

## 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: Dhamma Dana Publications. Available online:

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

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