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 Pāḷi Canon, and has had innumerable translations into most modern languages. 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. 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 Pāḷi Canon, this is but a very small collection and the Dhammapada is indeed one of the smallest books in the Canon. Only Khuddakapāṭha, which appears to have been added much later than the other texts, and Cariyāpiṭaka, also a late text, are shorter.

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.

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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, 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 simple 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:

\[
\text{Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,}
\]

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

\[
\text{manasā ce paduṭṭhena bhāsati vā karoti vā,}
\]

if with a base mind one speaks or acts,

\[
\text{tato naṁ dukkham-anveti cakkaṁ va vahato padaṁ.}
\]

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


**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:

\[
\text{Kumbhūpamaṁ kāyam-imaṁ viditvā,}
\]

Knowing this body is (fragile) like a jar,

\[
\text{nagarūpamaṁ cittam-idaṁ ṭhapetvā,}
\]

establishing the mind like a fortress,

\[
\text{yodhetha Māraṁ paññāvudhena,}
\]

fight Māra with the weapon of wisdom,

\[
\text{jitañ-ca rakkhe, anivesano siyā.}
\]

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.

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

Ko imaṁ paṭhavim vicesati
Who will know this earth

yamalokañ-ca imaṁ sadevakañ?
and the lower realm, together with the gods?

Ko dharmamapadañ sudesitañ
* Who (will reflect) on the well-taught verse of Dhamma

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


Similes, 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:

Subhānupassiṁ viharantaṁ, indriyesu asaṁvutaṁ,
Living contemplating what is pleasant, uncontrolled in sense faculties,

bhajanamhi amattaññuṁ, kusītaṁ hīnavīriyaṁ –
ot knowing the limit in food, indolent, low in energy –

taṁ ve pasahati Māro vāto rukkhaṁ va dubbalaṁ.
Māra surely overthrows that one, like wind (overthrows) a weak tree.


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.

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1 Normally signified by a comparison word such as iva, va, viya, yathā, upama and sama.
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Uṭṭhānen’ appamādena saṁyamena damena ca,
Through activity, heedfulness, through self-control and through restraint,

dīpaṁ kay'rātha medhāvī yaṁ ogho nābhikīrati.
the sage should make an island that no flood waters can overcome.


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 citta2 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

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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,

abalassāṁ 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), Vetāliya 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 (Vetāliya) (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 sahitāṁ bhāsamāno,
Even though reciting abundant scriptures,

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

gopo va gāvo gaṇayaṁ paresaṁ,
like a cowboy counting other’s cattle,

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

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 Pāḷi, it has therefore received a more literal rendering.

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

Example (vv. 58-59):

_Yathā saṅkāradhānasmiṁ ujjhitasmīṁ mahāpathe_

Just as in a forsaken and discarded heap along the highway

_padumaṁ tattha jāyetha, sucigandhaṁ manoramaṁ,_

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

_evaṁ saṅkārabhūtesu, andhabhūte puthujjane_

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

_atirocati paññāya Sammāsambuddhasāvako._

outshines the blind and ordinary folk through his wisdom.


**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 Pāḷi 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):

\[
\text{Duniggahassa lahuno yatthakāmanipātino,}
\]

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

\[
cittassa damatho sādhu, cittaṁ dantaṁ sukhāvahaṁ.
\]

restraint is good, a restrained mind brings happiness.

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

- Occasionally in the Pāḷi one of the vowels will be written in superscript (e.g. ar'yā); 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):

\[
\text{Etaṁ visesato ṇatvā appamādamhi paṇḍitā,}
\]

The wise, fully understanding this in regard to heedfulness,

\[
\text{appamāde pamodanti, Ar'yānaṁ gocare ratā.}
\]

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):

\[
\text{Kŏ imaṁ paṭhaviṁ vincessati}
\]

Who will know this earth

\[
yamalokañ-ca imaṁ sadevakaṁ?
\]

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 Pāḷi, 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.

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\(^1\) A broken, or hardly pronounced, vowel.
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 Granthamalā 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, 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, 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.

Other works which have been connected to the Dhammapada include publishing online Margaret Cone's Patna Dhammapada, with studies, metrical analysis and indexes; and Franz Bernhard's Udānavarga, 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 form this work I would like to dedicate to my parents: may they be well and happy and peaceful in their new lives.

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
Dhammapadāṁ
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) made by mind,

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

tato naṁ dukkham-anveti cakkaṁ va vahato padaṁ. [1]
through that suffering follows him like a wheel (follows) the ox’s foot.

---

1 The title is extracted from the end title in the original text. It is rather unexpected that Dhammapadāṁ 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, PTŚ p. 164, which reads in the context of this verse: Manojavā ti yattha mano gacchati tattha ime dhammā gacchanti ti manojavā; impelled by mind means wherever the mind goes there these thoughts go, (therefore) impelled by mind is said.

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

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

6 This verse evidently belongs with the following one, and must have been composed together, but the commentary assigns very different occasions to their composition. The same could be said about many others pairs of verses, and not only in this Chapter.
Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
Mind precedes thoughts, mind is their chief, (their quality is) made by mind,

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

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

“Akkocchi maṁ, avadhi maṁ, ajini maṁ, ahāsi me”,
“He abused me, he struck at me, he overcame me, he robbed me;”[1]

ye ca taṁ upanayhanti veraṁ tesāṁ na sammati. [3]
those[2] who bear ill-will towards this their hatred is never appeased.

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

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

Na hi verena verāni sammantidha kudācanāṁ,
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-ethha yamāmase,
The others do not understand that we should restrain ourselves here,

ye ca tattha vijānanti tato sammanti medhagā. [6]
but (for) those[6] 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, yesaṁ, for those..., the line could easily be rewritten to fit the metre: yesaṅ-ca upanayhanti, and in the next line: yesaṁ na upanayhanti.
3 This is an unexpected formation here, we either have tesāṁ + upasammati giving sandhi tesūpa-, or the locative is being used tesu + upasammati; if it is the former, then we might have expected tesāṅ-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: yesaṁ tattha vijānanti..., for those who do understand...
Subhānupassīṁ viharantaṁ, indriyesu asaṁvutaṁ,
Living contemplating what is pleasant, uncontrolled in sense faculties,

bhojanamhi amattaññuṁ, kuśītaṁ hīnavīriyaṁ –
not knowing the limit in food, indolent, low in energy –

tāṁ ve pasahati Māro vāto rukkhāṁ va dubbalāṁ. [7]
Māra surely overthrows that one, like wind (overthrows) a weak tree.

Asubhānupassīṁ vihārantaṁ, indriyesu susaṁvutaṁ,
Living contemplating the unpleasant, well-controlled in sense faculties,

bhojanamhi ca mattaññuṁ, saddham āraddhavīriyaṁ –
and knowing the limit in food, faithful, with energy aroused –

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

Anikkasāvo3 kāsāvaṁ yo vatthaṁ paridaḥessati,
The one who, while still impure, would wear the renunciant’s robe,

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

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

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

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1 In the commentary it is clear that vihārantaṁ belongs with subhānupassīṁ, not with indriyesu asaṁvutaṁ, as many translations have it. Cf. kāye kāyānupassī viharati, etc. from Mahāsatipaṭṭhānasuttaṁ (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 + kāsāva; the word is related is to the one following, the kāsāva, or discoloured robe.

4 It is unexpected that the opposite form, sílesu asamāhito, unsteady in virtue, is not found in the corresponding line in the previous verse.
Asāre sāramatino, sāre cāsāradassino,⁴
Finding the essential in what is unessential, and seeing the unessential in what is essential,

 te sāramā nādhigacchanti, micchāsaṅkappagocarā. [11]
they do not understand what is the essential, and resort to wrong intention.

Sārañ-ca sārato ānatvā, asārañ-ca asārato,
Knowing the essential in what is essential,² and the unessential in what is unessential,

 te sāramā adhigacchanti, sammāsaṅkappagocarā. [12]
they understand what is essential, and resort to right intention.

Yathā agārañ-ducchannā vuṭṭhī samativijjhati,
Just as the rain penetrates a house with thatching that is poor,

evaṁ abhāvitaṁ cittāṁ rāgo samativijjhati. [13]
so passion penetrates a mind that is undeveloped.

Yathā agārañ-succhannā vuṭṭhī na samativijjhati,
Just as rain does not penetrate a house with thatching that is good,

 evaṁ subhāvitaṁ cittāṁ 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,

 pāpakāri 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

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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,

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

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

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

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

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

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

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

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

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

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

² According to the commentary the verse was spoken about Anāthapiṇḍika’s younger sister.
Bahum-pi ce sahitaṁbhāsamāno,
Even though reciting abundant scriptures,

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

gopo va gāvo gaṇayaṁ paresaṁ,
like a cowboy counting other’s cattle,

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

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

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

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

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

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

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

Yamakavaggo Paṭhamo
The Chapter about the Pairs, the First

1 In Sanskrit the Rg Veda is called saṁhitā (a variant form of this word), but according to the commentary sahitā means the Tipiṭaka here.
2 = tam kāro, with assimilation.
Related Verses from the Dhammapada

Yathā pi ruciraṁ pupphaṁ vaṇṇavantaṁ agandhakaṁ,
Just like a beautiful flower, which has colour, but lacks fragrance,

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

Yathā pi ruciraṁ pupphaṁ vaṇṇavantaṁ sagandhakaṁ,
Just like a beautiful flower, which has colour, and has fragrance,

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

Yāvaṭivam-pi ce bālo paṇḍitaṁ pay'rupāsatī,
Even if a fool attends on a wise man for his whole life long,

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

Muhuttam-api ce viññū paṇḍitaṁ pay'rupāsatī,
If a perceptive man attends on a wise man even for a second,

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

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

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

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

yassa patīto sumano, vipākaṁ paṭisevati. [68]
for which he is pleased and happy, as the result follows him round.
Pāpāñ-ce puriso kay'rā, na tam kāy'rā punappunaṁ,
Should a person do that which is wicked, he should not do it again and again,
na tamhi chandaṁ kāy'rātha, dukkho pāpasa uccayo. [117]
let him not place his intention in it, (for) there is an accumulation of suffering for the wicked one.

Puññañ-ce puriso kāy'rā, kāy'rāthetam punappunaṁ,
If a person should make merit, he should do it again and again,
tamhi chandaṁ kāyirātha, 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 bhadraṁ yāva pāpaṁ na paccati,
Even the wicked one experiences good fortune while the wickedness does not ripen,
yadā ca paccati pāpaṁ atha pāpo pāpāni passati. [119]
but when the wickedness ripens then the wicked one experiences wicked things.

Bhadro pi passati pāpaṁ yāva bhadraṁ na paccati,
Even the fortunate one experiences wickedness as long as the good fortune does not ripen,
yadā ca paccati bhadraṁ atha bhadro bhadrāni passati. [120]
but when the fortune ripens then the fortunate one experiences good fortune.

Māppamaññetha pāpasa: na maṁ taṁ āgamissati,
One should not despise a little wickedness (thinking): it will not come to me,
udabindunipātēna udakumbho pi pūrati,
through the falling of water drops the water-pot is (quickly) filled,
bālo pūrati pāpasa, thokaṁ thokam-pi ācinaṁ. [121]
the fool, gathering bit by bit, becomes full of wickedness.

Māppamaññetha puññassa: na maṁ taṁ āgamissati.
One should not despise a little merit (thinking): it will not come to me,
udabindunipātēna udakumbho pi pūrati,
through the falling of water drops the water-pot is (quickly) filled,
dhīro pūrati puññassa, thokathokam-pi ācinaṁ. [122]
the wise one, gathering bit by bit, becomes full of merit.
Sukhakāmāni bhūtāni yo daṇḍena vihiṁsati,
One who harms with a stick beings who desire happiness,

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

Sukhakāmāni bhūtāni yo daṇḍena na hiṁsati,
One who harms not with a stick beings who desire happiness,

tanno sukham-esāno, pecca so labhate sukhaṁ. [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 duggatiṁ. [318]
undertaking wrong views, beings go to a bad destiny.

Vajjaṁ-ca vajjato āvatvā, avajjaṁ-ca avajjato,
Knowing blame in what is blameable, and no blame in what is blameless,

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

Sace labhetha nipakaṁ sahāyaṁ
If you should find a prudent friend

saddhiṁcaraṁ sādhuvihāridhīraṁ,
or companion, one who lives well, a wise one,

abhīhuyya sabbāni parissayāni
overcoming all your troubles

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

No ce labhetha nipakaṁ sahāyaṁ
If you do not find a prudent friend

saddhiṁcaraṁ sādhuvihāridhīraṁ,
or companion, one who lives well, a wise one,

rājā va raṭṭhaṁ vijitaṁ pahāya
like a king who abandons his conquered kingdom

eko care mātaṅgaraṇe va nāgo. [329]
one should live alone like a solitary elephant in the forest.
Appamādavaggo
2. The Chapter about Heedfulness

Appamādo amatapadaṁ, pamādo maccuno padaṁ,
Heedfulness is the deathless state, heedlessness the state of the dead,

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

Etaṁ visesato ēnatvā appamādamhi paṇḍitā,
The wise, understanding this difference in regard to heedfulness,

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

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

phusanti dhīrā Nibbānaṁ, yogakkhemāṁ anuttaraṁ. [23]
those wise ones reach Nibbāna, the unsurpassed release from (all) bonds.

Uṭṭhānavato satīmato,
For he who is active, mindful,

sucikammassā nisammapāraṁ,
pure in deeds, considerate,

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

appamattassā¹ yasobhivaḍḍhati. [24]
heedful, fame greatly increases.

Uṭṭhānen’ appamādena saṁyamena damena ca,
Through activity, heedfulness, through self-control and through restraint,

dīpaṁ kayṛātho medhāvī yaṁ ogoṁ 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,

appamādaṅ-ca medhāvī dhanani seṭṭham vi rakhati. [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 vipulaṁ sukham. [27]
for the heedful one, meditating, (surely) attains great happiness.

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

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

pabbataṭṭho va bhumaṭṭhe 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,

abalassaṁ va sīghasso hitvā, yāti sumedhaso. [29]
like a swift horse who abandons a weak horse, the true sage moves on.

Appamādena Maghavā devānaṁ seṭṭhataṁ gato,
Through heedfulness Maghavā¹ attained leadership of the gods,

appamādam paṇamsanti, pamādo garhito 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,

saṁyojanaṁ aṇum-thūlaṁ ḍahaṁ 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.

Related Verses from the Dhammapada

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

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

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1 It is odd that saṃyojanā 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.
3. The Chapter about the Mind

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

ujuṁ karoti medhāvī, usukāro va tejanaṁ. [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

pariphandatidaṁ cittaṁ, Māradheyyaṁ pahātave. [34]
the mind is agitated, (one ought) to throw off the sway of Māra.³

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

cittassa damatho sādhu, cittaṁ dantaṁ sukhāvahaṁ. [35]
restraint is good, a restrained mind brings happiness.

Sududdasamā sunipuṇaṁ yatthakāmanipātinaṁ,
Hard to see, very subtle, flitting wherever it will,

cittaṁ rakkhetha medhāvī, cittaṁ guttaṁ sukhāvahaṁ. [36]
the sage should guard the mind, a guarded mind brings happiness.

