

Verses of the Senior Monks

Bhikkhu Sujato & Jessica Walton

Published by SuttaCentral.

First edition: 2014

Creative Commons Zero (CCo 1.0 Universal)

This work is public domain. To the extent possible under law, the authors Bhikkhu Sujato and Jessica Walton have waived all copyright and related or neighboring rights to *Verses of the Senior Monks*.

suttacentral.net

ISBN: 978-1-921842-18-4

Verses of the Senior Monks

A new translation of the Theragāthā by

BHIKKHU SUJATO &

JESSICA WALTON

Published by

SUTTACENTRAL

Contents

An Approachable Translation	1
Chapter One	15
Chapter Two	42
Chapter Three	61
Chapter Four	70
Chapter Five	79
Chapter Six	91
Chapter Seven	106
Chapter Eight	113
Chapter Nine	118
Chapter Ten	121
Chapter Eleven	133
Chapter Twelve	136
Chapter Thirteen	141
Chapter Fourteen	144
Chapter Fifteen	149

Chapter Sixteen	155
Chapter Seventeen	196
Chapter Eighteen	214
Chapter Nineteen	221
Chapter Twenty	232
The Great Chapter	244
Index of Names	257

An Approachable Translation

The Theragāthā is a classic Pali collection of verses by early Buddhist monks. The work consists of 1289 verses, collected according to the monk with whom they were traditionally associated. These poems speak from the personal experience of monks living in or near the time of the Buddha. More than any other text we find here a range of voices expressing the fears, inspirations, struggles, and triumphs of the spiritual search.

This new translation for SuttaCentral is released via Creative Commons Zero, which effectively dedicates the translation to the public domain. You are encouraged to do whatever you want with the text. Take it, change it, adapt it, print it, republish it in whatever way you wish. If you find any mistakes, or have any suggestions for the translation, I'd appreciate it if you were to let me know.

It is customary when making a new translation to acknowledge one's debt to former translators, and to explain the need for a new one—and this case is no different. The Theragāthā has been fully translated into English twice before, both times

published by the Pali Text Society. The first translation was by Caroline A.F. Rhys Davids in 1913, and the second by K.R. Norman in 1969. The efforts of the former translators is utterly indispensable, and their work makes each succeeding attempt that much easier. Nevertheless, the limitations of these earlier translations are well known. The Rhys Davids translation employs highly archaic language and poetic styles, as well as being based on a dated sensibility regarding both Pali and Buddhism. Norman's translation, while exemplary in terms of Indological linguistics, employs what Norman himself described as "a starkness and austerity of words which borders on the ungrammatical".

Moreover, neither of the former translations is freely available. To my knowledge, this is the first translation of the Theragāthā to be fully available on the internet.

Both of the earlier translations were based on the Pali Text Society's edition by Hermann Oldenberg and Richard Pischel of 1883. The current translation, by contrast, is based on the Mahāsaṅgīti edition of the Pali canon, as published on SuttaCentral. It numbers 1289 verses as opposed to the 1279 of the PTS editions. The extra verses arise, not from a difference in substance, but from the inclusion of repetitions that were absent from the PTS editions. The first set of extra verses is at verse 1020 and the second at verse 1161. Up to verse 1020, therefore, the numbering is the same in the SuttaCentral and PTS editions.

What is an approachable translation?

My aim was to make a translation that is first and foremost readable, so that this astonishing work of ancient spiritual insight might enjoy the wider audience it so richly deserves.

I've been thinking about the standard trope that introduces the prose suttas: a person "approaches" the Buddha to ask a question or hear a teaching. It's so standard that we usually just pass it by. But it is no small thing to "approach" a spiritual teacher. It takes time, effort, curiosity, and courage; many of those people would have been more than a little nervous.

How, then, would the Buddha respond when approached? Would he have been archaic and obscure? Would he use words in odd, alienating ways? Would you need to have an expert by your side, whispering notes into your ear every second sentence—"He said this; but what he really meant was..."?

I think not. I think that the Buddha would have spoken clearly, kindly, and with no more complication than was necessary. I think that he would have respected the effort that people made to "approach" his teachings, and he would have tried the best he could, given the limitations of language and comprehension, to explain the Dhamma so that people could understand it.

Of course, the Theragāthā is not, with a few small exceptions, attributed to the Buddha; but the basic idea is the same. Most of the verses in the Theragāthā are, like most the early texts, straightforward and didactic. Though formally cast as verse, their concern is not primarily with poetic style, but with meaning. They employed their literary forms solely in order

to create an understanding in the listener, an understanding that leads to the letting go of suffering.

An approachable translation expresses the meaning of the text in simple, friendly, idiomatic English. It should not just be technically correct, it should sound like something someone might actually say.

Which means that it should strive to dispense entirely with the abomination of Buddhist Hybrid English, that obscure dialect of formalisms, technicalities, and Indic idioms that has dominated Buddhist translations, into which English has been coerced by translators who were writing for Indologists, linguists, and Buddhist philosophers. Buddhist Hybrid English is a Death by a Thousand Papercuts; with each obscurity the reader is distanced, taken out of the text, pushed into a mode of acting on the text, rather than being drawn into it.

That is not how those who listened to the Buddha would have experienced it. They were not being annoyed by the grit of dubious diction, nor were they being constantly nagged to check the footnotes. They were drawn inwards and upwards, fully experiencing the transformative power of the Dhamma as it came to life in the words of the Awakened. We cannot recapture this experience, but we can try to make things no worse than they need to be.

At each step of the way I asked myself, “Would an ordinary person, with little or no understanding of Buddhism, be able to read this and understand what it is actually saying?” To this end, I have favored the simpler word over the more complex; the direct phrasing rather than the oblique; the active voice rather than the passive; the informal rather than the formal;

and the explicit rather than the implicit. With this, my first substantive attempt at translating Pali, I feel I am a long way from achieving my goal; but perhaps a few small steps have been made.

This translation

The process of creating the translation was this. In assembling the texts for SuttaCentral, I have been keen to create a complete online set of translations for early Buddhist texts. I find it astonishing that the early Buddhist texts are not all freely available on the internet, and I would like to change that. In 2013 I was approached by Jessica Walton (then Ayyā Nibbidā), a student of mine, who wanted a project to help learn Pali. I suggested that she work on the Thera/Theri-gāthā, in the hope that we could create a freely available translation.

Of course, this is a terrible job for a student—these are some of the most difficult texts in the Pali canon. But I hoped that it would prove useful, and so it has. I suggested that Jessica use Norman’s translation together with the Pali, and work on creating a more readable rendering. She did this, mostly working on her own.

When she was happy with that, she passed the project over to me, and when I got the chance I took it up. I then went over the text in detail, modifying virtually every one of Jessica’s lines, while still keeping many of her turns of phrase. Without her work, this translation would not have been completed.

I also referred heavily to Norman’s translation, which enabled me to make sense of the many obscurities of vocabulary and syntax found in the text. Only rarely have I departed

from Norman's linguistic interpretations, and I have adopted his renderings on occasions when I felt I couldn't do better.

There are, however, many occasions when Norman's work is limited by his purely linguistic approach. There is no better example of this than Thag 411. The Pali begins *uṭṭhehi nisida*, on which Norman notes:

The collocation of "stand up" and "sit down" is strange and clearly one or other of the words is used metaphorically.

He then renders the verse thus:

Stand up, Kāṭiyāna, pay attention; do not be full of sleep, be awake. May the kinsman of the indolent, king death, not conquer lazy you, as though with a snare.

But to any meditator there is nothing strange about this at all; it just means to get up and meditate. I render the verse:

Get up, Kāṭiyāna, 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.

In addition to Norman's translation, I have consulted translations by Bhikkhu Thanissaro and Bhikkhu Bodhi for a few verses. I have, however, not consulted the Rhys Davids translation at all.

I should also acknowledge my fellow monks, who I was living with while making this translation, especially Ajahn

Brahm and Ajahn Brahmali. Both of these monks have influenced the translation greatly. It is from Ajahn Brahm that I have learned the virtue of plain English; of the kindness of speaking such that people actually understand. For years he has advocated the idea that translations should be based on the meaning of sentences, rather than the literal rendering of words.

With Ajahn Brahmali, who has been working on Vinaya translations at the same time, I have had many illuminating discussions about the meaning of various words and phrases. He said one thing that stuck in my mind: a translation should have meaning. Even if we're not sure what the text means, we know that it meant *something*, so to translate it based purely on lexically correspondences is to not translate it at all. Say what you think the text means, and if you're wrong, fine, fix it up later.

I have attempted to render all of the text in English, but a few terms resist translation, and are perhaps better left as is. In each case, they refer to refined spiritual concepts for which we simply have no parallels in the West.

Samādhi In the Brahmanical tradition this means the transcendent union of the individual self with the cosmic divinity. In Buddhism, or at least in early Buddhism, it is a similarly exalted term, although of course without the metaphysical implications. It means the transcendence of the realm of the senses, the union of the mind in a deep, serene, stillness; a state of mind so powerful it literally makes you God. It could perhaps be rendered as “coalescence” or “stillness”. But it does *not* mean “con-

centration”, which is, I believe, the single most damaging translation in Buddhism. This rendering has misled an entire generation of meditators, who think they have to force themselves to focus on a single point to gain *samādhi*. This is very different to the “vast”, “immeasurable” state of *samādhi* taught by the Buddha, as “broad as the great earth”.

Jhāna This is also an exalted state, and cannot be translated as “meditation”, which is, rather, the practice that leads to *jhāna*. It is sometimes rendered as “absorption”, but this misses the point of the word. It stems from the brahmanical concept of *dhī*, which is the divine inspiration of the rising sun, filling the world with light, and raising the mind to awakening. *Dhī* is used twice in the most famous of the Vedic verses, the Gāyatrī Mantra,¹ which is recited at dawn by Brahmans: “We lift our minds to the divine radiance of the glorious sun: may he waken our minds!” If we are to translate it, then, we should use something like “illumination”, but this is not a natural idiom for meditation in English.

Nibbāna Norman renders this “quenching”, which, like “illumination” for *jhāna*, captures the meaning but doesn’t read well.

¹ Referred to several times in the Pali texts as the Sāvitti: Snp 461, MN 92.26, Vin Kd 6.160.

About the Theragāthā

I'd like to give a very brief and non-technical introduction to the text. If you are interested in a more detailed technical analysis, you can read Norman's long introduction, which specially focusses on the metrical styles of the text.

Each of the verses of the Theragāthā is collected under the name of a certain monk. (There is a parallel collection of nuns' verses, the Therīgāthā, which I hope to translate in the future.) Verses appear under the names of 264 monks, although occasionally a monk may have more than one set of verses. In many cases the verses were composed by, or at least were supposed to be composed by, these monks. Generally speaking I see no reason why the bulk of the verses should not be authentic.

However, not all the verses can be ascribed to the monks in question. Sometimes the verses are in a dialogue form; or they may be teaching verses addressed to a monk; or they may be verses about a monk; in some cases they have been added by later redactors. Often the verses are in a vague third person, which leaves it ambiguous whether it was meant to be by the monk or about him. And sometimes verses are repeated, both within the Theragāthā and in other Buddhist texts, so a speaker of a verse is not always its composer. It is best, then, to consider the collection as "verses associated with the senior monks".

I have used the term "senior monk" rather than "elder" to render *thera* for a couple of reasons. First, it will make it easier to distinguish the collection from the Therīgāthā. More importantly, not all the monks here are really "elders" in the

sense of being wizened old men. Usually in Sangha usage a *thera* is simply one who has completed ten years as a monk, so a monk of thirty years of age, while hardly an “elder”, may be a *thera*.

As well as being collected according to the name of the associated monk, the texts are organized by number (the *āṅgut-tara* principle). That is, the first sets of verses are those where a monk is associated with only one verse; then two, three, and so on. There is, in addition, an occasional connection of subject matter or literary style from one verse to the other; and, rarely, a thin narrative context (eg. Thag 16.1).

The numbering of the collections needs a little attention. The texts may be referenced by three means, all of which are available on SuttaCentral; either by simple verse count, or by chapter and verse, or by the page number of the PTS Pali edition.

The primary system used in SuttaCentral is the chapter and verse, as this collects all the verses associated with a given monk in one place. This chapter and verse system is not used in the PTS editions, but it is used in the Mahāsaṅgīti text on which the translation is based. However this system can be a little confusing—or at least, I was confused by it! From the ones to the fourteens there is no problem. There is no set of fifteen verses, so we skip from the fourteens to the sixteens. Here the numbering of the sections goes out of alignment with the number of verses: the fifteenth section (Thag 15.1) consists of a set of sixteen verses. The sixteenth section (Thag 16.1 etc.) then consists of sets of twenty or more verses, and so on.

In terms of dating, the Theragāthā belongs firmly to the corpus of early Buddhist texts. Most of the monks are said to have lived in the time of the Buddha, and there seems no good reason to doubt this. In a few cases, due to the content of the text, the vocabulary or metre, or the statements in the commentary, the verses appear to date from as late as the time of king Ashoka. Norman suggests a period of composition of almost 300 years; however, if we adopt, as it seems we should, the “median chronology” that places the death of the Buddha not long before 400 BCE, then the period of composition would be closer to 200 years.

It seems the tradition was not tired of hearing the stories of monastics from the days of old, for a pair of texts, the Thera- and Therī-Apadāna, was developed to tell their past life stories. While ostensibly relating tales of most of the same monks and nuns as in the Thera- and Therīgāthā, these texts, which probably date 300–400 years after the Buddha, have no claim to historical authenticity. In place of the varied, vivid, and challenging verses of the earlier works, which focus on the life and practice to be done in this life, these works attribute the Awakening of the monastics to acts of merit-making in far-gone ages.

As with all Pali texts, the Theragāthā is passed down in the tradition alongside a commentary, in this case written by Dhammapāla approximately 1,000 years after the text itself. As well as providing the normal kinds of linguistic and doctrinal analysis, the Theragāthā commentary gives background stories for the lives of the monks, many of whom we know little about apart from the Theragāthā itself. In some cases,

the stories provide context to make sense of the verses, and there seems little doubt that these verses, as is the normal way in Pali, were passed down from the earliest times with some form of narrative context and explanation. Like the Jātakas, the Dhammapada, or the Udāna, the verses formed the emotional and doctrinal kernel of the story. However, in the form that we have it today, the commentary clearly speaks to a set of concerns and ideas that date long after the Theragāthā itself. While the commentary is invaluable in understanding what the meaning of these texts was for the Theravadin tradition, it is probably in only rare cases that it provides genuine historical information about the monks. I have consulted the commentary only in cases where the meaning of the verse was unclear to me.

What is striking to me is just how clear-cut the demarcation of Pali texts really is. The Thera- and Therīgāthā lie on the far side of a dividing line in Pali literature. They are concerned with seclusion, meditation, mindfulness, and above all, liberation. From the time of Ashoka or thereabouts, texts such as the Apadānas became concerned with glorifying the Buddha, and especially with encouraging acts of merit for attaining heaven or enlightenment in future lives. Such concerns are notable for their absence from the Theragāthā; when they are present, such as Sela's verses extolling the Buddha, they remain grounded in human experience, rather than the elaborate fantasies of later days.

There are a very few exceptions, such as Thag 1.96 Khaṇḍasumana, which says how after offering a flower he rejoiced in heaven for 800 million years, and then attained *nibbāna*

with what was left over. But this is just so out of place. Among the countless verses that speak of retreating to solitude, of devotion to *jhāna*, of renouncing everything in the world, such sentiments seem as if from a different world of thought—a different religion even. Yet the Apadānas consist of little more than lengthy elaborations of this kind of story.

The classical Theragāthā verse, as I mention above, is a song of liberation, rejoicing in a simple life lived with nature. Here's a typical example, from Thag 1.22, the verse of Cittaka:

Crested peacocks with beautiful blue necks
Cry out in Karaṃvī.
Aroused by a cool breeze,
They awaken the sleeper to practice *jhāna*.

But the verses embrace a wide range of subjects; straightforward doctrinal statements, lamentations of the decline of the Sangha, eulogy of great monks, or simple narrative.

While the texts are mostly direct and clear hearted, some of the most interesting verses are those that speak from the mind's contradictions, the longings that bedevil the spiritual life. Nowhere has this very human ambiguity been expressed better than in the extended set of verses by Tālapuṭa (Thag 19.1). Employing an unusually sophisticated poetic style—only exceeded in this regard by Vaṅgīsa, in whose verses we can discern the beginnings of the decadent poetics of later generations—and addressing his stubborn mind in the second person,² he berates it for its inconstancy:

² A rare appearance of the neuter vocative.

Oh, when will the winter clouds rain freshly
As I wear my robe in the forest,
Walking the path trodden by the sages?
When will it be? ...

For many years you begged me,
“Enough of living in a house for you!”
Why do you not urge me on, mind,
Now I’ve gone forth as an ascetic?

Of all the texts in the Pali canon, it is in the verses of these senior monks and nuns that we come closest to the personal experience of living in the time of the Buddha, struggling with, and eventually overcoming, the causes of suffering that are so captivating. I hope that this new translation can help bring these experiences to life for a new audience.

Chapter One

1.1 Subhūti

- 1 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 whole-heartedly: so rain, sky!

1.2 Mahākoṭṭhika

- 2 Calm and quiet,
Wise in counsel and steady;
Shaking off bad qualities,
As the wind shakes leaves off a tree.

1.3 Kaṅkhārevata

- 3 See this wisdom of the Tathāgatas!
Like a fire blazing in the night,
Giving light, giving vision,
Dispelling the doubt of those who've come here.

1.4 Puṇṇa

- 4 You should only associate with the wise,
Those intent upon good, seeing the goal.
Being wise, heedful, and discerning,
They realise the goal, so great, profound,
Hard to see, subtle, and fine.

1.5 Dabba

- 5 Once hard to tame, now tamed themselves,
Worthy, content, crossed over doubt.
Victorious, with fears vanished,
Dabba is steadfast, and has realized *nibbāna*.

1.6 Sītavaniya

- 6 The monk who went to Sītavana is alone,
Content, practicing *samādhi*,
Victorious, with goosebumps vanished,
Guarding mindfulness of the body, resolute.

1.7 Bhalliya

- 7 He has swept away the army of the king of death,
Like a great flood sweeping away
A fragile bridge of reeds.
Victorious, with fears vanished,
He is tamed and steadfast, and has realized *nibbāna*.

1.8 Vīra

- 8 Once hard to tame, now tamed himself,
A hero, content, with doubt overcome,

Victorious, with goosebumps vanished,
Vīra is steadfast, and has realized *nibbāna*.

1.9 Pilindavaccha

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

1.10 Puṇṇamāsa

- 10 One who is accomplished in knowledge,
Peaceful and restrained,
Doesn't expect to dwell in this world or the next.
Without clinging to anything,
They know the arising and passing of the world.

1.11 Gūlavaccha

- 11 A monk with much joy
In the Dhamma taught by the Buddha
Would realise the peaceful state:
The stilling of activities, bliss.

1.12 Mahāvaccha

- 12 Empowered by wisdom,
Endowed with virtue and vows,
Possessing *samādhi*, delighting in *jhāna*, mindful,
Eating suitable food,
One should bide one's time here, free of desire.

1.13 Vanavaccha

- 13 They look like blue-black storm clouds, glistening,
 Cooled with the waters of clear-flowing streams,
 And covered with ladybird beetles:
 These rocky crags delight me!

1.14 Novice Sivaka

- 14 My preceptor said:
 “Let’s go from here, Sīvaka.”
 My body lives in the village,
 But my mind has gone to the wilderness.
 I’ll go there even if I’m lying down;
 There’s no tying down one who understands.

1.15 Kuṇḍadhāna

- 15 Five should be cut off, five should be abandoned,
 Five more should be developed.
 A monk who has overcome five attachments
 Is called “One who has crossed the flood”.

1.16 Belaṭṭhasīsa

- 16 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

- 17 One who is drowsy, a glutton,
Fond of sleep, rolling as they lie,
Like a great hog stuffed with food:
That fool is reborn again and again.

1.18 Siṅgālapitu

- 18 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 abandon sensual desire.

1.19 Kula

- 19 Irrigators lead water,
Fletchers shape arrows,
Carpenters shape wood;
The disciplined tame themselves.

1.20 Ajita

- 20 I do not fear death;
Nor do I long for life.
I’ll lay down this body,
Aware and mindful.

1.21 Nigrodha

- 21 I’m not afraid of fear.
Our teacher is skilled in the deathless;
Monks proceed by the path
Where no fear remains.

1.22 Cittaka

- 22 Crested peacocks with beautiful blue necks
 Cry out in Karamvī.
 Aroused by a cool breeze,
 They awaken the sleeper to practice *jhāna*.

1.23 Gosāla

- 23 I'll eat honey and rice in Veḷugumba,
 And then, skilfully scrutinizing
 The rise and fall of the aggregates,
 I'll return to my forest hill,
 And devote myself to seclusion.

1.24 Sugandha

- 24 I went forth after the rainy season—
 See the excellence of the Dhamma!
 I've attained the three knowledges
 And fulfilled the Buddha's instructions.

1.25 Nandiya

- 25 Dark One, if you attack such a monk,
 Whose mind is full of light,
 And has arrived at the fruit,
 You'll fall into suffering.

1.26 Abhaya

- 26 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

- 27 With my chest I'll thrust aside
The grasses, vines, and creepers,
And devote myself to seclusion.

1.28 Jambugāmikaputta

- 28 Aren't you obsessed with clothes?
Don't you delight in jewellery?
Is it you—not anyone else—
Spreading the scent of virtue?

1.29 Hārīta

- 29 Straighten yourself,
Like a fletcher straightens an arrow.
When your mind is upright, Hārīta,
Demolish ignorance!

1.30 Uttiya

- 30 When I was ill in the past,
I was mindful.
Now I am ill once more—
It's time to be heedful.

1.31 Gahvaratīriya

- 31 Bitten by ticks and mosquitoes
In the wilderness, the ancient forest;
One should endure mindfully,
Like an elephant at the head of the battle.

1.32 Suppiya

- 32 I'll exchange old age for the un-ageing,
 Burning for extinguishing:
 The ultimate peace,
 The unexcelled safety from the yoke.

1.33 Sopāka

- 33 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

- 34 For one who understands
 It's always better not to mix with such women.
 I went from the village to the wilderness;
 From there I entered the house.
 Though I was there to be fed,
 I stood up and left without taking leave.

1.35 Sāmaññakāni

- 35 Whoever is seeking happiness
 Will find it through this practice,
 Get a good reputation, and grow in renown:
 Develop the noble eightfold, straight, direct path
 For the realisation of the deathless.

1.36 Kumāputta

- 36 Learning is good, wandering is good,
 Homeless life is always good.

Questions on the goal,
 Actions that are skilful,
 This is the ascetic life for one who has nothing.

1.37 Kumāputtasahāyaka

- 37 Some travel to different regions,
 Wandering unrestrained.
 If they lose their stillness,
 What is the point
 Of wandering around the countries?
 So you should dispel pride,
 practising *jhāna* without distraction.

1.38 Gavampati

- 38 His psychic power
 Made the river Sarabhu stand still;
 Gavampati is unbound and unperturbed.
 The gods bow to that great sage,
 Who has left behind all attachments,
 And gone beyond rebirth in any state of existence.

1.39 Tissa

- 39 As if struck by a sword,
 As if their head was on fire,
 A monk should go forth mindfully,
 To abandon desire for sensual pleasures.

1.40 Vaḍḍhamāna

- 40 As if struck by a sword,
 As if their head was on fire,

A monk should go forth mindfully,
To abandon desire to be reborn
In any state of existence.

1.41 Sirivaḍḍha

- 41 Lightning flashes down
On the cleft of Vebhāra and Paṇḍava.
But in the mountain cleft, the son of the inimitable
Is absorbed in *jhāna*, equanimous.

1.42 Khadiravaniya

- 42 Cāla, Upacāla and Sīsupacāla:
Be mindful!
I've come to you like a hair-splitter.

1.43 Sumaṅgala

- 43 Well freed! Well freed!
I'm very well freed from three crooked things:
My sickles, my ploughs, my little hoes.
Even if they were here, right here—
I'd be done with them, done!
Practice *jhāna* Sumaṅgala!
Practice *jhāna* Sumaṅgala!
Stay heedful, Sumaṅgala!

1.44 Sānu

- 44 Mum, they cry for the dead,
Or for one who is alive but has disappeared.
I'm alive and you can see me,
So Mum, why do you weep for me?

1.45 Ramaṇīyavihāri

- 45 Just as an excellent thoroughbred
 Having stumbled, stands firm,
 So I'm endowed with vision,
 A disciple of the Buddha.

1.46 Samiddhi

- 46 I went forth out of faith
 From the home life into homelessness.
 My mindfulness and wisdom have grown,
 My mind is serene in *samādhi*.
 Make whatever illusions you want,
 It doesn't bother me.

1.47 Ujjaya

- 47 Homage to the Buddha, the hero,
 Freed in every way.
 Abiding in the fruits of your practice,
 I live without defilements.

