

Dhammapada

Some Ethical Values of Dhammapada

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Khuddakanikaya(the collection of Short sutras)

- It Consisting of
- Khuddakapatha (the small texts)
- Dhammapada, law verses
- Udana, praise(82 suttas)
- Itivuttaka, stories referring to sayings of Buddha.
- Suttanipata, 70 suttas
- Vimanavatthu, stories of Vimanas, celestial palaces
- Petavatthu, stories of pretas, departed spirits.
- Theragatha, stanzas of monks
- Therigatha, stanzas of nuns
- Gataka, former births
- Niddesa, explanations of certain suttas by Sariputta.

The Meaning of the term Dhammapada

- The title of Dhammapada has been interpreted in various ways.
- Dhamma has many meanings. Under one aspect it means religion, particularly the religion taught by Buddha, the law which every Buddhist should accept and observe. Under another aspect dhamma is virtue, or the realisation of law.
- Pada also has many meanings, in Abhidhammapitaka it is explained by place, protection, Nirvana, cause, word, thing, portion foot and footsteps.
- Hence Dhammapada means 'footstep of religion' and thus the title was first rendered by Gogerly, only that he used the plural instead of the singular, called it 'The Footsteps of Religion, while Spence Hardy still more freely called it 'The paths of Religion'.

The Dhammapada

- The Dhammapada was not preached by the Buddha in the present form. Three months after the Passing Away of the Buddha, the Arahants, who assembled at the First Convocation to rehearse the Teachings of the Buddha, collected some of the poetic utterances of the Buddha, which he expounded on different occasions, arrange and classified the treatise in its present form, naming it the Dhammapada
- 1855 dr Fajvul has published a edition of Dhammapada in the language of latin

Stanza-1

- Manapubbañgamā dhammā, manoseṭṭhā monomayā
- Manasā ce paduṭṭhena, bhāsati vā karoti vā
- Tato naṃ dukkhamanveti, cakkaṃva vahato padam.
- (Mind is the forerunner of all evil states. Mind is chief, mind-made are they. If one speaks or acts with wicked mind because of that, suffering follows one, even as the wheel follows the hoof of the draught-ox.)

Stanza-2

- Manapubbañgamā dhammā, manoseṭṭhā monomayā
- Manasā ce pasannena, bhāsatī vā karoti vā
- Tato naṃ sukhamanveti, chāyāva anapāyinī
- (Mind is the forerunner of all good states. Mind is chief mind made are they. If one speaks or acts with pure mind because of that happiness follows one, even as one's shadow that never leaves.)

Stanza-3 &4

- 3) Akkocchi maṁ avadhi maṁ, ajini maṁ ahasi me
- Ye taṁ upanayhanti, veraṁ tesam na sammati
- 4) Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me
- Ye taṁ na upanayhanti, veraṁ tesū pasammati
- (He abused me, he beat me, he defeated me, he robbed me”
in those who harbor such thoughts hatred is not appeased.)
- (He abused me, he beat me, he defeated me, he robbed me”,
in those who do not harbour such thoughts hatred is
appeased.)

Stanza-5

- 5) Na hi verena verāni, sammanti dha kudācancaṃ
- Averena ca sammanti, esa dhammo sanantano
- (Hatreds never cease through hatred in this world, through love alone they cease. This is an eternal law.)

Stanza-6

- Pare ca na vijānanti, mayamettha yamāmase
- Ye ca tattha vijānanti, tato sammanti medhagā
- (The others know not that in this quarrel we perish, those of them who realize it, have their quarrels calmed thereby.)
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Stanza 7 & 8

- 7) Subhānupassiṃ viharantaṃ, indriyesu asaṃvutaṃ
- Bhojanamhi amattaññuṃ, kusītaṃ hinavīriyaṃ,
- Taṃ ve pasahati māro, vāto rukkaṃva dubbalaṃ
-
- 8) Asubhānupassiṃ viharantaṃ, indriyesu susaṃvutaṃ
- Bhojanamhi ca mattaññuṃ, saddhaṃ āraddhavīriyaṃ
- Taṃ ve nappasahati māro, vāto selaṃva pabbataṃ
- (The weak succumb(death) to temptation(greed/bad work)
but not the strong)