Dūraṅgamaṁ ekacaraṁ, asarīraṁ guhāsayaṁ,
* Those who will restrain the mind that roams far,

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

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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.
Anavatṭhitacittassa, Saddhammaṁ avijānato,
For the one with unsettled mind, who does not know the True Dhamma,

pariplavapasādassa, pañña na paripūrati. [38]
whose confidence is wavering, wisdom is unfulfilled.

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

puñnapāpapahīnassa natthi jāgarato bhayaṁ. [39]
for the one who has abandoned making merit and demerit, for the watchful, there is no fear.

Kumbhūpamaṁ kāyam-imaṁ viditvā,
Knowing this body (frail) is like a jar,

nagarūpamaṁ cittam-idaṁ ṭhapetvā,
establishing the mind like a fortress,¹

yodhetha Māraṁ paññaḥvudhena,
fight Māra with the weapon of wisdom,

jitaṅ-ca rakkhe, anivesano siyā. [40]
guard your success, and do not be attached.²

Aciraṁ vatayaṁ kāyo paṭhaviṁ adhisessati,
Before long has passed by, alas, this body will lie on the ground,³

chuddho apetaviṇṇaṇo, niratthaṁ va kaliṅgaraṁ. [41]
rejected, without consciousness, just like a useless piece of wood.

Diso disaṁ yan-taṁ kay'rā, verī vā pana verinam –
Whatever an aggressor might do to an aggressor, or an enemy to an enemy –

michāpaṇihitaṁ cittaṁ pāpiyo nam tato kare. [42]
a mind that is badly-directed can do far worse than that to him.

¹ Solid and protected.
² I do not understand Norman’s translation here of anivesano siyā as: one should take no rest, as nivesana never seems to mean taking a rest.
³ On the ground, or maybe in the ground, but burial was not common, either the body was discarded at the charnel ground, to be taken care of by animals and insects, or it was burned, and sometimes disposed of in bodies of water.
Na taṁ[mātā pitā kay'rā, aññe vā pi ca ŋātakā, ]
Mother and father might not do for him, or other relatives,

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

Cittavaggo Tatiyo
The Chapter about the Mind, the Third

Related Verses from the Dhammapada

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

evaṁ abhāvitaṁ cittaṁ rāgo samativijjhati. [13]
so passion penetrates a mind that is undeveloped.

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

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

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

parīyodapeyya attānaṁ cittaklesehi paṇḍito. [88]
the wise one should purify the self of defilements of mind.

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

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

Sabbapāpassa akaraṇaṁ, kusalaṁ upasampadā,
The non-doing of anything wicked, undertaking of what is good,

sacittapáyodapanaṁ - etaṁ Buddhaṁ sāsanaṁ. [183]
the purification of one’s mind - this is the teaching of the Buddhas.

1 We would better read: Yaṁ taṁ here, whatever Mother and Father and other relatives might do for him.
Idaṁ pure cittam-acāri cārikaṁ
Formerly this wandering mind wandered

yenicchakaṁ yatthakāmaṁ yathāsukham, 
through desire, pleasure and happiness,

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

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

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

duggā uddharathattānam paṅke 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 cittaṁ, 
do not let your mind swirl around in strands of desire,

mā lohaguḷaṁ 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.’

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

amānusī raṭī hoti sammā Dhammaṁ vipassato. [373]
there is superhuman delight from insight into true Dhamma.
Pupphavaggo
4. The Chapter about Flowers

Kō imaṁ paṭhaviṁ vicesattī
Who will know\(^1\) this earth

yamalokañ-cā imaṁ sadevakañ?
and the lower realm,\(^2\) together with the gods?\(^3\)

Ko dhhammapadaṁ sudesitaṁ
Who (will reflect)\(^4\) on the well-taught verse of Dhamma

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

Sekho paṭhaviṁ vicesattī
The trainee\(^5\) will know this earth

yamalokañ-cā imaṁ sadevakañ.
and the lower realm, together with the gods.

Sekho dhhammapadaṁ sudesitaṁ
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 ŋāṇena vicinissati vijānissati, paṭiviṭṭhissati, sacchikarissati*; note the similarity in meaning to *paccassati* below.

\(^2\) Comm: *Yamalokañ-cā ti catubbhidham apāyalokāni; 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 upaparikāhassati paṭiviṭṭhissati, 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.
Knowing that this body is just like froth,\(^1\)
understanding it has the nature of a mirage,\(^2\)
cutting off Māra’s flower-tipped (arrows),\(^3\)
one should go beyond the King of Death’s sight.\(^4\)

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

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

* The End-Maker\(^6\) takes control of the one whose mind is attached to collecting flowers,

even though he is unsated with sense pleasures.

Just as a bee, without hurting the flower, its colour or scent,
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: \textit{evam pañcakāmaguṇasaṅkhātāni pupphāni eva pacinantaṁ ... kāmagune byāsattamanasam naram}.
\(^6\) Antaka, another name for Māra.
\(^7\) An interesting choice of words, implying I think that the \textit{muni} should not only be harmless, but also escape engagement in the village.
Na paresaṁ vilomāni, na paresaṁ katākataṁ
Not the wrongs of others, or what others have done or have not done

attano va avekkheyya, katāni akatāni ca. [50]
one should consider, but what has been done and not done by oneself.¹

Yathā pi rucirām pupphaṁ vaṇṇavantaṁ agandhakaṁ,
Just like a beautiful flower, which has colour, but lacks fragrance,²

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

Yathā pi rucirām pupphaṁ vaṇṇavantaṁ sagandhakaṁ,
Just like a beautiful flower, which has colour, and has fragrance,

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

Yathā pi puppharāsimhā kayārā mālāguṇe bahū,
Just as from a heap of flowers one might make a lot of garlands,

evāṁ jātena maccena kattabbaṁ kusalaṁ bahūṁ. [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 candanaṁ tagaramallikā vā,
nor does sandalwood or pinwheel or white jasmine,

sataṁ-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.
Candanaṁ tagaraṁ vā pi, uppalāṁ atha vassikī, Sandalwood, pinwheel, then water lily and striped jasmine, etesaṁ gandhajātānaṁ sīlagandho anuttaro. [55] amongst these kinds of fragrance virtue’s fragrance is unsurpassed.

Appamatto ayaṁ gandho yāyaṁ tagaracandanī, Pinwheel and sandalwood fragrance are insignificant, yo ca sīlavatāṁ gandho vāti devesu uttamo. [56] but the fragrance of one who has virtue flutters\(^1\) supreme amongst the gods.

Tesaṁ sampannasīlānaṁ, appamādavihārināṁ, * Māra cannot find the path\(^2\) of those endowed with virtue, who live heedfully, sammad-aṇṇāvimuttānaṁ, Māro maggam na vindati. [57] and who are freed through complete and deep knowledge.\(^3\)

Yathā saṅkāradhānasmiṁ ujjhitasmiṁ mahāpathe Just as in a forsaken and discarded heap along the highway padumaṁ tattha jāyetha, sucigandhaṁ manoramaṁ, [58] a lotus might arise\(^4\) in that place, with a pure fragrance, delighting the mind, evaṁ 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.\(^5\)

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\(^1\) 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,

evaṁ rāgañ-ca dosañ-ca vippamuñcetha bhikkhavo. [377]
so, monastics, cast off (all) passion and hatred.
Bālavaggo
5. The Chapter about Fools

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

dīgho bālānaṁ saṁsāro Saddhammaṁ avijānataṁ. [60]
long is the round of births and deaths for fools who know not True Dhamma.¹

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

ekacar'yaṁ daḷhaṁ kay'raḥ: 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 dhanaṁ? [62]
when even self is not his own,⁴ how then sons, how then riches?

Yo bālo maññati bālyaṁ, 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 paṇḍitam pay'rūpāsati,
Even if a fool attends on a wise man for his whole life long,

na so Dhammaṁ vijānāti, dabbī sūparasaṁ 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 saṁsāra 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 saṁsāra, masculine.

² Although this does express a common Buddhist sentiment, we should remember that in the early Tuvaṭakasuttaṁ 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 atti.

⁴ If his self was really his, he would have control over it, and be able to say: let this body be thus, let it not be thus, but he cannot (see Anattalakkhaṇasuttaṁ, http://bit.ly/ABT-Anatta).
Muhuttam-apī ce viññū paṇḍitaṁ payīrūpāsatī,
If a perceptive man attends on a wise man even for a second,

khippaṁ Dhammaṁ 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 pāpakāṁ kammāṁ, yaṁ hoti kaṭukapphalaṁ. [66]
committing wicked deeds, which produce bitter fruit.

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

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

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

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

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

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

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

na so saṅkhātadhammānaṁ kalam agghati soḷasiṁ. [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 pāpaṁ kataṁ kammaṁ, sajju khīraṁ va muccati,
A wicked deed that has been done, like milk, does not turn all at once,

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

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

hanti bālassa sukkaṁsaṁ, muddham-assa vipātayaṁ. [72]
it destroys the fool’s good fortune, and it will destroy his head. [3]

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

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

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

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

iti bālassa 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-etaṁ abhiṅñāya bhikkhu Buddhassa sāvako
thus knowing this the monastic disciple of the Buddha

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

Bālavaggo Pañcamo
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 vipātayaṁ 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 dhanaṁ setṭhaṁ va rakkhati. [26]  
but the sagacious one guards heedfulness just as his greatest wealth.

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

paññāpāsādam-āruyha, asoko sokiniṁ pajaṁ,  
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 maṁ taṁ 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, thokaṁ thokam-pi ācinaṁ. [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 bālaṁ pacceti pāpaṁ,
that wicked deed (then) returns to the fool,

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

Atha pāpāni kammāni karaṁ 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.

Ethā passathimaṁ lokaṁ cittaṁ rājarathūpamaṁ,
Come, look upon this world adorned like a king’s gilded chariot,

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

Na ve kadar'ya devalokaṁ vajanti,
The miserly go not to the world of the gods,

bālā have nappasaṁsanti dānaṁ,
fools surely do not praise giving,

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

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

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

adassanena bālānaṁ 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 kayiṭṭaṁ,
one should live alone and not do anything bad,

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

Suññāgaraṁ paviṭṭhassa, 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

Nidhīnaṁ va pavattāraṁ yaṁ passe vajjadassinaṁ,
One should regard someone who shows your faults just like one who points out hidden treasure,

niggayhavādiṁ medhāviṁ tādisaṁ paṇḍitaṁ bhaje;
one should keep company with such a sagacious, learned person who reproves you;

tādisaṁ bhajamānassā seyyo hoti na pāpiyo. [76]
keeping company with such is (surely) better for you, not worse.

Ovadeyyānusāseyya, asabbhā ca nivāraye,
One should advise and instruct, and forbid whatever is vile,

sataṁ hi so piyo hoti, asataṁ hoti appiyo. [77]
for he is dear to the good,¹ (but) he is not dear to the bad.

Na bhaje pāpake mitte, na bhaje purisādhame,
One should not keep company with wicked friends, one should not keep company with the ignoble,

bhajetha mitte kalyāñe, bhajetha purisuttame. [78]
you should keep company with spiritual friends, you should keep company with superior people.²

Dhammapīti sukhaṁ seti, vippasannena cetasā,
The one who drinks Dhamma³ lives well, with a clear mind,

Ar'yappavedite 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 Dhammaṁ pivanto ti attho... ariyasaccāni pativijjhanto; 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.
Udakāṁ hi nayanti nettikā,
Course-makers lead water,

usukārā namayanti tejanaṁ,
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,

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

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

evaṁ Dhammāni sutvāna vippasīdanti 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,

noccāvacāṁ 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 vippasīdati, it means both clear and confident.
Na attahetu na parassa hetu,
Not for one’s own sake and not for another’s sake,

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

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

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

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

athāyaṁ itarā pajā tīram-evānudhāvati, [85]
the rest of the people run down the bank,

ye ca kho sammad-akkhāte Dhamme dhammānuvattino,
but those who live righteously, conforming with this well-taught Dhamma,

te janā pāram-essanti, maccudheyyaṁ suduttaraṁ. [86]
those folk will go beyond the realm of death, which is very hard to cross.²

Kaṇhaṁ dhammaṁ vippahāya, sukkaṁ bhāvetha paṇḍito,
Having abandoned the dark state, the wise one should develop the bright,

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

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

par'yodapeyya attānaṁ 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.
Yesaṁ sambodhi-aṅgesu sammā cittaṁ subhāvitaṁ,
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,

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

**Paṇḍitavaggo Chaṭṭho**
The Chapter about the Wise, the Sixth

**Related Verses from the Dhammapada**

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

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

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

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

pabbataṭṭho va bhummatṭhe 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 bālyaṁ, 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.

Yāvaṭīvam-pi ce bālo paṇḍitaṁ payrūpāsatī,
Even if a fool attends on a wise man for his whole life long,

na so Dhammaṁ vijānāti, dabbī sūparasaṁ yathā. [64]
he does not learn Dhamma, just as spoon learns not the taste of curry.
Muhuttam-api ce viññū paṇḍitaṁ payrupāsati,
If a perceptive man attends on a wise man even for a second,

khippaṁ Dhammaṁ vijānāti, jivhā sūparasaṁ yathā. [65]
he quickly learns Dhamma, just as the tongue (learns) the taste of curry.

Attānañ-ce piyaṁ jaññā rakkheyya nam surakkhitaṁ,
If one regards oneself as dear one should guard oneself right well,
tiṇṇam-aññataram yāmaṁ paṭijaggeyya paṇḍito. [157]
during one of the three watches (of the night) the wise one should stay alert.

Attānam-eva paṭhamāṁ 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,

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

niddhantamalo, anaṅgaṇo,
removing the stain, blemishless,

dibbaṁ ariyabhūmim-ehisi. [236]
you will go to the divine and noble realm.
6: The Chapter about the Wise – 45

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

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

niddhantamalo anaṅgaṇo,
removing the stain, blemishless,

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

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

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

Etam-atthavasaṁ ſatvā, paṇḍito sīlasaṁvuto,
Understanding the truth of this the wise one, endowed with virtue,

Nibbānagamanaṁ maggaṁ khippad-eva visodhayet. [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 saṁvāso amitteneva sabbadā,
dwelling with fools is always suffering as it is with enemies,

dhīro ca sukhasaṁvāso ſatīnaṁ 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 kayārā,
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,
haṁsā va pallalaṁ hitvā, okam-okaṁ jahanti te. [91]
like geese who abandon a lake, they abandon fondness for homes.³

Yesaṁ 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 sakuntānaṁ, gati tesaṁ durannayā. [92]
like the birds in the sky, their track⁷ is hard to find.

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

² Passion is the consuming fever which is implied here.

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

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

⁵ Seeing its disgusting nature.

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

⁷ **Gati** may mean their course, track or destiny; it means that they cannot be known either in this world, or when gone beyond.
Yassāsavā parikkhīṇā, āhāre ca anissito,
For him whose pollutants are destroyed, who is not dependent on the foods,\(^1\)

suññato animitto ca vimokkho yassa gocaro,
for him whose resort is the liberation that is empty or signless,

ākāse va sakuntānaṁ, padaṁ tassa durannayam. \(^{[93]}\)
like the birds in the sky, his footprint\(^2\) is hard to find.

