

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

02. The Teaching in Verses (02. Dhammapadapāḷi)

19. The Chapter on the Righteous (19. Dhammaṭṭhavaggo)

[Dhp 256-272, PTS 38-39]



PaliVerse

5. The Collection of Minor Texts

02. The Teaching in Verses

19. The Chapter on the Righteous

- 256.** One is not righteous by that, by which one decides a case forcibly;
But whoever, being wise, discriminates both benefit and harm.
- 257.** Without violence, by the rule, righteously he decides for others;
Protected by the Teaching, the wise one is called "righteous".
- 258.** One is not wise by that, by which one speaks much;
One who enjoys security, free from enmity, fearless, is called "wise".
- 259.** One is not a bearer of the Teaching by that much, by which one speaks much;
But whoever, having heard even a little, sees the Teaching with the body;
He indeed is a bearer of the Teaching, whoever is not negligent of the Teaching.
- 260.** One is not an elder by that, by which one's head is grey;
His age is fully ripe, he is called "one grown old in vain".
- 261.** In whom there is truth and the Teaching, non-violence, self-control, taming;
He indeed, the wise one who has vomited stain, is called "an elder".
- 262.** Not by mere conversation, nor by beauty of complexion;
Is a man of good disposition, if envious, stingy, fraudulent.
- 263.** For one in whom this is cut off, destroyed at the root, uprooted;
He, having vomited out hate, the wise one, is called "of good disposition".
- 264.** Not by a shaven head is one an ascetic, one without moral obligations,
speaking falsehood;
One possessed of desire and greed, how can he be an ascetic?
- 265.** But whoever calms evil things, subtle and gross, in every respect;
Through the calming of evil things, he is called "an ascetic".
- 266.** One is not a monk by that, by which one begs from others;
Having taken up a foul teaching, one is not a monk by that much.
- 267.** One who here, having expelled both merit and evil, lives the holy life;
Wanders in the world with understanding, he indeed is called "a monk".
- 268.** Not by silence does one become a sage, being foolish in appearance, unwise;
But whoever, as if holding up a balance, having taken the excellent, is wise.

- 269.** He shuns evil things, he is a sage, because of that he is a sage;
Whoever understands both worlds, he is called a "sage" because of that.
- 270.** One is not noble by that, by which one hurts living beings;
By non-violence towards all living beings, one is called "noble".
- 271.** Not by mere moral rules and austerities, nor by great learning;
Or by the attainment of concentration, or by secluded dwelling.
- 272.** "I experience the happiness of renunciation, not frequented by worldlings;
A monk should not become complacent, not having attained the elimination of
mental corruptions."

The Chapter on the Righteous is concluded as nineteenth.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Ṭīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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