The Brahmin

Strive, O Brahmin! Seal up the current (of craving), cast away all pleasures of the senses. Knowing how to uproot the elements of existence you shall know the Uncreated.

When the Brahmin has attained the summit of the two paths (concentration and insight), all bonds fall away and he possesses the Knowledge.

One for whom neither the inner nor the outer exist, neither one nor the other, who is free from fear and bondage, him I consider to be a Brahmin.

One who is given to meditation and is freed of impurities, who is without stain, who has fulfilled his duty, who has attained the highest goal, him I consider to be a Brahmin.

By day the sun shines; by night the moon. In his armour the warrior shines; in meditation the Brahmin shines. Day and night, without ceasing, the Buddha is radiant.

The man who has rejected evil is a Brahmin. One whose behaviour is disciplined is a monk; an ascetic is one who is purged of impurities.

One should not strike a Brahmin, and the Brahmin should not strike back. Shame on one who strikes a Brahmin. Shame on the Brahmin who strikes back.

For a Brahmin there is nothing better than to restrain the mind from the pleasures of life. As he removes bad intentions, so he appeases his sufferings.
On the Dhammapada

One who does no evil by act, word or thought, the man who is restrained in these three, him I consider to be a Brahmin.

Whosoever teaches you the Doctrine of the Perfectly Enlightened One, render him homage and venerate him as the Brahmin does the sacred fire.

Neither by matted hair, nor ancestry, nor by birth does one become a Brahmin. One in whom abide truth and righteousness, he is pure, he is a true Brahmin.

What value has your matted hair, O foolish man? What value has the antelope skin you wear? Within you lies a jungle of passions, you have only the appearance of purity.

The man dressed in cast-off robes, who is emaciated, whose veins stand out on his body, who meditates alone in the forest, him I consider to be a Brahmin.

But I do not call him a Brahmin, although he is of brahmin origin or born of a brahmin mother, he who is rich and arrogant. He who possesses nothing, who is attached to nothing, him I consider to be a Brahmin.

He who has broken all bonds, who no longer fears anything, who has overcome all ties, who is liberated, him I consider to be a Brahmin.

One who little by little has broken the thong (of mind) and the straps (of attachment), who has cut the chain (of doubt) with its links (of evil tendencies) and who has rejected the yoke (of ignorance), who is enlightened, him I consider to be a Brahmin.
Questions and Answers

He who is without resentment, who bears reproaches, blows and chains, whose patience is his true strength, him I consider to be a Brahmin.

He who is free from anger, who is faithful to his faith, good and without craving, who has mastered himself and taken a body for the last time, him I consider to be a Brahmin.

He who is no more attached to the pleasures of the senses than a drop of water to the lotus leaf, or a mustard seed to the point of a needle, him I consider to be a Brahmin.

He who, in this life, has realised the cessation of suffering, who has laid down the burden and has liberated himself (from the yoke of attachment), him I consider to be a Brahmin.

The intelligent man, gifted with profound wisdom, discerning the good and the evil path, who has attained the supreme goal, him I consider to be a Brahmin.

One who seeks the company neither of householders nor of monks, who has no home and few needs, him I consider to be a Brahmin.

One who does no harm to any creature, whether strong or weak, who does not kill nor cause to be killed, him I consider to be a Brahmin.

Friendly amid the unfriendly, calm amid the violent, unselfish amid the selfish, him I consider to be a Brahmin.

He from whom passion and hatred, pride and pretense have fallen away, as a mustard seed falls from the point of a needle, him I consider to be a Brahmin.
One who speaks only words that are sweet, instructive, true, and who offends no one, him I consider to be a Brahmin.

One who in this world takes nothing but what he is given, whether it be little or much, short or long, good or bad, him I consider to be a Brahmin.

One who has no more desires in this world or the other, who has no more craving, who is free, him I consider to be a Brahmin.

One in whom desire exists no more, one who has attained the perfection of knowledge, who has cast away all doubt and who has sounded the depths of immortality, him I consider to be a Brahmin.

One who in this world has broken all ties (of good and evil) and who is delivered from grief, from taints and impurities, him I consider to be a Brahmin.

One who, like the moon, is spotless, pure, clear, serene, from whom the thirst of earthly desires has vanished, him I consider to be a Brahmin.

One who has escaped from the cycle of births, this muddy path, this thorny road, and who has attained the other shore, is given to meditation, void of desire, free from doubt, detached from all things and at peace, him I consider to be a Brahmin.

One in whom all passion is destroyed and who, renouncing worldly pleasures, has left the household life and taken to the homeless life, him I consider to be a Brahmin.
Questions and Answers

He in whom all craving is dead and who, renouncing worldly pleasures, has left the household life, who has quenched the thirst of becoming, him I consider to be a Brahmin.

One who has rejected all earthly ties and has gone beyond all heavenly ties, who is delivered from all ties, him I consider to be a Brahmin.

One who has put aside liking and disliking, who is indifferent, who is freed from all attachment and all fetters, who has conquered all the worlds, this hero I consider to be a Brahmin.

He who possesses the perfect knowledge of the birth and death of all beings and who is freed from all ties, he is a Blessed One, an Awakened One, him I consider to be a Brahmin.

He whose future state is unknown to the gods, the demigods and mortals, who is without desire and without impurity, who has become an adept, him I consider to be a Brahmin.

He who no longer possesses anything, neither past nor present nor future, who owns nothing, who no longer clings to anything, that one I consider to be a Brahmin.

The Noble, the Excellent, the Hero, the great Sage, the Victor, the Impassive, the Pure, the Enlightened, him I consider to be a Brahmin.

One who knows his previous lives, one who perceives the heavens and the hells, who has come to the end of births, who has attained perfect vision, the Sage accomplished
On the Dhammapada

in all accomplishments, him in truth I consider to be a Brahmin.

Such is the conclusion of the Dhammapada and if we have put into practice — to use its image — only a mustard seed of all that has been taught to us, well, we have not wasted our time.

There is one thing which is not spoken of here, in the Dhammapada: a supreme disinterestedness and a supreme liberation is to follow the discipline of self-perfection, the march of progress, not with a precise end in view as described here, the liberation of Nirvana, but because this march of progress is the profound law and the purpose of earthly life, the truth of universal existence and because you put yourself in harmony with it, spontaneously, whatever the result may be.

There is a deep trust in the divine Grace, a total surrender to the divine Will, an integral adhesion to the divine Plan which makes one do the thing to be done without concern for the result. That is the perfect liberation.

That is truly the abolition of suffering. The consciousness is filled with an unchanging delight and each step you take reveals a marvel of splendour.

We are grateful to the Buddha for what he has brought for human progress and, as I told you at the beginning, we shall try to realise a little of all the beautiful things he has taught us, but we shall leave the goal and the result of our endeavour to the Supreme Wisdom that surpasses all understanding.

5 September 1958