

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)

17. The Book of the Thirties (17. Tiṃsanipāto)

[Thag 17.1-3, PTS 87-93]



PaliVerse

5. The Collection of Minor Texts

08. Verses of the Elder Monks

17. The Book of the Thirties

1. Verses of the Elder Phussa

- 949.** Having seen many pleasing ones, self-developed, well-restrained;
The sage of the Paṇḍara clan asked the one named Phussa.
- 950.** "What desires, what intentions, what deportment will they have;
In the future time, tell me this when asked."
- 951.** "Hear my word, O sage named Paṇḍara;
Consider it attentively, I shall tell you of the future.
- 952.** "Prone to wrath and bearing grudges, depreciating others' worth, obstinate,
fraudulent, many;
Envious and having different views, they will be in the future.
- 953.** "Conceited about the Teaching as if they knew it, though profound, they range
only on the near shore;
Light-minded, without respect for the Teaching, disrespectful towards one
another.
- 954.** "Many dangers in the world will arise in the future;
This well-taught Teaching, the foolish will defile.
- 955.** "Even those devoid of virtue in the monastic community, speaking confidently;
They will become powerful, garrulous, without learning.
- 956.** "Even those virtuous in the monastic community, speaking according to the
meaning;
They will be weak, those with shame, disregarded.
- 957.** "Silver and gold, field, site, goats and sheep;
Female and male slaves, the imprudent will consent to in the future.
- 958.** "Intending on finding fault, foolish, unconcentrated in morality;
Arrogant they will wander about, delighting in disputes, like quadrupeds.
- 959.** "And they will be agitated, wrapped in blue robes;
Deceitful, obstinate, prattlers, crafty, they will walk about as if noble ones.
- 960.** "With hair slicked with oil, fickle, with eyes painted with collyrium;
They will go about the streets, wrapped in ivory-coloured robes.

- 961.** "That which is not loathsome to the liberated, well-dyed, the banner of the worthy;
They will loathe the ochre robe, being attached to white garments.
- 962.** "They will be desirous of gain, lazy, lacking in energy;
Wearied by the deep forests, they will dwell near villages.
- 963.** "Whoever obtains gain, always devoted to wrong livelihood;
Following their example, the unrestrained will associate with them.
- 964.** "Whoever does not obtain gain, they will not be honourable;
Even those wise ones who are well-behaved, they will not associate with them then.
- 965.** "Dyed with barbarian dye, censuring their own emblem;
Some will wear the white emblem of the sectarians.
- 966.** "And disrespect for the orange robe, then there will be among them;
And reflection on the orange robe, will not be among the monks.
- 967.** "For one overcome by suffering, pierced by a dart, being transformed;
The reflection was greatly terrible, inconceivable for the elephant.
- 968.** "Chaddanta indeed, having then seen the well-dyed banner of the worthy;
At that very moment the elephant spoke verses connected with meaning."
- 969.** "Whoever, not free from corruption, puts on the ochre robe;
Devoid of self-control and truth, he does not deserve the ochre robe.
- 970.** "But whoever has left behind corruption, well concentrated in morality;
Endowed with self-control and truth, he indeed deserves the ochre robe.
- 971.** "One gone wrong in morals, imprudent, unconcealed, acting as he pleases;
With a wandering mind, devoid of virtue, he does not deserve the ochre robe.
- 972.** "But he who is accomplished in morality, without lust, concentrated;
With pure mental thought, he indeed deserves the ochre robe.
- 973.** "Agitated, arrogant, a fool, one in whom morality is not found;
He deserves white garments, what will the ochre robe do for him?
- 974.** "Monks and nuns, with malicious minds, disrespectful;
Will restrain those of such quality, with minds of friendliness, in the future.
- 975.** "Though being trained by elders, the foolish in robe-wearing;
The imprudent will not listen, uncontrolled, acting as they please.
- 976.** "Those fools thus trained, disrespectful towards one another;
Will not heed their preceptors, like an inferior horse the charioteer.
- 977.** "Thus in the future time, the practice will be;

For monks and nuns, when the last time has arrived.

- 978.** "Before this future great fear arrives;
Be obedient, be kindly in speech, respectful towards one another.
- 979.** "With minds of friendliness, compassionate, be restrained in morality;
Putting forth strenuous energy, resolute, always of firm effort.
- 980.** "Having seen negligence as peril, and diligence as security;
Develop the eightfold path, touching the Deathless state."

... The Elder Phussa...

