



Exalted Utterances

Udāna translated by Ānandajoti Bhikkhu

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(Udāna KN 5)

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Table of Contents

Introduction to the Udāna.....iii

- 1: The Chapter (including) the Awakening (Tree).....1
- 2: The Chapter (including) Mucalinda.....25
- 3: The Chapter (including) Nanda.....47
- 4: The Chapter (including) Meghiya.....74
- 5: The Chapter (including) Soṇa.....102
- 6: The Chapter (including) the Congenitally Blind.....135
- 7: The Chapter (including) the Short (Discourses).....178
- 8: The Chapter (including) the Pāṭalī Villagers.....191

Introduction to the Udāna

The first book in Pāḷi that I read from cover to cover without the aid of a translation was the Udāna. It struck me then, and still strikes me now, as being the ideal book to introduce students to a study of the language of the texts. There are a number of reasons for this. The first is that the Udāna is made up of related prose and verse sections, which exposes the student to the different ways in which the language is written.

Then the prose sections are for the most part short and story-like, and therefore provide an underlying context which helps with the comprehension of the language. The stories are mainly quite straightforward, and give a contextual basis for understanding the udānas, which are generally more difficult in form and syntax.

Some of the most memorable stories in the Canon have found their way into this collection, which seems to have an overall structural plan, in that it begins with events that happened just after the Sambodhi (also recorded in the Mahāvagga of the Vinaya); and the last chapter includes many events from the last days of the Buddha as recorded in the Mahāparinibbānasutta (Dīghanikāya 16). Note that the Udāna ends, not with the Buddha's parinibbāna, following which no udāna was spoken, of course; but with the parinibbāna of one of the Buddha's leading disciples Ven. Dabba Mallaputta.

As the collection takes in some of the most important events in the Buddha's career, it naturally reflects some of his most important

discoveries and teachings also. Because of this there is enough material of doctrinal importance in the collection to keep the student interested, whether it be the review of paṭiccasamuppāda following the Sambodhi; the important meditation instruction to Bāhiya ; the difficult teaching on bhava given in Lokavolokanasuttaṃ or the teachings about nibbāna in the first 4 udānas of chapter 8.

The translation attempts - as far as is possible - to present an exact rendering of the text so as to give the student enough help to follow the wording of the text itself. Any departure from that procedure that I am aware of, has been noted. Although my main aim has been to help the student read the text itself, hopefully the translation is in fairly lucid English, so that if all that is required is a reliable translation, it can be read alone.

In preparing the notes I have concentrated on drawing attention to the structure and syntax of the language. I have been greatly helped with this by a study of the *Syntax of the Cases in the Pali Nikayas*, by O.H. de A. Wijesekera (his Ph.D. Thesis, prepared in 1935 at the University of London, but unfortunately not published until 1993). The book deals in great depth with syntax mainly from the point of view of the noun. Another book that I have found very useful is *Pali Grammar*, by Vito Perniola S.J. (which was completed in 1965, and first published in 1997). About a third of the grammar deals with syntax, and approaches the subject from different angles: agreement, case, verb, and sentence syntax.

No attempt, however, has been made to be comprehensive in treatment here, rather I simply point out certain aspects regarding the structure of the language (normally when they first occur). It is expected that the student from there on should look for the same sort of constructions on their own.

Canonical Parallels

Some of the material found in this collection is also found in other places in the Canon. Below there are 2 concordance tables to facilitate cross-reference. The first table shows places in the Canon which correspond both in the prose and udāna with the collection presented here. From this we can see that nearly all of the corresponding material has been drawn from either the Vinaya Khandhakas or the Mahāparinibbānasutta of Dīghanikāya, which are believed to have formed a narrative unit at some time. The second table shows the parallels to the udānas alone:

*Table 1 (Prose & Udāna)*¹

Udāna:	Parallel:
Paṭhamabodhisuttaṃ 1-1	Vinaya Mahāvagga: Bodhikathā
Dutiyabodhisuttaṃ 1-2	Vinaya Mahāvagga: Bodhikathā
Tatīyabodhisuttaṃ 1-3	Vinaya Mahāvagga: Bodhikathā
Nigrodhasuttaṃ 1-4	Vinaya Mahāvagga: Ajapālakathā ²
Mucalindasuttaṃ 2-1	Vinaya Mahāvagga: Mucalindakathā
Bhaddiyasuttaṃ 2.10	Saṅghabhedakkhandhakāṃ: ChaSakyapabbajjākathā

¹ I have not included the parallels found in Nettipakaraṇa and Peṭakopadesa, as these are simply quotations of the relevant texts. Note that there are parallels to *all* the udānas in this collection in the Sanskrit Udānavarga, see the Udāna Parallels document elsewhere on this website.

² The first 3 suttas in the Udāna also occur at the beginning of the Vinaya Mahāvagga. There however the Buddha is said to have reviewed *paṭīccasamuppāda* in both forward and reverse orders during each of the three watches of the night. In the Udāna, on the other hand, the Buddha reviews *paṭīccasamuppāda* in forward order during the 1st watch, in reverse order during the 2nd watch, and in both forward and reverse orders during the 3rd watch. This is obviously more dramatic, but we cannot draw conclusions about the priority of the different versions from that alone. When we look at the various sources, Pāli, Sanskrit, Tibetan, & Chinese, it is clear that there were a number of different traditions about the events immediately following the Awakening.

Nāgasuttaṃ 4.5	Kosambakakkhandhakam: Pālileyyakagamanakathā
Rājasuttaṃ 5-1	Mallikāsuttaṃ, Kosalasaṃyuttaṃ, SN 3.8
Uposathasuttaṃ 5-5	Pātimokkhaṭṭhapanakkhandhakam: Imasmimḍhammavinaye-aṭṭhacchariyaṃ
Soṇasuttaṃ 5-6	Cammakkhandhakam: Mahākaccānassa Pañcavaraparidassanā
Ānandasuttaṃ 5-8	Saṅghabhedakkhandhakam: Pañcavatthuyācanakathā
Āyusaṅkhāravossajanasuttaṃ 6-1	Mahāparinibbānasuttaṃ, DN.16 Iddhipādasamīyuttaṃ, SN 51.10 AN. VIII.vii.10
Cundasuttaṃ 8-5	Mahāparinibbānasuttaṃ, DN.16
Pāṭaligāmiyasuttaṃ 8-6	Mahāparinibbānasuttaṃ, DN.16 Bhesajjakkkhandhakam: Sunidhavassakāravatthu

Table 2 (Udāna only)

Udāna:	Parallel:
Kassapasuttaṃ 1-6	Nid II comm. on Sn 65
Jaṭilasuttaṃ 1-9 cd	Dhp 393cd
Bāhiyasuttaṃ 1-10	Bāhiyattherassāpadānaṃ
Mucalindasuttaṃ 2-1	Kathāvatthu: Hevatthikathā, Dutiyavaggo 1
Daṇḍasuttaṃ 2-3	Dhp 131-132
Sāriputtasuttaṃ 3-4	Th 651 (Revata), Th 999 (Sāriputta)
Pilindivacchasuttaṃ 3-6a-c	Sn 473a-c
Lokavolokanasuttaṃ 3-10	Sn 593ab; cf. Saḷāyatanavibhaṅgasuttaṃ MN 149; cf. Saḷāyatanaśāmyuttaṃ, SN 35.31; cf. Khandhasāmyuttaṃ SN 22.41;
Gopālasuttaṃ 4-3	Dhp 42
Juḥhasuttaṃ 4-4	Th 192 (Khitaka)

Piṇḍolasuttaṃ 4-6	Mahāpadānasuttaṃ (DN. 14), Cārikā-anujānanam Dhp 185
Sāriputtasuttaṃ 4-7	Th 68 (Ekuddāniya); Pācittiyakaṇḍam, Atthaṅgatasikkhāpadam
Upasenasuttaṃ 4-9 vs.2	Sn 751
Kumārakasuttaṃ 5-4c-h	Dhanapālaseṭṭhipetavatthu Pv. 243cd, 244
Uposathasuttaṃ 5-5	Th 447 (Sirimaṇḍa); Pātimokkhaṭṭhapanakkhandhakam: Imasmimḍhammavinaye-aṭṭhacchariyam Parivārapāḷi: Gāthāsaṅgaṇikam
Revatasuttaṃ 5-7	Kaṅkhārevatatherassāpadānam Kathāvatthu: Kaṅkhākathā
Saddhāyamānasuttaṃ 5-9	MN. 128; Kosambiyajātakam Ja. 428; Kosambakakkhandhakam: Dīghāvuvattu
Panthakasuttaṃ 5-10d-f	Sarabhaṅgajātakam Ja. 522

Subhūṭisuttaṃ 6-7ab	Sn 7ab
Dutiyasattasuttaṃ 7-4a-d	Th 297a-d (Rāhula)
Lakuṇṭakabhaddiyasuttaṃ 7-5	Cittasaṃyuttaṃ SN 41.5
Taṇhākkhayasuttaṃ 7-6d-f	Dhp 230b-d; AN. IV.i.6d-f; AN. IV.i.8d-f; AN. V.v.2h-j
Papañcakkhayasuttaṃ 7-8cd	lines cd occur as prose in Āneñjasappāyasuttaṃ (MN. 106); AN. VII.vi.2
Tatīyanibbānasuttaṃ 8-3	Iti 43
Catutthanibbānasuttaṃ 8-4	Channovādasuttaṃ (MN. 144); Saḷāyatanaśāmyuttaṃ SN 35.87;
Dutiyadabbasuttaṃ 8-10	Mahāpajāpatigotamītherī-apadānaṃ, vss. 286-287

More Udānas in the Tipiṭaka

In the Tipiṭaka we find an early classification of the Dhamma into 9 groups, they are: Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma, and Vedalla. It is not without significance that this classification includes 3 groups that were later to be collected and find their way into the Khuddakanikāya in eponymous books: Udāna, Itivuttaka, and Jātaka. This perhaps serves to show that although the collection of the material that eventually formed the Khuddakanikāya may be late, the material from which it was formed was, in some cases, known right from the earliest times. Of the other classes mentioned here none are found collected in books bearing the same names, but are spread throughout the Nikāyas as we now receive them, and it very much appears that the Nikāya classification has at some time or other, superceded the earlier one.

In the Udāna itself there are 80 discourses, and they comprise all but one of the exalted utterances that are attributed to the Buddha himself in the Tipiṭaka. There are, however, many udānas which are found in the Vinaya- and Suttapiṭakas that have not made their way into the collection. When we examine this extraneous material we find that the majority of these udānas are not exalted utterances, as in the Udāna collection, but rather are exclamations, which, for the most part, do not

form a climax in themselves, in the way the exalted udānas do, but are simply exclamations in an on-going narrative.³

All the udānas of this kind that I have been able to find are collected in the Appendix. In the Jātakas many of the Bodhisatta's utterances are said to have been udānas, and they have also been collected in the same Appendix.

Collection & Organization of the Udāna

John D. Ireland in the Introduction to his translation of The Udāna (Kandy, 1997, pg 10), writes: Could the udānas have once existed as a collection apart from the introductory discourses, like the verses of the Dhammapada? In the first chapter...the udāna utterances form a group united by the common word “brahmin,” which is obvious when they are read apart from the introductory discourses. So this chapter could well have been called Brāhmaṇa-vagga, following on from the last chapter of the Dhammapada... Similarly, the second chapter has the unifying theme of sukha: happiness, bliss. However, in the subsequent chapters there is often no discernible theme linking the utterances.

³ There are also 2 other udānas mentioned in the collection, which are not by the Buddha. The first was the exclamation made by Ven. Bhaddiya, expressing his happiness with the monk's life (Ud. 2-10): *Aho sukham! Aho sukham!* This udāna was also uttered by the Bodhisatta on 2 different occasions. Sakka, king of the gods, also made an udāna after giving alms to Ven. Mahākassapa (3-7): *Aho dānam! Paramadānam ~ Kassape suppatiṭṭhitam, Aho dānam! Paramadānam ~ Kassape suppatiṭṭhitan-ti.*

As Ireland noted the word *brahmaṇa* occurs in all the verses of the opening chapter, (1-1b, 1-2b, 1-3b, 1-4a, 1-5d, 1-6d, 1-7b, 1-8d, 1-9d, 1-10h), and so there is clearly word collocation in the *udānas* in this chapter. Likewise *sukha* occurs in nearly all of the verses of the second chapter (2-1aceh, 2-2abc, 2-3acdegh, 2-4a, 2-5a, 2-6a, 2-8c, 2-9b, 2-10c); it is missing from 2-7, but there its place is taken by the word *piya* (2-7af), which is related in meaning, and *piya* also occurs in the verse that follows it (2-8b), so that it may have come in to the collection through this connection.

It is odd that having seen the collocation of the verses in the first 2 chapters, that Ireland didn't note the clear collocation in the 3rd chapter, linked by the word *bhikkhu*, which occurs throughout the chapter, occurring in the following verses: 3-1a, 3-2d, 3-3d, 3-4c, 3-5c, 3-6d, 3-7a, 3-8a, 3-9d, 3-10 last verse; or in the 4th chapter where it is on the word *citta* : 4-1d, 4-2e, 4-3c, 4-4a, 4-5c, 4-6e, 4-8d, 4-9f, 4-10a. The 7th *udāna* in this chapter doesn't have the word *citta*, but it does have the root-connected word *cetasa* (4-7a).

If we were to give names to the first four chapters according to their word-collocation, we would then have *Brāhmaṇavagga*, *Sukhavagga*, *Bhikkhuvagga*, and *Cittavagga*. It is interesting to note that these four *vagga* titles do in fact occur in the *Dhammapada*, and it may be that what we have in the *udāna* is a fossilized remnant of a collection of verses that, as Ireland suggested, may once have stood alone.

In the following chapters there seems to be no collocation on a keyword. Still, we should note that pāpa occurs in 5-3d, 5-4ce, 5-6cd, 5-7bcd; and 5-4 may be connected to 5-5, by theme, as they both deal with the covering up of bad deeds. There does not seem to be collocation running through all the verses in the 6th chapter either, but diṭṭhi occurs in 6-6j, 6-8 (in the middle), 6-9d, 6-10h. The theme of views is also implied in 6-4 & 6-5 (see the translation), which are further linked together by having the opening 2 lines in common.

Chapter 7 has many verses dealing with the one who is everywhere free (7-7a), who has cut off the cycle (7-2a), cut off the stream (7-5d), who has no roots in the earth (7-6a), who has transcended the tether and the obstacle (7-7b), and cut off the root of craving (7-9c). Chapter 8 which begins with the well known 4 nibbāna suttas continues with that theme, see 8-5d, 8-6d, 8-8 2nd verse, 8-9 whole verse, and 8-10 both verses. Only 8-7 seems to stand apart from this.

It very much looks therefore that the organising principle in the 2nd half of the collection was by theme, perhaps influenced by the underlying thematic consistency in the first four chapters, that had, in fact, come about from the collocation of keywords. Another indication of this may be obtained when we examine the udānas themselves. Most of the udānas in the collection are in verse, but there are a number that are in prose. All but one of the prose udānas occur in the last four chapters (6-8, 6-10, 8-1, 8-3, 8-4; the exception is 3-10, which is discussed below). Some of these are unusual not only because they are not in verse, but because they do not appear to be udānas at all.

In the Appendix I present the udānas that are named as such found scattered throughout the Tipiṭaka. We can see from this that there are basically 2 groups of udānas. The first and most frequent is the exalted utterance, which is mainly what we have in the eponymous collection. The second group, which is by no means insignificant, is the exclamatory group of udānas, which are in prose.

The prose udānas listed above however, fit into neither of these categories. The udāna at 8-1, for example, begins as an address: *Atthi bhikkhave tad-āyatanam...* which would suggest that this is a normal doctrinal teaching. 8-3 begins in a similar way:

Atthi bhikkhave ajātam... ; and 8-4 is similarly very sober and doctrinal in exposition. All three deal with nibbāna, and I would suggest that they perhaps formed part of a group, together with 8-2, which *is* in verse, and may therefore have found their way into the collection via that connection. This may be further confirmed by the fact that all four of the nibbāna udānas have exactly the same introduction (*nidāna*) recorded for the sayings, which may have been applied originally only to 8-2.

The udāna at 6-8 is also in prose. In this case it seems to have very little to do with the prose introduction, and one cannot help feeling that there is some sort of mis-match here, and that the discourse has been patched together in an attempt to make a normal udāna out of it. It may be that it has been added in here owing to its theme being diṭṭhi, which links it to the rest of the collection in this chapter.

There are a number of complications regarding the udāna at 6-10, not the least being that the first half of the utterance is in fact metrical in structure (the metre is Vetālīya, though the 3rd and 4th lines are corrupt); while in the 2nd half no metre can be discerned. Clearly however the 2nd half is needed to complete the sense of the 1st half, and it cannot simply have been tagged on. Again the udāna has an underlying theme of views.

The udāna that occurs at 3.10 is also very difficult owing to the confused state in which it has been preserved, with parts of it having no discernible metre, while other portions are certainly metrical, but not necessarily in whole verses. It appears to me that the udāna falls into 3 distinct sections, the first and last of which were probably originally in verse, while the middle section is in prose. The word-collocation that joins this udāna to the others in the chapter, which is on the theme of bhikkhu, occurs in the 3rd section of the udāna, and it may be that these were the original verses in the collection, and that they have attracted the other two sections into the collection through the theme of bhava that runs throughout the udāna.

1: The Chapter (including) the Awakening (Tree)⁴

*Reverence to him, the Gracious One, the Worthy One,
the Perfect Sambuddha*

1.1 The First Discourse about the Awakening (Tree)⁵

Thus I heard: at one time the Gracious One was dwelling near Uruvelā,⁶ on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first (period) after attaining Awakening. Then at that time the Gracious One was sitting in one cross-legged posture for seven days experiencing the happiness of freedom.

⁴ The chapter titles in the Udāna are principally named after one or, as here, more of the main discourses that occur in the chapter; the only exception to this being the 7th chapter *Cullavagga, the Chapter (including) the Short Discourses*. Book, chapter, and discourse titles in Pāḷi are normally quoted in the nominative, which is the so-called label-use of the nominative; see Perniola pg. §245d. But note that in the manuscript editions of the texts the *end*-title is the rule, quoting the title at the beginning of a text is a modern felicity.

⁵ Bodhi in the title here and in the next two discourses refers to the Tree of Awakening, not to the Awakening itself, as the events described herein took place some time after that momentous event. Compare 1.4 *Nigrodhasuttam* (The Discourse about the Banyan Tree).

⁶ Most of the discourses open with the same formula: *Evam me sutam: ekam samayam Bhagavā...viharati*. Notice the use of the historical present, literally: *...at one time the Gracious One...dwells*. The locative in the place name which precedes the verb in these formulas is proximate, and usually means *near* (not *at* or *in*), which is more specifically stated in what follows the verb.

1: Bodhivaggo - 2

Then with the passing of those seven days, the Gracious One, after arising from that concentration, for the first watch of the night, applied his mind thoroughly to conditional origination in forward order:⁷

“This being so, that is; from the arising of this, that arises,⁸
that is to say: with ignorance as condition there are (volitional)
processes,⁹
with (volitional) processes as condition: consciousness,
with consciousness as condition: mind and bodily form,
with mind and bodily form as condition: the six sense spheres,
with the six sense spheres as condition: contact,
with contact as condition: feeling,
with feeling as condition: craving,
with craving as condition: attachment,
with attachment as condition: continuation,
with continuation as condition: birth,
with birth as condition: old age, death,
grief, lamentation, pain, sorrow, and despair (all) arise,
and so there is an origination of this whole mass of suffering.”

⁷ *Anuloma* literally: along the hair (or grain); as opposed to *paṭiloma* (see next discourse), against the hair (or grain).

⁸ Locative absolute construction, giving conditional sense, Syntax §184b.i.

⁹ The Commentary takes *sambhavanti* which occurs at the end of the passage as applying to all the terms but it seems to me that this part of the formula corresponds to the first part of the statement in brief, made above: *This being*

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:¹⁰

“When (the nature of) things becomes really manifest
To the ardent meditating brāhmaṇa,
Then all his doubts disappear,
Since he knows (the nature of a) thing and its cause.”

1.2 The Second Discourse about the Awakening (Tree)

Thus I heard: at one time the Gracious One was dwelling near Uruvelā, on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first (period) after attaining Awakening. Then at that time the Gracious One was sitting in one cross-legged posture for seven days experiencing the happiness of freedom.

Then with the passing of those seven days, the Gracious One, after arising from that concentration, for the middle watch of the night, applied his mind thoroughly to conditional origination in reverse order:

“This not being so, that is not; from the ceasing of this, that ceases, that is to say: from the cessation of ignorance, there is the cessation of (volitional) processes,

so, that is, being parallel to: *because of ignorance there are (volitional) processes*; with *honti* being understood.

¹⁰ *Udāna*, from *ud*, up, out + *ān*, to breathe out. The verb is used with the cognate accusative, a common construction in Pāḷi, which cannot be reproduced in English which normally avoids such internal repetition.

1: Bodhivaggo - 4

from the cessation of (volitional) processes, the cessation of
consciousness,
from the cessation of consciousness, the cessation of mind and bodily
form,
from the cessation of mind and bodily form, the cessation of the six
sense spheres,
from the cessation of the six sense spheres, the cessation of contact,
from the cessation of contact, the cessation of feeling,
from the cessation of feeling, the cessation of craving,
from the cessation of craving, the cessation of attachment,
from the cessation of attachment, the cessation of continuation,
from the cessation of continuation, the cessation of birth,
from the cessation of birth, old age, death,
grief, lamentation, pain, sorrow, and despair (all) cease,
and so there is a cessation of this whole mass of suffering.”

Then the Gracious One, having understood the significance of it, on
that occasion uttered this exalted utterance:

“When (the nature of) things becomes really manifest
To the ardent meditating brāhmaṇa,
Then all his doubts disappear,
Since the destruction of causes has been understood.”

1.3 The Third Discourse about the Awakening (Tree)

Thus I heard: at one time the Gracious One was dwelling near Uruvelā, on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first (period) after attaining Awakening. Then at that time the Gracious One was sitting in one cross-legged posture for seven days experiencing the happiness of freedom.

Then with the passing of those seven days, the Gracious One, after arising from that concentration, for the last watch of the night, applied his mind thoroughly to conditional origination in forward and reverse order:

“This being so, that is; from the arising of this, that arises,
this not being so, that is not; from the ceasing of this, that ceases,
that is to say: with ignorance as condition there are (volitional)
processes,
with (volitional) processes as condition: consciousness,
with consciousness as condition: mind and bodily form,
with mind and bodily form as condition: the six sense spheres,
with the six sense spheres as condition: contact,
with contact as condition: feeling,
with feeling as condition: craving,
with craving as condition: attachment,
with attachment as condition: continuation,
with continuation as condition: birth,
with birth as condition: old age, death,

1: Bodhivaggo - 6

grief, lamentation, pain, sorrow, and despair (all) arise,
and so there is an origination of this whole mass of suffering.
But from the complete fading away and cessation of ignorance, there
is the cessation of (volitional) processes,
from the cessation of (volitional) processes, the cessation of
consciousness,
from the cessation of consciousness, the cessation of mind and bodily
form,
from the cessation of mind and bodily form, the cessation of the six
sense spheres,
from the cessation of the six sense spheres, the cessation of contact,
from the cessation of contact, the cessation of feeling,
from the cessation of feeling, the cessation of craving,
from the cessation of craving, the cessation of attachment,
from the cessation of attachment, the cessation of continuation,
from the cessation of continuation, the cessation of birth,
from the cessation of birth, old age, death,
grief, lamentation, pain, sorrow, and despair (all) cease,
and so there is a cessation of this whole mass of suffering.”

Then the Gracious One, having understood the significance of it, on
that occasion uttered this exalted utterance:

“When (the nature of) things becomes really manifest
To the ardent meditating brāhmaṇa,
He dwells dispelling Māra’s army,
As the sun (dwells) lighting up the firmament.”

1.4 The Discourse about the Banyan (Tree)

Thus I heard: at one time the Gracious One was dwelling near Uruvelā, on the bank of the river Nerañjarā, at the root of the Goatherds' Banyan tree, in the first (period) after attaining Awakening. Then at that time the Gracious One was sitting in one cross-legged posture for seven days experiencing the happiness of freedom.

Then with the passing of those seven days, the Gracious One arose from that concentration. Then a certain brāhmaṇa who was by nature a grumbler went to the Gracious One,¹¹ and after going, he exchanged greetings with the Gracious One.

After exchanging courteous talk and greetings, he stood on one side. While stood on one side that brāhmaṇa said this to the Gracious One: "To what extent, dear Gotama, is one a brāhmaṇa? And again what things make one a brāhmaṇa?"

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

¹¹ This construction *yena <person (or place)> tenupasaṅkami* is an idiom, meaning literally: *by where the <person (or place)> was, by there he approached*. For a study of these approach formulas (based on Dīghanikāya) see Mark Allon, *Style and Function* (Tokyo, 1997).

“That brāhmaṇa who has removed bad things,¹²
Not grumbling, free from blemish, self-restrained,
With perfect understanding, (and) the spiritual life accomplished,
Righteously he might speak a word about the Brahman,¹³
For him there is no arrogance anywhere in the world.”¹⁴

1.5 The Discourse about the Elders

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery. Then at that time venerable Sāriputta, venerable Mahāmoggallāna, venerable Mahākassapa, venerable Mahākaccāyana, venerable Mahākoṭṭhita, venerable Mahākappina, venerable Mahācunda, venerable Anuruddha, venerable Revata, and venerable Nanda went to the Gracious One.¹⁵

¹² There is a word play here between *brāhmaṇo* & *bāhita-*, which is almost lost with the Sanskritisation of *brāhmaṇo*, which re-introduces the *-r-* element, which must have been missing in the original dialect. The word play is even more obscured in the Udānavarga version (33-13), where *bāhita-* has become *vāhita-*. The same word play occurs in the udāna in the following discourse also.

¹³ Another word play, this time having reference to the Brāhmaṇical doctrine of the impersonal Brahman, as found in the Upaniṣads.

¹⁴ *Ussada* is from *ussīdati*, to raise oneself up. It seems preferable to take the word as being used in an ethical sense.

¹⁵ *Ānando* in BJT. *Nando* in ChS, which is to be preferred, as all the bhikkhus who are named are *Arahants (Brāhmaṇas)*, while *Ānanda* was still a *sekha* (trainee).

The Gracious One saw those venerable ones coming while still far away,¹⁶ and having seen (them), he addressed the monks (saying):

“These brāhmaṇas are coming, monks; these brāhmaṇas are coming, monks.”¹⁷

After that was said, a certain monk who was a brāhmaṇa by birth, said to the Gracious One: “To what extent, dear Gotama, is one a brāhmaṇa? And again what things make one a brāhmaṇa?”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Those who, having removed bad things, live always mindful,
The Buddhas who have destroyed the fetters, truly they are
brāhmaṇas in the world.”¹⁸

¹⁶ Wijesekera, Syntax §131c has shown that *dūrato* in these contexts does not mean *from afar* (which makes it sound like they had come a long way, but *while they were still a distance away* (from him), which I follow in the translation here.

¹⁷ Repetition as here is a common form of emphasis in the Pāḷi discourses.

¹⁸ *Buddha* is applied here to all who have attained Awakening: disciples, individual Buddhas, and Perfect Sambuddhas.

1.6 The Discourse about Kassapa

Thus I heard: at one time the Gracious One was dwelling near Rājagaha, in Bamboo Wood, at the Squirrels' Feeding Place. Then at that time venerable Mahākassapa was dwelling in the Pepper Cave, and was afflicted, suffering, and very sick. Then venerable Mahākassapa at another time arose from that affliction.

Then this occurred to venerable Mahākassapa when he arose from that affliction: "Well now, I should enter Rājagaha for alms."

Then at that time five hundred devatās were ready and eager to offer almsfood to venerable Mahākassapa.

But venerable Mahākassapa, after refusing those five hundred devatās, having dressed in the morning time, after picking up his bowl and robe, entered Rājagaha for alms, (going) to the poor streets, to the wretched streets, to the weaver's streets.

The Gracious One saw venerable Mahākassapa walking for alms in Rājagaha, (going) to the poor streets, to the wretched streets, to the weaver's streets.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Not nourishing another, well-known, controlled, established in the essential,¹⁹

With pollutants destroyed, rid of faults: him I call a brāhmana.”²⁰

1.7 The Discourse about Pāvā

Thus I heard: at one time the Gracious One was dwelling near Pāvā, near the Flock of Goats Shrine, at the domicile of the Flock of Goats yakkha. Then at that time the Gracious One, in the darkness of the night, was sitting in the open air, and the sky-god²¹ was raining lightly drop by drop.

Then the Flock of Goats yakkha desiring to give rise to fear, terror, and horror in the Gracious One, went to the Gracious One, and after going, not far away from the Gracious One three times (he called out):

¹⁹ The Commentary states that *anaññaposiṃ* here can also mean *not nourished by another*, though it is hard to see how such an epithet can apply to an almsman! The Commentary defines *aññāta* as meaning either *well-known*, or its opposite, *unknown*! Udānavarga (33-23) reads: *Ananyapoṣī hy ājñātā*, which suggests that the Sanskrit redactor(s) understood that the first meaning was the original.