Yassindriyāni samathāni gatāni,
For the one whose senses are stilled,

assā yathā sārathinā sudantā,
like horses well-trained by their charioteer,

pahīnamānassa anāsavassa –
who has abandoned conceit, who is without pollutants –

devā pi tassa pihayanti tādino. \(^{[94]}\)
even the gods envy such a one.

Paṭhavisamo no virujjhati,
One untroubled just like the earth,

indakhīlūpamŏ tādi subbato,
steadfast just like a city-post,

rhaṭado va apetakaddamo –
like a lake mud-free –

saṁsārā na bhavanti tādino. \(^{[95]}\)
such a one continues not in births and deaths.

Santā tassa manaṁ 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.

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

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

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

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

The delightful wildernesses where the people do not delight,

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

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

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

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\(^1\) 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 anatthapadasaṁhitā,
Though there are a thousand sayings consisting of useless words,

ekaṁ atthapadaṁ seyyo yaṁ sutvā upasammati. [100]
better is one useful word hearing which one is brought to peace.

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

ekaṁ gāthāpadaṁ seyyo yaṁ sutvā upasammati. [101]
better is one word of a verse hearing which one is brought to peace.

Yo ce gāthāsataṁ bhāse anatthapadasaṁhitā,
One may speak a thousand verses consisting of useless words,

ekaṁ Dhammapadaṁ seyyo, yaṁ sutvā upasammati. [102]
better is one verse of Dhamma, hearing which one is brought to peace.

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

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

Attā have jitaṁ seyyo yā cāyaṁ 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,

jitaṁ apajitaṁ kayārā tathārūpassa jantuno. [105]
can turn conquest into defeat for a person who is like this.
Māse māse sahassena yo yajetha sataṁ samaṁ;
One might give alms impartially with a thousand (coins of money) month by month for a hundred (years);

ekañ-ca bhāvitattānaṁ muhuttam-api pūjaye –
and one might worship someone with developed self for a second –

sā yeva pūjanā seyyo yañ-ce vassasataṁ hutaṁ. [106]
that worship is surely better than the hundred-year sacrifice.

Yo ca vassasataṁ jantu aggīṁ paricare vane;
One person might care for the fire in the woods for a hundred years;

ekañ-ca bhāvitattānaṁ muhuttam-api pūjaye –
and one might worship someone with developed self for a second –

sā yeva pūjanā seyyo yañ-ce vassasataṁ hutaṁ. [107]
that worship is surely better than the hundred-year sacrifice.

Yaṁ kiñci yiṭṭhaṁ ca hutaṁ ca loke
Whatever the alms or the sacrifice in the world

saṁvaccharaṁ yajetha puñña pekkho,
the one seeking merit may give for a year,

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

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

Abhivādanasīlissa niccaṁ vaddhāpacāyino,
For the one who is constantly worshipping honourable elders,

cattāro dhammā vaḍḍhānti: āyu vaṇṇo sukhaṁ balaṁ. [109]
four things increase: the length of life, beauty, happiness, and strength.

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1 Other translations seem to take samaṁ 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 is seems we should take it as an adjective with the meaning, equally, indifferently, impartially.

2 The commentary says it means anyone who is a Noble Person or one who has attained any of the four stages of Awakening.
Yo ca vassasataṁ jīve, dussīlo asamāhito,
One might live for a hundred years, unvirtuous and uncomposed,

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

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

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

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

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

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

ekāhaṁ jīvitaṁ seyyo passato udayabbayaṁ. [113]
(but) a life of one day is better (for the one) seeing rise and fall.

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

ekāhaṁ jīvitaṁ seyyo passato amataṁ padaṁ. [114]
(but) a life of one day is better (for one) seeing the deathless state.

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

ekāhaṁ jīvitaṁ seyyo passato dhammam-uttamaṁ. [115]
(but) a life of one day is better (for one) seeing the supreme state.

Sahasravaggo Aṭṭhamo
he Chapter about the Thousands, the Eighth
Pāpavaggo
9. The Chapter about Wickedness

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

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

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

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

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

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

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

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

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

yadā ca paccati bhadrāṁ atha bhadro bhadrāni passati. [120]
but when the fortune ripens then the fortunate one experiences good fortune.
Māppamaññetha pāpassa: na maṁ taṁ 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, thokaṁ thokam-pi ācinaṁ. [121]
the fool, gathering bit by bit, becomes full of wickedness.

Māppamaññetha puññassa: na maṁ taṁ 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 ācinaṁ. [122]
the wise one, gathering bit by bit, becomes full of merit.

Vāṇijjo va bhayaṁ maggaṁ, appasattho mahaddhano,
Like a merchant on a fearful path, with few friends and great wealth,

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

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

nābaṇaṁ visam-anveti, natthi pāpāni 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 bālaṁ pacceti pāpaṁ,
that wicked deed (then) returns to the fool,

sukhumo rajo paṭivātaṁ va khitto. [125]
like fine dust that is thrown against the wind.
Gabbham-eke 'papajjanti, nirayaṁ pāpakammino,
Some are reborn in the womb, (but) those who are wicked in the underworld,
saggaṁ sugatino yanti, parinibbanti anāsavā. [126]
the righteous go to heaven, those who are pollutant-free are emancipated.

Na antalikkhe, na samuddamajjhe,
Neither in the sky, nor in the middle of the ocean,
na pabbatānaṁ vivaraṁ pavissa:
nor after entering a mountain cleft:
na vijjatī so jagatippadeso
there is no place found on this earth
yatthaṭṭhito mucceyyya 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 pabbatānaṁ vivaraṁ pavissa:
nor after entering a mountain cleft:
na vijjatī so jagatippadeso,
there is no place found on this earth,
yatthaṭṭhitam nappasahetha maccu. [128]
in which death does not overcome one.

**Pāpavaggo Navamo**
The Chapter about Wickedness, the Ninth

**Related Verses from the Dhammapada**

**Attanā va kataṁ pāpaṁ, attajaṁ attasambhavaṁ,**
That wickedness done by oneself, born in oneself, arising in oneself,

**abhimaṭhati dummedhaṁ va jraṁ vasamayaṁ maṇīṁ. [161]**
crushes the one who is stupid, as a diamond (crushes) a rock-jewel.

**Attanā va kataṁ pāpaṁ, attanā saṅkilissati,**
By oneself alone is a wicked deed done, by oneself is one defiled,

**attanā akataṁ pāpaṁ, attanā va visujjhati,**
by oneself is a wicked deed left undone, by oneself is one purified,
suddhī asuddhī paccattāṁ, nāṇṇo aṅṇaṁ visodhayey. [165]
purity and impurity come from oneself, (for) no one can purify another.

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

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

Ekaṁ dhammaṁ atītassā, musāvādissa jantuno,
For the person speaking falsely, who has transgressed in this one thing,

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

Sabbapāpassā akaraṇaṁ, kusalassa upasampadā,
The non-doing of anything wicked, undertaking of what is good,

sacittapparāydapanāṁ - etaṁ Buddhāna’ sāsanaṁ. [183]
the purification of one's mind - this is the teaching of the Buddhas.

Malitthiyā duccaritaṁ, maccheraṁ dadato malaṁ,
Bad conduct is a woman’s stain, stinginess is a giver’s stain,

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

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

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

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

yo munāti ubho loke muni tena pavuccati. [269]
whoever understands both worlds because of that is said to be a seer.
Kāsavakaṇṭhā bahavo pāpadhammā asaññatā,
Many wearing the monastic robe around their necks are wicked, unrestrained,
pāpā pāpehi kammehi nirayaṁ te upapajjare. [307]
the wicked through their wicked deeds re-arise in the underworld.

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

ekho care na ca pāpāni kayārā,
one should live alone and not do wicked things,

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

Sukhaṁ yāva jarā sīlaṁ, sukhā saddhā patiṭṭhitā,
Virtuous conduct till old age is good, the establishing of faith is good,
sukho paññāya paṭilābho, pāpānaṁ akaraṇaṁ sukhaṁ. [333]
the acquisition of wisdom is good, doing nothing wicked is good.

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

samacar'iyā samaṇo ti vuccati,
one living austerely is said to be an ascetic,

pabbājayam-attano malaṁ
* 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**

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

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

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

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

One who harms with a stick beings who desire happiness,

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

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

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

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

*dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu’ taṁ.* [133]
for arrogant talk entails misery, and they might strike you back with a stick.

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

*esa pattosi Nibbānaṁ, sārambho te na vijjati.* [134]
you are (like) one who has attained Nibbāna, contention is not found in you.
10: The Chapter about the Stick – 59

Yathā daṇḍena gopālo gāvo pāceti gocaraṁ,
Like a cowherd with a stick drives cattle to pasture,

evaṁ jarā ca maccu ca āyuṁ pācenti pāṇinaṁ. [135]
so do old age and death drive life out of beings.

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

sehi kamme hi 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-aññataraṁ ṭhānaṁ khippam-eva nigacchati: [137]
will quickly fall into one of ten states:

vedanaṁ pharusaṁ, jāniṁ, sarīrassa ca bhedanaṁ,
harsh feelings, loss (of his wealth), and the break up of the body,

garukaṁ vā pi ābādhaṁ, cittakkhepaṁ va pāpuṇe, [138]
or even heavy affliction, or surely he will lose his mind,

rājato vā upassaggaṁ, abbhakkhānaṁ va dāruṇaṁ,
(there may be) danger from the King, or slander that is terrible,

parikkhayaṁ va ñātīnaṁ, bhogānaṁ va pabhaṅguraṁ, [139]
(he may suffer from) loss of kin, or (from) the destruction of wealth,

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

kāyassa bhedā duppañño nirayaṁ so upapajjati. [140]
and at the break-up of the body that one lacking in wisdom will arise in the underworld.
Na naggacār'ya na jaṭā na paṅkā,
Not going naked, nor matted hair, nor mud,
nānāsakā thaṇḍilasāyikā vā,
nor fasting or lying on stony ground,
rājo ca jallaṁ ukkuṭikappadhānāṁ,
dust and dirt, (or) striving while squatting,
sodhenti maccaṁ avitiṇṇakaṅkhāṁ, [141]
can purify a mortal who has not removed uncertainty.¹

Alaṅkato ce pi samaṁ careyya,
Even if he were to adorn himself,
santo danto niyato brahmaçārī,
(but) is peaceful, trained, settled, spiritual,
sabbesu bhūtesu nidhāya daṇḍāṁ,
and has put aside the stick² towards all beings,
sō brāhmaṇo so samaṇo sa bhikkhu. [142]
he is a brahmin, an ascetic, a monastic.

Hirīnisedho puriso koci lokasmī’ vijjati,
Whatever person in the world is found restrained by conscience,
yo nindaṁ appabodhati, asso bhadro kasāṁ-iva. [143]
and is aware of his fault, is like a good horse that is (restrained) by a whip.

Asso yathā bhadro kasāṇi[vitṭho,
Like a good horse restrained by the whip,
ātāpino saṁvegino 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.
Sampannaviḍācaṛaṇā patissatā,
One who has understanding and good conduct, mindfulness,
pahassatha dukkham-idam anappakaṁ. [144]
will abandon this not insignificant suffering.\(^1\)

Udakaṁ hi nayanti nettikā,
Course-makers lead water,
usukārā namayanti tejanāṁ,
fletchers straighten arrows,
dāruṁ namayanti tacchakā,
carpenters straighten wood,
attānaṁ 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 daṇḍāṁ garukaṁ paṇeti,
and kings who apply heavy punishment,
tasmā naro paradāram na seve. [310]
a man therefore should not consort with another's wife.

Nidhāya daṇḍāṁ bhūtesu tasesu thāvaresu ca,
* Whoever has laid down the stick (used) against fearful and fearless beings,

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

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\(^1\) Again these two verses have no connection to a stick, but also do not fit in thematically with any other chapter either.
\(^2\) For a variant of this verse, see verse 80 above.
Aviruddham viruddhesu, attadaṇḍesu nibbutaṁ,
Being friendly with the hostile, calm amongst those holding a stick,

sādānesu anādānaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [406]
not attached amongst those attached, that one I say is a brahmin.
Jarāvaggo
11. The Chapter about Old Age

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

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

Passa cittakataṁ bimbaṁ, arukāyaṁ samussitaṁ,
See this beautified manikin, a heap of sores that is raised up,

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

Parijiṇṇam-idaṁ rūpaṁ, roganīḷaṁ pabhaṅguraṁ,
This body is worn out, a nest of disease, perishing,

bhijjati pūtisandeho, maraṇantaṁ hi jīvitaṁ. [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?

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

maṁsalohitalepanaṁ,
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

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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 bahadhā sankappam, 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 jaraṁ upeti,
and the body also decays,

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

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

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

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

Anekajātisaṁsāraṁ sandhāvissam anibbisaṁ
Through the round of countless births and deaths I have wandered without finding

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

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

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

visaṅkhāragataṁ cittaṁ, taṇhānaṁ khayam-ajjhagā. [154]
my mind has reached the unconditioned, and craving’s end has been achieved.

Acaritvā brahmačar’yaṁ, aladdhā yobbane dhanaṁ,
Not having lived the holy life, not having gained wealth in their youth,

jiṅgakoṇcā ca jhāyanti khiṇamacche va pallale. [155]
they waste away like herons in a small lake devoid of fish.
Acaritvā brahmācarīyaṁ aladdhā yobbane dhanam
Not having lived the holy life, not having gained wealth in their youth,

senti cāpāthkhittā 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 gocaraṁ,
Like a cowherd with a stick drives cattle to pasture,

evaṁ jarā ca maccu ca āyuṁ pācenti pāṇinaṁ. [135]
so do old age and death drive life out of beings.

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

sukho paññāya paṭilābho, pāpāṇāṁ akaraṇāṁ sukhaṁ. [333]
the acquisition of wisdom is good, doing nothing wicked is good.
12. The Chapter about the Self

Attānañ-ce piyāṁ jaññā rakkheyya naṁ surakkhitaṁ,
If one regards oneself as dear one should guard oneself right well,

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

Attānam-eva paṭhamaṁ 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 yathāaññam-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

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 kataṁ pāpaṁ, attajam attasambhavaṁ,
That wickedness done by oneself, born in oneself, arising in oneself,

abhimatthati dummedhaṁ vañ'raṁ vasmamayaṁ mañīṁ. [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 accantadussīlyaṁ, māluvā Sālam-ivotataṁ, The one who has an exceeding lack of virtue, like a deadly creeper covering a Sal tree,

karoti so tathattānaṁ yathā naṁ 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,

yaṁ ve hitañ-ca sādhuñ-ca taṁ ve paramadukkaraṁ. [163] but that which is beneﬁcial and good is supremely hard to do.

Yo sāsanaṁ arahataṁ Arīyaṁ Dhammajīvinaṁ *

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

paṭikkosati dummedho diṭṭhim nissāya pāpikaṁ, 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 kataṁ pāpaṁ, attanā saṅkilissati, By oneself alone is a wicked deed done, by oneself is one defiled,

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

suddhi asuddhi paccattaṁ, nāñño aññaṁ visodhaye. [165] purity and impurity come from oneself, (for) no one can puriﬁy another.

