

THE UDĀNA

Translated from the Pāli

by

PETER MASEFIELD

THE PALI TEXT SOCIETY
OXFORD

1997

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SACRED BOOKS OF THE BUDDHISTS Vol. XLII

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Reprinted 1997

ISBN 086013 311 7

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Printed in Great Britain by
Antony Rowe Ltd, Chippenham, Wiltshire

First published in 1994
Distributed by Lavis Marketing
73 Lime Walk
Oxford OX3 7AD

ABBREVIATIONS

Editions of Udāna:

Text (Ee)	PTS edition, ed. P Steinthal, 1948
Be	Chaṭṭhasaṅgāyana edition, Rangoon, 1972
Sc	Siamese edition, Bangkok, 1987

Texts:

(CPD)

A	AN	Aṅguttaranikāya
AA	Mp	Cty on A
Ap-a	Ap-a	Apadāna cty
Asl	As	Atthasālinī
D	DN	Dīghanikāya
DA	Sv	Cty on D
Dhp	Dhp	Dhammapada
Dhp-a	Dhp-a	Cty on Dhp
It	It	Itivuttaka
J	Ja	Jātaka
Khp-a	Pj I	Khuddakapāṭha
Kvu	Kv	Kathāvatthu
M	MN	Majjhimanikāya
Mahāvastu	Mvu	Mahāvastu
Miln	Mil	Milindapañha
Nett	Nett	Nettipakaraṇaṃ
Pe	Peṭ	Peṭakopadesa
Pv	Pv	Petavatthu
Pv-a	Pv-a	Cty on Pv
S	SN	Saṃyuttanikāya
SA	Spk	Cty on S

Sn	Sn	Suttanipāta
Thag	Th	Theragāthā
Thag-a	Th-a	Cty on Thag
Thīg	Thī	Therīgāthā
Ud-a	Ud-a	Udāna cty
Vibh	Vibh	Vibhaṅga
Vibh-a	Vibh-a	Cty on Vibh
Vin	Vin	Vinayapiṭaka
Vin-a	Sp	Cty on Vin
Vism	Vism	Visuddhimagga
Vv-a	Vv-a	Vimānavatthu cty

Translations:

B Disc	The Book of the Discipline (= trans of Vin)
Dhs trans	A Buddhist Manual of Psychological Ethics (= trans of Dhammasaṅgaṇī)
Dial	The Dialogues of the Buddha (= trans of D)
EV i	Elders Verses I (= trans of Thag)
EV ii	Elders Verses II (= trans of Thīg)
GD	The Group of Discourses II (= trans of Sn)
GS	The Book of the Gradual Sayings (= trans of A)
Guide	The Guide (= trans of Nett)
KS	The Book of the Kindred Sayings (= trans of S)
MLS	The Middle Length Sayings (= trans of M)
P Contr	Points of Controversy (= trans of Kv)
Ppn	The Path of Purification (= Nāṇamoli's trans of Vism)
VofU	Verses of Uplift (= Woodward's trans of Udāna)
VS	Vimāna Stories (= trans of Vv-a)

Dictionaries, etc.:

BHSD	Buddhist Hybrid Sanskrit Dictionary
CPD	A Critical Pali Dictionary
DPPN	Dictionary of Pali Proper Names
JPTS	Journal of the Pali Text Society

PED
SED

The Pali Text Society's Pali-English Dictionary
Sanskrit-English Dictionary (Monier-Williams)

INTRODUCTION

This is, as far as I know, the third time that the Udāna has been translated into English, having been preceded, firstly, by the translation of F. L. Woodward (*Verses of Uplift*, Pali Text Society, London, 1935, reprinted 1948) and, more recently, by that of J. D. Ireland (*The Udāna*, Buddhist Publication Society, Kandy, 1990).

The need for a new translation manifested itself as soon as I commenced work on a translation of its commentary; for although both of these former translations adhere in part to its commentary, neither does so sufficiently closely to provide an accompaniment to a translation of that commentary.

This is not to disparage the former translations, for it is, of course, quite legitimate for a translator, when translating a canonical text, to ignore its commentary (finalised, if not composed, anything upto a thousand years later), in the hope of arriving at a better understanding of what it might have meant to those more contemporaneous with its composition.

But when intended as a companion volume to a translation of its commentary, any translation of a canonical text has to be seen through the eyes of its commentator, and it is incumbent on its translator to present it in such a way that it expresses either how it was understood by the residents of the Mahāvihāra at Anurādhapura, the touchstone of Theravādin orthodoxy in the commentarial period, or at least how they desired it be understood.

The present translation, then, attempts at presenting the canonical Udāna as seen through the eyes of Theravādin orthodoxy in the fifth century at Anurādhapura. Quite often its

commentator, Dhammapāla, offers more than one interpretation of a given term, or phrase, and especially when discussing the Udānas themselves, the verses appended to the foregoing prose explaining how the Udāna came to be uttered. Some might argue that the fact that more than one interpretation is offered is sufficient evidence for the fact that the tradition had, by Dhammapāla's time, lost contact with the original import, or else that the commentator is simply showing off. But it seems to me more likely that such verses may well have been, if not intentionally ambiguous, then at least deliberately couched in doctrinal double-entendres, which is, after all, the mark of a good poet. In such cases, I have tried, wherever possible, to cast the translation in such a way that it allows such multiple interpretation, even if it meant that the English rendition resulted, on such occasions, in being somewhat strained.

In preparing this translation, I have consulted the following editions of the text:

(1) the 1948 reprint of P. Steinthal's PTS edition, augmented by Woodward's *Errata* based in part on Windisch's notes (JPTS 1890 pp 91ff) and in part on his own subsequent work in editing the commentary (referred to as "text" in the notes);

(2) the Burmese Chaṭṭhasaṅgāyana edition, published in Rangoon in 1972 (referred to as "Be" in the notes); and

(3) a photo-copy of a Siamese edition published in Bangkok in 1987 as volume 25 of a series of texts commemorating the king of Thailand's sixtieth birthday, provided by the National Library in Bangkok (referred to as "Se" in the notes).

Extensive attempts were made at securing also a Sinhalese edition, but without success. Since there are, as far as I am aware, no plans for producing a new edition of the text, despite the poor quality of many of the readings in Steinthal's edition, and since Be and Se are unlikely to be readily available to the general reader, I have drawn attention to most of the variant readings, trivial though many may be, found in the latter, and

upon which the translation is largely based, for the sake of completeness. Those to whom these are of no use may simply ignore them.

There were a few occasions when it was found that one or another edition contained material not found in the other two. In those cases in which it was not clear whether such material should be retained or rejected, I have normally erred on the side of caution and included the extra material enclosed in braces ({}).

A note on the list of abbreviations is also, perhaps, in order. It is, I gather, the general policy of the Pali Text Society to employ the abbreviations used in the Critical Pali Dictionary, though a cursory examination of recent publications suggests none has yet employed them in their entirety. I must admit, however, that I find such abbreviations a source of constant confusion, and have always to stop and think whether "Mp" stands for the commentary on the Aṅguttaranikāya or the Milindapañha. "AA", on the other hand, presents no such difficulty. I have therefore continued to adhere in the notes to the earlier system of abbreviations, at the same time supplying the CPD equivalents in the list of abbreviations.

Thanks are due to John Ireland for occasional correspondence on specific issues and for supplying me with an unfinished critical edition of the text he once began compiling; and to the Council of the Pali Text Society for the generous support, by way of a research scholarship, without which the present work, and the forthcoming translation of its commentary, would not have been possible.

Peter Masfield,
Sydney, November 1993.

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

CHAPTER ONE: ENLIGHTENMENT

§1. Enlightenment (1)

[1] So¹ was there heard by me on one occasion when the Lord was staying, when first awoken, at Uruvelā, at the root of the Bodhi Tree² on the bank of the river Nerañjarā. And on that occasion, the Lord had been seated for seven days in a single cross-legged position experiencing the bliss of liberation³.

Then the Lord, with the passing of those seven days, having emerged from that concentration, throughout the first watch of the night unerringly paid attention to dependent co-arising in direct order, viz. "Hence⁴, that being, this comes to be; through the arising of that, this arises. That is to say, through the condition that is ignorance, (there are generated) the formations; through the condition that is the formations, consciousness; through the condition that is consciousness, name-and-form; through the condition that is name-and-form, the six bases; through the condition that is the six bases, contact; through the condition that is contact, sensation; through the condition that is sensation, craving; through the condition that is craving, grasping; through the condition that is grasping, becoming; through the condition that is becoming, birth; through the condition that is birth, old age and dying, grief, lamentation, dukkha, dejection and despair are generated. So is there the origination of this mass that is sheer⁵ dukkha".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁶:

"When, for sure, things appear to the ardent⁷, meditating⁸ brahmin, then do all doubts on his part vanish, because he discerns the thing to have root-cause".

§2. Enlightenment (2)

[2] So⁹ was there heard by me on one occasion when the Lord was staying, when first awoken, at Uruvelā, at the root of the Bodhi Tree on the bank of the river Nerañjarā. And on that occasion, the Lord had been seated for seven days in a single cross-legged position experiencing the bliss of liberation.

Then the Lord, with the passing of those seven days, having emerged from that concentration, throughout the middle watch of the night unerringly paid attention to dependent co-arising in reverse order, viz. "Hence, that not being, this comes not to be; through the cessation of that, this ceases. That is to say, through the cessation of ignorance, (there is) cessation of the formations; through the cessation of the formations, cessation of consciousness; through the cessation of consciousness, cessation of name-and-form; through the cessation of name-and-form, cessation of the six bases; through the cessation of the six bases, cessation of contact; through the cessation of contact, cessation of sensation; through the cessation of sensation, cessation of craving; through the cessation of craving, cessation of grasping; through the cessation of grasping, cessation of becoming; through the cessation of becoming, cessation of birth; through the cessation of birth, old age and dying, grief, lamentation, dukkha, dejection and despair (all) cease. So is there the cessation of this mass that is sheer dukkha".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹⁰:

"When, for sure, things appear to the ardent, meditating brahmin, then do all doubts on his part vanish, because he has fathomed the destruction of conditions".

§3. Enlightenment (3)

So¹¹ was there heard by me on one occasion when the Lord was staying, when first awoken, at Uruvelā, at the root of the Bodhi Tree on the bank of the river Nerañjarā. And on that occasion, the Lord had been seated for seven days in a single cross-legged position experiencing the bliss of liberation.

Then the Lord, with the passing of those seven days, having emerged from that concentration, throughout the last watch of the night unerringly paid attention to dependent co-arising in direct order and reverse order, viz. "Hence, that being, this comes to be; through the arising of that, this arises. That not being, this comes not to be; through the cessation of that, this ceases. That is to say¹², through the condition that is ignorance, (there are generated) the formations; through the condition that is the formations, consciousness; through the condition that is consciousness, name-and-form; through the condition that is name-and-form, the six bases; through the condition that is the six bases, contact; through the condition that is contact, sensation; through the condition that is sensation, craving; through the condition that is craving, grasping; through the condition that is grasping, becoming; through the condition that is becoming, birth; through the condition that is birth, old age and dying, grief, lamentation, dukkha, dejection and despair are generated. So is there the origination of this mass that is sheer dukkha. Through the cessation, without remainder, via fading away, of this same ignorance, (there is) cessation of the formations; through the cessation of the formations, cessation of consciousness; through the cessation of consciousness, cessation of name-and-form; through the cessation of name-and-form, cessation of the six bases; through the cessation of the six bases, cessation of contact; through the cessation of contact, cessation of sensation; through the cessation of sensation, cessation of craving; through the cessation of craving, cessation of grasping; through the cessation of grasping, cessation of becoming; through the cessation of becoming, cessation of birth; through the cessation of birth, old age and dying, grief, lamentation, dukkha, dejection and despair (all) cease. So is there the cessation of this mass that is sheer dukkha".

[3] Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹³:

"When, for sure, things appear to the ardent, meditating brahmin, he remains dispersing Māra's army, (like) the sun when still lighting up the sky¹⁴".

§4. Banyan

So¹⁵ was there heard by me on one occasion when the Lord was staying, when first awoken, at Uruvelā, at the Ajapāla Banyan¹⁶ on the bank of the river Nerañjarā. And on that occasion, the Lord had been seated for seven days in a single cross-legged position experiencing the bliss of liberation¹⁷. Then the Lord, with the passing of those seven days, emerged from that concentration.

Then a certain brahmin of the "Humhuṅka" breed¹⁸ approached the Lord and, having approached, exchanged mutual greetings with the Lord; and, having let talk conducive to mutual greetings that was memorable¹⁹ run its course, he then stood to one side. And so stood to one side, that brahmin said this to the Lord: "Now, how far, friend Gōtama, is one a brahmin, and what, moreover, are the states making one a brahmin²⁰?"

Then the Lord, fathoming this matter, gave rise at that time to this Udāna²¹:

"Whoever be a brahmin, one whose state is that in which evil has been ousted, that one²², being no 'Hum hum' type²³, without stains²⁴, self-controlled, Veda-end-gone²⁵, one who has lived²⁶ the Brahmācariya, might rightly profess the Brahmā-creed²⁷, he for whom there are none of the preponderances²⁸ with respect to anything amidst this world".

§5. The Elders

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the venerable Sāriputta and the venerable Mahāmoggallāna and the venerable Mahākassapa and the venerable Mahākaccāna²⁹ and the venerable Mahākoṭṭhita³⁰ and the venerable Mahākappina and the venerable Mahācunda and the venerable Anuruddha and the venerable Revata and the venerable Nanda³¹ approached the Lord.

[4] And the Lord saw those venerable ones coming when still quite far off and, upon seeing them, addressed the monks (saying): "These, monks, are brahmins who are coming; these,

monks, are brahmins who are coming". With this thus said, a certain monk of the brahmin breed said this to the Lord: "Now, how far, Lord, is one a brahmin, and what, moreover, are the states making one a brahmin⁵²?"

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁵³:

"Those who, having ousted evil states, fare mindful at all times—those buddhas in whom the fetter has been destroyed—these truly in this world are brahmins".

§6. With Kassapa

So was there heard by me on one occasion when the Lord was staying at Rājagaha, at the Squirrels' Feeding Ground in the Bamboo Grove. And on that occasion, the venerable Mahākassapa was staying at the Pepper Den⁵⁴, afflicted⁵⁵, subjected to dukkha, severely sick. Then the venerable Mahākassapa, in due course, emerged from that affliction. Then this occurred to the venerable Mahākassapa when he had emerged from that affliction: "What if I were to enter Rājagaha in search of alms?"

And on that occasion as many as five hundred devatās became eagerly entered upon acquisition of almsfood for the venerable Mahākassapa. But the venerable Mahākassapa, having rejected all those five hundred devatās, dressed at a particular occasion during the morning and, taking bowl and robe, entered Rājagaha in search of alms in the direction of the streets of the poor, the streets of those suffering great hardship, the streets of the weavers. And the Lord saw the venerable Mahākassapa wandering in Rājagaha⁵⁶ in search of alms in the direction of the streets of the poor, the streets of those suffering great hardship, the streets of the weavers.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"One not nourishing another, well known, tamed, established in the essence, one in whom the āsavas have been destroyed, with faults expunged⁵⁷—that one do I call a brahmin".

§7. At Pāvā

So was there heard by me on one occasion when the Lord was staying at Pāvā³⁸, at the Ajakalāpaka Shrine within the realm of the yakkha Ajakalāpaka. And on that occasion, the Lord was seated in the open air, at night, in the dimness, in the darkness; [5] and the (sky-)deva was spotting one by one. Then the yakkha Ajakalāpaka, desiring to give rise to fear, stupefaction and horripilation in the Lord, approached the Lord and, having approached, three times performed his akkula-pakkula saying: "Akkula-pakkula³⁹ !" not far from the Lord, (adding:) "This goblin is for you, recluse !".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁴⁰:

"It is when, with respect to dhammas that are one's own, one be gone to the other shore, that one becomes the brahmin; then does one proceed beyond this goblin and pakkula⁴¹".

§8. Saṅgāmaji

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the venerable Saṅgāmaji had arrived at Sāvatti with the aim of seeing the Lord. And the venerable Saṅgāmaji's former female partner came to hear: "The worthy Saṅgāmaji has arrived, it is said⁴², in Sāvatti" whereupon, taking her young boy, she went to Jeta's Grove.

And on that occasion, the venerable Saṅgāmaji was seated for the day's rest⁴³ at the root of a certain tree. Then the venerable Saṅgāmaji's former female partner approached the venerable Saṅgāmaji and, having approached, said this to the venerable Saṅgāmaji: "Nourish me, recluse, for I am one with a small son⁴⁴ !". With this thus said, the venerable Saṅgāmaji remained silent.

For a second time, too, the venerable Saṅgāmaji's former female partner said this to the venerable Saṅgāmaji: "Nourish me, recluse, for I am one with a small son !". And for a second time, too, the venerable Saṅgāmaji remained silent.

For a third time, too, the venerable Saṅgāmaji's former female partner said this to the venerable Saṅgāmaji: "Nourish me, recluse, for I am one with a small son!". And for a third time, too, the venerable Saṅgāmaji remained silent.

Then the venerable Saṅgāmaji's former female partner⁴⁵, having set down that young boy in front of the venerable Saṅgāmaji, departed, saying: "This is your son, recluse; nourish him⁴⁶!"

But the venerable Saṅgāmaji did not look at the young boy nor even address him. Then the venerable Saṅgāmaji's former female partner, [6] looking back after she had gone (but) a short distance⁴⁷, saw the venerable Saṅgāmaji not looking at the young boy nor even addressing him. Upon seeing this, it occurred to her that: "This recluse has no need⁴⁸ of a son, even"; and, having turned away again therefrom, departed taking the young boy with her. And the Lord saw with his heavenly eye, quite pure, transcending that of humans, that impropriety of such a form on the part of the venerable Saṅgāmaji's former female partner.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁴⁹:

"He rejoices not at her approach, he grieves not at her departing; Saṅgāmaji, from the bond released—that one do I call a brahmin".

§9. Matted-hair Ascetics

So was there heard by me on one occasion when the Lord was staying at Gayā, on Gayā Head. And on that occasion, a good many matted-hair ascetics on the cold, wintry nights in the season of snowfall forming the intervening octad were bobbing up and bobbing down⁵⁰ in the Gayā⁵¹, performing acts of bobbing up and bobbing down, sprinkling (themselves) and pouring oblations to Agni, thinking that in this way there was purity.

And the Lord saw that good many matted-hair ascetics on the cold, wintry nights in the season of snowfall forming the intervening octad, who were bobbing up and bobbing down in

the Gayā, performing acts of bobbing up and bobbing down⁵², sprinkling (themselves) and pouring oblations to Agni, thinking that in that way there was purity.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁵³:

“There is no being clean⁵⁴ through water, or abundant folk would bathe here; in whom there be truth and Dhamma—that is the one who is clean and that is the one who is the brahmin”.

§10. With Bāhiya

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, Bāhiya, the Wood-robed One, was residing at Suppāraka, on the seashore, being respected, revered⁵⁵, thought highly of, worshipped, honoured, being a gainer of robe, almsfood, lodging, and medicinal requisites as a support during sickness⁵⁶. Then there so arose in the mind of Bāhiya, the Wood-robed One, who had gone into hiding, who was in seclusion, this reflection: “Whoever⁵⁷ there be in this world who are arahants or who have attained the arahant-path—now, I must be one of them”.

Then [7] a devatā who had been a former blood-relation of Bāhiya, the Wood-robed One, possessing pity for him, desiring his welfare upon understanding with his mind the reflection in the mind of Bāhiya, the Wood-robed One, approached Bāhiya, the Wood-robed One; and having approached, he uttered this to Bāhiya, the Wood-robed One: “You, Bāhiya, are certainly no arahant nor even one who has attained the arahant-path; nor is this practice of yours one by which you could become⁵⁸ an arahant or one who has attained the arahant-path”.

“Then who⁵⁹ now in this world, O devatā⁶⁰, are arahants or those who have attained the arahant-path?” “There is, Bāhiya, in the northern countries a city named Sāvatti. There there now stays he who is the Lord, the Arahant, the Perfectly Self-Enlightened One. For this Lord, Bāhiya, is not only the Arahant, but also teaches Dhamma for the sake of arahantship”.

Then Bāhiya, the Wood-robed One, shocked by that devatā, immediately departed from Suppāraka⁶¹ and, with a stay of a

single night on the whole thing, approached the Lord who was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove⁶².

And on that occasion a good many monks were walking up and down⁶³ in the open air. Then Bāhiya, the Wood-robed One, approached those monks and, having approached, said this to those monks: "Where now, sirs, is the Lord, the Arahant, the Perfectly Self-Enlightened One, now staying? We are desirous of seeing that Lord, that Arahant, that Perfectly Self-Enlightened One". "The Lord is entered amidst the houses in search of alms, Bāhiya".

Then, with the appearance of one in a hurry, Bāhiya, the Wood-robed One, having emerged from Jeta's Grove, and having entered Sāvatti, saw the Lord wandering in Sāvatti in search of alms, inspiring devotion, worthy of devotion⁶⁴, with calmed faculties, with calmed mind, having reached the utmost tamedness and (utmost) calmness, tamed, warded, with faculties restrained, a nāga⁶⁵; and, upon seeing him, he approached the Lord and, having approached, fell with his head at the Lord's feet and said this to the Lord: "May the Lord teach me Dhamma, Lord; may the Sugata teach (me) Dhamma, which should be to my⁶⁶ long-term well-being and happiness". With this thus said, the Lord said this to Bāhiya, the Wood-robed One: "It is not the time right now, Bāhiya; we are entered amidst the houses⁶⁷ in search of alms".

For a second time, too, Bāhiya, the Wood-robed One, said this to the Lord: "But it is hard to know, Lord, of the dangers to the life of the Lord or of the dangers to this life of mine. [8] May the Lord teach me Dhamma, Lord; may the Sugata teach (me) Dhamma, which should be to my long-term well-being and happiness". For a second time, too, the Lord said this to Bāhiya, the Wood-robed One: "It is not the time right now, Bāhiya; we are entered amidst the houses in search of alms".

For a third time, too, Bāhiya, the Wood-robed One, said this to the Lord: "But it is hard to know, Lord, of the dangers to the life of the Lord or of the dangers to this life of mine. May the Lord teach me Dhamma, Lord; may the Sugata teach (me) Dhamma, which should be to my long-term well-being and happiness".

“Therefore, Bāhiya, you should so train yourself that with respect to the seen there will be merely the seen, that with respect to the heard there will be merely the heard, that with respect to the sensed⁶⁸ there will be merely the sensed, that with respect to the cognised there will be merely the cognised—so should you, Bāhiya, train yourself⁶⁹. When for you, Bāhiya, with respect to the seen there will be merely the seen, with respect to the heard there will be merely the heard, with respect to the sensed there will be merely the sensed, with respect to the cognised there will be merely the cognised, then you, Bāhiya, will not be therewith. When you, Bāhiya, are not therewith, then you, Bāhiya, will not be therein. When you, Bāhiya, are not therein, then you, Bāhiya, will be neither here nor there nor, additionally, in both⁷⁰—this alone is the end of dukkha”.

And, moreover, through that brief Dhamma-teaching from the Lord, the heart of Bāhiya, the Wood-robed One, was, through not clinging, immediately liberated from the āsavas.

Then the Lord, having exhorted Bāhiya, the Wood-robed One, with this brief exhortation, departed. And not long after the Lord had departed, a cow with a year-old calf collided⁷¹ with Bāhiya, the Wood-robed One, and deprived him of his life⁷².

Then the Lord, as he was returning from his almsround following the midday meal after having wandered in Sāvatti in search of alms, emerged from the city together with a good many monks, and saw Bāhiya, the Wood-robed One, who had finished his time; and upon seeing him, he addressed the monks, saying: “Monks, take the body of Bāhiya, the Wood-robed One, put it on a couch⁷³, carry it away, set fire to it and then construct a stūpa for him, for a fellow brahmacārin of yours, monks, has finished his time”.

Those monks gave their consent to the Lord, saying: “So be it, Lord”, put⁷⁴ the body of Bāhiya, the Wood-robed One, on a couch, carried it away, set fire to it and then constructed⁷⁵ a stūpa for him, after which they approached the Lord; and, having approached, they greeted the Lord⁷⁶ and then seated themselves to one side. And so seated to one side, those monks said this to the Lord: “The body of Bāhiya, the Wood-robed One,

has been cremated, Lord, and a stūpa constructed for him. What is his destiny, what is his future state?" "Wise, monks, was Bāhiya, the Wood-robed One; he practised a Dhamma consistent with Dhamma. And he was not [9] one to vex me on the basis of Dhamma⁷⁷. Bāhiya, the Wood-robed One, monks, has attained parinibbāna⁷⁸".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁷⁹:

"Wherein water, earth, heat and wind find no footing, therein stars do not sparkle nor is the sun manifest, therein the moon does not lustre, therein the gloom is not found. And when the brahmin sage through sage-hood has experienced (this) for himself, then he is freed from form and formlessness, from happiness and dukkha".

This is also an Udāna spoken by the Lord—so was there (this same) heard by me⁸⁰.

This is the first, Enlightenment, chapter, these ten—three Enlightenment, Banyan, The Elders and With Kassapa, At Pāvā⁸¹, Saṅgāmaji, Matted-hair Ascetics, and With Bāhiya—being its⁸² batch⁸³.

Notes to Chapter One

¹ For a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 30.

² The tree (at Budh Gaya) under which the Buddha attained enlightenment. Tradition has it that a cutting was sent to Sri Lanka with Mahinda, which was subsequently planted at Anurādhapura. The original is then said to have died out and to have been replaced by a cutting taken from the one in Anurādhapura.

³ Reading vimuttisukhapaṭisaṃvedī with Be for text's Se vimuttisukhaṃ paṭisaṃvedī.

⁴ Reading manasākāsi | itū imasmim with Be Se for text's manasākāsi itū. Imasim.; cp cty.

⁵ Reading kevalassa, here and in the next two suttas, with Be Se and Ud-a; text omits.

⁶ Also at Vin i 2; quoted Khp-a 13, Asl 17, Nett 145. Cp also Mahāvastu ii 416.

⁷ Ātāpino; with an underlying notion of heat, or tapas. See next.

⁸ Jhāyato; the Pāli verb jhāyati can stand either for Sanskrit dhyāyati, to meditate, or kṣāyati, to burn. The ambiguity is no doubt intentional, especially given its juxtaposition with ātāpino.

⁹ For a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 30f.

¹⁰ Also at Vin i 2, and quoted Nett 145, 151; cp also Mahāvastu ii 417.

¹¹ For a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 31.

¹² Text abbreviates; I follow Be and Se which print in full.

¹³ Cp Mahāvastu ii 417.

¹⁴ Suriyo va obhāsayaṃ antaḷikkhaṃ; other translators seem to have taken va here as iva, viz. Woodward (VofU 3) "Just as the sun when lighting up the sky", Horner (B Disc iv 3) "Like as the sun when lighting up the sky", and Ireland (p 13) "As does the sun illumining the sky", as does Nāṇamoli (*The Life of the Buddha*, Kandy, 1984, p 31) "There, like the sun who lights up the sky" (though not at Guide 151 § 831: "As the sun's orb illuminates

the firmament"). But the cty seems to take it as *eva*, with the implication that the two actions occur simultaneously. It may also be noted that all four translators take *tiṭṭhati* (remains) as "stands", which can hardly be maintained when it be recalled that the Lord is, at the time in question, still seated in a cross-legged position.

¹⁵ Also at Vin i 2f; for a further translation, cp Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 32f.

¹⁶ Ajapālanigrodhe; a tree near the Bodhi Tree and scene of many episodes in the Buddha's career, including Sujāta's offering of milk-rice just before his enlightenment, Brāhmā Sahampati's exhortation to the Buddha that he should teach, his meeting with the merchants Tapussa and Bhallika, and several encounters with Māra, etc.

¹⁷ Reading *vimuttisukhapaṭisaṃvedī* with Be Vin for text's *Se vimuttisukhaṃ paṭisaṃvedī*. Cp Ud I above.

¹⁸ Reading *huṃhuṅkajātiko* with Be Se for text's Vin *huhuṅkajātiko*; cp VofU 3 n 1 (I presume that by "DA" Woodward here means "Vin-a"); B Disc iv 3 n 3; and JPTS, 1897-1901, p 42. On *huṃ* meaning disapproval, cp Vism 96, 105; on its (possibly) meaning approval/acceptance, Vv-a 77; whilst on *huṃhuṅka* meaning one uttering the sound *huṃ huṃ*, cp the mantra *Om maṇi padme huṃ*, etc. A similar version of this episode is to be found at Mahāvastu iii 325.

¹⁹ Be Se Vin read *sāraṇiyaṃ* with text's *sārāṇiyaṃ*.

²⁰ Reading *brāhmaṇakaraṇā* with Be Se Vin and Ud-a for text's *brāhmaṇakārakā*.

²¹ Quoted at Nett 150; Nāṇamoli's translation of same (Guide 200) is so unliteral that the meanings of many of the essential terms are obscured.

²² Text Vin Nett insert *brāhmaṇo*; Be Se and Ud-a omit.

²³ Reading *nihūṃhuṅko* with Be Se (Vin *nihuhuṅko*) for text's *nīhuhuṅko*, Nett *nihuhūṃko*.

²⁴ Nikkasāvo; Vin *nikāsavo*. Ireland, given his note 6 at p 125, seems to have misread this as *nirāsavo*, or else been misled by the version of the verse at Mahāvastu iii 325.

²⁵ Cp cty which gives two different explanations; Nāṇamoli

(Guide) "perfect in science", (*Life*) "perfect in knowledge".

²⁶ Be Se read *vūsita*° for text's *Vin Nett vusitā*°; *Nāṇamoli* (Guide) "lives", (*Life*) "living".

²⁷ *Brahmavādaṃ*; literally, the speech or utterance or doctrine (or 'ism'), etc., of Brahman, with several other interpretations possible. According to *SEDsv*, it is a discourse on, or explanation of, sacred texts, and synonymous with *brahmavādin*, a defender or expounder of the Veda, or one who asserts that all things are to be identified with Brahman, a *Vedāntin*. Of these, the sense of "defender or expounder of the Veda" or "Vedāntin" would seem most likely that intended by the verse, assuming the latter were already not only in use during the Buddha's day but also known to him. *Ud-a* deals with it in a quite perfunctory manner, which explanation *Nāṇamoli* interpolates into the verse. Woodward (*VofU* 4) simply repeats an earlier translation of C. A. F. Rhys Davids, Miss Horner (*B Disc iv* 4) takes *brahmavādaṃ* as "the Brahma-speech", whilst Ireland (p 14), perhaps following her, takes same as "the word 'brahma'", adding a note that "'Brahma' means highest, supreme or divine; it is also the name for one of the highest types of gods" (p 125 n 7), which is to ignore the distinction to which *SEDsv* draws our attention, viz. that in compounds, the nominative neuter (*Brahma*°) is used "for the impersonal Spirit" and the nominative masculine (*Brahmā*°) "for the personal god". The first member of the compound *brahmavādaṃ* must therefore represent Brahman (neuter) alone. It is not entirely clear which of the two Miss Horner took it to mean.

²⁸ *Ussadā*; rendered by *Nāṇamoli* (Guide) as "favourites", (*Life*) as "proud", but at *Ppn* 104 as "prominence"; cp also *Vv-a* 19. This part of the verse recurs at *Sn* 783, where Norman (*CD ii* 91) takes this as "haughtiness".

²⁹ Reading *Mahākaccāno* with Be Se for text's *Mahākaccāyano*.

³⁰ Be *Mahākoṭṭhika*.

³¹ Reading *Āyasmā ca Revato āyasmā ca Nando* with Be Se for text's *āyasmā ca Revato āyasmā ca Devadatto āyasmā ca Ānando*; *Devadatta* could clearly not be included in this list of monks who were arahants, given his misdemeanours, whilst *Ānanda* only

became such after the death of the Buddha. Neither Woodward (VofU 4) nor Ireland (p 15) seems to have noticed this rather obvious point.

³² Reading *brāhmaṇakaraṇā* with Be Se for text's *brāhmaṇakārakā*.

³³ Quoted Nett 150.

³⁴ *Pippaliguhāyaṃ*; Be *Pippaliguhāyaṃ*.

³⁵ Text Se insert *hoti*; Be omits.

³⁶ Reading *Rājagahe* with Be Se for text's *Rājagaḥaṃ*.

³⁷ *Vanta-*, literally vomited; cp Woodward "spued forth".

³⁸ Reading *Pāvāyaṃ* with Be Se and Ud-a for text's *Pāṭaliyaṃ*.

³⁹ Se reads *akkulo bakkulo* for text's Be *akkulo pakkulo*; this is presumably some kind of spell or incantation, like *abracadabra*.

⁴⁰ Quoted Nett 150.

⁴¹ Reading *pakkulaṅ* with Be for text's Se *bakkulaṅ*.

⁴² Reading *ayyo kira* with Be Se for text's *ayyo*.

