro vāto selam va pabbatam. [8]

Māra does not overthrow that one, just as wind does not (overthrow) a mountain made of rock.

Anikkasāvo³ kāsavam yo vattham paridahessati,

The one who, while still impure, would wear the renunciant's robe,

apeto damasaccena na so kāsavam-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 kāsavam-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 asamvutam*, as many translations have it. Cf. *kāye kāyānupassī viharati*, etc. from Mahāsatipaṭṭhānasuttam (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 sāraṃ nādhigacchanti, micchāsaṅkappagocarā. [11]

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

Sāraṅ-ca sārato ñatvā, asāraṅ-ca asārato,

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

te sāraṃ adhigacchanti, sammāsaṅkappagocarā. [12]

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

Yathā agāraṃ ducchannaṃ vuṭṭhī samativijjhati,

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

evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati. [13]

so passion penetrates a mind that is undeveloped.

Yathā agāraṃ succhannaṃ vuṭṭhī na samativijjhati,

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

evaṃ subhāvitaṃ cittaṃ 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,

“Pāpaṃ mẽ katan”-ti tappati,
he suffers, thinking: “I have done wickedness,”

bhiyyo tappati duggatiṃ 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,

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

bhiyyo nandati suggatiṃ 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 sahitam¹ bhāsamāno,
Even though reciting abundant scriptures,

na takkarō² hoti naro pamatto,
the heedless fellow, who does not do (what they say),

gopo va gāvo gaṇayam̐ paresam̐,
like a cowboy counting other's cattle,

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

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

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

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

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

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

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

Yamakavaggo Paṭhamo
The Chapter about the Pairs, the First

¹ In Sanskrit the Ṛg Veda is called *sam̐hita* (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 ruciraṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ,

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

evaṃ subhāsītā vācā aphaḷā hoti akubbato. [51]

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

Yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ sagandhakaṃ,

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

evaṃ subhāsītā vācā saphalā hoti pakubbato. [52]

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

Yāvajīvam-pi ce bālo paṇḍitaṃ payⁱrupāsati,

Even if a fool attends on a wise man for his whole life long,

na so Dhammaṃ vijānāti, dabbī sūparasaṃ yathā. [64]

he does not learn Dhamma, just as spoon learns not the taste of curry.

Muhuttam-api ce viññū paṇḍitaṃ payⁱrupāsati,

If a perceptive man attends on a wise man even for a second,

khippaṃ Dhammaṃ vijānāti, jivhā sūparasaṃ yathā. [65]

he quickly learns Dhamma, just as the tongue (learns) the taste of curry.

Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,

That deed is not well done, which, having done, one has regret,

yassa assumukho rodaṃ, vipākaṃ paṭisevati. [67]

for which he has tears on his face, as the result follows him round.

Tañ-ca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati,

But that deed is well done, which, having done, one has no regret,

yassa patīto sumano, vipākaṃ paṭisevati. [68]

for which he is pleased and happy, as the result follows him round.

Pāpañ-ce puriso kayⁱrā, na taṃ kayⁱrā punappunaṃ,

Should a person do that which is wicked, he should not do it again and again,

na tamhi chandaṃ kayⁱrātha, 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 kayⁱrā, kayⁱrāthetaṃ punappunaṃ,

If a person should make merit, he should do it again and again,

tamhi chandaṃ 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 bhadraṃ yāva pāpaṃ na paccati,

Even the wicked one experiences good fortune while the wickedness does not ripen,

yadā ca paccati pāpaṃ atha pāpo pāpāni passati. [119]

but when the wickedness ripens then the wicked one experiences wicked things.

Bhadro pi passati pāpaṃ yāva bhadraṃ na paccati,

Even the fortunate one experiences wickedness as long as the good fortune does not ripen,

yadā ca paccati bhadraṃ atha bhadro bhadraṇi passati. [120]

but when the fortune ripens then the fortunate one experiences good fortune.

Māppamaññetha pāpassa: na maṃ taṃ 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, thokaṃ thokam-pi ācinaṃ. [121]

the fool, gathering bit by bit, becomes full of wickedness.

Māppamaññetha puññassa: na maṃ taṃ 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 ācinaṃ. [122]

the wise one, gathering bit by bit, becomes full of merit.

Sukhakāmāni bhūtāni yo daṇḍena vihimsati,

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 daṇḍena 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 ñatvā, 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 satimā. [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 raṭṭham vijitam pahāya

like a king who abandons his conquered kingdom

eko care mātaṅgarañṇe va nāgo. [329]

one should live alone like a solitary elephant in the forest.

Appamādavaggo 2. The Chapter about Heedfulness

Appamādo amatapadaṃ, pamādo maccuno padaṃ,
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.

Etaṃ visesato ñatvā appamādamhi paṇḍitā,
The wise, understanding this difference in regard to heedfulness,

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

Te jhāyino sātatikā, niccaṃ daḥaparakkamā,
Those who meditate all the time, constant and firm in their effort,

phusanti dhīrā Nibbānaṃ, yogakkhemaṃ anuttaraṃ. [23]
those wise ones reach Nibbāna, the unsurpassed release from (all) bonds.

Uṭṭhānavato satīmato,
For he who is active, mindful,

sucikammaṣa nisammakārino,
pure in deeds, considerate,

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

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

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

dīpaṃ kayīrātha medhāvī yaṃ 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 dhanam seṭṭham 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 paṇḍito,

When the wise one eliminates heedlessness with his heedfulness,

paññāpāsādam-āruyha, asoko sokinim pajam,

and mounts the palace of wisdom, griefless, (he looks) on grieving people;

pabbataṭṭho va bhummaṭṭhe 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 seṭṭhatam gato,

Through heedfulness Maghavā¹ attained leadership of the gods,

appamādam pasamsanti, pamādo gar^ahito 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,

saṃyojanam aṇum-thūlam ḍaham aggīva gacchati. [31]

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

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.

Appamādarato bhikkhu, pamāde bhayadassivā,

A monastic who delights in heedfulness, seeing danger in heedlessness,

abhabbo parihānāya: Nibbānasseva santike. [32]

is unable to fall away:² 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 It is odd that *saṃyojanam* is singular, where we might have expected a plural, *saṃyojanā*. 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.

² This is the infinitive-like dative, which we also use in English.

Cittavaggo

3. The Chapter about the Mind

Phandanam capalam cittam,¹ dūrakkham dunnivārayam,
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 yatthakāmanipātino,
* 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.

Suddasam sunipuṇam yatthakāmanipātinaṃ,
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.

Dūraṅgamaṃ ekacaram, asarīraṃ guhāsayaṃ,
* 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, Saddhammaṃ 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 bhayaṃ. [39]

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

Kumbhūpamaṃ kāyam-imaṃ viditvā,

Knowing this body (frail) is like a jar,

nagarūpamaṃ cittam-idaṃ ṭhapetvā,

establishing the mind like a fortress,¹

yodhetha Māraṃ paññāvudhena,

fight Māra with the weapon of wisdom,

jitañ-ca rakkhe, anivesano siyā. [40]

guard your success, and do not be attached.²

Aciraṃ vatayaṃ kāyo paṭhaviṃ adhisessati,

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

chuddho apetaviññāṇo, niratthaṃ va kaliṅgaram. [41]

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

Diso disaṃ yan-taṃ kay¹rā, verī vā pana verinaṃ –

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

micchāpaṇihitaṃ cittaṃ pāpiyo naṃ 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 kayīrā, aññe vā pi ca ñātakā,
Mother and father might not do for him, or other relatives,

sammāpaṇihitaṃ cittaṃ seyyaso naṃ 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 agāraṃ ducchannaṃ vuṭṭhī samativijjhati,
Just as the rain penetrates a house with thatching that is poor,

evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati. [13]
so passion penetrates a mind that is undeveloped.

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

evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati. [14]
so passion cannot penetrate a mind that is well-developed.

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

pariyodapeyya attānaṃ cittaṃ klesehi paṇḍito. [88]
the wise one should purify the self of defilements of mind.

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

dandhaṃ hi karato puññaṃ pāpasmiṃ ramatī mano. [116]
for the mind of the one slow in merit delights in wickedness.

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

sacittaparīyodapanam - etaṃ Buddhāna' sāsanaṃ. [183]
the purification of one's mind - this is the teaching of the Buddhas.

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

Idam pure cittam-acāri cārikam

Formerly this wandering mind wandered

yenicchakam yatthakāmaṃ yathāsukhaṃ,

through desire, pleasure and happiness,

tad-ajjaham niggaheṣāmi yoniso,

(but) today I will control it wisely,

hatthim-pabhinnam viya añkusaggaho. [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 uddharathattānaṃ 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 cittaṃ,

do not let your mind swirl around in strands of desire,

mā lohaguḷaṃ 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.’

Suññāgāraṃ pavitṭhassa, santacittassa bhikkhuno,

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

amānusi ratī hoti sammā Dhammaṃ vipassato. [373]

there is superhuman delight from insight into true Dhamma.

Pupphavaggo

4. The Chapter about Flowers

Kõ imañ paṭhaviṃ vicessati

Who will know¹ this earth

yamaloḱañ-ca imañ sadevakam?

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 paṭhaviṃ vicessati

The trainee⁵ will know this earth

yamaloḱañ-ca imañ sadevakam.

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 nāṇena vicinissati vijānissati, paṭivijjhissati, sacchikarissati*; note the similarity in meaning to *pacessati* below.

² Comm: *Yamaloḱañ-cā ti catubbidhaṃ 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.

Pheṇūpamaṃ kāyam-imam viditvā,
Knowing that this body is just like froth,¹

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

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

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

Pupphāni heva pacinantaṃ byāsattamanasaṃ naraṃ,

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

suttaṃ gāmaṃ mahogho va, maccu ādāya gacchati. [47]
like a great flood (carries off) a sleeping village.

Pupphāni heva pacinantaṃ byāsattamanasaṃ naraṃ,

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

atittaṃ yeva kāmesu Antako kurute vasaṃ. [48]
even though he is unsated with sense pleasures.

Yathā pi bhamaro puppham vaṇṇagandham aheṭṭhayaṃ

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

paḷeti rasam-ādāya, evaṃ 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 (*kāmaguṇa*). Comm: *evaṃ pañcakāmaguṇasaṅkhātāni pupphāni eva pacinantaṃ ... kāmaguṇe byāsattamanasaṃ naraṃ*.

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 paresaṃ vilomāni, na paresaṃ katākatam

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.¹

Yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ,

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

evaṃ subhāsītā vācā aphaḷā hoti akubbato. [51]

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

Yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ sagandhakaṃ,

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

evaṃ subhāsītā vācā saphalā hoti pakubbato. [52]

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

Yathā pi puppharāsīmhā kay¹rā mālāguṇe bahū,

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

evaṃ jātena maccena kattabbaṃ kusalaṃ bahuṃ. [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 candanaṃ 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 gandhajātānam silagandho anuttaro. [55]

amongst these kinds of fragrance virtue's fragrance is unsurpassed.

Appamatto ayam gandho yāyam tagaracandanī,

Pinwheel and sandalwood fragrance are insignificant,

yo ca silavatam gandho vāti devesu uttamo. [56]

but the fragrance of one who has virtue flutters¹ supreme amongst the gods.

Tesam sampannasīlanam, appamādvihārinam,

* 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 saṅkāradhānasmiṃ ujjhitasmiṃ 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,

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

Bālavaggo

5. The Chapter about Fools

Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,

Long is the night for one awake, long is a league for one tired,

dīgho bālānaṃ saṃsāro Saddhammaṃ avijānataṃ. [60]

long is the round of births and deaths for fools who know not True Dhamma.¹

Caraṇ-ce nādhigaccheyya seyyaṃ sadisam-attano,

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

ekacarīyaṃ daḥhaṃ kayīrā: natthi bāle sahāyatā. [61]

one should resolve to go alone: there is no friendship with fools.²

“Puttā matthi,³ 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,⁴ how then sons, how then riches?

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.

Yāvaḥivam-pi ce bālo paṇḍitaṃ payīrupāsati,

Even if a fool attends on a wise man for his whole life long,

na so Dhammaṃ 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 saṃsāra 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 *saṃsāra*, masculine.

² Although this does express a common Buddhist sentiment, we should remember that in the early Tuvāṭakasuttaṃ of the Aṭṭhakavagga (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 atthi*.

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 Anattalakkhaṇasuttaṃ, <http://bit.ly/ABT-Anatta>).

Muhuttam-api ce viññū paṇḍitaṃ pay¹rupāsati,

If a perceptive man attends on a wise man even for a second,

khippaṃ Dhammaṃ 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 pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphalam. [66]

committing wicked deeds, which produce bitter fruit.

Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,

That deed is not well done, which, having done, one has regret,

yassa assumukho rodam, vipākaṃ paṭisevati. [67]

for which he has tears on his face, as the result follows him round.