1.48 Sañjaya

- 48 Since I've gone forth
 From home life into homelessness,
 I'm not aware of any intention
 That is ignoble and hateful.

1.49 Rāmaṇeyyaka

- 49 Even with all the sounds,
 The sweet chirping and cheeping of birds,

My mind doesn't tremble,
For I'm devoted to oneness.

1.50 Vimala

- 50 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 in *samādhi*.

1.51 Godhika

- 51 The sky rains down, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind.
My mind is serene in *samādhi*:
So rain, sky, as you please.

1.52 Subāhu

- 52 The sky rains down, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind.
My mind is serene in my body:
So rain, sky, as you please.

1.53 Valliya

- 53 The sky rains down, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind.
I dwell there, heedful:
So rain, sky, as you please.

1.54 Uttiya

- 54 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

- 55 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 Kuṭivihāri

- 56 "Who is in this little hut?"
 "A monk is in this little hut,
 Free of lust, his mind serene in *samādhi*.
 My friend, you should know this:
 Your little hut wasn't built in vain."

1.57 Dutiyakuṭivihāri

- 57 This was your old hut,
 But you still want a new hut.
 Dispel desire for a hut, monk!
 A new hut will only bring more suffering.

1.58 Ramaṇīyakuṭika

- 58 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 Kosalavihāri

59 I went forth out of faith
And built a little hut in the wilderness.
I'm heedful, ardent,
Aware, and mindful.

1.60 Sīvali

60 My intentions, the purpose
Of entering this hut, have prospered.
Abandoning the tendency to conceit,
I'll realise knowledge and liberation.

1.61 Vappa

61 One who sees
Sees those who see and those who don't.
One who doesn't see
Sees neither.

1.62 Vajjiputta

62 We dwell alone in the wilderness,
Like a log rejected in a forest.
Lots of people are jealous of me,
Like beings in hell are jealous
Of someone going to heaven.

1.63 Pakkha

63 They died and fell;
Fallen but still greedy, they return.

What had to be done has been done,
 What had to be enjoyed has been enjoyed,
 Happiness has been realised through happiness.

1.64 Vimalakoṇḍañña

- 64 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

- 65 Vaccha has tossed away
 What he built over many years.
 Sitting comfortably, uplifted with joy,
 He teaches this to householders.

1.66 Meghiya

- 66 He counselled 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 Ekadhammasavaniya

- 67 My defilements have been burnt away
 By practising *jhāna*;
 Rebirth into all states of existence is over,
 Transmigration through births is finished,

Now there is no more rebirth
Into any state of existence.

1.68 Ekudāniya

- 68 A sage with higher consciousness, heedful,
Training in the ways of silence,
At peace and always mindful:
Such a one has no sorrow.

1.69 Channa

- 69 Hearing the sweet Dhamma taught by the master,
Who understands all, and whose knowledge excels,
I've entered the path to realise the deathless.
He's skilled in the road to safety from the yoke.

1.70 Puṇṇa

- 70 Virtue is the highest here,
But understanding is supreme.
A person with both virtue and understanding
Is victorious among men and gods.

1.71 Vacchapāla

- 71 Though *nibbāna* is very refined and subtle,
It is not difficult to realize for one who sees the goal,
Skilled in thought, humble in manner,
Cultivating the virtuous conduct of the Buddha.

1.72 Ātuma

- 72 A young bamboo is hard to trample
When the point is grown and it's become 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

- 73 Seeing an old person,
 One suffering from disease,
 And a corpse, come to the end of life,
 I went forth, becoming a wanderer,
 And abandoning the pleasures of the senses.

1.74 Suyāmana

- 74 Sensual desire, ill will,
 Dullness and drowsiness,
 Restlessness, and doubt
 Are not found in a monk at all.

1.75 Susārada

- 75 Good is the sight of those who've practised well;
 Doubt is cut off, and intelligence grows.
 Even a fool becomes wise;
 Therefore meeting with such people is good.

1.76 Piyañjaha

- 76 Settle down when others spring up;
 Spring up when others settle down;
 Remain when others have departed;
 Be without delight when others delight.

1.77 Hatthārohaputta

- 77 In the past my mind wandered
 How it wished, where it liked, as it pleased.
 Now I'll carefully guide it,
 As a rutting elephant is guided
 By a trainer with a hook.

1.78 Meṇḍasira

- 78 Transmigrating through countless births,
 I've journeyed without end.
 I've suffered, but now:
 The mass of suffering has collapsed.

1.79 Rakkhita

- 79 All my lust is abandoned,
 All my hate is undone,
 All my delusion is gone;
 I'm cooled, quenched.

1.80 Ugga

- 80 Whatever actions I have performed,
 Whether trivial or important,
 Are all completely exhausted;
 Now there is no more rebirth
 Into any state of existence.

1.81 Samitigutta

- 81 Whatever evil I have performed
 In previous births,

It is to be experienced right here,
And not in any other place.

1.82 Kassapa

- 82 Go, child,
Where there's plenty of food,
Safe and fearless—
May you not be overcome by sorrow!

1.83 Sīha

- 83 Dwell heedful, Sīha,
Don't be lazy by day or by night.
Develop skilful qualities,
And quickly discard this mortal frame.

1.84 Nīta

- 84 Sleeping all night,
Fond of socializing by day,
When will the fool
Make an end of suffering?

1.85 Sunāga

- 85 Skilled in the characteristics of the mind,
Understanding the sweetness of seclusion,
Practising *jhāna*, disciplined, mindful:
Such a person would realize spiritual happiness.

1.86 Nāgita

- 86 Outside of here there are many other doctrines;
Those paths don't lead to *nibbāna*, but this one does.

Indeed, the Blessed One himself counsels the Saṅgha;
The Teacher shows the palms of his hands.

1.87 Pavitṭha

- 87 The aggregates are seen in accordance with reality,
Rebirth in all states of existence is torn apart,
Transmigration through births is finished,
Now there is no more rebirth
Into any state of existence.

1.88 Ajjuna

- 88 I was able to lift myself up
From the water to the shore.
I've penetrated the truths,
Like one swept along on a powerful flood.

1.89 Devasabha

- 89 I've crossed the marshes,
I've avoided the cliffs,
I'm freed from floods and fetters,
And I've destroyed all conceit.

1.90 Sāmidatta

- 90 The five aggregates are fully understood;
They remain with the root cut off.
Transmigration is finished,
Now there is no more rebirth
Into any state of existence.

1.91 Paripuṇṇaka

- 91 What I consumed today is considered better
 Than pure food of a hundred flavors:
 The Dhamma taught by the Buddha,
 Gotama of infinite vision.

1.92 Vijaya

- 92 The one whose defilements are dried up,
 Who's not attached to food,
 Whose resort is the liberation
 That is signless and empty:
 Their track is hard to trace,
 Like that of birds in the sky.

1.93 Eraka

- 93 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

- 94 Homage to that Blessed One,
 The glorious son of the Sakyans!
 When he realised the highest state,
 He taught the highest Dhamma well.

1.95 Cakkhupāla

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

1.96 Khaṇḍasumana

- 96 I offered a single flower,
 And then amused myself in heavens
 For 800 million years;
 With what's left over I've realized *nibbāna*.

1.97 Tissa

- 97 Giving up a valuable bronze bowl,
 And a precious golden one, too,
 I took a bowl made of clay:
 This is my second anointing.

1.98 Abhaya

- 98 If you focus on the pleasant aspect
 Of sights that you see, you'll lose your mindfulness.
 Experiencing it with a lustful mind,
 You keep holding on.
 Your defilements grow,
 Leading to the root of rebirth
 In some state of existence.

1.99 Uttiya

- 99 If you focus on the pleasant aspect
 Of sounds that you hear,

You'll lose your mindfulness.
 Experiencing it with a lustful mind,
 You keep holding on.
 Your defilements grow,
 Leading to transmigration.

1.100 Devasabha

100 Accomplished in the four right strivings,
 With establishment of mindfulness as your safe place,
 Festooned with the flowers of liberation,
 You'll realise *nibbāna* without defilements.

1.101 Belaṭṭhānika

101 He's given up the household life,
 But he has no purpose,
 Like a big pig that chomps on grain,
 Using his snout as a plough, living for his belly, lazy:
 That idiot comes to the womb again and again.

1.102 Setuccha

102 Deceived by conceit,
 Defiled by conditions,
 Distressed by gain and loss,
 They don't realise *samādhi*.

1.103 Bandhura

103 I don't need this—
 I'm satisfied and pleased with the sweet Dhamma.
 I've drunk the best, the supreme nectar:
 I won't go near poison.

1.104 Khitaka

104 Hey! My body is light,
 Full of so much rapture and happiness.
 My body feels like it's floating,
 Like cotton on the wind.

1.105 Malitavambha

105 Dissatisfied, one should not stay;
 Happy, one should depart.
 One who sees clearly wouldn't stay
 In a place that was not conducive to the goal.

1.106 Suhemanta

106 When the meaning has a hundred aspects,
 And carries a hundred characteristics,
 The fool sees only one factor,
 While the sage sees a hundred.

1.107 Dhammasava

107 After investigating, I went forth
 From the home life into homelessness.
 I've attained the three knowledges
 And fulfilled the Buddha's instructions.

1.108 Dhammasavapitu

108 At 120 years old
 I went forth into homelessness.
 I've attained the three knowledges
 And fulfilled the Buddha's instructions.

1.109 Saṃgharakkhita

- 109 He's gone on retreat,
 But he doesn't yet 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

- 110 The trees on the mountain-tops have grown well,
 Freshly sprinkled by towering clouds.
 For Usabha, who loves seclusion,
 And who thinks only of wilderness,
 Goodness arises more and more.

1.111 Jenta

- 111 Going forth is hard, living at home is hard,
 Dhamma is profound,
 And money is hard to come by.
 Getting by is difficult
 For we who accept whatever comes,
 So we should always remember impermanence.

1.112 Vacchagotta

- 112 I have the three knowledges, I'm a great meditator,
 Skilled in serenity of mind.
 I've realized my own true goal,
 And fulfilled the Buddha's instructions.

1.113 Vanavaccha

- 113 The water is clear and the gorges are wide,
 Monkeys and deer are all around;
 Festooned with dewy moss,
 These rocky crags delight me!

1.114 Adhimutta

- 114 When your body is uncomfortably heavy,
 While life is running out;
 Greedy for physical pleasure,
 How can you find happiness as an ascetic?

1.115 Mahānāma

- 115 By Mount Nesādaka,
 With its famous covering
 Of many shrubs and trees,
 You're found deficient.

1.116 Pārāpariya

- 116 I've abandoned the six spheres of sense-contact,
 My sense-doors are guarded and well restrained;
 I've ejected the root of misery,
 And attained the end of defilements.

1.117 Yasa

- 117 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 Kimila

- 118 Old age falls like a curse;
 It's the same body, but it seems like someone else's.
 I remember myself as if I was someone else,
 But I'm still the same, I haven't been away.

1.119 Vajjiputta

- 119 You've gone to the jungle, the root of a tree,
 Putting *nibbāna* in your heart.
 Practice *jhāna*, Gotama, don't be heedless.
 What is this hullabaloo to you?

1.120 Isidatta

- 120 The five aggregates are fully understood,
 They remain, but their root is severed.
 I have realized the end of suffering,
 And attained the end of defilements.

Chapter Two

2.1 Uttara

- 121 No life is permanent,
And no conditions last forever.
The aggregates are reborn
And pass away, again and again.
- 122 Knowing this danger,
I'm not interested in being reborn
Into any state of existence.
I've escaped all sensual pleasures,
And attained the end of defilements.

2.2 Piṇḍolabhāradvāja

- 123 You can't live by fasting,
But food doesn't lead to peace of heart.
Seeing how the body is sustained by food,
I wander, seeking.
- 124 They know it's a swamp,
This worship and homage from respectable families;

A subtle dart, hard to pull out;
It's hard for a corrupt person to give up honour.

2.3 Valliya

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

126 Stand still monkey, don't run!
Things are different now;
You've been caught by wisdom—
You won't go far.

2.4 Gaṅgātīriya

127 My hut on the bank of the Ganges
Is made from three palm leaves.
My alms-bowl is a funeral pot,
My robe is castoff rags.

128 In my first two rainy seasons
I spoke only one word.
In my third rainy season,
The mass of darkness was torn apart.

2.5 Ajina

129 Even someone with the three knowledges,
Who has conquered death,
And is without defilements,
Is looked down on for being unknown
By fools without wisdom.

- 130 But a person who gets food and drink
Is honored by them,
Even if they are of bad character.

2.6 Meḷajina

- 131 When I heard the Teacher
Speaking Dhamma,
I wasn't aware of any doubt
In the all-knowing, unconquered one,
- 132 The caravan leader, the great hero,
The most excellent of charioteers.
I have no doubt
In the path or practice.

2.7 Rādha

- 133 Just as rain seeps into
A poorly roofed house,
Lust seeps into
An undeveloped mind.
- 134 Just as rain doesn't seep into
A well roofed house,
Lust doesn't seep into
A well-developed mind.

2.8 Surādha

- 135 Rebirth is ended for me,
The conqueror's instruction is fulfilled,
What they call a "net" is abandoned,

The attachment to being reborn
In any state of existence is undone.

- 136 I've arrived at the goal
For the sake of which I went forth
From the home life into homelessness:
The ending of all fetters.

2.9 Gotama

- 137 Sages sleep happily
When they're not attached to women;
For the truth is hard to find among them,
And one must always be guarded.
- 138 Sensual pleasure, you've been slain!
We're not in your debt any more.
Now we go to *nibbāna*,
Where there is no more sorrow.

2.10 Vasabha

- 139 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.
- 140 A holy man's color is not on the outside;
A holy man is colored on the inside.
Whoever does bad deeds
Such a one is truly dark, Sujampati.

2.11 Mahācunda

- 141 It is from wishing to learn that learning grows;
 When you are learned, understanding grows;
 Through understanding, you know the goal;
 Knowing the goal brings happiness.
- 142 Make use of secluded lodgings!
 Practice to be released from fetters!
 If you don't find enjoyment there,
 Live in the Saṅgha, guarded and mindful.

2.12 Jotidāsa

- 143 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.
- 144 Whatever deeds a person does,
 Whether for good or for bad,
 They are the heir to each
 And every deed that they perform.

2.13 Heraññakāni

- 145 The days and nights rush by,
 And then life is cut short.
 The vitality of mortals wastes away,
 Like the water in tiny streams.

146 But while doing bad deeds
 The fool doesn't realize—
 It'll be bitter later on;
 Yes, the result will be bad for him.

2.14 Somamitta

147 If someone lost in the middle of the ocean,
 Were to clamber up on a little log, they'd sink;
 In the same way, even a good person would sink
 If they rely on a lazy person.
 So avoid those who are lazy, lacking energy.

148 Instead, dwell with the wise—
 Secluded, noble,
 Resolute, practising *jhāna*,
 And always energetic.

2.15 Sabbamitta

149 People are attached to people;
 People are dependent on people;
 People are hurt by people;
 And people hurt people.

150 What's the point of people,
 Or the things people make?
 Go, leave these people,
 Who've hurt so many people.

2.16 Mahākāḷa

151 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—
 She assembled them all together
 And sat down beside them.

- 152 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

- 153 When your head is shaven,
 And you're wrapped in the outer robe,
 You'll have many enemies
 When you receive food and drink,
 Clothes and lodgings.
- 154 Knowing this danger,
 This great fear in honours,
 A monk should go forth mindfully,
 With few possessions, and not full of desire.

2.18 Kimila

- 155 In Pācīnavāṃsa grove
 The companions of the Sakyans,
 Having given up much wealth,
 Are satisfied with whatever is put in their bowls.
- 156 Energetic, resolute,
 Always strong in striving;

Having given up mundane satisfaction,
They delight in the satisfaction of Dhamma.

2.19 Nanda

- 157 I used my mind unwisely,
I was addicted to ornamentation.
I was vain, fickle,
Tormented by desire for sensual pleasures.
- 158 But with the help of the Buddha,
The Kinsman of the Sun, so skilled in means,
I practiced wisely,
And extracted any attachment
To being reborn from my mind.

2.20 Sirimā

- 159 If they praise someone
Who doesn't have *samādhi*,
The praise is in vain,
As they don't have *samādhi*.
- 160 If they rebuke someone
Who does have *samādhi*,
The rebuke is in vain,
As they do have *samādhi*.

2.21 Uttara

- 161 I've fully understood the aggregates,
I've undone craving;
I've developed the factors of awakening,
And I've realized the ending of defilements.

- 162 Having fully understood the aggregates,
 Having plucked out the weaver of the web,
 Having developed the factors of awakening,
 I'll realize *nibbāna*, without defilements.

2.22 Bhaddaji

- 163 That king was named Panāda,
 Whose sacrificial post was golden.
 Its height was sixteen times its width,
 And the top was a thousand-fold.
- 164 With a thousand panels, and a hundred ball-caps,
 Adorned with banners, made of gold;
 There, the seven times six hundred
 Gods of music danced.

2.23 Sobhita

- 165 As a monk, mindful and wise,
 Resolute in power and energy,
 I recollected five hundred aeons
 In one night.
- 166 Developing the four establishments of mindfulness,
 The seven factors of awakening,
 And the eightfold path,
 I recollected five hundred aeons
 In one night.

2.24 Valliya

- 167 The duty of one whose energy is strong;
 The duty of one intent on awakening:

That I'll do, I won't fail—
See my energy and effort!

- 168 Teach me the path,
The road that culminates in the deathless.
I'll know it with wisdom,
As the Ganges knows the ocean.

2.25 Vītasoka

- 169 The barber approached
To shave my head.
I picked up a mirror
And looked at my body.
- 170 My body looked vacant;
I was blind, but the darkness left me.
My fancy hairdo has been cut off:
Now there is no more rebirth
Into any state of existence.

2.26 Puṇṇamāsa

- 171 I abandoned the five hindrances
So I could realise security from the yoke;
And I picked up the Dhamma as a mirror,
For knowing and seeing myself.
- 172 I checked over this body
All of it, inside and out.
Internally and externally,
My body looked vacant.

2.27 Nandaka

- 173 Though a fine thoroughbred stumbles
 It soon stands firm again;
 It gains even more spirit,
 And draws its load undeterred.
- 174 Even so, I am one endowed with vision,
 A disciple of the Buddha!
 You should remember me as a thoroughbred,
 The Buddha's rightful son.

2.28 Bharata

- 175 Come Nandaka, let's go
 To visit our preceptor.
 We'll roar the lion's roar
 Before of the best of Buddhas.
- 176 The sage gave us the going forth
 Out of compassion, so that we could realize
 The ending of all fetters—
 Now we have reached that goal.

2.29 Bhāradvāja

- 177 This is how the wise roar:
 Like lions in mountain caves,
 Heroes, triumphant in battle,
 Having vanquished Māra and his army.
- 178 I've attended on the teacher;
 I've honoured the Dhamma and the Saṅgha;

I'm happy and joyful,
Because I've seen my son free of defilements.

2.30 Kaṇhadinna

179 I sat close by wise people,
And learnt the Dhamma many times.
What I learnt, I practiced,
Entering the road that culminates in the deathless.

180 I've slain the desire to be reborn
In any state of existence,
Such desire 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

181 When I became a monk
In the teaching of the Buddha,
Letting go, I rose up;
I escaped the realm of sensual pleasures.

182 Then, under the supervision
Of the supreme Buddha,
My mind was freed.
I know that my freedom is unshakeable,
Because all fetters have ended.

2.32 Sivaka

183 All houses are impermanent;
Again and again, in all kinds of realms,

I've searched for the house-builder—
Rebirth again and again is suffering.

- 184 I've seen you, house-builder!
You won't build a house again.
All your rafters are broken,
Your ridgepole is split.
My mind is released from limits:
It'll fall apart in this very life.

2.33 Upavāṇa

- 185 The Worthy One, the world's Holy One
The sage is afflicted by winds.
If there's hot water,
Give it to the sage, brahmin.

- 186 I wish to bring it to the one
Who is honoured by those worthy of honour,
Revered by those worthy of reverence,
And respected by those worthy of respect.

2.34 Isidinna

- 187 I've seen lay disciples who have memorized discourses,
Saying "Sensual pleasures are impermanent";
But they are passionately enamoured
Of jewelled earrings,
Desiring children and wives.
- 188 To be honest, they don't know Dhamma,
Despite saying "Sensual pleasures are impermanent";

They don't have the power to cut their lust,
So they're attached to children, wives, and wealth.

2.35 Sambulakaccāna

189 The sky rains, the sky groans,
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.

190 This is my normal state,
When I'm staying alone in a frightful hole:
I've no fear, no dread, no goosebumps.

2.36 Nitaka

191 Whose mind is like rock,
Steady, not trembling?
Free of desire among desirable things,
Not agitated among agitating things?
For one whose mind is developed in this way,
From where will suffering come?

192 My mind is like rock,
Steady, not trembling,
Free of desire among desirable things,
Not agitated among agitating things.
For me, whose mind is developed in this way,
From where will suffering come?

2.37 Soṇapoṭiriya

193 Night, with its garland of stars,
Is not just for sleeping.

Those who are conscious will know
That night is also for waking.

- 194 If I were to fall from the back of an elephant
And be trampled by the tuskers that follow,
Better for me to die in battle,
Than to live on in defeat.

2.38 Nisabha

- 195 One who has gone forth
From the home life out of faith,
Leaving behind the five kinds of sensual pleasures,
So pleasant seeming, delighting the mind—
Let them put an end to suffering.

- 196 I don't long for death;
I don't long for life;
I await my time,
Aware and mindful.

2.39 Usabha

- 197 I arranged a robe on my shoulder,
The colour of young mango sprouts;
Then I entered the village for alms,
While sitting on an elephant's neck!
- 198 But when I dismounted from the elephant,
I was moved by inspiration—
At first I was burning, but then I was peaceful;
I realized the end of defilements.

2.40 Kappaṭakura

- 199 This fellow, “Rag-rice”, he sure is a rag.
 This place has been made for practising *jhāna*,
 Like a crystal vase filled to the brim
 With the nectar of the deathless,
 Into which enough Dhamma has been poured.
- 200 Don’t nod off, Rag—
 I’ll smack your ear!
 Nodding off in the middle of the Saṅgha?
 You haven’t learnt a thing.

2.41 Kumārakassapa

- 201 Oh, the Buddhas! Oh, the Dhammas!
 Oh, the perfections of the Teacher!
 Where a disciple may see
 Such a Dhamma for themselves.
- 202 Through countless aeons
 They obtained an identity;
 This is the end,
 Their last body;
 Transmigrating through births and deaths,
 Now there is no more rebirth
 Into any state of existence.

2.42 Dhammapāla

- 203 The young monk
 Who is devoted to the teaching of the Buddha,
 Wakeful among those who sleep—
 His life isn’t in vain.

204 So let the wise devote themselves
 To faith, virtuous behaviour,
 Confidence, and insight into Dhamma,
 Remembering the teachings of the Buddhas.

2.43 Brahmāli

205 Whose faculties have become serene,
 Like horses tamed by a charioteer?
 Who has abandoned conceit and defilements,
 Becoming such that even the gods envy them?

206 My faculties have become serene,
 Like horses tamed by a charioteer?
 I have abandoned conceit and defilements,
 Becoming such that even the gods envy me.

2.44 Mogharāja

207 “Your skin is nasty but your heart is good,
 Mogharāja, you always have *samādhi*.
 But in the nights of winter, so dark and cold,
 How will you get by, monk?”

208 “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

209 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 without conceit, measured in speech,
 And of good conduct.

- 210 For one who sees the goal, so very subtle and fine,
 Who has wholesome thoughts and humbleness,
 And cultivates the Buddha's ethical conduct,
 It's not hard to gain *nibbāna*.

2.46 Cūḷaka

- 211 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's full of beautiful clouds.
- 212 A person who is practising *jhāna* 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 realise that supreme, unchanging state,
 So very pure, subtle, and hard to see.

2.47 Anūpama

- 213 The conceited mind, addicted to pleasure,
 Impales itself on its own stake.
 It goes only where
 There's a stake, a chopping block.

- 214 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

- 215 Transmigrating for such a long time,
 I've evolved through various states of rebirth,
 Not seeing the noble truths,
 A blind, unenlightened person.
- 216 But when I became heedful
 Transmigrating from birth to birth was disintegrated;
 All states of rebirth were cut off;
 Now there is no more rebirth
 Into any state of existence.

2.49 Sandhita

- 217 Beneath the Bodhi Tree,
 Bright green and growing,
 Being mindful, my perception
 Became one with the Buddha.
- 218 It was thirty one aeons ago
 That I gained that perception;
 And it is due to that perception
 That I've realized the ending of defilements.