²⁰ *Āsava* is literally an outflow or overflow; *pollutant*, which is the translation adopted here, is semantically identical in meaning, from Latin *polluere*, to wash over, to defile.

²¹ *Deva* is used in the Mahābhārata as a name of Indra, in his role of god of the sky, and giver of rain, and that is clearly the sense here. See SED under the entry *deva*.

“Confusion, great confusion”, and he made a great confusion,²² “This is a demon for you, ascetic!”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“He is a brāhmaṇa when he has gone beyond in regard to his own things,
Then has he transcended this demon and the great confusion.”

1.8 The Discourse about Saṅgāmajī

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery. Then at that time venerable Saṅgāmajī had arrived at Sāvattḥī to see the Gracious One.²³

Venerable Saṅgāmajī’s former wife²⁴ heard: “Master Saṅgāmajī it seems has arrived at Sāvattḥī”, and taking her little boy she went to Jeta’s Wood.²⁵

²² These words are probably to be derived from *ākula*, meaning *confusion*; but they may simply be exclamations having the same meaning.

²³ Another, and very frequent, use of the infinitive-like dative: *had arrived at Sāvattḥī in order to see (or, for the purpose of seeing) the Gracious One.*

²⁴ More literal than *former wife* would be *former second*, but it is unidiomatic in English.

²⁵ *dāraka* is a masculine form (fem = *dārikā*), and means specifically *little boy*.

Then at that time venerable Saṅgāmajī was dwelling for the day sat at the root of a certain tree. Then venerable Saṅgāmajī's former wife went to venerable Saṅgāmajī, and after going, she said to venerable Saṅgāmajī: "I have a little son, ascetic, you must take care of me."

After that was said, venerable Saṅgāmajī was silent.

For a second time venerable Saṅgāmajī's former wife said to venerable Saṅgāmajī: "I have a little son, ascetic, you must take care of me."

For a second time venerable Saṅgāmajī was silent.

For a third time venerable Saṅgāmajī's former wife said to venerable Saṅgāmajī: "I have a little son, ascetic, you must take care of me."

For a third time venerable Saṅgāmajī was silent.

Then venerable Saṅgāmajī's former wife, having put the boy down in front of venerable Saṅgāmajī, went away, (saying): "This is your son, ascetic, you must take care of him."

But venerable Saṅgāmajī did not look at the boy, nor did he speak (to him).

Then venerable Saṅgāmajī's former wife having gone not far away, looking round saw that venerable Saṅgāmajī was neither looking at the boy, nor was he speaking (to him).

Having seen (that) this occurred to her: “This ascetic does not even have need of a son.” Therefore, after turning back and taking the boy, she went away.

The Gracious One saw with the divine-eye which is purified, and surpasses that of (normal) men, that venerable Saṅgāmajī’s former wife had such bad manners.²⁶

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“In (her) coming he does not rejoice, in (her) leaving he does not grieve,

Saṅgāmajī ‘Victorious in Battle’, free from the shackle: him I call a brāhmaṇa.”²⁷

1.9 The Discourse about Those with Knotted Hair

Thus I heard: at one time the Gracious One was dwelling near Gayā, on Gayā Peak.

²⁶ PED gives only the meaning: *change, mutation, alteration* for *vippakāra*, but SED (s.v. *viprakāra*) says: *treating with disrespect...* which seems more appropriate here.

²⁷ There is a play on the (unrelated) words *saṅga* and *Saṅgāmajī*, though one might have thought a play on the meaning of the name itself would have been more apt.

Then at that time many knotted-haired ascetics, in the cold Winter nights, in between ‘the eights’, at the time of the snowfall,²⁸ in the Gayā (river), were plunging out, and plunging in, were plunging out and in, were sprinkling (water), and were offering the fire sacrifice, (thinking): “Through this there is purity.”

The Gracious One saw that those many knotted-haired ascetics, in the Winter nights, in between ‘the eights’, at the time of the snowfall, in the Gayā (river), were plunging out and plunging in, were plunging out and in, were sprinkling (water), and were offering the fire sacrifice, (thinking): “Through this there is purity.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

²⁸ "The eights" (*aṭṭhakā*) refers to the eighth day after three of the Full Moons in Hemanta, i.e. at the coldest time of the year, at which times there were festivals when the *brāhmaṇas* worshipped their ancestors (see SED, *aṣṭakā*). *Antaraṭṭhake* therefore means between these times. See BHSD, s.v. *aṣṭaka-rātri* (on Lalitavistara 251.6) and CPD s.v. *atthakā*, *anatraṭṭhaka*. The Commentary says that *aṭṭhakā* means the last four days in *Māgha* and the first four in *Phagguṇa*, in the season of *Sisira*, which shows an unexpected ignorance of brāhmaṇical festivals, and is certainly wrong.

“Not through water is there purity - many people bathe here!
In whom there is truth and Dhamma, he is pure, and he is a
brāhmaṇa.”

1.10 The Discourse about Bāhiya

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time Bāhiya of the Bark Robe²⁹ was living near Suppāraka, on the bank of the ocean, being venerated, respected, revered, honoured, esteemed, in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

Then when Bāhiya of the Bark Robe had gone into hiding, into seclusion, this reflection arose in his mind: “Among those in the world who are Worthy Ones, or have entered the path to Worthiness, I am one of them.”

Then a devatā, who was a former blood-relative of Bāhiya of the Bark Robe, being compassionate and desiring his welfare, knowing with his

²⁹ There appears to be another version of Bāhiya’s story at Bāhiyasuttaṃ (SN 35:89). There a certain Bāhiya is given the catechism on the impermanence of the eye and forms, etc. after which he becomes an arahant. SA doesn’t comment on the discourse, and although the sutta doesn’t specify that the Bāhiya in that sutta is known as Dārucīriyo, it should be noted that the sutta directly follows one in which Ven. Puṇṇa returns to his home town of Sunāparanta, the capital of which was Suppāraka.

mind the reflection in the mind of Bāhiya of the Bark Robe, went to Bāhiya of the Bark Robe, and after going, he said this to Bāhiya of the Bark Robe:³⁰ “You are certainly not a Worthy One, Bāhiya. Nor have you entered the path to Worthiness. This practice of yours is not one whereby you could be a Worthy One, or one who has entered the path to Worthiness.”

“Then who now in this world with its devas are Worthy Ones, or have entered the path to Worthiness?”

“There is, Bāhiya, in the northern countries a city by the name of Sāvattthī. There the Gracious One dwells at the present time who is a Worthy One, a Perfect Sambuddha. He, Bāhiya, the Gracious One, is certainly a Worthy One, and teaches the Dhamma for (attaining) Worthiness.”

Then Bāhiya of the Bark Robe being greatly moved by that devatā, immediately went away from Suppāraka, and staying (for only) one

³⁰ Note that to avoid using the personal pronoun, the proper name is used altogether three times in this one short sentence. It appears to be characteristic of Indian languages to avoid the personal pronoun when speaking about someone definite.

night in every place,³¹ went to Sāvathī, Jeta’s Wood, and to Anāthapiṇḍika’s monastery.³²

Then at that time many monks were walking (in meditation) in the open air. Then Bāhiya of the Bark Robe went to those monks, and after going, he said this to those monks: “Where, reverend Sirs, is the Gracious One living at present, the Worthy One, the Perfect Sambuddha? We have a desire to see³³ the Gracious One, the Worthy One, the Perfect Sambuddha.” “The Gracious One, Bāhiya, has entered among the houses for alms.”³⁴

Then Bāhiya of the Bark Robe having hurriedly left Jeta’s Grove and having entered Sāvathī, saw the Gracious One walking for alms in Sāvathī, confident, inspiring confidence, with (sense) faculties at peace, mind at peace, having attained supreme self-control and calm, controlled, guarded, with restrained faculties, a (true) nāga.

³¹ The Commentary notes that the distance from Suppāraka to Sāvathī is 120 leagues (*vīsayojanasate*, about 600 miles), but insists he made the journey in one night! However, this seems to go against the natural meaning of the text.

³² PTS reads: *yena Bhagavā Sāvathiyam viharati Jetavane Anāthapiṇḍikass’ ārāme ten’ upasaṅkami*; hence Masefield’s and Ireland’s translations here, but BJT is to be preferred here, as the *Bhagavā* was not there when he arrived.

³³ Notice the use of the royal plural here.

³⁴ *Among the houses*, i.e. into the city.

1: Bodhivaggo - 19

After seeing (him), he went to the Gracious One, and after going and prostrating himself with his head at the Gracious One's feet, he said this to the Gracious One:

“Let the Gracious One preach the Dhamma to me, reverend Sir, let the Fortunate One preach the Dhamma, that will be for my benefit and happiness for a long time.”

After that was said, the Gracious One said this to Bāhiya of the Bark Robe: “It is the wrong time for you, Bāhiya, we have entered among the houses for alms.”

For a second time Bāhiya of the Bark Robe said this to the Gracious One: “But it is hard to know, reverend Sir, the dangers to the Gracious One's life, or the dangers to my life! Let the Gracious One preach the Dhamma to me, reverend Sir, let the Fortunate One preach the Dhamma, that will be for my benefit and happiness for a long time.”

For a second time the Gracious One said this to Bāhiya of the Bark Robe: “It is the wrong time for you, Bāhiya, we have entered among the houses for alms.”

For a third time Bāhiya of the Bark Robe said this to the Gracious One: “But it is hard to know, reverend Sir, the dangers to the Gracious One's life, or the dangers to my life! Let the Gracious One preach the Dhamma to me, reverend Sir, let the Fortunate One preach the Dhamma, that will be for my benefit and happiness for a long time.”

“In that case, Bāhiya, you should train yourself thus:

In what is seen there must be only what is seen,³⁵
in what is heard there must be only what is heard,
in what is sensed there must be only what is sensed,
in what is cognized there must be only what is cognized.

This is the way, Bāhiya, you should train yourself.

And since for you, Bāhiya, in what is seen there will be only what is
seen,
in what is heard there will be only what is heard,
in what is sensed there will be only what is sensed,
in what is cognized there will be only what is cognized,
therefore, Bāhiya, you will not be with that;
and since, Bāhiya, you will not be with that,
therefore, Bāhiya, you will not be in that;

³⁵ As this is an instruction, the future tense is being used as an imperative (for this usage see Perniola PG, §274 b; in the repetition though, we must take it with its normal future meaning. This teaching is also found in *Māluṅkyaputtasuttaṃ* (SN 35. 95), a translation of which is found elsewhere on this website. There this cryptic teaching is expanded on in verses by Ven. *Māluṅkyaputta*, which is then approved of by the Buddha, who repeats the verses, thus making them his own.

and since, Bāhiya, you will not be in that, therefore, Bāhiya, you will not be here or hereafter or in between the two³⁶ - just this is the end of suffering.”

Then through the Gracious One’s brief teaching of this Dhamma Bāhiya of the Bark Robe’s mind was immediately freed from the pollutants, without attachment.

Then the Gracious One, having advised Bāhiya of the Bark Robe with this brief advice, went away. Then not long after the Gracious One had gone a cow with a young calf, having attacked Bāhiya of the Bark Robe, deprived him of life.

Then the Gracious One after walking for alms in Sāvattthī, while returning from the alms-round after the meal, after going out from the city with many monks, saw that Bāhiya of the Bark Robe had died.³⁷

After seeing (him), he addressed the monks, (saying): “Monks, take up Bāhiya of the Bark Robe’s body, and after putting it on a bier, carrying

³⁶ The Commentary goes to some lengths to point out that there is no in-between state in the orthodox interpretation of this phrase, and states the interpretation must mean either: *you will not be here or hereafter or in both; or, you will not be here or hereafter, nor is there anywhere in between the two*; cf. 8-4 below where part of the phrase recurs. See Harvey, *The Selfless Mind*, pp. 98 - 108; and also Bhikkhu Bodhi’s note to *Bojjhaṅgasamyutta 3* (Sīlasutta), found on pp. 1902-3 of CDB.

³⁷ *Kālakatam*: *died*; literally: *had made (his) time*, which is unidiomatic in English.

it away, and burning it, make a memorial mound for him, your fellow in the spiritual life, monks, has died.”

“Yes, reverend Sir,” said those monks, and after replying to the Gracious One,³⁸ putting Bāhiya of the Bark Robe’s body on a bier, carrying it away, burning it, and making a memorial mound for him, they went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: “Burnt, reverend Sir, is Bāhiya of the Bark Robe’s body, and the memorial mound for him has been made. What is his destination? What is his future state?”

“A wise man, monks, was Bāhiya of the Bark Robe, who practiced Dhamma in accordance with the Dhamma, and did not trouble me on account of the Dhamma. Completely emancipated, monks, is Bāhiya of the Bark Robe.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“In the place where the water, earth, fire, and wind find no footing,
There the stars do not shine, nor does the sun give light,
There the moon does not glow, there darkness is not found.

³⁸ This idiom seems to be generally misunderstood in translations. *After replying* is an absolutive, not a finite verb, which only comes later: *they went*.

1: Bodhivaggo - 23

And when the sage, the brāhmaṇa, has experienced (nibbāna)
through his own sagacity,
Then from both form and formless, happiness and suffering, he is
free.”

This exalted utterance was also said by the Gracious One, so I have
heard.

2: The Chapter (including) Mucalinda

2.1 The Discourse about Mucalinda

Thus I heard: at one time the Gracious One was dwelling near Uruvelā, on the bank of the river Nerañjarā, at the root of the Mucalinda (tree), in the first (period) after attaining Awakening. Then at that time the Gracious One was sitting in one cross-legged posture for seven days experiencing the happiness of freedom.

Then at that time a great cloud arose out of season, (bringing) seven days of rainy weather, cold winds, and overcast days.

Then the Nāga King Mucalinda, after leaving his domicile, and surrounding the Gracious One's body seven times with his coils, stood with his great hood stretched out above his head, (thinking): "May the Gracious One not be cold, may the Gracious One not be hot, may the Gracious One not be affected by gadflies, mosquitoes, wind, the heat (of the sun), and serpents."

Then with the passing of those seven days, the Gracious One arose from that concentration. Then the Nāga King Mucalinda, having understood that the sky was now clear without a cloud, having unravelled his coils from the Gracious One's body, and after withdrawing his own form, and creating the appearance of a young brāhmaṇa, stood in front of the Gracious One, revering the Gracious One with raised hands.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“There is happiness and detachment for the one who is satisfied, who has heard the Dhamma, and who sees,
There is happiness for him who is free from ill-will in the world, who is restrained towards breathing beings.
The state of dispassion in the world is happiness, the complete transcending of sense desires,
(But) for he who has removed the conceit ‘I am’ - this is indeed the highest happiness.”

2.2 The Discourse about the Kings

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time, amongst many monks, after returning from the alms-round after the meal, assembling together, and sitting in the attendance hall, this conversation arose: “Now, venerable friends, which of these two kings has the greater wealth, the greater riches, the greater treasury, the greater realm, the greater vehicles, the greater strength,³⁹ the greater power, the greater majesty - the Magadhan King Seniya Bimbisāra, or the Kosalan King Pasenadi?”

³⁹ The Commentary allows for two interpretations here, either as *great army* or as *great strength*.

2: Mucalindavaggo - 26

Now this conversation amongst those monks was left unfinished. Then the Gracious One, having risen from seclusion in the evening time, went to the assembly hall, and after going, he sat down on the prepared seat.

Having sat down the Gracious One addressed the monks, (saying): “What is the talk about, monks, amongst those who have assembled together and are sitting here at present, and what is the conversation that you left unfinished?”

“Here, reverend Sir, after returning from the alms-round after the meal, assembling together, and sitting in the attendance hall, this conversation arose: “Now, venerable friends, which of these two kings has the greater wealth, the greater riches, the greater treasury, the greater realm, the greater vehicles, the greater strength, the greater power, the greater majesty - the Magadhan King Seniya Bimbisāra, or the Kosalan King Pasenadi?”

This is the conversation, reverend Sir, that we left unfinished, then the Gracious One arrived.” “This is certainly not suitable, monks, for you sons of good family who through faith have gone forth from the home to homelessness, that you should talk such talk. When you have assembled together, monks, there are two things that you ought to do: talk about the Dhamma, or maintain noble silence.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“That which is sensual happiness in the world, and that happiness

which is divine,
To the happiness of the destruction of craving, these are not worth a
sixteenth part.”

2.3 The Discourse about the Stick

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time many young boys who were between Sāvattḥī and Jeta’s Wood were attacking a snake with a stick.

Then the Gracious One, having dressed in the morning time, after picking up his bowl and robe, was entering Sāvattḥī for alms. The Gracious One saw (those) many young boys between Sāvattḥī and Jeta’s Wood attacking a snake with a stick.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“He who, while seeking happiness for himself, harms with a stick
(Other) beings who desire happiness, will not find happiness after
passing away.

He who, while seeking happiness for himself, does not harm with a
stick

(Other) beings who desire happiness, will find happiness after passing
away.”

2.4 The Discourse about Veneration

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta's Wood, at Anāthapiṇḍika's monastery.

Then at that time the Gracious One was venerated, respected, revered, honoured, esteemed, and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick; also the Community of monks was venerated, respected, revered, honoured, esteemed, and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

But wanderers from other sects were not venerated, not respected, not revered, not honoured, not esteemed, nor were they in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

Then those wanderers from other sects, being unable to bear the veneration of the Gracious One and the Community of monks, after seeing the monks in the village or the wilderness, with vulgar and rough words scolded, abused, annoyed, and troubled them.

Then many monks went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: "At present, reverend Sir, the Gracious One is venerated, respected, revered, honoured, esteemed, and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick; also the Community of monks is

2: Mucalindavaggo - 29

venerated, respected, revered, honoured, esteemed, and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

But wanderers from other sects are not venerated, not respected, not revered, not honoured, not esteemed, nor are they in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

Then those wanderers from other sects, reverend Sir, being unable to bear the veneration of the Gracious One and the Community of monks, after seeing the monks in the village or the wilderness, with vulgar and rough words scold, abuse, annoy, and trouble them.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Affected by pleasure and pain in the village or wilderness,
you should certainly not consider it as due to oneself or another.
Contacts affect one with cleaving as condition,⁴⁰
How could contacts affect one without cleaving?”

⁴⁰ *Phassā* is derived from the verb *phusanti*, so a more literal translation might be: *contacts contact one...*, but it seems to me to be unidiomatic in English.

2.5 The Discourse about the Lay Follower

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time a certain lay follower from Icchānaṅgala had arrived at Sāvattthī with some business or other. Then that lay follower, having concluded that business in Sāvattthī, went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side the Gracious One said this to that lay follower: “At long last, lay follower, you have made arrangements, so to say, for coming here.”

“For a long time, reverend Sir, I have desired to come to see the Gracious One, but I have been engaged with some sort of duty and business or another, and I have thus been unable to come to see the Gracious One.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“For he who has nothing there is happiness indeed,
For the one who has discerned the Dhamma, for the learned,
See how one who has something is troubled,⁴¹

⁴¹ *Sakiñcanam*, *one who has something*, is regularly given ethical sense in the Commentaries (beginning with Niddesa), as meaning one who has some defilement.

He is a person who is in a state of bondage in regard to (other) people.”

2.6 The Discourse about the Pregnant Woman

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time a certain wanderer’s young brāhmaṇa wife, was pregnant and about to give birth. Then that female wanderer said this to that wanderer: “Please go, brāhmaṇa, and bring oil which can be (used) for my delivery.”

When that was said that wanderer said this to that female wanderer: “But from where, dear lady, can I bring oil?”

Then for a second time that female wanderer said this to that wanderer: “Please go, brāhmaṇa, and bring oil which can be (used) for my delivery.”

For a second time that wanderer said this to that female wanderer: “But from where, dear lady, can I bring oil?”

Then for a third time that female wanderer said this to that wanderer: “Please go, brāhmaṇa, and bring oil which can be (used) for my delivery.”

Then at that time at the Kosalan King Pasenadi’s storehouse to an ascetic or brāhmaṇa as much ghee or oil as was necessary was being given to drink, but not to carry away.

Then it occurred to that wanderer: “At the Kosalan King Pasenadi’s storehouse to an ascetic or brāhmaṇa as much ghee or oil as is necessary is being given to drink, but not to carry away. Well now, after going to the Kosalan King Pasenadi’s storehouse, drinking as much of the oil as is necessary, returning to the house, and throwing it up, I could give it (to her), and that can be (used) for her delivery.”

Then that wanderer after going to the Kosalan King Pasenadi’s storehouse, drinking as much of the oil as was necessary, returning to the house, was not able to get it up nor down, and he was affected by painful, sharp, harsh, and bitter feelings, and he rolled around forwards and backwards.

Then the Gracious One, having dressed in the morning time, after picking up his bowl and robe, was entering Sāvattḥī for alms. The Gracious One saw that wanderer affected by painful, sharp, harsh, and bitter feelings, and rolling around forwards and backwards.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Happy indeed are those who have nothing,
The Perfect Ones are people who surely have nothing,
See how one who has something is troubled,
He is a person who is in a state of bondage in regard to (other)
people.”

2.7 The Discourse about the Only Son

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time a certain lay follower’s only son, who was beloved and dear, had died. Then many lay followers, with wet clothes and hair,⁴² in the middle of the day went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side the Gracious One said this to those lay followers: “Now why are you lay followers, with wet clothes and hair, coming here in the middle of the day?”

When that was said, that lay follower said this to the Gracious One: “My only son, who was beloved and dear, reverend Sir, has died. That is why we, with wet clothes and hair, are coming here in the middle of the day.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Hosts of devas and many men are tied by the satisfaction in forms
that are loved,

Miserable and worn out, they come under the power of the King of
Death.

For sure those who are heedful day and night, give up forms that are
loved -

They surely dig up the root of misery (which is) Death’s bait, so
difficult to transcend.”

2.8 The Discourse about Suppavāsā

Thus I heard: at one time the Gracious One was dwelling near Kuṇḍiya,
at Kuṇḍadhāna Wood.

Then at that time the Koliyan lady Suppavāsā was with child for seven
years, and for seven days it was lost in the womb (and couldn’t be
delivered).⁴³

⁴² Having made a ritual ablution.

⁴³ Literally: [*the child*] *was lost in the womb*.

While she was affected by painful, sharp, harsh, and bitter feelings, she consented to three thoughts: “For sure the Gracious One is a Perfect Sambuddha, who teaches the Dhamma for the giving up of suffering such as this; for sure the Gracious One’s Community of disciples are good in their practice, who practice for the giving up of suffering such as this; it is sure that Emancipation is truly happy, where suffering such as this is not found.”

Then the Koliyan lady Suppavāsā addressed her husband, (saying): “Come, Master, you must go to the Gracious One, and after going, in my name you should worship the Gracious One’s feet with your head,⁴⁴ and ask (if he is) free from affliction, free from sickness, in good health, strong, and living comfortably, (and say): ‘The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One’s feet with her head, and asks (if you are) free from affliction, free from sickness, in good health, strong, and living comfortably?’

And please say this: ‘The Koliyan lady Suppavāsā, reverend Sir, has been with child for seven years, and for seven days it has been lost in the womb.

While she is affected by painful, sharp, harsh, and bitter feelings, she consents to three thoughts: “For sure the Gracious One is a Perfect

⁴⁴ *mama vacanena* is an idiom, literally meaning: *with my word*, and is translated as such elsewhere; but in these situations the corresponding idiom in English is: *in my name*.

Sambuddha, who teaches the Dhamma for the giving up of suffering such as this; for sure the Gracious One's Community of disciples are good in their practice, who practice for the giving up of suffering such as this; it is sure that Emancipation is truly happy, where suffering such as this is not found.” ’ ”

“(That is) the best thing” said the Koliyan gentleman, and after replying to Suppavāsā the Koliyan lady, he went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side that Koliyan gentleman said this to the Gracious One: “The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One's feet with her head, and asks (if you are) free from affliction, free from sickness, in good health, strong, and living comfortably? And she says this: ‘The Koliyan lady Suppavāsā, reverend Sir, has been with child for seven years, and for seven days it has been lost in the womb.

While she is affected by painful, sharp, harsh, and bitter feelings, she consents to three thoughts: “For sure the Gracious One is a Perfect Sambuddha, who teaches the Dhamma for the giving up of suffering such as this; for sure the Gracious One's Community of disciples are good in their practice, who practice for the giving up of suffering such as this; it is sure that Emancipation is truly happy, where suffering such as this is not found.” ’ ”

“Happy may the Koliyan lady Suppavāsā be, and healthy, and may she give birth to a healthy son.” And with this word of the Gracious One, the

Koliyan lady Suppavāsā became happy and healthy, and gave birth to a healthy son.

“Yes, reverend Sir” said the Koliyan gentleman, and after greatly rejoicing and gladly receiving this word of the Gracious One, rising from his seat, worshipping and circumambulating the Gracious One, he returned to his own home.

The Koliyan gentleman saw that the Koliyan lady Suppavāsā was happy and healthy, and had given birth to a healthy son. Having seen (that), it occurred to him: “Surely it is wonderful, surely it is marvellous, the Realised One’s great power and great majesty, in as much as this Koliyan lady Suppavāsā, with this word of the Gracious One, became happy and healthy, and to a healthy son gave birth”,and he was elated, gladdened, joyful and happy.

Then the Koliyan lady Suppavāsā addressed her husband, (saying): “Come, Master, you must go to the Gracious One, and after going, in my name you should worship the Gracious One’s feet with your head, (and say): ‘The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One’s feet with her head.’ And please say this: ‘The Koliyan lady Suppavāsā, reverend Sir, was with child for seven years, and for seven days it was lost in the womb, but now she is happy and healthy, and has born a healthy son. For seven days she invites the Community of monks, with the Buddha at its head, for a meal. May the Gracious One consent, reverend Sir, to seven meals from the Koliyan lady Suppavāsā together with the Community of monks.’”

“(That is) the best thing”, said the Koliyan gentleman, and after replying to Suppavāsā the Koliyan lady, he went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side the Koliyan gentleman said this to the Gracious One: “The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One’s feet with her head. And she says this: ‘The Koliyan lady Suppavāsā, reverend Sir, was with child for seven years, and for seven days it was lost in the womb, but now she is happy and healthy, and has born a healthy son. For seven days she invites the Community of monks, with the Buddha at its head, for a meal. May the Gracious One consent, reverend Sir, to seven meals from the Koliyan lady Suppavāsā together with the Community of monks.’ ”

Then at that time a certain lay follower had invited the Community of monks with the Buddha at its head to a meal on the morrow.

Now that lay follower was venerable Mahāmoggallāna’s supporter.⁴⁵

Then the Gracious One addressed venerable Mahāmoggallāna, (saying): “Come, Moggallāna, you must go to that lay follower, and after going, please say this to that lay follower: ‘Friend, the Koliyan lady Suppavāsā was with child for seven years, and for seven days it was lost in the womb, but now she is happy and healthy, and has born a healthy son.

For seven days she has invited the Community of monks, with the Buddha at its head, for a meal, please let the Koliyan lady Suppavāsā make her seven meals.’ Afterwards he can make (his) - he is your supporter.”

“Yes, reverend Sir,” said venerable Mahāmoggallāna, and after replying to the Gracious One, he went to that lay follower, and after going, he said this to that lay follower: “Friend, the Koliyan lady Suppavāsā was with child for seven years, and for seven days it was lost in the womb, but now she is happy and healthy, and has born a healthy son.

For seven days she has invited the Community of monks, with the Buddha at its head, for a meal. Let the Koliyan lady Suppavāsā make her seven meals, and afterwards you can make (yours).” “If, reverend Sir, master Mahāmoggallāna is my surety for three things - for wealth, for life, and for faith - the Koliyan lady Suppavāsā may make her seven meals, and afterwards I will make (mine).”

“For two things, friend, I am your surety - for wealth and for life - but for faith you are the surety.”

“If, reverend Sir, master Mahāmoggallāna is my surety for two things - for wealth and for life - the Koliyan lady Suppavāsā may make her seven meals, and afterwards I will make (mine).”

⁴⁵ *Upaṭṭhāka* is normally used for an attendant in Pāḷi (e.g. venerable Ānanda was the Gracious One’s main attendant), but it can also mean a supporter. It is

Then venerable Mahāmogallāna, after conciliating that lay follower, went to the Gracious One, and after going, he said this to the Gracious One: “That lay follower has been conciliated by me, reverend Sir, let the Koliyan lady Suppavāsā make her seven meals, and afterwards he can make (his).”

Then the Koliyan lady Suppavāsā for seven days with her own hand served and satisfied the Community of monks with the Buddha at its head with excellent comestibles and edibles.

Then she made the little boy worship the Buddha, and the whole Community of monks. Then venerable Sāriputta said this to that little boy: “Can you bear up, little boy? Can you carry on? Do you have any pain?”

“How, reverend Sāriputta, can I bear up? How can I carry on? For seven years I have been living in a bloodbath.” Then (it occurred) to the Koliyan lady Suppavāsā: “My son is consulting with the general of the Dhamma,” and she became elated, gladdened, joyful and happy.

