

THE
DHAMMAPADA

A New Translation
of the Buddhist Classic
with Annotations



GIL FRONSDAL

Foreword by Jack Kornfield

“In his highly praised new translation, Fronsdal brings to bear his considerable experience both as a scholar and a practitioner. His intimacy with the text is obvious: the verses ring out clearly on the first read, communicating their meaning with precision and poetic sensitivity.”

—*Tricycle*

“It’s always valuable to go back to the *Dhammapada*, that most-beloved and oft-translated of Buddhist texts. The publication of Gil Fronsdal’s new translation gives us an excellent opportunity to do so. Fronsdal takes care in his choice of words and draws out subtleties of meaning with important significance for people who practice meditation.”

—Shambhala Sun

“What sets this particular version apart is that its verses remain true to the original Pali, the canonical language of Buddhism in Southeast Asia. . . . With its easily readable blend of literary sensitivity and clarity of text, this new edition of the *Dhammapada* is a highly recommended addition to the practitioner’s library of classical spiritual texts.”

—The Beacon

“A fine new translation of an ancient classic. Fronsdal’s balance of fidelity to the text and sensitivity to its spirit is perfect. A book to be treasured.”

—Carl Bielefeldt, Stanford University

“The language is clear, precise, and inspiring, the phrasing spare and elegant—highly recommended.”

—Joseph Goldstein, author of *One Dharma*

“I have read many *Dhammapada* translations in several languages, but never have I come across such a crisp, precise, and lucid translation as this.”

—Bhante Gunaratana, Bhavana Society

ABOUT THE BOOK

The *Dhammapada* is the most widely read Buddhist scripture in existence, enjoyed by both Buddhists and non-Buddhists. This classic text of teaching verses from the earliest period of Buddhism in India conveys the philosophical and practical foundations of the Buddhist tradition. The text presents two distinct goals for leading a spiritual life: the first is attaining happiness in this life (or in future lives); the second goal is the achievement of spiritual liberation, freedom, absolute peace. Many of the key themes of the verses are presented in dichotomies or pairs, for example, grief and suffering versus joy; developing the mind instead of being negligent about one’s mental attitude and conduct; virtuous action versus misconduct; and being truthful versus being deceitful. The purpose of these contrasts is, very simply, to describe the difference between what leads to desirable outcomes and what does not.

For centuries, this text has been studied in its original Pali, the canonical language of Buddhism in Southeast Asia. This fresh new translation from Insight Meditation teacher and Pali translator Gil Fronsdal is both highly readable and scholarly authoritative. With extensive explanatory notes, this edition combines a rigorous attention to detail in bringing forth the original text with the translator's personal knowledge of the Buddhist path. It is the first truly accurate and highly readable translation of this text to be published in English.

GIL FRONSDAL has trained in the Soto Zen tradition and Insight Meditation school of Theravada Buddhism since 1975 and has a Ph.D. in Buddhist Studies from Stanford University. He is a teacher at Spirit Rock Meditation Center in Marin County, California, as well as the teacher-in-residence of the Redwood City Insight Meditation Center.

JACK KORNFELD trained as a Buddhist monk in the monasteries of Thailand, India, and Burma. He is a founding teacher of the Insight Meditation Society in Barre, Massachusetts, and Spirit Rock Meditation Center in Woodacre, California, and has taught meditation internationally since 1974. His books include *After the Ecstasy, the Laundry; The Art of Forgiveness, Lovingkindness, and Peace; Meditation for Beginners;* and *The Wise Heart*.

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*Better than reciting a hundred meaningless verses
Is one meaningful line of Dharma. (102)*

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Foreword

YOU HOLD IN YOUR HANDS THE MOST BELOVED of all Buddhist texts, both poetic and profound. These verses of the *Dhammapada* sum up in the simplest language the core teachings of the Buddha. Memorized and chanted by devoted followers for thousands of years, these words remind all who hear them of the universal truth expounded by the Buddha: Hatred never ends by hatred. Virtue and wise action are the foundation for happiness. And the Buddha's teachings offer the possibility of a thoroughly unshakable peace and liberation of heart for those who follow the way of the Dharma and free themselves from clinging.

