

Sayings of the Dhamma

Bhikkhu Sujato

SAYINGS OF THE DHAMMA

A meaningful translation of the Dhammapada



translated and introduced by

BHIKKHU SUJATO

Dhp



SUTTACENTRAL

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Much though they may recite scripture,
if a negligent person does not apply them,
then, like a cowherd who counts the cattle of others,
they miss out on the blessings of the ascetic life.

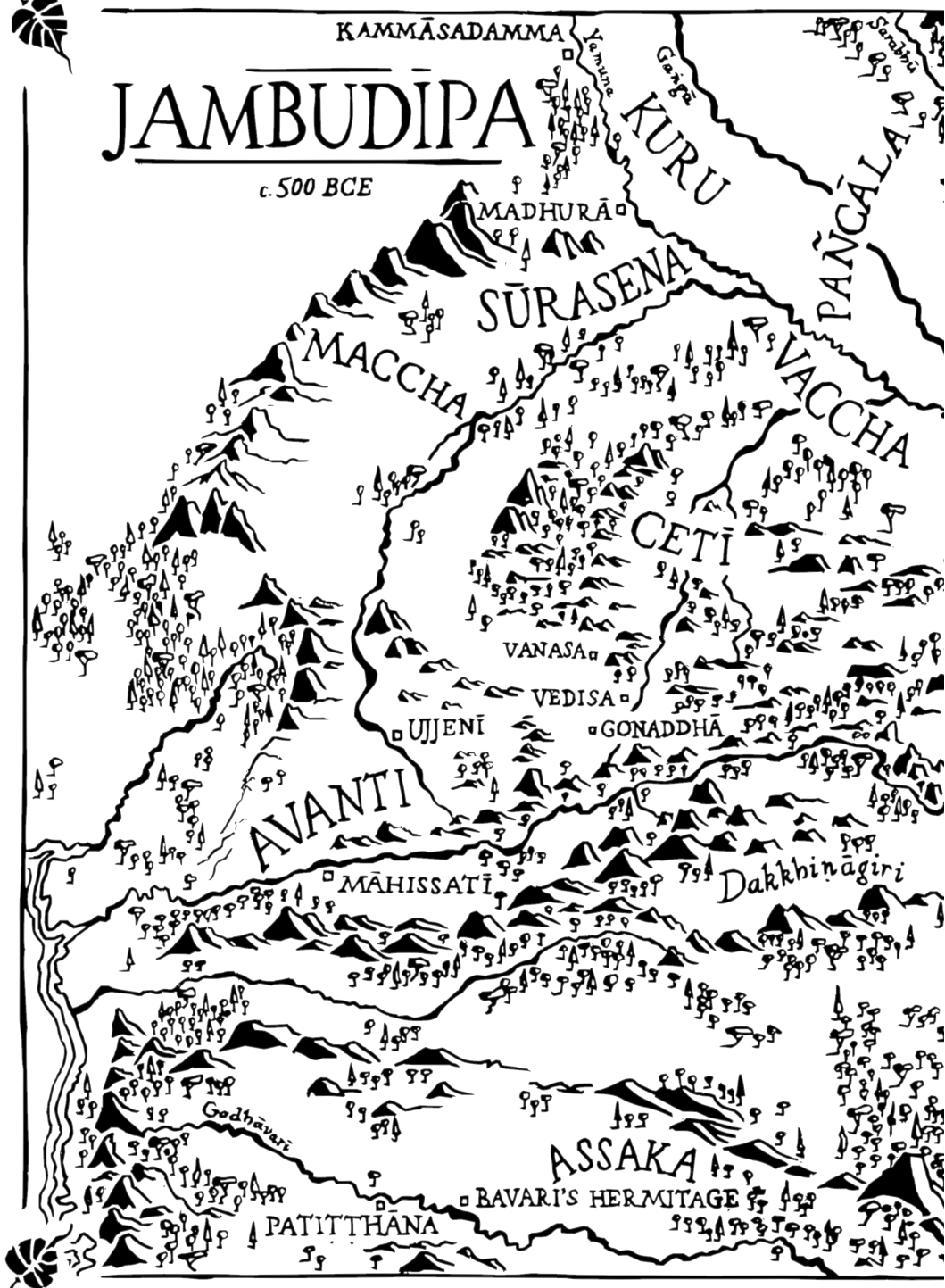
Dhammapada 19



KAMMĀSADAMMA

JAMBUDĪPA

c. 500 BCE





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Preface to the Dhammapada

In 2009 Brian Ashen, the then-president of the Federation of Australia Buddhist Councils, toured the Federal Parliament of Australia in Canberra. The tour was shown the Despatch Box, which contained sacred scriptures when required for oath-taking. This box, which sits in a place of honor before the Prime Minister, contained a Bible and a Quran.

Brian raised this with the FABC and we agreed to propose a Buddhist scripture to be placed alongside the scriptures of Christianity and Islam. Unfortunately, the Tipiṭaka is large, even more so if we consider the canons of all schools. So we needed to suggest a single text that would well represent all the Buddhist traditions.

I proposed the Dhammapada. Here is an edited excerpt from my proposal.

The Dhammapada is one of the ancient texts, spoken, as far as we can tell, largely by the historical Buddha, and organized and edited by the Sangha of old. We cannot know, of course, that all of the verses were spoken as we have them by the Buddha himself, and indeed several of them share things in common with Jain or Brahmanical verses. Nevertheless, as a historical scholar, I feel that the teachings found there are very likely to represent the actual teachings of Siddhattha.

The Dhammapada is not a sectarian document. It is true that the best-known version, which I have proposed for inclusion, stems from the Theravada school, but this is just an accident of history. This particular version happened to have been passed down through

the Sri Lankan lineage. But many other versions have come down to us.

There are no significant doctrinal differences between these versions. They merely choose slightly different readings, some different verses, and change the order. It would be a nice gesture to non-sectarianism to include one of these texts as well as or instead of the Pali, but I am not aware of any suitable translations.

The teachings found in the Dhammapada are those common to all schools. They are particularly relevant for lay instruction and are frequently used in that way in Buddhist communities. But perhaps even more significant, the Dhammapadas are often associated by scholars with “Ashokan Buddhism”. That is to say, the emphasis on a practical application of Dhamma to a good life as found in the Dhammapada, and especially the emphasis on non-violence, relates very closely to the teachings found in the Ashokan edicts. This means that they are particularly suitable for a leader who seeks moral and spiritual guidance in the practicalities of life.

Can we imagine, what would a politician do if she happened, on a difficult night in Parliament, to seek some solace from the religious texts found there? She opens the box, is delighted to see a Buddhist text, and, having heard that Buddhism is a rational religion of ethics and meditation, opens a random page. What does she find?

Hatred is never appeased by hatred, hatred is only ever appeased by love: this is an ancient law.

Happily, my proposal was accepted. We approached the Pali Text Society, who kindly donated a hardcover edition of K.R. Norman’s excellent analytical translation. And on the 15th of September 2009, I was proud to be part of the Buddhist delegation that met with the Speaker of the House, who accepted our copy of the Dhammapada and placed it in the Despatch Box, where it remains to this day.

Sayings of the Dhamma: a path of love and wisdom

Bhikkhu Sujato, 2022

The Dhammapada is, in terms of sequence, the second collection in the Pali Khuddhaka Nikāya; but in terms of fame and popularity, it is, without any competitor, the first. It consists of 423 verses arranged in thematic chapters. Its powerful, engaging, and evocative verses have ensured its popularity from ancient times until now.

The Dhammapada is closely allied to the Udāna, and I refer you to my essay there for the relation between these texts. Many of the verses of the Dhammapada can be found elsewhere in the Pali Canon and are also widely shared across traditions. They are not restricted to Buddhist texts either, for they may also be found occasionally in the law books of Manu, in the Mahābhārata, in Jaina sutras, and in the Sanskrit collection of fables, the Pañcatantra. The special quality of the Dhammapada lies not in any doctrinal innovations, but in the appealing and meaningful selection and arrangement of verses by topic.

There are at least twelve versions of the Dhammapada, far more than any comparable ancient Buddhist text. They exist in Pali, Sanskrit, Prākṛit, Gandhārī, Tibetan, and no less than four Chinese translations. The study of this large and linguistically-diverse mass of texts reveals much of how Buddhist texts were compiled and later translated. All differences aside, however, the texts share not just a

name, but an overall structure and style, and many individual verses and lines of verse.

While the Dhammapada deservedly has a reputation for its practical and accessible nature, it is by no means a watered-down version of the Dhamma. It contains some of the most enigmatic and profound teachings of the Pali canon, and like all early Buddhist teachings, challenges our desires and assumptions to the core. It grants the reader, the practitioner, and the audience, the foremost place in realizing its truths, acknowledging that its words alone are not enough. And as such, it reveals the deep love and compassion that lie at the heart of the Buddha's teaching, his profound conviction that freedom is possible, and that we have what it takes.

What Others Have Said

Many words have been written in eulogy of the Dhammapada's qualities, and I can do no better than quote them. In the Preface to his translation, Ven. Buddharakkhita says:

The contents of the verses, however, transcend the limited and particular circumstances of their origin, reaching out through the ages to various types of people in all the diverse situations of life. For the simple and unsophisticated the Dhammapada is a sympathetic counselor; for the intellectually overburdened its clear and direct teachings inspire humility and reflection; for the earnest seeker it is a perennial source of inspiration and practical instruction.

And Bhikkhu Bodhi, in his introduction to the same translation, says:

It is an ever-fecund source of themes for sermons and discussions, a guidebook for resolving the countless problems of everyday life, and a primer for the instruction of novices in the monasteries. Even the experienced contemplative, withdrawn to a forest hermitage or mountainside cave for a life of meditation, can be expected to count a copy of the book among his few material possessions. Yet

the admiration the Dhammapada has elicited has not been confined to avowed followers of Buddhism. Wherever it has become known its moral earnestness, realistic understanding of human life, aphoristic wisdom, and stirring message of a way to freedom from suffering have won for it the devotion and veneration of those responsive to the good and the true.

He proposes a four-fold scheme for understanding the aims of the diverse teachings found in the Dhammapada.

1. Happiness in this life.
2. Happiness in the next life.
3. The path to freedom from suffering.
4. Celebrations of freedom.

These are not incompatible purposes, but rather build on each other. He goes on to give a detailed analysis of the doctrinal content of the verses seen through this framework.

While some commentators have tended to tame and blandify the teachings of the Dhammapada, not so Albert Edmunds, whose 1902 translation *Hymns of the Faith* was one of the earliest into English, and whose introduction remains perhaps the most dramatic:

If ever an immortal classic was produced upon the continent of Asia, it was this. . . . No trite ephemeral songs are here, but red-hot lava from the abysses of the human soul . . . These old refrains from a life beyond time and sense, as it was wrought out by generations of earnest thinkers, have been fire in many a muse. They burned in the brains of the Chinese pilgrims, who braved the blasts of the Mongolian desert, climbed the cliffs of the Himalayas, swung by rope-bridges across the Indus where it rages through its gloomiest gorge, and faced the bandit and beast, to peregrinate the Holy Land of their religion and tread in the footsteps of their Master.

His description of the travails endured by the ancient Chinese pilgrims in search of the Dhamma is in no way exaggerated, and it

serves as a timely reminder to us, in our age of lazy access to the world's information, that some forms of wisdom are truly rare and priceless, and worth putting in effort.

The renowned meditation teacher Daw Mya Tin, known as Mother Sayamagyi, when introducing her 1984 translation on behalf of the Burma Pitaka Association under the title *The Dhammapada: Verses and Stories* notes the prevalence of the Dhammapada in Burmese Buddhism:

Through these verses, the Buddha exhorts one to achieve that greatest of all conquests, the conquest of self; to escape from the evils of passion, hatred, and ignorance; and to strive hard to attain freedom from craving and freedom from the round of rebirths. Each verse contains a truth (dhamma), an exhortation, a piece of advice. ... In Burma, translations have been made into Burmese, mostly in prose, some with paraphrases, explanations, and abridgments of stories relating to the verses. In recent years, some books on Dhammapada with both Burmese and English translations, together with Pali verses, have also been published.

Thānissaro Bhikkhu applies the aesthetic theories of later Indian philosophy to analyze the literary qualities of the Dhammapada, arguing that it aims “to instruct in the highest ends of life while simultaneously giving delight.”

Ānandajoti Bhikkhu has studied the Dhammapada literature extensively, in both Pali and other Indic languages. In the introduction to his translation, he says:

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. ... 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.

As a jewel of Indian literature, the Dhammapada has been widely translated and commented on by Indian pundits. The celebrated Hindu scholar and second president of India, Sarvepalli Radhakrishnan, in the Preface to his revised edition of 1950, approaches the Dhammapada from a deeply humanistic perspective:

The effort to build one world requires a closer understanding among the peoples of the world and their cultures. This translation of the Dhammapada, the most popular and influential book of Buddhist canonical literature, is offered as a small contribution to world understanding. The central thesis of the book—that human conduct, righteous behavior, reflection, and meditation are more important than vain speculations about the transcendent—has an appeal to the modern mind. Its teaching—to repress the instincts entirely is to generate neuroses; to give them full rein is also to end up in neuroses—is supported by modern psychology. Books so rich in significance as the Dhammapada require to be understood by each generation in relation to its own problems.