Tañ-ca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati,

But that deed is well done, which, having done, one has no regret,

yassa patīto sumano, vipākaṃ paṭisevati. [68]

for which he is pleased and happy, as the result follows him round.¹

Madhuvā maññati bālo, yāva pāpaṃ na paccati,

The fool thinks it sweet, as long as the wicked deed does not ripen,

yadā ca paccati pāpaṃ, bālo dukkham nigacchati. [69]

but when the wicked deed ripens, the fool undergoes suffering.

Māse māse kusaggena bālo bhuñjetha bhojanaṃ,

From month to month the fool may eat food with the tip of kusa-grass,²

na so saṅkhātadhammānaṃ kalaṃ aghati soḷasiṃ. [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 pāpaṃ kataṃ kammaṃ, saju khīraṃ va muccati,
A wicked deed that has been done, like milk, does not turn all at once,

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

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

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

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

āvāsesu ca issarīyaṃ, 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, kiccākicesu kismici”,
let them (all) be under my sway, in all to be done and not done”,

iti bālassa saṅkappo, icchā māno ca vaḍḍhati. [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-etam abhiññāya bhikkhu Buddhassa sāvako
thus knowing this the monastic disciple of the Buddha

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

Bālavaggo Pañcama
The Chapter about Fools, the Fifth

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 vipātayaṃ* if that was what was intended.

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

Related Verses from the Dhammapada

Pamādam-anuyuñjanti bālā dummedhino janā,

The foolish and stupid people cultivate heedlessness,

appamādañ-ca medhāvī dhanam seṭṭham va rakkhati. [26]

but the sagacious one guards heedfulness just as his greatest wealth.

Pamādam appamādena yadā nudati paṇḍito,

When the wise one eliminates heedlessness with his heedfulness,

paññāpāsādam-āruyha, asoko sokiniṃ pajam,

and mounts the palace of wisdom, griefless, (he looks) on grieving people;

pabbataṭṭho va bhummaṭṭhe 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 maṃ taṃ 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 anaṅgaṇassa,
a purified and passionless person,

tam-eva bālaṃ pacceti pāpaṃ,
that wicked deed (then) returns to the fool,

sukhumo rajo paṭivātaṃ 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 passathimaṃ lokaṃ cittaṃ rājarathūpamaṃ,
Come, look upon this world adorned like a king's gilded chariot,

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

Na ve kadar'iyā devalokaṃ vajanti,
The miserly go not to the world of the gods,

bālā have nappasaṃsanti dānaṃ,
fools surely do not praise giving,

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

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

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

adassanena bālānaṃ 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 ñātīnaṁ va samāgamo. [207]

the wise one dwells happily as with an assembly of kin.

“Idha vassaṁ vasissāmi, idha hemantagimhisu”,

“Here I will dwell during the rains, here during winter and summer”,

iti bālo vicinteti, antarāyaṁ 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 kay’rā,

one should live alone and not do anything bad,

appossukko mātaṅgaraññe va nāgo. [330]

unconcerned like a solitary elephant in the forest.

Suññāgāraṁ pavitṭhassa, santacittassa bhikkhuno,

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

amānusī ratī hoti sammā Dhammaṁ vipassato. [373]

there is superhuman delight from insight into true Dhamma.

Paṇḍitavaggo 6. The Chapter about the Wise

Nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassināṃ,

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

niggayhavādiṃ medhāvīṃ tādīsaṃ paṇḍitaṃ bhaje;

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

tādīsaṃ 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,

sataṃ hi so piyo hoti, asataṃ 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 kalyāṇe, bhajetha purisuttame. [78]

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

Dhammapīti sukhaṃ seti, vippasannena cetasā,

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

Ariyappavedite Dhamme sadā ramati paṇḍito. [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 *paṇḍita*.

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 Dhammaṃ 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.

Udakam hi nayanti nettikā,
Course-makers lead water,

usukārā namayanti tejanam,
fletchers straighten arrows,

dārum namayanti tacchakā,
carpenters straighten wood,

attānam damayanti paṇḍitā.¹ [80]
the wise master themselves.

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

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

Yathā pi r^ahado gambhīro vipasanno anāvilo,
Like a lake that is deep, clear and unruffled,

evam Dhammāni sutvāna vipasīdanti paṇḍitā. [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,

noccāvacaṃ paṇḍitā 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 *vipassīdati*, 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 dhanam na rajjham –
not desiring a child, riches, or a kingdom –

na iccheyya adhammena samiddhim-attano;
he should not desire his success through corruption;¹

sa silavā paññavā dhammiko siyā. [84]
he should be both virtuous and wise and righteous.

Appakā te manussesu ye janā pāragāmino,
Amongst humans few people go beyond,

athāyam 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, maccudheyam suduttaram. [86]
those folk will go beyond the realm of death, which is very hard to cross.²

Kaṇham dhammam vippahāya, sukkaṃ bhāvetha paṇḍito,
Having abandoned the dark state, the wise one should develop the bright,

okā anokaṃ āgamma; viveke yattha dūramam, [87]
having gone forth to homelessness from home; in solitude, where it is hard to delight.

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

par¹yodapeyya 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 *paṇḍita* in this verse, the closest being those who live righteously.

Yesam̐ sambodhi-aṅgesu sammā cittam̐ subhāvitam̐,

For those who have well developed with right mind the factors of complete awakening,

ādanapaṭinissagge anupādāya ye ratā,

having given up grasping, those who delight in being unattached,

khīṇāsavā 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

Etaṃ visesato ñatvā appamādamhi paṇḍitā,

The wise, fully understanding this in regard to heedfulness,

appamāde pamodanti, Arⁱyānam̐ gocare ratā. [22]

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

Pamādam̐ appamādena yadā nudati paṇḍito,

When the wise one eliminates heedlessness with his heedfulness,

paññāpāsādam-āruyha, asoko sokiniṃ pajam̐,

and mounts the palace of wisdom, griefless, (he looks) on grieving people;

pabbataṭṭho va bhummaṭṭhe 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 bālyam̐, 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 paṇḍitam̐ payⁱrupāsati,

Even if a fool attends on a wise man for his whole life long,

na so Dhammam̐ vijānāti, dabbī sūparasam̐ yathā. [64]

he does not learn Dhamma, just as spoon learns not the taste of curry.

Muhuttam-api ce viññū paṇḍitaṃ pay¹rupāsati,

If a perceptive man attends on a wise man even for a second,

khippaṃ Dhammaṃ vijānāti, jivhā sūparasam yathā. [65]

he quickly learns Dhamma, just as the tongue (learns) the taste of curry.

Attānañ-ce piyaṃ jaññā rakkheyya nam surakkhitaṃ,

If one regards oneself as dear one should guard oneself right well,

tiṇṇam-aññataram yāmaṃ paṭijaggeyya paṇḍito. [157]

during one of the three watches (of the night) the wise one should stay alert.

Attānam-eva paṭhamam patirūpe nivesaye,

First one should establish oneself in what is suitable,

athaññam-anusāseyya, na kilisseyya paṇḍito. [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 paṇḍito, [186]

the wise one knowing: “Sense pleasures have little joy, (much) suffering,”

api dibbesu kāmesu ratim so nādhigacchati.

does not find delight even in heavenly pleasures.

Taṇhakkhayarato 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 paṇḍito 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.

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

khippam̐ vāyama paṇḍito bhava,
soon the wise one should endeavour,

niddhantamalo anaṅgaṇo,
removing the stain, blemishless,

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

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

yo ca attham̐ anattañ-ca ubho niccheyya paṇḍito. [256]
the wise one should discriminate the two: what is the case and what is not the case.

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

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

Etam-atthavasam̐ ñatvā, paṇḍito silasamvuto,
Understanding the truth of this the wise one, endowed with virtue,

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

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,

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

“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.

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 kayrā,

one should live alone and not do anything bad,

apposukko 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, pariḷāho 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,

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

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

Yesam sannicayo natthi, ye pariññātabhojanā,

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-*, *idaṃsaccābhīnivesagantha*; 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 Arahats 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 sakuntānaṃ, padaṃ tassa durannayaṃ. [93]

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

Yassindriyāni samathaṃ 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 tādī subbato,

steadfast just like a city-post,

r^ahado va apetakaddamo –

like a lake mud-free –

samsārā na bhavanti tādino. [95]

such a one continues not in births and deaths.

Santaṃ tassa manaṃ 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, taṃ bhūmiṃ 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 ramissantī, 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 gatiṃ na jānanti devā gandhabbamānusā –

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

khiṇāsavaṃ Arahantaṃ, tam-ahaṃ brūmi brāhmaṇam. [420]

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

¹ Because he has seen the truth for himself.

² Nibbāna.

³ *Sandhi* here is short for *paṭisandhi*, *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 anathapadasamhitā,

Though there are a thousand sayings consisting of useless words,

ekam atthapadam seyyo yaṃ sutvā upasammati. [100]

better is one useful word hearing which one is brought to peace.

Sahassam-api ce gāthā anathapadasamhitā,

Though there are a thousand verses consisting of useless words,

ekam gāthāpadam seyyo yaṃ sutvā upasammati. [101]

better is one word of a verse hearing which one is brought to peace.

Yo ce gāthāsataṃ bhāse anathapadasamhitā,

One may speak a hundred verses consisting of useless words,

ekam Dhammapadam seyyo, yaṃ sutvā upasammati. [102]

better is one verse of Dhamma, hearing which one is brought to peace.

Yo sahasam sahasena saṅgāme mānuse jine,

One may conquer a thousand men a thousand times in a battle,

ekañ-ca jeyya attānaṃ, sa ve saṅgāmajuttamo. [103]

but having conquered one's own self, one would surely be supreme in battle.

Attā have jitaṃ seyyo yā cāyaṃ itarā pajā,

Conquest over self is better than that over other people,

attadantassa posassa, niccaṃ 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,

jitaṃ apajitaṃ kayīrā tathārūpassa jantuno. [105]

can turn conquest into defeat for a person who is like this.

Māse māse sahasena yo yajetha satam samam;

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

ekañ-ca bhāvitattānam muhuttam-api pūjaye –

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

sā yeva pūjanā seyyo yañ-ce vassasatam hutam. [106]

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

Yo ca vassasatam jantu aggam paricare vane;

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

ekañ-ca bhāvitattānam muhuttam-api pūjaye –

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

sā yeva pūjanā seyyo yañ-ce vassasatam hutam. [107]

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

Yam kiñci yittham 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 catubhagam-eti –

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

abhivādanā ujjugatesu seyyo. [108]

better is the worship of the upright.

Abhivādanasīlissa niccam vaddhāpacāyino,

For the one who is constantly worshipping honourable elders,

cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukham balaṃ. [109]

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

¹ Other translations seem to take *samam* 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 vassasatam̐ jīve, dussīlo asamāhito,

One might live for a hundred years, unvirtuous and uncomposed,

ekāham̐ jīvitam̐ seyyo, sīlavantassa jhāyino. [110]

(but) a life of one day is better, for one with virtue and meditation.

Yo ca vassasatam̐ jīve, duppañño asamāhito,

One might live for a hundred years, lacking in wisdom and uncomposed,

ekāham̐ jīvitam̐ seyyo, paññavantassa jhāyino. [111]

(but) a life of one day is better, for one endowed with wisdom and meditation.

Yo ca vassasatam̐ jīve, kusīto hīnavīriyo,

One might live for a hundred years, indolent, with less energy,

ekāham̐ jīvitam̐ seyyo, virⁱyam-ārabhato daḥham̐. [112]

(but) a life of one day is better, for one with energy set up and firm.

Yo ca vassasatam̐ jīve apassam̐ udayabbayam̐,

One might live for a hundred years without seeing rise and fall,

ekāham̐ jīvitam̐ seyyo passato udayabbayam̐. [113]

(but) a life of one day is better (for the one) seeing rise and fall.

Yo ca vassasatam̐ jīve apassam̐ amatam̐ padam̐,

One might live for a hundred years without seeing the deathless state,

ekāham̐ jīvitam̐ seyyo passato amatam̐ padam̐. [114]

(but) a life of one day is better (for one) seeing the deathless state.

Yo ca vassasatam̐ jīve apassam̐ dhammam-uttamam̐,

One might live for a hundred years without seeing the supreme state,

ekāham̐ jīvitam̐ seyyo passato dhammam-uttamam̐. [115]

(but) a life of one day is better (for one) seeing the supreme state.

Sahassavaggo Aṭṭhamo

he Chapter about the Thousands, the Eighth

Pāpavaggo

9. The Chapter about Wickedness

Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye,

Hasten to do wholesome deeds, ward off the mind from wickedness,

dandhaṃ hi karato puññaṃ pāpasmiṃ ramatī mano. [116]

for the mind of the one slow in merit delights in wickedness.

Pāpañ-ce puriso kayⁱrā, na taṃ kayⁱrā punappunaṃ,

Should a person do that which is wicked, he should not do it again and again,

na tamhi chandaṃ kayⁱrātha, dukkha 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 kayⁱrā, kayⁱrāthetaṃ punappunaṃ,

If a person should make merit, he should do it again and again,

tamhi chandaṃ kayirātha, sukho puññaṃ uccayo. [118]

let him place his intention there, there is an increase of joy for the one who has made merit.

