

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)

26. The Chapter on the Holy Man (26. Brāhmaṇavaggo)

[Dhp 383-423, PTS 56-60]



PaliVerse

5. The Collection of Minor Texts

02. The Teaching in Verses

26. The Chapter on Brahmins

- 383.** "Cut the stream, having exerted, dispel sensual pleasures, brahmin;
Having known the elimination of activities, you are a knower of the uncreated,
brahmin."
- 384.** When in the two things, the brahmin has gone beyond;
Then all his bondages come to an end, for one who knows.
- 385.** For whom neither the far shore nor the near shore, nor both shores are found;
Free from anguish, unbound, him I call a brahmin.
- 386.** A meditator, stainless, sitting alone, having performed one's obligations,
without mental corruptions,
Having attained the highest good, him I call a brahmin.
- 387.** The sun shines by day, the moon radiates at night;
The noble shines when armoured, the brahmin shines when meditating;
But throughout all day and night, the Buddha shines with radiance.
- 388.** One who has warded off evil is a brahmin, by living in spiritual calm one is
called an ascetic;
Driving out one's own stain, therefore one is called "one who has gone forth".
- 389.** One should not strike a brahmin, nor should a brahmin release anger towards
him;
Shame on the slayer of a brahmin, more shame on him who releases anger.
- 390.** For a brahmin there is nothing better than this, when there is restraint of the
mind from dear things;
Whenever the harming mind turns away, from that and that, suffering is
indeed appeased.
- 391.** One who has no wrong-doing by body, by speech, by mind;
Restrained in three states, him I call a brahmin.
- 392.** From whom one would learn the Teaching, taught by the Perfectly Enlightened
One;
One should venerate him thoroughly, as a brahmin the fire-sacrifice.
- 393.** Not by matted hair, not by clan, not by birth is one a brahmin;
In whom there is truth and the Teaching, he is pure, he is a brahmin.

- 394.** What is the use of your matted hair, O imprudent one, what is the use of your garment of skin?
Within you is a thicket, yet you polish the outside.
- 395.** A being who wears rag robes, lean, with veins spread over the body;
Alone in the forest meditating, him I call a brahmin.
- 396.** "And I do not call one a brahmin who is womb-born, arisen from a mother;
He is called a 'bho-sayer' by name, if he has possessions;
One who owns nothing, without grasping, him I call a brahmin.
- 397.** "Having cut all mental fetters, whoever indeed is not agitated;
Gone beyond attachment, unbound, him I call a brahmin."
- 398.** Having cut the thong and the strap, the chain together with the knot;
With the bar lifted, awakened, him I call a brahmin.
- 399.** Whoever, without anger, endures reviling, murder and bondage;
Whose power is patience, whose military unit is power, him I call a brahmin.
- 400.** "Without wrath, observant of religious duties, virtuous, without excess;
Tamed, bearing the final body, him I call a brahmin.
- 401.** Like water on a lotus leaf, like a mustard seed on a needle's tip;
Whoever does not cling to sensual pleasures, him I call a brahmin.
- 402.** "Whoever understands the elimination of his own suffering right here;
With burden laid down, unbound, him I call a brahmin.
- 403.** "Of profound wisdom, intelligent, skilled in what is the path and what is not the path;
Having attained the highest good, him I call a brahmin.
- 404.** "Unassociated with householders, and with homeless ones, both;
Not dwelling in a home, of few wishes, him I call a brahmin.
- 405.** "Having laid aside the rod towards beings, towards those that tremble and those that are firm;
Whoever neither kills nor causes to kill, him I call a brahmin.
- 406.** "Unopposed among the opposed, quenched among those who have taken up the rod;
Without grasping among those with grasping, him I call a brahmin.
- 407.** For whom lust and hate, conceit and contempt have been felled;
Like a mustard seed from a needle's tip, him I call a brahmin.
- 408.** One who utters speech that is not harsh, informative, truthful;
By which one does not offend anyone, him I call a brahmin.
- 409.** Whoever here does not take what is not given in the world, whether long or

short, subtle or gross, beautiful or ugly;
Him I call a brahmin.

