

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## The Triple Canon (Tipiṭaka)

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The Canon of Discourses (Sutta Piṭaka)

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

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

16. The Book of the Twenties (16. Vīsatinipāto)

[Thag 16.1-10, PTS 71-86]



PaliVerse

## 5. The Collection of Minor Texts

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### 08. Verses of the Elder Monks

## 16. The Book of the Twenties

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### 1. Verses of the Elder Adhimutta

- 705.** "Whether for sacrifice or for wealth, those whom we killed before;  
For the remainder there is fear, they tremble and they wail.
- 706.** "You have no state of fear, your beauty becomes even more clear;  
Why do you not lament, in such great peril?"
- 707.** "There is no mental suffering, for one without expectance, headman;  
All fears have been surpassed, for one whose mental fetters are eliminated indeed.
- 708.** "When the craving for rebirth is eliminated, when phenomena are seen as they truly are in the present life;  
There is no fear in death, just as in the laying down of a burden.
- 709.** "The holy life has been well practised by me, and the path too has been well developed;  
There is no fear for me in death, as in the elimination of diseases.
- 710.** "The holy life has been well practised by me, and the path too has been well developed;  
Existences have been seen as without gratification, like poison drunk and then vomited out.
- 711.** "Gone beyond, without clinging, with obligations fulfilled, without mental corruptions;  
He is satisfied at the the exhaustion of life-span, like one released from a place of execution.
- 712.** "Having attained the highest state of the Dhamma, unconcerned with the entire world;  
Freed as from a blazing house, he does not grieve at death.
- 713.** "Whatever there is that has come together, or existence wherever it is obtained;  
All this is without a lord, thus was said by the great sage.
- 714.** "Whoever understands that thus, as taught by the Buddha;  
Does not grasp any existence, like a red-hot iron ball.
- 715.** "'I was' does not occur to me, 'I shall be' does not occur to me;

Activities will disappear, what lamentation is there for that?

- 716.** "The pure arising of phenomena, the pure continuity of activities;  
For one seeing as it really is, there is no fear, headman.
- 717.** "When one sees the world as similar to grass and wood, with wisdom;  
He, not finding selfish attachment, does not grieve thinking 'I have not'."
- 718.** "I am dissatisfied with the body, I am not desirous of existence;  
This body will break up, and another will not come to be.
- 719.** "Whatever function you have with the body, do that if you wish;  
On that account, there will be no hate or affection in me."
- 720.** Having heard that word of his, wonderful, hair-raising;  
Having put down their knives, the young men said this.
- 721.** "Having done what, venerable sir, and who is your teacher?  
Having come to whose teaching, is that freedom from sorrow obtained?"
- 722.** "Omniscient, all-seeing, the Conqueror is my teacher;  
The greatly compassionate Teacher, the physician of the whole world.
- 723.** "By him this Teaching was taught, leading to elimination, unsurpassed;  
Having come to his teaching, that freedom from sorrow is obtained."
- 724.** Having heard the sage's well-spoken words, having put down their knives and  
weapons;  
Some desisted from that deed, and some delighted in the going forth.
- 725.** Having gone forth in the Fortunate One's Dispensation, having developed the  
factors of enlightenment and powers, the wise ones;  
With elated minds, glad, with faculties developed, they attained the  
unconditioned state of Nibbāna.

*...Adhimutta the Elder...*

## 2. Verses of the Elder Pārāpariya

- 726.** "A thought arose for the ascetic, the monk Pārāpariya;  
Sitting alone, secluded, a meditator.
- 727.** "What is the gradual progression for a person, what is the religious duty, what  
is the conduct;  
That one doing one's own function, should not vex anyone.
- 728.** "The faculties of human beings are for welfare and for harm;  
Unguarded they are for harm, guarded they are for welfare.
- 729.** "Guarding the faculties well, and protecting the faculties;  
That one doing one's own function, should not vex anyone.

