

 SUTTACENTRAL

# Verses of **SENIOR MONKS**

# Pāli English



*A translation of Theragāthā by*

**BHIKKHU SUJATO**



Theragāthā:  
Verses of the Senior Monks  
Pāli-English

Translated for SuttaCentral  
by  
Sujato Bhikkhu

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# Theragāthā: Verses of the Senior Monks

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The “Verses of the Senior Monks” is a collection of about 1288 verses attributed to 264 of the senior monks alive in the Buddha’s time, or in a few cases, a little later. It is a pair with the Therīgāthā, the “Verses of the Senior Nuns”. These verses celebrate the joy of freedom and the life of meditation in the forest. Together these collections constitute one of the oldest and largest collections of contemplative literature, preserving the unique voices of hundreds of early practitioners. Based on style and content, these collections belong to the early discourses. They are referred to on occasion in the northern canons, but no parallel collections have survived.

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# Nidānagāthā: Introductory Verses

**Namo tassa Bhagavato Arahato Sammāsambuddhassa.**

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

**Sihānaṃva nadantānaṃ,  
dāṭhīnaṃ girigabbhara;  
Suṇātha bhāvitattānaṃ,  
gāthā atthūpanāyikā.**

Like the lions of mighty fang  
who roar in mountain caves—  
hear now from those who've practiced well  
their own verses about themselves.

**Yathānāmā yathāgottā,  
yathādhammavihārino;  
Yathādhimuttā sappaññā,  
vihariṃsu atanditā.**

What their name, and what their clan,  
and how they lived by the teaching;  
how dedicated were those wise ones,  
as they meditated tirelessly.

**Tattha tattha vipassitvā,  
phusitvā accutaṃ padaṃ;  
Katantaṃ paccavekkhantā,  
imamatthamabhāsisuṃ.  
Subhūtittheragāthā**

Clearly seeing in every case,  
they reached the imperishable state.  
Reviewing their completed task,  
they spoke about it in these words.



# Book of the Ones

## 1.1. Subhūti

**“Channā me kuṭikā sukhā nivātā,  
Vassa deva yathāsukhaṃ;  
Cittaṃ me susamāhitaṃ vimuttaṃ,  
Ātāpī viharāmi vassa devā”ti.**

My little hut is roofed and pleasant,  
sheltered from the wind:  
so rain, sky, as you please!  
My mind is serene and freed,  
I practice wholeheartedly: so rain, sky!

## 1.2. Mahākoṭṭhita

**“Upasanto uparato,  
mantabhāṇī anuddhato;  
Dhunāti pāpake dhamme,  
dumapattaṃva māluto”ti.**

Calm and quiet,  
thoughtful in counsel, and stable—  
he shakes off bad qualities  
as the wind shakes leaves off a tree.

## 1.3. Kaṅkhārevata

**“Paññaṃ imaṃ passa tathāgatānaṃ,  
Aggi yathā pajjalito nisīthe;  
Ālokadā cakkhudā bhavanti,  
Ye āgatānaṃ vinayanti kaṅkhaṇ”ti.**

See this wisdom of the Realized Ones!  
Like a fire blazing in the night,  
giving light, giving vision,  
they dispel the doubt of those who’ve come.

## 1.4. Puṇṇa (1st)

**“Sabbhireva samāsetha,  
paṇḍitehatthadassibhi;  
Atthaṃ mahantaṃ gambhīraṃ,  
duddasaṃ nipuṇaṃ aṇuṃ;  
Dhīrā samadhigacchanti,  
appamattā vicakkhaṇā”ti.**

Associate only with the virtuous,  
the astute ones who see the goal.  
The wise ones, diligent and discerning,  
realize the goal  
so great and profound,  
hard to see, subtle, and fine.

## 1.5. Dabba

**“Yo duddamiyo damena danto,  
Dabbo santusito vitiṇṇakaṅkho;  
Vijitāvī apetaḥeravo hi,  
Dabbo so parinibbuto ṭhitatto”ti.**

Once hard to tame, now tamed himself;  
clever, content, with doubt overcome;  
victorious since his fears have vanished:  
Dabba is steadfast, and has become  
extinguished.

## 1.6. Sītavaniya

**“Yo sītavanaṃ upagā bhikkhu,  
Eko santusito samāhitatto;  
Vijitāvī apetalomaḥsaṃso,  
Rakkhaṃ kāyagatāsatiṃ dhitimā”ti.**

The monk who went to Sītavana is solitary,  
content and serene,  
victorious, with goosebumps vanished,  
guarding mindfulness of the body, resolute.

## 1.7. Bhalliya

**“Yopānudī maccurājassa senaṃ,  
Naḷasetuṃva sudubbalaṃ mahogho;  
Vijitāvī apetaḥeravo hi,  
Danto so parinibbuto ṭhitatto”ti.**

He has swept away the army of the King of  
Death,  
as a great flood, a fragile bridge of reeds.  
Victorious since his fears have vanished:  
tame and steadfast, he has become  
extinguished.

## 1.8. Vīra

**“Yo duddamiyo damena danto,  
Vīro santusito vitiṇṇakaṅkho;  
Vijitāvī apetalomaḥsaṃso,  
Vīro so parinibbuto ṭhitatto”ti.**

Once hard to tame, now tamed himself;  
a hero, content, with doubt overcome;  
victorious, with goosebumps vanished,  
Vīra is steadfast, and has become  
extinguished.

## 1.9. Pilindavaccha

**“Svāgataṃ na durāgataṃ,  
Nayidaṃ dumantitaṃ mama;  
Saṃvibhattesu dhammesu,  
Yaṃ seṭṭhaṃ tadupāgamin”ti.**

It was welcome, not unwelcome,  
the advice I got was good.  
Of things which are shared,  
I encountered the best.

## 1.10. Puṇṇamāsa (1st)

**“Vihari apekkhaṃ idha vā hurāṃ vā,  
Yo vedagū samito yatatto;**

**Sabbesu dhammesu anūpalitto,  
Lokassa jaññā udayabbayañcā”ti.**

A knowledge master, peaceful and self-controlled,

is rid of concern for this world and the world beyond.

Unsullied among all things,  
they’d know the arising and passing of the world.

#### 1.11. Cūlavaccha

**“Pāmojjabahulo bhikkhu,  
dhamme buddhappavedite;  
Adhigacche padarū santarū,  
sañkhārūpasamarū sukhan”ti.**

A monk full of joy  
in the teaching proclaimed by the Buddha  
would realize the peaceful state,  
the blissful stilling of conditions.

#### 1.12. Mahāvaccā

**“Paññābālī sīlavatūpapanno,  
Samāhito jhānarato satīmā;  
Yadatthiyarū bhojanarū bhūñjamāno,  
Kañkhettha kālarū idha vītarāgo”ti.**

Empowered by wisdom, with precepts and observances intact,  
serene, delighting in absorption, mindful,  
eating just the needed food,  
one should bide one’s time here, free of desire.

#### 1.14. The Novice Sīvaka

**“Upajjhāyo marū avaca,  
ito gacchāma sīvaka;  
Gāme me vasati kāyo,  
araññarū me gato mano;  
Semānakopi gacchāmi,  
natthi saṅgo vijānatan”ti.**

My mentor said to me:  
“Let’s leave here, Sīvaka.”  
My body lives in the village,  
but my mind has gone to the wilderness.  
I go there even when lying down—  
you can’t chain down those who know.

#### 1.15. Kuṇḍadhāna

**“Pañca chinde pañca jahe,  
pañca cuttari bhāvaye;  
Pañcasāṅgātigo bhikkhu,  
oghatīṇoti vuccatī”ti.**

Five to cut, five to drop,  
and five more to develop.  
A monk who has got over five kinds of

clinging  
is called “One who has crossed the flood”.

#### 1.16. Belaṭṭhasīsa

**“Yathāpi bhaddo ājañño,  
naṅgalāvattanī sikhī;  
Gacchati appakasirena,  
evam rattindivā mama;  
Gacchanti appakasirena,  
sukhe laddhe nirāmise”ti.**

Just as a fine thoroughbred  
proceeds with ease,  
tail and mane flying in the wind;  
so my days and nights  
proceed with ease,  
full of spiritual joy.

#### 1.17. Dāsaka

**“Middhī yadā hoti mahagghaso ca,  
Niddāyitā samparivattasāyī;  
Mahāvarāhova nivāpapuṭṭho,  
Punappunarū gabbhamupeti mando”ti.**

One who gets drowsy from overeating,  
fond of sleep, rolling round the bed  
like a great hog stuffed with grain:  
that idiot is reborn again and again.

#### 1.18. Siṅgāla’s Father

**“Ahu buddhassa dāyādo,  
bhikkhu bhesakaḷāvane;  
Kevalarū aṭṭhisaññāya,  
apharī pathavim imarū;  
Maññeharū kāmarāgarū so,  
khippameva pahissatī”ti.**

There was an heir of the Buddha,  
a monk in Bhesakaḷā forest,  
who suffused the entire earth  
with the perception of bones.  
I think he will quickly  
get rid of sensual desire.

#### 1.19. Kula

**“Udakañhi nayanti nettikā,  
Usukārā namayanti tejanarū;  
Dārurū namayanti tacchakā,  
Attānarū damayanti subbatā”ti.**

Irrigators guide water,  
fletchers shape arrows,  
carpenters carve wood;  
those true to their vows tame themselves.

#### 1.20. Ajita

**“Marāṇe me bhayarū natthi,  
nikanti natthi jīvite;**

**Sandeham nikkhipissāmi,  
sampajāno paṭissato”ti.**

I do not fear death;  
nor do I long for life.  
I’ll lay down this body,  
aware and mindful.

1.13. Vanavaccha (1st)

**“Nīlabbhavaṇṇā rucirā,  
sītavārī sucindharā;  
Indagopakasañchannā,  
te selā ramayanti man”ti.**

Glistening, they look like blue storm clouds,  
with waters cool and streams so clear,  
and covered all in ladybugs:  
these rocky crags delight me!

1.21. Nigrodha

**“Nāham bhayassa bhāyāmi,  
Sathā no amatassa kovido;  
Yattha bhayam nāvatiṭṭhati,  
Tena maggena vajanti bhikkhavo”ti.**

I’m not afraid of fear,  
for our teacher is expert in the deathless.  
Mendicants advance by the path  
where no fear remains.

1.22. Cittaka

**“Nīlā sugīvā sikhino,  
Morā kārambhiyam abhinadanti;  
Te sītavātakīlitā,  
Suttam jhāyam nibodhentī”ti.**

Crested peacocks with beautiful blue necks  
cry out in Karāmvī.  
Stirred by a cool breeze,  
they wake the sleeper to practice  
absorption.

1.23. Gosāla

**“Aham kho veḷugumbasmim,  
bhutvāna madhupāyasam;  
Padakkhiṇam sammāsanto,  
khandhānam udayabbayam;  
Sānum paṭigamissāmi,  
vivekamanubrūhayan”ti.**

I’ll eat honey and milk-rice  
in Veḷugumba.  
And then, skillfully scrutinizing  
the rise and fall of the aggregates,  
I’ll return to my forest hill  
and foster seclusion.

1.24. Sugandha

**“Anuvassiko pabbajito,  
passa dhammasudhammatam;  
Tisso vijjā anuppattā,  
katam buddhassa sāsanam”ti.**

See the excellence of the teaching!  
Just one rainy season after I went forth,  
I attained the three knowledges  
and fulfilled the Buddha’s instructions.

1.25. Nandiya

**“Obhāsajātam phalagam,  
cittam yassa abhiṇhaso;  
Tādisam bhikkhumāsajja,  
kaṇha dukkham nigacchasi”ti.**

Dark One, after attacking such a monk—  
one who has arrived at the fruit,  
and whose mind is always full of light—  
you’ll fall into suffering.

1.26. Abhaya

**“Sutvā subhāsitam vācam,  
buddhassādiccabandhuno;  
Paccabyadhim hi nipuṇam,  
vālaggam usunā yathā”ti.**

Having heard the wonderful words  
of the Buddha, the Kinsman of the Sun,  
I penetrated the subtle truth,  
like a hair-tip with an arrow.

1.27. Lomasakaṅgiya

**“Dabham kusam poṭakilaṃ,  
usīram muñjapabbajam;  
Urasā panudissāmi,  
vivekamanubrūhayan”ti.**

With my chest I’ll thrust aside  
the grasses, vines, and creepers,  
and foster seclusion.

1.28. Jambugāmikaputta

**“Kacci no vatthapasuto,  
Kacci no bhūsanārato;  
Kacci silamayam gandham,  
Kim tvaṃ vāyasi netarā pajā”ti.**

Aren’t you obsessed with clothes?  
Don’t you just love jewelry?  
Is it not you—and no-one else—  
who spreads the scent of virtue?

1.29. Hārīta (1st)

**“Samunnamayamattānam,  
usukārova tejanam;**

**Cittam ujum karitvāna,  
avijjam bhinda hāritā”ti.**  
Straighten yourself,  
like a fletcher straightens an arrow.  
When your mind is upright, Hārita,  
break ignorance to bits!

1.30. Uttiya (1st)

**“Ābādhe me samuppanne,  
sati me udapajjatha;  
Ābādho me samuppanno,  
kālo me nappamajjitun”ti.**

When I was ill in the past,  
mindfulness arose in me.  
Now I am ill once more—  
it’s time for me to be heedful.

1.31. Gahvaratīriya

**“Phuṭṭho ḍamsehi makasehi,  
araññasmim brahāvane;  
Nāgo saṅgāmasīseva,  
sato tatrādhivāsaya”ti.**

Pestered by flies and mosquitoes  
in the wilds, the formidable forest,  
one should mindfully endure,  
like an elephant at the head of the battle.

1.32. Suppiya

**“Ajaram jīramānena,  
tappamānena nibbutim;  
Nimiyam paramam santim,  
yogakkhemam anuttaran”ti.**

I’ll swap old age for the unaging,  
burning for extinguishment—  
the ultimate peace,  
the supreme sanctuary.

1.33. Sopāka (1st)

**“Yathāpi ekaputtasmim,  
piyasmim kusali siyā;  
Evam sabbesu pānesu,  
sabbattha kusalo siyā”ti.**

Just as a mother would be good  
to her beloved and only son;  
so, to creatures all and everywhere,  
let one be good.

1.34. Posiya

**“Anāsannavarā etā,  
niccaveva vijānatā;  
Gāmā araññamāgamma,  
tato geham upāvisi;  
Tato uṭṭhāya pakkāmi,  
anāmantetvā posiyoti.”ti.**

It's always better for a smart person  
to avoid sharing a seat with such women.  
I went from the village to the wilderness;  
from there I entered a house.  
Though I was there to be fed,  
I got up and left without taking leave.

1.35. Sāmaññakāni

**“Sukham sukhattho labhate tadācaram,  
Kittiñca pappoti yasassa vaḍḍhati;  
Yo ariyamaṭṭhaṅgikamañjasam ujum,  
Bhāveti maggam amatassa pattiyā”ti.**

Seeking happiness, they find it through this  
practice.  
They get a good reputation and grow in  
fame,  
those who develop the direct route:  
the noble eight-fold path for realizing the  
deathless.

1.36. Kumāputta

**“Sādhu sutam sādhu caritakam,  
Sādhu sadā aniketavihāro;  
Atthapucchanam padakkhiṇakammam,  
Etam sāmaññamakiñcanassā”ti.**

Learning is good, living well is good,  
the homeless life is always good.  
Questions on the meaning, actions that are  
skillful:  
this is the ascetic life for one who has  
nothing.

1.37. Kumāputtasahāyaka

**“Nānājanapadam yanti,  
Vicarantā asaññatā;  
Samādhiñca virādhenti,  
Kimsu raṭṭhacariyā karissati;  
Tasmā vineyya sārambham,  
Jhāyeyya apurakkhato”ti.**

Some travel to different countries,  
wandering undisciplined.  
If they lose their meditation,  
what will such rotten conduct achieve?  
So you should dispel pride,  
practicing absorption undistracted.

1.38. Gavampati

**“Yo iddhiyā sarabhum aṭṭhapesi,  
So gavampati asito anejo;  
Tam sabbasaṅgātigatam mahāmunim,  
Devā namassanti bhavassa pārāgun”ti.**

His psychic power made the river Sarabhu  
stand still;  
Gavampati is unbound and unperturbed.



The gods bow to that great sage, who has gone beyond all clinging, and gone beyond rebirth.

1.39. Tissa (1st)

**“Sattiyā viya omaṭṭho,  
ḍayhamānova matthake;  
Kāmarāgappahānāya,  
sato bhikkhu paribbaje”ti.**

Like they’re struck by a sword, like their head was on fire, a mendicant should go forth mindfully to give up sensual desire.

1.40. Vaḍḍhamāna

**“Sattiyā viya omaṭṭho,  
ḍayhamānova matthake;  
Bhavarāgappahānāya,  
sato bhikkhu paribbaje”ti.**

Like they’re struck by a sword, like their head was on fire, a mendicant should go forth mindfully, to give up desire for rebirth.

1.41. Sirivaḍḍha

**“Vivaramanupatanti vijjutā,  
Vebhārassa ca paṇḍavassa ca;  
Nagavivaragato ca jhāyati,  
Putto appaṭimassa tādino”ti.**

Lightning flashes down on the cleft of Vebhāra and Paṇḍava. But in the mountain cleft he is absorbed in jhāna—the son of the Buddha, inimitable and poised.

1.42. Khadiravaniya

**“Cāle upacāle sīsūpacāle (...),  
Patissatā nu kho viharatha;  
Āgato vo vālaṃ viya vedhī”ti.**

Cāla, Upacāla, and Sīsūpacāla meditate mindfully! I’ve come to you like a hair-splitter.

1.43. Sumaṅgala

**“Sumuttiko sumuttiko,  
Sāhu sumuttikomhi tīhi khujjakehi;  
Asitāsu mayā naṅgalāsu mayā,  
Khuddakuddālāsu mayā.  
Yadipi idhameva idhameva,  
Atha vāpi alameva alameva;  
Jhāya sumaṅgala jhāya sumaṅgala,  
Appamatto vihara sumaṅgalā”ti.**

Well freed! Well freed!

I’m very well freed from three crooked things:

my sickles, my ploughs, and my little hoes.

Even if they were here, right here—I’d be done with them, done!

Practice absorption Sumaṅgala! Practice absorption Sumaṅgala!

Stay heedful, Sumaṅgala!

1.44. Sānu

**“Mataṃ vā amma rodanti,  
Yo vā jīvaṃ na dissati;  
Jīvantaṃ maṃ amma passantī,  
Kasmā maṃ amma rodasī”ti.**

Mum, they weep for the dead, or for one who’s alive but has disappeared. I’m alive and you can see me, so mum, why do you weep for me?

1.45. Ramaṇīyavīhārin

**“Yathāpi bhaddo ājañño,  
khalitvā patitiṭṭhati;  
Evaṃ dassanasampannaṃ,  
sammāsambuddhasāvakaṃ”ti.**

Though a fine thoroughbred may stumble, it soon stands firm again. Even so is one accomplished in vision, a disciple of the Buddha.

1.46. Samiddhi

**“Saddhāyāhaṃ pabbajito,  
Agārasmānagāriyaṃ;  
Sati paññā ca me vuḍḍhā,  
Cittañca susamāhitaṃ;  
Kāmaṃ karassu rūpāni,  
Neva maṃ byādhayissasī”ti.**

I went forth out of faith from the lay life to homelessness. My mindfulness and wisdom have grown, my mind is serene. Make whatever illusions you want, it doesn’t bother me.

1.47. Ujjaya

**“Namo te buddha vīratthu,  
vippamuttosi sabbadhi;  
Tuyhāpadāne viharāṃ,  
viharāmi anāsavo”ti.**

Homage to you, O Buddha, O hero, freed in every way!

Meditating in the fruits of your practice, I live without defilements.

1.48. Sañjaya

**“Yato ahaṃ pabbajito,  
Agārasmānagāriyaṃ;  
Nābhijānāmi saṅkappaṃ,  
Anariyaṃ dosasaṃhitaṃ”ti.**

Since I went forth  
from the lay life to homelessness,  
I’ve not been aware of any thought  
that is ignoble and hateful.

1.49. Rāmaṇeyyaka

**“Cihacihābhinadite,  
sippikābhirutehi ca;  
Na me taṃ phandati cittaṃ,  
ekattanirataṃ hi me”ti.**

Even with all the sounds,  
the chirping and cheeping of the birds,  
my mind doesn’t waver,  
for I’m devoted to oneness.

1.50. Vimala (1st)

**“Dharaṇī ca siṅcati vāti,  
Māluto vijjutā carati nabhe;  
Upasamanti vitakkā,  
Cittaṃ susamāhitaṃ mamā”ti.**

The rain falls and the wind blows on mother  
earth,  
while lightning flashes across the sky!  
But my thoughts are stilled,  
my mind is serene.

1.51. Godhika

**“Vassati devo yathā sugītaṃ,  
Channā me kuṭikā sukhā nivātā;  
Cittaṃ susamāhitaṃca mayhaṃ,  
Atha ce patthayasi pavassa devā”ti.**

The sky rains down, like a beautiful song.  
My little hut is roofed and pleasant,  
sheltered from the wind.  
My mind is serene:  
so rain, sky, as you please.

1.52. Subāhu

**“Vassati devo yathā sugītaṃ,  
Channā me kuṭikā sukhā nivātā;  
Cittaṃ susamāhitaṃca kāye,  
Atha ce patthayasi pavassa devā”ti.**

The sky rains down, like a beautiful song.  
My little hut is roofed and pleasant,  
sheltered from the wind.  
My mind is immersed in my body:  
so rain, sky, as you please.

1.53. Valliya (1st)

**“Vassati devo yathā sugītaṃ,  
Channā me kuṭikā sukhā nivātā;  
Tassaṃ viharāmi appamatto,  
Atha ce patthayasi pavassa devā”ti.**

The sky rains down, like a beautiful song.  
My little hut is roofed and pleasant,  
sheltered from the wind.  
I meditate there, diligent:  
so rain, sky, as you please.

1.54. Uttiya (2nd)

**“Vassati devo yathā sugītaṃ,  
Channā me kuṭikā sukhā nivātā;  
Tassaṃ viharāmi adutiyo,  
Atha ce patthayasi pavassa devā”ti.**

The sky rains down, like a beautiful song.  
My little hut is roofed and pleasant,  
sheltered from the wind.  
I dwell there without a partner:  
so rain, sky, as you please.

1.55. Añjanavaniya

**“Āsandiṃ kuṭikaṃ katvā,  
ogayha añjanaṃ vanāṃ;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanā”ti.**

I plunged into the Añjana forest  
and made a little hut to live in.  
I’ve attained the three knowledges  
and fulfilled the Buddha’s instructions.

1.56. Kuṭivihārin (1st)

**“Ko kuṭikāyaṃ bhikkhu kuṭikāyaṃ,  
Vītarāgo susamāhitacitto;  
Evaṃ jānāhi āvuso,  
Amoghā te kuṭikā katā”ti.**

“Who is in this little hut?” “A monk is in this  
little hut,  
free of lust, his mind serene.  
My friend, you should know this:  
your little hut wasn’t built in vain.”

1.57. Kuṭivihārin (2nd)

**“Ayamāhu purāṇiyā kuṭi,  
Aññaṃ patthayase navaṃ kuṭiṃ;  
Āsaṃ kuṭiyā virājaya,  
Dukkhā bhikkhu puna navā kuṭi”ti.**

This was your old hut,  
but you still want a new hut.  
Let go of hope for a hut, monk!  
A new hut will only bring more suffering.

1.58. Ramaṇīyakuṭika  
“Ramaṇīyā me kuṭikā,  
Saddhādeyyā manoramā;  
Na me attho kumārīhi,  
Yesam attho tahiṃ gacchatha nāriyo”ti.  
My little hut is pleasing, delightful,  
a gift given in faith.  
I’ve no need of girls:  
go, ladies, to those in need!

1.59. Kosalavihārin  
“Saddhāyāham pabbajito,  
araññe me kuṭikā katā;  
Appamatto ca ātāpī,  
sampajāno pattissato”ti.  
I went forth out of faith  
and built a little hut in the wilderness.  
I’m heedful, ardent,  
aware, and mindful.

1.60. Sīvali  
“Te me ijjhimsu saṅkappā,  
yadattho pāvisiṃ kuṭiṃ;  
Vijjāvimuttiṃ pacesaṃ,  
mānānusayamujjahan”ti.  
My wishes—the purpose I had  
for entering this hut—came true.  
Abandoning the tendency to conceit,  
I’ll realize knowledge and liberation.

1.61. Vappa  
“Passati passo passantam,  
apassantañca passati;  
Apassanto apassantam,  
passantañca na passati”ti.  
One who sees  
sees those who see and those who don’t.  
One who doesn’t see  
sees neither.

1.62. Vajjiputta (1st)  
“Ekakā mayam araññe viharāma,  
Apaviddhamva vanasmiṃ dārukam;  
Tassa me bahukā pihayanti,  
Nerayikā viya saggagāminan”ti.  
We dwell alone in the wilderness,  
like a log rejected in a forest.  
Lots of people are jealous of me,  
as beings in hell are of one going to heaven.

1.63. Pakkha  
“Cutā patanti patitā,  
giddhā ca punarāgatā;

Katam kiccam rataṃ rammaṃ,  
sukhenanvāgataṃ sukhan”ti.  
They fall, collapsed and fallen;  
greedy, they return.  
The work is done, the joyful is enjoyed,  
happiness is found through happiness.

1.64. Vimalakoṇḍañña  
“Dumavhayāya uppanno,  
jāto paṇḍaraketunā;  
Ketuhā ketunāyeva,  
mahāketum padhamsayī”ti.  
I arose from the one named after a tree;  
I was born of the one whose banner shines.  
The banner killer has destroyed the great  
banner,  
by means of the banner itself.

1.65. Ukkhepakatavaccha  
“Ukkhepakatavacchassa,  
Saṅkalitam bahūhi vassehi;  
Tam bhāsati gahaṭṭhānam,  
Sunisinno uḷārapāmojjo”ti.  
Vaccha has tossed away  
what he built over many years.  
Sitting comfortably, uplifted with joy,  
he teaches this to householders.

1.66. Meghiya  
“Anusāsi mahāvīro,  
sabbadhammāna pāragū;  
Tassāham dhammam sutvāna,  
vihāsim santike sato;  
Tisso vijjā anuppattā,  
katam buddhassa sāsanam”ti.  
He counseled me, the great hero,  
the one who has gone beyond all things.  
When I heard his teaching  
I stayed close by him, mindful.  
I’ve attained the three knowledges  
and fulfilled the Buddha’s instructions.

1.67. Ekadhammasavanīya  
“Kilesā jhāpitā mayham,  
bhavā sabbe samūhatā;  
Vikkhīṇo jātisamsāro,  
natthi dāni punabbhavo”ti.  
My defilements have been burnt away by  
practicing absorption—  
rebirth into all states of existence is  
eradicated,  
transmigration through births is finished,  
now there’ll be no more future lives.

1.68. Ekudāniya

**“Adhicetaso appamajjato,  
Munino monapathesu sikkhato;  
Sokā na bhavanti tādino,  
Upasantassa sadā satīmato”**ti.

A sage of higher consciousness, diligent,  
training in the ways to sagacity:  
there are no sorrows for such a one,  
calm and ever mindful.

1.69. Channa

**“Sutvāna dhammaṃ mahato mahārasaṃ,  
Sabbaññañāṇavarena desitaṃ;  
Maggam papajjīm amatassa pattiyā,  
So yogakkhemassa pathassa kovido”**ti.

Hearing the sweet Dhamma taught by the  
master  
of universal understanding and superior  
knowledge,  
I’ve entered the path to realize the  
deathless—  
he is the expert on the road to sanctuary.

1.70. Puṇṇa (2nd)

**“Sīlameva idha aggaṃ,  
paññavā pana uttamo;  
Manussesu ca devesu,  
sīlapaññānato jayan”**ti.

Ethical conduct is best in this life,  
but one with wisdom is supreme.  
Someone with both virtue and wisdom  
is victorious among men and gods.

1.71. Vacchapāla

**“Susukhumanipuṇatthadassinā,  
Matikusalena nivātavuttinā;  
Saṃsevitavuddhasīlinā,  
Nībbānaṃ na hi tena dullabhan”**ti.

For one who sees the goal, so very subtle  
and fine;  
who is skilled in thought and humble in  
manner;  
who has cultivated mature ethics,  
it’s not hard to gain extinguishment.

1.72. Ātuma

**“Yathā kaḷīro susu vaḍḍhitaggo,  
Dunnikkhamo hoti pasākhajāto;  
Evaṃ ahaṃ bhariyāyānitāya,  
Anumaññaṃ maṃ pabbajitomi dānī”**ti.

A young bamboo is hard to extract  
when the point is grown and become all  
woody.  
That’s how I feel with the wife who was

arranged for me.

Give me permission—now I’ve gone forth.

1.73. Māṇava

**“Jiṇṇaṅca disvā dukhitaṅca byādhitam,  
Mataṅca disvā gatamāyusaṅkhayaṃ;  
Tato ahaṃ nikkhamitūna pabbajim,  
Pahāya kāmāni manoramānī”**ti.

Seeing an old person, and one suffering  
from disease,  
and a corpse come to the end of life,  
I went forth, becoming a wanderer,  
and giving up the pleasures of the senses.

1.74. Suyāmana

**“Kāmacchando ca byāpādo,  
Thinamidhaṅca bhikkhuno;  
Uddhaccaṃ vicikicchā ca,  
Sabbasova na vijjati”**ti.

Sensual desire, ill will,  
dullness and drowsiness,  
restlessness, and doubt  
are not found in a monk at all.

1.75. Susārada

**“Sādhu suvihitāna dassanaṃ,  
Kaṅkhā chijjati buddhi vaḍḍhati;  
Bālampi karonti paṇḍitaṃ,  
Tasmā sādhu sataṃ samāgamo”**ti.

Good is the sight of those who’ve practiced  
well:  
doubt is cut off and intelligence grows—  
even a fool grows wise!  
That’s why it’s good to meet good people.

1.76. Piyañjaha

**“Uppatantesu nipate,  
nipatantesu uppate;  
Vase avasamānesu,  
ramamānesu no rame”**ti.

Settle down when others spring up;  
spring up when others settle down.  
Remain when others have departed;  
don’t delight when others delight.

1.77. Hatthārohaputta

**“Idaṃ pure cittamacāri cārikaṃ,  
Yenicchakaṃ yatthakāmaṃ  
yathāsukhaṃ;  
Tadajjahaṃ niggahessāmi yoniso,  
Hatthippabhinnaṃ viya aṅkusaggaho”**ti.

In the past my mind wandered  
how it wished, where it liked, as it pleased.  
Now I’ll carefully guide it,

as a trainer with a hook guides a rutting elephant.

#### 1.78. Meṇḍasira

**“Anekajātisamsāraṃ,  
sandhāvissaṃ anibbisaraṃ;  
Tassa me dukkhajātassa,  
dukkhakkhandho aparaddho”ti.**

Transmigrating through countless rebirths,  
I’ve journeyed without reward.  
I’ve suffered, but now  
the mass of suffering has fallen away.

#### 1.79. Rakkhita

**“Sabbo rāgo pahīno me,  
sabbo doso samūhato;  
Sabbo me vigato moho,  
sītibhūtosmi nibbuto”ti.**

All my lust is given up,  
all my hate is eradicated,  
all my delusion is gone:  
I’m cooled, extinguished.

#### 1.80. Ugga

**“Yaṃ mayā pakataṃ kammaṃ,  
appaṃ vā yadi vā bahuṃ;  
Sabbametaṃ parikkhīṇaṃ,  
natthi dāni punabbhavo”ti.**

Whatever actions I have performed,  
whether trivial or important,  
are all completely exhausted:  
now there are no more future lives.

#### 1.81. Samitigutta

**“Yaṃ mayā pakataṃ pāpaṃ,  
pubbe aññāsu jātisu;  
Idheva taṃ vedanīyaṃ,  
vatthu aññaṃ na vijjati”ti.**

Whatever bad things I’ve done  
in previous lives,  
are to be experienced right here,  
not in any other place.

#### 1.82. Kassapa

**“Yena yena subhikkhāni,  
sivāni abhayāni ca;  
Tena puttaka gacchassu,  
mā sokāpahato bhavā”ti.**

Go, child, to any place  
where there’s plenty of food,  
where it’s safe and free of peril—  
may you not be overcome by sorrow!

#### 1.83. Sīha

**“Sīhappamatto vihara,  
rattindivamatandito;  
Bhāvehi kusalaṃ dhammaṃ,  
jaha sīghaṃ samussayan”ti.**

Meditate diligently, Sīha,  
tireless all day and night.  
Develop skillful qualities,  
and quickly discard this bag of bones.

#### 1.84. Nīta

**“Sabbarattim supitvāna,  
divā saṅgaṇike rato;  
Kudāssu nāma dummedho,  
dukkhassantaṃ karissatī”ti.**

Sleeping all night,  
happily socializing by day,  
when will the fool  
make an end of suffering?

#### 1.85. Sunāga

**“Cittanimittassa kovido,  
Pavivekarasaṃ vijāniya;  
Jhāyaṃ nipako patissato,  
Adhigaccheyya sukhaṃ nirāmisāna”ti.**

Skilled in the patterns of the mind,  
understanding the nectar of seclusion,  
practicing absorption, alert, mindful:  
such a person would realize spiritual  
happiness.

#### 1.86. Nāgita

**“Ito bahiddhā puthu aññavādinānaṃ,  
Maggo na nibbānagamo yathā ayaṃ;  
Itissu saṅghaṃ bhagavānusāsati,  
Sattā sayānaṃ pāṇitaleva dassayan”ti.**

Elsewhere there are many other doctrines;  
those paths don’t lead to quenching like this  
one does.

For the Buddha himself instructs the  
Saṅgha;  
the Teacher shows the palms of his hands.

#### 1.87. Paviṭṭha

**“Khandhā diṭṭhā yathābhūtaṃ,  
bhavā sabbe padālita;  
Vikkhīṇo jātisamsāro,  
natthi dāni punabbhavo”ti.**

The aggregates are seen as they truly are;  
all rebirths are shattered;  
transmigration through births is finished;  
now there are no more future lives.

1.88. Ajjuna

**“Asakkhiṃ vata attānaṃ,  
uddhātuṃ udakā thalaṃ;  
Vuyhamāno mahogheva,  
saccāni paṭivijjhahan”**ti.

I was able to lift myself up  
from the water to the shore.  
While being swept away by the great flood,  
I penetrated the truths.

1.89. Devasabha (1st)

**“Uttiṇṇā paṅkapalipā,  
pātālā parivajjitā;  
Mutto oghā ca ganthā ca,  
sabbe mānā visarṇhatā”**ti.

I've crossed the bogs,  
I've avoided the cliffs,  
I'm freed from floods and ties,  
and I've wiped out all conceit.

1.90. Sāmidatta

**“Pañcakkhandhā pariññātā,  
tiṭṭhanti chinnamūlakā;  
Vikkhīṇo jātisamsāro,  
natthi dāni punabbhavo”**ti.

The five aggregates are fully understood;  
they remain, but their root is cut.  
Transmigration through births is finished,  
now there'll be no more future lives.

1.91. Paripuṇṇaka

**“Na tathā mataṃ satarasaṃ,  
Sudhannaṃ yaṃ mayajja paribhuttaṃ;  
Aparimitadassinā gotamena,  
Buddhena desito dhammo”**ti.

What I consumed today is considered better  
than delicious grain of a hundred flavors—  
the Dhamma taught by the Buddha,  
Gotama of infinite vision.

1.92. Vijaya

**“Yassāsavā parikkhīṇā,  
āhāre ca anissito;  
Suññato animitto ca,  
vimokkho yassa gocaro;  
Ākāseva sakuntānaṃ,  
padaṃ tassa durannayan”**ti.

One whose defilements have ended;  
who's not attached to food;  
whose resort is the liberation  
of the signless and the empty:  
their track is hard to trace,  
like birds in the sky.

1.93. Eraka

**“Dukkhā kāmā eraka,  
Na sukhā kāmā eraka;  
Yo kāme kāmayaṭi,  
Dukkhāṃ so kāmayaṭi eraka;  
Yo kāme na kāmayaṭi,  
Dukkhāṃ so na kāmayaṭi erakā”**ti.

Sensual pleasures are suffering, Eraka!  
Sensual pleasures aren't happiness, Eraka!  
One who enjoys sensual pleasures  
enjoys suffering, Eraka!  
One who doesn't enjoy sensual pleasures  
doesn't enjoy suffering, Eraka!

1.94. Mettaji

**“Namo hi tassa bhagavato,  
sakyaputtassa sirīmato;  
Tenāyaṃ aggappattena,  
aggadhammo sudesito”**ti.

Homage to that Blessed One,  
the glorious Sakyan!  
Having reached the best,  
he beautifully taught the best teaching.

1.95. Cakkhupāla

**“Andhohaṃ hatanettosmi,  
kantāraddhānapakkhando;  
Sayamānopi gacchissāṃ,  
na sahāyena pāpenā”**ti.

I'm blind, my eyes are ruined,  
I'm traveling a desolate road.  
Even if I have to crawl I'll keep going—  
though not with wicked companions.

1.96. Khaṇḍasumana

**“Ekapupphaṃ cajitvāna,  
asīti vassakoṭiyo;  
Saggesu paricāretvā,  
sesakenamhi nibbuto”**ti.

I offered a single flower  
and then amused myself in heavens  
for 800 million years;  
with what's left over I've become quenched.

1.97. Tissa (2nd)

**“Hitvā satapalaṃ kaṃsaṃ,  
Sovaṇṇaṃ satarājikaṃ;  
Aggahiṃ mattikāpattaṃ,  
Idaṃ dutiyābhiseccanā”**ti.

Giving up a valuable bronze bowl,  
and a precious golden one, too,  
I took a bowl made of clay:  
this is my second initiation.

1.98. Abhaya

**“Rūpaṃ disvā sati muṭṭhā,  
Piyāṃ nimittaṃ manasikaroto;  
Sārattacitto vedeti,  
Tañca ajjhosa tiṭṭhati;  
Tassa vaḍḍhanti āsavā,  
Bhavamūlopagāmino”ti.**

When you see a sight, mindfulness is lost  
as attention latches on a pleasant feature.  
Experiencing it with a mind full of desire,  
you keep clinging to it.  
Your defilements grow,  
leading to the root of rebirth.

1.99. Uttiya (3rd)

**“Saddaṃ sutvā sati muṭṭhā,  
Piyāṃ nimittaṃ manasikaroto;  
Sārattacitto vedeti,  
Tañca ajjhosa tiṭṭhati;  
Tassa vaḍḍhanti āsavā,  
Saṃsāraṃ upagāmino”ti.**

When you hear a sound, mindfulness is lost  
as attention latches on a pleasant feature.  
Experiencing it with a mind full of desire,  
you keep clinging to it.  
Your defilements grow,  
leading to transmigration.

1.100. Devasabha (2nd)

**“Sammappadhānasampanno,  
Satipaṭṭhānagocaro;  
Vimuttikusumasañchanno,  
Parinibbissatyanāsavo”ti.**

Accomplished in the four right efforts,  
mindfulness meditation is your territory;  
festooned with the flowers of liberation,  
you’ll realize quenching without  
defilements.

1.101. Belaṭṭhānika

**“Hitvā gihittaṃ anavositatto,  
Mukhanaṅgalī odariko kusīto;  
Mahāvarāhova nivāpapuṭṭho,  
Punappunaṃ gabbhamupeti mando”ti.**

He’s given up the household life, but he has  
no purpose.  
Living for his belly, lazy, he uses his snout as  
a plow,  
like a great hog stuffed with grain.  
That idiot is reborn again and again.

1.102. Setuccha

**“Mānena vañcitāse,  
Saṅkhāresu saṅkilissamānāse;**

**Lābhālābhena mathitā,  
Samādhiṃ nādhigacchantī”ti.**

Deceived by conceit,  
defiled among conditions,  
oppressed by gain and loss,  
they don’t reach immersion.

1.103. Bandhura

**“Nāhaṃ etena atthiko,  
Sukhito dhammarasena tappito;  
Pitvā rasaggamuttamaṃ,  
Na ca kāhāmi visena santhavan”ti.**

I have no need of this—  
I’m happy and satisfied with the sweet  
teaching.  
I’ve drunk the best, the supreme nectar:  
I won’t go near poison.

1.104. Khitaka

**“Lahuko vata me kāyo,  
Phuṭṭho ca pītisukhena vipulena;  
Tūlamiva eritaṃ mālutena,  
Pilavatīva me kāyo”ti.**

Hey! My body is light,  
full of so much rapture and happiness.  
My body feels like it’s floating,  
like cotton in the wind.

1.105. Malitavambha

**“Ukkaṇṭhitopi na vase,  
ramamānopi pakkame;  
Na tvevānatthasaṃhitāṃ,  
vase vāsaṃ vicakkhaṇo”ti.**

Dissatisfied, one should not stay;  
and even if happy, one should depart.  
One who sees clearly wouldn’t stay  
in a place that was not conducive to the  
goal.

1.106. Suhemanta

**“Sataliṅgassa atthassa,  
satalakkhaṇadhārino;  
Ekaṅgadassī dummedho,  
satadassī ca paṇḍito”ti.**

Though the meaning has a hundred facets,  
and bears a hundred characteristics,  
the fool sees only one factor,  
while the sage sees a hundred.

1.107. Dhammasava

**“Pabbajim tulayitvāna,  
agārasmānagāriyaṃ;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanā”ti.**

After investigating, I went forth  
from the lay life to homelessness.  
I've attained the three knowledges  
and fulfilled the Buddha's instructions.

1.108. Dhammasavapitu

**“Sa vīsavassasatiko,  
pabbajim anagāriyam;  
Tisso vijjā anuppattā,  
katam buddhassa sāsanan”ti.**

At 120 years old  
I went forth to homelessness.  
I've attained the three knowledges  
and fulfilled the Buddha's instructions.

1.109. Saṅgharakkhita

**“Na nūnāyam paramahitānukampino,  
Rahogato anuvigaṇeti sāsanaṃ;  
Tathāhayam viharati pākatindriyo,  
Migī yathā taruṇajātikā vane”ti.**

Even on retreat he doesn't heed the counsel  
of the one with supreme compassion for his  
welfare.  
He lives with unrestrained faculties,  
like a young deer in the woods.

1.110. Usabha (1st)

**“Nagā nagaggesu susamvirūhā,  
Udaggameghena navena sittā;  
Vivekakāmassa araṇṇasañño,  
Janeti bhiiyo usabhassa kalyatan”ti.**

The trees on the mountain-tops have grown  
tall,  
freshly sprinkled by towering clouds.  
For Usabha, who loves seclusion, and who  
thinks only of wilderness,  
goodness flourishes more and more.

1.111. Jenta

**“Duppabbajjam ve duradhivāsā gehā,  
Dhammo gambhīro duradhigamā bhogā;  
Kicchā vutti no itarītareneva,  
Yuttam cintetum satatamaniccatan”ti.**

Going forth is hard; living at home is hard;  
Dhamma is profound; money is hard to  
come by.  
Getting by is difficult for we who accept  
whatever comes,  
so we should always think about  
impermanence.

1.112. Vacchagotta

**“Tevijjoham mahājhāyī,  
cetosamathakovido;**

**Sadattho me anuppatto,  
katam buddhassa sāsanan”ti.**

I am a master of the three knowledges, I'm a  
great meditator,  
an expert in serenity of heart.  
I've realized my own true goal  
and fulfilled the Buddha's instructions.

1.113. Vanavaccha (2nd)

**“Acchodikā puthusilā,  
gonaṅgulamigāyutā;  
Ambusevālasañchannā,  
te selā ramayanti man”ti.**

The water's clear and the rocks are broad,  
monkeys and deer are all around;  
festooned with dewy moss,  
these rocky crags delight me!

1.114. Adhimutta (1st)

**“Kāyaduṭṭhullagaruno,  
hiyyamānamhi jīvite;  
Sarīrasukhagiddhassa,  
kuto samaṇasādhutā”ti.**

Your body is uncomfortably heavy,  
and life is running out;  
greedy for physical pleasure,  
how can you find happiness as an ascetic?

1.115. Mahānāma

**“Esāvahiyyase pabbatena,  
Bahukūṭajasallakikena;  
Nesādakena girinā,  
Yasassinā paricchadenā”ti.**

By Mount Nesādaka,  
with its famous covering  
of abundant shrubs and trees,  
you're found deficient.

1.116. Pārāpariya (1st)

**“Chaphassāyatane hitvā,  
guttadvāro susamvuto;  
Aghamūlam vāmitvāna,  
patto me āsavakkhayo”ti.**

I've given up the six spheres of sense-  
contact,  
my sense-doors are guarded and well  
restrained;  
I've ejected the root of misery  
and attained the ending of defilements.

1.117. Yasa

**“Suvilitto suvasano,  
sabbābharaṇabhūsito;**



**Tisso vijjā ajjhagamirī,  
kataṃ buddhassa sāsanan”ti.**

I’m well-anointed and well-dressed,  
adorned with all my jewellery.  
I’ve attained the three knowledges  
and fulfilled the Buddha’s instructions.

1.118 Kimbila (1st)

**“Abhisattova nipatati,  
Vayo rūpaṃ aññamiva tatheva santam;  
Tasseva sato avippavasato,  
Aññasseva sarāmi attānan”ti.**

Old age falls like a curse;  
it’s the same body, but it seems like  
someone else’s.  
I remember myself as if I were someone  
else,  
but I’m still the same, I haven’t been away.

1.119. Vajjiputta (2nd)

**“Rukkhamaḷagahaṇaṃ pasakkiya,  
Nibbānaṃ hadayaṃ oṇiṃ;  
Jhāya gotama mā ca pamādo,  
Kiṃ te bilibilikā karissati”ti.**

You’ve left for the jungle, the root of a tree,  
with quenching in your heart.  
Practice absorption, Gotama, don’t be  
negligent!  
What is this hullabaloo to you?

1.120. Isidatta

**“Pañcakkhandhā pariññātā,  
tiṭṭhanti chinnamūlakā;  
Dukkhakkhaya anuppatto,  
patto me āsavakkhaya”ti.**

The five aggregates are fully understood,  
they remain, but their root is cut.  
I have reached the end of suffering  
and attained the ending of defilements.

## Book of the Twos

2.1. Uttara (1st)

**“Natthi koci bhavo nicco,  
saṅkhārā vāpi sassatā;  
Uppajjanti ca te khandhā,  
cavanti aparāparaṃ.**

No life is permanent,  
and no conditions last forever.  
The aggregates are reborn  
and pass away, again and again.

**Etamādinavaṃ ñatvā,  
bhavenamhi anattiko;  
Nissaṭṭo sabbakāmehi,  
patto me āsavakkhaya”ti.  
Itthaṃ sudaṃ āyasmā uttaro thero  
gāthāyo abhāsittāti.**

Knowing this danger,  
I don’t need another life.  
I’ve escaped all sensual pleasures,  
and attained the ending of defilements.  
It was thus that these verses were recited by  
the senior venerable Uttara.

2.2. Piṇḍolabhāradvāja

**“Nayidaṃ anayena jīvitam,  
Nāhāro hadayassa santiko;  
Āhāraṭṭhitiko samussayo,  
Iti disvāna carāmi esanaṃ.**

You can’t live by fasting,  
but food doesn’t lead to peace of heart.  
Seeing how this bag of bones is sustained by  
food,  
I wander, seeking.

**Paṅkoti hi naṃ pavedayum,  
Yāyaṃ vandanapūjanā kulesu;  
Sukhumaṃ sallaṃ durubbahaṃ,  
Sakkāro kāpurisena dujjaho”ti.  
Itthaṃ sudaṃ āyasmā piṇḍolabhāradvājo  
thero gāthāyo abhāsittāti.**

They know it’s just a swamp,  
this homage and veneration in respectable  
families.  
Honor is a subtle dart, hard to extract,  
and hard for a sinner to give up.  
It was thus that these verses were recited by  
the senior venerable Piṇḍolabhāradvāja.

2.3. Valliya (2nd)

**“Makkaṭṭo pañcadvārāyaṃ,  
kuṭikāyaṃ pasakkiya;  
Dvārena anupariyeti,  
ghaṭṭayanto muhuṃ muhuṃ.**

A monkey went up to the little hut  
with five doors.  
He circles around, knocking  
on each door, again and again.

**Tiṭṭha makkaṭṭa mā dhāvi,  
na hi te taṃ yathā pure;  
Niggahītosī paññāya,  
neva dūraṃ gamissati”ti.  
Stand still monkey, don’t run!  
Things are different now;**

you've been caught by wisdom—  
you won't go far.

#### 2.4. Gaṅgātīriya

**“Tiṇṇaṃ me tālapattānaṃ,  
gaṅgātīre kuṭī katā;  
Chavasittova me patto,  
paṃsukūlaṅca cīvaraṃ.**

My hut on the bank of the Ganges  
is made from three palm leaves.  
My alms-bowl is a funeral pot,  
my robe is cast-off rags.

**Dvinnāṃ antaravassānaṃ,  
ekā vācā me bhāsītā;  
Tatiye antaravassamhi,  
tamokhandho padālito”ti.**

In my first two rainy seasons  
I spoke only one word.  
In my third rainy season  
the mass of darkness was shattered.

#### 2.5. Ajina

**“Api ce hoti tevijjo,  
maccuhāyī anāsavo;  
Appaññatoti naṃ bālā,  
avajānanti ajānatā.**

Even a master of the three knowledges,  
who has conquered death, and is without  
defilements,  
is looked down upon for being unknown  
by ignorant fools.

**Yo ca kho annapānassa,  
lābhī hotidha puggalo;  
Pāpadhammopi ce hoti,  
so nesaṃ hoti sakkato”ti.**

But any person here  
who gets food and drink  
is honored by them,  
even if they are of bad character.

#### 2.6. Meḷajina

**“Yadāhaṃ dhammamassosiṃ,  
bhāsamānassa satthuno;  
Na kaṅkhamabhijānāmi,  
sabbaññūaparājite.**

When I heard the Teacher  
speaking Dhamma,  
I wasn't aware of any doubt  
in the all-knowing, unconquered one,

**Satthavāhe mahāvīre,  
sārathīnaṃ varuttame;  
Magge paṭipadāyaṃ vā,  
kaṅkhā mayhaṃ na vijjati”ti.**

the caravan leader, the great hero,  
the most excellent of charioteers.  
I have no doubt  
in the path or practice.