Then the Gracious One after seeing that the Koliyan lady Suppavāsā was elated, gladdened, joyful and happy, said this to the Koliyan lady Suppavāsā: “Suppavāsā, do you long for another such son?” “Gracious One, I long for another seven such sons.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“The disagreeable in an agreeable form, the unlovely in a lovely form,
The painful in the form of pleasure, overcome the heedless one.”

2.9 The Discourse about Visākhā

Thus I heard: at one time the Gracious One was dwelling near Sāvaththī, at the Eastern Monastery in Migāra’s mother’s mansion.

Then at that time Migāra’s mother Visākhā was bound up in some matter or other with the Kosalan King Pasenadi, (but) the Kosalan King Pasenadi would not conclude it according to (her) desire.

Then Migāra’s mother Visākhā in the middle of the day went to the Gracious One, and after going and worshipping the Gracious One, she sat down on one side.

While sat on one side the Gracious One said this to Migāra’s mother Visākhā: “Well now, Visākhā, where have you come from in the middle of the day?”

“Here, reverend Sir, I am bound up in some affair or other with the Kosalan King Pasenadi, (but) the Kosalan King Pasenadi does not conclude it according to (my) desire.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“All that is in another’s power is painful, all that is mastered is
pleasing,
What is shared is troubling, for yokes are difficult to transcend.”

2.10 The Discourse about Bhaddiya

Thus I heard: at one time the Gracious One was dwelling near Anupiyā,
in the Mango Wood.

Then at that time venerable Bhaddiya, Kāḷigodhā’s son, having gone to
the wilderness, to the root of a tree, to an empty place, was frequently
uttering this exclamation: “Ah, happiness! Ah, happiness!”

Many monks heard that when venerable Bhaddiya, Kāḷigodhā’s son, had
gone to the wilderness, to the root of a tree, to an empty place, was
frequently uttering this exclamation: “Ah, happiness! Ah, happiness!”

And after hearing (this), it occurred to them: “Undoubtedly, friends,
venerable Bhaddiya, Kāḷigodhā’s son, has no great delight living the
spiritual life, and remembering the royal happiness he had formerly in the
home life, having gone to the wilderness, to the root of a tree, to an
empty place, he is frequently uttering this exclamation: ‘Ah, happiness!
Ah, happiness!’”

Then many monks went to the Gracious One, and after going and
worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One:
“Venerable Bhaddiya, reverend Sir, Kāḷigodhā’s son, having gone to the

wilderness, to the root of a tree, to an empty place, is frequently uttering this exclamation: ‘Ah, happiness! Ah, happiness!’ Undoubtedly, reverend Sir, venerable Bhaddiya, Kāḷigodhā’s son, has no great delight living the spiritual life, and remembering the royal happiness he had formerly in the home life, having gone to the wilderness, to the root of a tree, to an empty place, he is frequently uttering this exclamation: ‘Ah, happiness! Ah, happiness!’ ”

Then the Gracious One addressed a certain monk, (saying): “Please go, monk, and with my word address the monk Bhaddiya, (saying): ‘The Teacher, friend Bhaddiya, calls you.’ ”

“Yes, reverend Sir,” said that monk, and after replying to the Gracious One, he went to venerable Bhaddiya, Kāḷigodhā’s son, and after going, he said this to venerable Bhaddiya, Kāḷigodhā’s son: “The Teacher, friend Bhaddiya, calls you.”

“Yes, friend,” said venerable Bhaddiya, Kāḷigodhā’s son, and after replying to that monk, he went to the Gracious One, after going and worshipping the Gracious One, he sat down on one side.

While sat on one side the Gracious One said this to venerable Bhaddiya, Kāḷigodhā’s son: “Is it true, as it seems, Bhaddiya, that you, having gone to the wilderness, to the root of a tree, to an empty place, frequently utter this exclamation: ‘Ah, happiness! Ah, happiness!’?”

“Yes, reverend Sir,” “But, Bhaddiya, seeing what reason did you, having gone to the wilderness, to the root of a tree, to an empty place, frequently utter this exclamation: ‘Ah, happiness! Ah, happiness!’ ?”

“Formerly, reverend Sir, while I was in the home life ruling the country, the inside of the inner quarters was well appointed with guards, and the outside of the inner quarters was well appointed with guards, and inside the city it was well appointed with guards, and outside the city it was well appointed with guards, and inside the country it was well appointed with guards, and outside the country it was well appointed with guards.

Although, reverend Sir, I was being guarded and protected in this way, I lived fearful, anxious, distrustful, and afraid.

But at present, reverend Sir, having gone to the wilderness, to the root of a tree, to an empty place, I live solitary, fearless, unanxious, trusting, unafraid, unconcerned, not horrified, quite secure, with a mind that has become (confident) like a (free)-born animal.

It is seeing this reason, reverend Sir, that I, having gone to the wilderness, to the root of a tree, to an empty place, am frequently uttering this exclamation: ‘Ah, happiness! Ah, happiness!’ ”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

2: Mucalindavaggo - 45

“For he who has no agitations inside (the mind),
Who has thus completely transcended continuity of existence,
The devas are unable to see
He who is without fear, happy, and griefless.”

3: The Chapter (including) Nanda

3.1 The Discourse about Deeds

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time a certain monk was sitting not far away from the Gracious One, and after folding his legs crosswise, and setting his body straight, he was bearing painful, sharp, harsh, and bitter feelings, that had arisen as a result of former (unwholesome) deeds, mindfully, with full awareness, and without being troubled.

The Gracious One saw that monk sitting not far away, who after folding his legs crosswise, and setting his body straight, was bearing painful, sharp, harsh, and severe feelings, that had arisen as a result of former (unwholesome) deeds, mindfully, with full awareness, and without being troubled.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“For the monk who has given up all deeds,
 For he who is throwing off the dust of what was done before,
 For he who is unselfish, stable, such-like,
 There is no need to speak to people.”

3.2 The Discourse about Nanda

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta's Wood, at Anāthapiṇḍika's monastery.

Then at that time venerable Nanda, the Gracious One's brother, his mother's sister's son,⁴⁶ confessed this to many monks: "I have no great delight, venerable friends, living the spiritual life, I am not able to endure the spiritual life, having disavowed the training, I will return to what is inferior."

Then a certain monk went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side. While sat on one side that monk said this to the Gracious One: "Venerable Nanda, reverend Sir, the Gracious One's brother, his mother's sister's son, confesses this to many monks: 'I have no great delight, venerable friends, living the spiritual life, I am not able to endure the spiritual life, having disavowed the training, I will return to what is inferior.'"

Then the Gracious One addressed a certain monk, (saying): "Please go, monk, and with my word address the monk Nanda, (saying): 'The Teacher, venerable friend Nanda, calls you.'"

⁴⁶ Venerable Nanda's father was King Suddhodana, the Buddha's father; his mother however, was the Buddha's mother's sister, Mahāpajāpatī (who was also, of course, the Buddha's foster mother).

“Yes, reverend Sir,” said that monk, and after replying to the Gracious One, he went to venerable Nanda, and after going, he said this to venerable Nanda: “The Teacher, venerable friend Nanda, calls you.”

“Yes, venerable friend,” said venerable Nanda, and after replying to that monk, he went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side, the Gracious One said this to venerable Nanda: “Is it true, as it seems, Nanda, that you confessed this to many monks, (saying): ‘I have no great delight, venerable friends, living the spiritual life, I am not able to endure the spiritual life, having disavowed the training, I will return to what is inferior.’”

“Yes, reverend Sir.”

“But why do you, Nanda, have no great delight living the spiritual life, are not able to endure the spiritual life, and having disavowed the training, will return to what is inferior?”

“As I was leaving from home, reverend Sir, a Sakyan girl, the most beautiful woman in the country, with her hair half-combed, having looked round, said this to me: ‘Master, may you quickly return.’ Remembering that, reverend Sir, I have no great delight living the spiritual life, I am not able to endure the spiritual life, and having disavowed the training, I will return to what is inferior.”

Then the Gracious One, having taken venerable Nanda by the arm, just as a strong man might stretch out a bent arm, or bend in an outstretched arm, in the same way did he disappear from Jeta's Wood, and reappear amongst the Tāvatisa devas.

Then at that time five hundred celestial dove-footed nymphs had come to attend to Sakka, the lord of the devas.

Then the Gracious One addressed venerable Nanda, (saying): "Do you see, Nanda, these five hundred celestial dove-footed nymphs?"

"Yes, reverend Sir."

"What do you think about this, Nanda, who has the most perfect form, is the most fair to behold, is the most pleasing, the Sakyan girl, the most beautiful woman in the country, or these five hundred celestial dove-footed nymphs?"

"Like a disfigured monkey, reverend Sir, with its ears and nose cut off, so is the Sakyan girl, reverend Sir, the most beautiful woman in the country, compared with these five hundred celestial nymphs she does not count, she is not even a fraction, she is not even half a fraction, she is not even to be compared! These five hundred celestial nymphs certainly have the most perfect form, are the most fair to behold, are the more pleasing."

"Take delight, Nanda! Take delight, Nanda! I am your surety for gaining five hundred celestial dove-footed nymphs!"

“If, reverend Sir, the Gracious One is my surety for gaining five hundred celestial dove-footed nymphs, I will take great delight, reverend Sir, in (living) the spiritual life under the Gracious One.”

Then the Gracious One, having taken venerable Nanda by the arm, just as a strong man might stretch out a bent arm, or bend in an outstretched arm, in the same way did they disappear from amongst the Tāvātimsa devas, and reappear in Jeta’s Wood.

The monks heard: “Venerable Nanda, it seems, the Gracious One’s brother, his mother’s sister’s son, is living the spiritual life for the sake of celestial nymphs, the Gracious One, it seems, is his surety for gaining five hundred celestial dove-footed nymphs!”

Then venerable Nanda’s monk-friends accosted venerable Nanda with words about a hireling, with words about a lackey, (saying): “It seems venerable Nanda is a hireling, it seems venerable Nanda is a lackey, he is living the spiritual life for the sake of celestial nymphs, the Gracious One, it seems, is his surety for gaining five hundred celestial dove-footed nymphs!”

Then venerable Nanda, at his monk-friends’ words about a hireling, words about a lackey, was distressed, ashamed, and disgusted, and while dwelling solitary, secluded, heedful, ardent, and resolute, after no long time (attained) that good for which sons of good family rightly go forth from the home to homelessness, that unsurpassed conclusion to the spiritual life, and dwelt having known, having directly experienced, and having attained (nibbāna) himself in this very life:

3: Nandavaggo - 51

“Destroyed is birth
accomplished is the spiritual life
done is what ought to be done
there is no more of this mundane state” - this he knew.

And venerable Nanda became another of the Worthy Ones. Then a certain devatā, when the night had passed, having lit up the whole of Jeta’s Wood with his surpassing beauty, went to the Gracious One, and after going and worshipping the Gracious One, he stood on one side.

While standing on one side that devatā said this to the Gracious One: “Venerable Nanda, reverend Sir, the Gracious One’s brother, his mother’s sister’s son, through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom, dwells having known, having directly experienced, and having attained (nibbāna) himself in this very life.”

And this knowledge arose to the Gracious One: “Nanda, through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom, dwells having known, having directly experienced, and having attained (nibbāna) himself in this very life.”

Then venerable Nanda, when that night had passed, went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side venerable Nanda said this to the Gracious One: “That, reverend Sir, for which the Gracious One was my surety - for

gaining five hundred celestial dove-footed nymphs - I free the Gracious One, reverend Sir, from that promise.”

“Nanda, having encompassed your mind fully with my mind, I understood: ‘Nanda, through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom, dwells having known, having directly experienced, and having attained (nibbāna) himself in this very life.’

Also a devatā announced that matter to me, (saying): ‘Venerable Nanda, reverend Sir, the Gracious One’s brother, his mother’s sister’s son, through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom, dwells having known, having directly experienced, and having attained (nibbāna) himself in this very life.’

When, Nanda, your mind was freed from the pollutants without attachment, then was I freed from that promise.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“He who has got out of the quagmire, who has crushed the thorn of
sense desire,

Who has arrived at the destruction of delusion, that monk does not
shake in regard to pleasure and pain.”

3.3 The Discourse about Yasoja

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time five hundred monks with Yasoja at their head had arrived in Sāvattḥī, to see the Gracious One.

Then those visiting monks while exchanging greetings with the resident monks, having the dwelling places assigned, putting the bowls and robes in order, made a loud noise, a great noise.

Then the Gracious One addressed venerable Ānanda, (saying): “Who are these (making) a loud noise, a great noise? One would think it is fishermen with their haul of fish!”

“These, reverend Sir, are five hundred monks with Yasoja at their head, who have arrived at Sāvattḥī to see the Gracious One.

These visiting monks while exchanging greetings with the resident monks, having the dwelling places assigned, putting the bowls and robes in order, (make) a loud noise, a great noise.”

“Now then, Ānanda, with my word address those monks, (saying): ‘The Teacher calls the venerable ones.’ ” “Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One, he went to those monks, and after going, he said this to those monks: “The Teacher calls the venerable ones.”

“Yes, friend,” said those monks, and after replying to venerable Ānanda, they went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side the Gracious One said this to those monks: “Why, monks, are you (making) a loud noise, a great noise, so one would think it is fishermen with their haul of fish?”

After that was said, venerable Yasoja said this to the Gracious One: “These, reverend Sir, are five hundred monks who have arrived at Sāvattḥī to see the Gracious One. These visiting monks while exchanging greetings with the resident monks, having the dwelling places assigned, putting the bowls and robes in order, (make) a loud noise, a great noise.”

“Please go, monks, I am dismissing you. You should not live in my presence.”

“Yes, reverend Sir,” said those monks, and after replying to the Gracious One,⁴⁷ rising from their seats, worshipping and circumambulating the Gracious One, putting their dwelling places in order, picking up their robes and bowls, they went on walking tour towards Vajji.

⁴⁷ This sentence is often mistranslated as though *paṭissutvā* were an aorist, giving the sense [*nominative*] *replied to the* [*accusative*]. Just below the same type of sentence *does* occur with the finite verb *paccassosum*.

While walking gradually through Vajji on walking tour they went to the river Vaggumudā, and after going and making leaf-huts on the bank of the river Vaggumudā, they entered upon the Rains Retreat.

Then venerable Yasoja, having entered upon the Rains Retreat, addressed those monks (saying): “We were dismissed, friends, by the Gracious One, who desires our welfare, who seeks our benefit, who is compassionate, out of compassion (for us). Well now, venerable friends, we must live in such a way that the Gracious One will be pleased with our living.”

“Yes, friend,” those monks replied to venerable Yasoja. Then those monks while dwelling secluded, heedful, ardent, and resolute, within the Rains Retreat all realized the three deep understandings.

Then the Gracious One, having dwelt at Sāvattthī for as long as he wished, went on walking tour towards Vesālī, and while walking gradually on walking tour he arrived at Vesālī.

There the Gracious One dwelt near Vesālī, in the Great Wood, at the Gabled Hall.

Then the Gracious One, having applied his mind, and with his mind fully encompassed the minds of the monks on the bank of the Vaggumudā, addressed venerable Ānanda, (saying): “It is as though something light has arisen for me, Ānanda, in this direction. It is as though something splendid has arisen for me, Ānanda, in this direction.

To go to that direction where the monks on the bank of the Vaggumudā dwell and to apply my mind is not disagreeable.

Please send, Ānanda, a messenger into the presence of the monks on the bank of the Vaggumudā, (to say): ‘The Teacher, venerable friends, calls you, the Teacher desires to see the venerable ones.’ ”

“Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One, he went to a certain monk, and after going, he said this to that monk: “Come, venerable friend, you should go to the monks on the bank of the Vaggumudā, and after going, please say this to the monks on the bank of the Vaggumudā: ‘The Teacher, venerable friends, calls you, the Teacher desires to see the venerable ones.’ ”

“Yes, friend,” said that monk, and after replying to venerable Ānanda, just as a strong man might stretch out a bent arm, or bend in an outstretched arm, in the same way did he disappear from the Gabled Hall in Great Wood, and reappear in front of those monks on the bank of the river Vaggumudā.

Then that monk said this to the monks on the bank of the Vaggumudā: “The Teacher, venerable friends, calls you, the Teacher desires to see the venerable ones.”

“Yes, friend,” said those monks, and after replying to that monk, setting their dwelling places in order, and picking up their bowls and robes, just as a strong man might stretch out a bent arm, or bend in an outstretched arm, in the same way did they disappear from the bank of the river

Vaggumudā, and reappear in front of the Gracious One in the Gabled Hall in Great Wood.

Then at that time the Gracious One was sitting in imperturbable concentration.

Then it occurred to those monks: “Now in what state is the Gracious One dwelling at the present time?” Then it occurred to those monks: “The Gracious One is dwelling in a state of imperturbability at the present time,” and they all sat in imperturbable concentration.

Then venerable Ānanda, when the night had passed, when the first watch of the night had gone, after rising from his seat, arranging his robe on one shoulder, and raising his hands in respectful salutation, said this to the Gracious One: “The night has passed, reverend Sir, the first watch of the night has gone, for a long time (these) visiting monks have been sitting, let the Gracious One exchange greetings, reverend Sir, with the visiting monks.”

When that was said, the Gracious One was silent.

For a second time venerable Ānanda, when the night had passed, when the middle watch of the night had gone, after rising from his seat, arranging his robe on one shoulder, and raising his hands in respectful salutation, said this to the Gracious One: “The night has passed, reverend Sir, the middle watch of the night has gone, for a long time (these) visiting monks have been sitting, let the Gracious One exchange greetings, reverend Sir, with the visiting monks.”

For a second time the Gracious One was silent.

For a third time venerable Ānanda, when the night had passed, when the last watch of the night had gone, when dawn had risen, when the night had a joyful appearance, after rising from his seat, arranging his robe on one shoulder, and raising his hands in respectful salutation, said this to the Gracious One: “The night has passed, reverend Sir, the last watch of the night has gone, dawn has risen, the night has a joyful appearance, for a long time (these) visiting monks have been sitting, let the Gracious One exchange greetings, reverend Sir, with the visiting monks.”

Then the Gracious One, after rising from that concentration, addressed venerable Ānanda, (saying): “If you knew, Ānanda, you would not say even this much about them. I and these five hundred monks, Ānanda, have all been sat in imperturbable concentration.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“He who is victorious over the thorn of sense desire,
Scolding, slaying, and (other) bonds,
He who stands unmoved like a mountain,
That monk does not shake in regard to pleasure and pain.”

3.4 The Discourse about Sāriputta

Thus I heard: at one time the Gracious One was dwelling near Sāvaththī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time venerable Sāriputta was sitting not far away from the Gracious One, after folding his legs crosswise, and setting his body straight, and was attending to mindfulness at the front.

The Gracious One saw that venerable Sāriputta was sitting not far away, after folding his legs crosswise, and setting his body straight, and was attending to mindfulness at the front.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Just like a mountain rock, unagitated, well established,

So is the monk, through the destruction of delusion - like a mountain
he does not shake.”

3.5 The Discourse about Kolita⁴⁸

Thus I heard: at one time the Gracious One was dwelling near Sāvaththī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

⁴⁸ *Kolita* was Ven. Mahāmogallāna’s clan name; Ireland gives the title as *Mahāmogallāna*.

Then at that time venerable Mahāmogallāna was sitting not far away from the Gracious One, after folding his legs crosswise, and setting his body straight, and was attending well to mindfulness related to his own body.

The Gracious One saw venerable Mahāmogallāna was sitting not far away, after folding his legs crosswise, and setting his body straight, and was attending well to mindfulness related to his own body.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Attending to mindfulness related to the body,
Restrained in regard to the six spheres of contact,
The monk who is continually concentrated,
Can know nibbāna for himself.”

3.6 The Discourse about Pilindivaccha

Thus I heard: at one time the Gracious One was dwelling near Rājagaha, in Bamboo Wood, at the Squirrels’ Feeding Place.

Then at that time venerable Pilindivaccha accosted monks with words of contempt.⁴⁹

⁴⁹ *Vasalavāda* here has to be taken metaphorically to give adequate meaning, I think, but the Commentary takes it quite literally, saying that he addressed monks, saying: *Come outcaste, come here outcaste.*

3: Nandavaggo - 61

Then many monks went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side. While sat on one side those monks said this to the Gracious One: “Venerable Pilindivaccha, reverend Sir, accosts monks with words of contempt.”

Then the Gracious One addressed a certain monk, (saying): “Please go, monk, and with my word address the monk Pilindivaccha, (saying): ‘The Teacher, friend Pilindivaccha, calls you.’ ” “Yes, reverend Sir,” said that monk, and after replying to the Gracious One, he went to venerable Pilindivaccha, and after going, he said this to venerable Pilindivaccha: “The Teacher, venerable friend, calls you.”

“Yes, friend,” said venerable Pilindivaccha, and after replying to that monk, he went to the Gracious One, after going and worshipping the Gracious One, he sat down on one side.

While sat on one side the Gracious One said this to venerable Pilindivaccha: “Is it true, as it seems, Vaccha, that you accost monks with words of contempt?”

“Yes, reverend Sir.”

Then the Gracious One, after applying his mind to venerable Pilindivaccha’s previous lives, addressed the monks, (saying): “You should not be offended, monks, at the monk Vaccha, it is not with hatred on the inside, monks, that Vaccha accosts the monks with words of contempt. For the monk Vaccha, monks, for five hundred lives has been reborn in a brāhmaṇa family without interruption, for a long time

he has been one who has accosted (others) with words of contempt, because of this Vaccha accosted the monks with words of contempt.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“In whom dwells no deceit and no conceit,
He who is free from lust, unselfish, not yearning,
Who has dispelled anger, who is himself completely emancipated,
He is a brāhmaṇa, he is an ascetic, he is a monk.”

3.7 The Discourse about Kassapa

Thus I heard: at one time the Gracious One was dwelling near Rājagaha, in Bamboo Wood, at the Squirrels’ Feeding Place.

Then at that time venerable Mahākassapa was dwelling in the Pepper Cave, and was sitting in one cross-legged posture for seven days, having attained a certain concentration.⁵⁰

Then venerable Mahākassapa, with the passing of those seven days arose from that concentration. Then it occurred to venerable Mahākassapa after arising from that concentration: “Well now, I should enter Rājagaha for alms.”

⁵⁰ Defined in the Commentary as being *nirodhasamāpatti*; the attainment of cessation.

Then at that time five hundred devatās were ready and eager to offer almsfood to venerable Mahākassapa.

But venerable Mahākassapa, after refusing those five hundred devatās, having dressed in the morning time, after picking up his bowl and robe, entered Rājagaha for alms.

Then at that time the lord of the devas Sakka, having a desire to give almsfood to venerable Mahākassapa, having created the appearance of a weaver (for himself), was weaving thread while the Asura maiden Sujā was filling the shuttle.

Then venerable Mahākassapa, while walking systematically for alms in Rājagaha, went to the residence of the lord of the devas Sakka. The lord of the devas Sakka saw venerable Mahākassapa coming while still far away. After seeing (him), leaving the house, going to meet (him), taking the bowl from his hand, entering the house, taking up the rice from the pot, and filling the bowl, he gave it to venerable Mahākassapa, and that almsfood had many sauces, many curries, many sauces and tasty curries.

Then this occurred to venerable Mahākassapa: “Now who is this being, who has such power and majesty?” Then it occurred to venerable Mahākassapa: “This is the lord of the devas Sakka.”

Having understood it was so, he said this to the lord of the devas Sakka: “This is your doing, Kosiya, you must not do such a thing again.”

“We also have a need for merit, reverend Kassapa, we also have a duty to make merit.”

Then the lord of the devas Sakka after worshipping and circumambulating venerable Mahākassapa, after going up into the sky, while in the air, in the firmament, three times uttered an exalted utterance:

“Ah giving! The best gift is well established on Kassapa,
Ah giving! The best gift is well established on Kassapa.”

The Gracious One heard with his divine ear-element, which is purified, and surpasses that of (normal) men, the lord of the devas Sakka, after going up into the sky, while in the air, in the firmament, three times uttering an exalted utterance:

“Ah giving! The best gift is well established on Kassapa,
Ah giving! The best gift is well established on Kassapa.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“The devas envy the alms-gathering monk,
Self-supporting, not nourishing another,
Such a one,
A peaceful one, one who is always mindful.”

3.8 The Discourse about the Alms-Gatherer

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time, amongst many monks, after returning from the alms-round after the meal, assembling together, and sitting in the Kareri Round Hall, this conversation arose: “An alms-gathering monk, venerable friends, while walking for alms gets the opportunity from time to time to see appealing forms with the eye; gets the opportunity from time to time to hear appealing sounds with the ear; gets the opportunity from time to time to smell appealing smells with the nose; gets the opportunity from time to time to taste appealing flavours with the tongue; gets the opportunity from time to time to touch appealing tangibles with the body.

An alms-gathering monk, venerable friends, walking for alms is venerated, respected, revered, honoured, and esteemed.

Now, venerable friends, we too should be alms-gatherers, and we also will get the opportunity from time to time to see appealing forms with the eye; *and we also will get the opportunity from time to time to hear appealing sounds with the ear; and we also will get the opportunity from time to time to smell appealing smells with the nose; and we also will get the opportunity from time to time to taste appealing flavours with the tongue;* and we also will get the opportunity from time to time to touch

appealing tangibles with the body; and we also will walk for alms being venerated, respected, revered, honoured, and esteemed.”

Now this conversation that arose amongst those monks was left unfinished.

Then the Gracious One, having risen from seclusion in the evening time, went to the Kareri Round Hall, and after going, he sat down on the prepared seat. Having sat down the Gracious One addressed the monks, (saying): “What is the talk about, monks, amongst those who have assembled at present, and what is the conversation that you left unfinished?”

“Here, reverend Sir, after returning from the alms-round after the meal, assembling together, and sitting in the Kareri Round Hall, this conversation arose: ‘An alms-gathering monk, venerable friends, while walking for alms gets the opportunity from time to time to see appealing forms with the eye; gets the opportunity from time to time to hear appealing sounds with the ear; gets the opportunity from time to time to smell appealing smells with the nose; gets the opportunity from time to time to taste appealing flavours with the tongue; gets the opportunity from time to time to touch appealing tangibles with the body. An alms-gathering monk, venerable friends, walking for alms is venerated, respected, revered, honoured, and esteemed. Now, venerable friends, we too should be alms-gatherers, and we also will get the opportunity from time to time to see appealing forms with the eye; and we also will get the opportunity from time to time to hear appealing

sounds with the ear; and we also will get the opportunity from time to time to smell appealing smells with the nose; and we also will get the opportunity from time to time to taste appealing flavours with the tongue; and we also will get the opportunity from time to time to touch appealing tangibles with the body; and walking for alms we also will be venerated, respected, revered, honoured, and esteemed.’

This is the conversation, reverend Sir, that was left unfinished, then the Gracious One arrived.”

“This is certainly not suitable, monks, for you sons of good family who through faith have gone forth from the home to homelessness, that you should talk such talk. When you have assembled together, monks, there are two things that you ought to do: talk about the Dhamma, or maintain noble silence.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“The devas envy the alms-gathering monk,
Self-supporting, not nourishing another,
Such a one -
But not if [he is] dependent on becoming famous.”⁵¹

⁵¹ *Becoming famous* in the translation is a paraphrase, lit.: *on the sound of fame*, which is unidiomatic in English.

3.9 The Discourse about the Crafts

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta's Wood, at Anāthapiṇḍika's monastery.

Then at that time, amongst many monks, after returning from the alms-round after the meal, assembling together, and sitting in the Round Hall, this conversation arose: "Now who, venerable friends, knows a craft? Who has trained in what craft? Which craft is the greatest of the crafts?"

Then some said this: "Elephant-craft is the greatest of the crafts," some said this: "Horse-craft is the greatest of the crafts," some said this: "Chariot-craft is the greatest of the crafts," some said this: "Bow-craft is the greatest of the crafts," some said this: "Sword-craft is the greatest of the crafts," some said this: "Finger-calculation-craft is the greatest of the crafts,"⁵² some said this: "Abacus-craft is the greatest of the crafts," some said this: "Accountancy-craft is the greatest of the crafts," some said this: "Writing-craft is the greatest of the crafts," some said this: "Poetry-craft is the greatest of the crafts," some said this: "Natural philosophy-craft is the greatest of the crafts," some said this: "Political science-craft is the greatest of the crafts."

⁵² The Commentary explains this as: *hatthamuddāya gaṇanasippam̐*. See the article by Edgerton in BHSD, s.v. *mudrā*; and cf. also Divyāvadāna pp. 3, 26, etc.

Now this conversation that arose amongst those monks was left unfinished.

Then the Gracious One, having risen from seclusion in the evening time, went to the Round Hall, and after going, he sat down on the prepared seat. Having sat down the Gracious One addressed the monks, (saying): “What is the talk about, monks, amongst those who have assembled at present, and what is the conversation amongst you that was left unfinished?”

