

Verses

From the Elder Raṭṭhapāla

R aṭṭhapāla-thera-gāthā

[TH 251 / MN 82]			
passa cittakataṃ bimbaṃ – arukāyaṃ samussitaṃ			
āturaṃ bahusaṅkappaṃ – yassa natthi dhuvam ṭhiti			
passa	verb	imp.2.s	see! look (at)!
cittakataṃ	adj	masc.acc.s	made by the mind (or) adorned; painted; decorated
bimbaṃ	noun	nt.acc.s	form, image, doll, puppet, i.e. body
arukāyaṃ	noun	masc.acc.s	collection of wounds, mass of sores
samussitaṃ	pp	masc.acc.s	elevated, propped up, lit. supported up together
āturaṃ	adj	masc.acc.s	sick, diseased, ill, unhealthy
bahusaṅkappaṃ	adj	masc.acc.s	full of plans, with many intentions
yassa	pron	masc.dat.s	for that, for whoever
n'atthi	verb	pr.3.s	is not, it is not, there is not, there is no, there is nothing
dhuvam	ind		permanently, continuously, constantly, always, at all
ṭhiti	noun	fem.nom.s	stability, constancy, endurance, long lasting lit. standing
Look at this mind-created image (adorned, painted puppet), a collection of wounds, propped up, diseased, with many plans. There is no stability for that at all.			
passa cittakataṃ rūpaṃ – maṇinā kuṇḍalena ca			
aṭṭhiṃ tacena onaddhaṃ – saha vatthehi sobhati			
passa	verb	imp.2.s	see! look (at)!
cittakataṃ	adj	masc.acc.s	adorned; painted; decorated
rūpaṃ	noun	nt.acc.s	body, physical body, bodily form
maṇinā	noun	masc.ins.s	by gem; jewel
kuṇḍalena	noun	nt.ins.s	by ring, earring
ca	ind		and
aṭṭhiṃ	noun	nt.nom.s	bone
tacena	noun	masc.ins.s	with skin
onaddhaṃ	pp	nt.nom.s	enveloped (with), covered (with), wrapped
saha	ind		with, together (with), accompanied (by)
vatthehi	noun	nt.ins.s	because of cloth, clothes, robe
sobhati	verb	pr.3.s	shines, radiates, looks beautiful

Look at this body adorned with gems and earrings. bone wrapped in skin looks beautiful (only) because of clothes.

alattakakatā pādā – mukhaṃ cuṇṇakamakkhitam

alam bālassa mohāya – no ca pāragavesino

alattaka-	noun	masc	lac, a red animal dye, henna dye
katā	pp	masc.nom.pl	done, made
pādā	noun	masc.nom.pl	feet
mukhaṃ	noun	nt.nom.s	mouth, face
cuṇṇaka-	noun		powder
makkhitam	pp	nt.nom.s	smeared, stained
alam	ind		enough
bālassa	noun	masc.gen.s	of fool, idiot, immature person
mohāya	noun	masc.dat.s	for illusion, delusion, confusion
no	ind		not
ca	ind		but
pāragavesino	noun	masc.gen.s	of who is looking for salvation, seeking the beyond, lit. seeking the far shore

Feet adorned with henna dye, face smeared with powder. It is enough for the illusion of a fool, but not for a seeker of the far shore.

aṭṭha-pada-katā kesā – nettā añjana-makkhitā

alam bālassa mohāya – no ca pāragavesino

aṭṭha-	adj		eight (8)
pada-	noun		way, place, position
katā	pp	masc.nom.pl	done, made, arranged
kesā	noun	masc.nom.pl	hair
nettā	noun	nt.nom.pl	eyes
añjana-	noun		eyeliner, cosmetic for the eyes, made of antimony
makkhitā	pp	nt.nom.pl	smeared, stained

Hair arranged in eight ways, eyes smeared with eyeliner. It is enough for the illusion of a fool, but not for a seeker of the far shore.

añjanīva navā cittā – pūtikāyo alaṅkato

alam bālassa mohāya – no ca pāragavesino

añjanīva	noun	fem.nom.s	like a box for ointment, a collyrium pot
navā	adj	fem.nom.s	new, fresh
cittā	adj	fem.nom.s	decorated, beautiful, adorned, painted
pūtikāyo	noun	masc.nom.s	putrid body, disgusting body
alaṅkato	adj	masc.nom.s	dressed up, decorated, adorned, lit. made suitable