Eknath Easwaran, a Hindu yogi and scholar, is less circumspect in his approach. While quoting widely from Brahmanical scriptures in his introduction, he does not hesitate to claim that, “if everything else were lost, we would need nothing more than the Dhammapada to follow the way of the Buddha.” It’s a debatable claim; but what is not debatable is that, were we to lose all other Dhamma, that would include all the many places the Buddha criticized Brahmanism, its rituals, texts, beliefs, and practices.

This is the downside of the “context collapse” in the Dhammapada: it is one thing to enjoy the Dhamma in the form of delightful bon mots; it is quite another to reduce it to nothing more than that. The Dhammapada serves well as an introduction to the Buddha’s teaching and as an inspiring reminder for experienced practitioners, but it is no replacement for the detailed and careful presentations of the Buddha’s path found in the prose suttas.

As if to illustrate this point, Easwaran goes on to say that the Dhammapada is a guide to “nothing less than the highest goal life

can offer: Self-realization.” He does not notice that “self-realization” is nowhere mentioned in the Dhammapada, nor is it a goal of Buddhism. The goal of the Dhammapada is freedom from suffering, as it is for all Buddhism. A careful study of the prose Suttas might have helped him to draw the Buddha’s message from the text, instead of reading his own ideas into it.

Despite his evident preconceptions, Easwaran is sincere in his approach. But not all those who comment on the Dhammapada do so from a place of learning or wisdom. A notorious cult leader like Osho cannot help but reveal his nature in the way he introduces his commentary.

My beloved Bodhisattvas ... You are bodhisattvas because of your longing to be conscious ... And THE DHAMMAPADA, the teaching of Gautama the Buddha, can only be taught to the bodhisattvas. It cannot be taught to the ordinary, mediocre humanity, because it cannot be understood by them.

The Buddha never spoke in this way, aiming to divide and separate, creating an egoistic in-group with special access to the truth. These are the ways of a con artist, and they show how readily and how swiftly the Dhamma may be turned into an instrument of manipulation, a tool in the hands of a grifter.

This little survey is remiss in that so far it has mentioned only men, while women have also made major contributions to the study of the Dhammapada. Caroline A.F. Rhys Davids, then president of the Pali Text Society, translated the Dhammapada as *Verses on Dhamma* in volume 1 of *The Minor Anthologies of the Pali Canon* in 1931. In 1997, Anne Bancroft together with Thomas Byrom published a translation through Element Books. And in Spanish, the erudite Argentinian philosopher Carmen Dragonetti published *La enseñanza de Buda* in 2002, which went on to become one of the most popular renderings.

For a popular edition that is reliable and accessible, Valerie J Roebuck, an accomplished scholar of Sanskrit and Pali, as well as an experienced meditator, published a verse translation through Pen-

guin in 2010 under the title *The Dhammapada*. A review by Elizabeth Harris described it as “a gem ... energetic and direct ... I do not know a version of this text that is so comprehensive and informative, both for the general reader and the scholar” (*Religions of South Asia* 6.1, 2012).

The Dhammapada has also stimulated a wide variety of creative responses. These began with the commentary itself, which paints a vivid if sometimes unlikely picture of the circumstances of the verses. Illustrated editions sometimes render these stories or else pair the verses with more evocative images. There are at least two musical settings of the Dhammapada, and many individual verses have been set to song.

A forthcoming novel, *The Lyrebird's Cry* by Samantha Sirimanne Hyde, begins each chapter with a quotation from the Dhammapada, in a manner that deliberately evokes the traditional manner of sermon-giving. The story tells of a “sensitive” young Sri Lankan man living in Sydney who is forced into an arranged marriage with a “good girl” from Colombo—despite the inconvenient fact that he is gay. It highlights the heartlessness that can so often underlie a pious adherence to the maxims of a sacred text.

On Translations of the Dhammapada

There are countless modern translations of the Dhammapada, and more than any other Pali text it is available and widely read: in massive illustrated coffee-table books, in cute inspirational booklets, in audio or on the web, or quoted on throw-pillows or coffee-mugs. There seems little need for another translation; indeed, for many decades now it has been a convention when introducing a new translation of the Dhammapada to apologize for its existence.

Yet if the proliferation of Dhammapada translations gives you the idea that it is a simple text that anyone can translate, consider the following. In the introduction to his translation of the Dhammapada for the Pali Text Society (PTS), Professor K.R. Norman—the

greatest modern linguist of ancient Indic languages—said this in reference to the editor of the Gandhārī Dhammapada:

John Brough is reported as saying, when asked if he would produce a new translation of the Dhammapada for the PTS, that he could not because it was “too difficult”. I regret to say that I must agree with him. My notes reveal how often I was quite unsure about the meaning of a verse.

Now, notwithstanding the fact that academics have a stricter standard for confidence than most people, the fact remains that the Dhammapada is by no means an easy or beginner’s text. Given that the greatest linguists of the field quail before the challenge of translating the Dhammapada, one might wonder at the degree of expertise brought to the task by the countless “translators” who have expressed no such qualms.

I am being coy here, so let me be plain. The vast majority of so-called “translations” of the Dhammapada are made by people unqualified to do so. They merely rehash old versions, leaving out what they find disagreeable, and rephrasing things to sound “poetic”—by which they mean inoffensive and unchallenging. Where the Buddha spoke with specificity, they gesture vaguely to universality. In the process, the translations become a more reliable guide to the ideological priors of the “translators” than they are to anything that the Buddha taught. Such, sad to say, are most of the popular Dhammapadas that you might purchase through major publishing houses, or learn from various gurus or teachers.

Any new translation must be, in part, a dialogue with older versions, which exist both as texts on a page and as echoes in memory. And when writing, it is not just the translation that matters, but its reception: translators are in dialogue with both other translators and with readers. Sometimes we draw from what they have done, sometimes, we look at things from a fresh angle, and sometimes we try to correct old errors.

In my translation, I try to remain as close as possible to the meaning of the text, while believing that readability does not compromise accuracy. On the contrary, it is through natural and idiomatic diction that the meaning is most reliably conveyed. I aim for transparency in translation; it is the Buddha's words, not mine, that matter. And I am someone who finds beauty in things that are raw and natural, so I don't sand down rough edges.

All these qualities you might find in other translations, but in one thing my translation is unique: consistency with the rest of the Suttas. Since I undertook the Dhammapada as part of my overall translation project, I have tried as best I can to ensure that renderings make sense in different contexts. That doesn't mean they must be identical everywhere, but it does mean that where context is lacking in the Dhammapada itself, renderings can often be informed by their occurrence elsewhere. The very first lines of the Dhammapada are a good example of this, for they echo a short prose passage in the *Āṅguttara Nikāya* (see below).

The Commentary

According to the traditions, each of the verses of the Dhammapada was spoken by the Buddha in response to a specific circumstance. In the Pali tradition, these background stories are preserved in the commentary edited and compiled by Buddhaghosa perhaps 800 years after the Buddha, based on much older texts. The stories are of mixed provenance. Many of them are late in origin. But the tradition of framing verses in a narrative context dates from the earliest times, and there is no reason to doubt that at least some of the stories preserve genuine historical details.

I'll just make two observations regarding the commentary from my experience as a teacher. First, many Theravadins, hearing these stories many times since childhood, assume that they are "Suttas", with no concept of the fact that they stem from centuries after the Buddha's life. At the very least, we should be able to distinguish

between Sutta and commentary. And second, when I taught a class, firstly just the verses, and then the verses with stories, the students universally said they preferred the verses without the stories. So the idea that the stories make the verses more meaningful or accessible doesn't necessarily hold up in practice.

None of this, of course, is to question the inestimable value that the commentary holds for any translator. Like all Pali verse, the Dhammapada abounds in tricky idioms and difficult syntax, and the commentary stands by like a good friend ready to help the lonely and beleaguered scholar in time of need. No serious scholar would discount the value of the commentaries in making our modern understanding of the Pali texts possible.

The Title

Both elements of the word *dhammapada* can convey different meanings, and as a result, translators have come up with a bewildering variety of renderings. *Dhamma* means “teachings, principles, the good, virtue, phenomena, justice” etc., and *pada* means “foot, footprint, track, step, word, passage, line of verse, state”. In such cases, the sense of words cannot be simply derived from combining the elements; rather, let us look at how it is used in the Pali canon itself.

The title Dhammapada does not feature among the nine sections of the early teachings (*navāṅgadhamma*). The word *dhammapada* however does appear in the early texts, with two primary meanings.

In AN 4.30 the Buddha speaks to a group of wanderers, naming three leaders as Annabhāra, Varadhara, and Sakuludāyī. He describes them as “very well known”, although they are, as it turns out, only referred to a couple of times elsewhere in the canon (MN 77, AN 4.185). Here he declares that there are four *dhammapadas* that are ancient and uncontested. He names them contentment, goodwill, right mindfulness, and right immersion in *samādhi*. He argues that a spiritual practitioner must respect these four, and that one who does not can be legitimately criticized.

In this context, then, I have translated *dhammapada* as “basic principle”. Clearly, it has no direct connection with the book named Dhammapada, although one might detect a distant kinship, given that the Dhammapada also consists of teachings that are, by and large, “basic principles” that speak to people across boundaries of religion and sect. In DN 33:1.11.138 we find the same four *dhammapadas* listed in summary, and they recur in later texts such as Ps 1.1:41.1.1, Ne 37:390.3 and Pe 2:144.1.

A quite different sense is found at SN 9.10, where a mendicant is admonished by a deity for no longer reciting the Dhamma as they did in the past. In the verses, the deity uses the term *dhammapada* which here must mean something like “passages of the teaching”. The same sense applies at SN 10.6. A similar sense is found at MN 12:62.10, where it is said that the Buddha would never run out of ways of explaining the Dhamma, here said to be *dhammapadabyañjanam*, “words and phrases of the teachings”. At Snp 1.5:6.1 we find *dhammapade sudesite* which seems to have a similar meaning. The same phrase occurs in the Dhammapada itself (Dhp 44, Dhp 45). At SN 1.33:19.2 the *dhammapada* is said to excel even generosity; here it seems to mean the “way of the teaching”.

Turning now to later texts, the same meaning is found in Ja 424, where the gift of *dhammapada* excels the highest of worldly gifts. In Ja 532, on the other hand, *dhammapada* occurs during a discussion of the debt owed to parents and appears to mean “the path of duty”.

Finally the Dhammapada itself is referred to by name twice in the Milindapañha (Mil 7.3.8:1.5, Mil 7.7.3:1.6). The verses quoted do appear in the Pali Dhammapada (Dhp 327, Dhp 32; the latter also appears at AN 4.37:8.1). So we know that the Pali Dhammapada in its current form must have existed no later than the creation of the Milindapañha. We don’t know the exact date of that, but it must have been after the time of King Menander (2nd century BCE).

Thus in the early texts we find the senses “basic principles” and “statements of the teaching”. The first is rather restricted and seems to apply only in the case of the four stated principles, which themselves

are a statement of common ground between religions, rather than a presentation of the Buddha's path. It seems, then, that the second meaning applies in this case. "Sayings of the Dhamma" is an apt title for a work that gathers pithy verses from various places.

Commentators ancient and modern have drawn attention to a variety of more meaningful implications than the rather staid "Sayings of the Dhamma". Since a *pada* is a footprint and the *dhamma* is the truth, it might mean "tracks of truth"—the traces that the Buddha's insight into reality have left in the world. Or, since a series of footprints is a path, and the *dhamma* is the "good", it could be the "path to virtue". As a translator, I need to focus on the primary literary sense that is justified by the text, but as a teacher and practitioner, I also appreciate the way that wordplay can enrich the nuances and implications of a simple title.

Formation of the Dhammapada

In his introduction, K.R. Norman suggests that, while the Dhammapada borrows from elsewhere in the canon, it may also be true that the canonical texts generally borrowed from a store of relatively free-floating verses that predate the canon as we know it. Some such verses may even predate the Buddha.

The Buddha himself is recorded as quoting from pre-Buddhist verses on occasion, and it is true that, while the verses of the Dhammapada are in harmony with Buddhist teachings, many of them do not mention specifically Buddhist ideas and would be equally at home in any of the ancient Indian religions. The same may be said, it is worth noting, of the prose Suttas. Countless Suttas teach ethics or meditation or even philosophy in ways that do not assume a basis in basic Buddhist doctrines. This reflects the fact that the Buddha spoke to a diverse audience that often included non-Buddhists. We've already seen that the four *dhammapadas* were taught specially to emphasize the common ground between religions, and it may be that this idea influenced the selection of verses for the Dhammapada.

It seems likely to me that the genre of Dhammapada literature is associated with the popularization and spread of Buddhism in India, and especially with its adoption as the mainstream religion of the great emperor Ashoka. The flavor of the Dhammapada resonates closely with the tenor of Ashoka's edicts, with its emphasis on practical teachings that are universally applicable, and a special interest in harmony and non-violence. I suspect that the Dhammapada collections were created, or at least popularized and expanded, in the Ashokan era, drawing on existing verses, and forming a handy and accessible way to bring the Dhamma to a much broader audience. In other words, its modern usage as an attractive access point to the Dhamma for Buddhists and non-Buddhists alike is precisely the reason why it was created in the first place.