This new translation is both carefully and honorably literal and beautiful and modern. Through it, Gil Fronsdal, a deeply respected Western meditation teacher and Buddhist scholar, conveys in English the life of these timeless words. The *Dhammapada's* elegant verses, many spoken by the Buddha over the long years of his teaching, were assembled by his senior monks and nuns to express his essential wisdom. Indeed, had you been there, seated under the canopy of a banyan tree, listening closely to the Buddha as he directly pointed the way for you to live a compassionate, wise, and totally free life, you might have realized enlightenment then and there.

But it is not too late. These teachings in the *Dhammapada* are as true now as the moment they were offered from the Buddha's own lips. One page, one verse alone, has the power to change your life. Do not merely read these words but take them in slowly, savor them. Let them touch your heart's deepest wisdom. Let your understanding grow. Seeing what is true, put these words into practice. Then, as the text says, let the fragrance of your virtue spread farther than the smell of rosebay and jasmine, farther than even the winds can blow. Let the practice release your heart from fear. Let the quieting of your mind and the clear seeing of the truth release you from confusion and clinging.

May these verses and the liberated and compassionate heart to which they point awaken you. May they bring you peace, wisdom, joy, and the gift of unshakable inner freedom.

May all who open this book be blessed.

Jack Kornfield

Spirit Rock Center, 2004

Preface

THE *Dhammapada* WAS FIRST INTRODUCED TO THE non-Buddhist modern world during the second half of the nineteenth century. It has come to be recognized as a great religious classic, one bearing an uncompromising message of personal self-reliance, self-mastery, and liberation.

As there are now well over fifty English translations of the *Dhammapada*, I want to explain briefly why I felt another translation was merited, and say a few words about the principles and perspectives underlying this translation.

One of the most influential English translations is by the historian of religions Max Müller, first published in 1870. Many succeeding “translations” are simple adaptations of Müller’s work, often by people unfamiliar with Pali. Some of these are beautiful, even inspiring, but not accurate. At the same time, the language of some of the most accurate translations can be clumsy or opaque. Furthermore, the axiom that a translation mirrors the viewpoint of the translator applies to many English *Dhammapada* translations. Hindu concepts appear in English translations done in India; Theravada viewpoints have shaped translations made in such countries as Sri Lanka, Burma, and Thailand; and in the West, translations have often reflected Western viewpoints and Western preferences and interpretations of Buddhism.

A translator often has to strike a balance between literal but clumsy language and elegant but inaccurate language. I have tried to be as literal as possible while keeping the text both readable and enjoyable. Still, no one can make a completely literal translation, completely free of bias, of a text from a distant culture and a very different language. As a Western Buddhist teacher, I am acutely aware that Buddhism has been adapted and reinterpreted in the West. I believe that there is nothing inherently wrong with this tendency; indeed, it points out how Buddhism has been adapted over time and across cultures. However, I believe it is important that we be conscious of—and responsible for—just how we might be changing Buddhism. And to do this, we need to know what we are changing it from.

In this translation, I have tried to put aside my own interpretations and preferences, insofar as possible, in favor of accuracy. In attempting a literal translation, I am trying to understand early Buddhism on its own terms so I can better evaluate our modern versions of Buddhism. After nearly thirty years of practice, I remain inspired by the teachings of the Buddha, and I hope to understand better what the Buddha taught by going back to the original text and rendering it into modern English.

Although I have not been able to replicate the melodiousness and beauty of many of the Pali verses, I hope that readers will still get some sense of the poetry of the original text.

My English renderings of some Pali words may be controversial. I have tried to explain significant translation choices in the endnotes, to help the reader better

understand the sense of the original. Probably the most debatable choice will be my translation of *dhamma* as “experience” in the opening two verses. Another of my choices is my choice to translate *saṃsāra* as “wandering.”

