

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)

19. The Book of the Fifties (19. Paññāsanipāto)

[Thag 19.1, PTS 97-103]



PaliVerse

5. The Collection of Minor Texts

08. Verses of the Elder Monks

19. The Book of the Fifties

1. Verses of the Elder Tālapuṭa

- 1094.** "When indeed shall I dwell in mountain caves, alone, without a companion;
Seeing with insight all existence as impermanent, when indeed will this be for me?"
- 1095.** "When indeed shall I, a sage wearing torn robes, clad in ochre robes, unselfish,
desireless;
Having killed lust and hate and likewise delusion, dwell happily, gone to the
wilds.
- 1096.** "When shall I, seeing with insight this body, impermanent, a nest of murder
and disease, afflicted by death and ageing,
Free from fear, dwell alone in the forest - when indeed will that be?"
- 1097.** "When indeed shall I, having taken the sharp sword made of wisdom,
Having cut the creeper of craving, the producer of fear, the bringer of
suffering, the follower of manifold things, when will that be when I shall dwell?"
- 1098.** "When indeed, having forcibly taken up the weapon of the sages, made of
wisdom, with rising power,
Shall I forcibly crush Māra together with his army - when indeed will that be on
the lion's seat?"
- 1099.** "When indeed shall I meet with the virtuous, seen in existence by those who
respect the Teaching, by those such ones;
By those who see things as they really are, by those with conquered faculties,
when indeed will that be for one who strives?"
- 1100.** "When indeed will weariness, hunger, thirst, wind and heat, insects and
serpents,
Not afflict me in that mountain cave, when indeed will that be for one seeking
one's own welfare?"
- 1101.** "When indeed that which was known by the great sage, the four truths so very
difficult to see;
With concentrated mind, mindful, I shall approach, when indeed will that be for
me through wisdom?"
- 1102.** "When indeed will I see with wisdom material forms and immeasurable sounds,
odours, flavours, and tangible phenomena,

As burning, endowed with serenity - when indeed will this be for me?"

- 1103.** "When indeed shall I, when spoken to with harsh words, on that account not be displeased;
And also when praised, on that account not be satisfied - when indeed will this be for me?"
- 1104.** "When indeed will I weigh equally wood and grass and creepers, these aggregates of mine and immeasurable phenomena,
Both internal and external - when indeed will this be for me?"
- 1105.** "When indeed will the cloud of the rainy season, with fresh water, rain upon me in the forest with my robe;
Going on the path trodden by sages, when indeed will that be?"
- 1106.** "When in the forest, having heard the cry of the crested peacock, the twice-born bird, in the mountain cave;
Having risen for the attainment of the Deathless, I shall reflect - when indeed will this be?"
- 1107.** "When indeed the Ganges, the Yamunā, the Sarassatī, the abyss-pit and the mare's mouth,
Not clinging, I would cross over by supernormal power, when indeed will that terrifying thing be?"
- 1108.** "When indeed, like an elephant wandering without attachment, shall I crush desire for the types of sensual pleasure;
Abandoning every sign of the beautiful, engaged in meditative absorption - when indeed will that be?"
- 1109.** "When, like a poor debtor who has obtained a treasure, oppressed by creditors;
Will I be satisfied, having attained the teaching of the great sage, when indeed will that be?"
- 1110.** "For many years I was entreated by you, 'Is this not enough for you with household life?';
Now that I have gone forth, why, O mind, do you not apply yourself?"
- 1111.** "Was I not entreated by you, O mind, 'In Giribbaja, the birds with variegated plumage';
Roaring with the thunder of the great Indra's sound, they will delight you, the meditator in the forest.
- 1112.** "In the family, friends and dear ones and relatives, enjoyment and delight, and types of sensual pleasure in the world;
Having abandoned all, I have come to this, yet even so you, mind, are not satisfied with me.
- 1113.** "This is mine alone, for you do not belong to others; what use is lamenting at

the time of armouring?

Seeing all this as unstable, I went forth, desiring the state of the Deathless.

- 1114.** "The speaker of well-suited words, the highest among two-footed beings, the great physician, the charioteer of men to be tamed;
'The mind is unsteady, resembling a monkey, thus it is very difficult to restrain by one not free from lust.'
- 1115.** "Sensual pleasures, variegated, sweet, delightful, where the foolish worldlings remain attached;
They desire suffering, seekers of rebirth, led by the mind, cast into hell, rejected.
- 1116.** "'In the forest resounding with peacocks and herons, dwelling surrounded by leopards and tigers;
Give up longing for the body, do not fail,' thus you, O mind, formerly urged me.
- 1117.** "'Develop the meditative absorptions and the faculties, the powers, the factors of enlightenment, and the development of concentration;
And experience the three true knowledges in the Buddha's teaching,' thus you, O mind, formerly urged me.
- 1118.** "'Develop the path for the attainment of the Deathless, leading to liberation, grounded upon the elimination of all suffering;
The eightfold, the cleanser of all mental defilements,' thus you, O mind, formerly urged me.
- 1119.** "'Suffering' - wisely see the aggregates, and from where suffering arises, give that up;
Right here make an end of suffering," thus you, O mind, formerly urged me.
- 1120.** "'Impermanent, suffering' - see with insight wisely, 'empty, non-self, misery, and murder';
Keep in check the mental examinations of the mind," thus you, O mind, formerly urged me.
- 1121.** "'Shaven-headed, deformed, having come under a curse, with bowl in hand, begging for alms among families;
Engage in the word of the Teacher, the great sage,' thus you, O mind, formerly urged me.
- 1122.** "'Well-restrained in self, walking in the streets, with unattached mind towards families and sensual pleasures;
Like the moon on a moonlit full-moon night,' thus you, O mind, formerly urged me.
- 1123.** "'Be a forest-dweller and an almsfood eater, be a cemetery dweller and a wearer of rag-robles;

Be one who remains sitting, always delighting in the austere practices,' thus you, O mind, formerly urged me.

