

2022 Epicurus vs Buddhism Compare and Contrast Thread

Post by “Eikadistes” of September 26, 2025 at 10:12 AM

Huh ... I guess my brain is set to auto-update my file on the Dhammapada once a year.

Anyway, I came back to ask myself the exact opposite question, for an unrelated reason, and I came across these verses that strike me as being very "epicurean" in tone:

6. There are those who do not realize that one day we all must die. But those who do realize this settle their quarrels.

11. Those who mistake the unessential to be essential and the essential to be unessential, dwelling in wrong thoughts, never arrive at the essential.

12. Those who know the essential to be essential and the unessential to be unessential, dwelling in right thoughts, do arrive at the essential.

24. Ever grows the glory of him who is energetic, mindful and pure in conduct, discerning and self-controlled, righteous and heedful.

26. The foolish and ignorant indulge in heedlessness, but the wise one keeps his heedfulness as his best treasure.

28. Just as one upon the summit of a mountain beholds the groundlings, even so when the wise man casts away heedlessness by heedfulness and ascends the high tower of wisdom, this sorrowless sage beholds the sorrowing and foolish multitude.

41. Ere long, alas! this body will lie upon the earth, unheeded and lifeless, like a useless log.

66. Fools of little wit are enemies unto themselves as they move about doing evil deeds, the fruits of which are bitter.

67. Ill done is that action of doing which one repents later, and the fruit of which one, weeping, reaps with tears.

68. Well done is that action of doing which one repents not later, and the fruit of which one, reaps with delight and happiness.

73. The fool seeks undeserved reputation, precedence among monks, authority over monasteries, and honor among householders.

76. Should one find a man who points out faults and who reproves, let him follow usch a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never

worse, to cultivate such an association.

81. Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame.

84. He is indeed virtuous, wise and righteous who neither for his own sake nor for the sake of another (does any wrong), who does not crave for son, wealth, or kingdom, and does not desire success by unjust means.

101. Better than a thousand useless words is one useful word, hearing which one attains peace.

102. Better than a thousand useless verses is one useful verse, hearing which one attains peace.

110. Better it is to live one day virtuous and meditative than to live a hundred years immoral and uncontrolled.

116. Hasten to do good; restrain your mind from evil. He who is slow in doing good, his mind delights in evil.

123. Just as a trader with a small escort and great wealth would avoid a perilous route, or just as one desiring to live avoids poison, even so should one shun evil.

127. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one may escape from the results of evil deeds.

128. Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one may will not be overcome by death.

131. One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter.

132. One who, while himself seeking happiness, does not oppress with violence other beings who also desire happiness, will find happiness hereafter.

141. Neither going about naked, nor matted locks, nor filth, nor fasting, nor lying on the ground, nor smearing oneself with ashes and dust, nor sitting on the heels (in penance) can purify a mortal who has not overcome doubt.

157. If one holds oneself dear, one should diligently watch oneself. Let the wise man keep vigil during any of the three watches of the night.

206. Good is it to see the Noble Ones; to live with them is ever blissful. One will always be happy by not encountering fools.

280. The idler who does not exert himself when he should, who though young and strong is full of sloth, with a mind full of vain thoughts — such an indolent man does not find the path to wisdom.

290. If by renouncing a lesser happiness one may realize a greater happiness, let the wise man renounce the lesser, having regard for the greater.

328. If for company you find a wise and prudent friend who leads a good life, you should, overcoming all impediments, keep his company joyously and mindfully.

333. Good is virtue until life's end, good is faith that is steadfast, good is the acquisition of wisdom, and good is the avoidance of evil.

365. One should not despise what one has received, nor envy the gains of others. The monk who envies the gains of others does not attain to meditative absorption.

I'm going to condense all of this somewhere soon, but I this is a great repository for review, so I wanted to place it here, first ... to the growing list of things I keep re-forgetting.