“Here, reverend Sir, after returning from the alms-round after the meal, assembling together, and sitting in the Round Hall, this conversation arose: “Now who, venerable friends, knows a craft? Who has trained in what craft? Which of the crafts is the greatest of the crafts?” Then some said this: “Elephant-craft is the greatest of the crafts,” some said this: “Horse-craft is the greatest of the crafts,” some said this: “Chariot-craft is the greatest of the crafts,” some said this: “Bow-craft is the greatest of the crafts,” some said this: “Sword-craft is the greatest of the crafts,” some said this: “Finger-calculation-craft is the greatest of the crafts,” some said this: “Abacus-craft is the greatest of the crafts,” some said this: “Accountancy-craft is the greatest of the crafts,” some said this: “Writing-craft is the greatest of the crafts,” some said this: “Poetry-craft is the greatest of the crafts,” some said this: “Natural philosophy-craft is the greatest of the crafts,” some said this: “Political science-craft is the greatest of the crafts.”

This is the conversation, reverend Sir, that we left unfinished, then the Gracious One arrived.”

“This is certainly not suitable, monks, for you sons of good family who through faith have gone forth from the home to homelessness, that you should talk such talk. When you have assembled together, monks, there are two things that you ought to do: talk about the Dhamma, or maintain noble silence.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“One who lives without craft, light, desiring (others’) welfare,⁵³
With restrained faculties, completely free in every way,
Who wanders homeless, unselfish, not yearning,
Having given up conceit, solitary - he is a monk.”

3.10 The Discourse about Looking Around the World

Thus I heard: at one time the Gracious One was dwelling near Uruvelā, on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first (period) after attaining Awakening. Then at that time the Gracious One was sitting in one cross-legged posture for seven days experiencing the happiness of freedom.

⁵³ The Commentary takes this as meaning desiring the welfare of the world: *others' welfare means he desires the welfare if the world with its devas.*

3: Nandavaggo - 71

Then with the passing of those seven days the Gracious One, after rising from that concentration, looked around the world with his Buddha-eye.

The Gracious One looking around the world with his Buddha-eye saw beings being tormented with many torments, and being burned with many fevers, born from passion, and born from hatred, and born from delusion.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“This world, overcome by contact, is tormented,
It speaks of a disease as the self,
For with whatever it conceives
Hereafter it becomes otherwise.⁵⁴
Continually becoming other, the world is shackled by continuity,
overcome by continuity,
It greatly rejoices in continuity,
What it rejoices in, that is fearful,
What it fears, that is suffering.
This spiritual life is lived for the complete giving up of continuity.
For whatever the ascetics or brāhmaṇas

⁵⁴ With this passage compare Salāyatanaśāmyutta (SN 35), suttas 31 & 91.

3: Nandavaggo - 72

say about freedom from continuity being through (further)
continuity,

all of them are not free from continuity, I say.

Or whatever the ascetics or brāhmaṇas

say about the escape from continuity being through discontinuity,

all of them have not escaped from continuity, I say.

Conditioned by cleaving this suffering originates,

through the destruction of all attachment there is no origination of
suffering.

See this world overcome by many kinds of ignorance,

beings, who delight in beings, are not free from continuity.

Whatever continuities (in existence) there are, everywhere, in every
respect,

all those continuities are impermanent, suffering, changeable things.

Seeing it like this, as it really is, with right wisdom,

Craving for continuity is given up, and he does not rejoice in
discontinuity.

From the complete destruction of craving there is a fading away (of
ignorance) without remainder, cessation, and Emancipation.

For that monk who is emancipated,

Without attachment, there is no continuity in existence.

He has vanquished Māra, is victorious in battle,

He is such a one who has overcome all continuations (in existence).”

4: The Chapter (including) Meghiya

4.1 The Discourse about Meghiya

Thus I heard: at one time the Gracious One was dwelling near Cālikā, on the Cālikā mountain.

Then at that time venerable Meghiya was the Gracious One's attendant. Then venerable Meghiya went to the Gracious One, and after going and worshipping the Gracious One, he stood on one side.

While stood on one side venerable Meghiya said this to the Gracious One: "Reverend Sir, I want to enter Jantugāma for alms."

"Now is the time for whatever you are thinking, Meghiya."

Then venerable Meghiya having dressed in the morning time, after picking up his bowl and robe, entered Jantugāma for alms. Having walked for alms in Jantugāma, while returning from the alms-round after the meal, he went to the bank of the river Kimikālā (Black-Worm River), and after going to the bank of the river Kimikālā, while wandering around and strolling around on a walk, he saw a pleasing and delightful mango grove.

Having seen (it), this occurred to him: "This is surely a pleasing and delightful mango grove. For a son of a good family who needs to strive this is surely enough for striving. If the Gracious One would allow me I could come to this mango grove for striving."

Then venerable Meghiya went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side venerable Meghiya said this to the Gracious One: “Here, reverend Sir, having dressed in the morning time, after picking up my bowl and robe, I entered Jantugāma for alms. Having walked for alms in Jantugāma, while returning from the alms-round after the meal, I went to the bank of the river Kimikālā, and after going to the bank of the river Kimikālā, while wandering around and strolling around on a walk, I saw a pleasing and delightful mango grove.

Having seen (it), this occurred to me: ‘This is surely a pleasing and delightful mango grove. For a son of a good family who needs to strive this is surely enough for striving. If the Gracious One would allow me, I could come to this mango grove for striving.’

If the Gracious One would allow me, reverend Sir, I could go to that mango grove for striving.”

When that was said, the Gracious One said this to venerable Meghiya: “You should wait for as long as I am alone, Meghiya, until some other monk arrives.”

For a second time venerable Meghiya said this to the Gracious One: “There is nothing further for the Gracious One to do, reverend Sir, there is nothing to add to what has been done. But for me, reverend Sir, there is (something) further to do, there is (something) to add to what

has been done. If the Gracious One would allow me, reverend Sir, I could go to that mango grove for striving.”

For a second time the Gracious One said this to venerable Meghiya: “You should wait for as long as I am alone, Meghiya, until some other monk arrives.”

For a third time venerable Meghiya said this to the Gracious One: “There is nothing further for the Gracious One to do, reverend Sir, there is nothing to add to what has been done. But for me, reverend Sir, there is (something) further to do, there is (something) to add to what has been done. If the Gracious One would allow me, reverend Sir, I could go to that mango grove for striving.”

“When you are talking about striving, Meghiya, what can we say?⁵⁵ Now is the time for whatever you are thinking, Meghiya.”

Then venerable Meghiya, after rising from his seat, worshipping and circumambulating the Gracious One, went to that mango grove, and after going and entering that mango grove, he sat down to dwell for the day at the root of a certain tree.

Then to venerable Meghiya, as he was dwelling in that mango grove, for the most part only three bad, unwholesome thoughts occurred, that is

⁵⁵ Note the use of the plural here, an honorific form.

to say: the thought of sensual pleasure, the thought of ill-will, the thought of harming.”

Then it occurred to venerable Meghiya: “Surely it is wonderful, surely it is marvellous, that I who, out of faith, have gone forth from the home to homelessness, should then be ensnared by these three bad, unwholesome thoughts, that is to say: by the thought of sensual pleasure, by the thought of ill-will, by the thought of harming.”

Then venerable Meghiya, having risen from seclusion in the evening time, went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side venerable Meghiya said this to the Gracious One: “Here, reverend Sir, as I was dwelling in that mango grove, for the most part only three bad, unwholesome thoughts occurred, that is to say: the thought of sensual pleasure, the thought of ill-will, the thought of harming.

Then, reverend Sir, it occurred to me: ‘Surely it is wonderful, surely it is marvellous, that I who, out of faith, have gone forth from the home to homelessness, should then be ensnared by these three bad, unwholesome thoughts, that is to say: by the thought of sensual pleasure, by the thought of ill-will, by the thought of harming.’”

“For he whose freedom of mind is not fully mature, Meghiya, there are five things that lead to maturity. What five?”

Here, Meghiya, a monk has a good friend,⁵⁶ a good companion, a good comrade. For he whose freedom of mind is not fully mature, Meghiya, this is the first thing that leads to maturity.

Furthermore, Meghiya, a monk is virtuous, he lives restrained with the Pātimokkha restraint, and is endowed with (suitable) conduct and resort, seeing danger in the slightest faults, he trains in the training rules he has undertaken. For he whose freedom of mind is not fully mature, Meghiya, this is the second thing that leads to maturity.

Furthermore, Meghiya, a monk has talk about what is very austere, that is suitable for opening up the mind, and that leads to absolute disenchantment, dispassion, cessation, peace, deep knowledge, complete Awakening and Emancipation, such as: talk on wanting little, talk on being satisfied, talk on complete seclusion, talk on disassociation, talk on arousing energy, talk on virtue, talk on concentration, talk on wisdom, talk on freedom, talk on knowing and seeing freedom. Such talk as this he gains as he desires, he gains without difficulty, gains without trouble. For he whose freedom of mind is not fully mature, Meghiya, this is the third thing that leads to maturity.

⁵⁶ *Kalyāṇamitta*, a good friend can mean 1) one who *is* a good friend; and 2) one who *has* a good friend, i.e. one who cultivates good friends.

4: Meghiyavaggo - 78

Furthermore, Meghiya, a monk dwells with energy aroused for the giving up of unwholesome things, for the taking up of wholesome things, steadfast, of firm endeavour, one who has not thrown off the burden in regard to wholesome things. For he whose freedom of mind is not fully mature, Meghiya, this is the fourth thing that leads to maturity.

Furthermore, Meghiya, a monk is wise, he is endowed with wisdom that leads to (seeing) rise and disappearance, with noble penetration, that leads to the complete destruction of suffering. For he whose freedom of mind is not fully mature, Meghiya, this is the fifth thing that leads to maturity.

For he whose freedom of mind is not fully mature, Meghiya, these five things leads to maturity.

It can be expected, Meghiya, that for a monk who has a good friend, a good companion, a good comrade, that he will be virtuous, that he will live restrained with the Pātimokkha restraint, and will be endowed with (suitable) conduct and resort, seeing danger in the slightest fault, and will train in the training rules he has undertaken.

It can be expected, Meghiya, that for a monk who has a good friend, a good companion, a good comrade, that he will have talk that is very austere, that is suitable for opening up the mind, and that leads to absolute disenchantment, dispassion, cessation, peace, deep knowledge, complete Awakening and Emancipation, such as: talk on wanting little, talk on being satisfied, talk on complete seclusion, talk on

4: Meghiyavaggo - 79

disassociation, talk on stirring up energy, talk on virtue, talk on concentration, talk on wisdom, talk on freedom, talk on knowing and seeing freedom. Such talk as this he gains as he desires, he gains without difficulty, gains without trouble.

It can be expected, Meghiya, that for a monk who has a good friend, a good companion, a good comrade, that he will be a monk with energy aroused for the giving up of unwholesome things, for the taking up of wholesome things, steadfast, of firm endeavour, one who has not thrown off the burden in regard to wholesome things.

It can be expected, Meghiya, that for a monk who has a good friend, a good companion, a good comrade, that he will be wise, endowed with wisdom that leads to (seeing) rise and disappearance, with noble penetration, that leads to the complete destruction of suffering.

Then, Meghiya, with a monk who is established in these five things, four further things ought to be developed:

The (meditation on the) unattractive should be developed for the giving up of passion, friendliness (meditation) should be developed for the giving up of ill-will, mindfulness of breathing should be developed for the cutting off of thoughts, the perception of impermanence should be developed for the complete uprooting of the conceit 'I am'.

To one who has the perception of impermanence, Meghiya, the perception of non-self is established, one who perceives non-self reaches

the complete uprooting of the conceit ‘I am’, in this very life (reaches) Emancipation.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“(There are) low thoughts, fine thoughts,
Together with elation in the mind,
Not having understood these thoughts of the mind,
The unsteady mind runs here and there.⁵⁷

Having understood these thoughts of the mind,
He who is ardent, mindful, restrains them.
(Also) elations that have not arisen in the mind -
An Awakened one has given these up completely.”

4.2 The Discourse about Agitation

Thus I heard: at one time the Gracious One was dwelling near Kusinārā, at Upavattana, in the Mallas’ Sāl Wood.

Then at that time many monks were dwelling in a little forest hut not far from the Gracious One, agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully understanding, uncomposed, with minds very unsteady, and with faculties uncontrolled.

⁵⁷ *Hurāhuram, here and there*, or pregnantly: *from existence to existence*.

The Gracious One saw those many monks dwelling in a little forest hut not far away, agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully understanding, uncomposed, with minds very unsteady, and with faculties uncontrolled.⁵⁸

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Through unprotected body, and through attainment of wrong view,
Through being overcome by sloth and torpor one goes under the
power of Māra.

Therefore one should be of protected mind, one whose resort is right
thought,

Devoted to right view, having come to know rise and fall.⁵⁹

The monk who overcomes sloth and torpor will give up all bad
destinies.”

⁵⁸ An example of how adjectives are piled up rhetorically to press home the point.

⁵⁹ This pādayuga is missing from BJT and also SHB Udānapāḷi. It is found in the Commentary though, and in the Burmese and European editions. It also occurs in the Udānavarga parallel (31.54): *Samyagdṛṣṭipuraskāro jñātvā caivodayavyayam.*

4.3 The Discourse about the Cowherd

Thus I heard: at one time the Gracious One was walking on walking tour amongst the Kosalans,⁶⁰ together with a great Community of monks.

Then the Gracious One, having gone down from the road, went to the root of a certain tree, and after going, he sat down on the prepared seat.

Then a certain cowherd went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sitting on one side the Gracious One instructed, roused, enthused, and cheered that cowherd with a Dhamma talk.

Then that cowherd, having been instructed, roused, enthused, and cheered by the Gracious One with a Dhamma talk, said to the Gracious One: “May the Gracious One consent, reverend Sir, to me (offering him) a meal on the morrow, together with the Community of monks.”

The Gracious One consented by maintaining silence. Then that cowherd, having understood the Gracious One’s consent, after rising from his seat, worshipping and circumambulating the Gracious One, went away.

⁶⁰ The cognate accusative here is simultaneous with the action; lit.: *walked a walk*. Wijesekera, Syntax §35, following Brugman, calls this the Object of Contents.

Then with the passing of that night, that cowherd, in his own residence, having had an abundance of rich milk-rice and fresh ghee made ready,⁶¹ announced the time to the Gracious One, (saying): “It is time, reverend Sir, the meal is ready.”

Then the Gracious One, having dressed in the morning time, after picking up his bowl and robe, together with the Community of monks, went to that cowherd’s residence, and after going, he sat down on the prepared seat.

Then that cowherd with his own hand, served and satisfied the Community of monks with the Buddha at its head with rich milk-rice and fresh ghee.

Then that cowherd, when the Gracious One had eaten and washed his hand and bowl, having taken a low seat, sat down on one side.

While sat on one side the Gracious One, after instructing, rousing, enthusing, and cheering that cowherd with a Dhamma talk, having risen from the seat, went away.

Then not long after the Gracious One had gone, while between the boundaries (of the villages), a certain man deprived that cowherd of life.

⁶¹ *Appodakapāyāsa*, lit.: milk-rice with but little water.

Then many monks went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: “Today, reverend Sir, the Community of monks with the Buddha at its head, was served and satisfied by a cowherd with rich milk-rice and fresh ghee, now it seems that cowherd, reverend Sir, while between the boundaries (of the villages), was deprived of life by a certain man.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Whatever an enemy might do to an enemy, or a foe to a foe,
A wrongly directed mind may do (more) harm to him than that.”⁶²

4.4 The Discourse about Moonlight

Thus I heard: at one time the Gracious One was dwelling near Rājagaha, in Bamboo Wood, at the Squirrels’ Feeding Place.

⁶² It must be said that this Udāna doesn’t seem to relate very well to the story that precedes it.

Then at that time venerable Sāriputta and venerable Mahāmogallāna were living at the Pigeon Vale.

Then at that time venerable Sāriputta, on a moonlight night, with his hair freshly shaved off, was sitting in the open air, having attained a certain concentration.

Then at that time two yakkha friends were going from the Northern region to the Southern region, with some business or other.

Those yakkhas saw venerable Sāriputta, on (that) moonlight night, with his hair freshly shaved off, sat in the open air. And after seeing (him), one of those yakkhas said this to the second yakkha: “It occurs to me, friend, to give a blow on this ascetic’s head.”

When that was said, that yakkha said this to the (other) yakkha: “Enough, friend, don’t strike the ascetic. Eminent is the ascetic, friend, of great power, of great majesty.”

For a second time that yakkha said this to the (other) yakkha: “It occurs to me, friend, to give a blow on this ascetic’s head.”

For a second time that yakkha said this to the (other) yakkha: “Enough, friend, don’t strike the ascetic. Eminent is the ascetic, friend, of great power, of great majesty.”

For a third time that yakkha said this to the (other) yakkha: “It occurs to me, friend, to give a blow on this ascetic’s head.”

For a third time that yakkha said this to the (other) yakkha: “Enough, friend, don’t strike the ascetic. Eminent is the ascetic, friend, of great power, of great majesty.”

Then the yakkha taking no notice of that (other) yakkha, gave a blow on the elder venerable Sāriputta’s head: it was such a great blow that with that blow a seven, or seven and a half cubit Nāga (elephant) might have been felled,⁶³ or a great mountain top might have been burst open.

Then that yakkha (calling out): “I’m burning, I’m burning” right there (and then) fell into the Great Hell.

Venerable Mahāmoggallāna saw with his divine-eye, which is purified, and surpasses that of (normal) men, that yakkha giving a blow on venerable Sāriputta’s head.

And after seeing (it), he went to venerable Sāriputta, and after going, he said this to venerable Sāriputta: “Can you bear up, venerable friend? Can you carry on? Do you have any pain?”

“I can bear up, friend Moggallāna; I can carry on, friend Moggallāna, but I have a little pain on my head.”

⁶³ A *ratana* is defined in Abhidhānappadīpaka as being 12 *aṅgulāni* (finger-breadths, or commonly, inches), but that would make the elephant only 7 feet or 7 feet 6 inches tall, which may be smaller than intended by the text.

“Wonderful, friend Sāriputta, marvellous, friend Sāriputta, such is the venerable Sāriputta’s great power and great majesty. Here, friend Sāriputta, a certain yakkha gave a blow on your head: it was such a great blow, that with that blow a seven, or seven and a half cubit Nāga (elephant) might have been felled, or a great mountain top might have been burst open.

But then venerable Sāriputta said this: ‘I can bear up, friend Moggallāna; I can carry on, friend Moggallāna, but I have a little pain on my head.’ ”

“Wonderful, friend Moggallāna, marvellous, friend Moggallāna, such is the venerable Mahāmoggallāna’s great power and great majesty, in as much as he can even see a yakkha, whereas we at present do not even see a mud-demon!”

The Gracious One heard with his divine ear-element, which is purified, and surpasses that of (normal) men, the fitting talk and conversation of these two Great Nāgas.

Then the Gracious One, having understood the significance of it on that occasion uttered this exalted utterance:

“For he whose mind is like a rock, steady, and not wavering,
Unexcited by what is exciting, not agitated by what is agitating,
For he whose mind is developed thus from where will pain come
upon him?”

4.5 The Discourse about the Nāga (Elephant)

Thus I heard: at one time the Gracious One was dwelling near Kosambī, in Ghosita's Monastery.

Then at that time the Gracious One was living beset by monks, and nuns, and male lay followers, and female lay followers, and kings, and king's ministers, and sectarians, and sectarians' disciples, he lived beset, unhappy, and uncomfortable.

Then it occurred to the Gracious One: "At present I am living beset by monks, and nuns, and male lay followers, and female lay followers, and kings, and king's ministers, and sectarians, and sectarians' disciples, I am living beset, unhappy, and uncomfortable. Well now, I could dwell solitary, secluded from the group."

Then the Gracious One, having dressed in the morning time, after picking up his bowl and robe, entered Kosambī for alms.

After walking for alms in Kosambī, when he had returned from the alms-round after the meal, after putting the dwelling place in order by himself, picking up his robe and bowl, without having addressed his attendants, without having taken leave of the Community of monks, solitary, without a companion, went away on a walk towards Pārileyyaka.

While walking gradually on walking tour he arrived at Pārileyaka. There the Gracious One dwelt near Pārileyaka, in the Protected Jungle, at the root of the auspicious Sāl-tree.

Now also a certain Nāga elephant was living beset by male elephants, by female elephants, by young elephants, by baby elephants. He ate grass that had the tips broken off, while they ate what he had broken down from the branches. He drank water that had been disturbed, and when he arose from the bathing place female elephants went along jostling his body, he lived beset, unhappy, and uncomfortable.

Then it occurred to that Nāga elephant: At present I am living beset by male elephants, by female elephants, by young elephants, by baby elephants. I eat grass that has the tips broken off, while they eat what I have broken down from the branches. I drink water that has been disturbed, and when I arise from the bathing place female elephants go along jostling my body, I am living beset, unhappy, and uncomfortable. Well now, I could dwell solitary, secluded from the group.”

Then that Nāga elephant, having gone away from the herd, went to Pārileyaka, the Protected Jungle, the root of the auspicious Sāl-tree, and to the Gracious One.

There, in that place where the Gracious One dwelt, that Nāga elephant, cleared that place of grass,⁶⁴ and with his trunk provided the Gracious One with drinking water and washing water.

Then when the Gracious One had gone into hiding, into seclusion, this reflection arose in his mind: “Formerly, I was living beset by monks, and nuns, and male lay followers, and female lay followers, and kings, and king’s ministers, and sectarians, and sectarians’ disciples, I was living beset, unhappy, and uncomfortable.

However at present I am living unbeset by monks, and nuns, and male lay followers, and female lay followers, and kings, and king’s ministers, and sectarians, and sectarians’ disciples, I am living unbeset, happily, and comfortable.”

Also to that Nāga elephant this reflection arose in his mind: “Formerly I was living beset by male elephants, by female elephants, by young elephants, by baby elephants. I ate grass that had the tips broken off, while they ate what I had broken down from the branches. I drank water that has been disturbed, and when I arose from my bathing place female elephants proceeded to jostle me with their bodies, I was living beset, unhappy, uncomfortable.

⁶⁴ Lit.: *made that place have but little grass*, which seems to be a rare idiom in early Pāli, though it appears in the Commentarial literature. See e.g. the *nidāna* to the 1st gāthā of Paṇḍitavagga in the Dhammapadaṭṭhakathā.

However at present I am living unbeset by male elephants, by female elephants, by young elephants, by baby elephants. I eat the unbroken tips of grass, while they do not eat what I have broken down from the branches. I drink water that has not been disturbed, and when I arise from my bathing place female elephants do not proceed to jostle me with their bodies, I am living unbeset, happily, and comfortable.”

Then the Gracious One, having understood his own complete seclusion, and knowing with his mind the reflection that had arisen in that Nāga elephant’s mind, on that occasion uttered this exalted utterance:

“This pole-toothed (elephant) Nāga’s mind agrees
with the (Buddha) Nāga’s mind: that (a Nāga) delights in being
solitary in the wood.”

4.6 The Discourse about Piṇḍola

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time venerable Piṇḍola Bhāradvāja was sitting not far from the Gracious One, after folding his legs crosswise, and setting his body straight, a forest-dweller, an alms gatherer, a rag-rober, one with (only) three-robos, with few longings, satisfied, completely secluded,

unattached, with energy aroused, being one who spoke about the ascetic practices, (who was) applying (himself) to the higher mind.⁶⁵

The Gracious One saw venerable Piṇḍola Bhāradvāja, who was sitting not far away, after folding his legs crosswise, and setting his body straight, a forest-dweller, an alms gatherer, a rag-rober, one with (only) three-ropes, with few longings, satisfied, completely secluded, unattached, with energy aroused, being one who spoke about the ascetic practices, (who was) applying (himself) to the higher mind.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Not finding fault, not hurting, and restraint in regard to the
Pātimokkha,
Knowing the (correct) measure in food, and (living in) a remote
dwelling place,
Being devoted to the higher mind - this is the teaching of the
Buddhas.”

⁶⁵ The point is that not only was he ascetic himself, but he also recommended it to others.

4.7 The Discourse about Sāriputta

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta's Wood, at Anāthapiṇḍika's monastery.

Then at that time venerable Sāriputta was sitting not far away from the Gracious One, after folding his legs crosswise, and setting his body straight, with few longings, satisfied, completely secluded, unattached, with energy aroused, applying (himself) to the higher mind.

The Gracious One saw venerable Sāriputta, who was sitting not far away, after folding his legs crosswise, and setting his body straight, with few longings, satisfied, completely secluded, detached, with energy aroused, applying (himself) to the higher mind.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“For he with higher mind, for the heedful one,
For the sage who is training in the path of sagacity,
There are no griefs for such a one,
For a peaceful one - he is one who is always mindful.”

4.8 The Discourse about Sundarī

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta's Wood, at Anāthapiṇḍika's monastery.

Then at that time the Gracious One was venerated, respected, revered, honoured, esteemed, and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick; also the Community of monks was venerated, respected, revered, honoured, esteemed, and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

But wanderers from other sects were not venerated, not respected, not revered, not honoured, not esteemed, nor were they in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

Then those wanderers from other sects being unable to bear the veneration of the Gracious One and the Community of monks, went to the female wanderer Sundarī (Beautiful), and after going, they said this to the female wanderer Sundarī: "Sister, what would you venture to do for your kinsmens' welfare?"

"What can I do, Masters, what am I unable to do? I have given up my life for my kinsmens' welfare."

"Then, sister, you must frequently go to Jeta's Wood."

“Yes, Masters”, said the female wanderer Sundarī, and after replying to those wanderers from other sects, she frequently went to Jeta’s Wood.

When those wanderers from other sects knew: “The female wanderer Sundarī has been seen by many people frequently going to Jeta’s Wood”, then having deprived her of life, and buried her into a trench-pit right there in Jeta’s Wood, they went to the Kosalan King Pasenadi, and after going, they said this to the Kosalan King Pasenadi: “Great King, we no longer see the female wanderer Sundarī.”

“But where do you suspect (she is)?”

“In Jeta’s Wood, Great King.”

“Then you must search Jeta’s Wood.”

Then those wanderers from other sects after searching Jeta’s Wood, lifting (the body) up from the trench-pit where it had been buried, putting it on a bier, and entering Sāvattihī, going from road to road, from cross-roads to cross-roads, made people find fault, (saying): “See, Masters, what the Sakyan ascetics have done, shameless are these Sakyan ascetics, lacking in virtue, of bad character, speakers of what is false, not living the spiritual life. But they will claim that they live by Dhamma, live in peace, live spiritually, speak the truth, are virtuous, and are of good character. They have no asceticism, they have no spirituality, their asceticism has perished, their spirituality has perished. Where is their asceticism? Where is their spirituality? They have gone

away from asceticism, they have gone away from spirituality. For what man, having done what a man can do, would deprive a woman of life?”

That at that time, the people in Sāvattthī, after seeing the monks, with vulgar and rough words scolded, abused, annoyed, and troubled them, (saying): “Shameless are these Sakyan ascetics, lacking in virtue, of bad character, speakers of what is false, not living the spiritual life. But they will claim that they live by Dhamma, live in peace, live spiritually, speak the truth, are virtuous, and are of good character. They have no asceticism, they have no spirituality, their asceticism has perished, their spirituality has perished. Where is their asceticism? Where is their spirituality? They have gone away from asceticism, they have gone away from spirituality. For what man, having done what a man can do, would deprive a woman of life?”

Then many monks, having dressed in the morning time, after picking up their bowls and robes, entered Sāvattthī for alms, and after walking for alms in Sāvattthī, while returning from the alms-round after the meal, went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: “At present, reverend Sir, the people in Sāvattthī, after seeing the monks, with vulgar and rough words scold, abuse, annoy, and trouble them, (saying): ‘Shameless are these Sakyan ascetics, lacking in virtue, of bad character, speakers of what is false, not living the spiritual life. But they will claim that they live by Dhamma, live in peace, live spiritually,

Speak the truth, are virtuous, and are of good character. They have no asceticism, they have no spirituality, their asceticism has perished, their spirituality has perished. Where is their asceticism? Where is their spirituality? They have gone away from asceticism, they have gone away from spirituality. For what man, having done what a man can do, would deprive a woman of life? ”

“This noise will not last long, monks, it will last for only seven days, and with the passing of seven days it will disappear. So, monks, when those people, after seeing the monks, with vulgar and rough words scold, abuse, annoy, and trouble them, you should reprove them with this verse:

‘He who speaks what is untrue goes to the nether regions,
Also he who says ‘I did not do’ what he has done,
Both of those men who have performed base deeds
Are the same when they have passed away, in the other world.’ ”

Then those monks, having mastered that verse in the presence of the Gracious One, when those people, after seeing the monks, with vulgar and rough words scolded, abused, annoyed, and troubled them, reproved them with this verse:

“He who speaks what is untrue goes to the nether regions,
Also he who says ‘I did not do’ what he has done,
Both of those men who have performed base deeds
Are the same when they have passed away to the other world.”

Then this occurred to those people: “These Sakyan ascetics are not the doers, this wasn’t done by them, these Sakyan ascetics are asserting (the truth).”

That noise did not last long, it only lasted for seven days, and with the passing of seven days it disappeared.

Then many monks went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: “It is wonderful, reverend Sir, it is marvellous, reverend Sir, how well spoken that was, reverend Sir, by the Gracious One: ‘This noise will not last long, monks, it will last for only seven days, and with the passing of seven days it will disappear.’ That noise, reverend Sir, has disappeared.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Unrestrained the people pierce (others) with words,
Like (they pierce) an elephant with arrows in a battle,
(But) having heard that rough speech broadcast around,
A monk should bear it with an uncorrupt mind.”