Pāpo pi passati bhadrāṃ yāva pāpaṃ na paccati,

Even the wicked one experiences good fortune while the wickedness does not ripen,

yadā ca paccati pāpaṃ atha pāpo pāpāni passati. [119]

but when the wickedness ripens then the wicked one experiences wicked things.

Bhadro pi passati pāpaṃ yāva bhadrāṃ na paccati,

Even the fortunate one experiences wickedness as long as the good fortune does not ripen,

yadā ca paccati bhadrāṃ atha bhadro bhadrāni passati. [120]

but when the fortune ripens then the fortunate one experiences good fortune.

Māppamaññetha pāpassa: na maṃ taṃ 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, thokaṃ thokam-pi ācinam̐. [121]

the fool, gathering bit by bit, becomes full of wickedness.

Māppamaññetha puññassa: na maṃ taṃ 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,

dhiro pūrati puññassa, thokathokam-pi ācinam̐. [122]

the wise one, gathering bit by bit, becomes full of merit.

Vāṇijo va bhayaṃ maggaṃ, appasattho mahaddhano,

Like a merchant on a fearful path, with few friends and great wealth,

visam̐ jīvitukāmo va, pāpāni parivajjaye. [123]

as one loving life (would avoid) poison, (so) should one avoid wicked deeds.

Pāṇimhi ce vaṇo nāssa hareyya pāṇinā visam̐,

If there is no wound in his hand he can carry poison with his hand,

nābbaṇaṃ visam-anveti, natthi pāpaṃ 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 bālaṃ pacceti pāpaṃ,

that wicked deed (then) returns to the fool,

sukhumo rajo paṭivātaṃ va khitto. [125]

like fine dust that is thrown against the wind.

Gabbham-eke 'papajjanti, nirayaṃ pāpakammino,

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

saggam sugatino yanti, parinibbanti anāsavā. [126]

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

Na antalikkhe, na samuddamajjhe,

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

na pabbatānaṃ vivaraṃ 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 samuddamajjhe,

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

na pabbatānaṃ vivaraṃ 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 kataṃ pāpaṃ, attajaṃ attasambhavaṃ,

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

abhimatthati dummedham vajraṃ vasmamayam maṇim. [161]

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

Attanā va kataṃ pāpaṃ, attanā saṅkilissati,

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

attanā akataṃ pāpaṃ, attanā va visujjhati,

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

suddhī asuddhī paccattam, nāñño aññaṃ visodhaye. [165]

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

Yassa pāpaṃ kataṃ kammaṃ kusalena pithiyati –

The one whose wicked deed is covered over by a good deed –

sō imaṃ lokam pabhāseti abbhā mutto va candimā. [173]

that one shines brightly on this world like the moon released from a cloud.

Ekam dhammaṃ atītaṃ, musāvādiṃ jantuno,

For the person speaking falsely, who has transgressed in this one thing,

vitīṇṇaparalokassa, natthi pāpaṃ 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,

sacittaparīyodapanam - etaṃ Buddhāna' sāsanaṃ. [183]

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

Malitthiyā duccharitaṃ, maccheraṃ dadato malaṃ,

Bad conduct is a woman's stain, stinginess is a giver's stain,

malā ve pāpakā dhammā asmiṃ loke paramhi ca. [242]

wicked actions are indeed stains both in this world and in the next.

Yo ca sameti pāpāni, aṇum-thulāni sabbaso –

The one who pacifies wicked deeds, small and great, in every way –

samitattā hi pāpānaṃ 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.

Kāsāvakaṇṭhā bahavo pāpadhammā asaṅṅatā,

Many wearing the monastic robe around their necks are wicked, unrestrained,

pāpā pāpehi kammehi nirayaṃ te upapajjare. [307]

the wicked through their wicked deeds re-arise in the underworld.

Ekassa caritaṃ seyyo, natthi bāle sahāyatā,

It is better to live alone, there can be no friendship with a fool,

eko care na ca pāpāni kayīrā,

one should live alone and not do wicked things,

apposukko mātaṅgaraṅṅe va nāgo. [330]

unconcerned like a solitary elephant in the forest.

Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā patiṭṭhitā,

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

sukho paṅṅāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ. [333]

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

Bāhitapāpo ti brāhmaṇo,

Warding off wickedness one is called a brahmin,

samacarīyā samaṇo ti vuccati,

one living austerely is said to be an ascetic,

pabbājayam-attano malaṃ

* because of driving forth (all) stain from oneself

tasmā pabbajito ti vuccati. [388]

one is said to be one who has gone forth.

Daṇḍavaggo 10. The Chapter about the Stick

Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno,

Everyone trembles at the stick, everyone is in fear of death,

attānaṃ upamaṃ katvā, na haneyya na ghātaye. [129]

comparing oneself (with others), one should not hurt or have (them) hurt.

Sabbe tasanti daṇḍassa, sabbesaṃ jīvitam piyam,

Everyone trembles at the stick, for all of them life is dear,

attānaṃ upamaṃ katvā, na haneyya na ghātaye. [130]

comparing oneself (with others), one should not hurt or have (them) hurt.

Sukhakāmāni bhūtāni yo daṇḍena vihimsati,

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 daṇḍena 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.

Māvoca pharusam kañci, vuttā paṭivadeyyu' taṃ,

Do not say anything harsh, spoken to they might answer back to you,

dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu' taṃ. [133]

for arrogant talk entails misery, and they might strike you back with a stick.

Sace neresi attānaṃ kaṃso upahato yathā,

If you make no sound like a gong that is broken,

esa pattosi Nibbānaṃ, sārambho te na vijjati. [134]

you are (like) one who has attained Nibbāna, contention is not found in you.

Yathā daṇḍena gopālo gāvo pāceti gocaram,

Like a cowherd with a stick drives cattle to pasture,

evam jarā ca maccu ca āyumu pācenti paṇinam. [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 daṇḍena adaṇḍesu 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, janim, sarirassa ca bhedanam,

harsh feelings, loss (of his wealth), and the break up of the body,

garukam va pi abadhnam, cittakkhepam va papune, [138]

or even heavy affliction, or surely he will lose his mind,

rajato va upassagam, abhakkhanam va darunam,

(there may be) danger from the King, or slander that is terrible,

parikkhayam va natinam, bhoganam va pabhanguram, [139]

(he may suffer from) loss of kin, or (from) the destruction of wealth,

atha vassa agarani aggi dahati pavako,

also his houses may be consumed by flames and fire,

kayassa bheda duppanho nirayam so upapajjati. [140]

and at the break-up of the body that one lacking in wisdom will arise in the underworld.

Na naggacar¹yā na jaṭā na paṅkā,
Not going naked, nor matted hair, nor mud,

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

rājo ca jallaṃ ukkuṭikappadhānaṃ,
dust and dirt, (or) striving while squatting,

sodhenti maccaṃ avitiṇṇakaṅkhaṃ. [141]
can purify a mortal who has not removed uncertainty.¹

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

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

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

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

Hirīnisedho puriso koci lokasmi³ vījjati,
Whatever person in the world is found restrained by conscience,

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

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

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

Saddhāya sīlena 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-idaṃ anappakaṃ. [144]

will abandon this not insignificant suffering.¹

Udakaṃ hi nayanti nettikā,

Course-makers lead water,

usukārā namayanti tejanam,

fletchers straighten arrows,

dārum namayanti tacchakā,

carpenters straighten wood,

attānam damayanti subbatā. [145]

the mild master themselves.²

Daṇḍavaggo 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 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.

Nidhāya daṇḍam bhūtesu tasesu thāvaresu ca,

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

yo na hanti na ghātetī, tam-aham 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.

Aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ,

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

sādānesu anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [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, padīpaṃ na gavesatha? [146]

why, when enveloped by darkness, do you not seek for a light?

Passa cittakatam bimbam, arukāyam samussitam,

See this beautified manikin, a heap of sores that is raised up,

āturam bahusaṅkappam, yassa natthi dhuvam ṭhiti. [147]

sick, imagined in many ways,¹ which has nothing stable or firm.

Parijñam-idaṃ rūpaṃ, rogañam pabhaṅguraṃ,

This body is worn out, a nest of disease, perishing,

bhijjati pūtisandeho, maraṇantaṃ 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?

Aṭṭhīnaṃ nagaraṃ kataṃ,

This fortress is made out of bones,

maṃsalohitalepanaṃ,

plastered over with flesh and blood,

yattha jarā ca maccu ca,

but hidden within lie old age,

māno makkho ca ohito. [150]

death, also conceit and anger.³

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 saṅkappam*, which I follow.

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

³ 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 jaraṃ upeti,
and the body also decays,

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

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

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

mamsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati. [152]
(for although) his flesh does increase, his wisdom does not increase.

Anekajātisamsāraṃ sandhāvissaṃ anibbisam
Through the round of countless births and deaths I have wandered without finding

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

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

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

visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayam-ajjhagā. [154]
my mind has reached the unconditioned, and craving's end has been achieved.

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

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

Acaritvā brahmacarⁱyam aladdhā yobbane dhanam

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

senti cāpātikhattā va, purāṇāni anutthunam. [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 daṇḍena gopālo gāvo pāceti gocaram,

Like a cowherd with a stick drives cattle to pasture,

evam jarā ca maccu ca āyūm 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 piyaṃ jaññā rakkheyya naṃ surakkhitāṃ,

If one regards oneself as dear one should guard oneself right well,

tiṇṇam-aññataram yāmaṃ paṭijaggeyya paṇḍito. [157]

during one of the three watches (of the night) the wise one should stay alert.¹

Attānam-eva paṭhamāṃ patirūpe nivesaye,

First one should establish oneself in what is suitable,

athaññam-anusāseyya, na kilisseyya paṇḍito. [158]

then one can advise another, the wise one should not have (any) defilement.

Attānañ-ce tathā kay'rā 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 kataṃ pāpaṃ, attajaṃ attasambhavaṃ,

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

abhimatthati dummedham vajram vasmamayaṃ maṇim. [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-ivotatam,

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

karoti so tathattānam yathā nam 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,

yam ve hitaṅ-ca sādhuṅ-ca tam ve paramadukkaram. [163]

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

Yo sāsanaṃ arahataṃ Ar'yānam Dhammajīvinam

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

paṭikkosati dummedho diṭṭhiṃ nissāya pāpikam,

that stupid one, depending on wicked views,

phalāni kaṭṭhakasseva attaghaññāya phallati. [164]

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

Attanā va kataṃ pāpaṃ, attanā saṅkilissati,

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

attanā akataṃ pāpaṃ, attanā va visuḷḷhati,

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

suddhī asuddhī paccattam, nāñño aññaṃ visodhaye. [165]

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

Atta-d-attham 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 paresaṃ vilomāni, na paresaṃ katākatam

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 seyyaṃ sadisaṃ-attano,

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

ekacar'yaṃ daḷhaṃ kay'rā: 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 pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphalam. [66]

committing wicked deeds, which produce bitter fruit.

Udakaṃ hi nayanti nettikā,

Course-makers lead water,

usukārā namayanti tejanam,

fletchers straighten arrows,

dāruṃ 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 rajjham –
not desiring a child, riches, or a kingdom –

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

sa silavā paññavā dhammiko siyā. [84]
he should be both virtuous and wise and righteous.

Tatrābhiratim-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.

Yo sahasam sahasena 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, niccam 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 kayirā tathārūpassa jantuno. [105]
can turn conquest into defeat for a person who is like this.

Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno,
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 daṇḍassa, sabbesaṃ jīvitāṃ piyaṃ,

Everyone trembles at the stick, for all of them life is dear,

attānaṃ upamaṃ katvā, na haneyya na ghātaye. [130]

comparing oneself (with others), one should not hurt or have (them) hurt.

Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati,

One who harms with a stick beings who desire happiness,

attano sukham-esāno, pecca so na labhate sukhaṃ. [131]

while seeking happiness for himself, won't find happiness after death.

Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati,

One who harms not with a stick beings who desire happiness,

attano sukham-esāno, pecca so labhate sukhaṃ. [132]

while seeking happiness for himself, will find happiness after death.

Udakaṃ hi nayanti nettikā,

Course-makers lead water,

usukārā namayanti tejanaṃ,

fletchers straighten arrows,

dāruṃ namayanti tacchakā,

carpenters straighten wood,

attānaṃ damayanti subbatā. [145]

the mild master themselves.

So karohi dīpam-attano,

One should make an island for oneself,

khippaṃ vāyama paṇḍito bhava,

soon the wise one should endeavour,

niddhantamalo, anaṅgaṇo,

removing the stain, blemishless,

dibbaṃ ariyabhūmim-ehisi. [236]

you will go to the divine and noble realm.

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

khippaṃ vāyama paṇḍito bhava,
soon the wise one should endeavour,

niddhantamalo anaṅgaṇo,
removing the stain, blemishless,

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

Anupubbena medhāvī, thokathokaṃ 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,

kumudaṃ sārādikaṃ va pāṇinā,
like an autumn lotus (plucked) with the hand,

santimaggam-eva brūhaya
develop fully the path to peace and

Nibbānaṃ Sugatena desitaṃ. [285]
Nibbāna taught by the Happy One.