⁴³ *Divāvihāraṃ*; Se *divāvihāre*.

⁴⁴ Reading *khuddaputtaṃ hi* with Be Se and text prior to Woodward's emendation to *khudd' āmhi*.

⁴⁵ Se inserts *ādāya*, having taken (and).

⁴⁶ *Naṃ*; Se repeats *maṃ*, me, but Ud-a (Se) *naṃ*.

⁴⁷ *Avidūre*; Be *avidūraṃ*.

⁴⁸ *Na c' āyaṃ...atthiko*; Se *na c' āyaṃ...anattiko*.

⁴⁹ Quoted Nett 150.

⁵⁰ *Nimujjanti*; Se *nimm :jjanti*, here and throughout.

⁵¹ *Gayāyaṃ*; Ireland takes this as "at *Gayā*", whilst Woodward omits entirely (as he also does "performing acts of bobbing up and bobbing down") but it is clearly in the *Gayā* river or lotus pond that is meant—cp *cty*.

⁵² Reading *ummujjani (m) mujjante pi karonte* with Be (Se) for text's *ummujjanimujjante karonte pi*.

⁵³ Quoted Nett 151.

⁵⁴ Be Se read *sucī*, here and below, for text's *suci*.

⁵⁵ Reading *sakkato garukato* with Be Ud-a (Se *sakkato hoti garukato*) for text's *sakkato hoti garukato hoti*.

⁵⁶ Standard requisites of the *bhikkhu* and, presumably, any other wanderer.

57 Be reads ye kho keci, Se ye ca kho keci, for text's ye nu kho keci.

58 Assa; Se assasi.

59 Reading atha ke with Be Se Ud-a for text's atho kho ke.

60 Reading devate with Be for text's Se sadevake; cp Ud-a.

61 Reading Suppārakā with Se Ud-a for text's Suppārakasmā, Be Suppārakamhā.

62 Yena Bhagavā Sāvattiyam viharatī Jetavane Anāthapiṇḍikass' ārāme ten' upasaṅkami; Be yena Sāvattī Jetavanam Anāthapiṇḍikass' ārāmo ten' upasaṅkami, approached Sāvattī, Jeta's Grove (and finally) Anāthapiṇḍika's Resort. Be makes good sense, since the Buddha was not there when he got there.

63 As a walking meditation.

64 Reading pasādanīyam with Be Ud-a (Se pāsādanīyam) for text's dassanīyam.

65 To here ≠ A ii 38; Woodward takes "tamed, warded, with faculties restrained" (both at GS ii 43 and VofU 9) as all predicated of nāga, which he renders as "elephant", though it is quite clear from the cty that these epithets are not those that could be applied to elephants.

66 Reading mam' assa with Be Se for text's mama assa.

67 Reading antaragharam pavīth' amhā with Be Se for text's pavīth' amhā.

68 That is, the other three senses of smell, taste and touch; cp Dhs trans § 961 and note, and Asl 338.

69 Following the punctuation of Be Se.

70 Reading yato kho te Bāhiya diṭṭhe diṭṭhamattam bhavissati | sute sutamattam bhavissati | mute mutamattam bhavissati | viññāte viññātamattam bhavissati | tato tvam Bāhiya na tena | Yato tvam Bāhiya na tena | tato tvam Bāhiya na tattha | Yato tvam Bāhiya na tattha | tato tvam Bāhiya nev' idha na huram na ubhayamantarena | Es' ev' anto dukkhassā ti with Be for text's yato kho te Bāhiya diṭṭhe diṭṭhamattam bhavissati...viññāte viññātamattam bhavissati, tato tvam Bāhiya na tattha, yato tvam Bāhiya nev' attha, tato tvam Bāhiya nev' idha na huram na ubhayamantarena, es' ev' anto dukkhassā ti. S iv 73 reads as per

Be, save for the fact that Mālukyaputta replaces Bāhiya, as does Se, save for the fact that it omits *yato tvaṃ Bāhiya na tattha* and reads *ubhayamantare*. Woodward and Ireland take *ubhayamantarena* as “in between”; but cp *cty*.

71 Reading *adhipatitvā* with Be Se for text's *adhipātetvā*.

72 Cp Ud 49 below for similar.

73 *Mañcakam*; or cot or small bed. Beds in India, at least as used in modern times, consist merely of a series of ropes strung between a wooden frame, the latter being supported by four legs. Such a bed would make a good stretcher.

74 Text's Errata adds *gañhitvā*, took; Be Se omit.

75 *Karitvā*; Be *katvā*.

76 *Bhagavantam abhivādetvā*; Se omits.

77 Cp M ii 146, iii 270; S iv 63, v 346 for similar; also Ud 50 below.

78 But, as the story in the *cty* shows, he failed to gain ordination. In time, the traditional view arose that any layman attaining arahantship had either to join the order of monks or attain *parinibbāna* that same day, a view first formally expressed in the *Milindapañha* (Miln 264).

79 Quoted at Nett 150. This verse may be compared with *Muṇḍaka U II 2 10-12*: In the highest golden sheath is Brāhman, stainless, without parts; pure is it, the light of lights. That is what the knowers of the Self know. The sun shines not there, nor the moon and stars, these lightnings shine not, where then could this fire be? His shining illumines all this world. Brahman, verily, is this *amṛtaṃ*” —cp ŚU VI 14; *Kaṭha U II 2 15*.

80 *Ayam pi udāno vutto Bhagavatā iti me sutan ti*; Be encloses within parentheses and adds the note *Syāmpotthake n' atthi*, though it does appear in the edition utilised by me, which itself notes *ime pārā na dissanti*. Se reads *uddāno* for text's Be *udāno*, when we should translate “This batch, too, was spoken by the Lord...”, though *uddāna* seems elsewhere always neuter.

81 Reading *Saṅgāmajī Pāvāya* with Se for text's *Pāṭali Saṅgāmajī*.

82 Reading *tass' uddānaṃ* with Be Se for text's *tatra uddānaṃ bhavati*.

83 Be reads instead *tayo bodhī ca huṃhuṅko brāhmaṇā Kassapena ca aja saṅgāma jaṭilā Bāhiyenā ti te dasā ti*.

CHAPTER TWO: MUCALINDA

§1. Mucalinda

[10] So¹ was there heard by me on one occasion when the Lord was staying, when first awoken, at Uruvelā, at the root of the Mucalinda² on the bank of the river Nerañjarā. And on that occasion, the Lord had been seated for seven days in a single crossed-legged position experiencing the bliss of liberation³.

And on that occasion, moreover, a great, untimely storm-cloud had arisen, (as had) seven days of rainy weather (bringing with them) cold wind, poor daylight⁴. Then Mucalinda, the nāga-king, came out from his own realm, seven times encircled the Lord's body with his coils, and then remained unfurling⁵ his great hood above his skull, thinking: "Let not cold (afflict) the Lord; let not heat (afflict) the Lord; let not contact by gadfly or mosquitoes, wind or heat or creeping things⁶ (afflict) the Lord". Then the Lord, with the passing of those seven days, emerged from that concentration. Then Mucalinda, the nāga-king, realising the deva was clear, its thundercloud having disappeared, unwound his coils from the Lord's body, retracted his own appearance, conjured the appearance of a brahmin youth and then stood before the Lord paying homage to the Lord with an añjali salute.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁷:

"Separation is bliss for the one who is satisfied, whose Dhamma has been heard, who beholds. Harmlessness⁸ is bliss, that control with respect to living beings in this world. Freedom from lust where this world is concerned is bliss, that transcendence of sense-desires. The driving out⁹ of the 'I am' conceit—this is indeed the highest bliss".

§ 2. The King

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion this unrelated talk had arisen amongst a good many monks [11] who had congregated and seated themselves together in the Attendance Hall upon returning from their almsround following the midday meal: "Now, which, friends, of these two kings, is of greater wealth, or of greater possessions, or of greater stores, or of greater conquest, or of greater conveyances, or of greater strength, or of greater potency, or of greater majesty—king Seniya Bimbisāra the Māgadhan or king Pasenadi the Kosalan?"

But this unrelated talk amongst the monks was interrupted, for the Lord, who had emerged at a particular occasion during the evening from his seclusion, had then approached the Attendance Hall and, having approached, had seated himself on the appointed seat.

And having so seated himself, the Lord addressed the monks, saying: "For the sake of what¹⁰ talk, monks, were you congregated and seated together just now? And what, moreover, was the unrelated talk amongst you that was interrupted?"

"In this case, Lord, there had arisen this unrelated talk amongst us¹¹ when we had congregated and seated ourselves together in the Attendance Hall upon returning from our almsround following the midday meal: 'Now, which, friends, of these two kings, is of greater wealth, or of greater possessions, or of greater stores, or of greater conquest, or of greater conveyances, or of greater strength, or of greater potency, or of greater majesty—king Seniya Bimbisāra the Māgadhan or king Pasenadi the Kosalan?' It was this unrelated talk amongst us, Lord, that was interrupted, for then¹² the Lord arrived".

"This is not seeming for you, monks, gentlemen who have gone forth through faith¹³ from the home into homelessness, that you should talk talk of such a kind. This pair has to be performed by you, monks, when congregated—either Dhamma-talk¹⁴ or the ariyan silence".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹⁵:

"Whatever¹⁶ the happiness associated with sense-desires in this world, and whatever this heavenliness, (this) happiness—these¹⁷ are not worth the sixteenth fraction of that happiness associated with the destruction of craving".

§ 3. With a Stick

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion a good many youths, between Sāvatti and Jeta's Grove¹⁸, were beating a snake with a stick.

Then the Lord, who had dressed at a particular occasion during the morning, took bowl and robe and entered Sāvatti in search of alms. And the Lord saw that good many youths, between Sāvatti and Jeta's Grove, beating that snake with a stick.

[12] Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹⁹:

"He who injures with a stick creatures desiring happiness seeking his own happiness, after passing on, does not gain happiness.

He who does not injure with a stick creatures desiring happiness seeking his own happiness, after passing on, does gain happiness".

§ 4. Respect

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the Lord was respected, was revered, thought highly of, worshipped, honoured, being a gainer of robe, almsfood, lodging and medicinal requisites as a support during sickness, whilst the order of monks, too, was respected, was revered, thought highly of, worshipped, honoured, being a gainer of robe, almsfood, lodging and medicinal requisites as a support during sickness; whereas wanderers belonging to other sects were not respected, were not revered, not thought highly

of, not worshipped, not honoured²⁰, being no gainers of robe, almsfood, lodging or medicinal requisites as a support during sickness. And when those wanderers belonging to other sects, unable to endure that respect for the Lord and the order of monks, saw the monks in the village or in the forest²¹, they insulted them with discourteous, harsh speech, they abused, vexed and harassed²² them.

Then a good many monks approached the Lord; and, having approached, they greeted the Lord and then seated themselves to one side. And, so seated to one side, those monks said this to the Lord: "Presently, Lord, the Lord is respected, is revered, thought highly of, worshipped, honoured, being a gainer of robe, almsfood, lodging and medicinal requisites as a support during sickness, whilst the order of monks, too, is respected, is revered, thought highly of, worshipped, honoured, being a gainer of robe, almsfood, lodging and medicinal requisites as a support during sickness; whereas wanderers belonging to other sects are not respected, are not revered, not thought highly of, not worshipped, not honoured, being no gainers of robe, almsfood, lodging and medicinal requisites as a support during sickness. And when those wanderers belonging to other sects, unable to endure the respect for the Lord and the order of monks, see the monks in the village or in the forest, they insult them with discourteous, harsh speech, they abuse, vex, and harass them".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"When contacted by happiness and dukkha in village or forest, you should put it down²³ neither to self nor another; contacts contact dependent upon the substrate—due to what might contacts contact one lacking that substrate²⁴?"

§ 5. With the Layfollower

[13] So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, a certain layfollower, an Icchānaṅgalakan²⁵, had arrived at Sāvatti on some business or other.

Then that layfollower, having carried out that business in Sāvatti, approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And to that layfollower so seated to one side, the Lord said this: "It is long since you, layfollower, took this course, this that (you have taken) for the purpose of coming here". "I have long since desired, Lord, to approach in order to see the Lord, but I have been busy²⁶ with one or another²⁷ duty or task so I have not been able to approach in order to see the Lord".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna²⁸:

"Happiness, truly, that one's (for whom) there is nothing, for the one who has got Dhamma weighed up, for the one who has heard much; behold the one having holdings coming to grief—folk are of a type to be attached²⁹ to folk³⁰".

§ 6. Pregnant

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the lady of a certain wanderer, a young female brahmin who was still a child, was pregnant and about to deliver.

Then that female wanderer said this to that wanderer: "You must go and fetch oil, brahmin, since it will be (of service) during my delivery". With this thus said, the wanderer said this to that female wanderer: "But from where do I fetch oil, friend³¹?" And for a second time that female wanderer said this to that wanderer: "You must go and fetch oil, brahmin, since it will be (of service) during my delivery". And for a second time the wanderer said this to that female wanderer: "But from where do I fetch oil, friend?" And for a third time that female wanderer said this to that wanderer: "You must go and fetch oil, brahmin, since it will be (of service) during my delivery".

Now on that occasion, [14] at the storehouse of king Pasenadi the Kosalan there was given out, such as was needed, to recluse and brahmin of butter and oil to drink—(but) not to carry off. Then this occurred to that wanderer: "Now at the storehouse of king Pasenadi the Kosalan there is given out, such as is needed,

to recluse and brahmin of butter and oil to drink—(but) not to carry off. What now if I were to go to the storehouse of king Pasenadi the Kosalan, drink of oil such as is needed, come home, fetch it up³² and then give it, since it will be (of service) during her delivery?” Then that wanderer went to the storehouse of king Pasenadi the Kosalan, drank of oil such as was needed, came home³³, but was not able either to force it up or, moreover, down. Contacted by painful³⁴, sharp, grating, stabbing sensations, he rolled forwards and³⁵ rolled about.

Then the Lord, who had dressed at a particular occasion during the morning, took bowl and robe and entered Sāvatti in search of alms. And the Lord saw that wanderer contacted by painful, sharp, grating, stabbing sensations rolling forwards and rolling about.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

“Happy truly (are those) who are those not having holdings, for the Veda-gone are folk not having holdings; behold the one having holdings coming to grief—folk are such as to have their heart subjected³⁶ to folk”.

§ 7. Only Son

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the only son, dear, charming, of a certain layfollower had finished his time.

Then a good many layfollowers, with their clothes wet, with their hair wet, approached the Lord by day, in the daytime; and, having approached, they greeted the Lord and then seated themselves to one side. And to those layfollowers so seated to one side the Lord said this: “Now why are you layfollowers approaching³⁷ this place by day, in the daytime³⁸, with your clothes wet, with your hair wet?” With this thus said, that layfollower said this to the Lord: “My only son, Lord, dear, charming, has finished his time; it is as a result of this that we are approaching this place by day, in the daytime, with our clothes wet, with our hair wet”.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

[15] "Fixated upon the sweet taste of forms dear³⁹ are the bodies of devas and multiple humans⁴⁰; distressed⁴¹, decayed, they go under the sway of the King of Death. Who, indeed, by day and by night diligent, renounce forms dear—these, indeed, dig up the root of distress, Death's bait so hard to pass beyond".

§ 8. Suppavāsā

So⁴² was there heard by me on one occasion when the Lord was staying at Kuṇḍiyā⁴³, in the Kuṇḍadhāna⁴⁴ Grove. And on that occasion, Suppavāsā, the Koliyans' daughter, had carried a foetus for seven years, had for seven days been one with foetus awry. Afflicted by painful⁴⁵, sharp, grating and stabbing pains, she (nonetheless) put up (with this) with three thoughts: "A Perfectly Self-Enlightened One, truly, is the⁴⁶ Lord, who teaches Dhamma for the sake of abandoning dukkha of such a form as this; well conducted, truly, is the Lord's Sāvakaśaṅgha, which practises for the sake of abandoning dukkha of such a form as this; perfect bliss, truly, is nibbāna, wherein⁴⁷ dukkha of such a form as this is not to be found".

Then Suppavāsā, the Koliyans' daughter, addressed her lord, saying: "You should go, my lord, and approach the Lord; and, having approached him, you should salute with your head at the Lord's feet on my behalf and ask for freedom from affliction⁴⁸, freedom from impediment, lightness of body, strength and moving about comfort, saying: 'Suppavāsā, the Koliyans' daughter, Lord, salutes with her head at the Lord's feet and asks for freedom from affliction, freedom from impediment, lightness of body, strength and moving about in comfort'. And so (also) ought you to speak: 'Suppavāsā, the Koliyans' daughter, Lord, has carried a foetus for seven years, has for seven days been one with foetus awry. Afflicted by painful, sharp, grating and stabbing pains, she (nonetheless) puts up (with this) with three thoughts: "A Perfectly Self-Enlightened One, truly, is the Lord, who teaches Dhamma for the sake of abandoning dukkha of such a form as this; well

conducted, truly, is the Lord's Sāvakaśaṅgha, which practises for the sake of abandoning dukkha of such a form as this; perfect bliss, truly, is nibbāna, wherein dukkha of such a form as this is not to be found" . . .

"Absolutely⁴⁹", the⁵⁰ Koliyans' son consented to Suppavāsā, the Koliyans' daughter, and then approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side⁵¹, the Koliyans' son said this to the Lord: "Suppavāsā, the Koliyans' daughter, Lord, salutes with her head at the Lord's feet and asks for freedom from affliction, freedom from impediment, lightness of body, strength and moving about in comfort. And so (also) does she speak: 'Suppavāsā, the Koliyans' daughter, Lord, has carried a foetus for seven years, [16] has for seven days been one with foetus awry. Afflicted by painful, sharp, grating and stabbing pains, she (nonetheless) puts up (with this) with three thoughts: "A Perfectly Self-Enlightened One, truly, is the Lord, who teaches Dhamma for the sake of abandoning dukkhā of such a form as this; well conducted, truly, is the Lord's Sāvakaśaṅgha, which practises for the sake of abandoning dukkha of such a form as this; perfect bliss, truly, is nibbāna, wherein dukkha of such a form as this is not to be found" . . .

(And the Lord replied:) "May Suppavāsā, the Koliyans' daughter, be at ease; may she be healthy, may she give birth to a healthy son". And with that utterance, moreover, from the Lord, Suppavāsā, the Koliyans' daughter, became at ease, healthy and gave birth to a healthy son.

The Koliyans' son rejoiced at that spoken by the Lord (saying:) "(Just) so, Lord", showed his appreciation, and then rose from his seat, greeted the Lord, circumambulated him by the right and then went back⁵² to his own home. (There) the⁵³ Koliyans' son saw Suppavāsā, the Koliyans' daughter, at ease, healthy, having given birth to a healthy son; and, upon seeing her, it occurred to him that: "It is truly a marvel, my lady, it is truly an unprecedented⁵⁴ thing, my lady, this state of great potency, this state of great majesty, of the Tathāgata, inasmuch, namely, as this Suppavāsā, the Koliyans' daughter, can, moreover, with

this utterance from the Lord, have become at ease, healthy and have given birth⁵⁵ to a healthy son", at which he became self-possessed, jubilant, filled with joy and euphoria.

Then⁵⁶ Suppavāsā, the Koliyans' daughter, addressed her lord, saying: "You should go, my lord, and approach the Lord; and, having approached him, you should salute with your head at the Lord's feet on my behalf, saying: 'Suppavāsā, the Koliyan's daughter, Lord, salutes with her head at the Lord's feet'. And so (also) ought you to speak: 'Suppavāsā, the Koliyans' daughter, Lord, has carried⁵⁷ a foetus for seven years, has for seven days been one with foetus awry. But now she has become at ease, healthy and has given birth to a healthy son. She invites the order of monks with the Buddha at its head⁵⁸ for a meal for seven days. May the Lord please⁵⁹ accept, Lord, seven meals' from Suppavāsā, the Koliyans' daughter, together with the order of monks'".

"Absolutely", the Koliyans' son consented to Suppavāsā, the Koliyans' daughter, and then approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side, the Koliyans' son said this to the Lord: "Suppavāsā, the Koliyans' daughter, Lord, salutes with her head at the Lord's feet. And she speaks thus: 'Suppavāsā, the Koliyans' daughter, Lord, has carried a foetus for seven years, has for seven days been one with foetus awry. But now she has become at ease, healthy and has given birth to a healthy son. She invites the order of monks with the Buddha at its head for a meal for seven days. May the Lord please accept, Lord, seven meals from Suppavāsā, the Koliyans' daughter, together with the order of monks'".

Now on that occasion, the order of monks together with the Buddha at its head had been invited for a meal for the following day by a certain layfollower. And that layfollower was a supporter of the venerable Mahāmoggallāna. Then the Lord addressed the venerable Mahāmoggallāna, saying: "You should go⁶⁰, Moggallāna, and approach that layfollower; [17] and, having approached, you should speak thus to that layfollower: 'Suppavāsā, the Koliyans' daughter, friend, has carried a foetus

for seven years, has for seven days been one with foetus awry. But now she has become at ease, healthy and has given birth to a healthy son. She invites⁶¹ the order of monks with the Buddha at its head for a meal for seven days. Let Suppavāsā, the Koliyans' daughter, provide seven meals; you can do so afterwards⁶². This one is (after all) your supporter".

The venerable Mahāmogallāna gave his consent to the Lord, saying: "So be it, Lord", approached that layfollower and, having approached, said this to that layfollower: "Suppavāsā, the Koliyans' daughter, friend, has carried a foetus for seven years, has for seven days been one with foetus awry. But now she has become at ease, healthy and has given birth to a healthy son. She invites the order of monks with the Buddha at its head for a meal for seven days. Let Suppavāsā, the Koliyans' daughter, provide seven meals; you can do so afterwards".

"If, sir, the worthy Mahāmogallāna will be my surety as regards three things—as regards possessions, life and faith—then let Suppavāsā, the Koliyans' daughter, provide seven meals; I can do so afterwards". "I, friend, can be your⁶³ surety as regards two things—as regards possessions and life—but only you can be your surety as regards faith".

"If, sir, the worthy Mahāmogallāna will be my surety as regards two things—as regards possessions and life—then let Suppavāsā, the Koliyans' daughter, provide seven meals; I can do so afterwards".

Then the venerable Mahāmogallāna, having won over that layfollower, approached the Lord; and, having approached, he said this to the Lord: "I have won over⁶⁴ that layfollower, Lord; let Suppavāsā, the Koliyans' daughter, provide seven meals; he can do so afterwards".

Then Suppavāsā, the Koliyans' daughter, regaled⁶⁵ the order of monks with the Buddha at its head, satisfying them with the choicest⁶⁶ of foods both hard and soft with her own hand for seven days, and then had the boy salute the Lord and all the order of monks.

Then the venerable Sāriputta said this to the boy: "I trust, boy, you are bearing up⁶⁷, I trust you are finding sustenance, I trust there is (for you) nothing spelling dukkha". "Whence

could there be for me, Sāriputta, sir, bearing up? Whence sustenance? Seven of my⁶⁸ years have been spent⁶⁹ in a pot of blood⁷⁰".

Then Suppavāsā, the Koliyans' daughter, became self-possessed, jubilant, filled with joy and euphoria at the thought that her son was conferring with the Captain of the Dhamma. Then the Lord, fathoming that Suppavāsā, the Koliyans' daughter, had become self-possessed, jubilant, filled with joy and euphoria⁷¹, said this to Suppavāsā, the Koliyans' daughter: "Would you wish, Suppavāsā, also for another son of such a form?" "I would wish, Lord, for another seven sons also of such a form".

[18] Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁷²:

"The non-sweet overwhelms the non-diligent in a form that is sweet, the non-dear in a form that is dear, (as does) dukkha in the form of bliss".

§ 9. Visākhā

So was there heard by me on one occasion when the Lord was staying at Sāvatti, at Migāra's Mother's Palace in the Eastern Resort. And on that occasion, some interest or other of Migāra's Mother Visākhā had become subject to (action on the part of) king Pāsenadi, the Kosalan. This king Pāsenadi, the Kosalan, did not carry out as had been intended.

Then Migāra's Mother Visākhā approached the Lord by day, in the daytime⁷³; and, having approached, she greeted the Lord and then seated herself to one side. And to Migāra's Mother Visākhā so seated to one side, the Lord said this: "Well, now, Visākhā, whence are you come by day, in the daytime⁷⁴?" "In this case, Lord, some interest or other of mine had become subject to (action on the part of) king Pāsenadi, the Kosalan. This king Pāsenadi, the Kosalan, did not carry out⁷⁵ as had been intended".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"All under the sway of another is dukkha, all authority bliss; when in common they come to grief, for yokes are hard to transcend".

§ 10. Bhaddiya, Son of Kāḷigodhā

So⁷⁶ was there heard by me on one occasion when the Lord was staying at Anupiyā, in the Mango Grove. And on that occasion, the venerable Bhaddiya, son of Kāḷigodhā⁷⁷, though gone to the forest, though gone to the root of a tree, though gone to some empty place, would constantly give rise to this Udāna: "Ah ! what bliss ! Ah ! what bliss !"

And a good many monks heard (same) as the venerable Bhaddiya, son of Kāḷigodhā, though gone to the forest, though gone to the root of a tree, though gone to some empty place, was constantly giving rise to that Udāna: "Ah ! what bliss ! Ah ! what bliss !" Upon hearing this, this occurred to them: "Without doubt, friends, the venerable Bhaddiya, son of Kāḷigodhā, leads the Brahmācariya without finding delight (therein), since the bliss of kingship⁷⁸ was his⁷⁹ when previously he was a layman⁸⁰. It is in recollecting this that he, [19] though gone to the forest, though gone to the root of a tree, though gone to some empty place, constantly gives rise⁸¹ to this Udāna: 'Ah ! what bliss ! Ah ! what bliss !' "

Then a good many monks approached the Lord; and, having approached, they greeted the Lord and then seated themselves to one side. And, so seated to one side, those monks said this to the Lord: "The venerable Bhaddiya, son of Kāḷigodhā, though gone to the forest, though gone to the root of a tree, though gone to some empty place, constantly gives rise to this Udāna: 'Ah ! what bliss ! Ah ! what bliss !' Without doubt, Lord, the venerable⁸² Bhaddiya, son of Kāḷigodhā, leads the Brahmācariya without finding delight (therein), since the bliss of kingship was his when previously he was a layman. It is in recollecting this that he, though gone to the forest, though gone to the root of a tree, though gone to some empty place, constantly gives rise to this Udāna: 'Ah ! what bliss ! Ah ! what bliss !' "

Then the Lord summoned a certain monk, saying: "Monk, you should go and summon the monk Bhaddiya on my behalf, saying: 'The Teacher summons you, Bhaddiya, my friend' ". The monk gave his consent to the Lord saying: "So be it, Lord"

and then approached the venerable⁸³ Bhaddiya, son of Kāḷigodhā; and, having approached, he said this to the venerable Bhaddiya, son of Kāḷigodhā: "The Teacher summons you, Bhaddiya, my friend".

The venerable Bhaddiya, son of Kāḷigodhā gave his consent to that monk saying: "So be it, friend" and then approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And to the venerable Bhaddiya, son of Kāḷigodhā, so seated to one side the Lord said this: "Is it true that you, Bhaddiya, son of Kāḷigodhā, though gone to the forest, though gone to the root of a tree, though gone to some empty place, constantly give rise to this Udāna: 'Ah ! what bliss ! Ah ! what bliss !' ?"

"It is so, Lord".

"But in perceiving what⁸⁴ overriding interest⁸⁵, Bhaddiya, do you, though gone to the forest, though gone to the root of a tree, though gone to some empty place, constantly give rise to this Udāna: 'Ah ! what bliss ! Ah ! what bliss !' ?"

"Previously, Lord, when, as a layman, I was reigning⁸⁶, the guard⁸⁷ inside the private quarters was well and thoroughly appointed, as was the guard outside the private quarters well and thoroughly appointed; the guard inside the city was well and thoroughly appointed, as was the guard outside the city well and thoroughly appointed; the guard inside the country was well and thoroughly appointed, as⁸⁸ was the guard outside the country well and thoroughly appointed. That same I, Lord, being so guarded, warded, dwelled fearful, anxious, suspicious, terrified⁸⁹; but now I, Lord, though gone to the forest, though gone to the root of a tree, though gone to some empty place, dwell alone⁹⁰, unafraid, unanxious, unsuspecting, not terrified, unconcerned⁹¹, unruffled, living off that given by others⁹², with a heart as that of a deer⁹³. It was in perceiving this overriding interest, Lord, that I, though gone to the forest, [20] though gone to the root of a tree, though gone to some empty place, constantly gave rise to this Udāna: 'Ah ! what bliss ! Ah ! what bliss !'".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁹⁴:

"He for whom angers exist not within, and who has proceeded past the multifold state of becoming and non-becoming⁹⁵—him, with fear departed, blissful, grief-free, the devas do not experience the seeing of".

This is the second, Mucalinda, chapter, Mucalinda, The King, With a Stick, Respect, With the Layfollower, Pregnant, Only Son, Suppavāsā, Visākhā, and Bhaddiya, Son of Kāḷigodhā, being its batch.

Notes to Chapter Two

- ¹ Also at Vin I 3; for a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 33.
- ² Se reads Muccalinda throughout (but Ud-a (Se) Mucalinda).
- ³ Reading vimuttisukhapaṭisaṃvedi with Be Vin for text's Se vimuttisukhaṃ paṭisaṃvedi. Cp Ud I above.
- ⁴ Reading sītavātaduddinī with Be Se Vin Ud-a for text's sītavātā duddinī; dina can denote either day or light—hence "daylight".
- ⁵ Vihacca; Vin karitvā.
- ⁶ Reading ḍaṃsamakasavātāṭapa° with Be Se Vin for text's ḍaṃsamakasavātāpa°.
- ⁷ Quoted at Pe 50 and P Contr 129.
- ⁸ Reading abyāpajjaṃ with Be Se Ud-a for text's avyāpajjaṃ.
- ⁹ Reading vinayo with Se for text's Be yo vinayo; cp the note of Woodward at Ud-a 102 n 4.
- ¹⁰ Reading kāya with Be Se Ud-a for text's kāyā.
- ¹¹ Text Se insert pi; Be omits.
- ¹² Reading atha with Be Se for text's atha khō.
- ¹³ Reading saddhā with Be Se Ud-a for text's saddhāya.
- ¹⁴ Reading dhammī vā kathā with Be Se (Ud-a dhammī kathā) for text's dhammikathā.
- ¹⁵ Quoted Pe 55 and Nett 165.
- ¹⁶ Reading yañ ca...yañ c' idam with Be Se Ud-a for text's yaṃ ca...yaṃ c' idam.
- ¹⁷ Reading taṇhakkhayasukhass' etc with Be Se Nett and Ud-a for text's taṇhakkhayasukhassa te.
- ¹⁸ As will be noted, the cty does not altogether explain how he could have done this between Jeta's Grove and Sāvatti if he had already entered the latter. One must presume the incident occurred on the outskirts of the city. Cp the brief account at Dh-p-a iii 51, where it is stated the Teacher saw the youths on his way whilst entering Sāvatti for alms (Satthā Sāvattiyam piṇḍāya pavisanto antarāmagge...).
- ¹⁹ Also at Dh-p 131f; quoted, respectively, at Nett 130 and 134, and cited at Ud-a 2 above.
- ²⁰ Be reads anapacitā, here and below, for text's Se na apacitā.

²¹ The forest ends where the village begins, and vice versa, and the two terms together thus constitute the known world—cp VS 464 n 12 for further details.

²² Reading *rosenti vihesenti*, here and below, with Be Se for text's *rosanti vihesanti*.

²³ *Dahetha*; it is not clear whether this is second person plural or third person singular. Woodward (VofU 15) takes it as the former, Ireland (p 25) as the latter. The context (and *cty*) would seem to support either.

²⁴ Be Se read *nirupadhiṃ kena phuseyyu* for text's *nirūpadhiṃ kena phuseyyuṃ*.

²⁵ DPPN i 305 takes *lcchāṇaṅgalaka* as the name of the layfollower concerned.

²⁶ Reading *byāvaṭo* with Be Se Ud-a for text's *vyāvaṭo*.

²⁷ Reading *kehici kehici* with Be Se Ud-a for text's *kehici*.

²⁸ Woodward's translation of this verse is rather different. Although he cites the *cty* (VofU 16 n 5), it is not clear that he has understood it, and especially given his view that *sukhaṃ vata* is there explained as an exclamation.

²⁹ Se reads *paṭibaddharūpo* for text's Be *paṭibandharūpo*.

³⁰ Reading *janasmim* with Be Se Ud-a for text's *janamhi*.

³¹ Reading *bhoti* (vocative) with Be for text's Se *bhotiyā* (dative/genitive); cp *cty*.

³² Be reads *ucchadditvāna* (vll *uggiritvāna*, *ucchaditvā*, *ucchadditvāna*) for text's Se *uggiritvāna* (Se vll *ucchinditvāna*, *ucchaditvāna*); cp Ud-a. Neither PED nor CPD has any entries for most of these vll, but cp the occurrence of *ucchaḍḍayāmi* at Pv-a 256.

