

Spiritual

19-20:

If he recites many teachings, but
-- heedless man --
doesn't do what they say,
like a cowherd counting the cattle of
others,
he has no share in the contemplative life.

If he recites next to nothing
but follows the Dhamma
in line with the Dhamma;
abandoning passion,
aversion, delusion;
alert,
his mind well-released,
not clinging
either here or hereafter:
he has his share in the contemplative life.

54-56:

No flower's scent
goes against the wind --
not sandalwood,
jasmine,
tagara.
But the scent of the good
does go against the wind.
The person of integrity
wafts a scent
in every direction.

Sandalwood, tagara,
lotus, & jasmine:
Among these scents,
the scent of virtue
is unsurpassed.

Next to nothing, this fragrance
-- sandalwood, tagara --
while the scent of the virtuous
wafts to the gods,
supreme.

60:

Long for the wakeful is the night.
Long for the weary, a league.
For fools
unaware of True Dhamma,
samsara
is long.

69:

As long as evil has yet to ripen,
the fool mistakes it for honey.
But when that evil ripens,
the fool falls into
pain.

71:

An evil deed, when done,
doesn't -- like ready milk --
come out right away.
It follows the fool,
smoldering
like a fire
hidden in ashes.

75:

The path to material gain
goes one way,
the way to Unbinding,
another.
Realizing this, the monk,

a disciple to the Awakened One,
should not relish offerings,
should cultivate seclusion
instead.

79:

Drinking the Dhamma,
refreshed by the Dhamma,
one sleeps at ease
with clear awareness & calm.
In the Dhamma revealed
by the noble ones,
the wise person
always delights.

124:

If there's no wound on the hand,
that hand can hold poison.
Poison won't penetrate
where there's no wound.
There's no evil
for those who don't do it.

127-128:

Not up in the air,
nor in the middle of the sea,
nor going into a cleft in the mountains
-- nowhere on earth --
is a spot to be found
where you could stay & escape
your evil deed.

Not up in the air,
nor in the middle of the sea,
nor going into a cleft in the mountains
-- nowhere on earth --
is a spot to be found
where you could stay & not succumb
to death.

174:

Blinded this world --
how few here see clearly!
Just as birds who've escaped
from a net are
few, few
are the people
who make it to heaven.

202-204:

There's no fire like passion,
no loss like anger,
no pain like the aggregates,
no ease other than peace.

Hunger: the foremost illness.
Fabrications: the foremost pain.
For one knowing this truth
as it actually is,
Unbinding
is the foremost ease.

Freedom from illness: the foremost good
fortune.

Contentment: the foremost wealth.
Trust: the foremost kinship.
Unbinding: the foremost ease.

205:

Drinking the nourishment,
the flavor,
of seclusion & calm,
one is freed from evil, devoid
of distress,
refreshed with the nourishment
of rapture in the Dhamma.

224:

By telling the truth;
by not growing angry;
by giving, when asked,

no matter how little you have:
by these three things
you enter the presence of devas.

235-238:

You are now
like a yellowed leaf.
Already Yama's minions stand near.
You stand at the door to departure
but have yet to provide
for the journey.

Make an island for yourself!
Work quickly! Be wise!
With impurities all blown away,
unblemished,
you'll reach the divine realm
of the noble ones.

You are now
right at the end of your time.
You are headed
to Yama's presence,
with no place to rest along the way,
but have yet to provide
for the journey.

Make an island for yourself!
Work quickly! Be wise!
With impurities all blown away,
unblemished,
you won't again undergo birth
& aging.

266-267:

Begging from others
doesn't mean one's a monk.
As long as one follows
householders' ways,
one is no monk at all.

But whoever puts aside
both merit & evil and,
living the chaste life,
judiciously
goes through the world:
he's called a monk.

320:

I -- like an elephant in battle,
enduring an arrow shot from a bow --
will endure a false accusation,
for the mass of people
have no principles.

334:

When a person lives heedlessly,
his craving grows like a creeping vine.
He runs now here
& now there,
as if looking for fruit:
a monkey in the forest.

344:

Cleared of the underbrush
but obsessed with the forest,
set free from the forest,
right back to the forest he runs.
Come, see the person set free
who runs right back to the same old
chains!

354:

A gift of Dhamma conquers all gifts;
the taste of Dhamma, all tastes;
a delight in Dhamma, all delights;
the ending of craving, all suffering
& stress.

364:

Dhamma his dwelling,
Dhamma his delight,
a monk pondering Dhamma,
calling Dhamma to mind,
does not fall away
from true Dhamma.

391:

Whoever does no wrong
in body,
speech,
heart,
is restrained in these three ways:
he's what I call
a brahmin.

410:

His longing for this
& for the next world
can't be found;
free from longing, unshackled:

he's what I call
a brahmin.

411:

His attachments,
his homes,
can't be found.
Through knowing
he is unperplexed,
has attained the plunge
into Deathlessness:
he's what I call
a brahmin.

423:

He knows his former lives.
He sees heavens & states of woe,
has attained the ending of birth,
is a sage who has mastered full-
knowing,
his mastery totally mastered:
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.accesstoinsight.org/canon/khuddaka/dhp/index.html>].

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