Chapter Three

3.1 Aṅgaṇikabhāradvāja

- 219 Seeking purity the wrong way,
I worshipped the sacred fire in a grove.
Not knowing the path to purity,
I mortified my flesh in search of immortality.
- 220 I've gained *this* happiness by means of happiness:
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.
- 221 In the past I was related to Brahmā,
But now I'm really a brahmin:
I have the three knowledges, I'm cleansed,
I'm an initiate,
And I'm accomplished in sacred knowledge.

3.2 Paccaya

- 222 I went forth five days ago,
A trainee, with my heart's goal unfulfilled.

I entered my dwelling,
And an aspiration arose in my mind.

223 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.

224 See my energy and effort
As I practice this way!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

3.3 Bākula

225 Whoever wishes to do afterwards
What they should have done before
They've lost the causes for happiness,
And afterwards they're tormented with remorse.

226 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.

227 Oh! *nibbāna* is so very blissful,
As taught by the fully awakened Buddha:
Sorrowless, stainless, secure;
Where suffering all ceases.

3.4 Dhaniya

228 One who hopes for the ascetic life,
Wishing to live in happiness,

Should not look down on the Saṅgha's robe,
Or its food and drinks.

229 One who hopes for the ascetic life,
Wishing to live in happiness,
Should stay in the Saṅgha's lodgings,
Like a snake in a mouse hole.

230 One who hopes for the ascetic life,
Wishing to live in happiness,
Should be satisfied with whatever is offered,
Developing this one quality.

3.5 Mātaṅgaputta

231 "It's too cold, too hot,
Too late," they say.
Those who neglect their work like this—
Opportunities pass them by.

232 But one who considers hot and cold
To be nothing more than a blade of grass;
He does his manly duty,
And his happiness never fails.

233 With my chest I'll thrust aside
The grasses, vines, and creepers,
And devote myself to seclusion.

3.6 Khujjasobhita

234 "One of those monks who live in Pāṭaliputta—
Such brilliant speakers, and very learned—

Stands at the door:
The old man, Khujjasobhita.

235 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.”

236 “By war well fought, by sacrifice well made,
By victory in battle;
By living the spiritual life:
That’s how this person flourishes in happiness.”

3.7 Vāraṇa

237 Anyone among men
Who harms other creatures:
From this world and the next,
That person will fall.

238 But someone with a mind of loving-kindness,
Compassionate for all creatures:
That sort of person
Gives rise to merit in abundance.

239 One should train in good speech,
In attending closely to ascetics,
In sitting alone in hidden places,
And in calming the mind.

3.8 Vassika

240 I was the only one in my family
Who had faith and wisdom.

It's good for my relatives that I'm
Firm in Dhamma, and my conduct is virtuous.

- 241 I rebuked my family out of compassion,
Reprimanding them because of my love
For my family and relatives.
- 242 They performed a service for the monks
And then they passed away,
To find happiness in the heaven of the Thirty-three.
There, my brothers and mother rejoice
With all the pleasures they desire.

3.9 Yasoja

- 243 "With knobbly knees,
Thin, with veins matted on his skin,
Eating and drinking in moderation—
This person's spirit is undaunted."
- 244 "Pestered by gadflies and mosquitoes
In the awesome wilderness;
One should mindfully endure,
Like an elephant at the head of the battle.
- 245 A monk alone is like Brahmā;
A pair of monks are like devas;
Three are like a village;
And more than that is a rabble."

3.10 Sāṭimattiya

- 246 In the past you had faith,
Today you have none.

What's yours is yours alone;
I've done nothing wrong.

247 Faith is impermanent, fickle—
So I have seen.
People's passions wax and wane:
Why should a sage grow old worrying about that?

248 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

249 One newly gone forth,
Who has left their home out of faith,
Should associate with spiritual friends,
Whose livelihood is pure, and who are not lazy.

250 One newly gone forth,
Who has left their home out of faith,
A monk who stays with the Saṅgha,
Being wise, would train in monastic discipline.

251 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 Uttarpāla

252 Sadly, I was intelligent and peaceful,
But only enough to critically analyse the meaning.

The five kinds of sensual pleasure in the world,
So delusory, were my downfall.

253 Entering 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.

254 All sensual pleasures have been abandoned,
Rebirth in all states of existence is torn apart,
Transmigration through births is finished,
Now there is no more rebirth
Into any state of existence.

3.13 Abhibhūta

255 All my family gathered here,
Listen to me,
I'll teach you Dhamma!
Being born again and again is suffering.

256 Rouse yourselves, let go!
Devote yourselves to the teachings of the Buddha!
Crush the army of death,
Like an elephant crushes a hut of reeds.

257 Whoever will live heedfully
In this Dhamma and discipline,
Will abandon transmigration through births,
And make an end to suffering.

3.14 Gotama

- 258 Transmigrating, I went to hell;
 Again and again, I went to the ghost realm;
 Many times I dwelt long
 In the suffering of the animal realm.
- 259 I was also reborn as a human;
 From time to time I went to heaven;
 I've stayed in the corporeal realms
 And the incorporeal,
 Among the percipient-nor-non-percipient,
 And the non-percipient.
- 260 I understood these states of existence
 To be worthless:
 Conditioned, unstable, always in motion.
 When I understood the origin
 Of rebirth within myself,
 Mindful, I found peace.

3.15 Hārīta

- 261 Whoever wishes to do afterwards
 What they should have done before,
 They've lost the causes for happiness,
 And afterwards they're tormented with remorse.
- 262 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.

263 Oh! *nibbāna* is so very blissful,
 As taught by the Buddha:
 Sorrowless, stainless, secure;
 Where suffering all ceases.

3.16 Vimala

264 Avoiding bad friends,
 You should associate with the best of people.
 Stick to the advice that he gave you,
 Aspiring for unshakable happiness.

265 If someone lost in the middle of the ocean,
 Were to clamber up on a little log, they'd sink;
 In the same way, even a good person would sink
 If they rely on a lazy person.
 So avoid those who are lazy, lacking energy.

266 Instead, dwell with the wise—
 Secluded, noble,
 Resolute, practising *jhāna*,
 And always energetic.

Chapter Four

4.1 Nāgasamāla

- 267 There's a dancer along the highway,
Dancing as the music plays;
She's adorned with jewellery and all dressed up,
With a garland of flowers
And perfume of sandalwood.
- 268 I entered for alms,
And while going along I glanced at her,
Adorned with jewellery and all dressed up,
Like a snare of death laid down.
- 269 Then the realization
Came upon me—
The danger became clear,
And I was firmly repulsed.
- 270 Then my mind was liberated—
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

4.2 Bhagu

- 271 Overwhelmed by drowsiness,
I came out of my dwelling;
Stepping up on to the walking meditation path,
I fell to the ground right there.
- 272 I rubbed my limbs, and again
I stepped up on to the walking meditation path.
I walked meditation up and down the path,
Serene inside myself.
- 273 Then the realization
Came upon me—
The danger became clear,
And I was firmly repulsed.
- 274 Then my mind was liberated—
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

4.3 Sabhiya

- 275 Others don't understand
That here we come to our end.
Those that do understand this
Settle their quarrels because of that.
- 276 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.

- 277 Any lax act,
Or corrupt religious observance,
Or a spiritual life arousing suspicion,
Does not yield great fruit.
- 278 Whoever has no respect
For their companions in the spiritual life
Is as far from true Dhamma
As the sky is from the earth.

4.4 Nandaka

- 279 Damn these stinking bodies!
They're on Māra's side, they ooze;
And bodies have nine streams
That are always flowing.
- 280 Don't think much of bodies;
Don't disparage the Tathāgathas.
They're not even aroused by heaven,
Let alone by humans.
- 281 But those dumb fools,
With bad advisors, shrouded in delusion,
That kind of person is aroused by bodies,
When Māra has thrown the snare.
- 282 Those who have discarded
Lust, hatred, and ignorance:
They've cut the strings, they're no longer bound—
Such people are not aroused by bodies.

4.5 Jambuka

- 283 For fifty-five years
 I wore mud and dirt;
 Eating one meal a month,
 I tore out my hair and beard.
- 284 I stood on one foot;
 I rejected seats;
 I ate dried-out dung;
 I didn't accept food that had been set aside for me.
- 285 Having done many actions of this kind,
 Which lead to a bad destination,
 As I was being swept away by the great flood,
 I went to the Buddha for refuge.
- 286 See the going for refuge!
 See the excellence of the Dhamma!
 I've attained the three knowledges,
 And fulfilled the Buddha's instructions.

4.6 Senaka

- 287 During the spring festival at Gayā,
 It was so welcome for me
 To see the Buddha,
 Teaching the supreme Dhamma.
- 288 He was glorious, the teacher of a community,
 Who had realised the highest, a leader,
 Conqueror of the world with its gods;
 His vision was unequalled.

289 A great being of power, a great hero,
 A great light, without defilements.
 With the utter ending of all defilements,
 The teacher has no fear from any direction.

290 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

291 Hurrying when it's time for going slowly;
 Going slowly when it's time to hurry;
 That fool falls into suffering
 Because of these muddled arrangements.

292 Their good fortune wastes away
 Like the moon in the waning fortnight;
 They become disgraced,
 And alienated from their friends.

293 Going slowly when it's time for going slowly;
 Hurrying when it's time to hurry;
 That wise person comes into happiness
 Because of these proper arrangements.

294 Their good fortune flourishes
 Like the moon in the waxing fortnight;
 They become famous and respected,
 Not alienated from their friends.

4.8 Rāhula

- 295 I am known as “Fortunate Rāhula”,
 Because I’m endowed in both ways:
 I am the son of the Buddha,
 And I have the vision of the Dhammas.
- 296 Since my defilements have ended,
 Since there is no more being reborn
 In any state of existence—
 I’m an Arahant, worthy of offerings,
 With the three knowledges
 And the vision of the deathless.
- 297 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.
- 298 Having thrown off those sensual pleasures,
 Having cut Māra’s bond,
 Having pulled out craving, roots and all:
 I’ve become cool, and realized *nibbāna*.

4.9 Candana

- 299 Covered with gold,
 Surrounded by all her maids,
 With my son upon her hip,
 My wife came up to me.
- 300 I saw her coming,
 The mother of my son,

Adorned with jewellery and all dressed up,
Like a snare of death laid down.

301 Then the realization
Came upon me—
The danger became clear,
And I was firmly repulsed.

302 Then my mind was liberated—
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

4.10 Dhammika

303 "Dhamma really protects you if you practice Dhamma;
Dhamma well-practiced brings happiness.
If you practice Dhamma, this is the benefit—
You won't go to a bad destination.

304 Dhamma and what is not Dhamma
Don't both lead to the same results.
What is not Dhamma leads to hell,
While Dhamma takes you to a good destination.

305 So you should be enthusiastic
To perform acts of Dhamma,
Rejoicing in the Fortunate One, the poised.
Disciples of the best of Fortunate Ones
Are firm in Dhamma;
Those wise ones are led on,
Going to the very best of refuges."

306 “The boil has been burst from its root,
 The net of craving is undone.
 He has ended transmigration, he has nothing,
 Just like the full moon in a clear night sky.”

4.11 Sappaka

307 When the crane with its beautiful white wings,
 Startled by fear of the dark thundercloud,
 Flees, seeking shelter—
 Then the River Ajakaraṇī delights me.

308 When the crane, so pure and white,
 Startled by fear of the dark thundercloud,
 Seeks for a cave to shelter in, but can't see one—
 Then the River Ajakaraṇī delights me.

309 Who wouldn't be delighted
 By the rose-apple trees
 That adorn both banks of the river there,
 Behind my cave?

310 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

311 I went forth to save my life;
 But I gained faith
 After receiving full ordination;
 And I strove, strong in effort.

312 With pleasure, let this body be broken!
Let this lump of flesh be dissolved!
Let both my legs fall off
At the knees!

313 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 drawn out.

314 As I dwell like this,
See my energy and striving!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

Chapter Five

5.1 Rājadatta

315 I, a monk, went to a charnel ground
And saw a woman left there,
Discarded in a cemetery,
Full of worms that devoured her.

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

317 Quicker than the boiling of rice
I left that place,
Mindful and aware,
I sat down to one side.

318 Then the realization
Came upon me—
The danger became clear,
And I was firmly repulsed.

319 Then my mind was liberated—
 See the excellence of the Dhamma!
 I've attained the three knowledges,
 And fulfilled the Buddha's instructions.

5.2 Subhūta

320 If a person, wishing for a certain outcome,
 Applies themselves to a misguided endeavor,
 And they don't achieve what they have practiced for,
 They say: "That's a sign of my bad luck."

321 When a misfortune
 Has been plucked out and conquered,
 To give it up in part would be like
 The losing throw of the dice;
 But to give up everything
 Would be as if one was blind,
 Not discerning the even and the uneven.

322 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.

323 Just like a glorious flower
 That's colourful but lacks fragrance;
 So is well-spoken speech fruitless
 For one not acting in accordance.

324 Just like a glorious flower
 Is both colourful and fragrant,

So is well-spoken speech fruitful
For one who acts in accordant.

5.3 Girimānanda

325 The sky rains, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind,
I dwell there peacefully
So rain, sky, as you please.

326 The sky rains, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind,
I dwell there, with peaceful mind:
So rain, sky, as you please.

327 The sky rains, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind,
I dwell there, free of lust:
So rain, sky, as you please.

328 The sky rains, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind,
I dwell there, free of hate:
So rain, sky, as you please.

329 The sky rains, like a beautiful song,
My little hut is roofed and pleasant,
Sheltered from the wind,

I dwell there, free of delusion:
So rain, sky, as you please.

5.4 Sumana

- 330 My mentor helped me to learn,
Hoping that I would practice those teachings;
Aspiring for the deathless,
I've done what was to be done.
- 331 I've arrived at the Dhamma,
And witnessed it for myself, not based on hearsay.
With purified knowledge, free of doubt,
I declare it in your presence.
- 332 I know my past life;
My clairvoyance is clarified;
I've realized my own true goal,
The Buddha's instruction is fulfilled.
- 333 Being heedful in the training,
I have learned your teachings well.
All my defilements are ended;
Now there is no more rebirth
Into any state of existence.
- 334 You advised me in noble ways;
Compassionate, you helped teach me;
Your instruction was not in vain—
I, your student, am fully trained.

5.5 Vaḍḍha

- 335 It was good, how my mother
Spurred me onwards.
When I heard her words,
Advised by my mother,
I became energetic, resolute—
I realised supreme awakening.
- 336 I'm an Arahant, worthy of offerings,
With the three knowledges
And the vision of the deathless;
I conquered Namuci's army,
And now I live without defilements.
- 337 The defilements which I had,
Both internally and externally,
Are now all cut off without remainder;
They won't arise again.
- 338 My skilful sister
said this to me:
“Now neither you nor I
Have any entanglements.”
- 339 Suffering is at an end;
This is the last body
To transmigrate through birth and death:
Now there is no more rebirth
Into any state of existence.

5.6 Nadīkassapa

- 340 It was truly for my benefit
That the Buddha went to the river Nerañjara;
When I heard his teaching,
I rejected wrong view.
- 341 Previously, I performed the higher
And lower sacrifices;
I worshipped the sacred flame,
Thinking, “This is purity.”
I was a blind, unenlightened person.
- 342 Caught in the thicket of wrong view,
Deluded by misapprehension;
Thinking impurity was purity,
I was blind and ignorant.
- 343 I’ve abandoned wrong view,
Rebirth into any state of existence is torn apart,
I worship what is truly worthy of offerings:
I bow to the Tathāgata.
- 344 I’ve abandoned all delusion
Rebirth into any state of existence is torn apart,
Transmigration through births is finished,
Now there is no more rebirth
Into any state of existence.

5.7 Gayākassapa

- 345 Three times a day—
Morning, midday, and evening—

I went down into the water at Gayā,
For the Gayā spring festival.

346 “Whatever bad things I’ve done
In previous births,
I’ll now wash away right here” —
This is the view I previously held.

347 Having heard the well-spoken words
Regarding the Dhamma and the goal,
I wisely reflected
On the true, essential goal.

348 I’ve washed away all bad things
I’m stainless, cleansed, pristine;
The pure heir of the pure one,
A rightful son of the Buddha.

349 When I plunged into the eight-fold stream,
All bad things were washed away.
I’ve attained the three knowledges,
And fulfilled the Buddha’s instructions.

5.8 Vakkali

350 “Struck by a wind ailment,
While staying in a forest grove;
You’ve gone into a tough place for gathering alms:
How will you get by, monk?”

351 “Pervading my body
With lots of rapture and happiness,

Putting up with what's tough,
I'll dwell in the forest.

352 Developing the establishments of mindfulness,
The faculties and the powers,
Developing the factors of awakening,
I'll dwell in the forest.

353 Having seen those who are energetic, resolute,
Always of strong effort,
Harmonious and serene,
I'll dwell in the forest.

354 Recollecting the Buddha,
The highest, the tamed, who has *samādhi*;
Not lazy by day or by night,
I'll dwell in the forest."

5.9 Vijitasena

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

356 Caged, you won't escape,
Like an elephant who can't find an open gate.
Demon-mind, you won't wander again and again,
Bullying, and loving to do bad.

357 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.

358 Just as a fine charioteer,
Skilled in the taming of fine horses,
Tames a thoroughbred,
So, firmly established in the five powers,
I'll tame you.

359 I'll bind you with mindfulness,
I'm committed to taming you;
Restrained by harnessed energy,
Mind, you won't go far from here.

5.10 Yasadatta

360 With fault-finding mind, the dullard
Listens to the conqueror's teaching.
They're as far from true Dhamma,
As the earth is from the sky.

361 With fault-finding mind, the dullard
Listens to the conqueror's teaching.
They decline in the true Dhamma,
Like the moon in the waning fortnight.

362 With fault-finding mind, the dullard
Listens to the conqueror's teaching.
They wither away in the true Dhamma,
Like a fish in too little water.

363 With fault-finding mind, the dullard
Listens to the conqueror's teaching.

They don't thrive in the true Dhamma,
Like a rotten seed in a field.

- 364 But one with contended mind
Who listens to the conqueror's teachings—
Having ended all defilements,
Having witnessed the unshakable,
Having arrived at the highest peace—
They realize *nibbāna* without defilements.

5.11 Soṇakuṭikaṇṇa

- 365 I've received full ordination,
I am liberated, without defilements,
I've seen the Blessed One myself,
And even stayed together with him.
- 366 The Blessed One, the teacher,
Spent much of the night in the open;
Then he, who is so skilled at dwelling in meditation,
Entered his dwelling.
- 367 Spreading out his outer robe,
Gotama made his bed;
Like a lion in a rocky cave,
With fear and dread abandoned.
- 368 Then, with lovely enunciation,
Soṇa, a disciple of the Buddha,
Recited the true Dhamma
In the presence of the best of Buddhas.

369 When he has fully understood the five aggregates,
 Developed the straight path,
 And arrived at the highest peace,
 He will realize *nibbāna* without defilements.

5.12 Kosiya

370 Whatever wise person,
 Understanding their teacher's words,
 Stays with them, their affection growing;
 That wise person is indeed devoted—
 Knowing about Dhammas, they're distinguished.

371 When extreme stresses arise,
 Whoever does not tremble, but reflects instead,
 That wise person is indeed strong—
 Knowing about Dhammas, they're distinguished.

372 Steady as the ocean, imperturbable,
 Their wisdom is deep, and they see the subtle goal;
 That wise person is indeed immovable—
 Knowing about Dhammas, they're distinguished.

373 They're very learned, and have memorized the Dhamma,
 practising Dhamma in accordance with Dhamma;
 That wise person is indeed such—
 Knowing about Dhammas, they're distinguished.

374 They know the meaning of what is said,
 And having known, they act appropriately;
 That wise person is indeed

One who has mastered the meaning—
Knowing about Dhammas, they're distinguished.

Chapter Six

6.1 Uruveḷakassapa

- 375 When I saw the marvels
Of the renowned Gotama,
I didn't immediately bow to him;
I was blinded by jealousy and conceit.
- 376 Knowing what I was thinking,
The trainer of men spurred me on;
And I was struck with a marvellous inspiration,
That gave me goose-bumps.
- 377 Rejecting my petty accomplishments
When I used to be a matted-hair ascetic,
I then went forth,
In the conqueror's teaching.
- 378 I used to be content with sacrifice,
Giving priority to the realm of sensual pleasures,
But later I uprooted desire,
And hatred and also delusion.

379 I know my past life;
 My clairvoyance is clarified;
 I have psychic powers,
 And I know the minds of others;
 I have realised the divine ear.

380 I've attained the goal
 For the sake of which I went forth
 From home life into homelessness—
 The ending of all fetters.

6.2 Tekicchakāri

381 “The rice has been harvested,
 And gathered on the threshing-floor—
 But I don't get any alms-food!
 How will I get by?”

382 “Recollect the immeasurable Buddha!
 Confident, your body pervaded with rapture,
 You'll always be full of joy.

383 Recollect the immeasurable Dhamma!
 Confident, your body pervaded with rapture,
 You'll always be full of joy.

384 Recollect the immeasurable Saṅgha!
 Confident, your body pervaded with rapture,
 You'll always be full of joy.”

385 “You stay in the open,
 Though these winter nights are cold.

Don't perish, overcome with cold;
Enter your dwelling, with its door shut fast."

386 "I'll realise the four immeasurable states,
And dwell happily with them.
I won't perish, overcome with cold;
I'll dwell unperturbed."

6.3 Mahānāga

387 Whoever has no respect
For their companions in the spiritual life
Falls away from the true Dhamma,
Like a fish in too little water.

388 Whoever has no respect
For their companions in the spiritual life
Doesn't thrive in the true Dhamma,
Like a rotten seed in a field.

389 Whoever has no respect
For their companions in the spiritual life
Is far from *nibbāna*,
In the teaching of the Dhamma king.

390 Whoever does have respect
For their companions in the spiritual life
Doesn't fall away from the true Dhamma,
Like a fish in plenty of water.

391 Whoever does have respect
For their companions in the spiritual life

Thrives in the true Dhamma,
Like a quality seed in a field.

- 392 Whoever does have respect
For their companions in the spiritual life
Is close to *nibbāna*,
In the teaching of the Dhamma king.

6.4 Kulla

- 393 I, Kulla, went to a charnel ground
And saw a woman left there,
Discarded in a cemetery,
Full of worms that devoured her.
- 394 See this body, Kulla—
Diseased, filthy, rotten,
Oozing and trickling,
A fools' delight.
- 395 Taking Dhamma as a mirror
For realizing knowledge and vision,
I reviewed this body,
Vacant, inside and out.
- 396 As this is, so is that;
As that is, so is this.
As below, so above;
As above, so below.
- 397 As by day, so by night;
As by night, so by day.

As before, so after;
As after, so before.

- 398 Not even music played by a five-piece band,
Can give such pleasure
As there is for one with unified mind,
Discerning the Dhamma rightly.

6.5 Mālukyaputta

- 399 For a person who lives heedlessly,
Craving grows like a parasitic creeper.
They jump from here to there, like a monkey
That wants fruit in a forest grove.
- 400 Whoever is overcome by this wretched craving,
This attachment to the world,
Their sorrow grows,
Like grass in the rain.
- 401 But whoever overcomes this wretched craving,
This attachment to the world,
Their sorrows fall from them,
Like a water-drop from a lotus.
- 402 I say this to you, venerables,
All those who have gathered here:
Dig up the root of craving,
Like someone who is looking for roots
Will dig up the grass.
Don't let Māra break you again and again,
Like a stream breaking a reed.

403 Act on the Buddha's words,
 Don't let the moment pass you by.
 Those who pass up the moment
 Grieve when they end up in hell.

404 Heedlessness is always an impurity,
 Impurity comes from heedlessness.
 With heedfulness and knowledge,
 Pluck out your own dart.

6.6 Sappadāsa

405 In the twenty-five years
 Since I went forth,
 I have not found peace of mind,
 Even for as long as a finger-snap.

406 Since I couldn't get my mind unified,
 I was tormented by sexual desire.
 Wailing, with outstretched arms,
 I burst out of my dwelling.

407 Should I ... or should I take the knife?
 What's the point of living?
 Rejecting the training,
 How should one like me come to an end?

408 Then I picked up a razor;
 And sat on a bench;
 The razor was ready—
 To cut my vein.

- 409 Then the realization
 Came upon me—
 The danger became clear,
 And I was firmly repulsed.
- 410 Then my mind was liberated—
 See the excellence of the Dhamma!
 I've attained the three knowledges,
 And fulfilled the Buddha's instructions.

6.7 Kātiyāna

- 411 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.
- 412 Like a wave in the mighty ocean,
 Birth and old age overwhelm you.
 Make a safe island of yourself,
 For you have no other shelter.
- 413 The teacher has mastered this path,
 Which transcends ties,
 And the fear of birth and old age.
 Be heedful all the time,
 And devote yourself to dedicated practice.
- 414 Be free of your former bonds!
 Wearing outer robe,
 With shaven head, eating almsfood,

Don't delight in play or sleep,
Devote yourself to *jhāna*, Kātiyāna.