³³ Reading *pivitvā gharaṃ āgantvā* with Be Se (and above) for text's *pivity' āgāraṃ gantvā*.

³⁴ *Dukkhāhi*.

³⁵ Ca; Be omits.

³⁶ Reading *paṭibaddhacitto* for text's Be *paṭibandhacitto*. Be records vll of *paṭibaddhacitto* (which it ascribes to Se) and *paṭibandharūpo* which it follows by (?), although this is its own reading in the previous sutta. Se similarly records the reading of Be as a vl. Cp Ud-a 117 (and note thereon) on the previous

sutta, where paṭibaddhacitto is recorded as an alternative reading; Woodward, in his translation of this verse (VofU 17), simply repeats the translation given in the previous sutta (VofU 16), as does Ireland (p 26 and p 27).

37 Upasaṅkamantā; Se upasaṅkamitvā.

38 Woodward notes (VofU 18 n 1) that "The proper hour for making a call is after the midday meal", though it is not clear why he should have said this, since the commentary implies that this is precisely when they did visit the Buddha, with their visit being greeted with surprise. Rather, and as many of the stories in this collection evidence, the proper time to visit the Buddha was during the evening, when the period of meditation following the midday meal was over. Devatās, on the other hand, tend to visit the Buddha in the middle of the night, if Vv-a is anything to go by. Cp also Bhikkhu Bodhi, *The All-Embracing Net of Views*, Kandy, 1978, pp 103ff, for a translation of the section in DA dealing with the Buddha's daily routine.

39 Reading piyarūpassādagadhitāse with Be (Se piyarūpassādagadhitā se) for text's piyarūpāsātagadhitā ve (subsequently emended to °gathitāse); Be also records a vl of piyarūpassātagadhitāse, on which cp Ud-a.

40 Reading manussā with Be Se for text's manusā.

41 Aghāvino; cp GD ii 281 on Sn 694.

42 For other versions of this story, and associated events, see AA i 243ff, Dhp-a iv 192ff, J i 407ff and Ap-a 522f.

43 Be reads Kuṇḍikā throughout.

44 So Be Se and Ud-a for text's Kuṇḍiṭṭhāna.

45 Dukkāhi.

46 Reading so with Be Se for text's bho.

47 Reading yatth' idaṃ with Be Se Dhp-a for text's yadidaṃ.

48 Woodward's translation suggests that he is to enquire as to the Lord's health, rather than request health for Suppavāsā, adding the words "of the Exalted One" which do not appear in the original.

49 Paramaṃ.

50 Reading so kho with Be Se for text's so.

51 Reading nisīdī | Ekamantaṃ nisinno with Be Se for text's

aṭṭhāsi. Ekamantaṃ ṭhito. Cp VofU 19 n 2.

⁵² Paccāyāsi, not listed by PED or Childers, but cp SED sv prati + yā.

⁵³ Reading so with Be Se; text omits.

⁵⁴ Or "novel"; cp cty.

⁵⁵ Reading vijāyissati with Be Se and Ud-a for text's vijāyati.

⁵⁶ On the twelfth day following the birth—cty.

⁵⁷ Reading dhāreti with Be Se for text's dhāresi.

⁵⁸ Reading Buddhappamukhaṃ with Be Se; text omits.

⁵⁹ Kira.

⁶⁰ This clearly confirms that the vl of theram tassa santikaṃ pesetvā should be adopted at J i 408 in preference for therassa santikaṃ pesetvā.

⁶¹ Reading nimanteti with Be Se for text's nimantesi ti.

⁶² Reading tvam karissasi ti with Be Se for text's so karissati. Woodward and Ireland appear to follow text.

⁶³ Reading te aham with Be Se for text's tesam.

⁶⁴ Saññatto; Se saññāto. The verb in question can also mean "to draw attention to", which might also be the meaning intended throughout here.

⁶⁵ Cp Ud-a 242 for a definition of these two verbs.

⁶⁶ She is accorded chief place of givers of what is choicest at A i 26; Woodward gives the reference wrongly, at VofU 21 n 2, as "A i 25" and, at Ud-a 122 n 4, as "A i 24".

⁶⁷ Woodward notes (VofU 21 n 4) that these "Are the usual questions put to an invalid" though his translation hardly reflects this observation. In fact, such words occur on only two other occasions in the Udāna, being used at Ud 40 by Moggallāna when addressing Sāriputta after he has been hit on the head by a yakkha and at Ud 59 by the Buddha when addressing Soṇa at the conclusion of his journey. Woodward adds: "Comy. has nothing to say about the conversational powers of a new-born child!" which is perhaps to fail to note that the child, though new-born, was at the same time seven years old.

⁶⁸ Reading satta me vassāni with Be Se for text's satta vassāni me. I take me here as genitive, though it could equally well be taken as instrumental, when we should read "Seven years have been

spent by me in a pot of blood".

69 Reading vutthāni with Be Se for text's vutthāni.

70 Reading lohitakumbhiyaṃ with Be Se for text's lohitakumbhiyā.

71 Reading Suppavāsaṃ Koliyadhūtaṃ attamaṇaṃ pamuditaṃ pītisomanassajātaṃ viditvā with Be Se; text omits.

72 Also at Pv IV 12 5; J i 410.

73 Reading divādivassa with Be and Ud-a for text's divādivase yeva, Se divādivass' eva; cp Ud 14 above.

74 Divādivassa—so all texts.

75 Reading tīretī ti with Be Se for text's tīreti.

76 On what follows, cp Vin ii 183f; for a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, pp 80ff.

77 So Se for text's Kāligodhā, Be Kāligodhā; Vin omits. This was the name of his mother; Woodward (VofU 23) wrongly takes this as "of the Kāligodhas".

78 Rajjasukhaṃ; or perhaps enjoyment of a kingdom—cp SEI sv rājyasukha.

79 Reading yaṃ 'sa with Be Se and cty for text's yassa, Vin taṃ ñeva vā.

80 Reading agāriyabhūtaṃ with Be Se and Ud-a for text's agārikabhūtaṃ; agāriya, though rendered "layman", is the opposite of homelessness—one goes forth from the home (agārasmā) into homelessness (anagāriyaṃ)—so we might equally take this as "(was his previously) before he was homeless".

81 Udānesi, aorist; so all texts throughout. Vin reads instead udāneti, present, throughout, which is no doubt to be preferred.

82 Reading bhante āyasmā with Be Vin; text Se omit.

83 Āyasmantaṃ; Be omits.

84 Reading kiṃ with Be Se Vin and Ud-a for text's kaṃ.

85 Atthavaṣaṃ sampassamāno; cp attadattham eva sampassanto at Ud-a 274f, and sampassaṃ attham attano at Ud-a 420.

86 Reading rajjaṃ kārentassa with Be (Ee vl) for text's rajjaṃ karontassa, Se rajjasukhaṃ kārentassa. Vin reads instead simply rañño sato, being king.

87 Rakkhā, feminine singular, with the singular verb ahosi, and thus "guard" in its abstract sense; Woodward renders this

"guards", plural, suggesting it was the persons performing the guard, not the guard they provided.

⁸⁸ Vin omits this final clause.

⁸⁹ Reading *utrāsī* with Be Se Ud-a for text's Vin *utrasto*.

⁹⁰ Reading *eko* with Be Se Ud for text's *ekako*; Vin omits entirely.

⁹¹ Reading *apposukko* with Be Se Vin for text's *apposukko*.

⁹² Reading *paradattavutto* with Be Se Vin for text's *paradavutto*.

⁹³ Cp M i 450.

⁹⁴ The first half of the verse is also to be found at Sn 6.

⁹⁵ *Iṭṭhavābhavatā*; talk on this topic forms the last of the various kinds of temporal talk (mentioned at Ud-a 106, 238) that are to be avoided.

CHAPTER THREE: NANDA

§1. Kamma

[21] So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, a certain monk was seated not far from the Lord, putting up with a sensation born as the ripening of ancient kamma that was painful¹, sharp, grating², stabbing—(though) mindful, attentive, not coming to grief—after folding (his legs) crosswise, after directing his body upright³.

Now the Lord saw that monk seated not far (from him), putting up with a sensation born as the ripening of ancient kamma that was painful, sharp, grating, stabbing—(though) mindful, attentive, not coming to grief—after folding (his legs) crosswise, after directing his body upright.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁴:

"For the monk who has given up all kamma, who is shaking off dust created earlier⁵, for that one with none of 'mine', steadfast, constant, there is no need to address folk".

§ 2. Nanda

So⁶ was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the venerable Nanda, brother of the Lord and son of his maternal aunt, so informed a good many monks that: "I, friends, lead the Brahmācariya without finding delight (therein); I am unable to continue the Brahmācariya properly⁷. I will disavow the training and revert to the lower life".

Then a certain monk approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side, that monk said this to the Lord: "The venerable Nanda, Lord, brother of the Lord and son of his maternal aunt, has so informed a good many monks that: 'I, friends, lead the Brahmācariya without finding delight (therein); [22] I am unable to continue the Brahmācariya properly. I will disavow the training and revert to the lower life'".

Then the Lord summoned a certain monk, saying: "Monk, you should go summon the monk Nanda on my behalf, saying: 'The Teacher summons you, Nanda, my friend' ". The monk gave his consent to the Lord saying: "So be it, Lord", approached the venerable Nanda and, having approached, said this to the venerable Nanda: "The Teacher summons you, Nanda, my friend".

The venerable Nanda gave his consent to that monk saying: "So be it, friend", approached the Lord and, having approached, he greeted the Lord and then seated himself to one side. And to the venerable Nanda so seated to one side the Lord said this: "Is it true that you, Nanda, have so informed a good many monks that: 'I, friends, lead the Brahmācariya without finding delight (therein); I am unable to continue the Brahmācariya properly. I will disavow the training and revert to the lower life' ? "

"It is so, Lord".

"But why is it that you, Nanda, lead the Brahmācariya without finding delight (therein), that are you unable to continue the Brahmācariya properly, that will you disavow the training and revert to the lower life ?"

The Sakyan lady⁸ to me⁹, Lord, the loveliest in the land, looked on, with hair half-combed as I was coming out of the house!¹⁰ and said this to me: 'May you come back swiftly, master'. Now it is in recollecting that that I, Lord, lead the Brahmācariya without finding delight (therein), that I am unable to continue the Brahmācariya properly, that I will disavow the training and revert to the lower life".

Then the Lord seized the venerable Nanda by the arm and, just as a strong man might stretch out a contracted arm, or

contract an outstretched arm, just so did he disappear from Jeta's Grove and (re-)appear amongst the devas of the Thirty-three. And on that occasion as many as five hundred nymphs, known as the 'dove-footed', had come in attendance upon Sakka, Lord of Devas, as a result of which the Lord addressed the venerable Nanda, saying: "Now behold, Nanda, these five hundred nymphs known as the 'dove-footed'".

"So be it, Lord".

"What do you think, Nanda? Which is the more excessively beautiful, the more fair to behold or the more to inspire serenity—the Sakyan lady who is the loveliest in the land, or these five hundred nymphs known as the 'dove-footed'?"

"It is as if she were that mutilated¹¹ monkey, Lord, with ears and nose cut off—just so, Lord, is that Sakyan lady, the loveliest in the land, when contrasted with these five hundred nymphs¹². [23] She does not even come anywhere near enumeration, does not even come anywhere near a fractional part, does not even come anywhere near contrast (with them). Rather, it is these five hundred nymphs who are not only the more excessively beautiful and the more fair to behold but also the more to inspire serenity".

"Find¹³ delight (therein), Nanda; find delight (therein), Nanda. I will be your surety as regards acquisition of the five hundred nymphs known as the 'dove-footed'".

"If the Lord, Lord, will be my surety as regards acquisition of the five hundred nymphs called 'dove-footed', then I, Lord, will find delight, Lord, in the Brahmachariya".

Then the Lord seized the venerable Nanda by the arm and, just as a strong man might stretch out a contracted arm, or contract an outstretched arm, just so did he disappear from amongst the devas of the Thirty-three and (re-)appear in Jeta's Grove.

The monks came to hear that: "It is said that the venerable Nanda¹⁴, brother of the Lord and son of his maternal aunt, leads the Brahmachariya for the sake of nymphs; it is said that the Lord has become his surety as regards acquisition of the five hundred nymphs called 'dove-footed'".

Then monks who were companions of the venerable Nanda (began to) address the venerable Nanda with the title of "hireling" and with the title of "buyer", viz. "It is said that the venerable Nanda is a hireling; it is said that the venerable Nanda is a buyer, (in that) he leads the Brahmācariya for the sake of nymphs. It is said that the Lord has become his surety as regards acquisition of the five hundred nymphs known as the 'dove-footed'".

Then the venerable Nanda, being plagued, humiliated and horrified by his companions' title of "hireling" and title of "buyer", (dwelling) alone, aloof, diligent, ardent, dedicated¹⁵, mature¹⁶, not long afterwards in these same seen conditions realised, after coming of his own accord directly to know, entered upon and then abided in that unsurpassed culmination of the Brahmācariya for the sake of which gentlemen¹⁷ rightly go forth from the home into homelessness; he came directly to know that: "Destroyed is birth, lived is the Brahmācariya, done is what was to be done, there is nothing further for the sake of this state of affairs". And the venerable Nanda became a certain (member of the) arahants.

Then, when night was far advanced, a certain devatā, having set aglow Jeta's Grove in its entirety with his surpassing complexion, approached the Lord; and, having approached, he greeted the Lord and then stood to one side. And, so stood to one side, that devatā said this to the Lord: "The venerable Nanda, Lord, brother of the Lord and son of his maternal aunt, through the destruction of the āsavas in these same seen conditions has realised, after coming of his own accord directly to know, entered upon and abides in the liberation of heart and liberation through insight that are without āsavas". [24] And the knowledge arose to the Lord, too, that Nanda, through the destruction of the āsavas in these same seen conditions, had realised, after coming of his own accord directly to know, entered upon and was abiding in the liberation of heart and liberation through insight that are without āsavas.

Then the venerable Nanda, with the passing of that night, approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one

side, the venerable Nanda said this to the Lord: "I release the Lord, Lord, from that agreement in which the Lord is my surety, Lord, as regards acquisition of the five hundred nymphs known as the 'dove-footed'".

"I, too, Nanda, having embraced your mind with my (own) mind, have fathomed that Nanda, through the destruction of the āsavas in these same seen conditions, has realised, after coming of his own accord directly to know, entered upon and abides in the liberation of heart and liberation through insight that are without āsavas. And, moreover, a devatā informed me of the matter, viz. 'The venerable Nanda, Lord, brother of the Lord and son of his maternal aunt, through the destruction of the āsavas in these same seen conditions, has realised, after coming of his own accord directly to know, entered upon and abides in the liberation of heart and liberation through insight that are without āsavas'. Just when your mind, Nanda, became released from the āsavas without clinging, I became freed from that agreement".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"He for whom the mud is traversed, the thorn of sense-desires crushed, who has reached the destruction of delusion—that monk trembles not amidst happiness and dukkha".

§3. Yasoja¹⁸

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, monks (amounting to) as many as five hundred, with Yasoja at their head¹⁹, had arrived at Sāvatti with the aim of seeing the Lord; whilst, in returning mutual greetings with the resident monks, preparing their lodgings and putting away their bowls and robes, the visiting monks in question²⁰ came to be of loud noise, of great noise.

Then the Lord summoned the venerable Ānanda, saying: "Who, now, are these, Ānanda, who are of (such) loud noise, of (such) great noise? Fishermen, methinks, are these, (as at the time of) fish-disturbance". "These, Lord, are monks (amounting

to) as many as five hundred, with Yasoja at their head, who have arrived at Sāvatti with the aim of seeing the Lord; whilst, in returning mutual greetings with the resident monks, preparing their lodgings and putting away their bowls and robes, these same²¹ visiting monks have come to be of loud noise, of great noise".

"Well, in that case, Ānanda, you should summon those monks on my behalf, saying: 'The Teacher summons the venerable ones' ". The venerable Ānanda gave his consent to the Lord saying: "So be it, Lord" and then approached those monks; [25] and, having approached, he said this to those monks: "The Teacher summons the venerable ones". Those monks gave their consent to the venerable Ānanda saying: "So be it, friend" and then approached the Lord; and, having approached, they greeted the Lord and then seated themselves to one side. And to those monks, so seated to one side, the Lord said this: "Why are you monks of (such) loud noise, of (such) great noise? Fishermen, methinks, are you (as at the time of) fish-disturbance". With this thus said, the venerable Yasoja said this to the Lord: "These, Lord, are monks (amounting to) as many as five hundred, who have arrived at Sāvatti with the aim of seeing the Lord; whilst, in returning mutual greetings with the resident monks, preparing their lodgings and putting away their bowls and robes, these same visiting monks have come to be of loud noise, of great noise". "Go, monks; I dismiss you²². You are not to reside²³ within my vicinity". Those monks gave their consent to the Lord saying: "So be it, Lord", rose from their seats, greeted the Lord, circumambulated him by the right, packed away²⁴ their lodgings and, taking bowl and robe, departed on their travels²⁵ in the direction of the Vajjians.

Gradually, whilst wandering on their travels amongst the Vajjians, they approached the river Vaggumudā; and, having approached it, they constructed leaf-huts on the bank of the river Vaggumudā and then entered upon the rains retreat. Then the venerable Yasoja, having entered upon the rains retreat, summoned the monks, saying: "By the Lord, friends, were we dismissed, by the one desiring our welfare, by the one

seeking our well-being, by the one possessing pity, out of his pity (for us). Well, friends, we must arrange our stay in such a way that, whilst we are staying in that way, the Lord might become delighted in heart". Those monks gave their consent to the venerable Yasoja, saying: "So be it, friend". Then those monks, staying aloof, diligent, ardent, dedicated²⁶, all realised the three knowledges whilst still in the midst of that same rains retreat.

Then the Lord, having stayed at Sāvatti as long as took his fancy, departed on his travels in the direction of Vesāli; and gradually, whilst wandering on his travels in the direction of Vesāli, arrived thereby. And there, at Vesāli, the Lord stayed, in the Gabled House Hall in the Great Grove. Then the Lord, having embraced and attended to, with his (own) mind, the mind of those monks on the bank of Vaggumudā, summoned the venerable Ānanda, saying: "This quarter seems to me, Ānanda, as if it had become full of light, this quarter seems to me, Ānanda, as if it had become all of a glow, that quarter in which the monks on the bank of the Vaggumudā are staying; to go (there), [26] to attend (thereto), was far from repulsive to me²⁷—you should send forth a messenger, Ānanda, into the presence of those monks on the bank of Vaggumudā, saying: 'The Teacher summons the venerable ones; the Teacher desires to see the venerable ones' ". The venerable Ānanda gave his consent to the Lord saying: "So be it, Lord", approached a certain monk and, having approached, said this to that monk: "You should go, friend, and approach the monks on the bank of Vaggumudā; and, having approached, you should speak thus to those monks on the bank of Vaggumudā: 'The Teacher summons the venerable ones; the Teacher desires to see the venerable ones' ". That monk gave his consent to the venerable Ānanda saying: "So be it, friend" and, just as a strong man might stretch out a contracted arm, or contract an outstretched arm, just so²⁸ did he disappear from the Gabled House Hall in the Great Grove and (re-)appear before those monks on the bank of the river Vaggumudā.

Then that monk said this to those monks on the bank of the Vaggumudā: "The Teacher summons²⁹ the venerable ones; the

Teacher desires to see the venerable ones". Those monks gave their consent to that monk saying: "So be it, friend", packed away³⁰ their lodgings and, taking bowl and robe, just as a strong man might stretch out a contracted arm, or contract an outstretched arm, just so did they disappear from the bank of the river Vaggumudā and (re-)appear before³¹ the Lord in the Gabled House Hall in the Great Grove.

And on that occasion, the Lord was seated in non-wavering concentration. Then this occurred to those monks: "Now in what abiding is the Lord now abiding?" Then this occurred to those monks: "The Lord is now abiding in a non-wavering abiding", (whereupon) they all seated themselves in non-wavering concentration.

Then the venerable Ānanda, when night was far advanced³², when the first watch had retired, arose from his seat and, having arranged his upper garment³³ over one shoulder, extended an añjali salute to the Lord and then said this to the Lord: "Night is far advanced, Lord, the first watch has retired; the visiting monks have been seated for a long while. May the Lord, Lord, exchange friendly greetings with those visiting monks". With this thus said, the Lord remained silent.

Then for a second time the venerable Ānanda, when night was far advanced, when the middle watch had retired, arose from his seat and, having arranged his upper garment over one shoulder, extended an añjali salute to the Lord [27] and then said this to the Lord: "Night is far advanced, Lord, the middle watch has retired; the visiting monks have been seated for a long while. May the Lord, Lord, exchange friendly greetings with those visiting monks". And for a second time, the Lord remained silent.

Then for a third time, the venerable Ānanda, when night was far advanced, when the last watch had retired, the dawn had arisen³⁴ and the night(-sky) bore a countenance of delight³⁵, arose from his seat and, having arranged his upper garment over one shoulder, extended an añjali salute to the Lord and then said this to the Lord: "Night is far advanced, Lord, the last watch has retired, the dawn has arisen and the night(-sky) bears a countenance of delight; the visiting monks have been seated

for a long while. May the Lord, Lord³⁶, exchange friendly greetings with those visiting monks”.

Then the Lord, having emerged from that concentration, addressed the venerable Ānanda, saying: “If you did but know it, Ānanda, it would not inspire³⁷ you to that extent. Both I, Ānanda, and these five hundred monks have all been seated in non-wavering³⁸ concentration”.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

“He for whom there is conquered the thorn of sense-desires, and insult, flogging and bondage, is, like³⁹ a mountain, steadfast, non-wavering—that monk trembles not amidst happiness and dukkha”.

§ 4. Sāriputta

So was there heard by me on one occasion when the Lord was staying at Sāvathī, in Anāthapiṇḍika’s Resort in Jeta’s Grove. And on that occasion, the venerable Sāriputta was seated not far from the Lord, having caused mindfulness to be present before him after folding (his legs) crosswise, after directing his body upright.

Now the Lord saw the venerable Sāriputta seated not far from him, having caused mindfulness to be present before him after folding (his legs) crosswise, after directing his body upright.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁴⁰:

“Just as a rocky mountain, even, (is) undisturbed, well established, so through the destruction of delusion does the monk, like a mountain, tremble not”.

§ 5. Kolita

So was there heard by me on one occasion when the Lord was staying at Sāvathī, in Anāthapiṇḍika’s Resort in Jeta’s Grove. And on that [28] occasion, the venerable Mahāmoggallāna was seated not far from the Lord, folding (his legs) crosswise, directing his body upright, with mindfulness despatched to body fully present internally.

Then the Lord saw the venerable Mahāmoggallāna seated not far from the Lord, folding (his legs) crosswise, directing his body upright, with mindfulness despatched to body fully present internally.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁴¹:

“With mindfulness despatched to body present, restrained as to the six bases of contact, that monk, being concentrated continually, might know his own nibbāna”.

§ 6. Pilinda

So was there heard by me on one occasion when the Lord was staying at Rājagaha, at the Squirrels’ Feeding Ground in the Bamboo Grove. And on that occasion, the venerable Pilindavaccha⁴² would treat the monks to talk (reserved) for outcastes.

Then a good many monks approached the Lord, and, having approached, they greeted the Lord and then seated themselves to one side. And, so seated to one side, those monks said this to the Lord: “The venerable Pilindavaccha, Lord, is treating the monks to talk (reserved) for outcastes”.

Then the Lord summoned a certain monk, saying: “Monk, you should go and summon the monk Pilindavaccha on my behalf, saying: ‘The Teacher summons you, Pilindavaccha, my friend’”. The monk gave his consent to the Lord saying: “So be it, Lord”, approached the venerable Pilindavaccha and, having approached, said this to the venerable Pilindavaccha: “The Teacher summons you, Pilindavaccha, my friend”.

The venerable Pilindavaccha gave his consent to that monk saying: “So be it, friend”, approached the Lord and, having approached, he greeted the Lord and then seated himself to one side. And to the venerable Pilindavaccha, so seated to one side, the Lord said this: “Is it true, that you, Vaccha, are treating the monks to talk (reserved) for outcastes?”

“It is so, Lord”.

Then the Lord, having paid attention to the former dwelling of Pilindavaccha, addressed the monks, saying: “Monks, do not

find fault with the monk Vaccha; Vaccha, monks, does not bear hatred when treating monks to talk (reserved) for outcastes. For the monk Vaccha, monks, (there have been) five hundred non-interspersed births, rebirths in a brahmin clan. This talk (reserved) for outcastes of his [29] has been his treatment⁴³ (of people) for a long time. It is due to this, monks, that this Vaccha treats the monks to talk (reserved) for outcastes”.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁴⁴:

“In whom dwells⁴⁵ neither deceit nor conceit, who is one with greed dispersed⁴⁶, one with none of ‘mine’, one without longing, one with anger thrust away, one with self completely quenched—he is the brahmin, he the recluse, he the monk”.

§ 7. Kassapa

So⁴⁷ was there heard by me on one occasion when the Lord was staying at Rājagaha, at the Squirrels’ Feeding Ground in the Bamboo Grove. And on that occasion, the venerable Mahākassapa was staying at the Pepper Den, having been seated for seven days in a single cross-legged position after attaining a certain concentration.

Then the venerable Mahākassapa, with the passing of those seven days, emerged from that concentration. Then this occurred to the venerable Mahākassapa when he had emerged from that concentration: “What if I were to enter Rājagaha in search of alms?”. And on that occasion, as many as five hundred devatās became eagerly entered upon acquisition of almsfood for the venerable Mahākassapa. But the venerable Mahākassapa, having rejected all those five hundred devatās, dressed at a particular occasion during the morning and, taking bowl and robe, entered Rājagaha in search of alms. And on that occasion, Sakka, Lord of Devas, had become desirous of giving almsfood to the venerable Mahākassapa. Having fashioned the appearance of a weaver⁴⁸, he wove the thread, whilst the asura-maiden Sujā⁴⁹ filled the shuttle.

Then the venerable Mahākassapa, whilst wandering in search of alms in Rājagaha on an uninterrupted almsround, approached

the dwelling of Sakka, Lord of Devas. And Sakka, Lord of Devas, saw the venerable Mahākassapa coming when still quite far off; upon seeing him, he left the house, went out to meet him, took the bowl from his hand, entered the house, scooped up some boiled rice from the pot, filled his bowl and then gave⁵⁰ this to the venerable Mahākassapa. It was an almsfood having countless sauces, having countless seasonings, having countless sauces, flavours and seasonings⁵¹.

Then this occurred to the venerable Mahākassapa: "Now who is this being, for whom [30] there is potency and majesty of such a kind?" Then this occurred to the venerable Mahākassapa: "This must be Sakka, Lord of Devas!" Having so fathomed things, he said this to Sakka, Lord of Devas: "This was done by you, Kosiya! Do not do anything of the same kind again!"

"For us, too, Kassapa, sir, (there is) need of merit. For us, too, ought merit to be performed.!" Then Sakka, Lord of Devas, greeted the venerable Mahākassapa, circumambulated him by the right and then, having risen into mid-air, three times gave rise to this Udāna whilst in the sky, whilst in the air:

"Oh! What a gift! The highest gift⁵² is well established in Kassapa!"

And the Lord heard with his heavenly ear-element, quite pure, transcending that of humans, Sakka, Lord of Devas, having risen into mid-air, three times giving rise to this Udāna whilst in the sky, whilst in the air:

"Oh! What a gift! The highest gift is well established in Kassapa!"

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"The almsfood-gathering monk, self-supporting⁵³, one not nourishing others⁵⁴—him, constant, at peace, at all times possessing mindfulness⁵⁵, the devas covet".

§ 8. Alms

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion this unrelated talk had arisen amongst a

good many monks who had congregated and seated themselves together in the circular kareri enclosure⁵⁶ upon returning from their almsround following the midday meal: "The almsfood-gathering monk, friends, wandering in search of alms, from time to time gets to see pleasant forms by way of the eye; from time to time gets to hear pleasant sounds by way of the ear; from time to time gets to smell pleasant scents by way of the nose; from time to time gets to taste pleasant flavours by way of the tongue; from time to time gets to touch pleasant tangible objects by way of the body. The almsfood-gathering monk, friends, wanders in search of alms respected, revered, thought highly of, worshipped, honoured. Well now, friends, we, too⁵⁷, are almsfood-gatherers. We, too, from time to time will get to see pleasant forms by way of the eye; we, too, from time to time will get to hear pleasant sounds by way of the ear; we, too, from time to time will get to smell pleasant scents by way of the nose; we, too, from time to time will get to taste pleasant flavours by way of the tongue; we, too, from time to time will get to touch pleasant tangible objects by way of the body; [31] we, too, will wander in search of alms respected, revered, thought highly of, worshipped, honoured".

But this unrelated talk amongst the monks was interrupted, for the Lord, who had emerged at a particular occasion during the evening from his seclusion, had approached the circular kareri enclosure and, having approached, had seated himself on the appointed seat.

And having so seated himself, the Lord addressed the monks, saying: "For the sake of what talk, monks, were you seated together just now? And what, moreover, was the unrelated talk amongst you that was interrupted?"

"In this case, Lord, there had arisen this unrelated talk amongst us when we had congregated and seated ourselves together in the circular kareri enclosure upon returning from our almsround following the midday meal: 'The almsfood-gathering monk, friends, wandering in search of alms, from time to time gets to see pleasant forms by way of the eye; from time to time gets to hear pleasant sounds by way of the ear; from time to time gets to smell pleasant scents by way of the nose; from

time to time gets to taste pleasant flavours by way of the tongue; from time to time gets to touch pleasant tangible objects by way of the body. The almsfood-gathering monk, friends, wanders in search of alms respected, revered, thought highly of, worshipped, honoured. Well now, friends, we, too, are almsfood-gatherers. We, too, from time to time will get to see pleasant forms by way of the eye; we, too, from time to time will get to hear pleasant sounds by way of the ear; we, too, from time to time will get to smell pleasant scents by way of the nose; we, too, from time to time will get to taste pleasant flavours by way of the tongue; we, too, from time to time will get to touch pleasant tangible objects by way of the body; we, too, will wander in search of alms respected, revered, thought highly of, worshipped, honoured'. It was this unrelated talk amongst us, Lord, that was interrupted, for then⁵⁸ the Lord arrived".

"This is not seeming for you, monks, gentlemen who have gone forth through faith⁵⁹ from the home into homelessness, that you should talk talk of such a kind. For you, when congregated⁶⁰, monks, there is this pair in need of being performed—either Dhamma-talk⁶¹ or the ariyan silence".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"The almsfood-gathering monk, self-supporting, one not nourishing others—him, constant, the devas covet, though not if one dependent on words of renown".

§ 9. Craft

So was there heard by me on one occasion when the Lord was staying at Sāvathī, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, this unrelated talk had arisen amongst a good many monks who had congregated and seated themselves together in the circular enclosure⁶² upon returning from their almsround following the midday meal: "Now, who, friends, knows a craft? Who has been trained⁶³ in what craft? What craft⁶⁴ is chief of crafts?" Some therein spoke thus⁶⁵: "Elephant craft is chief of crafts". Some spoke thus: "Horse craft is chief of crafts"⁶⁶. Some spoke thus: "Chariot craft is chief of crafts". Some spoke thus: "The bowman's craft is chief of crafts". Some

spoke thus: "The swordsman's craft is chief of crafts". Some spoke thus: "The craft of gestures⁶⁷ is chief of crafts". Some spoke thus: "The craft of counting⁶⁸ is chief of crafts". Some [32] spoke thus: "The craft of estimating is chief of crafts". Some spoke thus: "The craft of inscribing is chief of crafts". Some spoke thus: "The craft of poetry is chief of crafts". Some spoke thus: "The Lokāyata craft is chief of crafts". Some spoke thus: "The craft of diplomacy⁶⁹ is chief of crafts".

But this unrelated talk amongst the monks was⁷⁰ interrupted, for the Lord, who had emerged at a particular occasion during the evening from his seclusion, had approached the circular enclosure and, having approached, had seated himself on the appointed seat.

And having so seated himself, the Lord addressed the monks, saying: "For the sake of what talk, monks, were you seated together just now? And what, moreover, was the unrelated talk amongst you that was interrupted?"

"In this case, Lord, there had arisen this unrelated talk amongst us when we had congregated⁷¹ and seated ourselves together in the circular enclosure upon returning from our almsround following the midday meal: 'Now, who, friends, knows a craft? Who has been trained in what craft? What craft is chief of crafts?' Some herein spoke thus⁷²: 'Elephant craft is chief of crafts'. Some spoke thus: 'Horse craft is chief of crafts'. Some spoke thus: 'Chariot craft is chief of crafts'. Some spoke thus: 'The bowman's craft is chief of crafts'. Some spoke thus: 'The swordsman's craft is chief of crafts'. Some spoke thus: 'The craft of gestures is chief of crafts'. Some spoke thus: 'The craft of counting is chief of crafts'. Some spoke thus: 'The craft of estimating is chief of crafts'. Some spoke thus: 'The craft of inscribing is chief of crafts'. Some spoke thus: 'The craft of poetry is chief of crafts'. Some spoke thus: 'The Lokāyata craft is chief of crafts'. Some spoke thus: 'The craft of diplomacy is chief of crafts'. It was this unrelated talk amongst us, Lord, that was interrupted, for then⁷³ the Lord arrived".