2. Verses of the Elder Sāriputta

- 981.** "One who conducts himself properly, mindful as he should be, possessing
mindfulness, meditating with restrained thought, diligent;
Delighting internally, with concentrated mind, alone, content - him they call a
monk.
- 982.** "Whether eating fresh or dry food, one should not be excessively satisfied;
With belly unfilled, with measured food, a mindful monk should wander forth.
- 983.** "Four or five morsels, without eating, one should drink water;
Enough for comfortable abiding, for the resolute monk.
- 984.** "If that allowable robe covers him, this being its purpose;
Enough for comfortable abiding, for the resolute monk.
- 985.** "For one sitting cross-legged, the rain does not fall on the knees;
Enough for comfortable abiding, for the resolute monk.
- 986.** "He who saw pleasure as suffering, saw pain as a dart;
Was not between the two, by what in the world what could he be?
- 987.** "May there never be near me one of evil desires, lazy, lacking in energy;
Of little learning, disrespectful, by what in the world what could he be?
- 988.** "Very learned and wise, well concentrated in morality;
Devoted to serenity of mind, let him even stand on my head.
- 989.** "Whoever is given to obsession, delighting in obsession, like a wild animal;
He has failed to attain Nibbāna, the unsurpassed freedom from bondage.
- 990.** "But whoever, having abandoned obsession, delights in the path without
obsession;
He has attained Nibbāna, the unsurpassed freedom from bondage.
- 991.** "Whether in a village or in the wilderness, in a low place or on high ground;
Wherever Worthy Ones dwell, that place is pleasant.

- 992.** "Delightful are the forests, where ordinary people do not delight;
Those without lust will delight there, they are not seekers of sensual pleasures.
- 993.** "Like one who reveals treasures, should one see a fault-finder;
One who speaks reprovably, intelligent - such a wise person one should
associate with;
For one associating with such a person, it is better, not worse.
- 994.** One should exhort and instruct, and restrain from what is vile;
For he is dear to the good, but disagreeable to the bad.
- 995.** "The Blessed One, the Buddha, the one with vision, expounded the Teaching to
another;
While the Teaching was being taught, I, seeking benefit, applied my ear;
That hearing was not in vain for me, I am liberated, without mental
corruptions.
- 996.** "Neither for the knowledge of past lives, nor for the divine eye;
For the knowledge of others' minds, for supernormal power, for death and
rebirth;
For the purification of the ear-element, no aspiration is found in me.
- 997.** "Depending on the tree-root, shaven-headed, wrapped in the double robe;
The elder highest in wisdom, Upatissa meditates.
- 998.** "Having attained the state without applied thought, the disciple of the
Perfectly Enlightened One;
Is endowed with noble silence at that very moment.
- 999.** "Just as a rocky mountain, immovable, firmly established;
So a monk, through the elimination of delusion, does not tremble like a
mountain.
- 1000.** "For a person without blemish, always seeking what is pure;
Even a hair-tip of evil appears like a cloud.
- 1001.** "I do not delight in death, I do not delight in life;
I shall lay down this body, fully aware, mindful.
- 1002.** "I do not delight in death, I do not delight in life;
And I await the time, like a hired servant earning his wages.
- 1003.** "In both cases this is death indeed, not non-death, whether afterwards or
before;
Proceed, do not perish, let not the moment pass you by.
- 1004.** "Just as a borderland city, guarded within and without;
So guard yourselves, let not the moment pass you by;
For those who have missed the moment grieve, consigned to hell.

- 1005.** "Calmed, abstaining, speaking with wisdom, unagitated;
He shakes off evil qualities, as the wind shakes leaves from a tree.
- 1006.** "Calmed, abstaining, speaking with wisdom, unagitated;
He shook off evil qualities, as the wind shakes leaves from a tree.
- 1007.** "Calmed, free from trouble, very clear, undisturbed;
Of good morality, wise, one may be one who makes an end of suffering.
- 1008.** "One should not trust some in this way, whether householders or those gone forth;
Having been good they become not good, having been not good they become good again.
- 1009.** "Sensual desire and anger, and sloth and torpor for a monk;
Restlessness and sceptical doubt, these five are defilements of the mind.
- 1010.** "For one being honoured, or by dishonour, or by both;
Whose concentration does not waver, of one dwelling in diligence.
- 1011.** "That meditator, acting continuously, one who sees with insight into subtle views;
Delighting in the elimination of clinging, they call a good person."
- 1012.** "The great ocean, the earth, the mountain, and also the wind;
Are not fit as similes for the Teacher's supreme liberation.
- 1013.** "The elder, a follower of the Wheel, of great wisdom, concentrated;
Like earth, water and fire, he does not find pleasure, he does not become corrupted.
- 1014.** "Having attained the perfection of wisdom, of great intelligence, a great wise man;
Not dull, though appearing dull, he always walks about quenched.
- 1015.** "The Teacher has been attended upon by me, etc. the conduit to existence has been uprooted.
- 1016.** "Strive on with diligence, this is my instruction;
Come, I shall attain final Nibbāna, I am liberated everywhere."

... The Elder Sāriputta...

3. Verses of the Elder Ānanda

- 1017.** "With the divisive and the wrathful, with the stingy and the one delighting in destruction;
A wise one should not make friendship, evil is association with a contemptible person.
- 1018.** "With one of faith and well-behaved, with one who is wise and very learned;

A wise one should make friendship, good is association with a good person.

