

Cognitive

11-12:

Those who regard
non-essence as essence
and see essence as non-,
don't get to the essence,
 ranging about in wrong resolves.

But those who know
essence as essence,
and non-essence as non-,
get to the essence,
 ranging about in right resolves.

13-14:

As rain seeps into
an ill-thatched hut,
so passion,
 the undeveloped mind.

As rain doesn't seep into
a well-thatched hut,
so passion does not,
 the well-developed mind.

26:

They're addicted to heedlessness
-- dullards, fools --
while one who is wise
cherishes heedfulness
as his highest wealth.

33-37:

Quivering, wavering,
hard to guard,
to hold in check:
 the mind.
The sage makes it straight --

like a fletcher,
the shaft of an arrow.

Like a fish
pulled from its home in the water
& thrown on land:
this mind flips & flaps about
 to escape Mara's sway.

Hard to hold down,
nimble,
alighting wherever it likes:
 the mind.
Its taming is good.
The mind well-tamed
 brings ease.

So hard to see,
so very, very subtle,
alighting wherever it likes:
 the mind.
The wise should guard it.
The mind protected
 brings ease.

Wandering far,
going alone,
bodiless,
lying in a cave:
 the mind.
Those who restrain it:
 from Mara's bonds
 they'll be freed.

38:

For a person of unsteady mind,
not knowing true Dhamma,
 serenity
 set adrift:
discernment doesn't grow full.

39:

For a person of unsoddened mind,
 unassaulted awareness,
abandoning merit & evil,
 wakeful,
there is no danger
 no fear.

40:

Knowing this body
 is like a clay jar,
securing this mind
 like a fort,
 attack Mara
 with the spear of discernment,
then guard what's won
 without settling there,
 without laying claim.

63:

A fool with a sense of his foolishness
is -- at least to that extent -- wise.
But a fool who thinks himself wise
really deserves to be called
 a fool.

80:

Irrigators guide the water.
Fletchers shape the arrow shaft.
Carpenters shape the wood.
The wise control
 themselves.

91:

The mindful keep active,
don't delight in settling back.
They renounce every home,
 every home,
like swans taking off from a lake.

159:

If you'd mold yourself
the way you teach others,
then, well-trained,
go ahead & tame --
 for, as they say,
what's hard to tame is you
 yourself.

222:

When anger arises,
whoever keeps firm control
as if with a racing chariot:
him
I call a master charioteer.
 Anyone else,
 a rein-holder --
 that's all.

241-243:

No recitation: the ruinous impurity
 of chants.
No initiative: of a household.
Indolence: of beauty.
Heedlessness: of a guard.

In a woman, misconduct is an impurity.
In a donor, stinginess.
Evil deeds are the real impurities
in this world & the next.

More impure than these impurities
is the ultimate impurity:
 ignorance.

Having abandoned this impurity,
monks, you're impurity-free.

256-257:

To pass judgment hurriedly
doesn't mean you're a judge.
The wise one who weighs

the right judgment & wrong,
the intelligent one
who judges others impartially,
unhurriedly, in line with the Dhamma,
guarding the Dhamma,
guarded by Dhamma:
he's called a judge.

260-261:

A head of gray hairs
doesn't mean one's an elder.
Advanced in years,
one's called an old fool.
But one in whom there is
truth, restraint,
rectitude, gentleness,
self-control --
he's called an elder,
his impurities disgorged,
enlightened.

268-269:

Not by silence
does someone confused
& unknowing
turn into a sage.
But whoever -- wise,
as if holding the scales,
taking the excellent --
rejects evil deeds:
he is a sage,
that's how he's a sage.
Whoever can weigh
both sides of the world:
that's how he's called
a sage.

302:

Hard is the life gone forth,
hard to delight in.
Hard is the miserable
householder's life.

It's painful to stay with dissonant
people,
painful to travel the road.
So be neither traveler
nor pained.

305:

Sitting alone,
resting alone,
walking alone,
untiring.
Taming himself,
he'd delight alone --
alone in the forest.

315:

Like a frontier fortress,
guarded inside & out,
guard yourself.
Don't let the moment pass by.
Those for whom the moment is past
grieve, consigned to hell.

316-319:

Ashamed of what's not shameful,
not ashamed of what is,
beings adopting wrong views
go to a bad destination.

Seeing danger where there is none,
& no danger where there is,
beings adopting wrong views
go to a bad destination.

Seeing error where there is none,
& no error where there is,
beings adopting wrong views
go to a bad destination.

But knowing error as error,
and non-error as non-,
beings adopting right views

go to a good
destination.

322-323:

Excellent are tamed mules,
tamed thoroughbreds,
tamed horses from Sindh.

Excellent, tamed tuskers,
great elephants.

But even more excellent
are those self-tamed.

For not by these mounts could you go
to the land unreached,
as the tamed one goes
by taming, well-taming, himself.

327:

Delight in heedfulness.
Watch over your own mind.
Lift yourself up
from the hard-going way,
like a tusker sunk in the mud.

349-350:

For a person
forced on by his thinking,
fierce in his passion,
focused on beauty,
craving grows all the more.
He's the one
who tightens the bond.
But one who delights
in the stilling of thinking,
always mindful

cultivating
a focus on the foul:

He's the one
who will make an end,
the one who will cut Mara's bond.

362:

Hands restrained,
feet restrained
speech restrained,
supremely restrained --
delighting in what is inward,
content, centered, alone:
he's what they call
a monk.

378:

Calmed in body,
calmed in speech,
well-centered & calm,
having disgorged the baits of the world,
a monk is called
thoroughly
calmed.

403:

Wise, profound
in discernment, astute
as to what is the path
& what's not;
his ultimate goal attained:
he's what I call
a brahmin.

Compiled by: B. Matthews, September 1999

Source: Bhikkhu, T. (1997). Dhammapada: A translation. Barre, MA: Dhamma Dana Publications. Available online:

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