

Family

42-43:

Whatever an enemy might do
to an enemy,
or a foe to a foe,
the ill-directed mind
can do to you
even worse.

Whatever a mother, father
or other kinsman
might do for you,
the well-directed mind
can do for you
even better.

106-108:

You could, month by month,
at a cost of thousands,
conduct sacrifices
a hundred times,
or
pay a single moment's homage
to one person,
self-cultivated.

Better than a hundred years of sacrifices
would that act of homage be.

You could, for a hundred years,
live in a forest
tending a fire,
or
pay a single moment's homage
to one person,
self-cultivated.

Better than a hundred years of sacrifices
would that act of homage be.

Everything offered
or sacrificed in the world
for an entire year by one seeking merit

doesn't come to a fourth.

Better to pay respect
to those who've gone
the straight way.

109:

If you're respectful by habit,
constantly honoring the worthy,
four things increase:
long life, beauty,
happiness, strength.

177:

No misers go
to the world of the devas.
Those who don't praise giving
are fools.
The enlightened
express their approval for giving
and so find ease
in the world beyond.

183-185:

The non-doing of any evil,
the performance of what's skillful,
the cleansing of one's own mind:
this is the teaching
of the Awakened.

Patient endurance:
the foremost austerity.

Unbinding:
the foremost,
so say the Awakened.
He who injures another
is no contemplative.
He who mistreats another,
no monk.

Not disparaging, not injuring,
restraint in line with the Patimokkha,
moderation in food,
dwelling in seclusion,
commitment to the heightened mind:
this is the teaching
of the Awakened.

193:

It's hard to come by
a thoroughbred of a man.
It's simply not true
that he's born everywhere.
Wherever he's born, an enlightened one,
the family prospers,
is happy.

194:

A blessing: the arising of Awakened
Ones.
A blessing: the teaching of true
Dhamma.
A blessing: the concord of the Sangha.
The austerity of those in concord
is a blessing.

219-220:

A man long absent
comes home safe from afar.
His kin, his friends, his companions,
delight in his return.

In just the same way,
when you've done good
& gone from this world
to the world beyond,
your good deeds receive you --
as kin, someone dear
come home.

353:

All-conquering,
all-knowing am I,
with regard to all things,
unadhering.
All-abandoning,
released in the ending of craving:
having fully known on my own,
to whom should I point as my teacher?

393-394:

Not by matted hair,
by clan, or by birth,
is one a brahmin.
Whoever has truth
& rectitude:
he is a pure one,
he, a brahmin.

What's the use of your matted hair,
you dullard?
What's the use of your deerskin cloak?
The tangle's inside you.
You comb the outside.

396:

I don't call one a brahmin
for being born of a mother
or sprung from a womb.
He's called a 'bho-sayer'
if he has anything at all.
But someone with nothing,
who clings to no thing:
he's what I call
a brahmin.

Compiled by: B. Matthews, September 1999

Source: Bhikkhu, T. (1997). Dhammapada: A translation. Barre, MA: Dharma Dana Publications. Available online:
[<http://www.accesstoinsight.org/canon/khuddaka/dhp/index.html>].

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