- 730.** "If the eye-faculty going towards forms, one does not restrain;  
Not seeing the danger, he is indeed not freed from suffering.
- 731.** "If the ear-faculty going towards sounds, one does not restrain;  
Not seeing the danger, he is indeed not freed from suffering.
- 732.** "Not seeing the escape, if one indulges in odours;  
He is not freed from suffering, infatuated with odours.
- 733.** "Recalling the sour and the sweet, the bitter and the rest,  
Bound by craving for flavour, the heart does not understand.
- 734.** "Remembering beautiful, non-repulsive tangible objects;  
One lustful, because of lust, finds various suffering.
- 735.** "He who is unable to guard the mind from these mental states;  
From that, suffering follows him, from all these five.
- 736.** "Filled with pus and blood, and with much carrion;  
Made lovely by a skilled craftsman, adorned like a casket.
- 737.** "Bitter yet sweet in taste, binding to the dear, suffering;  
Like a razor smeared with honey, licking it one does not understand.
- 738.** "Filled with lust for a woman's form, a woman's voice, and also for a woman's touch;  
Filled with lust for a woman's odours, one finds various suffering.
- 739.** "All the streams of a woman, five flow in the five;  
He who is able to make an obstruction to them is energetic.
- 740.** "He is beneficial, he is righteous, he is skilled, he is discerning;  
Even while delighting, he should do his function connected with the Teaching and welfare.
- 741.** "And then he sinks what is connected, he should avoid the function that is useless;  
Having thought 'that is not a function,' diligent and discerning.
- 742.** "And whatever is connected with benefit, and whatever delight is directed to the Dhamma;  
Having accepted that, one should practise it, for that indeed is the highest delight.
- 743.** "By various high and low means, he desires to conquer others;  
Having killed, having slain, and having caused sorrow, whoever forcibly seizes from others.
- 744.** "Just as a powerful man, while planing, knocks out a peg with a peg;  
So too the skilled one destroys the faculties with the faculties themselves.

- 745.** "Developing faith, energy, and concentration, and mindfulness and wisdom;  
Having killed five by five, the brahmin goes without trouble.
- 746.** "He is beneficial, he is righteous, having practised the instruction of the  
Buddha's word;  
In every respect completely, that man thrives in happiness."

*...Pārāpariya the Elder...*

### 3. Verses of the Elder Telakāni

- 747.** "For a long time indeed, ardent, reflecting on the Teaching;  
I did not obtain tranquillity of mind, asking ascetics and brahmins.
- 748.** "'Who has gone beyond in the world, who has attained what is grounded upon  
the Deathless;  
Whose teaching shall I accept, the cognition of ultimate reality?'
- 749.** "I was caught inside by the hook, like a fish swallowing bait;  
Bound by Mahinda's snare, just as the titan Vepacitti.
- 750.** "I pull at it but do not release it, from this sorrow and lamentation;  
Who in the world, releasing my bond, will make known the highest  
enlightenment?
- 751.** "Which ascetic or brahmin, pointing out the perishable,  
Whose teaching shall I accept, the sweeping away of ageing and death?
- 752.** "Bound by doubt and uncertainty, endowed with the power of vehemence;  
With a mind obstinate through wrath, torn apart by craving.
- 753.** "Arising from the bow of craving, joined with two times fifteen;  
See the strong one in the breast, if it remains having pierced through.
- 754.** "The non-abandoning of speculative views, sharpened by wrong thoughts;  
Pierced by that I tremble, like a leaf stirred by the wind.
- 755.** "Having arisen internally in me, it quickly burns what is mine;  
The body with six sense bases of contact, where it always moves.
- 756.** "I do not see a physician who could extract this dart from me;  
Not with a different probe or knife, nor treated by another.
- 757.** "Who, without a knife, without a wound, the dart lodged within,  
Without harming all my limbs, will pull out the dart for me?
- 758.** "For he is the best, the lord of the Dhamma, the one who carries away the  
poison of defilements;  
To me who has fallen into the deep, may he show dry land and a hand.
- 759.** "I have plunged into a lake, with clay of impurity that cannot be removed;

Spread with deceit, envy, vehemence, sloth and torpor.

- 760.** With restlessness as the thunder of clouds, with fetters as the rain clouds;  
Thoughts dependent on lust carry along one of wrong view like great torrents.
- 761.** "Streams flow everywhere, the creeper having sprung up stands;  
Who could restrain those streams, who indeed will cut that creeper?
- 762.** "Make a boundary, venerable one, a warding off of the streams;  
Let not the mind-made stream suddenly cut you down like a tree.
- 763.** "Thus for me, in whom fear had arisen, seeking the far shore from the near shore;  
The Teacher, a shelter, with wisdom as his weapon, attended by the community of sages.
- 764.** "A stairway well-made, pure, composed of the essence of the Dhamma, firm;  
He gave to me who was being swept away, and said to me 'Do not fear'.
- 765.** "Having ascended the mansion of the establishments of mindfulness, I reviewed;  
That generation taking delight in identity, which formerly I had imagined.
- 766.** "And when I saw the path, the embarking upon the boat;  
Not having fixed upon a self, I saw the highest ford.
- 767.** "The dart arisen from self, produced by craving for existence;  
For the non-occurrence of these, he taught the highest path.
- 768.** "Long lain dormant for a long time, long established for a long time;  
The Buddha dispelled my mental knot, the one who washes away the poison of defilement."

