

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)

21. The Great Book (21. Mahānipāto)

[Thag 21.1, 109-115]



PaliVerse

5. The Collection of Minor Texts

08. Verses of the Elder Monks

21. The Great Book

1. Verses of the Elder Vaṅḡsa

- 1218.** "Though I have gone forth from home to homelessness,
Applied thoughts run up to me, these bold ones from the dark side.
- 1219.** "Even if sons of nobles, great archers, trained, with firm bows,
Were to surround me on all sides, a thousand who do not flee,
- 1220.** "Even if more than this many women were to come,
They will never disturb me, established as I am in the Teaching.
- 1221.** "For I have heard this face to face from the Buddha, the Kinsman of the Sun,
The path leading to Nibbāna - there my mind delights.
- 1222.** "If, Evil One, you approach me dwelling thus,
I shall act in such a way, O Death, that you will not even see my path.
- 1223.** "Having abandoned discontent and delight, and altogether thought connected
with the household life;
One should not create craving anywhere, free from craving, without inclination
- he is a monk.
- 1224.** "Whatever here on earth and in the sky, whatever material form grounded in
the world;
Everything decays, all is impermanent - thus having understood, the wise ones
live.
- 1225.** "People are attached to clinging, to what is seen and heard, to aversion and
what is sensed;
Here one should dispel desire, being without longing - whoever here does not
cling, him they call a sage.
- 1226.** "Then dependent on the sixty, with applied thought, unwholesome states are
established in worldliness;
One should not go to any faction anywhere, nor should that monk be one who
grasps at inertia.
- 1227.** "Capable, concentrated for a long time, not fraudulent, prudent, not greedy;
The sage has attained the peaceful state, dependent on it, attained final
Nibbāna, he awaits the time.
- 1228.** "Abandon conceit, Gotama, and abandon the path of conceit entirely;

One infatuated with the path of conceit was remorseful for a long time.

- 1229.** "People smeared with contempt, struck down by conceit, fall into hell;
People grieve for a long time, struck down by conceit, reborn in hell.
- 1230.** "Indeed a monk never grieves, a conqueror by the path, one who has rightly practised;
He experiences fame and happiness, they call him a seer of the Teaching, one who is thus."
- 1231.** "Therefore be without mental rigidity here and strenuous; having abandoned the hindrances, be pure.
And having entirely abandoned conceit, be an end-maker by true knowledge, peaceful."
- 1232.** "I am burning with sensual lust, my mind is consumed;
Please tell me the quenching, out of compassion, O Gotama."
- 1233.** "Through perversion of perception, your mind is consumed;
Avoid the sign of the beautiful connected with lust.
- 1234.** "Develop the mind towards foulness, fully focused, well concentrated;
Let mindfulness directed to the body be yours, be full of disenchantment.
- 1235.** "And develop the signless, abandon the underlying tendency to conceit;
Then through the full realisation of conceit, you will live at peace.
- 1236.** "One should speak only that speech by which one would not torment oneself;
And would not harm others - that indeed is well-spoken speech.
- 1237.** "One should speak only pleasant speech, speech that is welcomed;
Which, not taking up evil words, speaks what is pleasant to others.
- 1238.** "Truth indeed is deathless speech, this is an eternal principle;
The good have said they are established in truth, in meaning, and in the Teaching.
- 1239.** "The speech that the Buddha speaks, secure for the attainment of Nibbāna;
For making an end of suffering - that indeed is the highest of speeches.
- 1240.** "Of profound wisdom, intelligent, skilled in what is the path and what is not the path;
Sāriputta of great wisdom expounds the Teaching to the monks.
- 1241.** "He teaches in brief, he also speaks in detail;
Like the sound of a myna bird, inspiration arises.
- 1242.** "As he teaches that, they hear his sweet utterance;
With a voice that is delightful, pleasant to hear, lovely;
With elated minds, joyful, the monks lend an ear.