4.9 The Discourse about Upasena

Thus I heard: at one time the Gracious One was dwelling near Rājagaha, in Bamboo Wood, at the Squirrels' Feeding Place.

Then when venerable Upasena Vaṅgantaputta had gone into hiding, into seclusion, this reflection arose in his mind: “There are certainly gains for me, it is certainly a good gain for me, that my teacher is the Gracious One, the Worthy One, the Perfect Sambuddha, and that I have gone forth from the home to homelessness in such a well explained Dhamma and Discipline, and that my companions in the spiritual life are virtuous, of good character, and that I have fulfilled the virtuous (precepts), and that I am composed, and that my mind is one pointed, and that I am a Worthy One, pollutant-free, and that I am of great power, of great majesty. My life has been fortunate, and my death (will be) fortunate.”

Then the Gracious One, knowing with his mind the reflection in venerable Upasena Vaṅgantaputta's mind, on that occasion uttered this exalted utterance:

“He whom life does not torment, who does not grieve at the end in death,

If that firm one is one who has seen the state (of peace), in the midst of grief he does not grieve.

For the monk who has cut off the craving for continuity, whose mind is at peace,

Having totally destroyed the round of births, for him there is no continuation in existence.”

4.10 The Discourse about Sāriputta

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time venerable Sāriputta was sitting not far away from the Gracious One, after folding his legs crosswise, and setting his body straight, reflecting on his own peacefulness.

The Gracious One saw that venerable Sāriputta was sitting not far away, after folding his legs crosswise, and setting his body straight, was reflecting on his own peacefulness.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“For the monk whose peaceful mind is full of peace, for the one who has cut off what leads (to rebirth),
Having totally destroyed the round of births, he is free from the bonds of Māra.”

5: The Chapter (including) Soṇa

5.1 The Discourse about the King

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta's Wood, at Anāthapiṇḍika's monastery.

Then at that time the Kosalan King Pasenadi had gone to the top of the royal palace with Queen Mallikā. Then the Kosalan King Pasenadi said this to Queen Mallikā: "Is there anyone, Mallikā, you love more than yourself?"

"There is no one, Great King, I love more than myself. But is there, Great King, anyone you love more than yourself?"

"For me also, Mallikā, there is no one I love more than myself."

Then the Kosalan King Pasenadi having come down from the palace went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side the Kosalan King Pasenadi said this to the Gracious One: "Here, reverend Sir, having gone to the top of the royal palace with Queen Mallikā I said this to Queen Mallikā: 'Is there anyone, Mallikā, you love more than yourself?'"

When that was said, Queen Mallikā said this to me: ‘There is no one, Great King, I love more than myself. But is there, Great King, anyone you love more than yourself?’

When that was said, reverend Sir, I said this to Queen Mallikā: ‘For me also, Mallikā, there is no one I love more than myself.’ ”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Having gone around in all directions with the mind,
There is surely no one found who is loved more than oneself.
In the same way others each love themselves,
Therefore one who cares for himself should not harm another.”

5.2 The Discourse about the One Short-Lived

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then venerable Ānanda, having risen from seclusion in the evening time, went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side the venerable Ānanda said this to the Gracious One: “It is wonderful, reverend Sir, it is marvellous, reverend Sir, just how short-lived, reverend Sir, the Gracious One’s mother was, seven days after the Gracious One was born, the Gracious One’s mother died, and arose among the Tusita hosts.”

“It is just so, Ānanda, the mothers of Awakening-Ones are indeed short-lived, seven days after the Awakening-Ones are born, the mothers of Awakening-Ones die, and arise among the Tusita hosts.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Whatsoever beings there are, or [ever] will be,
They will all go on after giving up the body.
The one who is skilful, having understood all that deprivation,
Should live the spiritual life ardently.”

5.3 The Discourse about the Leper Suppabuddha

Thus I heard: at one time the Gracious One was dwelling near Rājagaha, in Bamboo Wood, at the Squirrels’ Feeding Place.

Then at that time the leper known as Suppabuddha (Wide Awake) was in Rājagaha, a poor man, a wretched man, a miserable man.

Then at that time the Gracious One was sitting teaching Dhamma surrounded by a great assembly. The leper Suppabuddha saw while still far away that great crowd of people assembled together. Having seen (that), this occurred to him: “Undoubtedly in this place some comestibles and edibles will be distributed. Well now, I could go to that great crowd of people, perhaps I will get some comestibles or edibles in this place.”

Then the leper Suppabuddha went to that great crowd of people. The leper Suppabuddha saw the Gracious One sat teaching Dhamma surrounded by a great assembly. Having seen (that), this occurred to him: “Here there are no comestibles or edibles being distributed, this ascetic Gotama is teaching Dhamma to the assembly. Perhaps I also could hear the Dhamma”, and he sat down right there (and then), (thinking): “I will also listen to the Dhamma.”

Then the Gracious One, applied his mind and encompassed fully the whole of that assembly with his mind, (thinking): “Who here is able to understand the Dhamma?”

The Gracious One saw the leper Suppabuddha sat in that assembly, and having seen (him), this occurred to him: “This one here is able to understand the Dhamma”, and having regard to the leper Suppabuddha he related a gradual talk, that is to say: talk on giving, talk on virtue, talk on heaven, the danger, degradation, and defilement of sensual desires, and the advantages in renunciation - (these) he explained.

When the Gracious One knew that the leper Suppabuddha was of ready mind, malleable mind, unhindered mind, uplifted mind, trusting mind, then he explained the Dhamma teaching the Awakened Ones have discovered themselves: suffering, origination, cessation, path.

Just as it is known that a clean cloth without a stain would take the dye well, so to the leper Suppabuddha on that very seat, the dust-free, stainless Vision-of-the-Dhamma arose: “Whatever has the nature of arising, all that has the nature of ceasing.”

Then the leper Suppabuddha having seen the Dhamma, attained the Dhamma, understood the Dhamma, penetrated the Dhamma, crossed over uncertainty, being without doubts, attained full confidence, having become independent of others in the Teacher's teaching, after rising from his seat went to the Gracious One, and after going and worshipping the Gracious One, he sat down at one side.

While he was sitting on one side the leper Suppabuddha said this to the Gracious One: "Excellent, reverend Sir! Excellent reverend Sir! Just as, reverend Sir, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with vision can see forms, just so has the Dhamma been explained by the Gracious One in countless ways. I go, reverend Sir, to the Gracious One for refuge, and to the Dhamma, and to the Community of monks. Please bear it in mind, reverend Gotama, that I am a lay follower who has gone for refuge from today forward for as long as I have the breath of life."

Then the Gracious One instructed, roused, enthused, and cheered the leper Suppabuddha with a Dhamma talk, and after greatly rejoicing and gladly receiving this word of the Gracious One, after rising from his seat, worshipping and circumambulating the Gracious One, he went away.

Then not long after the leper Suppabuddha had gone a cow with a young calf having attacked him, deprived him of life.

Then many monks went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: “That leper called Suppabuddha, reverend Sir, who was instructed, roused, enthused, and cheered by the Gracious One with a Dhamma talk - he has died. What is his destination? What is his future state?”

“A wise man, monks, was Suppabuddha, who practiced Dhamma in accordance with the Dhamma, and did not trouble me on account of the Dhamma. The leper Suppabuddha, monks, through the destruction of three fetters, is a stream-enterer, not subject to the fall, and is assured of arriving at Full Awakening.”

When that was said, a certain monk said this to the Gracious One: “What was the reason, reverend Sir, what was the cause, through which the leper Suppabuddha became a poor man, a wretched man, a miserable man?”

“Formerly, monks, the leper Suppabuddha was a son of a wealthy merchant in this very Rājagaha. While going to his pleasure park he saw the Pacceka Buddha Tagarasikkhī entering the city for alms, and having seen (him), this occurred to him: “Who is this leper roaming around with his leper’s robe?”

And having spat, and circumambulated him (disrespectfully) on the left side, he went away. As a result of that deed of his for many years, for

many hundreds of years, for many thousands of years, for many hundreds of thousands of years, he boiled in the nether regions.

And as a result of the remaining part of that deed of his he became a leper in this very Rājagaha, a poor man, a wretched man, a miserable man. (But) he came to the Dhamma and Discipline taught by the Realised One, and obtained faith, obtained virtue, obtained learning, obtained liberality, obtained wisdom.

After coming to the Dhamma and Discipline taught by the Realised One, and obtaining faith, obtaining virtue, obtaining learning, obtaining liberality, obtaining wisdom, at the break up of the body, after death, he arose in a fortunate destiny, in the world of Heaven, in the companionship of the Tāvātimsa devas. And there he surely outshines the other devas with his beauty and repute.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“As a man with vision, while he is endeavouring, (would avoid)
dangerous paths,
(So) a wise man in the world of the living, should avoid bad deeds.”

5.4 The Discourse about the Young Boys

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time many young boys who were between Sāvattḥī and Jeta's Wood were catching little fish.⁶⁶

Then the Gracious One, having dressed in the morning time, after picking up his bowl and robe, was entering Sāvattḥī for alms. The Gracious One saw those many young boys who were between Sāvattḥī and Jeta's Wood catching fish.

Having seen (that), he went to those young boys, and after going, he said this to those young boys: "Are you afraid, boys, of suffering? Is suffering unpleasant to you?"

"Yes, reverend Sir, we are afraid of suffering, suffering is unpleasant to us."

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

"If you have fear of suffering, if suffering is unpleasant to you,
Don't do (any) bad deeds, whether in the open or in secret.
But if you will do, or (now) do do bad deeds,
For you there is no freedom from suffering, even after going, while
running away."

⁶⁶ Commentary: *khuddakamacche gaṇhanti ceva hananti ca "pacivā khādissāmā" ti*, which makes it clear that they were catching the fish with the intention of cooking and eating them.

5.5 The Discourse about the Observance

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, at the Eastern Monastery in Migāra’s mother’s mansion.

Then at that time the Gracious One was sitting surrounded by the Community of monks on the Observance Day.

Then venerable Ānanda, when the night had passed, when the first watch of the night had gone, after rising from his seat, arranging his robe on one shoulder, and raising his hands in respectful salutation, said this to the Gracious One: “The night has passed, reverend Sir, the first watch of the night has gone, for a long time the Community of monks has been sitting, may the Gracious One recite the Pātimokkha for the monks.”

When that was said, the Gracious One was silent.

For a second time venerable Ānanda, when the night had passed, when the middle watch of the night had gone, after rising from his seat, arranging his robe on one shoulder, and raising his hands in respectful salutation, said this to the Gracious One: “The night has passed, reverend Sir, the middle watch of the night has gone, for a long time the Community of monks has been sitting, may the Gracious One recite the Pātimokkha for the monks.”

For a second time the Gracious One was silent.

For a third time venerable Ānanda, when the night had passed, when the last watch of the night had gone, when dawn had risen, when the night had a joyful appearance, after rising from his seat, arranging his robe on one shoulder, and raising his hands in respectful salutation, said this to the Gracious One: “The night has passed, reverend Sir, the last watch of the night has gone, dawn has risen, the night has a joyful appearance, for a long time the Community of monks has been sitting, may the Gracious One recite the Pātimokkha for the monks.”

“The assembly is not completely pure, Ānanda.”

Then it occurred to venerable Mahāmoggallāna: “With regard to which person did the Gracious One say this: ‘The assembly is not completely pure, Ānanda’? “

Then venerable Mahāmoggallāna applied his mind and encompassed fully the whole of that Community of monks with his mind. Venerable Mahāmoggallāna saw that person who was lacking in virtue, of bad character, of impure and doubtful conduct, who covered up his deeds, who was not an ascetic, though making it known he was an ascetic, who was not living the spiritual life, though making it known he was living the spiritual life, who was filthy inside, polluted, and gone rotten, sat in the middle of the Community of monks.

Having seen (him), after rising from his seat he went to that person, and after going, he said this to that person: “Get up, friend, you have been seen by the Gracious One, there is no longer communion for you with the monks.”

Then that person was silent.

For a second time venerable Mahāmogallāna said this to that person: “Get up, friend, you have been seen by the Gracious One, there is no longer communion for you with the monks.”

For a second time that person was silent.

For a third time venerable Mahāmogallāna said this to that person: “Get up, friend, you have been seen by the Gracious One, there is no longer communion for you with the monks.”

For a third time that person was silent.

Then venerable Mahāmogallāna, having taken that person by the arm, having expelled him outside the doorway, and drawn the lock, went to the Gracious One, and after going, he said this to the Gracious One: “I have expelled that person, reverend Sir, the assembly is (now) completely pure, may the Gracious One, venerable Sir, recite the Pātimokkha for the monks.”

“It is wonderful, Moggallāna, it is marvellous, Moggallāna, how that foolish person waited until he was grabbed by the arm.”

Then the Gracious One addressed the monks: “From now onwards, monks, I will not hold the Observance, or recite the Pātimokkha. From now onwards, monks, you must hold the Observance, and recite the Pātimokkha. This is impossible, monks, it is not permitted, that the

Realised One should hold the Observance in an assembly that is not completely pure, and should recite the Pātimokkha.

There are these eight wonderful and marvellous things about the great ocean, monks, which, having seen and considered,⁶⁷ the Asuras delight in the great ocean.

Which eight?

The great ocean, monks, gradually inclines, gradually slopes, gradually slants, certainly does not have an abrupt falling away. That the great ocean, monks, gradually inclines, gradually slopes, gradually slants, certainly does not have an abrupt falling away, monks, is the first wonderful and marvellous thing about the great ocean, which, having seen and considered, the Asuras delight in the great ocean.

Furthermore, monks, the great ocean is a steady thing, which doesn't transgress the shoreline. That the great ocean, monks, is a stable thing, which doesn't transgress the shoreline, monks, is the

⁶⁷ I translate *disvā disvā* here with its concrete and abstract meanings.

second wonderful and marvellous thing about the great ocean, which, having seen and considered, the Asuras delight in the great ocean.

Furthermore, monks, the great ocean does not endure a dead corpse, and when there is a dead corpse in the great ocean it quickly carries it to the bank, throws it up on dry ground. That the great ocean, monks, does not endure a dead corpse, and when there is a dead corpse in the great ocean it quickly carries it to the bank, throws it up on dry ground, monks, is the third wonderful and marvellous thing about the great ocean, which, having seen and considered, the Asuras delight in the great ocean.

Furthermore, monks, whatever great rivers there are, that is to say: The Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī, having arrived at the great ocean, they give up their former lineages and names, and are then designated as the great ocean. That, monks, whatever great rivers there are, that is to say: The Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī, having arrived at the great ocean, give up their former lineages and names, and are then designated as the great ocean, monks, is the fourth wonderful and marvellous thing about the great ocean, which, having seen and considered, the Asuras delight in the great ocean.

Furthermore, monks, the streams in the world flow into the great ocean, and showers fall from the sky, but it is not known that there is a depletion or filling of the great ocean by that. That, monks, the

streams in the world flow into the great ocean, and showers fall from the sky, but it is not known that there is a depletion or filling of the great ocean by that, monks, is the fifth wonderful and marvellous thing about the great ocean, which, having seen and considered, the Asuras delight in the great ocean.

Furthermore, monks, the great ocean has one taste, the taste of salt. That, monks, the great ocean has one taste, the taste of salt, monks, is the sixth wonderful and marvellous thing about the great ocean, which, having seen and considered, the Asuras delight in the great ocean.

Furthermore, monks, the great ocean has many precious things, countless precious things, and therein are these precious things, that is to say: pearls, crystals, lapis lazuli, mother-of-pearl, quartz, coral, silver, gold, ruby, and cat's eyes. That, monks, the great ocean has many precious things, countless precious things, and therein are these precious things, that is to say: pearls, crystals, lapis lazuli, mother-of-pearl, quartz, coral, silver, gold, ruby, and cat's eyes, monks, is the seventh wonderful and marvellous thing about the great ocean, which, having seen and considered, the Asuras delight in the great ocean.

Furthermore, monks, the great ocean is a dwelling place for great beings, and therein are these beings: Timis, Timiṅgalas, Timirapiṅgalas, Asuras, Nāgas, Gandhabbas, and there are in the great ocean individuals of a hundred leagues, and individuals of two

hundred leagues, and individuals of three hundred leagues, and individuals of four hundred leagues, and individuals of five hundred leagues. That, monks, the great ocean is a dwelling place for great beings, and therein are these beings: Timis, Timiṅgalas, Timirapiṅgalas, Asuras, Nāgas, Gandhabbas, and there are in the great ocean individuals of a hundred leagues, and individuals of two hundred leagues, and individuals of three hundred leagues, and individuals of four hundred leagues, and individuals of five hundred leagues, monks, is the eighth wonderful and marvellous thing about the great ocean, which, having seen and considered, the Asuras delight in the great ocean.

These are these eight wonderful and marvellous things about the great ocean, which, having seen and considered, the Asuras delight in the great ocean.

In the same way, monks, there are eight wonderful and marvellous things about this Dhamma and Discipline, which, having seen and considered, the monks delight in this Dhamma and Discipline.

Which eight?

Just as the great ocean, monks, gradually inclines, gradually slopes, gradually slants, certainly does not fall away abruptly, so, monks, in this Dhamma and Discipline there is a gradual training, a gradual performance, a gradual practice, it certainly does not have an abrupt penetration of knowledge. That, monks, in this Dhamma and Discipline there is a gradual training, a gradual performance, a

gradual practice, and it certainly does not have an abrupt penetration of knowledge, is the first wonderful and marvellous thing, monks, about this Dhamma and Discipline, which, having seen and considered, the monks delight in this Dhamma and Discipline.

Just as, monks, the great ocean is a steady thing, which doesn't transgress the shoreline, so, monks, those training rules which are laid down by me for my disciples, my disciples do not transgress even for the sake of life. That, monks, those training rules which are laid down by me for my disciples, my disciples do not transgress even for the sake of life, is the second wonderful and marvellous thing, monks, about this Dhamma and Discipline, which, having seen and considered, the monks delight in this Dhamma and Discipline.

Just as, monks, the great ocean does not endure a dead corpse, and when there is a dead corpse in the great ocean it quickly carries it to the bank, throws it up on dry ground, so, monks, that person who is lacking in virtue, of bad character, of impure and doubtful conduct, who covers up his deeds, who is not an ascetic, though making it known he is an ascetic, who is not living the spiritual life, though making it known he is living the spiritual life, who is filthy inside, polluted, and gone rotten, the Community does not endure that (person), but quickly having assembled together, suspend him, and whoever was sitting in the midst of the Community of monks is then far from the Community, and the Community from him. That, monks, that person who is lacking in virtue, of bad character, of impure and doubtful conduct, who covers up his deeds, who is not an

ascetic, though making it known he is an ascetic, who is not living the spiritual life, though making it known he is living the spiritual life, who is filthy inside, polluted, and gone rotten, the Community does not endure that (person), but quickly having assembled together, suspend him, and whoever was sitting in the midst of the Community of monks, is then far from the Community, and the Community from him, is the third wonderful and marvellous thing, monks, about this Dhamma and Discipline, which, having seen and considered, the monks delight in this Dhamma and Discipline.

Just as, monks, whatever great rivers there are, that is to say: The Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī, having arrived at the great ocean, give up their former lineages and names, and are then designated as the great ocean, so, monks, there are these four classes: Khattiyas, Brāhmaṇas, Vessas, and Suddas, who, having gone forth from the home to homelessness in the Dhamma and Discipline taught by the Realised One, give up their former lineages and names, and are then designated as Sakyan ascetics. That, monks, there are these four classes: Khattiyas, Brāhmaṇas, Vessas, and Suddas, who, having gone forth from the home to homelessness in the Dhamma and Discipline taught by the Realised One, give up their former lineages and names, and are then designated as Sakyan ascetics, is the fourth wonderful and marvellous thing, monks, about this Dhamma and Discipline, which, having seen and considered, the monks delight in this Dhamma and Discipline.

Just as, monks, the streams in the world flow into the great ocean, and showers fall from the sky, but it is not known that there is a depletion or filling of the great ocean by that, so, monks, even if many monks, are completely emancipated in the Emancipation-element which has no basis for attachment remaining, it is not known that the Emancipation-element is either depleted or filled by that. That, monks, even if many monks, are completely emancipated in the Emancipation-element which has no basis for attachment remaining, it is not known that the Emancipation-element is either depleted or filled by that, is the fifth wonderful and marvellous thing, monks, about this Dhamma and Discipline, which, having seen and considered, the monks delight in this Dhamma and Discipline.

Just as, monks, the great ocean has one taste, the taste of salt, so, monks, this Dhamma and Discipline has one taste, the taste of freedom. That, monks, this Dhamma and Discipline has one taste, the taste of freedom, is the sixth wonderful and marvellous thing, monks, about this Dhamma and Discipline, which, having seen and considered, the monks delight in this Dhamma and Discipline.

Just as, monks, the great ocean has many precious things, countless precious things, and therein are these precious things, that is to say: pearls, crystals, lapis lazuli, mother-of-pearl, quartz, coral, silver, gold, ruby, and cat's eye, so, monks, this Dhamma and Discipline has many precious things, countless precious things, and therein are these precious things, that is to say: the four ways of attending to mindfulness, the four right efforts, the four paths to power, the five

faculties, the five strengths, the seven factors of Awakening, the eight-fold noble path. That, monks, this Dhamma and Discipline has many precious things, countless precious things, and therein are these precious things, that is to say: the four ways of attending to mindfulness, the four right efforts, the four paths to power, the five faculties, the five strengths, the seven factors of Awakening, the eight-fold noble path, is the seventh wonderful and marvellous thing, monks, about this Dhamma and Discipline, which, having seen and considered, the monks delight in this Dhamma and Discipline.

Just as, monks, the great ocean, is a dwelling place for great beings and therein are these beings: Timis, Timiṅgalas, Timirapiṅgalas, Asuras, Nāgas, Gandhabbas, and there are in the great ocean individuals of a hundred leagues, and individuals of two hundred leagues, and individuals of three hundred leagues, and individuals of four hundred leagues, and individuals of five hundred leagues, so, monks, this Dhamma and Discipline is a dwelling place for great beings, and therein are these beings: the stream-enterer, and he who is practising for the direct realisation of the fruit of stream-entry, the once-returner, and he who is practising for the direct realisation of the fruit of once-returning, the non-returner, and he who is practising for the direct realisation of the fruit of non-returning, the Worthy One, and he who is practising for the direct realisation of the fruit of Worthiness. That, monks, this Dhamma and Discipline is a dwelling place for great beings, and therein are these beings: the stream-enterer, and he who is practising for the direct realisation of

the fruit of stream-entry, the once-returner, and he who is practising for the direct realisation of the fruit of once-returning, the non-returner, and he who is practising for the direct realisation of the fruit of non-returning, the Worthy One, and he who is practising for the direct realisation of the fruit of Worthiness, is the eighth wonderful and marvellous thing, monks, about this Dhamma and Discipline, which, having seen and considered, the monks delight in this Dhamma and Discipline.

These are the eight wonderful and marvellous things about this Dhamma and Discipline, which, having seen and considered, the monks delight in this Dhamma and Discipline.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“On what is covered (defilement) pours down, on what is open it
does not pour down,
Therefore what is covered open up, so that it does not pour down on
you.”

5.6 The Discourse about Soṇa

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī,
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time venerable Mahākaccāyana was dwelling amongst the
Avanti people, near Kuraraghara, on Pavatta mountain. Then at that
time the lay follower Soṇa Kuṭikaṇṇa was venerable Mahākaccāyana’s
supporter.

Then when the lay follower Soṇa Kuṭikaṇṇa had gone into hiding, into
seclusion, this reflection arose in his mind: “According to the way
Master Mahākaccāyana teaches the Dhamma, it is not easy, while
dwelling in the home, to live the spiritual life, absolutely fulfilled,
absolutely pure, like a polished shell. Well now, after shaving off head-
hair and beard, and donning ochre clothes, I could go forth from the
home to homelessness.”

Then the lay follower Soṇa Kuṭikaṇṇa went to venerable
Mahākaccāyana, and after going and worshipping venerable
Mahākaccāyana, he sat down on one side. While sat on one side the lay
follower Soṇa Kuṭikaṇṇa said this to venerable Mahākaccāyana: “Here,
reverend Sir, having gone into hiding, into seclusion, this reflection

arose in my mind: ‘According to the way Master Mahākaccāyana teaches the Dhamma, it is not easy, while dwelling in the home, to live the spiritual life absolutely fulfilled, absolutely pure, like a polished shell. Well now, after shaving off head-hair and beard, and donning ochre clothes, I could go forth from the home to homelessness.’ Reverend Sir, may Master Mahākaccāyana give me the going forth.”

When that was said, venerable Mahākaccāyana said this to the lay follower Soṇa Kuṭikaṇṇa: “A solitary meal, a solitary bed, and celibacy, Soṇa, for as long as life lasts, is difficult, come on, Soṇa, right now while still living as a householder, you should devote yourself to the Buddhas’ teaching, and at suitable times (i.e. on Observance days) (have only) a solitary meal, a solitary bed, and celibacy.”

Then whatever determination the lay follower Soṇa Kuṭikaṇṇa had to go forth abated.

For a second time when the lay follower Soṇa Kuṭikaṇṇa had gone into hiding, into seclusion, this reflection arose in his mind: “According to the way Master Mahākaccāyana teaches the Dhamma, it is not easy, while dwelling in the home, to live the spiritual life, absolutely fulfilled, absolutely pure, like a polished shell. Well now, after shaving off head-hair and beard, and donning ochre clothes, I could go forth from the home to homelessness.”

For a second time the lay follower Soṇa Kuṭikaṇṇa went to venerable Mahākaccāyana, and after going and worshipping venerable Mahākaccāyana, he sat down on one side. While sat on one side the lay

follower Soṇa Kuṭikaṇṇa said this to venerable Mahākaccāyana: “Here, reverend Sir, having gone into hiding, into seclusion, this reflection arose in my mind: ‘According to the way Master Mahākaccāyana teaches the Dhamma, it is not easy, while dwelling in the home, to live the spiritual life absolutely fulfilled, absolutely pure, like a polished shell. Well now, after shaving off head-hair and beard, and donning ochre clothes, I could go forth from the home to homelessness.’ Reverend Sir, may Master Mahākaccāyana give me the going forth.”

For a second time venerable Mahākaccāyana said this to the lay follower Soṇa Kuṭikaṇṇa: “A solitary meal, a solitary bed, and celibacy, Soṇa, for as long as life lasts, is difficult, come on, Soṇa, right now while still living as a householder, you should devote yourself to the Buddhas’ teaching, and at suitable times (have only) a solitary meal, a solitary bed, and celibacy.”

For a second time whatever determination the lay follower Soṇa Kuṭikaṇṇa had to go forth abated.

For a third time when the lay follower Soṇa Kuṭikaṇṇa had gone into hiding, into seclusion, this reflection arose in his mind: “In the way Master Mahākaccāyana teaches the Dhamma, it is not easy, while dwelling in the home, to live the spiritual life, absolutely fulfilled, absolutely pure, like a polished shell. Well now, after shaving off head-hair and beard, and donning ochre clothes, I could go forth from the home to homelessness.”

For a third time the lay follower Soṇa Kuṭikaṇṇa went to venerable Mahākaccāyana, and after going and worshipping venerable Mahākaccāyana, he sat down on one side. While sat on one side the lay follower Soṇa Kuṭikaṇṇa said this to venerable Mahākaccāyana: “Here, reverend Sir, having gone into hiding, into seclusion, this reflection arose in my mind: ‘According to the way Master Mahākaccāyana teaches the Dhamma, it is not easy, while dwelling in the home, to live the spiritual life absolutely fulfilled, absolutely pure, like a polished shell. Well now, after shaving off head-hair and beard, and donning ochre clothes, I could go forth from the home to homelessness.’ Reverend Sir, may Master Mahākaccāyana give me the going forth.”

Then venerable Mahākaccāyana gave the lay follower Soṇa Kuṭikaṇṇa the going forth.

Then at that time there were few monks in the Southern State of Avanti. Then with the passing of three years venerable Mahākaccāyana, having assembled, with difficulty and with trouble, from here and there, a group of ten monks from the Community of monks, gave venerable Soṇa full ordination.

Then when venerable Soṇa, after residing for the Rains Retreat, had gone into hiding, into seclusion, this reflection arose in his mind: “I have not seen the Gracious One face to face, but I have heard that the Gracious One is such and such a one. If my preceptor would allow it I could go to see the Gracious One, the Worthy One, the Perfect Sambuddha.”

Then the venerable Soṇa, having risen from seclusion in the evening time, went to venerable Mahākaccāyana, and after going and worshipping venerable Mahākaccāyana, he sat down on one side. While sat on one side venerable Soṇa said this to venerable Mahākaccāyana: “Here, reverend Sir, having gone into hiding, into seclusion, this reflection arose in my mind: ‘I have not seen the Gracious One face to face, but I have heard that the Gracious One is such and such a one.’ If my preceptor would allow it I could go to see the Gracious One, the Worthy One, the Perfect Sambuddha.”

