THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

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

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

5. The Fifth Chapter (5. Pañcamavaggo)

[Thag 2.41-49, PTS 26-28]

5. The Collection of Minor Texts

08. Verses of the Elder Monks

5. The Fifth Chapter

1. Verses of the Elder Kumārakassapa

201. "Oh, the Buddhas! Oh, the Teaching! Oh, the accomplishment of our Teacher!
Where such a Teaching a disciple may realise."

202. "In incalculable aeons, identity was attained;
Of those this is the last, this is the final body;
The cycle of birth and death, there is now no more rebirth."

... The Elder Kumārakassapa...

2. Verses of the Elder Dhammapāla

203. "Whoever indeed, a young monk, engages in the Buddha's teaching;
Awake he is indeed among those who sleep, his life is not in vain.

204. "Therefore faith and morality, confidence and vision of the Teaching;
The wise one should pursue, remembering the Buddhas' teaching."

... The Elder Dhammapāla...

3. Verses of the Elder Brahmāli

205. "Whose faculties have reached serenity, like horses well-tamed by a charioteer;
Who has abandoned conceit, who is without mental corruptions, even the gods envy such a one?"

206. "My faculties have reached serenity, like horses well-tamed by a charioteer;
Who has abandoned conceit, who is without mental corruptions, even the gods envy me, such a one."

... The Elder Brahmāli...

4. Verses of the Elder Mogharāja

207. "With bad skin but good mind, Mogharāja, constantly concentrated;
During the cold winter nights, monk, what will you do?"

208. "The Magadhas have abundant crops, entire, thus I have heard;
Covered with straw I lie down, like others who live happily."

... The Elder Mogharāja...

5. Verses of the Elder Visākha, Son of Pañcāla

209. "One should not exalt oneself nor disparage others, nor cast down one who has gone to the far shore, nor provoke him;
One should not speak one's own praise in assemblies, unagitated, speaking with measure, of good conduct.

210. "For one who sees the very subtle and refined meaning, skilled in wisdom, of humble conduct;
For one who has cultivated mature virtue, Nibbāna is indeed not difficult to attain."

... The Elder Visākha, son of Pañcāla...

6. Verses of the Elder Cūḷaka

211. "The peacocks cry out, with beautiful crests, with beautiful tail-feathers, with beautiful blue necks, lovely-faced, with beautiful calls;
And this great earth is covered with beautiful grass, the sky with well-spread water, with beautiful clouds.

212. "With a well-pliant form, for one with a serene mind meditating, with good progress, well in the Well-awakened One's Dispensation;
The very pure and bright, the subtle, the very difficult to see, touch that highest, imperishable state."

... The Elder Cūḷaka...

7. Verses of the Elder Anūpama

213. "The mind that has come rejoicing, being raised upon a stake;
By that very way you go, where the stake and the log are.

214. "Therefore I call you a misfortune of the mind, I call you a betrayer of the mind;
The Teacher, rare to obtain, has been obtained by you, do not urge me towards what is not beneficial."

... The Elder Anūpama...

8. Verses of the Elder Vajjita

215. "Wandering for a long course, I revolved in the destinations;
Not seeing the noble truths, a mentally blind worldling.

216. "For me, being diligent, wandering in the round of rebirths has been rendered useless;
All destinations have been cut off, there is now no more rebirth."

... The Elder Vajjita...

9. Verses of the Elder Sandhita

217. "At the sacred fig tree with green radiance, at the tree that had fully grown;

One perception directed to the Buddha, I obtained, being mindful.

218. "Thirty-one cosmic cycles ago from now, when I obtained that perception then;
Owing to that perception, the elimination of mental corruptions has been attained by me."

... The Elder Sandhita...

The fifth chapter is concluded.

Its summary:

The Elder Kumārakassapa, and Dhammapāla, and Brahmāli;
Mogharāja and Visākha, and Cūḷaka and Anūpama;
Vajjita, the Elder Sandhita, and Kilesarajavāhana.

The Book of Twos is concluded.

The summary therein:

In the Chapter of Pairs of Verses, ninety and eight;
Forty-nine elder monks, spoken by those skilled in method.

3. The Book of the Threes

1. Verses of the Elder Aṅgaṇika Bhāradvāja

219. "Unwisely seeking purity, I tended the fire in the forest;
Not knowing the path of purity, I practised an austere ascetic life for immortality.

220. "That happiness was obtained through happiness, see the excellence of the Teaching as Teaching;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.

221. "Formerly I was a kinsman of Brahma, now indeed I am a brahmin;
I am a possessor of the threefold true knowledge, one who has bathed, I am a learned one, one who has attained the highest knowledge."

... The Elder Aṅgaṇikabhāradvāja...

2. Verses of the Elder Paccaya

222. "Five days since I went forth, a trainee who has not attained his goal,
Having entered my dwelling, there arose an aspiration of mind.

223. "I shall not eat, I shall not drink, I shall not leave the dwelling;
Nor shall I lay down my side, while the dart of craving is not rooted out.

224. "For me dwelling thus, see the exertion of energy;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

... The Elder Paccaya...

3. Verses of the Elder Bākula

225. "He who wishes to do afterwards what should be done before;
He falls from a state of happiness, and afterwards he repents.

226. "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.

227. "Very happy indeed is Nibbāna, taught by the Perfectly Enlightened One;
Sorrowless, stainless, secure, where suffering ceases."

... The Elder Bākula...

4. Verses of the Elder Dhaniya

228. "If one wishes to live happily, expectant in the ascetic life;
One should not despise what belongs to the monastic community, robe, drink and food.

229. "If one wishes to live happily, expectant in the ascetic life;
Like a snake in a rat's hole, one should resort to lodgings.

230. "If one wishes to live happily, expectant in the ascetic life;
One should be content with whatever there is, and should develop one thing."

... The Elder Dhaniya...

5. Verses of the Elder Mātaṅgaputta

231. "'It is too cold, it is too hot, it is too late in the evening,' thus it was;
Thus for those who abandon their work, moments pass by the young man.

232. "But whoever regards cold and heat as no more than grass;
Doing a man's duties, he does not abandon happiness.

233. "Dabba grass, kusa grass, thorny shrubs, usīra root, and muñja reed -
I shall push aside with my chest, developing seclusion."

... The Elder Mātaṅgaputta...

6. Verses of the Elder Khujjasobhita

234. "Those who are brilliant speakers, very learned, ascetics dwelling in Pāṭaliputta;
One of them, this venerable one, stands at the door, Khujjasobhita.

235. "Those who are brilliant speakers, very learned, ascetics dwelling in Pāṭaliputta;
One of them, this venerable one, stands at the door, stirred by the wind.

236. "By fighting well, by sacrificing well, and by victory in battle;
By practising the holy life, thus this one thrives in happiness."

... The Elder Khujjasobhita...

7. Verses of the Elder Vāraṇa

237. "Whoever among humans harms other living beings;
From this world and from the next, from both a man falls to ruin.

238. "But whoever with a mind of friendliness has compassion for all living beings;
Such a person indeed generates much merit.

239. "One should train in well-spoken speech, and in the attendance upon ascetics;
And in sitting alone in a secret place, and in the appeasement of the mind."

... The Elder Vāraṇa...

8. Verses of the Elder Vassika

240. "Even one with faith, wise, among faithless relatives here;
Righteous, accomplished in morality, is for the benefit of kinsmen.

241. "Having restrained with compassion, my relatives were urged by me;
With love for relatives and kinsmen, having done service to the monks.

242. "They have passed away and died, they have attained the celestial abode of happiness;
My brothers and mother rejoice, those who desire sensual pleasures."

... The Elder Vassika...

9. Verses of the Elder Yasoja

243. "Resembling a black bamboo joint, emaciated, with veins spread over him;
Moderate in food and drink, a man of undepressed mind."

244. "Touched by gadflies and mosquitoes, in the forest in a great wood;
Like an elephant at the head of battle, mindful, one should endure there.

245. "As Brahmā, so is one alone; as a god, so are two;
As a village, so are three; beyond that is uproar."

... The Elder Yasoja...

10. Verses of the Elder Sāṭimattiya

246. "You had faith before, that is not found in you today;
What is yours is yours alone, there is no misconduct of mine.

247. "For faith is impermanent, unsteady, thus indeed it has been seen by me;
They become attached and become detached, therein what does the sage lose?

248. "Food is cooked for the sage, little by little, from family to family;
I shall walk for almsfood, I have strength in my legs."

... The Elder Sāṭimattiya...

11. Verses of the Elder Upāli

249. "Having gone forth through faith, newly ordained, a novice;
One should associate with good friends, those of pure livelihood, not lazy.

250. "Having gone forth through faith, newly ordained, a novice;
A monk dwelling in the Community, being wise, should train in the monastic discipline.

251. "Having gone forth through faith, newly ordained, a novice;
Skilled in what is allowable and not allowable, one should live without being led."

... The Elder Upāli...

12. Verses of the Elder Uttarapāla

252. "Indeed, though I was wise, fully capable of considering what is beneficial;
The five types of sensual pleasure in the world, through confusion, made me fall.

253. "Having plunged into Māra's domain, pierced by a firm dart;
I was able to free myself from the snare of the King of Death.

254. "All sensual pleasures have been abandoned by me, all existences have been destroyed;
The cycle of birth and wandering is eliminated, there is now no more rebirth."

... The Elder Uttarapāla...

13. Verses of the Elder Abhibhūta

255. "Listen, all you relatives, as many as are assembled here;
I will expound to you the Teaching, painful is birth again and again.

256. "Begin, go forth, engage in the Buddha's teaching;
Shake off the army of Death, as an elephant a hut made of reeds.

257. "Whoever in this Teaching and discipline will dwell diligently;
Having abandoned the round of rebirths, will make an end of suffering."

... The Elder Abhibhūta...

14. The Verses of the Elder Gotama

258. "Wandering indeed, I went to hell, I went to the realm of ghosts again and again;
In suffering too in the animal realm, in many ways indeed I dwelt for a long

time.