The Teachings of the Dhammapada

Rather than a general overview of the teachings of the Dhammapada, which has been well undertaken by many previously, I will introduce the meaning of the text through the close study of a few verses in the opening chapters. In this way, I'd like to suggest that, while the text may be read as an inspiring source of spiritual quotations, or as a verse summary of the Buddha's doctrines, it may also be read as a carefully composed work of spiritual literature, one that repays careful attention to details, and which contains the keys to its own interpretation.

The Dhammapada announces its primary theme in its opening verses. As so often, lines that appear clear and simple in Pali turn out to be surprisingly difficult to catch exactly in English. A classic rendering, endlessly requoted, is:

Mind is the forerunner of all things.

It's curiously difficult to locate the originator of this phrasing. Ven. Buddhadatta in 1922 had "Mind is the forerunner of all mental

states”, Ven. Nārada (1946) has “Mind is the forerunner of (all evil) states”, while Caroline A.F. Rhys Davids has “Things are forerun by mind” (1931). The indefatigable Bodhipaksa—whose site “Fake Buddha Quotes” is essential—has traced this phrasing to an essay by Ven. Vajirañāṇa called *The Importance of Thought in Buddhism* (Maha-bodhi vol. 49, May/June 1941). Like so many after him, he presents this translation without naming his source, so we do not know whether the rendering was his or if it was already common parlance. Ven. Vajirañāṇa was famed not only for his erudition but for his skill in presenting Dhamma in an accessible and relevant way for a modern audience. He was, in fact, the inventor of the modern Dhamma talk, and pioneered the practice of giving a focused and thorough exposition of a specific verse or topic in a limited time. Such talks would frequently begin by quoting a verse from the Dhammapada. So, while I have not been able to identify a Dhammapada translation by Ven. Vajirañāṇa, it is entirely possible that he developed his own renderings while giving teachings, that he referred to these in his writings, and that they made their way into the Buddhist zeitgeist through his many students who became teachers in their own right.

But let us leave aside questions of authorship and focus on the text. The “all” here does not appear in the text, but is justified by the closely related passage at AN 1.56:1.1, where “all” unskillful qualities are said to have mind as the forerunner. The tricky terms here, however, are *mano* (“mind”) and *dhamma*. As we have seen with the title of the collection, the openness of the text has invited a range of renderings. But it is possible to narrow down the sense from a careful reading of the text in light of the full range of early teachings.

The verses are about cause and effect. By acting badly, suffering will come, while by acting well, happiness will follow. That much is clear.

The pair of terms *mano* and *dhamma* are found together in the standard exposition of the sixth kind of consciousness, mind consciousness. There, *mano* is the basis of *mano*-consciousness in the

same way that the “eye” (etc.) is the basis of “eye-consciousness” (etc.). Here *mano* is usually rendered as “mind”. In this context, *dhamma* means the phenomena of which the mind is aware, and is typically rendered as “phenomena”, “thought”, or “mind object” (though I dislike that rendering).

It’s not clear, however, that this sense pertains here, for we are not speaking of the process of consciousness, but the creation of kamma. Of the many words for “mind” in Pali, *mano* often conveys the specific sense of “intentionality”. *Mano* is the active dimension of mind, the exercise of choice in performing morally potent deeds. And surely that must be the sense required here.

Dhamma must then refer to the experiences of pleasure and pain that are formed by the deed. The passage at AN 1.56:1.1 makes it clear that *mano* is not apart from the *dhammas*, but is one of them (*tesaṃ dhammānaṃ*). So a rendering like “at the forefront” would be better than “precedes”.

Even though the context makes it clear that ethical intention is the subject, the opening line invites an “idealist” interpretation so long as *mano* is rendered with “mind”. The Buddha, however, is emphasizing the creative power of the mind in the world, rather than postulating that the entire world is nothing more than a projection of the mind. So I opted to emphasize the aspect of intention while clarifying that *dhamma* refers to a person’s experiences rather than to all “things” in general.

Intention shapes experiences.

That’s a lot of work to establish just one line, and you will be delighted to know that I won’t be discussing every line in so much detail. But what is interesting is how this line functions as a meta-comment on the text itself. How you experience the Dhammapada depends on what you bring to it. It is not an objective reality to which one must become subject, but a living provocation. This is why the Dhamma cannot be forced on anyone, and why someone

encountering Dhamma with a “fault-finding mind” (*uparambhacitta*) will never understand it.

And while it’s true that *mano* conveys the primary sense of “intentionality”, it’s also true that the sense is broader than merely “volition”: it implies a whole-hearted commitment to understanding, a unity of intellect and emotion and sensibility. Wisdom arises from a peaceful and clear mind, and from critical inquiry when it is supported by faith. But it will come, though slower perhaps than we would like, and only if we are patient and humble enough to let it reveal itself to us.

The text immediately proceeds, as if impelled by the opening lines, to illustrate the point in a dazzling series of verses, each pair of which draw out a particular example of just how the mind creates suffering or happiness.

The second series of verses, which is really two pairs on the same theme, is almost as famous as the opening, and justly so.

For never is hatred
settled by hate,
it’s only settled by love

The last verse in this series (Dhp 6) invites two quite different renderings, depending on whether *yamāmaṣe* is read with the root *yam* as “restrained” or, per the commentary, as a reference to Yama the god of the dead. The latter leads to such renderings as Buddharakkhita’s:

There are those who do not realize
that one day we all must die.

Although enjoying the support of the commentary, it is a double-stretch: *yama* is not used in this way elsewhere, and to introduce death here is a dramatic shift.

While the verb *yamāmaṣe* seems to be only found in this context and this unusual form (3rd plural middle imperative), it’s a common Pali idiom to say that one should be “restrained” (*samīyama*)

regarding harming living creatures. We even find this in the very same verb form: *pāṇesu ca saṃyamāmase* (SN 10.6:3.1). This option doesn't lack commentarial support, either, for an alternate explanation speaks of not amplifying conflicts that have arisen in the Sangha.

This reading has been adopted by linguistically-minded translators such as K.R. Norman and Ven. Ānandajoti, and I follow suit.

Others don't understand
that here we need to be restrained.

This is a useful detail to bear in mind when comparing different translations. Older translations, especially those that cleave more closely to the traditional explanation, tend to use the sense of "death" here, while modern translations prefer "restraint".

The final pair of verses undercut the authority of Buddhist texts themselves, arguing that one who does not practice is like "a cowherd who counts the cattle of others", while even one of little learning may realize the truth. Here the Dhammapada is making a meta-comment on how to read the Dhammapada, drawing out the implication in the first verses.

That the unified character of the first chapter is no accident is borne out by a consideration of the second chapter, on heedfulness or diligence (*appamāda*). Here we open with an echo of the pairs of the first chapter, contrasting the heedless with the heedful.

The opening lines are, once again, not as easy to translate as they might appear, and they offer us another litmus test to understand the perspective of different translators.

Commonly we find something like:

Heedfulness is the path to the deathless.

Now, that the "deathless" (*amata*) refers to Nibbāna is not in dispute. Nibbāna is "deathless" because it is free from the cycle of transmigration through birth, old age, and death.

The tricky part is *pada*. The commentary glosses it with *upāyo maggo* “the way, the path” and this is followed by many translators. While *pada* doesn’t literally mean “path”, it is used in the sense of “footprint”, hence “tracks”, hence a path to follow. The elephant’s footprint is sometimes used as an example of following such tracks.

The problem is that in canonical Pali, while this exact phrase doesn’t appear elsewhere, the “deathless” *pada*, like the *pada* of Nibbāna, is not “followed” but “reached” (Tha-ap 415:11.4, Tha-ap 395:24.4, Tha-ap 340:17.4) or “understood” (Bv 1:68.4). It must, then, refer to the “state” of the deathless, not the path to it.

This is doctrinally challenging, since heedfulness is a practice, and normally the texts are quite scrupulous to distinguish the practice from the fruit. The “path” is said to be the best of conditioned things (AN 5.32:4.1) because it leads to Nibbāna, not because it *is* Nibbāna, which is the only “unconditioned” reality.

Despite this, however, the second half of the same verse makes it quite clear that this unlikely sense is exactly what is meant:

The heedful do not die

That this, and by extension the whole verse, are spoken with a metaphorical force is clarified by the inclusion of *yathā* in the last line:

while the heedless are like the dead.

This gives us an idea of the subtle shifts in the text as explained by the commentary and back-read into the texts by translators. It’s a normalizing reading, smoothing the craggy text so that it is more easily reconciled with the systematic doctrines of the prose. The original is, to my mind, more powerful and dramatic precisely because it says something unexpected. What exactly can it mean to say that heedfulness is the state of deathlessness?

The commentary, of course, is no stranger to metaphor and is quite happy to draw out metaphors where needed. Yet anyone familiar

with traditional religious communities will recognize the way that playful and metaphorical scriptures are flattened and reduced by the dead hand of literalism, stripped of wit and nuance, driven by the fear that someone might not understand things correctly.

Once again, I see a meta-purpose in the arrangement of the text. The verse that invokes heedfulness is itself easily misread by the heedless. Heedfulness is more than just the path to the Deathless, it is itself a state of life, of active and vital response to the moment, of a continual reassessment and questioning of assumptions. The chapter deliberately opens with a verse that wakes the reader, even, and perhaps especially, one who is already versed in Buddhist doctrine.

As with the first chapter, a series of striking verses draw out the theme from various angles, but the force of the opening verses is revisited in the closing. One who loves diligence cannot fall back from the path but is in the very presence of Nibbāna. Here again, the line between metaphor and reality is deliberately blurred by the text as if exceeding the limits of words.

I'll leave my reading of the text there. Hopefully, this is enough to show that the poetic strength of the text is not diminished by a close reading, but rather, that it allows hidden nuances and unexpected implications to reveal themselves. There is more to poetry than a wording that sounds nice, and more to teaching Dhamma than restating standard doctrines.

A Brief Textual History

The first 255 verses of the Dhammapada were translated by Daniel John Gogerly and published in the journal "The Friend" in Colombo in 1840. It was among the first translations of Pali into English. This is how he rendered the first verse:

Mind precedes action. The motive is chief: actions precede from mind. If anyone speak or act from a corrupt mind, suffering will follow the action, as the wheel follows the lifted foot of the ox.

The 1855 edition edited by Viggo Fausbøll and published as *Dhammapadam* was perhaps the first of all canonical Pali texts published in book form and in Roman characters. (It had been preceded by editions of the Mahāvamsa—the great chronicle of Sri Lanka—by Eugène Burnouf in 1826 and George Turnour in 1837.) He also supplied excerpts from the commentary, with textual apparatus and literal translation both in Latin. For his text, Fausbøll relied primarily on three manuscripts in Sinhalese characters held at the Great Royal Library of Copenhagen. He introduced verse numbers, which were adopted by later editions and are still in use today. At such an early date, the means of Romanizing Pali had not yet been standardized, but the text remains clear and readable.

This was updated in 1900 and republished via Luzac & Co. under the title, *The Dhammapada, Being a Collection of Moral Verses in Pali*. Fausbøll notes several editions since his 1855 edition, in Sinhalese, Thai, and Burmese characters, as well as several new translations in various languages.

As an aside, Fausbøll remarks that the Thai characters are difficult to read, and argues that the Roman characters will become universal, advancing the curious opinion that English likewise will be the universal language “for it is a well-known fact that in the beginning the Lord took all languages, boiled them in a pot, and forthwith extracted the English language as the essence of them all.” I felt I had to mention this because it is rare in studies of Pali manuscripts to find evidence of a sense of humor!

As regards the Thai characters, it is noteworthy that, while printed Thai has become a perfectly readable script, it is nonetheless the case that the Mahāsaṅgīti edition, which is used by SuttaCentral, was published by a Thai consortium purely in Roman characters. This was because they had become frustrated with the mispronunciation of Pali in Thailand, caused by the fact that the same letter sometimes has a different value in Thai and Pali. The same is true of Pali written in other local scripts, and while Pali scholars are well aware of the issues, it is still the case that not only are Pali words often

mispronounced, there are entire movements of Buddhism based on a misspelling of words due to ignorance of such basic details. Having said which, the use of Roman characters is by no means a sure way of guarding against mispronunciation or misunderstanding. Pali may be perfectly well represented by many scripts, and the only real guard against misunderstanding is, as the Dhammapada itself teaches us, heedfulness.

The first complete and rigorous translation into English was that by Max Müller through Clarendon Press in 1870, revised in 1881 and 1898. Müller was one of the founding fathers of Indology, although by his own admission Pali and Buddhism were not his primary focus. His work greatly influenced later translators, and in addition, contained an extensive discussion of historical matters.

It was not until 1914 that the Pali Text Society published its edition, which was edited by Sūriyagoda Sumaṅgala Thera based on printed editions in Burmese, Thai, and Sinhalese characters, as well as “two reliable manuscripts” in his possession. The edition carefully notes variant readings and cross-references and became the standard edition for international Pali studies until replaced by the 1994 PTS edition by O. von Hinüber and K. R. Norman.