One of the most difficult words to translate is the title itself, a compound made up of the words *dhamma* and *pada*, each of which has a number of meanings. *Dhamma* can mean, among other things, religious teachings, religious truths, justice, and virtue. *Pada* means “foot” and, by extension, footstep, track, path, place, and mental state. As in English, where “a foot” sometimes refers to a unit of verse, *pada* also means a line of verse, and, by extension, a saying. Besides functioning as the title of the collection, the expression *Dhammapada* occurs three times in the verses themselves. Twice I have translated it as “Dharma teaching” (verses 44-45) and the third time as “line of Dharma” (verse 102). The Sanskrit equivalent “Dharma” is used because it is in this form that the term has begun to find a place in the lexicon of the English-speaking world—see, for example, *Merriam-Webster’s Collegiate Dictionary* (tenth edition)—and because left untranslated it better retains the multivalent meanings of the original. If we translate the title based on how the term *dhammapada* is used in the verses, it should probably be translated “Sayings of the Dharma,” “Verses of the Dharma,” or “Teachings of the Dharma.” However, if we construe *pada* as “path,” as in verse 21 (where *amatapada* is translated “the path to the Deathless”), the title could be “The Path of the Dharma.” Ultimately, as many translators clearly concur, it may be best not to translate the title at all.

A departure from my attempts otherwise to be literal will be seen in that in some verses I have used the plural person to make the text a little more gender neutral than the original. For the same reason, I have used male and female pronouns more or less randomly. If I had been literally faithful to the original, all personal pronouns would have been male.

It is standard convention to number the verses sequentially. I have provided this number in parentheses following each verse, with two exceptions. Sometimes verses that are paired together are numbered together. For example, for verses one and two, the numbering for both verses appears after the second verse. The other exception is where I have combined two or more closely related verses. In these cases, the verse numbers appear at the end of the combined verse.

Every translation necessarily reflects the concerns, background, and understanding of its translator. I have been a Buddhist practitioner for nearly thirty years, including many years spent in monasteries in America, Japan, and Southeast Asia. I teach in both the Soto Zen and Theravada traditions. I received a Ph.D. in Buddhist studies from Stanford University, where my research focused on the early Indian Bodhisattva ideal. The present translation thus reflects three perspectives: that of a practitioner, seeking in the *Dhammapada* a deeper understanding of my own Buddhist practice; that of a Buddhist teacher who finds in the *Dhammapada* the inspirational words of early teachers and a useful sourcebook for teaching material; and finally that of a scholar with a deep appreciation of the complexities of translation and the difficulties of understanding texts across time and cultures.

Publisher's Note: This book contains many Pali diacritics and special characters.
you encounter difficulty displaying these characters, please set your e-reader
device to publisher defaults (if available) or to an alternate font.

Acknowledgments

IN HIS FOREWORD TO THE 1898 EDITION OF HIS English translation of the *Dhammapadam*, Max Müller explains that his translation was dependent on the pioneering work of the Dutch scholar Victor Fausböll, who in 1855 had published the first translation of the *Dhammapadam* into a Western language (Latin!). Müller writes:

There is between a scholar such as Fausböll and the ordinary scholars who can read what has been read and translated before, about the same difference as between a Stanley exploring the darkest Africa and a tourist who now goes to Egypt personally conducted by Messrs. Cook & Co.

—*The Dhammapadam, Sacred Books of the East*, vol. 10, part 1, 1924, p. xii.

Max Müller and many more recent scholars laid the foundation that allowed me to translate the *Dhammapadam*. I am reluctant to guess how Müller would have extended his analogy to those of us working more than a century after his time!

The English translations and studies that I found most helpful are listed in the bibliography. I am grateful to the scholars who produced them, and I would encourage anyone who is interested in further study of the *Dhammapadam* to read their works.

In particular, I would like to acknowledge and offer my deep gratitude to the people who read my drafts and offered suggestions throughout the translation process. Thanissaro Bhikkhu and Professor Jan Nattier offered invaluable assistance, helping me to understand the original Pali text and to make the English translation more readable. I am also very grateful for the careful editing of the translation and the introduction done by Nancy Van House, Andrea Fella, and Barbara Gates. Angie Boisevain, Ronna Kabatznik, and Peter Dale Scott also generously read over the translations and made many helpful suggestions. Professor John Strong generously offered helpful suggestions for the introduction.