259. "And human existence was attained, I went to the heavenly assembly again and again;
In the fine-material-sphere elements, in the immaterial-sphere elements, among those neither percipient nor non-percipient, and among the non-percipient I stood established.

260. "Existences are well understood as coreless, conditioned, unstable, always in motion;
Having known that self-existence, mindful, I attained only peace."

... The Elder Gotama...

15. Verses of the Elder Hārita

261. "He who wishes to do afterwards what should be done before;
He falls from a state of happiness, and afterwards he repents.

262. "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.

263. "Very happy indeed is Nibbāna, taught by the Perfectly Enlightened One;
Sorrowless, stainless, secure, where suffering ceases."

... The Elder Hārita...

16. The Verses of the Elder Vimala

264. "Having avoided evil friends, one should associate with the highest person;
And one should stand firm in his exhortation, aspiring for unshakeable happiness.

265. "Having climbed onto a small piece of wood, just as one sinks in the great ocean;
Thus, having associated with the lazy, even one living well sinks;
Therefore one should avoid him, the lazy one of inferior energy.

266. "With the secluded noble ones, with the resolute meditators;
With those constantly putting forth strenuous energy, with the wise ones, one should live together."

... The Elder Vimala...

The Book of Threes is concluded.

The summary therein:

Aṅgaṇika, Bhāradvāja, Paccaya, Bākula the sage;
Dhaniya, Mātaṅgaputta, Sobhita, Vāraṇa the sage.

Vassika and Yasoja, Sāṭimattiya and Upāli;
Uttarapāla, Abhibhūta, Gotama and also Hārita.

The elder in the Book of Threes, Vimala was made in Nibbāna;
Forty-eight verses, sixteen elders have been proclaimed.

4. The Book of the Fours

1. Verses of the Elder Nāgasamāla

267. "Adorned, well-dressed, garlanded, full of sandalwood;
In the middle of the highway, a woman, a dancing girl dances to music.

268. "Having entered for almsfood, going I looked at her;
Adorned, well-dressed, like a snare of Death laid out.

269. "Then wise attention arose in me;
Danger became manifest, disenchantment was established.

270. "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 Nāgasamāla...

2. Verses of the Elder Bhagu

271. "I, overcome by torpor, went out from the dwelling;
Ascending the walking path, right there I fell to the ground.

272. "Having rubbed my limbs, having ascended the walking path again;
I walked up and down on the walking path, internally well concentrated.

273. "Then wise attention arose in me;
Danger became manifest, disenchantment was established.

274. "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 Bhagu...

3. Verses of the Elder Sabhiya

275. "Others do not understand that we here are perishing;
Those who understand this, thereby their quarrels are appeased.

276. "And when those not understanding, behave as if immortal;
But those who understand the Teaching, are free from affliction among the afflicted.

277. "Whatever lax action, and whatever defiled religious duty;
A suspicious holy life - that is not of great fruit.

278. "For one in whom respect towards fellow monks in the holy life is not found;
He is far from the Good Teaching, as the sky from the earth."

... The Elder Sabhiya...

4. Verses of the Elder Nandaka

279. "Shame on you, full of foul odour, on Māra's side, filled with desire;
Nine streams in your body, which flow always.

280. "Do not imagine the old, do not insult the Truth-finders;
Even in heaven they find no pleasure, how much less then in human pleasures.

281. "But those who are foolish, imprudent, ill-counselled, wrapped in delusion;
Such ones find pleasure there, in the snare cast by Māra.

282. "Those for whom lust and hate and ignorance have faded away;
Such ones find no pleasure there, with strings cut, unfettered."

... The Elder Nandaka...

5. Verses of the Elder Jambuka

283. "For fifty-five years, I bore dust and dirt;
Eating a monthly meal, I plucked out my hair and beard.

284. "I stood on one foot, I avoided sitting;
And I ate dry dung, and I did not consent to recitation.

285. "Having done such, leading to many bad destinations;
Floating along in the great flood, I came for refuge to the Buddha.

286. "See my going for refuge, see the excellence of the Teaching as Teaching;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

... The Elder Jambuka...

6. Verses of the Elder Senaka

287. "Indeed welcome it was for me, at Gayā during the Gayā-Phaggu festival;
Because I saw the Enlightened by himself, teaching the highest Teaching.

288. "The one of great radiance, the teacher of groups, the one who has attained the highest, the guide;
The Victor of the world with its gods, of incomparable vision.

289. "The great elephant, the great hero, of great effulgence, without mental

corruptions;
With all mental corruptions eliminated, the Teacher, safe from every quarter.

290. "Indeed, me who was long defiled, bound by the chain of views;
That Blessed One released, Senaka, from all mental knots."

... The Elder Senaka...

7. Verses of the Elder Sambhūta

291. "He who hurries when he should delay, and delays when he should hurry;
Through unwise arrangement, the fool undergoes suffering.

292. "His benefits decline, like the moon in the dark fortnight;
And he attains ill repute, and is hostile to friends.

293. "He who delays when he should delay, and hurries when he should hurry;
Through wise arrangement, the wise one attains happiness.

294. "His benefits are fulfilled, like the moon in the bright fortnight;
And he attains fame and renown, and is not hostile to friends."

... The Elder Sambhūta...

8. Verses of the Elder Rāhula

295. "Accomplished in both, they knew me as Rāhula the Fortunate;
In that I am the son of the Buddha, and in that I have vision regarding phenomena.

296. "And in that my mental corruptions are eliminated, and in that there is no more rebirth;
I am a Worthy One, worthy of offerings, a possessor of the threefold true knowledge, one who sees the Deathless.

297. "Blinded by sensual pleasures, covered by a net, veiled by the veil of craving;
Bound by the kinsman of the heedless, like fish in the mouth of a trap.

298. "Having forsaken that sensual pleasure, having cut off Māra's bondage;
Having uprooted craving with its root, I have become cool, quenched."

... The Elder Rāhula...

9. Verses of the Elder Candana

299. "Covered with gold, attended by a group of female slaves;
Having taken my son on her hip, my wife approached me.

300. "And having seen her coming, the mother of my own son;
Adorned, well-dressed, like a snare of Death laid out.

301. "Then wise attention arose in me;

Danger became manifest, disenchantment was established.

302. "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 Candana...

10. Verses of the Elder Dhammika

303. "The Teaching indeed protects one who practises the Teaching, the Teaching well practised brings happiness;
This is the benefit when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm.

304. "For the Teaching and what is not the Teaching, both do not have similar results;
What is not the Teaching leads to hell, the Teaching causes one to reach a good destination.

305. "Therefore one should make desire for the teachings, thus rejoicing with the Fortunate One, such a one;
Established in the Teaching, the disciples of the excellent Fortunate One, the wise are led forth, going to the foremost excellent refuge.

306. "The root of the boil has been burst open, the snare of craving has been uprooted;
He whose wandering in the round of rebirths is ended, there is no possession for him,
Like the moon on a moonlit full-moon night."

... The Elder Dhammika...

11. Verses of the Elder Sappaka

307. "When the cranes with pure white wings, frightened by fear of the dark cloud;
Will fly away seeking an abode, then the river Ajakaraṇī delights me.

308. "When the cranes of very pure white, frightened by fear of the dark cloud;
Seek a shelter, not seeing a shelter, then the river Ajakaraṇī delights me.

309. "Whom do they not delight there, the rose-apple trees on both sides in that place;
They adorn the river bank, behind my cave.

310. "Those places well free from the swarm of venomous snakes,
Frogs with soft voices resound there;
'Today is not a time for separation from the mountain rivers,
The Ajakaraṇī is secure, safe, and delightful.'"

... The Elder Sappaka...

12. Verses of the Elder Mudita

311. "I went forth for the sake of livelihood, having received full ordination;
From that I gained faith, with firm energy I strove.

312. "Let this body be broken, let the slices of flesh fall apart;
Let both my calves fall from the knee joints.

313. "I shall not eat, I shall not drink, nor shall I leave the dwelling;
Nor shall I lay down my side, while the dart of craving is not rooted out.

314. "For me dwelling thus, see the exertion of energy;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

... The Elder Mudita...

The Book of Fours is concluded.

The summary therein:

> Nāgasamāla and Bhagu, and Sabhiya and Nandaka;
> Jambuka, the Elder Senaka, Sambhūta and Rāhula too.
>
> There is the Elder Candana, these ten are disciples of the Buddha;
> The Elder Dhammika, the Elder Sappaka, and Mudita too, those three;
> Fifty-two verses, all thirteen elders thus.

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 had 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 Vaḍḍha

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 bliss, 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 eliminated 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.

6. The Book of the Sixes

1. Verses of the Elder Uruveḷakassapa

375. Having seen the miracles of the famous Gotama;
I did not bow down for so long, deceived by jealousy and conceit.

376. "Having understood my thought, the trainer of men reproved me;
Then there was spiritual urgency for me, wonderful and terrifying.

377. "Formerly, when I was a matted-hair ascetic, whatever success I had was small;
Having disregarded that then, I went forth in the Conqueror's Dispensation.

378. "Formerly content with sacrifice, with the sensual element put foremost;
Afterwards I abolished lust and hate, and delusion too.

379. "I know past lives, the divine eye has been purified;
Possessing supernormal power, a knower of others' minds, and I attained the divine ear.

380. "For whatever purpose I went forth, from the home life into homelessness;
That purpose has been attained by me, the elimination of all mental fetters."

... The Elder Uruveḷakassapa...

2. Verses of the Elder Tekicchakāri

381. "The paddy has been stored away, the rice has gone to the threshing floor;
Yet I do not obtain almsfood, what shall I do?"

382. "Recollect the immeasurable Buddha with devotion;
Your body pervaded with rapture, you will be constantly elated.

383. "Recollect the immeasurable Teaching with devotion;
Your body pervaded with rapture, you will be constantly elated.

384. "Recollect the immeasurable Community with devotion;
Your body pervaded with rapture, you will be constantly elated.

385. "You dwell in the open air, these nights are cold and wintry;
Do not be overcome by the cold and suffer hardship, enter the dwelling with bolts fastened.