Finally I should mention the excellent edition of the Dhammapada by Ānandajoti Bhikkhu, originally in 2002 and last updated in 2016. This is primarily a revision and correction of the Buddha Jayanthi text but takes into consideration the PTS and other editions, as well as an extensive comparative study with the Patna Dharmapada.

Thus far a cursory and incomplete survey of Pali editions has taken us, and I have barely scratched the surface of the translations, which number over 70 in English alone. I will simply note here that when looking for assistance in unraveling the knotty problems of the text I turned first of all to the work of K.R. Norman and Ven. Ānandajoti. I also referred from time to time to the translations of Ven. Buddharakkhita and Ven. Ṭhānissaro, the latter of whom sometimes catches aesthetic nuances that a linguist might miss.

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SAYINGS OF THE DHAMMA

Dhp 1–20

1. Pairs

Yamakavagga

- 1 Intention shapes experiences;¹
 intention is first, they’re made by intention.
 If with corrupt intent
 you speak or act,
 suffering follows you,
 like a wheel, the ox’s foot.
- 2 Intention shapes experiences;
 intention is first, they’re made by intention.
 If with pure intent
 you speak or act,
 happiness follows you
 like a shadow that never leaves.
- 3 “They abused me, they hit me!
 They beat me, they robbed me!”
 For those who bear such a grudge,
 hatred is never laid to rest.

1. *Mano* here has its usual role as the active aspect of mind, effectively meaning *kamma*. Translating as “mind” obscures the ethical reading in favor of an idealistic one, which given the remainder of the verse is surely not justified. | The MS edition on which this translation is mostly based has headings for each of the verses. These are derived from the background stories told in the commentary. As such, I have not translated them as they are not intrinsic to the text.

“They abused me, they hit me! 4
 They beat me, they robbed me!”
 For those who bear no such grudge,
 hatred is laid to rest.

For never is hatred 5
 laid to rest by hate,
 it’s laid to rest by love:
 this is an ancient teaching.

When others do not understand, 6
 let us, who do understand this,
 restrain ourselves in this regard;
 for that is how conflicts are laid to rest.

Those who contemplate the beautiful, 7
 their faculties unrestrained,
 immoderate in eating,
 lazy, lacking energy:
 Māra strikes them down
 like the wind, a feeble tree.

Those who contemplate the ugly, 8
 their faculties well-restrained,
 eating in moderation,
 faithful and energetic:
 Māra cannot strike them down,
 like the wind, a rocky mountain.

One who, not free of stains themselves, 9
 would wear the robe stained in ocher,
 bereft of self-control and truth:
 they are not worthy of the ocher robe.

One who’s purged all their stains, 10

steady in ethics,
 possessed of self-control and of truth,
 they are truly worthy of the ocher robe.

- 11 Thinking the inessential is essential,
 seeing the essential as inessential;
 they don't realize the essential,
 for wrong thoughts are their habitat.
- 12 Having known the essential as essential,
 and the inessential as inessential;
 they realize the essential,
 for right thoughts are their habitat.
- 13 Just as rain seeps into
 a poorly roofed house,
 lust seeps into
 an undeveloped mind.
- 14 Just as rain doesn't seep into
 a well roofed house,
 lust doesn't seep into
 a well developed mind.
- 15 Here they grieve, hereafter they grieve,
 an evildoer grieves in both places.
 They grieve and fret,
 seeing their own corrupt deeds.
- 16 Here they rejoice, hereafter they rejoice,
 one who does good rejoices in both places.
 They rejoice and celebrate,
 seeing their own pure deeds.
- 17 Here they're tormented,
 hereafter they're tormented,

an evildoer is tormented in both places.
 They're tormented
 thinking of bad things they've done;
 when gone to a bad place,
 they're tormented all the more.

Here they delight, hereafter they delight, 18
 one who does good delights in both places.
 They delight thinking of good things they've done;
 when gone to a good place, they delight all the more.

Much though they may recite scripture, 19
 if a negligent person does not apply them,
 then, like a cowherd who counts the cattle of others,
 they miss out on the blessings of the ascetic life.

Little though they may recite scripture, 20
 if they live in line with the teaching,
 having given up greed, hate, and delusion,
 with deep understanding and heart well freed,
 not grasping to this life or the next,
 they share in the blessings of the ascetic life.

Dhp 21–32

2. Diligence

Appamādavagga

- 21 Heedfulness is the state free of death;
 heedlessness is the state of death.
 The heedful do not die,
 while the heedless are like the dead.
- 22 Understanding this distinction
 when it comes to heedfulness,
 the astute rejoice in heedfulness,
 happy in the noble ones' domain.
- 23 They who regularly meditate,
 always staunchly vigorous;
 the attentive realize extinguishment,
 the supreme sanctuary from the yoke.
- 24 For the hard-working and mindful,
 pure of deed and attentive,
 restrained, living righteously, and diligent,
 their reputation only grows.
- 25 By hard work and diligence,
 by restraint and by self-control,
 a smart person would build an island
 that the floods cannot overflow.

- Fools and simpletons 26
 devote themselves to negligence.
 But the wise protect diligence
 as their best treasure.
- Don't devote yourself to negligence, 27
 or delight in erotic intimacy.
 For if you're diligent and meditate,
 you'll attain abundant happiness.
- When the astute dispel negligence 28
 by means of diligence,
 ascending the palace of wisdom,
 sorrowless, they behold this generation of sorrow,
 as an attentive one on a mountain top
 beholds the fools below.
- Heedful among the heedless, 29
 wide awake while others sleep—
 a true sage leaves them behind,
 like a swift horse passing a feeble.
- Maghavā became chief of the gods 30
 by means of diligence.
 People praise diligence,
 while negligence is always deplored.
- A mendicant who loves diligence, 31
 seeing fear in negligence—
 advances like fire,
 burning up fetters big and small.
- A mendicant who loves diligence, 32
 seeing fear in negligence—
 such a one can't decline,
 and has drawn near to extinguishment.

Dhp 33–43

3. The Mind

Cittavagga

- 33 The mind quivers and shakes,
 hard to guard, hard to curb.
 The discerning straighten it out,
 like a fletcher an arrow.
- 34 Like a fish pulled from the sea
 and cast upon the shore,
 this mind flounders about,
 trying to throw off Māra's dominion.
- 35 Hard to hold back, flighty,
 alighting where it will;
 it's good to tame the mind;
 a tamed mind leads to bliss.
- 36 So hard to see, so subtle,
 alighting where it will;
 the discerning protect the mind,
 a guarded mind leads to bliss.
- 37 The mind travels far, wandering alone;
 incorporeal, it lies hidden in the heart.
 Those who will restrain the mind
 are freed from Māra's bonds.

Those of unsteady mind, 38
 who don't understand the true teaching,
 and whose confidence wavers,
 do not perfect their wisdom.

One whose mind is not festering, 39
 whose heart is undamaged,
 who's given up right and wrong,
 alert, has nothing to fear.

Knowing this body breaks like a pot, 40
 and fortifying the mind like a citadel,
 attack Māra with the sword of wisdom,
 guard your conquest, and never settle.

All too soon this body 41
 will lie upon the earth,
 bereft of consciousness,
 tossed aside like a worthless log.²

A wrongly directed mind 42
 would do you more harm
 than a hater to the hated,
 or an enemy to their foe.

A rightly directed mind 43
 would do you more good
 than your mother or father
 or any other relative.

2. As the sacrificed beast “lies there useless as a block of wood” (*dārveva tarhi bhūto 'narthyah śete*, Śatapatha Brāhmaṇa 3.8.3.15).

Dhp 44–59

4. Flowers

Pupphavagga

- 44 Who bestirs this earth,³
 and the Yama realm with its gods?
 Who sets out the well-taught word of truth,⁴
 as an expert a flower?
- 45 A trainee bestirs this earth,
 and the Yama realm with its gods.
 A trainee sets out the well-taught word of truth,
 as an expert a flower.
- 46 Knowing this body’s like foam,
 realizing it’s all just a mirage,
 and cutting off Māra’s blossoming,
 vanish from the King of Death.

3. The verbs *vicessati* and *pacessati* in this verse appear to be unique. I take them to be from the Sanskrit *ceṣṭ* (“move, explore”) rather than *ci* (“gather”). They can then be read as present tense, which makes better sense of the verse. Sanskrit and Gandhari parallels have a variety of forms, all of which maintain the distinction between the *vi* and *pa* prefixes. | I take *vicessati* in the sense “stir, agitate”, with reference to such passages as AN 7.69:15.1, where the noble one inspires the gods. The commentary, rather, suggests the sense “explore, investigate”. A variant reading *vijessati* yields the sense “shall conquer”.

4. The verb *pacessati* is exceedingly rare, but the late tantric text Sarvatathā-gatādhiṣṭhāna Vyūhasūtra has *praceṣṭavyaḥ*, evidently in the sense of “setting out” scents, flowers, etc. on a shrine. Compare the sense of “having prepared” (the offering for the fire, *ceṣṭitvā*) at Bṛhadāraṇyaka Upaniṣad 6.4.19.

As a mighty flood sweeps off a sleeping village, 47
 death steals away a man
 even as he gathers flowers,
 his mind caught up in them.

The terminator gains control of the man 48
 who has not had his fill of pleasures,
 even as he gathers flowers,
 his mind caught up in them.

A bee takes the nectar 49
 and moves on, doing no damage
 to the flower's beauty and fragrance;
 and that's how a sage should walk in the village.

Don't find fault with others, 50
 with what they've done or left undone.
 You should only watch yourself,
 what you've done or left undone.

Just like a glorious flower 51
 that's colorful but lacks fragrance;
 eloquent speech is fruitless
 for one who does not act on it.

Just like a glorious flower 52
 that's both colorful and fragrant,
 eloquent speech is fruitful
 for one who acts on it.

Just as one would create many garlands 53
 from a heap of flowers,
 when a person has come to be born,
 they should do many skillful things.

54 The fragrance of flowers doesn't spread upwind,
 nor sandalwood, pinwheel, or jasmine;
 but the fragrance of the good spreads upwind;
 a true person's virtue spreads in every direction.

55 Among all the fragrances—
 sandalwood or pinwheel
 or lotus or jasmine—
 the fragrance of virtue is supreme.

56 Faint is the fragrance
 of sandal or pinwheel;
 but the fragrance of the virtuous
 floats to the highest gods.

57 For those accomplished in ethics,
 meditating diligently,
 freed through the highest knowledge,
 Māra cannot find their path.

58 From a heap of trash
 discarded on the highway,
 a lotus might blossom,
 fragrant and delightful.

59 So too, among those thought of as trash,
 a disciple of the perfect Buddha
 outshines with their wisdom
 the blind ordinary folk.

Dhp 60–75
5. The Fool
Bālavagga

Long is the night for the wakeful; 60
long is the league for the weary;
long transmigrate the fools
who don't understand the true teaching.

If while wandering you find no partner 61
equal or better than yourself,
then firmly resolve to wander alone—
there's no fellowship with fools.

“Sons are mine, wealth is mine”— 62
thus the fool frets.
For even your self is not your own,
let alone your sons or wealth.

The fool who thinks they're a fool 63
is wise at least to that extent.
But the true fool is said to be one
who imagines that they are wise.

Though a fool attends to the wise 64
even for the rest of their life,
they still don't understand the teaching,
like a spoon the taste of the soup.

- 65 If a clever person attends to the wise
 even just for an hour or so,
 they swiftly understand the teaching,
 like a tongue the taste of the soup.
- 66 Fools and simpletons behave
 like their own worst enemies,
 doing wicked deeds
 that ripen as bitter fruit.
- 67 It's not good to do a deed
 that plagues you later on,
 for which you weep and wail,
 as its effect stays with you.
- 68 It is good to do a deed
 that doesn't plague you later on,
 that gladdens and cheers,
 as its effect stays with you.
- 69 The fool imagines that evil is sweet,
 so long as it has not yet ripened.
 But as soon as that evil ripens,
 they fall into suffering.
- 70 Month after month a fool may eat
 food from a grass-blade's tip;
 but they'll never be worth a sixteenth part
 of one who has appraised the teaching.
- 71 For a wicked deed that has been done
 does not curdle quickly like milk.
 Smoldering, it follows the fool,
 like a fire smothered over with ash.

Whatever fame a fool may get, 72
 it only gives rise to harm.
 Whatever good features they have it ruins,
 and blows their head into bits.

They'd seek the esteem that they lack, 73
 and status among the mendicants;
 authority over monasteries,
 and honor among other families.

"Let both layfolk and renunciants think 74
 the work was done by me alone.
 In anything at all that's to be done,
 let them fall under my sway alone."
 So thinks the fool,
 their greed and pride only growing.

For the means to profit and the path to quenching 75
 are two quite different things.
 A mendicant disciple of the Buddha,
 understanding what this really means,
 would never delight in honors,
 but rather would foster seclusion.