I also extend my thanks to Peter Turner, Tom Bonoma, Emily Bower, and Karen Ready at Shambhala Publications for their interest in this project and their great support in bringing it to its finished form.

I offer whatever merit that has come from producing this translation to all my teachers. May they all be happy.

Introduction

THE BUDDHA TAUGHT A PATH OF LIBERATION. To understand his teachings is to understand how to walk that path. Though he described it as an ancient pathway, hidden and forgotten until he rediscovered it, it remains as relevant today as it was in his time, twenty-five hundred years ago.

By far the most popular text teaching how to walk this path is the *Dhammapadam*, a collection of verses from the earliest period of Buddhism in India. I was introduced to this sacred text when my first Zen teacher gave me my first copy. In the twenty-five years since receiving that gift, I have read and reread the *Dhammapadam* many times. I have found its teachings to be direct, wise, and inspirational. The verses point to a possibility of peace and freedom that I find breath-takingly simple in its profundity.

My appreciation and understanding of the *Dhammapadam* has grown over the years that I have lived with it. This has been especially true over the last four years spent translating it from Pali, the ancient Indian language in which it is preserved. In this introduction I share some of what I have learned, in the hope that this will help the contemporary English reader better appreciate the beauty and wisdom of the text.

The *Dhammapadam* originated in a time, culture, and spiritual tradition very different from what is familiar to most Western readers today. We might be alerted to this difference if we compare the beginning of the *Dhammapadam* with the opening lines of the Bible, which emphasize God's role as Creator and, by extension, our reliance on God's power. In contrast, the first two verses of the *Dhammapadam* emphasize the power of the human mind in shaping our lives, and the importance and effectiveness of a person's own actions and choices. This theme reappears throughout the text. We are told, for example, that we are our own protectors and the shapers of our own destinies (verse 380). What we do, especially with the mind, determines our future happiness or unhappiness (verse 1-2). Each of us must make our own effort along the Buddhist path; teachers can only show the way (verse 276). Ethical and mental purity—important ideals in the *Dhammapadam*—cannot be achieved through the intervention of others: "Each oneself alone is one purified" (verse 165).

The *Dhammapadam*, like the early Buddhist tradition, offers two distinct goals for what, in Western terms, could be called the spiritual life. The verses can frequently, even suddenly, switch to emphasize one or the other goal.

The first goal focuses on attaining happiness and welfare in this life or future lives. In future lives, a good rebirth could be as a human being in fortunate circumstances or as a heavenly being (*deva*), while a bad rebirth could be in hell (verse 126). To attain the former goal, the verses emphasize virtuous actions and basic ethical teachings. So, for example, there are teachings on living by ethical precepts (246-247), watching and disciplining one's own mind (35-36), being

without hate (4), being respectful (109), avoiding evil deeds (123), being nonviolent (129-130), and curbing one's anger (231-234). Many of these are not uniquely Buddhist teachings. In fact, scholars have suggested that some verses in the *Dhammapada* may have been adapted from poetry, songs, and teachings already current in ancient India before and during the Buddha's time.

The second, ultimate, and uniquely Buddhist goal described by the *Dhammapada* is liberation. This is a form of spiritual freedom that involves radical personal change. It consists of a purification, often described forcefully in these verses as the elimination or destruction of one's mental defilements, attachments, and hindrances. Since these mental forces keep a person bound to the cycles of rebirth, when they are overcome the practitioner is liberated from these cycles. For those who don't share the Buddhist belief in rebirth, it is hard to appreciate the central importance that Buddhism has traditionally placed on stepping off the wheel of life and death.

