

Conative/Volition Domain

7-8:

One who stays focused on the beautiful,
is unrestrained with the senses,
knowing no moderation in food,
apathetic, unenergetic:
Mara overcomes him
as the wind, a weak tree.

One who stays focused on the foul,
is restrained with regard to the senses,
knowing moderation in food,
full of conviction & energy:
Mara does not overcome him
as the wind, a mountain of rock.

9-10:

He who, deprived,
devoid
of truthfulness
& self-control,
puts on the ochre robe,
doesn't deserve the ochre robe.

But he who is free
of depravity
endowed
with truthfulness
& self-control,
well-established
in the precepts,
truly deserves the ochre robe.

25:

Through initiative, heedfulness,
restraint, & self-control,
the wise would make
an island
no flood
can submerge.

51-52:

Just like a blossom,
bright colored
but scentless:
a well-spoken word
is fruitless
when not carried out.

Just like a blossom,
bright colored
& full of scent:
a well-spoken word
is fruitful
when well carried out.

85-89:

Few are the people
who reach the Far Shore.
These others
simply scurry along
this shore.
But those who practice Dhamma
in line with the well-taught Dhamma,
will cross over the realm of Death
so hard to transcend.

Forsaking dark practices,
the wise person
should develop the bright,
having gone from home
to no-home
in seclusion, so hard to enjoy.
There he should wish for delight,
discarding sensuality --
he who has nothing.
He should cleanse himself -- wise --
of what defiles the mind.

Whose minds are well-developed
in the factors of self-awakening,
who delight in non-clinging,
relinquishing grasping --
resplendent,
their effluents ended:
they, in the world,
are Unbound.

119-120:

Even the evil
meet with good fortune
as long as their evil
has yet to mature.
But when it's matured
that's when they meet
with evil.

Even the good
meet with bad fortune
as long as their good
has yet to mature.
But when it's matured
that's when they meet
with good fortune.

121-122:

Don't be heedless of evil
(It won't come to me').
A water jar fills,
even with water
falling in drops.
With evil -- even if
bit
by
bit,
habitually --
the fool fills himself full.

Don't be heedless of merit
(It won't come to me').
A water jar fills,
even with water
falling in drops.

With merit -- even if
bit
by
bit,
habitually --
the enlightened one fills himself full.

153-154:

Through the round of many births I
roamed
without reward,
without rest,
seeking the house-builder.
Painful is birth
again & again.

House-builder, you're seen!
You will not build a house again.
All your rafters broken,
the ridge pole destroyed,
gone to the Unformed, the mind
has come to the end of craving.

163:

They're easy to do --
things of no good
& no use to yourself.
What's truly useful & good
is truly harder than hard to do.

182:

Hard the winning of a human birth.
Hard the life of mortals.
Hard the chance to hear the true
Dhamma.
Hard the arising of Awakened Ones.

223:

Conquer anger
with lack of anger;
bad, with good;
stinginess, with generosity;
a liar, with truth.

225:

Gentle sages,
constantly restrained in body,
go to the unwavering state
where, having gone,
there's no grief.

226:

Those who always stay wakeful,
training by day & by night,
keen on Unbinding:
their effluents come to an end.

239:

Just as a silver smith
step by
step,
bit by
bit,
moment to
moment,
blows away the impurities
of molten silver --
so the wise man, his own.

274-276:

Just this
is the path
-- there is no other --
to purify vision.
Follow it,
and that will be Mara's
bewilderment.

Following it,
you put an end
to suffering & stress.
I have taught you this path
for knowing
the extraction of arrows.

It's for you to strive
ardently.
Tathagatas simply
point out the way.
Those who practice,
absorbed in jhana:
from Mara's bonds
they'll be freed.

280:

At the time for initiative
he takes no initiative.
Young, strong, but lethargic,
the resolves of his heart
exhausted,
the lazy, lethargic one
loses the path
to discernment.

282:

From striving comes wisdom;
from not, wisdom's end.
Knowing these two courses
-- to development,
decline --
conduct yourself
so that wisdom will grow.

311-314:

Just as sharp-bladed grass,
if wrongly held,
wounds the very hand that holds it --
the contemplative life, if wrongly
grasped,
drags you down to hell.

Any slack act,
or defiled observance,
or fraudulent life of chastity
bears no great fruit.

If something's to be done,
then work at it firmly,
for a slack going-forth
kicks up all the more dust.

It's better to leave a misdeed
undone.
A misdeed burns you afterward.
Better that a good deed be done
that, after you've done it,
won't make you burn.

360-361:

Restraint with the eye is good,
good is restraint with the ear.
Restraint with the nose is good,
good is restraint with the tongue.
Restraint with the body is good,
good is restraint with speech.
Restraint with the heart is good,
good is restraint everywhere.
A monk everywhere restrained
is released from all suffering & stress.

382:

A young monk who strives
in the Awakened One's teaching,
brightens the world
like the moon set free from a cloud.

397:

Having cut every fetter,
he doesn't get ruffled.
Beyond attachment,
unshackled:
he's what I call
a brahmin.

414:

He has made his way past
this hard-going path
-- samsara, delusion --
has crossed over,
has gone beyond,
is free from want,
from perplexity,
absorbed in jhana,
through no-clinging
Unbound:
he's what I call
a brahmin.

Compiled by: B. Matthews, September 1999

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<http://www.accesstoinight.org/tipitaka/kn/dhp/dhp.intro.than.html>

URL: <http://www.science-religion.org/religion/buddhism/brilstar/07conatn.pdf>