Dhp 76–89

6. The Astute

Paṇḍitavagga

- 76 Regard one who sees your faults
as a guide to a hidden treasure.
Stay close to one so intelligent and astute
who curbs you when you need it.
Sticking close to such an impartial person,
things get better, not worse.
- 77 Advise and instruct;
curb wickedness:
for you shall be loved by the good,
and disliked by the bad.
- 78 Don't mix with bad friends,
nor with the worst of men.
Mix with spiritual friends,
and with the best of men.
- 79 Through joy in the teaching you sleep at ease,
with clear and confident heart.
An astute person always delights in the teaching
proclaimed by the Noble One.
- 80 While irrigators guide water,
fletchers bend arrows straight,

and carpenters bend timber straight,
the astute tame themselves.

As the wind cannot stir
a solid mass of rock,
so too blame and praise
do not affect the wise. 81

Like a deep lake,
clear and unclouded,
so clear are the astute
when they hear the teachings. 82

True persons give up everything,
they don't cajole for the things they desire.
Though touched by sadness or happiness,
the astute appear neither depressed nor elated. 83

Never wish for success by unjust means,
for your own sake or that of another,
desiring children, wealth, or nation;
rather, be virtuous, wise, and just. 84

Few are those among humans
who cross to the far shore.
The rest just run around
on the near shore. 85

When the teaching is well explained,
the people who practice accordingly
will cross over
Death's dominion so hard to pass. 86

Rid of dark qualities,
an astute person would develop the bright.
Having left home for homelessness
in seclusion, where joy is hard, 87

- 88 they'd long for satisfaction there.
 Forsaking sensual pleasures, owning nothing,
 an astute person would cleanse themselves
 of mental corruptions.
- 89 And those whose minds are rightly developed
 in the awakening factors;
 who, letting go of attachments,
 delight in not grasping:
 with defilements ended, brilliant,
 they are quenched in this world.

Dhp 90–99

7. The Perfected Ones

Arahantavagga

At journey's end, rid of sorrow; 90
everywhere free,
all ties given up,
no fever is found in them.

The mindful apply themselves; 91
they delight in no abode.
Like a swan gone from the marsh,
they leave home after home behind.

Those with nothing stored up, 92
who have understood their food,
whose domain is the liberation
of the signless and the empty:
their path is hard to trace,
like birds in the sky.⁵

One whose defilements have ended; 93
who's not attached to food;
whose domain is the liberation
of the signless and the empty:

5. Rig Veda 1.25.7 says that Varuṇa “knows the track of birds flying through the midspace”.

their track is hard to trace,
like birds in the sky.

94 Whose faculties have become serene,⁶
like horses tamed by a charioteer,
who has abandoned conceit and defilements;
the unaffected one is envied by even the gods.

95 Undisturbed like the earth,
true to their vows, steady as Indra's pillar,
like a lake clear of mud;
such a one does not transmigrate.

96 Their mind is peaceful,
peaceful are their speech and deeds.
Such a one is at peace,
rightly freed through enlightenment.

97 Lacking faith, a house-breaker,
one who acknowledges nothing,
purged of hope, they've wasted their chance:
that is indeed the supreme person!

98 Whether in village or wilderness,
in a valley or the uplands,
wherever the perfected ones live
is a delightful place.

99 Delightful are the wildernesses
where no people delight.
Those free of greed will delight there,
not those who seek sensual pleasures.

6. Similar imagery is found at Kaṭha Upaniṣad 3.3–9.

Dhp 100–115

8. The Thousands

Sahassavagga

Better than a thousand 100
meaningless sayings
is a single meaningful saying,
hearing which brings you peace.

Better than a thousand 101
meaningless verses
is a single meaningful verse,
hearing which brings you peace.

Better than reciting 102
a hundred meaningless verses
is a single saying of Dhamma,
hearing which brings you peace.

The supreme conqueror is 103
not he who conquers a million men in battle,
but he who conquers a single man:
himself.

It is surely better to conquer oneself 104
than all those other folk.
When a person has tamed themselves,
always living restrained,

- 105 no god nor centaur,
 nor Māra nor divinity,
 can undo the victory
 of such a personage.
- 106 Rather than a thousandfold sacrifice,
 every month for a full century,
 it's better to honor for a single hour
 one who has developed themselves.
 That offering is better
 than the hundred year sacrifice.
- 107 Rather than serve the sacred flame
 in the forest for a hundred years,
 it's better to honor for a single hour
 a personage who has developed themselves.
 That offering is better
 than the hundred year sacrifice.
- 108 Whatever sacrifice or offering in the world
 a seeker of merit may make for a year,
 none of it is worth a quarter
 of bowing to the sincere.
- 109 For one in the habit of bowing,
 always honoring the elders,
 four blessings grow:
 lifespan, beauty, happiness, and strength.
- 110 Better to live a single day
 ethical and absorbed in meditation
 than to live a hundred years
 unethical and lacking immersion.
- 111 Better to live a single day

wise and absorbed in meditation
than to live a hundred years
witless and lacking immersion.

Better to live a single day 112
energetic and strong,
than to live a hundred years
lazy and lacking energy.

Better to live a single day 113
seeing rise and fall
than to live a hundred years
blind to rise and fall.

Better to live a single day 114
seeing the state free of death
than to live a hundred years
blind to the state free of death.

Better to live a single day 115
seeing the supreme teaching
than to live a hundred years
blind to the supreme teaching.

Dhp 116–128

9. Wickedness

Pāpavagga

- 116 Rush to do good,
 shield your mind from evil;
 for when you're slow to do good,
 your thoughts delight in wickedness.
- 117 If you do something bad,
 don't do it again and again,
 don't set your heart on it,
 for piling up evil is suffering.
- 118 If you do something good,
 do it again and again,
 set your heart on it,
 for piling up goodness is joyful.
- 119 Even the wicked see good things,
 so long as their wickedness has not ripened.
 But as soon as that wickedness ripens,
 then the wicked see wicked things.
- 120 Even the good see wicked things,
 so long as their goodness has not ripened.
 But as soon as that goodness ripens,
 then the good see good things.

Think not lightly of evil, 121
that it won't come back to you.
The pot is filled with water
falling drop by drop;
the fool is filled with wickedness
piled up bit by bit.

Think not lightly of goodness, 122
that it won't come back to you.
The pot is filled with water
falling drop by drop;
the attentive one is filled with goodness
piled up bit by bit.

Avoid wickedness, 123
as a merchant with rich cargo and small escort
would avoid a dangerous road,
or one who loves life would avoid drinking poison.

You can carry poison in your hand 124
if it has no wound,
for poison does not infect without a wound;
nothing bad happens unless you do bad.

Whoever wrongs a man who has done no wrong, 125
a pure man who has not a blemish,
the evil backfires on the fool,
like fine dust thrown upwind.

Some are born in a womb; 126
evildoers go to hell;
the virtuous go to heaven;
the undefiled are fully extinguished.

Not in midair, nor mid-ocean, 127

nor hiding in a mountain cleft;
you'll find no place on the planet
to escape your wicked deeds.

128

Not in midair, nor mid-ocean,
nor hiding in a mountain cleft;
you'll find no place on the planet
where you won't be vanquished by death.

Dhp 129–145
10. The Rod
Dañḍavagga

All tremble at the rod, all fear death. Treating others like oneself, neither kill nor incite to kill.	129
All tremble at the rod, all love life. Treating others like oneself, neither kill nor incite to kill.	130
Creatures love happiness, so if you harm them with a stick ⁷ in search of your own happiness, after death you won't find happiness.	131
Creatures love happiness, so if you don't harm them with a stick in search of your own happiness, after death you will find happiness.	132
Don't speak harshly, they may speak harshly back. For aggressive speech is painful, and the rod may spring back on you.	133

7. This verse parallels Ud 2.3 where it is clear an actual stick is meant.

- 134 If you still yourself
 like a broken gong,
 you reach extinguishment
 and know no conflict.
- 135 As a cowherd drives the cows
 to pasture with the rod,
 so too old age and death
 drive life from living beings.
- 136 The fool does not understand
 the evil that they do.
 But because of those deeds, that simpleton
 is tormented as if burnt by fire.
- 137 One who violently attacks
 the peaceful and the innocent
 swiftly falls
 to one of ten bad states:
- 138 harsh pain; loss;
 the breakup of the body;
 serious illness;
 mental distress;
- 139 hazards from rulers;
 vicious slander;
 loss of kin;
 destruction of wealth;
- 140 or else their home
 is consumed by fire.
 When their body breaks up, that witless person
 is reborn in hell.

Not nudity, nor matted hair, nor mud, 141
 nor fasting, nor lying on bare ground,
 nor wearing dust and dirt, or squatting on the heels,
 will cleanse a mortal not free of doubt.

Dressed up they may be, but if they live well— 142
 peaceful, tamed, committed to the spiritual path,
 having laid aside violence toward all creatures—
 they are a brahmin, an ascetic, a mendicant.

Can a person constrained by conscience 143
 be found in the world?
 Who shies away from blame,
 like a fine horse from the whip?

Like a fine horse under the whip, 144
 be keen and full of urgency.
 With faith, ethics, and energy,
 immersion, and investigation of principles,
 accomplished in knowledge and conduct, mindful,
 give up this vast suffering.

While irrigators guide water, 145
 fletchers bend arrows straight,
 and carpenters bend timber straight,
 those true to their vows tame themselves.

Dhp 146–156

11. Old Age

Jarāvagga

- 146 What is joy, what is laughter,
 when the flames are ever burning?
 Swathed in darkness,
 would you not seek a light?
- 147 See this fancy puppet,
 a body built of sores,
 diseased, obsessed over,
 in which nothing lasts at all.
- 148 This body is decrepit and frail,
 a nest of disease.
 This foul carcass falls apart,
 for life ends in death.
- 149 These dove-grey bones
 are tossed away like
 dried gourds in the autumn—
 what joy is there in such a sight?
- 150 In this city built of bones,
 plastered with flesh and blood,
 old age and death are stashed away,
 along with conceit and contempt.

Fancy chariots of kings wear out, 151
 and even this body gets old.
 But the truth of the good never gets old—
 so the good proclaim to the good.

A person of little learning 152
 ages like an ox—
 their flesh grows,
 but not their wisdom.

Transmigrating through countless rebirths, 153
 I've journeyed without reward,
 searching for the house-builder;
 painful is birth again and again.

I've seen you, house-builder! 154
 You won't build a house again!
 Your rafters are all broken,
 your roof-peak demolished.
 The mind, set on demolition,
 has reached the end of cravings.

When young they spurned the spiritual path 155
 and failed to earn any wealth.
 Now they brood like old cranes
 in a pond bereft of fish.

When young they spurned the spiritual path 156
 and failed to earn any wealth.
 Now they lie like spent arrows,
 bemoaning over things past.

Dhp 157–166

12. The Self

Attavagga

- 157 If you knew your self as beloved,
 you'd look after it so well.
 In one of the night's three watches,
 an astute person would remain alert.
- 158 The astute would avoid being corrupted
 by first grounding themselves
 in what is suitable,
 and then instructing others.
- 159 If one were to treat oneself⁸
 as one instructs another,
 the well-tamed indeed would tame:⁹
 for the self, it seems, is hard to tame.
- 160 One is indeed the lord of oneself,
 for who else would be one's lord?
 By means of a well-tamed self,
 one gains a lord that's rare indeed.
- 161 For the evil that is done by oneself,

8. Accept Pali reading of *attānam* as accusative, but note the Prakrit variant *attanā* in instrumental.

9. Read *dametha* as third singular optative reflexive.

born and produced in oneself,
grinds down a simpleton,
as diamond grinds a lesser gem.

One choked by immorality, 162
as a sal tree by a creeper,
does to themselves
what a foe only wishes.

It's easy to do bad things 163
harmful to oneself,
but good things that are helpful
are the hardest things to do.

On account of wicked views— 164
scorning the guidance
of the perfected ones,
the noble ones living righteously—
the idiot begets their own self's demise,
like the bamboo bearing fruit.

For it is by oneself that evil's done, 165
one is corrupted by oneself.
It's by oneself that evil's not done,
one is purified by oneself.
Purity and impurity are personal matters,
no one can purify another.

Never neglect what is good for yourself 166
for the sake of another, however great.
Knowing well what is good for yourself,
be intent upon your heart's goal.

Dhp 167–178

13. The World

Lokavagga

- 167 Don't resort to lowly things,
 don't abide in negligence,
 don't resort to wrong views,
 don't perpetuate the world.
- 168 Get up, don't be heedless,
 live by principle, with good conduct.
 For one of good conduct sleeps at ease,
 in this world and the next.
- 169 Live by principle, with good conduct,
 don't conduct yourself badly.
 For one of good conduct sleeps at ease,
 in this world and the next.
- 170 Look upon the world
 as a bubble
 or a mirage,
 then the King of Death won't see you.
- 171 Come, see this world decked out
 like a fancy royal chariot.
 Here fools founder,
 but the discerning are not chained.

He who once was heedless, 172
 but turned to heedfulness,
 lights up the world
 like the moon freed from clouds.

Someone whose bad deed 173
 is supplanted by the good,
 lights up the world,
 like the moon freed from clouds.

Blind is the world, 174
 few are those who clearly see.
 Only a handful go to heaven,
 like a bird freed from a net.

Swans fly by the sun's path, 175
 psychic sages fly through space.
 The attentive leave the world,
 having vanquished Māra with his legions.

When a personage, spurning the hereafter, 176
 transgresses in just one thing—
 lying—
 there is no evil they would not do.