Like an unguent pot freshly painted, (this) disgusting body is adorned. It is enough for the illusion of a fool, but not for a seeker of the far shore.

passāmi loke sadhane manusse			
laddhāna vittaṃ na dadanti mohā			
luddhā dhanam sannicayaṃ karonti			
bhiyyova kāme abhipatthayanti			
passāmi	verb	pr.1.s	I see, find, understand
loke	noun	masc.loc.s	in the world
sadhane	adj	masc.acc.pl	rich, wealthy, lit. with wealth
manusse	noun	masc.acc.pl	people
laddhāna	verb	abs	having got, having obtained
vittaṃ	noun	masc.acc.s	wealth, property, power
na dadanti	verb	pr.3.pl	they not give, offer, donate
mohā	noun	nt.abl.s	from/out of illusion, delusion, confusion
luddhā	adj	masc.nom.pl	who is greedy, who wants
dhanam	noun	nt.acc.s	wealth, riches, treasure
sannicayaṃ	noun	masc.acc.s	hoard, pile, cache, stash, accumulation
karonti	verb	pr.3.pl	they make, do, arrange
bhiyyo-eva	ind		even more (than), and just more (than)
kāme	noun	masc.acc.pl	pleasures, sensual pleasures
abhipatthayanti	verb	pr.3.pl	they long (for), hope (for), crave (for), aspire
I see rich people in the world, who have obtained wealth and do not give, because of delusion. Greedy they accumulate wealth, crave for ever more sense pleasures.			
rājā ca aññe ca bahū manussā			
avītataṇhā maraṇam upenti			
ūnāva hutvāna jahanti deham			
kāmehi lokamhi na hatthi titti			
rājā	noun	masc.nom.s	king
ca	ind		and
aññe	pron	masc.nom.pl	others, other people, the rest
ca	ind		and
bahū	adj	masc.nom.pl	many
manussā	noun	masc.nom.pl	human beings, men, people
avītataṇhā	adj	masc.nom.pl	not free from desire , not free from passion, not without craving
marañam	noun	nt.acc.s	death
upenti	verb	pr.3.pl	they go to, approach, enter
ūnā-eva	adj	masc.nom.pl	still wanting, lacking
hutvāna	verb	abs	having become, having been
jahanti	verb	pr.3.pl	they give up, leave, abandon, renounce
deham	noun	masc.acc.s	body
kāmehi	noun	masc.ins.pl	through pleasures, with sense pleasures

lokamhi	noun	masc.loc.sg	in the world
na	ind		not
h'atthi	verb	pr.3.s	indeed there is
titti	noun	fem.nom.s	satisfaction (in), contentment (from)
The king and many other people, not without craving, approach death. Still lacking, they leave (their) body. There is indeed no satisfaction in the world through sense pleasures.			
na dīghamāyupṃ labhate dhanena			
na cāpi vittena jaraṃ vihanti			
appaṃ hidaṃ jīvitamāhu dhīrā			
asassataṃ vippariṇāma-dhammaṃ			
na	ind		not
dīgham-	adj	nt.acc.s	long (in space or time), tall
āyupṃ	noun	nt.acc.s	life
labhate	verb	pr.refl.3.s	one gets, one obtains
dhanena	noun	nt.ins.s	by wealth, riches, treasure
na	ind		not
cāpi	ind		or even, and even, as well as
vittena	noun	masc.ins.s	by wealth, property, power
jaraṃ	noun	masc.acc.s	old age, growing old, decay
vihanti	verb	pr.3.s	strikes, wards off, banish
appaṃ	adj	nt.acc.s	short, small, insignificant
h'idaṃ	pron	nt.acc.s	this indeed
jīvitam-	noun	nt.acc.s	life, life span
āhu	verb	perf.3.pl	they said
dhīrā	noun	masc.nom.pl	wise man, sage
asassataṃ	adj	nt.acc.s	not eternal, endless, perpetual
vippariṇāma-dhammaṃ	adj	nt.acc.s	changing nature, changing character, subject to change
One can not gain long life by riches, can not even ward off decay by wealth. Indeed this life span is short, the wise say, it is not eternal and subject to change.			
tasmā hi paññāva dhanena seyyā			
yāya vosānamidhādhigacchati			
abyositattā hi bhavābhavesu			
pāpāni kammāni karoti mohā			
tasmā	ind	adv	from that, therefore, that is why, lit. from that
hi	ind		indeed, certainly, truly, definitely
paññā-	noun	fem.nom.s	wisdom, knowledge, intelligence, intellect understanding, insight
eva	ind		only, just, so, even
dhanena	noun	masc.ins.s	with/than wealth, riches, treasure