*...Telakāni the Elder...*

#### 4. Verses of the Elder Ratṭhapāla

- 769.** "See this adorned image, a heap of sores, raised up;  
Afflicted, the object of many thoughts, for which there is no stable duration.
- 770.** "See this adorned form, with jewels and earrings;  
Bones wrapped in skin, together with clothes it looks beautiful.
- 771.** "Feet lacquered with lac, face smeared with powder;  
Enough to delude a fool, but not one seeking the far shore.
- 772.** "Hair arranged in eightfold braids, eyes smeared with eye ointment;  
Enough to delude a fool, but not one seeking the far shore.
- 773.** "Like a newly painted eye ointment container, the putrid body adorned;  
Enough to delude a fool, but not one seeking the far shore.

- 774.** "The hunter laid the snare, the deer did not touch the net;  
Having eaten the fodder, we go, while the deer trappers lament.
- 775.** "The hunter's snare is cut, the deer did not touch the net;  
Having eaten the fodder, we go, while the deer hunters grieve.
- 776.** "I see in the world wealthy people, having obtained riches, they do not give out  
of delusion;  
Greedy, they make accumulation of wealth, and desire even more sensual  
pleasures.
- 777.** "A king, having conquered the earth by force, dwelling in greatness up to the  
ocean's end;  
Unsatisfied with this side of the ocean, he would desire even the far side of the  
ocean.
- 778.** "The king and many other people, not free from craving, approach death;  
Being still deficient, they give up the body, there is no satisfaction with sensual  
pleasures in the world.
- 779.** "Relatives weep for him, having dishevelled their hair, saying 'Alas, would that  
he were immortal';  
Having wrapped him in cloth and carried him out, having prepared the pyre,  
they then burn him.
- 780.** "He is burnt, being pierced by stakes, with a single cloth, having abandoned  
his possessions;  
For one who is dying there are no shelters, neither relatives nor friends nor  
companions.
- 781.** "The heirs carry away his wealth, but the being goes according to his action;  
No wealth follows one who is dying, neither sons, nor wife, nor wealth, nor  
kingdom.
- 782.** "One does not obtain long life by wealth, nor by riches do they ward off  
ageing;  
The wise have said this life is very short, non-eternal, subject to change.
- 783.** "The rich and the poor experience contact, the fool and the wise are likewise  
touched;  
But the fool, struck down by folly, lies, while the wise one does not tremble  
when touched by contact.
- 784.** "Therefore wisdom is indeed better than wealth, by which one attains the  
conclusion here;  
For through not having concluded, in existence after existence, one does evil  
deeds through delusion.
- 785.** "One goes to the womb and to the other world, having entered the wandering  
in the round of rebirths in succession;

Another of little wisdom, believing in him, goes to the womb and to the other world.

- 786.** "Just as a thief of bad character, caught at the opening of a break-in, is destroyed by his own action;  
Thus people, after death, in the other world, of bad character, are destroyed by their own action.
- 787.** "Sensual pleasures, variegated, sweet, delightful, in various forms they churn the mind;  
Having seen the danger in the types of sensual pleasure, therefore I have gone forth, O king.
- 788.** "Just like fruits from a tree, young men fall, both the young and the old, at the breaking up of the body;  
Having seen this too, I have gone forth, O king. The ascetic life itself is incontrovertibly the better choice."
- 789.** "Through faith I have gone forth, endowed with the Conqueror's Dispensation;  
My going forth is not in vain, I eat food free of debt.
- 790.** "Having seen sensual pleasures as burning, gold as a knife;  
Suffering from conception in the womb, great fear in the hells.
- 791.** "Having known this danger, I gained anxiety then;  
I, being pierced then, peaceful, have attained the elimination of mental corruptions.
- 792.** "The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;  
The heavy burden has been laid down, the conduit to existence has been uprooted.
- 793.** "For the purpose of which I went forth, from home into homelessness;  
That purpose has been attained by me, the elimination of all mental fetters."