#### 2.7. Rādha

**“Yathā agāraṃ ducchannaṃ,  
vuṭṭhī samativijjhati;  
Evaṃ abhāvitaṃ cittaṃ,  
rāgo samativijjhati.**

Just as rain seeps into  
a poorly roofed house,  
lust seeps into  
an undeveloped mind.

**Yathā agāraṃ succhannaṃ,  
Vuṭṭhī na samativijjhati;  
Evaṃ subhāvitaṃ cittaṃ,  
Rāgo na samativijjhati”ti.**

Just as rain doesn't seep into  
a well roofed house,  
lust doesn't seep into  
a well-developed mind.

#### 2.8. Surādha

**“Khīṇā hi mayhaṃ jāti,  
vusitaṃ jinasāsaṇaṃ;  
Pahīno jālasaṅkhāto,  
bhavanetti samūhatā.**

Rebirth is ended for me;  
the victor's instruction is fulfilled;  
what they call a “net” is given up;  
the attachment to rebirth is eradicated.

**Yassatthāya pabbajito,  
agārasmānagāriyaṃ;  
So me attho anuppatto,  
sabbasaṃyojanakkhayo”ti.**

I've reached the goal  
for the sake of which I went forth  
from the lay life to homelessness:  
the ending of all fetters.

#### 2.9. Gotama (1st)

**“Sukhaṃ supanti munayo,  
ye itthīsu na bajjhare;  
Sadā ve rakkhitaḅbasu,  
yāsu saccaṃ sudullabhaṃ.**

Sages sleep at ease  
when they're not bound to women.  
For the truth is hard to find among them  
and one must always be guarded.

**Vadhaṃ carimha te kāma,  
anaṇā dāni te mayaṃ;**

**Gacchāma dāni nibbānaṃ,  
yattha gantvā na socatī”ti.**  
Sensual pleasure, you’ve been slain!  
We’re not in your debt any more.  
Now we go to quenching,  
where there is no sorrow.

#### 2.10. Vasabha

**“Pubbe hanati attānaṃ,  
pacchā hanati so pare;  
Suhataṃ hanti attānaṃ,  
vītaṃseneva pakkhimā.**  
First one kills oneself,  
then one kills others.  
One kills oneself, really dead,  
like one who kills birds using a dead bird as  
a decoy.

**Na brāhmaṇo bahivaṇṇo,  
anto vaṇṇo hi brāhmaṇo;  
Yasmiṃ pāpāni kammāni,  
sa ve kaṇho sujampatī”ti.**  
A holy man’s color is not on the outside;  
a holy man is colored on the inside.  
Whoever harbors bad deeds  
is truly a dark one, Sujampati.

#### 2.11. Mahācunda

**“Sussūsā sutavaddhanī,  
sutaṃ paññāya vaddhanaṃ;  
Paññāya atthaṃ jānāti,  
ñāto attho sukhāvaho.**  
It’s from wishing to learn that learning  
grows;  
when you’re learned, wisdom grows;  
by wisdom, you know the goal;  
knowing the goal brings happiness.

**Sevetha pantāni senāsanāni,  
Careyya saṃyojanavippamokkhaṃ;  
Sace ratiṃ nādhigaccheyya tattha,  
Saṅghe vase rakkhitatto satimā”ti.**  
You should frequent remote lodgings  
and practice to be released from fetters.  
If you don’t find enjoyment there,  
live in the Saṅgha, self-guarded and  
mindful.

#### 2.12. Jotidāsa

**“Ye kho te veṭhamissena,  
nānattena ca kammunā;  
Manusse uparundhanti,  
pharusūpakkamā janā;  
Tepi tattheva kīranti,  
na hi kammaṃ panassati.**

People who act harshly—  
attacking people,  
tying them up,  
hurting them in all kinds of ways—  
they’re treated in the same way;  
their deeds don’t vanish.

**Yaṃ karoti naro kammaṃ,  
Kalyāṇaṃ yadi pāpakaṃ;  
Tassa tasseva dāyādo,  
Yaṃ yaṃ kammaṃ pakubbatī”ti.**  
Whatever deeds a person does,  
whether good or bad,  
they are the heir to each  
and every deed they do.

#### 2.13. Heraññakāni

**“Accayanti ahorattā,  
jīvitaṃ uparujjhati;  
Āyu khīyati maccānaṃ,  
kunnadīnaṃva odakaṃ.**  
The days and nights rush by,  
and then life is cut short.  
The life of mortals wastes away,  
like the water in tiny streams.

**Atha pāpāni kammāni,  
kamaṃ bālo na bujjhati;  
Pacchāssa kaṭukaṃ hoti,  
vipāko hissa pāpako”ti.**  
But while doing bad deeds  
the fool doesn’t realize—  
it’ll be bitter later on;  
for the result will be bad for them.

#### 2.14. Somamitta

**“Parittaṃ dārumārūyha,  
yathā sīde mahaṇṇave;  
Evaṃ kusītamāgamma,  
sādhujīvīpi sīdati;  
Tasmā taṃ parivajjeyya,  
kusītaṃ hīnavīriyaṃ.**  
If you’re lost in the middle of a great sea,  
and you clamber up on a little log, you’ll  
sink.  
So too, a person who lives well  
sinks by relying on a lazy person.  
Hence you should avoid such  
a lazy person who lacks energy.

**Pavivittehi ariyehi,  
pahitattehi jhāyibhi;  
Niccaṃ āraddhavīriyehi,  
paṇḍitehi sahāvase”ti.**  
Dwell with the noble ones  
who are secluded and determined

and always energetic;  
the astute who practice absorption.

### 2.15. Sabbamitta

**“Jano janamhi sambaddho,  
janamevassito jano;  
Jano janena heṭṭhiyati,  
heṭṭheti ca jano janam.**

People are attached to people;  
people depend on people;  
people are hurt by people;  
and people hurt people.

**Ko hi tassa janenattho,  
janena janitena vā;  
Janam ohāya gaccham tam,  
heṭṭhayitvā bahum janan”ti.**

So what’s the point of people,  
or those born of people?  
Go, abandon these people,  
who’ve hurt so many people.

### 2.16. Mahākāla

**“Kālī itthī brahatī dhaṅkarūpā,  
Satthiñca bhettvā aparāñca satthim;  
Bāhañca bhettvā aparāñca bāham,  
Sīsañca bhettvā dadhithālakañva;  
Esā nisinnā abhisandahitvā.**

There’s a big black woman who looks like a  
crow.

She broke off thigh-bones, first one then  
another;  
she broke off arm-bones, first one then  
another;  
she broke off a skull like a curd-bowl, and  
then  
arranged them and sat nearby.

**Yo ve avidvā upadhim karoti,  
Punappunam dukkhamupeti mando;  
Tasmā pajanam upadhim na kayirā,  
Māham puna bhinnasiro sayissan”ti.**

When an ignorant person builds up  
attachments,  
that idiot returns to suffering again and  
again.

So let one who understands not build up  
attachments:  
may I never again lie with a broken skull!

### 2.17. Tissa (3rd)

**“Bahū sapatte labhati,  
muṇḍo saṅghāṭipāruto;  
Lābhī annassa pānassa,  
vatthassa sayanassa ca.**

A shaven one wrapped in the outer robe  
gets many enemies  
when they receive food and drink,  
clothes and lodgings.

**Etamādīnavam nītvā,  
sakkāresu mahabbhayaṃ;  
Appalābho anavassuto,  
sato bhikkhu paribbaje”ti.**

Knowing this danger,  
this great fear in honors,  
a mendicant should go forth mindfully,  
with few possessions, not full of desire.

### 2.18. Kimbila (2nd)

**“Pācīnavamsadāyamhi,  
sakyaputtā sahāyakā;  
Pahāyānappake bhoge,  
uñchāpattāgate ratā.**

In Pācīnavamsa grove  
the companions of the Sakyans,  
having given up great wealth,  
are happy with the scraps in their bowls.

**Āraddhavīriyā pahitattā,  
Niccāṃ dalhaparakkamā;  
Ramanti dhammaratiyā,  
Hitvāna lokiyam ratin”ti.**

Energetic, resolute,  
always staunchly vigorous;  
having given up mundane delights,  
they enjoy the delights of the Dhamma.

### 2.19. Nanda

**“Ayoniso manasikārā,  
maṇḍanam anuyuñjisaṃ;  
Uddhato capalo cāsiraṃ,  
kāmarāgena aṭṭito.**

Because of focusing on the wrong things,  
I was addicted to ornamentation.  
I was vain, fickle,  
racked by desire for pleasures of the senses.

**Upāyakusalenāham,  
buddhenādiccabandhunā;  
Yoniso paṭipajjitvā,  
bhava cittaṃ udabbahin”ti.**

But with the help of the Buddha,  
the Kinsman of the Sun, so skilled in means,  
I practiced properly and extracted  
attachment to continued existence from my  
mind.

### 2.20. Sirima

**“Pare ca nam pasamsanti,  
attā ce asamāhito;**

**Moghaṃ pare pasamsanti,  
attā hi asamāhito.**

If others praise one  
who has no immersion,  
they praise in vain,  
as one has no immersion.

**Pare ca naṃ garahanti,  
attā ce susamāhito;  
Moghaṃ pare garahanti,  
attā hi susamāhito”ti.**

If others rebuke one  
who does have immersion,  
they rebuke in vain,  
as one does have immersion.

### 2.21. Uttara (2nd)

**“Khandhā mayā pariññātā,  
taṇhā me susamūhatā;  
Bhāvitā mama bojjaṅgā,  
patto me āsavakkhaya.**

I’ve fully understood the aggregates;  
I’ve eradicated craving;  
I’ve developed the factors of awakening,  
I’ve attained the ending of defilements.

**Sohaṃ khandhe pariññāya,  
abbahitvāna jāliniṃ;  
Bhāvayitvāna bojjaṅge,  
nibbāyissaṃ anāsavo”ti.**

Having fully understood the aggregates,  
having plucked out the weaver of the web,  
having developed the factors of awakening,  
I’ll be quenched without defilements.

### 2.22. Bhaddaji

**“Panādo nāma so rājā,  
yassa yūpo suvaṇṇayo;  
Tiriyaṃ soḷasubbedho,  
ubbhamāhu saḥassadhā.**

There was a king named Panāda  
who had a sacrificial post all golden.  
Its height was sixteen times its width,  
and the top was a thousand-fold.

**Sahassakaṇḍo satageṇḍu,  
dhajālu haritāmayo;  
Anaccuṃ tattha gandhabbā,  
chasaḥassāni sattadhā”ti.**

It had a thousand panels and a hundred  
ball-caps,  
all adorned with banners, and made of gold.  
There danced the fairies,  
numbering seven times six thousand.

### 2.23. Sobhita

**“Satimā pañṇavā bhikkhu,  
āraddhabalavīriyo;  
Pañca kappasatānāhaṃ,  
ekarattiṃ anussariṃ.**

As a monk, mindful and wise,  
empowered and full of energy,  
I recollected five hundred eons  
in a single night.

**Cattāro satipaṭṭhāne,  
satta aṭṭha ca bhāvayaṃ;  
Pañca kappasatānāhaṃ,  
ekarattiṃ anussarin”ti.**

Developing the four kinds of mindfulness  
meditation,  
the seven factors of awakening and the  
eightfold path,  
I recollected five hundred eons  
in a single night.

### 2.24. Valliya (3rd)

**“Yaṃ kiccaṃ dalhaviṛiyena,  
yaṃ kiccaṃ boddhumicchatā;  
Karissaṃ nāvarajjhissaṃ,  
passa vīriyaṃ parakkamaṃ.**

The duty of one whose energy is strong;  
the duty of one who longs to wake up:  
that I’ll do, I won’t fail—  
see my energy and vigor!

**Tvañca me maggamakkhāhi,  
añjasaṃ amatogadhaṃ;  
Ahaṃ monena monissaṃ,  
gaṅgāsotova sāgaran”ti.**

Teach me the path,  
the direct route that culminates in the  
deathless.  
I’ll know it with wisdom,  
as the Ganges knows the ocean.

### 2.25. Vītasoka

**“Kese me olikhissanti,  
kappako upasaṅkamaṃ;  
Tato ādāsamādāya,  
sarīraṃ paccavekkhissaṃ.**

The barber approached  
to shave my head.  
I picked up a mirror  
and examined my body.

**Tuccho kāyo adissittha,  
andhakāro tamo byagā;  
Sabbe coḷā samucchinnā,  
natthi dāni punabbhavo”ti.**

My body appeared hollow;  
I once was blind, but the darkness left me.  
My fancy hairdo has been cut off:  
now there'll be no more future lives.

## 2.26. Puṇṇamāsa (2nd)

**“Pañca nīvarane hitvā,  
yogakkhemassa pattiyā;  
Dhammādāsaṃ gahetvāna,  
ñāṇadassanamattano.**

I gave up the five hindrances  
for the sake of finding sanctuary.  
I took Dhamma as a mirror  
for knowing and seeing myself.

**Paccavekkhīm imāṃ kāyāṃ,  
sabbāṃ santarabāhiraṃ;  
Ajjhatañca bahiddhā ca,  
tuccho kāyo adissathā”ti.**

I examined this body,  
all of it, inside and out.  
Internally and externally  
my body appeared hollow.

## 2.27. Nandaka (1st)

**“Yathāpi bhaddo ājañño,  
khalitvā patitiṭṭhati;  
Bhiyyo laddhāna saṃvegaṃ,  
adīno vahate dhuraṃ.**

Though a fine thoroughbred may stumble,  
it soon stands firm again.  
It gains even more urgency,  
and draws its load undeterred.

**Evaṃ dassanasampannaṃ,  
sammāsambuddhasāvakaṃ;  
Ājānīyaṃ maṃ dhāretha,  
puttaṃ buddhassa orasaṃ”ti.**

Even so is one accomplished in vision,  
a disciple of the Buddha.  
Remember me as a thoroughbred,  
the Buddha's rightful son.

## 2.28. Bharata

**“Ehi nandaka gacchāma,  
upajjhāyassa santikaṃ;  
Sīhanādaṃ nadissāma,  
buddhaseṭṭhassa sammukhā.**

Come, Nandaka, let's go  
to visit our preceptor.  
We'll roar our lion's roar  
before the best of Buddhas.

**Yāya no anukampāya,  
amhe pabbājayī muni;**

**So no attho anuppatto,  
sabbasaṃyojanakkhayo”ti.**

The sage gave us the going forth  
out of compassion, so we could realize  
the ending of all fetters—  
now we have reached that goal.

## 2.29. Bhāradvāja

**“Nadanti evaṃ sappaññā,  
sīhāva girigabbhara;  
Vīrā vijitasāṅgāmā,  
jetvā māraṃ savāhinim.**

This is how the wise roar:  
like lions in mountain caves,  
heroes, triumphant in battle,  
having vanquished Māra and his mount.

**Satthā ca paricīṇṇo me,  
dhammo saṅgho ca pūjito;  
Ahañca vitto sumano,  
puttaṃ disvā anāsavaṃ”ti.**

I've served the teacher;  
I've honored the Dhamma and the Saṅgha;  
I'm happy and joyful,  
because I've seen my son free of  
defilements.

## 2.30. Kaṇhadinna

**“Upāsītā sappurisā,  
sutā dhammā abhiṇhaso;  
Sutvāna paṭipajjissāṃ,  
añjasaṃ amatogadhaṃ.**

I regularly sat close by good people  
and learnt the teaching.  
What I learned, I practiced,  
the direct route that culminates in the  
deathless.

**Bhavarāgahatassa me sato,  
Bhavarāgo puna me na vijjati;  
Na cāhu na ca me bhavissati,  
Na ca me etarahi vijjati”ti.**

I've slain the desire to be reborn,  
it won't be found in me again.  
It was not, and it won't be in me,  
and it isn't found in me now.

## 2.31. Migasira

**“Yato ahaṃ pabbajito,  
sammāsambuddhasāsane;  
Vimuccamāno uggacchim,  
kāmadhātuṃ upaccagaṃ.**

When I had gone forth  
in the teaching of the Buddha,

while letting go, I rose up;  
escaping the sensual realm.

**Brahmuno pekkhamānassa,  
tato cittaṃ vimucci me;  
Akuppā me vimuttīti,  
sabbasaṃyojanakkhaya”ti.**

Then, as the supreme one looked on,  
my mind was freed.  
My freedom is unshakable  
with the ending of all fetters.

### 2.32. Sivaka

**“Aniccāni gahakāni,  
tattha tattha punappunāṃ;  
Gahakāraṃ gavesanto,  
dukkhā jāti punappunāṃ.**

Houses are impermanent—  
on and on, life after life.  
I’ve been searching for the house-builder—  
painful is birth again and again.

**Gahakāraka diṭṭhosi,  
puna gehaṃ na kāhasi;  
Sabbā te phāsukā bhaggā,  
thūṇikā ca vidālītā;  
Vimariyādikataṃ cittaṃ,  
idheva vidhamissatī”ti.**

I’ve seen you, house-builder!  
You won’t build a house again.  
Your rafters are all broken,  
your ridgepole is shattered.  
My mind is released from limits:  
in this very life it will dissipate.

### 2.33. Upavāṇa

**“Arahaṃ sugato loke,  
vātehabādhiko muni;  
Sace uṇhodakaṃ atthi,  
munino dehi brāhmaṇa.**

The perfected one, the Holy One in the  
world,  
the sage is afflicted by winds.  
If there’s hot water,  
give it to the sage, brahmin.

**Pūjito pūjaneyyānaṃ,  
sakkareyyāna sakkato;  
Apacitopaceyyānaṃ,  
tassa icchāmi hātave”ti.**

I wish to bring it to the one  
who is esteemed by the estimable,  
honored by the honorable,  
and venerated by the venerable.

### 2.34. Isidinna

**“Diṭṭhā mayā dhammadharā upāsakā,  
Kāmā aniccā iti bhāsamānā;  
Sārattarattā maṇikuṇḍalesu,  
Puttesu dāresu ca te apekkhā.**

I’ve seen lay disciples who have memorized  
discourses,  
saying, “Sensual pleasures are  
impermanent”.  
But they’re obsessed with jewels and  
earrings,  
concerned for their partners and children.

**Addhā na jānanti yatodha dhammaṃ,  
Kāmā aniccā iti cāpi āhu;  
Rāgañca tesaṃ na balatthi chettuṃ,  
Tasmā sitā puttadāraṃ dhanañcā”ti.**

To be honest, they don’t know Dhamma,  
even though they say “Sensual pleasures are  
impermanent”.  
They don’t have the power to cut their lust,  
which is why they cling to children, wives,  
and wealth.

### 2.35. Sambulakaccāna

**“Devo ca vassati, devo ca gaḷagaḷāyati,  
Ekako cāhaṃ bherave bile viharāmi;  
Tassa mayhaṃ ekakassa bherave bile  
viharato,  
Natthi bhayaṃ vā chambhitattaṃ vā  
lomahaṃso vā.**

The sky rains, the sky thunders down,  
I’m staying alone in a frightful hole.  
But while I’m staying alone in that frightful  
hole,  
I’ve no fear, no dread, no goosebumps.

**Dhammatā mamesā yassa me,  
Ekakassa bherave bile;  
Viharato natthi bhayaṃ vā,  
Chambhitattaṃ vā lomahaṃso vā”ti.**

This is my normal state  
while staying alone in a frightful hole:  
I’ve no fear,  
no dread, no goosebumps.

### 2.36. Nītaka

**“Kassa selūpamaṃ cittaṃ,  
ṭhitāṃ nānupakampati;  
Virattaṃ rajanīyesu,  
kuppanīye na kuppati;  
Yassevaṃ bhāvitaṃ cittaṃ,  
kuto taṃ dukkhamessati.**

Whose mind is like a rock,  
steady, never trembling—

free of desire for desirable things,  
not getting annoyed when things are  
annoying?

From where will suffering strike one  
whose mind is developed like this?

**Mama selūpamaṃ cittaṃ,  
ṭhitaṃ nānupakampati;  
Virattaṃ rajanīyesu,  
kuppanīye na kuppati;  
Mamevaṃ bhāvitaṃ cittaṃ,  
kuto maṃ dukkhamessatī”ti.**

My mind is like a rock,  
steady, never trembling—  
free of desire for desirable things,  
not getting annoyed when things are  
annoying.

From where will suffering strike me  
whose mind is developed like this?

### 2.37. Soṇapoṭiriya

**“Na tāva supitum hoti,  
ratti nakkhattamālinī;  
Paṭijaggitumevesā,  
ratti hoti vijānatā”.**

Night, with her garland of stars,  
is not only for sleeping.  
For those who know,  
this night is really for waking.

**“Hatthikkhandhāvapatitaṃ,  
kuñjaro ce anukkame;  
Saṅgāme me mataṃ seyyo,  
yañce jīve parājito”ti.**

Were I to fall from the back of an elephant,  
trampled by the tuskers that follow,  
better for me to die in battle,  
than to live on in defeat.

### 2.38. Nisabha

**“Pañca kāmaguṇe hitvā,  
Piyarūpe manorame;  
Saddhāya gharā nikkhamma,  
Dukkhasantakaro bhava.**

One who has left the home life out of faith,  
giving up the five kinds of sensual  
stimulation,  
so pleasing and delightful—  
let them make an end to suffering!

**Nābhinandāmi maraṇaṃ,  
nābhinandāmi jīvitaṃ;  
Kālañca paṭikañkhāmi,  
sampajāno patissato”ti.**

I don’t long for death;  
I don’t long for life;

I await my time,  
aware and mindful.

### 2.39. Usabha (2nd)

**“Ambapallavaśaṅkāsaṃ,  
aṅse katvāna cīvaraṃ;  
Nisinno hatthigīvāyaṃ,  
gāmaṃ piṇḍāya pāvisiṃ.**

Arranging a robe over my shoulder,  
the color of young mango sprouts,  
I entered the village for alms  
sitting on an elephant’s neck!

**Hatthikkhandhato oruyha,  
saṃvegaṃ alabhiṃ tadā;  
Sohaṃ ditto tadā santo,  
patto me āsavakkhayo”ti.**

But when I dismounted from the elephant,  
I was struck with a sense of urgency.  
I burned with shame, but then I found  
peace,  
and attained the ending of defilements.

### 2.40. Kappaṭakura

**“Ayamiti kappaṭo kappaṭakuro,  
Acchāya atibharitāya;  
Amataghaṭikāyaṃ dhammakāṭamatto,  
Katapadaṃ jhānāni ocetuṃ.**

This fellow, “Rag-rice”, he sure is a rag!  
Into the vase of the deathless, polished and  
overflowing,  
sufficient teaching has been poured;  
the path to build up absorptions has been  
laid out.

**Mā kho tvaṃ kappaṭa pacālesi,  
Mā tvaṃ upakaṇṇamhi tālessaṃ;  
Na hi tvaṃ kappaṭa mattamaññasi,  
Saṅghamajjhamhi pacalāyamāno”ti.**

Don’t nod off, Rag—  
I’ll smack your ear!  
Nodding off in the middle of the Saṅgha?  
You know no bounds.

### 2.41. Kassapa the Prince

**“Aho buddhā aho dhammā,  
aho no satthu sampadā;  
Yattha etādisaṃ dhammaṃ,  
sāvako sacchikāhiti.**

Oh, the Buddhas! Oh, the Dhammas!  
Oh, the accomplishments of the Teacher!  
Here a disciple may realize  
such a teaching for themselves.

**Asaṅkheyyesu kappesu,  
sakkāyādhigatā ahū;**



**Tesamayam pacchimako,  
carimoyam samussayo;  
Jātimaraṇasaṁsāro,  
natthi dāni punabbhavo”ti.**

Through countless eons  
they obtained individual identities.  
This is their last,  
their very final body  
in the transmigration through births and  
deaths;  
now there are no more future lives.

#### 2.42. Dhammapāla

**“Yo have daharo bhikkhu,  
yuñjati buddhasāne;  
Jāgaro sa hi suttesu,  
amogham tassa jīvitam.**

The young monk  
who is devoted to the teaching of the  
Buddha,  
wakeful while others sleep—  
his life is not in vain.

**Tasmā saddhañca sīlañca,  
pasādam dhammadassanam;  
Anuyuñjetha medhāvī,  
saram buddhāna sāsanan”ti.**

So let the wise devote themselves  
to faith, ethical behavior,  
confidence, and insight into the teaching,  
remembering the instructions of the  
Buddhas.

#### 2.43. Brahmāli

**“Kassindriyāni samathaṅgatāni,  
Assā yathā sārathinā sudantā;  
Pahīnamānassa anāsavassa,  
Devāpi kassa pihayanti tādīnoti.**

Whose faculties have become serene,  
like horses tamed by a charioteer?  
With conceit and defilements given up,  
who is such as envied by even the gods?

**Mayhindriyāni samathaṅgatāni,  
Assā yathā sārathinā sudantā;  
Pahīnamānassa anāsavassa,  
Devāpi mayham pihayanti tādīno”ti.**

My faculties have become serene,  
like horses tamed by a charioteer.  
With conceit and defilements given up,  
I am such as envied by even the gods.

#### 2.44. Mogharāja

**“Chavipāpaka cittabhaddaka,  
Mogharāja satatam samāhito;**

**Hemantikasītakālarattiyo,  
Bhikkhu tvamsi katham karissasi”.**

“Your skin is nasty but your heart is good;  
Mogharāja, you’re always immersed in  
samādhi.

But in the nights of winter, so dark and cold,  
how will you get by, monk?”

**“Sampannasassā magadhā,  
kevalā iti me sutam;  
Palālacchannako seyyam,  
yathaññe sukhajīvino”ti.**

“I’ve heard that all the Magadhans  
have an abundance of grain.  
I’ll make my bed under a thatched roof,  
just like those who live in comfort.”

#### 2.45. Visākhapañcālaputta

**“Na ukkhipe no ca parikkhipe pare,  
Na okkhipe pāragatam na eraye;  
Na cattavaṇṇam parisāsu byāhare,  
Anuddhato sammitabhāṇi subbato.**

One should not suspend others from the  
Saṅgha, nor raise objections against them;  
and neither disparage nor raise one’s voice  
against one who has crossed to the further  
shore.

One should not praise oneself among the  
assemblies,  
but be stable, measured in speech, and true  
to your vows.

**Susukhumanipuṇatthadassinā,  
Matikusalena nivātavuttinā;  
Saṁsevitavuddhasīlinā,  
Nibbānam na hi tena dullabhan”ti.**

For one who sees the goal, so very subtle  
and fine,  
who is skilled in thought and humble in  
manner,  
who has cultivated mature ethics—  
it’s not hard to gain extinguishment.

#### 2.46. Cūḷaka

**“Nadanti morā susikhā supekhuṇā,  
Sunīlagīvā sumukhā sugajjino;  
Susaddalā cāpi mahāmahī ayam,  
Subyāpitambu suvalāhakarā nabham.**

The peacocks cry out with their fair crests  
and tails,  
their lovely blue necks and fair faces, their  
beautiful song and their call.  
This broad earth is lush with grass and dew,  
and the sky is full of beautiful clouds.

**Sukallarūpo sumanassa jhāyatam,  
Sunikkamo sādhu subuddhasāsane;  
Susukkasukkam nipuṇam sududdasam,  
Phusāhi tam uttamamaccutam padan”ti.**  
One practicing absorption is happy in mind,  
and their appearance is uplifting;  
going forth in the teaching of the Buddha is  
easy for a good person.  
You should realize that supreme,  
unchanging state,  
so very pure, subtle, and hard to see.

#### 2.47. Anūpama

**“Nandamānāgatam cittam,  
sūlamāropamānakam;  
Tena teneva vajasi,  
yena sūlam kalīngaram.**  
The conceited mind, addicted to pleasure,  
impales itself on its own stake.  
It always goes where  
there’s a stake, a chopping block.

**Tāham cittalakim brūmi,  
tam brūmi cittadubbhagam;  
Satthā te dullabho laddho,  
mānatthe mam niyojayi”ti.**  
I declare you the demon mind!  
I declare you the insidious mind!  
You’ve found the teacher so hard to find—  
don’t lead me away from the goal.

#### 2.48. Vajjita

**“Saṃsaram dīghamaddhānam,  
gatīsu parivattisam;  
Apassam ariyasaccāni,  
andhabhūto puthujjano.**  
Transmigrating for such a long time,  
I’ve proceeded through various states of  
rebirth,  
not seeing the noble truths,  
a blind, unenlightened person.

**Tassa me appamattassa,  
saṃsārā vinaḷikatā;  
Sabbā gatī samucchinnā,  
natthi dāni punabbhavo”ti.**  
But when I became heedful,  
transmigration was unbound.  
All states of rebirth are cut off;  
now there are no more future lives.

#### 2.49. Sandhita

**“Assatthe haritobhāse,  
samvirūlhamhi pādape;**

**Ekam buddhagam saññam,  
alabhittham patissato.**  
Beneath the Bodhi Tree,  
bright green and growing,  
being mindful, my perception  
became one with the Buddha.

**Ekatimse ito kappe,  
yam saññamalabhim tadā;  
Tassā saññāya vāhasā,  
patto me āsavakkhaya”ti.**  
It’s been thirty one eons  
since I gained that perception;  
and it’s due to that perception  
that I’ve attained the ending of defilements.

## Book of the Threes

### 3.1. Aṅgaṇikabhāradvāja

**“Ayoni suddhimanvesam,  
aggiṃ paricariṃ vane;  
Suddhimaggaṃ ajānanto,  
akāsiṃ amaram tapam.**  
Seeking purity the wrong way,  
I served the sacred fire in a grove.  
Not knowing the path to purity,  
I mortified my flesh in search of  
immortality.

**Tam sukkena sukham laddham,  
passa dhammasudhammatam;  
Tisso vijjā anuppattā,  
katam buddhassa sāsanam.**  
I’ve gained this happiness by means of  
happiness:  
see the excellence of the teaching!  
I’ve attained the three knowledges  
and fulfilled the Buddha’s instructions.

**Brahmabandhu pure āsiṃ,  
idāni khomhi brāhmaṇo;  
Tevijjo nhātaḥ camhi,  
sottiyo camhi vedagū”ti.**  
In the past I was related to Brahmā,  
but now I really am a brahmin!  
I am master of the three knowledges, I’m a  
bathed initiate,  
I’m a scholar and a knowledge master.

### 3.2. Paccaya

**“Pañcāhāram pabbajito,  
sekho appattamānaso;  
Vihāram me pavitṭhassa,  
cetaso paṇidhī ahu.**

I went forth five days ago,  
a trainee, my heart's desire unfulfilled.  
I entered my dwelling  
and resolved in my heart:

**Nāsissam na pivissāmi,  
vihārato na nikkhame;  
Napi passam nipātesam,  
taṅhāsalle anūhate.**

I won't eat; I won't drink;  
I won't leave my dwelling;  
nor will I lie down on my side—  
not until the dart of craving is drawn out.

**Tassa mevam viharato,  
passa vīriyaparakkamaṃ;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanaṃ”ti.**

See my energy and vigor  
as I meditate like this!  
I've attained the three knowledges  
and fulfilled the Buddha's instructions.

### 3.3. Bākula

**“Yo pubbe karanīyāni,  
pacchā so kātumicchati;  
Sukhā so dhamasate ṭhānā,  
pacchā ca manutappati.**

Whoever wishes to do afterwards  
what they should have done before  
has lost the causes for happiness,  
and afterwards they're tormented by  
regrets.

**Yañhi kayirā tañhi vade,  
yam na kayirā na tam vade;  
Akarontaṃ bhāsamānaṃ,  
parijānanti paṇḍitā.**

You should only say what you would do;  
you shouldn't say what you wouldn't do.  
The wise will recognize  
one who talks without doing.

**Susukham vata nibbānaṃ,  
sammāsambuddhesitaṃ;  
Asokaṃ virajaṃ khemaṃ,  
yattha dukkhaṃ nirujjhatī”ti.**

Oh! Extinguishment is so very blissful,  
as taught by the fully awakened Buddha:  
sorrowless, stainless, secure,  
where suffering all ceases.

### 3.4. Dhaniya

**“Sukhañce jīvitum icche,  
sāmaññasmiṃ apekkhavā;**

**Saṅghikaṃ nātimaññeyya,  
cīvaraṃ pānabhojanaṃ.**

If you wish to live in happiness,  
longing for the ascetic life,  
don't look down on the Saṅgha's robes,  
or its food and drinks.

**Sukhañce jīvitum icche,  
sāmaññasmiṃ apekkhavā;  
Ahi mūsikasobbhaṃva,  
sevetha sayanāsanam.**

If you wish to live in happiness,  
longing for the ascetic life,  
stay in the Saṅgha's lodgings  
like a snake making use of a mouse's hole.

**Sukhañce jīvitum icche,  
sāmaññasmiṃ apekkhavā;  
Itarītarena tusseyya,  
ekadhammañca bhāvaye”ti.**

If you wish to live in happiness,  
longing for the ascetic life,  
develop this one quality:  
be content with whatever is offered.

### 3.5. Mātāṅgaputta

**“Atisītaṃ atiuṅhaṃ,  
atisāyamidam ahu;  
Iti vissaṭṭhakammante,  
khaṇā accenti māṇave.**

“It's too cold, too hot,  
too late,” they say.

When the young neglect their work like  
this,  
opportunities pass them by.

**Yo ca sītañca uṅhañca,  
tiṇā bhiyyo na maññati;  
Karam purisakiccāni,  
so sukhā na vihāyati.**

But one who considers hot and cold  
as nothing more than blades of grass—  
he does his manly duty,  
and his happiness never fails.

**Dabbaṃ kusaṃ poṭakilaṃ,  
usīraṃ muñjapabbajam;  
Urasā panudissāmi,  
vivekamanubrūhayan”ti.**

With my chest I'll thrust aside  
the grasses, vines, and creepers,  
and foster seclusion.

### 3.6. Khujjasobhita

**“Ye cittakathī bahussutā,  
Samaṇā pāṭaliputtavāsino;**

**Tesaññataroyamāyuvā,  
Dvāre tiṭṭhati khujjasobhito”.**

“One of those monks who live in Pāṭaliputta  
—  
such brilliant speakers, and very learned—  
stands at the door:  
the old man, Khujjasobhita.

**“Ye cittakathī bahussutā,  
Samaṇā pāṭaliputtavāsino;  
Tesaññataroyamāyuvā,  
Dvāre tiṭṭhati māluterito”.**

One of those monks who live in Pāṭaliputta  
—  
such brilliant speakers, and very learned—  
stands at the door:  
an old man, trembling in the wind.”

**“Suyuddhena suyiṭṭhena,  
saṅgāmajijayena ca;  
Brahmacariyānuciṇṇena,  
evāyaṃ sukhamedhatī”ti.**

“By war well fought, by sacrifice well made,  
by victory in battle;  
by leading the spiritual life:  
that’s how one prospers in happiness.”

### 3.7. Vāraṇa

**“Yodha koci manussesu,  
parapāṇāni hiṃsati;  
Asmā lokā paramhā ca,  
ubhayā dhamsate naro.**

Anyone among men  
who harms other creatures:  
that person will fall  
both from this world and the next.

**Yo ca mettena cittena,  
sabbapāṇānukampati;  
Bahuñhi so pasavati,  
puññaṃ tādīsako naro.**

But someone with a mind of love,  
compassionate for all creatures:  
a person like that  
makes much merit.

**Subhāsītassa sikkhetha,  
samaṇūpāsānassa ca;  
Ekāsanassa ca raho,  
cittavūpasamassa cā”ti.**

One should train in following good advice,  
in attending closely to ascetics,  
in sitting alone in hidden places,  
and in calming the mind.

### 3.8. Vassika

**“Ekopi saddho medhāvī,  
assaddhānīdha ñātinam;  
Dhammaṭṭho sīlasampanno,  
hoti atthāya bandhunam.**

I was the only one in my family  
who had faith and wisdom.  
It’s good for my relatives that I’m  
firm in principle, and ethical.

**Niggayha anukampāya,  
coditā ñātayo mayā;  
Ñātibandhavapemena,  
kāram katvāna bhikkhusu.**

I corrected my family out of compassion,  
telling them off out of love  
for my family and relatives.  
They performed a service for the monks

**Te abbhatitā kālaṅkatā,  
pattā te tidivaṃ sukhaṃ;  
Bhātaro mayhaṃ mātā ca,  
modanti kāmakāmino”ti.**

and then they passed away,  
finding happiness in the heaven of the  
Thirty-three.

There, my brothers and mother  
enjoy all the pleasures they desire.

### 3.9. Yasoja

**“Kālapabbaṅgasaṅkāso,  
kiso dhamanisanthato;  
Mattaññū annapānamhi,  
adīnamānaso naro”.**

“With knobby knees,  
thin and veiny,  
eating and drinking but little—  
this person’s spirit is undaunted.”

**“Phuṭṭho ḍaṃsehi makasehi,  
araññasmim brahāvane;  
Nāgo saṅgāmasīseva,  
sato tatrādhivāsaya.**

“Pestered by flies and mosquitoes  
in the wilds, the formidable forest,  
one should mindfully endure,  
like an elephant at the head of the battle.

**Yathā brahmā tathā eko,  
yathā devo tathā duve;  
Yathā gāmo tathā tayo,  
kolāhalaṃ tatuttarin”ti.**

A monk alone is like the supreme Brahmā;  
a pair of monks are like gods;  
three are like a village;  
and more than that is a rabble.”

### 3.10. Sāṭimattiya

**“Ahu tuyhaṃ pure saddhā,  
sā te ajja na vijjati;  
Yaṃ tuyhaṃ tuyhamevetāṃ,  
natthi duccharitaṃ mama.**

In the past you had faith,  
today you have none.  
What’s yours is yours alone—  
I’ve done nothing wrong.

**Aniccā hi calā saddhā,  
evaṃ diṭṭhā hi sā mayā;  
Rajjantipi virajjanti,  
tattha kiṃ jiyate muni.**

Faith is impermanent, fickle:  
or so I have seen.  
Passions wax and wane:  
why would a sage waste away on that  
account?

**Paccati munino bhattaṃ,  
Thokaṃ thokaṃ kule kule;  
Piṇḍikāya carissāmi,  
Atthi jaṅghabalaṃ mamā”ti.**

The meal of a sage is cooked  
bit by bit in this family or that.  
I’ll walk for alms,  
for my legs are strong.

### 3.11. Upāli

**“Saddhāya abhinikkhamma,  
navapabbajito navo;  
Mitte bhajeyya kalyāṇe,  
suddhājīve atandite.**

One newly gone forth,  
who has left their home out of faith,  
should associate with spiritual friends,  
who are tireless and pure of livelihood.

**Saddhāya abhinikkhamma,  
navapabbajito navo;  
Saṅghasmim viharaṃ bhikkhu,  
sikkhetha vinayaṃ budho.**

One newly gone forth,  
who has left their home out of faith,  
a mendicant staying in the Saṅgha,  
being wise, would train in monastic  
discipline.

**Saddhāya abhinikkhamma,  
navapabbajito navo;  
Kappākappesu kusalo,  
careyya apurakkhato”ti.**

One newly gone forth,  
who has left their home out of faith,  
skilled in what is appropriate and what is

not,  
would wander undistracted.

### 3.12. Uttarapāla

**“Paṇḍitaṃ vata maṃ santaṃ,  
alamatthavicintakaṃ;  
Pañca kāmagaṇā loke,  
sammohā pātayimsu maṃ.**

I was, indeed, an astute scholar,  
competent to think on the meaning.  
The five kinds of sensual stimulation in the  
world,  
so delusory, were my downfall.

**Pakkhando māraṃvisaye,  
daḷhasallasamappito;  
Asakkhim maccurājassa,  
ahaṃ pāsā pamuccitum.**

Leaping into Māra’s domain,  
I was struck by a powerful dart.  
But I was able to free myself  
from the trap laid by the King of Death.

**Sabbe kāmā pahīnā me,  
bhavā sabbe padālītā;  
Vikkhīṇo jātiśamsāro,  
natthi dāni punabbhavo”ti.**

I have given up all sensual pleasures;  
all rebirths are shattered;  
transmigration through births is finished;  
now there are no more future lives.

### 3.13. Abhibhūta

**“Suṇātha ñātayo sabbe,  
yāvattettha samāgatā;  
Dhammaṃ vo desayissāmi,  
dukkhā jāti punappunaṃ.**

Listen up, all my relatives,  
those who have gathered here:  
I’ll teach you Dhamma!  
Painful is birth again and again.

**Ārambhatha nikkamatha,  
Yuñjatha buddhasāsane;  
Dhunātha maccuno senaṃ,  
Naḷāgāraṃva kuñjaro.**

Rouse yourselves, try harder!  
Devote yourselves to the instructions of the  
Buddha!

Crush the army of death,  
as an elephant a hut of reeds.

**Yo imasmim dhammavinaye,  
appamatto vihassati;  
Pahāya jātiśamsāraṃ,  
dukkhassantaṃ karissati”ti.**

Anyone who meditates diligently  
in this teaching and training,  
giving up transmigration,  
will make an end to suffering.

### 3.14. Gotama (2nd)

**“Saṃsaram hi nirayam agacchissam,  
Petalokamagamaṃ punappunam;  
Dukkhamamhipi tiracchānayaniam,  
Nekadhā hi vusitam ciram mayā.**

Transmigrating, I went to hell,  
and to the ghost realm time and again.  
Many times I dwelt long  
in the animal realm, so full of pain.

**Mānusoṃ ca bhavobhirādhito,  
Saggakāyamaḡamaṃ sakim sakim;  
Rūpadhātusu arūpadhātusu,  
Nevasaññisu asaññisuṭṭhitam.**

I was also reborn as a human,  
and from time to time I went to heaven.  
I’ve stayed in realms of form and  
formlessness,  
among the neither-percipient-nor-non-  
percipient, and the non-percipient.

**Sambhavā suviditā asārakā,  
Saṅkhatā pacalitā saderitā;  
Tam viditvā mahamattasambhavam,  
Santimeva satimā samajjhagam”ti.**

I know well these states of existence are  
worthless—  
conditioned, unstable, always in motion.  
When I understood this self-made chain,  
mindful, I found peace.

### 3.15. Hārita (2nd)

**“Yo pubbe karaṇiyāni,  
pacchā so kātumicchati;  
Sukhā so dhamasate ṭhānā,  
pacchā ca manutappati.**

Whoever wishes to do afterwards  
what they should have done before  
has lost the causes for happiness,  
and afterwards they’re tormented by  
regrets.

**Yaṅhi kayirā taṅhi vade,  
yam na kayirā na tam vade;  
Akarontam bhāsamānam,  
parijānanti paṇḍitā.**

You should only say what you would do;  
you shouldn’t say what you wouldn’t do.  
The wise will recognize  
one who talks without doing.

**Susukham vata nibbānam,  
sammāsambuddhadesitam;  
Asokam virajam khemam,  
yattha dukkham nirujjhati”ti.**

Oh! Extinguishment is so very blissful,  
as taught by the fully awakened Buddha:  
sorrowless, stainless, secure,  
where suffering all ceases.

### 3.16. Vimala (2nd)

**“Pāpamitte vivajjetvā,  
bhajeyyuttamapuggalam;  
Ovāde cassa tiṭṭheyya,  
patthento acalam sukham.**

Shunning bad friends,  
associate with the best of people.  
Stick to the advice he gave you,  
aspiring to unshakable happiness.

**Parittam dārumāruyha,  
yathā sīde mahañṇave;  
Evam kusitamāgamma,  
sādhujīvīpi sīdati;  
Tasmā tam parivajjeyya,  
kusitam hīnavīriyam.**

If you’re lost in the middle of a great sea,  
and you clamber up on a little log, you’ll  
sink.

So too, a person who lives well  
sinks by relying on a lazy person.  
Hence you should avoid such  
a lazy person who lacks energy.

**Pavivittehi ariyehi,  
pahitattehi jhāyibhi;  
Niccām āradhāvīriyehi,  
paṇḍitehi sahāvase”ti.**

Dwell with the noble ones  
who are secluded and determined  
and always energetic;  
the astute who practice absorption.

## Book of the Fours

### 4.1. Nāgasamāla

**“Alaṅkatā suvasanā,  
mālinī candanussadā;  
Majjhe mahāpathe nārī,  
tūriye naccati naṭṭakī.**

Adorned with jewelry and all dressed up,  
with garlands, and sandalwood makeup  
piled on,  
along the main street is a lady—  
a dancer dancing as the music plays.

**Piṇḍikāya pavitṭhohaṃ,  
gacchanto naṃ udikkhisāṃ;  
Alaṅkataṃ suvasanaṃ,  
maccupāsaṃva oḍḍitaṃ.**

I entered for alms,  
and while walking along I glanced at her,  
adorned with jewelry and all dressed up,  
like a snare of death laid down.

**Tato me manasikāro,  
yoniso udapajjatha;  
Ādīnavo pāturahu,  
nibbidā samatiṭṭhatha.**

Then the realization  
came upon me—  
the danger became clear,  
and I grew firmly disillusioned.

**Tato cittaṃ vimucci me,  
passa dhammasudhammataṃ;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanaṃ”ti.**

Then my mind was freed—  
see the excellence of the teaching!  
I’ve attained the three knowledges  
and fulfilled the Buddha’s instructions.

#### 4.2. Bhagu

**“Ahaṃ middhena pakato,  
vihārā upanikkhamiṃ;  
Caṅkamaṃ abhiruhanto,  
tattheva papatiṃ chamā.**

Overwhelmed by drowsiness,  
I left my dwelling.  
Stepping up to the path for walking  
meditation,  
I fell to the ground right there.

**Gattāni parimajjitvā,  
punapāruyha caṅkamaṃ;  
Caṅkame caṅkamaṃ sohaṃ,  
ajjhattaṃ susamāhito.**

I rubbed my limbs, and again  
I stepped up on the path for walking  
meditation.  
I walked meditation up and down the path,  
serene inside myself.

**Tato me manasikāro,  
yoniso udapajjatha;  
Ādīnavo pāturahu,  
nibbidā samatiṭṭhatha.**

Then the realization  
came upon me—  
the danger became clear,  
and I grew firmly disillusioned.

**Tato cittaṃ vimucci me,  
passa dhammasudhammataṃ;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanaṃ”ti.**

Then my mind was freed—  
see the excellence of the teaching!  
I’ve attained the three knowledges,  
and fulfilled the Buddha’s instructions.

#### 4.3. Sabhiya

**“Pare ca na vijānanti,  
mayamettha yamāse;  
Ye ca tatha vijānanti,  
tato sammanti medhagā.**

Others don’t understand  
that we need restraint in this.  
But those who do understand this,  
being clever, settle their quarrels.

**Yadā ca avijānantā,  
iriyantamarā viya;  
Vijānanti ca ye dhammaṃ,  
āturesu anāturā.**

And when those who don’t understand  
behave as though they were immortal,  
those who understand the Dhamma  
are like the healthy among the sick.

**Yaṃ kiñci sithilaṃ kammaṃ,  
saṅkiliṭṭhañca yaṃ vataṃ;  
Saṅkassaraṃ brahmacariyaṃ,  
na taṃ hoti mahapphalaṃ.**

Any lax act,  
any corrupt observance,  
or suspicious spiritual life,  
is not very fruitful.

**Yassa sabrahmacārīsu,  
gāravo nūpalabbhati;  
Ārakā hoti saddhammā,  
nabhaṃ puthaviyā yathā”ti.**

Whoever has no respect  
for their spiritual companions  
is as far from true Dhamma  
as the sky from the earth.

#### 4.4. Nandaka (2nd)

**“Dhiratthu pūre duggandhe,  
mārapakkhe avassute;  
Navasotāni te kāye,  
yāni sandanti sabbadā.**

Damn you mortal frame, you stink!  
You’re on Māra’s side, you ooze!  
O body, you have nine streams  
that are flowing all the time.

**Mā purāṇaṃ amaññittho,  
māsādesi tathāgate;  
Saggepi te na rajjanti,  
kimaṅgaṃ pana mānuse.**

Don't think much of mortal frames;  
don't disparage the Realized Ones.  
They're not even aroused by heaven,  
let alone by humans.

**Ye ca kho bālā dummedhā,  
dummantī mohapārutā;  
Tādisā tattha rajjanti,  
mārakhittamhi bandhane.**

But those who are stupid fools,  
with bad advisors, shrouded in delusion,  
that kind of person is aroused by bodies,  
when Māra has laid down the snare.

**Yesaṃ rāgo ca doso ca,  
avijjā ca virājitā;  
Tādī tattha na rajjanti,  
chinnasuttā abandhanā”ti.**

Those in whom greed, hate, and ignorance  
have faded away;  
such people are not aroused by bodies,  
they've cut the strings, they're no longer  
bound.

#### 4.5. Jambuka

**“Pañcapaññāsavassāni,  
rajojallamadhārayim;  
Bhuñjanto māsikaṃ bhattaṃ,  
kesamassuṃ alocayim.**

For fifty-five years  
I wore dust and dirt.  
Eating one meal a month,  
I tore out my hair and beard.

**Ekapādena aṭṭhāsīm,  
āsaṇaṃ parivajjayim;  
Sukkhagūthāni ca khādim,  
uddesaṇca na sādīyim.**

I stood on one foot;  
I rejected seats;  
I ate dried-out dung;  
I didn't accept food set aside for me.

**Etādisaṃ karitvāna,  
bahuṃ duggatigāminam;  
Vuyhamāno mahoghena,  
buddhaṃ saraṇamāgamam.**

I did many deeds of this kind,  
which lead to a bad destination.  
Swept away by a great flood,  
I went to the Buddha for refuge.

**Saraṇagamanam passa,  
passa dhammasudhammatam;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanaṃ”ti.**

See the going for refuge!  
See the excellence of the teaching!  
I've attained the three knowledges  
and fulfilled the Buddha's instructions.

#### 4.6. Senaka

**“Svāgataṃ vata me āsi,  
gayāyaṃ gayaphagguyā;  
Yaṃ addasāsīm sambuddhaṃ,  
desentaṃ dhammamuttamaṃ.**

It was so welcome for me  
during the Gayā spring festival  
to see the Awakened One  
teaching the supreme Dhamma.

**Mahappabhaṃ gaṇācariyaṃ,  
aggapattaṃ vināyakaṃ;  
Sadevakassa lokassa,  
jinaṃ atuladassanaṃ.**

He was glorious, the teacher of a  
community,  
a leader who had realized the highest.  
In all the world with its gods,  
he was the victor of unequalled vision.

**Mahānāgaṃ mahāvīraṃ,  
mahājutimanāsavaṃ;  
Sabbāsavaparikkhīṇaṃ,  
satthāramakutobhayaṃ.**

A great giant, a great hero,  
a great light free of defilement.  
With the utter ending of all defilements,  
the teacher fears nothing from any quarter.