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

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

Nagaram yathā paccantam guttam 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,

khaṇātītā 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 agatam 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 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 refuge of self,

tasmā saṃyamayattānam assam bhadram va vāṇijo. [380]

therefore one should restrain oneself, as a merchant his noble horse.

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

samacarⁱyā samaṇo ti vuccati,
one living austerely is said to be an ascetic,

pabbājayam-attano malaṃ
* 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

Hīnaṃ dhammaṃ na seveyya, pamādena na saṃvase,

One should not follow lowly things,¹ one should not abide heedlessly,

micchādiṭṭhiṃ na seveyya, na siyā lokavaḍḍhano. [167]

one should not follow a wrong view, one should not foster worldliness.

Uttiṭṭhe nappamajjeyya, Dhammaṃ sucariṭaṃ care,

One should strive, not be heedless, one should live by Dhamma, with good conduct,

Dhammacārī sukhaṃ seti asmiṃ loke paramhi ca. [168]

living by Dhamma one lives at ease in this world and the next.

Dhammaṃ care sucariṭaṃ, na naṃ duccharitaṃ care,

One should live by Dhamma, with good conduct, not with bad conduct,

Dhammacārī sukhaṃ seti asmiṃ loke paramhi ca. [169]

living by Dhamma one lives at ease in this world and the next.

Yathā bubbulakaṃ passe, yathā passe marīcikaṃ,

One should see it as a bubble, one should see it as a mirage,

evaṃ lokam avekkhantaṃ Maccurājā na passati. [170]

looking on the world in this way the King of Death does not see (one).

Etha passathimaṃ lokam cittaṃ rājarathūpamaṃ,

Come, look upon this world adorned like a king's gilded chariot,

yattha bālā viṣīdanti – natthi saṅgo vijānataṃ. [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 imaṃ lokam 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 pāpaṃ kataṃ kammaṃ kusalena pithīyati –

The one whose wicked deed is covered over by a good deed –

sō imaṃ lokam pabhāseti abbhā mutto va candimā. [173]

that one shines brightly on this world like the moon released from a cloud.

Andhabhūto ayam 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.

Hamsādiccapathe yanti, ākāse yanti iddhiyā,

Geese go through the path of the sky, they go through the firmament by their power,

nīyanti dhīrā lokamhā, jetvā Māram savāhanam. [175]

the wise are led out of the world, after beating Māra and his host.

Ekam dhammam atīssa, musāvādisa jantuno,

For the person speaking falsely, who has transgressed in this one thing,

vitīṇṇaparalokassa, natthi pāpam akāriyam. [176]

who has abandoned the next world, there is no wickedness left undone.

Na ve kadarīyā 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.

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

sabbalokādhipaccena¹ – sotāpattiphalaṃ varaṃ. [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

Yesaṃ sambodhi-aṅgesu sammā cittaṃ 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,

khīṇāsavā 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

saṃvaccharaṃ 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.

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

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

Tatheva katapuññam-pi asmā lokā paraṃ gataṃ,
Just so, when one who has performed merit goes from this world unto the next,

puññāni paṭigaṇhanti piyaṃ ñātīva āgataṃ. [220]
his merits are received just as relatives come to their loved one.

¹ These three terms (*ekarajjena*, *gamanena*, *ādhipaccena*) are ablative-like instrumentals.

Porāṇam-etam, Atula, netam ajjatanām-iva:

This is something of old, Atula, this is not something of today:

nindanti tuṇhim-āsīnam, nindanti bahubhāṇinam,

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 duccharitam, maccheram dadato malam,

Bad conduct is a woman's stain, stinginess is a giver's stain,

malā ve pāpakā dhammā asmiṃ loke paramhi ca. [242]

wicked actions are indeed stains both in this world and in the next.

Yo pāṇam-atipātetī, musāvādañ-ca bhāsati,

Whoever kills a living being, and speaks a word that is not true,

loke adinnaṃ 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 lokasmiṃ mūlam khaṇati attano. [247]

digs up his own root right here in the world.

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.

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 mattheyyatā loke, atho petteyyatā sukhā,

Respecting one's mother is good in the world, also respecting one's father is good,

sukhā sāmāññatā loke, atho brahmaññatā sukhā. [332]

respecting ascetics is good in the world, also respecting (true) brahmins is good.

Yaṃ esā sahatī jammī taṇhā loke visattikā,

That one who is overcome by these low cravings and attachments in the world,

sokā tassa pavaḍḍhanti abhivaṭṭham va bīraṇaṃ. [335]

for him griefs increase like grass that has had heavy rain.

Yo cetam sahatī jammim taṇham loke duraccayaṃ,

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,

vantalokāmisso 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 imaṃ lokam pabhāseti, abbhā mutto va candimā. [382]

shines forth in this world, like the moon freed from a cloud.

Yodha dīghaṃ va rassaṃ vā aṇuṃ-thūlaṃ subhāsubham,

* Whoever in the world does not take what is not given, long, short,

loke adinnaṃ nādiyati, tam-ahaṃ brūmi brāhmaṇaṃ. [409]

small, large, attractive or unattractive, that one I say is a brahmin.

Āsā yassa na vijjanti asmiṃ loke paramhi ca,

For the one who has no longings in this world or in the next world,

nirāsayaṃ viśamyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [410]

being without longings, detached, that one I say is a brahmin.

Hitvā ratiṅ-ca aratiṅ-ca, sītibhūtaṃ nirūpadhiṃ,

Abandoning delight and aversion, cooled off and free from cleaving,

sabbalokābhibhuṃ vīraṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [418]

a hero who vanquished the whole world, that one I say is a brahmin.

Buddhavaggo

14. The Chapter about the Buddha

Yassa jitaṃ nāvajjīyati,
He whose victory cannot be undone,

jitaṃ assa no yāti koci loke,
whose victory no one here approaches,

tam-Buddham-anantagocaraṃ,
the Buddha, whose range is endless,

apadaṃ 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-anantagocaraṃ,
the Buddha, whose range is endless,

apadaṃ 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 tesam pihayanti, Sambuddhānaṃ satīmataṃ. [181]
even the gods are envious of them, the Sambuddhas, the ones who are mindful.

Kiccho manussapaṭilābho, kicchaṃ maccāna' jvitaṃ,
It is rare to acquire (birth as a) human, rare is the life of mortals,

kicchaṃ Saddhammasavanaṃ, 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 (*apadaṃ*) could be led.

² Comm: *jhānapasutā ti lakkhaṇūpaniḥhānaṃ ārammaṇūpaniḥhāna-ti; intent on meditation means meditating on the signs, meditating on the (concentration) object.*

Sabbapāpassa akaraṇaṃ, kusalassa upasampadā,

The non-doing of anything wicked, undertaking of what is good,

sacittaparīyodapanam - etaṃ Buddhāna' sāsanaṃ. [183]

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

Khantī paramaṃ tapo titikkhā,

Enduring patience is the supreme austerity,

Nibbānaṃ paramaṃ vadanti Buddhā,

Nibbāna is supreme say the Buddhas,

na hi pabbajito parūpaghātī,

for one gone forth does not hurt another,

samaṇo hoti paraṃ viheṭṭhayanto. [184]

(nor does) an ascetic harass another.

Anupavādo anupaghāto, pātimokkhe ca saṃvaro,

Not finding fault, not hurting, restraint by the regulations,

mattaññutā ca bhattasmiṃ, pantañ-ca sayanāsaṇaṃ,

knowing the right measure of food, (living in) a remote dwelling,

adhicitte ca āyogo - etaṃ Buddhāna' sāsanaṃ. [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 dukkhā kāmā,” iti viññāya paṇḍito, [186]

the wise one knowing: “Sense pleasures have little joy, (much) suffering,”

api dibbesu kāmesu ratim so nādhigacchati.

does not find delight even in heavenly pleasures.

Taṇhakkhayaṛato hoti Sammāsambuddhasāvako. [187]

The disciple of the Perfect Sambuddha delights in craving's destruction.

Bahuṃ ve saraṇaṃ 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.

Netam kho saraṇam khemaṃ, netam saraṇam-uttamaṃ,
That is not a secure refuge, that is not the refuge supreme,

netam saraṇam-āgamma sabbadukkhā pamuccati. [189]
that is not the refuge to come to that liberates from all suffering.

Yo ca Buddhañ-ca Dhammañ-ca Saṅghañ-ca saraṇam gato,
Whoever has gone for refuge to the Buddha, the Dhamma and the Saṅgha,

cattāri ar¹yasaccāni sammappaññāya passati: [190]
and who sees with right wisdom the four noble truths:

Dukkham dukkhasamuppādam dukkhassa ca atikkamaṃ,
Suffering, arising of suffering, and the overcoming of suffering,

ar¹yañ-caṭṭhaṅgikam maggam dukkhūpasamagāminam. [191]
the eightfold noble path leading to the stilling of suffering.

Etaṃ kho saraṇam khemaṃ, etaṃ saraṇam-uttamaṃ,
That is a secure refuge, that is the refuge supreme,

etaṃ saraṇam-āgamma sabbadukkhā pamuccati. [192]
that is the refuge to come to that liberates from all suffering.

Dullabho purisājaṇño, na so sabbattha jāyati,
A person of good breed is rare, that one is not born everywhere,

yattha so jāyate dhīro, taṃ kulam 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, samaggānam tapo sukho. [194]
the harmony of the Saṅgha is good, devotion to harmony is good.

Pūjārahe pūjayato, Buddhē 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 puññaṃ 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

Paṭhamakabhāṇavāraṃ
The First Recital

Related Verses from the Dhammapada

Ākāse va padaṃ natthi, samaṇo 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 padaṃ natthi, samaṇo natthi bāhire,
There is no footprint in the sky, there is no ascetic on the outside,

saṅkhārā sassatā natthi, natthi Buddhānam-iñjitaṃ. [255]
there are no constant conditions, there is no disturbance for the Buddhas.

Suppabuddhaṃ pabujjhanti sadā Gotamasāvaka,
Gotama's disciples always awake to a good wakening,

yesaṃ divā ca ratto ca niccaṃ Buddhagatā 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,

adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ. [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 Buddho tapati tejasā. [387]
yet every day and night the Buddha is radiant through his power.

Sukhavaggo

15. The Chapter about Happiness

Susukhaṃ vata jīvāma verinesu averino,

Let us live truly happily, without hatred, amongst those who have hatred,

verinesu manussesu viharāma averino. [197]

amongst humans who have hatred let us live without hatred.

Susukhaṃ vata jīvāma āturesu anāturā,

Let us live truly happily, without sickness, amongst those who are sick,¹

āturesu manussesu viharāma anāturā. [198]

amongst humans who have sickness let us live without sickness.

Susukhaṃ 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.

Susukhaṃ vata jīvāma yesaṃ no natthi kiñcanaṃ,

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

Jayaṃ verañ pasavati, dukkhaṃ seti parājito,

The victor generates hatred, the defeated one finds suffering,

upasanto sukhaṃ seti, hitvā jayaparājayaṃ. [201]

the one at peace lives happily, having abandoned victory and defeat.

¹ Comm: *kilesāturesu*; amongst those who are sick with defilements.

² Comm: *pañcakāmaguṇapariyesane*; seeking the five strands of sense pleasure.

³ Comm: *rāgādīsū kiñcane*; 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 santiparam 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,

etaṃ ñatvā yathābhūtaṃ, Nibbānaṃ paramaṃ sukham. [203]

knowing this as it really is, (know) Nibbāna is the supreme good.

Ārogyaparamā lābhā, santuṭṭhi paramaṃ dhanam,

Health is the supreme gain, content the supreme wealth,

vissāsā paramā ñāti, Nibbānaṃ paramaṃ sukham. [204]

confidence the supreme kin, Nibbāna the supreme good.

Pavivekarasaṃ pitvā, rasaṃ upasamassa ca,

Savouring the taste of solitude, and the taste of peace,

niddaro hoti nippāpo, Dhammapītirasaṃ pivam. [205]

he is fearless, faultless, savouring the joyful taste of Dhamma.

Sāhu dassanam-ar¹yānaṃ, sannivāso sadā sukho,

Meeting with² the noble is good, living together (with them) is always pleasant,

adassanena bālānaṃ niccama-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 saṃvāso amitteneva sabbadā,

dwelling with fools is always suffering as it is with enemies,

dhīro ca sukhasaṃvāso ñātīnaṃ va samāgamo. [207]

the wise one dwells happily as with an assembly of kin.

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.

tasmā hi,
therefore,

dhīrañ-ca paññañ-ca bahussutañ-ca,
the firm, the wise and the learned,

dhorayhasīlaṃ vatavantam-arīyaṃ –
the virtuous, dutiful and noble –

taṃ tādīsaṃ sappurisaṃ sumedham
* (accompany) such a true and intelligent person

bhajetha nakkhattapathaṃ va candimā. [208]
as the moon accompanies the course of the stars.