386. "I shall experience the four boundless states, and happy with them I shall dwell;
I shall not suffer hardship from the cold, dwelling unperturbed."

... The Elder Tekicchakārī...

3. Verses of the Elder Mahānāga

387. "For one in whom respect towards fellow monks in the holy life is not found;
He falls away from the Good Teaching, like a fish in little water.

388. "For one in whom respect towards fellow monks in the holy life is not found;
He does not grow in the Good Teaching, like a rotten seed in a field.

389. "For one in whom respect towards fellow monks in the holy life is not found;

He is far from Nibbāna, in the Dispensation of the King of the Teaching.

390. "For one in whom respect towards fellow monks in the holy life is found;
He does not abandon the Good Teaching, like a fish in abundant water.

391. "For one in whom respect towards fellow monks in the holy life is found;
He grows in the Good Teaching, like a good seed in a field.

392. "For one in whom respect towards fellow monks in the holy life is found;
Nibbāna is near, in the Dispensation of the King of the Teaching."

... The Elder Mahānāga...

4. Verses of the Elder Kulla

393. Kulla, having gone to the charnel ground, saw a woman's body cast away;
Thrown aside in the cemetery, being eaten, pervaded with worms.

394. "Afflicted, impure, putrid, see, Kulla, this body;
Oozing and dripping, delighted in by the foolish.

395. "Having taken up the mirror of the Teaching, for the attainment of knowledge and vision;
I reviewed this body, hollow within and without.

396. "Just as this is, so is that; just as that is, so is this;
As below so above, as above so below.

397. "As by day so by night, as by night so by day;
As before so after, as after so before.

398. "With the five-part music, there is no such delight;
As for one with a fully focused mind, rightly seeing the Teaching with insight."

... The Elder Kulla...

5. Verses of the Elder Mālukyaputta

399. For one who lives heedlessly, craving grows like a creeper;
He floats from existence to existence, like a monkey in the forest desiring fruit.

400. Whomever this contemptible craving in the world, this attachment, overcomes;
His sorrows increase, like bīraṇa grass rained upon.

401. Whoever overcomes this contemptible craving in the world, difficult to pass over;
Sorrows fall from him, like a water drop from a lotus.

402. This I say to you, may you be blessed, as many as are assembled here;
Dig up the root of craving, as one desiring usīra digs up bīraṇa grass;
Let not Māra break you again and again, as a stream breaks a reed.

403. "Practise the Buddha's teaching, let not the moment pass you by;
For those who have missed the moment grieve, consigned to hell.

404. "Negligence is dust, negligence; affected by negligence is dust;
By diligence, by true knowledge, one should draw out the dart from oneself."

... The Elder Mālukyaputta...

6. Verses of the Elder Sappadāsa

405. "Twenty-five years, since I went forth;
Not even for a mere finger-snap, did I attain peace of mind.

406. "Not having gained one-pointedness of mind, distressed by sensual lust;
Having raised my arms, weeping, I went out from the dwelling.

407. "I will bring the knife, what use is life to me?
For how could one like me, having rejected the training, meet death?

408. "Then I, having taken a razor, sat down on a small bed;
The razor was brought up, to cut my own vein.

409. "Then wise attention arose in me;
Danger became manifest, disenchantment was established.

410. "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."

... Sappadāsa the elder...

7. Verses of the Elder Kāṭiyāna

411. "Get up, sit down, Kātiyāna, do not be given to much sleep, be wakeful;
Let not the King of Death, friend of the heedless, conquer you, the lazy one, as if by deceit.

412. "Just as the force of the great ocean, thus birth and ageing overwhelm you;
So make a good island for yourself, for indeed no other shelter for you exists.

413. "The Teacher indeed has conquered this path, gone beyond attachment, birth, ageing and fear;
Diligent in the former and latter parts of the night, devote yourself, make your exertion firm.

414. "Let go of the former bondages, wearing the double robe, shaven-headed, eating almsfood;
Do not engage in play and delight, nor in sleep, meditate, Kātiyāna.

415. "Meditate, conquer, Kātiyāna, you are skilled in the paths to freedom from bondage;

Having attained the unsurpassed purification, you will attain final nibbāna like a flame by water.

416. "The light-maker of slight rays, is bent by the wind like a creeper;
Even so you, not grasping, O kinsman of Indra, shake off Māra;
He, without lust for feelings, should await the time, become cool right here."

... Kātiyāna the elder...

8. Verses of the Elder Migajāla

417. "Well expounded by the one with vision, by the Buddha, kinsman of the sun;
Gone beyond all fetters, destroyer of the entire round of rebirths.

418. "Leading to liberation, crossing over, drying up the root of craving;
Having cut off the slaughter-house, the root of poison, it causes one to reach peace.

419. "For the breaking of the root of not knowing, the destroyer of the machine of action;
In the possession of consciousnesses, the striker with the thunderbolt of knowledge.

420. "The informer of feelings, the liberator from clinging;
Observing existence with knowledge as if it were a pit of embers.

421. "Of great flavour, very profound, warding off ageing and death;
The noble eightfold path, alleviating suffering, secure.

422. "Having known action as action, and result as result;
Of phenomena arisen through dependent origination, seeing according to the light of insight;
Going to great security, peaceful, auspicious at the final goal."

... Migajāla the elder...

9. Verses of the Elder Jenta, the Son of the Royal Chaplain

423. "Intoxicated with the vanity of birth, and with wealth and supremacy;
With form, beauty and appearance, intoxicated with vanity I wandered.

424. "I did not imagine anyone equal to myself, nor exceeding;
A fool destroyed by arrogance, very stiff, with banner raised.

425. "Neither mother nor father, nor others held in esteem as venerable;
I saluted no one, stubborn in pride, disrespectful.

426. "Having seen the guide, the highest, the excellent best among charioteers;
Shining like the sun, honoured by the community of monks.

427. "Having abandoned conceit and vanity, with a clear mind;
With my head I saluted the highest of all beings.

428. "Arrogance and inferiority complex, have been abandoned, well uprooted;
The conceit 'I am' is cut off, all discriminations of conceit are destroyed."

... Jenta, the son of the royal chaplain, the elder...

10. Verses of the Elder Sumana

429. "When newly gone forth, seven years old by birth;
Having overcome by supernormal power, the serpent king of great supernormal power.

430. "Water for my preceptor, from Anotatta, the great lake;
I was bringing from there when, having seen me, the Teacher said this."

431. "Sāriputta, see this boy coming;
Having taken a water-pot, internally well concentrated.

432. "With pleasing conduct, of good deportment;
The novice of Anuruddha, confident in supernormal power.

433. "A thoroughbred by a thoroughbred, well-trained by a good one;
Disciplined by Anuruddha, trained by one who has done his task.

434. "He, having attained the supreme peace, having realised the unshakable;
That novice Sumana wishes 'May they not know me'."

... The Elder Sumana...

11. Verses of the Elder Nhātakamuni

435. "You are afflicted by wind disease, dwelling in the forest grove;
In a miserable place with scarce alms-resort, monk, what will you do?"

436. "With extensive rapture and bliss, having pervaded the body;
Even enduring rough conditions, I will dwell in the forest.

437. "Developing the seven factors of enlightenment, the faculties and powers;
Accomplished in the fineness of meditative absorption, I shall dwell without mental corruptions.

438. "Free from mental defilements, with pure mind, unsullied;
Repeatedly reviewing, I shall dwell without mental corruptions.

439. "Internally and externally, whatever mental corruptions existed in me;
All without remainder have been cut off, and they will not arise again.

440. "The five aggregates are fully understood, they remain with their roots cut off;
The elimination of suffering has been attained, there is now no more rebirth."

... Nhātakamuni the elder...

12. Verses of the Elder Brahmadatta

441. "From where would wrath come to one without wrath, to one tamed, living righteously;
To one completely liberated through final knowledge, to one at peace, to such a one.

442. "For that very one it is worse, who becomes angry in return at one who is angry;
Not becoming angry in return at one who is angry, one wins a battle hard to win.

443. "One practises for the welfare of both, of oneself and of the other;
Knowing the other to be enraged, one who is mindful becomes calm.

444. "Him who treats both, oneself and the other;
People think 'he is a fool' - those who are unskilled in the Teaching.

445. "If wrath should arise in you, reflect on the simile of the saw;
If craving for flavours should arise, remember the simile of the son's flesh.

446. "If your mind runs towards sensual pleasures and existences,
Quickly restrain it with mindfulness, like a bad beast that eats corn."

... Brahmadatta the elder...

13. Verses of the Elder Sirimaṇḍa

447. "What is covered rains upon, what is opened does not rain upon;
Therefore open what is covered, thus it will not rain upon that.

448. "By death is the world afflicted, by ageing is it surrounded;
By the dart of craving is it overcome, by desire is it always fuming.

449. "By death is the world afflicted, and fenced in by ageing;
Without shelter, it is always destroyed, like a thief who has received the rod.

450. "Like approaching masses of fire, death, illness, and ageing, these three;
There is no power to confront them, there is no speed to flee.

451. "One should make the day not in vain, whether with little or with much;
Whatever night one passes, by that much is one's life diminished.

452. "Whether walking or standing, or seated or lying down;
The final night approaches, this is not the time for you to be negligent."

... Sirimaṇḍa the elder...

14. Verses of the Elder Sabbakāmi

453. "This two-footed one is impure, foul-smelling, it carries about;
Full of various corpses, oozing here and there.

454. "Like a deer hidden by a trap, like a fish by a hook;
Like a monkey by bird-lime, they afflict the worldling.

455. "Visible forms, sounds, flavours, odours, tangibles and delightful things;
These five types of sensual pleasure are seen in the form of a woman.

456. "Those worldlings with attached minds who associate with these women;
They increase the terrible cemetery, they accumulate rebirth.

457. "Whoever avoids these, like a head from a snake's foot;
He, mindful, overcomes this clinging in the world.