*... Raṭṭhapāla the Elder...*

## 5. Verses of the Elder Mālukiyaputta

- 794.** "Having seen a form, mindfulness forgotten, for one attending to the dear sign;  
With a mind filled with lust one feels, and remains grasping it.
- 795.** "For him feelings grow, many originating from form;  
Covetousness and harming, his mind is injured;  
Thus for one accumulating suffering, Nibbāna is said to be far away.
- 796.** "Having heard a sound, mindfulness forgotten, for one attending to the dear sign;  
With a mind filled with lust one feels, and remains grasping it.

- 797.** "For him feelings grow, many originating from sound;  
Covetousness and harming, his mind is injured;  
Thus for one accumulating suffering, Nibbāna is said to be far away.
- 798.** "Having smelled an odour, mindfulness forgotten, for one attending to the dear sign;  
With a mind filled with lust one feels, and remains grasping it.
- 799.** "For him feelings grow, many originating from odour;  
Covetousness and harming, his mind is injured;  
Thus for one accumulating suffering, Nibbāna is said to be far away.
- 800.** "Having tasted a flavour, mindfulness forgotten, for one attending to the dear sign;  
With a mind filled with lust one feels, and remains grasping it.
- 801.** "For him feelings grow, many originating from flavour;  
Covetousness and harming, his mind is injured;  
Thus for one accumulating suffering, Nibbāna is said to be far away.
- 802.** "Having touched a contact, mindfulness forgotten, for one attending to the dear sign;  
With a mind filled with lust one feels, and remains grasping it.
- 803.** "For him feelings grow, many originating from contact;  
Covetousness and harming, his mind is injured;  
Thus for one accumulating suffering, Nibbāna is said to be far away.
- 804.** "Having known a mental phenomenon, mindfulness forgotten, for one attending to the dear sign;  
With a mind filled with lust one feels, and remains grasping it.
- 805.** "For him feelings grow, many originating from mental phenomena;  
Covetousness and harming, his mind is injured;  
Thus for one accumulating suffering, Nibbāna is said to be far away.
- 806.** "He does not find pleasure in forms, having seen a form, mindful;  
With dispassionate mind he feels, and does not remain holding to that.
- 807.** As he sees a form, and also cultivates feeling;  
It is eliminated, not accumulated, thus he lives mindful;  
Thus for one diminishing suffering, Nibbāna is said to be near.
- 808.** "He does not find pleasure in sounds, having heard a sound, mindful;  
With dispassionate mind he feels, and does not remain holding to that.
- 809.** As he hears a sound, and also cultivates feeling;  
It is eliminated, not accumulated, thus he lives mindful;  
Thus for one diminishing suffering, Nibbāna is said to be near.

- 810.** "He does not find pleasure in odours, having smelled an odour, mindful;  
With dispassionate mind he feels, and does not remain holding to that.
- 811.** As he smells an odour, and also cultivates feeling;  
It is eliminated, not accumulated, thus he lives mindful;  
Thus for one diminishing suffering, Nibbāna is said to be near.
- 812.** "He does not find pleasure in flavours, having tasted a flavour, mindful;  
With dispassionate mind he feels, and does not remain holding to that.
- 813.** "As he tastes a flavour, and also cultivates feeling;  
It is eliminated, not accumulated, thus he lives mindful;  
Thus for one diminishing suffering, Nibbāna is said to be near.
- 814.** "He does not find pleasure in contacts, having touched a contact, mindful;  
With dispassionate mind he feels, and does not remain holding to that.
- 815.** As he touches a contact, and also cultivates feeling;  
It is eliminated, not accumulated, thus he lives mindful;  
Thus for one diminishing suffering, Nibbāna is said to be near.
- 816.** "He does not find pleasure in mental phenomena, having known a mental  
phenomenon, mindful;  
With dispassionate mind he feels, and does not remain holding to that.
- 817.** "As he cognises a mental phenomenon, and also cultivates feeling;  
It is eliminated, not accumulated, thus he lives mindful;  
Thus for one diminishing suffering, Nibbāna is said to be near."

*... The Elder Mālukyaputta...*

## 6. Verses of the Elder Sela

- 818.** "With perfect body, radiant, well-born, lovely to behold;  
You are golden-coloured, Blessed One, with very white teeth, energetic.
- 819.** "For whatever marks there are of a well-born man;  
All those marks of a great man are in your body.
- 820.** "With clear eyes, fair-faced, lofty, upright, majestic;  
In the midst of the Community of ascetics, you shine like the sun.
- 821.** "A monk handsome to behold, with skin resembling gold;  
What is the use of the ascetic life for you, of such excellent beauty?
- 822.** "You deserve to be a king, a wheel-turning monarch, a bull among charioteers;  
Ruler of the four quarters, victorious, lord of the rose-apple grove.
- 823.** "Nobles, wealthy kings, become your followers;  
As king of kings, lord of men, exercise kingship, Gotama."

