

# Citizenship

## 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.

## Work and Career

53:

Just as from a heap of flowers  
many garland strands can be made,  
even so  
one born & mortal  
should do  
-- with what's born & is mortal --  
many a skillful thing.

66:

Fools, their wisdom weak,  
are their own enemies  
as they go through life,  
doing evil  
that bears  
bitter fruit.

67-68:

It's not good,  
the doing of the deed  
that, once it's done,  
you regret,  
whose result you reap crying,  
your face in tears.

It's good,  
the doing of the deed  
that, once it's done,  
you don't regret,  
whose result you reap gratified,  
happy at heart.

116:

Be quick in doing  
what's admirable.  
Restrain your mind  
from what's evil.  
When you're slow  
in making merit,  
evil delights the mind.

145:

Irrigators guide the water.  
Fletchers shape the arrow shaft.  
Carpenters shape the wood.  
Those of good practices control  
themselves.

209:

Having applied himself  
to what was not his own task,  
and not having applied himself  
to what was,  
having disregarded the goal  
to grasp at what he held dear,  
he now envies those  
who kept after themselves,  
took themselves  
to task.

217:

One consummate in virtue & vision,  
judicious,  
speaking the truth,  
doing his own task:  
the world holds him dear.

271-272:

Monk, don't  
on account of  
your precepts & practices,  
great erudition,  
concentration attainments,  
secluded dwelling,  
or the thought, 'I touch  
the renunciate ease  
that run-of-the-mill people  
don't know':  
ever let yourself get complacent  
when the ending of effluents  
is still unattained.

281:

Guarded in speech,  
well-restrained in body & mind,  
do nothing unskillful.  
Purify  
these three courses of action.  
Bring to fruition  
the path that seers have proclaimed.

290:

If, by forsaking  
a limited ease,  
he would see  
an abundance of ease,  
the enlightened man  
would forsake  
the limited ease  
for the sake  
of the abundant.

292-293:

In those who  
reject what should,  
& do what shouldn't be done  
-- heedless, insolent --  
effluents grow.

But for those who  
are well-applied, constantly,  
to mindfulness immersed in the body;  
don't indulge  
in what shouldn't be done  
& persist  
in what should  
-- mindful, alert --  
effluents come to an end.

303:

The man of conviction  
endowed with virtue,  
glory, & wealth:  
wherever he goes  
he is honored.

400:

Free from anger,  
duties observed,  
principled, with no overbearing pride,  
trained, a 'last-body':  
he's what I call  
a brahmin.

422:

A splendid bull, conqueror,  
hero, great seer --  
free from want,  
awakened, washed:  
he's what I call  
a brahmin.

## Finances and Material Wealth

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

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