"This is not seeming for you, monks, gentlemen who have gone forth through faith⁷⁴ from the home into homelessness, that you should talk talk of such a kind. For you, when

congregated⁷⁵, monks, there is this pair in need of being performed—either Dhamma-talk⁷⁶ or the ariyan silence”.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

“Not living by way of a craft, light, one desiring (others’) welfare⁷⁷, with faculties restrained, completely released in every respect, wandering resortless, one with none of ‘mine’, one without longing—he, as one wandering alone after having renounced conceit⁷⁸, is the monk”.

§ 10. By the World.

So⁷⁹ was there heard by me on one occasion when the Lord was staying, when first awoken, at Uruvelā, at the root of the Bodhi Tree on the bank of the river Nerañjarā. And on that occasion, the Lord had been seated for seven days in a single cross-legged position experiencing the bliss of liberation⁸⁰.

Then the Lord, with the passing of those seven days, having emerged from that concentration, surveyed the world with his Buddha-eye. And the Lord saw, whilst surveying⁸¹ with his Buddha-eye, beings being tormented with countless torments, being completely burnt with countless fevers, that were born not only of lust, but also born of hatred and born of delusion.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁸²:

“This world is full of torment; being beset by contact, it speaks as to self of ill health. For in whatever way⁸³ it conceives (it to be), that is otherwise than that⁸⁴.

Destined to that which is otherwise, attached to becoming⁸⁵, is the world; beset by becoming⁸⁶, it simply rejoices in becoming. [33] That in which it rejoices⁸⁷ is fear; that of which it fears is dukkha. It is indeed for the total abandonment of becoming that this Brahmācariya is lived.

Some who are recluses or brahmins said the complete freedom from becoming is by way of becoming—all these⁸⁸, I say, are not completely released from becoming. Moreover, some who are recluses or brahmins said the escape from becoming is by way of non-becoming—all these, I say, are not escaped from becoming.

It is dependent on a substrate⁸⁹ that this dukkha is generated; through the destruction of all grasping⁹⁰ there is no generation of dukkha. Behold this world—multiply⁹¹ beset by ignorance, become, delighting in the become, not completely freed from becoming⁹². For whatever becomings, everywhere, in all cases—all these becomings are impermanent, dukkha, of a nature to change, etc⁹³.

So⁹⁴ is this, as it really is, for the one who, through right insight, beholds (same); craving where becomings are concerned is abandoned—he rejoices not in non-becoming⁹⁵. Through the destruction, totally, of cravings⁹⁶ is there nibbāna⁹⁷, cessation via fading away without remainder.

For that monk who has attained nibbāna, there is, through non-grasping⁹⁸, no further becoming. Māra is overcome—as one with the battle won, as one who is constant⁹⁹, he is passed beyond all becomings”.

This is the third, Nanda, chapter, these ten—Kamma, Nanda, Yasoja, Sāriputta and Kolita, Pilinda, Kassapa, Alms, Craft and By the World—being (its) batch.

Notes to Chapter Three

¹ Dukkham.

² Se reads khalam for text's Be kharam.

³ Cp S i 170; Vibh 244.

⁴ Partially quoted Pe 96.

⁵ Purekatam; Be pure katam, Se purekkhatam.

⁶ For a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, pp 102ff.

⁷ Reading santānetum with Ud-a (where see note) for text's Be Se sandhāretum.

⁸ Sākiyānī; cp Ud-a 161.

⁹ Text Be Dhp-a mam; Se mama. Cp cty which points out his utterance became confused at this point.

¹⁰ Reading gharā nikkhamantassa with Be Se Ud-a for text's gharā nikkhamantam.

¹¹ Paluṭṭha; not listed by Childers or PED.

¹² Woodward adds "called 'dove-footed' " here, which does not appear in the text.

¹³ Both this and Nanda's reply are omitted by Woodward in his translation. This may well be the only instance in the Suttapitaka of the Buddha's use of upāyakaśalya, in which he deceives an individual into doing, through the wrong motive, what is to his ultimate benefit, and which was to witness full development in the Lotus Sūtra.

¹⁴ Text reads Nanda, presumably in error for Nando.

¹⁵ Pahitatto; cp cty.

¹⁶ Visārado, or "seasoned"; the whole passage is stock, usually reading viharanto for text's visārado—cp PED, sv arahant II B, for references.

¹⁷ Reading kulaputtā...pabbajanū with Se and cty for text's kulaputto...pabbajati.

¹⁸ The opening part of this sutta is similar to the Cātumāsutta (M i 456ff).

¹⁹ Reading Yasojappamukhānī with Be Se for text's Yasojapamukhānī.

²⁰ Reading te 'dha kho with Be (Se te 'dha ca) for text's M te ca;

Ud-a reads te' dha, it being unclear whether Dhammapāla read also kho or ca.

21 Reading te 'te with Be (Se te 'te ca) for text's te ca, M te.

22 Reading paṇāmemi vo with Be Se M for text's vo paṇāmemi; such word order is also confirmed by Ud-a, in which the lemma paṇāmemi precedes that of vo.

23 Reading vatthabbaṃ with Be Se M Ud-a for text's vattabbaṃ.

24 Reading saṃsāmetvā with Be Se Ud-a and M for text's paṭisāmetvā.

25 Cārikaṃ pakkamiṃsu; Woodward (VofU 29) renders this, not altogether correctly, as "went away on their almsround". The Majjhima account now continues differently.

26 Pahitattā; cp Ud-a 174.

27 Text Se appaṭikkūlāsi me; Be ~~appa~~ṭikkūlāsi me. Woodward (VofU 30, where see note) takes ~~takes~~ this as "Pleasant it is for me to go and to think of that quarter where on the bank of the river Vaggumudā those monks are dwelling", and Ireland (p 41) as "It is agreeable for me to go and consider that direction where those bhikkhus are staying beside the river Vaggumudā". But neither of these interpretations ~~makes~~ much sense, given the fact that the Buddha, far from ~~visiting~~ the monks himself, instead has them summoned to ~~visit~~ him. I follow the punctuation of Be Se and assume that the ~~statement~~ refers rather to his previous visit to them psychically.

28 Reading evam evaṃ with Be Se for text's evam eva.

29 Reading āmanteti with Be Se for text's āmantesi.

30 Reading saṃsāmetvā with Be Se for text's paṭisāmetvā.

31 Text Be sammukhe, Se sammukhā; but all editions of Ud-a read pamukhe ti sammukhe.

32 On what follows, cp Ud 51 below and A iv 204, Vin ii 236.

33 Reading uttarāsaṅgaṃ, here ~~and~~ below, with Be Se for text's cīvaraṃ; defined at Ud-a 252.

34 Reading uddhaste with Be Se for text's uddhate.

35 Nandimukhiyā rattiyā; cp B Disc iv 410 n 5. SED gives the meaning of "sleep" for nandimukhī, meaning perhaps when the night was asleep.

36 Reading bhante with Be Se; text omits.

- ³⁷ Reading nappaṭibhāyeyya with Be for text's *Se na paṭibhāseyya*, Be also recording a vl of nappaṭibhēyya.
- ³⁸ Reading āneñjasamādhinā with Be Se for text's ānañjasamādhinā.
- ³⁹ Pabbato viya; Be Se read pabbatò va here, but Ud-a (Be) (Se) pabbato viya.
- ⁴⁰ Also at Thag 651.
- ⁴¹ Quoted Pe 16.
- ⁴² So text Be Se; Ud-a Pilindivaccha (Ee), Pīlindivaccha (Se).
- ⁴³ Reading samudāciṇṇo with Be Se Ud-a for text's ajjhāciṇṇo, which Ud-a records as a vl.
- ⁴⁴ Cp Sn 469.
- ⁴⁵ Reading vasatū (m.c.) with Be (Se vasatī) Ud-a, Sn 469, for text's vattatī.
- ⁴⁶ Reading vītalobho with Be Se Ud-a (Ce Be Se) and Sn 469 for text's khīnalobho.
- ⁴⁷ Quoted in its entirety, with minor differences, at Dhp-a i 427ff. Most of the differences disappear, when some of the vll attributed to source "U" in the PTS edition, are adopted.
- ⁴⁸ Note how, at Ud 4 above, Mahākassapa conducts his almsround amongst the streets of weavers.
- ⁴⁹ So Be Ud-a Dhp-a for text's *Se Sujātā*.
- ⁵⁰ Reading adāsi with Be Se and Ud-a for text's padāsi.
- ⁵¹ Anekaśūparasabyañjano; Be reads anekarasabyañjano, Se anekasūpabyañjano. Cp Vv-a 100, where Sakka does much the same.
- ⁵² Reading paramadānaṃ with Be Se and Ud-a for text's paramaṃ dānaṃ. Here and below, Be repeats the whole Udāna three times, Se twice (perhaps implying that the Udāna was actually uttered six times), with text simply abbreviating.
- ⁵³ Attabharassa; PED wrongly states, sv bhara, that this term is only found in the compounds dubbhara and subhara.
- ⁵⁴ Cp Ud I.6 above.
- ⁵⁵ Cp Ud IV 7.
- ⁵⁶ Reading karerimaṇḍalamāḷe with Be Se for text's karerimaṇḍalamāle; cp discussion at VS 267 n 34.
- ⁵⁷ Handa āvuso mayam pi; Be handāvuso mayam pi, Se handa

mayam āvuso.

58 Reading atha with Be Se for text's atha kho.

59 Saddhāya; Be saddhā.

60 Text inserts sannisinnānam; Be Se omit.

61 Reading dhammī va kathā with Be Se for text's dhammiyā vā kathā.

62 Reading maṇḍalamāle here and below with Be Se; text abbreviates, suggesting the reading of karerimaṇḍalamāle of the previous sutta is repeated.

63 Reading sikkhi with Be Se Ud-a for text's sikkhī.

64 Reading sippam, here and below, with Be Se; text omits.

65 For a discussion on the meaning of some of these crafts, see notes at B Disc ii 176f, Dial i 21f.

66 Omitted at VofU 38.

67 Se reads muddhāsippam for text's Be muddāsippam.

68 Be Se read gaṇanāsippam for text's gaṇanasippam.

69 Reading khattavijjāsippam with Be Se Ud-a for text's khettavijjāsippam.

70 Reading hoti vippakatā, here and below, with Be for text's Se vippakatā.

71 Be omits, seemingly in error.

72 Reading tath' ekacce... with Be Se; text omits.

73 Reading atha with Be Se for text's atha kho.

74 Reading saddhā with Be Se for text's saddhāya.

75 Text inserts sannisinnānam; Be Se omit.

76 Reading dhammī va kathā with Be Se for text's dhammiyā vā kathā.

77 Cp cty—Woodward (VofU 39) takes this wrongly as "vain for his weal", as does Ireland (p 49) with his "desiring the goal".

78 Reading hitvā mānam with Be Se Ud-a for text's hatvā Māram.

79 For a further translation, see Nānamoli, *The Life of the Buddha*, Kandy 1984, p 33f.

80 Reading vimuttisukhapaṭisaṃvedī with Be for text's Se vimuttisukham paṭisaṃvedī.

81 Text inserts lokam, the world; Be Se omit.

82 Quoted Pe 26, 223 and Nett 156.

83 Reading yena yena with Be Nett, and as per text's Errata; Se

yena.

⁸⁴ Cp Sn 588.

⁸⁵ Reading bhavasatto with Be Se Ud-a and Nett for text's bhavapatto; cp S iv 23 = 67.

⁸⁶ Bhavapareto; Nett omits, as does Woodward in his translation (VofU 39).

⁸⁷ Reading yad abhinandati with Be Se Ud-a and Nett for text's yadā 'bhinandati.

⁸⁸ Reading sabbe te, here and below, with Be Se Ud-a and Nett for text's sabb' etc.

⁸⁹ Reading upadhīṃ with Be Se and Nett for text's na upadhī.

⁹⁰ Reading sabbupādānākkhayā with Be Se and Nett for text's sabbūpadānākkhayā; cp Ud-a.

⁹¹ Be reads puthū for text's Se puthu; it seems to be used adverbially here, viz. in a multiple manner.

⁹² Reading bhavā with Nett Ud-a for text's Se vā; Be omits both.

⁹³ Iū; omitted by Woodward and Ireland in their translations of same.

⁹⁴ The syntax of what follows is ambiguous and could instead be taken as "So is this, as it really is; for the one who, through right insight, beholds (same), craving...". Either interpretation would seem supported by the cty.

⁹⁵ Reading vibhavaṃ nābhinaṅgati with Be Ud-a for text's Se vibhavataṅhā 'bhinandati.

⁹⁶ Taṅhānaṃ khayā; Nett taṅhāsaṃkhayo, but cp PED, sv virāga, on the stock sequence taṅhakkhaya virāga nirodha nibbāna. Woodward, in his translation (VofU 40), follows Nett.

⁹⁷ Reading sabbaso with Be Se Ud-a and Nett for text's sabbato.

⁹⁸ Anupādā; Woodward reads anuppādā both here and in Ud-a, which CPD claims, sv anupādā, to be a wrong reading.

⁹⁹ Tādī; seemingly omitted by Woodward in his translation.

CHAPTER FOUR: MEGHIYA

§1. Meghiya

[34] So¹ was there heard by me on one occasion when the Lord was staying at Cālikā, on Mount Cālika². And on that occasion, the venerable Meghiya was the Lord's attendant. Now the venerable Meghiya approached the Lord; and, having approached, he greeted the Lord and then stood³ to one side. And, so stood to one side, the venerable Meghiya said this to the Lord: "I would like, Lord, to enter the village of Jantu in search of alms". (The Lord replied:) "You, Meghiya, should do that for which you deem it now to be the time".

Then the venerable Meghiya dressed at a particular occasion during the morning, took bowl and robe and entered the village of Jantu in search of alms. Then, as he was returning from his almsround following the midday meal after having wandered in search of alms in the village of Jantu, he approached the bank of the river Kimikāḷā; and the venerable Meghiya saw, as he was stretching his legs⁴, walking up and down and wandering to and fro on the bank of the river Kimikāḷa, a mango grove, inspiring serenity, pleasing, delightful⁵, upon seeing which, this occurred to him: "Truly one inspiring serenity is this mango grove, {pleasing⁶}, delightful. This would truly be suitable for the purposes of effort on the part of a gentleman in need of effort. If the Lord were to give me permission, I should come to this mango grove for the purposes of effort".

Then the venerable Meghiya approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side, the venerable Meghiya said this to the Lord: "Just now, Lord, I dressed at a

particular occasion during the morning, took bowl and robe and entered the village of Jantu in search of alms. Then, as I was returning from my almsround following the midday meal after having wandered in search of alms in the village of Jantu, I approached the bank of the river Kimikāḷā; and I saw, Lord, as I was stretching my legs, walking up and down and wandering to and fro on the bank of the river Kimikāḷā, a mango grove, inspiring serenity, pleasing, delightful⁷, upon seeing which this occurred to me: 'Truly one inspiring serenity is this mango grove, (pleasing), delightful. This would truly be suitable for the purposes of effort on the part of a gentleman in need of effort. If the Lord were to give me permission, I should come to this⁸ mango grove for the purposes of effort'. If the Lord gives me permission, Lord, I should go [35] to that mango grove for the purposes of effort".

With this thus said, the Lord said this to the venerable Meghiya: "Initially please wait, Meghiya, for such time as I am alone⁹ and until some other monk comes¹⁰".

But for a second time the venerable Meghiya said this to the Lord: "For the Lord, Lord, there is nothing further¹¹ to be done, nor is there anything to add to what has (already) been done¹²; whereas for me, Lord, there is something further to be done, there is something to add to what has (already) been done. If the Lord gives me permission, Lord¹³, I should go to that mango grove for the purposes of effort". And for a second time the Lord said this to the venerable Meghiya: "Initially please wait, Meghiya, for such time as I am alone and until some other monk comes".

But for a third time the venerable Meghiya said this to the Lord: "For the Lord, Lord, there is nothing further to be done, nor is there anything to add to what has (already) been done; whereas for me, Lord, there is something further to be done, there is something to add to what has (already) been done. If the Lord gives me permission, Lord, I should go to that mango grove for the purposes of effort", (whereupon the Lord said:) "How can we speak, Meghiya, when you speak of effort? You should do that for which you deem it now to be the time".

Then the venerable Meghiya rose from his seat, greeted the Lord, circumambulated him by the right, and approached that mango grove; and, having approached, he ventured¹⁴ into that mango grove and then seated himself at the root of a certain tree for the day's rest. Now as the venerable Meghiya was staying in that mango grove, he was subjected, for the most part, to three evil, unskilled thoughts¹⁵, that is to say, thought connected with sense-desires, thought connected with ill will and thought connected with cruelty¹⁶.

Then this occurred to the venerable Meghiya: "It is truly a marvel, it is truly an unprecedented thing, in that we are truly one gone forth¹⁷ through faith from the home into homelessness, and yet are at the same time beset¹⁸ with these three evil, unskilled thoughts, that is to say, with thought connected with sense-desires, with thought connected with ill will and with thought connected with cruelty¹⁹".

Then the venerable Meghiya, who had emerged at a particular occasion during the evening from his seclusion, approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side, the venerable Meghiya said this to the Lord: "Just now, Lord, as I was staying in that mango grove, I was subjected, for the most part, to three evil, unskilled thoughts, that is to say, thought connected with sense-desires, thought connected with ill will and thought connected with cruelty²⁰. [36] Then this occurred to me²¹: 'It is truly a marvel, it is truly an unprecedented thing, in that we are truly one gone forth through faith from the home into homelessness, and yet are at the same time beset with these three evil, unskilled thoughts, that is to say, with thought connected with sense-desires, with thought connected with ill will and with thought connected with cruelty'".

(The Lord replied saying:) "When liberation of heart is not fully mature, Meghiya, five things conduce to full maturity. What five?"

(1) In this connection, Meghiya, a monk is one with a lovely friend, one with a lovely companion²², one with a lovely intimate. When liberation of heart is not fully mature²³, Meghiya, this is the first thing that conduces to full maturity.

(2) And then again, in addition, Meghiya, a monk is one possessing morality; he dwells as one restrained by the Pāṭimokkha restraint; being one possessed of proper conduct and pasturage²⁴, being one seeing fear in sins even the size of an atom, he trains himself undertaking the items of the training²⁵. When liberation of heart is not fully mature, Meghiya, this is the second thing that conduces to full maturity.

(3) And then again, in addition, Meghiya, such talk as is concerned with ultra-effacement²⁶, suited to opening up the heart, and that conduces to complete aversion, to fading away, to cessation, to subsiding, to superknowledge, to awakening, to nibbāna—that is to say, talk on wanting little, talk on contentment, talk on seclusion, talk on non-association, talk on initiation of energy, talk on morality, talk on concentration, talk on insight, talk on the liberations, talk on knowledge and vision of liberation—talk of such a form a monk gains at will, gains without difficulty, gains without trouble. When liberation of heart is not fully mature, Meghiya, this is the third thing that conduces to full maturity.

(4) And then again, in addition, Meghiya, a monk dwells as one with energy initiated with the purpose of abandoning unskilled states, with the purpose of undertaking²⁷ skilled states; he is one possessing stamina, one of strong persistence, one not laying down the burden, where skilled states are concerned. When liberation of heart is not fully mature, Meghiya, this is the fourth thing that conduces to full maturity.

(5) And then again, in addition, Meghiya, a monk possesses insight, being one endowed with insight leading to rise and setting that is ariyan, penetrative, properly leading to the destruction of dukkhā²⁸. When liberation of heart is not fully mature, Meghiya, this is the fifth thing that conduces to full maturity. When liberation of heart is not fully mature, Meghiya, these five things conduce to full maturity.

(6) This²⁹, Meghiya, may be looked forward to by the monk who is one with a lovely friend, one with a lovely companion, one with a lovely intimate—that he will become one possessing morality, that he will dwell restrained by the Pāṭimokkha restraint and that, being possessed of proper conduct and pasturage,

being one seeing fear in sins even the size of an atom, he will train himself undertaking³⁰ the items of the training.

(7) This (too) may be looked forward to by the monk who is one with a lovely friend, one with a lovely companion, one with a lovely intimate—[37] that such talk³¹ as is concerned with ultra-effacement, suited to opening up the heart, and that conduces³² to complete aversion, to fading away, to cessation, to subsiding, to superknowledge, to awakening, to nibbāna—that is to say, talk on wanting little, talk on contentment, talk on seclusion³³, talk on non-association, talk on initiation of energy, talk on morality, talk on concentration, talk on insight, talk on the liberations, talk on knowledge and vision of liberation—talk of such a form he will³⁴ gain at will, will gain without difficulty, will gain without trouble.

(8) This (too) may be looked forward to by the monk who is one with a lovely friend, one with a lovely companion, one with a lovely intimate—that he will dwell³⁵ as one with energy initiated with the purpose of abandoning unskilled states, with the purpose of undertaking skilled states; he will become one possessing stamina, one of strong persistence, one not laying down the burden, where skilled states are concerned.

(9) This (too) may be looked forward to by the monk who is one with a lovely friend, one with a lovely companion, one with a lovely intimate—that he will become one possessing insight, becoming one endowed with insight leading to rise and setting that is ariyan, penetrative, properly leading to the destruction of dukkha.

And, moreover, Meghiya, there are four things further³⁶ to be cultivated by that monk once he is established in these five things³⁷: the foul is to be cultivated for the abandonment of lust, loving kindness is to be cultivated for the abandonment of ill will, mindfulness of in-and-out-breathing is to be cultivated for the interruption of thought, perception of impermanence is to be cultivated for the uprooting of the 'I am' conceit. For, for the one perceiving impermanence, perception of not-self becomes anchored, (whilst) the one perceiving not-self reaches the uprooting of the conceit of 'I am', (reaches) nibbāna in these seen conditions³⁸.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna³⁹:

"Petty⁴⁰ thoughts, subtle thoughts, when gone along with, are the mind's elation⁴¹. The one who fathoms not these thoughts of mind, onto this and that his careering consciousness⁴² darts, whilst the one who fathoms these thoughts of mind to be the mind's elation⁴³, being ardent, being one possessing mindfulness, restrains them. Those not come up⁴⁴, these the one enlightened has abandoned without remnant".

§ 2. Distracted

So was there heard by me on one occasion when the Lord was staying at Kusinārā, in the Upavattana, the sāla grove of the Mallas. And on that occasion, a good many monks were staying in the forest hut⁴⁵ not far from the Lord, being distracted⁴⁶, hollow⁴⁷, fussy, raucous, of scattered speech, of vapid mindfulness, inattentive, unconcentrated, with their minds careering about, of conspicuous faculties.

And the Lord saw that [38] good many monks staying in that forest hut not far from him, being distracted, hollow, fussy, raucous, of scattered speech, of vapid mindfulness, inattentive, unconcentrated, with their minds careering about, of conspicuous faculties.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁴⁸:

"As a result of body being unguarded, and as a result of being slain by wrong view⁴⁹, as a result of being overcome by sloth and torpor⁵⁰, one goes under Māra's sway.

Therefore one should become one whose mind is guarded, one whose pasturage is right deliberation; the one who has set to the fore right view, having come to know rise and fall—let that monk, who has overcome sloth and torpor, forsake all bad destinies".

§ 3. Cowherd

So was there heard by me on one occasion when the Lord was wandering on his travels amongst the Kosalans, accompanied by a great order of monks. Now the Lord, having stepped off the

path, approached the root of a certain tree; and, having approached, he seated himself on the appointed seat.

Then a certain cowherd approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And to that cowherd so seated to one side the Lord indicated (the four truths) with Dhamma-talk, making him take (them) up, making him keen, making him bristle with excitement.

Then that cowherd, as one to whom (the four truths) had been indicated with Dhamma-talk by the Lord⁵¹, who had been made to take (them) up, who had been made keen, who had been made to bristle with excitement, said this to the Lord: "May the Lord consent, Lord, to a meal from me on the following day accompanied by the order of monks". And the Lord consented with his silence. Then that cowherd, upon coming to know of the Lord's consent, rose from his seat, greeted the Lord, circumambulated him by the right, and then departed.

Then, with the passing of that night, that cowherd had a good quantity of water-less milk-rice, and fresh ghee, prepared in his own dwelling and then informed the Lord that it was time, saying: "It is time, Lord; the meal is ready". Then the Lord dressed at a particular occasion during the morning and, taking bowl and robe, approached the dwelling of that cowherd, accompanied by the order of monks; and, having approached, seated himself on the appointed seat. Then that cowherd regale^d the order of monks with the Buddha at its head, satisfying them with that water-less milk-rice and fresh ghee with his own hand. Then, when the Lord had finished his meal and removed his hand from the bowl, that cowherd [39] took a low seat and seated himself to one side. And the Lord, having indicated (the four truths) with Dhamma-talk to that cowherd so seated to one side, having made him take (them) up, having made him keen, having made him bristle with excitement, then rose from his seat and departed.

Then, not long after the Lord had departed, a certain man deprived that cowherd of his life at the interval of the village boundaries.

Then a good many monks approached the Lord; and, having approached, they greeted the Lord and then seated themselves to one side. And, so seated to one side, those monks said this to the Lord: "It is said, Lord, that that cowherd, by which cowherd, Lord, with his own hand, the order of monks with the Buddha at its head was today regaled and satisfied with waterless milk-rice and fresh ghee, has been deprived of his life by a certain man at the interval of the village boundaries".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁵²:

"That which an enemy might cause (upon seeing) an enemy, or the revengeful⁵³ (upon seeing) the revengeful, the mind, when wrongly directed, may cause him that more evil than that".

§4. Moonlight

So was there heard by me on one occasion when the Lord was staying at Rājagaha, at the Squirrels' Feeding Ground in the Bamboo Grove. And on that occasion, the venerable Sāriputta and the venerable Mahāmóggallāna were staying at Kapotakandarā. And on that occasion, the venerable Sāriputta was seated in the open air, by night, in the moonlight, with his head-hair newly shaven off, after attaining a certain concentration.

And on that occasion, two yakkhas who were friends were going to the southern quarter from the northern quarter on some business or other. And those yakkhas saw the venerable Sāriputta seated in the open air, by night, in the moonlight, with his head-hair newly shaven off; and, upon seeing⁵⁴ him, one yakkha said this to the second yakkha: "Something tempts me⁵⁵, my friend, to give this recluse a blow on the head". With this thus said, that yakkha said this to that yakkha: "Whoa, my friend—do not lay hold of that recluse! Lofty is this recluse, my friend, one of great potency, one of great majesty".

And for a second time that yakkha said this to that yakkha: "Something tempts me, my friend, [40] to give this recluse a blow on the head". And for a second time that yakkha said this to that yakkha: "Whoa, my friend—do not lay hold of that

recluse | Lofty is this recluse, my friend, one of great potency, one of great majesty”.

And for a third time that yakkha said this to that yakkha: “Something tempts me, my friend, to give this recluse a blow on the head”. And for a third time that yakkha said this to that yakkha: “Whoa, my friend—do not lay hold of that recluse | Lofty is this recluse, my friend, one of great potency, one of great majesty”.

Then that yakkha, without heeding that yakkha, gave the venerable elder Sāriputta a blow on the head. And so great was it⁵⁶, that with that blow one would not only cause a nāga of seven ratanas or one of seven-and-a-half ratanas⁵⁷ to sink⁵⁸ but also cleave a great mountain peak; and yet that yakkha fell⁵⁹ right there into the Great Niraya (Hell), saying: “I’m burning | I’m burning⁶⁰ !”.

And the venerable Mahāmoggallāna saw with his heavenly eye, quite pure, transcending that of humans, that blow being given to the venerable Sāriputta on the head by that yakkha and, upon seeing (same), he approached the venerable {elder⁶¹} Sāriputta; and, having approached, he said this to the venerable Sāriputta: “I trust, friend, that you are bearing up, I trust you are finding sustenance; I trust there is (for you) nothing spelling dukkha”, (whereupon he replied:) “I am bearing up, friend Moggallāna, I am finding sustenance, friend Moggallāna; yet this head⁶² of mine is a fraction dukkha”.

“It is a marvel, friend Sāriputta, it is an unprecedented thing, friend Sāriputta, the extent to which⁶³ the venerable Sāriputta is one of great potency, is one of great majesty. Just now, friend Sāriputta, a certain yakkha gave you a blow on the head. And so great was that blow⁶⁴, that with that blow one would not only cause a nāga of seven ratanas or one of seven-and-a-half ratanas to sink but also cleave⁶⁵ a great mountain peak. And yet, on the contrary, the venerable Sāriputta speaks thus: ‘I am bearing up, friend Moggallāna, I am finding sustenance, friend Moggallāna; yet this head of mine is a fraction dukkha’ ”.

(To this the venerable Sāriputta replied:) "It is a marvel, friend Moggallāna, it is an unprecedented thing, friend Moggallāna, the extent to which⁶⁶ the venerable Mahāmoggallāna is one of great potency, is one of great majesty, inasmuch, namely⁶⁷, as he can behold even a yakkha; whereas we presently do not behold even a dust-heap *pisācaka*".

And the Lord heard with his heavenly ear-element, quite pure, transcending that of humans, this conversational talk⁶⁸ of such a form on the part of both of those great *nāgas*.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁶⁹:

[41] "The one for whom the heart, comparable to a rock, steadfast, does not quiver, being detached where (things) enticing are concerned, (and which heart) is not disturbed where that susceptible of anger is concerned, the one whose heart has been so developed—whence will *dukkha* come to him?"

§ 5. With the *Nāga*

So⁷⁰ was there heard by me on one occasion when the Lord was staying at Kosambi, in Ghosita's Resort. And on that occasion, the Lord was staying crowded in by monks and nuns, by male and female layfollowers, by kings and the chief ministers of kings, by those of (other) outlooks and the converts of those of (other) outlooks, was staying crowded in, ill at ease, not comfortable. Then this occurred to the Lord: "Presently I am staying crowded in by monks and nuns, by male and female layfollowers, by kings and the chief ministers of kings, by those of (other) outlooks and the converts of those of (other) outlooks, am staying crowded in, ill at ease, not comfortable; what now if I were to stay alone, aloof from the group?"

Then⁷¹ the Lord dressed at a particular occasion during the morning and, taking bowl and robe, entered Kosambi in search of alms. Then upon returning from his almsround following the midday meal after having wandered in search of alms in Kosambi, he himself packed away his lodgings and then, taking bowl and robe, without consulting his attendants⁷², without

giving notice to the order of monks, departed on his travels alone, without a partner, in the direction of Pārileyaka⁷⁵ and gradually, whilst wandering on his travels in the direction of Pārileyaka, arrived thereby. And there the Lord stayed, at the root of the auspicious sāla(-tree) in the Rakkhita jungle-thicket at Pārileyaka.

And⁷⁴ a certain elephant-nāga⁷⁵, too, was staying crowded in by male and female elephants, by elephant calves and elephant kids⁷⁶—he devouring only grass whose tips had been severed, whilst they devoured his branch-pickings⁷⁷ repeatedly tugged down⁷⁸ (by him), he drinking only water⁷⁹ that was disturbed, whilst female elephants would go about rubbing up against his body as he rose up out of the bathing-place⁸⁰—was staying crowded in, ill at ease, not comfortable. Then this occurred to that elephant-nāga: “Presently I am staying crowded in by male and female elephants, by elephant calves and elephant kids—I devouring only grass whose tips have been severed, whilst they devour my branch-pickings⁸¹ repeatedly tugged down (by me), I drinking only water that is disturbed, whilst female elephants go about rubbing up against my body as I rise up out of the bathing-place—am staying crowded in, ill at ease, not comfortable; what now if I were to stay alone, aloof from the group?”.

Then that elephant-nāga stepped aside from the herd and approached [42] the root of the auspicious sāla(-tree) in the Rakkhita jungle-thicket at Pārileyaka, approached the Lord and, having approached, there at whatever spot the Lord stayed, such spot that elephant-nāga rid of grass, and with its trunk provided⁸² for the Lord water for drinking and water for washing.

Then there so arose this reflection in the mind of the Lord, who had gone into hiding, who was in seclusion: “Formerly I stayed crowded in by monks and nuns, by male and female layfollowers, by kings and the chief ministers of kings, by those of (other) outlooks and the converts of those of (other) outlooks, stayed crowded in, ill at ease, not comfortable. But presently I am staying uncrowded in by monks and nuns, by male and

female layfollowers, by kings and the chief ministers of kings, by those of (other) outlooks and the converts of those of (other) outlooks, am staying uncrowded in, at ease, comfortable”.