458. "Having seen the danger in sensual pleasures, having seen security in renunciation;
Escaped from all sensual pleasures, the elimination of mental corruptions has been attained by me."

... Sabbakāmī the elder...

The Chapter of Sixes is concluded.

The summary therein:

Uruveḷakassapa, the elder Tekicchakārī;
Mahānāga and Kulla, Mālukya and Sappadāsaka.

Kātiyāna, Migajāla, Jenta, the one named Sumana;
Nhātamuni, Brahmadatta, Sirimaṇḍa and Sabbakāmī;
Eighty-four verses, and fourteen elders herein.

7. The Book of the Sevens

1. Verses of the Elder Sundarasamudda

459. "Adorned, well-dressed, wearing garlands, decorated;
With feet lacquered, having mounted sandals, the courtesan.

460. "Having descended from her sandals, with joined palms before me;
She spoke to me with smooth and soft words, having first smiled."

461. "You are young, gone forth, remain in my instruction;
Enjoy human sensual pleasures, I give you wealth;
I promise you the truth, or I shall carry fire for you.

462. "When we become old, both leaning on a stick;
Both of us shall go forth, a winning throw in both respects."

463. "And having seen her begging, the harlot with palms joined;
Adorned, well-dressed, like a snare of Death laid out.

464. "Then wise attention arose in me - etc. disenchantment was established.

465. "Thereupon my mind was liberated, etc. the Buddha's teaching has been fulfilled."

... Sundarasamudda the elder...

2. Verses of the Elder Lakuṇḍakabhaddiya

466. In the excellent Ambāṭaka park, in the jungle thicket, Bhaddiya;
Having uprooted craving with its root, there the auspicious one meditates.

467. "Some delight in small drums, with lutes and tabors;
But I at the root of a tree, delighted in the Buddha's Dispensation.

468. "If the Buddha were to grant me a boon, and that boon were to be obtained by me;
I would take for the whole world, constant mindfulness of the body.

469. "Those who measured me by appearance, and those who followed by sound;
Overcome by the power of desire and lust, those people do not know me.

470. "He does not know internally, and he does not see externally;
The fool obstructed all around, he indeed is carried away by sound.

471. "He does not know internally, but he sees with insight externally;
Seeing the fruit externally, he too is carried away by sound.

472. "He understands internally, and he sees with insight externally;
One who sees without obstruction, he is not carried away by sound."

... Lakuṇḍakabhaddiya the elder...

3. Verses of the Elder Bhadda

473. "I was an only son, dear to mother, dear to father;
Obtained through many ascetic practices and through prayers.

474. "And they, out of compassion for me, well-wishing, seeking my benefit;
Both father and mother, brought me near to the Buddha."

475. "This son was obtained with difficulty, delicate, delicately nurtured;
We give him to you, O protector, as an attendant of the Conqueror."

476. "And the Teacher, having accepted me, said this to Ānanda;
'Give the going forth to this one quickly, this one will be of good breed.'

477. "Having given me the going forth, the Teacher, the Conqueror, entered the dwelling;
While the sun had not yet set, thereupon my mind was liberated.

478. "Then the Teacher, having disregarded, emerged from seclusion;
'Come, Bhadda,' he said to me, that was my full ordination.

479. "At seven years old by birth, full ordination was obtained by me;
The three true knowledges have been attained, oh, the good nature of the Teaching!"

... Bhadda the elder...

4. Verses of the Elder Sopāka

480. "Having seen in the shade of the mansion, the highest of men walking up and down;
Having approached him there, I paid homage to the highest of men.

481. "Having arranged my robe on one shoulder, having joined my hands together;
I walked up and down following the stainless one, the highest of all beings.

482. "Then he asked me questions, the wise one skilled in questions;
Fearless and unafraid, I answered the Teacher.

483. "When the questions had been answered, the Truth-finder gave thanks;
Having looked at the Community of monks, he spoke this matter."

484. "It is a gain for the Aṅgas and Magadhans, for whom this one uses;
Robes and almsfood, requisites and lodgings;
Rising up in respect and proper treatment, it is a gain for them," he said.

485. "From this day forth, Sopāka, approach me for seeing;
Let this itself, Sopāka, be your full ordination."

486. "Seven years old by birth, having received full ordination;
I bear my final body, oh, the good nature of the Teaching!"

... The Elder Sopāka...

5. Verses of the Elder Sarabhaṅga

487. "Having broken reeds with my hands, having made a hut, I dwelt;
On account of that, 'Sarabhaṅga' was my name by convention.

488. "It is not allowable for me today, to break reeds with my hands;
Training rules have been laid down for us, by Gotama of great fame.

489. "The whole, complete disease, Sarabhaṅga did not see before;
That disease was seen, by one obedient to the Super God.

490. "By the very path that Vipassī went, by the very path that Sikhī and Vessabhū went;
Kakusandha, Koṇāgamana, and Kassapa, by that same straight path Gotama went.

491. "Free from craving, without grasping, seven Buddhas grounded upon elimination;
By whom this Teaching was taught, by those such ones who have become the

Teaching.

492. "The four noble truths, out of compassion for living beings;
Suffering, origin, path, cessation, the elimination of suffering.

493. "In which suffering ceases, endless in the round of rebirths;
Upon the dissolution of this body, and the extinction of life;
There is no other rebirth, I am well liberated everywhere."

... Sarabhaṅga the elder...

The Chapter of Sevens is concluded.

The summary therein:

Sundarasamudda the elder, the elder Lakuṇḍabhaddiya;
Bhadda the elder and Sopāka, Sarabhaṅga the great sage;
In the sevens five elders, thirty-five verses.

8. The Book of the Eights

1. Verses of the Elder Mahākaccāyana

494. "One should not undertake much work, one should avoid people, one should not exert oneself;
He who is zealous, greedy for flavours, neglects the benefit that brings happiness.

495. "For they declared it to be mire, this salutation and veneration in families;
A subtle dart, difficult to remove, honour is hard to give up by a contemptible person.

496. "Not on account of another, the evil action of a mortal;
One should not pursue that oneself, for mortals have action as their kinsman.

497. "Not by another's word is one a thief, not by another's word is one a sage;
As oneself knows him, so too the gods know him.

498. "Others do not understand that we here are perishing;
Those who understand this, thereby their quarrels are appeased.

499. "The wise one lives even with the utter elimination of wealth;
But with the loss of wisdom, even one with wealth does not live.

500. "One hears all with the ear, one sees all with the eye;
Yet the wise one should not reject all that is seen and heard.

501. "One with eyes should be as if blind, one with ears as if deaf;
One with wisdom should be as if mute, one with strength as if weak;
Then when a matter has arisen, one should lie like one dead."

... The Elder Mahākaccāyana...

2. Verses of the Elder Sirimitta

502. "Without wrath, without resentment, without deceit, rid of slander;
Such a monk indeed, thus after death does not grieve.

503. "Without wrath, without resentment, without deceit, rid of slander;
A monk with guarded doors always, thus after death does not grieve.

504. "Without wrath, without resentment, without deceit, rid of slander;
That monk of good morality, thus after death does not grieve.

505. "Without wrath, without resentment, without deceit, rid of slander;
That monk of good friends, thus after death does not grieve.

506. "Without wrath, without resentment, without deceit, rid of slander;
That monk of good wisdom, thus after death does not grieve.

507. "One whose faith in the Truth-finder is unshakeable and well established;
And whose morality is good, dear to the noble ones, praised.

508. "One who has confidence in the Community, and whose vision is upright;
They call him 'not poor', his life is not in vain.

509. "Therefore faith and morality, confidence and vision of the Teaching;
The wise one should pursue, remembering the Buddhas' teaching."

... The Elder Sirimitto...

3. Verses of the Elder Mahāpanthaka

510. "When I first saw the Teacher, safe from every quarter;
Then there was spiritual urgency for me, having seen the highest of men.

511. "Fortune with hands and feet, whoever might dismiss when it has come;
Such a Teacher he, having pleased, might fail.

512. "Then I abandoned children and wife, wealth and grain;
Having cut off hair and beard, I went forth into homelessness.

513. "Accomplished in training and way of life, well-restrained in the faculties;
Paying homage to the Enlightened by himself, I dwelt unconquered.

514. "Then arose my aspiration, longed for by the mind;
I would not sit even for a moment, while the dart of craving is not rooted out.

515. "For me dwelling thus, see the exertion of energy;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.

516. "I know past lives, the divine eye has been purified;
I am a Worthy One, worthy of offerings, free, without clinging.

517. "Then at the end of the night, towards the rising of the sun;
Having dried up all craving, he sat down cross-legged."

... The Elder Mahāpanthaka...

The Chapter of Eights is concluded.

The summary therein:

The Elder Mahākaccāyana, Sirimitto, Mahāpanthaka;
These in the Eights, twenty-four verses.

9. The Book of the Nines

1. Verses of the Elder Bhūta

518. "When the wise one knows that ageing and death is suffering, where the foolish worldlings remain attached;
Having fully understood suffering, mindfully he meditates, from that he finds no delight more supreme.

519. "When the clinging that brings suffering, that conveys the suffering of the mass of obsessions;
Having abandoned craving, mindfully he meditates, from that he finds no delight more supreme.

520. "When the safe path leading by two and four factors, the highest path, the cleanser of all mental defilements;
Having seen it with wisdom, mindfully he meditates, from that he finds no delight more supreme.

521. "When the sorrowless, stainless, unconditioned, peaceful state, the cleanser of all mental defilements;
He develops that which cuts the bondage of fetters, from that he finds no delight more supreme.

522. "When in the sky the cloud-drum thunders, with streams of rain entangled on the bird-path all around;
And the monk, gone to a mountain slope, meditates, from that he finds no delight more supreme.

523. "When on the banks of rivers entangled with flowers, adorned with variegated forest-flower wreaths;
Seated, with gladdened mind he meditates, from that he finds no delight more supreme.

524. "When at midnight in the deserted forest, while the sky is raining, the fanged beasts roar;
And the monk, gone to a mountain slope, meditates, from that he finds no delight more supreme.