Sukhavaggo Paṇṇarasamo
The Chapter about Happiness, the Fifteenth

Related Verses from the Dhammapada

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

Mā pamādam-anuyuñjetha mā kāmaratisanthavaṃ,
Do not cultivate heedlessness, do not be acquainted with delight in sensual pleasure,

appamatto hi jhāyanto pappoti vipulaṃ sukhaṃ. [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, cittaṃ dantaṃ sukhāvahaṃ. [35]
restraint is good, a restrained mind brings happiness.

Sududdasaṃ sunipuṇaṃ yatthakāmanipātināṃ,

Hard to see, very subtle, flitting wherever it will,

cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ. [36]

the sage should guard the mind, a guarded mind brings happiness.

Dhammapīti sukhaṃ seti, vipasannena cetasā,

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

Arīyappavedite Dhamme sadā ramati paṇḍīto. [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,

noccāvacaṃ paṇḍitā dassayanti. [83]

the wise show neither elation or depression.

Abhivādanasīlissa niccaṃ vaddhāpacāyino,

For the one who is constantly worshipping honourable elders,

cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukhaṃ balaṃ. [109]

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

Puññañ-ce puriso kayīrā, kayīrāthetaṃ punappunaṃ,

If a person should make merit, he should do it again and again,

tamhi chandaṃ kayirātha, sukho puññaassa uccayo. [118]

let him place his intention there, there is an increase of happiness for the one who has made merit.

Sukhakāmāni bhūtāni yo daḍḍena vihiṃsati,

One who harms with a stick beings who desire happiness,

attano sukham-esāno, pecca so na labhate sukhaṃ. [131]

while seeking happiness for himself, won't find happiness after death.

Sukhakāmāni bhūtāni yo daṇḍena na hīmsati,

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, Dhammaṃ sucaritaṃ care,

One should strive, not be heedless, one should live by Dhamma, with good conduct,

Dhammacārī sukham seti asmiṃ loke paramhi ca. [168]

living by Dhamma one lives at ease in this world and the next.

Dhammaṃ care sucaritaṃ, na naṃ duccharitaṃ care,

One should live by Dhamma, with good conduct, not with bad conduct,

Dhammacārī sukham seti asmiṃ loke paramhi ca. [169]

living by Dhamma one lives at ease in this world and the next.

Na ve kadar¹yā devalokaṃ vajanti,

The miserly go not to the world of the gods,

bālā have nappasaṃsanti dānaṃ,

fools surely do not praise giving,

dhīro ca dānaṃ anumodamāno,

but the wise one rejoices in giving,

teneva so hoti sukhī parattha. [177]

and through that he is happy hereafter.

Dullabho purisājaṅṅo, na so sabbattha jāyati,

A person of good breed is rare, that one is not born everywhere,

yattha so jāyate dhīro, taṃ kulaṃ 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, samaggānaṃ tapo sukho. [194]

the harmony of the Saṅgha is good, devotion to harmony is good.

Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ,

If, by renouncing a small good, he might see a good that is large,

caje mattāsukhaṃ dhīro, sampassaṃ vipulaṃ sukhaṃ. [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,

verasaṃsaggasaṃsaṭṭho, verā so na parimuccati. [291]

being associated thus with hatred, is not fully released from that hatred.

Idaṃ pure cittaṃ-acāri cārikam

Formerly this wandering mind wandered

yenicchakaṃ yatthakāmaṃ yathāsukhaṃ,

through desire, pleasure and happiness,

tad-ajjaham niggahessāmi yoniso,

(but) today I will control it wisely,

hatthim-pabhinnaṃ viya añkusaggaho. [326]

like one with goad an elephant in rut.

Atthamhi jātamhi sukhā sahāyā,

Friends are good whenever need arises,

tuṭṭhī sukhā yā itarītarena,

being content with everything is good,

puññaṃ sukhaṃ jīvitasāṅkhayamhi,

at the break-up of life merit is good,

sabbassa dukkhassa sukhaṃ pahāṇaṃ. [331]

the abandoning of all suffering is good.

Sukhā mattheyyatā loke, atho petteyyatā sukhā,

Respecting one's mother is good in the world, also respecting one's father is good,

sukhā sāmāññatā loke, atho brahmaññatā sukhā. [332]

respecting ascetics is good in the world, also respecting (true) brahmins is good.

Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā paṭiṭṭhitā,

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

sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ. [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 sātasiṭā 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 padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ. [368]

should attain the state of peace, the joy in stilling of (all) conditions.

Attanā codayattānaṃ, paṭimāsettam-attanā,

By oneself one should censure self, by oneself one should be controlled,

so attagutto satimā sukhaṃ bhikkhu vihāhisi. [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 padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ. [381]

could attain to the state of peace, happy in the stilling of (all) conditions.

Piyavaggo 16. The Chapter about Love

Ayoge yuñjam-attānaṃ, yogasmiñ-ca ayojayaṃ,

Engaging oneself in what is not suitable, not engaging in what is suitable,

atthaṃ hitvā piyaggāhī, pihetattānuyoginaṃ. [209]

abandoning the good, grasping the loved, he envies the one who endeavours for himself.

Mā piyehi samāgañchī appiyehi kudācanaṃ,

Do not associate at any time with those who are loved or with those unloved,

piyānaṃ adassanaṃ dukkhaṃ, appiyānañ-ca dassanaṃ. [210]

there is suffering not meeting those loved, and (suffering from) meeting those unloved.

Tasmā piyaṃ na kay¹rātha, piyāpāyo hi pāpako.

Therefore do not hold (anything) as loved, for losing those who are loved is loathsome.

Ganthā tesāṃ na vijjanti yesāṃ natthi piyāppiyaṃ. [211]

There are no knots for those who hold nothing as loved or as unloved.

Piyato jāyatī soko, piyato jāyatī bhayaṃ,

From love there arises grief, from love there arises fear,

piyato vippamuttassa natthi soko, kuto bhayaṃ? [212]

for one who is free from love there is no grief, how is there fear?

Pemato jāyatī soko, pemato jāyatī bhayaṃ,

From fondness there arises grief, from fondness there arises fear,

pemato vippamuttassa natthi soko, kuto bhayaṃ? [213]

for one who is free from fondness there is no grief, how is there fear?

Ratiyā jāyatī soko, ratiyā jāyatī bhayaṃ,

From delight there arises grief, from delight there arises fear,

ratiyā vippamuttassa natthi soko, kuto bhayaṃ? [214]

for one who is free from delight there is no grief, how is there fear?

Kāmato jāyatī soko, kāmato jāyatī bhayaṃ,

From desire there arises grief, from desire there arises fear,

kāmato vippamuttassa natthi soko, kuto bhayaṃ? [215]

for one who is free from desire there is no grief, how is there fear?

Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ,

From craving there arises grief, from craving there arises fear,

taṇhāya vippamuttassa natthi soko, kuto bhayaṃ? [216]

for one who is free from craving there is no grief, how is there fear?

Sīladassanasampannaṃ, dhammaṭṭhaṃ saccavedinaṃ,

Endowed with virtue and insight, principled, knowing the truths,

attano kamma' kubbānaṃ, taṃ jano kurute piyaṃ. [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, 'uddhaṃsoto' ti vuccati. [218]

with a mind unconnected with sense pleasures, he is spoken of as 'one gone upstream'.

Cirappavāsīṃ purisaṃ dūrato sotthim-āgataṃ,

When one who lives abroad for a long time comes safely from afar,

ñātimitṭā suhajā ca abhinandanti āgataṃ. [219]

his relatives, friends and companions come and greatly rejoice.

Tatheva katapuññaṃ-pi asmā lokā paraṃ gataṃ,

Just so, when one who has performed merit goes from this world unto the next,

puññaṇi paṭigaṇhanti piyaṃ ñātīva āgataṃ. [220]

his merits are received just as relatives come to their loved one.

Piyavaggo Soḷasamo
The Chapter about Love, the Sixteenth

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.

Related Verses from the Dhammapada

Ovadeyyānusāseyya, asabbhā ca nivāraye,

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

sataṃ hi so piyo hoti, asataṃ hoti appiyo. [77]

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

Sabbe tasanti daṇḍassa, sabbesaṃ jīvitam piyam,

Everyone trembles at the stick, for all of them life is dear,

attānaṃ upamaṃ katvā, na haneyya na ghātaye. [130]

comparing oneself (with others), one should not hurt or have (them) hurt.

Attānañ-ce piyam jaññā rakkheyya naṃ surakkhitam,

If one regards oneself as dear one should guard oneself right well,

tiṇṇam-aññataram yāmaṃ 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 mānaṃ,
One should abandon anger, one should abandon conceit,

saṃyojanaṃ sabbam-atikkameyya,
one should overcome every fetter,

taṃ nāmarūpasmiṃ asajjamānaṃ,
without clinging to mind and bodily form,

akiñcanaṃ nānupatanti dukkhā. [221]
sufferings never do befall the one having no possessions.¹

Yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye,
Whoever should hold back arisen anger just like a swerving chariot,

tam-ahaṃ sārathim brūmi rasmiggāho itaro jano. [222]
that one I say is a charioteer, other people are just rein-holders.

Akkodhena jine kodhaṃ, 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 bhāṇe, 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 thānehi gacche devāna' santike. [224]
through these three conditions one can go to the presence of the gods.

Ahimsakā ye munayo, niccaṃ kāyena saṃvutā,
Those sages without violence, constantly restrained in body,

te yanti accutaṃ thānaṃ, yattha gantvā na socare. [225]
go to the deathless (Nibbāna), having gone there they do not grieve.

¹ Comm: *rāgādīnaṃ abhāvena akiñcanaṃ; not developing possessions like passion and so on.*

² Literally: *through non-anger.*

Sadā jāgaramānānaṃ, ahorattānusikkhinaṃ,

For those who are always wakeful, who train both by day and by night,

Nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā. [226]

who are intent on Nibbāna, the pollutants are laid to rest.

Porāṇam-etam, Atula, netaṃ ajjatanām-iva:

This is something of old, Atula, this is not something of today:

nindanti tuḥhim-āsīnaṃ, nindanti bahubhāṇinaṃ,

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

ekantaṃ nindito poso, ekantaṃ vā pasaṃsito. [228]

a person totally blameworthy, or one totally praiseworthy.

Yañ-ce viññū pasaṃsanti, anuvicca suve suve,

The one who, after being examined day by day, is praised by the wise,

acchiddavuttiṃ medhāviṃ, paññāsīlasamāhitaṃ, [229]

faultless in conduct, sagacious, attending to virtue and wisdom,

nekkhaṃ jambonadasseva, ko taṃ ninditum-ar^ahati?

one who is like a golden coin, who is there worthy to blame him?

Devā pi naṃ pasaṃsanti, Brahmunā pi pasaṃsito. [230]

That one is praised by the gods, and has been praised by the Brahmās too.

Kāyappakopaṃ rakkheyya, kāyena saṃvuto siyā,

One should guard against bodily anger, one should be restrained bodily,

kāyaduccaritaṃ hitvā, kāyena sucaritaṃ care. [231]

abandoning wrong bodily conduct, one should have good bodily conduct.

Vacīpakopaṃ rakkheyya, vācāya saṃvuto siyā,

One should guard against verbal anger, one should be restrained verbally,

vacīduccaritaṃ hitvā, vācāya sucaritaṃ care. [232]

abandoning wrong verbal conduct, one should have good verbal conduct.

Manopakopam̐ rakkheyya, manasā samvuto siyā,

One should guard against mental anger, one should be restrained mentally,

manouccaritam̐ hitvā, manasā sucaritam̐ care. [233]

abandoning wrong mental conduct, one should have good mental conduct.

Kāyena samvutā dhīrā, atho vācāya samvutā,

The wise are restrained bodily, then they are restrained verbally,

manasā samvutā 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

Paṇḍupalāso va dāni 'si,
You are now like a withered leaf,

Yamapurisā pi ca taṃ upaṭṭhitā,
Yama's men¹ stand waiting for you,

uyyogamukhe ca tiṭṭhasi,
you stand at decay's door,

pātheyyam-pi ca te na vijjati. [235]
with no provisions² for the journey found.

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

khippaṃ vāyama paṇḍito bhava,
soon the wise one should endeavour,

niddhantamalo, anaṅgaṇo,
removing the stain, blemishless,

dibbaṃ 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,

pātheyyam-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: *kusalapātheyyam*; *provisions of wholesome deeds*.

³ Comm: *pañcavidham Suddhāvāsabhūmim*; *the fivefold realm of the Pure Lands*, which is where *anagāmi*-s are reborn, which is why it is called noble.

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

khippaṃ vāyama paṇḍito bhava,
soon the wise one should endeavour,

niddhantamalo anaṅgaṇo,
removing the stain, blemishless,

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

Anupubbena medhāvī, thokathokaṃ 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 malaṃ samuṭṭhitaṃ,
As a (rust) stain arises from iron,

taduṭṭhāya tam-eva khādati,
and arisen from that, it eats it away,

evaṃ atidhonacāriṇaṃ –
so with one who is overindulgent¹ –

sakakammāni nayanti duggatim. [240]
his deeds lead him to a bad destiny.