- 1019.** "See this adorned image - etc. for which there is no stable duration.
- 1020.** "See this adorned image - etc. together with clothes it looks beautiful.
- 1021.** "Feet lacquered with lac, etc. but not one seeking the far shore.
- 1022.** "Hair arranged in eightfold braids - etc. but not one seeking the far shore.
- 1023.** "Like a newly painted eye ointment container - etc. but not one seeking the far shore.
- 1024.** "Very learned, a brilliant speaker, an attendant of the Buddha;
With burden laid down, unbound, Gotama lies down to rest.
- 1025.** "One who has eliminated the mental corruptions, unbound, gone beyond attachment, well quenched;
Bears his final body, one who has gone beyond birth and death.
- 1026.** "In whom the teachings of the Buddha, the Kinsman of the Sun, are established;
On the path leading to Nibbāna, this Gotama stands.
- 1027.** "Eighty-two thousand I received from the Buddha, two thousand from monks;
Eighty-four thousand teachings are occurring for me.
- 1028.** "This person of little learning grows old like an ox;
His flesh increases, but his wisdom does not increase.
- 1029.** "One very learned who despises one of little learning because of his learning;
He appears to me just like a blind man holding a lamp.
- 1030.** "One should attend upon the very learned, and should not let learning be destroyed;
That is the root of the holy life, therefore one should be a bearer of the Dhamma.
- 1031.** "Knowing what precedes and follows, knowing the meaning, skilled in language and terms;
He grasps what is rightly taken, and investigates the meaning.
- 1032.** "Through patience he becomes desirous, having striven he scrutinises that;
At the right time he strives, internally well concentrated.
- 1033.** "One very learned, a bearer of the Dhamma, wise, a disciple of the Buddha;
Longing for knowledge of the Dhamma, one should associate with such a one.
- 1034.** "Very learned, a bearer of the Teaching, keeper of the treasury of the great sage;
The vision of the whole world, worthy of veneration, the very learned one.

- 1035.** "Delighting in the Teaching, devoted to the Teaching, reflecting on the Teaching;
A monk remembering the Teaching does not fall away from the Good Teaching.
- 1036.** "For one weighed down by stinginess towards the body, who does not exert himself when declining;
For one greedy for bodily pleasure, whence comes the ease of an ascetic?
- 1037.** "All directions do not appear clear, the teachings do not come to my mind;
When the good friend has gone, it appears like darkness.
- 1038.** For one whose companion has departed, whose Teacher has passed away and gone;
There is no friend such as this, like mindfulness of the body.
- 1039.** "Those who were old have passed away, with the new ones my mind does not agree;
Today I meditate alone, like a bird in the rainy season.
- 1040.** "When many from various countries have come for an audience,
Do not obstruct the listeners, let them see me at the right time.
- 1041.** "When many from various countries have come for an audience,
The Teacher gives permission, the one with vision does not prevent them.
- 1042.** "For twenty-five years, while I was a learner, being mindful;
No perception of sensuality arose, see the excellence of the Teaching as Teaching.
- 1043.** "For twenty-five years, while I was a learner, being mindful;
No perception of hate arose, see the excellence of the Teaching as Teaching.
- 1044.** "For twenty-five years, I attended on the Blessed One;
With bodily action through friendliness, like a shadow that does not depart.
- 1045.** "For twenty-five years, I attended on the Blessed One;
With verbal action through friendliness, like a shadow that does not depart.
- 1046.** "For twenty-five years, I attended on the Blessed One;
With mental action through friendliness, like a shadow that does not depart.
- 1047.** "While the Buddha was walking up and down, I followed behind;
While the Teaching was being taught, knowledge arose in me.
- 1048.** "I still have something to do, a trainee who has not attained his goal;
And the final nibbāna of the Teacher, who was compassionate towards us.
- 1049.** "Then there was what was terrifying, then there was what was hair-raising;

When the Perfectly Enlightened One, endowed with all excellent qualities,
attained final Nibbāna.

1050. "Very learned, a bearer of the Teaching, keeper of the treasury of the great
sage;
The vision of the whole world, Ānanda attained final Nibbāna.

1051. "Very learned, a bearer of the Teaching, keeper of the treasury of the great
sage;
The vision of the whole world, dispeller of darkness in the dark.

1052. "The sage who is of perfect behaviour, mindful, and energetic;
The elder who upholds the Good Teaching, Ānanda, the jewel-mine.

1053. "The Teacher has been attended upon by me, the Buddha's teaching has been
fulfilled;
The heavy burden has been laid down, there is now no more rebirth."

... The Elder Ānanda...

The Book of Thirties is concluded.

The summary therein:

Phussa, Upatissa, Ānanda, these three have been praised;
The verses therein are reckoned as one hundred and 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 08. Verses of the Elder Monks. 17. The Book of the Thirties Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org