525. "When, having checked the applied thoughts of oneself, settled in a mountain cave in the space between mountains;
Free from anguish, free from barrenness, he meditates, from that he finds no delight more supreme.

526. "When happy, destroyer of stain, barrenness and sorrow, unobstructed, free from craving, free from the dart;
Having ended all mental corruptions, he meditates, from that he finds no delight more supreme."

... The Elder Bhūta...

The Chapter of Nines is concluded.

The summary therein:

Bhūta, Tathaddasa the elder, Eka, Khaggavisāṇa;
In the Book of Nines, these verses too are nine.

10. The Book of the Tens

1. Verses of the Elder Kāḷudāyi

527. "Now the trees are glowing like embers, venerable sir, bearing fruit, having shed their foliage;
They shine forth as if aflame, it is the right time, O great hero, partaker of essences.

528. "The trees in full bloom, delightful, waft fragrance all around in every direction;
Having left behind the leaves, desiring fruit, it is time to depart from here, O hero.

529. "Neither too cold nor too hot, the season is pleasant for travelling, venerable sir;
Let the Sākiyas and Koliyas see him crossing the Rohinī facing westward.

530. "With hope one ploughs the field, with hope the seed is sown;
With hope merchants go to the ocean, wealth-carriers;
By which hope I stand, may that hope of mine succeed.

531. "Again and again indeed they sow seed, again and again the king of gods rains;
Again and again farmers plough the field, again and again grain comes to the country.

532. "Again and again beggars wander, again and again donors give;
Again and again donors, having given, again and again go to the heavenly state.

533. "A hero indeed purifies seven generations, in whatever family one of extensive wisdom is born;

I imagine the god of gods is able, for born from you is the sage of true name.

534. "Suddhodana was the name of the great sage's father, and the Buddha's mother was named Māyā;
She who carried the Bodhisatta in her womb, upon the body's collapse, rejoices in heaven.

535. "That Gotamī, having died, passed away from here, endowed with divine sensual pleasures;
She rejoices in the five types of sensual pleasure, surrounded by those hosts of gods.

536. "I am a son of the Buddha, the endurer of the unbearable, the radiant one, the incomparable, the such one;
You are my father's father, O Sakyan, by the Teaching, Gotama, you are my grandfather."

... The Elder Kāḷudāyī...

2. Verses of the Elder Ekavihāriya

537. "Whether in front or behind, if no other person is found;
Exceedingly comfortable it is, for one dwelling alone in the forest.

538. "Well then, alone I shall go, to the forest praised by the Buddha;
Comfortable for one dwelling alone, for the resolute monk.

539. "Charming, bringing joy to the meditator, frequented by intoxicated elephants;
Alone, master of myself, quickly I shall enter the forest.

540. "In the cool grove covered with flowers, in the cool mountain grotto;
Having bathed my limbs, I shall walk up and down alone.

541. "Alone, without a companion, in the delightful great forest;
When shall I dwell, with obligations fulfilled, without mental corruptions.

542. "May the intention of me who wishes to do thus succeed;
I myself shall accomplish it, no other is the doer for another.

543. "Here I bind on my armour, I shall enter the forest;
I will not depart from there, not having attained the elimination of mental corruptions.

544. "When the wind blows towards me, cool and fragrant,
I shall break ignorance, seated on the mountain summit.

545. "In the forest covered with flowers, surely in the cool mountain slope;
Happy with the bliss of liberation, I shall delight in Giribbaja.

546. "I, with fulfilled thought, like the moon on the fifteenth;
With all mental corruptions eliminated, there is now no more rebirth."

3. Verses of the Elder Mahākappina

547. "He who sees beforehand the future, both welfare and harm, that dyad;
His ill-wishers or well-wishers, looking for a fault, do not see one.

548. "Whose mindfulness of breathing is complete, well developed;
Gradually practised, as taught by the Buddha;
He illuminates this world, like the moon released from a cloud.

549. "My mind is indeed white, limitless, well developed;
Pierced through and uplifted, it illuminates all directions.

550. "The wise one lives even with the utter elimination of wealth;
But with the loss of wisdom, even one with wealth does not live.

551. "Wisdom is the discerner of what is learned, wisdom is the increaser of fame and praise;
A man endowed with wisdom here, even amidst sufferings, finds happiness.

552. "This is not a modern phenomenon, not strange nor marvellous;
Where one is born and dies, there what is marvellous?

553. "For one who is born, immediately after life, death is certain;
Those born, born again, die here - for such is the nature of living beings.

554. "For this is not for the benefit of the dead, that which is for the life of other people;
Weeping for the dead brings neither fame nor worldly esteem, nor is it praised by ascetics and brahmins.

555. "The eye and body are injured by that, beauty, strength and wisdom decline;
His enemies become joyful, those seeking his welfare do not become happy.

556. "Therefore one should wish for those dwelling in the family, the wise and the very learned;
For those by whose power of wisdom the function is done, they cross like a full river by boat."

4. Verses of the Elder Cūḷapanthaka

557. "Slow was my progress, I was despised before;
And my brother dismissed me, 'Go now, you, to your home.'

558. "I, having been dismissed, being at the porch of the monastery;
Unhappy, I stood there, expectant in the Dispensation.

559. "The Blessed One came there, he fondled my head;
Having taken me by the arm, he led me into the monastery.

560. "Out of compassion for me, the Teacher gave a mat for the feet;
'Keep this pure, well determined, to one side.'

561. "Having heard his word, I dwelt delighted in the Dispensation;
I brought about concentration, for the attainment of the highest goal.

562. "I know past lives, the divine eye has been purified;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.

563. "Having created himself a thousand times, Panthaka;
Sat in the charming mango grove, until the announcement of the proper time.

564. "Then the Teacher sent me a messenger, one who announces the time;
When the time was announced, I approached through the sky.

565. "Having paid homage at the Teacher's feet, I sat down to one side;
Knowing me to be seated, then the Teacher accepted.

566. "A worthy recipient for the whole world, the receiver of oblations;
A field of merit for human beings, he accepted the offering."

... The Elder Cūḷapanthaka...

5. Verses of the Elder Kappa

567. "Filled with various impurities of the body, originating from a great cesspit;
Like a festering cesspool, a great boil, a great wound.

568. "Filled with pus and blood, immersed in a pit of excrement;
The body oozing with liquid, always flows with what is rotten.

569. "Bound together by sixty tendons, plastered with a coating of flesh;
Wrapped in a jacket of skin, the putrid body is useless.

570. "Constructed from a skeleton of bones, bound together by sinew-threads;
Through the conjunction of many elements, it performs the postures.

571. "Constantly proceeding towards death, near the King of Death;
Having abandoned right here, a man goes wherever he wishes.

572. "The body is hindered by ignorance, tied by the four mental knots;
The body is sinking in the mental floods, spread over by the net of underlying tendencies.

573. "Engaged in the five hindrances, applied to thought;
Followed by the root of craving, covered by the veil of delusion.

574. "Thus this body goes on, driven by the machine of action;
And success ends in failure, separation comes to pass.

575. "Those blind fools, the worldlings, who treat this body as their own;
They increase the terrible cemetery, they take up rebirth.

576. "Those who avoid this body, like a serpent smeared with dung;
Having vomited out the root of becoming, those without mental corruptions will attain final nibbāna."

... The Elder Kappa...

6. Verses of the Elder Upasena, Son of Vaṅganta

577. "Secluded, with little noise, frequented by beasts of prey;
A monk should resort to such lodging, for the sake of seclusion.

578. "Having brought from refuse heaps, from cemeteries and from streets;
From that having made a double robe, one should wear a coarse robe.

579. "Having made the mind humble, successively from family to family;
A monk should walk for almsfood, with guarded doors, well-restrained.

580. "One should be content even with coarse food, one should not wish for abundant flavours;
For one greedy for flavours, the mind does not delight in meditative absorption.

581. "Of few wishes and content, secluded should the sage dwell;
Unassociated with householders, and with homeless ones, both.

582. "Just as if dull or mute, so should one show oneself;
The wise one should not converse excessively in the midst of the Community.

583. "He should not blame anyone, he should avoid causing harm;
Restrained in the principal monastic code, and moderate in food.

584. "For one whose sign is rightly taken, skilled in the arising of consciousness;
He should engage in tranquillity, and in insight at the proper time.

585. "Endowed with energy and perseverance, one should always be engaged in exertion;
And without reaching the end of suffering, the wise one should not come to trust.

586. "For one dwelling thus, a monk desiring purity;
All mental corruptions are eliminated, and he attains final peace."

... The Elder Upasena Vaṅgantaputta...

7. Verses of the Elder (Apara)-Gotama

587. "One should cognise one's own welfare, and should examine the Scriptures;
And whatever here would be proper for one who has entered asceticism.

588. "A good friend here, and extensive undertaking of the training;
And the wish to hear from teachers, this is proper for an ascetic.

589. "Respect for the Buddhas, esteem for the Teaching as it really is;
And honouring the Community, this is proper for an ascetic.

590. "Engaged in good conduct and resort, livelihood purified, blameless;
And the establishing of the mind, this is proper for an ascetic.

591. "Practice and avoidance, deportment inspiring confidence;
And devotion to higher consciousness, this is proper for an ascetic.

592. "Forest lodgings, remote, with little sound;
Should be resorted to by the sage, this is proper for an ascetic.

593. "Morality and great learning, investigation of phenomena as they really are;
Full realisation of the truths, this is proper for an ascetic.

594. "One should develop the perception of impermanence, the perception of non-self and the perception of foulness;
And discontent with the world, this is proper for an ascetic.

595. "One should develop the factors of enlightenment, the bases for spiritual power, the faculties and powers;
The noble eightfold path, this is proper for an ascetic.

596. "A sage should abandon craving, should split apart the mental corruptions including the root;
He should dwell free, this is proper for an ascetic."

... The Elder Gotama...

The Chapter of Tens is concluded.

The summary therein:

> Kāḷudāyī and that elder, the one who dwells alone and Kappina;
> Cūḷapanthaka and Kappa, and Upasena and Gotama;
> These seven elders in the tens, and seventy verses herein.

