Dhp 1-20 — Chapter of Pairs

English translation by Bhante Suddhāso.
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Source note: 15 Pali headings, colophons, or recitation-summary segments have no English translation in the source. All English source segments are retained; no body passages are omitted.

Text

Collection of Minor Texts

Verses of Dhamma

Chapter of Pairs

All things are preceded by the mind,

surpassed by the mind, created by the mind.

If one speaks or acts

with a corrupted mind,

Then suffering follows,

As a track follows a wheel.

All things are preceded by the mind,

surpassed by the mind, created by the mind.

If one speaks or acts

with a pure mind,

Then happiness follows,

As a shadow that never leaves.

“They abused me, they hurt me,

they defeated me, they robbed me!”

For those who hold on to this

hostility is never replaced by peace.

“They abused me, they hurt me,

they defeated me, they robbed me!”

For those who do not hold on to this

hostility is replaced by peace.
Hostility is never pacified
by means of hostility.
Only by means of non-hostility is it pacified.
This is an eternal truth.
Others do not know
that we must be restrained.
The wise ones who know this
attain peace.
If one focuses on beauty,
lacks sense-restraint,
does not know the right amount when eating,
is lazy, and lacks energy,
Māra subdues such a person
just as the wind subdues a weak tree.
If one does not focus on beauty,
has good sense-restraint,
knows the right amount when eating,
has faith, and has persistent energy,
Māra does not subdue such a person
just as the wind does not subdue a stone mountain.
An impure person
who dons a monastic robe
without true self-control
is not worthy of the monastic robe.
One who has expelled all impurity,
is focused on moral conduct,
and is committed to true self-control
is worthy of the monastic robe.

One who thinks the non-essential is essential
and who sees the essential as non-essential
does not arrive at the essence;
their conduct is based on incorrect attitudes.
One who knows the essential as essential
and the non-essential as non-essential
arrives at the essence;
their conduct is based on correct attitudes.
Just as rain penetrates
a poorly sealed house,
in the same way, passion penetrates
an undeveloped mind.
Just as rain does not penetrate
a well-sealed house,
in the same way, passion does not penetrate
a well-developed mind.
One sorrows here, one sorrows afterwards,
an evildoer sorrows both times.
One sorrows and agonizes
after seeing one's own defiled actions.
One rejoices here, one rejoices afterwards,
one who has made merit rejoices both times.
One rejoices and exults
after seeing one's own pure actions.
Tormented here, tormented afterwards,
an evildoer is tormented both times.
One is tormented by the thought “I have done evil,”
And one is tormented even more when one has arrived at a bad destiny.
One delights here, one delights afterwards,

one who has made merit delights both times.
One is delighted by the thought “I have made merit,”
And one delights even more when one has arrived at a good destiny.
A negligent person who says much that is beneficial
but does not act accordingly
is like a cowherd who counts other people's cows,
and is not part of the contemplative life.
Even if they say little that is beneficial,
one who lives according to the Dhamma,
having abandoned passion, hatred, and delusion,
with accurate understanding and a well-liberated mind,
not grasping either here or beyond,
is part of the contemplative life.