- 1243.** "Today on the fifteenth, for purification, five hundred monks have assembled;
Cutters of the bonds and fetters, free from trouble, with rebirth eliminated,
sages.
- 1244.** "Just as a wheel-turning king, surrounded by ministers,
Travels all around this earth bounded by the ocean.
- 1245.** "So the unsurpassed caravan leader, victorious in battle,
The disciples attend upon, possessors of the threefold true knowledge,
conquerors of death.
- 1246.** "All are sons of the Blessed One, here no chaff is found;
The destroyer of the dart of craving, I pay homage to the kinsman of the sun.
- 1247.** "More than a thousand monks attend upon the Fortunate One;
Teaching the stainless Teaching, Nibbāna, fearless from any quarter.
- 1248.** "They listen to the spotless Teaching, taught by the Perfectly Enlightened One;
Indeed the Self-awakened One shines, honoured by the Community of monks.
- 1249.** "You are named Nāga, Blessed One, the seventh sage among sages;
Having become like a great cloud, you rain upon the disciples.
- 1250.** "Having come out from the day residence, with desire to see the Teacher;
Your disciple, O Great Hero, Vaṅḡisa pays homage at your feet.
- 1251.** "Having overcome Māra's devious path, he walks having broken through the
barrenness;
See him, the releaser from bonds, unattached, analysing in parts.
- 1252.** "For the purpose of crossing over the flood, he declared the path of many
kinds;
When that Deathless has been declared, the seers of the Teaching stand
unshakable.
- 1253.** "The light-maker, having penetrated, saw the transcendence of all states of
existence;
Having known and having realised, he taught the highest to the five.
- 1254.** "When the Teaching has been thus well-expounded, what negligence is there
for those who understand the Teaching?
Therefore, in that Blessed One's Dispensation, one should always, diligent, pay
homage and train.
- 1255.** "That elder Koṇḍañña, awakened following the Buddha, of keen energy;
An obtainer of pleasant abidings, of seclusions, repeatedly.
- 1256.** "Whatever is to be attained by a disciple, one who follows the Teacher's
instruction;
All that has been attained by him, the diligent one who trains.

- 1257.** "Of great majesty, possessor of the threefold true knowledge, skilled in the ways of others' minds;
Koṇḍañña, heir of the Buddha, pays homage at the feet of the Teacher.
- 1258.** "Seated on the slope of the mountain, the sage who has gone beyond suffering;
The disciples attend upon, possessors of the threefold true knowledge, conquerors of death.
- 1259.** "Moggallāna of great supernormal power goes around with his mind;
Investigating their minds, free, without clinging.
- 1260.** "Thus accomplished in all qualities, the sage who has gone beyond suffering;
Accomplished in many ways, they attend upon Gotama.
- 1261.** "Just as the moon in a cloudless sky, shines like the stainless radiant sun;
So too you, Aṅgīrasa, great sage, outshine the whole world in glory.
- 1262.** "Intoxicated with poetry we wandered before, from village to village, from town to town;
Then we saw the Enlightened by himself, who has gone beyond all phenomena.
- 1263.** "He expounded the Teaching to me, the sage who has gone beyond suffering;
Having heard the Teaching, we were pleased, faith arose in us.
- 1264.** "Having heard his word, the aggregates and sense bases,
And having understood the elements, I went forth into homelessness.
- 1265.** "Indeed for the benefit of many, Truth-finders arise;
For women and men, who comply with their teaching.
- 1266.** "Indeed for their benefit, the sage attained enlightenment;
For monks and nuns, those who have seen the state free from defilement.
- 1267.** "Well expounded by the one with vision, by the Buddha, kinsman of the sun;
The four noble truths, out of compassion for living beings.
- 1268.** Suffering, the origin of suffering, and the overcoming of suffering;
The noble eightfold path, leading to the peace of suffering.
- 1269.** "Thus these have been spoken truly, seen by me as they really are;
My own welfare has been attained, the Buddha's teaching has been fulfilled.
- 1270.** "Indeed welcome it was for me, my coming to the Buddha's presence;
Among the well-analysed teachings, I have approached that which is foremost.
- 1271.** "Having reached the perfection of direct knowledge, the ear-element purified;
I am a possessor of the threefold true knowledge, attained to supernormal power, skilled in the ways of others' minds.

