

BECOMING A BRILLIANT STAR

**Selections from the Dhammapada
(Buddhist Scriptures)**

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October, 1999

General

21-24:

Heedfulness: the path to the Deathless.
Heedlessness: the path to death.
The heedful do not die.
The heedless are as if
already dead.

Knowing this as a true distinction,
those wise in heedfulness
rejoice in heedfulness,
enjoying the range of the noble ones.

The enlightened, constantly
absorbed in jhana,
persevering,
firm in their effort:
they touch Unbinding,
the unexcelled safety
from bondage.

Those with initiative,
mindful,
clean in action,
acting with due consideration,
heedful, restrained,
living the Dhamma:
their glory
grows.

28:

When the wise person drives out
heedlessness
with heedfulness,
having climbed the high tower
of discernment,
sorrow-free,
he observes the sorrowing crowd --
as the enlightened man,
having scaled

a summit,
the fools on the ground below.

44-45:

Who will penetrate this earth
& this realm of death
with all its gods?
Who will ferret out
the well-taught Dhamma-saying,
as the skillful flower-arranger
the flower?

The learner-on-the-path
will penetrate this earth
& this realm of death
with all its gods.
The learner-on-the-path
will ferret out
the well-taught Dhamma-saying,
as the skillful flower-arranger
the flower.

82:

Like a deep lake,
clear, unruffled, & calm:
so the wise become clear,
calm,
on hearing words of the Dhamma.

110-115:

Better than a hundred years
lived without virtue, uncentered, is
one day
lived by a virtuous person
absorbed in jhana.

And better than a hundred years
lived undiscerning, uncentered, is
one day

lived by a discerning person
absorbed in jhana.

And better than a hundred years
lived apathetic & unenergetic, is
 one day
lived energetic & firm.

And better than a hundred years
lived without seeing
arising & passing away, is
 one day
lived seeing
arising & passing away.

And better than a hundred years
lived without seeing
the Deathless state, is
 one day
lived seeing
the Deathless state.

And better than a hundred years
lived without seeing
the ultimate Dhamma, is
 one day
lived seeing
the ultimate Dhamma.

117-118:

If a person does evil,
he shouldn't do it again & again,
shouldn't develop a penchant for it.
To accumulate evil
 brings pain.

If a person makes merit,
he should do it again & again,
should develop a penchant for it.
To accumulate merit
 brings ease.

146:

What laughter, why joy,
when constantly aflame?
 Enveloped in darkness,
don't you look for a lamp?

188-192:

They go to many a refuge,
 to mountains and forests,
 to park and tree shrines:
people threatened with danger.
That's not the secure refuge,
 not the supreme refuge,
that's not the refuge,
having gone to which,
 you gain release
 from all suffering & stress.

But when, having gone
to the Buddha, Dhamma,
& Sangha for refuge,
you see with right discernment
the four noble truths --
 stress,
 the cause of stress,
 the transcending of stress,
& the noble eightfold path,
 the way to the stilling of stress:
that's the secure refuge,
that, the supreme refuge,
that is the refuge,
having gone to which,
 you gain release
 from all suffering & stress.

244-245:

Life's easy to live
for someone unscrupulous,
 cunning as a crow,
 corrupt, back-biting,
 forward, & brash;
but for someone who's constantly

scrupulous, cautious,
observant, sincere,
pure in his livelihood,
clean in his pursuits,
it's hard.

258-259:

Simply talking a lot
doesn't mean one is wise.
Whoever's secure --
no hostility,
fear --
is said to be wise.

Simply talking a lot
doesn't maintain the Dhamma.
Whoever
-- although he's heard next to nothing --
sees Dhamma through his body,
is not heedless of Dhamma:
he's one who maintains the Dhamma.

273:

Of paths, the eightfold is best.
Of truths, the four sayings.
Of qualities, dispassion.
Of two-footed beings,
the one with the eyes
to see.

296-301:

They awaken, always wide awake:
Gotama's disciples
whose mindfulness, both day & night,
is constantly immersed
in the Buddha.

They awaken, always wide awake:
Gotama's disciples
whose mindfulness, both day & night,
is constantly immersed
in the Dhamma.

They awaken, always wide awake:
Gotama's disciples
whose mindfulness, both day & night,
is constantly immersed
in the Sangha.

They awaken, always wide awake:
Gotama's disciples
whose mindfulness, both day & night,
is constantly immersed
in the body.

They awaken, always wide awake:
Gotama's disciples
whose hearts delight, both day & night,
in harmlessness.

They awaken, always wide awake:
Gotama's disciples
whose hearts delight, both day & night,
in developing the mind.

331-333:

A blessing: friends when the need
arises.
A blessing: contentment with whatever
there is.
Merit at the ending of life is a blessing.
A blessing: the abandoning of all
suffering
& stress.

A blessing in the world: reverence to
your mother.
A blessing: reverence to your father as
well.
A blessing in the world: reverence to a
contemplative.
A blessing: reverence for a brahmin,
too.
A blessing into old age is virtue.
A blessing: conviction established.
A blessing: discernment attained.

The non-doing of evil things is
a blessing.

338:

If its root remains
undamaged & strong,
a tree, even if cut,
will grow back.
So too if latent craving
is not rooted out,
this suffering returns
again
&
again.

375-376:

Here the first things
for a discerning monk
are guarding the senses,
contentment,
restraint in line with the
Patimokkha.
He should associate with admirable
friends,

living purely, untiring,
hospitable by habit,
skilled in his conduct.

Gaining a manifold joy,
he will put an end
to suffering & stress.

380:

Your own self is
your own mainstay.
Your own self is
your own guide.
Therefore you should
watch over yourself --
as a trader, a fine steed.

406:

Unopposing among opposition,
unbound among the armed,
unclinging among those who cling:
he's what I call
a brahmin.

Compiled by: B. Matthews, September 1999

Source: Bhikkhu, T. (1997). Dhammapada: A translation. Barre, MA: Dhamma Dana
Publications. Available online:

[<http://www.accesstoinight.org/canon/khuddaka/dhp/index.html>].

URL: <http://chiron.valdosta.edu/whuitt/religion/brilstar/01intro.pdf>