“Good, good, Soṇa, you must go, Soṇa, to see the Gracious One, the Worthy One, the Perfect Sambuddha. You will see, Soṇa, that Gracious One who is confident, inspiring confidence, with (sense) faculties at peace, mind at peace, having attained supreme self-control and calm, controlled, guarded, with restrained faculties, a (true) nāga.

Having seen (him), in my name you should worship the Gracious One’s feet with your head, ask (if he is) free from affliction, free from sickness, in good health, strong, and living comfortably, (saying): ‘My Preceptor, venerable Mahākaccāyana, reverend Sir, worships the Gracious One’s feet with his head, and asks (if you are) free from affliction, free from sickness, in good health, strong, and living comfortably?’ ”

“Yes, reverend Sir”, said venerable Soṇa, and after greatly rejoicing and gladly receiving this word of venerable Mahākaccāyana, having worshipped and circumambulated venerable Mahākaccāyana, after

putting his dwelling place in order, and picking up his robe and bowl, he went on walking tour towards Sāvattḥī.

Walking gradually on walking tour he went to Sāvattḥī, Jeta's Wood, Anāthapiṇḍika's monastery, and the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side venerable Soṇa said this to the Gracious One: "My Preceptor, venerable Mahākaccāyana, reverend Sir, worships the Gracious One's feet with his head, and asks (if you are) free from affliction, free from sickness, in good health, strong, and living comfortably?"

"Can you bear up, monk? Can you carry on? Did you come along the road without fatigue, and without going short of alms?"

"I can bear up, Gracious One, I can carry on, Gracious One, and I did come along the road without fatigue, and without going short of alms."

Then the Gracious One addressed Venerable Ānanda, (saying): "Please prepare a dwelling place, Ānanda, for this visiting monk." Then it occurred to venerable Ānanda: "When the Gracious One orders me, (saying): 'Please prepare a dwelling place, Ānanda, for this visiting monk,' the Gracious One wants to dwell together with that monk in one living quarters. The Gracious One wants to dwell together with venerable Soṇa in one living quarters."

And in the living quarters where the Gracious One was living, there he prepared a dwelling place for venerable Soṇa.

Then the Gracious One having spent most of the night sitting in the open air, after washing his feet, entered the living quarters.

Also venerable Soṇa having spent most of the night sitting in the open air, after washing his feet, entered the living quarters.

Then towards the time of dawn, after rising, the Gracious One requested venerable Soṇa, (saying): “May you be inspired to speak about the Dhamma, monk.”

“Yes, reverend Sir,” said venerable Soṇa, and after replying to the Gracious One, he melodiously recited all sixteen (discourses) of the Chapter of the Eights.⁶⁸

Then at the end of venerable Soṇa’s melodious recitation the Gracious One greatly rejoiced, (saying): “Good, good, monk, well learned, monk, well remembered, well born in mind, are the sixteen (discourses) of the Chapter of the Eights, you are endowed with a good voice, with good enunciation, pure articulation, which makes the meaning clear. How many Rains do you have, monk?”⁶⁹

⁶⁸ Now found as the 4th Chapter of the *Suttanipāta* collection

⁶⁹ Monks count their seniority by the amount of Rains Retreats they have spent since their higher ordination.

“I have one Rains, Gracious One.”

“But why, monk, did it take you so long (to ordain)?”

“For a long time, reverend Sir, I have seen the danger in sensual desires, but dwelling in the home there was obstruction, with many duties and many things to do.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Having seen the danger in the world, having come to know the state
free from cleaving,

The Noble One does not delight in bad deeds, the pure one does not
delight in bad deeds.”⁷⁰

⁷⁰ Udānavarga avoids the awkward repetition, by reading in the last line: *pāpo na ramate śubhe* (the bad one does not delight in what is good).

5.7 The Discourse about Revata

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta's Wood, at Anāthapiṇḍika's monastery.

Then at that time venerable Kaṅkhārevata (Doubting Revata) was sitting not far away from the Gracious One, after folding his legs crosswise, and setting his body straight, reflecting on his own purification through crossing over doubt.

The Gracious One saw venerable Kaṅkhārevata sat not far away, after folding his legs crosswise, and setting his body straight, reflecting on his own purification through crossing over doubt.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Whatever doubts there are (about) here or hereafter,
Understandable by oneself, or understandable by another,
The meditators give up all these,
The ardent ones living the spiritual life.”

5.8 The Discourse about Ānanda

Thus I heard: at one time the Gracious One was dwelling near Rājagaha, in Bamboo Wood, at the Squirrels' Feeding Place.

Then at that time venerable Ānanda on the Observance day, having dressed in the morning time, after picking up his bowl and robe, entered Rājagaha for alms.

Devadatta saw venerable Ānanda walking for alms in Rājagaha, and after seeing (him), he went to venerable Ānanda, and after going, he said this to venerable Ānanda: “From today forward, friend Ānanda, apart from the Gracious One, apart from the Community of monks, I will hold the Observance and perform [Legal] Acts of the Community.”

Then venerable Ānanda, after walking for alms in Rājagaha, while returning from the alms-round after the meal, went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side venerable Ānanda said this to the Gracious One: “Here I, reverend Sir, having dressed in the morning time, after picking up my bowl and robe, entered Rājagaha for alms. Devadatta saw me, reverend Sir, walking for alms in Rājagaha, and after seeing (me), he came to me, and after coming, he said this to me: ‘From today forward, friend Ānanda, apart from the Gracious One, apart from the

Community of monks, I will hold the Observance and perform [Legal] Acts of the Community.’

Today, reverend Sir, Devadatta will split the Order, and will hold the Observance and perform [Legal] Acts of the Community (apart).”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Done with ease by the good is good, good by the bad is done (only) with difficulty,
Bad by the bad is done with ease, bad by the Noble Ones is done (only) with difficulty.”

5.9 The Discourse about Mocking

Thus I heard: at one time the Gracious One was walking on walking tour amongst the Kosalans, together with a great Community of monks.

Then at that time a great many young brāhmaṇas were passing by not far from the Gracious One in a mocking manner.

The Gracious One saw those many young brāhmaṇas passing by not far away in a mocking manner.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“The forgetful, speaking unsuitable words, (though) appearing to be wise,⁷¹

Stretching their mouths as much as they want, are led on by what they don’t understand.”

5.10 The Discourse about Panthaka

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time venerable Cullapanthaka was sitting not far away from the Gracious One, after folding his legs crosswise, and setting his body straight, and attending to mindfulness at the front.

The Gracious One saw venerable Cullapanthaka sat not far away, after folding his legs crosswise, and setting his body straight, and attending to mindfulness at the front.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“With steady body, with steady mind,
Whether standing, sitting, or lying down,
The monk who is thus determined on mindfulness,

⁷¹ In line c the Udānavarga (14-7) reads: *vyāyacchanti mukham vāmā, extending the mouth beautifully.*

Can gain the earlier and following distinction(s).⁷²

Having gained the earlier and following distinction(s),

He can go beyond sight of the King of Death.”

⁷² This is an instance of where the constraints of the metre have necessitated the use of a singular, *visesam*, where clearly a plural is implied.

6: The Chapter (including) the Congenitally Blind

6.1 The Discourse about the Relinquishment of the Life Process

Thus I heard: at one time the Gracious One was dwelling near Vesālī, in the Great Wood, at the Gabled Hall.

Then the Gracious One, having dressed in the morning time, after picking up his bowl and robe, entered Vesālī for alms.

After walking for alms in Vesālī, when he had returned from the alms-round after the meal, he addressed venerable Ānanda, (saying): “Take up the sitting mat, Ānanda, we will go to the Cāpāla shrine to dwell for the day.”

“Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One, and taking the sitting mat, he followed along close behind the Gracious One.⁷³ Then the Gracious One went to the Cāpāla shrine, and after going, he sat down on the prepared seat.

While sat the Gracious One addressed venerable Ānanda, (saying): “Delightful, Ānanda, is Vesālī, delightful is the Udena shrine, delightful is the Gotamaka shrine, delightful is the Sattamba shrine, delightful is

⁷³ *piṭṭhito* is an ablative adverb, meaning: *at the back of*; the reduplication is emphatic: *close behind*.

the Bahuputta shrine, delightful is the Sārandada shrine, delightful is the Cāpāla shrine.

Whoever has developed, Ānanda, made much of, carried on, established, maintained, augmented, and properly instigated the four paths to power, could, if he wanted, remain for the life-span or for what is left of the life-span.⁷⁴

The Realised One has developed, Ānanda, made much of, carried on, established, maintained, augmented, and properly instigated the four paths to power. If he wanted, Ānanda, the Realised One could remain for the life-span or for what is left of the life-span.”

But venerable Ānanda, despite such a gross hint being made by the Gracious One, such a gross suggestion being made, was unable to penetrate it, and did not beg the Gracious One, (saying): “May the Gracious One remain, reverend Sir, for the life-span; may the Fortunate One remain for the life-span, for the benefit of many people, for the happiness of many people, out of compassion for the world, for the welfare, benefit, and happiness of devas and men,” like one whose mind was possessed by Māra.

⁷⁴ The Commentary specifically and clearly states that *kappa* means *life-span* here: *ettha ca kappan ti āyukappam*. I see no good reason to depart from this interpretation.

For a second time the Gracious One addressed venerable Ānanda, (saying): “Delightful, Ānanda, is Vesālī, delightful is the Udena shrine, delightful is the Gotamaka shrine, delightful is the Sattamba shrine, delightful is the Bahuputta shrine, delightful is the Sārandada shrine, delightful is the Cāpāla shrine.

Whoever has developed, Ānanda, made much of, carried on, established, maintained, augmented, and properly instigated the four paths to power, could, if he wanted, remain for the life-span or for what is left of the life-span.

The Realised One has developed, Ānanda, made much of, carried on, established, maintained, augmented, and properly instigated the four paths to power. If he wanted, Ānanda, the Realised One could remain for the life-span or for what is left of the life-span.”

But venerable Ānanda, despite such a gross hint being made by the Gracious One, such a gross suggestion being made, was unable to penetrate it, and did not beg the Gracious One, (saying): “May the Gracious One remain, reverend Sir, for the life-span, may the Fortunate One remain for the life-span, for the benefit of many people, for the happiness of many people, out of compassion for the world, for the welfare, benefit, and happiness of devas and men,” like one whose mind was possessed by Māra.

For a third time the Gracious One addressed venerable Ānanda, (saying): “Delightful, Ānanda, is Vesālī, delightful is the Udena shrine,

delightful is the Gotamaka shrine, delightful is the Sattamba shrine, delightful is the Bahuputta shrine, delightful is the Sārandada shrine, delightful is the Cāpāla shrine.

Whoever has developed, Ānanda, made much of, carried on, established, maintained, augmented, and properly instigated the four paths to power, could, if he wanted, remain for the life-span or for what is left of the life-span.

The Realised One has developed, Ānanda, made much of, carried on, established, maintained, augmented, and properly instigated the four paths to power. If he wanted, Ānanda, the Realised One could remain for the life-span or for what is left of the life-span.”

But venerable Ānanda, despite such a gross hint being made by the Gracious One, such a gross suggestion being made, was unable to penetrate it, and did not beg the Gracious One, (saying): “May the Gracious One remain, reverend Sir, for the life-span, may the Fortunate One remain for the life-span, for the benefit of many people, for the happiness of many people, out of compassion for the world, for the welfare, benefit, and happiness of devas and men,” like one whose mind was possessed by Māra.

Then the Gracious One addressed venerable Ānanda, (saying): “Go, Ānanda, now is the time for whatever you are thinking.”

“Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One, rising from his seat, worshipping and circumambulating the Gracious One, he sat down not far away at the root of a certain tree.

Then the Wicked Māra, not long after the venerable Ānanda had gone, went to the Gracious One, and after going, he stood on one side.

While stood on one side the Wicked Māra said this to the Gracious One: “May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation, now is the time, reverend Sir, for the Gracious One’s Complete Emancipation. For the Gracious One, reverend Sir, has said these words:

‘I will not attain Complete Emancipation, Wicked One, for as long as my monks are not (true) disciples, accomplished, disciplined, confident, secure, learned, bearers of Dhamma, practicing in conformity with the Dhamma, correct in their practice, living in conformity with the Dhamma, and having learned it from their own teacher, will declare, reveal, make known, set forth, open up, analyse, make plain - after giving a good rebuke with reason to the arguments of others that have arisen - and teach the wonderful Dhamma.’

But at present, reverend Sir, the Gracious One’s monks are (true) disciples, accomplished, disciplined, confident, secure, learned, bearers of Dhamma, practicing in conformity with the Dhamma, correct in their practice, living in conformity with the Dhamma, and having learned it from their own teacher, do declare, reveal, make known, set forth, open up, analyse, make plain - after giving a good rebuke with

reason to the arguments of others that have arisen - and teach the wonderful Dhamma.

May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation, now is the time, reverend Sir, for the Gracious One's Complete Emancipation. For the Gracious One has said these words:

'I will not attain Complete Emancipation, Wicked One, for as long as my nuns are not (true) disciples, accomplished, *disciplined, confident, secure, learned, bearers of Dhamma, practicing in conformity with the Dhamma, correct in their practice, living in conformity with the Dhamma, and having learned it from their own teacher, will declare, reveal, make known, set forth, open up, analyse, make plain - after giving a good rebuke with reason to the arguments of others that have arisen - and teach the wonderful Dhamma.*'

But at present, reverend Sir, the Gracious One's nuns are (true) disciples, accomplished, *disciplined, confident, secure, learned, bearers of Dhamma, practicing in conformity with the Dhamma, correct in their practice, living in conformity with the Dhamma, and having learned it from their own teacher, do declare, reveal, make known, set forth, open up, analyse, make plain - after giving a good rebuke with reason to the arguments of others that have arisen - and teach the wonderful Dhamma.*

May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation, now is the time,

reverend Sir, for the Gracious One's Complete Emancipation. For the Gracious One has said these words:

'I will not attain Complete Emancipation, Wicked One, for as long as my male lay followers are not (true) disciples, accomplished, disciplined, confident, secure, learned, bearers of Dhamma, practicing in conformity with the Dhamma, correct in their practice, living in conformity with the Dhamma, and having learned it from their own teacher, will declare, reveal, make known, set forth, open up, analyse, make plain - after giving a good rebuke with reason to the arguments of others that have arisen - and teach the wonderful Dhamma.'

But at present, reverend Sir, the Gracious One's male lay followers are (true) disciples, accomplished, disciplined, confident, secure, learned, bearers of Dhamma, practicing in conformity with the Dhamma, correct in their practice, living in conformity with the Dhamma, and having learned it from their own teacher, do declare, reveal, make known, set forth, open up, analyse, make plain - after giving a good rebuke with reason to the arguments of others that have arisen - and teach the wonderful Dhamma.

May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation, now is the time, reverend Sir, for the Gracious One's Complete Emancipation. For the Gracious One has said these words:

'I will not attain Complete Emancipation, Wicked One, for as long as my female lay followers are not (true) disciples, accomplished,

disciplined, confident, secure, learned, bearers of Dhamma, practicing in conformity with the Dhamma, correct in their practice, living in conformity with the Dhamma, and having learned it from their own teacher, will declare, reveal, make known, set forth, open up, analyse, make plain - after giving a good rebuke with reason to the arguments of others that have arisen - and teach the wonderful Dhamma.'

But at present, reverend Sir, the Gracious One's female lay followers are (true) disciples, accomplished, *disciplined, confident, secure, learned, bearers of Dhamma, practicing in conformity with the Dhamma, correct in their practice, living in conformity with the Dhamma, and having learned it from their own teacher, do declare, reveal, make known, set forth, open up, analyse, make plain - after giving a good rebuke with reason to the arguments of others that have arisen - and teach the wonderful Dhamma.*

May *the Gracious One* attain Complete Emancipation, *reverend Sir, may the Fortunate One* attain Complete Emancipation, *now is the time, reverend Sir, for the Gracious One's Complete Emancipation.* For the Gracious One has said these words:

'I will not attain Complete Emancipation, Wicked One, for as long as this spiritual life of mine has not become successful and prosperous,

well spread out, possessed by many, become great, until it is well explained amongst devas and men.⁷⁵

But at present, reverend Sir, the Gracious One's spiritual life is successful and prosperous, well spread out, possessed by many, become great, it is well explained amongst devas and men. May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation, now is the time, reverend Sir, for the Gracious One's Complete Emancipation.”

When that was said the Gracious One said this to the Wicked Māra: “You should have little concern, Wicked One, in no long time the Realised One will become completely emancipated, after three months have passed from now, the Realised One will attain Complete Emancipation.”

Then at the Cāpāla shrine the Gracious One, mindfully, with full awareness, relinquished the life process. With the relinquishment of the life process by the Gracious One there was a great earthquake, and a fearful, horrifying crash of the devas' (thunder) drum.

⁷⁵ For the correct parsing of this phrase see PED, *yāva*. Wijesekera, Syntax §9, has an interesting discussion as to whether we may have an archaic plural dative form here (= Skt. *-(e)bhyas*), and quotes the BHS parallel at Divy 201: *yāvad-deva manuṣyebhyaḥ*. If that was the correct interpretation we would need to translate: *until it is well explained to devas and men*; but as it also makes sense as a locative plural we cannot be sure which way to take it.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Measurable and immeasurable continuity,⁷⁶

And the continuation-process the Sage relinquished.

Content in himself, and concentrated,

He broke continuity of self like a coat of mail.”

6.2 The Discourse about Those with Knotted Hair

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, at the Eastern Monastery in Migāra’s mother’s mansion.

Then at that time the Gracious One having risen from seclusion in the evening time, was sitting outside the doorway.

Then the Kosalan King Pasenadi went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

Then at that time seven knotted-haired ascetics, seven of those knot-free (i.e. Jainas), seven naked ascetics, seven one-cloakers, and seven

⁷⁶ The exact interpretation of this phrase is very unsure; the Commentary offers several explanations: measurable action (*tulam*) immeasurable action (*atulam*); sense-sphere and form-sphere action (*tulam*), formless sphere action (*atulam*); measurable fruition (*tulam*), immeasurable fruition (*atulam*); or it means measuring (*tulam*) the advantages of the immeasurable (*atulam*, i.e. *nibbāna*). For *sambhava* PED only gives the meanings: *origin, birth, production*; but SED gives many more meanings for this word, among which we find: *being, existence*, (here translated as continuity); or it may be that we should take *sambhava* for *bhava* m.c. with the same meaning.

wanderers, with their nails, armpit-hair, and body hair grown long, having taken up their various requisites, were passing by not far away from the Gracious One.

The Kosalan King Pasenadi saw those seven knotted-haired ascetics, seven of those knot-free, seven naked ascetics, seven one-cloakers, and seven wanderers, with their nails, armpit-hair, and body hair grown long, who, having taken up their various requisites, were passing by not far away from the Gracious One.

Having seen (them), after rising from his seat, arranging his outer robe on one shoulder, placing his right knee-cap on the ground, towards the place where those seven knotted-haired ascetics, seven of those knot-free, seven naked ascetics, seven one-cloakers, and seven wanderers were, raising his hands in respectful salutation, he three times announced his name, (saying): “Reverend Sirs, I am the Kosalan King Pasenadi.”

Then the Kosalan King Pasenadi, not long after those seven knotted-haired ascetics, seven of those knot-free, seven naked ascetics, seven one-cloakers, and seven wanderers had gone, went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side the Kosalan King Pasenadi said this to the Gracious One: “Among those in the world, reverend Sir, who are Worthy Ones, or have entered the path to Worthiness, these are some of them.”

“But this is hard to know, Great King, by you, a householder, partaking of sense pleasures, by one dwelling in a sleeping place crowded with sons, by one enjoying sandalwood from Kāsi, by one wearing garlands, scents, and creams, by one delighting in gold and silver: ‘These are Worthy Ones, or these have entered the path to Worthiness.’

Through living together, Great King, one can understand (a person’s) virtue, and that after a long time, and not after a short time, by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

Through having dealings together, Great King, one can understand (a person’s) purity, and that after a long time, *and not after a short time, by one applying the mind, not by one not applying the mind, by one with wisdom*, not by one with poor wisdom.

Through misfortunes, Great King, one can understand (a person’s) stamina, and that after a long time, *and not after a short time, by one applying the mind, not by one not applying the mind*, by one with wisdom, not by one with poor wisdom.

Through discussion, Great King, one can understand (a person’s) wisdom, and that after a long time, *and not after a short time, by one applying the mind, not by one not applying the mind*, by one with wisdom, not by one with poor wisdom.”

“It is wonderful, reverend Sir, it is marvellous, reverend Sir, how well spoken that was, reverend Sir, by the Gracious One:

‘But this is hard to know, *Great King*, by you, a householder, partaking of sense pleasures, by one dwelling in a sleeping place crowded with sons, by one enjoying sandalwood from Kāsi, by one wearing garlands, scents, and creams, by one delighting in gold and silver: “These are Worthy, or these have entered the path to Worthiness.”

Through living together, *Great King*, one can understand (a person’s) virtue, and that after a long time, and not after a short time, by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

Through having dealings together, *Great King*, one can understand (a person’s) purity, and that after a long time, and not after a short time, by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

Through misfortunes, *Great King*, one can understand (a person’s) stamina, and that after a long time, and not after a short time, by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

Through discussion, *Great King*, one can understand (a person’s) wisdom, and that after a long time, and not after a short time, by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.’

These, reverend Sir, are my men, imposters and spies, who are returning after spying on the country, for first they have gone down (to the country), and afterwards I will go down.⁷⁷

Now these, reverend Sir, having removed dust and dirt, being bathed, well annointed, with trimmed hair and beards, dressed in clean clothes, and provided with and possessing the five strands of sensual pleasures, will amuse themselves.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“One should not endeavour in all circumstances, one should not be another’s man,
One should not live depending on another, one should not live trading in Dhamma.”

6.3 The Discourse about Reflecting

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time the Gracious One was sitting reflecting on his own abandonment of countless bad, unwholesome things, and how through development countless wholesome things had come to fulfilment.

⁷⁷ There are numerous variant readings for this word in the editions - any translation should be considered tentative.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Before it was, then it wasn’t; before it wasn’t, then it was;
It was not, and it will not be, and at present it is not found.”⁷⁸

6.4 The First Discourse about the Various Sectarrians

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time many and various sectarians, ascetics, brāhmaṇas, and wanderers were living at Sāvattḥī, having various views, various likings, various tendencies, subject to dependence on various views, (such as):

There were some ascetics and brāhmaṇas who were of this argument, this view: “The world is eternal - this alone is the truth, (all) else is foolish.”

⁷⁸ To paraphrase in line with the Commentary: *Before* Awakening there *was* defilement, *then it was not*; *before* the moment of Awakening that measureless, faultless thing (the Path) *was not* fulfilled, *then it was*; the moment of the Noble-Path *was not* before Awakening, and *will not be* in the future, *and at present it is not found*, being a one-time unrepeatable experience.

But there were some ascetics and brāhmaṇas who were of this argument, this view: “The world is not eternal - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “The world is finite - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “The world is infinite - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “That which is soul, that is (also) the body⁷⁹ - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “The soul is one thing, the body is another thing, - this alone is the truth, (all) else is foolish.”

⁷⁹ Notice that the terminology used here is not that used in the Buddhist texts themselves (where a comparable analysis might be *nāma* & *rūpa*); this ensures that what we are dealing with here are true reports of the sorts of views that were held by the other sects.

There were some ascetics and brāhmaṇas who were of this argument, this view: “The individual⁸⁰ exists after death - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “The individual does not exist after death - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “The individual exists and does not exist after death - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “The individual neither exists nor does not exist after death - this alone is the truth, (all) else is foolish.”

They lived contending, quarelling, disputing, attacking each other with sharp tongues, (saying):⁸¹ “Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.”

⁸⁰ The Commentary defines *tathāgata* here as *attā*, the individual self (ChS has the variant reading *satta*, being). This is therefore yet another usage in these views unknown to the Buddhist scriptures, and raises the question as to the relationship between the Buddhist meaning, in the sense of one who has attained Awakening, and the usage implied here, and whether the term was current before its use in the Buddhist sense.

⁸¹ More literally we could translate: *with sword-like mouths*.

Then many monks, having dressed in the morning time, after picking up their bowl and robe, entered Sāvattthī for alms.

After walking for alms in Sāvattthī, while returning from the alms-round after the meal, they went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: “Here, reverend Sir, many and various sectarians, ascetics, brāhmaṇas, and wanderers are living at Sāvattthī, having various views, various likings, various tendencies, subject to dependence on various views, (such as):

There are some ascetics and brāhmaṇas who are of this argument, this view: ‘The world is eternal - this alone is the truth, (all) else is foolish.’

But there are some ascetics and brāhmaṇas who are of this argument, this view: ‘The world is not eternal - this alone is the truth, (all) else is foolish.’

There are some ascetics and brāhmaṇas who are of this argument, this view: ‘The world is finite - this alone is the truth, (all) else is foolish.’

But there are some ascetics and brāhmaṇas who are of this argument, this view: ‘The world is infinite - this alone is the truth, (all) else is foolish.’

There are some ascetics and brāhmaṇas who are of this argument, this view: 'That which is soul, that is (also) the body - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'The soul is one thing, the body is another thing, - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'The individual exists after death - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'The individual does not exist after death - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'The individual exists and does not exist after death - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'The individual neither exists nor does not exist after death - this alone is the truth, (all) else is foolish.'

They live contending, quarelling, disputing, attacking each other with sharp tongues, (saying): 'Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.'”

“Wanderers from other sects, monks, are blind, without vision, they do not know what is good, they do not know what is not good, they do not know what is Dhamma, they do not know what is not Dhamma.

They, not knowing what is good, not knowing what is not good, not knowing what is Dhamma, not knowing what is not Dhamma, live contending, quarelling, disputing, attacking each other with sharp tongues, (saying): ‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’

Formerly, monks, in this Sāvattthī there was a certain King. Then that King, monks, addressed a certain man, (saying): ‘Please go, dear Sir, and as many of those congenitally blind as there are in Sāvattthī assemble them in one place.’

‘Yes, your Majesty’, said that man, monks, and after replying to the King, and after taking hold of all of those congenitally blind in Sāvattthī, he went to the King, and after going he said this to the King: ‘As many of those congenitally blind as there are in Sāvattthī, your Majesty, have assembled.’

‘Then show an elephant, I say, to those congenitally blind.’ ‘Yes, your Majesty’, said that man, monks, and after replying to the King, he showed an elephant to those congenitally blind, (saying): ‘Such is an elephant, blind men!’

To some of those congenitally blind he showed the elephant’s head, (saying): ‘Such is an elephant, blind men!’

To some of those congenitally blind he showed the elephant's ear,
(saying): 'Such is an elephant, blind men!'

To some of those congenitally blind he showed the elephant's tusk,
(saying): 'Such is an elephant, blind men!'

To some of those congenitally blind he showed the elephant's trunk,
(saying): 'Such is an elephant, blind men!'

To some of those congenitally blind he showed the elephant's body,
(saying): 'Such is an elephant, blind men!'

To some of those congenitally blind he showed the elephant's leg,
(saying): 'Such is an elephant, blind men!'

To some of those congenitally blind he showed the elephant's thigh,
(saying): 'Such is an elephant, blind men!'

To some of those congenitally blind he showed the top of the elephant's
tail, (saying): 'Such is an elephant, blind men!'

To some of those congenitally blind he showed the tip of the elephant's
tail, (saying): 'Such is an elephant, blind men!'

Then, monks, that man, having shown the elephant to those congenitally
blind, went to the King, and after going he said this to the King:

'Those congenitally blind have seen the elephant, your Majesty, now is
the time for whatever you are thinking, your Majesty.'

Then that King, monks, went to the congenitally blind, and after going he said this to those congenitally blind: ‘Did you see the elephant, blind men?’

‘Yes, your Majesty, we did see the elephant.’

‘Speak, blind men, (and say): “Such is an elephant.”’

Those congenitally blind who had seen the elephant’s head, monks, said this: ‘Such is an elephant, your Majesty, he is like a pot.’

Those congenitally blind who had seen the elephant’s ear, monks, said this: ‘Such is an elephant, your Majesty, he is like a winnowing fan.’

Those congenitally blind who had seen the elephant’s tusk, monks, said this: ‘Such is an elephant, your Majesty, he is like a ploughshare.’

Those congenitally blind who had seen the elephant’s trunk, monks, said this: ‘Such is an elephant, your Majesty, he is like a plough-pole.’

Those congenitally blind who had seen the elephant’s body, monks, said this: ‘Such is an elephant, your Majesty, he is like a store-house.’

Those congenitally blind who had seen the elephant’s leg, monks, said this: ‘Such is an elephant, your Majesty, he is like a pillar.’

Those congenitally blind who had seen the elephant’s thighs, monks, said this: ‘Such is an elephant, your Majesty, he is like a mortar.’

Those congenitally blind who had seen the top of the elephant's tail, monks, said this: 'Such is an elephant, your Majesty, he is like a pestle.'

Those congenitally blind who had seen the tip of the elephant's tail, monks, said this: 'Such is an elephant, your Majesty, he is like a broom,' and they, (saying): 'Such is an elephant, such is not an elephant; such is not an elephant, such is an elephant,' hit each other with their fists, and with that, monks, the King was pleased.

