

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)

08. Verses of the Elder Monks (08. Theragāthāpāḷi)

10. The Book of the Tens (10. Dasakanipāṭo)

[Thag 10.1-7, PTS 56-61]



PaliVerse

5. The Collection of Minor Texts

08. Verses of the Elder Monks

10. The Book of the Tens

1. Verses of the Elder Kāḷudāyi

- 527.** "Now the trees are glowing like embers, venerable sir, bearing fruit, having shed their foliage;
They shine forth as if aflame, it is the right time, O great hero, partaker of essences.
- 528.** "The trees in full bloom, delightful, waft fragrance all around in every direction;
Having left behind the leaves, desiring fruit, it is time to depart from here, O hero.
- 529.** "Neither too cold nor too hot, the season is pleasant for travelling, venerable sir;
Let the Sākiyas and Koliyas see him crossing the Rohinī facing westward.
- 530.** "With hope one ploughs the field, with hope the seed is sown;
With hope merchants go to the ocean, wealth-carriers;
By which hope I stand, may that hope of mine succeed.
- 531.** "Again and again indeed they sow seed, again and again the king of gods rains;
Again and again farmers plough the field, again and again grain comes to the country.
- 532.** "Again and again beggars wander, again and again donors give;
Again and again donors, having given, again and again go to the heavenly state.
- 533.** "A hero indeed purifies seven generations, in whatever family one of extensive wisdom is born;
I imagine the god of gods is able, for born from you is the sage of true name.
- 534.** "Suddhodana was the name of the great sage's father, and the Buddha's mother was named Māyā;
She who carried the Bodhisatta in her womb, upon the body's collapse, rejoices in heaven.
- 535.** "That Gotamī, having died, passed away from here, endowed with divine sensual pleasures;
She rejoices in the five types of sensual pleasure, surrounded by those hosts of gods.

- 536.** "I am a son of the Buddha, the endurer of the unbearable, the radiant one, the incomparable, the such one;
You are my father's father, O Sakyan, by the Dhamma, Gotama, you are my grandfather."

... The Elder Kāḷudāyī...

2. Verses of the Elder Ekavihāriya

- 537.** "Whether in front or behind, if no other person is found;
Exceedingly comfortable it is, for one dwelling alone in the forest.
- 538.** "Well then, alone I shall go, to the forest praised by the Buddha;
Comfortable for one dwelling alone, for the resolute monk.
- 539.** "Charming, bringing joy to the meditator, frequented by intoxicated elephants;
Alone, master of myself, quickly I shall enter the forest.
- 540.** "In the cool grove covered with flowers, in the cool mountain grotto;
Having bathed my limbs, I shall walk up and down alone.
- 541.** "Alone, without a companion, in the delightful great forest;
When shall I dwell, with obligations fulfilled, without mental corruptions.
- 542.** "May the intention of me who wishes to do thus succeed;
I myself shall accomplish it, no other is the doer for another.
- 543.** "Here I bind on my armour, I shall enter the forest;
I will not depart from there, not having attained the elimination of mental corruptions.
- 544.** "When the wind blows towards me, cool and fragrant,
I shall break ignorance, seated on the mountain summit.
- 545.** "In the forest covered with flowers, surely in the cool mountain slope;
Happy with the bliss of liberation, I shall delight in Giribbaja.
- 546.** "I, with fulfilled thought, like the moon on the fifteenth;
With all mental corruptions eliminated, there is now no more rebirth."

... The Elder Ekavihāriya...

3. Verses of the Elder Mahākappina

- 547.** "He who sees beforehand the future, both welfare and harm, that dyad;
His ill-wishers or well-wishers, looking for a fault, do not see one.
- 548.** "Whose mindfulness of breathing is complete, well developed;
Gradually practised, as taught by the Buddha;
He illuminates this world, like the moon released from a cloud.
- 549.** "My mind is indeed white, limitless, well developed;

Pierced through and uplifted, it illuminates all directions.

- 550.** "The wise one lives even with the utter elimination of wealth;
But with the loss of wisdom, even one with wealth does not live.
- 551.** "Wisdom is the discerner of what is learned, wisdom is the increaser of fame
and praise;
A man endowed with wisdom here, even amidst sufferings, finds happiness.
- 552.** "This is not a modern phenomenon, not strange nor marvellous;
Where one is born and dies, there what is marvellous?
- 553.** "For one who is born, immediately after life, death is certain;
Those born, born again, die here - for such is the nature of living beings.
- 554.** "For this is not for the benefit of the dead, that which is for the life of other
people;
Weeping for the dead brings neither fame nor worldly esteem, nor is it praised
by ascetics and brahmins.
- 555.** "The eye and body are injured by that, beauty, strength and wisdom decline;
His enemies become joyful, those seeking his welfare do not become happy.
- 556.** "Therefore one should wish for those dwelling in the family, the wise and the
very learned;
For those by whose power of wisdom the function is done, they cross like a full
river by boat."

... The Elder Mahākappina...

