Dhp 256-272 — The “Established in Dhamma” Chapter

English translation by Bhante Suddhāso.
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Text

Collection of Minor Texts

Verses of Dhamma

The “Established in Dhamma” Chapter

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 is a guardian of the Dhamma

and is said to be established in Dhamma.

One is not wise

just because one talks a lot.

One who is safe, non-hostile, harmless and fearless

is said to be wise.

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.

One is not an elder

just because one has grey hairs on one's head.
One is who is decrepit and feeble
is said to be an old fool.
But one who is truthful, in accordance with the Dhamma,
harmless, self-restrained, trained,
steadfast, and free of all contaminants
is said to be an elder.
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.
One who has shredded,
uprooted, and destroyed those qualities,
a wise person who has expelled their defects,
is said to be excellent.
One is not a contemplative just because one has a shaven head.
If one has no religious practices, tells lies,
and is full of desire and greed,
how can they be a contemplative?
One who tranquilizes all that is evil,
whether minor or major,
one who has tranquilized all that is evil
is said to be a contemplative.
One is not a monk
just because one receives almsfood from others.
One who takes up a flawed doctrine
is not a monk.
One who has discarded both merit and evil,
lives a spiritual life,

and wanders in the world with careful consideration
is said to be a monk.
One is not a sage if they act like one
yet are confused and ignorant.
A wise person who carefully weighs their options,
chooses the best,
and completely avoids evil
is a sage; because of this one is a sage.
One who evaluates both of these in the world
is said to be a sage.
One is not noble
if one harms living beings.
One who does not harm any living being
is said to be noble.
Not just by morality or by spiritual practices
or by learning a lot
or by gaining concentration
or by sleeping in seclusion
or by experiencing the happiness of renunciation
or by associating with uncommon people
should a monk be satisfied
as long as one’s defilements have not been eliminated.