Asajjhāyamaḷā mantā, anuṭṭhānamalā gharā,
Lack of repetition is the ruin² of chants, a lack of maintenance is the ruin of homes,

malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ. [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 duccharitaṃ, maccheraṃ dadato malaṃ,

Bad conduct is a woman's stain, stinginess is a giver's stain,

malā ve pāpakā dhammā asmiṃ loke paramhi ca. [242]

wicked actions are indeed stains both in this world and in the next.

Tato malā malataraṃ, avijjā paramaṃ malaṃ,

A stain that is worse than that stain, ignorance is the supreme stain,

etaṃ malaṃ pahatvāna, nimmalā hotha, bhikkhavo! [243]

after abandoning that stain, be without stains,¹ O monastics!

Sujīvaṃ ahirikena, kākasūrena dhamsinā,

Life is light for one without shame, with the bold courage of a crow,

pakkhandinā pagabbhena, saṅkiliṭṭhena jīvitaṃ. [244]

living a life with backbiting, recklessness, and defilements.

Hirīmatā ca dujjīvaṃ, niccaṃ 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-atipātetī, musāvādañ-ca bhāsati,

Whoever kills a living being, and speaks a word that is not true,

loke adinnaṃ 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 lokasmiṃ mūlaṃ 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.

Evam̐ bho purisa jānāhi, pāpadhammā asaññatā,
Know it thus, dear sir, a lack of restraint is a bad thing,

mā taṃ lobho adhammo ca ciraṃ dukkhāya randhayuṃ. [248]
let not greed and corruption oppress you with suffering for a long time.

Dadāti ve yathāsaddham̐, yathāpasādanam̐ jano,
The people give according to faith, according to their confidence,

tattha yo maṅku bhavati paresam̐ pānabhojane
herein the one who becomes dejected because of food and drink (given) to others¹

na so divā vā rattim̐ vā, samādhiṃ adhigacchati. [249]
he does not, either by day or night attain to (good) concentration.

Yassa cetam̐ samucchinnam̐, mūlaghaccam̐ samūhatam̐,
For the one in whom this (dejection) is cut off, destroyed at the root, dug up,

sa ve divā vā rattim̐ vā, samādhiṃ 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 mohasamam̐ jālam̐, natthi taṇhāsamā nadī. [251]
there is no snare like delusion, there is no flood like craving.

Sudassam̐ vajjam-aññesam̐, attano pana duddasam̐,
Easy to see are others' fault, but one's own is hard to see,

paresam̐ hi so vajjāni opuṇāti yathā bhusam̐,
for one sifts other peoples' faults like they were chaff,

attano pana chādeti, kalim̐ va kitavā saṭho. [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 *saṭha* means a *hunter* who conceals his *body (kali)* in order to catch his prey. I know of nowhere else that *saṭha* 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 vaḍḍhanti, ārā so āsavakkhayā. [253]

for him the pollutants increase, he is far from their destruction.

Ākāse va padaṃ 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 padaṃ natthi, samaṇo natthi bāhire,

There is no footprint in the sky, there is no ascetic on the outside,

saṅkhārā sassatā natthi, natthi Buddhānam-iñjitāṃ. [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,

samacar'yā samaṇo ti vuccati,

one living austerely is said to be an ascetic,

pabbājayam-attano malaṃ

* 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 yenaṭṭhaṃ sahasā naye,

One who would hastily settle a case because of that is not one who stands by Dhamma,

yo ca atthaṃ anattañ-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, Dhammaṃ kāyena passati,

but the one who, having heard a little, sees Dhamma for himself,²

sa ve Dhammadharo hoti, yo Dhammaṃ nappamajjati. [259]

is one who bears Dhamma, the one who is not heedless regarding Dhamma.

Na tena thero hoti yenassa palitaṃ siro,

One is not an elder because one's head has grey hair,

paripakko vayo tassa moghajiṇṇo 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 saccañ-ca Dhammo ca ahimsā saṃyamo damo,

In whom is truth, Dhamma, non-violence, restraint and (good) training,

sa ve vantamalo dhīro thero 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 cetam samucchinnam, mūlaghaccam samūhatam,

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 alikaṃ bhaṇam,

Not through a shaven head is one an ascetic, (if) one lacks vows,¹ speaks lies,

icchālobhasamāpanno, samaṇo kiṃ bhavissati? [264]

and is endowed with greed and desire, how will one be an ascetic?

Yo ca sameti² 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.

Na tena bhikkhu hoti yāvatā bhikkhate pare,

One is not a monastic merely through eating others' almsfood,

vissam Dhammam samādāya bhikkhu hoti na tāvatā. [266]

the one who undertakes a false Dhamma to that extent is not a monastic.

¹ Comm: *silavatena 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 brahmacar¹yavā,

* 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 tulaṃ va paggayha, varam-ādāya paṇḍito. [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 pāṇāni hiṃsati,

Not through hurting breathing beings one is noble,

ahiṃsā sabbapāṇānaṃ 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 nekkhammasukhaṃ, aputhujjanasevitaṃ;

do I attain the happiness of renunciation,¹ not practised by worldly people;

bhikkhu vissāsa' māvādi² appatto āsavakkhayaṃ. [272]

let a monastic not be confident (as long as) the destruction of the pollutants is unattained.³

Dhammaṭṭhavaggo Ekūnavīsatiṃ

The Chapter about the one who stands by Dhamma, the Nineteenth

Related Verse from the Dhammapada

Siḷadassanasampannaṃ, dhammaṭṭhaṃ saccavedinaṃ,

Endowed with virtue and insight, principled, knowing the truths,

attano kamma' kubbānaṃ, taṃ jano kurute piyaṃ. [217]

doing the deeds that are his own, that one the people love.

¹ Defined by the commentary as *anāgāmisukhaṃ*; *the happiness of non-returning*.

² This parses as *vissāsaṃ 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 *phusatī* (with long *-ī* for the metre): *does he attain...*

Maggavaggo 20. The Chapter about the Path

Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā,

The eightfold is the best of paths, four principles (the best) of truths,

virāgo seṭṭho dhammānaṃ, 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,

etaṃ hi tumhe paṭipajjatha, Mārassetam pamohanam. [274]

you should enter upon this path, this is the confounding of Māra.

Etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,

Having entered upon this path you will make an end to suffering,

akkhāto ve mayā maggo, aññāya sallasanthanaṃ. [275]

the path was declared by me, the removal of the dart by knowledge.

Tumhehi kiccaṃ ātappaṃ 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, ālasiyaṃ upeto,

youthful, strong, (but) given to laziness,

sāmsannasaṅkappamano kusīto –

whose mind lacks (right) intention and is indolent –

paññāya maggaṃ alaso na vindati. [280]

the lazy one does not find wisdom's path.

Vācānurakkhī manasā susaṃvuto,

Verbally guarded, well-restrained in mind,

kāyena ca akusalaṃ na kayīrā,

not doing a wrong deed with the body,

ete tayo kammaṃ pathe visodhaye,

one should purify these three paths of action,

ārādhaye maggaṃ isippaveditaṃ. [281]

one should undertake the path shown by seers.

Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo,

From effort arises wisdom, without effort wisdom is destroyed,

etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca,

having understood these two paths of development and decline,

tathattānaṃ niveseyya yathā bhūri pavaḍḍhati. [282]

one should establish oneself so that one's wisdom increases.

¹ Comm: *sabbe dhammā ti pañcakkhandā.*

Vanam̐ chindatha mā rukkham̐, vanato jāyatī bhayam̐,

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

aṇumatto 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,

kumudam̐ sārādikam̐ va pāṇinā,

like an autumn lotus (plucked) with the hand,

santimaggam-eva brūhaya

develop fully the path to peace and

Nibbānam̐ Sugatena desitam̐. [285]

Nibbāna taught by the Happy One.

“Idha vassam̐ vasissāmi, idha hemantagimhisu”,

“Here I will dwell during the rains, here during winter and summer”,

iti bālo vicinteti, antarāyam̐ na bujjhati. [286]

in just such a way a fool thinks, not understanding the danger.

¹ Comm: *rāgādikilesavanam̐*.

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*.

Taṃ puttapasusammattāṃ byāsattamanasaṃ naraṃ,

That person whose mind is attached and besotted by cattle and children,

suttaṃ gāmaṃ 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,

Antakenādhīpanassa natthi ñātisu tāṇatā. [288]

for one overcome by the End-Maker² there is no refuge in relatives.

Etam-atthavasāṃ ñatvā, paṇḍito sīlasāvuto,

Understanding the truth of this the wise one, endowed with virtue,

Nibbānagamaṇaṃ maggaṃ 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 saraṇaṃ gato,

Whoever has gone for refuge to the Buddha, the Dhamma and the Saṅgha,

cattāri arⁱyasaccāni sammappaññāya passati: [190]

and who sees with right wisdom the four noble truths:

Dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ,

Suffering, arising of suffering, and the overcoming of suffering,

arⁱyañ-caṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāminaṃ. [191]

the eightfold noble path leading to the stilling of suffering.

Etāṃ kho saraṇaṃ khemaṃ, etaṃ saraṇam-uttamaṃ,

That is a secure refuge, that is the refuge supreme,

etaṃ saraṇam-āgamma 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: *suttaṃ gāmaṃ ogheneva*.

² I.e. Māra incarnate, or death.

Gambhīrapaññaṃ medhāvīṃ, maggāmaggassa kovidāṃ,

The deeply wise sagacious one, skilled in what is path and not path,

uttamatthaṃ anuppattāṃ, tam-ahaṃ brūmi brāhmaṇāṃ. [403]

who has reached the ultimate good, that one I say is a brahmin.

Pakiṇṇakavaggo 21. The Miscellaneous Chapter

Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ,

If, by renouncing a small good, he might see a good that is large,

caje mattāsukhaṃ dhīro, sampassaṃ vipulaṃ sukhaṃ. [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,

verasaṃsaggasaṃsaṭṭho, verā so na parimuccati. [291]

being associated thus with hatred, is not fully released from that hatred.

Yaṃ hi kiccaṃ tad-apaviddhaṃ, akiccaṃ pana kay'rati,

That to be done is rejected, but what is not to be done is done,

unnalānaṃ pamattānaṃ, tesam vaḍḍhanti āsavā. [292]

for the insolent, the heedless, their pollutants increase.

Yesañ-ca susamāradhā niccaṃ kāyagatā sati

But for those who always properly undertake mindfulness of the body

akiccaṃ te na sevanti, kicce sātaccakārino,

who do not practice what is not to be done, persisting in what is to be done,

satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā. [293]

for those mindful ones, those fully aware, the pollutants are laid to rest.

Mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye,

Destroying mother and father, and (then) two noble kings,

raṭṭhaṃ sānucaraṃ 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.*

Mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye,
Destroying mother and father, and two prosperous¹ kings,

veyyagghapañcamaṃ hantvā, anīgho yāti brāhmaṇo. [295]
destroying a tiger as the fifth, the brahmin proceeds untroubled.²

Suppabuddhaṃ pabujjhanti sadā Gotamasāvaka,
Gotama's disciples always awake to a good waking,

yesaṃ divā ca ratto ca niccaṃ Buddhagatā sati. [296]
those who day and night constantly have mindfulness of the Buddha.

Suppabuddhaṃ pabujjhanti sadā Gotamasāvaka,
Gotama's disciples always awake to a good waking,

yesaṃ divā ca ratto ca niccaṃ Dhammagatā sati. [297]
those who day and night constantly have mindfulness of the Dhamma.

Suppabuddhaṃ pabujjhanti sadā Gotamasāvaka,
Gotama's disciples always awake to a good waking,

yesaṃ divā ca ratto ca niccaṃ Saṅhagatā sati. [298]
those who day and night constantly have mindfulness of the Saṅgha.

Suppabuddhaṃ pabujjhanti sadā Gotamasāvaka,
Gotama's disciples always awake to a good waking,

yesaṃ divā ca ratto ca niccaṃ kāyagatā sati. [299]
those who day and night constantly have mindfulness of the body.

Suppabuddhaṃ pabujjhanti sadā Gotamasāvaka,
Gotama's disciples always awake to a good waking,

yesaṃ 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*.

Suppabuddhaṃ pabujjhanti sadā Gotamasāvaka

Gotama's disciples always awake to a good waking,

yesaṃ divā ca ratto ca bhāvanāya rato mano. [301]

those who day and night have a mind that delights in cultivation.

Duppabbajjaṃ durabhiramaṃ, durāvāsā 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 sīlena sampanno yasobhogasamappito,

The faithful one who is endowed with virtue, and has wealth and fame,

yaṃ yaṃ padesaṃ bhajati, tattha tattheva pūjito. [303]

whatever district he resorts to, right there and then he is worshipped.

Dūre santo pakāseṃti, 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.