**Cirasaṅkiliṭṭhaṃ vata maṃ,  
diṭṭhisandānabandhitaṃ;  
Vimocayi so bhagavā,  
sabbaganthehi senakaṃ”ti.**

For a long time, sadly, I was corrupted,  
fettered by the bond of wrong view.  
That Blessed One, Senaka,  
released me from all ties.

#### 4.7. Sambhūta

**“Yo dandhakāle tarati,  
taraṇīye ca dandhaye;  
Ayoni saṃvidhānena,  
bālo dukkhaṃ nigacchati.**

Hurrying when it's time to dawdle;  
dawdling when it's time to hurry;  
being so disorganized  
a fool falls into suffering.



**Tassatthā parihāyanti,  
kālapakkheva candimā;  
Āyasakyañca pappoti,  
mittehi ca virujjhati.**

Their good fortune wastes away  
like the moon in the waning fortnight.  
They become disgraced  
and alienated from their friends.

**Yo dandhakāle dandheti,  
taraṇīye ca tāraye;  
Yoniso saṁvidhānena,  
sukhaṁ pappoti paṇḍito.**

Dawdling when it's time to dawdle;  
hurrying when it's time to hurry;  
being so well organized,  
an astute person comes into happiness.

**Tassatthā paripūrenti,  
sukkapakkheva candimā;  
Yaso kittiñca pappoti,  
mittehi na virujjhati”ti.**

Their good fortune flourishes  
like the moon in the waxing fortnight.  
They become famous and respected,  
not alienated from their friends.

#### 4.8. Rāhula

**“Ubhayeneva sampanno,  
rāhulabhaddoti maṁ vidū;  
Yañcamhi putto buddhassa,  
yañca dhammesu cakkhumā.**

I am known as “Fortunate Rāhula”,  
because I’m accomplished in both ways:  
I am the son of the Buddha,  
and I have the vision of the teachings.

**Yañca me āsavā khīṇā,  
yañca natthi punabbhavo;  
Arahā dakkhiṇeyyomhi,  
tevijjo amataddaso.**

Since my defilements have ended,  
since there are no more future lives—  
I’m perfected, worthy of offerings,  
master of the three knowledges, seer of the  
deathless.

**Kāmandhā jālapacchannā,  
taṇhāchādanachādītā;  
Pamattabandhunā baddhā,  
macchāva kumināmukhe.**

Blinded by sensual pleasures, trapped in a  
net,  
they are smothered over by craving;  
bound by the Kinsman of the Negligent,  
like a fish caught in a funnel-net trap.

**Taṁ kāmaṁ ahamujjhitvā,  
chetvā māraṁ bandhanaṁ;  
Samūlaṁ taṇhamabbuyha,  
sītibhūtosmi nibbuto”ti.**

Having thrown off those sensual pleasures,  
having cut Māra’s bond,  
and having plucked out craving, root and  
all:

I’m cooled, extinguished.

#### 4.9. Candana

**“Jātarūpena sañchannā,  
dāsigaṇapurakkhatā;  
Añkena puttamādāya,  
bhariyā maṁ upāgami.**

Covered over with gold,  
surrounded by all her maids,  
with my son upon her hip,  
my wife came to me.

**Tañca disvāna āyantim,  
sakaputtassa mātaraṁ;  
Alaṅkataṁ suvasanaṁ,  
maccupāsaṁva oḍḍitaṁ.**

I saw her coming,  
the mother of my son,  
adorned with jewelry and all dressed up,  
like a snare of death laid down.

**Tato me manasīkāro,  
yoniso udapajjatha;  
Ādīnava pāturaḥu,  
nibbidā samatiṭṭhatha.**

Then the realization  
came upon me—  
the danger became clear,  
and I was firmly disillusioned.

**Tato cittaṁ vimucci me,  
passa dhammasudhammataṁ;  
Tisso vijjā anuppattā,  
kataṁ buddhassa sāsanam”ti.**

Then my mind was freed—  
see the excellence of the teaching!  
I’ve attained the three knowledges  
and fulfilled the Buddha’s instructions.

#### 4.10. Dhammika

**“Dhammo have rakkhati dhammacāriṁ,  
Dhammo suciṇṇo sukhamāvahati;  
Esānisaṁso dhamme suciṇṇe,  
Na duggatiṁ gacchati dhammacārī.**

“Dhamma surely protects one who practices  
Dhamma;  
the teaching brings happiness when  
practiced well.

This is the benefit of practicing Dhamma:  
one doesn't go to a bad destination.

**Na hi dhammo adhammo ca,  
ubho samavipākino;  
Adhammo nirayaṃ neti,  
dhammo pāpeti suggaṃ.**

It's not the case that Dhamma and what is  
not Dhamma

lead to the same results.

What is not Dhamma leads to hell,  
while Dhamma takes you to a good place.

**Tasmā hi dhammesu kareyya chandaṃ,  
Iti modamāno sugatena tādinā;  
Dhamme ṭhitā sugatavarassa sāvakā,  
Nīyanti dhīrā saraṇavaraggagāmino”.**

So you should rouse enthusiasm for the  
teachings;  
such rejoicing is owing to the Holy One, the  
poised.

The disciples of the best of Holy Ones are  
firm in the teaching;  
those wise ones are led on, headed to the  
very best of refuges.”

**“Vipphoṭito gaṇḍamūlo,  
Taṇhājālo samūhato;  
So khīṇasaṃsāro na catthi kiñcanaṃ,  
Cando yathā dosinā puṇṇamāsiyan”ti.**

“The boil has been burst from its root,  
the net of craving is eradicated.  
He has ended transmigration, he has  
nothing,  
he's like the full moon on a bright night.”

#### 4.11. Sappaka

**“Yadā balākā sucipaṇḍaracchadā,  
Kāḷassa meghassa bhayena tajjitā;  
Palehiti ālayamālayesinī,  
Tadā nadī ajakaraṇī rameti maṃ.**

When the crane with its beautiful white  
wings,  
startled by fear of the dark thundercloud,  
flees, seeking shelter—  
then the River Ajakaraṇī delights me.

**Yadā balākā suvisuddhapaṇḍarā,  
Kāḷassa meghassa bhayena tajjitā;  
Pariyesati leṇamaleṇadassinī,  
Tadā nadī ajakaraṇī rameti maṃ.**

When the crane, so pure and white,  
startled by fear of the dark thundercloud,  
seeks a cave to shelter in, but can't see one—  
then the River Ajakaraṇī delights me.

**Kaṃ nu tattha na ramenti,  
jambuyo ubhato tahim;  
Sobhenti āpagākūlaṃ,  
mama leṇassa pacchato.**

Who wouldn't be delighted  
by the rose-apple trees  
that adorn both banks of the river,  
there, behind my cave?

**Tāmatamadasaṅghasuppahīnā,  
Bhekā mandavatī panādayanti;  
‘Nājja girinadīhi vippavāsasamayo,  
Khemā ajakaraṇī sivā surammā””ti.**

Rid of snakes, that death-mad swarm,  
the lazy frogs croak:

“Today isn't the time to stray from  
mountain streams;

Ajakaraṇī is safe, pleasant, and delightful.”

#### 4.12. Mudita

**“Pabbajim jīvikatthohaṃ,  
laddhāna upasampadam;  
Tato saddhaṃ paṭilabhim,  
daḥhavīriyo parakkamim.**

I went forth to save my life.  
But I embraced faith  
after receiving full ordination.  
I strove, strong in effort:

**Kāmaṃ bhijjatuyam kāyo,  
maṃsapesī visīyaruṃ;  
Ubho jaṇṇukasandhihi,  
jaṅghāyo papatantu me.**

gladly, let this body be broken!  
Let this lump of meat be dissolved!  
Let both my legs fall off  
at the knees!

**Nāsissaṃ na pivissāmi,  
vihārā ca na nikkhame;  
Napi passaṃ nipātessaṃ,  
taṇhāsalle anūhate.**

I won't eat, I won't drink,  
I won't leave my dwelling,  
nor will I lie down on my side,  
until the dart of craving is pulled out.

**Tassa mevaṃ viharato,  
passa vīriyaparakkamaṃ;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanam”ti.**

As I meditate like this,  
see my energy and vigor!  
I've attained the three knowledges  
and fulfilled the Buddha's instructions.

# Book of the Fives

## 5.1. Rājadatta

**“Bhikkhu sivathikaṃ gantvā,  
Addasa itthimujjhitāṃ;  
Apaviddhaṃ susānasmiṃ,  
Khajjantiṃ kimihī phuṭaṃ.**

I, a monk, went to a charnel ground  
and saw a woman’s body abandoned there,  
discarded in a cemetery,  
full of worms that devoured.

**Yañhi eke jigucchanti,  
mataṃ disvāna pāpakaṃ;  
Kāmarāgo pāturahu,  
andhova savatī ahuṃ.**

Some men were disgusted,  
seeing her dead and rotten;  
but sexual desire arose in me,  
I was as if blind to her oozing body.

**Orāṃ odanapākamhā,  
tamhā ṭhānā apakkamiṃ;  
Satimā sampajānohaṃ,  
ekamantaṃ upāvisiṃ.**

Quicker than the cooking of rice  
I left that place!  
Mindful and aware,  
I retired to a discreet place.

**Tato me manasīkāro,  
yoniso udapajjatha;  
Ādīnavo pāturahu,  
nibbidā samatiṭṭhatha.**

Then the realization  
came upon me—  
the danger became clear,  
and I was firmly disillusioned.

**Tato cittaṃ vimucci me,  
passa dhammasudhammataṃ;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanā”ti.**

Then my mind was freed—  
see the excellence of the teaching!  
I’ve attained the three knowledges  
and fulfilled the Buddha’s instructions.

## 5.2. Subhūta

**“Ayoge yuñjamattānaṃ,  
puriso kiccamicchako;  
Carañce nādhigaccheyya,  
‘taṃ me dubbhagalakkhaṇaṃ’.**

When a person, wishing for a certain  
outcome,

applies themselves where they ought not;  
not achieving what they worked for,  
they say: “That’s a sign of my bad luck.”

**Abbūlhaṃ aghagataṃ vijitaṃ,  
Ekañce ossajeyya kalīva siyā;  
Sabbānipi ce ossajeyya andhova siyā,  
Samavisamassa adassanato.**

When a misfortune is extracted and beaten,  
to surrender it in part would be like losing  
at dice;  
but to surrender it all you’d have to be  
blind,  
not seeing the even and the uneven.

**Yañhi kayirā tañhi vade,  
yaṃ na kayirā na taṃ vade;  
Akarontaṃ bhāsamaṇaṃ,  
parijānanti paṇḍitā.**

You should only say what you would do;  
you shouldn’t say what you wouldn’t do.  
The wise will recognize  
one who talks without doing.

**Yathāpi ruciraṃ pupphaṃ,  
vaṇṇavantaṃ agandhakaṃ;  
Evaṃ subhāsītā vācā,  
aphalā hoti akubbato.**

Just like a glorious flower  
that’s colorful but lacks fragrance;  
well-spoken speech is fruitless  
for one who does not act on it.

**Yathāpi ruciraṃ pupphaṃ,  
Vaṇṇavantaṃ sugandhakaṃ;  
Evaṃ subhāsītā vācā,  
Saphalā hoti kubbato”ti.**

Just like a glorious flower  
that’s both colorful and fragrant,  
well-spoken speech is fruitful  
for one who acts on it.

## 5.3. Girimānanda

**“Vassati devo yathā sugītaṃ,  
Channā me kuṭikā sukhā nivātā;  
Tassaṃ viharāmi vūpasanto,  
Atha ce patthayasī pavassa deva.**

The sky rains down, like a beautiful song;  
my little hut is roofed and pleasant,  
sheltered from the wind;  
I meditate there, peaceful:  
so rain, sky, as you please.

**Vassati devo yathā sugītaṃ,  
Channā me kuṭikā sukhā nivātā;  
Tassaṃ viharāmi santacitto,  
Atha ce patthayasī pavassa deva.**

The sky rains down, like a beautiful song;  
my little hut is roofed and pleasant,  
sheltered from the wind;  
I meditate there, my mind at peace:  
so rain, sky, as you please.

**Vassati devo,**

**...pe...**

**tassaṃ viharāmi vītarāgo,**

**...pe...**

The sky rains down, like a beautiful song;  
my little hut is roofed and pleasant,  
sheltered from the wind;  
I meditate there, free of lust:  
so rain, sky, as you please.

**Vassati devo,**

**...pe...**

**tassaṃ viharāmi vītarāgo,**

**...pe...**

The sky rains down, like a beautiful song;  
my little hut is roofed and pleasant,  
sheltered from the wind;  
I meditate there, free of hate:  
so rain, sky, as you please.

**Vassati devo,**

**...pe...**

**tassaṃ viharāmi vītamoho,**

**Atha ce patthayasī pavassa devā”ti.**

The sky rains down, like a beautiful song;  
my little hut is roofed and pleasant,  
sheltered from the wind;  
I meditate there, free of delusion:  
so rain, sky, as you please.

#### 5.4. Sumana (1st)

**“Yaṃ patthayāno dhammesu,**

**upajjhāyo anuggahi;**

**Amataṃ abhikaṅkantaṃ,**

**kataṃ kattabbakaṃ mayā.**

My mentor helped me to learn,  
hoping I would practice those teachings.  
Aspiring to the deathless,  
I’ve done what had to be done.

**Anuppatto sacchikato,**

**sayāṃ dhammo anītiho;**

**Visuddhañño nikkaṅkho,**

**byākaromi tavantike.**

I’ve realized the Dhamma,  
witnessing it for myself, not based on  
hearsay.  
With purified knowledge, free of doubt,  
I declare it in your presence.

**Pubbenivāsaṃ jānāmi,**

**dibbacakkhu visodhitāṃ;**

**Sadattho me anuppatto,**

**kataṃ buddhassa sāsanaṃ.**

I know my past lives,  
my clairvoyance is purified,  
I’ve realized my own true goal,  
and fulfilled the Buddha’s instructions.

**Appamattassa me sikkhā,**

**sussutā tava sāsane;**

**Sabbe me āsavā khīṇā,**

**natthi dāni punabbhavo.**

Being diligent in the training,  
I learned your teachings well.  
All my defilements are ended;  
now there’ll be no more future lives.

**Anusāsi maṃ ariyavatā,**

**Anukampi anuggahi;**

**Amogho tuyhamovādo,**

**Antevāsimhi sikkhito”ti.**

You advised me in noble observances;  
compassionate, you helped teach me.  
Your instruction was not in vain—  
I, your pupil, am fully trained.

#### 5.5. Vaḍḍha

**“Sādhū hi kira me mātā,**

**Patodaṃ upadaṃsayi;**

**Yassāhaṃ vacanaṃ sutvā,**

**Anusiṭṭho janettiyā;**

**Āraddhavīriyo pahitatto,**

**Patto sambodhimuttamaṃ.**

Actually, it turned out to be a good thing,  
how my mother spurred me on.  
When I heard her words,  
advised by my mother,  
energetic and resolute,  
I realized supreme awakening.

**Arahā dakkhiṇeyyomhi,**

**tevijjo amataddaso;**

**Jetvā namucino senaṃ,**

**viharāmi anāsavo.**

I’m perfected, worthy of offerings,  
master of the three knowledges, seer of the  
deathless.  
I’ve conquered the army of Namuci,  
and live without defilements.

**Ajjhattaṅca bahiddhā ca,**

**ye me vijjimsu āsavā;**

**Sabbe asesā ucchinnā,**

**na ca uppajjare puna.**

Those defilements that were found in me,  
internally and externally,  
are all cut off without remainder,  
and will not arise again.

**Visāradā kho bhaginī,  
etamatthaṃ abhāsaya;  
'Apihā nūna mayipi,  
vanatho te na vijjati'.**

My self-assured sister  
said this to me:

“Now neither you nor I  
have any entanglements.”

**Pariyantakataṃ dukkhaṃ,  
antimoyaṃ samussayo;  
Jātimaraṇasaṃsāro,  
natthi dāni punabbhavo”ti.**

Suffering is at an end;  
this bag of bones is my last  
in the transmigration through births and  
deaths;  
now there are no more future lives.

#### 5.6. Nadīkassapa

**“Atthāya vata me buddho,  
nadiṃ nerañjaraṃ agā;  
Yassāhaṃ dhammaṃ sutvāna,  
micchādīṭṭhiṃ vivajjayiṃ.**

It was truly for my benefit  
that the Buddha went to the river  
Nerañjara.

When I heard his teaching,  
I shunned wrong view.

**Yajim uccāvace yaññe,  
aggihuttaṃ juhim ahaṃ;  
'Esā suddhī'ti maññanto,  
andhabhūto puthujjano.**

I used to perform a diverse spectrum of  
sacrifices;

I served the sacred flame,  
imagining, “This is purity.”

I was a blind, ordinary person.

**Diṭṭhigahanapakkhando,  
parāmāsenā mohito;  
Asuddhiṃ maññisaṃ suddhiṃ,  
andhabhūto aviddasu.**

Caught in the thicket of wrong view,  
deluded by misapprehension.

Thinking impurity was purity,  
I was blind and ignorant.

**Micchādīṭṭhi pahinā me,  
bhavā sabbe padālītā;**

**Juhāmi dakkhiṇeyyaggiṃ,  
namassāmi tathāgataṃ.**

I've abandoned wrong view;  
all rebirths are shattered.

I serve the truly worthy flame:  
I bow to the Realized One.

**Mohā sabbe pahinā me,  
bhavataṇhā padālītā;  
Vikkhīṇo jātisaṃsāro,  
natthi dāni punabbhavo”ti.**

I've given up all delusion;  
craving for continued existence is shattered;  
transmigration through births is finished;  
now there are no more future lives.

#### 5.7. Gayākassapa

**“Pāto majjhanhikaṃ sāyaṃ,  
tikkhatturū divasassahaṃ;  
Otarim udakaṃ sohaṃ,  
gayāya gayaphagguyā.**

Three times a day—  
morning, midday, and evening—  
I plunged into the water at Gayā  
for the Gayā spring festival.

**'Yaṃ mayā pakataṃ pāpaṃ,  
pubbe aññāsu jātisu;  
Taṃ dānidha pavāhemi',  
evaṃdiṭṭhi pure ahuṃ.**

“Whatever bad things I've done  
in previous lives,  
I'll now wash away right here”—  
such was the view I used to hold.

**Sutvā subhāsitaṃ vācaṃ,  
dhammatthasahitaṃ padaṃ;  
Tathaṃ yāthāvakaṃ atthaṃ,  
yoniso paccavekkhisaṃ.**

Having heard the wonderful words,  
a passage meaningful and principled,  
I properly reflected  
on the true, essential goal.

**Ninhātasabbapāpomhi,  
nimmalo payato suci;  
Suddho suddhassa dāyādo,  
putto buddhassa oraso.**

I've washed away all bad things;  
I'm stainless, clean, pristine;  
the pure heir of the pure one,  
a true-born child of the Buddha.

**Ogayhaṭṭhaṅgikaṃ sotaṃ,  
sabbapāpaṃ pavāhayim;  
Tisso vijjā ajjhagamim,  
kataṃ buddhassa sāsanā”ti.**

When I plunged into the eightfold stream,  
all bad things were washed away.  
I've attained the three knowledges  
and fulfilled the Buddha's instructions.

#### 5.8. Vakkali

**“Vātarogābhinīto tvaṃ,  
viharaṃ kānane vane;  
Paviṭṭhagocare lūkhe,  
kathaṃ bhikkhu karissasi”.**

“Struck by a wind ailment  
while dwelling in a forest grove,  
you've entered a tough place for gathering  
alms—  
how will you get by, monk?”

**“Pītisukhena vipulena,  
pharamāno samussayaṃ;  
Lūkhampi abhisambhonto,  
viharissāmi kānane.**

“Pervading this bag of bones  
with abundant rapture and happiness,  
putting up with what's tough,  
I'll dwell in the forest.

**Bhāvento satipaṭṭhāne,  
indriyāni balāni ca;  
Bojjhaṅgāni ca bhāvento,  
viharissāmi kānane.**

Developing mindfulness meditation,  
the faculties and the powers,  
developing the factors of awakening,  
I'll dwell in the forest.

**Āraddhavīriye pahitatte,  
Niccaṃ dalhaparakkame;  
Samagge sahite disvā,  
Viharissāmi kānane.**

Having seen those who are energetic,  
resolute,  
always staunchly vigorous,  
harmonious and united,  
I'll dwell in the forest.

**Anussaranto sambuddhaṃ,  
aggaṃ dantaṃ samāhitaṃ;  
Atandīto rattindivaṃ,  
viharissāmi kānane”ti.**

Recollecting the Buddha—  
the best, the tamed, the serene—  
tireless all day and night  
I'll dwell in the forest.”

#### 5.9. Vijitasena

**“Olaggessāmi te citta,  
āṇidvāreva hatthinaṃ;**

**Na taṃ pāpe niyojessaṃ,  
kāmajāla sarīraja.**

I'll cage you, mind,  
like an elephant in a stockade.  
Born of the flesh, that net of the senses,  
I won't urge you to do bad.

**Tvaṃ olaggo na gacchasi,  
Dvāravivaraṃ gajova alabhanto;  
Na ca cittakali punappunaṃ,  
Pasakka pāparato carissasi.**

Caged, you won't go anywhere,  
like an elephant who can't find an open  
gate.  
Demon-mind, you won't wander again and  
again,  
bullying, in love with wickedness.

**Yathā kuñjaraṃ adantaṃ,  
Navaggahamaṅkusaggaho;  
Balavā āvatteti akāmaṃ,  
Evaṃ āvattayissaṃ taṃ.**

Just as a strong trainer with a hook  
takes a wild, newly captured elephant  
and wins it over against its will,  
so I'll win you over.

**Yathā varahayadamakusalo,  
Sārathi pavaro dameti ājaññaṃ;  
Evaṃ damayissaṃ taṃ,  
Patiṭṭhito pañcasu balesu.**

Just as a fine charioteer, skilled in the  
taming  
of fine horses, tames a thoroughbred,  
so I'll tame you,  
firmly established in the five powers.

**Satiyā taṃ nibandhissaṃ,  
Payutto te damessāmi;  
Vīriyadhuraniggahito,  
Na yīto dūraṃ gamissase cittā”ti.**

I'll bind you with mindfulness;  
devout, I shall tame you;  
kept in check by harnessed energy,  
mind, you won't go far from here.

#### 5.10. Yasadatta

**“Upārambhacitto dummedho,  
suṇāti jinasāsaṇaṃ;  
Ārakā hoti saddhammā,  
nabhaso pathavī yathā.**

With fault-finding mind, the dullard  
listens to the victor's instruction.  
They're as far from the true teaching  
as the earth is from the sky.

**Upārambhacitto dummedho,  
suṇāti jinasāsanam;  
Parihāyati saddhammā,  
kālapakkheva candimā.**

With fault-finding mind, the dullard  
listens to the victor's instruction.  
They fall away from the true teaching,  
like the moon in the waning fortnight.

**Upārambhacitto dummedho,  
suṇāti jinasāsanam;  
Parisussati saddhamme,  
maccho appodake yathā.**

With fault-finding mind, the dullard  
listens to the victor's instruction.  
They wither away in the true teaching,  
like a fish in too little water.

**Upārambhacitto dummedho,  
suṇāti jinasāsanam;  
Na virūhati saddhamme,  
khetto bījamva pūtikam.**

With fault-finding mind, the dullard  
listens to the victor's instruction.  
They don't thrive in the true teaching,  
like a rotten seed in a field.

**Yo ca tuṭṭhena cittena,  
suṇāti jinasāsanam;  
Khepetvā āsave sabbe,  
sacchikatvā akuppataṃ;  
Pappuyya paramaṃ santim,  
parinibbātināsavo”ti.**

But one with contented mind  
who listens to the victor's instruction—  
having wiped out all defilements;  
having witnessed the unshakable;  
having arrived at ultimate peace—  
they are quenched without defilements.

### 5.11. Soṇakuṭikaṇṇa

**“Upasampadā ca me laddhā,  
vimutto camhi anāsavo;  
So ca me bhagavā diṭṭho,  
vihāre ca sahāvasim.**

I've received ordination;  
I am liberated, without defilements;  
I've seen the Blessed One myself,  
and even stayed together with him.

**Bahudeva rattim bhagavā,  
abbhokāsetināmayi;  
Vihāra kusalo satthā,  
vihāraṃ pāvisi tadā.**

The Blessed One, the teacher,  
spent much of the night in the open;

then he, who is so skilled in meditation,  
entered his dwelling.

**Santharivāna saṅghāṭim,  
seyyam kappesi gotamo;  
Sīho selaguhāyamva,  
pahīnabhayabheravo.**

Spreading his outer robe,  
Gotama made his bed,  
like a lion in a rocky cave,  
with fear and dread given up.

**Tato kalyāṇavākkaraṇo,  
sammāsambuddhasāvako;  
Soṇo abhāsi saddhammaṃ,  
buddhaseṭṭhassa sammukhā.**

Then, with lovely enunciation,  
Soṇa, a disciple of the Buddha,  
recited the true teaching  
before the best of Buddhas.

**Pañcakkhandhe pariññāya,  
Bhāvayitvāna añjasaṃ;  
Pappuyya paramaṃ santim,  
Parinibbissatyanāsavo”ti.**

When he has completely understood the  
five aggregates,  
developed the direct route,  
and arrived at ultimate peace,  
he will realize quenching without  
defilements.

### 5.12. Kosiya

**“Yo ve garūnaṃ vacanaññu dhīro,  
Vase ca tamhi janayetha pemaṃ;  
So bhattimā nāma ca hoti paṇḍito,  
Ñatvā ca dhammesu visesi assa.**

Whatever wise one, understanding their  
teacher's words,  
stays with them, their fondness growing;  
that astute person is indeed devoted—  
knowing the teachings, they're  
distinguished.

**Yam āpadā uppatitā ulārā,  
Nakkhambhayante paṭisaṅkhayantaṃ;  
So thāmaṃvā nāma ca hoti paṇḍito,  
Ñatvā ca dhammesu visesi assa.**

When extreme stresses arise,  
one who does not tremble, but reflects  
instead,  
that astute person is indeed strong—  
knowing the teachings, they're  
distinguished.

**Yo ve samuddova ṭhito anejo,  
Gambhīrapañño nipuṇatthadassī;**

**Asaṃhāriyo nāma ca hoti paṇḍito,  
Ñatvā ca dhammesu visesi assa.**  
Steady as the ocean, imperturbable,  
their wisdom is deep, they see the subtle  
goal;  
that astute person is indeed immovable—  
knowing the teachings, they're  
distinguished.

**Bahussuto dhammadharo ca hoti,  
Dhammassa hoti anudhammacārī;  
So tādiso nāma ca hoti paṇḍito,  
Ñatvā ca dhammesu visesi assa.**  
They're very learned, and have memorized  
the teaching,  
living in line with the teachings—  
that astute person is indeed such—  
knowing the teachings, they're  
distinguished.

**Atthañca yo jānāti bhāsitassa,  
Atthañca ñatvāna tathā karoti;  
Atthantaro nāma sa hoti paṇḍito,  
Ñatvā ca dhammesu visesi assā”ti.**  
They know the meaning of what is said,  
and act accordingly;  
that astute person is indeed a master of  
meaning—  
knowing the teachings, they're  
distinguished.

## Book of the Sixes

### 6.1. Uruvelākassapa

**“Disvāna pāṭihīrāni,  
gotamassa yasassino;  
Na tāvāhaṃ paṇipatiṃ,  
issāmānena vañcīto.**  
Seeing the demonstrations  
of the renowned Gotama  
was not enough for me to bow to him—  
I was blinded by jealousy and conceit.

**Mama saṅkappamaññāya,  
codesi narasārathi;  
Tato me āsi saṃvego,  
abbhuto lomahaṃsano.**  
Knowing my thoughts,  
the trainer of men scolded me.  
I was struck with a sense of urgency,  
so astonishing and hair-raising!

**Pubbe jaṭilabhūtaṃ,  
yā me siddhi parittikā;**

**Tāhaṃ tadā nirākatvā,  
pabbajim jinasāsane.**  
Rejecting the petty powers  
I had before as a matted-hair ascetic,  
I then went forth  
in the victor's instruction.

**Pubbe yaññaṃ santuṭṭho,  
kāmadhātupurakkhato;  
Pacchā rāgañca dosañca,  
mohañcāpi samūhanim.**  
I used to be content with sacrifice,  
the realm of sensual pleasures was my  
priority.  
But later I eradicated desire,  
and hatred and also delusion.

**Pubbenivāsaṃ jānāmi,  
dibbacakkhu visodhitam;  
Iddhimā paracittaññū,  
dibbasotañca pāpuṇim.**  
I know my past lives;  
my clairvoyance is clarified;  
I have psychic powers, and know the minds  
of others;  
I have attained clairaudience.

**Yassa catthāya pabbajito,  
agārasmānagāriyam;  
So me attho anuppatto,  
sabbasaṃyojanakkhayo”ti.**  
I've attained the goal  
for the sake of which I went forth  
from the lay life to homelessness—  
the ending of all fetters.

### 6.2. Tekicchakāri

**“Atihitā vīhi,  
khalagatā sālī;  
Na ca labhe piṇḍam,  
kathamahaṃ kassam”.**  
“The rice has been harvested  
and gathered on the threshing-floor—  
but I don't get any alms-food!  
How will I get by?”

**“Buddhamappameyyam anussara  
pasanno,  
Pītiyā phuṭasarīro hohisi satatamudaggo.**  
“In faith, recollect the immeasurable  
Buddha!  
Your body soaked with rapture, you'll  
always be full of joy.

**Dhammamappameyyam anussara  
pasanno,  
Pītiyā phuṭasarīro hohisi satatamudaggo.**



In faith, recollect the immeasurable teaching!  
Your body soaked with rapture, you'll always be full of joy.

**Saṅghamappameyyaṃ anussara pasanno,  
Pītiyā phuṭasarīro hohisi  
satatamudaggo”.**

In faith, recollect the immeasurable Saṅgha!  
Your body soaked with rapture, you'll always be full of joy.”

**“Abbhokāse viharasi,  
Sītā hemantikā imā ratyo;  
Mā sītena pareto vihaññittho,  
Pavisa tvaṃ vihāraṃ phusitaggaḷaṃ”.**

“You stay in the open,  
though these winter nights are cold.  
Don't perish, overcome with cold;  
enter your dwelling, with latch shut fast.”

**“Phusissaṃ catasso appamaññāyo,  
Tāhi ca sukhito viharissaṃ;  
Nāhaṃ sītena vihaññissaṃ,  
Aniñjito viharanto”ti.**

“I'll realize the four immeasurable states,  
and meditate happily in them.  
I won't perish, overcome with cold;  
I'll dwell unperturbed.”

### 6.3. Mahānāga

**“Yassa sabrahmacārīsu,  
gāravo nūpalabbhati;  
Parihāyati saddhammā,  
maccho appodake yathā.**

Whoever has no respect  
for their spiritual companions  
falls away from the true teaching,  
like a fish in too little water.

**Yassa sabrahmacārīsu,  
gāravo nūpalabbhati;  
Na virūhati saddhamme,  
khetto bījaṃva pūtikaṃ.**

Whoever has no respect  
for their spiritual companions  
doesn't thrive in the true teaching,  
like a rotten seed in a field.

**Yassa sabrahmacārīsu,  
gāravo nūpalabbhati;  
Ārakā hoti nibbānā,  
dhammarājassa sāsane.**

Whoever has no respect  
for their spiritual companions  
is far from quenching,  
in the teaching of the Dhamma king.

**Yassa sabrahmacārīsu,  
gāravo upalabbhati;  
Na vihāyati saddhammā,  
maccho bāvhadake yathā.**

Whoever does have respect  
for their spiritual companions  
doesn't fall away from the true teaching,  
like a fish in plenty of water.

**Yassa sabrahmacārīsu,  
gāravo upalabbhati;  
So virūhati saddhamme,  
khetto bījaṃva bhaddakaṃ.**

Whoever does have respect  
for their spiritual companions  
thrives in the true teaching,  
like a fine seed in a field.

**Yassa sabrahmacārīsu,  
gāravo upalabbhati;  
Santike hoti nibbānaṃ,  
dhammarājassa sāsane”ti.**

Whoever does have respect  
for their spiritual companions  
is close to quenching  
in the teaching of the Dhamma king.

### 6.4. Kulla

**“Kullo sivathikaṃ gantvā,  
addasa itthimujjhitaṃ;  
Apaviddhaṃ susānasmim,  
khajjantiṃ kimihī phuṭaṃ.**

I, Kulla, went to a charnel ground  
and saw a woman's body abandoned there,  
discarded in a cemetery,  
full of worms that devoured.

**Āturaṃ asuciṃ pūtiṃ,  
passa kulla samussayaṃ;  
Uggharantaṃ paggharantaṃ,  
bālānaṃ abhinanditaṃ.**

“See this bag of bones, Kulla—  
diseased, filthy, rotten,  
oozing and trickling,  
a fool's delight.”

**Dhammādāsaṃ gahetvāna,  
ñānadassanapattiyā;  
Paccavekkhiṃ imaṃ kāyaṃ,  
tucchaṃ santarabāhiraṃ.**

Taking the teaching as a mirror  
for realizing knowledge and vision,  
I examined this body,  
hollow, inside and out.

**Yathā idaṃ tathā etaṃ,  
yathā etaṃ tathā idaṃ;**

**Yathā adho tathā uddham,**  
**yathā uddham tathā adho.**

As this is, so is that;  
as that is, so is this.  
As below, so above;  
as above, so below.

**Yathā divā tathā rattim,**  
**yathā rattim tathā divā;**  
**Yathā pure tathā pacchā,**  
**yathā pacchā tathā pure.**

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

**Pañcaṅgikena turiyena,**  
**Na ratī hoti tādīsī;**  
**Yathā ekaggacittassa,**  
**Sammā dhammaṃ vipassato”ti.**

Even the music of a five-piece band  
can never give such pleasure  
as when, with unified mind,  
you rightly discern the Dhamma.

#### 6.5. Māluṅkyaputta (1st)

**“Manujassa pamattacārino,**  
**Taṇhā vaḍḍhati māluvā viya;**  
**So plavatī hurā huram,**  
**Phalamiccharīva vanasmi vānaro.**

When a person lives heedlessly,  
craving grows in them like a parasitic  
creeper.  
They jump from life to life, like a monkey  
greedy for fruit in a forest grove.

**Yaṃ esā sahate jammī,**  
**taṇhā loke visattikā;**  
**Sokā tassa pavaḍḍhanti,**  
**abhivaṭṭhamva biraṇam.**

Whoever is beaten by this wretched craving,  
this attachment to the world,  
their sorrow grows,  
like grass in the rain.

**Yo cetaṃ sahate jammim,**  
**taṇham loke duraccayam;**  
**Sokā tamhā papatanti,**  
**udabindūva pokkharā.**

But whoever prevails over this wretched  
craving,  
so hard to get over in the world,  
their sorrows fall from them,  
like a drop from a lotus-leaf.

**Taṃ vo vadāmi bhaddam vo,**  
**yāvantettha samāgatā;**

**Taṇhāya mūlam khaṇatha,**  
**usīratthova biraṇam;**  
**Mā vo naḷamva sotova,**  
**māro bhañji punappunam.**

I say this to you, good people,  
all those who have gathered here:  
dig up the root of craving,  
as you’d dig up the grass in search of roots.  
Don’t let Māra break you again and again,  
like a stream breaking a reed.

**Karotha buddhavacanam,**  
**khaṇo vo mā upaccagā;**  
**Khaṇātītā hi socanti,**  
**nirayamhi samappitā.**

Act on the Buddha’s words,  
don’t let the moment pass you by.  
For if you miss your moment  
you’ll grieve when you’re sent to hell.

**Pamādo rajo pamādo,**  
**pamādānupatito rajo;**  
**Appamādena vijjāya,**  
**abbahe sallamattano”ti.**

Negligence is a toxin;  
negligence is included as a toxin.  
Through diligence and knowledge,  
pluck out the dart from yourself.

#### 6.6. Sappadāsa

**“Paṇṇavīsativassāni,**  
**yato pabbajito aham;**  
**Accharāsaṅghātamattampi,**  
**cetosantimanajjhagam.**

In the twenty-five years  
since I went forth,  
I have not found peace of mind,  
even as long as a finger-snap.

**Aladdhā cittassekaggam,**  
**kāmarāgena aṭṭito;**  
**Bāhā paggayha kandanto,**  
**vihārā upanikkhamim.**

Since I couldn’t get my mind unified,  
I was racked by desire for pleasures of the  
senses.

Wailing, with outstretched arms,  
I left my dwelling.

**Sattham vā āharissāmi,**  
**Ko attho jīvitena me;**  
**Katham hi sikkham paccakkham,**  
**Kālam kubbetha mādiso.**

Shall I ... or shall I slit my wrists?  
What’s the point of living?

For how on earth can one such as me die  
after resigning the training?

**Tadāhaṃ khuramādāya,  
mañcakamhi upāvisiṃ;  
Parinīto khuro āsi,  
dhamaniṃ chettumattano.**

Then I picked up a razor,  
I sat on a cot:  
the razor was ready  
to slice my vein.

**Tato me manasīkāro,  
yoniso udapajjatha;  
Ādīnavo pāturahu,  
nibbidā samatiṭṭhatha.**

Then the realization  
came upon me—  
the danger became clear,  
and I was firmly disillusioned.

**Tato cittaṃ vimucci me,  
passa dhammasudhammataṃ;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanā”ti.**

Then my mind was freed—  
see the excellence of the teaching!  
I’ve attained the three knowledges,  
and fulfilled the Buddha’s instructions.

### 6.7. Kātiyāna

**“Uṭṭhehi nisīda kātiyāna,  
Mā niddābahulo ahu jāgarassu;  
Mā taṃ alasaṃ pamattabandhu,  
Kūṭeneva jinātu maccurājā.**

Get up, Kātiyāna, and sit!  
Don’t sleep too much, be wakeful.  
Don’t be lazy and let the kinsman of the  
heedless,  
the King of Death, catch you in his trap.

**Seyyathāpi mahāsamuddavego,  
Evaṃ jātijarātivattate taṃ;  
So karoḥi sudīpamattano tvaṃ,  
Na hi tāṇaṃ tava vijjateva aññaṃ.**

Like a wave in the mighty ocean,  
birth and old age sweep you under.  
Make a safe island of yourself,  
for you have no other shelter.

**Satthā hi vijesi maggametaṃ,  
Saṅgā jātijarābhayā atītaṃ;  
Pubbāpararattamappamatto,  
Anuyuñjassu daḥhaṃ karoḥi yogaṃ.**

The teacher has mastered this path,  
which transcends chains, and the fear of  
birth and old age.

Be diligent all the time  
and dedicate yourself to practice.

**Purimāni pamañca bandhanāni,  
Saṅghāṭikhuramuṇḍabhikkhabhojī;  
Mā khiḍḍāratiñca mā niddaṃ,  
Anuyuñjittha jhāya kātiyāna.**

Free yourself from your former bonds!  
Wearing your outer robe, with shaven head,  
eating almsfood,  
don’t delight in play or sleep,  
dedicate yourself to absorption, Kātiyāna.

**Jhāyāhi jināhi kātiyāna,  
Yogakkhemapathesu kovidosi;  
Pappuyya anuttaraṃ visuddhiṃ,  
Parinibbāhisi vārināva joti.**

Meditate and conquer, Kātiyāna,  
you’re an expert in the path to sanctuary.  
Attaining unexcelled purity,  
you’ll be quenched, as a flame by water.

**Pajjotakaro parittaraṃso,  
Vātena vinamyate latāva;  
Evampi tvaṃ anādiyāno,  
Māraṃ indasagotta niddhunāhi;  
So vedayitāsu vītarāgo,  
Kālaṃ kañkha idheva sītibhūto”ti.**

A lamp of feeble flame  
is bent down by the wind, like a creeper;  
just so, kinsman of Indra,  
shake off Māra, without grasping.  
Free of lust for feelings,  
await your time here, cooled.

### 6.8. Migajāla

**“Sudesito cakkhumatā,  
buddhenādiccabandhunā;  
Sabbasaṃyojanātīto,  
sabbavaṭṭavināsaṇo.**

It was well-taught by the seer,  
the Buddha, Kinsman of the Sun,  
who has transcended all fetters,  
and destroyed all rolling-on.

**Niyyāniko uttaraṇo,  
taṇhāmūlavisosano;  
Visamūlaṃ āghātaṇaṃ,  
chetvā pāpeti nibbutiṃ.**

Emancipating, it leads across,  
drying up the root of craving,  
and, having cut off the root of poison, the  
slaughter-house,  
it leads to quenching.

**Aññaṇamūlabhedāya,  
kammayantavighātaṇo;**

**Viññāṇānaṃ pariggahe,  
ñāṇavajiranipātano.**

By breaking the root of unknowing,  
it smashes the mechanism of deeds,  
and drops the thunderbolt of knowledge  
on the taking up of consciousnesses.

**Vedanānaṃ viññāpano,  
upādānappamocano;  
Bhavaṃ aṅgārakāsuṃva,  
ñāṇena anupassano.**

It informs us of our feelings,  
releasing us from grasping,  
contemplating with understanding  
all states of existence as a pit of burning  
coals.

**Mahāraso sugambhīro,  
jarāmaccunivāraṇo;  
Ariyo aṭṭhaṅgiko maggo,  
dukkhūpasamano sivo.**

It's very sweet and very deep,  
holding birth and death at bay;  
it is the noble eightfold path—  
the stilling of suffering, bliss.

**Kammaṃ kammanti ñatvāna,  
vipākaṅca vipākato;  
Paṭiccuppannadhammānaṃ,  
yathāvālokadassano;  
Mahākhemaṅgamo santo,  
pariyosānabhaddako”ti.**

Knowing deed as deed  
and result as result;  
seeing dependently originated phenomena  
as if they were in a clear light;  
leading to the great sanctuary and peace,  
it's excellent at the end.

#### 6.9. Jenta, the High Priest's Son

**“Jātimadena mattohaṃ,  
bhogaissariyena ca;  
Saṅghānavañṇarūpena,  
madamatto acārihaṃ.**

I was drunk with the pride of birth  
and wealth and authority.  
I wandered about intoxicated  
with my own gorgeous body.

**Nāttano samakaṃ kañci,  
atirekaṃ ca maññisaṃ;  
Atimānahato bālo,  
patthaddho ussittaddhajo.**

No-one was my equal or my better—  
or so I thought.

I was such an arrogant fool,  
stuck up, waving my own flag.

**Mātaraṃ pitarañcāpi,  
aññepi garusammate;  
Na kañci abhivādesiṃ,  
mānatthaddho anādamo.**

I never paid homage to anyone:  
not even my mother or father,  
nor others esteemed as respectable.  
I was stiff with pride, lacking regard for  
others.

**Disvā vināyakaṃ aggaṃ,  
sārathīnaṃ varuttamaṃ;  
Tapantamiva ādiccaṃ,  
bhikkhusaṅghapurakkhataṃ.**

When I saw the foremost leader,  
the most excellent of charioteers,  
shining like the sun,  
at the fore of the mendicant Saṅgha,

**Mānaṃ madañca chaḍḍetvā,  
vippasannena cetasā;  
Sirasā abhivādesiṃ,  
sabbasattānamuttamaṃ.**

I discarded conceit and intoxication,  
and, with a clear and confident heart,  
I bowed down with my head  
to the most excellent of all beings.

**Atimāno ca omāno,  
pahīnā susamūhatā;  
Asmimāno samucchinnō,  
sabbe mānavidhā hatā”ti.**

The conceit of superiority and the conceit of  
inferiority  
have been given up and eradicated.  
The conceit “I am” is cut off,  
and every kind of conceit is destroyed.

#### 6.10. Sumana (2nd)

**“Yadā navo pabbajito,  
jātiyā sattavassiko;  
Iddhiyā abhibhotvāna,  
pannagindaṃ mahiddhikaṃ.**

I was only seven years old  
and had just gone forth  
when I overcame the mighty serpent king  
with my psychic powers.

**Upajjhāyassa udakaṃ,  
anotattā mahāsarā;  
Āharāmi tato disvā,  
maṃ satthā etadabravi”.**

I brought water for my mentor  
from the great lake Anotatta.

When he saw me,  
my teacher declared:

**“Sāriputta imaṃ passa,  
āgacchantāṃ kumārakaṃ;  
Udakakumbhamādāya,  
ajjhataṃ susamāhitaṃ.**

“Sāriputta, see this  
young boy coming,  
carrying a water pot,  
serene inside himself.

**Pāsādikena vattena,  
kalyāṇairiyāpatho;  
Sāmaṇeronuruddhassa,  
iddhiyā ca visārado.**

His conduct inspires confidence,  
he is of lovely deportment:  
he is Anuruddha’s novice,  
assured in psychic powers.

**Ājānīyena ājañño,  
sādhunā sādhuḅārīto;  
Vinīto anuruddhena,  
katakiccena sikkhīto.**

Made a thoroughbred by a thoroughbred,  
made good by the good,  
educated and trained by Anuruddha,  
who has completed his task.

**So patvā paramaṃ santīṃ,  
sacchikatvā akuppatāṃ;  
Sāmaṇero sa sumano,  
mā maṃ jaññāti icchatī”ti.**

Having attained ultimate peace  
and witnessed the unshakable,  
that novice Sumana has the wish:  
‘May no-one find me out!’”

#### 6.11. Nhātakamuni

**“Vātarogābhīnīto tvaṃ,  
viharaṃ kānane vane;  
Paviddhagocare lūkhe,  
kathaṃ bhikkhu karissasi”.**

“Struck by a wind ailment  
while dwelling in a forest grove,  
you’ve entered a tough place for gathering  
alms—  
how will you get by, monk?”

**“Pītisukhena vipulena,  
pharivāna samussayaṃ;  
Lūkhampi abhisambhonto,  
vihārissāmi kānane.**

“Pervading this bag of bones  
with abundant rapture and happiness,

putting up with what’s tough,  
I’ll dwell in the forest.

**Bhāvento satta bojjaṅge,  
indriyāni balāni ca;  
Jhānasokhummasampanno,  
vihārissaṃ anāsavo.**

Developing the seven awakening factors,  
the faculties and the powers,  
endowed with subtle absorptions,  
I’ll dwell without defilements.

**Vippamuttaṃ kilesehi,  
suddhacittaṃ anāvilaṃ;  
Abhiṅgaṃ paccavekkhanto,  
vihārissaṃ anāsavo.**

Freed from corruptions,  
my pure mind is unclouded.  
Frequently reviewing this,  
I’ll meditate without defilements.

**Ajjhattaṅca bahiddhā ca,  
ye me vijjīṃsu āsavā;  
Sabbe asesā ucchinnā,  
na ca uppajjare puna.**

Those defilements that were found in me,  
internally and externally,  
are all cut off without remainder,  
and will not arise again.

**Pañcakkhandhā pariññātā,  
tiṭṭhanti chinnaṃlakā;  
Dukkhaḅhayaṃ anuppatto,  
natthi dāni punabbhavo”ti.**

The five aggregates are fully understood,  
they remain, but their root is cut.  
I have reached the ending of suffering,  
now there’ll be no more future lives.”

#### 6.12. Brahmadaṭṭa

**“Akkodhassa kuto kodho,  
dantassa samajīvino;  
Sammadaññāvīmuttassa,  
upasantassa tādīno.**

From where would anger come for one free  
of anger,  
tamed, living justly,  
freed by right knowledge,  
peaceful and poised?

**Tasseva tena pāpiyo,  
yo kuddhaṃ paṭīkujjhati;  
Kuddhaṃ appaṭīkujjhanto,  
saṅgāmaṃ jetaṃ dujjayaṃ.**

When you get angry at an angry person  
you just make things worse for yourself.  
When you don’t get angry at an angry

person  
you win a battle hard to win.

**Ubhinnamatthaṃ carati,  
attano ca parassa ca;  
Param saṅkupitaṃ ñatvā,  
yo sato upasammati.**

When you know that the other is angry,  
you act for the good of both  
yourself and the other  
if you're mindful and stay calm.

**Ubhinnaṃ tikicchantaṃ taṃ,  
attano ca parassa ca;  
Janā maññanti bāloti,  
ye dhammassa akovidā.**

People unfamiliar with the teaching  
consider one who heals both  
oneself and the other  
to be a fool.

**Uppajje te sace kodho,  
āvajja kakacūpamaṃ;  
Uppajje ce rase taṇhā,  
puttamaṃsūpamaṃ sara.**

If anger arises in you,  
reflect on the simile of the saw;  
if craving for flavors arises in you,  
remember the simile of the child's flesh.

**Sace dhāvati cittaṃ te,  
kāmesu ca bhavesu ca;  
Khippaṃ niggaṇha satiyā,  
kiṭṭhādaṃ viya duppasun”ti.**

If your mind runs off  
to sensual pleasures and future lives,  
quickly curb it with mindfulness,  
as one would curb a greedy cow eating corn.

### 6.13. Sirimaṇḍa

**“Channamativassati,  
vivaṭaṃ nātivassati;  
Tasmā channaṃ vivaretha,  
evaṃ taṃ nātivassati.**

The rain saturates things that are covered  
up;  
it doesn't saturate things that are open.  
Therefore you should open up a covered  
thing,  
so the rain will not saturate it.

**Maccunābbhahato loko,  
jarāya parivārito;  
Taṇhāsallena otiṇṇo,  
icchādhūpāyito sadā.**

The world is beaten down by death  
and surrounded by old age.

The dart of craving has laid it low,  
and it's always fuming with desire.

**Maccunābbhahato loko,  
parikkhitto jarāya ca;  
Haññati niccamattāṇo,  
pattadaṇḍova takkaro.**

The world is beaten down by death,  
caged by old age,  
beaten constantly without respite,  
like a thief being flogged.

**Āgacchantaggikhandhāva,  
maccu byādhi jarā tayo;  
Paccuggantuṃ balaṃ natthi,  
javo natthi palāyituṃ.**

Three things are coming, like a wall of  
flame:

death, disease, and old age.  
No power can stand before them,  
and no speed's enough to flee.

**Amoghaṃ divasaṃ kayirā,  
appena bahukena vā;  
Yaṃ yaṃ vijahate rattiṃ,  
tadūnaṃ tassa jīvitaṃ.**

Don't waste your day,  
a little or a lot.  
Every night that passes  
shortens your life by that much.

**Carato tiṭṭhato vāpi,  
āsīnasayanassa vā;  
Upeti carimā ratti,  
na te kālo pamajjitun”ti.**

Walking or standing,  
sitting or lying down:  
your final night draws near;  
you have no time to be careless.

### 6.14. Sabbakāmi

**“Dvipādakoyaṃ asuci,  
duggandho parihīrati;  
Nānākuṇapaparipūro,  
vissavanto tato tato.**

This two-legged body is dirty and stinking,  
full of different carcasses,  
and oozing all over the place—  
but still it is cherished!