4. Verses of the Elder Cūḷapanthaka

- 557.** "Slow was my progress, I was despised before;
And my brother dismissed me, 'Go now, you, to your home.'
- 558.** "I, having been dismissed, being at the porch of the monastery;
Unhappy, I stood there, expectant in the Dispensation.
- 559.** "The Blessed One came there, he fondled my head;
Having taken me by the arm, he led me into the monastery.
- 560.** "Out of compassion for me, the Teacher gave a mat for the feet;
'Keep this pure, well determined, to one side.'
- 561.** "Having heard his word, I dwelt delighted in the Dispensation;
I brought about concentration, for the attainment of the highest goal.
- 562.** "I know past lives, the divine eye has been purified;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.

- 563.** "Having created himself a thousand times, Panthaka;
Sat in the charming mango grove, until the announcement of the proper time.
- 564.** "Then the Teacher sent me a messenger, one who announces the time;
When the time was announced, I approached through the sky.
- 565.** "Having paid homage at the Teacher's feet, I sat down to one side;
Knowing me to be seated, then the Teacher accepted.
- 566.** "A worthy recipient for the whole world, the receiver of oblations;
A field of merit for human beings, he accepted the offering."

... The Elder Cūḷapanthaka...

5. Verses of the Elder Kappa

- 567.** "Filled with various impurities of the body, originating from a great cesspit;
Like a festering cesspool, a great boil, a great wound.
- 568.** "Filled with pus and blood, immersed in a pit of excrement;
The body oozing with liquid, always flows with what is rotten.
- 569.** "Bound together by sixty tendons, plastered with a coating of flesh;
Wrapped in a jacket of skin, the putrid body is useless.
- 570.** "Constructed from a skeleton of bones, bound together by sinew-threads;
Through the conjunction of many elements, it performs the postures.
- 571.** "Constantly proceeding towards death, near the King of Death;
Having abandoned right here, a man goes wherever he wishes.
- 572.** "The body is hindered by ignorance, tied by the four mental knots;
The body is sinking in the mental floods, spread over by the net of underlying tendencies.
- 573.** "Engaged in the five hindrances, applied to thought;
Followed by the root of craving, covered by the covering of delusion.
- 574.** "Thus this body goes on, driven by the machine of action;
And success ends in failure, separation comes to pass.
- 575.** "Those blind fools, the worldlings, who treat this body as their own;
They increase the terrible cemetery, they take up rebirth.
- 576.** "Those who avoid this body, like a serpent smeared with dung;
Having vomited out the root of becoming, those without mental corruptions
will attain final nibbāna."

... The Elder Kappa...

6. Verses of the Elder Upasena, Son of Vaṅganta

- 577.** "Secluded, with little noise, frequented by beasts of prey;
A monk should resort to such lodging, for the sake of seclusion.
- 578.** "Having brought from refuse heaps, from cemeteries and from streets;
From that having made a double robe, one should wear a coarse robe.
- 579.** "Having made the mind humble, successively from family to family;
A monk should walk for almsfood, with guarded doors, well-restrained.
- 580.** "One should be content even with coarse food, one should not wish for
abundant flavours;
For one greedy for flavours, the mind does not delight in meditative
absorption.
- 581.** "Of few wishes and content, secluded should the sage dwell;
Unassociated with householders, and with homeless ones, both.
- 582.** "Just as if dull or mute, so should one show oneself;
The wise one should not converse excessively in the midst of the Community.
- 583.** "He should not blame anyone, he should avoid causing harm;
Restrained in the principal monastic code, and moderate in food.
- 584.** "For one whose sign is rightly taken, skilled in the arising of consciousness;
He should engage in tranquillity, and in insight at the proper time.
- 585.** "Endowed with energy and perseverance, one should always be engaged in
exertion;
And without reaching the end of suffering, the wise one should not come to
trust.
- 586.** "For one dwelling thus, a monk desiring purity;
All mental corruptions are eliminated, and he attains final peace."

... The Elder Upasena Vaṅgantaputta...

7. Verses of the Elder (Apara)-Gotama

- 587.** "One should cognise one's own welfare, and should examine the Scriptures;
And whatever here would be proper for one who has entered asceticism.
- 588.** "A good friend here, and extensive undertaking of the training;
And the wish to hear from teachers, this is proper for an ascetic.
- 589.** "Respect for the Buddhas, esteem for the Teaching as it really is;
And honouring the Community, this is proper for an ascetic.
- 590.** "Engaged in good conduct and resort, livelihood purified, blameless;
And the establishing of the mind, this is proper for an ascetic.
- 591.** "Practice and avoidance, deportment inspiring confidence;

And devotion to higher consciousness, this is proper for an ascetic.

- 592.** "Forest lodgings, remote, with little sound;
Should be resorted to by the sage, this is proper for an ascetic.
- 593.** "Morality and great learning, investigation of phenomena as they really are;
Full realisation of the truths, this is proper for an ascetic.
- 594.** "One should develop the perception of impermanence, the perception of non-self and the perception of foulness;
And discontent with the world, this is proper for an ascetic.
- 595.** "One should develop the factors of enlightenment, the bases for spiritual power, the faculties and powers;
The noble eightfold path, this is proper for an ascetic.
- 596.** "A sage should abandon craving, should split apart the mental corruptions including the root;
He should dwell free, this is proper for an ascetic."

... The Elder Gotama...

The Chapter of Tens is concluded.

The summary therein:

Kāḷudāyī and that elder, the one who dwells alone and Kappina;
Cūḷapanthaka and Kappa, and Upasena and Gotama;
These seven elders in the tens, and seventy verses herein.



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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