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Chapter I The Pairs

1. Preceded by perception are mental states,*
For them is perception supreme,
From perception have they sprung.
If, with perception polluted,* one speaks or acts,
Thence suffering follows
As a wheel the draught ox's foot.
2. Preceded by perception are mental states,
For them is perception supreme,
From perception have they sprung.
If, with tranquil perception, one speaks or acts,
Thence ease follows
As a shadow that never departs.
3. 'He reviled me! He struck me!
He defeated me! He robbed me!'
They who gird themselves up with this,
For them enmity is not quelled.
4. 'He reviled me! He struck me!
He defeated me! He robbed me!'
They who do not gird themselves up with this,
For them is enmity quelled.
5. Not by enmity are enmities quelled,
Whatever the occasion here.
By the absence of enmity are they quelled.
This is an ancient truth.
6. Others do not realize
'We here are struggling.'
Those who realize this—for them
Are quarrels therefore quelled.

7. Whoever dwells seeing the pleasurable, in senses unrestrained,
Immoderate in food, indolent, inferior of enterprise,
Over him, indeed, Māra* prevails,
Like the wind over a weak tree.
8. Whoever dwells seeing the non-pleasurable, in senses well restrained,
And moderate in food, faithful, resolute in enterprise,
Over him, indeed, Māra prevails not,
Like the wind over a rocky crag.
9. One not free of defilements,*
Who will don a yellow robe,*
That one, devoid of control and truth,
Is not worthy of a yellow robe.
10. But one who, well placed in virtues,
Would be with defilements ejected,
Endowed with control and truth,
That one is worthy of a yellow robe.
11. Those who consider the non-essential as the essential,
And see the essential as the non-essential,
They do not attain the essential,
Being in the pastures of improper intentions.
12. Having known the essential as the essential,
And the superficial as the superficial,
They attain the essential
Who are in the pastures of proper intentions.
13. As rain penetrates
The poorly thatched dwelling,
So passion* penetrates
The untended mind.
14. As rain does not penetrate
The well-thatched dwelling,
So passion does not penetrate
The well-tended mind.

15. Here he grieves; having passed away he grieves;
In both places the wrongdoer grieves.
He grieves; he is afflicted,
Having seen the stain of his own action.
16. Here he rejoices; having passed away he rejoices.
In both places he who has done wholesome deeds rejoices.
He rejoices; he is delighted,
Having seen the purity of his own action.
17. Here he is tormented; having passed away he is tormented.
In both places the wrongdoer is tormented.
He is tormented, thinking, 'I have done wrong.'
Gone to a state of woe,* he is tormented all the more.
18. Here he rejoices; having passed away he rejoices.
In both places he who has done wholesome deeds rejoices.
He rejoices, thinking, 'I have done wholesome deeds.'
Gone to a state of weal,* he rejoices all the more.
19. If one, though reciting much of texts,
Is not a doer thereof, a heedless man;
He, like a cowherd counting others' cows,
Is not a partaker in the religious quest.
20. If one, though reciting little of texts,
Lives a life in accord with dhamma,*
Having discarded passion, ill will, and unawareness,
Knowing full well, the mind well freed,
He, not grasping here, neither hereafter,
Is a partaker of the religious quest.

Chapter II Awareness

21. The path to the Deathless* is awareness;*
Unawareness, the path of death.
They who are aware do not die;
They who are unaware are as dead.
22. Having known this distinctly,
Those who are wise in awareness,
Rejoice in awareness,
Delighted in the pasture of the noble ones.*
23. Those meditators, persevering,
Forever firm of enterprise,
Those steadfast ones touch Nibbāna,*
Incomparable release from bonds.
24. Fame increases for the one who stands alert,
Mindful, and of pure deeds;
Who with due consideration acts, restrained,
Who lives dhamma, being aware.
25. By standing alert, by awareness,
By restraint and control too,
The intelligent one could make an island
That a flood does not overwhelm.
26. People deficient in wisdom, childish ones,
Engage in unawareness.
But the wise one guards awareness
Like the greatest treasure.
27. Engage not in unawareness,
Nor in intimacy with sensual delight.
Meditating, the one who is aware
Attains extensive ease.