415 Practice *jhāna* and conquer, Kātiyāna,
You're skilled in the path to security from the yoke.
Attaining unexcelled purity,
You'll be quenched, like a flame by water.

416 A lamp with feeble flames
Is bent down by the wind, like a creeper;
Just so, kinsman of Indra,
You shake off Māra, without grasping.
Free of lust for feelings,
Await your time here, cooled.

6.8 Migajāla

417 It was well-taught by the one who sees,
The Buddha, Kinsman of the Sun,
Who has gone beyond all fetters,
And destroyed all rolling-on.

418 Leading to liberation, crossing over,
Drying up the root of craving,
Cutting off the root of poison, the slaughter-house,
And leading to *nibbāna*.

419 By breaking the root of unknowing,
It smashes the mechanism of deeds,
And looses the thunderbolt of knowledge
On the taking up of consciousnesses.

420 Informing us about our feelings,
 Freeing us from grasping,
 Wisely contemplating all states of existence
 As a pit of burning coals.

421 Very sweet, very deep,
 Preventing birth and death,
 Leading to the stilling of suffering, bliss—
 It is the noble eightfold path.

422 Knowing deed as deed,
 And result as result;
 Seeing dependently originated phenomena
 As if they were in a clear light;
 Leading to great security, peace,
 It's excellent at the end.

6.9 Purohitaputtajenta

423 I was intoxicated with the pride of birth,
 And wealth and sovereignty,
 I lived intoxicated
 With the beauty and form of my body.

424 No-one was my equal or my better—
 Or so I thought.
 I was such an arrogant fool,
 Stuck up, waving my own flag.

425 I didn't pay respects to anyone:
 Not my mother or father,

Nor others considered to be honorable.
I was stiff with conceit, and disrespectful.

426 When I saw the supreme leader,
The most excellent of charioteers,
Shining like the sun,
And revered by the monastic Saṅgha,

427 I discarded conceit and intoxication,
And, with a clear and confident heart,
I bowed down with my head
To the highest of all beings.

428 The conceit of superiority
And the conceit of inferiority
Have been abandoned and uprooted.
The conceit “I am” has been eradicated,
And every kind of conceit has been destroyed.

6.10 Sumana

429 I had just gone forth,
I was seven years old,
When I overcome the dragon king, so mighty,
With my psychic powers.

430 And I brought water for my mentor
From the great lake Anotatta.
When he saw me,
My teacher said this:

431 “Sāriputta, see this
Young boy coming,

Carrying a water pot,
Serene inside himself.

- 432 His conduct inspires confidence,
He is of lovely deportment:
He is Anuruddha's novice,
Excelling in psychic powers.
- 433 Made a thoroughbred by a thoroughbred,
Made good by the good,
Educated and trained by Anuruddha,
Who has completed his work.
- 434 Having attained the highest peace
And witnessed the unshakable,
That novice Sumana
Wants no-one to know about him."

6.11 Nhātakamuni

- 435 "Struck by a wind ailment,
While staying in a forest grove;
You've gone into a tough place for gathering alms:
How will you get by, monk?"
- 436 "Pervading my body
With lots of rapture and happiness,
Putting up with what's tough,
I'll dwell in the forest.
- 437 Developing the seven factors of awakening,
The faculties and the powers,

Endowed with subtle *jhānas*,
I'll dwell without defilements.

438 Freed from stains,
My pure mind is undisturbed;
Frequently reviewing this,
I'll dwell without defilements.

439 Those defilements that were found in me,
Internally and externally,
Are all cut off without remainder,
And will not arise again.

440 The five aggregates are fully understood;
They remain with their root cut off.
I have attained the ending of suffering,
Now there is no more rebirth
Into any state of existence.”

6.12 Brahmaddatta

441 For one without anger, tamed, living calmly,
Liberated by right knowledge,
At peace, poised:
Where would anger come from?

442 One who gets angry at an angry person
Just makes things worse.
One who doesn't get angry at an angry person
Wins a battle hard to win.

443 When you know that the other is angry,
You act for the good of both

Yourself and the other,
If you are mindful, and stay calm.

- 444 Those who are unskilled in Dhamma
Consider one who heals both
Oneself and the other
To be a fool.
- 445 If anger arises in you,
Reflect on the simile of the saw;
If craving for flavours arises in you,
Remember the simile of the son's flesh.
- 446 If your mind runs
Among sensual pleasures
And rebirth in various states of existence,
Quickly curb it with mindfulness,
As one would curb a greedy cow eating corn.

6.13 Sirimaṇḍa

- 447 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.
- 448 The world is crushed by death,
Surrounded by old age,
Struck by the dart of craving,
And ever obscured by desire.
- 449 The world is crushed by death,
Caged by old age,

Beaten constantly, without respite,
Like a thief being flogged.

450 Three things are coming, like a wall of flame:
Death, disease, and old age.
No power can stand before them,
And there is no speed to flee.

451 Don't waste your day,
A little or a lot.
Every night that passes
Shortens your life by that much.

452 Walking or standing,
Sitting or lying down:
Your final night draws near.
You have no time to be heedless.

6.14 Sabbakāmi

453 Though this two-legged body is dirty and stinking,
Full of different carcasses,
And oozing from various places,
Still it is cherished.

454 Like a hidden deer by a trick,
Like a fish by a hook,
Like a monkey by tar—
They trap an unawakened person.

455 Sights, sounds, tastes, smells,
And touches, all delighting the mind.

These five kinds of sensual pleasure
Are seen in a woman's body.

456 Those unawakened people, their minds full of lust,
Who pursue those women;
They swell the horrors of the charnel ground,
Piling up more rebirth
Into various states of existence.

457 The one who avoids them,
Like a snake's head with a foot,
Mindful, he transcends
Attachment to the world.

458 Seeing the danger in sensual pleasures,
And recognizing renunciation as safety,
I've escaped all sensual pleasures,
And attained the end of defilements.

Chapter Seven

7.1 Sundarasamudda

- 459 She was adorned with jewellery and all dressed up,
With a garland of flowers
And perfume of sandalwood,
Her feet brightly rouged:
A courtesan wearing slippers.
- 460 She took off her slippers in front of me,
Her hands in *añjali*,
And softly and sweetly
She spoke to me, smiling:
- 461 “You’re too young to have gone forth;
Come, stay in my teaching!
Enjoy human sensual pleasures,
I’ll give you riches.
I promise this is the truth—
I’ll swear by the Sacred Flame.
- 462 And when we’ve grown old together,
Leaning on sticks,

We'll both go forth,
So we'll win both ways."

463 When I saw the courtesan seducing me,
Her hands in *añjali*,
Adorned with jewellery and all dressed up,
Like a snare of death laid down.

464 Then the realization
Came upon me—
The danger became clear,
And I was firmly repulsed.

465 Then my mind was liberated—
See the excellence of the Dhamma!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

7.2 *Lakuṇḍakabhaddiya*

466 Bhaddiya has plucked out craving, root and all,
And in a jungle thicket
On the far side of Ambāṭaka park,
He practices *jhāna*; he is truly well-favoured.

467 Some delight in drums,
In lutes, and in cymbals;
But here, at the foot of a tree,
I delight in the Buddha's teaching.

468 If the Buddha were to grant me one wish,
And I were to get what I wished for,

I'd choose that the whole world
Be always mindful of the body.

469 Those who've judged me by my appearance,
And those who've followed me because of my voice,
They're under the sway of desire and lust;
They don't know me.

470 Not knowing what's inside,
Not seeing what's outside;
The fool, obstructed all around,
Is carried away by my voice.

471 Not knowing what's inside,
But discerning what's outside;
They too, seeing only the external fruits of practice,
Are carried away by my voice.

472 Understanding what's inside,
And discerning what's outside;
They, seeing without obstacles,
Are not carried away by my voice.

7.3 Bhadda

473 I was an only child,
Loved by my mother and father.
They had me by practising
Many prayers and observances.

474 Out of compassion,
Wishing me well and seeking my welfare,

My mother and father
Took me up to the Buddha.

475 “We had this son with difficulty;
He is delicate, and has grown up in comfort.
We offer him to you, Lord,
To attend upon the conqueror.”

476 The teacher, having accepted me,
Declared to Ānanda:
“Quickly give him the going-forth—
This one will be a thoroughbred.”

477 After he, the teacher, had sent me forth,
The conqueror entered his dwelling.
Before the sun set,
My mind was liberated.

478 The teacher didn’t neglect me;
When he came out from seclusion,
He said: “Come Bhadda!”
That was my full ordination.

479 At seven years old
I received full ordination.
I’ve attained the three knowledges;
Oh, the excellence of the Dhamma!

7.4 Sopāka

480 I saw the most excellent person,
Walking meditation in the shade of the terrace,

So I approached,
And bowed to the most excellent man.

481 Arranging my robe over one shoulder,
And clasping my hands together,
I walked meditation alongside that stainless one,
Most excellent of all beings.

482 The wise one, skilled in questions,
Questioned me.
Brave and fearless,
I answered the teacher.

483 When all his questions were answered,
The Tathāgata congratulated me.
Looking around the monastic Saṅgha,
He said this:

484 “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.

485 “Sopāka, from this day on
You are invited to come and see me.
And Sopāka, let this
Be your full ordination.”

486 At seven years old
I received full ordination.

I bear my final body—
Oh, the excellence of the Dhamma!

7.5 Sarabhaṅga

- 487 I broke the reeds off with my hands,
Made a hut, and stayed there.
So I became known as “Reed-breaker”.
- 488 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.
- 489 Previously, I, Sarabhaṅga,
Didn’t see the disease in its entirety.
But now I have seen the disease,
Because I practised what was taught
By the one beyond the gods.
- 490 Gotama travelled by that straight road;
The same path travelled by Vipassī,
The same path as Sikhī, Vessabhū,
Kakusandha, Koṇāgamana, and Kassapa.
- 491 By these seven Buddhas,
Who plunged into the ending,
Free of craving, without grasping,
Having become Dhamma, poised,
This Dhamma was taught,
- 492 Out of compassion for living beings—
Suffering, origin, path,

And cessation, the ending of suffering.

In these four noble truths,

493 Suffering is stopped,
This endless transmigration.
When the body has broken up,
And life has come to an end,
There is no more rebirth into any state of existence:
I'm well-liberated in every way.

Chapter Eight

8.1 Mahākaccāyana

- 494 Don't get involved in lots of work,
Avoid people, and don't try to get more requisites.
If you're eager and greedy for flavours,
You'll miss the goal that brings such happiness.
- 495 They know that this really is a bog,
This homage and veneration
Among respectable families.
Honor is a subtle dart, hard to extract,
And hard for a bad man to give up.
- 496 Your deeds aren't bad
Because of what others do.
You yourself should not do bad,
For people have deeds as their kin.
- 497 You're not a criminal
Because of what someone else says,
And you're not a sage

Because of what someone else says;
 But as you know yourself,
 So the gods will know you.

498 Others don't understand,
 That here we come to an end.
 Those who do understand this
 Settle their quarrels.

499 A wise person lives on,
 Even after their wealth is lost;
 But without gaining wisdom,
 Even a wealthy person doesn't really live.

500 All is heard with the ear,
 All is seen with the eye;
 The wise would not think that all
 That is seen and heard
 Is worthy of rejection.

501 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.
 Then, when the goal has been realised,
 You may lie on your death-bed.

8.2 Sirimitta

502 Without anger or resentment,
 Without deceit, and rid of slander,

Such a monk, poised,
Doesn't sorrow after death.

503 Without anger or resentment,
Without deceit, and rid of slander,
A monk with sense doors guarded,
Doesn't sorrow after death.

504 Without anger or resentment,
Without deceit, and rid of slander,
A monk of good virtue
Doesn't sorrow after death.

505 Without anger or resentment,
Without deceit, and rid of slander,
A monk with good friends
Doesn't sorrow after death.

506 Without anger or resentment,
Without deceit, and rid of slander,
A monk of good wisdom,
Doesn't sorrow after death.

507 Whoever has faith in the Tathāgatha,
That is unshakable and firmly established,
Whose ethics are good,
Pleasing to the noble ones, and praiseworthy,

508 Who has confidence in the Saṅgha,
And whose vision is straight—
They're called "free from poverty";
Their life is not wasted.

509 Therefore a wise person would devote themselves
 To faith, virtue,
 Confidence, and the vision of Dhamma,
 Remembering the teaching of the Buddhas.

8.3 Mahāpanthaka

510 When I first saw the teacher,
 Who was free of fear from any direction,
 I was struck with awe,
 Since I'd seen the best of men.

511 If you have the good luck
 To find such a teacher,
 But you push it all away,
 You'll lose your chance.

512 Then I left behind my children and wife,
 My riches and my grain;
 I cut off my hair and beard,
 And went forth into homelessness.

513 Endowed with the monastic training and livelihood,
 My sense faculties well-restrained,
 Paying homage to the Buddha,
 I dwelt undefeated.

514 Then a resolve 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.

- 515 As I dwell like this,
See my energy and striving!
I've attained the three knowledges,
And fulfilled the Buddha's instructions.
- 516 I know my past life;
My clairvoyance is clarified;
I'm an Arahant, worthy of offerings,
Liberated, without attachments.
- 517 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.

Chapter Nine

9.1 Bhūta

- 518 When a wise person fully understands
That old age and death—
To which an ignorant unawakened person is bound—
Are suffering; and they are mindful, practising *jhāna*:
There is no greater pleasure than this.
- 519 When attachment, the carrier of suffering,
And craving, the carrier of the suffering
Of this mass of proliferation,
Are destroyed; and they are mindful, practising *jhāna*:
There is no greater pleasure than this.
- 520 When the blissful eightfold way,
The supreme path, cleanser of all stains,
Is seen with wisdom;
And they are mindful, practising *jhāna*:
There is no greater pleasure than this.
- 521 When one develops that peaceful state,
Sorrowless, stainless, unconditioned,

Cleanser of all stains,
 And cutter of fetters and bonds:
 There is no greater pleasure than this.

522 When the thunder-cloud rumbles in the sky,
 And the rain falls in torrents
 On the path of birds everywhere,
 And a monk has gone to a mountain cave,
 Practising *jhāna*:
 There is no greater pleasure than this.

523 When sitting on a riverbank covered in flowers,
 Garlanded with many-coloured forest plants
 One is truly happy, practising *jhāna*:
 There is no greater pleasure than this.

524 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,
 Practising *jhāna*:
 There is no greater pleasure than this.

525 When one's own thoughts have stopped,
 Meditating between two mountains,
 Sheltered inside a cleft,
 Without stress or heartlessness, practising *jhāna*:
 There is no greater pleasure than this.

526 When one is happy, destroyer of stains,
 Heartlessness, and sorrow,
 Without obstructions, entanglements, and darts,

And with all defilements annihilated, practising *jhāna*:
There is no greater pleasure than this.

Chapter Ten

10.1 Kāḷudāyi

- 527 “The trees are now crimson, venerable sir,
They’ve shed their foliage, and are ready to fruit.
They’re splendid, as if on fire;
Great hero, this period is full of flavour.
- 528 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.
- 529 It is neither too hot nor too cold,
Venerable sir, it’s a pleasant season for travelling.
Let the Sākiyas and Koḷiyas see you,
Facing west as you cross the Rohiṇī river.
- 530 In hope, the field is ploughed;
The seed is sown in hope;
In hope, merchants travel the seas,
Carrying rich cargoes.

The hope that I stand for:

May it succeed!

- 531 Again and again, they sow the seed;
 Again and again, the king of gods sends rain;
 Again and again, farmers plough the field;
 Again and again, grain is produced for the nation.
- 532 Again and again, the beggars wander,
 Again and again, the donors give,
 Again and again, when the donors have given,
 Again and again, they go to their place in heaven.
- 533 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.
- 534 The father of the great sage is named Suddhodana;
 But the Buddha's mother is named Māyā.
 Having borne the Bodhisatta in her womb,
 She rejoices in the heaven of the Thirty-Three.
- 535 When she died and passed away from here,
 She was blessed with divine sensual pleasures;
 Rejoicing in the five kinds of sensual pleasures,
 Gotamī is surrounded by those hosts of gods."
- 536 "I'm the son of the Buddha,
 The incomparable Aṅgīrasa, the poised—
 I bear the unbearable.

You, Sakya, are my father's father;
 Gotama, you are my grandfather in the Dhamma.”

10.2 Ekavihāriya

- 537 If no-one else is found
 In front or behind,
 It's extremely pleasant,
 Dwelling alone in a forest grove.
- 538 Come now, I'll go alone
 To the wilderness praised by the Buddha.
 It's pleasant for a monk
 Dwelling alone and resolute.
- 539 Alone and self-disciplined,
 I'll quickly enter the delightful forest,
 Which gives joy to meditators,
 And is frequented by rutting elephants.
- 540 In Sītavana, so full of flowers,
 In a cool mountain cave,
 I'll bathe my limbs
 And walk meditation alone.
- 541 When will I dwell alone,
 Without a companion,
 In the great wood, so delightful,
 My task complete, free of defilements?
- 542 This is what I want to do:
 May my wish succeed!

I'll make it happen myself:
No-one can do someone else's duty.

543 Fastening my armour,
I'll enter the forest.
I won't leave here
Until I have attained the end of defilements.

544 As the cool breeze blows
With fragrant scent,
I'll split ignorance apart,
Sitting on the mountain-peak.

545 In a forest grove covered with blossoms,
In a cave so very cool,
I take pleasure in Giribbaja,
Happy with the happiness of freedom.

546 My intentions are fulfilled
Like the moon on the fifteenth day.
With the utter ending of all defilements,
Now there is no more rebirth
Into any state of existence.

10.3 Mahākappina

547 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.

548 One who has fulfilled, developed,
And gradually consolidated

Mindfulness of breathing
As taught by the Buddha:
They light up the world,
Like the moon freed from a cloud.

549 Yes, my mind is clean,
Measureless, and well-developed;
It is broken through and uplifted—
It radiates in every direction.

550 The wise person lives on
Even after loss of wealth;
But without gaining wisdom
Even a rich person doesn't really live.

551 Understanding questions what is learned;
Understanding grows fame and reputation;
A person who has understanding
Finds happiness even among sufferings.

552 It's not something just for today;
It isn't incredible or astonishing.
When you're born, you die—
What's astonishing about that?

553 For anyone who is born,
Death always follows after living.
Everyone who is born here dies here;
Such is the nature of living beings.

554 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.

555 And weeping impairs the eye and the body;
 Complexion, health, and intelligence decline.
 Your enemies rejoice;
 But your well-wishers are not happy.

556 So you should wish
 That those who stay in your family
 Have understanding and learning,
 And do their duty
 Through the power of understanding,
 Just as you'd cross a full river by boat.

10.4 Cūḷapanthaka

557 My progress was slow,
 I was despised in the past;
 My brother turned me away,
 Saying, "Go home now".

558 Turned away at the gate
 Of the Saṅgha's monastery,
 I stood there sadly,
 Longing for the teaching.

559 Then Blessed One came
 And touched my head.
 Taking me by the arm,
 He brought me into the Saṅgha's monastery.

- 560 The teacher, out of compassion,
Gave me a foot-wiping cloth, saying:
“Focus your awareness
Exclusively on this clean cloth.”
- 561 After I had listened to his words,
I dwelt delighting in his teaching,
Practising *samādhi*
For the attainment of the highest goal.
- 562 I know my past life;
My clairvoyance is clarified;
I’ve attained the three knowledges,
And fulfilled the Buddha’s instructions.
- 563 I, Panthaka, created a thousand
Images of myself,
And sat in the delightful mango grove
Until the time for the meal offering was announced.
- 564 Then the teacher sent to me
A messenger to announce the time.
When the time was announced,
I flew to him through the air.
- 565 I paid homage to the teacher’s feet,
And sat to one side.
When he knew I was seated,
The teacher received the offering.
- 566 Recipient of gifts from the whole world,
Receiver of sacrifices,

Field of merit for humanity,
He received the offering.

10.5 Kappa

- 567 Filled with different kinds of dirt,
A great producer of dung,
Like a stagnant cesspool,
A great boil, a great wound,
- 568 Full of pus and blood,
Sunk in a toilet-pit,
Trickling with fluids:
This putrid body always oozes.
- 569 Bound by sixty tendons,
Coated with a fleshy coating,
Clothed in a jacket of skin,
This putrid body is worthless.
- 570 Held together by a skeleton of bones,
And bound by sinews;
It assumes postures
Due to a complex of many things.
- 571 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.
- 572 Enveloped by ignorance,
Tied by the four ties,

This body is sinking in the flood,
Caught in the net of underlying tendencies.

573 Yoked with the five hindrances,
Afflicted by thought,
Accompanied by the root of craving,
Hidden by delusion.

574 So the body goes on,
Propelled by the mechanism of deeds.
But existence ends in perishing;
Separated, the body perishes.

575 Those blind, unawakened people
Who think of this body as theirs,
Swell the horrors of the charnel-ground,
And take up rebirth again in some state of existence.

576 Those who avoid this body,
Like a snake smeared with dung,
They expel the root of rebirth,
And realise *nibbāna*, without defilements.

10.6 Vaṅgantaputtaupasena

577 In order to go on retreat,
A monk should stay in lodgings
That are secluded and quiet,
Frequented by beasts of prey.

578 Having gathered scraps from rubbish heaps,
Cemeteries and streets,

And making an outer robe from them,
He should wear that coarse robe.

- 579 Humbling his mind,
A monk should walk for alms
From family to family without exception,
With sense doors guarded, well-restrained .
- 580 He should be content even with coarse food,
Not hoping for lots of flavours.
The mind that is greedy for flavours
Doesn't delight in *jhāna*.
- 581 With few wishes, content,
A sage should live secluded.
Socializing with neither
Householders nor the homeless.
- 582 He should appear
To be stupid or dumb;
A wise person would not speak overly long
In the midst of the Saṅgha.
- 583 He would not insult anyone,
And would avoid causing harm.
Restrained in accordance with the Pātimokkha,
He would eat in moderation.
- 584 Skilled in the arising of thought,
He would grasp well the character of the mind.
He would be devoted to practicing
Serenity and insight at the right time.

585 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.

586 For a monk who dwells in this way,
 Longing for purification,
 All his defilements wither away,
 And he attains *nibbāna*.

10.7 (Apara) Gotama

587 You should understand your own purpose,
 And consider the teachings carefully,
 As well as what's appropriate,
 For one who has entered the ascetic life.

588 Good friendship in the community,
 Undertaking lots of training,
 Listening well to the teacher—
 This is appropriate for an ascetic.

589 Respect for the Buddha,
 Reverence for the Dhamma as it really is,
 Esteem for the Saṅgha—
 This is appropriate for an ascetic.

590 Devotion to good conduct and resort,
 A livelihood that is pure and blameless,
 And settling the mind—
 This is appropriate for an ascetic.

- 591 A pleasing manner in things that should be done,
And those that should be avoided;
Devotion to the higher mind—
This is appropriate for an ascetic.
- 592 Wilderness lodgings
Remote, with little noise,
Fit for use by a sage—
This is appropriate for an ascetic.
- 593 Ethics, learning,
Investigation of Dhamma as it really is,
And penetration of the truths—
This is appropriate for an ascetic.
- 594 Developing the perceptions
Of impermanence, non-self, and unattractiveness,
And displeasure with the whole world—
This is appropriate for an ascetic.
- 595 Developing the factors of awakening,
The bases for psychic power,
The spiritual faculties and powers,
And the noble eight-fold path—
This is appropriate for an ascetic.
- 596 A sage should abandon craving,
With defilements split apart, root and all,
They should live liberated—
This is appropriate for an ascetic.

Chapter Eleven

11.1 Saṅkicca

597 “Like an *ujjuhāna*-bird in the rainy season,
Child, is there benefit for you in the grove?
The city of Verambhā is delightful for you—
Seclusion is for meditators.”

598 “Just as the wind in Verambhā
Scatters the clouds during the rainy-season,
So the city scatters
My perceptions connected with seclusion.

599 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.

600 Not protected by others,
Nor protecting others:
Such a monk sleeps happily,
Without longing for sensual pleasures.

601 The water is clear and the gorges are wide,
Monkeys and deer are all around;
Festooned with dewy moss,
These rocky crags delight me!

602 I've dwelt in the wilderness,
In caves and caverns,
And remote lodgings,
Frequented by beasts of prey.

603 'May these beings be killed!
May they be slaughtered!
May they suffer!' —
I'm not aware of having any such
Ignoble, hateful intentions.

604 I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment
To being reborn in any state of existence.

605 I've attained the goal
For the sake of which I went forth
From home life into homelessness—
The ending of all fetters.

606 I don't long for death;
I don't long for life;
I await my time,
Like a worker waiting for their wages.

607 I don't long for death;
I don't long for life;
I await my time,
Aware and mindful."

Chapter Twelve

12.1 Silava

- 608 One should train just in virtue,
For in this world, when virtue is
Cultivated and well-trained,
It provides all success.
- 609 Desiring three kinds of happiness—
Praise, prosperity,
And to delight in heaven after passing away—
The wise should protect virtue.
- 610 The well-behaved have many friends,
Because of their self-restraint.
But one without virtue, of bad conduct,
Drives away their friends.
- 611 A person of bad behavior has
Ill-repute and infamy.
A person of virtue always has
A good reputation, fame, and praise.