In line with this emphasis on purification, most of the descriptions of the ultimate goal are worded in the negative, describing what the liberated person has become freed from. So, for example, the enlightened person is free of death (86), bonds (90), conceit (94), the potential to be reborn (97), craving (154), fear (216), obsessive thinking (254), the toxins (272), suffering (354), and mental defilements (386). The more positive descriptions of the enlightened person can also be seen as descriptions of absence: such a person is someone who has gone to the Unconstructed (154) or to the immovable state (225). Even when liberation is equated with peace (96), this can perhaps be understood in terms of the absence of conflict, agitation, or suffering.

Describing the ultimate attainment by what is absent or eliminated is common in the oldest Buddhist scriptures. Sometimes this attainment is associated with "Nirvana," a word that in ancient Indian languages (e.g., Sanskrit *nirvāṇa*; Pali *nibbāna*) suggests an extinguishing or a release. I can imagine a number of reasons why positive descriptions were avoided. First, Nirvana may be indescribable in terms of our experience and language. Second, the experience of the ultimate may not be one thing. Rather, it may be like the condition of prisoners released from prison: each ex-prisoner shares the same freedom from incarceration, but the individual prisoners may vary widely in how they live with that freedom.

CONTRASTING MOODS: ENERGY AND PEACE

As I became familiar with the *Dhammapada* in its original language, I noticed that in addition to teachings, the text also conveys two prominent moods, in keeping with the ancient Indian theory that poetry expresses one or another "flavor" (*rasa*) or emotional attitude. I find that the *Dhammapada* not only awakens these moods in me as the reader, but also helps me to feel closer to the ancient Buddhists who composed the text. Through the *Dhammapada* I get a sense of the emotional inspiration that early Indian Buddhists may have had for their spiritual

life.

The first mood or emotion is energetic effort (*virīya*), characterized by the heroism and self-control required to walk the Buddhist path. Some verses exhort us to action with expressions such as “Rouse yourself! Don’t be negligent! Live the Dharma” (168). The directness and crispness of many of the verses convey the sense of energy. The spirit comes across most strongly in the second chapter, “Vigilance,” where the dharma life is described as a purposeful life in which one actively cultivates a high degree of self-mastery.

The second prominent “flavor” expressed in the *Dhammapada* is the state of peace (*santi*) that comes with the fulfillment of the path of practice. At times the text explicitly contrasts this with the effortful activity of someone still on the path (e.g., verse 23). Associated with this peace are tranquillity, rest, purity, happiness, and freedom. The chapters that most clearly express the peace and its associated qualities are chapters 15 and 25.

THEMES

Many of the important themes found in the *Dhammapada* are presented as dichotomies: for example, being vigilant versus being negligent, having self-control or not having it, having ill will and not having it, being truthful or not, developing the mind or not developing it, grief versus joy. Even the poetic structure of the *Dhammapada* is often built around dichotomies. Many verses are paired to present the two sides of a distinction. This is most pronounced in the first chapter, appropriately titled “Dichotomies.” Some pairs of chapters seem to represent dichotomies as well, for example a chapter on “The Fool” followed by one on “The Sage.”

In other texts, this characteristic might be of only casual interest. In the *Dhammapada*, however, it is a manifestation of how important simple distinctions are in the pragmatism of the early Buddhist tradition. What matters is whether something does or does not work, is or is not helpful in the spiritual quest. All the dichotomies in the *Dhammapada* can be seen as extensions of this simple pragmatic concern. One of the most explicit expressions of this tendency is found in verse 282, which focuses on the distinction between what increases or decreases a person’s wisdom:

*Wisdom arises from [spiritual] practice;
Without practice it decays.
Knowing this two-way path for gain and loss,
Conduct yourself so that wisdom grows.*

A common dichotomy in the text is the contrast between action that is meritorious and that which I have mostly translated as “evil.” “Merit” is a relatively unproblematic translation of *puñña*; certainly it is preferable to “good” as the word is sometimes translated. I have used “evil” to translate *pāpa*. The concept is perhaps closer to “demerit” (as I translated it in verse 39), but I felt that word was usually too mild. *Pāpa* is what causes suffering in oneself as well as

harm to other people. It is the causal condition for an unfortunate rebirth (117-118).