The miserly don't ascend to heaven, 177
 it takes a fool to not praise giving.
 The attentive celebrate giving,
 and so find happiness in the hereafter.

The fruit of stream-entry is better 178
 than being the one king of the earth,
 than going to heaven,
 than lordship over all the world.

Dhp 179–196

14. The Buddhas

Buddhavagga

- 179 He whose victory may not be undone,
 a victory unrivaled in all the world;
 by what track would you trace that Buddha,
 who leaves no track in his infinite range?
- 180 Of craving, the weaver, the clinger, he has none:
 so where can he be traced?
 By what track would you trace that Buddha,
 who leaves no track in his infinite range?
- 181 The attentive intent on absorption,
 who love the peace of renunciation,
 the Buddhas, ever mindful,
 are envied by even the gods.
- 182 It's hard to gain a human birth;
 the life of mortals is hard;
 it's hard to hear the true teaching;
 the arising of Buddhas is hard.
- 183 Not to do any evil;
 to embrace the good;
 to purify one's mind:
 this is the instruction of the Buddhas.

- Patient acceptance is the ultimate fervor. 184
 Extinguishment is the ultimate, say the Buddhas.
 No true renunciate injures another,
 nor does an ascetic hurt another.
- Not speaking ill nor doing harm; 185
 restraint in the monastic code;
 moderation in eating;
 staying in remote lodgings;
 commitment to the higher mind—
 this is the instruction of the Buddhas.
- Even if it were raining money, 186
 you'd not be sated in sensual pleasures.
 An astute person understands that sensual pleasures
 offer little gratification and much suffering.
- Thus they find no delight 187
 even in celestial pleasures.
 A disciple of the fully awakened Buddha
 delights in the ending of craving.
- So many go for refuge 188
 to mountains and forest groves,
 to shrines in tended parks;
 those people are driven by fear.
- But such refuge is no sanctuary, 189
 it is no supreme refuge.
 By going to that refuge,
 you're not released from all suffering.
- One gone for refuge to the Buddha, 190
 to his teaching and to the Saṅgha,
 sees the four noble truths
 with right understanding:

- 191 suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.
- 192 Such refuge is a sanctuary,
it is the supreme refuge.
By going to that refuge,
you're released from all suffering.
- 193 It's hard to find a thoroughbred man:
they're not born just anywhere.
A family where that attentive one is born
prosperes in happiness.
- 194 Happy, the arising of Buddhas!
Happy, the teaching of Dhamma!
Happy is the harmony of the Saṅgha,
and the striving of the harmonious is happy.
- 195 When a person venerates the worthy—
the Buddha or his disciple,
who have transcended proliferation,
and have left behind grief and lamentation,
- 196 quenched, fearing nothing from any quarter—
the merit of one venerating such as these,
cannot be calculated by anyone,
saying it is just this much.

Dhp 197–208

15. Happiness

Sukhavagga

Let us live so very happily, 197
loving among the hostile.
Among hostile humans,
let us live with love.

Let us live so very happily, 198
healthy among the ailing.
Among ailing humans
let us live healthily.

Let us live so very happily, 199
content among the greedy.
Among greedy humans,
let us live content.

Let us live so very happily, 200
we who have nothing.
We shall feed on rapture,
like the gods of streaming radiance.

Victory breeds enmity; 201
the defeated sleep badly.
The peaceful sleep at ease,
having left victory and defeat behind.

- 202 There is no fire like greed,
 no crime like hate,
 no suffering like the aggregates,
 no bliss beyond peace.
- 203 Hunger is the worst illness,
 conditions are the worst suffering.
 When one has known this as it is,
 extinguishment is the ultimate happiness.
- 204 Health is the ultimate blessing;
 contentment, the ultimate wealth;
 trust is the ultimate family;
 extinguishment, the ultimate happiness.
- 205 Having drunk the nectar of seclusion
 and the nectar of peace—
 free of stress, free of evil,
 drink the joyous nectar of truth.
- 206 It's good to see the noble ones,
 staying with them is always good.
 Were you not to see fools,
 you'd always be happy.
- 207 For one who consorts with fools
 grieves long.
 Painful is living with fools,
 like being stuck with your enemy.
 Happy is living with an attentive one,
 like meeting with your kin.
- 208 Therefore:
 An attentive one, wise and learned,
 a behemoth of virtue, true to their vows, noble:
 follow a true and intelligent person such as this,
 as the moon tracks the path of the stars.

Dhp 209–220

16. The Beloved

Piyavagga

Applying yourself where you ought not, 209
neglecting what you should be doing,
forgetting your goal, you cling to what you hold dear,
jealous of those devoted to their heart's goal.

Don't ever get too close 210
to those you like or dislike.
For not seeing the liked is suffering,
and so is seeing the disliked.

Therefore don't hold anything dear, 211
for it's bad to lose those you love.
No ties are found in they who
hold nothing loved or loathed.

Sorrow springs from what we hold dear, 212
fear springs from what we hold dear;
one free from holding anything dear
has no sorrow, let alone fear.

Sorrow springs from attachment, 213
fear springs from attachment;
one free from attachment
has no sorrow, let alone fear.

- 214 Sorrow springs from relishing,
fear springs from relishing;
one free from relishing
has no sorrow, let alone fear.
- 215 Sorrow springs from desire,
fear springs from desire;
one free from desire
has no sorrow, let alone fear.
- 216 Sorrow springs from craving,
fear springs from craving;
one free from craving
has no sorrow, let alone fear.
- 217 One accomplished in virtue and vision,
firmly principled, and truthful,
doing oneself what ought be done:
that's who the people love.
- 218 One eager to realize the ineffable
would be filled with awareness.
Their mind not bound to pleasures of sense,
they're said to be heading upstream.
- 219 When a man returns safely
after a long time spent abroad,
family, friends, and loved ones
celebrate his return.
- 220 Just so, when one who has done good
goes from this world to the next,
their good deeds receive them there,
as family welcomes home one they love.

Dhp 221–234

17. Anger

Kodhavagga

Give up anger, get rid of conceit,
and escape every fetter. 221

Sufferings don't befall one who has nothing,
not clinging to name and form.

When anger surges like a lurching chariot,
keep it in check. 222

That's what I call a charioteer;
others just hold the reins.

Defeat anger with kindness,
villainy with virtue, 223
stinginess with giving,
and lies with truth.

Speak the truth, do not be angry,
and give when asked, if only a little. 224
By these three means,
you may enter the presence of the gods.

Those harmless sages,
always restrained in body, 225
go to the state that does not pass,
where there is no sorrow.

- 226 Always wakeful,
practicing night and day,
focused only on extinguishment,
their defilements come to an end.
- 227 It's always been this way, Atula,
it's not just today.
They blame you when you're silent,
they blame you when you speak a lot,
and even when you speak just right:
no one in the world escapes blame.
- 228 There never was, nor will be,
nor is there today,
someone who is wholly praised
or wholly blamed.
- 229 If, after watching them day in day out,
discerning people praise
that sage of impeccable conduct,
endowed with ethics and wisdom;
- 230 like a pendant of Black Plum River gold,
who is worthy to criticize them?
Even the gods praise them,
and by the Divinity, too, they're praised.
- 231 Guard against ill-tempered deeds,
be restrained in body.
Giving up bad bodily conduct,
conduct yourself well in body.
- 232 Guard against ill-tempered words,
be restrained in speech.
Giving up bad verbal conduct,
conduct yourself well in speech.

Guard against ill-tempered thoughts, 233
be restrained in mind.

Giving up bad mental conduct,
conduct yourself well in mind.

An attentive one is restrained in body 234
restrained also in speech,
in thought, too, they are restrained:
they are restrained in every way.

Dhp 235–255

18. Stains

Malavagga

- 235 Today you're like a withered leaf,
 Yama's men await you.
 You stand at the departure gates,
 yet you have no supplies for the road.
- 236 Make an island of yourself!
 Swiftly strive, learn to be wise!
 Purged of stains, flawless,
 you'll go to the heavenly realm of the noble ones.
- 237 You've journeyed the stages of life,
 and now you set out to meet Yama.
 Along the way there's nowhere to stay,
 yet you have no supplies for the road.
- 238 Make an island of yourself!
 Swiftly strive, learn to be wise!
 Purged of stains, flawless,
 you'll not come again to rebirth and old age.
- 239 A smart person would purge
 their own stains gradually,
 bit by bit, moment by moment,
 like a smith smelting silver.

It is the rust born on the iron 240
 that eats away the place it arose.
 And so it is their own deeds
 that lead the overly-ascetic to a bad place.

Not rehearsing is the stain of hymns. 241
 The stain of houses is neglect.
 Laziness is the stain of beauty.
 A guard's stain is negligence.

Misconduct is a woman's stain. 242
 A giver's stain is stinginess.
 Bad qualities are a stain
 in this world and the next.

But a worse stain than these 243
 is ignorance, the worst stain of all.
 Having given up that stain,
 be without stains, mendicants!

Life is easy for the shameless. 244
 With all the rude courage of a crow,
 they live pushy,
 rude, and corrupt.

Life is hard for the conscientious, 245
 always seeking purity,
 neither clinging nor rude,
 pure of livelihood and discerning.

Take anyone in this world 246
 who kills living creatures,
 speaks falsely, steals,
 commits adultery,

- 247 and indulges in drinking
 beer and wine.
 Right here they dig up
 the root of their own self.
- 248 Know this, my man:
 they are unrestrained and wicked.
 Don't let that greed and unrighteousness
 inflict pain on you for long.
- 249 The people give according to their faith,
 according to their confidence.
 If you get upset over that,
 over others' food and drink,
 you'll not, by day or by night,
 become immersed in samādhi.
- 250 Those who have cut that out,
 dug it up at the root, eradicated it,
 they will, by day or by night,
 become immersed in samādhi.
- 251 There is no fire like greed,
 no crime like hate,
 no net like delusion,
 no river like craving.
- 252 It's easy to see the faults of others,
 hard to see one's own.
 For the faults of others
 are tossed high like hay,
 while one's own are hidden,
 as a cheat hides a bad hand.
- 253 When you look for the flaws of others,

always finding fault,
your defilements only grow,
you're far from ending defilements.

In the atmosphere there is no track, 254
there's no true ascetic outside here.
People enjoy proliferation,
the Realized Ones are free of proliferation.

In the atmosphere there is no track, 255
there's no true ascetic outside here.
No conditions last forever,
the Awakened Ones are not shaken.

Dhp 256–272

19. The Just

Dhammatṭhavagga

- 256 You don't become just
 by passing hasty judgment.
 An astute person evaluates both
 what is pertinent and what is irrelevant.
- 257 A wise one judges others without haste,
 justly and impartially;
 that guardian of the law
 is said to be just.
- 258 You're not an astute scholar
 just because you speak a lot.
 One who is secure, free of enmity and fear,
 is said to be astute.
- 259 You're not one who has memorized the teaching
 just because you recite a lot.
 Someone who directly sees the teaching
 after hearing only a little
 is truly one who has memorized the teaching,
 for they can never forget it.
- 260 You don't become a senior
 by getting some grey hairs;

for one ripe only in age,
is said to have aged in vain.

One who is truthful and principled, 261
harmless, restrained, and self-controlled,
attentive, purged of stains,
is said to be a senior.

Not by mere enunciation, 262
or a beautiful complexion
does a person become holy,
if they're jealous, stingy, and devious.

But if they've cut that out, 263
dug it up at the root, eradicated it,
that intelligent one, purged of vice,
is said to be holy.

A liar and breaker of vows is no ascetic 264
just because they shave their head.
How on earth can one be an ascetic
who's full of desire and greed?

One who stops all wicked deeds, 265
great and small,
because of stopping wicked deeds
is said to be an ascetic.

You don't become a mendicant 266
just by begging from others.
One who has undertaken domestic duties
has not yet become a mendicant.

But one living a spiritual life, 267
who has banished both merit and evil,
who wanders having appraised the world,
is said to be a mendicant.

- 268 You don't become a sage by being sagelike,¹⁰
 while still confused and ignorant.
 The astute one who holds the scales,
 taking only the best,
- 269 and shunning the bad—
 that is a sage,
 and that is how one becomes a sage.
 One who sagely weighs both in the world,¹¹
 is thereby said to be a sage.
- 270 You don't become a noble one
 by harming living beings.
 One harmless toward all living beings
 is said to be a noble one.
- 271 Not by precepts and observances,
 nor by much learning,

10. *Mona* ("sagacity", Sanskrit *mauna*) is the abstract noun from *muni* ("sage"). Over time it acquired the sense "silence", as a thoughtful man is silent, and it is explained as such here by the commentary as well as the Chinese translation (T 210:27.13 at T iv 586c19). However I have not found any early instances to support this. In Pali, silence is *tuṇhī*; a "vow of silence"—forbidden to monastics—is *mūgabbata* (Kd 4:1.12.6). Nothing in the context here suggests a vow of silence. In the Rig Veda (7.56.8, 10.136) the *muni* appears as an ecstatic, raving as if drunk, apparently from drugs (*soma*, *viṣa*), suggesting a sense of "mind-altered" or "mind-expanded". Chāndogya Upaniṣad 8.5.2 refers to *mauna* as the life of a student, characterized by *manute* ("thinking", "reflection"), so we can well translate "thoughtfulness". Bṛhadāraṇyaka Upaniṣad 3.5.1 enjoins the student to become like a child, then reject both scholarship and childishness, thus becoming a "sage" (*muni*). Then, rejecting sagacity and lack of sagacity they become a brahmin. This could easily have the Vedic sense of "mind-expanded (through drugs or meditation)". A similar sense probably applies here. The verse enjoins "weighed" or rational thought as opposed to confused, perhaps "ecstatic" or "mind-altered" thought.