- 824.** "I am a king, Sela," said the Blessed One, "the unsurpassed king of righteousness;  
By righteousness I turn the wheel, the wheel that cannot be turned back."
- 825.** "You claim to be fully enlightened," (thus spoke Sela the brahmin) "the unsurpassed king of righteousness;  
'By righteousness I turn the wheel,' thus you speak, Gotama."
- 826.** "Who then is the general of the Blessed One, the disciple following the Teacher;  
Who continues to turn for you the wheel of the Teaching that has been set in motion?"
- 827.** "The wheel set in motion by me," said the Blessed One, "Sela, the unsurpassed wheel of the Teaching;  
Sāriputta continues to turn it, born after the Truth-finder."
- 828.** "What should be directly known has been directly known, what should be developed has been developed;  
What should be abandoned has been abandoned by me, therefore I am the Buddha, brahmin."
- 829.** "Remove your doubt about me, have confidence, brahmin;  
Rare is the seeing of Perfectly Enlightened Ones repeatedly."
- 830.** "Those whose manifestation in the world is rare repeatedly;  
I am that one, brahmin, the Buddha, the unsurpassed surgeon."
- 831.** "Become supreme, incomparable, crusher of Māra's army;  
Having brought all enemies under control, I rejoice, free from fear from any quarter."
- 832.** "Listen to this, sirs, how the one with vision speaks;  
The surgeon, the great hero, roars like a lion in the forest."
- 833.** "The most excellent one, beyond compare, the crusher of Māra's army;  
Who, having seen him, would not be pleased, even one of dark birth?"
- 834.** "Whoever wishes, let him follow me; whoever does not wish, let him go;  
Here I shall go forth, in the presence of the one of excellent wisdom."
- 835.** "If this pleases you, sir, the teaching of the Perfectly Enlightened One;  
We too shall go forth, in the presence of the one of excellent wisdom."
- 836.** "These three hundred brahmins, request with joined palms;  
'We shall live the holy life, Blessed One, in your presence.'"
- 837.** "Well proclaimed is the holy life, Sela," said the Blessed One, "visible here and now, immediately effective;  
Wherein the going forth is not fruitless, for the diligent one who trains."

- 838.** "Having come to you for refuge, O One with Vision, on the eighth day from now;  
In seven nights, Blessed One, we have been tamed in your teaching.
- 839.** "You are the Buddha, you are the Teacher, you are the sage who has overcome Māra;  
Having cut off the underlying tendencies, you who have crossed over help this generation to cross.
- 840.** "The clings have been transcended by you, the mental corruptions have been destroyed by you;  
Like a lion without clinging, fear and dread have been abandoned.
- 841.** "These three hundred monks stand with joined palms;  
Stretch out your feet, O hero, let the serpents pay homage to the Teacher."

*... Sela the Elder...*

## 7. Verses of the Elder Bhaddiya, Son of Kāḷigodhā

- 842.** "I travelled on an elephant's neck, fine garments were worn;  
Cooked rice of fine rice was eaten, with pure meat as sauce.
- 843.** "Today he is good, acting continuously, delighting in what comes into the bowl through gleaning;  
He meditates without clinging, Bhaddiya, the son of Godhā.
- 844.** "A rag-robe wearer, acting continuously, delighting in what comes into the bowl through gleaning;  
He meditates without clinging, Bhaddiya, the son of Godhā.
- 845.** "One who lives on almsfood, acting continuously - etc.
- 846.** "One who wears the triple robe, acting continuously - etc.
- 847.** "One who walks successively for alms, acting continuously - etc.
- 848.** "One who eats at one sitting, acting continuously - etc.
- 849.** "One who eats from his bowl, acting continuously - etc.
- 850.** "One who refuses food offered later, acting continuously - etc.
- 851.** "A forest-dweller, acting continuously - etc.
- 852.** "A tree-root dweller, acting continuously - etc.
- 853.** "One who dwells in the open air, acting continuously - etc.
- 854.** "One who dwells in a cemetery, acting continuously - etc.
- 855.** "One who accepts whatever seat is offered, acting continuously - etc.