11. The Book of the Elevens

1. Verses of the Elder Saṃkicca

597. "What is your purpose in the forest, dear son, like the Ujjuhāna mountain in the rainy season;
The Verambha winds are delightful to you, for solitude is indeed for meditators.

598. "Just as the high-altitude wind drives away the clouds in the rainy season;
Perceptions draw me towards seclusion, connected with the perception of seclusion.

599. "The dark one, egg-born, wandering about the charnel ground as its abode;
It arouses mindfulness in me, regarding the body, based upon dispassion.

600. "Whom others do not protect, and who does not protect others;
That monk indeed sleeps happily, without expectation towards sensual pleasures.

601. "With clear waters and broad stones, frequented by yak-tailed deer;
Covered with water moss, those rocks delight me.

602. "I have dwelt in forests, in grottoes and caves;
In remote lodgings, frequented by beasts of prey.

603. 'May these living beings be killed, be slaughtered, may they reach suffering';
I do not know of any thought, ignoble, connected with hate.

604. "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.

605. "For whatever purpose I went forth, from the home life into homelessness;
That purpose has been attained by me, the elimination of all mental fetters.

606. "I do not delight in death, I do not delight in life;
And I await the time, like a hired servant earning his wages.

607. "I do not delight in death, I do not delight in life;
And I await the time, fully aware, mindful."

... The Elder Saṃkicca...

The Chapter of Elevens is concluded.

The summary therein:

> The elder Saṃkicca alone, with obligations fulfilled, without mental corruptions;
> In the Chapter of Eleven, the verses are eleven too.

12. The Book of the Twelves

1. Verses of the Elder Sīlava

608. "One should train in morality here, well-trained in this world;
For morality, when practised, brings all success.

609. "The wise one should guard morality, desiring three kinds of happiness;
Praise and gain of joy, and after death, rejoicing in heaven.

610. "For the moral one obtains many friends through self-restraint;
But the immoral one, practising evil, falls away from friends.

611. "Blame and disrepute, the immoral man obtains;
Praise, fame and commendation, the moral one always obtains.

612. "Morality is the beginning and the support, and the mother of good qualities;
The chief of all phenomena, therefore one should purify morality.

613. "Morality is the boundary and restraint, the gladdening of the mind;
And the ford of all Buddhas, therefore one should purify morality.

614. "Morality is incomparable power, morality is the highest weapon;
Morality is the foremost ornament, morality is a marvellous armour.

615. "Morality is an influential bridge, morality is an unsurpassed fragrance;
Morality is the foremost cosmetic, by which one's scent spreads in every direction.

616. "Morality is indeed the foremost provision, morality is the highest sustenance;
Morality is the best conveyance, by which one goes in every direction.

617. "Right here he obtains blame, and after death unhappy in the realm of misery;
Everywhere unhappy is the fool, unconcentrated in morality.

618. "Right here he obtains fame, and after death, glad in heaven;
Everywhere glad is the wise one, well concentrated in morality.

619. "Morality here is the highest, but the wise one is the best;
Among human beings and gods, victory comes from morality and wisdom."

... The Elder Sīlava...

2. Verses of the Elder Sunīta

620. "I was born in a low family, poor with little food;
My work was lowly, I was a remover of withered flowers.

621. "Loathed by human beings, despised and scoffed at;
Having made the mind humble, I paid homage to many people.

622. "Then I saw the Perfectly Enlightened One, honoured by the community of monks;
The great hero entering the best city of the Magadhans.

623. "Having put down the carrying-pole, I approached to pay homage;
Out of compassion for me alone, the highest of men stood still.

624. "Having paid homage at the Teacher's feet, standing to one side then;
I requested the going forth from the highest of all beings.

625. "Then the compassionate Teacher, who has compassion for the whole world;
'Come, monk,' he said to me, that was my full ordination.

626. "I, alone in the forest, dwelling not lazy;
I did the Teacher's word, as the Conqueror exhorted me.

627. "During the first watch of the night, I recollected past births;
During the middle watch of the night, I purified the divine eye;
In the last watch of the night, I shattered the mass of darkness.

628. "Then at the end of the night, towards the rising of the sun;
Inda and Brahmā, having come, paid homage to me with joined palms.

629. "'Homage to you, thoroughbred among men, homage to you, highest of men;
Whose mental corruptions are eliminated, you are worthy of offerings, dear sir.'

630. "Then the Teacher, having seen me, honoured by the host of gods,
Having manifested a smile, spoke this matter.

631. "By the austere ascetic life, by the holy life, by self-control and by taming;
By this one is a brahmin, this is the highest brahmin quality."

... Sunīta the Elder...

The Chapter of Twelves is concluded.

The summary therein:

Sīlavā and Sunīta, two elders of great supernormal power;
In the Book of Twelves, twenty-four verses.

13. The Book of the Thirteens

1. Verses of the Elder Soṇa Koḷivisa

632. "He who was superior in the realm, a follower of the king of Aṅga;
He today is superior in the teachings, Soṇa, who has gone beyond suffering.

633. "One should cut off five, give up five, and further develop five;
A monk who has gone beyond five attachments is called a crosser of the mental floods."

634. "For an arrogant, heedless monk, with desire for external things;
Morality, concentration, and wisdom do not go to fulfilment.

635. "For whatever function is thrown away, and what is not one's function is done;
For the arrogant and the heedless, their mental corruptions grow.

636. "And for those by whom mindfulness of the body is thoroughly undertaken, constantly;
They do not pursue what is not their function, acting continuously in their function;
For the mindful, for the fully aware, mental corruptions come to an end.

637. "When the straight path has been declared, go, do not turn back;
Urge oneself by oneself, one should bring oneself to Nibbāna.

638. "When my energy was too strenuous, the Teacher, unsurpassed in the world,
Having made the simile of the lute for me, the one with vision expounded the Teaching;
Having heard his word, I dwelt delighted in the Dispensation.

639. "I brought about serenity, for the attainment of the highest goal;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.

640. "For one inclined to renunciation, and to solitude of mind;
For one inclined to non-ill-will, and to the elimination of clinging.

641. "For one inclined to the elimination of craving, and to non-confusion of mind;
Having seen the arising of the sense bases, the mind becomes rightly liberated.

642. "For that monk rightly liberated, with peaceful mind;
There is no adding to what has been done, nothing to be done is found.

643. Just as a rock, one solid mass, is not moved by the wind;
So forms, flavours, sounds, odours and contacts, all these.

644. "Desirable and undesirable phenomena do not cause such a one to tremble;
The mind is steady, detached, and he contemplates its passing away."

... Soṇa Koḷivisa the Elder...

The Chapter of Thirteens is concluded.

The summary therein:

Soṇa Koḷivisa the elder, alone of great supernormal power;
In the Book of Thirteens, thirteen verses herein.

14. The Book of the Fourteens

1. Verses of the Elder Revata of the Acacia Forest

645. "When I went forth, from the home life into homelessness;
I do not know of any thought, ignoble, connected with hate.

646. 'May these living beings be killed, be slaughtered, may they reach suffering';
I do not know of such a thought, in this long interval.

647. "And I directly know friendliness, limitless, well developed;
Gradually practised, as taught by the Buddha.

648. "A friend to all, a companion to all, compassionate to all beings;
I develop a mind of friendliness, always delighting in non-ill-will.

649. "Unshakable, unagitated, I gladden my mind;
I develop the divine abiding, not practised by wretched persons.

650. "Having attained the state without applied thought, the disciple of the Perfectly Enlightened One;
Is endowed with noble silence at that very moment.

651. "Just as a rocky mountain, immovable, firmly established;
So a monk, through the elimination of delusion, does not tremble like a mountain.

652. "For a person without blemish, always seeking what is pure;
Even a hair-tip of evil appears like a cloud.

653. "Just as a borderland city, guarded within and without;
So guard yourselves, let not the moment pass you by.

654. "I do not delight in death, I do not delight in life;
And I await the time, like a hired servant earning his wages.

655. "I do not delight in death, etc. fully aware, mindful.

656. "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.

657. "For whatever purpose I went forth, from the home life into homelessness;
That purpose has been attained by me, the elimination of all mental fetters.

658. "Strive on with diligence, this is my instruction;
Come, I shall attain final Nibbāna, I am liberated everywhere."

... Khadiravaniya Revata the Elder...

2. Verses of the Elder Godatta

659. "Just as a good thoroughbred, yoked to the shaft, bearing the yoke;
Though shaken by an excessive load, does not go beyond the yoke.

660. "Those who are thus satisfied with wisdom, as the ocean with water;
They do not despise others, this is the noble teaching for living beings.

661. "Having come under the control of time at the proper time, having gone under the control of existence and non-existence;
Men undergo suffering, they grieve here, young men.

662. "Elated by pleasant phenomena, and dejected by painful phenomena;
By this dyad the foolish are destroyed, not seeing as it really is.

663. "Those who in suffering and in happiness, in the middle, have gone beyond the

seamstress of death;
They stand firm like a gate-post, they are neither elated nor depressed.

664. "Not indeed in material gain nor in loss of gain, not in fame nor in renown;
Not in blame nor in praise, not for them in suffering nor in happiness.

665. "Everywhere they are not stained, like a water drop on a lotus;
Everywhere happy are the wise, everywhere unconquered.

666. "And loss by righteousness, and gain that is not righteous;
Righteous loss is better, than if gain is not righteous.

667. "Fame among those of little wisdom, and disgrace among the wise;
Disgrace among the wise is better, not fame among those of little wisdom.

668. "Praise by the imprudent, and reproach by the wise;
Reproach by the wise is better, than if there is praise by fools.

669. "Happiness born of sensual pleasure, and suffering born of seclusion;
The suffering of seclusion is better, than if happiness is born of sensual pleasure.

670. "Life by what is not the Teaching, and death by the Teaching;
Righteous death is better, than if one should live unrighteously.

671. "Those who have abandoned sensual pleasure and irritation, with peaceful minds in any kind of existence;
They wander in the world unattached, for them there is nothing dear or not dear.