28. When the wise one by awareness expels unawareness,
Having ascended the palace of wisdom,
He, free from sorrow, steadfast,
The sorrowing folk observes, the childish,
As one standing on a mountain
[Observes] those standing on the ground below.
29. Among those unaware, the one aware,
Among the sleepers, the wide-awake,
The one with great wisdom moves on,
As a racehorse who leaves behind a nag.
30. By awareness, Maghavan*
To supremacy among the gods arose.
Awareness they praise;
Always censured is unawareness.
31. The bhikkhu* who delights in awareness,
Who sees in unawareness the fearful,
Goes, burning, like a fire,
The fetter* subtle and gross.
32. The bhikkhu who delights in awareness,
Who sees in unawareness the fearful—
He is not liable to suffer fall;
In Nibbāna's presence is such a one.

Chapter XIII The World

167. To lowly quality one should not resort;
With heedlessness one should not live.
To an improper view one should not resort.
And one should not be a 'world-augmenter'.*
168. One should stand up, not be neglectful,
Follow dhamma, which is good conduct.
One who lives dhamma sleeps at ease
In this world and also in the next.
169. One should follow dhamma, which is good conduct,
Not that which is poor conduct.
One who lives dhamma sleeps at ease
In this world and also in the next.
170. As upon a bubble one would look,
As one would look upon a mirage,
The one considering the world thus,
King Death does not see.
171. Come ye, look at this world—
Like an adorned royal chariot—
Wherein childish ones are immersed;
No clinging there is among those who really know.
172. And who having been heedless formerly
But later is heedless not,
He this world illumines
Like the moon set free from a cloud.
173. Whose bad deed done
Is covered by what is wholesome,
He this world illumines
Like the moon set free from a cloud.

174. This world has become blinded, as it were.
Few here see insightfully.
Like a bird set free from a net,
Few to heaven go.
175. Swans go along the path of the sun
And in the air they go with psychic power.*
The wise ones are led from the world,
Having conquered Māra and his cohorts.
176. Of a person who has overstepped one dhamma,*
Who speaks falsehood,
Who has turned the back on the world beyond—
There is no wrong that cannot be done.
177. Truly, no misers get to the world of gods.
Certainly, childish ones do not applaud giving.
The wise one gladly approves giving;
Hence indeed is he at ease in the hereafter.
178. Better than sole sovereignty over the earth,
Or the journey to heaven,
Than lordship over all the worlds,
Is the Fruit of Stream Attainment.*

327. Be delighters in awareness;
Keep watch over your mind.
Lift yourself up from the difficult road,
Like a tusker, sunk in mire.
328. Should one get a mature companion,
Who will move about with one, a wise one who leads a
good life,
Let one move with him,
All dangers overcoming, mindful and happy.
329. Should one not get a mature companion,
Who will move about with one, a wise one who leads a
good life,
Let one wander alone,
Like a king who has left behind a conquered land,
Like the elephant in the Mātaṅga forest.*
330. A life of solitude is better;
There is no companionship with the childish one.
With little exertion, like the elephant in the Mātaṅga
forest,
Let one wander alone, and do no wrongs.
331. When a need has arisen, friends are a blessing,
A blessing is contentment with whatever [there be],
A blessing is the wholesome deed at the end of life,
A blessing it is to relinquish all sorrow.
332. A blessing in the world is reverence for mother,
A blessing, too, is reverence for father,
A blessing in the world is reverence for the recluse,
A blessing too reverence for the *brāhmaṇa*.
333. A blessing is virtue into old age,
A blessing is faith established,
A blessing is the attainment of insight-wisdom,
A blessing it is to refrain from doing wrongs.

Chapter XXIV Craving

334. The craving of a person who lives heedlessly
Grows like a *māluvā* creeper.*
He moves from beyond to beyond,
Like a monkey, in a forest, wishing for fruit.
335. Whomsoever in the world
This childish entangled craving overcomes,
His sorrows grow,
Like *bīraṇa* grass,* well rained upon.
336. But whosoever in the world
Overcomes this childish craving, hard to get beyond,
From him, sorrows fall away,
Like drops of water from a lotus leaf.
337. This I say to you. Good fortune to you [all],
As many as are here assembled.
Dig out the root of craving,
As one searching for *usīra** digs out *bīraṇa* grass.
Let not Māra break you again and again,
As a river, a reed.
338. As long as the roots are unharmed, firm,
A tree, though topped, grows yet again.
Just so, when the latent craving* is not rooted out,
This suffering arises again and again.
339. For whom the thirty-six streams,*
Flowing to what is pleasing, are mighty,
That one, whose view is debased,
The currents, which are thoughts settled on passion, carry
away.
340. Streams* flow everywhere;
A creeper,* having burst upward, remains.
Having seen the creeper that has arisen,
Cut out with insight-wisdom its root.