- 1272.** "I ask the Teacher of superior wisdom, who in this very life is the cutter of doubts;
A monk died at Aggāḷava, well-known, famous, with a perfectly calmed self.
- 1273.** "Nigrodhakappa was his name, given by you, Blessed One, to the brahmin;
He practised venerating you, hoping for liberation, putting forth strenuous energy, one who sees the firm Teaching.
- 1274.** "That disciple, O Sakyan, we all too wish to know, O All-Seeing One;
Our ears are well-prepared for hearing, you are our Teacher, you are unsurpassed."
- 1275.** Cut off our sceptical doubt, tell me this, know the one who has attained final Nibbāna, O one of extensive wisdom;
Speak to us in our midst, O All-Seeing One, like Sakka, the thousand-eyed one, among the gods.
- 1276.** "Whatever mental knots here are paths of delusion, on the side of not knowing, states of sceptical doubt;
Having reached the Truth-finder, they do not exist, for this is the supreme vision for people.
- 1277.** "If indeed a man did not dispel the defilements, just as the wind disperses a mass of clouds;
The whole world would be covered in darkness, and even the luminous ones would not shine."
- 1278.** "The wise become light-makers, that I consider you likewise, O hero;
Knowing you as Vipassī, we have approached you, reveal to us Kappa in the assemblies.
- 1279.** "Quickly utter your word, lovely one, lovely; like a swan, having raised up, coo gently;
With a voice like drops, well-modulated, all of us, attentive, shall hear you.
- 1280.** "Having entirely abandoned birth and death, having restrained the wise one, I will speak the Teaching;
For worldlings have no freedom of action, but the Truth-finders have deliberate action.
- 1281.** "This accomplished explanation of yours, well learnt by one of upright wisdom;
This final salutation with joined palms is well offered, do not delude one who knows, O one of superior wisdom.
- 1282.** "Having known the noble teaching, high and low, do not delude one who knows, O one of superior energy;
Just as one scorched by heat in the hot season longs for water, I long for your speech - pour forth what has been heard.
- 1283.** "The holy life for which purpose he lived it, Kappāyana - was that not in vain

for him?

Did he attain Nibbāna, or with residue of clinging, in what way was he liberated - let us hear that."

1284. "He has cut off craving here in mentality-materiality,
(Thus spoke the Blessed One) the stream of the Dark One, long lain dormant;
He has crossed over birth and death entirely," thus spoke the Blessed One,
foremost of the five.

1285. "Having heard this, I am pleased, your word, O seventh sage;
Truly my question was not in vain, the brahmin did not deceive me.

1286. "Speaking as he acts, acting as he speaks, he was a disciple of the Buddha;
He cut through Death's net, spread out firm by the deceitful one.

1287. "The Blessed One saw the beginning, of clinging, Kappiya;
Kappāyana has indeed overcome, the realm of Death so hard to cross.

1288. "I pay homage to that god of gods, your son, O best of bipeds;
The one born after, the great hero, the elephant, the legitimate son of the
elephant."

Thus the Venerable Elder Vaṅgīsa spoke these verses.

Thus he spoke.

The Great Book is concluded.

The summary therein:

In the Seventies chapter, Vaṅgīsa, possessed of ready wit;
The elder alone, there is no other, verses seventy-one.

The Verses of the Elders are concluded.

The summary therein:

Those verses are a thousand, and three hundred and sixty;
And the elders are two hundred and sixty-four proclaimed.

Having roared the lion's roar, the sons of the Buddha, without mental
corruptions;
Having attained the secure end, they are quenched like a mass of fire.

The Theragāthā 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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