

Social

3-6:

'He insulted me,
hit me,
beat me,
robbed me'
-- for those who brood on this,
hostility isn't stilled.

'He insulted me,
hit me,
beat me,
robbed me' --
for those who don't brood on this,
hostility is stilled.

Hostilities aren't stilled
through hostility,
regardless.

Hostilities are stilled
through non-hostility:
this, an unending truth.

Unlike those who don't realize
that we're here on the verge
of perishing,
those who do:
their quarrels are stilled.

49:

As a bee -- without harming
the blossom,
its color,
its fragrance --
takes its nectar & flies away:
so should the sage
go through a village.

50:

Focus,
not on the rudenesses of others,
not on what they've done
or left undone,
but on what you
have & haven't done
yourself.

61:

If, in your course, you don't meet
your equal, your better,
then continue your course,
firmly,
alone.
There's no fellowship with fools.

64-65:

Even if for a lifetime
the fool stays with the wise,
he knows nothing of the Dhamma --
as the ladle,
the taste of the soup.

Even if for a moment,
the perceptive person stays with the wise,
he immediately knows the Dhamma --
as the tongue,
the taste of the soup.

72-74:

Only for his ruin
does renown come to the fool.
It ravages his bright fortune
& rips his head apart.

He would want unwarranted status,
preeminence among monks,
authority among monasteries,
homage from lay families.

'Let householders & those gone forth
both think that this
was done by me alone.
May I alone determine
what's a duty, what's not':
the resolve of a fool
as they grow --
his desire & pride.

76-77:

Regard him as one who
points out
treasure,
the wise one who
seeing your faults
rebukes you.
Stay with this sort of sage.
For the one who stays
with a sage of this sort,
things get better,
not worse.

Let him admonish, instruct,
deflect you
away from poor manners.
To the good, he's endearing;
to the bad, he's not.

78:

Don't associate with bad friends.
Don't associate with the low.
Associate with admirable friends.
Associate with the best.

123:

Like a merchant with a small
but well-laden caravan

-- a dangerous road,
like a person who loves life
-- a poison,
one should avoid
-- evil deeds.

125:

Whoever harasses
an innocent man,
a man pure, without blemish:
the evil comes right back to the fool
like fine dust
thrown against the wind.

129-130:

All
tremble at the rod,
all
are fearful of death.
Drawing the parallel to
yourself,
neither kill nor get others to kill.

All
tremble at the rod,
all
hold their life dear.
Drawing the parallel to
yourself,
neither kill nor get others to kill.

158:

First
he'd settle himself
in what is correct,
only then
teach others.
He wouldn't stain his name
: he is wise.

167:

Don't associate with lowly qualities.
Don't consort with heedlessness.
Don't associate with wrong views.
Don't busy yourself with the world.

195-196:

If you worship those worthy of worship,
-- Awakened Ones or their disciples --
who've transcended
 complications,
 lamentation,
 & grief,
who are unendangered,
 fearless,
 unbound:
there's no measure for reckoning
that your merit's 'this much.'

206-208:

It's good to see Noble Ones.
Happy their company -- always.
Through not seeing fools
constantly, constantly
 one would be happy.

For, living with a fool,
one grieves a long time.
Painful is communion with fools,
as with an enemy --
 always.
Happy is communion
with the enlightened,
as with a gathering of kin.

So:
the enlightened man --
discerning, learned,
enduring, dutiful, noble,
intelligent, a man of integrity:
 follow him
 -- one of this sort --

as the moon, the path
of the zodiac stars.

227-228:

This has come down from old, Atula,
& not just from today:
they find fault with one
 who sits silent,
they find fault with one
 who speaks a great deal,
they find fault with one
 who measures his words.
There's no one unfaulted in the world.

There never was,
 will be,
nor at present is found
anyone entirely faulted
or entirely praised.

240:

Just as rust
-- iron's impurity --
eats the very iron
from which it is born,
 so the deeds
of one who lives slovenly
 lead him on
to a bad destination.

246-248:

Whoever kills, lies, steals,
goes to someone else's wife,
& is addicted to intoxicants,
 digs himself up
 by the root
right here in this world.

So know, my good man,
that bad deeds are reckless.
Don't let greed & unrighteousness
oppress you with long-term pain.

252-253:

It's easy to see
the errors of others,
but hard to see
your own.
You winnow like chaff
the errors of others,
but conceal your own --
like a cheat, an unlucky throw.

If you focus on the errors of others,
constantly finding fault,
your effluents flourish.
You're far from their ending.

262-263:

Not by suave conversation
or lotus-like coloring
does an envious, miserly cheat
become an exemplary man.
But one in whom this is
cut through
up- rooted
wiped out --
he's called exemplary,
his aversion disgorged,
intelligent.

291:

He wants his own ease
by giving others dis-ease.
Intertwined in the inter-
action of hostility,
from hostility
he's not set free.

309-310:

Four things befall the heedless man
who lies down with the wives of others:
a wealth of demerit;
a lack of good sleep;

third, censure;
fourth, hell.

A wealth of demerit, an evil destination,
& the brief delight of a
fearful man with a
fearful woman,
& the king inflicts a harsh punishment.
So
no man should lie down
with the wife of another.

321:

The tamed is the one
they take into assemblies.
The tamed is the one
the king mounts.
The tamed who endures
a false accusation
is, among human beings,
the best.

328-330:

If you gain a mature companion --
a fellow traveler, right-living, enlightened
--
overcoming all dangers
go with him, gratified,
mindful.

If you don't gain a mature companion --
a fellow traveler, right-living, enlightened
--
go alone
like a king renouncing his kingdom,
like the elephant in the Matanga wilds,
his herd.

Going alone is better,
there's no companionship with a fool.
Go alone,
doing no evil, at peace,
like the elephant in the Matanga wilds.

389:

One should not strike a brahmin,
nor should the brahmin
let loose with his anger.
Shame on a brahmin's killer.
More shame on the brahmin
whose anger's let loose.

405:

Having put aside violence
against beings fearful or firm,
he neither kills nor
gets others to kill:
he's what I call
a brahmin.

Compiled by: B. Matthews, September 1999

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[\[http://www.accesstoinsight.org/canon/khuddaka/dhp/index.html\]](http://www.accesstoinsight.org/canon/khuddaka/dhp/index.html).

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