Then there so arose this reflection in the mind of that elephant-nāga too⁸³: “Formerly I stayed crowded in by male and female elephants, by elephant calves and elephant kids—I devouring only grass whose tips had been severed, whilst they devoured my branch-pickings repeatedly tugged down (by me), I drinking⁸⁴ only water that was disturbed, whilst female elephants would go about rubbing up against my body as I rose up out of the bathing-place—stayed crowded in, ill at ease, not comfortable. But presently I am staying uncrowded in by male and female elephants, by elephant calves and elephant kids—I devouring only grass whose tips have not been severed, whilst they do not devour my branch-pickings repeatedly tugged down (by me), I drinking only water that is undisturbed, whilst female elephants do not go about rubbing up against my body as I rise up out of the bathing-place—am staying uncrowded in, at ease, comfortable”.

Then the Lord, fathoming his own seclusion, and coming to know of that mental reflection in the mind of that elephant-nāga, gave rise at that time to this Udāna:

“This heart of the elephant, of the one with tusks like poles, coincides with the nāga, with the heart of the nāga, in that⁸⁵ it delights alone in the grove⁸⁶”.

§ 6. Piṇḍola

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the venerable Piṇḍolabhāradvāja⁸⁷ was seated not far from the Lord folding (his legs) crosswise, directing his body upright, a forest-type⁸⁸, an almsfood-gatherer, dust-heap (rag-rober), a triple-rober, one wanting little⁸⁹, one content, secluded, without associations, one with energy initiated, one to talk on asceticism, one given over to higher consciousness⁹⁰.

And the Lord saw the venerable [43] Piṇḍolabhāradvāja seated not far away (from him) folding (his legs) crosswise, directing his body upright, a forest-type, an almsfood-gatherer, dust-heap (rag-rober), a triple-rober, one wanting little, one content, secluded, without associations, one with energy initiated, one to talk on asceticism, one given over to higher consciousness.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁹¹:

“Non-blaming, non-harming⁹², and restraint where the Pātumokkha is concerned, knowing moderation where a meal is concerned, peripheral⁹³ lodging and being occupied with higher consciousness—this is the Buddhas’ Teaching”.

§ 7. Sāriputta

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika’s Resort in Jeta’s Grove. And on that occasion, the venerable Sāriputta was seated not far from the Lord folding (his legs) crosswise, directing his body upright, one wanting little, one content, secluded, without associations, one with energy initiated, one given over to higher consciousness.

And the Lord saw the venerable [43] Sāriputta seated not far away (from him) folding (his legs) crosswise, directing his body upright, one wanting little, one content, secluded, without associations, one with energy initiated, one given over to higher consciousness.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁹⁴:

“For the higher-minded, for the diligent one, for the sage whilst training in the roads to sage-hood—griefs do not exist for such a one, for the one at peace, for the one at all times possessing mindfulness⁹⁵”.

§ 8. Sundari

So⁹⁶ was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika’s Resort in Jeta’s Grove.

And on that occasion, the Lord was respected, was revered, thought highly of, worshipped, honoured, being a gainer of robe, almsfood, lodging, and medicinal requisites as a support during sickness, whilst the order of monks, too, was respected, was revered, thought highly of, worshipped, honoured, being a gainer of robe, almsfood, lodging, and medicinal requisites as a support during sickness; whereas wanderers belonging to other sects were not respected, were not revered, not thought highly of, not worshipped, not honoured, being no gainers of robe, almsfood, lodging, or medicinal requisites as a support during sickness.

Then those wanderers belonging to other sects, being unable to endure the respect for the Lord, and for the order of monks, approached the female wanderer Sundari; and, having approached, [44] they said this to the female wanderer Sundari: "Can you⁹⁷, sister, manage to perform a favour for your relatives?", (to which she replied:) "What can I do, my worthy ones? What is it⁹⁸ possible for me to do? My (whole) life, even, is sacrificed⁹⁹ in favour of my relatives".

"Well, in that case, sister, you should constantly go to Jeta's Grove". The female wanderer Sundari gave her consent to those wanderers belonging to other sects saying: "So be it, my worthy ones" and constantly went to Jeta's Grove.

When those wanderers belonging to other sects became aware¹⁰⁰ that the female wanderer Sundari had been clearly seen¹⁰¹ by the manyfolk to be constantly going¹⁰² to Jeta's Grove, they then deprived her of her life, laid her out¹⁰³ right there in a hole in the Jeta's Grove moat¹⁰⁴, approached the Kosalan king Pasenadi and, having approached, said this to the Kosalan king Pasenadi: "The one who, great king, be the female wanderer Sundari, she, who to us (be something to be held dear), be not seen¹⁰⁵" (to which the king replied:) "But where do you suspect she is?". "In Jeta's Grove, great king". "Well, in that case, check Jeta's Grove".

Then those wanderers belonging to other sects checked Jeta's Grove, pulled out (her body), just as it had been laid out, from the hole in the moat, put it on a couch, had it be taken into

Sāvatti, and then went from highway to highway, from cross-roads to cross-roads stirring up the people saying: "Behold, good sirs, the deed of the recluses¹⁰⁶ who are followers of the Sakyans' Son; shameless are these recluses who are followers of the Sakyans' Son, those of poor morality, evil-natured, those telling lies, pseudo-Brahmacārins, are they, for these are known to claim to be¹⁰⁷ Dhammacārins, Samacārins, Brahmacārins, those telling the truth, those possessing morality, lovely-natured, (yet) for these there is no recluseship, for these there is no brahminhood¹⁰⁸. Perished is that recluseship of theirs, perished is that brahminhood of theirs. Whence then their recluseship, whence then their brahminhood—these are those whose recluseship has departed, these are those whose brahminhood has departed, for how, indeed, could a man, having performed a man's duty¹⁰⁹, deprive the woman of her life?"

And on that occasion the people in Sāvatti, upon seeing the monks, insulted them with discourteous, harsh speech, they abused, vexed and harassed them saying:

"Behold, good sirs, the deed of the recluses who are followers of the Sakyans' Son; shameless are these recluses who are followers of the Sakyans' Son, those of poor morality, evil-natured, those telling lies, pseudo-Brahmacārins, are they, for these are known to claim to be Dhammacārins, Samacārins, Brahmacārins, those telling the truth, those possessing morality, lovely-natured, (yet) for these there is no recluseship, for these there is no brahminhood. Perished is that recluseship of theirs, perished is that brahminhood of theirs. Whence then their recluseship, whence then their brahminhood—these are those whose recluseship has departed, these are those whose brahminhood has departed, for how, indeed, could a man, having performed a man's duty, deprive the woman of her life?"

Then a good many monks dressed at a particular occasion during the morning and, taking bowl and robe, entered Sāvatti in search of alms. [45] Then upon returning from their almsround following the midday meal after having wandered in Sāvatti in search of alms, they approached the Lord; and,

having approached, they greeted the Lord and then seated themselves to one side. And so seated to one side, those monks said this to the Lord:

“Just now, Lord¹¹⁰, the people in Sāvattī, upon seeing the monks, insulted them with discourteous, harsh speech, they abused, vexed and harassed them saying: ‘Behold, good sirs, the deed of the recluses who are followers of the Sakyans’ Son; shameless are these recluses who are followers of the Sakyans’ Son, those of poor morality, evil-natured, those telling lies, pseudo-Brahmacārins, are they, for these are known to claim to be Dhammacārins, Samacārins, Brahmacārins, those telling the truth, those possessing morality, lovely-natured, (yet) for these there is no recluseship, for these there is no brahminhood. Perished is that recluseship of theirs, perished is that brahminhood of theirs. Whence then their recluseship, whence then their brahminhood—these are those whose recluseship has departed, these are those whose brahminhood has departed, for how, indeed, could a man, having performed a man’s duty, deprive the woman of her life?’”.

(The Lord replied:) “This sound, monks, will not exist for long; it will exist for but seven days (and), with the passing of those seven days, it will disappear. Therefore, monks, you should reprove with this verse, viz.

‘The one who speaks of what did not take place, or¹¹¹ the one who, though having done (so), states ‘I did not do it’¹¹², goes to hell; both of these, being those of Manu’s breed who are of base deeds, after passing on, later on become the same¹¹³’ (Dhp 306 = It 42 = Sn 661).

whichever people who, upon seeing the monks, insult them with discourteous, harsh speech, abuse, vex and harass them”.

Then those monks, having learnt by heart this verse in the Lord’s presence, reproved with that verse, viz.

“The one who speaks of what did not take place, or the one who, though having done (so), states ‘I did not do it’, goes to hell;

both of these, being those of Manu's breed who are of base deeds, after passing on, later on become the same"

whichever people who, upon seeing the monks, insulted them with discourteous, harsh speech, abused, vexed and harassed them.

It occurred to those people: "These recluses who are followers of the Sakyans' Son lack responsibility; this was not done by them. (So) do these recluses who are followers of the Sakyans' Son make imprecations¹¹⁴".

Not only did that sound not exist for long; it¹¹⁵ existed for but seven days (and), with the passing of those seven days, it disappeared.

Then a good many monks approached the Lord; and, having approached, they greeted the Lord and then seated themselves to one side. And so seated to one side, those monks said this to the Lord¹¹⁶: "It is a marvel, Lord, it is an unprecedented thing, Lord, the extent to which, Lord, this was well spoken by the Lord, viz. 'This sound, monks, will not exist for long; it will exist for but seven days¹¹⁷ (and), with the passing of those seven days, it will disappear'. (For) disappeared, Lord, has that sound".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"Folk who are uncontrolled goad (others) with speech as is the battle-gone elephant with arrows¹¹⁸; the monk of unblemished heart should, upon hearing it, put up with harsh speech uttered".

§ 9. Upasena Vaṅgantaputta

So was there heard by me on one occasion when the Lord was staying at Rājagaha, at the Squirrels' Feeding Ground in the Bamboo Grove. Then [46] there so arose this reflection in the mind of the venerable Upasena Vaṅgantaputta, who had gone into hiding, who was in seclusion: "These are truly gains for me, truly is this well-gained by me, in that this Teacher of mine is the Lord, the Arahant, the Perfectly Self-Enlightened One, and I am

gone forth from the home into homelessness in this well proclaimed¹¹⁹ Dhamma and Discipline, and my fellow Brahmācārins¹²⁰ are those possessing morality, of a lovely nature, and I am one who has brought things to fulfilment where the moralities are concerned, and I am well-concentrated¹²¹, of one-pointed mind, and I am an arahant, one in whom the āsavas have been destroyed, and I am one of great potency, one of great majesty¹²²—auspicious for me is living, dying auspicious”.

Then the Lord, knowing with his mind the reflection in the mind of the venerable Upasena Vaṅgantaputta, gave rise at that time to this Udāna:

“Whom living does not torment grieves not at its dying-end; that one indeed¹²³, being one by whom the sections have been seen, being resolute, grieves not midst grief; for the one whose craving for becoming has been severed, for the monk whose heart is calm, running on¹²⁴ by way of birth is totally destroyed, (in that) there is for him no further becoming”.

§ 10. Sāriputta

So was there heard by me on one occasion when the Lord was staying at Sāvattī, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the venerable Sāriputta was seated not far from the Lord, folding (his legs) crosswise, directing his body upright, reviewing his own peace.

And the Lord saw the venerable Sāriputta seated not far away, folding (his legs) crosswise, directing his body upright, reviewing his own peace.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

“For the monk whose heart, become peaceful, is calm, for whom the lead¹²⁵ has been severed, running on by way of birth is totally destroyed—released is he from Māra's bondage”.

This is the fourth, Meghiya, chapter, these ten—Meghiya, Distracted, Cowherd, Moonlight¹²⁶, with With the Nāga as the fifth, Piṇḍola, Sāriputta, and Sundarī becoming the eighth, and Upasena Vaṅgantaputta and Sāriputta—being its batch¹²⁷.

¹ This sutta is also to be found at A iv 354ff; for a further translation, see also Nāṇamoli, *The Life of the Buddha*, Kandy 1984, pp 130ff.

² A Cālikā, AA iv 164 Cāliya.

³ A practice normally restricted to Māra (e.g. Ud 63), devas (e.g. Ud 23) and those of other persuasions (e.g. Ud 3), whereas monks usually seat themselves, which Meghiya himself does below; Ud-a is silent.

⁴ Reading jaṅghāvihāraṃ with Be Se for text's jaṅghavihāraṃ; cp EV i 171 on Thag 248.

⁵ Reading addasā kho āyasmā Meghiyo Kimikālāya nadiyā tīre jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno ambavanaṃ pāsādikaṃ maññunaṃ ramaṇiyaṃ with Be Se (A addasā kho āyasmā Meghiyo Kimikālāya nadiyā tīre jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno ambavanaṃ pāsādikaṃ ramaṇiyaṃ) for text's upasaṅkamitvā Kimikālāya nadiyā tīre jaṅghavihāraṃ anucaṅkamāno anuvicaramāno addasā kho ambavanaṃ pāsādikaṃ ramaṇiyaṃ.

⁶ Reading manuññaṃ, here and below, with Be; text Se A omit.

⁷ Reading addasaṃ kho ahaṃ bhante Kimikālāya nadiyā tīre jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno ambavanaṃ pāsādikaṃ maññunaṃ ramaṇiyaṃ with Be Se (A addasaṃ kho ahaṃ bhante Kimikālāya nadiyā tīre jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno ambavanaṃ pāsādikaṃ ramaṇiyaṃ) for text's upasaṅkamitvā Kimikālāya nadiyā tīre jaṅghavihāraṃ anucaṅkamāno anuvicaramāno addasaṃ ambavanaṃ pāsādikaṃ ramaṇiyaṃ.

⁸ Reading imaṃ with Be Se A for text's idaṃ.

⁹ Se reads ekako 'mhi for text's A ekak' amhā, Be Ud-a ekak' amhi.

¹⁰ Āgacchati; A dissatu, Dhp-a i 287 dissati.

¹¹ Be reads uttari throughout for text's Se A uttarim.

¹² Cp Thag 642.

¹³ Bhante; Be omits.

¹⁴ Reading ajjhogāhetvā with Be Se A for text's ajjhogahetvā.

¹⁵ Cp Vibh-a 117f where these are to be got rid of in the development of right renunciation.

¹⁶ Text inserts *tī*; Be Se A omit.

¹⁷ Reading *amhā...pabbajitā* with Be (Se *amhi...pabbajitā*) for text's *A amhi...pabbajito*; cp Ud-a on the use of the plural here.

¹⁸ Reading *anvāsattā* with Be Ud-a for text's *anvāsanno*, Se *anvāsato*, A AA *anvāsatto*.

¹⁹ Text Se A insert *tī*; Be omits.

²⁰ Text inserts *tī*; Be Se A omit.

²¹ Reading *tassa mayhaṃ* with Be Se A for text's *mayhaṃ*.

²² Reading *kalyāṇasahāyo* with Be Se A; text omits.

²³ Reading *aparipakkāya* with Be Se A, here and below, for text's *aparipākāya*.

²⁴ *Ācāragocarasampanno*; Woodward wrongly "He is perfect in the practice of right behaviour", whereas *ācāragocara* is clearly a *dvandva*, as pointed out by Edgerton (BHSD sv *gocara*). Edgerton's suggested rendering of "personal associations", however, tends to obscure the point that *gocara* retains its literal meaning of "pasturage" in such contexts, being the place where the monk seeks his alms, as made clear by U. Thiṭṭila's translation of Vibh 246f (quoted *Vism* 17f) to which passage the cty alludes.

²⁵ *Sikkhāpadesu*; defined at Vv-a 73.

²⁶ Woodward "talk that is serious" (1).

²⁷ *Upasampadāya*; Se *uppādāya*, for the bringing into being.

²⁸ Ireland does not seem to have got this last item quite right.

²⁹ As the following notes show, the following paragraphs are partially corrupt in text, whilst A abbreviates somewhat haphazardly. Be Se both print accurately and in full. In addition, its 'translation' at GS iv 237 is so abbreviated as to imply that it is entirely missing.

³⁰ Reading *samādāya sikkhissatī* with Be Se A for text's *sikkhati*.

³¹ Reading *yaṃ yāyaṃ* with Be Se (*A yāyaṃ*) for text's *yaṃ silavā bhavissatī pāṭimokkhasaṃvarasaṃvutto yā 'yaṃ*.

³² Reading *saṃvattati* with Be Se for text's *saṃvattissati*; A omits entirely.

³³ Reading *santuṭṭhikathā pavivekakathā* with Be Se; text omits. Woodward's *Errata* suggests we read *santuṭṭhikathā*

parivekakathā [sic].

34 Reading bhavissati with Be Se A for text's hoti.

35 Reading viharissati with Be Se A for text's bhavissati.

36 Text Be uttari; Se A uttarim.

37 Nāṇamoli, op cit, p 131, seems to take patiṭṭhāya here as dative of purpose: "But in order to become established in those five things", but this does not seem borne out by the cty.

38 Woodward (VofU 44) takes diṭṭhe 'va dhamme as predicated of the uprooting of the "I am" conceit, Hare (GS iv 237) seemingly following him, both thus ignoring Ud-a.

39 This verse is wanting in A. Ireland's rendering of this verse leaves much to be desired, whilst Nāṇamoli offers a rather free translation.

40 Khuddā; Se attributes a vl of oḷārā to a Burmese edition, which also seems supported by cty, though this is not the reading of Be utilised in this translation.

41 Reading uppilāvā with Be Ud-a for text's Se ubbilāpā.

42 Bhantacitto; according to PED'sv, bhanta "is always used of an uncontrolled car", but cp also Vv-a 106 where it is predicated of a stampeding cow.

43 Reading uppilāve with Be for text's Se ubbilāpe.

44 Reading anuggate with Ud-a for text's Be Se anugate.

45 Arañṇakuṭikāyaṃ viharanti; Woodward (VofU 45) and Ireland (p 56) both translate "were living in forest huts", though arañṇakuṭikāyaṃ is clearly singular—cp KS i 84, where the phrase recurs, and where it is rendered "in a forest-lodge". All editions of Ud-a, except Se, quote with the verb also in the singular, viz. arañṇakuṭikāyaṃ viharati, which is rather difficult to explain.

46 Text inserts honti; Be Se omit.

47 Reading unnaḷā with Be Se and Ud-a for text's unnalā.

48 First verse quoted at Nett 85, second verse at Nett 47, 103, 108.

49 Reading micchādiṭṭhihatena with Be Se Nett for text's micchādiṭṭhiगतena, as a result of resorting to wrong view; cp cty.

50 Be reads thina°, here and below, for text's Se thīna°.

51 Bhagavatā; Se Bhagavato.

52 Verse also to be found at Dhp 42.

- 53 Reading *verī vā* with Be Se for text's *verivā*.
- 54 Reading *disvāna* with Be Se for text's *disvā*.
- 55 Paṭibhāti *maṃ*; literally "Something inspires me".
- 56 Se reads *tāvamahā*, Be *tāva mahā pahāro ahosi*, whilst text omits entirely. Se also records two vll: *tāva pahāro ahosī ti* and *tāva mahāpahāro ahosi (= Be)*.¹ Woodward suggests (VofU 47 n 5), on the basis of Windisch (JPTS, 1890, p 98), that the reading should be *tāva mahā pahāro ahosi (= Be* and one of the two vll rejected by Se), for which same reason he probably punctuated Ud-a 245 as: *Tāva mahāti thāmamahantaṃ tattakaṃ maṃhanto pahāro ahosī ti*, although it would seem more likely (especially when Ud-a Ce Be Se all omit the final *ti*) that Dhammapāla had before him a reading of *tāva mahā* only, *pahāro ahosi* forming part of his gloss on same and which came, at some point, to be read back into Ud by those texts including same. On the other hand, the presence of *tāva mahā pahāro ahosi* at Ud 40,21 (Ec) below, if not similarly read back, may suggest that Be is correct, and that the absence of *pahāro ahosi* here is due simply to omission.
- 57 Reading *aḍḍhaṭṭhamaratanam* with Be Se and Ud-a for text's *aḍḍhaṭṭharatanam*; this is an allusion to S ii 217, SA ii 176 explaining *aḍḍhaṭṭharatanam* there as *aḍḍharatanena ūnaṃ aṭṭharatanam*; *purimapādato paṭṭhāya yāva kumbhā vidatthādhikasattahaṭṭhubbedham*, eight ratanas minus half a ratana; from its forelegs upto its frontal globes it is seven hatthas (= ratanas) plus a *vidatthi (= 1/2 a ratana)* in height. PED is therefore quite wrong to suggest *aḍḍhaṭṭha* means half of eight, and thus four, as is Woodward to take it, at VofU 48 and KS ii 146, as eight. Cp Ud-a 246 on these various units of measurement.
- 58 *Osādeyya*; *osādeṭi* (causative of *osīdati*) is not listed by PED but cp Childers, CPD, sv.
- 59 *Apatāsi*; emended by Woodward to *avaṭṭhāsi*, remained, (? came to a standstill in), which is also the reading of Se. But cp cty which evidently takes it as an alternative aorist form of *patati*.
- 60 Se omits the repetition.
- 61 So Be.

- 62 Reading *sīsam* with Be Se and Ud-a for text's *sīse* which, according to *cty*, is also a reading.
- 63 Reading *yāva* with Be for text's *yam tvam*, Se *yam*, in that; cp below.
- 64 Cp above.
- 65 Text Se wrongly insert *ti* here; Be omits.
- 66 Text Be *yāva*; Se *yam*.
- 67 *Yatra hi nāma*; defined at Ud-a 156.
- 68 Cp Ud-a 53.
- 69 Quoted at Pe 24, 190 and Nett 149; cp Thag 191f for similar where the verses are attributed to the elder Khitaka.
- 70 What follows forms a very small part of the various cycles of stories at Vin i 337ff, J iii 486ff and Dh-p-a i 53ff; for a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 115f.
- 71 Cp S iii 94f.
- 72 Reading *upaṭṭhāke* with *cty* for text's Be Se *upaṭṭhākam* (singular).
- 73 So *cty*, Vin, J, Dh-p-a (SA ii 304 *Pārileyya*) for text's Be Se *Pālileyyaka*. Miss Horner notes (B Disc iv 503 n 2) that "DhA i 51-63 takes *Pārileyyaka* to be the name of an elephant" which, though true, should not be allowed to obscure the fact that mention of this same village/city is to be found at Dh-p-a i 56f.
- 74 Cp A iv 435f.
- 75 *Hatthināga*; cp *cty*.
- 76 Reading *hatthikalabhehi hatthicchāpehi* (here and below) with Be (Se *°kaḷabhehi*) and *cty* for text's *hatthikaḷārehi hatthicchāpakehi*.
- 77 *Sākhābhaṅgam*; cp *vanabhaṅgha* (jungle-pickings) in note at Ud-a 232.
- 78 *Obhaggobhaggam*; cp *cty*. AA iv 203 explains *nāmetvā nāmetvā ṭhapitam*, after repeatedly causing it to bend.
- 79 Reading *pāṇiyāni* (and similarly throughout) with Ce Be for text's *pāṇiyāni*.
- 80 *Ogāhā c' assa*; Vin i 352 *ogāhantassa*, Dh-p-a i 58 *ogāhantassa ca*; Ud-a clearly understands *ogāhā* here as ablative, but cp also EV ii 71f on Thīg 48. AA iv 203 says that it is a watery bathing

place that has acquired the name "ogāha" on account of the fact that it is to be plunged into (oghāhitabbattā). At GS iv 292, Hare renders this as "water-hole".

81 Cp n 77 above.

82 Reading appaharitaṃ karoti soṇḍāya ca...upaṭṭhapeti with Be Ud-a (Se apaharitañ ca karoti soṇḍāya ca...upaṭṭhapeti) for text's appahāritañ ca karoti soṇḍāya...paṭṭhapeti. But cp Ud-a (Be) which omits ca.

83 Pi; Se omits.

84 Be Se read apāyīm for text's pivāsīm.

85 Reading yad eko with Be Se Ud-a for text's yaṃ eko.

86 Vane; Be mano (Se vl mahā).

87 A lion at the time of the Buddha Padumuttara, when he waited upon that Buddha during the seven days that he remained entered upon cessation, seated cross-legged in the sky (AA i 196ff), he was subsequently accorded, at A i 23, chief place amidst lion-roarers, his verses appearing at Thag 123f. Cp also Vin ii 110ff where he is criticised by the Buddha for having recovered, through exercise of his potency, the sandal-wood bowl suspended from the top of a tall bamboo pole, as a result of which the public display of such miracles was henceforth banned.

88 Be Se read āraññiko for text's araññako, Ud-a (all eds.) āraññako.

89 Cp Ud-a 222ff on this and the next four terms.

90 It is of interest to find the Buddha lamenting, at S ii 208f, how the monks at the time in question no longer exhibited many of the qualities here predicated of Piṇḍolabhāradvāja.

91 Also at Dhp 185 and D ii 49f; quoted at Ud-a 298.

92 Reading anūpavāḍo anūpaghāto with Be Se D (vl) Dhp for text's anupavādo anupaghāto.

93 Reading pantañ ca with Be Se D Dhp for text's patthañ ca.

94 Also at Vin iv 54 and Thag 68; quoted at Dhp-a iii 384.

95 Cp Ud III 7.

96 For a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 140f.

97 Reading tvaṃ with Be (Se vl) and Ud-a; text Se omit.

98 Be (Se vl) insert na, not; text Se omit.

99 Ireland (p 64) takes this (wrongly) as "I would sacrifice even my life", thus missing the essential point of the reciprocal arrangement implicit in this statement to the effect that the life of the wanderer was one in which he pursued a spiritual quest (at least partially) in order to provide, through his enhanced spirituality, a source of merit for those who supported him. Her life as a wanderer was therefore a sacrifice for their sake, just as they sacrificed their own needs in order to support her in her quest.

100 Text Se yadā aññimsu te; Be and Ud-a (all eds.) yadā te aññimsu.

101 Reading vodiṭṭhā with Ud-a for text's Se te diṭṭhā, Se recording, but rejecting, a vl of vo diṭṭhā.

102 Reading gacchantī ti with for text's āgacchatī ti, Se gacchatī ti; cp cty.

103 Reading nikkhipitvā with Be for text's Ce nikkhaṇitvā, Se nikkhaṇitvā, buried. This reading seems required, given the presence below of yathānikkhitaṃ (just as it had been laid out) for which, however, Ud-a records a vl of yathānikkhātaṃ (just as it had been buried), in which case the reading of text should be retained. Cp the similar confusion between these two verbs at Ud-a 259.

104 Reading parikhākūpe Be Ud-a (Se and Ud-a (Se) parikkhākūpe) for text's parikhāya kūpe.

105 Reading dissati with Be Se and Ud-a for text's dassati.

106 Reading samaṇānaṃ with Be Se; text omits.

107 Woodward's claim "Paṭijānissanti; as at Aii 9; Mi 245" at VofU 53 n 1 would seem spurious.

108 Reading brahmaññaṃ with Be Se Ud-a, here and below, for text's brāhmaññaṃ.

109 Purisakiccaṃ; or a man's (or a male's) function, being a euphonism for sexual intercourse—cp cty. Not listed by PED.

110 Reading bhante with Be Se; text omits.

111 Reading vā pi with Be Se Ud-a and other cties for text's cā pi.

112 Be reads na karomi c' āha for text's Se na karomī ti c' āha; cp discussion at GD ii 269.

113 Parattha; Skt parastāt—cp SED sv where this meaning is attested. Woodward renders the second half of this verse as follows: "Both these, in passing on, equal become, men of base actions in another world", implying, intentionally or otherwise, that both of these individuals become men of base deeds in their next birth, which cannot be the case, since they are not reborn as men at all, but in hell. Most other translators give much the same rendition, save for Hare who has, more properly, "Degraded both by deeds, in death hereafter they become alike" (Woven Cadences p 99), and Saddhatissa (*The Sutta-Nipāta*, p 77) whose translation, however, otherwise bears almost no resemblance to the original. Cp cty.

114 Sapanti; Woodward takes this to mean "are on oath" (VofU 54), Ireland "are asserting (their innocence)", Woodward adding a note to the effect that sapati does not mean "to curse", thereby overlooking its use at Vv-a 336 where it appears with this very meaning. Indeed, sapati often seems to entail, as with a curse, that what is said is, by its mere utterance, thereby brought into existence. Cp also SED sv śapati. Śc reads pāpant' ime for text's Be sapant' ime.

115 Text Se insert saddo; Be omits.

116 Be Se read Bhagavato for text's Bhagavantam.

117 Reading sattāham eva bhavissati with Be and above; text Se omit.

118 Reading sarehi with Be Se and cty for text's parehi.

119 Svākhyāte; Be Se svākkhāte.

120 Reading sabrahmacārino with Be Se for text's sabrahmacāriyo.

121 Reading susamāhito with Be (Se susamāhito susamāhito) for text's samāhito.

122 Mahānubhāvo; omitted by Woodward at VofU 46.

123 Reading sa ve with Be Se for text's sace.

124 Samsāra.

125 Netti; as in a dog's lead—cp cty.

126 Juṇhā; Be yakkho.

127 Reading tass' uddānam with Be Se for text's uddānam.

CHAPTER FIVE: SONA

§1. Dear

[47] So¹ was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the Kosalan king Pasenadi had gone on top of his best² of palaces, accompanied by queen Mallikā. Then the Kosalan king Pasenadi said this to queen Mallikā: "Is there for you, Mallikā, anyone else dearer than the self?"

"There is not for me, great king, anyone else dearer than the self. But is there for you, great king, anyone else dearer than the self?" "There is not for me, either, Mallikā, anyone else dearer than the self".

Then the Kosalan king Pasenadi descended from the palace and approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side, the Kosalan king Pasenadi said this to the Lord:

"Just now, Lord, when I had gone on top of my best of palaces, accompanied³ by queen Mallikā, I said this to queen Mallikā: 'Is there for you, Mallikā, anyone else dearer than the self?' And with this thus said, queen Mallikā said thus to me: 'There is not for me, great king, anyone else dearer than the self. But is there for you, great king, anyone else dearer than the self?' And upon being so spoken to, I⁴, Lord, said this to queen Mallikā: 'There is not for me, either, Mallikā, anyone else dearer than the self'".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁵:

"Having explored all quarters with the mind, one would simply not attain that dearer than the self in any place; thus is the

self⁶ dear separately to others—therefore one desiring self⁷ should not harm another”.

§2. Of Short Lifespan

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. Then the venerable [48] Ānanda, who had emerged at a particular occasion during the evening from his seclusion, approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side, the venerable Ānanda said this to the Lord: “It is a marvel, Lord, it is an unprecedented thing, Lord, the extent to which the Lord's mother, Lord, was of short lifespan⁸, that the Lord's mother finished her time when the Lord had been born (but) seven days (and) arose⁹ in the Tusita body¹⁰”.

“So it is, Ānanda, (so it is, Ānanda¹¹), for the mothers of Bodhisattas, Ānanda¹², are of short lifespan; the mothers of Bodhisattas finish their time when Bodhisattas have been born (but) seven days (and) arise in the Tusita body”.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹³:

“Whoever are become, will become, or whatever¹⁴—all will go onward after abandoning the person. The one who is skilled, having fathomed that (such) loss is for all¹⁵, being ardent¹⁶, should lead the Brahmacariya”.

§3. Leper

So¹⁷ was there heard by me on one occasion when the Lord was staying at Rājagaha, at the Squirrels' Feeding Ground in the Bamboo Grove. And on that occasion, there was in Rājagaha a leper named Suppabuddha, who was one of the poorest of men, one who suffered the greatest human hardship, the meanest of men. And on that occasion, the Lord was seated teaching Dhamma, surrounded by a great assembly.

And Suppabuddha the leper saw, even from afar, that great body of people who had congregated together and, upon seeing them, this occurred to him: “Without doubt, some food, either hard or soft¹⁸, is being distributed¹⁹ here. Suppose I were now

to approach that great body of people. I reckon that I might obtain some food, either hard or soft, here”.

Then Suppabuddha the leper approached that great body of people. And Suppabuddha the leper then saw the Lord seated teaching Dhamma, surrounded by a great assembly and, upon seeing them, this occurred to him: “No food, either hard nor soft, is being distributed here¹⁹. The recluse Gotama is this, teaching Dhamma amidst²⁰ an assembly. Suppose I, too, were to hear Dhamma”, whereupon he, there and then, seated himself to one side, thinking that he, too, would hear Dhamma.

Then the Lord [49] embraced and attended to, with his (own) mind, the mind of that that all-inclusive assembly, wondering whether there were, in the present case, anyone capable of perceiving Dhamma. And the Lord saw Suppabuddha the leper seated amidst that assembly and, upon seeing him, this occurred to him: “This one is, in the present case, one capable of perceiving Dhamma”. (So) for Suppabuddha the leper, he talked a progressive talk, that is to say, talk on almsgiving, talk on morality, talk on heaven; he made manifest the peril, the degradation, the corruption, of sense-desires, the advantage associated with (their) renunciation²¹. When the Lord knew Suppabuddha the leper to be of ready heart, of malleable heart, with a heart devoid of the hindrances, of uplifted heart, of devout heart, then did he make manifest that which is the Dhamma-teaching of the Buddhas they have themselves discovered, viz. *đ ikkha*, uprising, cessation (and the) path. Moreover, just as they say a cleaned cloth from which the black specks have departed might properly accept²² the dye, even so²³ did there arise to Suppabuddha the leper, still on that same seat, the dustless, stainless *Dhammacakkhu*, viz. that whatever is of a nature to uprise, all that is of a nature to cease.

