

Financial

62:

'I have sons, I have wealth' --
the fool torments himself.
When even he himself
doesn't belong to himself,
 how then sons?
 How wealth?

70:

Month after month
the fool might eat
only a tip-of-grass measure of food,
but he wouldn't be worth
 one sixteenth
of those who've fathomed
the Dhamma.

84:

One who wouldn't --
not for his own sake
nor that of another --
hanker for
 wealth,
 a son,
 a kingdom,
 his own fulfillment,
by unrighteous means:
he is righteous, rich
 in virtue,
 discernment.

166:

Don't sacrifice your own welfare
for that of another,
no matter how great.
Realizing your own true welfare,
be intent on just that.

186-187:

Not even if it rained gold coins
would we have our fill
of sensual pleasures.
 'Stressful,
 they give little enjoyment' --
knowing this, the wise one
 finds no delight
even in heavenly sensual pleasures.
He is one who delights
 in the ending of craving,
 a disciple of the Rightly
 Self-Awakened One.

345-347:

That's not a strong bond
-- so say the enlightened --
the one made of iron, of wood, or of
grass.
To be smitten, enthralled,
 with jewels & ornaments,
 longing for children & wives:
that's the strong bond,
-- so say the enlightened --
one that's constraining,
 elastic,
 hard to untie.
But having cut it, they
-- the enlightened -- go forth,
free of longing, abandoning
sensual ease.

Those smitten with passion
 fall back
into a self-made stream,
like a spider snared in its web.
But, having cut it, the enlightened set
forth,
free of longing, abandoning
 all suffering & stress.

351-352:

Arrived at the finish,
unfrightened, unblemished, free
of craving, he has cut away
the arrows of becoming.
This physical heap is his last.
Free from craving,
ungrasping,
astute in expression,
knowing the combination of sounds --
which comes first & which after.
He's called a
last-body
greatly discerning
great man.

355:

Riches ruin the man
weak in discernment,
but not those who seek
the beyond.
Through craving for riches
the man weak in discernment
ruins himself
as he would others.

365-366:

Gains:
don't treat your own with scorn,
don't go coveting those of others.
A monk who covets those of others
attains
no concentration.

Even if he gets next to nothing,
he doesn't treat his gains with scorn.
Living purely, untiring:
he's the one
that the devas praise.

404:

Uncontaminated
by householders
& houseless ones alike;
living with no home,
with next to no wants:
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/>