- 856.** "One who remains sitting, acting continuously - etc.
- 857.** "One of few wishes, acting continuously - etc.
- 858.** "Content, acting continuously - etc.
- 859.** "Secluded, acting continuously - etc.
- 860.** "Unassociated, acting continuously - etc.
- 861.** "One who puts forth strenuous energy, acting continuously - etc.
- 862.** "Having abandoned the golden plate of a hundred palas, with a hundred streaks,  
I took up a clay bowl - this is my second consecration.
- 863.** "In a high circular-walled city, with firm watchtowers and gatehouses;  
Protected by sword-bearing guards, I dwelt in fear formerly.
- 864.** "Today he is good, without fear, fear and dread abandoned;  
He meditates having entered the forest, Bhaddiya, the son of Godhā.
- 865.** "Having been established in the aggregate of morality, developing mindfulness and wisdom;  
I reached gradually the elimination of all fetters."

*... Bhaddiya the son of Kālīgodhā the Elder...*

## 8. Verses of the Elder Aṅgulimāla

- 866.** "While going you say, ascetic, 'I have stopped', and you tell me that I, who have stopped, have not stopped;  
I ask you, ascetic, about this matter, 'How have you stopped while I have not stopped?'"
- 867.** "I have stopped, Aṅgulimāla, always, having laid aside the rod towards all beings;  
But you are unrestrained towards living beings, therefore I have stopped while you have not stopped."
- 868.** "At long last indeed the great sage, honoured by me, the ascetic has approached the great forest;  
I shall abandon a thousand evils, having heard your verse connected with the Teaching."
- 869.** Thus having spoken, the thief threw his sword and weapons into a pit, a precipice, a chasm;  
The thief paid homage at the feet of the Fortunate One, and right there requested the going forth from the Buddha.
- 870.** And the Buddha, the compassionate great sage, who is the Teacher of the

world with its gods;  
Then said "Come, monk", that itself was his state of monkhood.

- 871.** "Whoever having been negligent before, afterwards is not negligent;  
He illuminates this world, like the moon released from a cloud.
- 872.** "Whoever's evil deed done is covered over by the wholesome;  
He illuminates this world, like the moon released from a cloud.
- 873.** "Whoever indeed, a young monk, engages in the Buddha's teaching;  
He illuminates this world, like the moon released from a cloud.
- 874.** "Let my enemies hear the talk on the Teaching, let my enemies engage in the  
Buddha's teaching;  
Let my enemies associate with those people, who, being peaceful, cause  
others to accept the Teaching.
- 875.** "Let my enemies, of those who speak of patience, who praise non-opposition;  
Hear the Teaching in due time, and act in accordance with it.
- 876.** "For surely he would not harm me, nor anyone else whatsoever;  
Having attained the supreme peace, he would protect the timid and the firm.
- 877.** "Irrigators lead water, fletchers straighten the arrow;  
Carpenters straighten wood, the wise tame themselves.
- 878.** "Some tame with a stick, with goads and with whips;  
Without stick, without sword, I have been tamed by such a one.
- 879.** "'Harmless' is my name, who was formerly harmful;  
Today I am true to my name, I do not harm anyone whatsoever.
- 880.** "I was formerly a thief, renowned as Aṅgulimāla;  
Floating along in the great flood, I came for refuge to the Buddha.
- 881.** "I was formerly one with bloody hands, renowned as Aṅgulimāla;  
See my going for refuge, the conduit to existence has been uprooted.
- 882.** "Having done such action, leading to many bad destinations;  
Touched by the result of action, I eat food free of debt.
- 883.** "Foolish, imprudent people engage in negligence;  
But the wise one guards diligence as the foremost wealth.
- 884.** "Do not engage in negligence, do not be intimate with delight in sensual  
pleasures;  
For the diligent one, meditating, attains the highest happiness.
- 885.** "Welcome it was, not unwelcome, this was not ill-counselled by me;  
Among the well-analysed teachings, I have approached that which is foremost.