Ekāsaṇaṃ ekaseyyaṃ, eko caram-atandito,

Sitting alone, lying down alone, walking alone, diligent,

eko damayam-attānaṃ vanante ramito siyā. [305]

the solitary one who trains himself will delight in the edge of a forest.

Pakiṇṇakavaggo Ekavīsatiṃ
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 nirayaṃ 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

nihīnakammā manujā parattha. [306]

to the hereafter, (they are) humans who did base deeds.

Kāsāvakaṅṭhā bahavo pāpadhammā asaṅṅatā,

Many wearing the monastic robe around their necks are wicked, unrestrained,

pāpā pāpehi kammehi nirayaṃ te upapajjare. [307]

the wicked through their wicked deeds re-arise in the underworld.

Seyyo ayoguḷo bhutto tatto, aggisikhūpamo,

It’s better to have eaten a glowing iron ball, like a flame of fire,

yañ-ce bhuñjeyya dussīlo raṭṭhapiṇḍam asaṅṅato. [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:

apuññalābham, nanikāmaseyyam,

he gains demerit, an uncomfortable bed,

nindam tatīyam, nirayaṃ 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 daṇḍaṃ garukaṃ paṇeti,
and kings who apply heavy punishment,

tasmā naro paradāraṃ 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,

sāmaññaṃ dupparāmaṭṭhaṃ nirayāyupakaḍḍhati. [311]
so does the ascetic life, wrongly grasped, drag one down to the underworld.

Yaṃ kiñci sithilaṃ kammaṃ saṅkiliṭṭhañ-ca yaṃ vataṃ,
Whatever lax deed there is and that vow which is defiled,

saṅkassaraṃ brahmacarīyaṃ na taṃ hoti mahapphalam. [312]
(know that) a holy life that is doubtful does not have great fruit for that one.

Kayīrañ-ce kayirāthenaṃ, daḷham-enaṃ parakkame,
If he would do what should be done, he should be firm in his effort,

saṭhilo hi paribbājo bhiyyo ākirate rajaṃ. [313]
for the wanderer who is lax spreads a lot of impurity.

Akataṃ dukkataṃ seyyo, pacchā tapati dukkataṃ,
Better undone is a wrong-doing, a wrong-doing one later regrets,

katañ-ca sukataṃ seyyo, yaṃ 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 paccantam guttam 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,

khaṇātītā 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 duggatim. [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 duggatim. [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 duggatim. [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 suggatim. [319]

undertaking right views, beings go to a good destiny.

Nirayavaggo Dvāvāsato

The Chapter about the Underworld, the Twenty-Second

Related Verses from the Dhammapada

Gabbham-eke 'papajjanti, nirayaṃ pāpakammīno,

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

saggaṃ sugatino yanti, parinibbanti anāsavā. [126]

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

Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati

Whoever offends with a stick those who are inoffensive and harmless

dasannaṃ-aññataraṃ ṭhānaṃ khippaṃ-eva nigacchati: [137]

will quickly fall into one of ten states:

vedaṇṇaṃ pharusāṃ, jāṇiṃ, sarīrasa ca bhedaṇṇaṃ,

harsh feelings, loss (of his wealth), and the break up of the body,

garukaṃ vā pi ābādhāṃ, citta-kkhepaṃ va pāpuṇe, [138]

or even heavy affliction, or surely he will lose his mind,

rājato vā upassaggaṃ, abhakkhānaṃ va dāruṇaṃ,

(there may be) danger from the King, or slander that is terrible,

parikkhayaṃ va ñātīnaṃ, bhogaṇaṃ va pabhaṅguraṃ, [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 bhedaṃ duppañño nirayaṃ 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

Ahaṃ nāgo va saṅgāme cāpāto patitaṃ saraṃ

Like an elephant in battle (endures) an arrow shot from bow

ativākyam titikkhissam, dussīlo hi bahujjano. [320]

(so) will I endure abuse, for many people are unvirtuous.

Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati,

They lead one trained into a crowd, a king mounts one who has been trained,

danto seṭṭho manussesu, yotivākyam titikkhati. [321]

amongst humans one trained is best, the one who can endure abuse.

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 agataṃ disaṃ,

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.

Dhanapālako 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 nivāpapaṭṭho,
like a great pig fed on fodder,

punappunaṃ gabbham-upeti mando. [325]
that fool comes to the womb again.

Idaṃ pure cittaṃ-acāri cārikam
Formerly this wandering mind wandered

yenicchakaṃ yatthakāmaṃ yathāsukhaṃ,
through desire, pleasure and happiness,

tad-ajjahaṃ niggaheṣāmi yoniso,
(but) today I will control it wisely,

hatthim-pabhinnaṃ viya añkusaggaho. [326]
like one with goad an elephant in rut.

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

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

Sace labhetha nipakaṃ sahāyaṃ
If you should find a prudent friend

saddhimcaram sādhuvihāridhīraṃ,
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 nipakaṃ saḥāyaṃ
If you do not find a prudent friend

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

rājā va raṭṭhaṃ vijitaṃ 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 caritaṃ seyyo, natthi bāle saḥāyatā,
It is better to live alone, there can be no friendship with a fool,

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

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

Atthamhi jātamhi sukhā saḥāyā,
Friends are good whenever need arises,

tuṭṭhī sukhā yā itarītarena,
being content with everything is good,

puññaṃ sukhaṃ jīvitasāṅkhayamhi,
at the break-up of life merit is good,

sabbassa dukkhassa sukhaṃ pahāṇaṃ. [331]
the abandoning of all suffering is good.

Sukhā mattheyyatā 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.

Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā paṭiṭṭhitā,

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

sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ. [333]

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

Nāgavaggo Tevīsatiṃ

The Chapter about the Elephant, the Twenty-Third

Taṇhāvaggo 24. The Chapter about Craving

Manujassa pamattacārino

For a human who lives life heedlessly

taṇhā vaḍḍhati māluvā viya,
craving increases like a clinging creeper,

so palavatī hurāhuraṃ
he rushes from one place to another

phalam-icchaṃ va vanasmi' vānaro. [334]
like a monkey desiring fruit in the forest.

Yaṃ esā sahatī jammī taṇhā loke visattikā,

That one who is overcome by these low cravings and attachments in the world,

sokā tassa pavaḍḍhanti abhivaṭṭhaṃ va bīraṇaṃ. [335]
for him griefs increase like grass that has had heavy rain.

Yo cetam sahatī jammiṃ taṇhaṃ loke duraccayaṃ,

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.

Taṃ vo vadāmi: “Bhaddaṃ vo yāvantettha samāgatā”,

This I say to you: “Good luck to as many as have assembled here”,

taṇhāya mūlaṃ khaṇatha, usīrattho va bīraṇaṃ,
dig up the root of craving, like one seeking the root¹ (digs up) grass,

mā vo naḷaṃ va soto va Māro bhañji punappunaṃ. [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 daḷhe¹

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-idaṃ punappunam. [338]

this suffering appears again and again.

Yassa chattimsatī sotā manāpassavanā bhusā,

He in whom the thirty-six streams² flow pleasantly and strong,

vāhā vahanti duddiṭṭhim 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 lataṃ jātaṃ mūlaṃ 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 sātāsītā 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,

saṃyojanasaṅgasattakā

attached and clinging to fetters

dukkham-upenti punappunam 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

taṃ 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 *samsappanti*.

² It is hard to get the meaning across without greatly expanding the translation, *the forest is the forest of desires*.

Na taṃ daḷhaṃ bandhanam-āhu dhīrā,
That bondage is not so strong say the wise,

yad-āyasaṃ dārujaṃ 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 –

etaṃ daḷhaṃ bandhanam-āhu dhīrā,
that bondage is strong say the wise,

ohāriṇaṃ sithilaṃ, duppamuñcaṃ,
dragging down the lax, hard to get free from,

etam-pi chetvāna paribbajanti
having cut this down they wander about

anapekkhino, kāmasukhaṃ pahāya. [346]
seeking nothing, abandoning the happiness in pleasure.

Ye rāgarattānupatanti sotam
Those who are impassioned by passion follow the stream

sayamkataṃ makkaṭako va jālaṃ,
like a spider a web made by itself,

etam-pi chetvāna vajanti dhīrā,
having cut this away the wise proceed,

anapekkhino sabbadukkaṃ pahāya. [347]
seeking nothing, abandoning all suffering.

Muñca pure, muñca pacchato,
Be free of the past, be free of the future,

majjhe muñca, bhavassa pāragū,
be free of the present, after crossing over (all) existence,

sabbattha vimuttamānaso,
with mind liberated in every way,

na punaṃ 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 daḷhaṃ karoti bandhanaṃ. [349]

this surely makes the bond more firm.

Vitakkupasame ca yo rato

Whoever has delight in the calming of thoughts,

asubhaṃ bhāvayatī sadā sato,

who always mindfully cultivates what is unattractive,

esa kho vyantikāhiti,

will surely abolish this (craving),

esacchecchati Mārabandhanaṃ. [350]

he will cut off the bond of Māra.

Niṭṭhaṃ gato asantāsī, vītataṇho anaṅgaṇo,

Having gone to the end, without trembling, without craving, without impurity,

acchindi bhavasallāni, antimoyaṃ 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,

akkharānaṃ sannipātaṃ 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.

Sabbābhibhū sabbavidūham-asmi,
All-Conquering, All-Wise am I,

sabbesu dhammesu anūpalitto,
undefiled regarding all things,

sabbañjaho taṇhakkhaye vimutto,
having given up everything, liberated through craving's destruction,

sayam abhiññāya, kam-uddiseyyam. [353]
when having deep knowledge myself, who should I point to (as Teacher)?

Sabbadānam Dhammadānam jināti,
The gift of the Dhamma surpasses all other gifts,

sabbaṃ rasam Dhammaraso jināti,
the taste of the Dhamma surpasses all other tastes,

sabbaṃ ratim Dhammaratim jināti,
the love of the Dhamma surpasses all other loves,

taṇhakkhayo sabbadukkham jināti. [354]
destruction of craving overcomes all suffering.

Hananti bhogā dummedham no ve pārāgavesino,
Riches destroy the stupid one who does not seek the way beyond,

bhogataṇhāya dummedho hanti aññe va attanam. [355]
through his craving for riches the stupid one destroys others and himself.

Tiṇadosāni khettāni, rāgadosā ayam pajā,
Fields are ruined by grassy weeds, these people are ruined by passion,

tasmā hi vītarāgesu dinnam hoti mahapphalam. [356]
therefore there is great fruit for that given to those without passion.

Tiṇadosāni khettāni, dosadosā ayam pajā,
Fields are ruined by grassy weeds, these people are ruined by hatred,

tasmā hi vītadosesu dinnam hoti mahapphalam. [357]
therefore there is great fruit for that given to those without hatred.

Tiṇadosāni khettāni, mohadosā ayam 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 ayam 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

gahakārakam gavesanto: dukkhā jāti punappunam. [153]

the housebuilder I was seeking: born and suffering once again.

Gahakāraka diṭṭhosi! Puna geham na kāhasi:

O housebuilder, now you are seen! You will not build the house again:

sabbā te phāsukā bhaggā, gahakūṭam visankhitam,

all your rafters have been broken, and the ridgepole has been destroyed,

visankhāragatam 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 kahiñci netave,

or craving to lead (him) anywhere,

tam-Buddham-anantagocaram,

the Buddha, whose range is endless,

apadam kena padena nessatha? [180]

by what path can you lead the pathless one?

Tañhāya jāyatī soko, tañhāya jāyatī bhayaṃ,

From craving there arises grief, from craving there arises fear,

tañhāya vippamuttassa natthi soko, kuto bhayaṃ? [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 mohasamaṃ jālaṃ, natthi tañhāsamaṃ naḍī. [251]

there is no snare like delusion, there is no flood like craving.

Yodha tañhaṃ pahatvāna, anāgāro paribbaje,

Whoever, giving up craving, would wander homeless here,

tañhābhavaparikkhīṇaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [416]

destroying craving and existence, that one I say is a brahmin.

Bhikkhuvaggo 25. The Chapter about Monastics

Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro,
Restraint of eye is good, restraint of ear is good,

ghāṇena saṃvaro sādhu, sādhu jivhāya saṃvaro, [360]
restraint of nose is good, restraint of tongue is good,

kāyena saṃvaro sādhu, sādhu vācāya saṃvaro,
restraint of body is good,¹ restraint of speech is good,

manasā saṃvaro sādhu, sādhu sabbattha saṃvaro,
restraint of mind is good, restraint is everywhere good,

sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati. [361]
a monastic who is restrained everywhere is liberated from all suffering.

Hatthasaṃyatō pādasāṃyatō,
One who controls his hands, controls his feet,

vācāya saṃyatō saṃyatuttamo,
controls his speech, controls the (mind) supreme,

ajjhatarato samāhito,
with inner delight² and composure,

eko santusito: tam-āhu bhikkhum. [362]
solitary, content: that one is called a monastic.