- 410.** "One in whom hopes are not found, in this world or the next;
Desireless, unbound, him I call a brahmin.
- 411.** One in whom attachments are not found, who through final knowledge is free
from doubt;
Who has reached the state grounded upon the Deathless, him I call a brahmin.
- 412.** One who here has overcome both merit and evil, the attachment;
Sorrowless, stainless, pure, him I call a brahmin.
- 413.** Like the moon, spotless, pure, serene, undisturbed;
With delight and existence brought to an end, him I call a brahmin.
- 414.** One who has overcome this dangerous path, this difficult passage, the round
of rebirths, and delusion;
Who has crossed over, gone beyond, a meditator, without longing, free from
doubt;
Quenched by non-clinging, him I call a brahmin.
- 415.** One who here, having abandoned sensual pleasures, wanders forth homeless;
With sensual existence brought to an end, him I call a brahmin.
- 416.** One who here, having abandoned craving, wanders forth homeless;
With craving and existence brought to an end, him I call a brahmin.
- 417.** "Having abandoned the human bond, having overcome the divine bond;
Unbound from all bonds, him I call a brahmin.
- 418.** Having abandoned delight and discontent, become cool, without clinging;
A hero, overlord of all the world, him I call a brahmin.
- 419.** "One who knows the passing away of beings, and their rebirth in every way;
Non-attached, the Fortunate One, awakened, him I call a brahmin.
- 420.** One whose destination gods, gandhabbas, and humans do not know;
One who has eliminated the mental corruptions, a Worthy One, him I call a
brahmin.
- 421.** "One for whom there is nothing in the past, in the future, or in the present;
One who owns nothing, without grasping, him I call a brahmin.
- 422.** The bull, the excellent, the hero, the great sage, the victorious;
Without longing, bathed, awakened, him I call a brahmin.
- 423.** "He who knows past lives, and sees heaven and the realms of misery,
And also has attained the elimination of birth, the sage accomplished through
direct knowledge;

One who has reached the end of all accomplishments, him I call a brahmin."

The Chapter on the Brahmin is concluded as twenty-sixth.

(Thus far, in the very first Pairs Chapter there are fourteen stories, in the Heedfulness Chapter nine, in the Mind Chapter nine, in the Flower Chapter twelve, in the Fool Chapter fifteen, in the Wise Person Chapter eleven, in the Worthy One Chapter ten, in the Thousand Chapter fourteen, in the Evil Chapter twelve, in the Punishment Chapter eleven, in the Ageing Chapter nine, in the Self Chapter ten, in the World Chapter eleven, in the Buddha Chapter nine, in the Happiness Chapter eight, in the Dear Chapter nine, in the Wrath Chapter eight, in the Stain Chapter twelve, in the Righteous Chapter ten, in the Path Chapter twelve, in the Miscellaneous Chapter nine, in the Hell Chapter nine, in the Elephant Chapter eight, in the Craving Chapter twelve, in the Monk Chapter twelve, in the Brahmin Chapter forty - thus three hundred and five stories.

By the one who elucidates the four truths, with four hundred and twenty-six,
And three hundred stories, with five more, have arisen.)

The summary of the chapters in the Dhammapada -

Pairs, Heedfulness, Mind, Flower, with Fool and Wise Person;
Worthy One and Thousand, Evil with Punishment - these are ten.

Ageing, Self and World, Buddha, Happiness and with Dear;
Wrath and Stain, Righteous, with the Path Chapter - twenty.

Miscellaneous, Hell, Elephant, Craving, Monk and Brahmin;
These twenty-six chapters, taught by the Kinsman of the Sun.

The summary of the verses -

In the Pairs twenty verses, in Heedfulness twelve;
Eleven in the Mind Chapter, in the Flower Chapter sixteen.

And in the Fool sixteen verses, in the Wise Person fourteen;
In the Worthy One ten verses, in the Thousand there are sixteen.

Thirteen in the Evil Chapter, in Punishment seventeen;
Eleven in the Ageing Chapter, in the Self Chapter those are ten.

Twelve in the World Chapter, in the Buddha Chapter eighteen;
In Happiness and in the Dear Chapter, there are twelve verses.

Fourteen in the Wrath Chapter, in the Stain Chapter twenty-one;
And seventeen in the Righteous, in the Path Chapter seventeen.

In the Miscellaneous sixteen verses, in Hell and Elephant fourteen;
Twenty-six in the Craving Chapter, twenty-three in the Monk Chapter.

Forty-one verses, in the Brahmin, the highest chapter;
Four hundred verses, and twenty-three more besides;

In the Dhammapada collection, taught by the Kinsman of the Sun.

The Dhammapada Pāḷi is concluded.



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 (Tīkā), 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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