

Affective/Emotional Domain

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.

334:

When a person lives heedlessly,
his craving grows like a creeping vine.
He runs now here
& now there,
as if looking for fruit:
a monkey in the forest.

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.

354:

A gift of Dhamma conquers all gifts;
the taste of Dhamma, all tastes;
a delight in Dhamma, all delights;
the ending of craving, all suffering
& stress.

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. Retrieved September 1999, from
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