# Thag 17.2 — Sāriputta

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Source: https://suttacentral.net/thag17.2/en/sujato
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## Text

Verses of the Senior Monks 17.2

The Book of the Thirties

Chapter One

Sāriputta

“One who’s mindful as per their conduct and mindfulness,

diligent as per their intentions and meditation,

happy inside, serene, solitary, contented:

that is what they call a mendicant.

When eating fresh or dried food,

one shouldn’t be overly replete.

A mendicant should wander mindfully,

with empty stomach, taking limited food.

Four or five mouthfuls before you’re full,

drink some water;

this is enough for a resolute mendicant

to live in comfort.

If they cover themselves with a robe

that’s allowable and fit for purpose;

this is enough for a resolute mendicant

to live in comfort.

When sitting cross-legged,

the rain doesn’t fall on the knees;

this is enough for a resolute mendicant

to live in comfort.”

“When you’ve seen happiness as suffering,

and suffering as a dart,

and that there’s nothing between the two—

what keeps you in the world? What would you become?

Thinking,  ‘May I have nothing to do with those of bad wishes,

lazy, lacking energy,

unlearned, lacking regard for others’—

what keeps you in the world? What would you become?”

“An intelligent, learned person,

steady in ethics,

devoted to serenity of heart—

let them stand at the head.”

“A beast who likes to proliferate,

enjoying proliferation,

fails to win extinguishment,

the supreme sanctuary from the yoke.

But one who gives up proliferation,

enjoying the state of non-proliferation,

wins extinguishment,

the supreme sanctuary from the yoke.”

“Whether in the village or the wilderness,

in a valley or the uplands,

wherever the perfected ones live

is a delightful place.”

“Delightful are the wildernesses

where no people delight.

Those free of greed will delight there,

not those who seek sensual pleasures.”

“Regard one who sees your faults
as a guide to a hidden treasure.
Stay close to one so intelligent and astute
who curbs you when you need it.
Sticking close to such an impartial person,
things get better, not worse.”
“Advise and instruct;
curb wickedness:
for you shall be loved by the good,
and disliked by the bad.”
“The Blessed One, the Buddha, the seer
was teaching Dhamma to another.
As he taught the Dhamma,
I lent an ear to get the meaning.
My listening wasn’t wasted:
I’m freed, without defilements.”
“Not for knowledge of past lives,
nor even for clairvoyance;
not for psychic powers, or encompassing the minds of others,
nor for knowing people’s passing away and being reborn;
not for purifying the power of clairaudience,
did I have any wish.”
“His only shelter is the foot of a tree;
shaven, wrapped in his outer robe,
the senior monk foremost in wisdom,
Upatissa himself practices absorption.
When in a meditation free of placing the mind,
a disciple of the Buddha
is at that moment blessed

with noble silence.
As a rocky mountain
is unwavering and well grounded,
so when delusion ends,
a monk, like a mountain, doesn't tremble."
"To the man who has not a blemish,
who is always seeking purity,
even a hair-tip of evil
seems as big as a stormcloud."
"I don't long for death;
I don't long for life;
I will lay down this body,
aware and mindful.
I don't long for death;
I don't long for life;
I await my time,
like a worker waiting for their wages."
"Both what came before and what follows after
are nothing but death, not freedom from death.
Practice, don't perish—
don't let the moment pass you by.
Just like a frontier city,
is guarded inside and out,
so you should ward yourselves—
don't let the moment pass you by.
For if you miss your moment
you'll grieve when sent to hell."
"Calm and still,
thoughtful in counsel, not restless—

he shakes off bad qualities
as the gale shakes leaves off a tree.
Calm and still,
thoughtful in counsel, not restless—
he plucks off bad qualities
as the gale shakes leaves off a tree.
Calm and free of despair,
clear and unclouded,
of good morals, intelligent:
one would make an end of suffering.”
“Some householders, and even some renunciants,
are not to be trusted.
Some who were good later become bad;
while some who were bad become good.”
“Sensual desire, ill will,
dullness and drowsiness,
restlessness, and doubt:
these are the five mental stains for a monk.”
“Whether they’re honored
or not honored, or both,
their immersion doesn’t waver
as they abide in the immeasurables.
They persistently practice absorption
with subtle view and discernment.
Rejoicing in the ending of grasping,
they’re said to be a true person.”
“The oceans and the earth,
the mountains and the wind—
no simile can do justice

to the Teacher's magnificent liberation."

"The senior monk who keeps the wheel rolling,

he is very wise and serene.

Like earth, like water, like fire,

he is neither attracted nor repelled.

He has attained the perfection of wisdom,

so intelligent and thoughtful.

He is bright, but seems to be dull;

he always wanders, quenched."

"I've served the Teacher

and fulfilled the Buddha's instructions.

The heavy burden is laid down,

the leash to existence is eradicated.

Persist with diligence:

this is my instruction.

Come, I'll be fully quenched—

I am everywhere free."