- 612 Virtue is the starting point and foundation;
The mother at the head
Of all good qualities:
Therefore you should purify virtue.
- 613 Virtue is a boundary and a restraint,
An enjoyment for the mind;
The place where all the Buddhas cross over:
Therefore you should purify virtue.
- 614 Virtue is the matchless power;
Virtue is the ultimate weapon;
Virtue is the best ornament;
Virtue is a marvellous coat of armour.
- 615 Virtue is a mighty bridge;
Virtue is the unsurpassed scent;
Virtue is the best perfume,
That floats in all directions.
- 616 Virtue is the best provision;
Virtue is the unsurpassed supply for a journey;
Virtue is the best vehicle,
That takes you in all directions.
- 617 In this life they're criticized;
After passing away they're unhappy in a lower realm;
A fool is unhappy everywhere,
Because they are not endowed with virtues.
- 618 In this life they're famous;
After passing away they're happy in heaven;

A person with understanding is happy everywhere,
Because they are endowed with virtues.

- 619 Virtue is best in this life,
But person with understanding is supreme
Among humans and gods,
Conquering with virtue and understanding.

12.2 Sunīta

- 620 I was born in a low-class family,
Poor, with little to eat.
My job was lowly—
I threw out the old flowers.
- 621 Shunned by people,
I was disregarded and treated with contempt.
I humbled my heart,
And paid respects to many people.
- 622 Then I saw the Buddha,
Honoured by the Saṅgha of monks,
The great hero,
Entering the capital city of Magadhā.
- 623 I dropped my carrying-pole
And approached to pay respects.
Out of compassion for me,
The supreme man stood still.
- 624 When I had paid respects at the teacher's feet,
I stood to one side,

And asked the most excellent of all beings
For the going-forth.

625 Then the teacher, being sympathetic,
And having compassion for the whole world,
Said to me, “Come, monk!”
That was my full ordination.

626 Staying alone in the wilderness,
Without laziness,
I did what the teacher said,
As the conqueror had advised me.

627 In the first watch of the night,
I recollected my previous births.
In the middle watch of the night,
I purified my clairvoyance.
In the last watch of the night,
I tore apart the mass of darkness.

628 At the end of the night,
As the sunrise drew near,
Indra and Brahmā came
And paid homage me with hands in *añjali*.

629 “Homage to you, thoroughbred among men!
Homage to you, supreme among men!
Your defilements are ended—
You, sir, are worthy of offerings.”

630 When he saw me honored
By the assembly of gods,

The teacher smiled,
And said the following:

⁶³¹ “By austerity and by the holy life,
By restraint and by taming:
By this one is a holy man,
This is the supreme holiness.”

Chapter Thirteen

13.1 Soṇakoḷivisa

- 632 He who was special in the kingdom,
The attendant to the king of Aṅga,
Today is special in the Dhamma—
Soṇa has gone beyond suffering.
- 633 Five should be cut off, five should be abandoned,
Five should be developed further.
A monk who has gone beyond
Five attachments is called
“One who has crossed the flood.”
- 634 If a monk is insolent and negligent,
Concerned only with externals,
Their virtue, *samādhi*, and understanding
Do not become fulfilled.
- 635 They disregard what should be done,
And do what shouldn't be done.
For the insolent and the negligent,
Their defilements only grow.

- 636 Those that have properly undertaken
Constant mindfulness of the body,
Don't practise what shouldn't be done,
But consistently do what should be done.
Mindful and clearly aware,
Their defilements come to an end.
- 637 Go on the straight path that has been taught—
Don't turn back.
Urge yourself on,
And realise *nibbāna*.
- 638 When my energy was over-exerted,
The unsurpassed teacher in the world,
Made the simile of the lute for me;
The Seer taught the Dhamma,
And when I heard what he said,
I stayed joyfully in his teaching.
- 639 Practising serenity of mind,
I attained the supreme goal.
I've attained the three knowledges,
And fulfilled the Buddha's instructions.
- 640 Committed to renunciation,
And seclusion of the heart,
Committed to non-harming,
And the end of grasping;
- 641 Committed to the end of craving,
And an unconfused heart;

When seeing the senses arise,
The mind is perfectly liberated.

642 For the monk who is perfectly liberated,
His mind at peace,
There's nothing to add to what has been done;
And nothing further to be done.

643 Just as a solid rock
Is not moved by the wind,
So sights, tastes, sounds
Smells, touches, all of these,

644 As well as pleasant and unpleasant phenomena,
Don't shake one who is poised,
Whose mind is firm and unfettered,
Contemplating vanishing.

Chapter Fourteen

14.1 Khadiravaniyarevata

- 645 Since I've gone forth
From home life into homelessness,
I'm not aware of any intention
That is ignoble and hateful.
- 646 "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 period of time.
- 647 I have been aware of loving-kindness,
Measureless and well-developed,
Gradually built up,
Just as the Buddha taught.
- 648 I'm friend and comrade to all,
Compassionate to all beings,
Developing a mind of loving-kindness,
And always delighting in harmlessness.

- 649 Immovable, unshakable,
I gladden the mind.
I develop the sublime abidings,
Which bad men do not cultivate.
- 650 Having entered a meditation state without thought,
A disciple of the Buddha
Is at that moment blessed
With noble silence.
- 651 Just like a rocky mountain
Is unshakable and firmly grounded;
So when delusion ends,
A monk, like a mountain, doesn't tremble.
- 652 To the blameless man
Who is always seeking purity,
Even a hair-tip of evil
Seems the size of a cloud.
- 653 Just like a frontier city,
Is guarded inside and out,
So you should ward yourselves—
Don't let the moment pass you by.
- 654 I don't long for death;
I don't long for life;
I await my time,
Like a worker waiting for their wages.
- 655 I don't long for death;
I don't long for life;

I await my time,
Aware and mindful.

656 I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment to being reborn
In any state of existence.

657 I've attained the goal
For the sake of which I went forth
From home life into homelessness—
The ending of all fetters.

658 Strive on with heedfulness:
This is my advice.
Come, I'll realise *nibbāna*—
I'm liberated in every way.

14.2 Godatta

659 Just as a fine thoroughbred,
Yoked to a carriage, endures the load,
Oppressed by the heavy burden,
And yet doesn't try to escape the yoke;

660 So too, those who are as filled with understanding
As the ocean is with water,
Don't look down on others;
This is the noble Dhamma regarding living beings.

661 People who fall under the dominion of time,
Under the dominion of being reborn

In one state of existence after another,
Undergo suffering,
And those young men grieve in this life.

662 Elated by anything happy,
Downcast by anything suffering:
These both destroy the fool,
Who doesn't see in accordance with reality.

663 But those who in suffering and in happiness,
And in the middle have overcome the weaver;
They stand like a royal pillar,
Neither elated nor downcast.

664 Not to gain or loss,
Not to fame or reputation,
Not to criticism or praise,
Not to suffering or happiness—

665 The wise cling to nothing,
Like a droplet on a lotus-leaf.
They are happy everywhere,
And unconquered everywhere.

666 There's principled loss,
And there's unprincipled gain.
Principled loss is better
Than unprincipled gain.

667 There's the fame of the unintelligent,
And there's the disrepute of the discerning.

Disrepute of the discerning is better
 Than the fame of the unintelligent.

- 668 There's praise by fools,
 And there's criticism by the discerning.
 Criticism by the discerning is better
 Than praise by fools.
- 669 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.
- 670 There's life without principles,
 And there's death with principles.
 Death with principles is better
 Than life without principles.
- 671 Those who have abandoned
 Sensual pleasures and anger,
 Their minds at peace regarding being reborn
 In one state of existence or another,
 They wander in the world unattached,
 For them nothing is beloved or unloved.
- 672 Having developed the factors of awakening,
 The spiritual faculties, and the powers,
 I've attained ultimate peace:
Nibbāna without defilements.

Chapter Fifteen

15.1 Aññāsikoṇḍañña

- 673 “My confidence grew
As I heard the Dhamma, so full of flavor.
Dispassion was the Dhamma that was taught,
Without any grasping at all.”
- 674 “There are many pretty things
In the circle of this earth;
They disturb one’s thoughts, I believe,
Beautiful, provoking lust.
- 675 Just as a rain cloud would settle
The dust blown up by the wind;
So thoughts settle down
When seen with understanding.
- 676 All conditions are impermanent—
When this is seen with understanding,
One turns away from suffering:
This is the path to purity.

- 677 All conditions are suffering—
When this is seen with understanding,
One turns away from suffering:
This is the path to purity.
- 678 All phenomena are not-self—
When this is seen with understanding,
One turns away from suffering:
This is the path to purity.
- 679 The senior monk Koṇḍañña, who was awakened
Right after the Buddha, is keenly energetic.
He has abandoned birth and death,
And has perfected the spiritual life.
- 680 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 *jhāna* is freed from Māra's bonds.
- 681 A haughty and fickle monk,
Relying on bad friends,
Sinks down in the great flood,
Overcome by a wave.
- 682 But one who is humble and stable,
Controlled, with senses restrained,
Wise, with good friends,
Would put an end to suffering.

- 683 With knobbly knees,
Thin, with veins matted on his skin,
Eating and drinking in moderation—
This person's spirit is undaunted.
- 684 Pestered by gadflies and mosquitoes
In the awesome wilderness;
One should mindfully endure,
Like an elephant at the head of the battle.
- 685 I don't long for death;
I don't long for life;
I await my time,
Like a worker waiting for their wages.
- 686 I don't long for death;
I don't long for life;
I await my time,
Aware and mindful.
- 687 I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment to being reborn
In any state of existence.
- 688 I've attained the goal
For the sake of which I went forth
From home life into homelessness—
What use do I have for students?"

15.2 Udāyi

- 689 An person who has become
 Awakened as a human being,
 Self-tamed, with *samādhi*,
 Following the spiritual path,
 Delights in peace of mind.
- 690 Revered by people,
 Gone beyond all things,
 Even the gods revere him;
 So I've heard from the Arahant.
- 691 He has transcended all fetters,
 And escaped from entanglements,
 Delighting in the renunciation of sensual pleasures,
 He is liberated like gold from stone.
- 692 That elephant outshines all,
 As the Himālaya outshines other mountains.
 Of all those named "elephant",
 He is truly named, and unsurpassed.
- 693 I'll extol the elephant to you,
 For he does nothing wrong.
 The elephant's front two feet
 Are gentleness and harmlessness.
- 694 Mindfulness and awareness
 Are the elephant's other feet.
 Faith is the great elephant's trunk,
 And equanimity is the white tusks.

- 695 Mindfulness is his neck, his head is understanding—
The investigation and reflection on phenomena—
His belly is the sacred hearth of the Dhamma,
His tail is seclusion.
- 696 Practicing *jhāna*, delighting in the breath,
Serene inside himself.
The elephant is serene when walking,
The elephant is serene when standing,
- 697 The elephant is serene when lying down,
And when sitting, the elephant is serene.
The elephant is restrained everywhere:
This is the accomplishment of the elephant.
- 698 He eats blameless things,
He doesn't eat blameworthy things.
When he gets food and clothes,
He avoids storing them up.
- 699 Having cut off all bonds,
Fetters large and small,
Wherever he goes,
He goes without longing
- 700 Just as a white lotus,
Fragrant and delightful,
Is born in water and grows there,
But the water does not stick to it;
- 701 So the Buddha is born in the world,
And lives in the world,

But the world does not stick to him,
As the water does not stick to the lotus.

702 A great blazing fire
Dies down when the fuel runs out;
When the coals have gone out
It's said to be "quenched".

703 This simile is taught by the discerning
To express the meaning clearly.
Great elephants will understand
What the elephant taught the elephant.

704 Free of desire, free of hatred,
Free of delusion, without defilements,
The elephant, abandoning their body,
Realises *nibbāna* without defilements.

Chapter Sixteen

16.1 Adhimutta

- 705 “Those that we previously killed,
Whether for sacrifice or for wealth,
Without exception were afraid:
They trembled and squealed.
- 706 But you aren’t frightened;
Your appearance is becoming more calm:
Why don’t you cry out
In such a fearful situation?”
- 707 “There isn’t any mental suffering
For one without expectations, village chief.
All fears are left behind
By one whose fetters are ended.
- 708 When attachment to life is ended,
In this very life as it is,
There is no fear of death,
It is just like laying down a burden.

- 709 I've lived the spiritual life well,
And developed the path well, too;
I have no fear of death
It is just like the ending of sickness.
- 710 I've lived the spiritual life well,
And developed the path well, too;
I've seen lives seen to be ungratifying,
Like one who has drunk poison, then vomited it out.
- 711 One who has gone beyond, without grasping,
Their duty completed, without defilements:
They are content at the end of life,
Just as one freed from execution.
- 712 Having realised the supreme Dhamma,
Without needing anything from the whole world,
One doesn't grieve at death;
It is just like escaping from a burning house.
- 713 Whatever has come to pass,
Wherever life is obtained,
There is no-one who can wield power over all that:
So it was said by the great sage.
- 714 Whoever understands this
As it was taught by the Buddha
Doesn't take hold of any kind of life,
It is just like grabbing a hot iron ball.
- 715 It doesn't occur to me, 'I had past lives';
Nor does it occur to me, 'I will have future lives'.

All conditions will disappear—
Why lament for that?

- 716 Seeing in accordance with reality
The bare arising of phenomena,
And the bare continuity of conditions,
There is no fear, village chief.
- 717 The world is like grass and wood:
When this is seen with understanding,
Not finding anything to be mine,
Thinking ‘it isn’t mine’, one doesn’t grieve.
- 718 I’m fed up with the body;
I don’t need another life.
This body will be broken up,
There won’t be another.
- 719 Do what you want
With my corpse.
I won’t be angry or attached
On that account.”
- 720 When they heard these words,
So astonishing that they gave them goose-bumps,
The young men laid down their swords
And said this:
- 721 “What have you practiced, Venerable?
Or who is your teacher?
Whose instructions do we follow
To gain the sorrowless state?”

- 722 “All-knowing, all-seeing,
The conqueror is my teacher.
He is a teacher of great compassion,
Healer of the whole world.
- 723 He taught this Dhamma,
Which leads to the end, unsurpassed.
Following his instructions,
You can gain the sorrowless state.”
- 724 When the bandits heard the good words of the sage,
They laid down their swords and weapons.
Some refrained from their deeds,
While others chose the going-forth.
- 725 When they had gone forth
In the teaching of the Fortunate One,
They developed the factors of awakening
And the spiritual powers,
And being wise, with joyful hearts, happy,
Their spiritual faculties complete,
They realised the state of *nibbāna*, the unconditioned.

16.2 Pārāpariya

- 726 While he was sitting alone
In seclusion, practicing *jhāna*,
An ascetic, the monk Pārāpariya
Had this thought:
- 727 “Following what system
What vow, what conduct,

May I do what I need to do for myself,
Without harming anyone else?

728 The faculties of human beings
Can lead to both welfare and harm.
Unguarded they lead to harm;
Guarded they lead to welfare.

729 By protecting the faculties,
Taking care of the faculties,
I can do what I need to do for myself
Without harming anyone else.

730 If your eye wanders
Among sights without check,
Not seeing the danger,
You're not freed from suffering.

731 If your ear wanders
Among sounds without check,
Not seeing the danger,
You're not freed from suffering.

732 If, not seeing the escape,
You indulge in smell,
You're not freed from suffering,
Being infatuated by smells.

733 Recollecting the sour,
And the sweet and the bitter,
Captivated by craving for taste,
You don't understand the heart.

- 734 Recollecting lovely
And pleasurable touches,
Full of desire, you experience
Many kinds of suffering because of lust.
- 735 Unable to protect
The mind from such mental phenomena,
Suffering follows them,
Because of all five.
- 736 This body is full of pus and blood,
As well as many carcasses;
But cunning people decorate it
Like a lovely painted casket.
- 737 You don't understand that
The gratification of sweetness turns out bitter,
And attachments to those we love are suffering,
Like a razor smeared all over with honey.
- 738 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.
- 739 All of a woman's streams
Flow from five to five.
Whoever, being energetic,
Is able to curb these,
- 740 Purposeful and firm in Dhamma,
Would be clever and discerning;

Even while enjoying himself,
 What he does is connected
 With Dhamma and its purpose.

- 741 You should avoid a meaningless task
 That is leading to decline.
 Thinking, ‘This is not to be done’,
 Is being diligent and discerning.
- 742 Whatever is meaningful,
 A principled happiness,
 Let one undertake and practice that:
 This is the best happiness.
- 743 Coveting the possessions of others
 By whatever means, whether high or low,
 One kills, injures, and torments,
 Violently plundering the possessions of others.
- 744 Just as a strong person when building
 Knocks out a peg with a peg,
 So the skilful person
 Knocks out the faculties with the faculties.
- 745 Developing faith, energy, *samādhi*
 Mindfulness, and wisdom;
 Destroying the five with the five,
 The perfected one lives without worry.
- 746 Purposeful and firm in Dhamma,
 Having fulfilled in every respect

The instructions spoken by the Buddha,
That person prospers in happiness.”

16.3 Telakāni

- 747 For a long time, unfortunately,
Though I ardently contemplated the Dhamma,
I didn't have peace of mind;
So I asked ascetics and holy men:
- 748 “Who has crossed over the world?
Whose attainment culminates in the deathless?
Whose teaching do I accept,
To understand the highest goal?
- 749 I was hooked inside,
Like a fish swallowing bait;
Bound like the demon Vepaciti
In Mahinda's trap.
- 750 Dragging it along, I'm not freed
From grief and lamentation.
Who will free me from bonds in the world,
So that I may know awakening?
- 751 What ascetic or holy man
Points to the perishable?
Whose teaching do I accept
To wash away old age and death?
- 752 Tied up with uncertainty and doubt,
Secured by the power of pride,

- Rigid as a mind overcome by anger;
The arrow of covetousness,
- 753 Propelled by the bow of craving,
Is stuck in my twice-fifteen ribs—
See how it stands in my breast,
Breaking my strong heart.
- 754 Speculative views are not abandoned,
They are sharpened by memories and intentions;
And pierced by this I tremble,
Like a leaf blown by wind.
- 755 Arising inside me,
My selfishness is quickly tormented,
Where the body always goes
With its six sense-fields of contact.
- 756 I don't see a healer
Who could pull out my dart of doubt,
Without a lance
Or some other blade.
- 757 Without knife or wound,
Who will pull out this dart,
That is stuck inside me,
Without harming any part of my body?
- 758 He really would be the Lord of the Dhamma,
The best one to cure the damage of poison;
When I had fallen into deep waters,
He would give me his hand and bring me to the shore.

- 759 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.
- 760 Like a thunder-cloud of restlessness,
Like a rain-cloud of fetters;
Intentions based on lust are winds
That sweep along a person with bad views.
- 761 The streams flow everywhere;
A weed springs up and remains;
Who will block the streams?
Who will cut the weed?"
- 762 "Venerable sir, build a dam
To block the streams;
Don't let your mind-made streams
Cut you down suddenly like a tree."
- 763 That is how the teacher whose weapon is wisdom,
The sage surrounded by the Saṅgha,
Was my shelter when I was full of fear,
Seeking the far shore from the near.
- 764 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."
- 765 I climbed the tower
Of the establishment of mindfulness

And looked back down,
 At people delighting in identity,
 Which in the past I'd obsessed over.

766 When I saw the path,
 As I was embarking on the ship,
 Without fixating on the self,
 I saw the supreme landing-place.

767 The dart that arises in oneself,
 And that which is caused
 By attachment to future lives;
 He taught the supreme path
 For the stopping of these.

768 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 poison's damage.

16.4 Raṭṭhapāla

769 See this fancy puppet,
 A heap of sores, a composite body,
 Diseased, obsessed over,
 Having no lasting stability.

770 See this fancy shape,
 With its gems and earrings;
 It is bones wrapped with skin,
 Made pretty by its clothes.

- 771 Rouged feet
And powdered face
Is enough to delude a fool,
But not a seeker of the far shore.
- 772 Hair in eight braids
And eyeliner,
Is enough to delude a fool,
But not a seeker of the far shore.
- 773 Like a newly decorated makeup box,
The disgusting body all adorned
Is enough to delude a fool,
But not a seeker of the far shore.
- 774 The hunter laid his trap,
But the deer didn't get caught in the snare;
Having eaten the bait we go,
Leaving the deer-trapper to lament.
- 775 The hunter's trap is broken,
And the deer didn't get caught in the snare;
Having eaten the bait we go,
Leaving the deer-trapper to lament.
- 776 I see rich people in the world,
Who, because of delusion,
Don't give away the wealth they have gained.
Greedily, they hoard their riches,
Yearning for ever more sensual pleasures.

- 777 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.
- 778 The king and most other people
Reach death while not free from craving.
As if lacking, they abandon the body;
For sensual pleasures offer
No satisfaction in this world.
- 779 Relatives lament, their hair let loose,
Saying “Ah! Alas! They’re not immortal!”
They take out the body wrapped in a shroud,
Heap up a pyre, and burn it.
- 780 It is poked with stakes while being burnt,
Wearing a single cloth, all wealth abandoned.
Neither kinsman nor friends nor companions
Can help you when you are dying.
- 781 Heirs take the riches,
But beings fare on in accord with their deeds.
Riches don’t follow you when you die;
Nor do children, wife, wealth, nor kingdom.
- 782 Longevity isn’t gained by riches,
Nor does wealth banish old age;
For the wise have said that this life is short,
It is not eternal, its nature is decay.

- 783 The rich and the poor feel its touch;
The fool and the wise feel it too;
But the fool lies as if struck down by their own folly,
While the wise don't tremble at the touch.
- 784 Therefore wisdom is definitely better than wealth,
Since by wisdom
You can attain perfection in this life;
But if you stay unperfected,
Then because of delusion,
You'll do evil deeds in life after life.
- 785 One person enters a womb and the world beyond,
Transmigrating from one life to the next;
While someone of little wisdom, placing faith in them,
Also enters a womb and the world beyond.
- 786 Just as a bandit caught at the entrance to a house
Is punished due to their own bad deeds;
So after passing away, in the world beyond
People are punished due to their own bad deeds.
- 787 Sensual pleasures are diverse, sweet, delightful,
But their variety of forms stress the mind;
Seeing danger in the kinds of sensual pleasure,
I went forth, O King.
- 788 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;
Without doubt, the ascetic life is better.

- 789 Endowed with faith, I went forth,
 Entering the conqueror's teaching.
 My going forth wasn't wasted;
 I eat food free of debt.
- 790 I saw sensual pleasures as burning,
 Gold as a cutting blade,
 Conception in a womb as suffering,
 And the hells as very fearful.
- 791 Knowing this danger,
 I was struck with awe.
 I was stabbed, and then I became peaceful;
 I've attained the end of defilements.
- 792 I've attended on the teacher
 And fulfilled the Buddha's instructions.
 The heavy burden is laid down,
 I've undone the attachment to being reborn
 In any state of existence.
- 793 I've attained the goal
 For the sake of which I went forth
 From home life into homelessness—
 The ending of all fetters.

16.5 Mālukyaputta

- 794 When seeing a sight,
 Mindfulness becomes confused,
 If attention is focussed on the pleasant aspect.

Experiencing it with a mind full of desire,
One remains clinging to it.

795 Many feelings grow
Arising from sights.
The mind is damaged
By covetousness and cruelty.
Heaping up suffering like this,
Is said to be far from *nibbāna*.

796 When hearing a sound,
Mindfulness becomes confused,
If attention is focussed on the pleasant aspect.
Experiencing it with a mind full of desire,
One remains clinging to it.

797 Many feelings grow
Arising from sounds.
The mind is damaged
By covetousness and cruelty.
Heaping up suffering like this,
Is said to be far from *nibbāna*.

798 When smelling a smell,
Mindfulness becomes confused,
If attention is focussed on the pleasant aspect.
Experiencing it with a mind full of desire,
One remains clinging to it.

799 Many feelings grow
Arising from smells.

The mind is damaged
 By covetousness and cruelty.
 Heaping up suffering like this,
 Is said to be far from *nibbāna*.

800 When savouring a taste,
 Mindfulness becomes confused,
 If attention is focussed on the pleasant aspect.
 Experiencing it with a mind full of desire,
 One remains clinging to it.

801 Many feelings grow
 Arising from tastes.
 The mind is damaged
 By covetousness and cruelty.
 Heaping up suffering like this,
 Is said to be far from *nibbāna*.

802 When touching a touch,
 Mindfulness becomes confused,
 If attention is focussed on the pleasant aspect.
 Experiencing it with a mind full of desire,
 One remains clinging to it.

803 Many feelings grow
 Arising from touches.
 The mind is damaged
 By covetousness and cruelty.
 Heaping up suffering like this,
 Is said to be far from *nibbāna*.

