

## Social/Interpersonal Domain

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

Source: Bhikkhu, T. (1997). *Dhammapada: A translation*. Barre, MA: Dhamma Dana Publications. Retrieved September 1999, from  
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