Then Suppabuddha the leper, as one who had seen Dhamma, reached Dhamma, fathomed Dhamma, become completely immersed in Dhamma, as one who had crossed over doubt, one for whom inquisitive talk had disappeared, one who had reached confidence, one not conditional upon another where the Teacher's Teaching is concerned, arose from his seat and approached the Lord; and, having approached, he greeted the

Lord and then seated himself to one side. And, so seated to one side, Suppabuddha the leper said this to the Lord:

"It is a marvel, Lord, it is a marvel, Lord. Moreover, just as, Lord, one might set upright that which had been turned upside down, or reveal that which had been hidden, or identify the path to one who had got lost, or bring an oil-lamp into the dimness so that those with eyes would see sight-objects, even so²⁴ has this Dhamma been made manifest in countless ways by the Lord. This same I, Lord, goes to the Lord as refuge, to the Dhamma and to the order of monks; may the Lord accept me as a layfollower such that: 'Beginning with today, whilst furnished with life's breath, I be one gone (thereto) as refuge'".

Then Suppabuddha the leper, as one who had had (Dhamma²⁵) indicated to him, who had been made to take it up, who had been made keen²⁶ and who had been made to bristle with excitement²⁷ with Dhamma-talk by the Lord, having rejoiced at that spoken by the Lord²⁸, and shown his appreciation, arose from his seat, greeted the Lord, circumambulated him by the right and then departed, whereupon²⁹ a cow with a year-old calf collided³⁰ with Suppabuddha the leper, not long after he had departed³¹, and deprived him of his life.

A good many [50] monks then approached the Lord; and, having approached, they greeted the Lord and then seated themselves to one side. And, so seated to one side, those monks said this to the Lord: "That leper, Lord, by the name of Suppabuddha, who was one to have had (Dhamma) indicated to him, to have been made to take it up, to have been made keen and to have been made to bristle with excitement with Dhamma-talk by the Lord, is dead. What is his destiny, what is his future state?"

"Wise, monks, was Suppabuddha the leper; he practised that Dhamma that accords with Dhamma. And he was not one to vex me on the basis of Dhamma. Suppabuddha the leper, monks, through the complete exhaustion of three fetters, is a sotāpanna, one not liable to the Downfall, one who is assured³², one whose final recourse³³ is enlightenment".

With this thus said, a certain monk said this to the Lord: "What be the root cause, Lord, what the condition, as a result of which Suppabuddha the leper came to be one of the poorest of men, one who suffered the greatest human hardship, the meanest of men?"

"In a previous existence, monks, Suppabuddha the leper was the son of a wealthy merchant in this same Rājagaha. As he was setting out³⁴ for the park grounds, he saw the Paccekabuddha Tagarasikhi entering the city³⁵ in search of alms. Upon seeing him, it occurred to him: "Who is this leper roaming about with the robe of lepers³⁶?", whereupon he spat, circumambulated him by the left³⁷ and then departed. Through the ripening of that deed, he was roasted³⁸ in hell (for many years,³⁹ for many hundreds of years, for many thousands of years, for many hundreds of thousands of years; (whilst) it was as the residual ripening of that very same deed that he came to be, in this same Rājagaha, [a leper]⁴⁰, one of the poorest of men, one who suffered the greatest human hardship, the meanest of men. (Yet) upon coming to Dhamma and Discipline made known by the Tathāgata, he properly opted⁴¹ for faith, he properly opted for morality, he properly opted for what had been heard, he properly opted for liberality, he properly opted for insight. (And) having, upon coming to Dhamma and Discipline made known by the Tathāgata, properly opted for faith, properly opted for morality, properly opted for what had been heard, properly opted for liberality, properly opted for insight, he is, following the breaking up of the body after dying, arisen in a happy destiny, a heavenly world, in companionship with the devas of the Thirty-three. (And) he there outshines the other devas both with his complexion and with his fame⁴²".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁴³:

"As might the one with vision, when endeavour is known to exist, shun things uneven⁴⁴, (so should) the one who is wise things evil in the world of the living".

§4. Youths

[51] So⁴⁵ was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, a good many youths, between Sāvatti and Jeta's Grove, were trapping little fishes.

Then the Lord, who had dressed at a particular occasion during the morning, took bowl and robe and entered Sāvatti in search of alms. And the Lord saw that good many youths, between Sāvatti and Jeta's Grove, trapping little fishes. Upon seeing them, he approached those youths and, having approached, said this to those youths: "Do you youths have fear of dukkha? Is dukkha distasteful⁴⁶ for you?" "Yes, Lord, we do have fear of dukkha, Lord. Dukkha is distasteful for us".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁴⁷:

"If you have fear of dukkha⁴⁸, if dukkha is distasteful for you, then do not perform that which is evil either openly or in hiding; whilst if⁴⁹ you go on to perform an evil deed or perform one now, then there can be for you no release⁵⁰ from dukkha, even when deliberately⁵¹ running away".

§5. Uposatha

So⁵² was there heard by me on one occasion when the Lord was staying at Sāvatti, at Migāra's Mother's Palace in the Eastern Resort. And on that occasion, the Lord was seated on the Uposatha day, surrounded by the order of monks.

Then⁵³ the venerable Ānanda, when night was far advanced, when the first watch had retired, arose from his seat and, having arranged his upper garment⁵⁴ over one shoulder, extended an añjali salute to the Lord and then said this to the Lord: "Night is far advanced, Lord, the first watch has retired; the order of monks has long been seated. May the Lord, Lord, recite the Pātimokkha to the monks⁵⁵". With this thus said, the Lord remained silent.

Then for a second time the venerable Ānanda, when night was far advanced, when the middle watch had retired, arose from his seat and, having arranged his upper garment over one

shoulder, extended an añjali salute to the Lord and then said this to the Lord: "Night is far advanced, Lord, the middle watch has retired; the order of monks has long been seated. May the Lord, Lord, recite the Pātimokkha to the monks". And for a second time, the Lord remained silent.

Then for a third time, [52] the venerable Ānanda, when night was far advanced, when the last watch had retired, the dawn arisen⁵⁶ and the night(-sky) bore a countenance of delight⁵⁷, arose from his seat and, having arranged his upper garment over one shoulder, extended an añjali salute to the Lord and then said this to the Lord: "Night is far advanced, Lord, the last has watch retired, the dawn is arisen and the night(-sky) bears a countenance of delight; the order of monks has long been seated. May the Lord, Lord, recite the Pātimokkha to the monks". (The Lord replied:) "The assembly, Ānanda, is not completely pure".

Then this occurred to the venerable Mahāmoggallāna: "With respect to which person does the Lord thus say: 'The assembly, Ānanda, is not completely pure'?" Then the venerable Mahāmoggallāna embraced and attended to, with his (own) mind, the mind of that all-inclusive assembly. And the venerable Mahāmoggallāna saw that person, of poor morality, of an evil nature, impure, of suspicious behaviour⁵⁸, one doing things in a concealed fashion⁵⁹, a pseudo-recluse claiming to be a (proper) recluse, a pseudo-Brahmacāri.. claiming to be a (proper) Brahmacārin, one rotten to the core, one horny⁶⁰, one full of muck⁶¹, seated in the midst of the order of monks; and upon seeing him, he arose from his seat and approached that person and, having approached, said this to that person: "Arise, friend—you are seen by the Lord. There can be for you no communion⁶² with the monks". But⁶³ that person remained silent.

For a second time the venerable Mahāmoggallāna said this to that person: "Arise, friend—you are seen by the Lord. There can be for you no communion with the monks". For a second time that person remained silent.

For a third time the venerable Mahāmoggallāna said this to that person: "Arise, friend—you are seen by the Lord. There

can be for you no communion with the monks". For a third time that person remained silent.

Then the venerable Mahāmoggallāna, having seized that person by the arm, expelled him outside the portico, provided bolt and fastening, and then approached the Lord; and, having approached, he said this to the Lord: "That person, Lord, has been expelled by me; the assembly is completely pure. May the Lord, Lord, recite the Pāṭimokkha to the monks"; (whereupon the Lord replied:) "It is a marvel, Moggallāna, it is an unprecedented thing, Moggallāna, namely that that futile person should have waited⁶⁴ until being seized by the arm".

Then⁶⁵ [53] the Lord addressed the monks, saying: "I shall not now, monks, be henceforth performing the Uposatha, reciting the Pāṭimokkha. You yourselves, monks⁶⁶, should now henceforth perform the Uposatha, recite the Pāṭimokkha. This cannot take place, monks, knows no opportunity, that the Tathāgata should perform the Uposatha, recite the Pāṭimokkha, for an assembly that is not completely pure⁶⁷.

There are, monks, with respect to the Great Ocean⁶⁸ these eight things that are a marvel, that are unprecedented, upon repeatedly seeing which the asuras take delight in the Great Ocean. What eight ?

(1a) The Great Ocean, monks, progressively slopes, progressively tends, progressively inclines, is no sudden precipice at all. That the Great Ocean, monks, progressively slopes, progressively tends, progressively inclines, is no sudden precipice at all, is, monks, the first thing with respect to the Great Ocean that is a marvel, that is unprecedented, upon repeatedly seeing which the asuras take delight in the Great Ocean.

(2a) And then again, in addition⁶⁹, monks, the Great Ocean, is of a static nature, and does not exceed⁷⁰ the coast. That the Great Ocean, monks, is of a static nature, and does not exceed the coast is, monks, the second thing with respect to the Great Ocean that is a marvel, that is unprecedented, upon repeatedly seeing which the asuras take delight in the Great Ocean.

(3a) And then again, in addition, monks, the Great Ocean does not commune with a dead thing, with a carcase, since whatever dead thing, carcase, there be in the Great Ocean, that

it forthwith transports to the shore, washes up onto dry land⁷¹. That the Great Ocean, monks, does not commune with a dead thing, with a carcase, since whatever dead thing, carcase, there be in the Great Ocean, that it forthwith transports to the shore, washes up onto dry land, is, monks, the third thing with respect to the Great Ocean that is a marvel, that is unprecedented, upon repeatedly seeing which the asuras take delight in the Great Ocean.

(4a) And then again, in addition, monks, whatever great rivers there be, that is to say, the Ganges, the Yamunā, the Aciravatī, the Sarabhū⁷² and the Mahī, these, upon reaching⁷³ the Great Ocean, abandon their former names and gotras and are reckoned simply as the Great Ocean. That whatever great rivers there be, monks, that is to say, the Ganges, the Yamunā, the Aciravatī, the Sarabhū and the Mahī, upon reaching the Great Ocean, abandon their former names and gotras and are reckoned simply as the Great Ocean is, monks, the fourth thing with respect to the Great Ocean that is a marvel, that is unprecedented, upon repeatedly seeing which the asuras take delight in the Great Ocean.

(5a) And then again, in addition, monks⁷⁴, there is not evident any state of wanting or repleteness thereby for the Great Ocean (when) such streams as there be in this world connect with that Great Ocean, and such torrents as there be fall into it from the air. That [54] there is not evident any state of wanting or repleteness thereby for the Great Ocean (when) such streams as there be in this world connect with that Great Ocean, and such torrents as there be fall into it from the air is, monks, the fifth thing with respect to the Great Ocean that is a marvel, that is unprecedented, upon repeatedly seeing which the asuras take delight in the Great Ocean.

(6a) And then again, in addition, monks, the Great Ocean is of a single flavour, of the flavour of salt. That the Great Ocean, monks, is of a single flavour, of the flavour of salt, is, monks, the sixth thing with respect to the Great Ocean that is a marvel, that is unprecedented, upon repeatedly seeing which the asuras take delight in the Great Ocean.

(7a) And then again, in addition, monks, the Great Ocean has abundant jewels, has countless jewels, there being therein these jewels, that is to say, pearls, gems, beryl, shell, quartz, coral, silver, gold, rubies, cat's eyes⁷⁵. That the Great Ocean, monks, has abundant jewels, has countless jewels, there being therein these jewels, that is to say, pearls, gems, beryl, shell, quartz, coral, silver, gold, rubies, cat's eyes, is, monks, the seventh thing with respect to the Great Ocean that is a marvel, that is unprecedented, upon repeatedly seeing which the asuras take delight in the Great Ocean.

(8a) And then again, in addition, monks, the Great Ocean is the sojourn of great creatures, there being therein these creatures: *ūmis*, *ūmiṅgalas*, *ūmiūmiṅgalas*⁷⁶, asuras, *nāgas*, *gandhabbas*, those found in the Great Ocean having bodies of a hundred *yojanas*, having bodies of two hundred *yojanas*, having bodies of three hundred *yojanas*, having bodies of four hundred *yojanas*, having bodies of five hundred *yojanas*. That the Great Ocean, monks, is the sojourn of great creatures, that there are therein these creatures: *ūmis*, *ūmiṅgalas*, *tīmiūmiṅgalas*, asuras, *nāgas*, *gandhabbas*, those found in the Great Ocean having bodies of a hundred *yojanas*, having bodies of two hundred *yojanas*, having bodies of three hundred *yojanas*, having bodies of four hundred *yojanas*, having bodies of five hundred *yojanas*, is, monks, the eighth thing with respect to the Great Ocean that is a marvel, that is unprecedented, upon repeatedly seeing which the asuras take delight in the Great Ocean.

In the very same way, monks, there are eight things with respect to this Dhamma and Discipline that are a marvel, that are unprecedented, upon repeatedly seeing which the monks take delight in this Dhamma and Discipline. What eight ?

(1b) Just as, monks, the Great Ocean progressively slopes, progressively tends, progressively inclines, is no sudden precipice at all, so in that very same way, monks, are there in this Dhamma and Discipline progressive trainings, progressive obligations⁷⁷, progressive practices, there being no sudden penetration of supreme knowledge⁷⁸. That there are, monks, in this Dhamma

and Discipline progressive trainings, progressive obligations, progressive practices, there being no sudden penetration of supreme knowledge, is, monks, the first thing with respect to this Dhamma and Discipline that is a marvel, that is unprecedented, upon repeatedly seeing which the monks take delight in this Dhamma and Discipline.

(2b) [55] Just as, monks, the Great Ocean is of a static nature, and does not exceed the coast, so in that very same way, monks, do my sāvakas not transgress, even for the sake of their life, that item of the training which has been assigned by me to those sāvakas. That my sāvakas, monks, do not transgress, even for the sake of their life, that item of the training which has been assigned by me to those sāvakas, is, monks, the second thing with respect to this Dhamma and Discipline that is a marvel, that is unprecedented, upon repeatedly seeing which the monks take delight in this Dhamma and Discipline.

(3b) Just as, monks, the Great Ocean does not commune with a dead thing, with a carcase, since whatever dead thing, carcase, there be in the Great Ocean, that it forthwith transports to the shore, washes it up onto dry land, so in that very same way, monks, does the Saṅgha not commune with whichever person is of poor morality, of an evil nature, impure, of suspicious behaviour, one doing things in a concealed fashion, a pseudo-recluse claiming to be a (proper) recluse, a pseudo-Brahmacārin claiming to be a (proper) Brahmacārin, one rotten to the core, one horny one full of muck—rather it forthwith congregates and suspends him. And though he be seated in the midst of the order of monks, he nonetheless is one wholly aloof from that Saṅgha and that Saṅgha from him. That, monks, the Saṅgha will not commune with whichever person person is of poor morality, of an evil nature, impure, of suspicious behaviour, one doing things in a concealed fashion, a pseudo-recluse claiming to be a (proper) recluse, a pseudo-Brahmacārin claiming to be a (proper) Brahmacārin, one rotten to the core, one horny, one full of muck, but that it rather forthwith congregates and suspends him, that whilst, though he be seated in the midst of the order of monks, he nonetheless is one wholly aloof from that

Saṅgha and that Saṅgha from him, is, monks, the third thing with respect to this Dhamma and Discipline that is a marvel, that is unprecedented, upon repeatedly seeing which the monks take delight in this Dhamma and Discipline.

(4b) Just as, monks, whatever great rivers there be, that is to say, the Ganges, the Yamunā, the Aciravatī, the Sarabhū and the Mahī, upon reaching the Great Ocean, abandon their former names and gotras and are reckoned⁷⁹ simply as the Great Ocean, so in that same way, monks, the four classes, viz. brahmins, kṣatriyas, vaiśyas and sūdras, these, upon going forth from the home into homelessness in the Dhamma and Discipline made known by the Tathāgata, abandon their former names and gotras and are reckoned simply as recluses who are followers of the Sakyans' Son. That, monks, the four classes, viz. brahmins, kṣatriyas, vaiśyas and sūdras, upon going forth from the home into homelessness in the Dhamma and Discipline made known by the Tathāgata, abandon their former names and gotras and are reckoned simply as recluses who are followers of the Sakyans' Son, is, monks, the fourth thing with respect to this Dhamma and Discipline that is a marvel, that is unprecedented, upon repeatedly seeing which the monks take delight in this Dhamma and Discipline.

(5b) Just as, monks, there is not evident any state of wanting or repleteness thereby for the Great Ocean (when) such streams as there be in this world connect with that Great Ocean, and such torrents as there be fall into it from the air, so in that same way, monks, does there not appear any state of wanting or repleteness thereby for the nibbāna-element even if abundant monks attain nibbāna by way of that nibbāna-element that is without remnant of substrate. That, monks, there is not evident any state of wanting or repleteness thereby for the nibbāna-element even if abundant monks attain nibbāna by way of that nibbāna-element that is without remnant of substrate, is moreover, monks, the fifth thing with respect to this Dhamma and Discipline that is a marvel, that is unprecedented, upon repeatedly seeing which the monks take delight in this Dhamma and Discipline.

(6b) [56] Just as, monks, the Great Ocean is of a single flavour, of the flavour of salt, so in that same way, monks, is this Dhamma and Discipline⁸⁰ of a single flavour, of the flavour of liberation. That, monks, this Dhamma and Discipline is of a single flavour, of the flavour of liberation, is moreover, monks, the sixth thing with respect to this Dhamma and Discipline that is a marvel, that is unprecedented, upon repeatedly seeing which the monks take delight in this Dhamma and Discipline.

(7b) Just as, monks, the Great Ocean has abundant jewels, has countless jewels, there being therein these jewels, that is to say, pearls, gems, beryl, shell, quartz, coral, silver, gold, rubies, cat's eyes, so in that same way, monks, does this Dhamma and Discipline have abundant jewels, countless jewels, there being therein these jewels⁸¹, that is to say, the four foundations of mindfulness, the four⁸² right efforts, the four potency-bases, the five faculties, the five powers, the seven limbs of enlightenment⁸³, the ariyan eight-limbed path. That, monks, this Dhamma has abundant jewels, has countless jewels, that is to say, the four foundations of mindfulness, the four right efforts, the four potency-bases, the five faculties, the five powers, the seven limbs of enlightenment, the ariyan eight-limbed path, is, monks, the seventh thing with respect to this Dhamma and Discipline that is a marvel, that is unprecedented, upon repeatedly seeing which the monks take delight in this Dhamma and Discipline.

(8b) Just as, monks, the Great Ocean is the sojourn of great creatures, there being therein these creatures: timis, timiṅgalas, timitiṅgalas, asuras, nāgas, gandhabbas, those found in the Great Ocean having bodies of a hundred yojanas, having bodies of two hundred yojanas, having bodies of three hundred yojanas, having bodies of four hundred yojanas, having bodies of five hundred yojanas, so in that same way, monks, is this Dhamma and Discipline the sojourn of great creatures, there being therein these creatures: the sotāpanna, the one practising for the realisation of the sotāpatti-fruit, the once-returner, the one practising for the realisation of the fruit of once-return, the non-returner, the one practising for the realisation of the fruit of non-return, the arahant, and the one practising for the realisation

of the fruition of arahantship. That, monks, this Dhamma and Discipline is the sojourn of great creatures, there being therein these creatures: the sotāpanna, the one practising for the realisation of the sotāpatti-fruit, the once-returner, the one practising for the realisation of the fruit of once-return, the non-returner, the one practising for the realisation of the fruit of non-return, the arahant, and the one practising for the realisation of the fruition of arahantship, is, monks, the eighth thing with respect to this Dhamma and Discipline that is a marvel, that is unprecedented, upon repeatedly seeing which the monks take delight in this Dhamma and Discipline.

These, monks, are the eight things in this Dhamma and Discipline that are a marvel, that are unprecedented, upon repeatedly seeing which the monks take delight in this Dhamma and Discipline”.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁸⁴:

“It rains to excess on that which has been covered up⁸⁵, it does not rain to excess upon that which has been divulged; therefore one should divulge⁸⁶ that which has been covered up—thus will it not rain to excess on him⁸⁷”.

§6. Soṇa

[57] So⁸⁸ was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the venerable Mahākaccāna was staying amongst the Avantis, on Mount Pavatta⁸⁹ at Kuraraghara⁹⁰. And on that occasion, Soṇa Kuṭikaṇṇa⁹¹, the layfollower, was a supporter of the venerable Mahākaccāna.

Then there so arose this reflection in the mind of Soṇa Kuṭikaṇṇa, the layfollower, who had gone into hiding, who was in seclusion: “In whatever way the worthy Mahākaccāna teaches Dhamma, such be a thing not easily done by one indwelling the home, (namely) to follow the Brahmācariya absolutely fulfilled, absolutely purified, conch-smooth; how about if I, having removed hair and beard, having wrapped myself about with clothes that are yellow, were to go forth from the home into homelessness?”

Then Soṇa Kuṭikaṇṇa, the layfollower, approached the venerable Mahākaccāna; and, having approached, he greeted the venerable Mahākaccāna and then seated himself to one side. And, so seated to one side, Soṇa Kuṭikaṇṇa, the layfollower, said this to the venerable Mahākaccāna:

“Just now there so arose to me, sir, this reflection in my mind when gone into hiding, when in seclusion: ‘In whatever way the worthy Mahākaccāna teaches Dhamma, such be a thing not easily done by one indwelling the home, (namely) to follow the Brahmācariya absolutely fulfilled, absolutely purified, conch-smooth; how about if I, having removed hair and beard, having wrapped myself about with clothes that are yellow, were to go forth from the home into homelessness?’ May the worthy Mahākaccāna, sir, have me go forth”.

With this thus said, the venerable Mahākaccāna said this to Soṇa Kuṭikaṇṇa, the layfollower: “A thing hard to do, Soṇa, is the Brahmācariya, with its single meal (a day), with its sleeping alone⁹², for the whole of one’s life; come on now, Soṇa, give yourself over, therein still, as a householder, to the Teaching of the Buddhas, to the Brahmācariya with its single meal (a day), with its sleeping alone, at such times as are fitting⁹³”; whereupon whatever impetus there had been as regards going forth on the part of Soṇa Kuṭikaṇṇa, the layfollower became quiescent.

Then, for second time, there so arose this reflection in the mind of Soṇa Kuṭikaṇṇa, the layfollower, who had gone into hiding, who was in seclusion: “In whatever way the worthy Mahākaccāna teaches Dhamma, such be a thing not easily done by one indwelling the home, (namely) to follow the Brahmācariya absolutely fulfilled, absolutely purified, conch-smooth; how about if I, having removed hair and beard, having wrapped myself about with clothes that are yellow, were to go forth from the home into homelessness?”

Then, for second time, Soṇa Kuṭikaṇṇa, the layfollower, approached the venerable Mahākaccāna; and, having approached, he greeted the venerable Mahākaccāna and then seated himself to one side. And, so seated to one side, Soṇa Kuṭikaṇṇa, the layfollower, said this to the venerable Mahākaccāna:

"Just now there so arose to me, sir, this reflection in my mind when gone into hiding, when in seclusion: 'In whatever way the worthy Mahākaccāna teaches Dhamma, such be a thing not easily done by one indwelling the home, (namely) to follow the Brahmacariya absolutely fulfilled, absolutely purified, conch-smooth; how about if I, having removed hair and beard, having wrapped myself about with clothes that are yellow, were to go forth from the home into homelessness?' May the worthy Mahākaccāna, sir, have me go forth".

And for a second time the venerable Mahākaccāna said this to Soṇa Kuṭikaṇṇa, the layfollower: "A thing hard to do, Soṇa, is the Brahmacariya, with its single meal (a day), with its sleeping alone, for the whole of one's life; come on now, Soṇa, give yourself over, therein still, as a householder, to the Teaching of the Buddhas, to the Brahmacariya with its single meal (a day), with its sleeping alone, at such times as are fitting"; whereupon, for second time, whatever impetus there had been as regards going forth on the part of Soṇa Kuṭikaṇṇa, the layfollower became quiescent.

Then, for a third time, there so arose this reflection in the mind of Soṇa Kuṭikaṇṇa, the layfollower, who had gone into hiding, who was in seclusion: "In whatever way the worthy Mahākaccāna teaches Dhamma, such be a thing not easily done by one indwelling the home, (namely) to follow the Brahmacariya absolutely fulfilled, absolutely purified, conch-smooth; how about if I, having removed hair and beard, having wrapped myself about with clothes that are yellow, were to go forth from the home into homelessness?"

Then, for a third time, Soṇa Kuṭikaṇṇa, the layfollower, approached the venerable Mahākaccāna; and, having approached, he greeted the venerable Mahākaccāna and then seated himself to one side. And, so seated to one side, Soṇa Kuṭikaṇṇa, the layfollower, said this to the venerable Mahākaccāna:

[58] "Just now there so arose to me, sir, this reflection in my mind when gone into hiding, when in seclusion: 'In whatever way the worthy Mahākaccāna teaches Dhamma, such be a thing

not easily done by one indwelling the home, (namely) to follow the Brahmacariya absolutely fulfilled, absolutely purified, conch-smooth; how about if I, having removed hair and beard, having wrapped myself about with clothes that are yellow, were to go forth from the home into homelessness? May the worthy Mahākaccāna, sir, have me go forth"; whereupon the venerable Mahākaccāna had Soṇa Kuṭikaṇṇa, the layfollower, go forth.

Now, on that occasion, the southern region of Avanti⁹⁴ was wanting in monks; yet, with the passing of three years, the venerable Mahākaccāna had there congregate from this place and that, after much difficulty, after much trouble, an order of monks comprised of a chapter of ten and then had the venerable Soṇa receive the higher ordination.

Then, after he had spent⁹⁵ the rains retreat, there so arose this reflection in the mind of the venerable Soṇa, who had gone into hiding, who was in seclusion: "The Lord has yet to be seen by me face to face, whilst it has, furthermore, merely been heard by me that the Lord be such and such⁹⁶; if my preceptor gives me permission, I ought to travel with the purpose of seeing the⁹⁷ Lord, the Arahant, the Perfectly Self-Enlightened One".

Then the venerable Soṇa, who had emerged at a particular occasion during the evening from his seclusion, approached the venerable Mahākaccāna; and, having approached, he greeted the venerable Mahākaccāna and then seated himself to one side. And, so seated to one side, the venerable Soṇa said this to the venerable Mahākaccāna:

"Just now there so arose to me, sir, this reflection in my mind when gone into hiding, when in seclusion: 'The Lord has yet to be seen by me face to face, whilst it has, furthermore, merely been heard by me that the Lord be such and such; if my preceptor⁹⁸ gives me permission, I ought to travel with the purpose of seeing the Lord, the Arahant, the Perfectly Self-Enlightened One'".

"Very well, Soṇa, very well! You, Soṇa, may travel with the purpose of seeing the Lord, the Arahant, the Perfectly Self-Enlightened One. You will see, Soṇa, the Lord to be one inspiring devotion, worthy of devotion, with calmed faculties,

with calmed mind, having reached the utmost tamedness and (utmost) calmness⁹⁹, tamed, warded, with faculties restrained, a nāga; and, upon seeing him, you should salute, on my behalf¹⁰⁰, with your head at the Lord's feet and enquire as to his freedom from affliction, freedom from impediment, lightness of body, strength, and his moving about in comfort¹⁰¹, saying: 'My preceptor, Lord, the venerable Mahākaccāna, salutes with his head at the Lord's feet and enquires as to (the Lord's) freedom from affliction, freedom from impediment, lightness of body, strength, and his moving about in comfort' ¹⁰².

"So be it, sir", said the venerable Soṇa and, having rejoiced at that spoken by the venerable Mahākaccāna, and having shown his appreciation, rose from his seat, greeted the venerable Mahākaccāna, circumambulated him by the right, packed away his lodgings and, taking bowl and robe, departed on his travels in the direction of Sāvatti, gradually approaching, whilst wandering on his travels, Sāvatti, Jeta's Grove, Anāthapiṇḍika's Resort [59] (and then finally) the Lord. He approached, greeted the Lord, and then seated himself to one side, whereupon, so seated to one side, the venerable Soṇa said this to the Lord: "My preceptor, Lord, the venerable Mahākaccāna, salutes with his head at the Lord's feet and enquires as to (the Lord's) freedom from affliction, freedom from impediment, lightness of body, strength, and his moving about in comfort".

"I trust, monk, that you are bearing up; I trust you are finding sustenance; I trust that you are¹⁰³ come on your journey without fatigue and that you are not fatigued on account of alms¹⁰⁴".

"I am bearing up, Lord; I am finding sustenance, Lord; whilst I am come on my journey, Lord, without fatigue and am not fatigued on account of alms".

Then the Lord summoned the venerable Ānanda saying: "Ānanda, prepare some lodgings for this visiting monk". Then it occurred to the venerable Ānanda that the Lord desired to reside in one and the same vihāra with that monk concerning whom the Lord was giving him orders¹⁰⁵ by saying: "Ānanda, prepare some lodgings for this visiting monk", that the Lord

desired to reside in one and the same vihāra with the venerable Soṇa; (so) he prepared lodgings for the venerable Soṇa in that vihāra in which the Lord was residing.

Then the Lord, having spent the best part of the night in a session¹⁰⁶ in the open air, rinsed his feet and entered the vihāra. And the venerable Soṇa too, having spent the best part of the night in a session in the open air, rinsed his feet and entered the vihāra. Then the Lord, getting up that night, towards dawn¹⁰⁷, requested the venerable Soṇa saying: "Let Dhamma inspire you to speak out, monk"¹⁰⁸.

The venerable Soṇa gave his consent to the Lord saying: "So be it, Lord" and then melodically recited¹⁰⁹ all sixteen (suttas) belonging to the Chapter of Eights¹¹⁰, whereupon the Lord, at the culmination of Soṇa's melodic recitation¹¹¹, showed his extreme appreciation saying: "Well done, monk, well done I Well grasped (by you)¹¹², monk, are these sixteen (suttas) belonging to the Chapter of Eights, well attended to, well considered. You are endowed with a lovely articulation, diffuse¹¹³, without a drop of drive¹¹⁴, one able to render the meaning¹¹⁵ perceptible. Of how many rains are you, monk¹¹⁶?" "I am one of a single rains, Lord". "But why, monk, did you leave it so long?" "The peril in sense-desires, Lord, was long seen by me even though dwelling in the household was congested, with its abundant duties, with its abundant tasks"¹¹⁷.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"Upon seeing the peril in the world, upon knowing that Dhamma that is without substrate, the ariyan delights not in things evil, the pure one delights not in things evil"¹¹⁸.

§7. Revata

[60] So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the venerable Kaṅkhārevata was seated not far from the Lord, folding (his legs) crosswise, directing his body upright, reviewing his own purification by crossing over doubt.

And the Lord saw the venerable Kaṅkhārevata seated not far (from him), folding (his legs) crosswise, directing his body upright, reviewing his own purification by crossing over doubt¹¹⁹.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹²⁰:

"Whatever doubts there be (as to) here or there, whether those capable of being known involving that which is one's own or those capable of being known involving that which is another's¹²¹, all these meditators¹²², ardent, abandon upon leading the Brahmācariya".

§8. A Split

So¹²³ was there heard by me on one occasion when the Lord was staying at Rājagaha, at the Squirrels' Feeding Ground in the Bamboo Grove. And on that occasion, the venerable Ānanda, who had dressed at a particular occasion during the morning on the Uposatha day, took bowl and robe and entered Rājagaha in search of alms.

And Devadatta¹²⁴ saw the venerable Ānanda wandering in search of alms in Rājagaha and, upon seeing him, approached the venerable Ānanda and, having approached, uttered this to the venerable Ānanda: "Beginning with today, friend Ānanda, I shall now be performing the Uposatha and (formal) acts of the Saṅgha quite apart from the Lord, apart from the order of monks".