11. These two lines recapitulate the previous lines. *Munāti* ("sagely weighs", literally "thinks, examines") is punned with *mināti* ("measure, weigh") following the imagery of the scales. "Both" calls back to both good and evil.

nor by meditative immersion,
nor by living in seclusion,

do I experience the bliss of renunciation
not frequented by ordinary people.
A mendicant cannot rest confident
without attaining the end of defilements.

272

Dhp 273–289
20. The Path
Maggavagga

- 273 Of paths, the eightfold is the best;
 of truths, the four statements;
 dispassion is the best of things,
 and the Clear-eyed One is the best of humans.
- 274 *This* is the path, there is no other
 for the purification of vision.
 You all must practice this,
 it is the way to baffle Māra.
- 275 When you all are practicing this,
 you'll make an end of suffering.
 I have explained the path to you
 for extracting the thorn with wisdom.
- 276 You yourselves must do the work,
 the Realized Ones just show the way.
 Meditators practicing absorption
 are released from Māra's bonds.
- 277 All conditions are impermanent—
 when this is seen with wisdom,
 one grows disillusioned with suffering:
 this is the path to purity.

All conditions are suffering— 278
 when this is seen with wisdom,
 one grows disillusioned with suffering:
 this is the path to purity.

All things are not-self— 279
 when this is seen with wisdom,
 one grows disillusioned with suffering:
 this is the path to purity.

They don't get going when it's time to start; 280
 they're young and strong, but given to sloth.
 Their mind depressed in sunken thought,
 lazy and slothful, they can't discern the path.

Guarded in speech, restrained in mind, 281
 doing no unskillful bodily deed.
 Purify these three ways of performing deeds,
 and win the path known to seers.

From meditation springs wisdom, 282
 without meditation, wisdom ends.
 Knowing these two paths—
 of progress and decline—¹²
 you should conduct yourself
 so that wisdom grows.

Cut down the jungle, not just a tree; 283
 from the jungle springs fear.
 Having cut down jungle and snarl,
 be free of jungles, mendicants!

12. Here *bhava* and *vibhava* do not have the normal sense of “continued life” and “annihilation”.

- 284 So long as the vine, no matter how small,
 that ties a man to women is not cut,
 his mind remains trapped,
 like a calf suckling its mother.
- 285 Cut out affection for oneself,
 like plucking an autumn lotus.
 Foster only the path to peace,
 the extinguishment the Holy One taught.
- 286 “Here I will stay for the rains;
 here for winter, here the summer”;
 thus the fool thinks,
 not realizing the danger.
- 287 As a mighty flood sweeps away a sleeping village,
 death steals away a man
 who dotes on children and cattle,
 his mind caught up in them.
- 288 Children provide you no shelter,
 nor does father, nor relatives.
 When you’re seized by the terminator,
 there’s no shelter in family.
- 289 Knowing the reason for this,
 astute, and ethically restrained,
 one would quickly clear the path
 that leads to extinguishment.

Dhp 290–305

21. Miscellaneous

Pakiṇṇakavagga

If by giving up material happiness 290
one sees abundant happiness,
the attentive would give up material happiness,
seeing the abundant happiness.

Seeking their own happiness 291
by imposing suffering on others,
intimate with enmity,
they're not freed from enmity.¹³

They dump what should be done, 292
and do what should not be done.
For the insolent and the negligent,
their defilements only grow.

Those that have properly undertaken 293
constant mindfulness of the body,
don't cultivate what should not be done,
but always do what should be done.
Mindful and aware,
their defilements come to an end.

13. Patna Dhammapada here has “not freed from suffering”, which may be preferable.

- 294 Having slain mother and father,¹⁴
 and two aristocratic kings,¹⁵
 and having wiped out
 the kingdom with its tax collector,¹⁶
 the brahmin walks on untroubled.
- 295 Having slain mother and father,
 and two prosperous kings,
 and a tiger as the fifth,¹⁷
 the brahmin walks on untroubled.
- 296 The disciples of Gotama
 always wake up refreshed,
 who day and night
 constantly recollect the Buddha.
- 297 The disciples of Gotama
 always wake up refreshed,
 who day and night
 constantly recollect the teaching.
- 298 The disciples of Gotama
 always wake up refreshed,
 who day and night
 constantly recollect the Saṅgha.
- 299 The disciples of Gotama
 always wake up refreshed,
 who day and night
 are constantly mindful of the body.

14. The following explanations are according to the commentary. “Mother” is craving, “father” is conceit.

15. The “two aristocratic kings” are eternalism and annihilationism.

16. The “kingdom” is the senses and their objects, while the “tax collector” is relishing and lust.

17. The five hindrances with doubt as fifth.

The disciples of Gotama 300
 always wake up refreshed,
 whose minds day and night
 delight in harmlessness.

The disciples of Gotama 301
 always wake up refreshed,
 whose minds day and night
 delight in meditation.

Going forth is hard, it's hard to be happy; 302
 life at home is hard too, and painful,
 it's painful to stay when you've nothing in common.
 A traveler is a prey to pain,
 so don't be a traveler,
 don't be prey to pain.

One who is faithful, accomplished in ethics, 303
 blessed with fame and wealth,
 is honored in whatever place
 they frequent.

The good shine from afar, 304
 like the Himalayan peaks,
 but the wicked are not seen,
 like arrows scattered in the night.

Sitting alone, sleeping alone, 305
 tirelessly wandering alone;
 one who tames themselves alone
 would delight within a forest.

Dhp 306–319

22. Hell

Nirayavagga

- 306 A liar goes to hell,
 as does one who denies what they did.
 Both are equal in the hereafter,
 those men of base deeds.
- 307 Many who wear a scrap of ocher cloth
 are unrestrained and wicked.
 Being wicked, they are reborn in hell
 due to their bad deeds.
- 308 It'd be better for the immoral and unrestrained
 to eat an iron ball,
 scorching, like a burning flame,
 than to eat the nation's alms.
- 309 Four things befall a heedless man
 who sleeps with another's wife:
 wickedness, poor sleep,
 ill-repute, and rebirth in hell.
- 310 He accrues wickedness and is reborn in a bad place,
 all so a frightened couple
 may snatch a moment's pleasure,
 for which rulers impose a heavy punishment.

That's why a man should not
sleep with another's wife.

When kusa grass is wrongly grasped 311
it only cuts the hand.
So too, the ascetic life, when wrongly taken,
drags you to hell.

Any lax act, 312
any corrupt observance,
or suspicious spiritual life,
is not very fruitful.

If one is to do what should be done, 313
one should staunchly strive.
For the life gone forth when laxly led
just stirs up dust all the more.

A bad deed is better left undone, 314
for it will plague you later on.
A good deed is better done,
one that does not plague you.

As a frontier city 315
is guarded inside and out,
so you should ward yourselves—
don't let the moment pass you by.
For if you miss your moment
you'll grieve when sent to hell.

Unashamed of what is shameful, 316
ashamed of what is not shameful;
beings who uphold wrong view
go to a bad place.

- 317 Seeing danger where there is none,
 and blind to the actual danger,
 beings who uphold wrong view
 go to a bad place.
- 318 Seeing fault where there is none,
 and blind to the actual fault,
 beings who uphold wrong view
 go to a bad place.
- 319 Knowing a fault as a fault
 and the faultless as faultless,
 beings who uphold right view
 go to a good place.

Dhp 320–333

23. Elephants

Nāgavagga

Like an elephant struck 320
with arrows in battle,
I shall endure abuse,
for so many folk are badly behaved.

The well-tamed beast is the one led to the crowd; 321
the tamed elephant's the one the king mounts;
the tamed person who endures abuse
is the best of human beings.

Those who have tamed themselves are better 322
than fine tamed mules,
thoroughbreds from Sindh,
or giant tusked.

For not on those mounts 323
would you go to the untrodden place,
whereas, with the help of one
whose self is well tamed,
you go there, tamed by the tamed.

The tusker named Dhanapāla 324
is musky in rut, hard to control.
Bound, he eats not a morsel,
for he misses the elephant forest.

- 325 One who gets drowsy from overeating,
 fond of sleep, rolling round the bed
 like a great hog stuffed with grain:
 that dullard returns to the womb again and again.
- 326 In the past my mind wandered
 how it wished, where it liked, as it pleased.
 Now I'll carefully guide it,
 as a trainer with a hook guides a rutting elephant.
- 327 Delight in diligence!
 Take good care of your mind!
 Pull yourself out of this pit,
 like an elephant sunk in a bog.
- 328 If you find an alert companion,
 an attentive friend to live happily together,
 then, overcoming all adversities,
 wander with them, joyful and mindful.
- 329 If you find no alert companion,
 no attentive friend to live happily together,
 then, like a king who flees his conquered realm,
 wander alone like a tusker in the wilds.
- 330 It's better to wander alone,
 there's no fellowship with fools.
 Wander alone and do no wrong,
 at ease like a tusker in the wilds.
- 331 A friend in need is a blessing;
 it's a blessing to be content with whatever;
 good deeds are a blessing at the end of life,
 and giving up all suffering is a blessing.

In this world it's a blessing to serve 332
 one's mother and one's father.
 And it's a blessing also to serve
 ascetics and brahmins.

It's a blessing to keep precepts until you grow old; 333
 a blessing to be grounded in faith;
 the getting of wisdom's a blessing;
 and it's a blessing to avoid doing wrong.

Dhp 334–359

24. Craving

Taṇhāvagga

- 334 When a man lives heedlessly,
 craving grows in them like a camel's foot creeper.
 They jump from one thing to the next, like a langur
 greedy for fruit in a forest grove.¹⁸
- 335 Whoever is beaten by this wretched craving,
 this attachment to the world,
 their sorrow grows,
 like grass in the rain.
- 336 But whoever prevails over this wretched craving,
 so hard to get over in the world,
 their sorrows fall from them,
 like a drop from a lotus-leaf.
- 337 I say this to you, good people,
 all those who have gathered here:
 dig up the root of craving,
 as you'd dig up grass in search of roots.
 Don't let Māra break you again and again,
 like a stream breaking a reed.

18. The *vānara* is a type of human-like monkey often identified with the langur. See Ja 57.

A tree grows back even when cut down, 338
 so long as its roots are strong and undamaged;
 suffering springs up again and again,
 so long as the tendency to craving is not pulled out.

A person of low views 339
 in whom the thirty-six streams
 that flow to pleasure are mighty,
 is swept away by lustful thoughts.

The streams flow everywhere; 340
 a weed springs up and remains.
 Seeing this weed that has been born,
 cut the root with wisdom.

A personage's joys 341
 flow from senses and cravings.
 Seekers of happiness, bent on pleasure,
 continue to be reborn and grow old.

People governed by thirst, 342
 crawl about like a trapped rabbit.
 Bound and fettered, for a long time
 they return to pain time and again.

People governed by thirst, 343
 crawl about like a trapped rabbit.
 That's why one who longs for dispassion
 should dispel thirst.

Unsnarled, they set out for the jungle, 344
 then they run right back to the jungle they left behind.
 Just look at this individual!
 Freed, they run to bondage.

- 345 The attentive say that shackle is not strong
 that's made of iron, wood, or knots.
 But obsession with jeweled earrings,
 concern for your partners and children:
- 346 this, say the attentive, is a strong shackle
 dragging the indulgent down, hard to escape.
 Having cut this one too they go forth,
 unconcerned, having given up sensual pleasures.
- 347 Besotted by lust they fall into the stream,
 like a spider caught in the web she wove.
 The attentive proceed, having cut this one too,
 unconcerned, having given up all suffering.
- 348 Let go of the past, let go of the future,
 let go of the present, having gone beyond rebirth.
 With your heart freed in every respect,
 you'll not come again to rebirth and old age.
- 349 For a personage churned by thoughts,
 very lustful, focusing on beauty,
 their craving grows and grows,
 tying them with a stout bond.
- 350 But one who loves to calm their thoughts,
 developing perception of ugliness, ever mindful,
 will surely eliminate that craving,
 cutting off the bonds of Māra.
- 351 One who is confident, unafraid,
 rid of craving, free of blemish,
 having struck down the arrows flying to future lives,
 this bag of bones is their last.

Rid of craving, free of grasping, 352
 expert in the definition of terms,
 knowing the correct
 structure and sequence of syllables,
 they are said to be one who bears their final body,
 one of great wisdom, a great person.

I am the vanquisher of all, the knower of all, 353
 unsullied in the midst of all things.
 I've given up all, freed in the ending of craving.
 Since I know for myself, whose follower should I be?

The gift of the teaching surmounts all other gifts; 354
 the taste of the teaching surmounts all other tastes;
 the joy of the teaching surmounts all other joys;
 the ending of craving surmounts all suffering.