The theme of evil also appears in recurring references to Māra. A person bent on liberation needs to battle Māra (40), avoid being overpowered by him (7-8) and ultimately conquer him (175). Western readers sometimes see Māra as the Buddhist version of the devil, especially when he is called *pāpimā*, “the Evil One.” But because *pāpa* relates to demeritorious action, *pāpimā* could perhaps be understood as one who pulls people downward in the cycles of rebirth. The word *Māra*, derived from the verbal root *mṛ*, “to die,” refers to that which kills. Verses that speak of not being seen by Māra (e.g., 46, 170) mean, I suggest, that one overcomes death. This does not mean that liberated people don’t die. Rather, it suggests first, that the person is no longer susceptible to the deadening forces of Māra, such as fear, anger, and clinging; and second, that a liberated person is free from the forces leading to further rebirth and thus to further death.

Another common contrast in the text is between the wise person and the fool, or perhaps between the wise person and a childish one; *bāla*, the fool, also means “child” or “childish.” The fool acts in ways harmful to him or herself; a wise person, in ways that are beneficial. Furthermore, the wise person clearly sees these dichotomies:

Not by silence

Does an ignorant fool become a sage.

The wise person, who,

As if holding a set of scales,

Selects what’s good and avoids what’s evil

Is, for that reason, a sage.

Whoever can weigh these two sides of the world

Is, for that reason, called a “sage.” (268-269)

Such verses can come across as judgmental and lacking compassion. However, I believe that the purpose is not to denigrate some people as fools, but rather to describe the difference between skillful and unskillful behavior, between what leads to desirable outcomes and what does not. Fools are sometimes presented as people who are evil, but more often as people who are oblivious or distracted by worldly attachments (see, e.g., 286-287).

ON READING THE *Dhammapada*

During many years of reading the *Dhammapada*, I have spent a lot of time pondering two issues related to the text and their meaning for the modern lay practitioner: first, the emphasis on renunciation, solitude, and the monastic life; and second, what may appear to be a denial or rejection of the world.

The major audience for the *Dhammapada* historically has been the ordained Buddhist community. Thus a number of the verses understandably address issues of monastic life. However, many of these verses can apply to anyone who seeks a life dedicated to dharma practice. The challenge for lay practitioners is to discover how to appropriately incorporate into lay life the renunciation and purification.

that characterize monastic life. I have taken them that way for myself. When verses 9 and 10 state that the monastic form is useless unless the monk or nun is virtuous, self-controlled, and honest, I translate that for myself as saying that the lay life is similarly worthless without these qualities. Anyone who lives in this way may figuratively be called a monastic, as is done in verse 142.

The second issue—whether the text has a world-rejecting message—is more challenging, perhaps because the text was meant to challenge our relationship to the world. An initial reading of a number of the verses seems to reveal a negation or an aversion to the world (in fact, some English translations seem to translate the entire text based on this impression). For example, the text encourages us not to “be engrossed in the world” (167). Certainly, for many readers, the following verse seems to deny ordinary human relationships:

*Affection gives rise to grief;
Affection gives rise to fear.
For someone released from affection
There is no grief;
And from where would come fear? (213)*

However, if affection is here understood as a form of clinging—which I believe was the original intent—then what is being criticized is not warm or caring relationships but clinging to those relationships. Similarly, it is not the world that is negated in the *Dhammapada*, but rather *attachment* to the world (as in verse 171).

Stated differently, what is rejected in the text is *saṃsāra*, the self-perpetuating cycles of suffering arising from clinging. Becoming free from wandering endlessly in these cycles is the essential goal of the *Dhammapada*. The world and *saṃsāra* are not the same, even though it is the world that provides most of the objects of samsaric clinging.

In contrast to the seemingly world-negating verses, the *Dhammapada* places strong emphasis on joy, with an entire section, chapter 15, devoted to happiness. Here we find many expressions of joy, including exclamations of joy from those who have freed themselves from attachments. They say, “We shall feast on joy” (200).