Then the venerable Ānanda, upon returning from his almsround following the midday meal after having wandered in Rājagaha in search of alms, approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side, the venerable Ānanda said this to the Lord:

"Just now, Lord, having dressed at a particular occasion during the morning, I took bowl and robe and entered Rājagaha in search of alms. And Devadatta, Lord, saw me wandering in Rājagaha in search of alms, and upon seeing me, approached me and, having approached, uttered this to me: 'Beginning with today, friend Ānanda, I shall now be performing the Uposatha and (formal) acts of the Saṅgha quite apart from the Lord, apart

from the order of monks'. Today, Lord, Devadatta will split the Saṅgha and perform the Uposatha and (formal) acts of the Saṅgha".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹²⁵:

[61] "That which is virtuous is done with ease by the virtuous (whereas) that which is virtuous is done with difficulty by the one who is evil; that which is evil is done with ease by the one who is evil (whereas) that which is evil is done with difficulty by the ariyans¹²⁶".

§9. Ridiculing

So was there heard by me on one occasion when the Lord was wandering on his travels amongst the Kosalans, accompanied by a great order of monks. And on that occasion, a good many brahmin youths passed by not far from the Lord in a ridiculing fashion¹²⁷. And the Lord saw that good many brahmin youths as they passed by not far from him in a ridiculing fashion.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹²⁸:

"The vacant, with the air of the wise, those reciting with speech as their pasture; with such protrusion of face as they desire¹²⁹, they are not knowledgeable of that by which they are led¹³⁰".

§10. Cūjapanthaka

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the venerable Cūjapanthaka was seated not far from the Lord, folding (his legs) crosswise, directing his body upright, having caused mindfulness to be present before him.

And the Lord saw the venerable Cūjapanthaka seated not far (from him), folding (his legs) crosswise, directing his body upright, having caused mindfulness to be present before him.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"With body steadfast, with heart steadfast, be he standing, seated or lying down, the monk, resolute upon that mindfulness, should gain successive distinction. Having gained successive distinction, he should go to that which is beyond the sight of the King of Death".

This is the fifth, Soṇa¹³¹, chapter, Dear¹³², Of Short Lifespan, Leper, Youths, and Uposatha, Soṇa, Revata, A Split¹³³, Ridiculing¹³⁴, and Cūjapanthaka being its¹³⁵ batch.

Notes to Chapter Five

¹ Also at Si 75.

² Vara; omitted in the translations by Woodward (VofU 56), Ireland (p 68) and KS i 101.

³ Reading saddhiṃ with Be Se S; text omits.

⁴ Be reads evaṃ vutte ahaṃ, Se evaṃ vutte 'haṃ, for text's evaṃ vutto 'haṃ, S evaṃ vuttāhaṃ.

⁵ Quoted at Nett 164; also Vism 297 in connection with the practice of the Brahmāvihāra of mettā (loving kindness). Nāṇamoli (Guide 216, Ppn 323) takes this verse in the first person, referring to the Buddha, though this does not seem supported by the cty, which attributes it to koci puriso (whatever man).

⁶ Reading piyo with Be Se S Nett Vism for text's pi so.

⁷ Attakāmo; Vism atthakāmo, though taken by Pe Maung Tin (Pp 342) and Nāṇamoli (Ppn 323) as attakāmo.

⁸ Reading yāva appāyukā with Be Se for text's yāvad appāyukā.

⁹ Reading uppajjī ti with Be Se and Ud-a for text's uppajjati ti.

¹⁰ Reading Tusitaṃ kāyaṃ, here and below, with Be Se and Ud-a for text's Tusitakāyaṃ.

¹¹ So Se, Be (vl).

¹² Reading Ānanda with Be Se; text omits.

¹³ Quoted Pe 55 and Nett 164.

¹⁴ Reading ye vā pi with Be Se and Ud-a for text's ye c' āpi (subsequently emended by Woodward to tevāpi), Nett ye ca. Cp cty.

¹⁵ Reading sabbajāniṃ with Be Se and Ud-a for text's sabbam jāniṃ. Nett reads sabbam jātikusalo (vl °kulo), which reading Woodward (VofU 57) adopts.

¹⁶ Ātāpiyo; Nett ātāpi so.

¹⁷ On what follows, cp also Dh-p-ii 33ff. A rather free translation is also to be found in Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 172f.

¹⁸ Be Se read khādaniyaṃ vā bhojaniyaṃ vā, here and throughout, for text's khādaniyaṃ vā bhojaniyaṃ vā.

¹⁹ Be Se read bhājjiyati, here and throughout, for text's bhājjiyati.

- 20 Kho ettha; so Be Se, and text prior to its emendment by Woodward to khvettha.
- 21 Reading nekkhamme with Be Se and Ud-a for text's nikkhame. Text Se insert ca; Be omits.
- 22 Reading paṭiggaṇheyya with Be Se for text's paṭigaṇheyya.
- 23 Evam eva; Be evam evaṃ.
- 24 Evam eva; Se Be evam evaṃ.
- 25 At SA i 177 in the form of the khandhas; at Ud-a 388 nibbāna.
- 26 Samuttejito; "keen" in the sense that a sharp knife has a "keen" edge as well as "keen" in the sense of "ardent".
- 27 Sampahaṃsito; derivable either from √ hṛs, to bristle with excitement, as with Dhammapāla at Ud-a 242 (= pamodāpana), 388, or from √ ghṛs, to polish, as at SA i 177 (= vodāpeti, to cleanse, purify and jotāpeti, to make sparkle), when we should perhaps render it instead as "as one who had been furbished".
- 28 Bhagavato; Be Bhagavatā.
- 29 On what follows, cp Ud 8f above.
- 30 Reading adhipatīvā with Be Se for text's adhipātetvā.
- 31 Reading acirapakkantaṃ with Be Se and Ud-a; text omits.
- 32 Assurance, niyāma, being a name for the ariyan path—Vism 177.
- 33 Ayanam, literally "going", can also have the meaning of "place of refuge", as attested by SED sv, this sense not being listed by PED or CPD. Hence "recourse", which bridges both senses.
- 34 Niyanto; explained by the cty as nikkhamanto, emerging from (the city). Woodward has "walking through (a garden)" here, Ireland "being conducted to (the pleasure-garden)".
- 35 Nagaraṃ pavisantaṃ; Se nagare carantaṃ, wandering in the city.
- 36 Reading kuṭṭhicivarena with Be Se; text omits.
- 37 Be reads apasabyato, Se apabyāmato, Dh-p-a apavyāmaṃ for text's apasabyāmato, subsequently emended to apasavyaṃ; cp Ud-a.
- 38 Paccittha; Se pacittha.
- 39 Vassāni bahūni; Be omits.
- 40 Be reads kuṭṭhī ahoṣi manussadaliddo for text's Se manussadaliddo ahoṣi.

⁴¹ Samādiyi; pp of samādiyati, the verb used when undertaking (samādiyati) the five precepts. But the English verb “undertake” does not suit this context. “Opt” seems to serve the purpose, since it also carries with it the underlying notion of choice and commitment, concerning future behaviour, which is also characteristic of the precepts.

⁴² Cp Vv-a 122 on Vv III 11; also Pv II 9⁵⁹⁻⁶⁰ for the ten ways in which sāvakas outshine other devas.

⁴³ Quoted Nett 6.

⁴⁴ Visamāni; cp Vibh 368 for two sets of three.

⁴⁵ This sutta may be compared with II 3 above; for a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 180.

⁴⁶ Appiyaṃ; more literally “non-dear”, which rendering was adopted at Ud II 8 above.

⁴⁷ Verse quoted at Pe 44 and Nett 131, in his translations of which Nāṇamoli wrongly attributes the source to S i 209. Verses very similar, though by no means identical, to the present one are to be found at S i 209; Thīg 247f; and Pv-a II 7¹⁷⁻¹⁸ (in the Jayawickrama edition; v 16f in Peta Stories).

⁴⁸ Reading sace bhāyatha dukkhassa with Be Se Nett and text’s Errata.

⁴⁹ Reading sace ca with Be Se for text’s Nett sace ’va.

⁵⁰ Muttyatthi; Be Nett (S Thīg) pamutyatthi, Se mutyatthi. (Pv pamutt’ atthi (vl pamutty atthi)). Ud-a, in its paraphrase, is strangely silent, reading mutti only.

⁵¹ Upeccāpi—so text, Ce Se Nett; Be reads, instead, upeccapi, adding the note upeccapi uppativā itī attho, despite the fact that Ud-a (Be) glosses apecca. Cp cty.

⁵² Cp Vin ii 236ff and A iv 204ff for similar; also notes at B Disc v 330ff. For a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy, 1984, pp 160ff.

⁵³ As at Ud 26 above.

⁵⁴ Reading uttarāsaṅgaṃ karitvā, here and below, with Be Se Vin A (and Ud 26 above) for text’s cīvaraṃ katvā.

⁵⁵ Cp Vin i 101f.

⁵⁶ Reading uddhaste with Be Se and A for text’s Vin uddhate.

- 57 As at Ud 27 above.
- 58 Reading *asuciṃ saṅkassarasamācāraṃ* with Be for text's Se Vin A *asucisaṅkassarasamācāraṃ*; cp *cty*.
- 59 Cp Ud-a 295 on the previous sutta; at A i 60 it is said that such persons may expect rebirth either in hell or in the animal womb.
- 60 Cp Ud-a 12.
- 61 The list of epithets is stock—cp A ii 239; S iv 181 etc; also Vism 57.
- 62 *Samvāso*; cp Vin iv 315 where this seems to mean, in particular, attending the *Pātimokkha*.
- 63 *Atha kho*; Be A *evaṃ vutte*, with this thus said.
- 64 Reading *āgamessati* with Be Ud-a Vin for text's Se A *āgāmissati*.
- 65 Vin ii 237 omits this paragraph.
- 66 Reading *bhikkhave* with Be Se; text omits.
- 67 Which seems to imply that the Buddha foresaw that the assembly would never again be completely pure, thus providing further evidence of the decline predicted elsewhere—cp e.g. S ii 267f; A iii 105ff, 176ff; Thag 920-980; etc. The city is guardedly silent; whilst AA iv 112 merely states that the rest, including this topic, is "quite clear" (*uttānam eva*).
- 68 The outermost of the oceans encircling Mount Meru, in which were situated the four continents, including *Jambudīpa*, or India—cp PS 147 n 132 for further details.
- 69 Reading *puna c' aparaṃ*, here and throughout, with Be for text's Se Vin A *puna ca paraṃ*; cp Ud-a 222 on Ud 36 above.
- 70 Reading *n' āvattati* with Be Se Vin A for text's *n' āvatti*.
- 71 Reading *thalaṃ ussādeti*, here and throughout, with Se A for text's *thale ussāreti*, Be Vin *thalaṃ ussāreti*.
- 72 So Be Se A and text's Errata.
- 73 Reading *patvā*, here and below, with Be A for text's Se Vin *pattā*.
- 74 Reading *bhikkhave* with Be Se Vin; text omits.
- 75 Reading *masāragallaṃ*, here and below, with Be Se Vin A for text's *masāragallo*.
- 76 Reading *timitiṅgalo*, here and below, with Be Se Vin for text's *timirapiṅgalo*, A *timiramiṅgalo*.
- 77 *Kiriya*.

78 Aññā.

79 Reading gacchanti with Be Se Vin A for text's gatāni.

80 Reading dhammavinayo, here and below, with Be Se Vin A for text's dhammo.

81 Reading tatr' imāni ratanāni with Be Se; text omits.

82 Reading cattāro with Be Se Vin A; text omits.

83 Reading bojjaṅgā with Be Se A for text's Vin bojjaṅgāni.

84 This verse (which is also to be found at Thag 447, Pe 25, 202 and Netti 153) is wanting in A. Cp also EV i 196 for a discussion.

85 Channaṃ; Woodward (VofU68) renders this as "right through the hatch", which quite obscures the fact that it denotes a misdemeanour that has been covered up. Cp cty.

86 Vivaretha; all other translators have taken this as second person, but it seems clear from the cty that it is third person singular. Cp also Thag-a ii 189, where glossed by vivareyya āvikareyya paṭikareyya.

87 Taṃ; Nāṇamoli renders this as "(on) you" at Piṭaka Disclosure 30, 274 and Guide 203, but as "it" at *The Life of the Buddha*, p 163. According to Ud-a, it denotes the person who has committed the offence, but to Thag-a the offence that has been covered up.

88 Cp Vin i 194ff for similar; the interpretation given at B Disc iv 260ff does not always accord with Ud-a which has, of course, to be followed here. A further translation is also to be found in Nāṇamoli, *The Life of the Buddha*, Kandy 1984, pp 165ff.

89 Vin i 194 reads Papāte pabbate, Mount Precipice. here.

90 Literally, "home of the osprey".

91 So Be Se and Vin, here and throughout, for text's Koṭikaṇṇa; cp cty.

92 Ekaseyyaṃ; literally "a single bed". Woodward renders this as "solitude" which quite obscures the implicit sense of chastity.

93 Kālayuttaṃ; cp cty. Woodward takes this as "just for the time being", B Disc iv 261 as "for a short time", the note to same suggesting no reference can have been made to Ud-a.

94 Reading Avantidakkhiṇāpatho with Be Se Vin for text's Avantisudakkhiṇāpatho. The kingdom was divided into a northern and southern region—cp DPPN, sv Avanti, for further details.

⁹⁵ Vassam vutthassa; B Disc iv 262 takes this "as the venerable Soṇa was keeping the rains and meditating in seclusion", Woodward (VofU 69) "after keeping the rain-season alone and in seclusion", and Ireland (p 80) "on emerging from seclusion after the rains-retreat", all of which must be wrong—cp cty. See also AA i 240 which states that it was only after he had celebrated the Pavāraṇā ceremony after completing the rains retreat that the desire to see the Buddha arose within him (vutthavasso pavāretvā Sattthāraṃ passitukāmo). It is indeed difficult to see how he could have gained permission to travel as he did, had he been observing the residence obligatory during the rainy season; cp the similar situation at Vv-a 40.

⁹⁶ Reading *īdiso ca īdiso cā ti* with Be Se for text's *īdiso īdiso cā ti*.

⁹⁷ Reading *taṃ bhagavantam* with Be Se for text's *bhagavantam*.

⁹⁸ Reading *upajjhāyo* with Be Se for text's *bhagavā*.

⁹⁹ Reading *uttamadamasamatham anuppattam* with Be Se for text's *uttamam samathadamatham anuppattam*; the whole string of epithets is also to be found at Ud 7 above.

¹⁰⁰ Vin proceeds somewhat differently from this point, with Soṇa being given a quite different message, rejoining Ud towards the end.

¹⁰¹ As at Ud 15 above.

¹⁰² Se reads *upajjhāyo me bhante āyasmā Mahākaccāno Bhagavato pāde sīrasā vandatī ti appābādham appātāṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchatī ti evañ ca vadehī* (and, upon seeing him, you should salute, on my behalf, with your head at the Lord's feet) and speak thus: "My preceptor, Lord, the venerable Mahākaccāna, salutes with his head at the Lord's feet; he enquires as to (the Lord's) freedom from affliction, freedom from impediment, lightness of body, strength, and his moving about in comfort") for text's *Be appābādham appātāṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchā upajjhāyo me bhante āyasmā Mahākaccāno Bhagavato pāde sīrasā vandatī appābādham appātāṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchatī ti*.

¹⁰³ Reading 'si with Be Se and Ud-a for text's pi.

104 *Naca* piṇḍakena kilanto 'si; Woodward (VofU 70) takes this as "Are you worn with alms-questing?"; Ireland (p 81) as "having no difficulty obtaining almsfood"; but B Disc i 26 (and PED sv *kilamati*) as "not go short of almsfood". Cty is silent.

105 Reading āṇāpeti with Be Se Vin for text's ānāpeti, (for whom the Lord) was having him fetch (lodgings), which reading might be thought equally appropriate.

106 *Nirajāya*; Vin AA omit. Cp Ud-a 283, where it also seems to denote the period in which one remains seated, rather than sitting per se.

107 AA i 241 states that after entering the vihāra, he spent the middle watch in the lion posture, rose towards dawn and then seated himself, knowing that Soṇa had had sufficient time to give his body the rest it needed. The "best part of the night" (*bahulera rattim*) must therefore here denote merely the first watch, whereas at Ud-a 419f it is explained as far exceeding one-and-a-half watches.

108 Reading paṭibhātu taṃ bhikkhu dhammo bhāsituṃ ti with Be Se Ud-a Vin AA for text's paṭibhātu bhikkhūnaṃ dhammaṃ bhāsituṃ; cp B Disc iv 264 n 1.

109 *Sarena*; wrongly taken as "from memory" at Vof U 71 and B Disc iv 264 (the latter being seemingly contradicted at B Disc v 146 n 3). AA i 241 appears to confirm the present interpretation, in that *sarena* there appears qualified by *madhurena* (sweet, intoxicating), reminiscent of the Buddha's own "Brahma-voice, enticing (*mañjunā Brahmassarena*) as the call of the Indian cuckoo" at Ud-a 127. Cp cty.

110 Fourth chapter of the Suttanipāta; cp B Disc iv 264 n 2. He seems, according to AA i 240, to have learned it either before or during the preceding rains retreat.

111 *Sarabhañña*; cp B Disc iv 265 n 1, v 146 n 3.

112 *Be Vin* AA insert te; text Ce Se omit.

113 *Visatthāya* (Se *visatthāya*); another of the eight qualities of the Buddha's Brahma-voice—cp note at trans of Ud-a 127.

114 Reading *anelagalāya* with Vin (Be *anelagalāya*, Se *anelagalāya*) for text's *aneḷāya*.

115 *Atthassa*; or matter, import, sense, etc.

116 Seniority amongst monks is reckoned in terms of how many rains retreats they have spent.

117 Such answer is somewhat curious, given the fact that, according to the earlier part of the sutta, Soṇa several times tried to go forth for this very reason, but was dissuaded therefrom by Mahākaccāna.

118 Vin i 197 reads instead: *sāsane ramati sucī ti* (the pure one delights in the Teaching).

119 Fourth of the seven purifications—cp M i 149f and Vism 598ff.

120 Quoted at Kvū II 3 (P Contr 118) where the question as to whether arahants can have doubts is discussed.

121 Sakavediyā paravediyā; if I have understood the somewhat abstruse cty anywhere near correctly, then Woodward's "felt by themselves, or doubts that torture others" (VofU 72) and Ireland's "in one's own or another's experience" (p 83) must be quite wrong.

122 Jhāyino; Be (Se vi) ye jhāyino.

123 Also at Vin ii 198; for a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 268f.

124 As noted by Woodward (VofU 72 n 4), the fact that Devadatta, though a monk, is not accorded the title "the venerable" is most significant.

125 Quoted Dhp-a iii 154.

126 Reading ariyehi with Be Se Ud-a and Vin Dhp-a for text's ariyebhi.

127 Reading *sadhāyamānarūpā* with Be Se for text's *saddāyamānarūpā*. It would seem that this is derived from √ śṛdh, despite the fact that this should have given *saddhāyamāna*, and it is possible that the corruption arose as a result of confusion with *vadhāyamāna*, which is one of the explanations in some editions of the cty. Be records the following note: *saddāyamānarūpā* (Syā | I | aṭṭhakathāyaṃ pāṭhantaram |) | *pathāyamānarūpā* (Ka) | *vadhāyamānarūpā* (Ka-Sī | Ka-ṭṭha) | *saddhāyamānarūpā* (?) | *saddhudhātuyā sadhudhātuyā vā siddham idan ti veditabbam*; just as Se adds the note: I. *saddāyamānarūpā* Po. *pathāyamānarūpā saddhāyamānarūpā*

Sī. vadāyamānarūpā | saddhudhātuyā | saddhudhātuyā vā siddham
 idan ti veditabbam. In addition to the further vll recorded by
 text, cp also Windisch's Mandalay edition (JPTS 1890) which
 seems to have read pathāyamānarūpā. The present translation,
 is, in light of all these vll, none of which seems correct, wholly
 provisional.

128 Also at Vin i 349; M iii 154.

129 "With mouths agape to full extent"—so VofU 74, followed
 also at B Disc iv 499 and MLS iii 194—which ignores the
 presence of the verb icchanti. The reference to the instance of
 mukhāyāma at Ud-a 300,11 at CPD, sv āyāma, would seem
 spurious.

130 Nāṇamoli's rendering of this verse (*A Treasury of the Buddha's
 Words*, ii 127 and *The Life of the Buddha*, Kandy 1984, p 112) seems
 to bear no relationship with either the original or its cty: "They
 have forgot wise speech, they talk with minds obsessed with
 words alone; uncurbed their mouths, they bawl at will; none
 knows what leads him so to do".

131 Reading Soṇavaggo with Be Se for text's Soṇassa therassa
 vaggo.

132 Reading piyo with Be Se for text's Rājā.

133 Reading bhedo with Be for text's Se Nando (?).

134 Reading sadhāyamānā with Se (Be sadhāya) for text's
 saddāyamānā.

135 Reading tass' uddānaṃ with Be Se for text's tatra uddānaṃ.

CHAPTER SIX: BLIND FROM BIRTH

§1. Lifespan

[62] So¹ was there heard by me on one occasion when the Lord was staying at Vesāli, in the Gabled House Hall in the Great Grove². Then the Lord, who had dressed at a particular occasion during the morning, took bowl and robe, and entered Vesāli in search of alms; then, upon returning from his almsround following the midday meal after having wandered in Vesāli in search of alms, he addressed the venerable Ānanda saying: "Get something to sit on, Ānanda; we shall be approaching³ the Cāpāla Shrine⁴ for the day's rest".

The venerable Ānanda⁵ gave his consent to the Lord saying: "So be it, Lord", and then, taking something to sit on, followed on behind the Lord, close on his heels. Now the Lord approached the Cāpāla Shrine. And having approached, he seated himself on the appointed seat; and, having (so) seated himself, the Lord addressed the venerable Ānanda saying⁶: "Delightful, Ānanda, is Vesāli; 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. Anyone, Ānanda, who has cultivated the four potency-bases, frequently performed them, made them a vehicle, made them a basis, manipulated them, built them up all around him, fully undertaken them, could, when so wishing, remain for the kalpa or for what remains after the kalpa. The Tathāgata, Ānanda, has cultivated the four potency-bases, frequently performed them, made them a vehicle, made them a basis, manipulated them, built them up all around him, fully undertaken them; when so wishing, Ānanda, the

Tathāgata could remain for the kalpa or for what remains after the kalpa”.

Yet, even with such a gross sign being given, with such a gross show being made⁷, by the Lord, the venerable Ānanda⁸ was unable to penetrate same, did not beg the Lord, saying: “Let the Lord remain for the kalpa, Lord; let the Sugata remain for the kalpa for the well-being of the manyfolk, for the happiness of the manyfolk, out of pity for the world, for the benefit, for the well-being, for the happiness, of devas and men”⁹, as with [63] one whose heart is blocked by Māra.

And for a second time, too, did the Lord address the venerable Ānanda saying: “Delightful, Ānanda, is Vesāli; 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. Anyone, Ānanda, who has cultivated the four potency-bases, frequently performed them, made them a vehicle, made them a basis, manipulated them, built them up all around him, fully undertaken them, could, when so wishing, remain for the kalpa or for what remains after the kalpa. The Tathāgata, Ānanda, has cultivated the four potency-bases, frequently performed them, made them a vehicle, made them a basis, manipulated them, built them up all around him, fully undertaken them; when so wishing, Ānanda, the Tathāgata could remain for the kalpa or for what remains after the kalpa”.

Yet, even with such a gross sign being given, with such a gross show being made, by the Lord, the venerable Ānanda was unable to penetrate same, did not beg the Lord, saying: “Let the Lord remain for the kalpa, Lord; let the Sugata remain for the kalpa for the well-being of the manyfolk, for the happiness of the manyfolk, out of pity for the world, for the benefit, for the well-being, for the happiness, of devas and men”, as with one whose heart is blocked by Māra.

And for a third time, too, did the Lord address the venerable Ānanda saying: “Delightful, Ānanda, is Vesāli; delightful is the Udena Shrine; delightful is the Gotamaka Shrine; delightful is the Sattamba Shrine; delightful is the Bahuputta Shrine;

delightful is the Śārandada Shrine; delightful is the Cāpāla Shrine. Anyone, Ānanda, who has cultivated the four potency-bases, frequently performed them, made them a vehicle, made them a basis, manipulated them, built them up all around him, fully undertaken them, could, when so wishing, remain for the kalpa or for what remains after the kalpa. The Tathāgata, Ānanda, has cultivated the four potency-bases, frequently performed them, made them a vehicle, made them a basis, manipulated them, built them up all around him, fully undertaken them; when so wishing, Ānanda, the Tathāgata could remain for the kalpa or for what remains after the kalpa".

Yet, even with such a gross sign being given, with such a gross show being made, by the Lord, the venerable Ānanda was unable to penetrate same, did not beg the Lord, saying: "Let the Lord remain for the kalpa, Lord; let the Sugata remain for the kalpa for the well-being of the manyfolk, for the happiness of the manyfolk, out of pity for the world, for the benefit, for the well-being, for the happiness, of dévas and men", as with one whose heart is blocked by Māra.

Then the Lord addressed the venerable Ānanda saying: "You may go, Ānanda, and do whatever you now deem it time for". The venerable Ānanda gave his consent to the Lord saying: "So be it, Lord", arose from his seat, greeted the Lord, circumambulated him by the right, and then seated himself nearby¹⁰ at the root of a certain tree.

Then, not long after the venerable Ānanda had departed, Māra, the Evil One, approached the Lord and, having approached, stood to one side; and, so stood to one side, Māra, the Evil One, said this to the Lord:

"Let the Lord now attain parinibbāna, Lord ! Let the Sugata attain parinibbāna ! Now is the time for the Lord's parinibbāna, Lord ! Moreover, there was proclaimed, Lord, this speech by the Lord: 'I will not attain parinibbāna, Evil One, so long as my monks have not become sāvakas, those who have got things clear, guided, confident¹¹, those by whom much has been heard, Dhamma-bearers, those practising a Dhamma consistent with Dhamma, those practising that which is proper, following

of a consistent Dhamma, and who, after picking up that belonging to their own master, are able to relate, teach, make known, establish, reveal, classify, clarify, to teach Dhamma accompanied by miracles after refuting any views professed by others that may have arisen and that are easily refuted with reason'. Well, Lord, those monks now¹² are sāvakas of the Lord, those who have got things clear, guided, confident, those by whom much has been heard, Dhamma-bearers, those practising a Dhamma consistent with Dhamma, those practising that which is proper, followers of a consistent Dhamma, and who, after picking up that belonging to their own master, are able to relate, teach, make known, establish, reveal, classify, clarify, to teach Dhamma accompanied by miracles after refuting any views professed by others that may have arisen and that are easily refuted with reason.

Let the Lord now attain parinibbāna, Lord ! Let the Sugata attain parinibbāna ! Now is the time for the Lord's parinibbāna, Lord ! Moreover, there was proclaimed, Lord¹³, this speech by the Lord: 'I will not attain parinibbāna, Evil One, so long as my nuns have not¹⁴ become sāvakas, those who have got things clear, guided, confident, those by whom much has been heard, Dhamma-bearers, those practising a Dhamma consistent with Dhamma, those practising that which is proper, followers of a consistent Dhamma, and who, after picking up that belonging to their own master, are able to relate, teach, make known, establish, reveal, classify, clarify, to teach Dhamma accompanied by miracles after refuting any views professed by others that may have arisen and that are easily refuted with reason'. [64] Well, Lord, those nuns now are sāvakas of the Lord, those who have got things clear, guided, confident, those by whom much has been heard, Dhamma-bearers, those practising a Dhamma consistent with Dhamma, those practising that which is proper, followers of a consistent Dhamma, and who, after picking up that belonging to their own master, are able to relate, teach, make known, establish, reveal, classify, clarify, to teach Dhamma accompanied by miracles after refuting any views professed by others that may have arisen and that are easily refuted with reason.

Let the Lord now attain parinibbāna, Lord ! Let the Sugata attain parinibbāna ! Now is the time for the Lord's parinibbāna, Lord ! Moreover, there was proclaimed, Lord, this speech by the Lord: 'I will not attain parinibbāna, Evil One, so long as my male layfollowers have not become sāvakas, those who have got things clear, guided, confident, those by whom much has been heard, Dhamma-bearers, those practising a Dhamma consistent with Dhamma, those practising that which is proper, followers of a consistent Dhamma, and who, after picking up that belonging to their own master, are able to relate, teach, make known, establish, reveal, classify, clarify, to teach Dhamma accompanied by miracles after refuting any views professed by others that may have arisen and that are easily refuted with reason'. Well, Lord, those male layfollowers now are sāvakas of the Lord, those who have got things clear, guided, confident, those by whom much has been heard, Dhamma-bearers, those practising a Dhamma consistent with Dhamma, those practising that which is proper, followers of a consistent Dhamma, and who, after picking up that belonging to their own master, are able to relate, teach, make known, establish, reveal, classify, clarify, to teach Dhamma accompanied by miracles after refuting any views professed by others that may have arisen and that are easily refuted with reason.

Let the Lord now attain parinibbāna, Lord ! Let the Sugata attain parinibbāna ! Now is the time for the Lord's parinibbāna, Lord ! Moreover, there was proclaimed, Lord, this speech by the Lord: 'I will not attain parinibbāna, Evil One, so long as my female layfollowers have not become sāvakas, those who have got things clear, guided, confident, those by whom much has been heard, Dhamma-bearers, those practising a Dhamma consistent with Dhamma, those practising that which is proper, followers of a consistent Dhamma, and who, after picking up that belonging to their own master, are able to relate, teach, make known, establish, reveal, classify, clarify, to teach Dhamma accompanied by miracles after refuting any views professed by others that may have arisen and that are easily refuted with reason'. Well, Lord, those female layfollowers now are sāvakas

of the Lord, those who have got things clear, guided, confident, those by whom much has been heard, Dhamma-bearers, those practising a Dhamma consistent with Dhamma, those practising that which is proper, followers of a consistent Dhamma, and who, after picking up that belonging to their own master, are able to relate, teach, make known, establish, reveal, classify, clarify, to teach Dhamma accompanied by miracles after refuting any views professed by others that may have arisen and that are easily refuted with reason.

Let the Lord now attain parinibbāna, Lord ! Let the Sugata attain parinibbāna ! Now is the time for the Lord's parinibbāna, Lord ! Moreover, there was proclaimed, Lord, this speech by the Lord: 'I will not attain parinibbāna, Evil One, so long as this Brahmachariya of mine has not become potent, seen expansion, become wide-ranging, become capable of being known by many, become extensive, has been properly made manifest by such devas and men as there be¹⁵'. Well, Lord, that Brahmachariya of the Lord is now potent, has seen expansion, become wide-ranging, become capable of being known by many, become extensive, has been properly made manifest by such devas and men as there be. Let the Lord now attain parinibbāna, Lord ! Let the Sugata attain parinibbāna ! Now is the time for the Lord's parinibbāna, Lord !"

With this thus said, the Lord said this to Māra, the Evil One: "Beyou a little less eager, Evil One ! The Tathāgata's parinibbāna will not be long; with the passing of three months from now, the Tathāgata will attain parinibbāna".

Then the Lord, at the Cāpāla Shrine, mindful and attentive, spurned his lifespan's formations. And when that lifespan's formations had been spurned by the Lord, there was a great earthquake, frightful, hair-raising¹⁶, whilst the celestial kettle-drums burst forth.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹⁷:

"The Sage spurned¹⁸ becoming's formations generating that having compare and that lacking compare; inwardly delighted, concentrated, he rent apart, like a coat of mail, self-generation".

§2. Matted-hair

So¹⁹ was there heard by me on one occasion when the Lord was staying at Sāvatti, at Migāra's Mother's Palace in the Eastern Resort. And on that [65] occasion, the Lord, who had emerged at a particular occasion during the evening from his seclusion, was seated outside the portico. Then king Pasenadi the Kosalan approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side.

And on that occasion, seven matted-hair ascetics, seven nigaṇṭhas, seven naked ascetics, seven single-garmented ones and seven wanderers, their armpits, nails and hair²⁰ grown long, passed by with a diversity of kits not far from the Lord.

And king Pasenadi the Kosalan saw those seven matted-hair ascetics, seven nigaṇṭhas, seven naked ascetics, seven single-garmented ones and seven wanderers, their armpits, nails and hair grown long, passing by with their divers kits not far from the Lord; and, upon seeing them, he arose from his seat, arranged his upper-garment over one shoulder, set his right knee down on the earth, extended an añjali salute to those seven matted-hair ascetics, seven nigaṇṭhas, seven naked ascetics, seven single-garmented ones and seven wanderers, and then announced his name three times, saying: "I, my Lords, am king Pasenadi the Kosalan; I, my Lords, am king Pasenadi the Kosalan; I, my Lords, am king Pasenadi the Kosalan"²¹.

Then king Pasenadi the Kosalan, not long after those seven matted-hair ascetics, seven nigaṇṭhas, seven naked ascetics, seven single-garmented ones and seven wanderers had departed, approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side, king Pasenadi the Kosalan said this to the Lord: "Are any of these, Lord, those who²² in this world are arahants or have attained the arahant-path?"

"It is hard for you to know of this, great king, being as you are a householder, indulging in sense-desires, indwelling a bed congested with children, partaking of sandal from Kāsi, wearing garlands, scent, and cosmetics, handling gold and silver, (that is to say,) whether these be arahants or whether these be those who have attained the arahant-path.