672. "Having developed the factors of enlightenment, the faculties and powers;
Having attained the supreme peace, they attain final nibbāna without mental corruptions."

... Godatta the Elder...

The Chapter of Fourteens is concluded.

The summary therein:

Revata and Godatta, two elders of great supernormal power;
In the Book of Fourteens, twenty-eight verses.

15. The Book of the Sixteens

1. Verses of the Elder Aññāsi Koṇḍañña

673. "I am exceedingly pleased, having heard the Teaching of great flavour;
Dispassion is the Teaching expounded, altogether by non-clinging.

674. "Many variegated things in the world, in this circle of the earth;
They churn, I imagine, the thought, beautiful, connected with lust.

675. "And as dust raised by the wind, is appeased by a rain cloud;
So thoughts are appeased, when one sees with wisdom.

676. "All activities are impermanent", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification.

677. "All activities are suffering", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification.

678. "All phenomena are non-self", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification.

679. "That elder Koṇḍañña, awakened following the Buddha, of keen energy;
Having abandoned birth and death, complete in the holy life.

680. "The mental flood, the snare, the firm barrenness, the mountain hard to split;
Having cut off the barrenness and the snare, having broken through the rock hard to break;
One who has crossed over, gone beyond, a meditator, he is freed from Māra's bondage.

681. "The agitated, fickle monk, having come to evil friends;
Sinks down in the great flood, covered over by the wave.

682. "Unagitated, steadfast, prudent, with controlled faculties;
A good friend, wise, one may be one who makes an end of suffering.

683. "Resembling a black bamboo joint, emaciated, with veins spread over him;
Moderate in food and drink, a man of undepressed mind.

684. "Touched by gadflies and mosquitoes, in the forest in a great wood;
Like an elephant at the head of battle, mindful, one should endure there.

685. "I do not delight in death, etc. like a hired servant earning his wages.

686. "I do not delight in death, etc. fully aware, mindful.

687. "The Teacher has been attended upon by me, etc. the conduit to existence has been uprooted.

688. "For whatever purpose I went forth, from the home life into homelessness;
That purpose has been attained by me, what need have I of a co-resident?"

... Aññāsikoṇḍañña the Elder...

2. Verses of the Elder Udāyi

689. "The Enlightened by himself who has become a human being, self-tamed, concentrated;
Dwelling on the Brahma path, delighting in the peace of mind.

690. "Him whom human beings pay homage to, who has gone beyond all phenomena;
Even the gods pay homage to him, thus I have heard from the Worthy One.

691. "One who has gone beyond all mental fetters, who has come from the forest to the forestless;
Delighting in renunciation from sensual pleasures, freed like gold from rock.

692. "He, the elephant, indeed outshone the Himalayas and other rocky mountains;
Of all those bearing the name of elephant, he of true name is unsurpassed.

693. "I will explain the elephant to you, for he does not commit an offence;
Meekness and non-violence, these two are the feet of the elephant.

694. "Mindfulness and full awareness, these are the other feet of the elephant;
The great elephant with faith as his trunk, with equanimity as his white tusks.

695. "Mindfulness is the neck, wisdom is the head, investigation is reflection on the Teaching;
The Teaching is the belly's residence, seclusion is his tail.

696. "He is a meditator, delighting in the in-breath, internally well concentrated;
Going, the elephant is concentrated, standing, the elephant is concentrated.

697. "Lying down, the elephant is concentrated, even sitting he is concentrated;
Everywhere restrained is the elephant, this is the accomplishment of the elephant.

698. "He consumes blameless things, blameworthy things he does not consume;
Having obtained food and clothing, he avoids storage.

699. "Having cut off all mental fetters, subtle and gross, all bondage;
Wherever he goes, he goes without attachment.

700. "Just as a white lotus born in water grows;
It is not tainted by water, fragrant and delightful.

701. "So too, born in the world, the Buddha dwells in the world;
He is not tainted by the world, as a lotus by water.

702. "A great fire blazing, without fuel is calmed;
And when the embers are stilled, he is called 'quenched'.

703. "This simile is a conveyer of meaning, taught by the wise;
The great elephants will understand, the elephant taught by an elephant.

704. "Without lust, without hate, without delusion, without mental corruptions;
Abandoning the body, the elephant will attain final nibbāna, without mental corruptions."

... Udāyī the Elder...

The Chapter of Sixteens is concluded.

The summary therein:

> Koṇḍañña and Udāyī, two elders of great supernormal power;
> In the Book of Sixteens, thirty-two verses thus.

16. The Book of the Twenties

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 Teaching, 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 flavours, the heart does not understand.

734. "Remembering beautiful, non-repulsive tangibles;
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 beneficial, and whatever delight is directed to the Teaching;
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 Teaching, 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 Teaching, 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 Raṭṭhapāla

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 the home life into homelessness;
That purpose has been attained by me, the elimination of all mental fetters."

... Raṭṭhapāla the Elder...

5. Verses of the Elder Mālukyaputta

794. "having seen a visible 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 visible forms, having seen a visible form, mindful;
With dispassionate mind he feels, and does not remain holding to that.

807. As he sees a visible 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 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 clingings 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 Kāḷigodhā 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 Teaching, 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. "Visible forms, sounds, flavours, odours, tangibles 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.

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 reprovingly, 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, unsullied;
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 Teaching.

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 Teaching, wise, a disciple of the Buddha;
Longing for knowledge of the Teaching, 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.

18. The Book of the Forties

1. Verses of the Elder Mahākassapa

1054. "One should not walk about honoured by a group, one becomes displeased and concentration is hard to obtain;
The care of various people is painful, having seen thus, one should not approve of a group.

1055. "A sage should not frequent families, one becomes displeased and
concentration is hard to obtain;
He who is zealous, greedy for flavours, neglects the benefit that brings
happiness.

1056. "For they declared it to be mire, this salutation and veneration in families;
A subtle dart, difficult to remove, honour is hard to give up by a contemptible
person.

1057. "Having descended from my lodging, I entered the city for almsfood;
A man who was a leper eating, I attended on him attentively.

1058. "He, with his decaying hand, offered me a morsel;
As he was putting in the morsel, his finger fell off therein.

1059. "Depending on the wall's base, I ate that morsel;
Whether eating or having eaten, no loathing is found in me.

1060. "Almsfood obtained by standing up is nutriment, and cattle-urine is medicine;
Lodging is at the tree-root, and the robe is a rag robe;
For whom these are attained, he is indeed a man belonging to the four
directions.

1061. "Where some are vexed, ascending the rocky mountain;
There the heir of that Buddha, fully aware, mindful;
Supported by the power of supernormal power, Kassapa ascends.

1062. "Having returned from his alms round, having ascended the rock, Kassapa;
Meditates without clinging, fear and dread abandoned.

1063. "Having returned from his alms round, having ascended the rock, Kassapa;
Meditates without clinging, quenched while others are burning.

1064. "Having returned from his alms round, having ascended the rock, Kassapa;
Meditates without clinging, with obligations fulfilled, without mental
corruptions.

1065. "Spread with rows of musk-rose trees, the tracts of land are delightful;
Resounding with elephants, charming, those rocks delight me.

1066. "Cloud-coloured blue, beautiful, with cool waters, bearing purity;
Covered with red insects, those rocks delight me.

1067. Like blue cloud-peaks, resembling excellent pinnacle buildings;
Resounding with elephants, charming, those rocks delight me.

1068. "Rained upon, with delightful surfaces, mountains frequented by sages;
Resounding with peacocks, those rocks delight me.

1069. "Sufficient for one wishing to meditate, for me who is resolute and mindful;

Sufficient for me who wishes for welfare, for the resolute monk.

1070. "Sufficient for me who wishes for comfort, for the resolute monk;
Sufficient for me who wishes for exertion, for the resolute such one.

1071. Similar to flax flowers, covered by clouds in the sky;
Crowded with various flocks of birds, those rocks delight me.

1072. "Uncrowded by householders, frequented by herds of deer;
Crowded with various flocks of birds, those rocks delight me.

1073. "With clear waters and broad stones, frequented by yak-tailed deer;
Covered with water moss, those rocks delight me.

1074. "With the five-part music, there is no such delight for me;
As for one with a fully focused mind, rightly seeing the Teaching with insight.

1075. "One should not undertake much work, one should avoid people, one should not exert oneself;
He who is zealous, greedy for flavours, neglects the benefit that brings happiness.

1076. "One should not undertake much work, one should avoid this which does not lead to one's benefit;
The body becomes troubled, becomes weary, afflicted he does not find serenity.

1077. "By mere lip-recitation, he does not see even himself;
He walks about with stiffened neck, thinking 'I am better'.

1078. "The inferior one imagines himself as equal to the superior, the fool imagines himself;
The wise do not praise that man, whose mind is stiff with conceit.

1079. "But whoever does not waver in discriminations thinking 'I am superior,' or else 'I am not superior,'
Or 'I am inferior' or 'I am equal to him.'

1080. "One who is wise, such a one, well grounded in morality;
Devoted to serenity of mind - the wise would praise such a one.

1081. "For one in whom respect towards fellow monks in the holy life is not found;
He is far from the Good Teaching, as the earth from the sky.

1082. "And those in whom shame and moral fear are always rightly established;
They have grown in the holy life, for them rebirth is eliminated.

1083. "The agitated, fickle monk, wrapped in a rag robe;
Like a monkey in a lion's hide, he does not look beautiful in it.

1084. "Unagitated, steadfast, prudent, with controlled faculties;

He shines in a rag robe, like a lion in a mountain cave.

1085. "These many gods, possessing supernormal power, famous;
Ten thousand gods, all of them belonging to the company of Brahmās.

1086. "The hero, the General of the Teaching, the great meditator, concentrated;
Paying homage to Sāriputta, they stand with joined palms.

1087. "'Homage to you, thoroughbred among men, homage to you, highest of men;
We do not directly know that in dependence on which he meditates.