341. Moved along and soaked by craving,
Delights arise in a being.
Those men who are bound to the agreeable, looking for
pleasure,
Do indeed go on to birth and old age.
342. Accompanied by craving,
Folk crawl around like a trapped hare,
Being held by fetters and bonds.
They come by suffering again and again, for long.
343. Surrounded by craving,
Folk crawl around like a trapped hare.
Therefore, let a bhikkhu dispel craving,
Wishing for his own detachment.
344. Who is free of the underbrush, but attached to the forest,
Who, set free from the forest, runs back to the forest;
Come, see that person,
Who, released, runs back to bondage itself.
345. That is not a strong bond, say the wise,
Which is made of iron, of wood, or of [plaited] grass.
Those excessively attached to jewels and ornaments
[their attachment],
And affection for sons and wives,
346. This is a strong bond, say the wise,
Dragging down, lax [and yet] hard to loosen.
Having cut off even this, they set out,
Free of expectation, relinquishing sensual pleasures.
347. Those who are attached to passions fall back into the
'stream',
Like a spider, on a self-spun web.
Having cut off even this, the wise proceed
Free of expectation, relinquishing all suffering.
348. Let go in front, let go behind, let go in between!
Gone to the further shore of existence,
With mind released as to 'everything',
You shall not again come upon birth and old age.

349. For a person having thoughts disturbed,
Acute of passion, looking for the pleasurable,
Craving increases all the more.
That one, indeed, makes the bondage firm.
350. But one who delights in allaying thoughts,
Who, ever-mindful, develops meditation on the
unpleasant,*
That one, indeed, will make an end,
That one will cut off Māra's bond.
351. The one who has arrived at the destination,
Free from fright, craving, and blemish,
Has broken the knives of existence.*
This is the final bodily form.
352. Without craving, free from grasping,
Skilled in terms of expression,
Who would know the combination of letters, what
precedes and what follows,
He, indeed, is called one having the last physical form,
Great person of great wisdom.
353. Conqueror of all, knower of all am I;
Untainted with regard to all dhammas.
Abandoning everything, released at the dissolution of
craving,
Having comprehended by myself, whom shall I point
out?
354. The gift of dhamma prevails over every gift,
The flavour of dhamma prevails over every flavour,
The delight in dhamma prevails over every delight,
The dissolution of craving subdues all suffering.
355. Possessions strike down one deficient in wisdom,
But not those seeking the beyond.
Through craving for possessions, one deficient in wisdom
Strikes himself down as one would the others.

156. For fields, grasses are the bane,
For humankind, sensual attraction is the bane.
Hence, to those free from sensual attraction
What is given yields much fruit.
357. For fields, grasses are the bane,
For humankind, ill will is the bane.
Hence, to those free from ill will
What is given yields much fruit.
358. For fields, grasses are the bane,
For humankind, confusion is the bane.
Hence, to those free from confusion
What is given yields much fruit.
359. For fields, grasses are the bane,
For humankind, longing is the bane.
Hence, to those free from longing
What is given yields much fruit.

Chapter XXV The Bhikkhu

360. Restraint with the eye is commendable,
Commendable is restraint with the ear.
Restraint with the nose is commendable,
Commendable is restraint with the tongue.
361. Restraint with the body is commendable,
Commendable is restraint with speech.
Restraint with the mind is commendable,
Commendable is restraint in all [the senses].
The bhikkhu who is restrained in all [the senses],
Is freed from all suffering.
362. The one restrained in hand, restrained in foot,
Restrained in speech, the one of best restraint,
Having delight in introspection, composed, solitary,
contented—
That one they call a bhikkhu.
363. A bhikkhu, restrained in speech,
Who speaks in moderation, who is not haughty,
Who illustrates the meaning and the message,
Sweet is his speech.
364. Abiding in dhamma, delighting in dhamma,
Reflecting on dhamma, remembering dhamma,
A bhikkhu, does not fall away
From dhamma true.
365. Let one not treat what one has received with scorn,
Let one not live envying others.
A bhikkhu who is envying others
Does not come to integration [of mind].
366. If though a bhikkhu has received but little,
He does not treat his receipt with scorn,
Him, indeed, the gods praise,
Who is living purely, unwearied.