**NAMO BUDDAYA!**

Mon**d**ay class-01

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !.

**Dhammapada - Chapter 1: Yamakavagga - Pairs**

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| 01. All actions in this life are preceded by mind. Mind is their chief. They are made by mind. If one speaks or acts with an impure mind, suffering like the wagon wheel follows the foot of the ox. | 01. Manopubbangamā dhammā, manoseṭṭhā manomayā; Manasā che paduṭṭhena, bhāsati vā karoti vā; Tato naṁ dukkha manveti, cakkaṁva vahato padaṁ. |
| 02. All actions in this life are preceded by mind. Mind is their chief. They are made by mind. If one speaks or acts with an pure mind, happiness follows one’s never departing shadow. | 02. Manopubbangamā dhammā, manoseṭṭhā manomayā; Manasā che pasannena, bhāsati vā karoti vā; Tato naṁ sukha manveti, chāyāva anapāyinī. |
| 03. "He abused me, he struck me, he defeated me and he robbed me." Those who harbor such thoughts will never end their hatred.  04. "He abused me, he struck me, he defeated me and he robbed me." Those who do not harbor such thoughts will end their hatred. | 03. Akkochchi maṁ avadhi maṁ, ajini maṁ ahāsi me; Ye  taṁ upanayhanti, veraṁ tesaṁ na sammati.    04. Akkochchi maṁ avadhi maṁ, ajini maṁ ahāsi me; Ye  taṁ na upanayhanti, veraṁ tesūpasammati. |
| 05. Hatred is never ends through hatred; By non-hatred alone does it end. This is an eternal law in this world. | 05. Na hi verena verāni, sammantīdha kudācanaṁ; Averena cha sammanti, esa dhammo sanantano. |
| 06. The people who quarrel do not realize that one day through these quarrels they will die, but those who do realize this fact settle their quarrels. | 06.Pare cha na vijānanti, mayamettha yamāmase; Ye cha tattha vijānanti, tato sammanti medhagā. |
| 07. Whoever lives focused on pleasant things, with their sense faculties unguarded, immoderate in eating, laze and sluggish, will be overpowered by mara, just as a storm throws down a weak tree.    08. Whoever lives focused on the unpleasant nature of things, with their sense faculties guarded, moderate in eating, faithful and diligent, will not be overpowered by mara, just as a storm cannot shake a rocky mountain. | 07. Subhānupassiṁ viharantaṁ, indriyesu asaṁvutaṁ; Bhojanamhi cha mattaññuṁ, kusītaṁ hīna vīriyaṁ; Taṁ ve pasahati māro, vāto rukkhaṁva dubbalaṁ.  08. Asubhānupassiṁ viharantaṁ, Indriyesu susaṁvutaṁ; Bhojanamhi cha mattaññuṁ, Saddhaṁ āraddha vīriyaṁ; Taṁ ve nappasahati māro, Vāto selaṁva pabbataṁ. |
| 09. Whoever is defiled, devoid of self-control and truth-fullness and yet wears the monk’s robe.    10. Whoever has removed defilements, is well established in virtue, and is filled with self-control and truthfulness is indeed worthy of the robe. | 09. Anikkasāvo kāsāvaṁ, yo vatthaṁ parida hessati; Apeto dama sachchena, na so kāsāva marahati.  10. Yo cha vanta kasāvassa, sīlesu susamāhito; Upeto dama sachchena, sa ve kāsāva marahati. |
| 11. In the world, there are unbeneficial things. Some people mistake these unbeneficial things to be beneficial. They also mistake the beneficial things, such as developing virtue, concentration, and wisdom, to be unbeneficial. They are enveloped in wrong thoughts. They never reach what is beneficial.  12. Based on right view, some people always think right thoughts. These wise people know the beneficial things, such as developing virtue, concentration, and wisdom, to be unbeneficial. That also knows the unbeneficial things to be unbeneficial. That is why they reach the most beneficial, Nibbāna. | 11.  Asāre sāra matino, sāre chā sāra dassino; Te sāraṁ nādhi gachchanti, michchā sankappa gocharā.  12.  Sārañcha sāratho ñatvā, asārañcha asāratho; Te sāraṁ adhigachchanti, sammā sankappa gocharā. |
| 13. Just as rain breaks through a poorly roofed house, last penetrates the mind that has not been developed by calming and insight meditation.  14. Just as rain does not break through a well-roofed house, last never penetrates the mind that has been well developed by calming and insight meditation. | 13.  Yathā gāraṁ duch channaṁ, vuṭṭhī samati vijjhati; Evaṁ abhāvitaṁ chittaṁ, rāgo samathi vijjhati.  14. Yathā gāraṁ such channaṁ, vuṭṭhī na samathi vijjhati; Evaṁ subhāvitaṁ chittaṁ, rāgo na samathi vijjhati. |
| 15. The evil-doer grieves this life and in the next. He grieves in both worlds. He laments and is afflicted, seeing his own defiled actions. | 15.  Idha sochati pechcha sochati, Pāpakārī ubhayaththa sochati; So sochati so vihaññati, Disvā kamma kiliṭṭha mattano. |
| 16. The maker of merit rejoices in this life and in the next. He rejoices in both worlds. He rejoices and is delighted, seeing his own pure actions. | 16. Idha modati pechcha modati, Katapuñño ubhayattha modati; So modati so pamodati, Disvā kamma visuddhi mattano. |
| 17. The evil-doer suffers here and hereafter; he suffers in both the worlds. He is regretful knowing, “I have done evil. He is more regretful once he is reborn in the plane of misery | 17. Idha tappati pechcha tappati, Pāpakārī ubhayattha tappati;  " Pāpaṁ me katan"ti tappati, Bhiyyo tappati duggatiṁ gato. |
| 18. The maker of good delights here and hereafter; he delights in both the worlds. He is delighted knowing, “I have done merit.” He is even more once he is reborn in the heaven. | 18. Idha nandati pechcha nandati, Katapuñño ubhayaththa nandati;  " Puññaṁ me katan"ti nandati, Bhiyyo nandati suggatiṁ gato. |
| 19. Even though the negligent person preaches much Dhamma to others, he does not practice accordingly. He is like a cowherd who only counts the cows of others. He does not attain the stages of enlightenment as a monk.  20. Even if the person practicing Dhamma preaches little to others, he lives according to the Dhamma. With developed knowledge and a well-freed mind, he abandons passion, hatred, and delusion. Not clinging to anything in this world or the next, he attains the stages of enlightenment as a monk. | 19. Bahumpi che sahitam bhāsamāno Na takkaro hoti naro pamaththo; Gopova gāvo gaṇayaṁ paresaṁ, Na bhāgavā sāmaññassa hoti.    20.  Appampi che sahitam bhāsamāno Dhammassa hoti anudhamma chārī; Rāgañcha dosañcha pahāya  mohaṁ, Sammappajāno suvimutta chitto; Anupādiyāno idha vā huraṁ vā, Sa bhāgavā sāmañ ñassa hoti.  Yamakavaggo paṭhamo. |