- 886.** "Welcome it was, not unwelcome, this was not ill-counselled by me;  
The three true knowledges have been attained, the Buddha's teaching has  
been fulfilled.
- 887.** "In the forest or at the root of a tree, or in mountains, in caves;  
There and there I stood, with an agitated mind then.
- 888.** "Happily I lie down, happily I stand, happily I lead my life;  
Beyond Māra's reach, oh, compassionated by the Teacher.
- 889.** "Formerly I was of brahmin birth, noble on both sides;  
Today I am a son of the Fortunate One, the King of the Dhamma, the Teacher.
- 890.** "Free from craving, without grasping, with guarded doors, well-restrained;  
Having killed the root of misery, the elimination of mental corruptions has  
been attained by me.
- 891.** "The Teacher has been attended upon by me, the Buddha's teaching has been  
fulfilled;  
The heavy burden has been laid down, the conduit to existence has been  
uprooted."

*... Aṅgulimāla the Elder...*

## 9. Verses of the Elder Anuruddha

- 892.** "Having abandoned mother and father, sister and kinsmen and brothers;  
Having given up the five types of sensual pleasure, let Anuruddha meditate.
- 893.** "Endowed with dancing and singing, to be awakened by the sound of cymbals;  
By that I did not attain purity, delighting in Māra's domain.
- 894.** "But having transcended this, delighted in the Buddha's Dispensation;  
Having transcended all floods, Anuruddha meditates.
- 895.** "Forms, sounds, flavours, odours, tangible objects and delightful things;  
Having transcended these, Anuruddha meditates.
- 896.** "Having returned from his alms round, alone, without a companion, the sage;  
He seeks rag-robes, Anuruddha, without mental corruptions.
- 897.** "He selected, he took, he washed, he dyed, he wore, the sage;  
Rag-robes, the wise one, Anuruddha, without mental corruptions.
- 898.** "Whoever is greedy and discontented, in company and agitated;  
For him these mental states are evil, subject to defilement.
- 899.** "And he is mindful, of few wishes, content, without vexation;  
Devoted to solitude, delighted, constantly putting forth strenuous energy.
- 900.** "For him these mental states are wholesome, belonging to enlightenment;

And he is without mental corruptions, thus was said by the great sage.

- 901.** "Having understood my thought, the Teacher, unsurpassed in the world,  
With a mind-made body, approached by supernormal power.
- 902.** "When there was thought for me, he taught beyond that;  
The Buddha, delighting in the absence of obsession, taught the absence of  
obsession.
- 903.** "Having understood his Teaching, I dwelt delighted in the Dispensation;  
The three true knowledges have been attained, the Buddha's teaching has  
been fulfilled.
- 904.** "Fifty-five years, since I have been one who remains sitting;  
Twenty-five years, since torpor was uprooted.
- 905.** "There was no in-breath and out-breath, for such a one whose mind was  
stable;  
Without longing, referring to peace, the one with vision has attained final  
Nibbāna.
- 906.** "With a mind that was not withdrawn, he endured the feeling;  
Like the extinguishing of a lamp, there was deliverance of the mind.
- 907.** "These are now the last, the sage's states with contact as the fifth;  
No other mental states will arise, when the Perfectly Enlightened One has  
attained final Nibbāna.
- 908.** "There is now no further residence in the company of gods, Jālinī;  
The cycle of birth and wandering is eliminated, there is now no more rebirth."
- 909.** "Whose world with its Brahma realm is known in a thousand ways in a  
moment;  
A master in the power of supernormal abilities and in passing away and  
rebirth, that monk sees the deities at the proper time.
- 910.** "Formerly I was Annabhāra, poor, a fodder-carrier;  
I served the ascetic Upariṭṭha, the famous one.
- 911.** "I was born in the Sakyan clan, they knew me as Anuruddha;  
Endowed with dancing and singing, to be awakened by the sound of cymbals.
- 912.** "Then I saw the Perfectly Enlightened One, the Teacher, fearless from any  
quarter;  
Having gladdened my mind in him, I went forth into homelessness.
- 913.** "I know past lives, where I dwelt before;  
Among the Tāvatiṃsa gods, I stood, born as Sakka.
- 914.** "Seven times as lord of men, I exercised kingship;

Ruler of the four quarters, victorious, lord of the rose-apple grove;  
Without rod, without sword, by righteousness I instructed.

- 915.** "Seven from here, seven from there, fourteen wanderings in the round of rebirths;  
I directly knew my former abode, while standing in the heavenly world then.
- 916.** "When the fivefold concentration is peaceful, developed to unification,  
Attained through the cessation of defilements, my divine eye became pure.
- 917.** "I know the death and rebirth, the coming and going of beings;  
The state here and the state elsewhere, established in the fivefold meditative absorption.
- 918.** "The Teacher has been attended upon by me, etc. the conduit to existence has been uprooted.
- 919.** "In the Vajjis' Veḷuva village, I, at the extinction of life;  
From below, at the bamboo thicket, I shall attain nibbāna, without mental corruptions."