Atta-d-atthaṁ 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.

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 paresaṁ vilomāni, na paresaṁ katākataṁ
Not the wrongs of others, or what others have done or have not done

attano va avekkheyya, katāni akatāni ca. [50]
one should consider, but what has been done and not done by oneself.

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

ekacar'yaṁ dālhaṁ 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 pāpakaṁ kammaṁ, yaṁ hoti kaṭukapphalaṁ. [66]
committing wicked deeds, which produce bitter fruit.

Udakaṁ hi nayanti nettikā,
Course-makers lead water,

usukārā namayanti tejanaṁ,
fletchers straighten arrows,

dāruṁ namayanti tacchakā,
carpenters straighten wood,

attānaṁ 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 dhanaṁ na raṭṭhaṁ –
not desiring a child, riches, or a kingdom –

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

sa sīlavā 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 attānaṁ cittaklesehi paṇḍito. [88]
the wise one should purify the self of defilements of mind.

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

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

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

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

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

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

Sabbe tasanti daṇḍassa, sabbe bhāyangti maccuno,
Everyone trembles at the stick, everyone is in fear of death,

attānaṁ upamaṁ katvā, na haneyya na ghātaye. [129]
comparing oneself (with others), one should not hurt or have (them) hurt.
Sabbe tasanti daṇḍassa, sabbesaṁ jīvaṁ piyaṁ,
Everyone trembles at the stick, for all of them life is dear,
attānaṁ upamaṁ katvā, na haneyya na ghātaye. [130]
comparing oneself (with others), one should not hurt or have (them) hurt.

Sukhakāmāni bhūtāni yo daṇḍena vihiṁsati,
One who harms with a stick beings who desire happiness,
attano sukham-esāno, pecca so na labhate sukhaṁ. [131]
while seeking happiness for himself, won’t find happiness after death.

Sukhakāmāni bhūtāni yo daṇḍena na hiṁsati,
One who harms not with a stick beings who desire happiness,
attano sukham-esāno, pecca so labhate sukhaṁ. [132]
while seeking happiness for himself, will find happiness after death.

Udakaṁ hi nayanti nettikā,
Course-makers lead water,
usukārā namayanti tejanaṁ,
fletchers straighten arrows,
dāruṁ namayanti tacchakā,
carpenters straighten wood,
attānaṁ damayanti subbatā. [145]
the mild master themselves.

So karohi dīpam-attano,
One should make an island for oneself,
khippaṁ vāyama paṇḍito bhava,
soon the wise one should endeavour,
niddhantamalo, anaṅgaṇo,
removing the stain, blemishless,
dibbaṁ ariyabhūmim-ehisi. [236]
you will go to the divine and noble realm.
So karohi dīpam-attano,
One should make an island for oneself,

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

niddhantamalo anaṅgaṇo,
removing the stain, blemishless,

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

Anupubbena medhāvī, thokathokaṁ 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,

kumudaṁ sāradikaṁ va pāṇinā,
like an autumn lotus (plucked) with the hand,

santimaggam-eva brūhaya
develop fully the path to peace and

Nibbānaṁ Sugatena desitaṁ. [285]
Nibbāna taught by the Happy One.

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

verasāṁsaggasaṁsaṭṭho, verā so na parimuccati. [291]
being associated thus with hatred, is not fully released from that hatred.
Nagaraṁ yathā paccantaṁ guttaṁ santarabāhiraṁ,
As a border town is guarded on the inside and the outside,

evaṁ gopetha attānaṁ, 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 varaṁ. [322]
and the great tusker elephants, (and even) more noble than that is the one who has trained himself.

Na hi etehi yānehi gaccheyya agataṁ disaṁ,
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 sañayamayattānam assam bhadram va vānijo. [380]
therefore one should restrain oneself, as a merchant his noble horse.
Bāhitapāpo ti brāhmaṇo,
Warding off wickedness one is called a brahmin,

samacarīyā samaṇo ti vuccati,
one living austerity is said to be an ascetic,

pabbājayam-attano malaṁ
* 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

Hīnaṁ dhammaṁ na seveyya, pamādena na saṁvase,
One should not follow lowly things,¹ one should not abide heedlessly,

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

Uttitthe nappamajjeyya, Dhammaṁ sucaritaṁ care,
One should strive, not be heedless, one should live by Dhamma, with good conduct,

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

Dhammaṁ care sucaritaṁ, na naṁ duccaritaṁ care,
One should live by Dhamma, with good conduct, not with bad conduct,

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

Yathā bubbulakaṁ passe, yathā passe marīcikaṁ,
One should see it as a bubble, one should see it as a mirage,

evaṁ lokaṁ avekkhantaṁ Maccurāja na passati. [170]
looking on the world in this way the King of Death does not see (one).

Etha passathimaṁ lokaṁ cittaṁ rājarathūpamaṁ,
Come, look upon this world adorned like a king’s gilded chariot,

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

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

sŏ imaṁ lokaṁ 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 pāpaṁ kataṁ kammaṁ kusalena pithiyati –
The one whose wicked deed is covered over by a good deed –

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

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

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

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

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

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

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

Na ve kadrīyā devalokaṁ vajanti,
The miserly go not to the world of the gods,

bāḷā have nappasaṁsanti dānaṁ,
fools surely do not praise giving,

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

teneva so hoti sukhi parattha. [177]
and through that he is happy hereafter.
Pathavýa ekarajjena, saggassa gamanena vā,
Having sole sovereignty over the earth, or going to heaven,

sabbalokādhipaccena¹ – sotāpattiphalaṁ varaṁ. [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

Yesaṁ sambodhi-aṅgesu sammā cittaṁ subhāvitaṁ,
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,

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

Yaṁ kiñci yiṭṭhaṁ ca hutaṁ ca loke
Whatever the alms or the sacrifice in the world

saṁvaccharaṁ yajetha puññaapekkho,
the one seeking merit may give for a year,

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

Tatheva katapuññaṁ-pi asmā lokā paraṁ gataṁ,
Just so, when one who has performed merit goes from this world unto the next,

puññaṁ paţīgaṇhanti piyaṁ ſātīva āgataṁ. [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-etaṁ, Atula, netaṁ ajjatanām-īva:
This is something of old, Atula, this is not something of today:

nindanti tuṅhim-āsīnaṁ, nindanti bahuḥbhaṅinaṁ,
they blame the one who sits silently, they blame the one who talks a lot,

mitabhāṇim-īpi nindanti, natthi loke anīndito. [227]
they blame the one who talks in moderation, there is no one in the world not blamed.

Malitthiyā duccaritam, maccheraṁ dadato malaṁ,
Bad conduct is a woman’s stain, stinginess is a giver’s stain,

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

Yo pāṇam-atipāteti, musāvādaṁ-ca bhāsati,
Whoever kills a living being, and speaks a word that is not true,

loke adinnaṁ ādiyati, paradāraṁ-ca gacchi, [246]
takes what is not given here, and goes to another’s wife,

surāmērayaṁ naṁ ca yo naro anuyuñjati,
that person who is devoted to a drink of liquor and wine,

idhevam-eso lokasmīṁ mūlam khaṇati attano. [247]
digs up his own root right here in the world.

* If he is one who lives the holy life here, warding off both merit and demerit,

saṅkhāya loke carati sa ce, bhikkhu ti vuccati. [267]
and wanders with discrimination in the world, that one is said to be a monastic.

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

yo munāti ubho loke muni tena pavuccati. [269]
whoever understands both worlds because of that is said to be a seer.
Sukhā matteyyatā loke, atho petteyyatā sukhā,
Respecting one’s mother is good in the world, also respecting one’s father is good,

sukhā sāmaññatā loke, atho brahmaññatā sukhā. [332]
respecting ascetics is good in the world, also respecting (true) brahmins is good.

Yaṁ esā sahatī jammi taṇhā loke visattikā,
That one who is overcome by these low cravings and attachments in the world,

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

Yo cetaṁ sahatī jammiṁ taṇhaṁ loke duraccayaṁ,
Whoever overcomes this low craving in the world, which is difficult to get past,

sokā tamhā papatanti udabindu va pokkharā. [336]
griefs fall from him like a drop of water from a lotus.

Santakāyo santavāco, santavā susamāhito,
Calm in body and calm in speech, having calmness and composure,

vantalokāmiso bhikkhu upasanto ti vuccati. [378]
having thrown off worldly gain the monastic is called one at peace.

Yo have daharo bhikkhu yuñjati Buddhāsāsane,
That young monastic who is devoted to the Buddha’s dispensation,

sō imaṁ lokaṁ pabhāseti, abbhā mutto va candimā. [382]
shines forth in this world, like the moon freed from a cloud.

Yodha dīghaṁ va rassāṁ vā aṇuṁ-thūlaṁ subhāsubhaṁ,
* Whoever in the world does not take what is not given, long, short,

loke adinnaṁ nādiyati, tam-ahaṁ brūmi brāhmaṇaṁ. [409]
small, large, attractive or unattractive, that one I say is a brahmin.
Āsā yassa na vijjanti asmiṁ loke paramhi ca,
For the one who has no longings in this world or in the next world,

nirāsayaṁ visamyuttaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [410]
being without longings, detached, that one I say is a brahmin.

Hitvā ratiṁ-ca aratiṁ-ca, sītibhūtaṁ nirūpadhiṁ,
Abandoning delight and aversion, cooled off and free from cleaving,

sabbalokābhībhumaṁ vīraṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [418]
a hero who vanquished the whole world, that one I say is a brahmin.
Buddhavaggo
14. The Chapter about the Buddha

Yassa jitaṁ nāvajīyati,
He whose victory cannot be undone,

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

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

apadaṁ kena padena nessatha? [179]
by what path can you lead the pathless one?

Yassa jālinī visattikā,
* For him there is no desire, attachment,

tānhaṁ natthi kuhiñci netave,
or craving to lead (him) anywhere,\(^1\)

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

apadaṁ 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 tesaṁ pihayanti, Sambuddhānaṁ satīmataṁ. [181]
even the gods are envious of them, the Sambuddhas, the ones who are mindful.

Kiccha manussapaṭilābho, kicchaṁ maccāna’ jīvitaṁ,
It is rare to acquire (birth as a) human, rare is the life of mortals,

kicchaṁ Saddhammasavanaṁ, kiccho Buddhānam-uppādo. [182]
it is rare to hear the True Dhamma, rare the arising of Buddhas.

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\(^1\) This is the clue to the translation of this verse; what it is talking about is having none of the states (padāni) of craving (tānhaṁ), etc. by which the one beyond those states (apadaṁ) could be led.

\(^2\) Comm: jhānapasutā ti lakkhaṇupanijjhānaṁ ārammaṇaparijjhānaṁ-ti; intent on meditation means meditating on the signs, meditating on the (concentration) object.
Sabbapāpassa akaraṇaṁ, kusalassa upasampadā,
The non-doing of anything wicked, undertaking of what is good,
sacittaparāyodapanāṁ - etāṁ Buddhāna’ sāsanaṁ. [183]
the purification of one’s mind - this is the teaching of the Buddhas.

Khantī paramaṁ tapo titikkhā,
Enduring patience is the supreme austerity,

Nibbānaṁ paramaṁ vadanti Buddhā,
Nibbāna is supreme say the Buddhas,

na hi pabbajito parūpaghātī,
for one gone forth does not hurt another,

samaṇo hoti paramaṁ viheṭhayanto. [184]
(nor does) an ascetic harass another.

Anupavādo anupaghāto, pātimokkhe ca saṅvaro,
Not finding fault, not hurting, restraint by the regulations,

mattaññutā ca bhattachāmīṁ, pantañ-ca sayanāsanaṁ,
knowing the right measure of food, (living in) a remote dwelling,

adhicitte ca āyogo - etāṁ Buddhāna’ sāsanaṁ. [185]
devotion to meditation - this is the teaching of the Buddhas.

Na kāhāpanavassena 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.

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

Bahuṁ ve saraṇaṁ 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.
Netaṁ kho saraṇaṁ khemaṁ, netaṁ saraṇam-uttamaṁ,
That is not a secure refuge, that is not the refuge supreme,

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

Yo ca Buddhaṁ-ca Dhammaṁ-ca Saṅghaṁ-ca saraṇaṁ 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:

Dukkhaṁ dukkhasamuppādaṁ dukkhassa ca atikkamaṁ,
Suffering, arising of suffering, and the overcoming of suffering,

ar'yañ-caṭṭhaṅgikaṁ maggaṁ dukkhaṁ atikkamaṁ. [191]
the eightfold noble path leading to the stilling of suffering.

Etaṁ kho saraṇaṁ khemaṁ, etaṁ saraṇam-uttamaṁ,
That is a secure refuge, that is the refuge supreme,

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

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

yattha so jāyate dhīro, taṁ kulaṁ sukham-edhati. [193]
wherever that wise one is born, that family gains happiness.

Sukho Buddhānam-uppādo, sukhā Saddhammadesanā,
The arising of the Buddhas is good, the teaching of the True Dhamma is good,

sukhā Saṅghassa sāmaggī, samaggānaṁ tapo sukho. [194]
the harmony of the Saṅgha is good, devotion to harmony is good.

Pūjārahe pūjayato, Buddhe yadi va sāvake,
For those who worship those worthy of worship, whether Buddhas or disciples,

papañcasamatikkante, tiṇṇasokapariddave; [195]
who have overcome the impediments, crossed over grief and lamentation;
te tādise pūjayato, nibbute akutobhaye,
for those who worship such as these, the emancipated, the fearless,

na sakkā puññaṁ sañkhātuṁ, 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*

*Paṭhamakabhāṇavāraṁ*
*The First Recital*

**Related Verses from the Dhammapada**

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

papañcābhiratā pañjā, nippapañcā Tathāgatā. [254]
folk greatly delight in impediments, the Realised Ones are free of impediments.

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

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

Suppabuddhaṁ pabujjhanti sadā Gotamasāvakā,
Gotama’s disciples always awake to a good wakening,

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

Mettāvihārī yo bhikkhu, pasanno Buddhāsane,
That monastic who dwells in loving-kindness, with faith in Buddha’s dispensation,

adhigacche padaṁ santaṁ, sañkhārūpasamaṁ sukhaṁ. [368]
should attain the state of peace, the joy in stilling of (all) conditions.

Divā tapati ādicco, rattim ābhāti candimā,
The sun is radiant by day, the moon shines by night,

sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,
the accoutred noble is radiant, the meditating brahmin is radiant,

atha sabbam-ahorattim Buddha tapati tejasā. [387]
yet every day and night the Buddha is radiant through his power.
Sukhavaggo
15. The Chapter about Happiness

Susukham vata jivama verinesu averino,
Let us live truly happily, without hatred, amongst those who have hatred,

verinesu manussesu viharama averino. [197]
amongst humans who have hatred let us live without hatred.

Susukham vata jivama aturesu anaturah,
Let us live truly happily, without sickness, amongst those who are sick,¹

aturesu manussesu viharama anaturak. [198]
amongst humans who have sickness let us live without sickness.

Susukham vata jivama ussukese anussukak,
Let us live truly happily, without longing, amongst those who are longing,²

ussukese manussesu viharama anussukak. [199]
amongst humans who are longing let us live without longing.