Just so, monks, wanderers from other sects are blind, without vision, *they do not know what is good, they do not know what is not good, they do not know what is Dhamma, they do not know what is not Dhamma.*

They, not knowing what is good, not knowing what is not good, not knowing what is Dhamma, not knowing what is not Dhamma, live contending, quarelling, disputing, attacking each other with sharp tongues, (saying): 'Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.' ”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Some ascetics and brāhmaṇas, it seems, are attached to these
(views),

Having grasped ahold of it, they dispute, (like) people who see (only)
one side.”

6.5 The Second Discourse about the Various Sectarrians

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta's Wood, at Anāthapiṇḍika's monastery.

Then at that time many and various sectarians, ascetics, brāhmaṇas, and wanderers were living at Sāvattthī, having various views, various likings, various tendencies, subject to dependence on various views, (such as):

There were some ascetics and brāhmaṇas who were of this argument, this view: "The self and the world are eternal - this alone is the truth, (all) else is foolish."

But there were some ascetics and brāhmaṇas who were of this argument, this view: "The self and the world are not eternal - this alone is the truth, (all) else is foolish."

There were some ascetics and brāhmaṇas who were of this argument, this view: "The self and the world are eternal and not eternal - this alone is the truth, (all) else is foolish."

But there were some ascetics and brāhmaṇas who were of this argument, this view: "The self and the world are neither eternal nor not eternal - this alone is the truth, (all) else is foolish."

There were some ascetics and brāhmaṇas who were of this argument, this view: "The self and the world are made by oneself - this alone is the truth, (all) else is foolish."

But there were some ascetics and brāhmaṇas who were of this argument, this view: “The self and the world are made by another - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “The self and the world are made by oneself and by another - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “The self and the world are neither made by oneself nor by another, but have arisen fortuitously - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are eternal - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are not eternal - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are eternal and not eternal - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are

neither eternal nor not eternal - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are made by oneself - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are made by another - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are made by oneself and by another - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are neither made by oneself nor by another, but have arisen fortuitously - this alone is the truth, (all) else is foolish.”

They lived contending, quarelling, disputing, attacking each other with sharp tongues, (saying): “Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.”

Then many monks, having dressed in the morning time, after picking up their bowls and robes, entered Sāvattḥī for alms.

And after walking for alms in Sāvattḥī, while returning from the alms-round after the meal, they went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: “Here, reverend Sir, many and various sectarians, ascetics, brāhmaṇas, and wanderers are living at Sāvattḥī, having various views, various likings, various tendencies, subject to dependence on various views, (such as):

There are some ascetics and brāhmaṇas who are of this argument, this view: ‘The self and the world are eternal - this alone is the truth, (all) else is foolish.’

But there are some ascetics and brāhmaṇas who are of this argument, this view: ‘The self and the world are not eternal - this alone is the truth, (all) else is foolish.’

There are some ascetics and brāhmaṇas who are of this argument, this view: ‘The self and the world are eternal and not eternal - this alone is the truth, (all) else is foolish.’

But there are some ascetics and brāhmaṇas who are of this argument, this view: ‘The self and the world are neither eternal nor not eternal - this alone is the truth, (all) else is foolish.’

There are some ascetics and brāhmaṇas who are of this argument, this view: ‘The self and the world are made by oneself - this alone is the truth, (all) else is foolish.’

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'The self and the world are made by another - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'The self and the world are made by oneself and by another - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'The self and the world are neither made by oneself nor by another, but have arisen fortuitously - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are eternal - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are not eternal - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are eternal and not eternal - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are

neither eternal nor not eternal - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are made by oneself - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are made by another - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are made by oneself and by another - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are neither made by oneself nor by another, but have arisen fortuitously - this alone is the truth, (all) else is foolish.'

They live contending, quarelling, disputing, attacking each other with sharp tongues, (saying): 'Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.'

Wanderers from other sects, monks, are blind, without vision, they do not know what is good, they do not know what is not good, they do not know what is Dhamma, they do not know what is not Dhamma.

They, not knowing what is good, not knowing what is not good, not knowing what is Dhamma, not knowing what is not Dhamma, live contending, quarelling, disputing, attacking each other with sharp tongues, (saying): ‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Some ascetics and brāhmaṇas, it seems, are attached to these
(views),
Mid-term they sink back (depressed),⁸² not having attained a firm
footing.”

6.6 The Third Discourse about the Various Sectarians

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time many and various sectarians, ascetics, brāhmaṇas, and wanderers were living at Sāvattḥī, having various views, various likings, various tendencies, subject to dependence on various views, (such as):

⁸² There is a play on the word *visīdati* here, which can mean *sinks*, and *is depressed*.

There were some ascetics and brāhmaṇas who were of this argument, this view: “The self and the world are eternal - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “The self and the world are not eternal - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “The self and the world are eternal and not eternal - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “The self and the world are neither eternal nor not eternal - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “The self and the world are made by oneself - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “The self and the world are made by another - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “The self and the world are made by oneself and by another - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “The self and the world are neither made by oneself nor by another, but have arisen fortuitously - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are eternal - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are not eternal - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are eternal and not eternal - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are neither eternal nor not eternal - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are made by oneself - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are made by another - this alone is the truth, (all) else is foolish.”

There were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are made by oneself and by another - this alone is the truth, (all) else is foolish.”

But there were some ascetics and brāhmaṇas who were of this argument, this view: “Pleasure and pain, the self and the world are neither made by oneself nor by another, but have arisen fortuitously - this alone is the truth, (all) else is foolish.”

They lived contending, quarelling, disputing, attacking each other with sharp tongues, (saying): “Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.”

Then many monks, having dressed in the morning time, after picking up their bowls and robes, entered Sāvathī for alms.

And after walking for alms in Sāvathī, while returning from the alms-round after the meal, they went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: “Here, reverend Sir, many and various sectarians, ascetics, brāhmaṇas, and wanderers are living at Sāvathī, having various views, various likings, various tendencies, subject to dependence on various views, (such as):

There are some ascetics and brāhmaṇas who are of this argument, this view: 'The self and the world are eternal - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'The self and the world are not eternal - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'The self and the world are eternal and not eternal - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'The self and the world are neither eternal nor not eternal - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'The self and the world are made by oneself - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'The self and the world are made by another - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'The self and the world are made by oneself and by another - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'The self and the world are neither made by oneself nor by another, but have arisen fortuitously - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are eternal - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are not eternal - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are eternal and not eternal - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are neither eternal nor not eternal - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are made by oneself - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are made by another - this alone is the truth, (all) else is foolish.'

There are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are made by oneself and by another - this alone is the truth, (all) else is foolish.'

But there are some ascetics and brāhmaṇas who are of this argument, this view: 'Pleasure and pain, the self and the world are neither made by oneself nor by another, but have arisen fortuitously - this alone is the truth, (all) else is foolish.'

They live contending, quarelling, disputing, attacking each other with sharp tongues, (saying): 'Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.'

“Wanderers from other sects, monks, are blind, without vision, they do not know what is good, they do not know what is not good, they do not know what is Dhamma, they do not know what is not Dhamma.

They, not knowing what is good, not knowing what is not good, not knowing what is Dhamma, not knowing what is not Dhamma, live contending, quarelling, disputing, attacking each other with sharp tongues, (saying): 'Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.'

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“This generation is intent on the I-maker, connected to the other-maker,

Some did not know that, and did not see: ‘this is a dart’.

But seeing that dart is the cause,

There is no more ‘I am the maker’ for him,

There is no more ‘Another is the maker’ for him.

This generation is possessed by conceit, tied by conceit, bound by conceit,

Talking impetuously in regard to their views, Saṃsāra has not been transcended.”

6.7 The Discourse about Subhūti

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time venerable Subhūti was sitting not far away from the Gracious One, after folding his legs crosswise, and setting his body straight, having attained a concentration free from thought.

The Gracious One saw venerable Subhūti sat not far away, after folding his legs crosswise, and setting his body straight, who had attained a concentration free from thought.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“For he who has dispelled thoughts,
Totally cut (them) off within himself without remainder,
Perceiving the formless (*nibbāna*),⁸³ beyond the shackle,
Having overcome the four yokes - he surely does not come (to birth
again).”⁸⁴

6.8 The Discourse about the Courtesan

Thus I heard: at one time the Gracious One was dwelling near Rājagaha, in Bamboo Wood, at the Squirrels’ Feeding Place.

Then at that time in Rājagaha there were two gangs, who were impassioned with a certain courtesan, whose minds were bound. Contending, quarelling, and disputing, they attacked each other with their hands, attacked with clods of earth, attacked with sticks, attacked with swords, and there (and then) they underwent death, and pain like unto death.

⁸³ *Arūpa, the formless*, is defined as signifying *nibbāna* in the Commentary here.

⁸⁴ There is another reading given in the Commentary, *na jātim-eti*, which might seem preferable, in which case the translation would run: *does not come to birth (again)*.

Then many monks, having dressed in the morning time, after picking up their bowls and robes, entered Rājagaha for alms, and after walking for alms in Rājagaha, while returning from the alms-round after the meal, went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: “Here, reverend Sir, in Rājagaha there are two gangs, who are impassioned with a certain courtesan, whose minds are bound. Contending, quarelling, and disputing, they attack each other with their hands, attack with clods of earth, attack with sticks, attack with swords, and there (and then) they undergo death, and pain like unto death.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:⁸⁵

⁸⁵ It will be noted that the Udāna that follows has very little to do with the prose introduction. One can't help feeling that there is some sort of mismatch here, and that the real occasion for the utterance has been lost. It is also worth pointing out that the Udāna is in prose in this section, whereas most (if not all) are in verse, which casts further doubt on the authenticity of the Discourse as it stands.

“What has been attained, and what can be attained -
these two are strewn with dust, for that miserable one in (wrong)
training.

Those who hold the training rules as the essence, or virtue and
practices, (right) livelihood, celibacy, and attendance as the
essence -

this is one end.

Those who say this: “There is no fault in sense pleasures” -
this is the second end.

Thus these two ends promote the cemetery grounds, and the
cemetery grounds promote (wrong) view.

Not having understood these two ends, some get stuck, some go too
far.

But for those who have understood these, who were not in that, and
because of that do not conceive (a conceit) -
there is no Cycle (of Saṃsāra) to be assigned for them.”

6.9 The Discourse about (Running) Beyond

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī,
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time the Gracious One, in the darkness and dullness of the
night, was sitting in the open air, while the oil-lamps were burning.

Then at that time many moths rushing and falling down into those oil
lamps, were coming to grief, were coming to ruin.

The Gracious One saw those many moths (who), rushing and falling down into those oil lamps, were coming to grief, were coming to ruin.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“They run beyond, not coming to the essential,
They cause new and fresh bonds to increase,⁸⁶
Like moths that fall into the lamp,
Some have settled thus on what is seen (or) heard.”

6.10 The Discourse about the Arising of the Realised One

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time venerable Ānanda went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side venerable Ānanda said this to the Gracious One: “For as long as the Realised Ones, reverend Sir, do not arise in the world, the Worthy Ones, the Perfect Sambuddhas, for that long the wanderers from other sects are venerated, respected, revered, honoured, esteemed, and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

⁸⁶ *Nava* is translated with its synonymous meanings *new* & *fresh*.

But when the Realised Ones, reverend Sir, do arise in the world, the Worthy Ones, the Perfect Sambuddhas, then the wanderers from other sects are not venerated, not respected, not revered, not honoured, not esteemed, and are not in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

Now, reverend Sir, the Gracious One is venerated, respected, revered, honoured, esteemed, and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick, and (so is) the Community of monks.”

“Just so, Ānanda, for as long as the Realised Ones, Ānanda, do not arise in the world, the Worthy Ones, the Perfect Sambuddhas, for that long the wanderers from other sects are venerated, respected, revered, honoured, esteemed, and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

But when the Realised Ones, Ānanda, do arise in the world, the Worthy Ones, the Perfect Sambuddhas, then the wanderers from other sects are not venerated, not respected, not revered, not honoured, not esteemed, and are not in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

Now the Realised One is venerated, respected, revered, honoured, esteemed, and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick, and (so is) the Community of monks.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“The glow worm shines forth
for as long as the light-maker (the sun) does not rise,
But when the brilliant one (the sun) has risen,
The (glow worm’s) light is destroyed, and does not shine forth.
In the same way the reasoners shine forth
for as long as the Perfect Sambuddhas do not arise in the world.
The reasoners are not purified, nor are their disciples,
of wrong view, they are not released from suffering.”

7: The Chapter (including) the Short (Discourses)

7.1 The First Discourse about Bhaddiya

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time venerable Sāriputta was instructing, rousing, enthusing, and cheering venerable Bhaddiya the Dwarf in countless ways with a Dhamma talk.

Then while venerable Bhaddiya the Dwarf was being instructed, roused, enthused, and cheered by venerable Sāriputta in countless ways with a Dhamma talk, his mind was freed from the pollutants without attachment.

The Gracious One saw venerable Bhaddiya the Dwarf being instructed, roused, enthused, and cheered by venerable Sāriputta in countless ways with a Dhamma talk, (and that) his mind was being freed from the pollutants without attachment.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Above, below, everywhere free,
 Not contemplating (the conceit) ‘this I am’,
 Free like this, having crossed over the flood
 Not crossed before, with no continuation in existence.”

7.2 The Second Discourse about Bhaddiya

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time venerable Sāriputta, thinking that venerable Bhaddiya the dwarf was still a trainee, was instructing, rousing, enthusing, and cheering him in abundant and countless ways with a Dhamma talk.

The Gracious One saw venerable Sāriputta, (who was) thinking that venerable Bhaddiya the dwarf was still a trainee, instructing, rousing, enthusing, and cheering him in abundant and countless ways with a Dhamma talk.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“He has cut off the cycle, gone to the desireless,
Dried up, the stream no longer flows,
Cut off, the cycle no longer rolls on,
Just this is the end of suffering.”

7.3 The Discourse about Clinging

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time almost all the people in Sāvattḥī clung exceedingly to sense pleasures, delighted, greedy, tied, infatuated, and indulgent, they dwelt having become completely intoxicated with sense pleasures.

Then many monks, having dressed in the morning time, after picking up their bowl and robe, entered Sāvattḥī for alms, and after walking for alms in Sāvattḥī, while returning from the alms-round after the meal, went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: “Here, reverend Sir, almost all the people in Sāvattḥī cling exceedingly to sense pleasures, delighted, greedy, tied, infatuated, and indulgent, they dwell having become completely intoxicated with sense pleasures.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Clinging to sense pleasures, clinging to the shackle of sense
pleasures,
Not seeing the fault in the fetters,
For sure those clinging to the shackle of the fetters
Cannot cross over the wide and great flood.”

7.4 The Second Discourse about Clinging

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time almost all the people in Sāvattthī clung to sense pleasures, delighted, greedy, tied, infatuated, indulgent and blinded, they dwelt having become completely intoxicated with sense pleasures.

Then the Gracious One, having dressed in the morning time, after picking up his bowl and robe, entered Sāvattthī for alms.

The Gracious One saw that almost all the people in Sāvattthī clung to sense pleasures, delighted, greedy, tied, infatuated, indulgent and blinded, and dwelt having become completely intoxicated with sense pleasures.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Blinded by sense pleasure, covered with a net, covered over with
the covering of craving,

Bound by (Māra) the heedless one’s kin, like fish in the mouth of a
trap,⁸⁷

They go to old age and death, like a suckling calf to its mother.”

7.5 The Discourse about Bhaddiya the Dwarf

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

⁸⁷ *The heedless one's kin* is an epithet of Māra.

Then at that time venerable Bhaddiya the Dwarf close behind many monks went to the Gracious One.

The Gracious One saw venerable Bhaddiya the Dwarf coming while still far away close behind many monks, ugly, unsightly, and deformed, whom almost all of the monks ignored.

Having seen (that), he addressed the monks, (saying): “Do you see, monks, that monk coming while still far away close behind many monks, ugly, unsightly, and deformed, whom almost all of the monks ignore?”

“Yes, reverend Sir.”

“That monk, monks, is one of great power and great majesty. There is no well-gained attainment which has not been already attained by that monk, (including) that good for which sons of good family rightly go forth from the home to the homeless life, that unsurpassed conclusion to the spiritual life, and he dwells having known, directly experienced, and attained it himself in this very life.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“With faultless⁸⁸ wheel, with a white covering, the one-spoked

⁸⁸ BJT reads *nelaggo* here, as does the SHB Commentary. The Burmese texts and Commentaries read *nelaṅgo* as here; and Udānavarga (27-30) reads

chariot rolls on,
See the untroubled one coming, who has cut off the stream, who is
unbound.”

7.6 The Discourse about the Destruction of Craving

Thus I heard: at one time the Gracious One was dwelling near Sāvathī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time venerable AññātaKoṇḍañña (Koṇḍañña, he-who-knows) was sitting not far away from the Gracious One, after folding his legs crosswise, and setting his body straight, reflecting on his own freedom through the complete destruction of craving.

The Gracious One saw venerable AññātaKoṇḍañña sat not far away, after folding his legs crosswise, and setting his body straight, reflecting on his own freedom through the complete destruction of craving.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

nelāṅgaḥ. As the simile is about a chariot, we must take *aṅga* here as referring to a chariot wheel (see Abhidhānappadīpikā-ṭīkā, comment to vs. 373: *rathassa aṅgaṃ rathāṅgaṃ*), though the allusion, of course, is to Bhaddiya’s (materially) faulty and (spiritually) faultless limbs.

“For he who has no roots, no ground, and no leaves, how then
creepers?

That firm one free from bonds - who is worthy (enough) to blame
him?

The devas praise him, and he has also been praised by Brahma.”

7.7 The Discourse about the Destruction of Diversification

Thus I heard: at one time the Gracious One was dwelling near Sāvattḥī,
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time the Gracious One was sitting reflecting on his own
giving up of signs of conceptual diversification.

Then the Gracious One, having understood his own giving up of signs of
conceptual diversification, on that occasion uttered this exalted
utterance:

“He for whom there is no diversification and persistence,
Who has transcended the tether and the obstacle,
The sage who lives without craving,
Is not despised by the world and its devas.”

7.8 The Discourse about Kaccāna

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time venerable Mahākaccāna was sitting not far away from the Gracious One, after folding his legs crosswise, and setting his body straight, and was attending well to mindfulness related to his own body.

The Gracious One saw venerable Mahākaccāna was sitting not far away, after folding his legs crosswise, and setting his body straight, and was attending well to mindfulness related to his own body.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“For he who will be always and continually
Attending to mindfulness relating to the body, (thinking):
‘There might not be, and there might not be for me,
There will not be, and there will not be for me’,
He who dwells in those gradual (stages) in that place
Can surely, at the right time, cross over clinging.”

7.9 The Discourse about the Well

Thus I heard: at one time the Gracious One was walking on walking tour amongst the Mallas with a great Community of monks and arrived at the brāhmaṇa village of the Mallas called Thūna.

The brāhmaṇa householders of Thūna heard:⁸⁹ “The ascetic Gotama, the son of the Sakyans who has gone forth from the Sakyan clan, is walking on walking tour amongst the Mallas with a great Community of monks and has arrived at Thūna”, and they completely filled the well to the top with grass and chaff, (thinking): “May these shaveling ascetics not drink (our) drinking water.”

Then the Gracious One, having gone down from the road, went to the root of a certain tree, and after going, he sat down on the prepared seat.

While sat the Gracious One addressed venerable Ānanda, (saying): “Come now, Ānanda, bring drinking water from that well.”

After that was said, venerable Ānanda said this to the Gracious One: “Now the well, reverend Sir, has been filled to the top with grass and chaff by the brāhmaṇa householders of Thūna, (thinking): ‘May these shaveling ascetics not drink (our) drinking water.’ ”

For a second time the Gracious One addressed venerable Ānanda, (saying): “Come now, *Ānanda*, bring drinking water from that well.”

⁸⁹ The Commentary explains *brāhmaṇagahapatikā* as a dvanda compound *brāhmaṇā ca gahapatikā ca*, and goes on to state that the *gahapatikā* were of the *vessā* class, but this goes very much against the clear reference in the discourse to it being a *brāhmaṇa* village. It seems better therefore to take the compound as a kammadhāraya, as in the translation here. Almost certainly the reason for trying to prevent the monks using the well is that they were *viyaṇṇā*, *classless*, and therefore considered polluting to the class-conscious brāhmaṇas.

After that was said, venerable Ānanda said this to the Gracious One: “Now the well, reverend Sir, has been filled to the top with grass and chaff by the brāhmaṇa householders of Thūna, (thinking): ‘May these shaveling ascetics not drink (our) drinking water.’ ”

For a third time the Gracious One addressed venerable Ānanda, (saying): “Come now, Ānanda, bring drinking water from that well.”

“Yes, reverend Sir”, said venerable Ānanda, and after replying to the Gracious One, and taking the bowl, he went to the well. Then as venerable Ānanda was going to that well, all the grass and chaff was thrown away from the top (of the well), and it stood full of transparent, undisturbed, clear water, to the top so that one might think it was overflowing.

Then it occurred to venerable Ānanda: “Surely it is wonderful, surely it is marvellous, the Realised One’s great power and great majesty, in that as I was going to that well, all the grass and chaff was thrown away from the top (of the well), and it stood full of transparent, undisturbed, clear water, to the top so that one might think it was overflowing.”

After taking drinking water with a bowl he went to the Gracious One, and after going, he said this to the Gracious One: “It is wonderful, reverend Sir, it is marvellous, reverend Sir, the Realised One’s great power and great majesty, in that as I was going to that well, all the grass and chaff was thrown away from the top (of the well), and it stood full of transparent, undisturbed, clear water, to the top so that one might think it was overflowing.

Please drink the drinking water, Gracious One! Please drink the drinking water, Fortunate One!”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“What will he do with a well, if there will be water at all times?

Having cut off craving at the root, who will go about seeking?”

7.10 The Discourse about Udena

Thus I heard: at one time the Gracious One was dwelling near Kosambī, in Ghosita’s Monastery. Then at that time when King Udena had gone to the pleasure park, the inner quarters (of the palace) were burnt down, and five hundred women died with (Queen) Sāmāvatī at their head.

Then many monks, having dressed in the morning time, after picking up their bowl and robe, entered Kosambī for alms, and after walking for alms in Kosambī, while returning from the alms-round after the meal, went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side those monks said this to the Gracious One: “Here, reverend Sir, when King Udena had gone to the pleasure park, the inner quarters (of the palace) were burnt down, and five hundred women died with (Queen) Sāmāvatī at their head. What is the destination of the female lay followers, reverend Sir, what is their future state?”

“There are in this, monks, female lay followers who are stream-enterers, there are once-returners, there are non-returners, - none of those female lay followers died, monks, without (having attained some) result.”⁹⁰

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

⁹⁰ *Anipphala* is a double negative, which sometimes occurs in Pāḷi in emphatic sense. More literally the sentence reads: *all of those lay disciples died, monks, not without (having attained some) result.*

“The world, in bondage to delusion, is looked on as being beautiful,⁹¹
The fool, in bondage to cleaving, is surrounded by darkness.
It seems like it is eternal,⁹² (but) there is nothing (to hold to) for the
one who sees.”

⁹¹ SED gives the following definitions for *bhavyarūpa*: *good figure or form; handsome, beautiful* - which seems appropriate here.

⁹² This verse, especially the last line, is very difficult, the translation follows the main Commentarial explanation, with the addition of *but* in brackets to give it some sort of sense. *Khāyati* is a passive verb, and cannot be in construction with the nominative *bālo*. The line *passato natthi kiñcanam*, recurs in 8.2 below. The tradition has also found the lines difficult is shown by the readings in the Sanskrit, Divyāvadāna, pg 534, and Udānavarga (27.6). There is also a reading *bhavarūpo va dissati* in the Commentary.

8: The Chapter (including) the Pāṭalī Villagers

8.1 The First Discourse about Nibbāna

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta's Wood, at Anāthapiṇḍika's monastery.

Then at that time the Gracious One was instructing, rousing, enthusing, and cheering the monks with a Dhamma talk connected with Emancipation.

Those monks, after making it their goal, applying their minds, considering it with all their mind, were listening to Dhamma with an attentive ear.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“There is that sphere, monks,
where there is no earth, no water, no fire, no air,
no sphere of infinite space, no sphere of infinite consciousness,
no sphere of nothingness, no sphere of neither perception nor non-
perception,
no this world, no world beyond, neither Moon nor Sun.

There, monks, I say there is surely no coming,
no going, no persisting, no passing away, no rebirth.
It is quite without support, unmoving, without an object,
- just this is the end of suffering.”⁹³

8.2 The Second Discourse about Nibbāna

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time the Gracious One was instructing, rousing, enthusing, and cheering the monks with a Dhamma talk connected with Emancipation.

Those monks, after making it their goal, applying their minds, considering it with all their mind, were listening to Dhamma with an attentive ear.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

⁹³ This udāna is nicely summarized in the Udānavarga (Nirvāṇavarga 26-24, 25): *That place where the elements are not found I know. There is neither space nor consciousness, no sun nor moon; No coming, no going, no rebirth, no passing away. It is without support or object - this is called the end of suffering.*

“What is called ‘the uninclined’ (Emancipation) is hard to see, for it is not easy to see the truth,
For the one who knows, who has penetrated craving, for the one who sees there is nothing (no defilements).”

8.3 The Third Discourse about Nibbāna

Thus I heard: at one time the Gracious One was dwelling near Sāvaththī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time the Gracious One was instructing, rousing, enthusing, and cheering the monks with a Dhamma talk connected with Emancipation.

Those monks, after making it their goal, applying their minds, considering it with all their mind, were listening to Dhamma with an attentive ear.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“There is, monks, an unborn, unbecome, unmade, unconditioned.
If, monks there were not that unborn, unbecome,
unmade, unconditioned, you could not know an escape here
from the born, become, made, and conditioned.

But because there is an unborn, unbecome, unmade, unconditioned, therefore you do know an escape from the born, become, made, and conditioned.”⁹⁴

8.4 The Fourth Discourse about Nibbāna

Thus I heard: at one time the Gracious One was dwelling near Sāvaththī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

Then at that time the Gracious One was instructing, rousing, enthusing, and cheering the monks with a Dhamma talk connected with Emancipation.

Those monks, after making it their goal, applying their minds, considering it with all their mind, were listening to Dhamma with an attentive ear.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“For the dependent there is agitation, for the independent there is no agitation.

When there is no agitation there is calm, when there is calm there is no inclining.

⁹⁴ Udānavarga (Nirvāṇavarga, 26-21): *(Because) there is an unborn, there is always an escape from the born, I say. Seeing the unconditioned he is freed from the conditioned.*

When there is no inclining, there is no coming or going.

When there is no coming or going, there is no passing away and rebirth.

When there is no passing away and rebirth, there is no here or hereafter or in between the two

- just this is the end of suffering.”⁹⁵

8.5 The Discourse about Cunda

Thus I heard: at one time the Gracious One was walking on walking tour amongst the Mallas with a great Community of monks, and arrived at Pāva.

There the Gracious One dwelt near Pāva, in Cunda the smith’s mango wood.⁹⁶ Cunda the smith heard: “The Gracious One, it seems, is walking on walking tour amongst the Mallas with a great Community of monks, and has arrived at Pāva, and is dwelling near Pāva, in my mango wood.”

⁹⁵ At SN 35:87 the teaching contained in this udāna is given by Ven. Mahācunda to Ven. Channa just before the latter commits suicide. Udānavarga (Nirvāṇavarga 26-20): *The independent has no agitation, he understands (true) calm here. There is neither going nor passing away - it is called the end of suffering.*

⁹⁶ Note that *-putta-* is pleonastic here, and doesn’t need translating as *kammāraputta = kammāra*; see PED, *putta* — 2. Otherwise we could take it as a surname, and write *Cunda Kammāraputta*; or translate it and write *Cunda Smithson*.

Then Cunda the smith went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side. While Cunda the smith sat on one side the Gracious One instructed, roused, enthused, and cheered him with a Dhamma talk.

Then Cunda the smith, having been instructed, roused, enthused, and cheered by the Gracious One with a Dhamma talk, said to the Gracious One: “May the Gracious One consent, reverend Sir, to me (offering him) a meal on the morrow, together with the Community of monks.”

The Gracious One consented by maintaining silence. Then Cunda the smith, having understood the Gracious One’s consent, after rising from his seat, worshipping and circumambulating the Gracious One, went away.

Then with the passing of that night, Cunda the smith, in his own residence, having had excellent comestibles and edibles made ready, and an abundance of tender pork, had the time announced to the Gracious One, (saying): “It is time, reverend Sir, the meal is ready.”

Then the Gracious One, having dressed in the morning time, after picking up his bowl and robe, together with the Community of monks, went to Cunda the smith’s residence, and after going, he sat down on the prepared seat.

Having sat down the Gracious One addressed Cunda the smith, (saying): “Serve me with the tender pork you have prepared, Cunda, but serve the

Community of monks with the other comestibles and edibles which have been prepared.

“Yes, reverend Sir”, said Cunda the smith, and after replying to the Gracious One, he served the Gracious One with the tender pork that had been prepared, but served the Community of monks with the other comestibles and edibles which had been prepared.