- 804 When knowing a mental phenomenon,
Mindfulness becomes confused,
If attention is focussed on the pleasant aspect.
Experiencing it with a mind full of desire,
One remains clinging to it.
- 805 Many feelings grow
Arising from mental phenomena.
The mind is damaged
By covetousness and cruelty.
Heaping up suffering like this,
Is said to be far from *nibbāna*.
- 806 Seeing a sight with mindfulness,
There is no desire for sights.
Experiencing it with a mind free of desire,
One doesn't remain clinging to it.
- 807 As it is for someone who lives mindfully,
When repeatedly seeing a sight,
Feeling is ended, not added to.
Reducing suffering like this,
Is said to be in the presence of *nibbāna*.
- 808 Hearing a sound with mindfulness,
There is no desire for sounds.
Experiencing it with a mind free of desire,
One doesn't remain clinging to it.
- 809 As it is for someone who lives mindfully,
When repeatedly hearing a sound,

Feeling is ended, not added to.
 Reducing suffering like this,
 Is said to be in the presence of *nibbāna*.

810 Smelling a smell with mindfulness,
 There is no desire for smells.
 Experiencing it with a mind free of desire,
 One doesn't remain clinging to it.

811 As it is for someone who lives mindfully,
 When repeatedly smelling a smell,
 Feeling is ended, not added to.
 Reducing suffering like this,
 Is said to be in the presence of *nibbāna*.

812 Savouring a taste with mindfulness,
 There is no desire for tastes.
 Experiencing it with a mind free of desire,
 One doesn't remain clinging to it.

813 As it is for someone who lives mindfully,
 When repeatedly savouring a taste,
 Feeling is ended, not added to.
 Reducing suffering like this,
 Is said to be in the presence of *nibbāna*.

814 Touching a touch with mindfulness,
 There is no desire for touches.
 Experiencing it with a mind free of desire,
 One doesn't remain clinging to it.

- 815 As it is for someone who lives mindfully,
When repeatedly touching a touch,
Feeling is ended, not added to.
Reducing suffering like this,
Is said to be in the presence of *nibbāna*.
- 816 Knowing a mental phenomenon with mindfulness,
There is no desire for mental phenomena.
Experiencing it with a mind free of desire,
One doesn't remain clinging to it.
- 817 As it is for someone who lives mindfully,
When repeatedly knowing a mental phenomenon,
Feeling is ended, not added to.
Reducing suffering like this,
Is said to be in the presence of *nibbāna*.

16.6 Sela

- 818 "Your body is perfect, you are radiant,
Handsome, lovely to behold,
Blessed One, you are golden coloured,
Your teeth are pure white, you are full of energy.
- 819 The characteristics
Of a handsome man,
The marks of a great man,
Are all in your body.
- 820 Your eyes are clear, your face is nice,
You are large, upright, and majestic.

In the middle of the Saṅgha of ascetics,
You shine like the sun.

821 You're a good-looking monk,
With skin like gold;
With such excellent appearance,
What do you want with the ascetic life?

822 You're worthy of being a king,
A wheel-rolling emperor, a bull among heroes,
Victorious in the four directions,
Lord of all India.

823 Warriors, lords, and kings
Are your followers
You are king above kings and lord of men—
Claim your kingship, Gotama!"

824 "Sela, I *am* a king,
Said the Blessed One to Sela,
"The unsurpassed king of Dhamma.
By Dhamma I set the wheel rolling,
The wheel which cannot be rolled back."

825 "You claim to be awakened,"
Said Sela the brahman,
"The unsurpassed king of Dhamma.
'By Dhamma I set the wheel rolling,'
That is what you say, Gotama.

826 Who is the Blessed One's general,
The disciple who follows the teacher?

Who keeps on rolling
The wheel of Dhama you rolled forth?”

- 827 “I rolled forth the wheel,”
Said the Blessed One to Sela,
“The unexcelled wheel of Dhamma.
Sāriputta, who follows the Tathāgata’s example,
Keeps it rolling on.
- 828 What’s to be known is known;
What’s to be developed is developed;
I’ve abandoned what’s to be abandoned;
Therefore, brahmin, I am a Buddha.
- 829 Dispel your doubt in me;
Make up your mind, brahman!
It’s always hard to gain
The sight of Buddhas.
- 830 I am one of those whose appearance
Is always hard to find in this world;
I am a Buddha, brahman,
The unexcelled remover of darts.
- 831 Holy, unequalled,
Crusher of Māra’s army;
Having subdued all enemies,
I rejoice, fearing nothing in any direction.”
- 832 “Listen, sirs, to what,
Is spoken by the seer.

Remover of darts, great hero,
Roaring like a lion in the jungle.

- 833 Holy, unequalled,
Crusher of Māra's army;
Who could see him and not have faith,
Even one whose nature is dark?
- 834 Those who wish may follow me;
Those who don't wish may go.
Right here, I'll go forth,
In the presence of the glorious wise one."
- 835 "If, sir, you adopt
The teaching of the Buddha,
We will also go forth
In the presence of the glorious wise one."
- 836 These three hundred brahmans
With hands held in *añjalī*, ask:
"May we live the holy life
In your presence, Blessed One?"
- 837 "The holy life is well proclaimed,"
Said the Buddha to Sela,
"Apparent in this very life, without delay,
In which the going forth isn't in vain,
For one heedful in the training."
- 838 "It's the eighth day, o seer,
Since we went to you for refuge.

In seven days, Blessed One,
We were tamed in your teaching.

839 You are the Buddha, you are the teacher
You are the sage who has overcome Māra;
You have cut off the underlying tendencies,
And having crossed over yourself,
You bring people across.

840 You have transcended attachments,
Your defilements have been torn apart;
Without grasping, like a lion,
You've abandoned fear and dread.

841 These three hundred monks
Stand with hands in *añjali*:
Put out your feet, great hero,
Let these beings of power venerate the teacher.”

16.7 Kāligodhāputtabhaddiya

842 I rode on an elephant's neck,
Wearing delicate clothes.
I ate rice conjei
With pure meat sauce.

843 Today I am fortunate, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.

844 Wearing rags, persevering,
Happy with the scraps in my alms-bowl;

- Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.
- 845 Living on alms-food, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.
- 846 Possessing only three robes, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.
- 847 Going on alms-round from house to house
Without exception, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.
- 848 Sitting alone, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.
- 849 Eating only what is placed in the alms-bowl,
Persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.
- 850 Never eating too late, persevering,
Happy with the scraps in my alms-bowl;

Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.

- 851 Living in the wilderness, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.
- 852 Living at the foot of a tree, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.
- 853 Living in the open, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.
- 854 Living in a charnel ground, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.
- 855 Accepting whatever seat is offered, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.
- 856 Not lying down to sleep, persevering,
Happy with the scraps in my alms-bowl;
Bhaddiya, son of Godhā,
Practices *jhāna* without grasping.

- 857 Having few wishes, persevering,
 Happy with the scraps in my alms-bowl;
 Bhaddiya, son of Godhā,
 Practices *jhāna* without grasping.
- 858 Content, persevering,
 Happy with the scraps in my alms-bowl;
 Bhaddiya, son of Godhā,
 Practices *jhāna* without grasping.
- 859 Secluded, persevering,
 Happy with the scraps in my alms-bowl;
 Bhaddiya, son of Godhā,
 Practices *jhāna* without grasping.
- 860 Not socializing, persevering,
 Happy with the scraps in my alms-bowl;
 Bhaddiya, son of Godhā,
 Practices *jhāna* without grasping.
- 861 Energetic, persevering,
 Happy with the scraps in my alms-bowl;
 Bhaddiya, son of Godhā,
 Practices *jhāna* without grasping.
- 862 Giving up a valuable bronze bowl,
 And a precious golden one, too,
 I took up a clay bowl:
 This is my second initiation.
- 863 Formerly I lived in a citadel
 Surrounded by high walls,

With strong battlements and gates,
 And guarded by swordsmen—
 And I trembled with fear.

864 Today I am fortunate, free of trembling,
 With fear and dread abandoned.
 Bhaddiya, son of Godhā,
 Has plunged into the forest and practices *jhāna*.

865 Established in all the practices of virtue,
 Developing mindfulness and understanding,
 Gradually I attained
 The end of all fetters.

16.8 *Aṅgulimāla*

866 “Ascetic, you’re walking,
 But you say ‘I’m standing still’;
 And I’m standing still, but you tell me I’m not.
 I’m asking you this, ascetic:
 Why are you standing still and I’m not?”

867 “*Aṅgulimāla*, I always stand still—
 I’ve given up violence towards all living beings.
 But you have no restraint towards living creatures;
 That’s why I’m standing still and you’re not.”

868 “It’s been a long time since an ascetic,
 A great sage who I honour,
 Has entered this great forest.
 Now that I’ve heard your verse on Dhamma,
 I’ll discard a thousand evils.”

- 869 With these words,
The bandit hurled his sword and weapons
Down a pit, a cliff, a chasm.
Right there, he venerated the Fortunate One's feet,
And asked the Buddha for the going-forth.
- 870 Then the Buddha, the compassionate great sage,
The teacher of the world together with its gods,
Said to him, "Come, monk!"
Just this was enough for him to be a monk.
- 871 "Whoever was heedless before,
And afterwards is not,
Lights up the world,
Like the moon freed from a cloud.
- 872 One whose bad deed
Is blocked by skilful action,
Lights up the world,
Like the moon freed from a cloud.
- 873 The young monk
Who is devoted to the teaching of the Buddha,
Lights up the world,
Like the moon freed from a cloud.
- 874 May even my enemies hear a Dhamma talk!
May even my enemies
Devote themselves to Buddha's teaching!
May even my enemies associate when they can,
With those who establish people in the Dhamma!

- 875 May even my enemies hear Dhamma at suitable times,
From those who speak on acceptance,
Praising acquiescence;
And may they practice accordingly!
- 876 They would definitely not harm
Me or anyone else;
But would attain the ultimate peace,
Looking after creatures both firm and fragile.
- 877 Irrigators lead water,
Fletchers shape arrows,
Carpenters shape wood;
The disciplined tame themselves.
- 878 Some tame with sticks,
With hooked poles or whips;
But the poised one tamed me
Without rod or sword.
- 879 My name is 'Harmless',
Though I used to be harmful.
Today my name is truthful,
As I don't harm anyone.
- 880 I used to be a bandit,
The notorious Aṅgulimāla.
Swept away in a great flood,
I went to Buddha as a refuge.
- 881 I used to have blood on my hands,
The notorious Aṅgulimāla.

See my going for refuge—
I've undone the attachment to being reborn
In any state of existence.

882 I've done many such deeds
As lead to a bad destination.
I've experienced the result of my deeds,
So I enjoy my food free of debt.

883 Fools and unintelligent people
Devote themselves to heedlessness.
But the intelligent protect heedfulness
As their best treasure.

884 Don't devote yourself to heedlessness,
Nor delight in sexual intimacy.
If you are heedful and practice *jhāna*
You'll attain the highest happiness.

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

886 It was welcome, not unwelcome,
The advice I got was good.
I've attained the three knowledges,
And fulfilled the Buddha's instructions.

887 In the wilderness, at the foot of a tree,
In mountains, or in caves;

At that time, wherever I stood,
My mind was anxious.

888 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.

889 I used to belong to the brahman caste,
Highborn on both sides,
Now I'm a son of the Fortunate One,
The teacher, the King of Dhamma.

890 I am free of craving, without grasping,
My sense-doors are guarded and well-restrained.
I've destroyed the root of misery,
And attained the end of defilements.

891 I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment
To being reborn in any state of existence."

16.9 Anuruddha

892 Leaving my mother and father behind,
As well as sisters, kinsmen, and brothers;
Abandoning the five kinds of sensual pleasures,
Anuruddha practices *jhāna*.

893 Surrounded by song and dance,
Awakened by cymbals and gongs,

- He did not find purification,
While delighting in Māra's domain.
- 894 But he has gone beyond all that,
And delights in the teaching of the Buddha.
Having crossed over the entire flood,
Anuruddha practices *jhāna*.
- 895 Sights, sounds, tastes, smells;
Touches that please the mind.
Having crossed over these as well,
Anuruddha practices *jhāna*.
- 896 The sage returned from alms-round,
Alone, without companion.
Seeking rags from the dust heap,
Anuruddha is without defilements.
- 897 The thoughtful sage
Selected rags from the dust heap;
He picked them up, washed, dyed, and wore them;
Anuruddha is without defilements.
- 898 The principles of someone
Who has many wishes and is not content,
Who socializes and is conceited,
Are wicked and corrupted.
- 899 But someone who is mindful, of few wishes,
Content and untroubled,
Delighting in seclusion, joyful,
Always resolute and energetic;

- 900 Their principles are skilful,
Leading to awakening;
They are without defilements—
So it was said by the great sage.
- 901 Knowing my thought,
The world's unsurpassed teacher
Came up to me in his mind-made body,
Using his psychic powers.
- 902 When I had that thought
He taught me more.
The Buddha,
Delighting in freedom from proliferation,
Taught it to me.
- 903 Understanding the Dhamma,
I lived happily in the teaching.
I've attained the three knowledges,
And fulfilled the Buddha's instructions.
- 904 For the last fifty-five years
I have not lain down to sleep;
Twenty-five years have passed
Since drowsiness was uprooted.
- 905 The poised one, with steady heart,
Was not breathing;
Imperturbable, committed to peace,
The seer has realised *nibbāna*.

- 906 With a positive mind
 He put up with painful feelings;
 The liberation of his heart
 Was like the quenching of a lamp.
- 907 Now these touches and the other four
 Are the last to be experienced by the sage;
 Nor will there be other mental phenomena
 Since the Buddha realised *nibbāna*.
- 908 Weaver of the web, now there are no future lives
 In the company of gods.
 Transmigration through births is finished,
 Now there is no more rebirth
 Into any state of existence.
- 909 Whoever in a moment knows the thousand-fold world,
 Together with the Brahmā realm;
 That monk, a master of psychic powers,
 Knowing the passing away and rebirth of beings,
 Sees even the gods at that time.
- 910 In the past I was Annabhāra,
 A poor carrier of fodder.
 I made an offering
 To the renowned ascetic, Upariṭṭha.
- 911 Then I was born in the Sakyan clan,
 Where I was known as “Anuruddha”.
 Surrounded by song and dance,
 I was awakened by cymbals and gongs.

- 912 Then I saw the Buddha
 The teacher, without fear from any direction;
 Filling my mind with confidence in him,
 I went forth into homelessness.
- 913 I know my past life,
 Where I used to live—
 I was born as Sakka,
 And stayed among the Tāvatiṃsa gods.
- 914 Seven times I was a king of men
 Ruling a kingdom,
 Victorious in the four directions,
 Lord of all India.
 Without violence or sword,
 I governed by principle.
- 915 Seven here, seven there,
 For fourteen transmigrations
 I remember my past lives;
 At that time I stayed in the realm of the gods.
- 916 I have gained complete tranquillity
 In *samādhi* with five factors;
 Peaceful, serene,
 My clairvoyance is purified.
- 917 Steady in *jhāna* with five factors,
 I know the passing away and rebirth of beings,
 Their coming and going,
 Their lives in this state and that.

918 I've attended on the teacher
 And fulfilled the Buddha's instructions.
 The heavy burden is laid down,
 I've undone the attachment to being reborn
 In any state of existence.

919 In the Vajjian village of Veḷuva,
 At the end of life,
 Beneath a thicket of bamboos,
 I'll realise *nibbāna* without defilements.

16.10 Pārāpariya

920 While the ascetic practiced *jhāna*,
 Seated in seclusion, unified,
 In the forest full of flowers,
 This thought came to him:

921 "The behaviour of the monks
 These days seems different
 From when the lord of the world,
 The best of men, was still here.

922 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.

923 Whether refined or rough,
 Little or much,
 They ate only for sustenance,
 Without greed or gluttony.

- 924 They weren't so very eager,
For the requisites of life,
Such as tonics and other necessities,
As they were for the end of defilements.
- 925 In the wilderness, at the foot of trees,
In caves and caverns,
Committed to seclusion,
They lived with that as their final goal.
- 926 They were used to simple things,
And were easy to look after,
Gentle, their hearts not stubborn,
Unsullied, not talkative,
Their minds were intent on the goal.
- 927 In this way they inspired confidence,
In their movements, eating, and practice;
Their deportment was smooth
As a stream of oil.
- 928 With the ending of all defilements,
Those senior monks have now realised *nibbāna*;
They were great meditators and great benefactors—
There are few like them today.
- 929 With the ending
Of good principles and understanding,
The conqueror's teaching,
Full of all excellent qualities, has fallen apart.

- 930 This is the season
For bad principles and defilements.
Those who are ready for seclusion
Are all that's left of the true Dhamma.
- 931 As they grow, the defilements
Possess many people;
They play with fools, I believe,
Like demons with the mad.
- 932 Overcome by defilements,
They run here and there
Among the causes for defilement,
As if they had declared war on themselves.
- 933 Having abandoned true Dhamma,
They argue with each other;
Following wrong views
They think, 'This is better.'
- 934 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.
- 935 They eat until their bellies are full,
And then they lie to sleep on their backs.
When they wake again, they keep on talking,
The kind of talk that the teacher criticized.
- 936 Valuing all the arts and crafts,
They train themselves in them;

Not being calm inside,
They think, 'This is the purpose of the ascetic life'.

937 They provide clay, oil, and talcum powder,
Water, lodgings, and food
For householders,
Expecting more in return.

938 As well as tooth-picks, wood-apples,
Flowers, food to eat,
Well-cooked alms-food,
Mangoes and myrobalans.

939 In medicine they are like doctors,
In business like householders,
In decoration like prostitutes,
In sovereignty like lords.

940 Cheats, frauds,
False witnesses, sly:
Using multiple plans,
They enjoy material things.

941 Pursuing shams, contrivances, and plans,
By this means
They accumulate a lot of wealth
For the sake of their livelihood.

942 They assemble the community
For business rather than Dhamma.
They teach the Dhamma to others
For gain, not for the goal.

- 943 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.
- 944 Some who have a shaven head
And wear the outer robe,
Are not devoted to practice,
But wish only to be honored,
Infatuated with property and reverence.
- 945 When things have come to this,
It's not easy these days
To realise what has not yet been realised,
Or to preserve what has been realised.
- 946 A person with mindfulness established
Could walk without shoes
Even in a thorny place;
That is how a sage should walk in the village.
- 947 Remembering the meditators of old,
And recollecting their conduct;
Even in the latter days,
It is still possible to realise the deathless."
- 948 That is what the ascetic, whose faculties
Were fully developed, said in the *sāla* tree grove.
The holy man, the sage, realised *nibbāna*:
Ending more rebirth into any state of existence.

Chapter Seventeen

17.1 Phussa

949 Seeing many who inspire confidence,
Personally developed and well-restrained,
The sage Paṇḍarasagotta
Asked the one known as Phussa:

950 “In future times,
What desire and motivation
And behaviour will people have?
Please answer my question.”

951 “Listen to my words
O sage known as Paṇḍarasa:
And remember them carefully,
I will describe the future.

952 In the future many will be
Angry and hostile,
Denigrating, stubborn, and treacherous,
Envious, and holding divergent views.

- 953 Thinking they understand the profundity of the Dhamma,
They remain on the near shore.
Superficial and disrespectful towards the Dhamma,
They have no respect for one another.
- 954 In the future,
Many dangers will arise in the world.
Fools will defile
The Dhamma that has been taught so well.
- 955 Though lacking good qualities,
The incompetent, the talkative,
And the unlearned,
Will be powerful in Saṅgha proceedings.
- 956 Though possessing good qualities,
The competent, the conscientious,
And the unbiased,
Will be weak in Saṅgha proceedings.
- 957 In the future, fools will accept
Gold and silver,
Fields and property, goats and sheep,
And male and female bonded servants.
- 958 Fools looking to find fault in others,
But bereft of virtues themselves,
Will wander about, insolent,
Like cantankerous beasts.
- 959 They'll be arrogant,
Wrapped in robes of blue;

Deceitful, obstinate, chatty, caustic,
They'll wander as if they were noble ones.

- 960 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.
- 961 They'll love white clothes,
And they'll detest the deep-dyed ochre robe,
The banner of the *arahants*,
Which is worn without disgust by the free.
- 962 They'll want lots of things,
And be lazy, lacking energy;
Weary of the forest,
They'll stay in villages.
- 963 Being unrestrained, they'll keep company with
Those who obtain lots of things,
And who always enjoy wrong livelihood,
Following their example.
- 964 They won't respect those
Who don't obtain lots of things,
And they won't associate with the wise,
Even though they're very amiable.
- 965 Disparaging their own banner,
Which is dyed the colour of copper,
Some will wear the white banner
Of the followers of other religions.

- 966 Then they'll have no respect
For the ochre robe;
The monks will not reflect
On the nature of the ochre robe.
- 967 This awful lack of reflection
Was unthinkable to the elephant,
Who was overcome by suffering,
Pierced by an arrow, and injured.
- 968 Then the six-tusked elephant,
Seeing the deep-coloured banner of the *arahants*,
Straight away spoke these verses
Connected with the goal.
- 969 The impure one
Who will wear the ochre robe
Without taming and truth,
Isn't worthy of the ochre robe.
- 970 Whoever has rejected impurities,
Endowed with virtues,
Possessing truth and taming,
They are truly worthy of the ochre robe.
- 971 Devoid of virtue, unintelligent,
Wild, doing what they like,
Their minds all over the place, indolent
They are not worthy of the ochre robe.
- 972 Whoever is endowed with virtue,
Free of lust, possessing *samādhi*,

Their heart's intention pure,
They are truly worthy of the ochre robe.

973 The conceited, arrogant fool,
Who has no virtue,
Is worthy of a white robe—
What use is an ochre robe for them?

974 In the future, monks and nuns
With corrupt hearts, disrespectful,
Will disparage those
With hearts of loving-kindness.

975 Though trained in wearing the robe
By senior monks,
The unintelligent will not listen,
Wild, doing what they like.

976 With that kind of attitude to training,
Those fools won't respect each another,
Or take any notice of their mentors,
Like a wild horse with its charioteer.

977 So, in the future,
This will be the practice
Of monks and nuns,
When the latter days have come.

978 Before this terrifying future arrives,
Be easy to admonish,
Kind in speech,
And respect one another.

979 Have hearts of loving-kindness and compassion,
 And keep your precepts;
 Be energetic, resolute,
 And always strong in exertion.

980 Seeing heedlessness as fearful,
 And heedfulness as security,
 Develop the eight-fold path,
 Realising the deathless state.”

17.2 Sāriputta

981 “A mindful person is like one of good conduct,
 Or like one who is peaceful;
 A heedful person is like one of good intentions,
 Who is practicing *jhāna*;
 Happy inside, possessing *samādhi*,
 Solitary, contented; that is what they call a monk.

982 When eating fresh or dried food,
 One shouldn’t be overly satisfied.
 A monk should wander mindfully,
 With unfilled belly, taking limited food.

983 Four or five mouthfuls before you’re full,
 Drink some water;
 This is enough to live comfortably
 For a resolute monk.

984 Covered by a suitable robe,
 Which is for this purpose;

This is enough to live comfortably
For a resolute monk.

- 985 When sitting cross-legged,
The rain doesn't fall on the knees;
This is enough to live comfortably
For a resolute monk.
- 986 When you've seen happiness as suffering,
And suffering as a dart,
You know there's no difference between them—
With what are you bound to the world?
What would you become?
- 987 When you think, 'May I not associate
With people of bad wishes,
Lazy, lacking energy
With little learning, disrespectful'—
With what are you bound to the world?
What would you become?
- 988 A wise person who is learned,
Endowed with virtues,
Devoted to serenity of heart—
Let them stand at the head.
- 989 Whoever is devoted to proliferation,
A wild animal delighting in proliferation,
Is deprived of *nibbāna*,
The unexcelled safety from the yoke.

- 990 Whoever has given up proliferation,
Delighting in the path free of proliferation,
Is blessed with *nibbāna*,
The unexcelled safety from the yoke.
- 991 Whether in the village or in the wilderness,
In lands low or high,
Wherever *arahants* live
Is a delightful place.
- 992 The wilderness is delightful!
Where most people find no delight,
Those who are free of lust delight there,
As they are not seeking sensual pleasures.
- 993 When you see someone who sees your faults,
A wise person who rebukes you,
You should stick close to such an intelligent person,
As if they were revealing some hidden treasure.
Sticking close to such a person,
Things get better, not worse.
- 994 You should advise, you should admonish;
You should curb rudeness;
For such a person is loved by the mindful,
Not loved by the unmindful.
- 995 The Blessed One, the Buddha, the seer
Was teaching Dhamma to another.
While Dhamma was being taught
I listened attentively, to understand the meaning—

- 996 My listening wasn't wasted,
I'm liberated, without defilements.
- 997 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 resolve."
- 998 "His only shelter is at the foot of a tree;
With shaved head, wrapped in the outer robe,
The senior monk who is foremost in wisdom,
Upatissa himself practices *jhāna*.
- 999 Entering a meditation state without thought,
A disciple of the Buddha
Is at that moment blessed
With noble silence.
- 1000 Just like a rocky mountain
Is unshakable and firmly grounded;
So when delusion ends,
A monk, like a mountain, doesn't tremble."
- 1001 "To the blameless man
Who is always seeking purity,
Even a hair-tip of evil
Seems the size of a cloud.