- 1124.** "Just as having planted trees you desire fruit, yet you wish to cut that very tree at the root;
You make this mind like that, in that you engage me in the impermanent, in the unstable.
- 1125.** "Formless one, far-wandering ascetic, lone-goer, I shall not do your bidding now;
For sensual pleasures are painful, bitter, of great peril, I shall live intent only upon Nibbāna.
- 1126.** "Not because of misfortune or because of shamelessness, not because of a whim of mind nor because of distant incision;
And not because of livelihood did I go forth, and a promise was made by me to you, O mind.
- 1127.** "'Fewness of wishes is praised by good persons, the abandoning of contempt, the appeasement of suffering';
Thus you, O mind, formerly urged me, now you go to former habits.
- 1128.** "Craving and ignorance, the dear and the not dear, beautiful forms and pleasant feeling;
Agreeable types of sensual pleasure have been vomited out, what has been vomited out I do not endeavour to swallow back.
- 1129.** "Everywhere your word was done by me, O mind, in many births you were not angered by me;
Arisen within, due to your ingratitude, in suffering long I have wandered, caused by you.
- 1130.** "You yourself, O mind, make us a brahmin, you make us a warrior, a king's slave;
And we become merchants and workers at one time, or even divinity is owing to you alone.
- 1131.** "Because of you alone we become titans, rooted in you we become doomed to Niraya Hell;
And also we become animals at one time, or even ghosthood is owing to you alone.
- 1132.** "Will you not betray me again and again, showing a pantomime moment by moment;
You entice me as if with a madman, yet what, O mind, has been failed by me?"
- 1133.** "This mind formerly wandered on a journey, wherever it wished, wherever it desired, as it pleased;
That today I shall restrain wisely, like a goad-holder a furious elephant.

- 1134.** "The Teacher has determined this world for me, as impermanent, as unstable, as without substance;
Plunge me, O mind, into the Conqueror's Dispensation, help me cross the great mental floods so very difficult to escape from.
- 1135.** "This is not for you, O mind, as it was in the past, I am not fit to turn back under your control;
I have gone forth in the Dispensation of the great sage, those like me are not bearers of destruction.
- 1136.** "Mountains, oceans, rivers, the earth, the four directions, the intermediate directions, below and heaven;
All impermanent, the three existences troubled - where gone, O mind, will you delight in happiness?
- 1137.** "What will you do to me, O mind, who am steadfast in resolution? You are not able, O mind, to make me follow your control;
I will never touch the bellows with openings at both ends, shame on that which is full, flowing with nine streams.
- 1138.** "In the cliff caves frequented by boars and antelopes plunging in, naturally beautiful;
In the forest sprinkled with fresh water by the rains, there, having gone to a cave-dwelling, you will delight.
- 1139.** "The birds with beautiful blue necks, with beautiful crests, with beautiful tail-feathers, with beautiful variegated wing-coverings;
Roaring with the thunder of sweet, charming sounds, they will delight you, the meditator in the forest.
- 1140.** "When the sky has rained, when the grass is four inches high, in the forest in full bloom, resembling a cloud;
In the space between mountains I shall lie down like a tree, that will be soft for me, resembling cotton.
- 1141.** "Thus I shall do as one who is a master, whatever is obtained, with that let it be enough for me;
I shall not drag it as one who is not lazy, like a bellows well-kneaded.
- 1142.** "Thus I shall do as one who is a master, whatever is obtained, with that let it be enough for me;
By energy I shall bring that under my control, like an intoxicated elephant by a skilled goad-holder.
- 1143.** "With you well-tamed and steadfast indeed, like a chariot driver with a straight horse;
I am able to proceed along the safe path, always frequented by those who guard the mind.
- 1144.** "I shall bind you by force to the object, like an elephant to a post with a strong

rope;

You, well guarded by me, well developed through mindfulness, will become independent in all existences.

1145. "Having cut off by wisdom that which follows the wrong path, having restrained by exertion and established on the path;
Having seen the origin and the non-existence and the coming into being, you will become an heir of the foremost teacher.

1146. "Determined by the power of the four illusions, you have led me around like a village lout, O mind;
Should you not associate with the compassionate great sage, the cutter of the bonds of fetters?

1147. Just as a deer, free in a well-variegated forest, on a charming mountain garlanded with rainy-season clouds;
There on that unconfused mountain I shall delight, without doubt, O mind, you will be overcome.

1148. "Those men and women who live by your desire and control, who experience whatever happiness;
The foolish, following Māra's control, delighting in existence, O mind, are your disciples."

... The Elder Tālapuṭa...

The Book of Fifties is concluded.

The summary therein:

In the Book of Fifties, one Tālapuṭa, pure;
The verses therein are fifty, 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.

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