Then the Gracious One addressed Cunda the smith, (saying): “Throw that left over tender pork into a pit, Cunda, (for) I do not see, Cunda, in the world with its devas, Māra, and Brahmā, in this generation with its ascetics and brāhmaṇas, princes and men, one who, having eaten it, could completely digest it, except for a Realised One.”

“Yes, reverend Sir”, said Cunda the smith, and after replying to the Gracious One, and throwing what was left over of that tender pork into a pit, he went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side the Gracious One, after instructing, rousing, enthusing, and cheering Cunda the smith with a Dhamma talk, having risen from the seat, went away.

Then for the Gracious One, after eating Cunda the smith’s food, a painful affliction arose, dysentery, and strong feelings occurred, such as end in death.

There the Gracious One, mindfully, with full awareness, bore (those pains) without being troubled. Then the Gracious One addressed venerable Ānanda, (saying): “Come, Ānanda, let us go to Kusināra.”

“Yes, reverend Sir”, venerable Ānanda replied to the Gracious One.

“Having eaten Cunda the smith’s food, so I have heard,

The Firm One experienced a very strong affliction, such as ends in death.

For the Teacher, who had eaten tender pork,

A very strong sickness arose.

While (still) purging the Gracious One said:

‘I (will) go to the city of Kusināra.’ ”

Then the Gracious One, having gone down from the road, went to the root of a certain tree, and after going, he addressed venerable Ānanda, (saying): “Come now, Ānanda, prepare the outer robe folded in four for me, I am weary, Ānanda, and will sit down.”

“Yes, reverend Sir”, said venerable Ānanda, and after replying to the Gracious One, he prepared the outer robe folded in four, and the Gracious One sat down on the prepared seat.

While sat the Gracious One addressed venerable Ānanda, (saying): “Come now, Ānanda, bring drinking water, I am thirsty, Ānanda, and will drink.”

After that was said, venerable Ānanda said this to the Gracious One: “Just now, reverend Sir, five hundred wagons have passed by, and the

little water that flows, having been churned by the wheels, is stirred up and disturbed. The Kukutthā river is not far away, with transparent water, agreeable water, cool water, pure water, with beautiful banks, a delightful (place), there the Gracious One can drink drinking water, and can cool his limbs.”

For a second time the Gracious One addressed venerable Ānanda, (saying): “Come now, Ānanda, bring drinking water, I am thirsty, Ānanda, and will drink.”

For a second time *venerable Ānanda said this to the Gracious One: “Just now, reverend Sir, five hundred wagons have passed by, and the little water that flows, having been churned by the wheels, is stirred up and disturbed. The Kukutthā river is not far away, with transparent water, agreeable water, cool water, pure water, with beautiful banks, a delightful (place), there the Gracious One can drink drinking water, and can cool his limbs.”*

For a third time the Gracious One addressed venerable Ānanda, (saying): “Come now, Ānanda, bring drinking water, I am thirsty, Ānanda, and will drink.”

“Yes, reverend Sir”, said venerable Ānanda, and after replying to the Gracious One, and taking the bowl, he went to the river. Then that little river that was flowing, which had been churned by the wheels, and was stirred up and disturbed, as venerable Ānanda was going, flowed transparent, clear, and undisturbed.

Then it occurred to venerable Ānanda: “Surely it is wonderful, surely it is marvellous, the Realised One’s great power and great majesty, in that that little river that is flowing, which has been churned by wheels, and is stirred up and disturbed, as I was going, flowed transparent, clear, and undisturbed.”

After taking a bowl of drinking water he went to the Gracious One, and after going, he said this to the Gracious One: “It is wonderful, reverend Sir, it is marvellous, reverend Sir, the Realised One’s great power and great majesty, in that that little river that is flowing, which has been churned by wheels, and is stirred up and disturbed, as I was going, flowed transparent, clear, and undisturbed. Please drink the drinking water, Gracious One! Please drink the drinking water, Fortunate One!”

Then the Gracious One drank the drinking water.

Then the Gracious One with a great Community of monks went to the river Kukutthā, and after going, and entering into the river Kukutthā, bathing, and drinking, and coming back out, went to the mango wood, and after going, he addressed venerable Cundaka, (saying): “Come now, Cundaka, prepare the outer robe folded in four for me, I am weary, Cundaka, and will lie down.”

“Yes, reverend Sir”, said venerable Cundaka, and after replying to the Gracious One, he prepared the outer robe folded in four. Then the Gracious One lay down on his right side in the lion’s posture, after placing one foot on the top of the other, mindfully, with full awareness, having applied his mind to the thought of rising.

And venerable Cundaka sat down right there in front of the Gracious One.

“The Awakened One, having gone to the little river Kukutthā,
Which had water that was transparent, pleasant, and clear,
The Teacher, very weary, entered (the river),
the Realised One, who is unmatched here in the world.
After washing and drinking, the Teacher came out,
And in the middle of the group of monks, at the front,
The Teacher, the Gracious One, having taught the Dhamma here,
The Great Sage went to the mango wood.
He addressed the monk called Cundaka, (saying):
“Spread out the lying (robe) folded in four for me,”
Cunda, urged by the One with Developed Mind,
Very quickly spread (the robe) folded in four.
The Teacher, very weary, lay down,
With Cunda sat right there at the front.”

Then the Gracious One addressed venerable Ānanda, (saying): “It may be, Ānanda, that someone might cause remorse for the smith Cunda, (saying): ‘There is no gain for you, friend Cunda, it is a poor gain for you, friend Cunda, in that the Realised One, after eating his last almsfood from you, attained Complete Emancipation.’

(If) there is remorse for Cunda the smith, Ānanda, drive it out in this way, (saying): ‘There is a gain for you, friend Cunda, it is a good gain for you, friend Cunda, in that the Realised One, after eating his last almsfood from you, attained Complete Emancipation.’

I heard this face to face with the Gracious One, friend Cunda, I learned it face to face: “There are these two almsfoods which have the same fruit, have the same result, that is a greater fruit, a greater result than other almsfood.

Which two?

That almsfood which, after eating, the Realised One awakens to the unsurpassed Perfect Awakening; and that almsfood which, after eating, the Realised One attains Complete Emancipation in the Emancipation-element which has no basis for attachment remaining.

These are the two almsfoods which have the same excellent fruit, have the same excellent result, that is a greater fruit, a greater result than other almsfood.

Friend Cunda the smith has accumulated a (good) deed that is conducive to long life, friend Cunda the smith has accumulated a (good) deed that is conducive to beauty, friend Cunda the smith has accumulated a (good) deed that is conducive to happiness, friend Cunda the smith has accumulated a (good) deed that is conducive to fame, friend Cunda the smith has accumulated a (good) deed that is conducive to heaven, friend Cunda the smith has accumulated a (good) deed that is conducive to sovereignty.”

(If) there is remorse for Cunda the smith, Ānanda, you should drive it out in this way!”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“For the one who gives merit is increased,
From restraint hatred is not accumulated.
The skilful one gives up what is bad,
Through the destruction of passion, hatred, and delusion, he is
emancipated.”

8.6 The Discourse about the Pāṭali Villagers

Thus I heard: at one time the Gracious One was walking on walking tour amongst the Magadhans with a great Community of monks, and arrived at Pāṭaligāma.

The lay followers of Pāṭaligāma heard: “The Gracious One, it seems, is walking on walking tour amongst the Magadhans with a great Community of monks, and has arrived at Pāṭaligāma.”

Then the lay followers of Pāṭaligāma went to the Gracious One, and after going and worshipping the Gracious One, they sat down on one side.

While sat on one side the lay followers of Pāṭaligāma said this to the Gracious One: “May the Gracious One consent, reverend Sir, to (stay in) our rest house.”

The Gracious One consented by maintaining silence. Then the lay followers of Pāṭaligāma, having understood the Gracious One’s consent,

after rising from their seats, worshipping and circumambulating the Gracious One, went to their rest house, and after going, and spreading (the mats) so that the rest house was spread all over, and preparing the seats, setting up the water-pot, and lighting the oil-lamp, they went to the Gracious One, and after going and worshipping the Gracious One, they stood on one side.

While stood on one side the lay followers of Pāṭaligāma said this to the Gracious One: “The rest house is spread with mats all over, reverend Sir, the seats are prepared, the water-pot is set up, and the oil-lamp is lit, now is the time for whatever the Gracious One is thinking, reverend Sir.”

Then the Gracious One, having dressed, after picking up his bowl and robe, together with the Community of monks, went to the rest house, and after going, washing his feet, and entering the rest house, he sat down near to the middle pillar, facing the East, and the Community of monks, having washed their feet, and entering the rest house, sat down near the West wall, facing the East, having the Gracious One at the front.

Also the lay followers of Pāṭaligāma, having washed their feet, entered the rest house, sat down near the East wall, facing the West, having the Gracious One at the front. Then the Gracious One addressed the lay followers of Pāṭaligāma, (saying):

“There are these five dangers, householders, for one lacking in virtue, for one who has lost his virtue.

What are the five?

Here, householders, one lacking in virtue, one who has lost his virtue, because of being heedless undergoes a great loss of riches. This is the first danger for one lacking in virtue, for one who has lost his virtue.

Furthermore, householders, for one lacking in virtue, for one who has lost his virtue, a bad report goes round. This is the second danger for one lacking in virtue, for one who has lost his virtue.

Furthermore, householders, one lacking in virtue, one who has lost his virtue, whatever assembly he goes to, whether an assembly of nobles, or an assembly of brāhmaṇas, or an assembly of householders, or an assembly of ascetics, he goes without confidence, with confusion. This is the third danger for one lacking in virtue, for one who has lost his virtue.

Furthermore, householders, one lacking in virtue, one who has lost his virtue, dies bewildered. This is the fourth danger for one lacking in virtue, for one who has lost his virtue.

Furthermore, householders, one lacking in virtue, one who has lost his virtue, at the break up of the body, after death, arises in the lower world, in an unfortunate destiny, in the fall, in the nether regions. This is the fifth danger for one lacking in virtue, for one who has lost his virtue.

These are the five dangers, householders, for one lacking in virtue, for one who has lost his virtue.

There are these five advantages, householders, for one who is virtuous, for one accomplished in virtue.

What are the five?

Here, householders, one who is virtuous, one accomplished in virtue, because of being heedful obtains a great mass of riches. This is the first advantage for one who is virtuous, for one accomplished in virtue.

Furthermore, householders, of one who is virtuous, of one accomplished in virtue, a good report goes round. This is the second advantage for one who is virtuous, for one accomplished in virtue.

Furthermore, householders, one who is virtuous, one accomplished in virtue, whatever assembly he goes to, whether an assembly of nobles, or an assembly of brāhmaṇas, or an assembly of householders, or an assembly of ascetics, goes with confidence, without confusion. This is the third advantage for one who is virtuous, for one accomplished in virtue.

Furthermore, householders, one who is virtuous, one accomplished in virtue, dies without being bewildered. This is the fourth advantage for one who is virtuous, for one accomplished in virtue.

Furthermore, householders, one who is virtuous, one accomplished in virtue, at the break up of the body, after death, arises in a fortunate destiny, in a heavenly world. This is the fifth advantage for one who is virtuous, for one accomplished in virtue.

These are the five advantages, householders, for one who is virtuous, for one accomplished in virtue.”

Then the Gracious One, after instructing, rousing, enthusing, and cheering the lay followers of Pāṭaligāma for most of the night with a Dhamma talk, dismissed them, (saying): “The night has passed, householders, now is the time for whatever you are thinking.”

Then the lay followers of Pāṭaligāma, after greatly rejoicing and gladly receiving this word of the Gracious One, rising from their seats, worshipping and circumambulating the Gracious One, went away.

Then the Gracious One, not long after the lay followers of Pāṭaligāma had gone, entered an empty place.

Then at that time the Magadhan chief ministers Sunīdha and Vassakāra were building up a city at Pāṭaligāma to ward off the Vajjians.

Then at that time a great many devatās, thousands upon thousands, were taking possession of grounds at Pāṭaligāma.

In that place where the great devatās took possession of grounds, there the powerful rulers’ and great royal ministers’ minds inclined to building up residences.

In that place where the middling devatās took possession of grounds, there the middling rulers’ and middling royal ministers’ minds inclined to building up residences.

In that place where the lower devatās took possession of grounds, there the lower rulers’ and lower royal ministers’ minds inclined to building up residences.

The Gracious One saw with his divine-eye, which is purified, and surpasses that of (normal) men, that those devatās, thousands upon thousands, were taking possession of grounds at Pāṭaligāma.

In that place where the great devatās took possession of grounds, there the powerful rulers’ and great royal ministers’ minds inclined to building up residences.

In that place where the middling devatās took possession of grounds, there the middling rulers’ and middling royal ministers’ minds inclined to building up residences.

In that place where the lower devatās took possession of grounds, there the lower rulers’ and lower royal ministers’ minds inclined to building up residences.

Then towards the time of dawn, having risen from his seat, the Gracious One addressed venerable Ānanda, (saying): “Now who, Ānanda, is building a city at Pāṭaligāma?”

“The Magadhan chief ministers Sunīdha and Vassakāra, reverend Sir, are building up a city at Pāṭaligāma to ward off the Vajjians.”

“It is just as though, Ānanda, after consulting with the Tāvatiṃsa devas, in the same way, Ānanda, the Magadhan chief ministers Sunīdha and Vassakāra, are building up a city at Pāṭaligāma to ward off the Vajjians.

Here, Ānanda, I saw with my divine-eye, which is purified, and surpasses that of (normal) men, that a great many devatās, thousands upon thousands, were taking possession of grounds at Pāṭaligāma.

In that place where the great devatās took possession of grounds, there the powerful rulers’ and great royal ministers’ minds inclined to building up residences.

In that place where the middling devatās took possession of grounds, there the middling rulers’ and middling royal ministers’ minds inclined to building up residences.

In that place where the lower devatās took possession of grounds, there the lower rulers’ and lower royal ministers’ minds inclined to building up residences.

For as long, Ānanda, as there is an Ariyan sphere (of influence), for as long as there is trade, this basket-opening Pāṭaliputta will be the chief

city.⁹⁷ For Pāṭaliputta, Ānanda, there will be three dangers: from fire and from water and from the breaking of an alliance.”⁹⁸

Then the Magadhan chief ministers Sunīdha and Vassakāra went to the Gracious One, and after going, they exchanged greetings with the Gracious One and after exchanging courteous talk and greetings, they stood on one side.

While stood on one side the Magadhan chief ministers Sunīdha and Vassakāra said this to the Gracious One: “May Gotama consent, dear Sir, to us (offering him) a meal today, together with the Community of monks.”

The Gracious One consented by maintaining silence.

Then the Magadhan chief ministers Sunīdha and Vassakāra having understood the Gracious One’s consent, went to their own dwelling, and after going, in their own dwellings having had excellent comestibles and edibles made ready, announced the time to the Gracious One, (saying): “It is time, dear Gotama, the meal is ready.”

⁹⁷ *Basket-opening (place)*, appears to mean a place where there is a market = *the market town of Pāṭaliputta*. There is a play on the name *Pāṭaliputta* in the Pāḷi, which probably was originally spelt *Pāṭalipuṭa*, meaning: *the place where the Pāṭali pods open up*.

⁹⁸ The Commentary here defines *vā* as having the sense of a conjunction (as opposed to its normal sense of a disjunction), and says that the three dangers will arise simultaneously in different parts of the city.

Then the Gracious One, having dressed in the morning time, after picking up his bowl and robe, together with the Community of monks, went to the dwelling of the Magadhan chief ministers Sunīdha and Vassakāra, and after going, he sat down on the prepared seat.

Then the Magadhan chief ministers Sunīdha and Vassakāra with their own hands served and satisfied the Community of monks with the Buddha at its head with excellent comestibles and edibles.

Then the Magadhan chief ministers Sunīdha and Vassakāra, when the Gracious One had eaten and washed his hand and bowl, having taken a low seat, sat down on one side.

While sat on one side the Gracious One rejoiced the Magadhan chief ministers Sunīdha and Vassakāra with these verses:

“In that place where he makes his dwelling, having entertained
The wise and virtuous here, the restrained, who live the spiritual life,
He should dedicate a gift to the devatās who are in that place.⁹⁹
Honoured, they pay honour, revered, they revere him.
Thereafter they have compassion on him, as a mother on her own
son,
A man whom the devatās have compassion on always sees what is
auspicious.”

Then the Gracious One after rejoicing the Magadhan chief ministers Sunīdha and Vassakāra with these verses, and rising from his seat, went away.

Then at that time the Magadhan chief ministers Sunīdha and Vassakāra were following close behind the Gracious One, (thinking): “That gate by which the ascetic Gotama leaves will get the name the Gotama Gate, and that ford by which he crosses the river Gaṅgā will get the name the Gotama Ford.”

⁹⁹ The pādayuga (pair of lines) is the normal syntactical unit in the verses in the Canon, and only occasionally is it necessary to take two pādayugas together to get a complete sentence. Here, however, very unusually, we can see from the verbal syntax that we have to take *three* pādayugas together to make a complete sentence. This shows that what we have here is 2 verses of 3 pādayugas each, and they should be divided as such.

Then that gate by which the Gracious One left got the name the Gotama Gate, then the Gracious One went to the river Gaṅgā.

Then at that time the river Gaṅgā was full to the brim, and could be drunk from by crows (perched on the bank). Some of the people were seeking boats, some were seeking floats, and some were binding rafts, desiring to go from this shore to the shore beyond.

Then the Gracious One, just as a strong man might stretch out a bent arm, or bend in an outstretched arm, so did he vanish from the near bank of the river Gaṅgā, and reappeared on the far bank, together with the Community of monks.

The Gracious One saw those people, some seeking boats, some seeking floats, and some binding rafts, desiring to go from this shore to the shore beyond.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Those who cross over a sea or a lake,
(Do so) after making a bridge, and leaving the pond behind.
(While) people are still binding together a raft,
Intelligent people have crossed over.”

8.7 The Discourse on the Two Paths

Thus I heard: at one time the Gracious One was going along the high road amongst the Kosalans with venerable Nāgasamāla as the (attendant) ascetic who followed behind him.

The venerable Nāgasamāla saw two paths on the road, and having seen (that), he said this to the Gracious One: “This is the path, reverend Sir, let us go by this one, Gracious One.”

After that was said, the Gracious One said this to venerable Nāgasamāla: “This is the path, Nāgasamāla, let us go by this one.”

For a second time *venerable Nāgasamāla said this to the Gracious One:* “*This is the path, reverend Sir, let us go by this one, Gracious One.*”

After that was said, the Gracious One said this to venerable Nāgasamāla: “*This is the path, Nāgasamāla, let us go by this one.*”

For a third time venerable Nāgasamāla said this to the Gracious One: “This is the path, reverend Sir, let us go by this one, Gracious One.”

After that was said, the Gracious One said this to venerable Nāgasamāla: “This is the path, Nāgasamāla, let us go by this one.”

Then venerable Nāgasamāla, having put the Gracious One’s bowl and robe on the floor right there (and then), went away, (saying): “This is the Gracious One’s bowl and robe, reverend Sir.”

Then as venerable Nāgasamāla was going along by that path, thieves who had gone along the road, attacked him with their hands and feet, broke his bowl, and tore his double-robe.

Then venerable Nāgasamāla, with his broken bowl and torn double-robe went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side venerable Nāgasamāla said this to the Gracious One: “Here, reverend Sir, as I was going along by that path thieves who had gone along the path, attacked me with their hands and feet, broke my bowl, and tore my double-robe.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Walking together, dwelling as one,
The Perfect One mixes with ignorant people,
Having understood (that), he abandons bad deeds,
As the milk-drinking heron (abandons) water.”¹⁰⁰

¹⁰⁰ *Ninnagā* is not listed in PED, but SED (sv. *ninnagā*) defines it as *going downwards, descending, a river, mountain stream*. The milk-drinking heron is said to be able to separate the milk from the water when drinking. Udānavarga (28.3) reads: *krauñcaḥ kṣīrapako yathodakam*, which clarifies the sense.

8.8 The Discourse about Visākhā

Thus I heard: at one time the Gracious One was dwelling near Sāvattthī, at the Eastern Monastery in Migāra’s mother’s mansion.

Then at that time Migāra’s mother Visākhā’s grand-daughter, who was beloved and dear, had died.

Then Migāra’s mother Visākhā, with wet clothes and hair, in the middle of the day went to the Gracious One, and after going and worshipping the Gracious One, she sat down on one side.

While sat on one side the Gracious One said this to Migāra’s mother Visākhā: “Now where have you come from, Visākhā, with wet clothes and hair, (and why are you) coming here in the middle of the day?”

“My grand-daughter, who was beloved and dear, reverend Sir, has died. That is why, with wet clothes and hair, I am coming here in the middle of the day.”

“Would you like, Visākhā, as many children and grand-children as there are people in Sāvattthī?”

“I would like, Gracious One, as many children and grand-children as there are people in Sāvattthī.”

“But how many people, Visākhā, die every day in Sāvattthī?” “Ten people, reverend Sir, die every day in Sāvattthī, nine people, reverend

Sir, die every day in Sāvattḥī, eight people, reverend Sir, die every day in Sāvattḥī, seven people, reverend Sir, die every day in Sāvattḥī, six people, reverend Sir, die every day in Sāvattḥī, five people, reverend Sir, die every day in Sāvattḥī, four people, reverend Sir, die every day in Sāvattḥī, three people, reverend Sir, die every day in Sāvattḥī, two people, reverend Sir, die every day in Sāvattḥī, one person, reverend Sir, dies every day in Sāvattḥī, Sāvattḥī is never secluded from people who are dying.”

“Now what do you think, Visākhā, would you ever be without wet clothes and hair?”

“Surely not, reverend Sir, I have had enough, reverend Sir, with so many children and grand-children!”

“For those who have a hundred loves, Visākhā, they have a hundred sufferings, for those who have ninety loves, they have ninety sufferings, for those who have eighty loves, they have eighty sufferings, for those who have seventy loves, they have seventy sufferings, for those who have sixty loves, they have sixty sufferings, for those who have fifty loves, they have fifty sufferings, for those who have forty loves, they have forty sufferings, for those who have thirty loves, they have thirty sufferings, for those who have twenty loves, they have twenty sufferings, for those who have ten loves, they have ten sufferings, for those who have nine loves, they have nine sufferings, for those who have eight loves, they have eight sufferings, for those who have seven loves, they have seven sufferings, for those who have six loves, they

have six sufferings, for those who have five loves, they have five sufferings, for those who have four loves, they have four sufferings, for those who have three loves, they have three sufferings, for those who have two loves, they have two sufferings, for those who have one love, they have one suffering, for those who love nothing, they have no sorrow. They are griefless, dust-free, and without despair, I say.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Whatever griefs or lamentations there are,
And the many kinds of suffering in the world,
These (all) arise because of love,
Without loves, these do not originate.
Therefore they are happy and free from grief,
Who are without love for anything in the world,
Therefore those wanting what is griefless, dust-free,
Should not have love for anything in the world.”

8.9 The First Discourse about Dabba

Thus I heard: at one time the Gracious One was dwelling near Rājagaha, in Bamboo Wood, at the Squirrels' Feeding Place.

Then venerable Dabba Mallaputta went to the Gracious One, and after going and worshipping the Gracious One, he sat down on one side.

While sat on one side venerable Dabba Mallaputta said this to the Gracious One: “Now is the time for my Complete Emancipation, Fortunate One.”

“Now is the time for whatever you are thinking, Dabba.”

Then venerable Dabba Mallaputta, after rising from his seat, worshipping and circumambulating the Gracious One, after going up into the sky, and sitting in cross-legged posture in the air, in the firmament, entering the fire-element, and emerging, attained Complete Emancipation.

Then while venerable Dabba Mallaputta - after going up into the sky, and sitting in cross-legged posture in the air, in the firmament, entering the fire-element, and emerging - was attaining Complete Emancipation, his body burning and being consumed, there was no charcoal and no ash evident.

Just as while ghee or oil is burning and being consumed there is no charcoal and no ash evident, so also while venerable Dabba Mallaputta -

after going up into the sky, and sitting in cross-legged posture in the air, in the firmament, entering the fire-element, and emerging - was attaining Complete Emancipation, his body burning and being consumed, there was no charcoal and no ash evident.

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“The body broke up, perception ceased,
All feelings became cool,
(Mental) processes were pacified, consciousness came to rest.”

8.10 The Second Discourse about Dabba

Thus I heard: at one time the Gracious One was dwelling near Sāvathī, in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

There it was that the Gracious One addressed the monks, (saying): “Monks!” “Reverend Sir!” those monks replied to the Gracious One, and the Gracious One said this: “While venerable Dabba Mallaputta, monks - after going up into the sky, and sitting in cross-legged posture in the air, in the firmament, entering the fire-element, and emerging - was attaining Complete Emancipation, his body burning and being consumed, there was no charcoal and no ash evident.

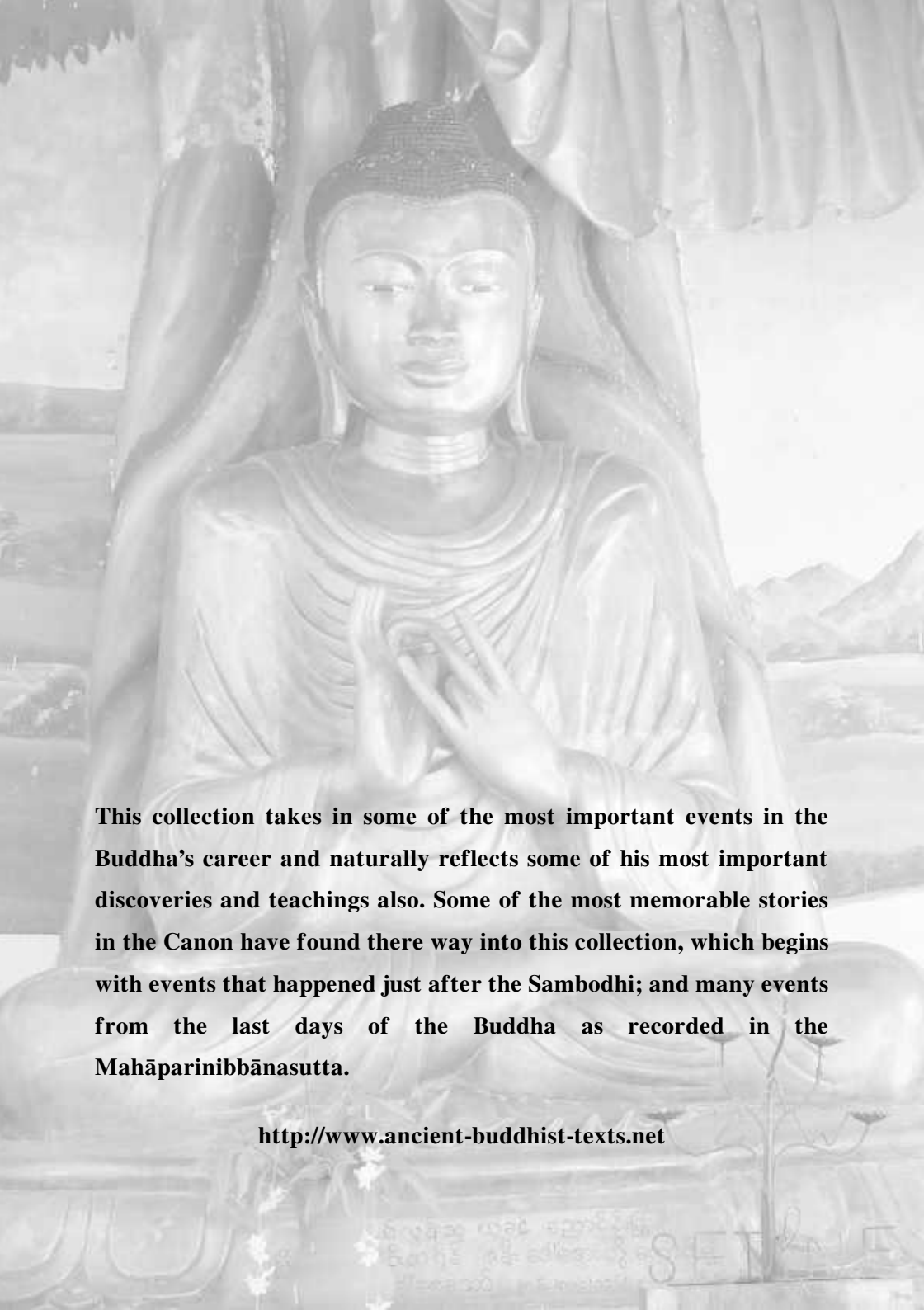
Just as while ghee or oil is burning and being consumed there is no charcoal and no ash evident, so also while venerable Dabba Mallaputta - after going up into the sky, and sitting in cross-legged posture in the air,

in the firmament, entering the fire-element, and emerging - was attaining Complete Emancipation, his body burning and being consumed,there was no charcoal and no ash evident.”

Then the Gracious One, having understood the significance of it, on that occasion uttered this exalted utterance:

“Just as for an iron bar, which is struck by fire and heat,
And gradually cooling, the destiny (of that heat) is not known,
So it is for those perfectly free, who have crossed over the flood of
bondage to sense pleasures:
There is no known destiny for those who have attained unagitated
happiness.”

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