**Migaṃ nilīnaṃ kūṭena,  
baḷiseneva ambujaṃ;  
Vānaraṃ viya lepena,  
bādhayanti puthujjanaṃ.**

Like a lurking deer by a trick,  
like a fish by a hook,

like a monkey by tar—  
they trap an ordinary person.

**Rūpā saddā rasā gandhā,  
phoṭṭhabbā ca manoramā;  
Pañca kāmagaṇā ete,  
itthirūpasmi dissare.**

Sights, sounds, tastes, smells,  
and touches so delightful:  
these five kinds of sensual stimulation  
are seen in a woman's body.

**Ye etā upasevanti,  
rattacittā puthujjanā;  
Vaḍḍhenti kaṭasim̐ ghoram̐,  
ācinanti punabbhavam̐.**

Those ordinary people, their minds full of  
lust,  
who pursue those women:  
they swell the horrors of the charnel  
ground,  
piling up future lives.

**Yo cetā parivajjeti,  
sappasseva padā siro;  
Somaṃ visattikaṃ loke,  
sato samativattati.**

The one who avoids them,  
like a snake's head with a foot,  
mindful, he transcends  
attachment to the world.

**Kāmesvādīnavam̐ disvā,  
nekkhammam̐ daṭṭhu khemato;  
Nissaṭo sabbakāmehi,  
patto me āsavakkhayo”ti.**

Seeing the danger in sensual pleasures,  
seeing renunciation as a sanctuary,  
I've escaped all sensual pleasures,  
and attained the ending of defilements.

## Book of the Sevens

### 7.1. Sundarasamudda

**“Alaṅkatā suvasanā,  
māladhārī vibhūsitā;  
Alattakakatāpādā,  
pādukāruyha vesikā.**

Adorned with jewelry and all dressed up,  
with her garland and her makeup on,  
and her feet so brightly rouged:  
the courtesan was wearing sandals.

**Pādukā oruhitvāna,  
purato pañjalīkatā;**

**Sā maṃ saṅghena mudunā,  
mhitapubbam̐ abhāsatha.**

Stepping off her sandals in front of me,  
her palms joined in greeting,  
smiling, she spoke to me  
so softly and so sweet:

**Yuvāsi tvaṃ pabbajito,  
tiṭṭhāhi mama sāsane;  
Bhuñja mānusake kāme,  
ahaṃ vittaṃ dadāmi te;  
Saccam̐ te paṭijānāmi,  
aggim̐ vā te harāmaham̐.**

“You're too young to go forth—  
come, stay in my teaching!  
Enjoy human sensual pleasures,  
I'll give you riches.  
I promise this is the truth—  
I swear it by the Sacred Flame.

**Yadā jiṇṇā bhavissāma,  
ubho daṇḍaparāyanā;  
Ubhopi pabbajissāma,  
ubhayattha kaṭaggaho.**

And when we've grown old together,  
both of us leaning on staffs,  
we shall both go forth,  
and win on both counts.”

**Taṅca disvāna yācantim̐,  
vesikaṃ pañjalīkatam̐;  
Alaṅkatam̐ suvasanam̐,  
maccupāsam̐va oḍḍitam̐.**

I saw the courtesan seducing me,  
her palms joined in greeting,  
adorned with jewelry and all dressed up,  
like a snare of death laid down.

**Tato me manasīkāro,  
...pe...  
nibbidā samatiṭṭhatha.**

Then the realization  
came upon me—  
the danger became clear  
and I grew firmly disillusioned.

**Tato cittam̐ vimucci me,  
...pe...  
katam̐ buddhassa sāsanan”ti.**

Then my mind was freed—  
see the excellence of the Dhamma!  
I've attained the three knowledges,  
and fulfilled the Buddha's instructions.

### 7.2. Lakunṭaka Bhaddiya

**“Pare ambāṭakārāme,  
vanasaṇḍamhi bhaddiya;**

**Samūlaṃ taṇhamabbuyha,  
tattha bhaddova jhāyati.**

Bhaddiya has plucked out craving, root and all,  
and in a jungle thicket  
on the far side of the Wild Mango  
Monastery,  
he practices absorption; he is truly well-  
favoured.

**Ramanteke mudinṅehi,  
vīṇāhi paṇavehi ca;  
Ahañca rukkhamūlasmiṃ,  
rato buddhassa sāsane.**

Some delight in clay drums,  
in arched harps, and in cymbals.  
But here, at the foot of a tree,  
I delight in the Buddha's teaching.

**Buddho ce me varam dajjā,  
so ca labbhettha me varo;  
Gaṇhehaṃ sabbalokassa,  
niccaṃ kāyagataṃ satim.**

If the Buddha were to grant me one wish,  
and I were to get what I wished for,  
I'd choose for the whole world  
constant mindfulness of the body.

**Ye maṃ rūpena pāmiṃsu,  
ye ca ghosena anvagū;  
Chandarāgavasūpetā,  
na maṃ jānanti te janā.**

Those who've judged me on appearance,  
and those swayed by my voice,  
are full of desire and greed;  
they don't know me.

**Ajjhattañca na jānāti,  
bahiddhā ca na passati;  
Samantāvaraṇo bālo,  
sa ve ghosena vuyhati.**

Not knowing what's inside,  
nor seeing what's outside,  
the fool shut in on every side,  
gets carried away by a voice.

**Ajjhattañca na jānāti,  
bahiddhā ca vipassati;  
Bahiddhā phaladassāvī,  
sopi ghosena vuyhati.**

Not knowing what's inside,  
but seeing what's outside,  
seeing the fruit outside,  
they're also carried away by a voice.

**Ajjhattañca pajānāti,  
bahiddhā ca vipassati;**

**Anāvaraṇadassāvī,  
na so ghosena vuyhati"ti.**

Understanding what's inside,  
and seeing what's outside,  
seeing without obstacles,  
they don't get carried away by a voice.

### 7.3. Bhadda

**"Ekaputto ahaṃ āsim,  
piyo mātu piyo pitu;  
Bahūhi vatacariyāhi,  
laddho āyācanāhi ca.**

I was an only child,  
loved by my mother and father.  
They had me by practicing  
many prayers and observances.

**Te ca maṃ anukampāya,  
atthakāmā hitesino;  
Ubho pitā ca mātā ca,  
buddhassa upanāmayuṃ.**

Out of compassion for me  
wishing me well and wanting the best for  
me,  
my mother and father  
took me to see the Buddha.

**'Kicchā laddho ayaṃ putto,  
sukhumālo sukhedhito;  
Imaṃ dadāma te nātha,  
jinassa paricāraṃ'.**

"We had this son with difficulty;  
he is delicate and dainty.  
We offer him to you, Lord,  
to attend upon the victor."

**Satthā ca maṃ paṭiggayha,  
ānandaṃ etadabravi;  
'Pabbājehi imaṃ khippaṃ,  
hessatyājāniyo ayaṃ'.**

The teacher, having accepted me,  
declared to Ānanda:  
"Quickly give him the going-forth—  
this one will be a thoroughbred!"

**Pabbājetvāna maṃ satthā,  
vihāraṃ pāvisī jino;  
Anoggaṭasmim sūriyasmim,  
tato cittaṃ vimucci me.**

After he, the teacher, had sent me forth,  
the victor entered his dwelling.  
Before the sun set  
my mind was freed.

**Tato satthā nirākatvā,  
paṭisallānavuṭṭhito;**



**‘Ehi bhaddā’ti maṃ āha,  
sā me āsūpasampadā.**

The teacher didn’t neglect me;  
when he came out from seclusion,  
he said: “Come Bhadda!”  
That was my ordination.

**Jātiyā sattavassena,  
laddhā me upasampadā;  
Tisso vijjā anuppattā,  
aho dhammasudhammatā”ti.**

At seven years old  
I received ordination.  
I’ve attained the three knowledges;  
oh, the excellence of the teaching!

#### 7.4. Sopāka (2nd)

**“Disvā pāsādachāyāyaṃ,  
caṅkamantaṃ naruttamaṃ;  
Tattha naṃ upasaṅkamma,  
vandissaṃ purisuttamaṃ.**

I saw the supreme person  
walking mindfully in the shade of the  
terrace,  
so I approached,  
and bowed to the supreme among men.

**Ekamaṃsaṃ cīvaraṃ katvā,  
saṃharitvāna paṇayo;  
Anucaṅkamissaṃ virajaṃ,  
sabbasattānamuttamaṃ.**

Arranging my robe over one shoulder  
and clasping my hands together,  
I walked alongside that stainless one,  
supreme among all beings.

**Tato pañhe apucchi maṃ,  
pañhānaṃ kovido vidū;  
Acchambhī ca abhīto ca,  
byākāsiṃ satthuno ahaṃ.**

The wise one, expert in questions,  
questioned me.  
Brave and fearless,  
I answered the teacher.

**Vissajjitesu pañhesu,  
anumodi tathāgato;  
Bhikkhusaṅghaṃ viloketvā,  
imamatthaṃ abhāsatha.**

When all his questions were answered,  
the Realized One congratulated me.  
Looking around the mendicant Saṅgha,  
he said the following:

**‘Lābhā aṅgānaṃ magadhānaṃ,  
Yesāyaṃ paribhuñjati;  
Cīvaraṃ piṇḍapātaṅca,**

**Paccayaṃ sayanāsaṇaṃ;  
Paccuṭṭhānaṅca sāmīcim,  
Tesaṃ lābhāti cābravi.**

“It is a blessing for the people of Aṅga and  
Magadha  
that this person enjoys their  
robe and almsfood,  
requisites and lodgings,  
their respect and service—  
it’s a blessing for them,” he declared.

**Ajjaṭagge maṃ sopāka,  
dassanāyopasaṅkama;  
Esā ceva te sopāka,  
bhavatu upasampadā’.**

“Sopāka, from this day on  
you are invited to come and see me.  
And Sopāka, let this  
be your ordination.”

**Jātiyā sattavassohaṃ,  
laddhāna upasampadaṃ;  
Dhāremi antimāṃ dehaṃ,  
aho dhammasudhammatā”ti.**

At seven years old  
I received ordination.  
I bear my final body—  
oh, the excellence of the teaching!

#### 7.5. Sarabhaṅga

**“Sare hatthehi bhañjivā,  
katvāna kuṭimacchisaṃ;  
Tena me sarabhaṅgoti,  
nāmaṃ sammutiyā ahu.**

I broke the reeds off with my hands,  
made a hut, and stayed there.  
That’s how I became known  
as “Reed-breaker”.

**Na mayhaṃ kappate ajja,  
sare hatthehi bhañjituṃ;  
Sikkhāpadā no paññattā,  
gotamena yasassinā.**

But now it’s not appropriate  
for me to break reeds with my hands.  
The training rules have been laid down for  
us  
by Gotama the renowned.

**Sakalaṃ samattaṃ rogaṃ,  
Sarabhaṅgo nāddasaṃ pubbe;  
Soyaṃ rogo diṭṭho,  
Vacanakarenātidevassa.**

Previously, I, Sarabhaṅga,  
didn’t see the disease in its entirety.  
But now I have seen the disease,

as I've practiced what was taught by he who  
is beyond the gods.

**Yeneva maggena gato vipassī,  
Yeneva maggena sikhī ca vessabhū;  
Kakusandhakoṇāgamano ca kassapo,  
Tenañjasena agamāsi gotamo.**

Gotama traveled by that straight road;  
the same path traveled by Vipassī,  
by Sikhī, Vessabhū,  
Kakusandha, Koṇāgamana, and Kassapa.

**Vītataṇhā anādānā,  
satta buddhā khayogadhā;  
Yehāyaṃ desito dhammo,  
dhammabhūtehi tāḍibhi.**

These seven Buddhas have plunged into the  
ending,  
free of craving, without grasping,  
having become Dhamma, poised.  
They have taught this Dhamma

**Cattāri ariyasaccāni,  
anukampāya paṇinaṃ;  
Dukkhaṃ samudayo maggo,  
nirodho dukkhasaṅkhayo.**

out of compassion for living creatures—  
suffering, origin, path,  
and cessation, the ending of suffering.  
In these four noble truths,

**Yasmiṃ nivattate dukkhaṃ,  
saṃsārasmiṃ anantakaṃ;  
Bhedā imassa kāyassa,  
jīvitassa ca saṅkhayā;  
Añño punabbhavo natthi,  
suvimuttomhi sabbadhī”ti.**

the endless suffering of transmigration  
finally comes to an end.  
When the body breaks up,  
and life comes to an end,  
there are no future lives;  
I'm well-freed in every way.

## Book of the Eights

### 8.1. Mahākaccāyana

**“Kammaṃ bahukaṃ na kāraye,  
Parivajjeyya janaṃ na uyyame;  
So ussukko rasānugiddho,  
Atthaṃ riñcati yo sukhādhivāho.**

Don't get involved in lots of work,  
avoid people, and don't try to acquire  
things.  
If you're eager and greedy for flavors,

you'll miss the goal that brings such  
happiness.

**Paṅkoti hi naṃ avedayuṃ,  
Yāyaṃ vandanapūjanā kulesu;  
Sukhumaṃ sallaṃ durubbahaṃ,  
Sakkāro kāpurisena dujjaho.**

They know it really is a bog,  
this homage and veneration in respectable  
families.  
Honor is a subtle dart, hard to extract,  
and hard for a sinner to give up.

**Na parassupanidhāya,  
kammaṃ maccassa pāpakaṃ;  
Attanā taṃ na seveyya,  
kammabandhū hi mātiyā.**

The deeds of a mortal aren't bad  
because of what others do.  
You yourself should not do bad,  
for mortals have deeds as their kin.

**Na pare vacanā coro,  
na pare vacanā muni;  
Attā ca naṃ yathāvedī,  
devāpi naṃ tathā vidū.**

You're not a bandit because of what  
someone says,  
you're not a sage because of what someone  
says;  
but as you know yourself,  
so the gods will know you.

**Pare ca na vijānanti,  
mayamettha yamāse;  
Ye ca tattha vijānanti,  
tato sammanti medhagā.**

Others don't understand  
that we need restraint in this.  
But those who do understand this,  
being clever, settle their quarrels.

**Jīvate vāpi sappañño,  
api vittaparikkhayo;  
Paññāya ca alābhena,  
vittavāpi na jīvati.**

A wise person lives on  
even after loss of wealth;  
but without gaining wisdom,  
even a rich person doesn't really live.

**Sabbaṃ suṇāti sotena,  
sabbaṃ passati cakkhunā;  
Na ca diṭṭhaṃ sutāṃ dhīro,  
sabbaṃ ujjhitarahati.**

All is heard with the ear,  
all is seen with the eye;

the wise ought not forsake  
all that is seen and heard.

**Cakkhumāssa yathā andho,  
sotavā badhiro yathā;  
Paññavāssa yathā mūgo,  
balavā dubbaloriva;  
Atha atthe samuppanne,  
sayetha matasāyikan”ti.**

Though you have eyes, be as if blind;  
though you have ears, be as if deaf;  
though you have wisdom, be as if stupid;  
though you have strength, be as if feeble.  
And when issues come up  
lie as still as a corpse.

## 8.2. Sirimitta

**“Akkodhanonupanāhī,  
amāyo rittapesuṇo;  
Sa ve tādīsako bhikkhu,  
evaṃ pecca na socati.**

Free of anger and hostility,  
free of deceit, and rid of slander;  
that’s how such a mendicant  
doesn’t grieve after passing away.

**Akkodhanonupanāhī,  
amāyo rittapesuṇo;  
Guttadvāro sadā bhikkhu,  
evaṃ pecca na socati.**

Free of anger and hostility,  
free of deceit, and rid of slander;  
that’s how a mendicant with sense doors  
always guarded  
doesn’t grieve after passing away.

**Akkodhanonupanāhī,  
amāyo rittapesuṇo;  
Kalyāṇasīlo so bhikkhu,  
evaṃ pecca na socati.**

Free of anger and hostility,  
free of deceit, and rid of slander;  
that’s how a mendicant of good morals  
doesn’t grieve after passing away.

**Akkodhanonupanāhī,  
amāyo rittapesuṇo;  
Kalyāṇamitto so bhikkhu,  
evaṃ pecca na socati.**

Free of anger and hostility,  
free of deceit, and rid of slander;  
that’s how a mendicant with good friends  
doesn’t grieve after passing away.

**Akkodhanonupanāhī,  
amāyo rittapesuṇo;**

**Kalyāṇapañño so bhikkhu,  
evaṃ pecca na socati.**

Free of anger and hostility,  
free of deceit, and rid of slander;  
that’s how a mendicant of good wisdom,  
doesn’t grieve after passing away.

**Yassa saddhā tathāgate,  
acalā suppatiṭṭhitā;  
Sīlañca yassa kalyāṇaṃ,  
ariyakantaṃ pasaṃsitaṃ.**

Whoever has faith in the Realized One,  
unwavering and well grounded;  
whose ethical conduct is good,  
praised and loved by the noble ones;

**Saṅghe pasādo yassatthi,  
ujubhūtañca dassanaṃ;  
‘Adaliddo’ti taṃ āhu,  
amoghaṃ tassa jīvitaṃ.**

who has confidence in the Saṅgha,  
and correct view:  
they’re said to be prosperous;  
their life is not in vain.

**Tasmā saddhañca sīlañca,  
pasādaṃ dhammadassanaṃ;  
Anuyuñjetha medhāvī,  
saraṃ buddhāna sāsanaṃ”ti.**

So let the wise devote themselves  
to faith, ethical behavior,  
confidence, and insight into the teaching,  
remembering the instructions of the  
Buddhas.

## 8.3. Mahāpanthaka

**“Yadā paṭhamamaddakkhim,  
sathāramakutobhayaṃ;  
Tato me ahu saṃvego,  
passivā purisuttamaṃ.**

When I first saw the Teacher  
who fears nothing from any quarter,  
I was struck with a sense of urgency,  
seeing the supreme among men.

**Siriṃ hatthehi pādehi,  
yo paṇāmeyya āgataṃ;  
Etādisaṃ so sathāraṃ,  
ārādheta virādhaye.**

Anyone who, having found such a Teacher,  
would lose them again,  
is like someone who, when Lucky Luck  
comes to them,  
would drive her away with their hands and  
feet.

**Tadāhaṃ puttadāraṇca,  
dhanadhaññaṇca chaḍḍayim;  
Kesamassūni chedetvā,  
pabbajim anagāriyam.**

Then I left behind my children and wives,  
my riches and my grain;  
I had my hair and beard cut off,  
and went forth to homelessness.

**Sikkhāsājīvasampanno,  
indriyesu susamvuto;  
Namassamāno sambuddham,  
vihāsim aparājito.**

Endowed with the monastic training and  
livelihood,  
my sense faculties well-restrained,  
paying homage to the Buddha,  
I meditated undefeated.

**Tato me paṇidhī āsi,  
cetaso abhipatthito;  
Na nisīde muhuttampi,  
taṇhāsalle anūhate.**

Then a wish occurred to me,  
my heart's truest wish:  
I wouldn't sit down, not even for a moment,  
until the dart of craving was pulled out.

**Tassa mevaṃ viharato,  
passa vīriyaparakkamaṃ;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanaṃ.**

As I meditate like this,  
see my energy and vigor!  
I've attained the three knowledges,  
and fulfilled the Buddha's instructions.

**Pubbenivāsaṃ jānāmi,  
dibbacakkhu visodhitam;  
Arahā dakkhiṇeyyomhi,  
vip̐pamutto nirūpadhi.**

I know my past lives,  
my clairvoyance is clarified;  
I'm perfected, worthy of offerings,  
liberated, free of attachments.

**Tato ratyā vivasāne,  
sūriyuggamaṃ pati;  
Sabbam taṇham visosetvā,  
pallaṅkena upāvisin'ti.**

Then, at the end of the night,  
as the rising of the sun drew near,  
all craving was dried up,  
so I sat down cross-legged.

## Book of the Nines

### 9.1. Bhūta

**“Yadā dukkham jarāmarañanti paṇḍito,  
Aviddasū yattha sitā puthujjanā;  
Dukkham pariññāya satova jhāyati,  
Tato ratim paramataram na vindati.**

“Old age and death are suffering;  
yet an ignorant ordinary person is bound to  
them.”

When an astute person fully understands  
this, and they are mindful, practicing  
absorption:  
there is no greater pleasure than this.

**Yadā dukkhassāvahaniṃ visattikaṃ,  
Papañcasaṅghātadukhādhivāhinim;  
Taṇham pahantvāna satova jhāyati,  
Tato ratim paramataram na vindati.**

When clinging, the carrier of suffering,  
and craving, the carrier of this painful mass  
of proliferation,  
are destroyed, and one is mindful,  
practicing absorption:  
there is no greater pleasure than this.

**Yadā sivaṃ dvecaturaṅgagāminam,  
Magguttamaṃ sabbakilesasodhanam;  
Paññāya passitva satova jhāyati,  
Tato ratim paramataram na vindati.**

When the eightfold way, so full of grace,  
the supreme path, cleanser of all  
corruptions,  
is seen with wisdom; and one is mindful,  
practicing absorption:  
there is no greater pleasure than this.

**Yadā asokaṃ virajam asaṅkhatam,  
Santam padam sabbakilesasodhanam;  
Bhāveti saṃyojanabandhanacchidam,  
Tato ratim paramataram na vindati.**

When one develops that peaceful state,  
sorrowless, stainless, unconditioned,  
cleanser of all corruptions, cutter of fetters  
and bonds:  
there is no greater pleasure than this.

**Yadā nabhe gajjati meghadundubhi,  
Dhārākulā vihagapathe samantato;  
Bhikkhū ca pabbhāragatova jhāyati,  
Tato ratim paramataram na vindati.**

When the thunder-cloud rumbles in the sky,  
while the rain pours on the path of birds  
everywhere,  
and a monk has gone to a mountain cave,

practicing absorption:  
there is no greater pleasure than this.

**Yadā nadīnaṃ kusumākulānaṃ,  
Vicitta-vāneyya-vaṭaṃsakānaṃ;  
Tīre nisinno sumanova jhāyati,  
Tato ratiṃ paramataraṃ na vindati.**

When sitting on a riverbank covered in  
flowers,  
garlanded with brightly colored forest  
plants,  
one is truly happy, practicing absorption:  
there is no greater pleasure than this.

**Yadā nisīthe rahitamhi kānane,  
Deve gaḷantamhi nadanti dāḥino;  
Bhikkhū ca pabbhāragatova jhāyati,  
Tato ratiṃ paramataraṃ na vindati.**

When it is midnight in a lonely forest,  
and the sky rains, and the lions roar,  
and a monk has gone to a mountain cave,  
practicing absorption:  
there is no greater pleasure than this.

**Yadā vitakke uparundhiyattano,  
Nagantare nagavivaraṃ samassito;  
Vītaddaro vītakhilova jhāyati,  
Tato ratiṃ paramataraṃ na vindati.**

When one's own thoughts have stopped,  
between two mountains, sheltered inside a  
cleft,  
without stress or heartlessness, practicing  
absorption:  
there is no greater pleasure than this.

**Yadā sukhī malakhilasokanāsano,  
Niraggaḷo nibbanatho visallo;  
Sabbāsava byantikato va jhāyati,  
Tato ratiṃ paramataraṃ na vindati”ti.**

When one is happy, destroyer of stains,  
heartlessness, and sorrow,  
free of obstructions, entanglements, and  
thorns,  
and with all defilements annihilated,  
practicing absorption:  
there is no greater pleasure than this.

## Book of the Tens

### 10.1. Kāḷudāyī

**“Aṅgārino dāni dumā bhadante,  
Phalesino chadanaṃ vippahāya;  
Te accimantova pabhāsanti,  
Samayo mahāvīra bhāgī rasānaṃ.**

“The trees are now crimson, venerable sir,  
they've shed their foliage, and are ready to  
fruit.

They're splendid, as if aflame;  
great hero, this season is full of flavor.

**Dumāni phullāni manoramāni,  
Samantato sabbadisā pavanti;  
Pattaṃ pahāya phalamāsasānā,  
Kālo ito pakkamanāya vīra.**

The blossoming trees are delightful,  
wafting their scent all around, in all  
directions.

They've shed their leaves and wish to fruit,  
hero, it is time to depart from here.

**Nevātisītaṃ na panātiuṇhaṃ,  
Sukhā utu addhaniyā bhadante;  
Passantu taṃ sākiyā koḷiyā ca,  
Pacchāmukhaṃ rohiniyaṃ tarantaṃ.**

It is neither too hot nor too cold,  
venerable sir, it's a pleasant season for  
traveling.

Let the Sākiyas and Koḷiyas see you,  
heading west across the Rohiṇī river.

**Āsāya kasate khettaṃ,  
bijaṃ āsāya vappati;  
Āsāya vāñijā yanti,  
samuddaṃ dhanahārakā;  
Yāya āsāya tiṭṭhāmi,  
sā me āsā samijjhatu.**

In hope, the field is plowed;  
the seed is sown in hope;  
in hope, merchants travel the seas,  
carrying rich cargoes.  
The hope that I stand for:  
may it succeed!

**Punappunaṃ ceva vapanti bijaṃ,  
Punappunaṃ vassati devarājā;  
Punappunaṃ khettaṃ kasanti kassakā,  
Punappunaṃ dhañṇamupeti raṭṭhaṃ.**

Again and again, they sow the seed;  
again and again, the lord god sends rain;  
again and again, farmers plow the field;  
again and again, grain is produced for the  
nation.

**Punappunaṃ yācanakā caranti,  
Punappunaṃ dānapatī dadanti;  
Punappunaṃ dānapatī daditvā,  
Punappunaṃ saggamupenti ṭhānaṃ.**

Again and again, the beggars wander,  
again and again, the donors give.  
Again and again, when the donors have  
given,

again and again, they take their place in heaven.

**Vīro have sattayugaṃ puneti,  
Yasmim kule jāyati bhūripaṇṇo;  
Maññāmahaṃ sakkati devadevo,  
Tayā hi jāto muni saccaṇāmo.**

A hero of vast wisdom purifies seven generations of the family in which they're born. Sakya, I believe you're the king of kings, since you fathered the one who is truly called a sage.

**Suddhodano nāma pitā mahesino,  
Buddhassa mātā pana māyanāmā;  
Yā bodhisattaṃ parihariya kucchinā,  
Kāyassa bhedā tidivamhi modati.**

The father of the great hermit is named Suddhodana; and the Buddha's mother is named Māyā. Having borne the Bodhisatta in her belly, she rejoices in the heaven of the Thirty-Three.

**Sā gotamī kālakatā ito cutā,  
Dibbehi kāmehi samaṅgibhūtā;  
Sā modati kāmaguṇehi pañcahi,  
Parivāritā devaguṇehi tehi”.**

When she died and passed away from here, she was blessed with heavenly sensual pleasures; enjoying the five kinds of sensual stimulation. Gotamī is surrounded by those hosts of gods.”

**“Buddhassa puttomhi asayhasāhino,  
Aṅgīrasassappaṭimassa tādino;  
Pitupitā mayhaṃ tuvaṃsi sakka,  
Dhammena me gotama ayyakosī”ti.**

“I'm the son of the Buddha, the incomparable Aṅgīrasa, the poised, the bearer of the unbearable. You, Sakya, are my father's father; Gotama, you are my grandfather in the Dhamma.”

## 10.2. Ekavihāriya

**“Purato pacchato vāpi,  
aparo ce na vijjati;  
Atīva phāsu bhavati,  
ekassa vasato vane.**

If no-one else is found in front or behind,

it's extremely pleasant to be dwelling alone in a forest grove.

**Handa eko gamissāmi,  
araññaṃ buddhavaṇṇitaṃ;  
Phāsu ekavihāriṣṣa,  
pahitattassa bhikkhuno.**

Come now, I'll go alone to the wilderness praised by the Buddha. It's pleasant for a mendicant to be dwelling alone and resolute.

**Yogi-pītikaraṃ rammaṃ,  
mattakuñjarasevitaṃ;  
Eko attavasī khippaṃ,  
pavisissāmi kānanaṃ.**

Alone and self-disciplined, I'll quickly enter the delightful forest, which gives joy to meditators, and is frequented by rutting elephants.

**Supupphite sītavane,  
sītale girikandare;  
Gattāni parisiñcitvā,  
caṅkamissāmi ekako.**

In Sītavana, so full of flowers, in a cool mountain cave, I'll bathe my limbs and walk mindfully alone.

**Ekākiyo adutiyo,  
ramaṇīye mahāvane;  
Kadāhaṃ viharissāmi,  
katakicco anāsavo.**

When will I dwell alone, without a companion, in the great wood, so delightful, my task complete, free of defilements?

**Evaṃ me kattukāmassa,  
adhippāyo samijjhatu;  
Sādhayissāmahamīyeva,  
nāṇṇo añṇassa kārako.**

This is what I want to do: may my wish succeed! I'll make it happen myself, for no-one can do another's duty.

**Esa bandhāmi sannāhaṃ,  
pavisissāmi kānanaṃ;  
Na tato nikkhamissāmi,  
appatto āsavakkhayaṃ.**

Fastening my armor, I'll enter the forest.

I won't leave without attaining the end of defilements.

**Māalute upavāyante,  
sīte surabhighandhike;  
Avijjāṃ dālayissāmi,  
nisinno nagamuddhani.**

As the cool breeze blows  
with fragrant scent,  
I'll split ignorance apart,  
sitting on the mountain-peak.

**Vane kusumasañchanne,  
pabbhāre nūna sītale;  
Vimuttisukhena sukhito,  
ramissāmi giribbaje.**

In a forest grove covered with blossoms,  
in a cave so very cool,  
I take pleasure in Giribbaja,  
happy with the happiness of freedom.

**Sohaṃ paripuṇṇasaṅkappo,  
cando pannaraso yathā;  
Sabbāsavaparikkhīṇo,  
natthi dāni punabbhavo”ti.**

I've got all I wished for  
like the moon on the fifteenth day.  
With the utter ending of all defilements,  
now there'll be no more future lives.

### 10.3. Mahākappina

**“Anāgataṃ yo paṭikacca passati,  
Hitañca atthaṃ ahitañca taṃ dvayaṃ;  
Viddesino tassa hitesino vā,  
Randhaṃ na passanti samekkhamānā.**

If you're prepared for the future,  
both the good and the bad,  
then those who look for your weakness,  
whether enemies or well-wishers, will find  
none.

**Ānāpānasatī yassa,  
paripuṇṇā subhāvitā;  
Anupubbaṃ paricitā,  
yathā buddhena desitā;  
Somaṃ lokaṃ pabhāseti,  
abbhā muttova candimā.**

One who has fulfilled, developed,  
and gradually consolidated  
mindfulness of breathing  
as it was taught by the Buddha:  
they light up the world,  
like the moon freed from a cloud.

**Odātaṃ vata me cittaṃ,  
appamaṇaṃ subhāvitaṃ;  
Nibbidhaṃ paggaḥitañca,  
sabbā obhāsate disā.**

Yes, my mind is clean,  
measureless, and well-developed;  
it has broken through and been uplifted—  
it radiates in every direction.

**Jīvate vāpi sappañño,  
api vittaparikkhayo;  
Paññāya ca alābhena,  
vittavāpi na jīvati.**

A wise person lives on  
even after loss of wealth;  
but without gaining wisdom,  
even a rich person doesn't really live.

**Paññā sutavinicchīnī,  
Paññā kittisilokavaddhanī;  
Paññāsahito naro idha,  
Api dukkhesu sukhāni vindati.**

Wisdom questions what is learned;  
wisdom grows fame and reputation;  
a person who has wisdom  
finds happiness even among sufferings.

**Nāyaṃ ajjatano dhammo,  
nacchero napi abbhuto;  
Yattha jāyetha mīyetha,  
tattha kiṃ viya abbhutaṃ.**

It's not a teaching just for today;  
it isn't incredible or amazing.  
When you're born, you die—  
what's amazing about that?

**Anantaraṃ hi jātassa,  
jīvitā maraṇaṃ dhuvaṃ;  
Jātā jātā marantīdha,  
evaṃdhammā hi paṇiṇo.**

For anyone who is born,  
death always follows after life.  
Everyone who is born here dies here;  
such is the nature of living creatures.

**Na hetadatthāya matassa hoti,  
Yaṃ jīvitatthaṃ paraporisānaṃ;  
Matamhi ruṇṇaṃ na yaso na lokyaṃ,  
Na vaṇṇitaṃ samaṇabrāhmaṇehi.**

The things that are useful for the living  
are of no use for the dead—not fame, not  
celebrity,  
not praise by ascetics and brahmins.  
For the dead, there is only weeping.

**Cakkhuṃ sarīraṃ upahanti tena,  
Nihīyati vaṇṇabalaṃ matī ca;  
Ānandino tassa disā bhavanti,  
Hitesino nāssa sukhī bhavanti.**

And weeping impairs the eye and the body;  
complexion, health, and intelligence

decline.  
Your enemies rejoice;  
but your well-wishers are not happy.

**Tasmā hi iccheyya kule vasante,  
Medhāvino ceva bahussute ca;  
Yesaṃ hi paññāvibhavena kiccaṃ,  
Taranti nāvāya nadimva puṇṇaṃ”ti.**

So you should wish that those who stay in  
your family  
have intelligence and learning,  
and do their duty through the power of  
wisdom,  
just as you'd cross a full river by boat.

#### 10.4. Cūḷapanthaka

**“Dandhā mayhaṃ gatī āsi,  
paribhūto pure ahaṃ;  
Bhātā ca maṃ paṇāmesi,  
‘gaccha dāni tuvaṃ gharaṃ’.**

My progress was slow,  
I was despised in the past.  
Even my brother turned me away,  
saying, “Go home now.”

**Sohaṃ paṇāmito santo,  
saṅghārāmassa koṭṭhake;  
Dummano tattha aṭṭhāsīm,  
sāsanasmīm apekkhavā.**

Turned away at the gate  
of the Saṅgha's monastery,  
I stood there sadly,  
longing for the dispensation.

**Bhagavā tattha āgacchi,  
sīsaṃ mayhaṃ parāmasi;  
Bāhāya maṃ gahetvāna,  
saṅghārāmaṃ pavesayi.**

Then the Buddha came  
and touched my head.  
Taking me by the arm,  
he brought me into the Saṅgha's monastery.

**Anukampāya me satthā,  
pādāsi pādapuñchanim;  
‘Etaṃ suddhaṃ adhiṭṭhehi,  
ekamantaṃ svadhiṭṭhitam’.**

The Teacher, out of compassion,  
gave me a foot-wiping cloth, saying:  
“Focus your awareness  
exclusively on this clean cloth.”

**Tassāhaṃ vacanaṃ sutvā,  
vihāsim sāsane rato;  
Samādhiṃ paṭipādesim,  
uttamatthassa pattiya.**

After hearing his words,  
I happily did his bidding.  
I practiced meditative immersion  
for the attainment of the highest goal.

**Pubbenivāsaṃ jānāmi,  
dibbacakkhu visodhitaṃ;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanaṃ.**

I know my past lives,  
my clairvoyance is clarified;  
I've attained the three knowledges,  
and fulfilled the Buddha's instructions.

**Sahassakkhattumattānaṃ,  
nimminivāna panthako;  
Nisīdambavane ramme,  
yāva kālappavedanā.**

I, Panthaka, created a thousand  
images of myself,  
and sat in the delightful mango grove  
until the time for the meal offering was  
announced.

**Tato me satthā pāhesi,  
dūtaṃ kālappavedakaṃ;  
Paveditamhi kālamhi,  
vehāsādupasaṅkamim.**

Then the teacher sent to me  
a messenger to announce the time.  
When the time was announced,  
I flew to him through the air.

**Vanditvā satthuno pāde,  
ekamantaṃ nisīdahaṃ;  
Nisinnaṃ maṃ veditvāna,  
atha satthā paṭiggahi.**

I paid homage at the teacher's feet,  
and sat to one side.  
When he knew I was seated,  
the teacher received the offering.

**Āyāgo sabbalokassa,  
āhutināṃ paṭiggaho;  
Puññakkhettaṃ manussānaṃ,  
paṭiggaṇhittha dakkhiṇaṃ”ti.**

Recipient of gifts from the whole world,  
receiver of sacrifices,  
field of merit for humanity,  
he received the religious donation.

#### 10.5. Kappa

**“Nānākulamalasampuṇṇo,  
mahāukkārasambhavo;  
Candanikaṃva paripakkaṃ,  
mahāgaṇḍo mahāvaṇo.**



Filled with different kinds of dirt,  
a great producer of dung,  
like a stagnant cesspool,  
a huge boil, a bad wound,

**Pubbaruhirasampuṇṇo,  
gūthakūpena gāḥhito;  
Āpopaggharaṇo kāyo,  
sadā sandati pūtikam.**

full of pus and blood,  
sunk in a toilet-pit,  
trickling with fluids,  
this rotting body always oozes.

**Satṭhikaṇḍarasambandho,  
maṁsalepanalepito;  
Cammakañcukasannaddho,  
pūtikāyo niratthako.**

Bound by sixty tendons,  
coated with a fleshy coating,  
clothed in a jacket of skin,  
this rotting body is worthless.

**Aṭṭhisaṅghātaghaṭṭo,  
nhārusuttanibandhano;  
Nekesaṁ saṅgatībhāvā,  
kappeti iriyāpathaṁ.**

Held together by a skeleton of bones,  
and bound by sinews;  
it assumes postures  
due to a complex of many things.

**Dhuvappayāto maraṇāya,  
maccurājassa santike;  
Idheva chaḍḍayitvāna,  
yena kāmaṅgamo naro.**

We set out in the certainty of death,  
in the presence of the King of Death;  
and having discarded the body right here,  
a person goes where he likes.

**Avijjāya nivuto kāyo,  
catuganthena ganthito;  
Oghasaṁsīdano kāyo,  
anusayajālamotthato.**

Enveloped by ignorance,  
tied by the four ties,  
this body is sinking in the flood,  
caught in the net of the underlying  
tendencies.

**Pañcanīvaraṇe yutto,  
vitakkena samappito;  
Taṇhāmūlenānugato,  
mohacchādanachādito.**

Yoked to the five hindrances,  
afflicted by thought,

stuck to the root of craving,  
hidden by delusion:

**Evāyaṁ vattate kāyo,  
kammayantena yantito;  
Sampatti ca vipatyantā,  
nānābhāvo vipajjati.**

that is how the body goes on,  
propelled by the mechanism of deeds.  
But existence ends in perishing;  
separated, the body perishes.

**Yemaṁ kāyaṁ mamāyanti,  
andhabālā puthujjanā;  
Vaḍḍhenti kaṭasaṁ ghoram,  
ādiyanti punabbhavaṁ.**

Those blind, ordinary people  
who think of this body as theirs,  
swell the horrors of the charnel ground,  
taking hold of future lives.

**Yemaṁ kāyaṁ vivajjenti,  
Gūthalittaṁva pannagaṁ;  
Bhavamūlaṁ vamtivāna,  
Parinibbissanti nāsavā”ti.**

Those who shun this body,  
like a snake smeared with dung,  
expel the root of rebirth,  
and realize quenching free of defilements.

#### 10.6. Upasena, Vaṅganta’s Son

**“Vivittaṁ appanigghosaṁ,  
vāḷamiganisevitaṁ;  
Seve senāsaṇaṁ bhikkhu,  
paṭisallānakāraṇā.**

In order to go on retreat,  
a monk should stay in lodgings  
that are secluded and quiet,  
frequented by beasts of prey.

**Saṅkārappuñjā āhatvā,  
susānā rathiyāhi ca;  
Tato saṅghāṭikaṁ katvā,  
lūkhaṁ dhāreyya cīvaraṁ.**

Having gathered scraps from rubbish heaps,  
cemeteries and streets,  
and making an outer robe from them,  
one should wear that coarse robe.

**Nīcaṁ manam karitvāna,  
sapaḍānaṁ kulā kulaṁ;  
Piṇḍikāya care bhikkhu,  
guttadvāro susaṁvuto.**

Humbling their heart,  
a mendicant should walk for alms  
from family to family indiscriminately,  
with sense doors guarded, well-restrained.

**Lūkhenapi vā santusse,  
nāññaṃ patthe rasam bahum;  
Rasesu anugiddhassa,  
jhāne na ramatī mano.**

They should be content even with coarse food,  
not hoping for lots of flavors.  
The mind that's greedy for flavors  
doesn't delight in absorption.

**Appiccho ceva santuṭṭho,  
pavivitto vase muni;  
Asamsaṭṭho gahaṭṭhehi,  
anāgārehi cūbhayaṃ.**

With few wishes, content,  
a sage should live secluded,  
socializing with neither  
householders nor the homeless.

**Yathā jaḷo va mūgo va,  
attānaṃ dassaye tathā;  
Nātielaṃ sambhāseyya,  
saṅghamaṃjhamhi paṇḍito.**

He should appear  
to be stupid or dumb;  
an astute person would not speak overly  
long  
in the midst of the Saṅgha.

**Na so upavade kañci,  
upaghātaṃ vivajjaye;  
Saṃvuto pātimokkhasmiṃ,  
mattaññū cassa bhojane.**

He would not insult anyone,  
and would avoid causing damage.  
Restrained in the monastic code,  
they would eat in moderation.

**Suggahītanimitassa,  
cittassuppādakovidō;  
Samathaṃ anuyuñjeyya,  
kālena ca vipassanaṃ.**

Expert in the arising of thought,  
they would grasp well the pattern of the  
mind.  
They would be devoted to practicing  
serenity and discernment at the right time.

**Vīriyasātaccasampanno,  
yuttayogo sadā siyā;  
Na ca appatvā dukkhantaṃ,  
vissāsaṃ eyya paṇḍito.**

Though endowed with energy and  
perseverance,  
and always devoted to meditation,  
a wise person would not be too sure of  
themselves,

until they have attained the end of  
suffering.

**Evaṃ viharamānassa,  
suddhikāmassa bhikkhuno;  
Khīyanti āsavā sabbe,  
nibbutiñcādhigacchatī”ti.**

For a mendicant who meditates in this way,  
longing for purification,  
all their defilements wither away,  
and they realize quenching.

10.7. Another Gotama

**“Vijāneyya sakaṃ atthaṃ,  
Avalokeyyātha pāvacaṇaṃ;  
Yañcetta assa patirūpaṃ,  
Sāmaññaṃ ajjhupagatassa.**

You should understand your own purpose,  
and consider the dispensation carefully,  
as well as what's appropriate  
for one who has entered the ascetic life.

**Mittaṃ idha ca kalyāṇaṃ,  
Sikkhā vipulaṃ samādānaṃ;  
Sussūsā ca garūnaṃ,  
Etaṃ samaṇassa patirūpaṃ.**

Good friendship in the community,  
undertaking plenty of training,  
eagerness to learn from the teachers—  
this is appropriate for an ascetic.

**Buddhesu sagāravatā,  
Dhamme apaciti yathābhūtaṃ;  
Saṅghe ca cittikāro,  
Etaṃ samaṇassa patirūpaṃ.**

Respect for the Buddha,  
reverence for the Dhamma as it really is,  
esteem for the Saṅgha—  
this is appropriate for an ascetic.

**Ācāragocare yutto,  
Ājīvo sodhito agārayho;  
Cittassa ca saṅghapanāṃ,  
Etaṃ samaṇassa patirūpaṃ.**

Commitment to good conduct and alms-  
resort,  
a livelihood that is pure and blameless,  
and stilling the mind—  
this is appropriate for an ascetic.

**Cārittaṃ atha vārittaṃ,  
Iriyāpathiyaṃ pasādaniyaṃ;  
Adhicitte ca āyogo,  
Etaṃ samaṇassa patirūpaṃ.**

An impressive deportment in things that  
should be done,  
and in those better avoided;

commitment to the higher mind—  
this is appropriate for an ascetic.

**Āraññakāni senāsanāni,  
Pantāni appasaddāni;  
Bhajitabbāni muninā,  
Etaṃ samaṇassa patirūpaṃ.**

Wilderness lodgings,  
remote and quiet,  
fit for use by a sage—  
this is appropriate for an ascetic.

**Sīlañca bāhusaccañca,  
Dhammānaṃ pavicayo yathābhūtaṃ;  
Saccānaṃ abhisamayo,  
Etaṃ samaṇassa patirūpaṃ.**

Ethics, learning,  
investigation of teachings in line with  
reality,  
and penetration of the truths—  
this is appropriate for an ascetic.

**Bhāveyya ca aniccanti,  
Anattasaññaṃ asubhasaññañca;  
Lokamhi ca anabhiratiṃ,  
Etaṃ samaṇassa patirūpaṃ.**

Developing the perceptions  
of impermanence, non-self, and  
unattractiveness,  
and displeasure with the whole world—  
this is appropriate for an ascetic.

**Bhāveyya ca bojjaṅge,  
Iddhipādāni indriyāni balāni;  
Aṭṭhaṅgamaggamariyaṃ,  
Etaṃ samaṇassa patirūpaṃ.**

Developing the awakening factors,  
the bases for psychic power, the faculties  
and powers,  
and the noble eightfold path—  
this is appropriate for an ascetic.

**Taṇhaṃ pajaheyya muni,  
Samūlake āsave padāleyya;  
Vihareyya vippamutto,  
Etaṃ samaṇassa patirūpan”ti.**

A sage should abandon craving,  
defilements shattered, root and all,  
they should live liberated—  
this is appropriate for an ascetic.

## Book of the Elevens

### 11.1. Saṅkicca

“Kiṃ tavattho vane tāta,  
ujjuhānova pāvuse;

**Verambhā ramaṇiyā te,  
paviveko hi jhāyinaṃ”.**

“What good does it do you to be in the  
grove, my dear?  
You’re like a little bird in the rain!  
The city of Verambhā is nice for you—  
seclusion is for meditators.”

**“Yathā abbhāni verambho,  
vāto nudati pāvuse;  
Saññā me abhikiranti,  
vivekapaṭisaññutā.**

“Just as the wind in Verambhā  
scatters the clouds as they pour down,  
so the city scatters  
my perception of seclusion.”

**Apaṇḍaro aṇḍasambhavo,  
Sīvathikāya nicketacāriko;  
Uppādayateva me satiṃ,  
Sandehasmiṃ virāganissitaṃ.**

“It’s all black and born of an egg—  
the crow that lives in the charnel ground  
rouses my mindfulness,  
based on dispassion for the body.

**Yañca aññe na rakkhanti,  
yo ca aññe na rakkhati;  
Sa ve bhikkhu sukhaṃ seti,  
kāmesu anapekkhavā.**

Not protected by others,  
nor protecting others:  
such a monk sleeps at ease,  
without concern for sensual pleasures.

**Acchodikā puthusilā,  
gonaṅgulamigāyutā;  
Ambusevālasañchannā,  
te selā ramayanti maṃ.**

The water’s clear and the rocks are broad,  
monkeys and deer are all around;  
festooned with dewy moss,  
these rocky crags delight me!

**Vasitaṃ me araññesu,  
kandarāsu guhāsu ca;  
Senāsanesu pantesu,  
vālamiganisevite.**

I’ve stayed in the wilderness,  
in caves and caverns  
and remote lodgings  
frequented by beasts of prey.

**‘Ime haññantu vajjhantu,  
dukkhaṃ pappontu paṇino’;  
Saṅkappaṃ nābhijānāmi,  
anariyaṃ dosasaṃhitaṃ.**

‘May these beings be killed!  
May they be slaughtered! May they  
suffer!’—

I’m not aware of having any such  
ignoble, malicious intentions.

**Paricīṇṇo mayā satthā,  
katam buddhassa sāsanaṃ;  
Ohito garuko bhāro,  
bhavanetti samūhatā.**

I’ve served the teacher  
and fulfilled the Buddha’s instructions.  
The heavy burden is laid down,  
the attachment to rebirth is eradicated.

**Yassa catthāya pabbajito,  
agārasmānagāriyaṃ;  
So me attho anupatto,  
sabbasaṃyojanakkhayo.**

I’ve attained the goal  
for the sake of which I went forth  
from the lay life to homelessness—  
the ending of all fetters.

**Nābhinandāmi maraṇaṃ,  
nābhinandāmi jīvitaṃ;  
Kālaṅca paṭikaṅkhāmi,  
nibbisaṃ bhatako yathā.**

I don’t long for death;  
I don’t long for life;  
I await my time,  
like a worker waiting for their wages.

**Nābhinandāmi maraṇaṃ,  
nābhinandāmi jīvitaṃ;  
Kālaṅca paṭikaṅkhāmi,  
sampajāno patissato”ti.**

I don’t long for death;  
I don’t long for life;  
I await my time,  
aware and mindful.”

## Book of the Twelves

### 12.1. Sīlava

**“Sīlamevidha sikkhetha,  
asmiṃ loke susikkhitaṃ;  
Sīlaṅhi sabbasampattim,  
upanāmeti sevitam.**

One should train just in ethical conduct,  
for in this world, when ethical conduct is  
cultivated and well-trained,  
it provides all success.

**Sīlaṃ rakkheyya medhāvī,  
patthayāno tayo sukhe;**

**Pasaṃsaṃ vittilābhaṅca,  
pecca sagge pamodanaṃ.**

Wishing for three kinds of happiness—  
praise, prosperity,  
and to delight in heaven after passing away

—  
the wise would take care of their ethics.

**Sīlavā hi bahū mitte,  
saññamenādhigacchati;  
Dussīlo pana mittehi,  
dhamasate pāpamācaram.**

The well-behaved have many friends,  
because of their self-restraint.  
But one lacking ethics, of bad conduct,  
drives away their friends.

**Avaññaṅca akittiṅca,  
dussīlo labhate naro;  
Vaṇṇaṃ kittim pasamsaṅca,  
sadā labhati sīlavā.**

A person whose ethics are bad has  
ill-repute and infamy.

A person whose conduct is ethical always  
has

a good reputation, fame, and praise.

**Ādi sīlaṃ paṭiṭṭhā ca,  
kalyāṇaṅca mātukaṃ;  
Pamukhaṃ sabbadhammānaṃ,  
tasmā sīlaṃ visodhaye.**

Ethical conduct is the starting point and  
foundation;

the mother at the head

of all good things;

that’s why you should purify your ethics.

**Velā ca saṃvaraṃ sīlaṃ,  
cittassa abhihāsaṃ;  
Titthaṅca sabbabuddhānaṃ,  
tasmā sīlaṃ visodhaye.**

Ethics provide a boundary and a restraint,  
an enjoyment for the mind;  
the ford where all the Buddhas cross over:  
that’s why you should purify your ethics.

**Sīlaṃ balaṃ appatimaṃ,  
sīlaṃ āvudhamuttamaṃ;  
Sīlamābharaṇaṃ seṭṭhaṃ,  
sīlaṃ kavacamabbhutaṃ.**

Ethics are the matchless power;  
ethics are the ultimate weapon;  
ethics are the best ornament;  
ethics are a marvelous coat of armor.

