

Dhammapada

The Path of Truth

Translated by Bhante Suddhāso

(Ch. 19) Dhammaṭṭha-Vagga

The Established-in-Dhamma Chapter

(256-257)

na tena hoti dhammaṭṭho, yenatthaṃ sāhasā naye.

yo ca atthaṃ anatthaṃca, ubho niccheyya paṇḍito.

asāhasena dhammena, samena nayatī pare.

dhammassa gutto medhāvī, “dhammaṭṭho”ti pavuccati.

One is not established in Dhamma if one seeks benefit using violence;

A wise person does not wish to have both benefit and detriment.

One who guides others nonviolently, peacefully, in accordance with Dhamma,

Such a wise person who protects the Dhamma can be called “established in Dhamma.”

(258)

na tena paṇḍito hoti, yāvatā bahu bhāsati.

khemī averī abhayo, “paṇḍito”ti pavuccati.

One is not wise just because one talks a lot;

One who is secure¹, non-hostile, and fearless² can be called “wise.”

(259)

na tāvatā dhammadharo, yāvatā bahu bhāsati.

yo ca appampi sutvāna, dhammaṃ kāyena passati.

sa ve dhammadharo hoti, yo dhammaṃ nappamajjati.

One is not an upholder of the Dhamma just because one talks a lot;

Even if one has learned little but personally sees the Dhamma,

Then one is an upholder of the Dhamma – one who does not neglect the Dhamma.

(260-261)

na tena thero hoti, yenassa palitaṃ siro.

paripakko vayo tassa, “moghajjñño”ti vuccati.

yamhi saccaṃca dhammo ca, ahimsā saṃyamo damo.

sa ve vantamalo dhīro, “thero” iti pavuccati.

One is not an elder just because one has grey hairs on one’s head;

One who is decrepit³ and feeble⁴ is just called an “old fool.”

But one who has truthfulness, the Dhamma, harmlessness, restraint, and self-mastery,

Such a steadfast one who has expelled all their contaminants can be called an “elder.”

1 Khemī. This is a synonym for enlightenment.

2 Abhaya. This can also mean “not dangerous.”

3 Paripakka. This can mean either “mature” or “over-ripe.”

4 Vaya. Similarly, this can mean either “old” or “decayed.”

(262-263)

**na vākkaraṇamattena, vaṇṇapokkharatāya vā.
sādhurūpo naro hoti, issukī maccharī saṭho.
yassa cetam samucchinnam, mūlaghaccam samūhatam.
sa vantadoso medhāvī, “sādhurūpo”ti vuccati.**

*Not by the quality of their conversation or the beauty of their appearance
Is a person considered excellent – if they are envious, stingy, and deceitful.
But one who has completely cut off, uprooted, destroyed, and discarded aversion -
Such a wise person is called “excellent.”*

(264-265)

**na muṇḍakena samaṇo, abbato alikam bhaṇam.
icchālobhasamāpanno, samaṇo kiṃ bhavissati.
yo ca sameti pāpāni, aṇum thūlāni sabbaso.
samitattā hi pāpānam, “samaṇo”ti pavuccati.**

*One is not a contemplative just because of one’s shaven head -
How can one be a contemplative if one has no vows, speaks lies, and is full of desire and greed?
But one who tranquilizes everything harmful, whether minor or major,
And who has completely tranquilized all their harmful qualities can be called a “contemplative.”*

(266-267)

**na tena bhikkhu so hoti, yāvatā bhikkhate pare.
visamaṃ⁵ dhammaṃ samādāya, bhikkhu hoti na tāvatā.
yodha puññaṇca pāpaṇca, bāhetvā brahmacariyavā
saṅkhāya loke carati, sa ve “bhikkhū”ti vuccati.**

*One is not a monastic just because one receives almsfood from others;
One who takes up an unrighteous⁶ teaching is not a monastic.
But one who here has cultivated merit, discarded evil, and lives a spiritual life,
Who lives carefully in the world – such a one can be called a “monastic.”*

(268-269)

**na monena munī hoti, mūlharūpo aviddasu.
yo ca tulaṃva paggayha, varamādāya paṇḍito.
pāpāni parivajjeti, sa munī tena so munī.
yo munāti ubho loke, “munī” tena pavuccati.**

*One is not a sage just because one is silent, if one is foolish and ignorant;
But a wise person who carefully weighs their options and chooses only the best,
Who completely avoids what is harmful, because if that sagacity, is a sage;
One who understands both worlds – such a one can be called a “sage.”*

(270)

**na tena ariyo hoti, yena pāṇāni hiṃsati.
ahiṃsā sabbapāṇānam, “ariyo”ti pavuccati.**

*One is not noble if one harms living beings,
But one who does not harm any living being can be called “noble.”*

5 Reading found in the Mahāvastu edition. The more common reading *vissam* is highly doubtful, as such a word is not found anywhere in the Pāli Canon. *Visamaṃ* has the same metre and fits the context appropriately.

6 *Visamaṃ*. This could also be translated “not peaceful” or “not harmonious.”

(271-272)

na sīlabbatamattena, bāhusaccena vā pana.

atha vā samādhilābhena, vivittasayanena vā.

phusāmi nekkhammasukhaṃ, aputhujjanasevitaṃ.

bhikkhu vissāsamāpādi, appatto āsavakkhayaṃ.

Not just by virtue and vows, or by learning a lot,

Or by gaining concentration, or by living in seclusion,

Or by experiencing the happiness of renunciation, or by associating with uncommon people⁷,

Should a monastic be satisfied – as long as one's defilements have not yet been eliminated.

⁷ *Aputhujjana*. Lit. "uncommon person" - that is, someone who has attained some degree of enlightenment.