Susukham vata jivama yesam no natthi kincanam,
We live truly happily enough having no possessions ourselves,³

pitibhakka bhavissama deva Abhassara yathah. [200]
we will feed on joy like the gods of Streaming Light.⁴

Jayaam veraam pasavati, dukkham seti parajito,
The victor generates hatred, the defeated one finds suffering,

upasanto sukham seti, hitvajayaparajayaam. [201]
the one at peace lives happily, having abandoned victory and defeat.

¹ Comm: kilesuturesu; amongst those who are sick with defilements.
² Comm: pañcakamagunapiyesane; seeking the five strands of sense pleasure.
³ Comm: rāgadisu kiñcanesu; with no possessions like passion and so forth.
⁴ The Abhassara devas are traditionally positioned at the seventeenth level of existence, at the top of the three levels said to correspond to the second absorption.
Natthi rāgasamo aggi, natthi dosasamo kali,
There is no fire like passion, there is no offence like hatred,

natthi khandhasamā dukkhā, natthi santiparamā sukham. [202]
there is no suffering like the components (of mind and body), no happiness other than peace.¹

Jighacchā paramā rogā, saṅkhāraparamā dukhā,
Hunger is the supreme sickness, conditions are the supreme suffering,

etaṁ ūvatvā yathābhūtam, Nibbānaṁ paramaṁ sukham. [203]
knowing this as it really is, (know) Nibbāna is the supreme good.

Ārogyaparamā lābhā, santuṭṭhi paramaṁ dhanāṁ,
Health is the supreme gain, content the supreme wealth,

vissāsā paramā ūtī, Nibbānaṁ paramaṁ sukham. [204]
confidence the supreme kin, Nibbāna the supreme good.

Pavivekarasaṁ pitvā, rasaṁ upasamassa ca,
Savouring the taste of solitude, and the taste of peace,

niddaro hoti nippāpo, Dhammapītirasaṁ pivaṁ. [205]
he is fearless, faultless, savouring the joyful taste of Dhamma.

Sāhu dassanam-arāyanaṁ, sannivāso sadā sukho,
Meeting with² the noble is good, living together (with them) is always pleasant,

adassanena bālaṁ niccam-eva sukhi 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 suffering as it is with enemies,

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

¹ Comm: nibbānato uttariṁ; 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,

dhorayhasīlam vatavantam-ar'yaṁ – the virtuous, dutiful and noble –

taṁ tādisaṁ sappurisaṁ sumedhaṁ * (accompany) such a true and intelligent person

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

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

appamatto hi jhāyanto pappoti vipulaṁ sukhaṁ. [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 sāduḥ, cittaṁ dantaṁ sukhāvaham. [35] restraint is good, a restrained mind brings happiness.
Sududdasāṁ sunipuṇaṁ yatthakāmanipātinaṁ,
Hard to see, very subtle, flitting wherever it will,

cittaṁ rakkhetā medhāvī, cittaṁ guttaṁ sukhāvahaṁ. [36]
the sage should guard the mind, a guarded mind brings happiness.

Dhammapīti sukham seti, vippasannena cetasā,
The one who drinks Dhamma lives well, with a clear mind,

Arīyappavedite Dhamme sadā ramati paṇḍito. [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,

noccāvacāṁ paṇḍitā dassayanti. [83]
the wise show neither elation or depression.

Abhivādasālisā niccaṁ vaddhāpacāyino,
For the one who is constantly worshipping honourable elders,

cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukhāṁ balaṁ. [109]
four things increase: the length of life, beauty, happiness, and strength.

Puññān-ce puriso kayrā, kayrāthetāṁ punappunaṁ,
If a person should make merit, he should do it again and again,

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

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

attano sukham-esāno, pecca so na labhate sukham. [131]
while seeking happiness for himself, won’t find happiness after death.
Sukhakāmāni bhūtāni yo daṇḍena na hiṁsati,
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.

Uttīṭhe nappamajjeyya, Dhammaṁ suciratani care,
One should strive, not be heedless, one should live by Dhamma, with good conduct,

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

Dhammaṁ care suciratani, na naṁ duccaritani care,
One should live by Dhamma, with good conduct, not with bad conduct,

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

Na ve kadarīyā devalokaṁ vajanti,
The miserly go not to the world of the gods,

bālā have nappasaṁsanti dānāṁ,
fools surely do not praise giving,

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

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

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

yattha so jāyate dhīro, taṁ kulaṁ sukham-edhati. [193]
wherever that wise one is born, that family gains happiness.

Sukho Buddhānam-uppādo, sukhā Saddhammadesanā,
The arising of the Buddhas is good, the teaching of the True Dhamma is good,

sukhā Saṅghassa sāmaggī, samaggānaṁ tapo sukho. [194]
the harmony of the Saṅgha is good, devotion to harmony is good.
Mattāsukhapariccāgā, passe ce vipulāṁ sukhaṁ,
If, by renouncing a small good, he might see a good that is large,

caje mattāsukhaṁ dhīro, sampassaṁ vipulaṁ sukhaṁ. [290]
the wise one should renounce that small good, seeing the good that is extensive.

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

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

Idaṁ pure cittam-acāri cārikaṁ
Formerly this wandering mind wandered

yenicchakāṁ yatthakāmaṁ yathāsukhaṁ,
through desire, pleasure and happiness,

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

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

Atthamhi jātamhi sukha sahāyā,  
Friends are good whenever need arises,

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

puññaṁ sukham āvitasaṅkhayamhi,  
at the break-up of life merit is good,

sabbassa dukkhassa sukham pahāṇam. [331]
the abandoning of all suffering is good.

Sukha matteyyatā loke, atho petteyyatā sukha,  
Respecting one’s mother is good in the world, also respecting one’s father is good,

sukha sāmaṇṇatā loke, atho brahmaṇṇatā sukha. [332]
respecting ascetics is good in the world, also respecting (true) brahmins is good.
Sukhaṁ yāva jarā sīlaṁ, sukhā saddhā paṭṭhitā,
Virtuous conduct till old age is good, the establishing of faith is good,
sukho paññāya paṭilābho, pāpānaṁ akaraṇaṁ sukhaṁ. [333]
the acquisition of wisdom is good, doing nothing wicked is good.

Saritāni sinehitāni ca
* There are flowing streams of affection and

sōmanassāni bhavanti jantuno,
mental happinesses for a person,
te sātasitā sukhesino,
pleasure-dependent they seek happiness,
te ve jātijarūpagā narā. [341]
those people undergo birth and old age.

Mettāvihārī yo bhikkhu, pasanno Buddhāsāsane,
That monastic who dwells in loving-kindness, with faith in Buddha’s dispensation,
adhigacche padaṁ santaṁ, saṅkhārūpasamaṁ sukhaṁ. [368]
should attain the state of peace, the joy in stilling of (all) conditions.

Attanā codayattānaṁ, paṭimāsettam-attanā,
By oneself one should censure self, by oneself one should be controlled,
so attagutto satimā sukhaṁ bhikkhu vihāhisi. [379]
he who guards himself, mindful, will live happily, monastic.

Pāmojjabahulo bhikkhu, pasanno Buddhāsāsane,
The monastic, having much happiness, with faith in the dispensation of the Buddha,
adhigacche padaṁ santaṁ, saṅkhārūpasamaṁ sukhaṁ. [381]
could attain to the state of peace, happy in the stilling of (all) conditions.
Piyavaggo
16. The Chapter about Love

**Ayoge yuñjamsaṃ-attānaṃ,** **yogasmiñ-ca ayojayaṃ,**
Engaging oneself in what is not suitable, not engaging in what is suitable,

**atthaṁ hitvā piyaggāhi,** **pihetattānuyoginaṁ.** [209]
abandoning the good, grasping the loved, he envies the one who endeavours for himself.

**Mā piyehi samāgañchī appiyehi kudācanaṁ,**
Do not associate at any time with those who are loved or with those unloved,

**piyānaṁ adassanaṁ dukkhaṁ,** **appiyānañ-ca dassanaṁ.** [210]
there is suffering not meeting those loved, and (suffering from) meeting those unloved.

**Tasmā piyaṁ na kay'rátha,** **piyāpāyo hi pāpako.**
Therefore do not hold (anything) as loved, for losing those who are loved is loathsome.

**Ganthā tesaṁ na vijjanti yesaṁ natthi piyāppiyaṁ.** [211]
There are no knots for those who hold nothing as loved or as unloved.

**Piyato jāyatī soko,** **piyato jāyatī bhayaṁ,**
From love there arises grief, from love there arises fear,

**piyato vippamuttassa natthi soko,** **kuto bhayaṁ?** [212]
for one who is free from love there is no grief, how is there fear?

**Pemato jāyatī soko,** **pemato jāyatī bhayaṁ,**
From fondness there arises grief, from fondness there arises fear,

**pemato vippamuttassa natthi soko,** **kuto bhayaṁ?** [213]
for one who is free from fondness there is no grief, how is there fear?

**Ratiyā jāyatī soko,** **ratiyā jāyatī bhayaṁ,**
From delight there arises grief, from delight there arises fear,

**ratiyā vippamuttassa natthi soko,** **kuto bhayaṁ?** [214]
for one who is free from delight there is no grief, how is there fear?
Kāmato jāyatī soko, kāmato jāyatī bhayaṁ,
From desire there arises grief, from desire there arises fear,

kāmato vippamuttassa natthi soko, kuto bhayaṁ? [215]
for one who is free from desire there is no grief, how is there fear?

Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṁ,
From craving there arises grief, from craving there arises fear,

taṇhāya vippamuttassa natthi soko, kuto bhayaṁ? [216]
for one who is free from craving there is no grief, how is there fear?

Siladassanasampannaṁ, dhammaṭṭhaṁ saccavedinaṁ,
Endowed with virtue and insight, principled, knowing the truths,

attano kamma’ kubbānaṁ, taṁ jano kurute piyaṁ. [217]
doing the deeds¹ that are his own, that one the people love.

Chandajāto anakkhāte, manasā ca phuṭo siyā,
The one with desire arisen for the undeclared,² will be suffused with the (awakening) mind,³

kāmesu ca appaṭibaddhacitto, ‘uddhaṁsoto’ ti vuccati. [218]
with a mind unconnected with sense pleasures, he is spoken of as ‘one gone upstream’.

Cirappavāsiṁ purisaṁ dūrato sotthim-āgataṁ,
When one who lives abroad for a long time comes safely from afar,

ñātimittā suhajjā ca abhinandanti āgataṁ. [219]
his relatives, friends and companions come and greatly rejoice.

Tattheva katapuññam-pi asmā lokā paraṁ gataṁ,
Just so, when one who has performed merit goes from this world unto the next,

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

Piyavaggo Soḷasamo
The Chapter about Love, the Sixteenth

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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: hetṭhimehi tihi 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,

sataṁ hi so piyo hoti, asataṁ hoti appiyo. [77]
for it is dear to the good, (but) it is not dear to the bad.

Sabbe tasanti daṇḍassa, sabbesaṁ jīvitaṁ piyaṁ,
Everyone trembles at the stick, for all of them life is dear,

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

Attānañ-ce piyaṁ jaññā rakkheyya naṁ surakkhitaṁ,
If one regards oneself as dear one should guard oneself right well,

tiṇṇam-aññataraṁ yāmaṁ paṭijaggeyya paṇḍito. [157]
during one of the three watches (of the night) the wise one should stay alert.
Kodhayaggo
17. The Chapter about Anger

Kodhaṁ jahe, vippajaheyya mānaṁ,
One should abandon anger, one should abandon conceit,

saṁyojanaṁ sabbam-atikkameyya,
one should overcome every fetter,

taṁ nāmarūpasminī asajjamānaṁ,
without clinging to mind and bodily form,

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

Yo ve uppatitaṁ kodhaṁ rathaṁ bhantaṁ va dhāraye,
Whoever should hold back arisen anger just like a swerving chariot,

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

Akkodhena jine kodhaṁ, asādhuṁ sādhunā jine,
Through kindness² one should overcome anger, through goodness one should overcome a lack of goodness,

jine kadar'yaṁ dānena, saccenālikavādinaṁ. [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 ṭhānehi gacche devāna’ santike. [224]
through these three conditions one can go to the presence of the gods.

Ahiṁsakā ye munayo, niccaṁ kāyena saṁvutā,
Those sages without violence, constantly restrained in body,

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

¹ Comm: rāgādīnāṁ abhāvena akiñcanaṁ; not developing possessions like passion and so on.
² Literally: through non-anger.
Sadā jagaramānānaṁ, ahorattānusikkhinaṁ,
For those who are always wakeful, who train both by day and by night,

Nibbānaṁ adhimmuttānaṁ, atthaṁ gacchanti āsavā. [226]
who are intent on Nibbāna, the pollutants are laid to rest.

Porāṇam-etaṁ, Atula, netaṁ ajjatanām-iva:
This is something of old, Atula, this is not something of today:

nindanti tuṅhim-āsīnaṁ, nindanti bahuḥbhāṇīnaṁ,
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 cetaraḥi vijjati
There was not and there will not be, and at present there is not found

ekantaṁ nindito poso, ekantaṁ vā pasaṁsito. [228]
a person totally blameworthy, or one totally praiseworthy.

Yaṅ-ce viṅgū pasaṁsanti, anuvicca suve suve,
The one who, after being examined day by day, is praised by the wise,

acchiddavuttiṁ medhāviṁ, paññāsīlasamāhitaṁ, [229]
faultless in conduct, sagacious, attending to virtue and wisdom,

nekkhaṁ jambonadasseva, ko taṁ ninditum-arāhati?
one who is like a golden coin, who is there worthy to blame him?

Devā pi naṁ pasaṁsanti, Brahmunā pi pasaṁsito. [230]
That one is praised by the gods, and has been praised by the Brahmās too.

Kāyappakopaṁ rakkheyya, kāyena saṁvuto siyā,
One should guard against bodily anger, one should be restrained bodily,

kāyaduccaritam hitvā, kāyena sucaritam care. [231]
abandoning wrong bodily conduct, one should have good bodily conduct.

Vacīpakopaṁ rakkheyya, vācāya saṁvuto siyā,
One should guard against verbal anger, one should be restrained verbally,

vacīduccaritam hitvā, vācāya sucaritam care. [232]
abandoning wrong verbal conduct, one should have good verbal conduct.
Manopakopaṁ rakheyya, manasā saṁvuto siyā,
One should guard against mental anger, one should be restrained mentally,

manoduccaritāṁ hitvā, manasā sucariyā care. [233]
abandoning wrong mental conduct, one should have good mental conduct.

Kāyena saṁvuto dhīrā, atho vācāya saṁvuto,
The wise are restrained bodily, then they are restrained verbally,

manasā saṁvuto dhīrā, te ve suparīsaṁvuto. [234]
the wise are restrained mentally, they are indeed very well-restrained.

Kodhavaggo Sattarasamo
The Chapter about Anger, the Seventeenth
18. The Chapter about Stains

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

**Yamapurisā pi ca taṁ upaṭṭhitā,**
Yama’s men\(^1\) stand waiting for you,

**uyyogamukhe ca tiṭṭhasi,**
you stand at decay’s door,

**pātheyyam-pi ca te na vijjati.** [235]
with no provisions\(^2\) for the journey found.

**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,

**dibbaṁ 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 natthi antarā,**
there is nowhere to dwell in between,

**pātheyyam-pi ca te na vijjati.** [237]
with no provisions for the journey found.

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\(^1\) Yama is the god of death in traditional Indian lore, his men escort one to the other world.