**Sīlaṃ setu mahesakkho,  
sīlaṃ gandho anuttaro;**

**Sīlaṃ vilepanaṃ seṭṭhaṃ,  
yena vāti disodisaṃ.**

Ethics are a mighty bridge;  
ethics are the unsurpassed scent;  
ethics are the best perfume,  
that float from place to place.

**Sīlaṃ sambalamevaggam,  
sīlaṃ pātheyyamuttamaṃ;  
Sīlaṃ seṭṭho ativāho,  
yena yāti disodisaṃ.**

Ethics are the best provision;  
ethics are the unsurpassed supply for a  
journey;  
ethics are the best vehicle  
that take you from place to place.

**Idheva nindaṃ labhati,  
peccāpāye ca dummano;  
Sabbattha dummano bālo,  
sīlesu asamāhito.**

In this life they're criticized;  
after departing they grieve in a lower realm;  
a fool is unhappy everywhere,  
because they are unsteady in ethics.

**Idheva kittiṃ labhati,  
pecca sagge ca summano;  
Sabbattha sumano dhīro,  
sīlesu susamāhito.**

In this life they're renowned;  
after departing they're happy in heaven;  
a wise one is happy everywhere,  
because they are steady in ethics.

**Sīlameva idha aggaṃ,  
paññavā pana uttamo;  
Manussesu ca devesu,  
sīlapaññānato jayan"ti.**

Ethical conduct is best in this life,  
but one with wisdom is supreme.  
Someone with both virtue and wisdom  
is victorious among men and gods.

## 12.2. Sunīta

**"Nīce kulamhi jātohaṃ,  
daliddo appabhojano;  
Hīnakammaṃ mamaṃ āsi,  
ahosiṃ pupphachaddako.**

I was born in a low-class family.  
We were poor, with little to eat.  
My job was lowly—  
I threw out the old flowers.

**Jigucchito manussānaṃ,  
paribhūto ca vambhito;**

**Nīcaṃ manam karitvāna,  
vandissaṃ bahukaṃ janam.**

Shunned by people,  
I was disregarded and held in contempt.  
I humbled my heart  
and paid respects to many people.

**Athaddasāsiṃ sambuddhaṃ,  
bhikkhusaṅghapurakkhataṃ;  
Pavisantaṃ mahāvīraṃ,  
magadhānaṃ puruttamaṃ.**

Then I saw the Buddha  
at the fore of the mendicant Saṅgha;  
the great hero  
was entering the capital city of Magadhā.

**Nikkhipitvāna byābhaṅgiṃ,  
vandituṃ upasaṅkamaṃ;  
Mameva anukampāya,  
aṭṭhāsi purisuttamo.**

I dropped my flail  
and approached to pay homage.  
Out of compassion for me,  
the supreme man stood still.

**Vanditvā satthuno pāde,  
ekamantaṃ ṭhito tadā;  
Pabbajjaṃ ahamāyāciraṃ,  
sabbasattānamuttamaṃ.**

When I had paid homage at the Teacher's  
feet,  
I stood to one side  
and asked the supreme being  
for the going-forth.

**Tato kāruṇiko satthā,  
sabbalokānukampako;  
'Ehi bhikkhū'ti maṃ āha,  
sā me āsūpasampadā.**

Then the Teacher, being sympathetic,  
and having compassion for the whole world,  
said to me, "Come, monk!"  
That was my ordination.

**Sohaṃ eko araṇṇasmiraṃ,  
viharanto atandito;  
Akāsiṃ satthu vacanaṃ,  
yathā maṃ ovadī jino.**

Staying alone in the wilderness,  
meditating tirelessly,  
I have completed what the Teacher taught,  
just as the victor advised me.

**Rattiyā paṭhamaṃ yāmaṃ,  
Pubbajātimanussariṃ;  
Rattiyā majjhimaṃ yāmaṃ,  
Dibbacakkhuraṃ visodhayiraṃ;**

**Rattiyā pacchime yāme,  
Tamokhandham padālayim.**

In the first watch of the night,  
I recollected my past lives.  
In the middle watch of the night,  
I purified my clairvoyance.  
In the last watch of the night,  
I shattered the mass of darkness.

**Tato ratyā vivasāne,  
sūriyassuggamanam pati;  
Indo brahmā ca āgantvā,  
mam namassimsu pañjali.**

At the end of the night,  
as the sunrise drew near,  
Indra and Brahmā came  
and revered me with joined hands.

**‘Namo te purisajāñña,  
namo te purisuttama;  
Yassa te āsavā khīṇā,  
dakkhiṇeyyosi mārisa’.**

“Homage to you, O thoroughbred!  
Homage to you, supreme among men!  
Since your defilements are ended,  
you, sir, are worthy of a religious donation.”

**Tato disvāna mam satthā,  
devasaṅghapurakkhataṃ;  
Sitaṃ pātukarivāna,  
imamattham abhāsatha.**

When he saw me honored  
by the assembly of gods,  
the teacher smiled  
and said the following:

**‘Tapena brahmacariyena,  
saṃyamena damena ca;  
Etena brāhmaṇo hoti,  
etaṃ brāhmaṇamuttaman’”ti.**

“By austerity and spiritual practice,  
by restraint and by taming:  
that’s how to become a brahmin,  
this is the supreme brahmin.”

## Book of the Thirteens

### 13.1. Soṇakoḷivisa

**“Yāhu raṭṭhe samukkaṭṭho,  
rañño aṅgassa paddhagū;  
Svajja dhammesu ukkaṭṭho,  
soṇo dukkhassa pāragū.**

He who was special in the kingdom,  
the footman to the king of Aṅga,

today is special in the Dhamma—  
Soṇa has gone beyond suffering.

**Pañca chinde pañca jahe,  
pañca cattari bhāvaye;  
Pañcasāṅgātigo bhikkhu,  
oghatiṇṇoti vuccati.**

Five to cut, five to drop,  
and five more to develop.  
A monk who has got over five kinds of  
clinging  
is called “One who has crossed the flood”.

**Unnaḷassa pamattassa,  
bāhirāsassa bhikkhuno;  
Sīlam samādhi paññā ca,  
pāripūrim na gacchati.**

If a monk is insolent and negligent,  
concerned only with externals,  
their ethics, immersion, and wisdom  
do not become fulfilled.

**Yañhi kiccaṃ apaviddham,  
akiccaṃ pana kariyati;  
Unnaḷānam pamattānam,  
tesam vaḍḍhanti āsavā.**

They disregard what should be done,  
and do what should not be done.  
For the insolent and the negligent,  
their defilements only grow.

**Yesañca susamāradhā,  
niccaṃ kāyagatā sati;  
Akiccaṃ te na sevanti,  
kicce sātaccakārino;  
Satānam sampajānānam,  
attham gacchanti āsavā.**

Those that have properly undertaken  
constant mindfulness of the body,  
don’t cultivate what should not be done,  
but always do what should be done.  
Mindful and aware,  
their defilements come to an end.

**Ujumaggamhi akkhāte,  
gacchatha mā nivattatha;  
Attanā codayattānam,  
nibbānamabhihāraye.**

The straight path has been explained—  
go on it and don’t turn back.  
Urge yourself on  
and make it to quenching.

**Accāraddhamhi vīriyamhi,  
satthā loke anuttaro;  
Viṇopamaṃ karitvā me,  
dhammaṃ desesi cakkhumā;**

**Tassāhaṃ vacanaṃ sutvā,  
vihāsiṃ sāsane rato.**

When my energy was over-exerted,  
the supreme Teacher in the world  
created the simile of the lute for me.  
The Seer taught the Dhamma,  
and when I heard what he said,  
I happily did his bidding.

**Samathaṃ paṭipādesiṃ,  
uttamatthassa pattiyā;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanaṃ.**

Practicing serenity of mind  
for the attainment of the highest goal.  
I've attained the three knowledges  
and fulfilled the Buddha's instructions.

**Nekkhamme adhimuttassa,  
pavivekañca cetaso;  
Abyāpajjādhimuttassa,  
upādānakkhayaṃ ca.**

When you're dedicated to renunciation  
and seclusion of the heart;  
when you're dedicated to kindness  
and the end of grasping;

**Taṇhakkhayādhimuttassa,  
asammohañca cetaso;  
Disvā āyatanuppādaṃ,  
sammā cittaṃ vimuccati.**

when you're dedicated to the ending of  
craving  
and clarity of heart;  
and you've seen the arising of the senses,  
your mind is rightly freed.

**Tassa sammā vimuttassa,  
santacittassa bhikkhuno;  
Katassa paṭicayo natthi,  
karaṇīyaṃ na vijjati.**

For that one, rightly freed,  
a mendicant with peaceful mind,  
there's nothing to be improved,  
and nothing more to do.

**Selo yathā ekagghano,  
vātena na samīrati;  
Evaṃ rūpā rasā saddā,  
gandhā phassā ca kevalā.**

As the wind cannot stir  
a solid mass of rock,  
so too sights, tastes, sounds,  
smells, and touches—the lot—

**Iṭṭhā dhammā aniṭṭhā ca,  
nappavedhenti tādino;**

**Ṭhitaṃ cittaṃ visaññuttaṃ,  
vayañcassānupassati”ti.**

and thoughts, whether liked or disliked,  
don't disturb the poised one.  
Their mind is steady and unfettered  
as they observe disappearance.

## Book of the Fourteens

### 14.1. Khadiravaniyarevata

**“Yadā ahaṃ pabbajito,  
agārasmānagāriyaṃ;  
Nābhijānāmi saṅkappaṃ,  
anariyaṃ dosasaṃhitāṃ.**

Since I've gone forth  
from the lay life to homelessness,  
I'm not aware of any intention  
that is ignoble and hateful.

**‘Ime haññantu vajjhantu,  
dukkhaṃ pappontu paṇino’;  
Saṅkappaṃ nābhijānāmi,  
imasmīṃ dīghamantare.**

“May these beings be killed!  
May they be slaughtered! May they  
suffer!”—

I'm not aware of having any such intentions  
in all this long while.

**Mettañca abhijānāmi,  
appamāṇaṃ subhāvitāṃ;  
Anupubbaṃ paricitaṃ,  
yathā buddhena desitaṃ.**

I have been aware of loving-kindness,  
measureless and well-developed;  
gradually consolidated  
as it was taught by the Buddha.

**Sabbamitto sabbasakho,  
sabbabhūtānukampako;  
Mettacittañca bhāvemi,  
abyāpajjarato sadā.**

I'm friend and comrade to all,  
compassionate for all beings!  
I develop a mind of love,  
always delighting in harmlessness.

**Asaṃhīraṃ asaṅkappaṃ,  
cittaṃ āmodayāmaṃ;  
Brahmavihāraṃ bhāvemi,  
akāpurisasevitaṃ.**

Unfaltering, unshakable,  
I gladden the mind.  
I develop the divine meditation,  
which sinners do not cultivate.

**Avitakkaṃ samāpanno,  
sammāsambuddhasāvako;  
Ariyena tuṅhībhāvena,  
upeto hoti tāvade.**

Having entered a meditation state without thought,  
a disciple of the Buddha  
is at that moment blessed  
with noble silence.

**Yathāpi pabbato selo,  
acalo suppatiṭṭhito;  
Evaṃ mohakkhayā bhikkhu,  
pabbatova na vedhati.**

As a rocky mountain  
is unwavering and well grounded,  
so when delusion ends,  
a monk, like a mountain, doesn't tremble.

**Anaṅgaṇassa posassa,  
niccaṃ sucigavesino;  
Vālaggamattaṃ pāpassa,  
abbhamattaṃva khāyati.**

To the man who has not a blemish  
who is always seeking purity,  
even a hair-tip of evil  
seems as big as a cloud.

**Nagaraṃ yathā paccantaṃ,  
guttaṃ santarabāhiraṃ;  
Evaṃ gopetha attānaṃ,  
khaṇo vo mā upaccagā.**

As a frontier city  
is guarded inside and out,  
so you should ward yourselves—  
don't let the moment pass you by.

**Nābhinandāmi maraṇaṃ,  
nābhinandāmi jīvitaṃ;  
Kālaṅca paṭikaṅkhāmi,  
nibbisaṃ bhatako yathā.**

I don't long for death;  
I don't long for life;  
I await my time,  
like a worker waiting for their wages.

**Nābhinandāmi maraṇaṃ,  
I don't long for death;  
I don't long for life;  
I await my time,  
aware and mindful.**

**Paricīṇṇo mayā satthā,  
kataṃ buddhassa sāsanaṃ;  
Ohito garuko bhāro,  
bhavanetti samūhatā.**

I've served the teacher  
and fulfilled the Buddha's instructions.  
The heavy burden is laid down,  
the attachment to rebirth is eradicated.

**Yassa catthāya pabbajito,  
agārasmānagāriyaṃ;  
So me attho anuppatto,  
sabbasaṃyojanakkhayo.**

I've attained the goal  
for the sake of which I went forth  
from the lay life to homelessness—  
the ending of all fetters.

**Sampādethappamādena,  
esā me anusāsani;  
Handāhaṃ parinibbisaṃ,  
vippamuttomhi sabbadhī"ti.**

Persist with diligence:  
this is my instruction.  
Come, I'll realize quenching—  
I'm liberated in every way.

#### 14.2. Godatta

**“Yathāpi bhaddo ājaṅṅo,  
dhure yutto dhurassaho;  
Mathito atibhārena,  
saṃyugaṃ nātivattati.**

Just as a fine thoroughbred,  
yoked to a carriage, endures the load.  
Though oppressed by the heavy burden,  
it doesn't shake off the yoke.

**Evaṃ paññāya ye tittā,  
samuddo vārinā yathā;  
Na pare atimaññanti,  
ariyadhammova pāṇinaṃ.**

So too, those who are as full of wisdom  
as the ocean is with water,  
don't look down on others;  
this is the noble teaching for living  
creatures.

**Kāle kālavasaṃ pattā,  
bhavābhavavasaṃ gatā;  
Narā dukkhaṃ nigacchanti,  
tedha socanti māṇavā.**

People who fall under the sway of time,  
the sway of rebirth in this or that state,  
undergo suffering,  
and those young men grieve in this life.

**Unnatā sukhadhammena,  
dukkhadhammena conatā;  
Dvayena bālā haññanti,  
yathābhūtaṃ adassino.**



Elated by things that bring happiness,  
downcast by things that bring suffering:  
this pair destroys the fool  
who doesn't see things as they are.

**Ye ca dukkhe sukhasmiñca,  
majjhe sibbinimaccagū;  
Ṭhitā te indakhīlova,  
na te unnataonatā.**

But those who in suffering, and in  
happiness,  
and in the middle have overcome the  
weaver—  
they stand like a boundary pillar,  
neither elated nor downcast.

**Na heva lābhe nālābhe,  
na yase na ca kittiyā;  
Na nindāyaṃ pasaṃsāya,  
na te dukkhe sukhamhi ca.**

Not to gain nor loss,  
not to fame nor reputation,  
not to criticism nor praise,  
not to suffering nor happiness—

**Sabbattha te na limpanti,  
udabinduva pokkhare;  
Sabbattha sukhitā dhīrā,  
sabbattha aparājitā.**

the wise cling to nothing,  
like a droplet on a lotus-leaf.  
They are happy everywhere,  
and victorious everywhere.

**Dhammena ca alābho yo,  
yo ca lābho adhammiko;  
Alābho dhammiko seyyo,  
yañce lābho adhammiko.**

There's legitimate loss,  
and there's illegitimate gain.  
Legitimate loss is better  
than illegitimate gain.

**Yaso ca appabuddhīnaṃ,  
viññūnaṃ ayaso ca yo;  
Ayasova seyyo viññūnaṃ,  
na yaso appabuddhīnaṃ.**

There's the fame of the unintelligent,  
and there's the disrepute of the discerning.  
The disrepute of the discerning is better  
than the fame of the unintelligent.

**Dummedhehi pasaṃsā ca,  
viññūhi garahā ca yā;  
Garahāva seyyo viññūhi,  
yañce bālappasaṃsanā.**

There's praise by fools,  
and there's criticism by the discerning.  
Criticism by the discerning is better  
than praise by fools.

**Sukhañca kāmamayikaṃ,  
dukkhañca pavivekiyaṃ;  
Pavivekadukkhaṃ seyyo,  
yañce kāmamayikaṃ sukhaṃ.**

There's the happiness of sensual pleasures,  
and there's the suffering of seclusion.  
The suffering of seclusion is better  
than the happiness of sensual pleasures.

**Jīvitañca adhammena,  
dhammena maraṇaṃ yaṃ;  
Maraṇaṃ dhammikaṃ seyyo,  
yañce jīve adhammikaṃ.**

There's life without principles,  
and there's death with principles.  
Death with principles is better  
than life without principles.

**Kāmakopappahīnā ye,  
santacittā bhavābhavā;  
Caranti loke asitā,  
natthi tesāṃ piyāpiyaṃ.**

Those who've given up desire and anger,  
their minds at peace regarding rebirth in  
this or that state,  
wander in the world unattached,  
for them nothing is beloved or unloved.

**Bhāvayitvāna bojjaṅge,  
indriyāni balāni ca;  
Pappuyya paramaṃ santiraṃ,  
parinibbantīnāsavā”ti.**

Having developed the awakening factors,  
the faculties and the powers,  
having arrived at ultimate peace,  
they are quenched, without defilements.

## Book of the Sixteens

### 15.1. Aññāsikoṇḍañña

**“Esa bhiyyo pasidāmi,  
sutvā dhammaṃ mahārasaṃ;  
Virāgo desito dhammo,  
anupādāya sabbaso”.**

“My confidence grew  
as I heard the teaching, so full of flavor.  
Dispassion is what was taught,  
without any grasping at all.”

**“Bahūni loke citrāni,  
asmiraṃ pathavimaṇḍale;**

**Mathenti maññe saṅkappaṃ,  
subhaṃ rāgūpasamhitam.**

“There are so many pretty things  
in this wide open land.  
They disturb one’s thoughts, it seems to me,  
attractive, provoking lust.

**Rajamuhatañca vātena,  
yathā meghopasammaye;  
Evaṃ sammanti saṅkappā,  
yadā paññāya passati.**

Just as a rain cloud would settle  
the dust blown up by the wind,  
so thoughts settle down  
when seen with wisdom.

**Sabbe saṅkhārā aniccāti,  
yadā paññāya passati;  
Atha nibbindati dukkhe,  
esa maggo visuddhiyā.**

All conditions are impermanent—  
when this is seen with wisdom  
one grows disillusioned with suffering:  
this is the path to purity.

**Sabbe saṅkhārā dukkhāti,  
yadā paññāya passati;  
Atha nibbindati dukkhe,  
esa maggo visuddhiyā.**

All conditions are suffering—  
when this is seen with wisdom  
one grows disillusioned with suffering:  
this is the path to purity.

**Sabbe dhammā anattāti,  
yadā paññāya passati;  
Atha nibbindati dukkhe,  
esa maggo visuddhiyā.**

All principles are not-self—  
when this is seen with wisdom  
one grows disillusioned with suffering:  
this is the path to purity.

**Buddhānubuddho yo thero,  
koṇḍañño tibbanikkamo;  
Pahīnajātimaṇo,  
brahmacariyassa kevalī.**

The senior monk who was awakened right  
after the Buddha,  
Koṇḍañña, is keenly energetic.  
He has given up birth and death,  
and has completed the spiritual journey.

**Oghapāso dalhakhilo,  
Pabbato duppadālayo;  
Chetvā khilañca pāsāñca,  
Selaṃ bhetvāna dubbhidam;**

**Tiṇṇo pāraṅgato jhāyī,  
Mutto so mārabandhanā.**

There are floods, snares, and strong posts,  
and a mountain hard to crack;  
snapping the posts and snares,  
breaking the mountain so hard to break,  
crossing over to the far shore,  
one practicing absorption is freed from  
Māra’s bonds.

**Uddhato capalo bhikkhu,  
mitte āgamma pāpake;  
Saṃsīdati mahoghasmiṃ,  
ūmiyā paṭikujjito.**

When a mendicant is haughty and fickle,  
relying on bad friends,  
they sink down in the great flood,  
overcome by a wave.

**Anuddhato acapalo,  
nipako saṃvutindriyo;  
Kalyāṇamitto medhāvī,  
dukkhassantakaro siyā.**

But one who is steady and stable,  
alert, with senses restrained,  
intelligent, with good friends,  
makes an end of suffering.

**Kālapabbaṅgasaṅkāso,  
kiso dhamanisanthato;  
Mattaññū annapānasmim,  
adīnamanaso naro.**

With knobbly knees,  
thin and veiny,  
eating and drinking in moderation—  
this person’s spirit is undaunted.

**Phuṭṭho ḍaṃsehi makasehi,  
araññasmim brahāvane;  
Nāgo saṅgāmasīseva,  
sato tatrādhivāsaye.**

Pestered by flies and mosquitoes  
in the wilds, the formidable forest,  
one should mindfully endure,  
like an elephant at the head of the battle.

**Nābhinandāmi maraṇam,  
...pe...  
nibbisam bhatako yathā.**

I don’t long for death;  
I don’t long for life;  
I await my time,  
like a worker waiting for their wages.

**Nābhinandāmi maraṇam,  
...pe...  
sampajāno patissato.**

I don't long for death;  
I don't long for life;  
I await my time,  
aware and mindful.

**Pariciṅṇo mayā satthā,  
...pe...**

**bhavanetti samūhatā.**  
I've served the teacher  
and fulfilled the Buddha's instructions.  
The heavy burden is laid down,  
the attachment to rebirth is eradicated.

**Yassa catthāya pabbajito,  
agārasmānagāriyam;  
So me attho anupatto,  
kiṃ me saddhivihārinā”ti.**

I've attained the goal  
for the sake of which I went forth  
from the lay life to homelessness—  
what use do I have for pupils?"

## 15.2. Udāyī

**“Manussabhūtaṃ sambuddhaṃ,  
Attadantaṃ samāhitaṃ;  
Iriyamānaṃ brahmapathe,  
Cittassūpasame rataṃ.**

Awakened as a human being,  
self-tamed and serene,  
following the spiritual path,  
he loves peace of mind.

**Yaṃ manussā namassanti,  
sabbadhammāna pāraguṃ;  
Devāpi taṃ namassanti,  
iti me arahato sutāṃ.**

Revered by people,  
gone beyond all things,  
even the gods revere him;  
so I've heard from the perfected one.

**Sabbasaṃyojanātītaṃ,  
vanā nibbanamāgataṃ;  
Kāmehi nekkhammarataṃ,  
muttaṃ selāva kañcanaṃ.**

He has transcended all fetters,  
and escaped from entanglements.  
Delighting to renounce sensual pleasures,  
he's freed like gold from stone.

**Sa ve accaruci nāgo,  
himavāvañṇe siluccaye;  
Sabbesaṃ nāganāmānaṃ,  
saccanāmo anuttaro.**

That giant outshines all,  
like the Himalaya beside other mountains.

Of all those named “giant”,  
he is truly named, supreme.

**Nāgaṃ vo kittayissāmi,  
na hi āguṃ karoti so;  
Soraccaṃ avihimsā ca,  
pādā nāgassa te duve.**

I'll extol the giant for you,  
for he does nothing monstrous.  
Gentleness and harmlessness  
are two feet of the giant.

**Sati ca sampajaññaṃ,  
caraṇā nāgassa tepare;  
Saddhāhattho mahānāgo,  
upekkhāsetadantavā.**

Mindfulness and awareness  
are his two other feet.  
Faith is the giant's trunk,  
and equanimity his white tusks.

**Sati gīvā siro pañña,  
vīmaṃsā dhammacintanā;  
Dhammakucchisamāvāso,  
viveko tassa vāladhi.**

Mindfulness is his neck, his head is wisdom  
—  
investigation and thinking about principles.  
His belly is the sacred hearth of the  
Dhamma,  
and his tail is seclusion.

**So jhāyī assāsarato,  
ajjhataṃ susamāhito;  
Gacchaṃ samāhito nāgo,  
ṭhito nāgo samāhito.**

Practicing absorption, enjoying the breath,  
he is serene within.  
The giant is serene when walking,  
the giant is serene when standing,

**Sayaṃ samāhito nāgo,  
nisinnopi samāhito;  
Sabbattha saṃvuto nāgo,  
esā nāgassa sampadā.**

the giant is serene when lying down,  
and when sitting, the giant is serene.  
The giant is restrained everywhere:  
this is the accomplishment of the giant.

**Bhuñjati anavajjāni,  
sāvajjāni na bhuñjati;  
Ghāsamacchādanaṃ laddhā,  
sannidhiṃ parivajjayaṃ.**

He eats blameless things,  
he doesn't eat blameworthy things.

When he gets food and clothes,  
he avoids storing them up.

**Samyojanam anum thulam,  
sabham chetvana bandhanam;  
Yena yeneva gacchati,  
anapekkhova gacchati.**

Having severed all bonds,  
fetters large and small,  
wherever he goes,  
he goes without concern.

**Yathapi udake jatham,  
punjarikam pavaddhati;  
Nopalipati toyena,  
sucigandham manoramam.**

A white lotus,  
fragrant and delightful,  
sprouts in water and grows there,  
but the water doesn't cling to it.

**Tatveva ca loke jato,  
buddho loke viharati;  
Nopalipati lokena,  
toyena padumam yatha.**

Just so the Buddha is born in the world,  
and lives in the world,  
but the world doesn't stick to him,  
as the water does not stick to the lotus.

**Mahagini pajjalito,  
anaharopasammati;  
Angaresu ca santesu,  
nibbutoti pavuccati.**

A great blazing fire  
dies down when the fuel runs out.  
And when the coals have gone out  
it's said to be "extinguished".

**Atthassayam viññapani,  
upama viññuhi desita;  
Viññissanti mahānāgā,  
nāgam nāgena desitam.**

This simile is taught by the discerning  
to express the meaning clearly.  
Great giants will understand  
what the giant taught the giant.

**Vitarāgo vītadoso,  
Vītamoho anāsavo;  
Sarīram vijaham nāgo,  
Parinibbissatyanāsavo"ti.**

Free of greed, free of hate,  
free of delusion, undefiled;  
the giant, giving up his body,  
will be quenched without defilements.

## Book of the Twenties

### 16.1. Adhimutta (2nd)

**"Yaññattham vā dhanattham vā,  
ye hanāma mayam pure;  
Avasesam bhayam hoti,  
vedhanti vilapanti ca.**

"Those who we killed in the past,  
whether for sacrifice or for wealth,  
without exception were afraid;  
they trembled and they squealed.

**Tassa te natthi bhittam,  
bhiyyo vaṇṇo pasīdati;  
Kasmā na paridevesi,  
evarūpe mahabbhaye".**

But you're not scared;  
you look even calmer than before.  
Why don't you cry out  
in such a terrifying situation?"

**"Natthi cetasikam dukkham,  
anapekkhassa gāmaṇi;  
Atikkantā bhayā sabbe,  
khīnasamyojanassa ve.**

"There isn't any mental suffering  
for one without hope, village chief.  
All fears are left behind  
by one whose fetters have ended.

**Khīnāya bhavanettiyā,  
diṭṭhe dhamme yathātathe;  
Na bhayam maraṇe hoti,  
bhāranikkhepane yathā.**

When attachment to rebirth is ended,  
and the truth is seen as it is,  
there is no fear of death;  
it's like laying down a burden.

**Suciṇṇam brahmacariyam me,  
maggo cāpi subhāvito;  
Maraṇe me bhayam natthi,  
rogānamiva saṅkhaye.**

I've lived the spiritual life well,  
and developed the path well, too.  
I do not fear death;  
it's like the passing of a disease.

**Suciṇṇam brahmacariyam me,  
maggo cāpi subhāvito;  
Nirassādā bhavā diṭṭhā,  
visam pitvāva chaḍḍitam.**

I've lived the spiritual life well,  
and developed the path well, too.  
I've seen that there's nothing gratifying in  
existences,

like someone who has tasted poison, then  
thrown it out.

**Pāragū anupādāno,  
katakicco anāsavo;  
Tuṭṭho āyukkayā hoti,  
mutto āghātanā yathā.**

One who has gone beyond, without  
grasping,  
they've completed the task and are free of  
defilements.

They are content at the end of life,  
like someone released from execution.

**Uttamaṃ dhammataṃ patto,  
sabbaloke anattiko;  
Ādittāva gharā mutto,  
maraṇasmim̐ na socati.**

Having realized the supreme Dhamma,  
without needing anything in the whole  
world,  
one doesn't grieve at death;  
for it's like escaping from a burning house.

**Yadatthi saṅgataṃ kiñci,  
bhavo vā yattha labbhati;  
Sabbam̐ anissaram̐ etaṃ,  
iti vuttam̐ mahesinā.**

Whatever has come to pass,  
wherever life is obtained,  
there is no Lord of all that:  
so said the great hermit.

**Yo taṃ tathā pajānāti,  
yathā buddhena desitaṃ;  
Na gaṇhāti bhavaṃ kiñci,  
sutattaṃva ayogulaṃ.**

Whoever understands this  
as it was taught by the Buddha  
doesn't grab on to any new life,  
like you wouldn't grab a hot iron ball.

**Na me hoti 'ahosin'ti,  
'bhavissan'ti na hoti me;  
Saṅkhārā vigamissanti,  
tattha kā paridevanā.**

It doesn't occur to me, 'I existed in the past';  
nor, 'I will exist in the future'.  
All conditions will disappear—  
why weep over that?

**Suddham̐ dhammasamuppādam̐,  
Suddham̐ saṅkhārasantatiṃ;  
Passantassa yathābhūtaṃ,  
Na bhayaṃ hoti gāmaṇi.**

Seeing in accordance with reality  
the bare arising of phenomena,

and the bare process of conditions,  
there is no fear, village chief.

**Tiṇakaṭṭhasamaṃ lokam̐,  
yadā paññāya passati;  
Mamattaṃ so asaṃvindaṃ,  
'natthi me'ti na socati.**

The world is like grass and sticks:  
when this is seen with wisdom,  
not finding anything to be mine,  
thinking 'it isn't mine', one doesn't grieve.

**Ukkaṇṭhāmi sarīrena,  
bhavenamhi anattiko;  
Soyaṃ bhijjissati kāyo,  
añño ca na bhavissati.**

I'm fed up with the body;  
I don't need another life.  
This body will be broken up,  
and there won't be another.

**Yaṃ vo kiccaṃ sarīrena,  
taṃ karotha yadicchatha;  
Na me tappaccayā tattha,  
doso pemañca hehiti".**

Do what you want  
with my corpse.  
I won't be angry or attached  
on account of that."

**Tassa taṃ vacanaṃ sutvā,  
abbhutaṃ lomahaṃsanaṃ;  
Satthāni nikkhipivāna,  
māṇavā etadabravum̐.**

When they heard these words,  
so astonishing and hair-raising,  
the young men laid down their swords  
and spoke these words:

**"Kiṃ bhadante karitvāna,  
ko vā ācariyo tava;  
Kassa sāsanamāgamma,  
labbhate taṃ asokata".**

"What have you practiced, Venerable?  
And who is your teacher?  
Whose instructions do we follow  
to gain the sorrowless state?"

**"Sabbaññū sabbadassāvī,  
jino ācariyo mama;  
Mahākāruṇiko satthā,  
sabbalokatikicchako.**

"The knower of all, the seer of all:  
the victor is my teacher.  
He is a Teacher of great compassion,  
healer of the whole world.

**Tenāyaṃ desito dhammo,  
khayaḡāmi anuttaro;  
Tassa sāsanaṃāgama,  
labbhate taṃ asokaṭā”.**

He taught this Dhamma,  
leading to ending, unsurpassed.  
Following his instructions,  
you can gain the sorrowless state.”

**Sutvāna corā isino subhāsitaṃ,  
Nikkhippa satthāni ca āvudhāni ca;  
Tamhā ca kammā viramiṃsu eke,  
Eke ca pabbajjamarocayiṃsu.**

When the bandits heard the good words of  
the hermit,  
they laid down their swords and weapons.  
Some refrained from their former deeds,  
while others chose the going-forth.

**Te pabbajitvā sugatassa sāsane,  
Bhāvetva bojjaṃgabalāni paṇḍitā;  
Udaggaḡcittā sumanā katindriyā,  
Phusiṃsu nibbānapadaṃ asaṅkhatanti.**

When they had gone forth in the teaching of  
the Holy One,  
those astute ones developed the awakening  
factors and the powers.  
Joyful, happy, their faculties complete,  
they realized the state of quenching, the  
unconditioned.

## 16.2. Pārāpariya (2nd)

**“Samaṇassa ahu cintā,  
pārāpariyassa bhikkhuno;  
Ekakassa nisinnassa,  
pavivittassa jhāyino.**

This thought came to the ascetic,  
the monk Pārāpariya,  
as he was seated alone  
meditating in seclusion:

**Kimānupubbaṃ puriso,  
kiṃ vataṃ kiṃ samācāraṃ;  
Attano kiccakārissa,  
na ca kañci viheṭṭhaya.**

“Following what system,  
what observance, what conduct,  
may I do what I need to do for myself,  
without harming anyone else?

**Indriyāni manussānaṃ,  
hitāya ahitāya ca;  
Arakkhitāni ahitāya,  
rakkhitāni hitāya ca.**

The faculties of human beings  
can lead to both welfare and harm.

Unguarded they lead to harm;  
guarded they lead to welfare.

**Indriyāneva sārakkhaṃ,  
indriyāni ca gopayaṃ;  
Attano kiccakārissa,  
na ca kañci viheṭṭhaya.**

By protecting the faculties,  
taking care of the faculties,  
I can do what I need to do for myself  
without harming anyone else.

**Cakkhundriyaṅce rūpesu,  
gacchantāṃ anivārayaṃ;  
Anādīnavadassāvī,  
so dukkhā na hi muccati.**

If your eye wanders  
among sights without check,  
not seeing the danger,  
you’re not freed from suffering.

**Sotindriyaṅce saddesu,  
gacchantāṃ anivārayaṃ;  
Anādīnavadassāvī,  
so dukkhā na hi muccati.**

If your ear wanders  
among sounds without check,  
not seeing the danger,  
you’re not freed from suffering.

**Anissaraṇadassāvī,  
gandhe ce paṭisevati;  
Na so muccati dukkhamhā,  
gandhesu adhimucchito.**

If, not seeing the escape,  
you indulge in a smell,  
you’re not freed from suffering,  
being besotted by smells.

**Ambilaṃ madhuraggaṅga,  
tittakaggamanussaraṃ;  
Rasataṅhāya gadhito,  
hadayaṃ nāvabujjhati.**

Recollecting the sour,  
the sweet and the bitter,  
captivated by craving for taste,  
you don’t understand the heart.

**Subhānyappaṭikūlāni,  
phoṭṭhabbāni anussaraṃ;  
Ratto rāḡādhikaraṇaṃ,  
vividhaṃ vindate dukhaṃ.**

Recollecting lovely  
and pleasurable touches,  
full of desire, you experience  
many kinds of suffering because of lust.

**Manam cetehi dhammehi,  
yo na sakkoti rakkhitum;  
Tato nam dukkhamanveti,  
sabbehetehi pañcahi.**

Unable to protect  
the mind from such thoughts,  
suffering follows them  
because of all five.

**Pubbalohitasampunnam,  
bahussa kunapassa ca;  
Naravīrakatam vaggum,  
samuggamiva cittam.**

This body is full of pus and blood,  
it's home to many carcasses;  
but cunning people decorate it  
like a lovely painted casket.

**Kaṭukam madhurassadam,  
piyanibandhanam dukham;  
Khuramva madhunā littam,  
ulliham nāvabujhati.**

You don't understand that  
the sweetness of honey turns bitter,  
and the bonds to those we love cause pain,  
like a razor's edge smeared with honey.

**Itthirūpe itthisare,  
phoṭṭhabbepi ca itthiyā;  
Itthigandhesu sāratto,  
vividham vindate dukham.**

Full of lust for the sight of a woman,  
for the voice and the smells of a woman,  
for a woman's touch,  
you experience many kinds of suffering.

**Itthisotāni sabbāni,  
sandanti pañca pañcasu;  
Tesamāvaraṇam kātuṃ,  
yo sakkoti vīriyavā.**

All of a woman's streams  
flow from five to five.  
Whoever, being energetic,  
is able to curb these,

**So atthavā so dhammaṭṭho,  
so dakkho so vicakkhaṇo;  
Kareyya ramamānopi,  
kiccam dhammatthasamhitam.**

purposeful and firm in principle,  
is clever and clear-seeing.  
Though he might enjoy himself,  
his duty is connected with the teaching and  
its goal.

**Atho sīdati saññuttam,  
vajje kiccam niratthakam;**

**'Na tam kiccan'ti maññitvā,  
appamatto vicakkhaṇo.**

One who's diligent and discerning,  
thinking, "This ought not be done",  
would avoid a useless task  
that's doomed to failure.

**Yañca atthena saññuttam,  
yā ca dhammagatā rati;  
Tam samādāya vattetha,  
sā hi ve uttamā rati.**

Whatever is meaningful,  
and whatever happiness is principled,  
let one undertake and follow that:  
this is the best happiness.

**Uccāvacehupāyehi,  
Paresamabhijigīsati;  
Hantvā vadhitvā atha socayitvā,  
Ālopati sāhasā yo paresam.**

They want to get hold of what belongs to  
others  
by any means, fair or foul.  
They kill, injure, and torment,  
violently plundering what belongs to  
others.

**Tacchanto āṇiyā āṇim,  
nihanti balavā yathā;  
Indriyānindriyeheva,  
nihanti kusalo tathā.**

Just as a strong person when building  
knocks out a peg with a peg,  
so the skillful person  
knocks out the faculties with the faculties.

**Saddham vīriyam samādhiñca,  
satipaññañca bhāvayam;  
Pañca pañcahi hantvāna,  
anīgho yāti brāhmaṇo.**

Developing faith, energy, immersion,  
mindfulness, and wisdom;  
destroying the five with the five,  
the brahmin walks on without worry.

**So atthavā so dhammaṭṭho,  
katvā vākyānusāsanim;  
Sabbena sabbam buddhassa,  
so naro sukhamedhati'ti.**

Purposeful and firm in principle,  
having fulfilled in every respect  
the instructions spoken by the Buddha,  
that person prospers in happiness."

16.3. Telakāni

**"Cirarattam vatātāpī,  
dhammam anuvicintayam;**

**Samam cittassa nālattham,  
puccham samaṇabrāhmaṇe.**

For a long time, sadly,  
though I keenly contemplated the teaching,  
I gained no peace of mind.  
So I asked this of ascetics and brahmins:

**‘Ko so pāraṅgato loke,  
ko patto amatogadham;  
Kassa dhammam paṭicchāmi,  
paramatthavijānanam’.**

“Who has crossed over the world?  
Whose attainment culminates in the  
deathless?

Whose teaching do I accept  
to understand the highest goal?

**Antovaṅkagato āsi,  
macchova ghasamāmisam;  
Baddho mahindapāsena,  
vepacityasuro yathā.**

I was hooked inside,  
like a fish gulping bait;  
bound like the demon Vepaciti  
in Mahinda’s trap.

**Añchāmi nam na muñcāmi,  
asmā sokapariddavā;  
Ko me bandham muñcam loke,  
sambodhim vedayissati.**

Dragging it along, I’m not free  
from grief and lamentation.  
Who will free me from bonds in the world,  
so that I may know awakening?

**Samaṇam brāhmaṇam vā kam,  
ādisantaṃ pabhaṅgunam;  
Kassa dhammam paṭicchāmi,  
jarāmaccupavāhanam.**

What ascetic or brahmin  
points out what is frail?  
Whose teaching do I accept  
to sweep away old age and death?

**Vicikicchākaṅkhāganthitam,  
sārambhabalasaññutam;  
Kodhappattamanatthaddham,  
abhijappappadāraṇam.**

Tied up with uncertainty and doubt,  
secured by the power of pride,  
rigid as a mind beset by anger;  
the arrow of covetousness,

**Taṇhādhanusamuṭṭhānam,  
dve ca pannarasāyutam;  
Passa orasikam bālham,  
bhetvāna yadi tiṭṭhati.**

propelled by the bow of craving,  
is stuck in my twice-fifteen ribs—  
see how it stands in my breast,  
breaking my strong heart.

**Anuḍiṭṭhīnam appahānam,  
saṅkappaparatejitam;  
Tena viddho pavedhāmi,  
pattamva māluteritam.**

Speculative views are not abandoned,  
they are sharpened by memories and  
intentions;

and pierced by this I tremble,  
like a leaf blowing in the wind.

**Ajjhattam me samuṭṭhāya,  
khippam paccati māmakam;  
Chaphassāyatani kāyo,  
yattha sarati sabbadā.**

Having arisen within,  
what belongs to me burns quickly,  
in that place where the body always heads  
with its six sense-fields of contact.

**Tam na passāmi tekiccham,  
yo metam sallamuddhare;  
Nānārajjena satthena,  
nāññena vicikicchitam.**

I don’t see a healer  
who can pull out my dart of doubt  
without a lance  
or some other blade.

**Ko me asattho avaṇo,  
Sallamabbhantarapassayam;  
Ahimsam sabbagattāni,  
Sallam me uddharissati.**

Without knife or wound,  
who will pull out this dart  
that’s stuck inside me,  
without harming any part of my body?

**Dhammappati hi so seṭṭho,  
visadosappavāhako;  
Gambhīre patitassa me,  
thalam paṇiṅca dassaye.**

He really would be the Lord of the Dhamma,  
the best one to cure the damage of poison;  
when I have fallen into deep waters,  
he would give me his hand and bring me to  
the shore.

**Rahadehamasmi ogāḷho,  
ahāriyarajamattike;  
Māyāusūyasārambha,  
thinamidhamapatthate.**



I've plunged into a lake,  
and I can't wash off the mud and dirt.  
It's full of fraud, jealousy, pride,  
and dullness and drowsiness.

**Uddhaccameghathanitaṃ,  
saṃyojanaṃvalāhakaṃ;  
Vāhā vahanti kuddiṭṭhiṃ,  
saṅkappā rāganissitā.**

Like a thunder-cloud of restlessness,  
like a rain-cloud of fetters;  
lustful thoughts are winds  
that sweep off a person with bad views.

**Savanti sabbadhi sotā,  
latā ubbhijja tiṭṭhati;  
Te sote ko nivāreyya,  
taṃ lataṃ ko hi checchati.**

The streams flow everywhere;  
a weed springs up and remains.  
Who will block the streams?  
Who will cut the weed?"

**Velāṃ karotha bhaddante,  
sotānaṃ sannivāraṇaṃ;  
Mā te manomayo soto,  
rukkhaṃva sahasā luvē.**

"Venerable sir, build a dam  
to block the streams.  
Don't let your mind-made streams  
cut you down suddenly like a tree."

**Evaṃ me bhayajātassa,  
apārā pāramesato;  
Tāṇo paññāvudho satthā,  
isisaṅghanisevito.**

That is how the teacher whose weapon is  
wisdom,  
surrounded by the Saṅgha of hermits,  
was my shelter when I was full of fear,  
seeking the far shore from the near.

**Sopāṇaṃ sugataṃ suddhaṃ,  
dhammasāramayaṃ dalhaṃ;  
Pādāsi vuyhamānassa,  
'mā bhāyī'ti ca mabravi.**

As I was being swept away,  
he gave me a strong, simple ladder,  
made of the heartwood of Dhamma,  
and he said to me: "Do not fear."

**Satipaṭṭhānapāsādaṃ,  
āruyha paccavekkhisāṃ;  
Yaṃ taṃ pubbe amaññissaṃ,  
sakkāyābhirataṃ pajāṃ.**

I climbed the tower of mindfulness  
meditation,

and checked back down  
at people delighting in identity,  
as I'd obsessed over in the past.

**Yadā ca maggamaddakkhim,  
nāvāya abhirūhanaṃ;  
Anadhiṭṭhāya attānaṃ,  
titthamaddakkhimuttamaṃ.**

When I saw the path,  
as I was embarking on the ship,  
without fixating on the self,  
I saw the supreme landing-place.

**Sallaṃ attasamuṭṭhānaṃ,  
bhavanettippabhāvitāṃ;  
Etesaṃ appavattāya,  
desesi maggamuttamaṃ.**

The dart that arises in oneself,  
and that which stems from attachment to  
rebirth:  
he taught the supreme path  
for the canceling of these.

**Dīgharattānusayitaṃ,  
cirarattamadhiṭṭhitaṃ;  
Buddho mepānudī ganthaṃ,  
visadosappavāhano'ti.**

For a long time it had lain within me;  
for a long time it was fixed in me:  
the Buddha cast off the knot,  
curing the damage of poison.

#### 16.4. Raṭṭhapāla

**"Passa cittakataṃ bimbaṃ,  
arukāyaṃ samussitaṃ;  
Āturaṃ bahusaṅkappaṃ,  
yassa natthi dhuvāṃ ṭṭhiti.**

"See this fancy puppet,  
a body built of sores,  
diseased, obsessed over,  
in which nothing lasts at all.

**Passa cittakataṃ rūpaṃ,  
maṇinā kuṇḍalena ca;  
Aṭṭhiṃ tacena onaddhaṃ,  
saha vatthehi sobhati.**

See this fancy figure,  
with its gems and earrings;  
it is bones wrapped in skin,  
made pretty by its clothes.

**Alattakakatā pādā,  
mukhaṃ cuṇṇakamakkhitaṃ;  
Alaṃ bālassa mohāya,  
no ca pāragavesino.**

Rouged feet  
and powdered face

may be enough to beguile a fool,  
but not a seeker of the far shore.

**Aṭṭhapadakatā kesā,  
nettā añjanamakkhitā;  
Alaṃ bālassa mohāya,  
no ca pāragavesino.**

Hair in eight braids  
and eyeliner  
may be enough to beguile a fool,  
but not a seeker of the far shore.

**Añjanīva navā cittā,  
pūtikāyo alaṅkato;  
Alaṃ bālassa mohāya,  
no ca pāragavesino.**

A rotting body all adorned  
like a freshly painted makeup box  
may be enough to beguile a fool,  
but not a seeker of the far shore.

**Odahi migavo pāsāṃ,  
nāsadā vāguraṃ migo;  
Bhutvā nivāpaṃ gacchāma,  
kandante migabandhake.**

The hunter laid his snare,  
but the deer didn't spring the trap.  
I've eaten the bait and now I go,  
leaving the trapper to lament.

**Chinno pāso migavassa,  
nāsadā vāguraṃ migo;  
Bhutvā nivāpaṃ gacchāma,  
socante migaluddake.**

The hunter's snare is broken,  
but the deer didn't spring the trap.  
I've eaten the bait and now I go,  
leaving the deer-hunter to grieve."

**Passāmi loke sadhane manusse,  
Laddhāna vittaṃ na dadanti mohā;  
Luddhā dhanāṃ sannicayaṃ karonti,  
Bhiyyova kāme abhipatthayanti.**

"I see rich people in the world who,  
because of delusion, give not the wealth  
they've earned.

Greedily, they hoard their riches,  
yearning for ever more sensual pleasures.

**Rājā pasayhappathaviṃ vijetvā,  
Sasāgarantaṃ mahimāvasanto;  
Oraṃ samuddassa atittarūpo,  
Pāraṃ samuddassapi patthayetha.**

A king who conquered the earth by force,  
ruling the land from sea to sea,  
unsatisfied with the near shore of the ocean,  
would still yearn for the further shore.

**Rājā ca aññe ca bahū manussā,  
Avītaṇhā maraṇaṃ upenti;  
Ūnāva hutvāna jahanti dehaṃ,  
Kāmehi lokamhi na hatthi titti.**

Not just the king, but others too,  
reach death not rid of craving.  
They leave the body still wanting,  
for in this world sensual pleasures never  
satisfy.

**Kandanti naṃ nātī pakiriya kесе,  
Aho vatā no amarāti cāhu;  
Vatthena naṃ pārutaṃ nīharitvā,  
Citaṃ samodhāya tato ḍahanti.**

Relatives lament, their hair disheveled,  
saying 'Ah! Alas! They're not immortal!  
They take out the body wrapped in a  
shroud,  
heap up a pyre, and burn it there.

**So ḍayhati sūlehi tujjamāno,  
Ekena vatthena pahāya bhoge;  
Na mīyamānassa bhavanti tāṇā,  
Ñātī ca mittā atha vā sahāyā.**

It's poked with stakes while being burnt,  
in just a single cloth, all wealth gone.  
Relatives, friends, and companions  
can't help you when you're dying.

**Dāyādakā tassa dhanāṃ haranti,  
Satto pana gacchati yena kammaṃ;  
Na mīyamānaṃ dhanamanveti kiñci,  
Puttā ca dārā ca dhanāṅca raṭṭhaṃ.**

Heirs take your riches,  
while beings fare on according to their  
deeds.  
Riches don't follow you when you die;  
nor do children, wife, wealth, nor kingdom.

**Na dīghamāyurī labhate dhanena,  
Na cāpi vittaṃ jaraṃ vihanti;  
Appaṃ hidaṃ jīvitamāhu dhīrā,  
Asassataṃ vippariṇāmadhammaṃ.**

Longevity isn't gained by riches,  
nor does wealth banish old age;  
for the wise say this life is short,  
it's perishable and not eternal.

**Aḍḍhā daliddā ca phusanti phassaṃ,  
Bālo ca dhīro ca tatheva phuṭṭho;  
Bālo hi bālyā vadhitova seti,  
Dhīro ca no vedhati phassaphuṭṭho.**

The rich and the poor feel its touch;  
the fool and the wise feel it too.  
But the fool lies stricken by their own folly,  
while the wise don't tremble at the touch.

**Tasmā hi paññāva dhanena seyyā,  
Yāya vosānamidhādhiḡacchati;  
Abyositattā hi bhavābhavesu,  
Pāpāni kammāni karoti mohā.**

Therefore wisdom's much better than  
wealth,  
since by wisdom you reach consummation  
in this life.

But if because of delusion you don't reach  
consummation,  
you'll do evil deeds in life after life.

**Upeti gabbhañca parañca lokam,  
Saṃsāramāpajja paramparāya;  
Tassappapañño abhisaddahanto,  
Upeti gabbhañca parañca lokam.**

One who enters a womb and the world  
beyond,  
will transmigrate from one life to the next.  
While someone of little wisdom, placing  
faith in them,  
also enters a womb and the world beyond.

**Coro yathā sandhimukhe gahīto,  
Sakammunā haññati pāpadhammo;  
Evañ pajā pecca paramhi loke,  
Sakammunā haññati pāpadhammo.**

As a bandit caught in the door  
is punished for his own bad deeds;  
so after departing, in the world beyond,  
people are punished for their own bad  
deeds.