Riches ruin a simpleton, 355
 but not a seeker of the far shore.
 From craving for wealth, a simpleton
 ruins themselves and others.

Weeds are the bane of crops, 356
 but greed is these folk's bane.
 That's why a gift to one rid of greed
 is so very fruitful.

Weeds are the bane of crops, 357
 but hate is these folk's bane.
 That's why a gift to one rid of hate
 is so very fruitful.

Weeds are the bane of crops, 358
 but delusion is these folk's bane.
 That's why a gift to one rid of delusion
 is so very fruitful.

359

Weeds are the bane of crops,
but desire is these folk's bane.
That's why a gift to one rid of desire
is so very fruitful.

Dhp 360–382

25. Mendicants

Bhikkhuvagga

Restraint of the eye is good; 360
good is restraint of the ear;
restraint of the nose is good;
good is restraint of the tongue.

Restraint of the body is good; 361
good is restraint of speech;
restraint of mind is good;
everywhere, restraint is good.
The mendicant restrained everywhere
is released from all suffering.

One restrained in hand and foot, 362
and in speech, the supreme restraint;
happy inside, serene,
solitary, content, I call a mendicant.

When a mendicant of restrained mouth, 363
thoughtful in counsel, not restless,
explains the text and its meaning,
their words are sweet.

Delighting in the teaching, enjoying the teaching, 364
contemplating the teaching,

a mendicant who recollects the teaching
doesn't fall away from the true teaching.

365 A well-off mendicant ought not look down
on others, nor should they be envious.
A mendicant who envies others
does not achieve immersion.

366 If a mendicant is poor in offerings,
the well-to-do ought not look down on them.
For the gods indeed praise them,
who are tireless and pure of livelihood.

367 One who has no sense of ownership
in the whole realm of name and form,
who does not grieve for that which is not,
is said to be a mendicant.

368 A mendicant who meditates on love,
devoted to the Buddha's teaching,
would realize the peaceful state,
the blissful stilling of conditions.

369 Bail out this boat, mendicant!
When bailed out it will float lightly.
Having cut off desire and hate,
you shall reach extinguishment.

370 Five to cut, five to drop,
and five more to develop.
When a mendicant slips five chains
they're said to have crossed the flood.

371 Practice absorption, don't be negligent!
Don't let the mind delight in the senses!
Don't heedlessly swallow a hot iron ball!
And when it burns, don't cry, "Oh, the pain!"

No absorption for one without wisdom, 372
 no wisdom for one without absorption.
 But one with absorption and wisdom—
 they have truly drawn near to extinguishment.

A mendicant who enters an empty hut 373
 with mind at peace
 finds a superhuman delight
 as they rightly discern the Dhamma.

Whenever they are mindful 374
 of the rise and fall of the aggregates,
 they feel rapture and joy:
 that is freedom from death for one who knows.

This is the very start of the path 375
 for a wise mendicant here:
 guarding the senses, contentment,
 and restraint in the monastic code.

Mix with spiritual friends, 376
 who are tireless and pure of livelihood.
 Share what you have with others,
 being skillful in your conduct.
 And when you're full of joy,
 you'll make an end to suffering.

As a jasmine sheds 377
 its withered flowers,
 O mendicants,
 shed greed and hate.

Calm in body, calm in speech, 378
 peaceful and serene;
 a mendicant who's spat out the world's bait
 is said to be one at peace.

- 379 Urge yourself on,
 reflect on yourself.
 A mendicant self-controlled and mindful
 will always dwell in happiness.
- 380 Self is indeed the lord of self,
 for who else would be one's lord?
 Self is indeed the home of self,¹⁹
 so restrain yourself,
 as a merchant his thoroughbred steed.
- 381 A monk full of joy
 trusting in the Buddha's teaching,
 would realize the peaceful state,
 the blissful stilling of conditions.
- 382 A young mendicant
 devoted to the Buddha's teaching,
 lights up the world,
 like the moon freed from clouds.

19. *Gati* is glossed by the commentary as *saraṇa* ("refuge"), which agrees with the Sanskrit Udānavarga's *śaraṇa*.

Dhp 383–423

26. Brahmins

Brāhmaṇavagga

Cut the stream, striving!	383
Cast aside sensual pleasures, brahmin.	
Knowing the ending of conditions,	
know the uncreated, brahmin.	
When a brahmin has gone beyond	384
dualistic phenomena, ²⁰	
then they consciously	
make an end of all fetters.	
One for whom there is no crossing over	385
or crossing back, or crossing over and back;	
stress-free, detached,	
that's who I declare a brahmin.	
Absorbed, rid of hopes,	386
their task completed, without defilements,	
arrived at the highest goal:	
that's who I declare a brahmin.	
The sun blazes by day,	387

20. The commentary says this refers to the mastery of two things, serenity and discernment (cf. DN 34:1.3.5). However, the term is not “two” but “duality” (*dvaya*), suggesting a link to SN 35.92:2.2, the duality of sense experience.

the moon radiates at night,
 the aristocrat shines in armor,
 and the brahmin shines in absorption.
 But all day and all night,
 the Buddha blazes with glory.

388 A brahmin's so-called
 since they've banished evil,
 an ascetic's so-called
 since they live a serene life.
 One who has renounced all stains
 is said to be a "renunciant".

389 One should never strike a brahmin,
 nor should a brahmin retaliate.
 Woe to the one who hurts a brahmin,
 and woe for the one who retaliates.

390 Nothing is better for a brahmin
 than to hold their mind back from attachment.
 From wherever a cruel wish recoils,
 right there suffering subsides.

391 Who does nothing wrong
 by body, speech or mind,
 restrained in these three respects,
 that's who I declare a brahmin.

392 You should graciously honor
 the one from whom you learn the Dhamma
 taught by the awakened Buddha,
 as a brahmin honors the sacred flame.

393 Not by matted hair or family,
 or birth is one a brahmin.
 Those who are truthful and principled:
 they are pure, they are brahmins.

Why the matted hair, you simpleton, 394
 and why the skin of deer?
 The tangle is inside you,
 yet you polish up your outsides.

A personage who wears robes of rags, 395
 lean, their limbs showing veins,
 meditating alone in the forest,
 that's who I declare a brahmin.

I don't call someone a brahmin 396
 after the mother's womb they're born from.
 If they still have attachments,
 they're just someone who says "worthy".
 Having nothing, taking nothing:
 that's who I declare a brahmin.

Having cut off all fetters 397
 they have no anxiety.
 They've slipped their chains and are detached:
 that's who I declare a brahmin.

They've cut the strap and harness, 398
 the halter and bridle too,
 with cross-bar lifted, they're awakened:
 that's who I declare a brahmin.

Abuse, killing, caging: 399
 they endure these without anger.
 Patience is their powerful army:
 that's who I declare a brahmin.

Not irritable or pretentious, 400
 dutiful in precepts and observances,
 tamed, bearing their final body:
 that's who I declare a brahmin.

- 401 Like water from a lotus leaf,
 like a mustard seed off the point of a pin,
 sensual pleasures slip off them:
 that's who I declare a brahmin.
- 402 They understand for themselves
 the end of suffering in this life;
 with burden put down, detached:
 that's who I declare a brahmin.
- 403 Deep in wisdom, intelligent,
 expert in the path and what is not the path;
 arrived at the highest goal:
 that's who I declare a brahmin.
- 404 Mixing with neither
 householders nor the homeless;
 a migrant with no bastion, few in wishes:
 that's who I declare a brahmin.
- 405 They've laid aside violence
 against creatures firm and frail;
 not killing or making others kill:
 that's who I declare a brahmin.
- 406 Not fighting among those who fight,
 quenched among those who have taken up arms,
 not grasping among those who grasp:
 that's who I declare a brahmin.
- 407 They've discarded greed and hate,
 along with conceit and contempt,
 like a mustard seed off the point of a pin:
 that's who I declare a brahmin.

The words they utter 408
 are polished, informative, and true,
 and don't offend anyone:
 that's who I declare a brahmin.

They don't steal anything in the world, 409
 long or short,
 tiny or huge, beautiful or ugly:
 that's who I declare a brahmin.

They have no hope 410
 in this world or the next;
 with no need for hope, detached:
 that's who I declare a brahmin.

They have no clinging, 411
 knowledge has freed them of indecision,
 they've arrived at the objective, freedom from death:
 that's who I declare a brahmin.

They've escaped the chain 412
 of both good and bad deeds;
 sorrowless, stainless, pure:
 that's who I declare a brahmin.

Pure as the spotless moon, 413
 clear and undisturbed,
 they've ended relish for rebirth:
 that's who I declare a brahmin.

They've got past this grueling swamp 414
 of delusion, transmigration.
 Meditating in stillness, free of indecision,
 they have crossed over to the far shore.
 They're quenched by not grasping:
 that's who I declare a brahmin.

415 They've given up sensual pleasures,
and have gone forth from lay life;
they've ended rebirth in the sensual realm:
that's who I declare a brahmin.

416 They've given up craving,²¹
and have gone forth from lay life;
they've ended craving to be reborn:
that's who I declare a brahmin.

416 They've given up craving,
and have gone forth from lay life;
they've ended craving to be reborn:
that's who I declare a brahmin.

417 They've thrown off the human yoke,
and slipped out of the heavenly yoke;
unyoked from all yokes:
that's who I declare a brahmin.

418 Giving up desire and discontent,
they're cooled and free of attachments;
a hero, master of the whole world:
that's who I declare a brahmin.

419 They know the passing away
and rebirth of all beings;
unattached, holy, awakened:
that's who I declare a brahmin.

420 Gods, centaurs, and humans
don't know their destiny;
the perfected ones with defilements ended:
that's who I declare a brahmin.

21. This verse and the next are identical. The commentary says they were spoken on two separate occasions.

They have nothing before or after,
or even in between.
Having nothing, taking nothing:
that's who I declare a brahmin.

421

Captain of the herd, excellent hero,
great seer and victor;
unstirred, washed, awakened:
that's who I declare a brahmin.

422

One who knows their past lives,
sees heaven and places of loss,
and has attained the end of rebirth;
a sage of perfect insight
at the summit of spiritual perfection:
that's who I declare a brahmin.

423

THE SAYINGS OF THE DHAMMA ARE COMPLETE.

Colophon

The Translator

Bhikkhu Sujato was born as Anthony Aidan Best on 4/11/1966 in Perth, Western Australia. He grew up in the pleasant suburbs of Mt Lawley and Attadale alongside his sister Nicola, who was the good child. His mother, Margaret Lorraine Huntsman née Pinder, said “he’ll either be a priest or a poet”, while his father, Anthony Thomas Best, advised him to “never do anything for money”. He attended Aquinas College, a Catholic school, where he decided to become an atheist. At the University of WA he studied philosophy, aiming to learn what he wanted to do with his life. Finding that what he wanted to do was play guitar, he dropped out. His main band was named Martha’s Vineyard, which achieved modest success in the indie circuit.

A seemingly random encounter with a roadside joey took him to Thailand, where he entered his first meditation retreat at Wat Ram Poeng, Chiang Mai in 1992. Feeling the call to the Buddha’s path, he took full ordination in Wat Pa Nanachat in 1994, where his teachers were Ajahn Pasanno and Ajahn Jayasaro. In 1997 he returned to Perth to study with Ajahn Brahm at Bodhinyana Monastery.

He spent several years practicing in seclusion in Malaysia and Thailand before establishing Santi Forest Monastery in Bundanoon, NSW, in 2003. There he was instrumental in supporting the establishment of the Theravada bhikkhuni order in Australia and advocating for women’s rights. He continues to teach in Australia and globally,

with a special concern for the moral implications of climate change and other forms of environmental destruction. He has published a series of books of original and groundbreaking research on early Buddhism.

In 2005 he founded SuttaCentral together with Rod Bucknell and John Kelly. In 2015, seeing the need for a complete, accurate, plain English translation of the Pali texts, he undertook the task, spending nearly three years in isolation on the isle of Qi Mei off the coast of the nation of Taiwan. He completed the four main Nikāyas in 2018, and the early books of the Khuddaka Nikāya were complete by 2021. All this work is dedicated to the public domain and is entirely free of copyright encumbrance.

In 2019 he returned to Sydney where he established Lokanta Vihara (The Monastery at the End of the World).

Creation Process

Translated from the Pali. The primary source was the Mahāsaṅgīti edition, with reference to several English translations, especially those of K.R. Norman and Venerable Buddhārakkhita.

The Translation

This translation aims to make a clear, readable, and accurate rendering of the Dhammapada. Unlike most Dhammapadas in English, this is a new translation from the source Pali text. The aim was to make the sense as transparent as possible.

About SuttaCentral

SuttaCentral publishes early Buddhist texts. Since 2005 we have provided root texts in Pali, Chinese, Sanskrit, Tibetan, and other languages, parallels between these texts, and translations in many

modern languages. Building on the work of generations of scholars, we offer our contribution freely.

SuttaCentral is driven by volunteer contributions, and in addition we employ professional developers. We offer a sponsorship program for high quality translations from the original languages. Financial support for SuttaCentral is handled by the SuttaCentral Development Trust, a charitable trust registered in Australia.

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