\(^2\) Comm: kusalapātheyyaṁ; provisions of wholesome deeds.

\(^3\) Comm: pañcavidham Sukhāvāsabhāmin; the fivefold realm of the Pure Lands, which is where anagāmi-s are reborn, which is why it is called noble.
So karohi dīpam-attano,
One should make an island for oneself,

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

niddhantamalo anaṅgano,
removing the stain, blemishless,

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

Anupubbena medhāvī, thokathokaṁ 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 malaṁ samuṭṭhitaṁ,
As a (rust) stain arises from iron,

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

evaṁ atidhonacārinaṁ –
so with one who is overindulgent¹ –

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

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

malaṁ vaṇṇassa kosajjaṁ, pamādo rakkhato malaṁ. [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 duccaritaṁ, maccheraṁ dadato malaṁ,
Bad conduct is a woman’s stain, stinginess is a giver’s stain,

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

Tato malā malataraṁ, avijjā paramaṁ malaṁ,
A stain that is worse than that stain, ignorance is the supreme stain,

etaṁ malaṁ pahatvāna, nimmalā hotha, bhikkhavo! [243]
aliter: after abandoning that stain, be without stains,1 O monastics!

Sujīvaṁ ahirikenā, kākasūrena dhaṁsinā,
Life is light for one without shame, with the bold courage of a crow,

pakkhandinā pagabbhena, saṅkiliṭṭhena jīvaṁ. [244]
living a life with backbiting, recklessness, and defilements.

Hirīmatā ca dujjīvaṁ, niccaṁ sucigavesinā,
Life is hard when endowed with shame, for the one constantly seeking purity,

alīnenāpagabbhena, suddhā jīvena passatā. [245]
for one sincere, and not reckless, looking for purity of life.

Yo pāṇam-atipāteti, musāvādaṇaṁ ca bhāsati,
Whoever kills a living being, and speaks a word that is not true,

loke adinnaṁ ādiyati, paradāraṇaṁ ca gacchati, [246]
takes what is not given here, and goes to another's wife,

surāmerayapānaṁ ca yo naro anuyuṅjati,
that person who is devoted to a drink of liquor and wine,2

idhevam-eso lokasmiṁ mūlaṁ khaṇati attano. [247]
digs up his own root right here in the world.

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1 Note that this is the last mention of *stains* (*mala*) in this chapter, although related themes make up the rest of the chapter.

2 It is interesting that all of these deeds are in the singular, where we would more naturally use a plural. This happens in many places, but in such a long list it stands out here.
Evaṁ bho purisa jānāhi, pāpadhammā asaṅñatā,  
Know it thus, dear sir, a lack of restraint is a bad thing,

mā taṁ lobho adhammo ca ciraṁ dukkhāya randhayuṁ. [248]  
let not greed and corruption oppress you with suffering for a long time.

Dadāti ve yathāsaddhamā, yathāpasādanaṁ jano,  
The people give according to faith, according to their confidence,

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

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

Yassa cetaṁ samucchinnaṁ, mūlaghaccaṁ samūhataṁ,  
For the one in whom this (dejection) is cut off, destroyed at the root, dug up,

sa ve divā vā rattimī vā, samādhīṁ 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 mohasamaṁ jālaṁ, natthi taṅhāsamā nadī. [251]  
there is no snare like delusion, there is no flood like craving.

Sudassami vajjam-aṅñesaṁ, attano pana duddasaṁ,  
Easy to see are others’ fault, but one's own is hard to see,

paresaṁ hi so vajjāni opuṇāti yathā bhusuṁ,  
for one sifts other peoples’ faults like they were chaff,

attano pana chādeti, kaliṁ 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 niccaṁ 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 padaṁ 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 padaṁ natthi, samaṇo natthi bāhire,
There is no footprint in the sky, there is no ascetic on the outside,

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

Malavaggo Aṭṭhārasamo
The Chapter about Stains, the Eighteenth

Related Verse from the Dhammapada

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

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

pabbājayam-attano malaṁ
* 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 yenatthaṁ sahasā naye,
One who would hastily settle a case because of that is not one who stands by Dhamma,

yo ca atthaṁ anattha-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, Dhammaṁ kāyena passati,
but the one who, having heard a little, sees Dhamma for himself,²

sa ve Dhammadharo hoti, yo Dhammaṁ nappamajjati. [259]
is one who bears Dhamma, the one who is not heedless regarding Dhamma.

Na tena therō hoti yenassa palitaṁ 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.
19: The Chapter about One who stands by Dhamma – 103

Yamhi saccaṅ-ca Dhammo ca ahīṁsā saṁiyamo damo,
In whom is truth, Dhamma, non-violence, restraint and (good) training,
sa ve vantamalo dhīro therō iti pavuccati. [261]
the wise one who throws out the stain is (truly) called an elder.

Na vākkaraṇamattena vaṇṇapokkharatāya vā
Not by eloquence only, or by a beautiful complexion,
sādhurūpo naro hoti, issukī maccharī saţho; [262]
is a person honourable, (if still) jealous, selfish and deceitful;
yassa cetāṁ samucchinnaṁ, mūlaghaccaṁ samūhataṁ,
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 alikaṁ bhaṇaṁ,
Not through a shaven head is one an ascetic, (if) one lacks vows,¹ speaks lies,
icchālobhasamāpanno, samaṇo kiṁ bhavissati? [264]
and is endowed with greed and desire, how will one be an ascetic?

Yo ca sameti² pāpāni, aṇuṁ-thūlāni sabbaso –
The one who pacifies wicked deeds, small and great, in every way –
samitattā hi pāpānaṁ 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 Dhammaṁ samādāya bhikkhu hoti na tāvatā. [266]
the one who undertakes a false Dhamma to that extent is not a monastic.

¹ Comm: sīlavatena ca dhūtavatena ca virahito; being without the vow of virtue and the vow of asceticism.
² Being here short for upasameti.
Yodha puññañ-ca pāpañ-ca bāhetvā brahmaçar'yavā,
* 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 mūḷharūpo aviddasu,
Not through silence is a deluded fool (considered to be) a seer,

yo ca tulaṁ 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 hiṁsati,
Not through hurting breathing beings one is noble,

ahiṁsā sabbapāṇānaṁ ariyo ti pavuccati. [270]
the one who does not hurt any breathing beings is said to be noble.

Na sīlabbatamattenā, 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,

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1 The phrase means being unattached to both the internal and external worlds.
phusāmi nekkhammasukhaṁ, aputhujanasevitaṁ;
do I attain the happiness of renunciation,¹ not practised by worldly people;

bhikkhu vissāsa’ māpādi² appatto āsavakkhayaṁ. [272]
let a monastic not be confident (as long as) the destruction of the pollutants is unattained.³

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

Related Verse from the Dhammapada

Siladassanasampannaṁ, dhammaṭṭhaṁ saccavedinaṁ,
Endowed with virtue and insight, principled, knowing the truths,

attano kamma’ kubbānaṁ, taṁ jano kurute piyaṁ. [217]
doing the deeds that are his own, that one the people love.

¹ Defined by the commentary as anāgāmisukhaṁ; the happiness of non-returning.
² This parses as vissāsaṁ mā āpādi.
³ There is an uncertainty of person in this verse (I and then he), it might have been better written with 3rd person phusatī (with long -ī for the metre): does he attain...
Maggānaṭṭhiko seṭṭho, saccānaṁ caturo padā,
The eightfold is the best of paths, four principles (the best) of truths,

virāgo seṭṭho dhammānaṁ, 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,

etaṁ hi tumhe paṭipajjatha, Mārassetaṁ pamohanaṁ. [274]
you should enter upon this path, this is the confounding of Māra.

Etāṁ hi tumhe paṭipannā dukkhassantaṁ karissatha,
Having entered upon this path you will make an end to suffering,

akkhāto ve mayā maggo, aţñāya sallasanthanaṁ. [275]
the path was declared by me, the removal of the dart by knowledge.

Tumhehi kiccaṁ ātappaṁ akkhātāro Tathāgatā,
Your duty is to have ardour declare the Realised Ones,

paṭipannā pamokkhanti jhāyino Mārabandhanā. [276]
entering this path meditators will be released from the bonds of Māra.

Sabbe saţkhārā aniccā ti, yadā paţñāya passati,
All conditions are impermanent, when one sees this with wisdom,

atha nibbindati dukkhe – esa maggo visuddhiyā. [277]
then one grows tired of suffering – this is the path to purity.

Sabbe saţkhārā dukkkhā ti, yadā paţñāya passati,
All conditions are suffering, when one sees this with wisdom,

atha nibbindati 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) 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 bali, ālasiyām upeto,
youthful, strong, (but) given to laziness,

saṁsannasaṅkappamano kusīto –
whose mind lacks (right) intention and is indolent –

paññāya maggaṁ alaso na vindati. [280]
the lazy one does not find wisdom’s path.

Vācānurakkhi manasā susaṁvuto,
Verbally guarded, well-restrained in mind,

kāyena ca akusalaṁ na kay'rā,
not doing a wrong deed with the body,

ete tayo kammapathe visodhaye,
one should purify these three paths of action,

ārādhaye maggaṁ isippaveditaṁ. [281]
one should undertake the path shown by seers.

Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo,
From effort arises wisdom, without effort wisdom is destroyed,

etaṁ dvedhāpathaṁ ātavā bhavāya vibhavāya ca,
having understood these two paths of development and decline,

tathattānaṁ niveseyya yathā bhūri pavaḍḍhati. [282]
one should establish oneself so that one’s wisdom increases.

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Comm: sabbe dhammā ti pañcakkhandā.
Vanaṁ chindatha mā rukkhanaṁ, vanato jäyatī bhayaṁ,
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,

kumudaṁ sāradikaṁ va pāṇinā,
like an autumn lotus (plucked) with the hand,

santimaggam-eva brūhaya
develop fully the path to peace and

Nibbānaṁ Sugatena desitaṁ. [285]
Nibbāna taught by the Happy One.

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

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

¹ Comm: rāgādikilesavanaṁ.
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.
Taṁ puttapasusammattaṁ byāsattamanasaṁ naraṁ,
That person whose mind is attached and besotted by cattle and children,

suttaṁ gāmaṁ mahogho va maccu ādāya gacchati. [287]
is snatched away by death just as a sleeping village (by)¹ a great flood.

Na santi puttā tāṇāya, na pitā na pi bandhavā,
Children are not a refuge, nor fathers, not even kin,

Antakenādhipannassa natthi ŋātisu tāṇatā. [288]
for one overcome by the End-Maker² there is no refuge in relatives.

Etam-atthavaṁ ānatvā, paṇḍito sīlasānvuto,
Understanding the truth of this the wise one, endowed with virtue,

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

Maggavaggo Vīsatim
The Chapter about the Path, the Twentieth

Related Verses from the Dhammapada

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

cattāri ar'yasaccāni sammapaññāya passati: [190]
and who sees with right wisdom the four noble truths:

Dukkhaṁ dukkhasaṁmappaññāya dukkhassa ca atikkamaṁ,
Suffering, arising of suffering, and the overcoming of suffering,

ar'yāñ-caṭṭhaṅgikaṁ maggaṁ dukkhūpasamagāmināṁ. [191]
the eightfold noble path leading to the stilling of suffering.

Etaṁ kho saraṇaṁ khemaṁ, etaṁ saraṇam-uttamaṁ,
That is a secure refuge, that is the refuge supreme,

etaṁ 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: suttaṁ gāmaṁ ogheneva.
² I.e. Māra incarnate, or death.
Gambhīrapaññaṁ medhāviṁ, maggāmaggassa kovidaṁ,
The deeply wise sagacious one, skilled in what is path and not path,
uttamathaṁ anuppattaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [403]
who has reached the ultimate good, that one I say is a brahmin.
Pakiṇṇakavaggo
21. The Miscellaneous Chapter

Mattāsukhapariccāgā, passe ce vipulaṁ sukham,
If, by renouncing a small good, he might see a good that is large,

caje mattāsukhamṁ dhīro, sampassaṁ vipulaṁ sukham. [290]
the wise one should renounce that small good, seeing the good that is extensive.

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

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

Yaṁ hi kiccaṁ tad-apaviddham, akiccaṁ pana kay'rati,
That to be done is rejected, but what is not to be done is done,

unnalānaṁ pamattānaṁ, tesaṁ vaḍḍhanti āsavā. [292]
for the insolent, the heedless, their pollutants increase.

Yesaṁ-ca susamāraddhā niccaṁ kāyagatā satī
But for those who always properly undertake mindfulness of the body

akiccaṁ te na sevanti, kicce sātaccakārino,
who do not practice what is not to be done, persisting in what is to be done,

satānaṁ sampajānānaṁ, atthaṁ gacchanti āsavā. [293]
for those mindful ones, those fully aware, the pollutants are laid to rest.

Mātaraṁ pitaraṁ hantvā, rājāno dve ca khattiye,
Destroying mother and father, and (then) two noble kings,

raṭṭhaṁ sānucaraṁ 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.
Mātaraṁ pitaraṁ hantvā, rājāno dve ca sotthiye,
Destroying mother and father, and two prosperous\(^1\) kings,

veyyagghapañcamaṁ hantvā, anīgho yāti brāhmaṇo. [295]
destroying a tiger as the fifth, the brahmin proceeds untroubled.\(^2\)

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama’s disciples always awake to a good wakening,

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

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama’s disciples always awake to a good wakening,

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

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama’s disciples always awake to a good wakening,

yesāṁ divā ca ratto ca niccaṁ Saṅghagatā sati. [298]
those who day and night constantly have mindfulness of the Saṅgha.

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama’s disciples always awake to a good wakening,

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

Suppabuddham pabujjhanti sadā Gotamasāvakā,
Gotama’s disciples always awake to a good wakening,

yesāṁ divā ca ratto ca ahiṁsāya rato mano. [300]
those who day and night have a mind that delights in non-violence.

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\(^1\) This is often interpreted as being equal to \textit{sottiye}, \textit{learned}; but there is no reason why we can’t translate it according to how it is written as \textit{sotthiye}, \textit{prosperous}, \textit{blessed}. The commentary says \textit{two prosperous kings} here means \textit{two brahmin kings}.

\(^2\) The commentary interprets this verse to mean: \textit{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}.
Suppabuddhaṁ pabujjhanti sadā Gotamasāvakā
Gotama’s disciples always awake to a good wakening,

yesaṁ divā ca ratto ca bhāvanāya rato mano. [301]
those who day and night have a mind that delights in cultivation.

Duppabbajjam durabhīrāmam, 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,

dukkhasamānaṁasaṁvāsos, dukkhaṁnupatitaddhagū,
dwelling together with those different is suffering, travellers (in the round of births) are
affected by suffering,

tasmā na caaddhagū siyā, na ca dukkhaṁnupatito 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,

yaṁ yaṁ padesaṁ bhajati, tattha tattheva pūjito. [303]
whatever district he resorts to, right there and then he is worshipped.