**Kāmā hi citrā madhurā manoramā,  
Virūparūpena mathenti cittam;  
Ādīnavam kāmagaṇesu disvā,  
Tasmā aham pabbajitomi rāja.**

Sensual pleasures are diverse, sweet,  
delightful,  
appearing in disguise they disturb the mind.  
Seeing danger in the many kinds of sensual  
stimulation,  
I went forth, O King.

**Dumapphalānīva patanti māṇavā,  
Daharā ca vuḍḍhā ca sarīrabhedā;  
Etampi disvā pabbajitomi rāja,  
Apañnakam sāmāññameva seyyo.**

As fruit falls from a tree, so people fall,  
young and old, when the body breaks up.  
Seeing this, too, I went forth, O King;  
the ascetic life is guaranteed to be better.”

**Saddhāyāham pabbajito,  
upeto jinasāsane;  
Avañjhā mayham pabbajjā,  
anaṇo bhuñjāmi bhojanam.**

“I went forth out of faith  
joining the victor's dispensation.  
My going forth wasn't wasted;  
I enjoy my food free of debt.

**Kāme ādittato disvā,  
Jātarūpāni satthato;  
Gabbhavokkantito dukkham,  
Nirayesu mahabbhayaṃ.**

I saw sensual pleasures as burning,  
gold as a cutting blade,  
conception in a womb as suffering,  
and the hells as very fearful.

**Etamādīnavam ñatvā,  
saṃvegam alabhim tadā;  
Soham viddho tadā santo,  
sampatto āsavakkhayaṃ.**

Knowing this danger,  
I was struck with a sense of urgency.  
I was stabbed, but then I found peace,  
attaining the end of defilements.

**Pariciṇṇo mayā satthā,  
katam buddhassa sāsanam;  
Ohito garuko bhāro,  
bhavanetti samūhatā.**

I've served the teacher  
and fulfilled the Buddha's instructions.  
The heavy burden is laid down,  
the attachment to rebirth is eradicated.

**Yassatthāya pabbajito,  
agārasmānagāriyam;  
So me attho anuppatto,  
sabbasaṃyojanakkhayaṃ”ti.**

I've reached the goal  
for the sake of which I went forth  
from the lay life to homelessness—  
the ending of all fetters.”

## 16.5. Māluṅkyaputta (2nd)

**“Rūpañ disvā sati muṭṭhā,  
Piyañ nimittañ manasi karoto;  
Sārattacitto vedeti,  
Tañca ajjhosa tiṭṭhati.**

When you see a sight, mindfulness is lost  
as attention latches on a pleasant feature.  
Experiencing it with a mind full of desire,  
you keep clinging to it.

**Tassa vaḍḍhanti vedanā,  
anekā rūpasambhavā;  
Abhijjhā ca vihesā ca,  
cittamassūpahaññati;  
Evamācinato dukkham,  
ārā nibbāna vuccati.**

Many feelings grow  
arising from sights.  
The mind is damaged  
by covetousness and cruelty.  
Heaping up suffering like this,  
you're said to be far from quenching.

**Saddam sutvā sati muṭṭhā,  
Piyam nimittam manasi karoto;  
Sārattacitto vedeti,  
Tañca ajjhosa tiṭṭhati.**

When you hear a sound, mindfulness is lost  
as attention latches on a pleasant feature.  
Experiencing it with a mind full of desire,  
you keep clinging to it.

**Tassa vaḍḍhanti vedanā,  
anekā saddasambhavā;  
Abhijjhā ca vihesā ca,  
cittamassūpahaññati;  
Evamācinato dukkham,  
ārā nibbāna vuccati.**

Many feelings grow  
arising from sounds.  
The mind is damaged  
by covetousness and cruelty.  
Heaping up suffering like this,  
you're said to be far from quenching.

**Gandham ghatvā sati muṭṭhā,  
Piyam nimittam manasi karoto;  
Sārattacitto vedeti,  
Tañca ajjhosa tiṭṭhati.**

When you smell an odor, mindfulness is lost  
as attention latches on a pleasant feature.  
Experiencing it with a mind full of desire,  
you keep clinging to it.

**Tassa vaḍḍhanti vedanā,  
anekā gandhasambhavā;  
Abhijjhā ca vihesā ca,  
cittamassūpahaññati;  
Evamācinato dukkham,  
ārā nibbāna vuccati.**

Many feelings grow  
arising from smells.  
The mind is damaged  
by covetousness and cruelty.  
Heaping up suffering like this,  
you're said to be far from quenching.

**Rasam bhotvā sati muṭṭhā,  
Piyam nimittam manasi karoto;  
Sārattacitto vedeti,  
Tañca ajjhosa tiṭṭhati.**

When you enjoy a taste, mindfulness is lost  
as attention latches on a pleasant feature.

Experiencing it with a mind full of desire,  
you keep clinging to it.

**Tassa vaḍḍhanti vedanā,  
anekā rasasambhavā;  
Abhijjhā ca vihesā ca,  
cittamassūpahaññati;  
Evamācinato dukkham,  
ārā nibbāna vuccati.**

Many feelings grow  
arising from tastes.  
The mind is damaged  
by covetousness and cruelty.  
Heaping up suffering like this,  
you're said to be far from quenching.

**Phassam phussa sati muṭṭhā,  
Piyam nimittam manasi karoto;  
Sārattacitto vedeti,  
Tañca ajjhosa tiṭṭhati.**

When you sense a touch, mindfulness is lost  
as attention latches on a pleasant feature.  
Experiencing it with a mind full of desire,  
you keep clinging to it.

**Tassa vaḍḍhanti vedanā,  
anekā phassasambhavā;  
Abhijjhā ca vihesā ca,  
cittamassūpahaññati;  
Evamācinato dukkham,  
ārā nibbāna vuccati.**

Many feelings grow  
arising from touches.  
The mind is damaged  
by covetousness and cruelty.  
Heaping up suffering like this,  
you're said to be far from quenching.

**Dhammam ñatvā sati muṭṭhā,  
Piyam nimittam manasi karoto;  
Sārattacitto vedeti,  
Tañca ajjhosa tiṭṭhati.**

When you know a thought, mindfulness is lost  
as attention latches on a pleasant feature.  
Experiencing it with a mind full of desire,  
you keep clinging to it.

**Tassa vaḍḍhanti vedanā,  
anekā dhammasambhavā;  
Abhijjhā ca vihesā ca,  
cittamassūpahaññati;  
Evamācinato dukkham,  
ārā nibbāna vuccati.**

Many feelings grow  
arising from thoughts.  
The mind is damaged

by covetousness and cruelty.  
Heaping up suffering like this,  
you're said to be far from quenching.

**Na so rajjati rūpesu,  
rūpaṃ disvā patissato;  
Virattacitto vedeti,  
tañca nājjhosa tiṭṭhati.**

When you see a sight with mindfulness,  
there's no desire for sights.  
Experiencing it with a mind free of desire,  
you don't keep clinging to it.

**Yathāssa passato rūpaṃ,  
sevato cāpi vedanaṃ;  
Khīyati nopacīyati,  
evaṃ so caratī sato;  
Evaṃ apacinato dukkhaṃ,  
santike nibbāna vuccati.**

Even as you see a sight  
and undergo a feeling,  
you wear away, you don't heap up:  
that's how to live mindfully.  
Eroding suffering like this,  
you're said to be in the presence of  
quenching.

**Na so rajjati saddesu,  
saddaṃ sutvā patissato;  
Virattacitto vedeti,  
tañca nājjhosa tiṭṭhati.**

When you hear a sound with mindfulness,  
there's no desire for sounds.  
Experiencing it with a mind free of desire,  
you don't keep clinging to it.

**Yathāssa suṇato saddaṃ,  
sevato cāpi vedanaṃ;  
Khīyati nopacīyati,  
evaṃ so caratī sato;  
Evaṃ apacinato dukkhaṃ,  
santike nibbāna vuccati.**

Even as you hear a sound  
and undergo a feeling,  
you wear away, you don't heap up:  
that's how to live mindfully.  
Eroding suffering like this,  
you're said to be in the presence of  
quenching.

**Na so rajjati gandhesu,  
gandhaṃ ghatvā patissato;  
Virattacitto vedeti,  
tañca nājjhosa tiṭṭhati.**

When you smell an odor with mindfulness,  
there's no desire for odors.

Experiencing it with a mind free of desire,  
you don't keep clinging to it.

**Yathāssa ghāyato gandhaṃ,  
sevato cāpi vedanaṃ;  
Khīyati nopacīyati,  
evaṃ so caratī sato;  
Evaṃ apacinato dukkhaṃ,  
santike nibbāna vuccati.**

Even as you smell an odor  
and undergo a feeling,  
you wear away, you don't heap up:  
that's how to live mindfully.  
Eroding suffering like this,  
you're said to be in the presence of  
quenching.

**Na so rajjati rasesu,  
rasaṃ bhotvā patissato;  
Virattacitto vedeti,  
tañca nājjhosa tiṭṭhati.**

Enjoying a taste with mindfulness,  
there's no desire for tastes.  
Experiencing it with a mind free of desire,  
you don't keep clinging to it.

**Yathāssa sāyarato rasaṃ,  
sevato cāpi vedanaṃ;  
Khīyati nopacīyati,  
evaṃ so caratī sato;  
Evaṃ apacinato dukkhaṃ,  
santike nibbāna vuccati.**

Even as you savor a taste  
and undergo a feeling,  
you wear away, you don't heap up:  
that's how to live mindfully.  
Eroding suffering like this,  
you're said to be in the presence of  
quenching.

**Na so rajjati phassesu,  
phassaṃ phussa patissato;  
Virattacitto vedeti,  
tañca nājjhosa tiṭṭhati.**

When you sense a touch with mindfulness,  
there's no desire for touches.  
Experiencing it with a mind free of desire,  
you don't keep clinging to it.

**Yathāssa phusato phassaṃ,  
sevato cāpi vedanaṃ;  
Khīyati nopacīyati,  
evaṃ so caratī sato;  
Evaṃ apacinato dukkhaṃ,  
santike nibbāna vuccati.**

Even as you sense a touch  
and get familiar with how it feels,

you wear away, you don't heap up:  
that's how to live mindfully.  
Eroding suffering like this,  
you're said to be in the presence of  
quenching.

**Na so rajjati dhammesu,  
dhammañ ñatvā patissato;  
Virattacitto vedeti,  
tañca nājjhosa tiṭṭhati.**

When you know a thought with  
mindfulness,  
there's no desire for thoughts.  
Experiencing it with a mind free of desire,  
you don't keep clinging to it.

**Yathāssa vijānato dhammañ,  
sevato cāpi vedanañ;  
Khīyati nopacīyati,  
evañ so caratī sato;  
Evañ apacinato dukkhañ,  
santike nibbāna vuccati”.**

Even as you know a thought  
and get familiar with how it feels,  
you wear away, you don't heap up:  
that's how to live mindfully.  
Eroding suffering like this,  
you're said to be in the presence of  
quenching.

#### 16.6. Sela

**“Paripuṇṇakāyo suruci,  
Sujāto cārudassano;  
Suvanṇavaṇṇosi bhagavā,  
Susukkadāṭhosi vīriyavā.**

“O Blessed One, your body's perfect,  
you're radiant, handsome, lovely to behold;  
golden colored,  
with teeth so white; you're strong.

**Narassa hi sujātassa,  
ye bhavanti viyañjanā;  
Sabbe te tava kāyasmim,  
mahāpurisalakkhaṇā.**

The characteristics  
of a handsome man,  
the marks of a great man,  
are all in your body.

**Pasannanetto sumukho,  
brahā uju patāpavā;  
Majjhe samaṇasaṅghassa,  
ādiccova virocasi.**

Your eyes are clear, your face is fair,  
you're formidable, upright, majestic.

In the midst of the Saṅgha of ascetics,  
you shine like the sun.

**Kalyāṇadassano bhikkhu,  
kañcanasannibhattaco;  
Kiṃ te samaṇabhāvena,  
evañ uttamavaṇṇino.**

You're a mendicant fine to see,  
with skin of golden sheen.  
But with such excellent appearance,  
what do you want with the ascetic life?

**Rājā arahasi bhavituṃ,  
cakkavattī rathesabho;  
Cāturanto vijitāvī,  
jambusaṇḍassa issaro.**

You're fit to be a king,  
a wheel-turning monarch, chief of  
charioteers,  
victorious in the four directions,  
lord of all India.

**Khattiyā bhogī rājāno,  
anuyantā bhavanti te;  
Rājābhirājā manujindo,  
rajjañ kārehi gotama”.**

Aristocrats, nobles, and kings  
follow your rule.  
Gotama, you should reign  
as king of kings, lord of men!”

**“Rājāhamasmi sela,  
(selāti bhagavā)  
Dhammarājā anuttaro;  
Dhammena cakkam vattemi,  
Cakkam appaṭivattiyam”.**

“Sela, I am a king,”  
said the Buddha to Sela,  
“the supreme king of the teaching.  
By the teaching I roll forth the wheel  
which cannot be rolled back.”

**“Sambuddho paṭijānāsi,  
(iti selo brāhmaṇo)  
Dhammarājā anuttaro;  
'Dhammena cakkam vattemi',  
Iti bhāsatha gotama.**

“You claim to be awakened,”  
said Sela the brahmin,  
“the supreme king of the teaching.  
'I roll forth the teaching':  
so you say, Gotama.

**Ko nu senāpati bhoto,  
sāvako satthuranvayo;  
Ko tetamanuvatteti,  
dhammacakkam pavattitam”.**

Then who is your general,  
the disciple who follows the Teacher's way?  
Who keeps rolling the wheel  
of the teaching you rolled forth?"

**"Mayā pavattitaṃ cakkaṃ,  
(selāti bhagavā)  
Dhammacakkaṃ anuttaraṃ;  
Sāriputto anuvatteti,  
Anujāto tathāgataṃ.**

"By me the wheel was rolled forth,"  
said the Buddha,  
"the supreme wheel of the teaching.  
Sāriputta, taking after the Realized One,  
keeps it rolling on.

**Abhiññeyyaṃ abhiññātaṃ,  
bhāvetabbañca bhāvitaṃ;  
Pahātabbaṃ pahīnaṃ me,  
tasmā buddhosmi brāhmaṇa.**

I have known what should be known,  
and developed what should be developed,  
and given up what should be given up:  
and so, brahmin, I am a Buddha.

**Vinayassu mayi kaṅkhaṃ,  
adhimuccassu brāhmaṇa;  
Dullabhaṃ dassanaṃ hoti,  
sambuddhānaṃ abhiṇhaso.**

Dispel your doubt in me—  
make up your mind, brahmin!  
The sight of a Buddha  
is hard to find again.

**Yesaṃ ve dullabho loke,  
pātubhāvo abhiṇhaso;  
Sohaṃ brāhmaṇa buddhosmi,  
sallakatto anuttaro.**

I am a Buddha, brahmin,  
the supreme surgeon,  
one of those whose appearance in the world  
is hard to find again.

**Brahmabhūto atitulo,  
mārasenappamaddano;  
Sabbāmitte vase katvā,  
modāmi akutobhayo".**

Holy, unequalled,  
crusher of Māra's army;  
having subdued all my opponents,  
I rejoice, fearing nothing from any quarter."

**"Idaṃ bhonto nisāmetha,  
yathā bhāsati cakkhumā;  
Sallakatto mahāvīro,  
sīhova nadatī vane.**

"Pay heed, sirs, to what  
is spoken by the seer.  
The surgeon, the great hero,  
roars like a lion in the jungle.

**Brahmabhūtaṃ atitulaṃ,  
mārasenappamaddanaṃ;  
Ko disvā nappasīdeyya,  
api kaṇhābhijātiko.**

Holy, unequalled,  
crusher of Māra's army;  
who would not be inspired by him,  
even one whose nature is dark?

**Yo maṃ icchati anvetu,  
yo vā nicchati gacchatu;  
Idhāhaṃ pabbajissāmi,  
varapaññassa santike".**

Those who wish may follow me;  
those who don't may go.  
Right here, I'll go forth in the presence of  
him,  
this man of such splendid wisdom."

**"Etañce rucati bhoto,  
sammāsambuddhasāsaṇaṃ;  
Mayampi pabbajissāma,  
varapaññassa santike".**

"Sir, if you like  
the teaching of the Buddha,  
we'll also go forth in the presence of him,  
this man of such splendid wisdom."

**"Brāhmaṇā tisaṭā ime,  
yācanti pañjalikatā;  
'Brahmacariyaṃ carissāma,  
bhagavā tava santike".**

"These three hundred brahmins  
with joined palms held up, ask:  
'May we lead the spiritual life  
in your presence, Blessed One?'"

**"Svākkhātaṃ brahmacariyaṃ,  
(selāti bhagavā)  
Sandiṭṭhikamakālikaṃ;  
Yattha amoghā pabbajjā,  
Appamattassa sikkhato".**

"The spiritual life is well explained,"  
said the Buddha,  
"visible in this very life, immediately  
effective.

Here the going forth isn't in vain  
for one who trains with diligence."

**"Yaṃ taṃ saraṇamāgamha,  
ito aṭṭhame cakkhuma;**

**Sattarattena bhagavā,  
dantāmha tava sāsane.**

“This is the eighth day since  
we went for refuge, O seer.  
In these seven days, Blessed One,  
we’ve become tamed in your teaching.

**Tuvaṃ buddho tuvaṃ satthā,  
tuvaṃ mārābhibhū muni;  
Tuvaṃ anusaye chetvā,  
tiṇṇo tāresimaṃ pajāṃ.**

You are the Buddha, you are the Teacher,  
you are the sage who has overcome Māra;  
you have cut off the underlying tendencies,  
you’ve crossed over, and you bring  
humanity across.

**Upadhī te samatikkantā,  
āsavā te padālītā;  
Sīhova anupādāno,  
pahīnabhayabheravo.**

You have transcended attachments,  
your defilements are shattered;  
by not grasping, like a lion,  
you’ve given up fear and dread.

**Bhikkhavo tisaṭā ime,  
tiṭṭhanti pañjalikatā;  
Pāde vīra pasārehi,  
nāgā vandantu satthuno”ti.**

These three hundred mendicants  
stand with joined palms raised.  
Stretch out your feet, great hero:  
let these giants worship the Teacher.”

#### 16.7. Kāligodhāputtabhaddiya

**“Yātaṃ me hatthigīvāya,  
sukhumā vatthā padhāritā;  
Sālīnaṃ odano bhutto,  
sucimaṃsūpasecano.**

I rode on an elephant’s neck,  
wearing luxurious clothes.  
I ate rice congee  
with pure meat sauce.

**Sojja bhaddo sātātiko,  
uñchāpattāgate rato;  
Jhāyati anupādāno,  
putto godhāya bhaddiyo.**

Today I am fortunate, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā  
practices absorption without grasping.

**Paṃsukūlī sātātiko,  
uñchāpattāgate rato;**

**Jhāyati anupādāno,  
putto godhāya bhaddiyo.**

Wearing rags, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā  
practices absorption without grasping.

**Piṇḍapātī sātātiko,  
...pe...**

Living on alms-food, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Tecīvarī sātātiko,  
...pe...**

Possessing only three robes, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Sapadānacārī sātātiko,  
...pe...**

Wandering for alms indiscriminately,  
persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Ekāsani sātātiko,  
...pe...**

Sitting alone, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Pattapiṇḍī sātātiko,  
...pe...**

Eating only what is placed in the alms-bowl,  
persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Khalupacchābhattī sātātiko,  
...pe...**

Never eating too late, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Ārañṇiko sātātiko,  
...pe...**

Living in the wilderness, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.



**Rukkhamūliko sātātiko,****...pe...**

Living at the foot of a tree, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Abbhokāsī sātātiko,****...pe...**

Living in the open, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Sosāniko sātātiko,****...pe...**

Living in a charnel ground, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Yathāsanthatiko sātātiko,****...pe...**

Accepting whatever seat is offered,  
persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Nesajjiko sātātiko,****...pe...**

Not lying down to sleep, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Appiccho sātātiko,****...pe...**

Few in wishes, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Santuṭṭho sātātiko,****...pe...**

Content, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Pavivitto sātātiko,****...pe...**

Secluded, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Asaṁsaṭṭho sātātiko,****...pe...**

Not socializing, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Āraddhavīriyo sātātiko,****...pe...**

Energetic, persistent,  
happy with the scraps in my bowl:  
Bhaddiya son of Godhā practices absorption  
without grasping.

**Hītvā satapalaṁ kaṁsaṁ,****sovaṇṇaṁ satarājikaṁ;****Aggahiṁ mattikāpattaṁ,****idaṁ dutiyābhisecanaṁ.**

Giving up a valuable bronze bowl,  
and a precious golden one, too,  
I took a bowl made of clay:  
this is my second initiation.

**Ucce maṇḍalipākāre,****daḷhamattālakotṭhake;****Rakkhito khaggahatthehi,****uttasaṁ vihariṁ pure.**

I used to live in a citadel with walls so high,  
with battlements strong and gates,  
all guarded by swordsmen—  
and yet I trembled with fear.

**Sojja bhaddo anutrāsī,****pahīnabhayabheravo;****Jhāyati vanamoggayha,****putto godhāya bhaddiyo.**

Today I am fortunate, free of cowardice,  
with fear and dread given up.  
Bhaddiya son of Godhā  
has plunged into the forest and practices  
absorption.

**Sīlakkhandhe patiṭṭhāya,****satīṁ paññaṅca bhāvayaṁ;****Pāpuṇiṁ anupubbena,****sabbasaṁyojanakkhayan”ti.**

Established in the full spectrum of ethics,  
developing the mind and wisdom,  
gradually I attained  
the ending of all fetters.

**16.8. Aṅgulimāla****“Gacchaṁ vadesi samaṇaṭṭhitomhi,****Mamaṅca brūsi ṭhitamaṭṭhitoti;****Pucchāmi taṁ samaṇa etamatthaṁ,****“Kathaṁ ṭhito tvaṁ ahamatṭhitomhi””.**

“While walking, ascetic, you say ‘I’ve stopped.’  
And I have stopped, but you tell me I’ve not.  
I’m asking you this, ascetic:  
how is it you’ve stopped and I have not?”

**“Ṭhito ahaṃ aṅgulimāla sabbadā,  
Sabbesu bhūtesu nidhāya daṇḍaṃ;  
Tuvañca pāṇesu asaññatosi,  
Tasmā ṭhitohaṃ tuvamaṭṭhitosi”.**

“Aṅgulimāla, I have forever stopped—  
I’ve cast off violence towards all creatures.  
But you can’t stop yourself from harming  
living creatures;  
that’s why I’ve stopped, but you have not.”

**“Cirassaṃ vata me mahito mahesī,  
Mahāvanaṃ samaṇo paccapādi;  
Sohaṃ cajissāmi saḥassapāpaṃ,  
Sutvāna gāthaṃ tava dhammayuttaṃ”.**

“Oh, at long last a hermit,  
a great sage who I honor, has entered this  
great forest.  
Now that I’ve heard your verse on Dhamma,  
I shall discard a thousand evils.”

**Iceva coro asimāvudhañca,  
Sobbhe papāte narake anvakāsi;  
Avandi coro sugatassa pāde,  
Tattheva pabbajjamayāci buddhaṃ.**

With these words, the bandit hurled his  
sword and weapons  
down a cliff into a chasm.  
He venerated the Holy One’s feet,  
and asked the Buddha for the going forth  
right away.

**Buddho ca kho kāruṇiko mahesi,  
Yo satthā lokassa sadevakassa;  
“Tamehi bhikkhū”ti tadā avoca,  
Eseva tassa ahu bhikkhubhāvo.**

Then the Buddha, the compassionate great  
hermit,  
the teacher of the world with its gods,  
said to him, “Come, monk!”  
And with that he became a monk.

**“Yo ca pubbe pamajjitvā,  
pacchā so nappamajjati;  
Somaṃ lokaṃ pabhāseti,  
abbhā muttova candimā.**

“He who once was heedless,  
but turned to heedfulness,  
lights up the world,  
like the moon freed from a cloud.

**Yassa pāpaṃ kataṃ kammaṃ,  
kusalena pidhīyati;  
Somaṃ lokaṃ pabhāseti,  
abbhā muttova candimā.**

Someone whose bad deed  
is supplanted by the good,  
lights up the world,  
like the moon freed from a cloud.

**Yo have daharo bhikkhu,  
yuñjati buddhasāsane;  
Somaṃ lokaṃ pabhāseti,  
abbhā muttova candimā.**

A young mendicant  
devoted to the Buddha’s teaching,  
lights up the world,  
like the moon freed from a cloud.

**Disāpi me dhammakathaṃ suṇantu,  
Disāpi me yuñjantu buddhasāsane;  
Disāpi me te manuje bhajantu,  
Ye dhammamevādapayanti santo.**

May even my enemies hear a Dhamma talk!  
May even my enemies devote themselves to  
the Buddha’s teaching!  
May even my enemies associate with those  
good people  
who establish others in the Dhamma!

**Disā hi me khantivādānaṃ,  
avirodhappasaṃsinaṃ;  
Suṇantu dhammaṃ kālena,  
tañca anuvidhīyantu.**

May even my enemies hear Dhamma at the  
right time,  
from those who speak on acceptance,  
praising acquiescence;  
and may they follow that path!

**Na hi jātu so mamaṃ himse,  
aññaṃ vā pana kiñcanaṃ;  
Pappuyya paramaṃ santiraṃ,  
rakkheyya tasathāvare.**

For then they’d surely wish no harm  
upon myself or others.  
Having arrived at ultimate peace,  
they’d look after creatures firm and frail.

**Udakañhi nayanti nettikā,  
Usukārā namayanti tejanaṃ;  
Dāruṃ namayanti tacchakā,  
Attānaṃ damayanti paṇḍitā.**

For irrigators guide the water,  
and fletchers straighten arrows;  
carpenters carve timber—  
but the astute tame themselves.

**Daṇḍeneke damayanti,  
aṅkusebhi kasāhi ca;  
Adaṇḍena asatthena,  
ahaṃ dantomhi tādīnā.**

Some tame by using the rod,  
some with goads, and some with whips.  
But the poised one tamed me  
without rod or sword.

**‘Ahiṃsako’ti me nāmaṃ,  
hiṃsakassa pure sato;  
Ajjāhaṃ saccaṇāmomhi,  
na naṃ hiṃsāmi kiñcanaṃ.**

My name is ‘Harmless’,  
though I used to be harmful.  
The name I bear today is true,  
for I do no harm to anyone.

**Coro ahaṃ pure āsīṃ,  
aṅgulimāloti vissuto;  
Vuyhamāno mahoghena,  
buddhaṃ saraṇamāgamaṃ.**

I used to be a bandit,  
the notorious Aṅgulimāla.  
Swept away in a great flood,  
I went to the Buddha for refuge.

**Lohitapāṇi pure āsīṃ,  
aṅgulimāloti vissuto;  
Saraṇagamanam passa,  
bhavanetti samūhatā.**

I used to have blood on my hands,  
the notorious Aṅgulimāla.  
See the refuge I’ve found—  
the attachment to rebirth is eradicated.

**Tādisaṃ kammaṃ katvāna,  
bahuṃ duggatigāminam;  
Phuṭṭho kammaṃvipākena,  
anaṇo bhuñjāmi bhojanaṃ.**

I’ve done many of the sort of deeds  
that lead to a bad destination.  
The result of my deeds has already hit me,  
so I enjoy my food free of debt.

**Pamādamanuyuñjanti,  
bālā dummedhino janā;  
Appamādañca medhāvī,  
dhanam seṭṭhamva rakkhati.**

Fools and half-wits  
devote themselves to negligence.  
But the wise protect diligence  
as their best treasure.

**Mā pamādamanuyuñjetha,  
mā kāmaratisanthavaṃ;**

**Appamatto hi jhāyanto,  
pappoti paramaṃ sukhaṃ.**

Don’t devote yourself to negligence,  
or delight in sexual intimacy.  
For if you’re diligent and practice  
absorption,  
you’ll attain ultimate happiness.

**Svāgataṃ nāpagataṃ,  
netam dummantitaṃ mama;  
Savibhattesu dhammesu,  
yam seṭṭham tadupāgamaṃ.**

It was welcome, not unwelcome,  
the advice I got was good.  
Of teachings that are shared,  
I encountered the best.

**Svāgataṃ nāpagataṃ,  
netam dummantitaṃ mama;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsaṇam.**

It was welcome, not unwelcome,  
the advice I got was good.  
I’ve attained the three knowledges,  
and fulfilled the Buddha’s instructions.”

**Araññe rukkhamūle vā,  
pabbatesu guhāsu vā;  
Tattha tattheva aṭṭhāsīṃ,  
ubbiggamanaso tadā.**

“In the wilderness, at a tree’s root,  
on mountains, or in caves—  
it used to be that wherever I stood,  
my mind was anxious.

**Sukhaṃ sayāmi ṭhāyāmi,  
sukhaṃ kappemi jīvitaṃ;  
Ahatthapāso māraṇsa,  
aho satthānukampito.**

But now I lie down happily and stand up  
happily,  
I live my life happily,  
out of Māra’s reach;  
the teacher had compassion for me.

**Brahmajacco pure āsīṃ,  
udicco ubhato ahu;  
Sojja putto sugatassa,  
dhammarājassa satthuno.**

I used to belong to the brahmin caste,  
highborn on both sides,  
now I’m a son of the Holy One,  
the Teacher, King of Dhamma.

**Vītaṇho anādāno,  
guttadvāro susaṃvuto;**

**Aghamūlaṃ vadhitvāna,  
patto me āsavakkhayo.**

I am rid of craving, free of grasping,  
my sense-doors are guarded and well-  
restrained.

I've destroyed the root of misery,  
and attained the ending of defilements.

**Pariciṇṇo mayā satthā,  
kataṃ buddhassa sāsanaṃ;  
Ohito garuko bhāro,  
bhavanetti samūhata”ti.**

I've served the teacher  
and fulfilled the Buddha's instructions.  
The heavy burden is laid down,  
the attachment to rebirth is eradicated.”

### 16.9. Anuruddha

**“Pahāya mātāpitaro,  
bhaginī ñātibhātarō;  
Pañca kāmagaṇe hitvā,  
anuruddhova jhāyati.**

Leaving my mother and father behind,  
as well as sisters, kinsmen, and brothers;  
having given up the five kinds of sensual  
stimulation,  
Anuruddha practices absorption.

**Sameto naccagītehi,  
sammataḷappabodhano;  
Na tena suddhimajjhagaṃ,  
mārassa visaye rato.**

Surrounded by song and dance,  
awakened by cymbals and gongs,  
he did not find purification  
while delighting in Māra's domain.

**Etañca samatikkamma,  
rato buddhassa sāsane;  
Sabbogaṃ samatikkamma,  
anuruddhova jhāyati.**

But he has gone beyond all that,  
and delights in the Buddha's teaching.  
Having crossed over the entire flood,  
Anuruddha practices absorption.

**Rūpā saddā rasā gandhā,  
phoṭṭhabbā ca manoramā;  
Ete ca samatikkamma,  
anuruddhova jhāyati.**

Sights, sounds, tastes, smells,  
and touches so delightful:  
having crossed over these as well,  
Anuruddha practices absorption.

**Piṇḍapātamatikkanto,  
eko adutiyo muni;**

**Esati paṃsukūlāni,  
anuruddho anāsavo.**

Returning from alms-round,  
alone, without companion,  
seeking rags from the dust heap,  
Anuruddha is without defilements.

**Vicinī aggahī dhovi,  
rajayī dhārayī muni;  
Paṃsukūlāni matimā,  
anuruddho anāsavo.**

The thoughtful sage  
selected rags from the dust heap;  
he picked them up, washed, dyed, and wore  
them;  
Anuruddha is without defilements.

**Mahiccho ca asantuṭṭho,  
saṃsaṭṭho yo ca uddhato;  
Tassa dhammā ime honti,  
pāpakā saṅkilesikā.**

The principles of someone  
who has many wishes and is not content,  
who socializes and is conceited,  
are wicked and corrupt.

**Sato ca hoti appiccho,  
santuṭṭho avighātavā;  
Pavivekarato vitto,  
niccamāraddhavīriyo.**

But someone who is mindful, few of wishes,  
content and untroubled,  
delighting in seclusion, joyful,  
always resolute and energetic;

**Tassa dhammā ime honti,  
kusalā bodhipakkhikā;  
Anāsavo ca so hoti,  
iti vuttaṃ mahesinā.**

their principles are skillful,  
leading to awakening;  
they are without defilements—  
so said the great hermit.

**Mama saṅkappamaññāya,  
satthā loke anuttaro;  
Manomayena kāyena,  
iddhiyā upasaṅkami.**

“Knowing my thoughts,  
the supreme Teacher in the world  
came to me in a mind-made body,  
using his psychic power.

**Yadā me ahu saṅkappo,  
tato uttari desayi;  
Nippapañcarato buddho,  
nippapañcamadesayi.**

He taught me more  
than I had thought of.  
The Buddha who loves non-proliferation  
taught me non-proliferation.

**Tassāhaṃ dhammamaññāya,  
vihāsiṃ sāsane rato;  
Tisso vijjā anuppattā,  
kataṃ buddhassa sāsanaṃ.**

Understanding that teaching,  
I happily did his bidding.  
I've attained the three knowledges,  
and have fulfilled the Buddha's instructions.

**Pañcapaññāsavassāni,  
yato nesajjiko ahaṃ;  
Pañcavīsativassāni,  
yato middhaṃ samūhataṃ.**

For the last fifty-five years  
I have not lain down to sleep.  
Twenty-five years have passed  
since I eradicated drowsiness."

**Nāhu assāsapassāsā,  
ṭhitacittassa tādino;  
Anejo santimārabbha,  
cakkhumā parinibbuto.**

"There was no more breathing  
for the poised one of steady heart.  
Imperturbable, committed to peace,  
the seer became fully extinguished.

**Asallīnena cittaṇa,  
vedanaṃ ajjhavāsaya;  
Pajjotasseva nibbānaṃ,  
vimokkho cetaso ahu.**

He put up with painful feelings  
without flinching.  
The liberation of his heart  
was like the extinguishing of a lamp."

**Ete pacchimakā dāni,  
munino phassapañcamā;  
Nāññe dhammā bhavissanti,  
sambuddhe parinibbuto.**

"Now these touches and the other four  
are the last to be experienced by the sage;  
nor will there be other phenomena  
since the Buddha became fully  
extinguished.

**Natthi dāni punāvāso,  
devakāyasmī jālini;  
Vikkhīṇo jātiśamsāro,  
natthi dāni punabbhavo.**

Weaver of the web in the company of the  
gods,

now there are no future lives.  
Transmigration through births is finished,  
now there'll be no more future lives."

**Yassa muhuttēna sahaṣṣadhā,  
Loko saṃvidito sabrahmakappo;  
Vasī iddhiguṇe cutūpapāte,  
Kāle passati devatā sa bhikkhu.**

"Knowing in an hour the galaxy,  
together with the Brahmā realm;  
that mendicant, a master of psychic powers,  
knowing the passing away and rebirth of  
beings, sees even the gods at that time."

**Annabhāro pure āsiṃ,  
daliddo ghāsaḥārako;  
Samaṇaṃ paṭipādesiṃ,  
upariṭṭhaṃ yasassinaṃ.**

"In the past I was Annabhāra,  
a poor carrier of fodder.  
I practiced as an ascetic,  
the renowned Upariṭṭha.

**Somhi sakyakule jāto,  
anuruddhoti maṃ vidū;  
Upeto naccagītehi,  
sammataḷappabodhanaṃ.**

Then I was reborn in the Sakyā clan,  
where I was known as 'Anuruddha'.  
Surrounded by song and dance,  
I was awakened by cymbals and gongs.

**Athaddasāsiṃ sambuddhaṃ,  
sattāraṃ akutobhayaṃ;  
Tasmaṃ cittaṃ pasādetvā,  
pabbajīṃ anagāriyaṃ.**

Then I saw the Buddha,  
the Teacher, fearing nothing from any  
quarter;  
filling my mind with confidence in him,  
I went forth to homelessness.

**Pubbenivāsaṃ jānāmi,  
yattha me vusitaṃ pure;  
Tāvatiṃsesu devesu,  
aṭṭhāsiṃ sakkajātiyā.**

I know my past lives,  
the places I used to live.  
I was born as Sakka,  
and stayed among the Thirty-Three gods.

**Sattakkhattuṃ manussindo,  
ahaṃ rajjamakārayiṃ;  
Cāturanto vijitāvī,  
jambusaṇḍassa issaro;  
Adaṇḍena asatthēna,  
dhammena anusāsayaṃ.**

Seven times I was a king of men  
ruling a kingdom,  
victorious in the four directions,  
lord of all India.  
Without rod or sword,  
I governed by principle.

**Ito satta tato satta,  
saṃsārāni catuddasa;  
Nivāsamabhijānissam,  
devaloke t̥hito tadā.**

Seven here, seven there,  
fourteen transmigrations in all.  
I remember my past lives;  
at that time I stayed in the realm of the  
gods.

**Pañcaṅgike samādhimhi,  
sante ekodibhāvite;  
Paṭippassaddhiladdhamhi,  
dibbacakkhu visujjhi me.**

I have gained complete tranquility  
in immersion with five factors.  
Peaceful, serene,  
my clairvoyance is purified.

**Cutūpapātaṃ jānāmi,  
sattānaṃ āgatim gatim;  
Itthabhāvaññathābhāvaṃ,  
jhāne pañcaṅgike t̥hito.**

Steady in five-factored absorption,  
I know the passing away and rebirth of  
beings,  
their coming and going,  
their lives in this state and that.

**Pariciṅṇo mayā satthā,  
I've served the teacher  
and fulfilled the Buddha's instructions.  
The heavy burden is laid down,  
the attachment to rebirth is eradicated.**

**Vajjīnaṃ veḷuvagāme,  
ahaṃ jīvitasāṅkhayā;  
Heṭṭhato veḷugumbasmiṃ,  
nibbāyissaṃ anāsavo”ti.**

In the Vajjian village of Veḷuva,  
my life will come to an end.  
Beneath a thicket of bamboos,  
I'll be quenched without defilements.”

16.10. Pārāpariya (3rd)

**Samaṇassa ahu cintā,  
pupphitamhi mahāvane;  
Ekaggassa nisinnassa,  
pavivittassa jhāyino.**

This thought came to the ascetic  
in the forest full of flowers,  
as he was seated alone  
meditating in seclusion:

**“Aññathā lokanāthamhi,  
tiṭṭhante purisuttame;  
Iriyaṃ āsi bhikkhūnaṃ,  
aññathā dāni dissati.**

“The behavior of the mendicants  
these days seems different  
from when the protector of the world,  
the best of men, was still here.

**Sītavātaparittānaṃ,  
hirikopīnachādanaṃ;  
Mattatṭhiyaṃ abhuñjimsu,  
santuṭṭhā itarītare.**

Their robes were only for covering the  
private parts,  
and protection from the cold and wind.  
They ate in moderation,  
content with whatever they were offered.

**Paṇītaṃ yadi vā lūkhaṃ,  
appaṃ vā yadi vā bahuṃ;  
Yāpanatthaṃ abhuñjimsu,  
agiddhā nādhimucchitā.**

Whether food was refined or rough,  
a little or a lot,  
they ate only for sustenance,  
without greed or gluttony.

**Jīvitānaṃ parikkhāre,  
bhesajje atha paccaye;  
Na bālhaṃ ussukā āsuṃ,  
yathā te āsavakkhaye.**

They weren't so very eager  
for the requisites of life,  
such as tonics and other necessities,  
as they were for the ending of defilements.

**Araññe rukkhamūlesu,  
kandarāsu guhāsu ca;  
Vivekamanubrūhantā,  
vihaṃsu tapparāyaṇā.**

In the wilderness, at a tree's root,  
in caves and caverns,  
fostering seclusion,  
they lived with that as their final goal.

**Nīcā nivitṭhā subharā,  
mudū atthaddhamānasā;  
Abyāsekā amukharā,  
atthacintā vasānugā.**

They were used to simple things, easy to  
look after,

gentle, not stubborn at heart,  
unsullied, not gossipy,  
their thoughts were intent on the goal.

**Tato pāsādikam āsi,  
gataṃ bhuttaṃ nisevitam;  
Siniddhā teladhārāva,  
ahosi iriyāpatho.**

That's why they inspired confidence,  
in their movements, eating, and practice;  
their deportment was as smooth  
as a stream of oil.

**Sabbāsavaparikkhīṇā,  
mahājhāyī mahāhitā;  
Nibbutā dāni te therā,  
parittā dāni tādisā.**

With the utter ending of all defilements,  
those senior monks have now been  
quenched.

They were great meditators and great  
benefactors—  
there are few like them today.

**Kusalānañca dhammānaṃ,  
paññāya ca parikkhayā;  
Sabbākāravaruṇpetam,  
lujjate jinasāsanam.**

With the ending  
of good principles and understanding,  
the victor's teaching,  
full of all excellent qualities, has fallen  
apart.

**Pāpakānañca dhammānaṃ,  
kilesānañca yo utu;  
Upaṭṭhitā vivekāya,  
ye ca saddhammasesakā.**

This is the season  
for bad principles and defilements.  
Those who are ready for seclusion  
are all that's left of the true Dhamma.

**Te kilesā pavaḍḍhantā,  
āvisanti bahuṃ janam;  
Kīḷanti maññe bālehi,  
ummattehiva rakkhasā.**

As they grow, the defilements  
possess most people;  
they play with fools, it seems to me,  
like demons with the mad.

**Kilesehābhibhūtā te,  
tena tena vidhāvītā;  
Narā kilesavatthūsu,  
sasāṅgāmeva ghosite.**

Overcome by defilements,  
they run here and there  
among the bases for defilement,  
as if they had declared war on themselves.

**Pariccajitvā saddhammam,  
aññamaññehi bhaṇḍare;  
Diṭṭhigatāni anventā,  
idaṃ seyyoti maññare.**

Having abandoned the true teaching,  
they argue with each other.  
Following wrong views  
they think, 'This is better.'

**Dhanañca puttam bhariyañca,  
chaḍḍayitvāna niggatā;  
Kaṭacchubhikkhahetūpi,  
akicchāni nisevare.**

They cut off their wealth,  
children, and wife to go forth.  
But then they do what they shouldn't,  
for the sake of a measly spoon of alms-food.

**Udarāvadehakaṃ bhutvā,  
sayantuttānaseyyakā;  
Katham vattenti paṭibuddhā,  
yā kathā satthugarahitā.**

They eat until their bellies are full,  
and then they lie to sleep on their backs.  
When they wake up, they keep on chatting,  
the kind of talk that the teacher criticized.

**Sabbakārukasippāni,  
cittim katvāna sikkhare;  
Avūpasantā ajjhattam,  
sāmaññatthotiacchati.**

Valuing all the arts and crafts,  
they train themselves in them.  
Not being settled inside, they think,  
'This is the goal of the ascetic life.'

**Mattikam telacunṇaṇca,  
udakāsanabhojanam;  
Gihīnam upanāmenti,  
ākaṅkhantā bahuttaram.**

They provide clay, oil, and talcum powder,  
water, lodgings, and food  
for householders,  
expecting more in return.

**Dantaponam kapitthañca,  
puppham khādaniyāni ca;  
Piṇḍapāte ca sampanne,  
ambe āmalakāni ca.**

And in addition, tooth-picks, wood-apples,  
flowers, food to eat,

well-cooked alms-food,  
mangoes and myrobalans.

**Bhesajjesu yathā vejjā,  
kiccākicce yathā gihī;  
Gaṇikāva vibhūsāyaṃ,  
issare khattiyā yathā.**

In medicine they are like doctors,  
in business like householders,  
in makeup like prostitutes,  
in sovereignty like lords.

**Nekatikā vañcanikā,  
kūṭasakkhī apātukā;  
Bahūhi parikappehi,  
āmisāṃ paribhuñjare.**

Cheats, frauds,  
false witnesses, sly:  
using multiple plans,  
they enjoy material things.

**Lesakappe pariyāye,  
parikappenudhāvitā;  
Jīvikatthā upāyena,  
saṅkaḍḍhanti bahurū dhanāṃ.**

Pursuing shams, contrivances, and plans,  
by such means  
they accumulate a lot of wealth  
for the sake of their own livelihood.

**Upaṭṭhāpenti parisāṃ,  
kammato no ca dhammato;  
Dhammaṃ paresāṃ desenti,  
lābhato no ca atthato.**

They assemble the community  
for business rather than Dhamma.  
They teach the Dhamma to others  
for gain, not for the goal.

**Saṅghalābhassa bhaṇḍanti,  
saṅghato paribāhirā;  
Paralābhopajīvantā,  
ahirikā na lajjare.**

Those outside the Saṅgha  
quarrel over the Saṅgha's property.  
They're shameless, and do not care  
that they live on someone else's property.

**Nānuyuttā tathā eke,  
muṇḍā saṅghāṭipārutā;  
Sambhāvanāmyevicchanti,  
lābhasakkāramucchitā.**

Some with shaven head and robe  
are not devoted to practice,  
but wish only to be honored,  
besotted with property and reverence.

**Evaṃ nānappayātamhi,  
na dāni sukaraṃ tathā;  
Aphusitaṃ vā phusituṃ,  
phusitaṃ vānurakkhituṃ.**

When things have come to this,  
it's not easy these days  
to realize what has not yet been realized,  
or to preserve what has been realized.

**Yathā kaṇṭakaṭṭhānamhi,  
careyya anupāhano;  
Satiṃ upaṭṭhapetvāna,  
evaṃ gāme munī care.**

When shoeless on a thorny path,  
one would walk  
very mindfully;  
that's how a sage should walk in the village.

**Saritvā pubbake yogī,  
tesāṃ vattamanussaraṃ;  
Kiñcāpi pacchimo kālo,  
phuseyya amataṃ padaṃ.**

Remembering the meditators of old,  
and recollecting their conduct,  
even in the latter days,  
it's still possible to realize the deathless."

**Idaṃ vatvā sālavane,  
samaṇo bhāvitindriyo;  
Brāhmaṇo parinibbāyī,  
isi khīṇapunabbhavo"ti.**

That is what the ascetic, whose faculties  
were fully developed, said in the sāl tree  
grove.  
The brahmin, the hermit, became quenched,  
putting an end to all future lives.

## Book of the Thirties

### 17.1. Phussa

**Pāsādike bahū disvā,  
bhāvitatte susaṃvute;  
Isi paṇḍarasagotto,  
apucchi phussasavhayaṃ.**

Seeing many who inspire confidence,  
personally developed and well-restrained,  
the hermit Paṇḍarasagotta  
asked the one known as Phussa:

**"Kiñchandā kimadhippāyā,  
kimākappā bhavissare;  
Anāgatamhi kālamhi,  
taṃ me akkhāhi pucchito".**

"In future times,  
what desire and motivation



and behavior will people have?  
Please answer my question.”

**“Suṇohi vacanaṃ mayhaṃ,  
isipaṇḍarasavhaya;  
Sakkaccaṃ upadhārehi,  
ācikkhissāmyanāgataṃ.**

“Listen to my words,  
Paṇḍarasa the hermit,  
and remember them carefully,  
I will describe the future.

**Kodhanā upanāhī ca,  
makkhī thambhī saṭhā bahū;  
Ussukī nānāvādā ca,  
bhavissanti anāgate.**

In the future many will be  
angry and hostile,  
offensive, stubborn, and devious,  
jealous, holding divergent views.

**Aññātamānino dhamme,  
gambhīre tīragocarā;  
Lahukā agarū dhamme,  
aññamaññamagāravā.**

Imagining they understand the depths of  
the teaching,  
they remain on the near shore.  
Superficial and disrespectful towards the  
teaching,  
they lack respect for one another.

**Bahū ādīnavā loke,  
uppajjissantyanāgate;  
Sudesitaṃ imaṃ dhammaṃ,  
kilesessanti dummatī.**

In the future  
many dangers will arise in the world.  
Idiots will defile  
the Dhamma that was taught so well.

**Guṇahīnāpi saṅghamhi,  
voharantā visāradā;  
Balavanto bhavissanti,  
mukharā assutāvino.**

Though bereft of good qualities,  
unlearned prattlers, too sure of themselves,  
will become powerful  
in running Saṅgha proceedings.

**Guṇavantopi saṅghamhi,  
voharantā yathāthato;  
Dubbalā te bhavissanti,  
hirīmanā anattikā.**

Though possessing good qualities,  
the conscientious and unbiased, acting in  
the proper spirit,

will become weak  
in running Saṅgha proceedings.

**Rajataṃ jātarūpaṇca,  
khettaṃ vatthumajelakaṃ;  
Dāsīdāsaṇca dummedhā,  
sādiyissantyanāgate.**

In the future, fools will accept  
money, gold, and silver,  
fields and land, goats and sheep,  
and bonded servants, male and female.

**Ujjhānasaññino bālā,  
sīlesu asamāhitā;  
Unnaḷā vicarissanti,  
kalahābhiratā magā.**

Fools looking for fault in others,  
but unsteady in their own ethics,  
will wander about, insolent,  
like cantankerous beasts.

**Uddhatā ca bhavissanti,  
nīlacīvarapārutā;  
Kuhā thaddhā lapā siṅgī,  
carissantiyariyā viya.**

They’ll be arrogant,  
wrapped in robes of blue;  
deceivers, stubborn, flatterers, and frauds,  
they’ll wander as if they were noble ones.

**Telasaṅṭhehi kesehi,  
capalā añjanakkhikā;  
Rathiyāya gamissanti,  
dantavaṇṇikapārutā.**

With hair sleeked back with oil,  
fickle, their eyes painted with eye-liner,  
they’ll travel on the high-road,  
wrapped in robes of ivory color.

**Ajegucchaṃ vimuttehi,  
surattaṃ arahaddhajaṃ;  
Jigucchissanti kāsāvamaṃ,  
odātesu samucchitā.**

The deep-dyed ocher robe,  
worn without disgust by the free,  
they will come to loathe,  
besotted by white clothes.

**Lābhakāmā bhavissanti,  
kusītā hīnavīriyā;  
Kicchantaṃ vanapatthāni,  
gāmantesu vasissare.**

They’ll want lots of possessions,  
and be lazy, lacking energy.  
Weary of the forest,  
they’ll stay in the neighborhood of villages.

**Ye ye lābhaṃ labhissanti,  
micchājīvaratā sadā;  
Te teva anusikkhantā,  
bhajissanti asaṃyatā.**

Being unrestrained, they'll keep company with  
those who get lots of stuff,  
and who always enjoy wrong livelihood,  
following their example.

