

## Affective

- 1-2:  
Phenomena are preceded by the heart,  
ruled by the heart,  
made of the heart.  
If you speak or act  
with a corrupted heart,  
then suffering follows you --  
as the wheel of the cart,  
the track of the ox  
that pulls it.
- Phenomena are preceded by the heart,  
ruled by the heart,  
made of the heart.  
If you speak or act  
with a calm, bright heart,  
then happiness follows you,  
like a shadow  
that never leaves.
- 83:  
Everywhere, truly,  
those of integrity  
stand apart.  
They, the good,  
don't chatter in hopes  
of favor or gains.  
When touched  
now by pleasure,  
now pain,  
the wise give no sign  
of high  
or low.
- 90:  
In one who  
has gone the full distance,  
is free from sorrow,  
is fully released  
in all respects,
- has abandoned all bonds:  
no fever is found.
- 99:  
Delightful wilds  
where the crowds don't delight,  
those free from passion  
delight,  
for they're not searching  
for sensual pleasures.
- 170:  
See it as a bubble,  
see it as a mirage:  
one who regards the world this way  
the King of Death doesn't see.
- 171:  
Come look at this world  
all decked out  
like a royal chariot,  
where fools plunge in,  
while those who know  
don't cling.
- 197-200:  
How very happily we live,  
free from hostility  
among those who are hostile.  
Among hostile people,  
free from hostility we dwell.
- How very happily we live,  
free from misery  
among those who are miserable.  
Among miserable people,  
free from misery we dwell.

How very happily we live,  
free from busyness  
among those who are busy.  
Among busy people,  
free from busyness we dwell.

How very happily we live,  
we who have nothing.  
We will feed on rapture  
like the Radiant gods.

201:

Winning gives birth to hostility.  
Losing, one lies down in pain.  
The calmed lie down with ease,  
having set  
winning & losing  
aside.

210-211:

Don't ever -- regardless --  
be conjoined with what's dear  
or undear.

It's painful  
not to see what's dear  
or to see what's not.

So don't make anything dear,  
for it's dreadful to be far  
from what's dear.  
No bonds are found  
for those for whom  
there's neither dear  
nor undear.

212-216:

From what's dear is born grief,  
from what's dear is born fear.  
For one freed from what's dear  
there's no grief  
-- so how fear?

From what's loved is born grief,  
from what's loved is born fear.  
For one freed from what's loved  
there's no grief  
-- so how fear?

From delight is born grief,  
from delight is born fear.  
For one freed from delight  
there's no grief  
-- so how fear?

From sensuality is born grief,  
from sensuality is born fear.  
For one freed from sensuality  
there's no grief  
-- so how fear?

From craving is born grief,  
from craving is born fear.  
For one freed from craving  
there's no grief  
-- so how fear?

221:

Abandon anger,  
be done with conceit,  
get beyond every fetter.  
When for name & form  
you have no attachment  
-- have nothing at all --  
no sufferings, no stresses, invade.

231-234:

Guard against anger  
erupting in body;  
in body, be restrained.  
Having abandoned bodily misconduct,  
live conducting yourself well  
in body.

Guard against anger  
erupting in speech;  
in speech, be restrained.  
Having abandoned verbal misconduct,  
live conducting yourself well  
in speech.

Guard against anger  
erupting in mind;  
in mind, be restrained.  
Having abandoned mental misconduct,  
live conducting yourself well  
in mind.  
Those restrained in body  
-- the enlightened --  
restrained in speech & in mind  
-- enlightened --  
are the ones whose restraint is secure.

251:

There's no fire like passion,  
no seizure like anger,  
no snare like delusion,  
no river like craving.

283-285:

Cut down  
the forest of desire,  
not the forest of trees.  
From the forest of desire  
come danger & fear.  
Having cut down this forest  
& its underbrush, monks,  
be deforested.

For as long as the least  
bit of underbrush  
of a man for women  
is not cleared away,  
the heart is fixated  
like a suckling calf  
on its mother.

Crush  
your sense of self-allure  
like an autumn lily  
in the hand.  
Nurture only the path to peace  
-- Unbinding --  
as taught by the One Well Gone.

335-336:

If this sticky, uncouth craving  
overcomes you in the world,  
your sorrows grow like wild grass  
after rain.

If, in the world, you overcome  
this uncouth craving, hard to escape,  
sorrows roll off you,  
like water beads off  
a lotus.

342-343:

Encircled with craving,  
people hop round & around  
like a rabbit caught in a snare.  
Tied with fetters & bonds  
they go on to suffering,  
again & again, for long.

Encircled with craving,  
people hop round & around  
like a rabbit caught in a snare.  
So a monk  
should dispel craving,  
should aspire to dispassion  
for himself.

390:

Nothing's better for the brahmin  
than when the mind is held back  
from what is endearing & not.  
However his harmful-heartedness  
wears away,

that's how stress  
simply comes to rest.

421:

He who has nothing  
-- in front, behind, in between --  
the one 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/>