

Dhammapada

The Path of Truth

Translated by Bhante Suddhāso

Bāla-Vagga

The Fool Chapter

(60)

dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ.

dīgho bālānaṃ saṃsāro, saddhammaṃ avijānataṃ.

Long is the night for one who cannot sleep, long is a mile¹ for one who is exhausted.

Long is saṃsāra for fools – those who do not understand the true Dhamma².

(61)

carañce nādhigaccheyya, seyyaṃ sadisamattano.

ekacariyaṃ daḥhaṃ kayirā, natthi bāle sahāyatā.

If you cannot find a traveling-companion who is superior or equal to yourself,

Then resolutely travel alone: there is no value in companionship with fools.

(62)

puttamatthi dhanamatthi, iti bālo vihaññati.

attā hi attano natthi, kuto puttā kuto dhanam.

A fool is tormented by thoughts of children and wealth.

When one does not even possess oneself, how could one possess children and wealth?

(63)

yo bālo maññati bālyam, paṇḍito vāpi tena so.

bālo ca paṇḍitamānī, sa ve bālo ti vuccati.

A fool who thinks he is foolish is wise in that regard.

But a fool who thinks he is wise can truly be called foolish.

(64)

yāvajīvampi ce bālo, paṇḍitaṃ payirupāsati.

na so dhammaṃ vijānāti, dabbī sūparasam yathā.

Even if a fool spends his whole life attending to the wise,

He does not understand the Dhamma, like a spoon never knows the flavor of soup.

(65)

muhuttamapi ce viññū, paṇḍitaṃ payirupāsati.

khippaṃ dhammaṃ vijānāti, jivhā sūparasam yathā.

Even if a wise person spends only a short time attending to the wise,

He quickly understands the Dhamma, like a tongue knows the flavor of soup.

1 *Yojana*. A unit of distance, the exact length of which is uncertain. Commentarial estimates place it at approximately 7 miles.

2 *Saddhamma*. This can mean either “true Dhamma” or “good Dhamma.”

(66)

**caranti bālā dummedhā, amitteneva attanā.
karontā pāpakam kammaṃ, yaṃ hoti kaṭukapphalam.**
*Foolish, unwise people act as their own enemies,
Performing harmful deeds that yield bitter fruit.*

(67)

**na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati.
yassa assumukho rodam, vipākam paṭisevati.**
*It is not good to perform an action which one will later regret,
When, weeping with tearful face, one experiences its result.*

(68)

**tañca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati.
yassa patīto sumano, vipākam paṭisevati.**
*It is good to perform an action which one will not later regret,
When, pleased and elated, one experiences its result.*

(69)

**madhuvā maññati bālo, yāva pāpaṃ na paccati.
yadā ca paccati pāpaṃ, bālo dukkham nigacchati.**
*A fool thinks it is sweet, as long as he is not tormented by his harmful deed.
But when he is tormented by it, the fool descends into suffering.*

(70)

**māse māse kusaggena, bālo bhuñjeyya bhojanam.
na so saṅkhātadhammānam, kalam agghati soḷasim.**
*Month after month, a fool might eat using the tip of a blade of grass,
But compared to those who comprehend the Dhamma,
He still would not amount to even a sixteenth of their value.*

(71)

**na hi pāpaṃ kataṃ kammaṃ, sajju khīraṃva muccati.
dahantaṃ bālamaveti, bhasmacchannova pāvako.**
*An evil deed, once done, is not released suddenly like milk -
It follows the fool, smoldering, like fire concealed by ash.*

(72)

**yāvadeva anathāya, ñattaṃ bālassa jāyati.
hanti bālassa sukkaṃsaṃ, muddhamassa vipātayam.**
*It leads only to harm, the knowledge of a fool;
Damaging the fool's good side and destroying his head.*

(73)

**asantaṃ bhāvamiccheyya, purekkhārañca bhikkhusu.
āvāsesu ca issariyaṃ, pūjā parakulesu ca.**
*A fool seeks reputation, preeminence among monks,
Dominion in households, and honor among other families.*

(74)

mameva kata maññantu, gihīpabbajitā ubho.

mamevātivasā assu, kiccākiccesu kismici.

iti bālassa saṅkappo, icchā māno ca vaḍḍhati.

“May both monastics and laypeople think it was done by me alone.

May I be in control, determining what is and is not to be done.”

This is the thought of a fool - desire and conceit grows.

(75)

añña hi lābhūpanisā, añña nibbānagāminī.

evametam abhiññāya, bhikkhu buddhassa sāvako.

sakkāraṃ nābhinandeyya, vivekamanubrūhaye.

Knowledge is the cause of gain; knowledge leads to Nibbāna.

A monk who is a disciple of the Buddha understands just this -

He does not delight in acclaim - he devotes himself to solitude.