**Ye ye alābhino lābhaṃ,  
na te pujjā bhavissare;  
Supesalepi te dhīre,  
sevissanti na te tadā.**

They won't respect those  
who don't get lots of stuff,  
and they won't associate with the wise,  
even though they're very amiable.

**Milakkhuraṇaṃ rattam,  
garahantā sakaṃ dhajam;  
Titthiyānaṃ dhajam keci,  
dhārissantyavadātakaṃ.**

Disparaging their own banner,  
which is dyed the color of copper,  
some will wear the white banner  
of those who follow other paths.

**Agāravo ca kāsāve,  
tadā tesam bhavissati;  
Paṭisaṅkhā ca kāsāve,  
bhikkhūnaṃ na bhavissati.**

Then they'll have no respect  
for the ocher robe.  
The mendicants will not reflect  
on the nature of the ocher robe.

**Abhibhūtaṃ dukkhena,  
sallaviddhassa ruppato;  
Paṭisaṅkhā mahāghorā,  
nāgassāsi acintiyā.**

This awful lack of reflection  
was unthinkable to the elephant,  
who was overcome by suffering,  
injured, pierced by an arrow.

**Chaddanto hi tadā disvā,  
surattaṃ arahaddhajam;  
Tāvadeva bhaṇī gāthā,  
gajo atthopasaṃhitā.**

Then the six-tusked elephant,  
seeing the deep-dyed banner of the  
perfected ones,  
straight away spoke these verses  
connected with the goal.

**'Anikkasāvo kāsāvaṃ,  
yo vatthaṃ paridhassati;  
Apeto damasaccena,  
na so kāsāvamarahati.**

One who, not free of stains themselves,  
would wear the robe stained in ocher,  
bereft of taming and truth:  
they are not worthy of the ocher robe.

**Yo ca vantakasāvassa,  
sīlesu susamāhito;  
Upeto damasaccena,  
sa ve kāsāvamarahati.**

One who's purged all their stains,  
steady in ethics,  
possessing truth and taming:  
they are truly worthy of the ocher robe.

**Vipannasīlo dummedho,  
pākaṭo kāmakāriyo;  
Vibhantacitto nissukko,  
na so kāsāvamarahati.**

Devoid of virtue, unintelligent,  
wild, doing what they like,  
their minds astray, indolent:  
they are not worthy of the ocher robe.

**Yo ca sīlena sampanno,  
vītarāgo samāhito;  
Odātamanasaṅkappo,  
sa ve kāsāvamarahati.**

One accomplished in ethics,  
free of greed, serene,  
their heart's intention pure:  
they are truly worthy of the ocher robe.

**Uddhato unnaḷo bālo,  
sīlaṃ yassa na vijjati;  
Odātakaṃ arahati,  
kāsāvaṃ kiṃ karissati.**

The conceited, arrogant fool,  
who has no ethics at all,  
is worthy of a white robe—  
what use is an ocher robe for them?

**Bhikkhū ca bhikkhuniyo ca,  
duṭṭhacittā anādarā;  
Tādīnaṃ mettacittānaṃ,  
niggaṇhissantyanāgate.**

In the future, monks and nuns  
with corrupt hearts, lacking regard for  
others,  
will disparage those  
with hearts of loving-kindness.

**Sikkhāpentāpi therehi,  
bālā cīvaradhāraṇaṃ;**

**Na suṇissanti dummedhā,  
pākaṭā kāmākāriyā.**

Though trained in wearing the robe  
by senior monks,  
the unintelligent will not listen,  
wild, doing what they like.

**Te tathā sikkhitā bālā,  
aññamaññaṃ agāravā;  
Nādiyissantupajjhāye,  
khaḷuṅko viya sārathim.**

With that kind of attitude to training,  
those fools won't respect each other,  
or take any notice of their mentors,  
like a wild colt with its charioteer.

**Evaṃ anāgataddhānaṃ,  
paṭipatti bhavissati;  
Bhikkhūnaṃ bhikkhunīnaṃca,  
patte kālamhi pacchime.'**

Even so, in the future,  
this will be the practice  
of monks and nuns  
when the latter days have come.

**Purā āgacchate etaṃ,  
anāgataṃ mahabbhayaṃ;  
Subbacā hotha sakhilā,  
aññamaññaṃ sagāravā.**

Before this frightening future arrives,  
be easy to admonish,  
kind in speech,  
and respect one another.

**Mettacittā kāruṇikā,  
Hotha sīlesu saṃvutā;  
Āraddhavīriyā pahitattā,  
Niccaṃ daḷhaparakkamā.**

Have hearts of love and compassion,  
and please do keep your precepts.  
Be energetic, resolute,  
and always staunchly vigorous.

**Pamādaṃ bhayato disvā,  
Appamādaṃca khemato;  
Bhāvēthaṭṭhaṅgikaṃ maggaṃ,  
Phusantā amataṃ padan"ti.**

Seeing negligence as fearful,  
and diligence as a sanctuary,  
develop the eightfold path,  
realizing the deathless state."

...

## 17.2. Sāriputta

**"Yathācārī yathāsato satīmā,  
Yatasaṅkappajjhāyi appamatto;**

**Ajjhattarato samāhitatto,  
Eko santusito tamāhu bhikkhuṃ.**

"One who's mindful as per their conduct  
and mindfulness,  
diligent as per their intentions and  
meditation,

happy inside, serene, solitary, contented:  
that is what they call a mendicant.

**Allaṃ sukkaṃ vā bhuñjanto,  
Na bālhaṃ suhito siyā;  
Ūnūdarō mitāhāro,  
Sato bhikkhu paribbaje.**

When eating fresh or dried food,  
one shouldn't be overly replete.  
A mendicant should wander mindfully,  
with unfilled belly, taking limited food.

**Cattāro pañca ālope,  
abhutvā udakaṃ pive;  
Alaṃ phāsuvihārāya,  
pahitattassa bhikkhuno.**

Four or five mouthfuls before you're full,  
drink some water;  
this is enough for a resolute mendicant  
to live in comfort.

**Kappiyaṃ tañce chādeti,  
cīvaraṃ idamatthikaṃ;  
Alaṃ phāsuvihārāya,  
pahitattassa bhikkhuno.**

If they cover themselves with a robe  
that's allowable and fit for purpose;  
this is enough for a resolute mendicant  
to live in comfort.

**Pallaṅkena nisinnassa,  
jaṇṇuke nābhivassati;  
Alaṃ phāsuvihārāya,  
pahitattassa bhikkhuno.**

When sitting cross-legged,  
the rain doesn't fall on the knees;  
this is enough for a resolute mendicant  
to live in comfort."

**Yo sukhaṃ dukkhato adda,  
dukkhamaddakkhi sallato;  
Ubhayantarena nāhosi,  
kena lokasmi kiṃ siyā.**

"When you've seen happiness as suffering,  
and suffering as a dart,  
and that there's nothing between the two—  
what keeps you in the world? What would  
you become?

**Mā me kadāci pāpiccho,  
kusīto hīnavīriyo;**

**Appassuto anādarō,  
kena lokasmi kiṃ siyā.**

Thinking, ‘May I have nothing to do with those of bad wishes, lazy, lacking energy, uneducated, lacking regard for others’— what keeps you in the world? What would you become?’

**Bahussuto ca medhāvī,  
sīlesu susamāhito;  
Cetosamathanuyutto,  
apī muddhani tiṭṭhatu.**

‘An intelligent, learned person, steady in ethics, devoted to serenity of heart— let them stand at the head.’

**Yo papañcamanuyutto,  
papañcābhirato mago;  
Virādhayī so nibbānaṃ,  
yogakkhemaṃ anuttaraṃ.**

‘A beast who likes to proliferate, enjoying proliferation, fails to win extinguishment, the supreme sanctuary.’

**Yo ca papañcaṃ hitvāna,  
nippapañcapathe rato;  
Ārādhayī so nibbānaṃ,  
yogakkhemaṃ anuttaraṃ.**

But one who gives up proliferation, enjoying the state of non-proliferation, wins extinguishment, the supreme sanctuary.’

**Gāme vā yadi vāraññe,  
Ninne vā yadi vā thale;  
Yattha arahanto viharanti,  
Taṃ bhūmirāmaṇeyyakaṃ.**

‘Whether in the village or the wilderness, in a valley or the uplands, wherever the perfected ones live is a delightful place.’

**Ramaṇiyāni araññāni,  
yattha na ramatī jano;  
Vītarāgā ramissanti,  
na te kāmagavesino.**

‘The wilderness is so lovely! Though most people don’t like it, those free of greed are happy there, as they don’t seek sensual pleasures.’

**Nidhīnaṃva pavattāraṃ,  
yaṃ passe vajjadassinaṃ;  
Niggayhavādiṃ medhāvīṃ,**

**tādisaṃ paṇḍitaṃ bhaje;  
Tādisaṃ bhajamānassa,  
seyyo hoti na pāpiyo.**

‘When you see someone who sees your faults, an intelligent person who rebukes you, you should stick close to such an astute person, as if they were revealing some hidden treasure. Sticking close to such a person, things get better, not worse.’

**Ovadeyyānusāseyya,  
asabbhā ca nivāraye;  
Satañhi so piyo hoti,  
asataṃ hoti appiyo.**

‘One ought to advise and instruct; one ought to curb wickedness. For such a person is loved by the good, and isn’t loved by the bad.’

**Aññassa bhagavā buddho,  
dhammaṃ desesi cakkhumā;  
Dhamme desiyamānaṃhi,  
sotamodhesimatthiko.**

‘The Blessed One, the Buddha, the seer was teaching Dhamma to another. As he taught the Dhamma, I lent an ear to get the meaning.’

**Taṃ me amoghaṃ savanaṃ,  
vimuttomhi anāsavo.**

My listening wasn’t wasted: I’m freed, without defilements.’

**Neva pubbenivāsāya,  
napi dībassa cakkhuno;  
Cetopariyāya iddhiyā,  
cutiyā upapattiyā;  
Sotadhātuvisuddhiyā,  
paṇidhī me na vijjati’.**

‘Not for knowledge of past lives, nor even for clairvoyance; not for psychic powers, or reading the minds of others, nor for knowing people’s passing away and being reborn; not for purifying the power of clairaudience, did I have any wish.’

**‘Rukkhamūlaṃva nissāya,  
muṇḍo saṅghātipāruto;  
Paññāya uttamo thero,  
upatissova jhāyati.**

“His only shelter is the foot of a tree;  
shaven, wrapped in his outer robe,  
the senior monk foremost in wisdom,  
Upatissa himself practices absorption.

**Avitakkaṃ samāpanno,  
sammāsambuddhasāvako;  
Ariyena tuṇhībhāvena,  
upeto hoti tāvade.**

Entering meditation without thought,  
a disciple of the Buddha  
is at that moment blessed  
with noble silence.

**Yathāpi pabbato selo,  
acalo suppatiṭṭhito;  
Evaṃ mohakkhayā bhikkhu,  
pabbatova na vedhati”.**

As a rocky mountain  
is unwavering and well grounded,  
so when delusion ends,  
a monk, like a mountain, doesn't tremble.

**“Anaṅgaṇassa posassa,  
niccaṃ sucigavesino;  
Vālaggamattaṃ pāpassa,  
abbhamattaṃva khāyati.**

“To the man who has not a blemish,  
who is always seeking purity,  
even a hair-tip of evil  
seems as big as a cloud.”

**Nābhinandāmi maraṇaṃ,  
nābhinandāmi jīvitaṃ;  
Nikkhipissaṃ imaṃ kāyaṃ,  
sampajāno patissato.**

“I don't long for death;  
I don't long for life;  
I will lay down this body,  
aware and mindful.

**Nābhinandāmi maraṇaṃ,  
nābhinandāmi jīvitaṃ;  
Kālaṅca paṭikaṅkhāmi,  
nibbisāṃ bhatako yathā”.**

I don't long for death;  
I don't long for life;  
I await my time,  
like a worker waiting for their wages.”

**“Ubhayena midāṃ maraṇameva,  
Nāmarāṇaṃ pacchā vā pure vā;  
Paṭipajjatha mā vinassatha,  
Khaṇo vo mā upaccagā.**

“Both what came before and what follows  
after  
are nothing but death, not the deathless.

Practice, don't perish—  
don't let the moment pass you by.

**Nagaraṃ yathā paccantaṃ,  
guttaṃ santarabāhiraṃ;  
Evaṃ gopetha attānaṃ,  
khaṇo vo mā upaccagā;  
Khaṇātītā hi socanti,  
nirayamhi samappitā”.**

Just like a frontier city,  
is guarded inside and out,  
so you should ward yourselves—  
don't let the moment pass you by.  
For if you miss your moment  
you'll grieve when you're sent to hell.”

**“Upasanto uparato,  
mantabhāṇī anuddhato;  
Dhunāti pāpake dhamme,  
dumapattaṃva māluto.**

“Calm and quiet,  
thoughtful in counsel, and stable—  
he shakes off bad qualities  
as the wind shakes leaves off a tree.

**Upasanto uparato,  
mantabhāṇī anuddhato;  
Appāsi pāpake dhamme,  
dumapattaṃva māluto.**

Calm and quiet,  
thoughtful in counsel, and stable—  
he plucks off bad qualities  
as the wind plucks leaves off a tree.

**Upasanto anāyāso,  
vippassanno anāvilo;  
Kalyāṇasīlo medhāvī,  
dukkhassantakaro siyā”.**

Calm and free of despair,  
clear and unclouded,  
of good morals, intelligent:  
one would make an end of suffering.”

**“Na vissase ekatiyesu evaṃ,  
Agārisu pabbajitesu cāpi;  
Sādhūpi hutvā na asādhu honti,  
Asādhu hutvā puna sādhu honti.**

“Some householders, and even some  
renunciants,  
are not to be trusted.  
Some who were good later become bad;  
while some who were bad become good.”

**Kāmacchando ca byāpādo,  
thinamiddhaṅca bhikkhuno;  
Uddhaccaṃ vicikicchā ca,  
pañcete cittakelisā.**

“Sensual desire, ill will,  
dullness and drowsiness,  
restlessness, and doubt:  
these are the five mental stains for a monk.”

**Yassa sakkariyamānassa,  
asakkārena cūbhayaṃ;  
Samādhi na vikampati,  
appamādavihārino.**

“Whether they’re honored  
or not honored, or both,  
their immersion doesn’t waver  
as they live diligently.”

**Taṃ jhāyinaṃ sātatiṃ,  
sukhumadiṭṭhivipassakaṃ;  
Upādānakkhayārāmaṃ,  
āhu sappuriso iti.**

They persistently practice absorption  
with subtle view and discernment.  
Rejoicing in the ending of grasping,  
they’re said to be a good person.”

**Mahāsamuddo pathavī,  
pabbato anilopi ca;  
Upamāya na yujjanti,  
satthu varavimuttiyā.**

“The oceans and the earth,  
the mountains and the wind—  
none of these can compare  
with the Teacher’s magnificent liberation.”

**Cakkānuvattako thero,  
mahāñāṇī samāhito;  
Pathavāpaggisamāno,  
na rajjati na dussati.**

“The senior monk who keeps the wheel  
rolling,  
he is very wise and serene.  
Like earth, like water, like fire,  
he is neither attracted nor repelled.”

**Paññāpāramitaṃ patto,  
mahābuddhi mahāmati;  
Ajaḷo jaḷasamāno,  
sadā carati nibbuto.**

He has attained the perfection of wisdom,  
so intelligent and thoughtful.  
He is bright, but seems to be dull;  
he always wanders, quenched.”

**Paricīṇṇo mayā satthā,**

“I’ve served the teacher  
and fulfilled the Buddha’s instructions.  
The heavy burden is laid down,  
the attachment to rebirth is eradicated.”

**Sampādehappamādena,  
esā me anusāsani;  
Handāhaṃ parinibbissaṃ,  
vippamuttomhi sabbadhī”ti.**

“Persist with diligence:  
this is my instruction.  
Come, I’ll realize quenching—  
I am freed in every way.”

17.3. Ānanda

**“Pisuṇena ca kodhanena ca,  
Maccharinā ca vibhūtanandinā;  
Sakhitaṃ na kareyya paṇḍito,  
Pāpo kāpurisena saṅgamo.**

“The astute would not make friends  
with the slanderous or hostile,  
with a miser or a gloater,  
for it’s bad to consort with sinners.”

**Saddhena ca pesalena ca,  
Paññavatā bahussutena ca;  
Sakhitaṃ kareyya paṇḍito,  
Bhaddo sappurisena saṅgamo.**

The astute would make friends  
with the faithful and the pleasant,  
the wise and the learned,  
for it’s a blessing to consort with good  
people.”

**Passa cittakataṃ bimbaṃ,  
...pe...**

**yassa natthi dhuvam̐ ṭhiti.**

“See this fancy puppet,  
a body built of sores,  
diseased, obsessed over,  
in which nothing lasts at all.”

**Passa cittakataṃ bimbaṃ,  
...pe...**

**vatthehi sobhati.**

See this fancy puppet,  
with its gems and earrings;  
it is bones wrapped with skin,  
made pretty by its clothes.”

**Alattakakatā,**

**...pe...**

**no ca pāragavesino.**

Rouged feet  
and powdered face  
may be enough to beguile a fool,  
but not a seeker of the far shore.

**Aṭṭhapadakatā,**

**...pe...**

**no ca pāragavesino.**

Hair in eight braids  
and eyeliner  
may be enough to beguile a fool,  
but not a seeker of the far shore.

**Añjanīva navā,  
...pe...**

**no ca pāragavesino.**

A rotting body all adorned  
like a freshly painted makeup box  
may be enough to beguile a fool,  
but not a seeker of the far shore.”

**Bahussuto cittakathī,  
buddhassa paricārako;  
Pannabhāro visaññutto,  
seyyaṃ kappeti gotamo.**

“Gotama is learned, a brilliant speaker,  
the attendant to the Buddha.  
With burden put down, detached,  
Gotama made his bed.

**Khīṇāsavo visaññutto,  
saṅgātīto sunibbuto;  
Dhāreti antimāṃ dehaṃ,  
jātimaraṇapāragū.**

Defilements ended, detached,  
he has got over clinging and become  
quenched.  
He bears his final body,  
having gone beyond birth and death.”

**Yasmiṃ patitṭhitā dhammā,  
buddhassādiccabandhuno;  
Nibbānagamane magge,  
soyaṃ tiṭṭhati gotamo.**

“Gotama stands firm  
on the path that leads to quenching,  
where the teachings of the Buddha,  
the Kinsman of the Sun, are grounded.”

**Dvāsīti buddhato gaṇhiṃ,  
dve saḥassāni bhikkhuto;  
Caturāsīsīsaḥassāni,  
ye me dhammā pavattino.**

“82,000 from the Buddha,  
and 2,000 more from the monks:  
84,000 teachings I’ve learned,  
and these are what I promulgate.”

**Appassutāyaṃ puriso,  
balibaddova jīrati;  
Maṃsāni tassa vaḍḍhanti,  
paññā tassa na vaḍḍhati.**

“A person of little learning  
ages like an ox—

their flesh grows,  
but not their wisdom.

**Bahussuto appassutaṃ,  
yo sutenātimaññati;  
Andho paḍīpadhārova,  
tatheva paṭibhāti maṃ.**

A learned person who, on account of their  
learning,  
looks down on someone of little learning,  
seems to me like  
a blind man holding a lamp.

**Bahussutaṃ upāseyya,  
sutañca na vināsaye;  
Taṃ mūlaṃ brahmacariyassa,  
tasmā dhammadharo siyā.**

You should stay close to a learned person—  
don’t lose what you’ve learned.  
It is the root of the spiritual life,  
which is why you should memorize the  
teaching.

**Pubbāparaññū atthaññū,  
niruttipadakovido;  
Suggahītañca gaṇhāti,  
atthaṅcopaparikkhati.**

Knowing the sequence and meaning of the  
teaching,  
expert in the interpretation of terms,  
they make sure it is well memorized,  
and then examine the meaning.

**Khantiyā chandikato hoti,  
ussahitvā tuleti taṃ;  
Samaye so padahati,  
ajjhataṃ susamāhito.**

Accepting the teachings, they become  
enthusiastic;  
making an effort, they weigh up the  
teaching.  
When it’s time, they strive  
serene inside themselves.

**Bahussutaṃ dhammadharaṃ,  
sappaññaṃ buddhasāvakaṃ;  
Dhammaviññāṇamākaṅkhaṃ,  
taṃ bhajetha tathāvidhaṃ.**

If you want to understand the teaching,  
you should befriend the sort of person  
who is learned and has memorized the  
teaching,  
a wise disciple of the Buddha.

**Bahussuto dhammadharo,  
kosārakkho mahesino;**

**Cakkhu sabbassa lokassa,  
pūjanīyo bahussuto.**

One who is learned and has memorized the teaching,  
a keeper of the great hermit's treasury,  
is a visionary for the whole world,  
learned and deserving respect.

**Dhammārāmo dhammarato,  
dhammaṃ anuvicintayaṃ;  
Dhammaṃ anussaraṃ bhikkhu,  
saddhammā na parihāyati.**

Delighting in the teaching, enjoying the teaching,  
contemplating the teaching,  
a mendicant who recollects the teaching  
doesn't decline in the true teaching."

**Kāyamaccheragaruno,  
hiyyamāne anuṭṭhahe;  
Sarīrasukhagiddhassa,  
kuto samaṇaphāsutā.**

"When your body is pampered and heavy,  
while your remaining time is running out,  
greedy for physical pleasure,  
how can you be comfortable as an ascetic?"

**Na pakkhanti disā sabbā,  
dhammā na paṭibhanti maṃ;  
Gate kalyāṇamittamhi,  
andhakāraṃva khāyati.**

"I'm completely disorientated!  
The teachings don't spring to mind!  
With the passing of our good friend,  
everything seems dark.

**Abbatītasahāyassa,  
atītagatasatthuno;  
Natthi etādisaṃ mittam,  
yathā kāyagatā sati.**

When your friend has passed away,  
and your Teacher is past and gone,  
there's no friend like  
mindfulness of the body.

**Ye purāṇā atītā te,  
navehi na sameti me;  
Svajja ekova jhāyāmi,  
vassupetova pakkhimā".**

The old have passed away,  
and I don't agree with the new.  
Today I meditate alone  
like a bird snug in its nest."

**"Dassanāya abhikkante,  
nānāverajjake bahū;**

**Mā vārayittha sotāro,  
passantu samayo mamaṃ".**

"Many international visitors  
have come to visit.  
Don't block the audience,  
let the congregation see me."

**"Dassanāya abhikkante,  
nānāverajjake puthu;  
Karoti satthā okāsaṃ,  
na nivāreti cakkhumā.**

"Lots of international visitors  
have come to visit.  
The teacher grants them the opportunity,  
the seer doesn't turn them away."

**Paṇṇavīsativassāni,  
sekhabhūtassa me sato;  
Na kāmasaññā uppajji,  
passa dhammasudhammatam.**

"In the twenty five years that have passed  
since I became a trainee,  
no sensual perception has arisen in me:  
see the excellence of the teaching!

**Paṇṇavīsativassāni,  
sekhabhūtassa me sato;  
Na dosasaññā uppajji,  
passa dhammasudhammatam.**

In the twenty-five years  
since I became a trainee,  
no malicious perception has arisen in me:  
see the excellence of the teaching!"

**Paṇṇavīsativassāni,  
bhagavantam upaṭṭhahim;  
Mettena kāyakammena,  
chāyāva anapāyinī.**

'For 25 years  
I attended on the Buddha  
with loving deeds,  
like a shadow that never left.

**Paṇṇavīsativassāni,  
bhagavantam upaṭṭhahim;  
Mettena vacīkammena,  
chāyāva anapāyinī.**

For 25 years  
I attended on the Buddha  
with loving words,  
like a shadow that never left.

**Paṇṇavīsativassāni,  
bhagavantam upaṭṭhahim;  
Mettena manokammena,  
chāyāva anapāyinī.**



For 25 years  
I attended on the Buddha  
with loving thoughts,  
like a shadow that never left.

**Buddhassa caṅkamantassa,  
piṭṭhito anucaṅkamiṃ;  
Dhamme desiyamānamhi,  
ñāṇaṃ me udapajjatha.**

While the Buddha was walking mindfully,  
I walked behind him.  
As he taught the Dhamma,  
knowledge arose in me.”

**Ahaṃ sakaraṇīyomhi,  
sekho appattamānaso;  
Satthu ca parinibbānaṃ,  
yo amhaṃ anukampako.**

“I’m a trainee, who has more to do;  
my heart’s desire is still unfulfilled.  
Yet the Teacher, who was so compassionate  
to me,  
has become completely quenched.

**Tadāsi yaṃ bhīmsanakaṃ,  
tadāsi lomahaṃsanaṃ;  
Sabbākāravaruṇṇete,  
sambuddhe parinibbuta”.**

Then there was terror!  
Then they had goosebumps!  
When the Buddha, endowed with all fine  
qualities,  
became fully extinguished.”

**“Bahussuto dhammadharo,  
kosārakkho mahesino;  
Cakkhu sabbassa lokassa,  
ānando parinibbuto.**

“Ānanda, who was learned and had  
memorized the teaching,  
a keeper of the great hermit’s treasury,  
a visionary for the entire world,  
has become fully quenched.

**Bahussuto dhammadharo,  
kosārakkho mahesino;  
Cakkhu sabbassa lokassa,  
andhakāre tamonudo.**

He was learned and had memorized the  
teaching,  
a keeper of the great hermit’s treasury,  
a visionary for the entire world,  
in thick of night he dispelled the dark.

**Gatimanto satimanto,  
dhitimanto ca yo isi;**

**Saddhammadhārako thero,  
ānando ratanākaro”.**

He is the hermit who remembered the  
teachings,  
and mastered their sequence, holding them  
firm.

The senior monk who memorized the  
teaching,  
Ānanda was a mine of gems.”

**“Pariciṅṇo mayā satthā,  
kataṃ buddhassa sāsaṇaṃ;  
Ohito garuko bhāro,  
natthi dāni punabbhavo”ti.**

“I’ve served the teacher  
and fulfilled the Buddha’s instructions.  
The heavy burden is laid down,  
now there are no more future lives.”

## Book of the Forties

### 18.1. Mahākassapa

**“Na gaṇena purakkhato care,  
Vimano hoti samādhi dullabho;  
Nānājanasaṅgaho dukho,  
Iti disvāna gaṇaṃ na rocaye.**

“You shouldn’t live for the adulation of a  
following;  
it turns your mind, making it hard to get  
immersion.  
Seeing that popularity is suffering,  
you shouldn’t consent to a following.

**Na kulāni upabbaje muni,  
Vimano hoti samādhi dullabho;  
So ussukko rasānugiddho,  
Atthaṃ riñcati yo sukhāvaho.**

A sage should not visit respectable families;  
it turns your mind, making it hard to get  
immersion.  
If you’re eager and greedy for flavors,  
you’ll miss the goal that brings such  
happiness.

**Paṅkoti hi naṃ avedayum,  
Yāyaṃ vandanapūjanā kulesu;  
Sukhumaṃ sallaṃ durubbahaṃ,  
Sakkāro kāpurisena dujjaho.**

They know it really is a bog,  
this homage and veneration in respectable  
families.

Honor is a subtle dart, hard to extract,  
and hard for a sinner to give up.”

**Senāsanamhā oruyha,  
nagaram piṇḍāya pāvisim;  
Bhuñjantaṃ purisaṃ kuṭṭhiṃ,  
sakkaccaṃ taṃ upaṭṭhahim.**

“I came down from my lodging  
and entered the city for alms.

I courteously stood by  
while a leper ate.

**So me pakkena hatthena,  
ālopaṃ upanāmayi;  
Ālopaṃ pakkipantassa,  
aṅguli cettha chijjatha.**

With his putrid hand  
he offered me a morsel.  
Putting the morsel in my bowl,  
his finger dropped off right there.

**Kuṭṭamūlañca nissāya,  
ālopaṃ taṃ abhuñjisaṃ;  
Bhuñjamāne vā bhutte vā,  
jegucchaṃ me na vijjati.**

Sitting by a wall,  
I ate that lump of rice.  
I did not feel any disgust  
while eating or afterwards.

**Uttiṭṭhapiṇḍo āhāro,  
pūtimuttañca osadham;  
Senāsanam rukkhamaṃ,  
paṃsukūlañca cīvaraṃ;  
Yassete abhisambhutvā,  
sa ve cātuddiso naro.**

Anyone who makes use of  
leftovers for food,  
fermented urine as medicine,  
the root of a tree as lodging,  
and cast-off rags as robes,  
is at home in any direction.”

**Yattha eke vihaññanti,  
āruhanā siluccayam;  
Tassa buddhassa dāyādo,  
sampajāno patissato;  
Iddhibalenupatthaddho,  
kassapo abhirūhati.**

“Where some have fallen to ruin  
while climbing the mountain,  
there Kassapa ascends;  
an heir of the Buddha,  
aware and mindful,  
owing to his psychic powers.

**Piṇḍapātaṭṭhikanto,  
selamāruyha kassapo;  
Jhāyati anupādāno,  
pahīnabhayabheravo.**

Returning from alms-round,  
Kassapa ascends the mountain,  
and practices absorption without grasping,  
with fear and dread given up.

**Piṇḍapātaṭṭhikanto,  
selamāruyha kassapo;  
Jhāyati anupādāno,  
ḍayhamānesu nibbuto.**

Returning from alms-round,  
Kassapa ascends the mountain,  
and practices absorption without grasping,  
quenched amongst those who burn.

**Piṇḍapātaṭṭhikanto,  
selamāruyha kassapo;  
Jhāyati anupādāno,  
katakicco anāsavo.**

Returning from alms-round,  
Kassapa ascends the mountain,  
and practices absorption without grasping,  
his task completed, free of defilements.”

**Karerimālāvitātā,  
bhūmibhāgā manoramā;  
Kuñjarābhirudā rammā,  
te selā ramayanti maṃ.**

“Strewn with garlands of the musk-rose  
tree,  
these regions are so delightful, so lovely,  
echoing with the trumpeting of elephants:  
these rocky crags delight me!

**Nīlabbhavaṇṇā rucirā,  
vārisitā sucindharā;  
Indagopakasañchannā,  
te selā ramayanti maṃ.**

Glistening, they look like blue storm clouds,  
with waters cool and streams so clear,  
and covered all in ladybugs:  
these rocky crags delight me!

**Nīlabbhakūṭasadisā,  
kūṭāgāvararūpamā;  
Vāraṇābhirudā rammā,  
te selā ramayanti maṃ.**

Like the peak of a blue storm cloud,  
or like a fine bungalow, lovely,  
echoing with the trumpeting of elephants:  
these rocky crags delight me!

**Abhivūṭṭhā rammatalā,  
nagā isibhi sevitā;  
Abbhunnaditā sikhīhi,  
te selā ramayanti maṃ.**

The rain comes down on the lovely flats,  
in the mountains frequented by hermits.



**Yassa sabrahmacārīsu,  
gāravo nūpalabbhati;  
Arakā hoti saddhammā,  
nabhato puthavī yathā.**

“Whoever has no respect  
for their spiritual companions  
is as far from the true teaching  
as the earth is from the sky.

**Yesañca hiriottappaṃ,  
sadā sammā upatṭhitam;  
Virūḷhabrahmacariyā te,  
tesam khīṇā punabbhavā.**

Those whose conscience and shame  
are always rightly established,  
thrive in the spiritual life;  
for them, there are no future lives.

**Uddhato capalo bhikkhu,  
paṃsukūlena pāruto;  
Kapīva sīhacamma,  
na so tenupasobhati.**

When a mendicant who is haughty and  
fickle  
wears rags from the rubbish-heap,  
that doesn’t make them shine:  
they’re like a monkey in a lion skin.

**Anuddhato acapalo,  
nipako saṃvutindriyo;  
Sobhati paṃsukūlena,  
sīhova girigabbhāre.**

But if they are steady and stable,  
alert, with senses restrained,  
then, wearing rags from the rubbish-heap,  
they shine  
like a lion in a mountain cave.”

**Ete sambahulā devā,  
iddhimanto yasassino;  
Dasadevasahassāni,  
sabbe te brahmacārikā.**

“These many gods  
powerful and glorious,  
all 10,000 of them,  
belong to the host of Brahmā.

**Dhammasenāpatim vīram,  
mahājhayim samāhitam;  
Sāriputtam namassantā,  
tiṭṭhanti pañjalikatā.**

They stand with joined palms  
honoring Sāriputta,  
the general of the Dhamma, the hero,  
the serene great meditator:

**‘Namo te purisājañña,  
namo te purisuttama;  
Yassa te nābhijānāma,  
yampi nissāya jhāyati.**

‘Homage to you, O thoroughbred!  
Homage to you, supreme among men!  
We don’t understand  
the basis of your absorption.

**Accheraṃ vata buddhānaṃ,  
gambhīro gocaro sako;  
Ye mayaṃ nābhijānāma,  
vāavedhisamāgatā’.**

The profound domain of the Buddhas  
is truly amazing.  
We don’t understand,  
though we’ve gathered here to split hairs.’

**Tam tathā devakāyehi,  
pūjitaṃ pūjanārahaṃ;  
Sāriputtam tadā disvā,  
kappinassa sitam ahu.**

When he saw the host of gods  
paying homage to Sāriputta—  
who is truly worthy of homage—  
Kappina smiled.”

**Yāvatā buddhakhettamhi,  
ṭhapayitvā mahāmuniṃ;  
Dhutagaṇe viṣiṭṭhoham,  
sadiso me na vijjati.**

“As far as the range of the Buddha extends,  
I am outstanding in austerities.  
I have no equal,  
apart from the great sage himself.

**Paricīṇṇo mayā satthā,  
kataṃ buddhassa sāsanam;  
Ohito garuko bhāro,  
natthi dāni punabbhavo.**

I’ve served the teacher  
and fulfilled the Buddha’s instructions.  
The heavy burden is laid down,  
now there’ll be no more future lives.”

**Na cīvare na sayane,  
bhojane nupalimpati;  
Gotamo anappameyyo,  
muḷālapuppham vimalamva;  
Ambunā nekkhammaninno,  
tibhavābhiniṣṣaṭo.**

“Like a lotus flower  
to which water will not stick,  
Gotama the immeasurable is unstained  
by robes, lodgings, or food.  
He inclines to renunciation,

and has escaped the three states of existence.

**Satipaṭṭhānagīvo so,  
saddhāhattho mahāmuni;  
Paññāsīso mahāñāṇī,  
sadā carati nibbuto”ti.**

The great sage’s neck is mindfulness meditation;  
faith is his hands, and wisdom his head.  
Having great knowledge,  
he always wanders, quenched.”

## Book of the Fifties

### 19.1. Tālapuṭa

**“Kadā nuhaṃ pabbatakandarāsu,  
Ekākiyo addutiyo vihassaṃ;  
Aniccato sabbabhavaṃ vipassaṃ,  
Taṃ me idaṃ taṃ nu kadā bhavissati.**

Oh, when will I stay in a mountain cave,  
alone, with no companion,  
discerning all states of existence as  
impermanent?

This hope of mine, when will it be?

**Kadā nuhaṃ bhinnapaṭandharo muni,  
Kāsāvavattho amamo nirāso;  
Rāgañca dosañca tatheva mohaṃ,  
Hantvā sukhī pavanagato vihassaṃ.**

Oh, when will I stay happily in the forest,  
a sage wearing a torn robe, dressed in ocher,  
unselfish, with no need for hope,  
with greed, hate, and delusion destroyed?

**Kadā aniccaṃ vadharogaṇīlaṃ,  
Kāyaṃ imaṃ maccujarāyupaddutaṃ;  
Vipassamāno vītabhayo vihassaṃ,  
Eko vane taṃ nu kadā bhavissati.**

Oh, when will I stay alone in the wood,  
fearless, discerning this body as  
impermanent,  
a nest of death and disease,  
oppressed by death and old age; when will it  
be?

**Kadā nuhaṃ bhayajananiṃ dukhāvahaṃ,  
Taṇhālatam bahuvidhānuvattaniṃ;  
Paññāmayam tikhiṇamasim gahetvā,  
Chetvā vase tampi kadā bhavissati.**

Oh, when will I live, having grasped the  
sharp sword of wisdom  
and cut the creeper of craving that tangles  
around everything,

the mother of fear, the bringer of suffering?  
When will it be?

**Kadā nu paññāmayamuggatejaṃ,  
Sattham isīnam sahasādiyitvā;  
Māram sasenam sahasā bhañjissam,  
Sihāsane tam nu kadā bhavissati.**

Oh, when will I, seated on the lion’s throne,  
swiftly grasp the sword of the sages,  
forged by wisdom, of fiery might,  
and swiftly break Māra and his army? When  
will it be?

**Kadā nuham sabbhi samāgamesu,  
Dittho bhava dhammagarūhi tādibhi;  
Yāthāvadassīhi jitindriyehi,  
Padhāniyo tam nu kadā bhavissati.**

Oh, when will I be seen striving in the  
assemblies  
by those who are virtuous, poised,  
respecting the Dhamma,  
seeing things as they are, with faculties  
subdued?  
When will it be?

**Kadā nu maṃ tandi khudā pipāsā,  
Vātātapā kiṭasarīsapā vā;  
Na bādhayissantī na taṃ giribbaje,  
Atthatthiyam tam nu kadā bhavissati.**

Oh, when will I focus on my own goal on  
Giribbaja mountain,  
free of oppression by laziness, hunger,  
thirst,  
wind, heat, insects, and reptiles?  
When will it be?

**Kadā nu kho yaṃ viditam mahesinā,  
Cattāri saccāni sududdasāni;  
Samāhitatto satimā agaccham,  
Paññāya tam tam nu kadā bhavissati.**

Oh, when will I, serene and mindful,  
understand the four truths,  
that were realized by the great hermit,  
and are so very hard to see? When will it be?

**Kadā nu rūpe amite ca sadde,  
Gandhe rase phusitabbe ca dhamme;  
Ādittatoham samathehi yutto,  
Paññāya daccham tadidam kadā me.**

Oh, when will I, devoted to serenity,  
see with understanding the infinite sights,  
sounds, smells, tastes, touches, and  
thoughts  
as burning? When will it be?

**Kadā nuham dubbacanena vutto,  
Tato nimittam vimano na hessam;**

**Atho pasatthopi tato nimittam,  
Tuṭṭho na hessam tadidam kadā me.**

Oh, when will I not be downcast  
because of criticism,  
nor elated because of praise?  
When will it be?

**Kadā nu kaṭṭhe ca tiṇe latā ca,  
Khandhe imeham amite ca dhamme;  
Ajjhakkāneva ca bāhirāni ca,  
Samaṃ tuleyyam tadidam kadā me.**

Oh when will I discern the aggregates  
and the infinite varieties of phenomena,  
both internal and external, as no more than  
wood, grass, and creepers? When will it be?

**Kadā nu maṃ pāvusakālamegho,  
Navena toyena sacīvaraṃ vane;  
Isippayātamhi pathe vajantaṃ,  
Ovassate taṃ nu kadā bhavissati.**

Oh, when will the winter clouds pour down  
in season  
as I wear my robe in the forest,  
walking the path trodden by the sages?  
When will it be?

**Kadā mayūrasa sikhāṇḍino vane,  
Dijassa sutvā girigabbhare rutaṃ;  
Paccuṭṭhahitvā amatassa pattiya,  
Sañcintaye taṃ nu kadā bhavissati.**

Oh, when will I rise up, intent on attaining  
the deathless,  
hearing, in the mountain cave,  
the cry of the crested peacock in the forest?  
When will it be?

**Kadā nu gaṅgam yamunaṃ sarassatiṃ,  
Pātālakhattaṃ vaḷavāmukhaṅca;  
Asajjamāno patareyyamiddhiyā,  
Vibhimsanaṃ taṃ nu kadā bhavissati.**

Oh, when will I cross the Ganges, Yamunā,  
and Sarasvatī rivers, the Pātāla country,  
and the dangerous Baḷavāmukha sea,  
by psychic power, without hindrance?  
When will it be?

**Kadā nu nāgo va asaṅgacārī,  
Padālaye kāmaguṇesu chandaṃ;  
Nibbajjayaṃ sabbasubhaṃ nimittaṃ,  
Jhāne yuto taṃ nu kadā bhavissati.**

Oh, when will I be devoted to absorption,  
rejecting entirely the signs of beauty,  
splitting apart desire for sensual  
stimulation,  
like an elephant that wanders free of ties?  
When will it be?

**Kadā iṇaṭṭova daliddako nidhiṃ,  
Ārādhayitvā dhanikehi pīlito;  
Tuṭṭho bhavissam adhigamma sāsanaṃ,  
Mahesino taṃ nu kadā bhavissati.**

Oh, when will I realize the teaching of the  
great hermit  
and be content, like a poor person in debt,  
harassed by creditors, who finds a hidden  
treasure?  
When will it be?

**Bahūni vassāni tayāmi yācīto,  
'Agāravāsena alam nu te idaṃ';  
Taṃ dāni maṃ pabbajitaṃ samānaṃ,  
Kiṅkaraṇā citta tuvaṃ na yuñjasi.**

For many years you begged me,  
“Enough of living in a house for you!”  
Why do you not urge me on, mind,  
now that I’ve gone forth as an ascetic?

**Nanu aham citta tayāmi yācīto,  
'Giribbaje citrachadā vihaṅgamā';  
Mahindaghosathānitābhigajjino,  
Te taṃ ramessanti vanamhi jhāyinaṃ.**

Didn’t you entice me, mind:  
“On Giribbaja, the birds with colorful wings,  
greeting the thunder, Mahinda’s voice,  
will delight you as you meditate in the  
forest?”

**Kulamhi mitte ca piye ca nātake,  
Khiḍḍaratiṃ kāmaguṇaṅca loke;  
Sabbam pahāya imamajjhupāgato,  
Athopi tvaṃ citta na mayha tussasi.**

'In my family circle, friends, loved ones, and  
relatives;  
and in the world, sports and play, and  
sensual pleasures;  
all these I gave up when I entered this life:  
and even then you’re not content with me,  
mind!

**Mameva etaṃ na hi tvaṃ paresaṃ,  
Sannāhakāle paridevitena kiṃ;  
Sabbam idaṃ calamiti pekkhamāno,  
Abhinikkhamiṃ amatapadaṃ jigīsaṃ.**

This is mine alone, it doesn’t belong to  
others;  
when it is time to don your armor, why  
lament?  
Reflecting that all this is unstable,  
I went forth, longing for the deathless state.

**Suyuttavādī dvipadānamuttamo,  
Mahābhisakko naradammasārathi;  
'Cittaṃ calaṃ makkaṭasannibhaṃ iti,  
Avītarāgena sudunnivārayaṃ'.**

The methodical teacher, supreme among people,  
great physician, guide for those who wish to train, said:

“The mind fidgets like a monkey,  
so it’s very hard to control if you are not free of lust.”

**Kāmā hi citrā madhurā manoramā,  
Aviddasū yattha sitā puthujjanā;  
Te dukkhamicchanti punabbhavesino,  
Cittena nītā niraye nirākatā.**

Sensual pleasures are diverse, sweet,  
delightful;  
an ignorant ordinary person is bound to them.  
Seeking to be reborn again, they wish for suffering;  
led on by their mind, they’re relegated to hell.

**‘Mayūraḥkoṇḍābhīrutamhi kānane,  
Dīpīhi byaggehi purakkhato vasaṃ;  
Kāye apekkhaṃ jaha mā virādhaya’,  
Itissu maṃ citta pure niyuñjasi.**

“Staying in the grove resounding with cries  
of peacocks and herons, and honored by  
leopards and tigers,  
abandon concern for the body, without fail!”

So you used to urge me, mind.

**‘Bhāvehi jhānāni ca indriyāni ca,  
Balāni bojjhaṅgasamādhībhāvanā;  
Tisso ca vijjā phusa buddhasāsane’,  
Itissu maṃ citta pure niyuñjasi.**

“Develop the absorptions and spiritual  
faculties,  
the powers, awakening factors, and  
immersion;  
realize the three knowledges in the teaching  
of the Buddha!”

So you used to urge me, mind.

**‘Bhāvehi maggaṃ amatassa pattiyaṃ,  
Nīyyānikaṃ sabbadukkhakkhayogadhamṃ;  
Aṭṭhaṅgikaṃ sabbakilesasodhanam’,  
Itissu maṃ citta pure niyuñjasi.**

“Develop the eightfold path for realizing the  
deathless,  
emancipating, plunging into the end of all  
suffering,  
and cleansing all defilements!”

So you used to urge me, mind.

**‘Dukkhami khandhe paṭipassa yoniso,  
Yato ca dukkhami samudeti taṃ jaha;**

**Idheva dukkhassa karohi antaṃ’,  
Itissu maṃ citta pure niyuñjasi.**

“Reflect properly on the aggregates as  
suffering,  
and abandon that from which suffering  
arises;  
make an end of suffering in this very life!”  
So you used to urge me, mind.

**‘Aniccaṃ dukkhanti vipassa yoniso,  
Suññaṃ anattāti aghaṃ vadhanti ca;  
Manovicāre uparundha cetaso’,  
Itissu maṃ citta pure niyuñjasi.**

“Properly discern that impermanence is  
suffering,  
that emptiness is non-self, and that misery  
is death.  
Uproot the wandering mind!”  
So you used to urge me, mind.

**‘Muṇḍo virūpo abhisāpamāgato,  
Kapālahatthova kulesu bhikkhasu;  
Yūñjassu satthuvacane mahesino’,  
Itissu maṃ citta pure niyuñjasi.**

“Bald, unsightly, accursed,  
seek alms amongst families, bowl in hand.  
Devote yourself to the word of the teacher,  
the great hermit!”  
So you used to urge me, mind.

**‘Susaṃvutatto visikhantare caraṃ,  
Kulesu kāmesu asaṅgamānaso;  
Cando yathā dosinapuñṇamāsiyā’,  
Itissu maṃ citta pure niyuñjasi.**

“Wander the streets well-restrained,  
unattached to families and sensual  
pleasures,  
like the full moon on a bright night!”  
So you used to urge me, mind.

**‘Ārañṇiko hohi ca piṇḍapātiko,  
Sosāniko hohi ca paṃsukūliko;  
Nesajjiko hohi sadā dhute rato’,  
Itissu maṃ citta pure niyuñjasi.**

“Be a wilderness-dweller and an alms-eater,  
one who lives in charnel grounds, a rag-robe  
wearer,  
one who never lies down, always delighting  
in ascetic practices.”  
So you used to urge me, mind.

**Ropetva rukkhāni yathā phalesī,  
Mūle taruṃ chettu tameva icchasi;  
Tathūpamaṃ cittamidaṃ karosi,  
Yaṃ maṃ aniccaṃhi cale niyuñjasi.**

Mind, when you urge me to the  
impermanent and unstable,

you're acting like someone who plants trees,  
then, when they're about to fruit,  
wishes to cut down the very same trees.

**Arūpa dūraṅgama ekacāri,  
Na te karissam vacanam idāniham;  
Dukkhā hi kāmā kaṭukā mahabbhayā,  
Nibbānamevābhimano carissam.**

Incorporeal mind, far-traveler, lone-wanderer:

I won't do your bidding any more.  
Sensual pleasures are suffering, painful, and  
very dangerous;  
I'll wander with my mind focused only on  
quenching.

**Nāham alakkhyā ahirikkatāya vā,  
Na cittahetū na ca dūrakantanā;  
Ājīvahetū ca aham na nikkhamim,  
Kato ca te citta paṭissavo mayā.**

I didn't go forth due to bad luck or  
shamelessness,  
or due to a whim or banishment,  
nor for the sake of a livelihood;  
it was because I agreed to the promise you  
made, mind.

**'Appicchatā sappurisehi vaṇṇitā,  
Makkhappahānam vupasamo dukhassa';  
Itissu mam citta tadā niyuñjasi,  
Idāni tvaṃ gacchasi pubbacinṇam.**

"Having few wishes, abandoning  
disparagement,  
the stilling of suffering: these are praised by  
good people."  
So you used to urge me, mind,  
but now you keep on with your old habits!

**Taṇhā avijjā ca piyāpiyañca,  
Subhāni rūpāni sukhā ca vedanā;  
Manāpiyā kāmaguṇā ca vantā,  
Vante aham āvamtum na ussahe.**

Craving, ignorance, the loved and unloved,  
pretty sights, pleasant feelings,  
and the delightful kinds of sensual  
stimulation:

I've vomited them all, and I won't swallow  
them back.

**Sabbattha te citta vaco kataṃ mayā,  
Bahūsu jātisu na mesi kopito;  
Ajhattasambhavo kataññutāya te,  
Dukkhe ciram saṃsaram tayā kate.**

I've done your bidding everywhere, mind!  
For many births, I've done nothing to upset  
you,  
yet this self-made chain is your show of

gratitude!

For a long time I've transmigrated in the  
suffering you've created.

**Tvaññeva no citta karosi brāhmaṇo,  
Tvaṃ khattiyo rājadasi karosi;  
Vessā ca suddā ca bhavāma ekadā,  
Devattanam vāpi taveva vāhasā.**

Only you, mind, make a brahmin;  
you make an aristocrat or a royal hermit.  
Sometimes we become traders or workers;  
and life as a god is also on account of you.

**Taveva hetū asurā bhavāmase,  
Tvammūlakam nerayikā bhavāmase;  
Atho tiracchānagatāpi ekadā,  
Petattanam vāpi taveva vāhasā.**

You alone make us demons;  
because of you we're born in hell.  
Then sometimes we become animals,  
and life as a ghost is also on account of you.

**Nanu dubbhissasi mam punappunam,  
Muhum muhum cāraṇikamva dassayam;  
Ummattakeneva mayā palobhasi,  
Kiñcāpi te citta virādhitam mayā.**

Come what may, you won't betray me again,  
dazzling me with your ever-changing  
display!

You play with me like I'm mad—  
but how have I ever failed you, mind?

**Idam pure cittamacāri cārikam,  
Yenicchakam yatthakāmam  
yathāsukham;  
Tadajjam niggahessāmi yoniso,  
Hatthippabhinnaṃ viya aṅkusaggaho.**

In the past my mind wandered  
how it wished, where it liked, as it pleased.  
Now I'll carefully guide it,  
as a trainer with a hook guides a rutting  
elephant.

**Satthā ca me lokamimam adhiṭṭhahi,  
Aniccato addhuvato asārato;  
Pakkhanda mam citta jinassa sāsane,  
Tārehi oghā mahatā suduttarā.**

The teacher willed that this world appear to  
me  
as impermanent, unstable, insubstantial.  
Mind, let me leap into the victor's teaching,  
carry me over the great flood, so hard to  
pass.