seyyā	adj	fem.nom.s	better, better than, preferable
yāya	pron	fem.ins.s	by whichever, with which (woman)
vosānaṃ-	noun		(relative) achievement, perfection, accomplishment
idha-	ind		here, now, in this world
adhigacchati	verb	pr.3.s	gets, finds, obtains, attains
abyositattā	noun	nt.abl.s	from (state) not perfected, not accomplished (comm) - not attained perfection
hi	ind		indeed
bhav'ābhavesu	noun	masc.loc.pl	in this or that life, any form of existence, some sort of existence
pāpāni	adj	nt.acc.pl	evil, criminal, wrong, bad, vicious
kammāni	noun	nt.acc.pl	actions, deeds, doing
karoti	verb	pr.3.s	does, makes, acts, performs, builds
mohā	noun	masc.abl.s	because of illusion, delusion, confusion
Therefore indeed wisdom is better than wealth, by which one reaches perfection in this world. Because of not attaining perfection, indeed from life to life, one does evil deeds because of delusion.			
kā mā hi citrā madhurā manoramā			
virūparūpena mathenti cittaṃ			
ādīnavaṃ kāmaguṇesu disvā			
tasmā ahaṃ pabbajitoṃhi rāja			
kā mā	noun	masc.nom.pl	pleasures, sensual pleasures
hi	ind		indeed, certainly, truly, definitely
citrā	adj	masc.nom.pl	decorated, beautiful, adorned
madhurā	adj	masc.nom.pl	sweet, lovely
manoramā	adj	masc.nom.pl	delightful, attractive, lit. mind pleasing
virūparūpena	ind	adv	in different ways, in various ways, differently
mathenti	verb	pr.3.pl	they agitate, shakes about, harass, upset
cittaṃ	noun	nt.acc.s	mind
ādīnavaṃ	noun	masc.acc.s	danger (in), disadvantage (of), risk (of), peril (in)
kāmaguṇesu	noun	masc.loc.pl	in objects of sensual pleasure, sensual stimulation, lit. sensual strings
disvā	verb	abs	having seen, having understood, having found
tasmā	ind	adv	therefore, that is why, lit. from that
ahaṃ	pron	1.nom.s	I
pabbajito-	pp/n	masc.nom.s	(one) gone forth, a monk, monastic,

	oun		renunciant
amhi	verb	pr.1.s	I am
rāja	noun	masc.voc.s	o king
Indeed sensual pleasures are beautiful, sweet and delightful, in various ways they agitate the mind. Having seen danger in objects of sensual pleasure, therefore, I am a monk, o king!			
dumapphalānīva patanti māṇavā			
daharā ca vuḍḍhā ca sarīrabhedā			
etaṃ'pi disvā pabbajito'mhi raja			
apaṇṇakaṃ sāmāññaṃ'eva seyyo			
duma-	noun		tree
phalāni-	noun	nt.nom.pl	fruits
iva	ind		like, as
patanti	verb	pr.3.pl	they fall
māṇavā	noun	masc.nom.pl	young men, young gentlemen, young Brahmins
daharā	adj	masc.nom.pl	young
ca	ind		and
vuḍḍhā	adj	masc.nom.pl	old, elderly, senior
ca	ind		and
sarīra-	noun		body
bhedā	noun	masc.abl.s	from breaking-up (of), breaking apart (of)
etaṃ api	pron	masc.acc.s	just this, this alone, this
disvā	verb	abs	having seen, having understood, having found
pabbajito-	pp/noun	masc.nom.s	(one) gone forth, a monk, monastic, renunciant
amhi	verb	pr.1.s	I am
rāja	noun	masc.voc.s	o king
apaṇṇakaṃ	ind		surely; certainly
sāmāññaṃ-	noun	nt.nom.s	monkhood, state of being a monk
eva	ind		only, just, so, even, also
seyyo	ind		better
As fruits from a tree, people fall, young and old, from the breaking-up of the body, just having seen this, I am a monk, o king. Certainly only monkhood is better.			

next chant > [From the Elder Pārāpariya](#)