Dūre santo pakāsentī, himavanto va pabbato,
The good are visible1 from far, like a mountain covered in snow,

asantettha na dissanti, rattīṁ khittā yathā sarā. [304]
(but) the wicked are not seen here, just like arrows shot in the night.

Ekāsanaṁ ekaseyyaṁ, eko caram-atandito,
Sitting alone, lying down alone, walking alone, diligent,

eko damayam-attānaṁ vanante ramito siyā. [305]
the solitary one who trains himself will delight in the edge of a forest.

Pakiṇṇakavaggo Ekaviṣatimo
The Miscellaneous Chapter, the Twenty-First

1 The commentary says visible means coming within the range of knowledge of the Buddhas; and
the wicked are those who have set their sight on material rewards.
Nirayavaggo
22. The Chapter about the Underworld

Abhūtavādī nirayaṁ upeti,
The one who speaks falsely goes to the underworld,

yo vāpi katvā ‘Na karomi’ 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.

Kāsāvakaṇṭhā bahavo pāpadhammā asaṅñatā, Many wearing the monastic robe around their necks are wicked, unrestrained,
pāpā pāpehi kammehi nirayaṁ te upapajjare. [307]
the wicked through their wicked deeds re-arise in the underworld.

Seyyo ayoguḷo bhuttoatto, aggisikhūpamo,
It's better to have eaten a glowing iron ball, like a flame of fire,
yañ-ce bhuñjeyya dussīlo raṭṭhapīṇḍam asaṅñato. [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, nanikāmaseyyām,
he gains demerit, an uncomfortable bed,

nindaṁ tatīyaṁ, nirayaṁ catutthaṁ. [309]
blame as third, and (rebirth in) the underworld as fourth.
Apuññalābho ca gaṭī ca pāpikā,
Gaining demerit and a bad destiny,

bhītassa bhītāya raṭī 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 paradāraṁ 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,

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

Yaṁ kiñci sithilaṁ kammaṁ saṅkiliṭṭhaṁ-ca yaṁ vataṁ,
Whatever lax deed there is and that vow which is defiled,

saṅkassaraṁ brahmacarīyaṁ na taṁ hoti mahapphalāṁ. [312]
(know that) a holy life that is doubtful does not have great fruit for that one.

Kay'rañ-ce kayirāthenaṁ, daḷham-enaṁ parakkame,
If he would do what should be done, he should be firm in his effort,

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

Akataṁ dukkataṁ seyyo, pacchā tapati dukkataṁ,
Better undone is a wrong-doing, a wrong-doing one later regrets,

kataṁ-ca sukataṁ seyyo, yaṁ 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.
Nagaraṁ yathā paccantāṁ guttaṁ santarabāhiraṁ,
As a border town is guarded on the inside and the outside,

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

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

Alajjītāye lajjantī, lajjītāye na lajjare,
They are ashamed of what is not shameful, not ashamed of what is shameful,

micchādiṭṭhisamādānā sattā gacchanti duggatiṁ. [316]
undertaking wrong views, beings go to a bad destiny.

Abhaye bhayadassino, bhaye cābhayadassino,
Seeing fear in what is not fearful, not seeing fear in what is fearful,

micchādiṭṭhisamādānā sattā gacchanti duggatiṁ. [317]
undertaking wrong views, beings go to a bad destiny.

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

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

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

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

Nirayavaggo Dvāvīsatimo
The Chapter about the Underworld, the Twenty-Second
Related Verses from the Dhammapada

Gabbham-èke ’papajjantí, nirayaṁ pāpakammino,
Some are reborn in the womb, (but) those who are wicked in the underworld,

saggaṁ sugatino yanti, parinibbanti anāsavā. [126]
the righteous go to heaven, those who are pollutant-free are emancipated.

Yo daṇḍena adaṇḍesu appadúṭṭhesu dussati
Whoever offends with a stick those who are inoffensive and harmless

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

vedanaṁ pharusaṁ, jānīm, sarīrassa ca bhedanaṁ,
harsh feelings, loss (of his wealth), and the break up of the body,

garukaṁ vā pi ābādhaṁ, cittakkhepaṁ va pāpuñe, [138]
or even heavy affliction, or surely he will lose his mind,

rājato vā upassaggaṁ, abbhakkhānaṁ va dāruṇaṁ,
(there may be) danger from the King, or slander that is terrible,

parikkhayaṁ va ñātīnaṁ, bhogānaṁ va pabhaṅguraṁ, [139]
(he may suffer from) loss of kin, or (from) the destruction of wealth,

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

kāyassa bhedā duppañño nirayaṁ 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

Ahaṁ nāgo va saṅgāme cāpāto patitaṁ saraṁ
Like an elephant in battle (endures) an arrow shot from bow

ativākyāṁ titikkhissaṁ, dussīlo hi bahujjano. [320]
(so) will I endure abuse, for many people are unvirtuous.

Dantaṁ nayanti samitiṁ, dantaṁ rājābhirūhati,
They lead one trained into a crowd, a king mounts one who has been trained,

danto seṭṭho manussesu, yotivākyāṁ 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 varaṁ. [322]
and the great tusker elephants, (and even) more noble than that is the one who has trained himself.

Na hi etehi yānehi gaccheyya agataṁ disaṁ,
Not by these vehicles can one go to the place beyond destinations,¹

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

Dhanapālakō nāma kuñjaro
The tusker named Dhanapālaka

kaṭukappabhedano dunnivārayo,
musty in rut, difficult to restrain,

baddho kabalaṁ na bhuñjati,
bound, he doesn’t eat (even) a morsel,

sumarati nāgavanassa kuñjaro. [324]
the tusker remembers the elephant forest.²

¹ I.e. Nibbāna.
² The verse is unusual in that it has no moral outside of the story which is attached to it.
Middhī yadā hoti mahagghaso ca,
When one is torpid and overeats,

niddāyitā samparivattasāyī,
sleepy and rolling on the bed,

mahāvarāho va nivāpapuṭṭho,
like a great pig fed on fodder,

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

Idaṁ pure cittam-acāri cārikaṁ
Formerly this wandering mind wandered

yenicchakaṁ yatthakāmaṁ yathāsukhaṁ,
through desire, pleasure and happiness,

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

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

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

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

Sace labhetha nipakaṁ sahāyaṁ
If you should find a prudent friend

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

abhibhuuya sabbāni parissayāni
overcoming all your troubles

careyya tenattamano satīmā. [328]
you should live with that one, glad and mindful.
No ce labhetha nipakaṁ sahāyaṁ
If you do not find a prudent friend

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

rājā va raṭṭham vijitaṁ pahāya
like a king who abandons his conquered kingdom

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

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 kayīrā,
one should live alone and not do anything bad,

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

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

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

puññaṁ sukhaṁ jīvitasaṅkhayamhi,
at the break-up of life merit is good,

sabbassa dukkhassa sukhaṁ pahāṇam. [331]
the abandoning of all suffering is good.

Sukhā matteyyatā loke, atho petteyyatā sukhā,
Respecting one’s mother is good in the world, also respecting one’s father is good,

sukhā sāmaññatā loke, atho brahmaññatā sukhā. [332]
respecting ascetics is good in the world, also respecting (true) brahmins is good.
Sukham yāva jarā sīlāṁ, sukhā saddhā patiṭṭhitā,
Virtuous conduct till old age is good, the establishing of faith is good,
sukho paññāya paṭilābho, pāpānaṁ akaraṇaṁ sukham. [333]
the acquisition of wisdom is good, doing nothing wicked is good.

Nāgavaggo Tevīsatimo
The Chapter about the Elephant, the Twenty-Third
Taṇhāvaggo
24. The Chapter about Craving

Manujassa pamattacārino
For a human who lives life heedlessly

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

so palavatī hurāhuramā
he rushes from one place to another

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

Yaṁ 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 bīrānaṁ. [335]
for him griefs increase like grass that has had heavy rain.

Yo cetaṁ sahatī jammiṁ taṇhām loke duraccayaṁ,
Whoever overcomes this low craving in the world, which is difficult to get past,

sokā tamhā papatanti udabindu va pokkharā. [336]
griefs fall from him like a drop of water from a lotus.

Taṁ vo vadāmi: “Bhaddaṁ vo yāvantettha samāgatā”,
This I say to you: “Good luck to as many as have assembled here”,

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

mā vo naḷāṁ va soto va Māro bhaṇji punappunaṁ. [337]
do not let Māra push you down again like a stream (pushes down) the reed.

¹ The commentary paraphrases with: usīrena atthiko.
Yathā pi mūle anupaddave daḷhe\(^1\)
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 taṅhānusaye anūhate
so when the tendency to craving is not rooted out

nibbattatī dukkham-idaṁ punappunaṁ. [338]
this suffering appears again and again.

Yassa chatthiṁsatī sotā manāpassavanā bhusā,
He in whom the thirty-six streams\(^2\) flow pleasantly and strong,

vāhā vahanti duddiṭṭhiṁ 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 lataṁ jātaṁ mūlaṁ paññāya chindatha. [340]
seeing this, cut the creeper's root that has arisen with wisdom.

Saritāni sīnehitāni ca
* There are flowing streams of affection and

sōmanassāni bhavanti jantuno,
mental happinesses for a person,

te sātasitā sukhesino,
pleasure-dependent they seek happiness,

te ve jātijarūpagā narā. [341]
those people undergo birth and old age.

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\(^1\) A locative absolutive 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 round\(^1\) like a hare in a trap,

saṁyojanasaṅgasattakā
attached and clinging to fetters

dukkham-upenti punappunain 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 tasiṇaṁ 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,\(^2\)

tañī puggalam-etha passatha,
come here and look at that person,

mutto bandhanam-eva dhāvati. [344]
(though) free, he runs back to bondage.

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\(^1\) Often translated as *runs around*, but a hare in a trap isn’t running anywhere. Commentary paraphrases with *saṁsappanti*.

\(^2\) It is hard to get the meaning across without greatly expanding the translation, *the forest is the forest of desires*. 
Na taṁ dāḷhaṁ bandhanam-āhu dhīrā,
That bondage is not so strong say the wise,

yad-āyasaṁ dārujaṁ pabbajaṁ-ca,
that is made of iron or wood or reeds,

sārattarattā maṇikuṇḍalesu
* impassioned and excited they seek out

puttesu dāresu ca yā apekha – [345]
jewels and earrings and children and wives –

etaṁ dāḷhaṁ bandhanam-āhu dhīrā,
that bondage is strong say the wise,

ohārinaṁ sithilaṁ, duppamuñcam,
dragging down the lax, hard to get free from,

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

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

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

sayamkataṁ makkaṭako va jālaṁ,
like a spider a web made by itself,

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

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

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

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

sabbattha vimuttamānaso,
with mind liberated in every way,

na punaṁ 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 taṅhā pavaḍḍhati,
craving increases much more,

esa kho daḷhaṁ karoti bandhanaṁ. [349]
this surely makes the bond more firm.

Vitakkupasame ca yo rato
Whoever has delight in the calming of thoughts,

asubhaṁ bhāvayatī sadā sato,
who always mindfully cultivates what is unattractive,

esa kho vyantikāhiti,
will surely abolish this (craving),

esacchechati Mārabandhanaṁ. [350]
he will cut off the bond of Māra.

Niṭṭhaṁ gato asantāsī, vītataṇho anaṅgaṇo,
Having gone to the end, without trembling, without craving, without impurity,

acchindi bhavasallāni, antimoyaṁ 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,

akkharānaṁ sannipātaṁ 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.
24: The Chapter about Craving – 127

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

sabbesu dhhammesu anūpalitto,
undefiled regarding all things,

sabbañjaho tañhakkhaye vimutto,
having given up everything, liberated through craving’s destruction,

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

Sabbadānaṁ Dhammadānaṁ jināti,
The gift of the Dhamma surpasses all other gifts,

sabbam rasaṁ Dhammaraso jināti,
the taste of the Dhamma surpasses all other tastes,

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

tañhakkhayo sabbadukkhaṁ jināti. [354]
destruction of craving overcomes all suffering.

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

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

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

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

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

tasmā hi vītadosesu dinnaṁ hoti mahapphalaṁ. [357]
therefore there is great fruit for that given to those without hatred.
Tiṇadosāni khettāni, mohadosā ayaṁ pajā,
Fields are ruined by grassy weeds, these people are ruined by delusion,

*tasmā hi vītamohesu dinnaṁ hoti mahapphalaṁ.* [358]
therefore there is great fruit for that given to those without delusion.

Tiṇadosāni khettāni, icchādosā ayaṁ pajā,
Fields are ruined by grassy weeds, these people are ruined by desire,

*tasmā hi vigaticchesu dinnaṁ hoti mahapphalaṁ.* [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

Anekajātisaṁsāraṁ sandhāvissaṁ anibbisaṁ
Through the round of countless births and deaths I have wandered without finding

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

Gahakāraka diṭṭhosī! Puna ge haṁ na kāhasī:
O housebuilder, now you are seen! You will not build the house again:

*sabbā te phāsukā bhaggā, gahakūṭaṁ visaṅkhitaṁ,*
all your rafters have been broken, and the ridgepole has been destroyed,

*visaṅkhāragataṁ cittaṁ, taṇhānaṁ 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,

_tāpţā natthi kuhiñci netave,_
or craving to lead (him) anywhere,

_tam-Buddham-anantagocaraṁ,_
the Buddha, whose range is endless,

_apadaṁ kena padena nessatha?* [180]
by what path can you lead the pathless one?
Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṁ,
From craving there arises grief, from craving there arises fear,

taṇhāya vippamuttassa natthi soko, kuto bhayaṁ? [216]
for one who is free from craving there is no grief, how is there fear?

Natthi rāgasamo aggi, natthi dosasamo gaho,
There is no fire that is like passion, there is nothing that takes a hold like hatred,

natthi mohasamaṁ jālaṁ, natthi taṇhāsamā nadi. [251]
there is no snare like delusion, there is no flood like craving.

Yodha taṇhāṁ pahatvāna, anāgāro paribbaje,
Whoever, giving up craving, would wander homeless here,

taṇhābhavaparikkhīṁ, tam-ahaṁ brūmi brāhmaṇāṁ. [416]
destroying craving and existence, that one I say is a brahmin.
Bhikkhuvaggo
25. The Chapter about Monastics

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

ghāṇena saṁvaro sādhu, sādhu jīvāya saṁvaro, [360]
restraint of nose is good, restraint of tongue is good,

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

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

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

Hatthasaṁyatŏ pādasaṁyato,
One who controls his hands, controls his feet,

vācāya saṁyatō saṁyatuttamo,
controls his speech, controls the (mind) supreme,

ajhattarato samāhito,
with inner delight 2 and composure,

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

Yo mukhasaṁyato bhikkhu, mantabhānī anuddhato,
That monastic who restrains the mouth, who speaks well, and who is modest,

atthaṁ Dhammañ-ca dīpeti, madhuraṁ tassa bhāsitaṁ. [363]
who explains the meaning of the Dhamma, his speech is sweet.

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

Dhammaṁ anussaraṁ bhikkhu, Saddhammā na parihāyati. [364]
the monastic who remembers Dhamma, does not abandon the Good Dhamma.