- 1002 I don't long for death;
I don't long for life;
I will lay down this body,
Aware and mindful.
- 1003 I don't long for death;
I don't long for life;
I await my time,
Like a worker waiting for their wages."
- 1004 "Both before and after
It's death, not the deathless,
Practice, don't perish—
Don't let the moment pass you by.
- 1005 Just like a frontier city,
Guarded inside and out,
So you should ward yourselves
Don't let the moment pass you by.
Those who pass up the moment
Grieve when they end up in hell."
- 1006 "Calm and quiet,
Wise in counsel, not restless;
He shakes off bad qualities
As the wind shakes leaves off a tree.
- 1007 Calm and quiet,
Wise in counsel, not restless;
He plucks off bad qualities
As the wind plucks leaves off a tree.

- 1008 Calm and sorrowless,
Clear and undisturbed,
Of good virtue and intelligent:
You should put an end to suffering.”
- 1009 “Some householders,
And even some of those gone forth,
Are not to be trusted.
Even some who were good later become bad;
While some who were bad become good.
- 1010 Sensual desire, ill-will
Dullness and drowsiness,
Restlessness, and doubt:
These are the five mental stains for a monk.
- 1011 Whoever’s *samādhi* does not waver,
Regardless of whether or not
They receive honours,
Is one who lives heedfully.
- 1012 They regularly practice *jhāna*,
With subtle insight into views;
Delighting in the end of grasping,
They are said to be a good person.
- 1013 Ocean, earth,
Mountains, wind—
These cannot compare
With the teacher’s magnificent liberation.

- 1014 He is the senior monk who keeps
The Wheel of Dhamma rolling,
Possessing great knowledge and *samādhi*.
Like earth, like water, like fire,
He is neither attracted nor repelled.
- 1015 He has attained the perfection of wisdom,
He has great intelligence and great discernment;
He is not stupid, but appears stupid;
He always wanders, quenched.
- 1016 I've attended on the teacher
And fulfilled the Buddha's instructions.
The heavy burden is laid down,
I've undone the attachment to being reborn
In any state of existence.
- 1017 Strive on with heedfulness:
This is my advice.
Come, now I'll realise *nibbāna*,
I am liberated in every way."

17.3 Ānanda

- 1018 "A wise person would not make friends
With a slanderous or hostile person,
With a miser, or one who delights
In the misfortunes of others;
Association with a bad person is harmful.
- 1019 The wise would make friends
With the faithful, the pleasant,

Those with understanding, who are learned;
Association with a good person is blessed.

- 1020 See this fancy puppet,
A heap of sores, a composite body,
Diseased, obsessed over,
Having no lasting stability.
- 1021 See this fancy shape,
With its gems and earrings;
It is bones wrapped with skin,
Made pretty by its clothes.
- 1022 Rouged feet
And powdered face
Is enough to delude a fool,
But not a seeker of the far shore.
- 1023 Hair in eight braids
And eyeliner applied,
Is enough to delude a fool,
But not a seeker of the far shore.
- 1024 Like a newly decorated make-up box,
The disgusting body all adorned
Is enough to delude a fool,
But not a seeker of the far shore.
- 1025 Gotama is learned, a brilliant speaker,
The attendant to the Buddha.
Unfettered, with burden put aside,
He lies down to sleep.

- 1026 Unfettered, his defilements have ended,
He has transcended attachments,
And has attained *nibbāna*.
He bears his final body,
Gone beyond birth and death.
- 1027 Gotama, in whom the teachings of the Buddha,
The Kinsman of the Sun, are established,
Stands on the path
Leading to *nibbāna*.
- 1028 I learned 82,000 from the Buddha,
And 2,000 from the monks;
These 84,000
Are the teachings I have memorized.
- 1029 A person of little learning
Ages like an ox—
Their flesh grows,
But their wisdom doesn't.
- 1030 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.
- 1031 You should stay close to a learned person—
Don't lose what you've learned.
It is the root of the spiritual life,
So you should memorize the Dhamma.

- 1032 Knowing the sequence
And meaning of the teaching,
Skilled in the interpretation of terms,
He makes sure it is well memorized,
And then examines the meaning.
- 1033 Accepting the teachings, he becomes enthusiastic;
Making an effort, he scrutinizes the Dhamma;
Striving at the right time,
He is serene inside himself.
- 1034 If you want to understand the Dhamma,
You should associate with the sort of person
Who is learned, and has memorized the Dhamma,
A wise disciple of the Buddha.
- 1035 A monk who is learned, and has memorized the Dhamma,
A keeper of the great sage's treasury,
Is a visionary for the entire world,
Venerable, and learned.
- 1036 Delighting in Dhamma, enjoying Dhamma,
Reflecting on Dhamma,
Recollecting Dhamma,
He doesn't decline in the true Dhamma.
- 1037 When your body is pampered and heavy,
While your remaining time is running out;
Greedy for physical pleasure,
How can you find happiness as an ascetic?

- 1038 Every direction is unclear!
The Dhamma does not occur to me!
With the passing of our good friend,
It all seems dark.
- 1039 If your friend has passed away,
And your teacher is past and gone,
There's no friend like
Mindfulness of the body.
- 1040 The old have passed away,
And I don't get on with the new.
Today I meditate alone
Like a bird snug in its nest.”
- 1041 “Many international visitors
Have come to see.
Don't block the audience,
Let the congregation see me.”
- 1042 “Lots of international visitors
Have come to see.
The teacher grants them the opportunity,
The seer doesn't stop them.
- 1043 For the 25 years
Since I have been a trainee,
No sensual perception arose in me:
See the excellence of the Dhamma!
- 1044 For the 25 years
Since I have been a trainee,

No malicious perception arose in me:
See the excellence of the Dhamma!

- 1045 For 25 years
I attended on the Blessed One
With loving deeds,
Like a shadow that never left.
- 1046 For 25 years
I attended on the Blessed One
With loving words,
Like a shadow that never left.
- 1047 For 25 years
I attended on the Blessed One
With loving thoughts,
Like a shadow that never left.
- 1048 While the Buddha was walking meditation,
I walked meditation behind him.
As he taught the Dhamma,
Knowledge arose in me.
- 1049 I'm a trainee, who has more to do!
My mind is not perfected!
Yet the teacher, who was so compassionate to me,
Has passed into *nibbāna*.
- 1050 Then there was terror!
Then they had goose-bumps!
When the Buddha, endowed with all qualities,
Passed into *nibbāna*."

- 1051 “Ānanda, who was learned,
And had memorized the Dhamma,
A keeper of the great sage’s treasury,
A visionary for the entire world,
Has passed into *nibbāna*.
- 1052 He was learned, and had memorized the Dhamma,
A keeper of the great sage’s treasury,
A visionary for the entire world,
When all was black, he dispelled the dark.
- 1053 He is the sage who remembered the teachings,
And mastered their sequence, holding them firm.
The senior monk who memorized the Dhamma,
Ānanda was a mine of gems.”
- 1054 “I’ve attended on the teacher
And fulfilled the Buddha’s instructions.
The heavy burden is laid down,
I’ve undone the attachment to being reborn
In any state of existence.”

Chapter Eighteen

18.1 Mahākassapa

- 1055 You shouldn't live for the adulation of a following;
It turns your mind, and makes *samādhi* hard to find.
Seeing that popularity is suffering,
You shouldn't accept a following.
- 1056 A sage should not visit respectable families
It turns your mind, and makes *samādhi* hard to find.
One who's eager and greedy for flavours,
Misses the goal that brings such happiness.
- 1057 They know that this really is a bog,
This homage and veneration
Among respectable families.
Honor is a subtle dart, hard to extract,
And hard for a bad man to give up.
- 1058 I came down from my lodging
And entered the city for alms.
I courteously stood by
While a leper ate.

- 1059 With his putrid hand
He offered me a morsel.
Putting the morsel in my bowl,
His finger broke off right there.
- 1060 Leaning against the foot of a wall,
I ate that morsel.
While eating, and afterwards,
I did not feel any disgust.
- 1061 Anyone who makes use of
Leftovers for food,
Putrid urine as medicine,
The root of a tree as lodging,
And rags from the rubbish-heap as robes,
Is at home in any direction.
- 1062 Where some have perished
While climbing the mountain,
There Kassapa ascends;
An heir of the Buddha,
Aware and mindful,
Relying on his psychic powers.
- 1063 Returning from alms-round,
Kassapa ascends the mountain,
And practices *jhāna* without grasping,
With fear and dread abandoned.
- 1064 Returning from alms-round,
Kassapa ascends the mountain,

And practices *jhāna* without grasping,
 Quenched amongst those who burn.

- 1065 Returning from alms-round,
 Kassapa ascends the mountain,
 And practices *jhāna* without grasping,
 His duty done, without defilements.
- 1066 Strewn with garlands of the musk-rose tree,
 These regions are delightful.
 Lovely, resounding with the trumpeting of elephants:
 These rocky crags delight me!
- 1067 They look like blue-black storm clouds, glistening,
 Cooled with the waters of clear-flowing streams,
 And covered with ladybird beetles:
 These rocky crags delight me!
- 1068 Like the peak of a blue-black storm cloud,
 Or like a fine peaked house,
 Lovely, resounding with the trumpeting of elephants:
 These rocky crags delight me!
- 1069 The rain comes down on the lovely flats,
 In the mountains frequented by sages.
 Echoing with the cries of peacocks,
 These rocky crags delight me!
- 1070 It's enough for me,
 Desiring to practice *jhāna*, resolute and mindful.
 It's enough for me,
 A resolute monk, desiring the goal.

- 1071 It's enough for me,
A resolute monk, desiring ease,
It's enough for me,
Desiring to practice, resolute and poised.
- 1072 Covered with flowers of flax,
Like the sky covered with clouds,
Full of flocks of many different birds,
These rocky crags delight me!
- 1073 Empty of householders,
Frequented by herds of deer,
Full of flocks of many different birds,
These rocky crags delight me!
- 1074 The water is clear and the gorges are wide,
Monkeys and deer are all around;
Festooned with dewy moss,
These rocky crags delight me!
- 1075 Music played by a five-piece band
Can never make you as happy,
As when, with unified mind,
You rightly discern the Dhamma.
- 1076 Don't get involved in lots of work,
Avoid people, and don't try to get more requisites.
If you're eager and greedy for flavours,
You'll miss the goal that brings such happiness.
- 1077 Don't get involved in lots of work,
Avoid what doesn't lead to the goal.

The body gets worn out and fatigued,
And when you suffer, you won't find tranquillity.

- 1078 You won't see yourself
By merely reciting words,
Wandering stiff-necked
And thinking, "I'm better."
- 1079 The fool is no better,
But they think they are.
The wise don't praise
Stiff-minded people.
- 1080 Whoever is not affected
By the modes of conceit—
"I am better", "I am not better",
"I am worse", or "I am the same"—
- 1081 Poised, with such understanding,
Endowed with virtues,
And devoted to tranquillity of mind:
That is who the wise praise.
- 1082 Whoever has no respect
For their companions in spiritual life
Is as far from true Dhamma
As the sky is from the earth.
- 1083 Those whose conscience and shame
Are always rightly established,
Thrive in the spiritual life,

For them, there is no rebirth
In any state of existence.

- 1084 If a monk who is haughty and fickle,
Wears rags from the rubbish-heap,
Like a monkey in a lion skin,
That doesn't make him impressive.
- 1085 But if they are humble and stable,
Controlled, with faculties restrained,
Then wearing rags
From the rubbish-heap is impressive,
Like a lion in a mountain cave.
- 1086 These famous gods
Endowed with psychic powers,
All 10,000 of them,
Belong to the retinue of Brahmā.
- 1087 They stand with hands in *añjali*,
Honouring Sāriputta,
The general of the Dhamma, the hero,
The great meditator who is endowed with *samādhi*.
- 1088 "Homage to you, thoroughbred among men!
Homage to you, best among men!
We do not even understand
The basis of your *jhāna*.
- 1089 The profound domain of the Buddhas
Is truly amazing.

We do not understand them,
 Though we've gathered here to split hairs."

- 1090 When he saw the company of gods
 Paying homage to Sāriputta—
 Who is truly worthy of homage—
 Kappina smiled.
- 1091 As far as this Buddha-field extends
 I am outstanding in ascetic practices.
 I have no equal,
 Apart from the great sage himself.
- 1092 I've attended on the teacher
 And fulfilled the Buddha's instructions.
 The heavy burden is laid down,
 I've undone the attachment to being reborn
 In any state of existence.
- 1093 Like a lotus flower unstained by water,
 Gotama the immeasurable is unstained
 By robes, lodgings, or food.
 He inclines to renunciation,
 And has escaped being reborn
 In the three states of existence.
- 1094 The great sage's neck
 Is the establishment of mindfulness;
 Faith is his hands, and wisdom his head.
 Having great knowledge,
 He always wanders, quenched.

Chapter Nineteen

19.1 Tālapuṭa

- 1095 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?
- 1096 Oh, when will I stay happily in the forest,
A sage wearing a torn robe, dressed in ochre,
Unselfish, without desire,
With greed, hatred, and delusion destroyed?
- 1097 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?
- 1098 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?

- 1099 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?
- 1100 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?
- 1101 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?
- 1102 Oh, when will I have *samādhi* and mindfulness,
And with understanding attain the four truths,
That were realized by the great sage,
And are so very hard to see? When will it be?
- 1103 Oh, when will I, devoted to tranquillity,
See with understanding the infinite sights,
Sounds, smells, tastes, touches,
And mental phenomena as burning?
When will it be?

- 1104 Oh, when will I not be downcast
Because of criticism,
Nor elated because of praise?
When will it be?
- 1105 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?
- 1106 Oh, when will the winter clouds rain freshly
As I wear my robe in the forest,
Walking the path trodden by the sages?
When will it be?
- 1107 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?
- 1108 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?
- 1109 Oh, when will I be devoted to *jhāna*,
Rejecting entirely the signs of beauty,
Splitting apart desire for sensual pleasures,

Like an elephant that wanders without ties;
When will it be?

1110 Oh, when will I realise the teaching of the great sage
And be content, like a poor person in debt,
Harassed by creditors, who finds a hidden treasure?
When will it be?

1111 For many years you begged me,
“Enough of living in a house for you!”
Why do you not urge me on, mind,
Now I’ve gone forth as an ascetic?

1112 Didn’t you beg me, mind,
“On Giribbaja, the birds with colourful wings,
Greeting the thunder, Mahinda’s voice,
Will delight you as you practice *jhāna* in the forest”?

1113 In my family circle,
Friends, loved ones, and relatives;
And in the world,
Sports and play, and sensual pleasures;
All these I have abandoned for the sake of this:
And even then you’re not content with me, mind!

1114 This is mine alone, it doesn’t belong to others;
When it is time to don your armour, why lament?
Reflecting that all this is unstable,
I went forth, longing for the deathless state.

1115 The methodical teacher, supreme among people,
Great physician, charioteer of tractable people, said,

- “The mind sways like a monkey,
So it’s very hard to control if you are not free of lust.”
- 1116 Sensual pleasures are diverse, sweet, delightful;
Ignorant unenlightened people are attached to them.
Seeking to be reborn in another state of existence, they wish
for suffering;
Led on by their mind, they’re relegated to hell.
- 1117 “Staying in the grove resounding with cries
Of peacocks and herons,
And liked by leopards and tigers,
Abandon concern for the body, without fail!”
So you used to urge me, mind.
- 1118 “Develop the *jhānas* and spiritual faculties,
The powers, factors of awakening,
And *samādhi* meditation;
Realise the three knowledges
In the teaching of the Buddha!”
So you used to urge me, mind.
- 1119 “Develop the eight-fold path
For realizing the deathless,
Emancipating,
Plunging into the end of all suffering,
And cleansing all defilements!”
So you used to urge me, mind.
- 1120 “Properly reflect 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.

1121 “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.

1122 “Bald, unsightly, accursed,
Seek alms amongst families, bowl in hand.
Devote yourself to the word of the teacher,
The great sage!”

So you used to urge me, mind.

1123 “Wander the streets well-restrained,
With your mind unattached
To families and sensual pleasures,
Like the full moon when the night is clear!”

So you used to urge me, mind.

1124 “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.

1125 Mind, when you urge me
Towards the impermanent and unstable,
You are acting just like a person who plants trees,
Then, when they are about to fruit,
Wishes to cut down the very same trees.

- 1126 You, incorporeal mind, far-traveller, lone-wanderer:
I won't do your bidding any more.
Sensual pleasures are suffering, painful,
And very dangerous;
I'll wander with my mind focussed only on *nibbāna*.
- 1127 I didn't renounce due to bad luck or shamelessness,
Nor because of a whim, nor banishment,
Nor for the sake of a livelihood;
It was because I agreed
To the promise you made, mind.
- 1128 "Having few wishes, abandoning disparagement,
Stilling suffering: these are praised by good people."
So you used to urge me, mind,
But now you continue with your old habits!
- 1129 Craving, ignorance, the loved and unloved,
Pretty sights, pleasant feelings,
And the delightful kinds of sensual pleasure:
I've vomited them all;
And I can't swallow back what I've vomited up.
- 1130 I've done your bidding everywhere, mind!
For many births,
I haven't done anything to upset you,
Yet you show your gratitude
By producing craving inside yourself!
For a long time I've transmigrated
In the suffering you've created.

- 1131 Only you, mind, make us holy men;
You make us lords or royal sages;
Sometimes we become traders or workers;
Life as a god is also on account of you.
- 1132 You alone make us titans;
Because of you we are born in hell;
Then sometimes we become animals,
Life as an ghost is also on account of you.
- 1133 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?
- 1134 In the past my mind wandered
How it wished, where it liked, as it pleased.
Now I'll carefully guide it,
As a rutting elephant is guided
By a trainer with a hook.
- 1135 The teacher willed that this world appear to me
As impermanent, unstable, insubstantial.
Mind, let me leap into the conqueror's teaching,
Carry me over the great flood, so very hard to cross.
- 1136 Things have changed, mind!
Nothing could make me return to your control!
I've gone forth in the teaching of the great sage,
Those like me don't come to ruin.

- 1137 Mountains, oceans, rivers, the earth;
 The four directions, the intermediate directions,
 Below and in the sky;
 The three states of existence are all
 Impermanent and troubled—
 Where can you go to find happiness, mind?
- 1138 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 you'd touch a bel-
 lows
 With a mouth open at each end;
 Let alone the body flowing with its nine streams!
- 1139 You've ascended the mountain peak,
 Full of nature's beauty,
 Frequented by boars and antelopes,
 A grove sprinkled with fresh water in the rainy-season;
 And there you'll be happy in your cave-home.
- 1140 Peacocks with beautiful necks and crests,
 Colourful tail-feathers and wings,
 Crying out at the sweet-sounding thunder:
 They'll delight you
 As you practice *jhāna* in the forest.
- 1141 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.

1142 I'll act as a master does:

Let whatever I get be enough for me.
I'll make you as supple,
As a good worker makes a cat-skin bag.

1143 I'll act as a master does:

Let whatever I get be enough for me.
I'll control you with my energy,
As the trainer controls
A rutting elephant with a hook.

1144 Now that you're well-tamed and reliable,

I can use you,
Like a trainer uses a straight-running horse,
To practice the safe path,
Cultivated by those who take care of their minds.

1145 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.

1146 You'll use understanding

To cut the follower of the wrong path,
Restrain 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.
- 1147 Under the sway of the four distortions, mind,
You led me as if all around the world;
And now you won't associate
With the great sage of compassion,
The cutter of fetters and bonds?
- 1148 Like a deer roaming free in the colourful 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.
- 1149 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.

Chapter Twenty

20.1 Mahāmoggallāna

- 1150 “Living in the wilderness, eating only alms-food,
Happy with whatever scraps fall into the alms-bowl,
And serene inside:
Let us tear apart the army of death.
- 1151 Living in the wilderness, eating only alms-food,
Happy with whatever scraps fall into the alms-bowl,
Let us smash the army of death,
Like an elephant smashing a reed hut.
- 1152 Living at the foot of a tree, persevering,
Happy with whatever scraps fall into the alms-bowl,
And serene inside:
Let us tear apart the army of death.
- 1153 Living at the foot of a tree, persevering
Happy with whatever scraps fall into the alms-bowl,
Let us crush the army of death,
Like an elephant crushing a reed hut.”

- 1154 “With a skeleton as a hut,
Woven together with flesh and tendons—
Damn this stinking body!
Which cherishes other bodies.
- 1155 You sack of dung wrapped in skin!
You demon with horns on your chest!
Your body has nine streams,
Which are flowing all the time.
- 1156 With its nine streams,
Your body stinks, full of dung.
A monk seeking purity would avoid it altogether,
Like excrement.
- 1157 If they knew you
Like I do,
They’d keep far away,
Like a cesspit in the rainy-season.”
- 1158 “So it is, great hero!
As you say, ascetic!
But some sink here
Like an old bull in mud.”
- 1159 “Whoever might think
Of making the sky yellow,
Or any other colour,
Would only be causing trouble for themselves.
- 1160 This mind is like the sky:
Serene inwardly.

Evil-minded one, don't attack me
Like a moth to a bonfire."

- 1161 "See this fancy puppet,
A heap of sores, a composite body,
Diseased, obsessed over,
Having no lasting stability.
- 1162 See this fancy shape,
With its gems and earrings;
It is bones wrapped with skin,
Made pretty by its clothes.
- 1163 Rouged feet
And powdered face
Is enough to delude a fool,
But not a seeker of the far shore.
- 1164 Hair in eight braids
And eyeliner applied,
Is enough to delude a fool,
But not a seeker of the far shore.
- 1165 Like a newly decorated makeup box,
The disgusting body all adorned
Is enough to delude a fool,
But not a seeker of the far shore.
- 1166 The hunter laid his trap,
But the deer didn't get caught in the snare;
Having eaten the bait we go,
Leaving the deer-trapper to lament.

- 1167 The hunter's trap is broken,
And the deer didn't get caught in the snare;
Having eaten the bait we go,
Leaving the deer-trapper to lament."
- 1168 "Then there was terror!
Then they had goose-bumps!
When Sāriputta, endowed with many qualities,
Passed into *nibbāna*.
- 1169 All conditions are impermanent,
Their nature is to rise and fall.
They arise, then they cease—
And their stilling is bliss."
- 1170 "Those who see the five aggregates
As other, not as self,
Penetrate a subtle thing,
Like a hair-tip with an arrow.
- 1171 Those who see conditions
As other, not as self,
Pierce a fine thing,
Like a hair-tip with an arrow."
- 1172 "As if struck by a sword,
As if their head was on fire,
Mindful, a monk should go forth,
To abandon desire for sensual pleasures.
- 1173 As if struck by a sword,
As if their head was on fire,

Mindful, a monk should go forth,
 To abandon desire to be reborn
 In any state of existence.”

1174 “Encouraged by the developed one,
 Bearing his final body,
 I shook the palace of Migāra’s mother
 With my big toe.”

1175 “This isn’t something you can get by being slack;
 This isn’t something that takes little strength:
 The realization of *nibbāna*,
 The release from all attachments.”

1176 “This young monk,
 The best of men,
 Has vanquished Māra and his mount,
 And bears his final body.”

1177 “Lightning flashes down
 On the cleft of Vebhāra and Paṇḍava.
 But in the mountain cleft, the son of the inimitable
 Is poised and absorbed in *jhāna*.”

1178 “Calm and quiet,
 The sage in his secluded lodging,
 The heir to the best of Buddhas,
 Is honoured even by Brahmā.”

1179 “Calm and quiet,
 The sage in his secluded lodging,

- The heir to the best of Buddhas:
 Brahman, you should honor Kassapa!
- 1180 Even if someone were to be born
 A hundred times repeatedly in the human realm,
 And always as a brahman,
 A student who memorized the Vedas,
- 1181 And if he were a teacher,
 With mastery of the three Vedas:
 Honoring such a person
 Isn't worth a sixteenth of that.
- 1182 Whoever attains the eight emancipations
 Forwards and backwards before breakfast,
 And then goes on alms-round—
- 1183 Don't attack such a monk!
 Don't ruin yourself, brahman!
 Have faith in the *arahant*
 Quickly venerate him with hands in *añjali*,
 Don't let your head be split open!"
- 1184 "If you think transmigration is the important thing,
 You don't see the Dhamma.
 You're following a twisted path,
 A bad path that will lead you down.
- 1185 Like a worm smeared with dung,
 He is besotted with conditions.
 Sunk in gain and honour,
 Poṭṭhila goes on, hollow."

