

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)

5. The Book of the Fives (5. Pañcakanipāto)

[Thag 5.1-12, PTS 37-41]



PaliVerse

5. The Collection of Minor Texts

08. Verses of the Elder Monks

5. The Book of the Fives

1. Verses of the Elder Rājadatta

- 315.** A monk, having gone to the charnel ground, saw a woman's body cast away;
Thrown aside in the cemetery, being eaten, pervaded with worms.
- 316.** "What some loathe, having seen the dead, evil thing;
Sensual lust appeared, like a blind man I was flowing.
- 317.** "Within the time of cooking rice, from that place I departed;
Mindful and fully aware, I sat down to one side.
- 318.** "Then wise attention arose in me;
Danger became manifest, disenchantment was established.
- 319.** "Thereupon my mind was liberated, see the excellence of the Teaching as
Teaching;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled."

... The Elder Rājadatta...

2. Verses of the Elder Subhūta

- 320.** "Engaging oneself in what is not exertion, a person desiring what should be
done;
If while practising he would not attain, 'that is my mark of misfortune'.
- 321.** "Having pulled out what has gone to misery, conquered, if one should give up
one, one would be like a loser;
If one should give up all, one would be like a blind man, from not seeing what
is even and uneven.
- 322.** "What one would do, that one should say; what one would not do, that one
should not say;
One not doing but speaking - the wise fully understand him.
- 323.** "Just as a beautiful flower, colourful but scentless;
So well-spoken words are fruitless for one who does not practise them.
- 324.** Just as a beautiful flower, colourful and fragrant;
So well-spoken words are fruitful for one who practises them.

... The Elder Subhūta...

3. Verses of the Elder Girimānanda

- 325.** "The sky rains like a beautiful song, my hut is thatched, pleasant, sheltered from the wind;
Therein I dwell at peace, so if you wish, rain, O sky.
- 326.** "The sky rains like a beautiful song, my hut is thatched, pleasant, sheltered from the wind;
Therein I dwell with peaceful mind, so if you wish, rain, O sky.
- 327.** "The sky rains etc. therein I dwell without lust etc.
- 328.** "The sky rains etc. therein I dwell without hate etc.
- 329.** "The sky rains etc. Therein I dwell without delusion,
so if you wish, rain, O sky."

... The Elder Girimānanda...

4. Verses of the Elder Sumana

- 330.** "Desiring that among the teachings, my preceptor helped me;
Longing for the Deathless, what was to be done has been done by me.
- 331.** "Attained, realised, the Teaching by myself, not based on hearsay;
With purified knowledge, without uncertainty, I declare in your presence.
- 332.** "I know past lives, the divine eye has been purified;
My own welfare has been attained, the Buddha's teaching has been fulfilled.
- 333.** "For me, being diligent, the training was well heard in your teaching;
All my mental corruptions are eliminated, there is now no more rebirth.
- 334.** "He instructed me with the noble practice, had compassion for me, helped me;
Your exhortation was not futile, I am a pupil who has been trained."

... The Elder Sumana...

5. Verses of the Elder Vaddha

- 335.** "Good indeed, truly my mother showed me the goad;
Having heard whose word, admonished by my mother;
Putting forth strenuous energy, resolute, I attained the highest enlightenment.
- 336.** "I am a Worthy One, worthy of offerings, a possessor of the threefold true knowledge, one who sees the Deathless;
Having conquered the army of the Destroyer, I dwell without mental corruptions.
- 337.** "Internally and externally, whatever mental corruptions existed in me;
All without remainder have been cut off, and they will not arise again.

- 338.** "Confident indeed, sister, you spoke this meaning;
'Surely without longing even towards me, craving is not found in you.'
- 339.** "Suffering has been brought to an end, this is the final body;
The cycle of birth and death, there is now no more rebirth."

... The Elder Vaḍḍha...

6. Verses of the Elder Nadīkassapa

- 340.** "Indeed for my benefit the Buddha went to the river Nerañjarā;
Having heard whose Teaching, I abandoned wrong view.
- 341.** "I sacrificed in various high and low sacrifices, I made offerings to the fire-
sacrifice;
Thinking 'This is purification,' a mentally blind worldling.
- 342.** "Plunged into the thicket of views, deluded by adherence;
I imagined impurity to be purity, mentally blind, a fool.
- 343.** "Wrong view has been abandoned by me, all existences have been destroyed;
I dedicate to the fire worthy of offerings, I pay homage to the Truth-finder.
- 344.** "All delusions have been abandoned by me, craving for existence has been
destroyed;
The cycle of birth and wandering is eliminated, there is now no more rebirth."

... The Elder Nadīkassapa...