1088. "'Marvellous indeed is the Buddhas' own resort, profound;
We who have come as hair-splitting archers do not directly know it.'

1089. "Him thus by the hosts of gods, venerated, worthy of veneration;
Having seen Sāriputta then, Kappina had a smile.

1090. "As far as the Buddha-field extends, having set aside the Great Sage,
In the virtues of ascetic practice I am distinguished; no one equal to me is found.

1091. "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."

1092. "He is not tainted by robes, nor by bedding, nor by food;
Gotama is immeasurable, like a spotless lotus flower;
By water, inclined to renunciation, escaped from the three existences.

1093. "He whose neck is the establishment of mindfulness, whose trunk is faith, the great sage;
Whose head is wisdom, of great knowledge, always walks about quenched."

... The Elder Mahākassapa...

The Book of Forties is concluded.

The summary therein:

In the Chapter of Forty, the one named Mahākassapa;
The elder alone, verses eighty-four and two also.

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 visible forms and immeasurable sounds, odours, flavours, and tangibles,
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-robes;
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. "immaterial 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.

20. The Book of the Sixties

1. Verses of the Elder Mahāmoggallāna

1149. "Forest-dwellers, almsfood eaters, delighting in what comes into the bowl through gleaning;
We split the army of Death, internally well concentrated.

1150. "Forest-dwellers, almsfood eaters, delighting in what comes into the bowl through gleaning;
We shake off the army of Death, as an elephant a hut made of reeds.

1151. "Tree-root dwellers, acting continuously, delighting in what comes into the bowl through gleaning;
We split the army of Death, internally well concentrated.

1152. "Tree-root dwellers, acting continuously, delighting in what comes into the bowl through gleaning;
We shake off the army of Death, as an elephant a hut made of reeds.

1153. "In a hut made of a skeleton, stitched together with flesh and sinews;
Shame on you, full of foul odour, you cherish another's body.

1154. "In a bag of dung wrapped in skin, she-demon with swellings on the chest;
Nine streams in your body, which flow always.

1155. "Your body with nine streams, producing bad smell, an obstruction;
A monk avoids it, just as one desiring purity avoids excrement.

1156. "If people knew it thus, as I know it;
They would avoid it from afar, like a place of dung in the rainy season."

1157. "So it is, O great hero, as you speak, ascetic;
Here some sink down, like an old bull in the mud.

1158. "Whoever would think to dye the sky with turmeric,
Or even with another dye, that would only result in vexation.

1159. "That mind, like space, internally well concentrated;

Do not assail one of evil mind, like a moth to a mass of fire.

1160. "See this adorned image, a heap of sores, raised up;
Afflicted, the object of many thoughts, for which there is no stable duration.

1161. "See this adorned form, with jewels and earrings;
Bones wrapped in skin, together with clothes it looks beautiful.

1162. "Feet lacquered with lac, face smeared with powder;
Enough to delude a fool, but not one seeking the far shore.

1163. "Hair arranged in eightfold braids, eyes smeared with eye ointment;
Enough to delude a fool, but not one seeking the far shore.

1164. "Like a newly painted eye ointment container, the putrid body adorned;
Enough to delude a fool, but not one seeking the far shore.

1165. "The hunter laid the snare, the deer did not touch the net;
Having eaten the fodder, we go, while the deer trappers lament.

1166. "The hunter's snare is cut, the deer did not touch the net;
Having eaten the fodder, we go, while the deer hunters grieve.

1167. "Then there was what was terrifying, then there was what was hair-raising;
When Sāriputta, accomplished in many ways, was quenched.

1168. "Impermanent indeed are activities; their nature is to arise and fall.
Having arisen, they cease; their appeasement is blissful.

1169. "They penetrate the subtle, as the tip of a hair with an arrow;
Those who see the five aggregates as alien and not as self.

1170. "And those who see activities as alien and not as self;
They penetrated the subtle, as the tip of a hair with an arrow.

1171. "As if struck by a spear, as if burning on the head;
For the abandoning of sensual lust, a mindful monk should wander forth.

1172. "As if struck by a spear, as if burning on the head;
For the abandoning of lust for existence, a mindful monk should wander forth."

1173. "Urged by the one of developed self, the bearer of his final body;
I shook the Migāramātu mansion with my big toe.

1174. "Not by undertaking this slackly, not by this with little strength;
Is Nibbāna to be attained, the release from all mental knots.

1175. "And this young monk, this excellent person;
Bears his final body, having conquered Māra with his army.

1176. "Lightnings illuminate the cleft, of Vebhāra and of Paṇḍava;

Gone to the mountain cave he meditates, the son of the incomparable such one.

1177. "Calmed, abstaining, dwelling in a secluded resting place, a sage;
An heir of the Buddha, the foremost, honoured by Brahmā.

1178. "The calmed one, the one who has ceased, the sage dwelling in a secluded resting place;
The heir of the Buddha, the foremost, pay respect, brahmin, to Kassapa.

1179. "And whoever would go through a hundred births, all brahmin births;
A learned one, accomplished in the Vedas, among human beings again and again.

1180. "Even if one were a teacher, one who has gone beyond the three Vedas;
This is not worth a sixteenth fraction of the homage to him.

1181. "He who touched the eight deliverances before the meal,
In forward and reverse order, then goes for almsfood.

1182. "Do not assail such a monk, do not dig your own grave, brahmin;
Inspire your mind with faith, in the Worthy One, the Such;
Quickly pay respect with joined palms, lest your head be split asunder.

1183. "He does not see the Good Teaching, led on by wandering in the round of rebirths;
He runs after the wrong path, the crooked path going downward.

1184. "Like a worm smeared with dung, infatuated with activities;
Sunk in material gain and honour, hollow goes Poṭṭhila.

1185. "And see this one coming, Sāriputta of good appearance;
Liberated on both sides, internally well concentrated.

1186. "Free from the dart, with bondage eliminated, possessor of the threefold true knowledge, who has abandoned death;
Worthy of offerings from human beings, the unsurpassed field of merit.

1187. "These many gods, possessing supernormal power, famous;
Ten thousand gods, all Brahma's chaplains;
Paying homage to Moggallāna, they stand with joined palms.

1188. "'Homage to you, thoroughbred among men, homage to you, highest of men;
Whose mental corruptions are eliminated, you are worthy of offerings, dear sir.'

1189. "Venerated by the king, arisen as the conqueror of death;
Like a white lotus by water, he is not tainted by activities.

1190. "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.

1191. "Like Sāriputta in wisdom, in morality and in peace;
Even a monk who has gone beyond, this would be his highest.

1192. "Of a hundred thousand crores, I could create individual existences in a moment;
I am skilled in transformations, I have become a master of supernormal power.

1193. "Having reached the perfection of mastery in concentration and true knowledge, one of the Moggallāna clan, in the Dispensation of the Unattached;
The wise one, with concentrated faculties, cut off bondage, just as an elephant a rotten creeper.

1194. "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.

1195. "For whatever purpose I went forth, from the home life into homelessness;
That purpose has been attained by me, the elimination of all mental fetters.

1196. "What kind of hell was it, where Dussī was tormented;
Having assaulted the disciple Vidhura, and the brahmin Kakusandha.

1197. "There were a hundred iron spikes, all causing individual suffering;
Such was the hell, where Dussī was tormented;
Having assaulted the disciple Vidhura, and the brahmin Kakusandha.

1198. "Whoever directly knows this, a monk, a disciple of the Buddha;
Having assaulted such a monk, Dark One, you undergo suffering.

1199. "In the middle of the lake stand mansions lasting a cosmic cycle;
beryl-coloured, beautiful, flaming, luminous;
Nymphs dance there, many of diverse colours.

1200. "Whoever directly knows this - etc. Dark One, you undergo suffering.

1201. "He who indeed, urged by the Buddha, while the community of monks looked on;
Shook the Migāramātu mansion with his big toe.

1202. "Whoever directly knows this - etc. Dark One, you undergo suffering.

1203. "He who shook the Vejayanta mansion with his big toe,
Supported by the power of supernormal power, he stirred the deities.

1204. "Whoever directly knows this - etc. Dark One, you undergo suffering.

1205. "He who in the Vejayanta mansion questioned Sakka;
'Friend, do you know the liberation through the elimination of craving?'
To him Sakka answered, when asked the question, according to truth.

1206. "Whoever directly knows this - etc. Dark One, you undergo suffering.

1207. "He who questions Brahmā, standing in the Sudhammā assembly hall;
'Do you still today, friend, have that view which you had before;
Do you see the radiance transcending in the Brahma world?'

1208. "To him Brahmā answered, when asked the question, according to truth;
'I do not have, sir, that view which I had before.

1209. "'I see the radiance transcending in the Brahma world;
How could I today say, "I am permanent, I am eternal"?'

1210. "Whoever directly knows this - etc. Dark One, you undergo suffering.

1211. "He who touched the peak of great Neru through deliverance;
The forest of the Eastern Videhas, and the men who sleep on the ground.

1212. "Whoever directly knows this, a monk, a disciple of the Buddha;
Having assaulted such a monk, Dark One, you undergo suffering.

1213. "Fire indeed does not think, 'I am burning a fool';
But a fool, having approached a blazing fire, is burnt by it.

1214. "So too, Māra, having approached the Truth-finder;
You will burn yourself, like a fool touching fire.

1215. "Māra generated demerit, having approached the Truth-finder;
What do you think, Evil One, does not my evil ripen?

1216. "For one who acts, evil is accumulated for you, for a long time, O Death;
Māra, be wearied of the Buddha, do not have hope regarding the monks.

1217. "Thus the monk threatened Māra, in the Bhesakaḷā Grove;
Then that unhappy demon disappeared right there."

Thus the venerable Elder Mahāmoggallāna spoke these verses.

The Book of Sixties is concluded.

The summary therein:

In the Book of Sixties, Moggallāna of great supernormal power;
Alone, the verses of the elder, sixty-eight they are.

21. The Great Book

1. Verses of the Elder Vaṅgīsa

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, Vaṅgīsa 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 on 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 (Ṭīkā), 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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