- 1186 “See Sāriputta coming!
It is good to see him.
Liberated in both ways,
Serene inside himself.
- 1187 With dart removed and fetters ended,
With the three knowledges, destroyer of death,
Worthy of offerings,
An unsurpassed field of merit for people.”
- 1188 These famous gods
Endowed with psychic powers,
All 10,000 of them,
Are ministers of Brahmā.
They stand with hands in *añjali*,
Honouring Moggallāna.
- 1189 ‘Homage to you, thoroughbred among men!
Homage to you, best of men!
Since your defilements are ended,
You, sir, are worthy of offerings!’”
- 1190 “Venerated by men and gods,
He has arisen, the transcender of death.
He is undefiled by conditions,
As a lotus-flower by water.
- 1191 Knowing in an hour the thousand-fold world,
Including the Brahmā realm;
Having mastery of psychic powers,
And the knowledge

Of the passing away and rebirth of beings in time:
That monk sees the gods.”

- 1192 “Sāriputta, the monk who has crossed over,
Would be supreme
Because of his wisdom,
Virtue, and peace.
- 1193 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.
- 1194 A member of the Moggallāna clan,
Attained to perfection and mastery
In *samādhi* and knowledge,
Wise in the teachings of the unattached,
With serene faculties, has burst his bonds,
Like an elephant bursts a rope of creeper.
- 1195 I’ve attended on the teacher
And fulfilled the Buddha’s instructions.
The heavy burden is laid down,
I’ve undone the attachment
To being reborn in any state of existence.
- 1196 I’ve attained the goal
For the sake of which I went forth
From home life into homelessness—
The ending of all fetters.”

- 1197 “What kind of hell was that,
 Where Dussī was boiled,
 After attacking the disciple Vidhura,
 Along with the brahmin Kakusandha?”
- 1198 ‘There were 100 iron spikes,
 Each one individually causing pain:
 That was the kind of hell
 Where Dussī was boiled,
 After attacking the disciple Vidhura
 Along with the brahmin Kakusandha.’
- 1199 ‘Dark One, if you attack
 A monk who knows this from their own experience,
 A disciple of the Buddha,
 You will fall into suffering.
- 1200 ‘Mansions that last for an aeon
 Stand in the middle of a lake;
 The colour of lapis lazuli,
 Brilliant, sparkling, and shining;
 Many nymphs of diverse colours
 Dance there.
- 1201 ‘Dark One, if you attack
 A monk who knows this from their own experience,
 A disciple of the Buddha,
 You will fall into suffering.
- 1202 ‘The one who, encouraged by the Buddha,
 With the monastic Saṅgha looking on,

Shook the palace of Migāra's mother
With their big toe:

- 1203 'Dark One, if you attack
A monk who knows this from their own experience,
A disciple of the Buddha,
You will fall into suffering.
- 1204 'The one who shook Vejayanta palace
With their big toe,
Relying on psychic power,
Inspiring awe among the gods:
- 1205 'Dark One, if you attack
A monk who knows this from their own experience,
A disciple of the Buddha,
You will fall into suffering.
- 1206 'The one who asked Sakka in Vejayanta palace:
"Friend, do you know the freedom
That comes with the end of craving?"
And to whom, when asked this question,
Sakka answered truthfully:
- 1207 'Dark One, if you attack
A monk who knows this from their own experience,
A disciple of the Buddha,
You will fall into suffering.
- 1208 'The one who asked Brahmā
In the Sudhamma Hall before the assembly:
"Friend, do you still have the same view

That you had in the past?
 Or do you see the radiance
 Of the Brahmā world passing away?"

1209 'And to whom, when asked this question,
 Brahmā answered truthfully:
 "Friend, I don't have that view
 That I had in the past.

1210 "I see the radiance
 Of the Brahmā world passing away.
 So how could I say today
 That I am permanent and eternal?"

1211 'Dark One, if you attack
 A monk who directly knows this,
 A disciple of the Buddha,
 You will fall into suffering.

1212 'The one who through emancipation has touched
 The peak of the mighty Mount Neru,
 The forests of Pubbavideha,
 And the people who live there:

1213 'Dark One, if you attack
 A monk who directly knows this,
 A disciple of the Buddha,
 You will fall into suffering.

1214 'Though a fire doesn't think
 "I'll burn the fool"

- Still the fool who comes too close
To the fire gets burnt.
- 1215 'In the same way Māra,
Having attacked the Tathāgata,
You'll burn yourself,
Like a fool touching the flames.
- 1216 'Having attacked the Tathāgatha,
Māra produced demerit.
Wicked one, do you imagine:
"My wickedness won't bear fruit?"
- 1217 'For a long time you've piled up
The wickedness that you've created.
Keep away from the Buddha, Māra!
Give up hope in tricking the monks.'
- 1218 That is how, in the Bhesekaḷā grove
The monk rebuked Māra.
That spirit, downcast,
Disappeared right there!"

The Great Chapter

21.1 Vaṅgīsa

- 1219 “Now that I’ve gone forth
From the home life into homelessness,
I’m assailed
By the reckless thoughts of the Dark One.
- 1220 Even if a thousand mighty princes and great archers
Well trained, with strong bows,
Might completely surround me,
I would not flee.
- 1221 And if women come,
Many more than that,
They won’t scare me:
I stand firm in Dhamma.
- 1222 Only once did I personally hear
From the Buddha, Kinsman of the Sun,
About the path leading to *nibbāna*;
My mind was delighted with that teaching.

- 1223 Wicked one, if you come near me
 As I live like this,
 I'll act in such a way that you, Death,
 Will not even see the path I travel.
- 1224 Entirely abandoning likes and dislikes,
 Along with thoughts attached to the household life,
 He wouldn't get entangled in anything,
 He is a monk without entanglements.
- 1225 On this earth and in the sky,
 Whatever form you take when entering the world
 Wears out, it is all impermanent;
 Reflective people live understanding this.
- 1226 People are bound in their attachments
 To what is seen, heard, and thought.
 Being imperturbable, expel desire for these things;
 For one they call a sage does not cling to these things.
- 1227 Attached to sixty kinds of wrong views
 With their modes of thought,
 Unenlightened people are fixed in wrong principles;
 But that monk wouldn't go to any sectarian group,
 Still less would he take up corrupt ways.
- 1228 Clever, and for a long time established in *samādhi*,
 Free of deceit, disciplined, without envy,
 The sage has realised the state of peace,
 Since he has realized *nibbāna*, he awaits his time.

- 1229 Abandon conceit, Gotama!
Completely abandon the path to conceit;
Infatuated with the path to conceit,
You've had regrets for a long time.
- 1230 Smear'd 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.
- 1231 But a monk never grieves
If they practice rightly, a victor of the path.
They have renown and happiness,
And they rightly call him a 'Seer of Dhamma'.
- 1232 So don't be hard-hearted, be energetic,
With hindrances abandoned, purified,
And with conceit abandoned completely,
Be at peace, and use knowledge to make an end."
- 1233 "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."
- 1234 "Your mind is on fire
Because of a perversion of perception.
Avoid noticing the attractive aspect of things
That provokes lust.
- 1235 Meditate on the unattractive,
Unified, in *samādhi*;

With mindfulness immersed in the body,
Make much of disenchantment.

1236 Meditate on the signless,
Throw out the underlying tendency to conceit,
And when you have a breakthrough
In understanding conceit,
You will live at peace.”

1237 “Speak only such words
As do not hurt yourself
Nor harm others.
Such speech is truly well spoken.

1238 Speak only pleasing words,
Words received gladly;
Pleasing words are those
That don’t have bad effects on others.

1239 Truth itself is the undying word:
This is an eternal principle.
Realists say that the Dhamma and its meaning
Are grounded in the truth.

1240 The reliable words spoken by the Buddha
For realizing *nibbāna*,
And making an end of suffering:
This really is the best kind of speech.”

1241 “His understanding is profound, he is wise,
He is skilled in knowing the path
And what is not the path;

Sāriputta, of great understanding,
Teaches Dhamma to the monks.

1242 He teaches in brief,
Or he speaks at length,
His voice, which sounds like a myna bird,
Inspires intuition.

1243 While he teaches,
The monks hear his sweet voice,
Sounding attractive,
Clear and mellifluous;
They listen joyfully
With hearts uplifted.”

1244 “Today, on the fifteenth day *uposatha*,
500 monks have gathered together
To purify their precepts.
These sages without affliction
Have cut off their fetters and bonds,
They will not be reborn again
Into any state of existence.

1245 Just as a wheel-rolling emperor
Surrounded by ministers
Travels all around this
Land that is circled by sea;

1246 So disciples with the three knowledges,
Destroyers of death,
Attend upon the winner of the battle,
The unsurpassed caravan leader.

- 1247 All are sons of the Blessed One—
There is no rubbish here.
I bow to the Kinsman of the Sun,
The destroyer of the dart of craving.
- 1248 Over a thousand monks
Attend on the Fortunate One
As he teaches the immaculate Dhamma:
Nibbāna, free of fear from any direction.
- 1249 They hear the stainless Dhamma
Taught by the Buddha.
The Buddha is so brilliant,
Revered by the monastic Saṅgha.
- 1250 Blessed One, you are called ‘elephant’,
Supreme among all sages.
You are like a great cloud
That rains on your disciples.
- 1251 Setting out from his daytime dwelling
Wanting to see the teacher;
Great hero, your disciple,
Vaṅgisa bows at your feet.”
- 1252 “Overcoming Māra’s devious path,
I wander with hard-heartedness dissolved.
See him, the liberator from bonds,
Unattached,
Teaching the Dhamma by analysing each section.

- 1253 He has explained in many ways
The path to cross the flood.
Since the deathless has been explained,
The seers of Dhamma stand unshakable.
- 1254 Like a piercing light,
He's seen the transcendence of all states of rebirth;
Knowing it and witnessing it,
He taught it first to the group of five.
- 1255 When Dhamma is well taught like this,
How could those who understand Dhamma
Be heedless?
Therefore you should train in the teaching
Of the Blessed One,
Heedful, and always reverent.”
- 1256 “The senior monk who was awakened
After the Buddha
Koṇḍañña is keenly energetic,
And regularly gains the meditative states
Of happiness and seclusion.
- 1257 Whatever can be realised
By a disciple following the teacher,
He has attained it all,
Diligent in training himself.
- 1258 With great power and the three knowledges,
Skilled in reading the minds of others,
Koṇḍañña, the heir to the Buddha,
Bows at the teacher's feet.”

- 1259 “As the sage, who has gone beyond suffering,
Sits on the mountainside,
He is attended by disciples
With the three knowledges,
Destroyers of death.
- 1260 Moggallāna, of great psychic power,
Searches with his mind,
Looking into their minds
For one liberated without attachments.
- 1261 So they attend upon Gotama,
The sage gone beyond suffering,
Who is endowed with all attributes,
And with a multitude of qualities.”
- 1262 “Just as, when the clouds have vanished,
The moon shines in the sky, stainless as the sun,
So Aṅgīrasa, great sage,
Your renown outshines the entire world.”
- 1263 “We used to wander, drunk on poetry,
From village to village, from town to town;
Then we saw the Buddha,
Who has gone beyond all Dhammas.
- 1264 He, the sage gone beyond suffering,
Taught me the Dhamma;
When we heard the Dhamma, we became confident—
Faith arose in us.

- 1265 Hearing him speak of
The aggregates, the sense-bases,
And the elements, I understood.
I went forth into homelessness.
- 1266 Truly, Tathāgatas arise
For the benefit of the many
Men and women
Who follow their teachings.
- 1267 Truly, it is for their benefit
That the sage indeed realised awakening;
The monks and nuns, who see
The natural principles of the Dhamma.
- 1268 The seer, the Buddha,
The Kinsman of the Sun,
Has well taught the four noble truths
Out of compassion for living beings.
- 1269 Suffering, the origin of suffering,
The transcending of suffering ,
And the noble eight-fold path
That leads to the stilling of suffering.
- 1270 As these things were spoken,
So I have seen them.
I've realized my own true goal,
The Buddha's instruction is completed.
- 1271 It was so welcome for me,
As I was in the presence of the Buddha.

- Of things which are shared,
I encountered the best.
- 1272 I've realised the perfection of direct knowledge;
I have supernormal hearing;
I have the three knowledges and psychic powers,
I'm skilled at reading the minds of others."
- 1273 "I ask the teacher unrivalled in understanding,
Who has cut off all doubts in this very life—
Has a monk died at Aggālava, who was
Well-known, famous, and attained to *nibbāna*?
- 1274 Nigrodhakappa was his name;
It was given to that brahman by you, Blessed One.
Yearning for freedom, energetic,
Firmly seeing the Dhamma,
He wandered in your honor.
- 1275 O Sakyan, who sees all around,
All of us wish to know about that disciple.
Our ears are eager to hear,
For you're truly the most excellent teacher.
- 1276 Cut off our doubt, declare this to us;
Your understanding is vast, tell us of his *nibbāna*!
You see all around, so speak among us,
Like the thousand-eyed Sakka
In the assembly of the gods!
- 1277 Whatever ties there are, or paths to delusion,
Or things that are on the side of unknowing,

Or that are bases of doubt:
 When it comes to the Tathāgata there are none;
 Among people, his eye is the best.

1278 For if no man were ever to disperse defilements,
 Like the wind dispersing a mass of clouds,
 Darkness would cover the whole world,
 And even a lamp would not shine.

1279 The wise are makers of light;
 My hero, that is what I think of you.
 We've come to you for your insight and knowledge:
 Here in this assembly, declare to us about Kappāyana.

1280 Swiftly send forth your sweet voice,
 Like a goose stretching its neck, gently honking,
 The sound is smooth, with a lovely tone:
 Alert, we are all listening to you.

1281 You have entirely abandoned birth and death;
 Restrained and pure, speak the Dhamma!
 Unenlightened people can't fulfil all their wishes,
 But Tathāgatas can achieve what they intend.

1282 Your answer is definitive, and we will accept it,
 For you have perfect understanding.
 We raise our hands in *añjalī* one last time,
 Your understanding is unrivalled,
 So do not knowingly confuse us.

1283 Knowing the noble Dhamma from top to bottom,
 Your energy is unrivalled,

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.

1284 Surely Kappāyana
 Did not live the spiritual life in vain?
 Did he realise *nibbāna*,
 Or did he still have a remnant of defilement?
 Let us hear what kind of liberation he had!”

1285 “He cut off craving for mind and body
 In this very life,
 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.

1286 “Now that I have heard your words,
 Best of sages, I am confident.
 My question, it seems, was not in vain,
 The brahman did not deceive me.

1287 As he spoke, so he acted;
 He was a disciple of the Buddha.
 He cut the net of death the illusionist,
 So extended and strong.

1288 Blessed One, Kappāyana saw
 The starting point of grasping.
 He has gone beyond the realm of death,
 So very hard to cross.

1289 God of gods, best of men, I bow to you;
And to your son,
Who follows your example, a great hero
An elephant, true son of an elephant.”

Index of Names

- Ānanda (17.3), 207
Ātuma (1.72), 30
Abhaya (1.26), 20
Abhaya (1.98), 36
Abhibhūta (3.13), 67
Adhimutta (1.114), 40
Adhimutta (16.1), 155
Ajina (2.5), 43
Ajita (1.20), 19
Ajuna (1.88), 34
Anuruddha (16.9), 186
Anūpama (2.47), 59
Añjanavaniya (1.55), 27
Aññāsikoṇḍañña (15.1), 149
Aṅgaṇikabhāradvāja (3.1), 61
Aṅgulimāla (16.8), 182
- Bandhura (1.103), 37
Belaṭṭhasīsa (1.16), 18
Belaṭṭhānika (1.101), 37
Bhadda (7.3), 108
Bhaddaji (2.22), 50
Bhagu (4.2), 71
- Bhaliya (1.7), 16
Bharata (2.28), 52
Bhāradvāja (2.29), 52
Bhūta (9.1), 118
Brahmadatta (6.12), 102
Brahmāli (2.43), 58
Bākula (3.3), 62
- Cakkhupāla (1.95), 36
Candana (4.9), 75
Channa (1.69), 30
Cittaka (1.22), 20
Cūlaka (2.46), 59
Cūlapanthaka (10.4), 126
Cūlavaccha (1.11), 17
- Dabba (1.5), 16
Devasabha (1.100), 37
Devasabha (1.89), 34
Dhammapāla (2.42), 57
Dhammasava (1.107), 38
Dhammasavapitu (1.108), 38
Dhammika (4.10), 76

- Dhaniya (3.4), 62
 Dutiyakuṭivihāri (1.57), 27
 Dāsaka (1.17), 19
 Ekadhammasavanīya (1.67),
 29
 Ekavīhāriya (10.2), 123
 Ekudāniya (1.68), 30
 Eraka (1.93), 35
 Gahvaratīriya (1.31), 21
 Gavampati (1.38), 23
 Gayākassapa (5.7), 84
 Gaṅgātīriya (2.4), 43
 Girmānanda (5.3), 81
 Godatta (14.2), 146
 Godhika (1.51), 26
 Gosāla (1.23), 20
 (Apara) Gotama (10.7), 131
 Gotama (2.9), 45
 Gotama (3.14), 68
 Hatthārohaputta (1.77), 32
 Heraññakāni (2.13), 46
 Hārita (1.29), 21
 Hārita (3.15), 68
 Isidatta (1.120), 41
 Isidinna (2.34), 54
 Jambugāmikaputta (1.28), 21
 Jambuka (4.5), 73
 Jenta (1.111), 39
 Jotidāsa (2.12), 46
 Kappa (10.5), 128
 Kappaṭakura (2.40), 57
 Kassapa (1.82), 33
 Kaṅkhārevata (1.3), 15
 Kaṅhadinna (2.30), 53
 Khadiravaniya (1.42), 24
 Khadiravaniyarevata (14.1),
 144
 Khaṇḍasumana (1.96), 36
 Khitaka (1.104), 38
 Khujjasobhita (3.6), 63
 Kimila (1.118), 41
 Kimila (2.18), 48
 Kosalavīhāri (1.59), 28
 Kosiya (5.12), 89
 Kula (1.19), 19
 Kulla (6.4), 94
 Kumāputta (1.36), 22
 Kumāputtasahāyaka (1.37),
 23
 Kumārakassapa (2.41), 57
 Kuṇḍadhāna (1.15), 18
 Kuṭivīhāri (1.56), 27
 Kātiyāna (6.7), 97
 Kālīgodhāputtabhaddiya
 (16.7), 178
 Kāludāyi (10.1), 121
 Lakūṇḍakabhaddiya (7.2),
 107
 Lomasakaṅgiya (1.27), 21
 Mahācunda (2.11), 46

- Mahākaccāyana (8.1), 113
 Mahākappina (10.3), 124
 Mahākassapa (18.1), 214
 Mahākoṭṭhika (1.2), 15
 Mahākāla (2.16), 47
 Mahāmoggallāna (20.1), 232
 Mahānāga (6.3), 93
 Mahānāma (1.115), 40
 Mahāpanthaka (8.3), 116
 Mahāvaccā (1.12), 17
 Malitavambha (1.105), 38
 Meghiya (1.66), 29
 Mettaji (1.94), 35
 Meḷajina (2.6), 44
 Meṇḍasira (1.78), 32
 Migajāla (6.8), 98
 Migasira (2.31), 53
 Mogharāja (2.44), 58
 Mudita (4.12), 77
 Mālukyaputta (16.5), 169
 Mālukyaputta (6.5), 95
 Mātāṅgaputta (3.5), 63
 Māṇava (1.73), 31

 Nadikassapa (5.6), 84
 Nanda (2.19), 49
 Nandaka (2.27), 52
 Nandaka (4.4), 72
 Nandiya (1.25), 20
 Nhātakamuni (6.11), 101
 Nigrodha (1.21), 19
 Nisabha (2.38), 56
 Nitaka (2.36), 55

 Novice Sivaka (1.14), 18
 Nāgasamāla (4.1), 70
 Nāgita (1.86), 33
 Nīta (1.84), 33

 Paccaya (3.2), 61
 Pakkha (1.63), 28
 Paripuṇṇaka (1.91), 35
 Paviṭṭha (1.87), 34
 Phussa (17.1), 196
 Pilindavaccā (1.9), 17
 Piyañjaha (1.76), 31
 Piṇḍolabhāradvāja (2.2), 42
 Posiya (1.34), 22
 Purohitaputtajenta (6.9), 99
 Puṇṇa (1.4), 16
 Puṇṇa (1.70), 30
 Puṇṇamāsa (1.10), 17
 Puṇṇamāsa (2.26), 51
 Pārāpariya (1.116), 40
 Pārāpariya (16.10), 191
 Pārāpariya (16.2), 158

 Rakkhita (1.79), 32
 Ramaṇiyakuṭṭika (1.58), 27
 Ramaṇiyavīhāri (1.45), 25
 Raṭṭhapāla (16.4), 165
 Rādha (2.7), 44
 Rāhula (4.8), 75
 Rājadatta (5.1), 79
 Rāmaṇeyyaka (1.49), 25

 Sabbakāmi (6.14), 104
 Sabbamitta (2.15), 47

- Sabhiya (4.3), 71
 Sambhūta (4.7), 74
 Sambulakaccāna (2.35), 55
 Samiddhi (1.46), 25
 Samitigutta (1.81), 32
 Sandhita (2.49), 60
 Sappadāsa (6.6), 96
 Sappaka (4.11), 77
 Sarabhaṅga (7.5), 111
 Sañjaya (1.48), 25
 Saṃgharakkhita (1.109), 39
 Saṅkicca (11.1), 133
 Sela (16.6), 174
 Senaka (4.6), 73
 Setuccha (1.102), 37
 Sirimaṇḍa (6.13), 103
 Sirimitta (8.2), 114
 Sirimā (2.20), 49
 Sirivaḍḍha (1.41), 24
 Sivaka (2.32), 53
 Siṅgālapitu (1.18), 19
 Sobhita (2.23), 50
 Somamitta (2.14), 47
 Sopāka (1.33), 22
 Sopāka (7.4), 109
 Soṇakolivisa (13.1), 141
 Soṇakuṭikaṇṇa (5.11), 88
 Soṇapoṭiriya (2.37), 55
 Subhūta (5.2), 80
 Subhūti (1.1), 15
 Subāhu (1.52), 26
 Sugandha (1.24), 20
 Suhemanta (1.106), 38
 Sumana (5.4), 82
 Sumana (6.10), 100
 Sumaṅgala (1.43), 24
 Sundarasamudda (7.1), 106
 Sunāga (1.85), 33
 Sunīta (12.2), 138
 Suppiya (1.32), 22
 Surādha (2.8), 44
 Susārada (1.75), 31
 Suyāmana (1.74), 31
 Sāmaññakāni (1.35), 22
 Sāmidatta (1.90), 34
 Sānu (1.44), 24
 Sāriputta (17.2), 201
 Sāṭimattiya (3.10), 65
 Siha (1.83), 33
 Sīlava (12.1), 136
 Sītavaniya (1.6), 16
 Sīvali (1.60), 28
 Tekicchakāri (6.2), 92
 Telakāni (16.3), 162
 Tissa (1.39), 23
 Tissa (1.97), 36
 Tissa (2.17), 48
 Tālapuṭa (19.1), 221
 Udāyi (15.2), 152
 Uggā (1.80), 32
 Ujjaya (1.47), 25
 Ukkhepakatavaccha (1.65),
 29
 Upavāṇa (2.33), 54

- Upāli (3.11), 66
 Uruveḷakassapa (6.1), 91
 Usabha (1.110), 39
 Usabha (2.39), 56
 Uttara (2.1), 42
 Uttara (2.21), 49
 Uttarapāla (3.12), 66
 Uttiya (1.30), 21
 Uttiya (1.54), 27
 Uttiya (1.99), 36

 Vacchagotta (1.112), 39
 Vacchapāla (1.71), 30
 Vajjiputta (1.119), 41
 Vajjiputta (1.62), 28
 Vajjita (2.48), 60
 Vakkali (5.8), 85
 Valliya (1.53), 26
 Valliya (2.24), 50
 Valliya (2.3), 43
 Vanavaccha (1.113), 40
 Vanavaccha (1.13), 18

 Vappa (1.61), 28
 Vasabha (2.10), 45
 Vassika (3.8), 64
 Vaḍḍha (5.5), 83
 Vaḍḍhamāna (1.40), 23
 Vaṅgantaputtaupasena
 (10.6), 129
 Vaṅgīsa (21.1), 244
 Vijaya (1.92), 35
 Vijitasena (5.9), 86
 Vimala (1.50), 26
 Vimala (3.16), 69
 Vimalakoṇḍañña (1.64), 29
 Visākhapañcālaputta (2.45),
 58
 Vāraṇa (3.7), 64
 Vīra (1.8), 16
 Vītasoka (2.25), 51

 Yasa (1.117), 40
 Yasadatta (5.10), 87
 Yasoja (3.9), 65