Salābhaṁ nātimaññeyya, nāññesaṁ pihayaṁ care,
One should not despise one’s own gains, one should not live envious of others,

aññesaṁ pihayaṁ bhikkhu samādhiṁ nādhigacchati. [365]
the monastic who is envious of others does not attain concentration.

Appalābho pi ce bhikkhu salābhaṁ nātimaññati,
Even if a monastic gains little he should not despise his gains,

taṁ ve devā pasaṁsanti suddhājīvinā atanditaṁ. [366]
even the very gods praise the one of pure life who is diligent.

Sabbaso nāmarūpasmiṁ yassa natthi mamāyitaṁ,
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 Buddhāsāne,
That monastic who dwells in loving-kindness, with faith in Buddha’s dispensation,

adhigacche padaṁ santaṁ, saṁkhārūpasamaṁ sukhaṁ. [368]
should attain the state of peace, the joy in stilling of (all) conditions.

Siñca bhikkhu imaṁ nāvaṁ, 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 kāmaṅgune bhamassu cittaṁ,
do not let your mind swirl around in strands of desire,

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

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

Natthi jhānaṁ apaññassa, paññā natthi ajhāyato,
There is no concentration for one without wisdom, there is no wisdom for one without concentration,

yamhi jhānaṁ ca paññā ca sa ve Nibbānasantike. [372]
the one who has both concentration and wisdom is indeed in the presence of Nibbāna.

Suññāgāraṁ paviṭṭhassa, 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.

Yato yato sammasatī khandhānaṁ udayabbayaṁ
Whoever has right mindfulness regarding the rise and fall of the components (of mind and body)

labhatī pītipāmojjaṁ, amataṁ taṁ vijānataṁ. [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 ācārakusalo siyā,
one should be of friendly disposition, one who will be skilful in his conduct,

tato pāmojjabahulo, dukkhassantaṁ karissati. [376]
rejoicing frequently because of that, one will make an end to suffering.

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

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

Santakāyo santavāco, santavā susamāhito,
Calm in body and calm in speech, having calmness and composure,

vantalokāmiso bhikkhu upasanto ti vuccati. [378]
having thrown off worldly gain the monastic is called one at peace.

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

so attagutto satimā sukhaṁ 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\(^1\) of self,

tasmā samyamayattānaṁ assaṁ bhadraṁ va vānijo. [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,
adhipacchē padaṁ santāṁ, saṅkhārūpasamaṁ sukhaṁ. [381]
could attain to the state of peace, happy in the stilling of (all) conditions.

Yo have daharo bhikkhu yuñjati Buddhasāsane,
That young monastic who is devoted to the Buddha’s dispensation,
sō imaṁ lokaṁ pabhāseti, abbhā mutto va candimā. [382]
shines forth in this world, like the moon freed from a cloud.

*Bhikkhuvaggo Pañcavisatimo*
*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,
saṁyojanaṁ aṇuṁ-thūlaṁ ḍahaṁ 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-etaṁ abhiññāya bhikkhu Buddhassa sāvako
thus knowing this the monastic disciple of the Buddha
sakkāraṁ 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 samaṁ careyya,
Even if he were to adorn himself,
santo danto niyato brahmacārī,
(but) is peaceful, trained, settled, spiritual,
sabbesu bhūtesu nidhāya daṇḍaṁ,
and has put aside the stick towards all beings,
so brāhmaṇo so samaṇo sa bhikkhu. [142]
he is a brahmin, an ascetic, a monastic.

Na tena bhikkhu hoti yāvatā bhikkhate pare,
One is not a monastic merely through eating others' almsfood,
vissam Dhammaṁ samādāya bhikkhu hoti na tāvatā. [266]
the one who undertakes a false Dhamma to that extent is not a monastic.

Yodha puñña-ca pāpaca bāhetvā brahmacāryavā,
* 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, vivītasayanena vā, [271]
or through the attainment of concentration, or through a secluded dwelling,
phusāmi nekkhammasukhaṁ, aputhujjanasevitaṁ;
do I attain the happiness of renunciation, not practised by worldly people;
bhikkhu vissāsa’ māpādi appatto āsavakkhayaṁ. [272]
let a monastic not be confident (as long as) the destruction of the pollutants is unattained.
Tasiṇāya purakkhatā pajā
People surrounded by craving

parisappanti saso va bādhito,
crawl round like a hare in a trap,

tasmā tasiṇam vinodaye –
therefore he should remove craving –

bhikkhu ākaṅkha’ virāgam-attano. [343]
the monk who longs for dispassion for himself.
Brāhmaṇavaggo
26. The Chapter about Brahmins

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

saṅkhārānaṁ khayaṁ ſatvā, akataṅņūsi, brāhmaṇa. [383]
knowing the destruction of the conditioned, be one who knows that which is not made,¹ brahmin.

Yadā dvayesu dharmesu pāragū hoti brāhmaṇo,
When a brahmin has, through two things,² crossed over,

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

Yassa pāram apāraṁ vā pāraṁ na vijjati,
For whom the near shore, the far shore or both do not exist,

vītaddaraṁ visaṁyuttaṁ, tam -ahaṁ brūmi brāhmaṇaṁ. [385]
free of anxiety, being detached, that one I say is a brahmin.

Jhāyiṁ virajam-āsīnaṁ, katakiccaṁ anāsavaṁ,
The meditator sitting down, the one who is dustless, who has done his duty, without pollutants,

uttamatthaṁ anuppattaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [386]
who has reached the ultimate good, that one I say is a brahmin.

Divā tapati ādicco, rattiṁ abhāti candimā,
The sun is radiant by day, the moon shines by night,

sannaddho khattiya tapati, jhāyī tapati brāhmaṇo,
the accoutred noble is radiant, the meditating brahmin is radiant,

atha sabbam-ahorattiṁ Buddhho 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,

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

pabbājayam-attano malaṁ
* 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 pahāreyya, nāssa muñcetha brāhmaṇo,
A brahmin should not hit a brahmin, nor should he abandon him,

dhī brāhmaṇassa hantāram, tato: dhī yassa muñcati. [389]
woe to the one who strikes a brahmin, further: woe to the one who abandons him.

Na brāhmaṇass’ etad-akiñci seyyo:
It is no little good for the brahmin:

yadā nisedho manaso piyehi,
when the mind is held back from what is dear,

yato yato hiṁsamano nivattati,
whenever his mind turns back from violence,

tato tato sammati-m-evā dukkhaṁ. [390]
then there is a calming of suffering.

Yassa kāyena vācāya manasā natthi dukkataṁ,
For whom there is no wrong-doing bodily, verbally or mentally,

saṁvutāṁ tiḥi ṭhānehi, tam-ahaṁ brūmi brāhmaṇāṁ. [391]
being restrained in (these) three things, that one I say is a brahmin.

Yamhā Dhammaṁ vijāneyya Sammāsambuddhadesitaṁ,
That one from whom one learned Dhamma taught by the Perfect Sambuddha,

sakkaccaṁ taṁ namasseyya, aggihuttaṁ 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 ajinasāṭiyā?
Why do you have your hair matted, stupid one, and why your deer-skin?

Abbhantaraṁ te gahanaṁ, bāhiraṁ parimajjasi. [394]
Within you there is a jungle,1 you (only) polish the outside.

Paṁsukūladharam jantuṁ, kisaṁ dhamanisanthataṁ,
That one who wears discarded clothes, who is lean2 with protruding veins,

ekāṁ vanasmiṁ jhāyantaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [395]
who meditates alone in the forest, that one I say is a brahmin.3

Na cāhaṁ brāhmaṇaṁ brūmi yonijāṁ mattisambhavaṁ,
I do not call one a brahmin simply because of being born from a (certain) womb,4

bhovādī nāma so hoti sace hoti sakiṁcana;
that one is just one who says ‘bho’5 if he is attached;

akiṁcanaṁ anādānaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [396]
having nothing and unattached, that one I say is a brahmin.

Sabbasaṁyojanaṁ chetvā yo ve na paritassati,
Whoever has cut off all the fetters surely does not tremble,

saṅgātigaṁ visaṁyuttaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [397]
surmounting attachments, detached, that one I say is a brahmin.

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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 naddhiṁ varattañ-ca, sandānaṁ sahanukkamaṁ,
(Whoever) has cut off the thong, the strap, the rope, together with the bridle,
ukkhittapalighaṁ buddhaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [398]
who has thrown off the obstacle and is awakened, that one I say is a brahmin.¹

Akkosaṁ vadhabandhañ-ca aduṭṭho yo titikkhati,
Whoever, being pure, forbears with punishment, bondage and abuse,
khartībalaṁ balānīkaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [399]
having the strength of endurance, having an army of strengths, that one I say is a brahmin.

Akkodhanam vatavantaṁ, sīlavantaṁ anussutaṁ,
(Whoever is) controlled of mind, dutiful, virtuous, taint-free,
dantaṁ antimasārīraṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [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-ahaṁ brūmi brāhmaṇaṁ. [401]
he who is unsmeared by desires, that one I say is a brahmin.

Yo dukkhassa pajānāti idheva khayam-attano,
Whoever knows right here the destruction of his suffering,
pannabhāraṁ visamyyuttaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [402]
putting down the burden, detached, that one I say is a brahmin.

Gambhīrapaññaṁ medhāviṁ, maggāmaggassa kovidaṁ,
The deeply wise sagacious one, skilled in what is path and not path,
uttamatthaṁ anuppattaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [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.
Asaṁsaṭṭhaṁ gahaṭṭhehi anāgārehi cūbhayaṁ,
(Whoever) doesn’t mix with either householders or the houseless,
anokasāriṁ appicchaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [404]
wandering homeless, with few desires, that one I say is a brahmin.

Nidhāya daṇḍaṁ bhūtesu tasesu thāvaresu ca,
* Whoever has laid down the stick (used) against fearful and fearless beings,

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

Aviruddhaṁ viruddhesu, attaṁdaṇḍesu nibbutaṁ,
Being friendly with the hostile, calm amongst those holding a stick,
sādānesu anādānaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [406]
ot 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-iva āraggā, tam-ahaṁ brūmi brāhmaṇaṁ. [407]
like a mustard seed from a needle, that one I say is a brahmin.

Akakkasamā viññapaniṁ giraṁ saccaṁ udīraye,
(Whoever) speaks a word of truth that is informed and is not coarse,
yāya nābhisaje kañci, tam-ahaṁ brūmi brāhmaṇaṁ. [408]
through which no one would be angry, that one I say is a brahmin.

Yodha dīghaṁ va rassaṁ vā aṇuṁ-thūlaṁ subhāsubhaṁ,
* Whoever in the world does not take what is not given, long, short,
loke adinnamā nādiyati, tam-ahaṁ brūmi brāhmaṇaṁ. [409]
small, large, attractive or unattractive, that one I say is a brahmin.

Āsā yassa na vijjanti asmiṁ loke paramhi ca,
For the one who has no longings in this world or in the next world,
nirāsayaṁ visaṁyuttaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [410]
being without longings, detached, that one I say is a brahmin.
Yassālayā na vijjanti, aññāya akathaṅkathī,  
For the one who has no desires, who, through knowledge, is without doubt,

amatogadhaṁ anuppattaṁ, tam-ahāṁ brūmi brāhmaṇaṁ. [411]  
who has reached immersion in the deathless, that one I say is a brahmin.

Yodha puñña-na pāpa-ca ubho saṅgaṁ upaccagā,  
Whoever here has overcome clinging to both merit and demerit,¹

asokaṁ virajaṁ suddham, tam-ahāṁ brūmi brāhmaṇaṁ. [412]  
who is griefless, dustless and pure, that one I say is a brahmin.

Candaṁ va vimalaṁ suddham, vippasannam-anāvilaṁ,  
(Whoever) just like the moon is stainless, pure, clear and undisturbed,

nandībhavaparikkhīṇaṁ, tam-ahāṁ brūmi brāhmaṇaṁ. [413]  
has destroyed joy in existence, that one I say is a brahmin.

Yo imaṁ palipatham duggaṁ saṁsāraṁ moham-accagā,  
He who has crossed the difficult and dangerous path through births and deaths and delusion,²

tīṇo pāragato jhāyī, anejo akathaṅkathī,  
the meditator who has crossed over to the further shore, free of lust and free of doubt,

anupādāya nibbuto, tam-ahāṁ brūmi brāhmaṇaṁ. [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,

kāmabhavaparikkhīṇaṁ, tam-ahāṁ brūmi brāhmaṇaṁ. [415]  
destroying desires and existence, that one I say is a brahmin.

¹ In the Majjhima commentary to Vāseṭṭhasuttaṁ pāpaṁ here is defined as apuññaṁ, 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 taṇhaṁ pahatvāna, anāgāro paribbaje,
Whoever, giving up craving, would wander homeless here,

taṇhābhavaparikkhiṇaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [416]
destroying craving and existence, that one I say is a brahmin.

Hitvā mānusakaṁ yogaṁ, dibbaṁ yogaṁ upaccagā,
Abandoning the human yoke, overcoming the divine yoke,
sabbayogavisañyuttaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [417]
being unattached to all yokes, that one I say is a brahmin.

Hitvā ratiṅ-ca aratiṅ-ca, sīṭibhūtaṁ nirūpadhiṁ,
Abandoning delight and aversion, cooled off and free from cleaving,
sabbalokābhībhuhum víraṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [418]
a hero who vanquished the whole world, that one I say is a brahmin.

Cutiṁ yo vedi sattānaṁ upapattiṅ-ca sabbaso,
Whoever knows in every way beings’ passing and their rebirth,
asattaṁ sugataṁ buddhaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [419]
unattached, fortunate, awake, that one I say is a brahmin.

Yassa gatiṁ na jānanti devā gandhabbamānusā –
For the one whose destiny is unknown to gods, gandhabbas and men –
khīṇasavaṁ Arahantaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [420]
being pollutant-free, an Arahat, that one I say is a brahmin.

Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṁ,
For whom there is nothing in the past, the future or the present,
akiñcanaṁ anādānaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [421]
having nothing and unattached, that one I say is a brahmin.

Usabhaṁ pavaraṁ víraṁ, mahesiṁ vijitāvinaṁ,
A noble leader, heroic, a great seer, victorious,
anejaṁ nhātakaṁ buddhaṁ, tam-ahaṁ brūmi brāhmaṇaṁ. [422]
free of lust, cleansed and awakened, that one I say is a brahmin.
Pubbenivāsaṁ yo vedī, saggāpāyañ-ca passati,
Whoever knows their former lives, and sees heaven and the downfall,

atho jātikkhayau patto, abhiñāvoso muni,
and has attained birth’s destruction, the sage, accomplished in deep knowledge,

sabbavositavosānaṁ, tam-ahaṁ brūmi brāhmaṇam. [423]
who is accomplished in all accomplishments, that one I say is a brahmin.

Brāhmaṇavaggo Chabbīsatimo
The Chapter about Brahmins, the Twenty-Sixth

Dhammapadaṁ Niṭṭhatāṁ
Dhamma Verses is Finished

Related Verse from the Dhammapada

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

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

sabbesu bhūtesu nidhāya daṇḍamāṁ,
and has put aside the stick towards all beings,

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