Yo mukhasāṃyatō bhikkhu, mantabhāṇī anuddhato,
That monastic who restrains the mouth, who speaks well, and who is modest,

atthaṃ Dhammañ-ca dīpeti, madhuraṃ tassa bhāsitaṃ. [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, Dhammaṃ anu vicintayaṃ,

The one who finds pleasure in the Dhamma, delights in Dhamma, reflects on Dhamma,

Dhammaṃ anussaraṃ bhikkhu, Saddhammā na parihāyati. [364]

the monastic who remembers Dhamma, does not abandon the Good Dhamma.

Salābhaṃ nātimaññeyya, nāññesaṃ pihayaṃ care,

One should not despise one's own gains, one should not live envious of others,

aññesaṃ pihayaṃ bhikkhu samādhiṃ nādhigacchati. [365]

the monastic who is envious of others does not attain concentration.

Appalābho pi ce bhikkhu salābhaṃ nātimaññati,

Even if a monastic gains little he should not despise his gains,

taṃ ve devā pasamsanti suddhājīviṃ atanditaṃ. [366]

even the very gods praise the one of pure life who is diligent.

Sabbaso nāmarūpasmiṃ yassa natthi mamāyitaṃ,

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,

adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ. [368]

should attain the state of peace, the joy in stilling of (all) conditions.

Siñca bhikkhu imaṃ nāvaṃ, 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 saṅgātigo bhikkhu oghatiṇṇo 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 cittaṃ,

do not let your mind swirl around in strands of desire,

mā lohaguḷaṃ 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 jhānaṃ 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.

Suññāgāraṃ pavitṭhassa, santacittassa bhikkhuno,

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

amānusi ratī hoti sammā Dhammaṃ vipassato. [373]

there is superhuman delight from insight into true Dhamma.

Yato yato sammasati khandhānaṃ udayabbayaṃ

Whoever has right mindfulness regarding the rise and fall of the components (of mind and body)

labhati pītipāmojjaṃ, amataṃ taṃ vijānataṃ. [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 saṁvaro. [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 ācāraḥkusalo siyā,

one should be of friendly disposition, one who will be skilful in his conduct,

tato pāmojjabahulo, dukkhassantaṃ 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,

evaṃ 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,

vantalokāmisso bhikkhu upasanto ti vuccati. [378]

having thrown off worldly gain the monastic is called one at peace.

Attanā codayattānaṃ, paṭimāsettam-attanā,

By oneself one should censure self, by oneself one should be controlled,

so attagutto satimā sukhaṃ 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 saṃyamayattānaṃ assaṃ bhadraṃ va vāṇijo. [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 padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ. [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 imaṃ 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,

saṃyojanaṃ aṇuṃ-thūlaṃ ḍahaṃ 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

sakkāram nābhinandeyya, vivekam-anubrūhaye. [75]

should not delight in honours, (but) practise in solitude.

¹ Not given in this meaning in PED, it is noticed by DP.

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

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

sabbesu bhūtesu nidhāya daṇḍaṃ,
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,

vissaṃ Dhammaṃ samādāya bhikkhu hoti na tāvatā. [266]
the one who undertakes a false Dhamma to that extent is not a monastic.

Yodha puññaṃ-ca pāpaṃ-ca bāhetvā brahmacar'yavā,
* 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 nekkhammasukhaṃ, aputhujjanasevitaṃ;
do I attain the happiness of renunciation, not practised by worldly people;

bhikkhu vissāsa' māvādi appatto āsavakkhayaṃ. [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 tasiṇaṃ vinodaye –
therefore he should remove craving –

bhikkhu ākaṅkha' virāgam-attano. [343]
the monk who longs for dispassion for himself.

Brāhmaṇavaggo 26. The Chapter about Brahmins

Chinda sotam̐ parakkamma, kāme panuda, brāhmaṇa,
Strive and cut off the stream, remove desire, brahmin,

saṅkhārānaṃ khayam̐ ñatvā, akataññūsi, brāhmaṇa. [383]
knowing the destruction of the conditioned, be one who knows that which is not made,¹
brahmin.

Yadā dvayesu dhammesu pārāgū hoti brāhmaṇo,
When a brahmin has, through two things,² crossed over,

athassa sabbe saṃyogā atthaṃ gacchanti jānato. [384]
then, for one who knows, all the fetters are laid to rest.

Yassa pārāṃ apāraṃ vā pārāpāraṃ na vijjati,
For whom the near shore, the far shore or both do not exist,

vītaddaraṃ viṣaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [385]
free of anxiety, being detached, that one I say is a brahmin.

Jhāyīm̐ virajam-āsīnaṃ, katakiccaṃ anāsavaṃ,
The meditator sitting down, the one who is dustless, who has done his duty, without
pollutants,

uttamatthaṃ anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [386]
who has reached the ultimate good, that one I say is a brahmin.

Divā tapati ādicco, rattim̐ 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-ahorattim̐ 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,

samacar¹yā samaṇo ti vuccati,

one living austerely is said to be an ascetic,

pabbājayam-attano malaṃ

* 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 hantāraṃ, 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 hīmsamano nivattati,

whenever his mind turns back from violence,

tato tato sammati-m-eva dukkhaṃ. [390]

then there is a calming of suffering.

Yassa kāyena vācāya manasā natthi dukkataṃ,

For whom there is no wrong-doing bodily, verbally or mentally,

saṃvutaṃ tīhi ṭhānehi, tam-ahaṃ brūmi brāhmaṇaṃ. [391]

being restrained in (these) three things, that one I say is a brahmin.

Yamhā Dhammaṃ vijāneyya Sammāsambuddhadesitaṃ,

That one from whom one learned Dhamma taught by the Perfect Sambuddha,

sakkaccaṃ taṃ namasseyya, aggihuttaṃ va brāhmaṇo. [392]

with respect bow down to him, like a brahmin (bows) at fire-sacrifice.

¹ It is difficult to make the puns in this verse, which rely on similarity of sound, rather than etymology, work in English.

Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo,

Not because of matted hair, family or birth is one a true brahmin,

yamhi saccañ-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 ajinasāṭṭiyā?

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.

Paṃsukūladharam jantum, kisaṃ dhamanisanthataṃ,

That one who wears discarded clothes, who is lean² with protruding veins,

ekam vanasmiṃ jhāyantaṃ, tam-aham brūmi brāhmaṇam. [395]

who meditates alone in the forest, that one I say is a brahmin.³

Na cāham 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;

akiñcanaṃ anādānaṃ, tam-aham 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 visamyuttaṃ, tam-aham 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 Vāseṭṭhasutta (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 naddhiṃ varattañ-ca, sandānaṃ sahanukkamaṃ,
(Whoever) has cut off the thong, the strap, the rope, together with the bridle,

ukkhittapalighaṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [398]
who has thrown off the obstacle and is awakened, that one I say is a brahmin.¹

Akkosaṃ vadhabandhañ-ca aduṭṭho yo titikkhati,
Whoever, being pure, forbears with punishment, bondage and abuse,

khantībalaṃ balānīkaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [399]
having the strength of endurance, having an army of strengths, that one I say is a brahmin.

Akkodhanaṃ vatavantaṃ, sīlavantaṃ anussutaṃ,
(Whoever is) controlled of mind, dutiful, virtuous, taint-free,

dantaṃ antimasārīraṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [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-ahaṃ brūmi brāhmaṇaṃ. [401]
he who is unsmearred by desires, that one I say is a brahmin.

Yo dukkhassa pajānāti idheva khayam-attano,
Whoever knows right here the destruction of his suffering,

pannabhāraṃ visaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [402]
putting down the burden, detached, that one I say is a brahmin.

Gambhīrapaññaṃ medhāvīṃ, maggāmaggassa kovidāṃ,
The deeply wise sagacious one, skilled in what is path and not path,

uttamatthaṃ anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [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 gahaṭṭhehi anāgārehi cūbhayaṃ,

(Whoever) doesn't mix with either householders or the houseless,

anokasāriṃ appicchaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [404]

wandering homeless, with few desires, that one I say is a brahmin.

Nidhāya daṇḍaṃ bhūtesu tasesu thāvaresu ca,

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

yo na hanti na ghāteti, tam-ahaṃ brūmi brāhmaṇaṃ. [405]

who neither hurts nor kills, that one I say is a brahmin.

Aviruddham viruddhesu, attadaṇḍesu nibbutaṃ,

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

sādānesu anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [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-ahaṃ brūmi brāhmaṇaṃ. [407]

like a mustard seed from a needle, that one I say is a brahmin.

Akakkasaṃ viññapaniṃ girāṃ saccaṃ udīraye,

(Whoever) speaks a word of truth that is informed and is not coarse,

yāya nābhisaje kañci, tam-ahaṃ brūmi brāhmaṇaṃ. [408]

through which no one would be angry, that one I say is a brahmin.

Yodha dīghaṃ va rassaṃ vā aṇuṃ-thūlaṃ subhāsubhaṃ,

* Whoever in the world does not take what is not given, long, short,

loke adinnaṃ nādiyati, tam-ahaṃ brūmi brāhmaṇaṃ. [409]

small, large, attractive or unattractive, that one I say is a brahmin.

Āsā yassa na vijjanti asmiṃ loke paramhi ca,

For the one who has no longings in this world or in the next world,

nirāsayaṃ visamyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [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,

amatogadham̐ anuppattam̐, tam-aham̐ brūmi brāhmaṇam̐. [411]

who has reached immersion in the deathless, that one I say is a brahmin.

Yodha puññañ-ca pāpañ-ca ubho saṅgam̐ upaccagā,

Whoever here has overcome clinging to both merit and demerit,¹

asokam̐ virajam̐ suddham̐, tam-aham̐ brūmi brāhmaṇam̐. [412]

who is griefless, dustless and pure, that one I say is a brahmin.

Candam̐ va vimalam̐ suddham̐, vipprasannam-anāvilam̐,

(Whoever) just like the moon is stainless, pure, clear and undisturbed,

nandībhavaparikkhīṇam̐, tam-aham̐ brūmi brāhmaṇam̐. [413]

has destroyed joy in existence, that one I say is a brahmin.

Yo imam̐ palipatham̐ duggam̐ saṁsāram̐ moham-accagā,

He who has crossed the difficult and dangerous path through births and deaths and delusion,²

tiṇṇo pāragato jhāyī, anejo akathaṅkathī,

the meditator who has crossed over to the further shore, free of lust and free of doubt,

anupādāya nibbuto, tam-aham̐ brūmi brāhmaṇam̐. [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,

kāmabhavaparikkhīṇam̐, tam-aham̐ brūmi brāhmaṇam̐. [415]

destroying desires and existence, that one I say is a brahmin.

¹ In the Majjhima commentary to Vāseṭṭhasuttam̐ *pāpam̐* here is defined as *apuññam̐*, 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 taṇhaṃ pahatvāna, anāgāro paribbaje,

Whoever, giving up craving, would wander homeless here,

taṇhābhavaparikkhīṇaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [416]

destroying craving and existence, that one I say is a brahmin.

Hitvā mānusakaṃ yogaṃ, dibbaṃ yogaṃ upaccagā,

Abandoning the human yoke, overcoming the divine yoke,

sabbayogavisamyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [417]

being unattached to all yokes, that one I say is a brahmin.

Hitvā ratiṅ-ca aratiṅ-ca, sītibhūtaṃ nirūpadhiṃ,

Abandoning delight and aversion, cooled off and free from cleaving,

sabbalokābhibhuṃ vīraṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [418]

a hero who vanquished the whole world, that one I say is a brahmin.

Cutiṃ yo vedi sattānaṃ upapattiṅ-ca sabbaso,

Whoever knows in every way beings' passing and their rebirth,

asattaṃ sugataṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [419]

unattached, fortunate, awake, that one I say is a brahmin.

Yassa gatiṃ na jānanti devā gandhabbamānusā –

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

khīṇāsavaṃ Arahantaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [420]

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

Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ,

For whom there is nothing in the past, the future or the present,

akiñcanaṃ anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [421]

having nothing and unattached, that one I say is a brahmin.

Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ,

A noble leader, heroic, a great seer, victorious,

anejaṃ nhātakaṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [422]

free of lust, cleansed and awakened, that one I say is a brahmin.

Pubbenivāsaṃ yo vedī, saggāpāyañ-ca passati,

Whoever knows their former lives, and sees heaven and the downfall,

atho jātikkhayaṃ patto, abhiññāvositō muni,

and has attained birth's destruction, the sage, accomplished in deep knowledge,

sabbavositavosānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ. [423]

who is accomplished in all accomplishments, that one I say is a brahmin.

Brāhmaṇavaggo Chabbīsatiṃ

The Chapter about Brahmins, the Twenty-Sixth

Dhammapadaṃ Niṭṭhitaṃ

Dhamma Verses is Finished

Related Verse from the Dhammapada

Alaṅkato ce pi samaṃ careyya,

Even if he were to adorn himself,

santo danto niyato brahmacārī,

(but) is peaceful, trained, settled, spiritual,

sabbesu bhūtesu nidhāya daṇḍaṃ,

and has put aside the stick towards all beings,

so brāhmaṇo so samaṇo sa bhikkhu. [142]

he is a brahmin, an ascetic, a monastic.