7. Verses of the Elder Gayākassapa

- 345.** "In the morning, at midday, in the evening, thrice a day I
Descended into the water, at Gayā during the Gayā-Phaggu festival.
- 346.** "Whatever evil was done by me, formerly in other births;
That I now wash away here" - such was my view before.
- 347.** "Having heard the well-spoken speech, the passage endowed with teaching
and meaning;
I wisely reviewed the meaning that is true and exact;
- 348.** "I am one who has washed away all evil, free from impurity, purified, pure;
Pure, heir of the Pure One, son of the Buddha, legitimate.
- 349.** "Having plunged into the eightfold stream, I washed away all evil;
I attained the three true knowledges, the Buddha's teaching has been
fulfilled."

... The Elder Gayākassapa...

8. Verses of the Elder Vakkali

- 350.** "You are afflicted by wind disease, dwelling in the forest grove;
In a miserable place with scarce alms-resort, monk, what will you do?"
- 351.** "With extensive rapture and happiness, pervading the body;
Even enduring rough conditions, I will dwell in the forest.
- 352.** "Developing the establishments of mindfulness, the faculties and powers;
And developing the factors of enlightenment, I will dwell in the forest.
- 353.** "Seeing those putting forth strenuous energy, resolute, constantly of strong effort;
United, together, I will dwell in the forest.
- 354.** "Recollecting the Enlightened by himself, the highest, tamed, concentrated;
Not lazy, night and day, I will dwell in the forest."

... The Elder Vakkali...

9. Verses of the Elder Vijitasena

- 355.** "I will restrain you, O mind, like an elephant at a gate with a linch-pin;
I will not urge you towards evil, O net of sensuality, born of the body.
- 356.** "You, restrained, do not go, like an elephant not obtaining an opening of the door;
And you, wretched mind, again and again, having striven, will not behave delighting in evil.
- 357.** "Just as an untamed elephant, newly caught, by the goad-holder;
A strong man turns it back against its will, so I shall turn you back.
- 358.** "Just as an excellent horse-tamer, a supreme charioteer, tames a thoroughbred;
So I shall tame you, established in the five powers.
- 359.** "With mindfulness I shall bind you, being harnessed I shall tame you;
Restrained by the yoke of energy, you shall not go far from here, O mind."

... The Elder Vijitasena...

10. Verses of the Elder Yasadatta

- 360.** "The imprudent one with a censuring mind hears the Conqueror's Dispensation;
He is far from the Good Teaching, as the earth from the sky.
- 361.** "The imprudent one with a censuring mind hears the Conqueror's Dispensation;
He falls away from the Good Teaching, like the moon in the dark fortnight.
- 362.** "The imprudent one with a censuring mind hears the Conqueror's Dispensation;

He dries up in the Good Teaching, like a fish in little water.

- 363.** "The imprudent one with a censuring mind hears the Conqueror's Dispensation;
He does not grow in the Good Teaching, like a rotten seed in a field.
- 364.** "But whoever with a satisfied mind hears the Conqueror's Dispensation;
Having exhausted all mental corruptions, having realised the unshakable;
Having attained the supreme peace, attains final nibbāna without mental corruptions."

... The Elder Yasadatta...

11. Verses of the Elder Soṇakuṭikaṇṇa

- 365.** "Full ordination was obtained by me, and I am liberated, without mental corruptions;
And that Blessed One was seen by me, and I dwelt together with him in the dwelling-place.
- 366.** "For much of the night the Blessed One spent in the open air;
The Teacher, skilled in dwelling, then entered the dwelling.
- 367.** "Having spread out the double robe, Gotama lay down to sleep;
Like a lion in a rocky cave, fear and dread abandoned.
- 368.** "Then the one of good conversation, the disciple of the Perfectly Enlightened One;
Soṇa spoke the Good Teaching, in the presence of the Buddha, the foremost.
- 369.** "Having fully understood the five aggregates, having developed the straight path;
Having attained the supreme peace, he will attain final nibbāna, free from mental corruptions."

... The Elder Soṇa Kuṭikaṇṇa...

12. Verses of the Elder Kosiya

- 370.** "Whoever indeed, wise, understands the words of teachers, and dwelling therein would generate affection;
He is called devoted and wise, and having known, he would be distinguished in teachings.
- 371.** "Whom great misfortunes having arisen do not shake, one who reflects;
He is called steadfast and wise, and having known, he would be distinguished in teachings.
- 372.** "Whoever indeed stands like the ocean, without longing, of profound wisdom,
a seer of subtle meaning;

He is called immovable and wise, and having known, he would be distinguished in teachings.

373. "Very learned and a bearer of the Teaching, one who lives in conformity with the Teaching;
Such a one is called wise, and having known, he would be distinguished in teachings.

374. "And whoever knows the meaning of what is spoken, and having known the meaning, acts accordingly;
He is called one with the meaning within, a wise one, and having known, he would be distinguished in teachings."

... The Elder Kosiya...

The Book of Fives is concluded.

The summary therein:

Rājadatta and Subhūta, Girimānanda and Sumanā;
Vaḍḍha and Kassapa the Elder, Gayākassapa and Vakkalī.

Vijita and Yasadatta, and Soṇa named Kosiya;
Sixty and five verses, and twelve elders 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.

PDF Creation Date: 16 August 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. 5. The Book of the Fives 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