For these reasons, I have come to understand that the overall message is not to avoid the world, but rather to avoid being attached. While initial appearances may sometimes suggest a world-negating message, I believe that the issue in the *Dhammapada* is neither negating or affirming the world. The issue is becoming free of clinging to the world. For those who take on this challenge, the resulting freedom helps us live in the world as wisely as possible, which includes experiencing joy.

Over the years I have read the *Dhammapada* in a variety of ways, sometimes casually and sometimes with great care. I have calmed my mind in meditation so that I could encounter the text in creative and intuitive ways. I have read it out loud. I have memorized verses. Some passages I have reread many times until they revealed new understandings or insights. I have read the verses for my own inspiration as well as to discover what inspired ancient Buddhists in their religious

life. At times I have approached the text with an inquiring attitude, sometimes to see how the text might address a particular question I've had and sometimes to allow the text to question my own views and biases.

Each way of reading the text gives me a different impression of the *Dhammapada*. Using a variety of approaches has enriched my experience of the text. My hope is that my translation will enable other readers to be enriched by it as well, perhaps showing them something of the happiness toward which the religious classic is a guide.

Dichotomies *

All experience is preceded by mind,
Led by mind,
Made by mind.
Speak or act with a corrupted mind,
And suffering follows
As the wagon wheel follows the hoof of the ox.

All experience is preceded by mind,
Led by mind,
Made by mind.
Speak or act with a peaceful mind,
And happiness follows
Like a never-departing shadow.

(1-2)

“He abused me, attacked me,
Defeated me, robbed me!”
For those carrying on like this,
Hatred does not end.

“She abused me, attacked me,
Defeated me, robbed me!”
For those not carrying on like this,
Hatred ends.

(3-4)

Hatred never ends through hatred.
By non-hate alone does it end.
This is an ancient truth.

Many do not realize that
We here must die.
For those who realize this,
Quarrels end.

(5-6)

Whoever lives
Focused on the pleasant,
Senses unguarded,

Immoderate with food,
~~Lazy and sluggish,~~
Will be overpowered by Māra,
As a weak tree is bent in the wind.

Whoever lives
Focused on the unpleasant,
Senses guarded,
Moderate with food,
Faithful and diligent,
Will not be overpowered by Māra,
As a stone mountain is unmoved by the wind.

(7-8)

Whoever is defiled
And devoid of self-control and truth,
Yet wears the saffron robe,
Is unworthy of the saffron robe.

Whoever has purged the defilements,
Is self-controlled, truthful,
And well established in virtue,
Is worthy of the saffron robe.

(9-10)

Those who consider the inessential to be essential
And see the essential as inessential
Don't reach the essential,
Living in the field of wrong intention.

Those who know the essential to be essential
And the inessential as inessential
Reach the essential,
Living in the field of right intention.

(11-12)

As rain penetrates
An ill-thatched house,
So lust penetrates
An uncultivated mind.

As rain does not penetrate
A well-thatched house,
So lust does not penetrate
A well-cultivated mind.

(13-14)

One who does evil grieves in this life,

~~Grieves in the next,~~

Grieves in both worlds.

Seeing one's own defiled acts brings grief and affliction.

One who makes merit rejoices in this life,

Rejoices in the next,

Rejoices in both worlds.

Seeing one's own pure acts brings joy and delight.

(15-16)

One who does evil is tormented in this life,

Tormented in the next,

Is tormented in both worlds.

Here he is tormented, knowing, "I have done evil."

Reborn in realms of woe, he is tormented all the more.

One who makes merit is delighted in this life,

Delighted in the next,

Is delighted in both worlds.

Here she is delighted, knowing, "I have made merit."

Reborn in realms of bliss, she delights all the more.

(17-18)

One who recites many teachings

But, being negligent, doesn't act accordingly,

Like a cowherd counting others' cows,

Does not attain the benefits of the contemplative life.

One who recites but a few teachings

Yet lives according to the Dharma,

Abandoning passion, ill will, and delusion,

Aware and with mind well freed,

Not clinging in this life or the next,

Attains the benefits of the contemplative life.

(19-20)

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