**Na te idam citta yathā purāṇakam,  
Nāham alam tuyha vase nivattitum;**



**Mahesino pabbajitomhi sāsane,  
Na mādisā honti vināsadhārino.**

Things have changed, mind!  
Nothing could make me return to your  
control!  
I've gone forth in the teaching of the great  
hermit,  
those like me don't come to ruin.

**Nagā samuddā saritā vasundharā,  
Disā catasso vidisā adho divā;  
Sabbe aniccā tibhavā upaddutā,  
Kuhim gato citta sukham ramissasi.**

Mountains, oceans, rivers, the earth;  
the four directions, the intermediate  
directions, below and in the sky;  
the three realms of existence are all  
impermanent and troubled—  
where can you go to find happiness, mind?

**Dhitipparam kim mama citta kāhisi,  
Na te alam citta vasānuvattako;  
Na jātu bhastam ubhatomukham chupe,  
Dhiratthu pūram nava sotasandanim.**

Mind, what will you do to someone who has  
made the ultimate commitment?  
Nothing could make me a follower under  
your control, mind;  
there's no way I'd touch a bellows with a  
mouth open at each end;  
curse this mortal frame flowing with nine  
streams!

**Varāhaṇeyyavigāḷhasevite,  
Pabbhāraḷḷe pakateva sundare;  
Navambunā pāvusattakānane,  
Tahim guhāgehagato ramissasi.**

You've ascended the mountain peak, full of  
nature's beauty,  
frequented by boars and antelopes,  
a grove sprinkled with fresh water in the  
rains;  
and there you'll be happy in your cave-  
home.

**Sunilagivā susikhā supekhunā,  
Sucittapattacchadanā vihaṅgamā;  
Sumañjughosatthanitābhigajjino,  
Te tam ramessanti vanamhi jhāyinaṃ.**

Peacocks with beautiful necks and crests,  
colorful tail-feathers and wings,  
crying out at the resounding thunder:  
they'll delight you as you meditate in the  
forest.

**Vuṭṭhamhi deve caturaṅgule tiṇe,  
Sampupphite meghanibhamhi kānane;**

**Nagantare viṭapisamo sayissam,  
Tam me mudū hehiti tūlasannibham.**

When the sky has rained down, and the  
grass is four inches high,  
and the grove is full of flowers like a cloud,  
in the mountain cleft, like the fork of a tree,  
I'll lie;  
it will be as soft as cotton-buds.

**Tathā tu kassāmi yathāpi issaro,  
Yaṃ labbhati tenapi hotu me alam;  
Na tāham kassāmi yathā atandito,  
Bilārabhastamva yathā sumadditam.**

I'll act as a master does:  
let whatever I get be enough for me.  
And that's why I'll make you as supple  
as a tireless worker makes a cat-skin bag.

**Tathā tu kassāmi yathāpi issaro,  
Yaṃ labbhati tenapi hotu me alam;  
Viriyena tam mayha vasānayissam,  
Gajamva mattam kusalaṅkusaggaho.**

I'll act as a master does:  
let whatever I get be enough for me.  
I'll control you with my energy,  
as a skilled trainer controls an elephant  
with a hook.

**Tayā sudantena avaṭṭhitena hi,  
Hayena yoggācariyova ujjunā;  
Pahomi maggam paṭipajjituṃ sivaṃ,  
Cittānurakkhihi sadā nisevitaṃ.**

Now that you're well-tamed and reliable,  
I can use you, like a trainer uses a straight-  
running horse,  
to practice the path so full of grace,  
cultivated by those who take care of their  
minds.

**Ārammaṇe tam balasā nibandhisam,  
Nāgamva thambhamhi dalhāya rajjuyā;  
Tam me suguttam satiyā subhāvitaṃ,  
Anissitam sabbabhavesu hehisi.**

I shall strongly fasten you to a meditation  
subject,  
as an elephant is tied to a post with firm  
rope.  
You'll be well-guarded by me, well-  
developed by mindfulness,  
and unattached to rebirth in all states of  
existence.

**Paññāya chetvā vipathānusārinaṃ,  
Yogena niggayha pathe nivesiya;  
Disvā samudayaṃ vibhavaṅca  
sambhavaṃ,  
Dāyādako hehisi aggavādino.**

You'll use understanding to cut the follower  
of the wrong path,  
curb them by practice, and settle them on  
the right path.

And when you have seen the cause of  
suffering arise and pass away,  
you'll be an heir to the greatest teacher.

**Catubbipallāsavasam̐ adhiṭṭhitam̐,  
Gāmaṇḍalaṃva parinesi citta maṃ;  
Nanu saṃyojanabandhanacchidaṃ,  
Samsevase kāruṇikaṃ mahāmunim̐.**

Under the sway of the four distortions,  
mind,  
you dragged me around like a bull in a pit;  
but now you won't associate with the great  
sage of compassion,  
the cutter of fetters and bonds?

**Migo yathā seri sucittakānane,  
Rammaṃ giriṃ pāvusaabhamālinim̐;  
Anākule tattha nage ramissam̐,  
Asaṃsayam̐ citta parā bhavissasi.**

Like a deer roaming free in the colorful  
forest,  
I'll ascend the lovely mountain wreathed in  
cloud,  
and rejoice to be on that hill, free of folk—  
there is no doubt you'll perish, mind.

**Ye tuyha chandena vasena vattino,  
Narā ca nārī ca anubhonti yaṃ sukhaṃ;  
Aviddasū māravasānuvattino,  
Bhavābhinandī tava citta sāvakā”ti.**

The men and women who live under your  
will and command,  
whatever pleasure they experience,  
they are ignorant and fall under Māra's  
control;  
loving life, they're your disciples, mind.

## Book of the Sixties

### 20.1. Mahāmoggallāna

**“Ārañṇikā piṇḍapātikā,  
uñchāpattāgate ratā;  
Dālemu maccuno senaṃ,  
ajjhattaṃ susamāhitā.**

“Living in the wilderness, eating only alms-  
food,  
happy with the scraps in our bowls,  
let us tear apart the army of death,  
while remaining serene within.

**Ārañṇikā piṇḍapātikā,  
uñchāpattāgate ratā;  
Dhunāma maccuno senaṃ,  
naḷāgāraṃva kuñjaro.**

Living in the wilderness, eating only alms-  
food,  
happy with the scraps in our bowls,  
let us crush the army of death,  
as an elephant a hut of reeds.

**Rukkhamūlikā sātatikā,  
uñchāpattāgate ratā;  
Dālemu maccuno senaṃ,  
ajjhattaṃ susamāhitā.**

Living at the foot of a tree, persistent,  
happy with the scraps in our bowls,  
let us tear apart the army of death,  
while remaining serene within.

**Rukkhamūlikā sātatikā,  
uñchāpattāgate ratā;  
Dhunāma maccuno senaṃ,  
naḷāgāraṃva kuñjaro”.**

Living at the foot of a tree, persistent,  
happy with the scraps in our bowls,  
let us crush the army of death,  
as an elephant a hut of reeds.”

**“Aṭṭhikaṅkalakuṭike,  
maṃsanhārupasibbite;  
Dhiratthu pure duggandhe,  
paragatte mamāyase.**

“You little hut, made of a chain of bones,  
sewn together with flesh and sinew;  
damn you mortal frame, you stink,  
you cherish the parts of others!

**Gūthabhaste taconaddhe,  
uragaṇḍipisācini;  
Nava sotāni te kāye,  
yāni sandanti sabbadā.**

You sack of dung wrapped up in skin!  
You demoness with horns on your chest!  
O body, you have nine streams  
that are flowing all the time.

**Tava sarīraṃ navasotaṃ,  
Duggandhakaraṃ paribandhaṃ;  
Bhikkhu parivajjayate taṃ,  
Mīḷhaṃ ca yathā sucikāmo.**

With its nine streams,  
your body stinks, full of dung.  
A monk seeking purity  
would avoid it like excrement.

**Evañce taṃ jano jañṇā,  
yathā jānāmi taṃ ahaṃ;**

**Ārakā parivajjeyya,  
gūthaṭṭhānaṃva pāvuse”.**

If they knew you  
like I do,  
they'd keep far away,  
like a cesspit in the rain.”

**“Evametaṃ mahāvīra,  
yathā samaṇa bhāsasi;  
Ettha ceke visīdanti,  
paṅkamhiva jaraggavo”.**

“So it is, great hero!  
As you say, ascetic!  
But some sink here  
like an old bull stuck in a bog.”

**“Ākāsamhi haliddiyā,  
yo maññetha rajetave;  
Aññena vāpi raṅgena,  
vighātudayameva taṃ.**

“Whoever might think  
of making the sky yellow,  
or some other color,  
would only trouble themselves.

**Tadākāsasamaṃ cittam,  
ajjhataṃ susamāhitam;  
Mā pāpacitte āsādi,  
aggikhandhamva pakkhimā”.**

This mind is like the sky:  
serene inside itself.  
Evil-minded one, don't attack me,  
you'll end up like a moth in a bonfire.”

**“Passa cittakataṃ bimbaṃ,  
arukāyaṃ samussitaṃ;  
Āturaṃ bahusaṅkappaṃ,  
yassa natthi dhuvaṃ ṭhiti.**

“See this fancy puppet,  
a body built of sores,  
diseased, obsessed over,  
in which nothing lasts at all.

**Passa cittakataṃ rūpaṃ,  
maṇinā kuṇḍalena ca;  
Aṭṭhiṃ tacena onaddham,  
saha vatthehi sobhati.**

See this fancy figure,  
with its gems and earrings;  
it is bones wrapped in skin,  
made pretty by its clothes.

**Alattakakatā pādā,  
mukhaṃ cuṇṇakamakkhitaṃ;  
Alaṃ bālassa mohāya,  
no ca pāragavesino.**

Rouged feet  
and powdered face  
may be enough to beguile a fool,  
but not a seeker of the far shore.

**Aṭṭhapadakatā kesā,  
nettā añjanamakkhita;  
Alaṃ bālassa mohāya,  
no ca pāragavesino.**

Hair in eight braids  
and eyeliner  
may be enough to beguile a fool,  
but not a seeker of the far shore.

**Añjanīva navā citta,  
pūtikāyo alaṅkato;  
Alaṃ bālassa mohāya,  
no ca pāragavesino.**

A rotting body all adorned  
like a freshly painted makeup box  
may be enough to beguile a fool,  
but not a seeker of the far shore.

**Odahi migavo pāsaṃ,  
nāsadā vāguraṃ migo;  
Bhutvā nivāpaṃ gacchāma,  
kaddante migabandhake.**

The hunter laid his snare,  
but the deer didn't spring the trap.  
I've eaten the bait and now I go,  
leaving the trapper to lament.

**Chinno pāso migavassa,  
nāsadā vāguraṃ migo;  
Bhutvā nivāpaṃ gacchāma,  
socante migaluddake”.**

The hunter's trap is broken,  
but the deer didn't spring the trap.  
I've eaten the bait and now I go,  
leaving the deer-hunter to grieve.”

**“Tadāsi yaṃ bhīmsanakaṃ,  
tadāsi lomahaṃsanaṃ;  
Anekākārasampanne,  
sāriputtamhi nibbute.**

“Then there was terror!  
Then they had goosebumps!  
When Sāriputta, endowed with a multitude  
of attributes,  
became quenched.

**Aniccā vata saṅkhārā,  
uppādavayadhammino;  
Upajjitvā nirujjhanti,  
tesaṃ vūpasamo sukho.**

Oh! Conditions are impermanent,  
their nature is to rise and fall;

having arisen, they cease;  
their stilling is true bliss.”

**Sukhamaṃ te paṭivijjhanti,  
vālaggaṃ usunā yathā;  
Ye pañcakkhandhe passanti,  
parato no ca attato.**

“Those who see the five aggregates  
as other, not as self,  
penetrate a subtle thing,  
like a hair-tip with an arrow.

**Ye ca passanti saṅkhāre,  
parato no ca attato;  
Paccabyādhimsu nipuṇaṃ,  
vālaggaṃ usunā yathā.**

Those who see conditions  
as other, not as self,  
pierce a fine thing,  
like a hair-tip with an arrow.”

**Sattiyā viya omaṭṭho,  
ḍayhamānova matthake;  
Kāmarāgappahānāya,  
sato bhikkhu paribbaje.**

“Like they’re struck by a sword,  
like their head was on fire,  
a mendicant should go forth mindfully,  
to give up sensual desire.

**Sattiyā viya omaṭṭho,  
ḍayhamānova matthake;  
Bhavarāgappahānāya,  
sato bhikkhu paribbaje.**

Like they’re struck by a sword,  
like their head was on fire,  
a mendicant should go forth mindfully,  
to give up desire for rebirth.”

**Codito bhāvitattena,  
sarīrantimadhārinā;  
Migāramātupāsādaṃ,  
pādaṅguṭṭhena kampayim.**

“Urged by the developed one,  
who bore his final body,  
I shook the stilt longhouse of Migāra’s  
mother  
with my big toe.”

**Nayidaṃ sithilamārabha,  
nayidaṃ appena thāmasā;  
Nibbānamadhigantabbaṃ,  
sabbaganthapamocanaṃ.**

“Not by being slack,  
or with little strength  
is extinguishment realized,  
the release from all ties.”

**Ayañca daharo bhikkhu,  
ayamuttamaporiso;  
Dhāreti antimam deham,  
jetvā maram savāhinim.**

“This young monk,  
this best of men,  
bears his final body,  
having vanquished Māra and his mount.”

**Vivaramanupabhanti vijjutā,  
Vebhārassa ca paṇḍavassa ca;  
Nagavivaragato jhāyati,  
Putto appaṭimassa tādino.**

“Lightning flashes down  
on the cleft of Vebhāra and Paṇḍava.  
But in the mountain cleft he is absorbed in  
jhāna—  
the son of the Buddha, inimitable and  
poised.”

**Upasanto uparato,  
pantasenāsano muni;  
Dāyādo buddhaseṭṭhassa,  
brahmunā abhivandito”.**

“Calm and quiet,  
the sage in his remote lodging,  
the heir to the best of Buddhas,  
is honored even by Brahmā.

**“Upasantaṃ uparataṃ,  
pantasenāsaṇaṃ munim;  
Dāyādaṃ buddhaseṭṭhassa,  
vanda brāhmaṇa kassapaṃ.**

Calm and quiet,  
the sage in his remote lodging,  
is heir to the best of Buddhas:  
Brahmin, you should honor Kassapa!

**Yo ca jātisataṃ gacche,  
sabbā brāhmaṇajātiyo;  
Sottiyo vedasampanno,  
manussesu punappunaṃ.**

Even if someone were to be born again and  
again  
a hundred times in the human realm,  
and always as a brahmin,  
a student accomplished in the Vedas;

**Ajjhāyakopi ce assa,  
tiṇṇaṃ vedāna pāragū;  
Etassa vandanāyetaṃ,  
kalaṃ nāgghati soḷasim.**

and if he were to become a reciter,  
a master of the three Vedas:  
honoring such a person  
isn’t worth a sixteenth of that.

**Yo so aṭṭha vimokkhāni,  
purebhattaṃ aphasaya;  
Anulomaṃ paṭilomaṃ,  
tato piṇḍāya gacchati.**

One who attains the eight emancipations  
forwards and backwards  
before breakfast,  
and then goes on alms-round—

**Tādisaṃ bhikkhuraṃ māsādi,  
māttānaṃ khaṇi brāhmaṇa;  
Abhippasādehi manaṃ,  
arahantamhi tādine;  
Khippaṃ pañjaliko vanda,  
mā te vijaṭi matthakaṃ”.**

don't attack such a mendicant!  
Don't ruin yourself, brahmin!  
Let your heart have trust  
in the perfected one, the poised;  
quickly venerate him with joined palms:  
don't let your head explode!”

**“Neso passati saddhammaṃ,  
saṃsārena purakkhato;  
Adhogamaṃ jimhapaṭhaṃ,  
kummaggamanudhāvati.**

“If you prioritize transmigration,  
you don't see the true teaching.  
You're following a twisted path,  
a bad path that will lead you down.

**Kimīva mīḷhasallitto,  
saṅkhāre adhimucchito;  
Pagāḷho lābhasakkāre,  
tuccho gacchati poṭṭhilo”.**

Like a worm smeared with dung,  
he is besotted with conditions.  
Sunk in gain and honor,  
Poṭṭhila goes on, hollow.”

**“Imaṅca passa āyantaṃ,  
sāriputtaṃ sudassanaṃ;  
Vimuttaṃ ubhatobhāge,  
ajjhattaṃ susamāhitaṃ.**

“See Sāriputta coming!  
It is good to see him;  
he is freed in both ways,  
serene inside himself;

**Visallaṃ khīṇasaṃyogaṃ,  
tevijjaṃ maccuhāyinaṃ;  
Dakkhīṇeyyaṃ manussānaṃ,  
puññaṃ akkhettaṃ anuttaraṃ”.**

free of thorns, with fetters ended,  
master of the three knowledges, destroyer  
of death;

worthy of offerings,  
a supreme field of merit for the people.”

**“Ete sambahulā devā,  
iddhimanto yasassino;  
Dasa devasahassāni,  
sabbe brahmapurohitā;  
Moggallānaṃ namassantā,  
tiṭṭhanti pañjalikatā.**

“These many gods,  
powerful and glorious,  
all 10,000 of them,  
are ministers of Brahmā.  
They stand with joined palms  
honoring Moggallāna:

**‘Namo te purisajāṇña,  
namo te purisuttama;  
Yassa te āsavā khīṇā,  
dakkhiṇeyyosi mārisa’.**

‘Homage to you, O thoroughbred!  
Homage to you, supreme among men!  
Since your defilements are ended,  
you, sir, are worthy of teacher's offerings.”

**Pūjito naradevena,  
uppanno maraṇābhibhū;  
Puṇḍarīkaṃva toyena,  
saṅkhārenupalippati.**

“Venerated by men and gods,  
he has arisen, the master of death.  
He is unsmeared by conditions,  
as a lotus-flower by water.

**Yassa muhuttena sahasadhā loko,  
Saṃvidito sabrahmakappo vasi;  
Iddhiguṇe cutupapāte kāle,  
Passati devatā sa bhikkhu”.**

Knowing in an hour the thousand-fold  
world, together with the Brahmā realm;  
master of psychic powers  
and the knowledge of the passing away and  
rebirth of beings;  
that mendicant sees the gods in time.”

**“Sāriputtova paññāya,  
sīlena upasamena ca;  
Yopi pāraṅgato bhikkhu,  
etāvaparamo siyā.**

“Sāriputta, the monk who has crossed over,  
may be supreme  
in respect of his wisdom,  
ethics, and peace.

**Koṭisatasahassassa,  
Attabhāvaṃ khaṇena nimmine;**

**Ahaṃ vikubbanāsu kusalo,  
Vasībhūtomhi iddhiyā.**

But in a moment I can create the likenesses  
of ten million times 100,000 people!  
I'm skilled in transformations;  
I'm a master of physic powers.

**Samādhivijjāvasipāramigato,  
Moggallānagotto asitassa sāsane;  
Dhīro samucchindi samāhitindriyo,  
Nāgo yathā pūtilataṃva bandhanaṃ.**

A member of the Moggallāna clan, attained  
to perfection and mastery  
in immersion and knowledge, wise in the  
teachings of the unattached,  
with serene faculties, has burst his bonds  
like an elephant bursts a rope of creeper.

**Paricīṇṇo mayā satthā,  
kataṃ buddhassa sāsanaṃ;  
Ohito garuko bhāro,  
bhavanetti samūhatā.**

I've served the teacher  
and fulfilled the Buddha's instructions.  
The heavy burden is laid down,  
the attachment to rebirth is eradicated.

**Yassa catthāya pabbajito,  
agārasmānagāriyaṃ;  
So me attho anupatto,  
sabbasaṃyojanakkhaya.**

I've attained the goal  
for the sake of which I went forth  
from the lay life to homelessness—  
the end of all fetters.”

**Kīdiso nirayo āsi,  
yattha dussī apaccatha;  
Vidhuraṃ sāvakaṃsajja,  
kakusandhaṃca brāhmaṇaṃ.**

“What kind of hell was that,  
where Dūsī was roasted  
after attacking the disciple Vidhura  
along with the brahmin Kakusandha?

**Sataṃ āsi ayosaṅkū,  
sabbe paccattavedanā;  
Īdiso nirayo āsi,  
yattha dussī apaccatha;  
Vidhuraṃ sāvakaṃsajja,  
kakusandhaṃca brāhmaṇaṃ.**

There were 100 iron spikes,  
each one individually painful.  
That's the kind of hell  
where Dūsī was roasted  
after attacking the disciple Vidhura  
along with the brahmin Kakusandha.

**Yo etamabhijānāti,  
bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja,  
kaṇha dukkhaṃ nigacchasi.**

Dark One, if you attack  
a mendicant who directly knows this,  
a disciple of the Buddha,  
you'll fall into suffering.

**Majjhesarasmim tiṭṭhanti,  
vimānā kappathāyino;  
Veḷuriyavaṇṇā rucirā,  
accimanto pabhassarā;  
Accharā tattha naccanti,  
puthu nānattavaṇṇiyo.**

There are mansions that last for an eon  
standing in the middle of a lake.  
Sapphire-colored, brilliant,  
they sparkle and shine.  
Dancing there are nymphs  
shining in all different colors.

**Yo etamabhijānāti,**

**...pe...**

**kaṇha dukkhaṃ nigacchasi.**

Dark One, if you attack  
a mendicant who directly knows this,  
a disciple of the Buddha,  
you'll fall into suffering.

**Yo ve buddhena codito,  
bhikkhusaṅghassa pekkhato;  
Migāramātupāsādaṃ,  
pādaṅguṭṭhena kampayi.**

I'm the one who, urged by the Buddha,  
shook the stilt longhouse of Migāra's  
mother  
with his big toe  
as the Saṅgha of mendicants watched.

**Yo etamabhijānāti,**

**...pe...**

**kaṇha dukkhaṃ nigacchasi.**

Dark One, if you attack  
a mendicant who directly knows this,  
a disciple of the Buddha,  
you'll fall into suffering.

**Yo vejayantapāsādaṃ,  
pādaṅguṭṭhena kampayi;  
Iddhibalenupatthaddho,  
saṃvejesi ca devatā.**

I'm the one who shook the Palace of Victory  
with his big toe  
owing to psychic power,  
inspiring deities to awe.

**Yo etamabhijānāti,**

**...pe...**

**kaṇha dukkhaṃ nigacchasi.**

Dark One, if you attack  
a mendicant who directly knows this,  
a disciple of the Buddha,  
you'll fall into suffering.

**Yo vejayantapāsāde,  
sakkaṃ so paripucchati;**

**Api āvuso jānāsi,**

**taṇhakkhayavimuttiyo;**

**Tassa sakko viyākāsi,  
pañhaṃ puṭṭho yathātathaṃ”.**

I'm the one who asked Sakka  
in the Palace of Victory:  
'Sir, do you know the freedom  
that comes with the ending of craving?'  
And I'm the one to whom Sakka  
admitted the truth when asked.

**Yo etamabhijānāti,**

**...pe...**

**kaṇha dukkhaṃ nigacchasi.**

Dark One, if you attack  
a mendicant who directly knows this,  
a disciple of the Buddha,  
you'll fall into suffering.

**Yo brahmānaṃ paripucchati,  
Sudhammāyaṃ ṭhito sabhaṃ;**

**Ajjāpi tyāvuso sā diṭṭhi,**

**Yā te diṭṭhi pure ahu;**

**Passasi vītivattantaṃ,**

**Brahmaloke pabhassaraṃ.**

I'm the one who asked Brahmā  
in the Hall of Justice before the assembly:  
'Sir, do you still have the same view  
that you had in the past?  
Or do you see the radiance  
transcending the Brahmā realm?'

**Tassa brahmā viyākāsi,  
pañhaṃ puṭṭho yathātathaṃ;**

**Na me mārisa sā diṭṭhi,**

**yā me diṭṭhi pure ahu.**

And I'm the one to whom Brahmā  
admitted the truth when asked.  
'Good sir, I don't have that view  
that I had in the past.

**Passāmi vītivattantaṃ,  
brahmaloke pabhassaraṃ;  
Sohaṃ ajja kathaṃ vajjaṃ,  
ahaṃ niccomhi sassato”.**

I see the radiance  
transcending the Brahmā realm.

So how could I say today  
that I am permanent and eternal?

**Yo etamabhijānāti,**

**...pe...**

**kaṇha dukkhaṃ nigacchasi.**

Dark One, if you attack  
a mendicant who directly knows this,  
a disciple of the Buddha,  
you'll fall into suffering.

**Yo mahāneruno kūṭaṃ,  
vimokkhena aphasaya;  
Vanaṃ pubbavidehānaṃ,  
ye ca bhūmisayā narā.**

I'm the one who has touched the peak of  
Mount Neru  
using the power of meditative liberation.  
I've visited the forests of the people  
who dwell in the Eastern Continent.

**Yo etamabhijānāti,**

**bhikkhu buddhassa sāvako;**

**Tādisaṃ bhikkhumāsajja,**

**kaṇha dukkhaṃ nigacchasi.**

Dark One, if you attack  
a mendicant who directly knows this,  
a disciple of the Buddha,  
you'll fall into suffering.

**Na ve aggi cetayati,  
ahaṃ bālaṃ ḍahāmīti;  
Bālova jalitaṃ aggiṃ,  
āsajja naṃ paḍayhati.**

Though a fire doesn't think:  
'I'll burn the fool!'  
Still the fool who attacks  
the fire gets burnt.

**Evamevaṃ tuvaṃ māra,  
āsajja naṃ tathāgataṃ;  
Sayāṃ ḍahissasi attānaṃ,  
bālo aggiṃva samphusaṃ.**

In the same way, Māra,  
in attacking the Realized One,  
you'll only burn yourself,  
like a fool touching the flames.

**Apuññaṃ pasavī māro,  
āsajja naṃ tathāgataṃ;  
Kiṃ nu maññasi pāpima,  
na me pāpaṃ vipaccati.**

Māra's done a bad thing  
in attacking the Realized One.  
Wicked One, do you imagine that  
your wickedness won't bear fruit?

**Karato te cīyate pāpaṃ,  
cirarattāya antaka;  
Māra nibbinda buddhamhā,  
āsaṃ mākāsi bhikkhusu”.**

Your deeds heap up wickedness  
that will last a long time, Terminator!  
Forget about the Buddha, Māra!  
And give up your hopes for the  
mendicants!”

**“Iti māraṃ atajjesi,  
bhikkhu bhesakaḷāvane;  
Tato so dummano yakkho,  
tatthevantaradhāyathā”ti.  
Itthaṃ sudaṃ āyasmā mahāmoggallāno  
thero gāthāyo abhāsittthāti.  
Saṭṭhinipāto niṭṭhito.  
Tatruddānaṃ**

“That is how, in the Bhesakaḷā grove,  
the mendicant rebuked Māra.

That spirit, downcast,  
disappeared right there!”

It was thus that these verses were recited by  
the senior venerable Mahāmoggallāna.

## The Great Book

### 21.1. Vaṅgīsa

**“Nikkhantaṃ vata maṃ santaṃ,  
agārasmānagāriyaṃ;  
Vitakkā upadhāvanti,  
pagabbhā kaṇhato ime.**

“Now that I’ve gone forth  
from the lay life to homelessness,  
I’m overrun  
by the impudent thoughts of the Dark One.

**Uggaputtā mahissāsā,  
sikkhitā daḷhadhammino;  
Samantā parikireyyuṃ,  
sahassaṃ apalāyinaṃ.**

Even if a thousand mighty princes and great  
archers,  
well trained, with strong bows,  
were to completely surround me;  
I would never flee.

**Sacepi ettakā bhiyyo,  
āgamissanti itthiyo;  
Neva maṃ byādhayissanti,  
dhamme samhi patiṭṭhito.**

And even if women come,  
many more than that,  
they won’t scare me,  
for I stand firm in the teaching.

**Sakkhī hi me sutaraṃ etaṃ,  
buddhassādiccabandhuno;  
Nibbānagamaṇaṃ maggaṃ,  
tattha me nirato mano.**

I heard this with my own ears  
from the Buddha, Kinsman of the Sun,  
about the path going to extinguishment;  
that’s what delights my mind.

**Evañce maṃ viharantaṃ,  
pāpima upagacchasi;  
Tathā maccu karissāmi,  
na me maggampi dakkhasi.**

Wicked One, if you come near me  
as I meditate like this,  
I’ll make sure that you, Death,  
won’t even see the path I take.”

**Aratiṅca ratiṅca pahāya,  
Sabbaso gehasitaṅca vitakkaṃ;  
Vanathaṃ na kareyya kuhiṅci,  
Nibbanatho avanatho sa bhikkhu.**

“Giving up discontent and desire,  
along with all thoughts of the lay life,  
they wouldn’t get entangled in anything;  
unentangled, disentangled: that’s a real  
mendicant.

**Yamidha pathaviṅca vehāsaṃ,  
Rūpagataṃ jagatogadhaṃ kiṅci;  
Parijīyati sabbamaniccaṃ,  
Evaṃ samecca caranti mutattā.**

Whether on this earth or in the sky,  
whatever in the world is included in form  
wears out, it is all impermanent;  
the thoughtful live having comprehended  
this truth.

**Upadhīsu janā gadhitāse,  
Diṭṭhasute paṭighe ca mute ca;  
Ettha vinodaya chandamanejo,  
Yo hettha na limpata muni tamāhu.**

People are bound to their attachments,  
to what is seen, heard, felt, and thought.  
Unstirred, dispel desire for these things;  
for one called ‘a sage’ does not cling to  
them.

**Atha saṭṭhisitā savitakkā,  
Puthujjanatāya adhammā niviṭṭhā;  
Na ca vaggagatassa kuhiṅci,  
No pana duṭṭhullagāhī sa bhikkhu.**

Attached to the sixty wrong views, and full  
of their own opinions,  
ordinary people are fixed in wrong  
principles.  
But that mendicant wouldn’t join a



sectarian group,  
still less would they utter lewd speech.

**Dabbo cirarattasamāhito,  
Akuhako nipako apihālu;  
Santam̄ padaṃ ajjhagamā muni,  
Paṭicca parinibbuto kaṅkhati kālam̄.**

Clever, long serene,  
free of deceit, alert, without envy,  
the sage has reached the state of peace;  
and because he's extinguished, he awaits his  
time."

**Mānam̄ pajahassu gotama,  
Mānapathaṅca jahassu asesam̄;  
Mānapathamhi sa mucchito,  
Vippaṭisārīhuvā cirarattam̄.**

"Give up conceit, Gotama!  
Completely abandon the different kinds of  
conceit!  
Besotted with the different kinds of conceit,  
you've had regrets for a long time.

**Makkhena makkhitā pajā,  
Mānahatā nirayaṃ papatanti;  
Socanti janā cirarattam̄,  
Mānahatā nirayaṃ upapannā.**

Smearred by smears and slain by conceit,  
people fall into hell.  
When people slain by conceit are reborn in  
hell,  
they grieve for a long time.

**Na hi socati bhikkhu kadāci,  
Maggajino sammā paṭipanno;  
Kittiṅca sukhaṅcānubhoti,  
Dhammasoti tamāhu tathattam̄.**

But a mendicant who practices rightly,  
owning the path, never grieves.  
They enjoy happiness and a good  
reputation,  
and they rightly call him a 'Seer of Truth'.

**Tasmā akhilo idha padhānavā,  
Nīvaraṇāni pahāya visuddho;  
Mānaṅca pahāya asesam̄,  
Vijjāyantakaro samitāvī".**

So don't be hard-hearted, be energetic,  
with hindrances given up, be pure.  
Then with conceit given up completely,  
use knowledge to make an end, and be at  
peace."

**"Kāmarāgena ḍayhāmi,  
cittam̄ me pariḍayhati;  
Sādhu nibbāpanam̄ brūhi,  
anukampāya gotama".**

"I've got a burning desire for pleasure;  
my mind is on fire!

Please, out of compassion, Gotama,  
tell me how to quench the flames."

**"Saññāya vipariyesā,  
cittam̄ te pariḍayhati;  
Nimittam̄ parivajjehi,  
subham̄ rāgūpasam̄hitam̄. (...)**

"Your mind is on fire  
because of a perversion of perception.  
Turn away from the feature of things  
that's attractive, provoking lust.

**Asubhāya cittam̄ bhāvehi,  
ekaggaṃ susamāhitam̄;  
Sati kāyagatā tyatthu,  
nibbidābahulo bhava.**

With your mind unified and serene,  
meditate on the ugly aspects of the body.  
With mindfulness immersed in the body,  
be full of disillusionment.

**Animittaṅca bhāvehi,  
mānānusayamujjaha;  
Tato mānābhisamayā,  
upasanto carissasi".**

Meditate on the signless,  
give up the tendency to conceit;  
and when you comprehend conceit,  
you will live at peace."

**"Tameva vācam̄ bhāseyya,  
yāyattānam̄ na tāpaye;  
Pare ca na vihiṅseyya,  
sā ve vācā subhāsītā.**

"Speak only such words  
that do not hurt yourself  
nor harm others;  
such speech is truly well spoken.

**Piyavācameva bhāseyya,  
yā vācā paṭinanditā;  
Yaṃ anādāya pāpāni,  
pasesam̄ bhāsate piyaṃ.**

Speak only pleasing words,  
words gladly welcomed.  
Pleasing words are those  
that bring nothing bad to others.

**Saccam̄ ve amatā vācā,  
esa dhammo sanantano;  
Sacce atthe ca dhamme ca,  
āhu santo paṭiṭṭhitā.**

Truth itself is the undying word:  
this is an ancient principle.  
Good people say that the teaching and its

meaning  
are grounded in the truth.

**Yaṃ buddho bhāsati vācaṃ,  
khemaṃ nibbānapattiyā;  
Dukkassantakiriyāya,  
sā ve vācānamuttamā”.**

The words spoken by the Buddha  
for realizing the sanctuary, extinguishment,  
for making an end of suffering:  
this really is the best kind of speech.”

**“Gambhīrapañño medhāvī,  
maggāmaggassa kovido;  
Sāriputto mahāpañño,  
dhammaṃ deseti bhikkhunaṃ.**

“Deep in wisdom, intelligent,  
expert in the variety of paths;  
Sāriputta, so greatly wise,  
teaches Dhamma to the mendicants.

**Saṅkhittenapi deseti,  
vitthārenapi bhāsati;  
Sālikāyiva nigghoso,  
paṭibhānaṃ udiyyati.**

He teaches in brief,  
or he speaks at length.  
His call, like a myna bird,  
overflows with inspiration.

**Tassa taṃ desayantassa,  
suṇanti madhuraṃ giraṃ;  
Sarena rajanīyena,  
savanīyena vaggunā;  
Udaggacittā muditā,  
sotaṃ odhenti bhikkhavo”.**

While he teaches  
the mendicants listen to his sweet voice,  
sounding attractive,  
clear and graceful.  
They listen joyfully,  
their hearts uplifted.”

**“Ajja pannarase visuddhiyā,  
Bhikkhū pañcasatā samāgatā;  
Saṃyojanabandhanacchidā,  
Anīghā khīṇapunabbhavā isī.**

“Today, on the fifteenth day sabbath,  
five hundred monks have gathered together  
to purify their precepts.  
These untroubled sages have cut off their  
fetters and bonds,  
they will not be reborn again.

**Cakkavattī yathā rājā,  
amaccaparivārito;**

**Samantā anupariyeti,  
sāgarantaṃ mahiṃ imaṃ.**

Just as a wheel-rolling monarch  
surrounded by ministers  
travels all around this  
land that’s girt by sea.

**Evaṃ vijitasāṅgamaṃ,  
satthavāhaṃ anuttaraṃ;  
Sāvakaṃ payirupāsanti,  
tevijjā maccuhāyino.**

So disciples with the three knowledges,  
destroyers of death,  
revere the winner of the battle,  
the unsurpassed caravan leader.

**Sabbe bhagavato puttā,  
palāpettha na vijjati;  
Taṇhāsallassa hantāraṃ,  
vande ādiccabandhunaṃ.**

All are sons of the Blessed One—  
there is no rubbish here.  
I bow to the Kinsman of the Sun,  
destroyer of the dart of craving.”

**Parosahassaṃ bhikkhūnaṃ,  
sugataṃ payirupāsati;  
Desentaṃ virajaṃ dhammaṃ,  
nibbānaṃ akutobhayaṃ.**

“Over a thousand mendicants  
revere the Holy One  
as he teaches the immaculate Dhamma,  
extinguishment, fearing nothing from any  
quarter.

**Suṇanti dhammaṃ vimalaṃ,  
sammāsambuddhadesitaṃ;  
Sobhati vata sambuddho,  
bhikkhusaṅghapurakkhato.**

They listen to the immaculate Dhamma  
taught by the fully awakened Buddha;  
the Buddha is so brilliant,  
at the fore of the mendicant Saṅgha.

**‘Nāganāmo’si bhagavā,  
isīnaṃ isisattamo;  
Mahāmeghova hutvāna,  
sāvake abhivassasi.**

Blessed One, your name is ‘Giant’,  
seventh of the sages.  
You are like a great cloud  
that rains on your disciples.

**Divā vihārā nikkhamma,  
satthudassanakamyatā;  
Sāvako te mahāvīra,  
pāde vandati vaṅgiso”.**

I've left my day's meditation,  
out of desire to see the teacher.  
Great hero, your disciple Vaṅgīsa  
bows at your feet."

**“Ummaggapathaṃ māraṣṣa,  
Abhibhuyya carati pabhijja khilāni;  
Taṃ passatha bandhapamuñcakaraṃ,  
Asitaṃva bhāgaso pavibhajja.**

“Having overcome Māra's devious path,  
he wanders with hard-heartedness  
dissolved.  
See him, the liberator from bonds,  
unattached,  
analyzing the teaching.

**Oghassa hi nitaraṇatthaṃ,  
Anekavihitaṃ maggaṃ akkhāsi;  
Tasmiṃca amate akkhāte,  
Dhammasasā thitā asarṃhīrā.**

He has explained in many ways  
the path to cross the flood.  
The seers of Dhamma stand unfaltering  
in the deathless he has explained.

**Pajjotakaro ativijja,  
Sabbatthitānaṃ atikkamamaddasa;  
Ñatvā ca sacchikatvā ca,  
Aggaṃ so desayi dasaddhānaṃ.**

The bringer of light who has pierced the  
truth,  
he has seen what lies beyond all states of  
being.  
When you saw and realized this for yourself,  
you taught it first to the group of five.

**Evaṃ sudesite dhamme,  
Ko pamādo vijānataṃ dhammaṃ;  
Tasmā hi tassa bhagavato sāsane,  
Appamatto sadā namassamanusikkhe”.**

When the Dhamma has been so well taught,  
how could those who know it be negligent?  
So being diligent, we should always  
respectfully train  
in the Buddha's teaching.”

**“Buddhānubuddho yo thero,  
koṇḍañño tibbanikkamo;  
Lābhī sukhavīhārānaṃ,  
vivekānaṃ abhiṇhaso.**

“The senior monk who was awakened right  
after the Buddha,  
Koṇḍañña, is keenly energetic.  
He regularly gains blissful meditative states,  
and the three kinds of seclusion.

**Yaṃ sāvakena pattaḃbaṃ,  
satthu sāsana-kāriṇā;  
Sabbassa taṃ anuppattaṃ,  
appamattassa sikkhato.**

Whatever can be attained by a disciple  
who does the Teacher's bidding,  
he has attained it all,  
through diligently training himself.

**Mahānubhāvo tevijjo,  
cetopariyakovido;  
Koṇḍañño buddhadāyādo,  
pāde vandati satthuno”.**

With great power and the three  
knowledges,  
expert in comprehending the minds of  
others,  
Koṇḍañña, the heir to the Buddha,  
bows at the Teacher's feet.”

**“Nagassa passe āsīnaṃ,  
muniṃ dukkhassa pāraguṃ;  
Sāvakaṃ payirupāsanti,  
tevijjā maccuhāyino.**

“As the sage, who has gone beyond  
suffering,  
sits upon the mountain slope,  
he is revered by disciples with the three  
knowledges,  
destroyers of death.

**Cetasā anupariyeti,  
moggallāno mahiddhiko;  
Cittaṃ nesaṃ samanvesaṃ,  
vipamuttaṃ nirūpadhiṃ.**

Moggallāna, of great psychic power,  
comprehends with his mind,  
scrutinizing their minds,  
liberated, free of attachments.

**Evaṃ sabbaṅgasampannaṃ,  
muniṃ dukkhassa pāraguṃ;  
Anekākārasampannaṃ,  
payirupāsanti gotamaṃ”.**

So they revere Gotama,  
the sage gone beyond suffering,  
who is endowed with all path factors,  
and with a multitude of attributes.”

**“Cando yathā vigatavalāhake nabhe,  
Virocati vītamalova bhāṇumā;  
Evampi aṅgīrasa tvaṃ mahāmuni,  
Atirocasi yasaṃ sabbalokaṃ”.**

“Like the moon on a cloudless night,  
like the shining immaculate sun,  
so too Aṅgīrasa, O great sage,  
your glory outshines the entire world.”

**“Kāveyyamattā vicarimha pubbe,  
Gāmā gāmaṃ purā puram;  
Athaddasāma sambuddhaṃ,  
Sabbadhammāna pāraguṃ.**

“We used to wander, drunk on poetry,  
from village to village, town to town.  
Then we saw the Buddha,  
who has gone beyond all things.

**So me dhammamañesi,  
muni dukkhassa pāragū;  
Dhammaṃ sutvā pasīdimha,  
saddhā no udapajjatha.**

He, the sage gone beyond suffering,  
taught me the Dhamma.  
When we heard the Dhamma, we became  
confident—  
faith arose in us.

**Tassāhaṃ vacanaṃ sutvā,  
khandhe āyatanāni ca;  
Dhātuyo ca viditvāna,  
pabbajim anagāriyaṃ.**

Hearing him speak of  
the aggregates, the sense-fields,  
and the elements, I understood;  
and then I went forth to homelessness.

**Bahūnaṃ vata atthāya,  
uppajjanti tathāgatā;  
Itthīnaṃ purisānañca,  
ye te sāsana-kārakā.**

It is for the benefit of many  
that the Realized Ones arise—  
the men and women  
who follow their instructions.

**Tesaṃ kho vata atthāya,  
bodhimajjhagamā muni;  
Bhikkhūnaṃ bhikkhūnañca,  
ye nirāmagataddasā.**

It is truly for their benefit  
that the sage realized awakening—  
for the monks and for the nuns  
who see that they’ve reached certainty.

**Sudesitā cakkhumatā,  
buddhenādiccabandhunā;  
Cattāri ariyasaccāni,  
anukampāya paṇinaṃ.**

The seer, the Buddha,  
the Kinsman of the Sun,  
has well taught the four noble truths  
out of compassion for living creatures.

**Dukkhāṃ dukkhasamuppādaṃ,  
Dukkhassa ca atikkamaṃ;**

**Ariyaṃ catṭhaṅgikaṃ maggaṃ,  
Dukkhūpasamagāminaṃ.**

Suffering, suffering’s origin,  
suffering’s transcendence,  
and the noble eightfold path  
that leads to the stilling of suffering.

**Evamete tathā vuttā,  
diṭṭhā me te yathā tathā;  
Sadattho me anupatto,  
kataṃ buddhassa sāsanaṃ.**

As these things were taught,  
so I have seen them.  
I’ve realized my own true goal,  
and fulfilled the Buddha’s instructions.

**Svāgataṃ vata me āsi,  
mama buddhassa santike;  
Suvibhatesu dhammesu,  
yaṃ seṭṭhaṃ tadupāgamiṃ.**

It was so welcome for me  
to be in the presence of the Buddha.  
Of things which are shared,  
I encountered the best.

**Abhiññāpāramippatto,  
sotadhātu visodhitā;  
Tevijjo iddhipattomhi,  
cetopariyakovido”.**

I’ve realized the perfection of direct  
knowledge;  
my clairaudience is purified;  
I am master of three knowledges, attained  
in psychic power,  
I’m expert at reading the minds of others.”

**“Pucchāmi satthāraṇamapaññaṃ,  
Diṭṭheva dhamme yo vicikicchānaṃ  
chettā;**

**Aggālave kālamakāsi bhikkhu,  
Ñāto yasassī abhinibbutatto.**

“I ask the teacher unrivaled in wisdom,  
who has cut off all doubts in this very life—  
has a monk died at Aggālava, who was  
well-known, famous, and quenched?

**Nigrodhakappo iti tassa nāmaṃ,  
Tayā kataṃ bhagavā brāhmaṇassa;  
So taṃ namassaṃ acari mutyapekko,  
Āraddhavīriyo daḥhadhammadassī.**

Nigrodhakappa was his name;  
it was given to that brahmin by you, Blessed  
One.

Yearning for freedom, energetic, firmly  
seeing the teaching,  
he wandered in your honor.

**Taṃ sāvakaṃ sakka mayampi sabbe,  
Aññātumicchāma samantacakkhu;  
Samavaṭṭhitā no savanāya sotā,  
Tvaṃ no satthā tvamanuttarosi.**

O Sakyan, all-seer,  
all of us wish to know about that disciple.  
Our ears are eager to hear,  
for you are truly the most excellent teacher.

**Chinda no vicikicchaṃ brūhi metaṃ,  
Parinibbutaṃ vedaya bhūripañña;  
Majjheva no bhāsa samantacakkhu,  
Sakkova devāna sahasanetto.**

Cut off our doubt, declare this to us;  
your wisdom is vast, tell us of his  
quenching!

You see all around, so speak among us,  
like the thousand-eyed Sakka in the  
assembly of the gods!

**Ye keci ganthā idha mohamaggā,  
Aññāṇapakkhā vicikicchaṭṭhānā;  
Tathāgataṃ patvā na te bhavanti,  
Cakkhuñhi etaṃ paramaṃ narānaṃ.**

Whatever ties there are, or paths to  
delusion,  
or things that are on the side of unknowing,  
or that are bases of doubt  
don't touch a Realized One,  
for his eye is the best of all people's.

**No ce hi jātu puriso kilese,  
Vāto yathā abbhaghaṇaṃ vihāne;  
Tamovassa nivuto sabbaloko,  
Jotimantopi na pabhāseyyuṃ.**

For if no man were ever to disperse  
corruptions,  
like the wind dispersing a mass of clouds,  
darkness would cover the whole world;  
not even a lamp would shine.

**Dhīrā ca pajjotakarā bhavanti,  
Taṃ taṃ ahaṃ vīra tatheva maññe;  
Vipassinaṃ jānamupāgamimha,  
Parisāsu no āvikarohi kammaṃ.**

The wise are makers of light;  
my hero, that is what I think of you.  
We've come to you for your discernment  
and knowledge:  
here in this assembly, declare to us about  
Kappāyana.

**Khippaṃ giraṃ eraya vaggu vagguṃ,  
Haṃsova paggayha saṅikaṃ nikūja;  
Bindussarena suvikkapitena,  
Sabbeva te ujjugatā suṇoma.**

Swiftly send forth your graceful voice,  
like a goose stretching its neck, gently  
honking,  
smooth in sound, with a lovely tone:  
alert, we are all listening to you.

**Pahīnajātimaṇaṇaṃ asesāṃ,  
Niggayha dhonaṃ vadessāmi dhammaṃ;  
Na kāmakāro hi puthujjanānaṃ,  
Saṅkheyyakāro ca tathāgatānaṃ.**

You have entirely abandoned birth and  
death;  
restrained and pure, speak the Dhamma!  
Ordinary people can't fulfill all their wishes,  
but the Realized Ones can achieve what they  
wish.

**Sampannaveyyākaraṇaṃ tavedaṃ,  
Samujjupaññaṃ samuggahitaṃ;  
Ayamañjali pacchimo suppaṇāmito,  
Mā mohayī jānāmanomapañña.**

Your answer is definitive, and we will accept  
it,  
for you have perfect understanding.  
We raise our joined palms one last time,  
your wisdom is unrivaled, so do not  
knowingly confuse us.

**Paropamaṃ ariyadhammaṃ viditvā,  
Mā mohayī jānāmanomavīriya;  
Vāriṃ yathā ghammani ghammatatto,  
Vācābhikaṅkhāmi sutāṃ pavassa.**

Knowing the noble teaching from top to  
bottom,  
your energy is unrivaled, so do not  
knowingly confuse us.  
Like a man in the baking summer sun would  
long for water,  
I long for the rain of your voice to fall on my  
ears.

**Yadatthikaṃ brahmacariyaṃ acarī,  
Kappāyano kaccissataṃ amoghaṃ;  
Nibbāyi so ādu saupādiseso,  
Yathā vimutto ahu taṃ suṇoma”.**

Surely Kappāyana did not lead the spiritual  
life in vain?  
Did he realize quenching,  
or did he still have a remnant of defilement?  
Let us hear what kind of liberation he had!”

**“Acchecchi taṇhaṃ idha nāmarūpe,  
(iti bhagavā)  
Kaṇhassa sotaṃ dīgharattānusayitaṃ;  
Atāri jātiṃ maṇaṇaṃ asesāṃ,  
Iccabravi bhagavā pañcasetṭho”.**

“He cut off craving for mind and body in this very life,” said the Buddha,  
“The river of darkness that had long lain within him.  
He has entirely crossed over birth and death.”  
So declared the Blessed One, the leader of the five.

**“Esa sutvā pasīdāmi,  
vaco te isisattama;  
Amogham kira me puṭṭham,  
na mañ vañcesi brāhmaṇo.**

“Now that I have heard your words,  
seventh of sages, I am confident.  
My question, it seems, was not in vain,  
the brahmin did not deceive me.

**Yathā vādī tathā kāri,  
ahu buddhassa sāvako;  
Acchecchi maccuno jālaṃ,  
tataṃ māyāvino daḷhaṃ.**

As he spoke, so he acted;  
he was a disciple of the Buddha.  
He cut the net of death the deceiver,  
so extended and strong.

**Addasa bhagavā ādiṃ,  
upādānassa kappiyo;  
Accagā vata kappāno,  
maccudheyyaṃ suduttaraṃ.**

Blessed One, Kappāyana saw  
the starting point of grasping.  
He has indeed gone far beyond  
Death’s domain so hard to pass.

**Taṃ devadevaṃ vandāmi,  
puttaṃ te dvipaduttama;  
Anujātaṃ mahāvīraṃ,  
nāgaṃ nāgassa orasaṃ”ti.  
Itthaṃ sudaṃ āyasmā vaṅgīso thero  
gāthāyo abhāsithāti.**

God of gods, best of men, I bow to you,  
and to your son,  
who followed your example, a great hero;  
a giant, rightful son of a giant.”  
It was thus that these verses were recited by  
the senior venerable Vaṅgīsa.

The Verses of the Senior Monks are  
finished.