*... Anuruddha the Elder...*

#### 10. Verses of the Elder Pārāpariya

- 920.** A thought arose for the ascetic, in the flowering great forest;  
Sitting fully focused, secluded, a meditator.
- 921.** "In one way, when the Lord of the World, the Highest of Men, was present;  
Was the conduct of the monks, in another way it now appears.
- 922.** "For protection from cold and wind, for covering what arouses shame,  
They consumed just enough for that purpose, content with whatever they received.
- 923.** "Whether superior or coarse, whether little or much;  
They consumed for the purpose of sustenance, without greed, not infatuated.
- 924.** "Regarding the requisites for life, medicine and also requisites;  
They were not excessively zealous, as they were for the elimination of mental corruptions.
- 925.** "In forests, at the roots of trees, in grottoes and in caves;  
Developing seclusion, they dwelt, devoted to that as their ultimate goal.
- 926.** "Humble, established, easy to support, soft, with non-obstinate minds;  
Without defilement, not garrulous, reflecting on welfare, obedient to authority.
- 927.** "Therefore pleasing it was, their going, eating, and associating;  
Like a smooth stream of oil, was their deportment.

- 928.** "Those with all mental corruptions eliminated, great meditators, of great welfare;  
Those elder monks are now quenched, few now are such ones.
- 929.** "With the utter elimination of wholesome states and of wisdom,  
The Conqueror's Dispensation, endowed with all excellent aspects, falls apart.
- 930.** "And of evil states and mental defilements, whatever is the season;  
Those established for seclusion, and those who preserve the Good Teaching.
- 931.** "Those mental defilements, growing, possess many people;  
They sport, I imagine, with fools, like demons with the mad.
- 932.** "Overpowered by mental defilements, they ran about here and there;  
Men, when battle was proclaimed in the bases of mental defilements.
- 933.** "Having abandoned the Good Teaching, they quarrel with one another;  
Following wrong views, they think 'this is better'.
- 934.** "Having abandoned wealth, son, and wife, they went forth;  
Yet even for a ladle of almsfood, they indulge in improper conduct.
- 935.** Having eaten to fill their bellies, lying down on their backs;  
When awake they engage in talk, talk that is censured by the Teacher.
- 936.** "All the crafts of artisans, having paid attention, they train in;  
Not appeased internally, for the purpose of asceticism, one sits.
- 937.** "Clay and oil and bath powder, water, seats and food;  
They offer to householders, desiring more in return.
- 938.** "Tooth-sticks and wood-apples, flowers and solid foods;  
And accomplished almsfood, mangoes and emblic myrobalans.
- 939.** "Like physicians in medicines, like householders in duties and non-duties;  
Like a courtesan in adornment, like warriors in lordship.
- 940.** "Cheats, deceivers, false witnesses, unrestrained;  
Through many schemes, they consume material gains.
- 941.** "In pretexts of propriety, in methods of exposition, driven by scheming;  
For the sake of livelihood, by means, they collect much wealth.
- 942.** "They cause an assembly to attend, for work and not for the Teaching;  
They expound the Teaching to others, for material gain and not for benefit.
- 943.** "They quarrel over the Community's gains, outsiders to the Community;  
Living off others' gains, shameless, they are not ashamed.
- 944.** "Some are not so engaged, shaven-headed, wrapped in the double robe;  
They only wish for esteem, infatuated with material gain and honour.

- 945.** "When things have gone in such various ways, it is not easy now likewise;  
Either to touch what is untouched, or to protect what has been touched.
- 946.** "Just as one without sandals would walk in a thorny place;  
Having established mindfulness, so should a sage wander in the village.
- 947.** "Having remembered the former meditators, recollecting their practice;  
Even though it is the latter time, one might experience the Deathless state.
- 948.** "Having said this in the Sāla grove, the ascetic with developed faculties;  
The brahmin attained final nibbāna, the sage with rebirth eliminated."

*... The Elder Pārāpariya...*

*The Book of Twenties is concluded.*

The summary therein:

Adhimutta, Pārāpariya, Telakāni, Raṭṭhapāla;  
Mālukya, Sela, Bhaddiya, Aṅgulimāla, the one with the divine eye.

Pārāpariya, these ten, in the twentieth are expounded;  
The verses are two hundred, with forty-five more.



### 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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