It is through cohabitation²³, great king, that (a person's) morality is to be understood, and this only after a long period, not a fleeting one²⁴, only by one paying attention, not by one not paying attention²⁵, only by one possessing insight, not by one of poor insight.

It is through intercourse²⁶, great king, that (a person's) purity is to be understood, and this only after a long period, not a fleeting one, only by one paying attention, not by one not paying attention, only by one possessing insight, not by one of poor insight.

It is during adversity, great king, that (a person's) tenacity is to be understood, and this only after a long period, not a fleeting one, only by one paying attention, not by one not paying attention, only by one possessing insight, not by one of poor insight.

It is through discussion, great king, that (a person's) insight is to be understood, and this only after a long period, not a fleeting one, only by one paying attention, not by one not paying attention, only by one possessing insight, [66] not by one of poor insight".

"It is a marvel, Lord, it is an unprecedented thing, the extent to which this, Lord²⁷, has been well spoken by the Lord, viz.

'It is hard for you to know of this, great king, being as you are a householder, indulging in sense-desires, indwelling a bed congested with children, partaking of sandal from Kāsi, wearing garlands, scent, and cosmetics, handling gold and silver, (that is to say,) whether these be arahants or whether these be those who have attained the arahant-path.

It is through cohabitation, great king, that (a person's) morality is to be understood, and this only after a long period, not a fleeting one, only by one paying attention, not by one not paying attention, only by one possessing insight, not by one of poor insight.

It is through intercourse, great king, that (a person's) purity is to be understood, and this only after a long period, not a fleeting one, only by one paying attention, not by one not paying attention, only by one possessing insight, not by one of poor insight.

It is during adversity, great king, that (a person's) tenacity is to be understood, and this only after a long period, not a fleeting one, only by one paying attention, not by one not paying attention, only by one possessing insight, not by one of poor insight.

It is through discussion, great king, that (a person's) insight is to be understood, and this only after a long period, not a fleeting one, only by one paying attention, not by one not paying attention, only by one possessing insight, not by one of poor insight'.

These²⁸, Lord, are my men, robbers²⁹, spies, who are returning after spying out the land; what they have first spied out³⁰, I afterwards settle³¹. They are now about to wash away this dust and sweat, Lord, whereupon, well-bathed, nicely anointed, with hair and beard trimmed, and wearing white clothes, they will gratify themselves³², being fully given over to, and provided with, the five strands of sense-desires".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"He should not strive anywhere, nor should he be another's man; he should not live dependent upon another, nor should he conduct trade through Dhamma³³".

§3. Reviewing

So³⁴ was there heard by me on one occasion when the Lord was staying at Sāvatti, at Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the Lord was seated reviewing the countless evil, unskilled states of his that had been abandoned and the countless skilled states that had reached fulfilment through cultivation³⁵.

Then the Lord, fathoming the countless evil, unskilled states of his that had been abandoned and the countless skilled states that had reached fulfilment through cultivation, gave rise at that time to this Udāna:

"Formerly it was, then it was not; formerly it was not, then it was. And it was not, and will not be, and is not known now".

§4. Outlooks (1)

So³⁶ was there heard by me on one occasion when the Lord was staying at Sāvathi, at Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, a good many recluses, brahmins and wanderers of divers outlooks³⁷ [67] were residing in Sāvatti³⁸, being of divers views, of divers persuasions, of divers inclinations, reliant upon the divers support for such a view.

(1a) There³⁹ were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the world is eternal, and that this alone is true, all else being futile;

(1b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the world is non-eternal; and that this alone is true, all else being futile.

(2a) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the world is finite, and that this alone is true, all else being futile;

(2b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the world is infinite, and that this alone is true, all else being futile.

(3a) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the soul⁴⁰ and the body are one and the same thing, and that this alone is true, all else being futile;

(3b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the soul is one thing, the body another, and that this alone is true, all else being futile.

(4a) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that there is a tathāgata after dying, and that this alone is true, all else being futile;

(4b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that there is not a tathāgata after dying, and that this alone is true, all else being futile.

(4c) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that there both is and is not a tathāgata after dying, and that this alone is true, all else being futile;

(4d) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that there neither is nor is not a tathāgata after dying, and that this alone is true, all else being futile.

They dwelled quarrelsome, disputatious, engaging in contention, needling one another with mouthed darts, saying: "Dhamma is of such a nature; Dhamma is not of such a nature. Dhamma is not of such a nature; Dhamma is of such a nature".

Then a good many monks, who had dressed at a particular occasion during the morning, took bowl and robe, and entered Sāvatti in search of alms. Then, as they were returning from their almsround following the midday meal, after having wandered in Sāvatti in search of alms, they approached the Lord; and, having approached, they greeted the Lord and then seated themselves to one side. And, so seated to one side, those monks said this to the Lord: "Right now, Lord, a good many recluses, brahmins and wanderers of divers outlooks are residing in Sāvatti, being of divers views, of divers persuasions, of divers inclinations, reliant upon the divers support for such a view.

(1a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the world is eternal, and that this alone is true, all else being futile;

(1b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the world is non-eternal, and that this alone is true, all else being futile.

(2a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the world is finite, and that this alone is true, all else being futile;

(2b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the world is infinite, and that this alone is true, all else being futile.

(3a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the soul and the body are one and the same thing, and that this alone is true, all else being futile;

(3b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the soul is one

thing, the body another, and that this alone is true, all else being futile.

(4a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that there is a tathāgata after dying, and that this alone is true, all else being futile;

(4b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that there is not a tathāgata after dying, and that this alone is true, all else being futile.

(4c) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that there both is and is not a tathāgata after dying, and that this alone is true, all else being futile;

(4d) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that there neither is nor is not a tathāgata after dying, and that this alone is true, all else being futile.

They dwell quarrelsome, disputatious, engaging in contention, needling one another with mouthed darts, saying: 'Dhamma is of such a nature; Dhamma is not of such a nature. Dhamma is not of such a nature; Dhamma is of such a nature' ".

"Wanderers of other outlooks, monks, being blind, lacking vision, do not know what is to their benefit, do not know what is not to their benefit, do not know Dhamma, [68] do not know that which is not Dhamma. And these, not knowing what is to their benefit, not knowing what is not to their benefit, not knowing Dhamma, not knowing that which is not Dhamma, dwell quarrelsome, disputatious, engaging in contention, needling one another with mouthed darts, saying: 'Dhamma is of such a nature; Dhamma is not of such a nature. Dhamma is not of such a nature; Dhamma is of such a nature'.

In a previous existence, monks, there was a certain king of this same Sāvatti⁴¹. Now that king, monks, summoned a certain man, saying: 'Look here, my man, now come you here! Have those of Sāvatti such as⁴² have been blind from birth all congregate together!' That man, monks, gave his consent to that king saying: 'So be it, your majesty', collected those of

Sāvatti such as had been blind from birth, and then approached the king. And having approached, he said this to the king: 'Those of Sāvatti such as have been blind from birth are congregated, your majesty'. 'Well, in that case, do I say, indicate the elephant to those who have been blind from birth?' That man, monks, gave his consent to that king saying: 'So be it, your majesty', and then indicated the elephant to those who had been blind from birth⁴³.

To some of those who had been blind from birth, he indicated the elephant's head saying: 'You who have been blind from birth—an elephant is of such a nature'; to some of those who had been blind from birth, he indicated the elephant's ear saying: 'You who have been blind from birth—an elephant is of such a nature'; to some of those who had been blind from birth, he indicated the elephant's tusk saying: 'You who have been blind from birth—an elephant is of such a nature'; to some of those who had been blind from birth, he indicated the elephant's trunk saying: 'You who have been blind from birth—an elephant is of such a nature'; to some of those who had been blind from birth, he indicated the elephant's body saying: 'You who have been blind from birth—an elephant is of such a nature'; to some of those who had been blind from birth, he indicated the elephant's leg⁴⁴ saying: 'You who have been blind from birth—an elephant is of such a nature'; to some of those who had been blind from birth, he indicated the elephant's back⁴⁵ saying: 'You who have been blind from birth—an elephant is of such a nature'; to some of those who had been blind from birth, he indicated the elephant's tail saying: 'You who have been blind from birth—an elephant is of such a nature'; whilst to some of those who had been blind from birth, he indicated the tuft of the elephant's tail saying: 'You who have been blind from birth—an elephant is of such a nature'.

Then, monks, that man, having indicated the elephant to those who had been blind from birth, approached the king; and, having approached, he said this to the king: 'Your majesty, the elephant has been seen by those who have been blind from birth. You may do whatever you now deem it time for'.

Then, monks, the king approached those who had been blind from birth; and, having approached, he said this to those who had been blind from birth: 'You who have been blind from birth—has the elephant been seen by you?'. 'Yes, your majesty, the elephant has been seen by us'. 'Then will you please state, you who have been blind from birth, what the nature of that elephant is'. Those who had been blind from birth and by whom the elephant's head had been seen, monks, spoke as follows: 'The elephant, your majesty, is of such a nature that it is just like a water-pot'; those who had been blind from birth and by whom the elephant's ear had been seen, monks, spoke as follows: 'The elephant, your majesty, is of such a nature that it is just like a winnowing-basket'; those, monks who had been blind from birth and by whom the elephant's tusk had been seen, monks, [69] spoke as follows: 'The elephant, your majesty, is of such a nature that it is just like a peg⁴⁶'; those who had been blind from birth and by whom the elephant's trunk had been seen, monks, spoke as follows: 'The elephant, your majesty, is of such a nature that it is just like a plough-beam'; those who had been blind from birth and by whom the elephant's body had been seen, monks, spoke as follows: 'The elephant, your majesty, is of such a nature that it is just like a storeroom'; those who had been blind from birth and by whom the elephant's leg had been seen, monks, spoke as follows: 'The elephant, your majesty, is of such a nature that it is just like a post; those who had been blind from birth and by whom the elephant's back had been seen, monks, spoke as follows: 'The elephant, your majesty, is of such a nature that it is just like a mortar'; those who had been blind from birth and by whom the elephant's tail had been seen, monks, spoke as follows: 'The elephant, your majesty, is of such a nature that it is just like a pestle'; whilst those who had been blind from birth and by whom the tuft of the elephant's tail had been seen, monks, spoke as follows: 'The elephant, your majesty, is of such a nature that it is just like a broom'. Then they beat⁴⁷ one another with their fists, saying: 'The elephant is of such a nature; the elephant is not of such a nature. The elephant is not of such a nature; the elephant is of such a nature', as a result of which, monks, the king moreover became delighted in heart.

In the very same way, monks, wanderers of other outlooks, being blind, lacking vision, do not know what is to their benefit, do not know what is not to their benefit, do not know Dhamma, do not know that which is not Dhamma. And these, not knowing what is to their benefit, not knowing what is not to their benefit, not knowing Dhamma, not knowing that which is not Dhamma, dwell quarrelsome, disputatious, engaging in contention, needling one another with mouthed darts, saying: 'Dhamma is of such a nature; Dhamma is not of such a nature. Dhamma is not of such a nature; Dhamma is of such a nature' ".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁴⁸:

"Some brahmin recluses, would you believe, are attached to these. They contend divisively, (as did) folk who were seers of a single limb".

§5. Outlooks (2)

So was there heard by me on one occasion when the Lord was staying at Sāvatti, at Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, a good many recluses, brahmins and wanderers of divers outlooks were residing at Sāvatti, being of divers views, of divers persuasions, of divers inclinations, reliant upon the divers support for such view.

(1a) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are eternal⁴⁹, and that this alone is true, all else being futile;

(1b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are non-eternal, and that this alone is true, all else being futile.

(1c) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are eternal and non-eternal, and that this alone is true, all else being futile;

(1d) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are neither eternal nor non-eternal, and that this alone is true, all else being futile.

(2a) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are self-created, and that this alone is true, all else being futile;

(2b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are created by another, and that this alone is true, all else being futile.

(2c) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are self-created and created by another, and that this alone is true, all else being futile;

(2d) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world, being without self-as-creator and without another-as-creator, are fortuitously arisen⁵⁰, and that this alone is true, all else being futile.

(3a) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world⁵¹, are eternal, and that this alone is true, all else being futile;

(3b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are non-eternal, and that this alone is true, all else being futile.

(3c) [70] There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are eternal and non-eternal, and that this alone is true, all else being futile;

(3d) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are neither eternal nor non-eternal, and that this alone is true, all else being futile.

(4a) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are self-created, and that this alone is true, all else being futile;

(4b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness

and dukkha, the self and the world, are created by another, and that this alone is true, all else being futile.

(4c) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are self-created and created by another, and that this alone is true, all else being futile;

(4d) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, being without self-as-creator and without another-as-creator, are fortuitously arisen, and that this alone is true, all else being futile.

They dwelled quarrelsome, disputatious, engaging in contention, needling one another with mouthed darts, saying: "Dhamma is of such a nature; Dhamma is not of such a nature. Dhamma is not of such a nature; Dhamma is of such a nature".

Then a good many monks, who had dressed at a particular occasion during the morning, took bowl and robe, and entered Sāvatti in search of alms. Then, as they were returning from their almsround following the midday meal, after having wandered in Sāvatti in search of alms, they approached the Lord; and, having approached, they greeted the Lord and then seated themselves to one side. And, so seated to one side, those monks said this to the Lord: "Right now, Lord, a good many recluses, brahmins and wanderers of divers outlooks are residing in Sāvatti, being of divers views, of divers persuasions, of divers inclinations, reliant upon the divers support for such a view:

(1a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are eternal, and that this alone is true, all else being futile;

(1b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are non-eternal, and that this alone is true, all else being futile.

(1c) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are eternal and non-eternal, and that this alone is true, all else being futile;

(1d) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are neither eternal nor non-eternal, and that this alone is true, all else being futile.

(2a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are self-created, and that this alone is true, all else being futile;

(2b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are created by another, and that this alone is true, all else being futile.

(2c) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are self-created and created by another, and that this alone is true, all else being futile;

(2d) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world, being without self-as-creator and without another-as-creator, are fortuitously arisen, and that this alone is true, all else being futile.

(3a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are eternal, and that this alone is true, all else being futile;

(3b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are non-eternal, and that this alone is true, all else being futile.

(3c) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are eternal and non-eternal, and that this alone is true, all else being futile;

(3d) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are neither eternal nor non-eternal, and that this alone is true, all else being futile.

(4a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are self-created, and that this alone is true, all else being futile;

(4b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are created by another, and that this alone is true, all else being futile.

(4c) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are self-created and created by another, and that this alone is true, all else being futile;

(4d) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, being without self-as-creator and without another-as-creator, are fortuitously arisen, and that this alone is true, all else being futile.

They dwell quarrelsome, disputatious, engaging in contention, needling one another with mouthed darts, saying: 'Dhamma is of such a nature; Dhamma is not of such a nature. Dhamma is not of such a nature; Dhamma is of such a nature' ".

"Wanderers of other outlooks, monks, being blind, lacking vision, do not know what is to their benefit, do not know what is not to their benefit, do not know Dhamma, do not know that which is not Dhamma. And these, not knowing what is to their benefit, not knowing what is not to their benefit, not knowing Dhamma, not knowing that which is not Dhamma, dwell quarrelsome, disputatious, engaging in contention, needling one another with mouthed darts, saying: 'Dhamma is of such a nature; Dhamma is not of such a nature. Dhamma is not of such a nature; Dhamma is of such a nature' ".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"Some brahmin recluses, would you believe, are attached to these; they sink whilst still⁵² inbetween, simply not reaching⁵³ that firm footing".

§6. Outlooks (3)

So was there heard by me on one occasion when the Lord was staying at Sāvatti, at Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, a good many recluses, brahmins and wanderers of divers outlooks were residing at Sāvatti, being of divers views, of divers persuasions, of divers inclinations, reliant upon the divers support for such view.

(1a) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are eternal, and that this alone is true, all else being futile;

(1b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are non-eternal, and that this alone is true, all else being futile.

(1c) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are eternal and non-eternal, and that this alone is true, all else being futile;

(1d) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are neither eternal nor non-eternal, and that this alone is true, all else being futile.

(2a) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are self-created, and that this alone is true, all else being futile;

(2b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are created by another, and that this alone is true, all else being futile.

(2c) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world are self-created and created by another, and that this alone is true, all else being futile;

(2d) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that the self and the world, being without self-as-creator and without another-as-creator, are fortuitously arisen, and that this alone is true, all else being futile.

(3a) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are eternal, and that this alone is true, all else being futile;

(3b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are non-eternal, and that this alone is true, all else being futile.

(3c) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are eternal and non-eternal, and that this alone is true, all else being futile;

(3d) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are neither eternal nor non-eternal, and that this alone is true, all else being futile.

(4a) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are self-created, and that this alone is true, all else being futile;

(4b) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are created by another, and that this alone is true, all else being futile.

(4c) There were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, are self-created and created by another, and that this alone is true, all else being futile;

(4d) whereas there were some brahmin recluses who were of such a doctrine, who were of such a view, viz. that happiness and dukkha, the self and the world, being without self-as-creator and without another-as-creator, are fortuitously arisen, and that this alone is true, all else being futile.

They dwelled quarrelsome, disputatious, engaging in contention, needling one another with mouthed darts, saying: "Dhamma is of such a nature; Dhamma is not of such a nature. Dhamma is not of such a nature; Dhamma is of such a nature".

Then a good many monks, who had dressed at a particular occasion during the morning, took bowl and robe, and entered Sāvathī in search of alms. Then, as they were returning from their almsround following the midday meal, after having wandered in Sāvathī in search of alms, they approached the Lord; and, having approached, they greeted the Lord and then seated themselves to one side. And, so seated to one side, those monks said this to the Lord: "Right now, Lord, a good many recluses, brahmins and wanderers of divers outlooks are residing in Sāvathī, being of divers views, of divers persuasions, of divers inclinations, reliant upon the divers support for such a view:

(1a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are eternal, and that this alone is true, all else being futile;

(1b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are non-eternal, and that this alone is true, all else being futile.

(1c) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are eternal and non-eternal, and that this alone is true, all else being futile;

(1d) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are neither eternal nor non-eternal, and that this alone is true, all else being futile.

(2a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are self-created, and that this alone is true, all else being futile;

(2b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are created by another, and that this alone is true, all else being futile.

(2c) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world are self-created and created by another, and that this alone is true, all else being futile;

(2d) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that the self and the world, being without self-as-creator and without another-as-creator, are fortuitously arisen, and that this alone is true, all else being futile.

(3a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are eternal, and that this alone is true, all else being futile;

(3b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are non-eternal, and that this alone is true, all else being futile.

(3c) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are eternal and non-eternal, and that this alone is true, all else being futile;

(3d) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are neither eternal nor non-eternal, and that this alone is true, all else being futile.

(4a) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are self-created, and that this alone is true, all else being futile;

(4b) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are created by another, and that this alone is true, all else being futile.

(4c) There are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, are self-created and created by another, and that this alone is true, all else being futile;

(4d) whereas there are some brahmin recluses who are of such a doctrine, who are of such a view, viz. that happiness and dukkha, the self and the world, being without self-as-creator and without another-as-creator, are fortuitously arisen, and that this alone is true, all else being futile.

They dwell quarrelsome, disputatious, engaging in contention, needling one another with mouthed darts, saying: 'Dhamma is of such a nature; Dhamma is not of such a nature. Dhamma is not of such a nature; Dhamma is of such a nature' ".

"Wanderers of other outlooks, monks, being blind, lacking vision, do not know what is to their benefit, do not know what is not to their benefit, do not know Dhamma, do not know that which is not Dhamma. And these, not knowing what is to their benefit, not knowing what is not to their benefit, not knowing Dhamma, not knowing that which is not Dhamma, dwell quarrelsome, disputatious, engaging in contention, needling one another with mouthed darts, saying: 'Dhamma is of such a nature; Dhamma is not of such a nature. Dhamma is not of such a nature; Dhamma is of such a nature' ".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"This generation, bent on 'I-as-creator'⁵⁵, bound up with 'another-as-creator'—this some did not fully recognise⁵⁶, did not see that to be a dart.

But for the one who beholds that dart in advance, 'I create' is not for him, 'Another creates' is not for him.

Furnished with pride is this generation, knotted with pride, shackled by pride; being of argumentative talk⁵⁷ where views are concerned, it will not proceed beyond saṃsāra".

§7. Subhūti

[71] So was there heard by me on one occasion when the Lord was staying at Sāvathī, at Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the venerable Subhūti was seated not far from the Lord, folding (his legs) crosswise, directing his body upright, having attained concentration in which thought is absent.

And the Lord saw the venerable Subhūti seated not far (from him), folding (his legs) crosswise, directing his body upright, with concentration in which thought is absent attained.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁵⁸:

"He by whom thoughts have been smoked out⁵⁹, having been fully shorn away internally without remainder, is, by going beyond bondage⁶⁰, one perceiving the formless; gone past the four yokes, he assuredly comes not⁶¹".

§8. Courtesan

So was there heard by me on one occasion when the Lord was staying at Rājagaha, at the Squirrels' Feeding Ground in the Bamboo Grove. And on that occasion, there were in Rājagaha two gangs who had become impassioned by, whose hearts had become captured by, a certain courtesan; quarrelsome, disputatious, engaging in contention, they attacked one another with their hands, they attacked (one another) with clods of earth, they attacked (one another) with sticks, they attacked (one another) with knives⁶², during which they incurred both death and dukkha tantamount to dying.

Then a good many monks, who had dressed at a particular occasion during the morning, took bowl and robe, and entered Rājagaha in search of alms. Then, as they were returning from their almsround following the midday meal, after having wandered in Rājagaha in search of alms, they approached the Lord. And, having approached, they greeted the Lord and then seated themselves to one side. And, so seated to one side, those monks said this to the Lord: "Just now, Lord, there were in Rājagaha two gangs who had become impassioned by, whose hearts had become captured by, a certain courtesan; quarrelsome, disputatious, engaging in contention, they attacked one another with their hands, they attacked (one another) with clods of earth, they attacked (one another) with sticks, they attacked (one another) with knives, during which they incurred both death and dukkha tantamount to dying".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁶³:

"That which has been encountered and that which is to be encountered—both of these are dotted all over with dust for the one who is sick, for the one who is pursuing. And those⁶⁴ for whom training is the essence, for whom attendance to morality

and ritual practice, livelihood, the Brahmacariya, is the essence⁶⁵—this is one extreme; (whereas) those who⁶⁶ hold such a doctrine, [who are of such a view]⁶⁷, viz. ‘There is no fault⁶⁸ in sense-desires’—this is the other⁶⁹ extreme. —

[72] Hence, both these are extremes swelling the cemeteries, the cemeteries cause (wrong) view⁷⁰ to swell. Through not fully comprehending both these same extremes, some hold back, some run away with themselves; whereas those who fully comprehended these were not thereon, did not, as a result of that, conceive⁷¹—for these there is no cycle to describe⁷²”.

§9. Up and Past

So⁷³ was there heard by me on one occasion when the Lord was staying at Sāvatti, at Anāthapiṇḍika’s Resort in Jeta’s Grove. And on that occasion, the Lord was seated in the open air, at night, in the dimness, in the darkness, as the oil-lamps were burning.

And on that occasion, a good many jostlers⁷⁴, in flying towards and in flying around those oil-lamps, met with plight, met with misfortune, met with plight and misfortune. And the Lord saw that good many jostlers, in flying towards and in flying around those oil-lamps, meeting with plight, meeting with misfortune, meeting with plight and misfortune.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

“They run up and past, but come not to the essence; they promote a newer and newer bond. Some bent on the seen, on the heard, believing: ‘Surely (are things so)’, fall, as do jostlers⁷⁵ into the lamp”.

§10. They Arise

So was there heard by me on one occasion when the Lord was staying at Sāvatti, at Anāthapiṇḍika’s Resort in Jeta’s Grove. Now the venerable Ānanda approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side, the venerable Ānanda said this to the Lord⁷⁶:

“So long, Lord, as Tathāgatas fail to arise in this world, those who are Arahants, Perfectly Self-Enlightened Ones, to that extent are wanderers of other outlooks respected, revered, thought highly of, worshipped, honoured, being gainers⁷⁷ of robe, almsfood, lodging, and medicinal requisites as a support during sickness; after which, Lord, when Tathāgatas do arise in this world, those who are Arahants, Perfectly Self-Enlightened Ones, then are wanderers of other outlooks not respected, not revered, not thought highly of, not worshipped, not honoured, being no gainers of robe, almsfood, lodging, or medicinal requisites as a support during sickness. [73] Now it is the Lord alone, Lord, who is respected, revered⁷⁸, thought highly of, worshipped, honoured, being a gainer of robe, almsfood, lodging, and medicinal requisites as a support during sickness, as is the order of monks”.

(The Lord replied:) “So it is, Ānanda, that so long, Ānanda, as Tathāgatas fail to arise in this world, those who are Arahants, Perfectly Self-Enlightened Ones, to that extent are wanderers of other outlooks respected, revered; thought highly of, worshipped, honoured, being gainers of robe, almsfood, lodging, and medicinal requisites as a support during sickness; after which, Ānanda, when Tathāgatas do arise in this world, those who are Arahants, Perfectly Self-Enlightened Ones, then are wanderers of other outlooks not respected, not revered, not thought highly of, not worshipped, not honoured, being no gainers of robe, almsfood, lodging, or medicinal requisites as a support during sickness. Now it is the Lord alone, Ānanda, who is respected, revered, thought highly of, worshipped, honoured, being a gainer of robe, almsfood, lodging, and medicinal requisites as a support during sickness, as is the order of monks”.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

“The worm glows to the extent to which the radiance-maker fails to unbend itself⁷⁹; that one, when the brilliant one⁸⁰ has come up, becomes one whose radiance is destroyed, nor does it illustre either. So is that same glow of the speculators⁸¹ (only taken notice of to the extent) to which Perfectly Self-Enlightened

Ones fail to arise in this world. Such speculators are not cleansed, nor (their) sāvakas either; those of poor view are not released from dukkha⁷.

This is the sixth, Blind from Birth, chapter, these ten—Lifespan, Matted-hair, (Re)viewing, three Outlooks, Subhūti, Courtesan, Up and Past as ninth, and They Arise⁸²—being its batch.

Notes to Chapter Six

- ¹ On what follows, cp also D ii 102ff; S v 258ff; and A iv 308ff. A further translation, by Ñāṇamoli, is to be found in his *The Life of the Buddha*, Kandy, 1984, pp 305ff.
- ² Cp Ud 25 above.
- ³ Reading upasaṅkamissāma with Be Se for text's upasaṅkamissāmi, I shall be approaching.
- ⁴ Cāpālaṃ cetiyaṃ; Se reads Pāvālacetiyaṃ throughout.
- ⁵ Text inserts pana; Be Se D S A omit.
- ⁶ Nisajja kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi; D ii 102 = S v 259 read instead āyasmā pi kho Ānando Bhagavantam abhivādetvā ekam antaṃ nisīdi. Ekam antaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ Bhagavā etad avoca (and the venerable Ānanda, having saluted the Lord, also seated himself to one side; and to the venerable Ānanda, so seated to one side, the Lord said this) which, for some strange reason, Woodward follows in his translation at VofU 75.
- ⁷ Cp ct, and notes there, on these two phrases.
- ⁸ This statement is somewhat surprising if, as we are given to believe, the sutta had Ānanda as its source.
- ⁹ For this Ānanda was censured at the First Council (Vin ii 289). Ānanda might, of course, have been more receptive had the Buddha qualified his statement with "when so begged", rather than with "when so wishing", which may have led Ānanda to conclude that he had no such wish.
- ¹⁰ Se adds Bhagavato, the Lord.
- ¹¹ Text SA insert pattayogakkhemā, relieved of the (four) yokes; Be Se D omit, as does Ud-a.
- ¹² Reading etarahi kho pana bhante with Be Se D (A etarahi bhante) for text's S santi kho pana bhante etarahi.
- ¹³ Reading bhante with Be Se D S A; text omits.
- ¹⁴ Reading na with Be Se D S A; text omits.
- ¹⁵ Reading yāva devamanussehi with Be Se A for text's D S (and Ud prior to its emendation) yāva-d-eva manussehi. It is not at all clear why Woodward should have thought fit to emend Ud to read yāva-d-eva manusschi, given his notes at VofU 77 n 2 and KS

v 233.

¹⁶ Woodward (VofU 77 and KS v 234) and Ireland (p 89) both take these two terms, wrongly, as predicated of the kettle-drums (which they also both render as "thunder").

¹⁷ Quoted, with brief explanations, at Pe 68 and Nett 60.

¹⁸ Reading avasaji with Be S A (Se D avassaji) for text's avassaji.

¹⁹ Also at Si 77ff, but with different verses. A further translation is to be found in Nāṇamoli, *The Life of the Buddha*, Kandy, 1984, p 174f.

²⁰ Loma; body-hair, not that of the head.

²¹ Text S omit the third repetition; Be Se print correctly.

²² Reading ye kho bhante...ete etesaṃ aññatare with Be for text's ye nu ke ci kho...etesaṃ aññataro, Se ye.ca te...etesaṃ aññataro; Be also records a large number of other vll.

²³ Saṃvāsena; rendered at Ud 52 above, in the context of the Pātimokkha, as "communion".

²⁴ Reading ittarena, here and throughout, with Se and Ud-a for text's Be ittaraṃ, S itaraṃ.

²⁵ Reading amanasikarotā, here and throughout, with Be Se S for text's amanasikārā.

²⁶ Reading saṃvohārena, here and throughout, with Be Se (S saṃvohārena) and Ud-a for text's sabbyohārena.

²⁷ Reading bhante with Se S; text Be omit.

²⁸ The translation of this passage at KS i 105 fails to make clear the fact that the various wanderers are not wanderers at all but the king's own spies, as does Nāṇamoli's translation of same, which also subsequently becomes even more bizarre when it depicts the king as being initially deceived by such wanderers. As Woodward observes (VofU 79 n 4), the note at KS i 105 misinterprets the cty.

²⁹ Corā; S carā (but with vl corā). Woodward (VofU 79 n 4) suggests carā is the correct reading and translates accordingly, but Dhammapāla (Ud-a 333) and Buddhaghosa (SA i 150) clearly read corā. It may also be noted that, as implied at Vin ii 52, spies are robbers in the sense that they steal information.

³⁰ Reading ociṇṇaṃ with Be S for text's Ce otiṇṇaṃ.

³¹ Be reads osārissāmi for text's Se otarissāmi, later emended by

- Woodward to *osāpayissāmi*, which is also the reading of S. Cp note in Ud-a translation.
- 32 Reading *paricāressanti* with Be Se for text's *paricārissanti*.
- 33 Be reads *dhammena na vaṇiṃ care* for text's Se *dhammena na vaṇī care*, (text having been subsequently emended by Woodward to read *dhamme na vāṇijjaṃ care*).
- 34 A further translation of this sutta is to be found in *Nāṇamoli, The Life of the Buddha*, Kandy 1984, p 182.
- 35 Reading *bhāvanāya pāripūrigate* with Se (Be *bhāvanāpāripūriṃ gate*) for text's *bhāvanāya pāripūrikate*.
- 36 A highly abbreviated translation of this sutta is also to be in *Nāṇamoli, The Life of the Buddha*, Kandy 1984, p 210f.
- 37 Reading *nānāūtthiyasamaṇabrahmaṇaparibbājakā* with Be (Se *nānāūtthiyā samaṇabrahmaṇaparibbājakā*) for text's *nānāūtthiyā samaṇabrāhmaṇā paribbājakā*.
- 38 Reading *Sāvattiyā paṭivasanti* with Be Se (and the sutta that follows) for text's *Sāvattiyā piṇḍāya pavasanti*, had entered *Sāvattiyā* in search of alms; *Nāṇamoli* obviously follows text.
- 39 Cp M i 426 for a similar list of views.
- 40 *Jivaṃ*.
- 41 Reading *imissā yeva Sāvattiyā* with Be Se for text's *imissāy'eva Sāvattiyāṃ*.
- 42 Reading *yāvatakā Sāvattiyā* with Be (Se *yāvatikā Sāvattiyā*), here and below, for text's *yāvatikā Sāvattiyāṃ*.
- 43 Text inserts *edisō jaccandhā hatthī ti*; Be Se omit.
- 44 *Pādaṃ*; usually "foot", but cp below where it is mistaken for a pillar.
- 45 Be reads *sattiyā*, thigh, for text's Se *piṭṭiyā*; it is hard to see how either could have been thought comparable, as stated below, to a mortar (*udukkhālo*). Ireland (p 93) has "hindquarters" at this point. Ud-a is silent.
- 46 Reading *khīlo* with Be Se and Ud-a for text's *phālo*.
- 47 Reading *saṃsumbhīṃsu* with Be and Ud-a (Ee Be) for text's *saṃyujjhiṃsu*, Se *saṃyujjiṃsu*; Woodward's emendation to *saṃsubhiṃsu* is clearly in error for Windisch's *saṃsumbhīṃsu* (JTPS 1890 p 103). Ud-a (Ce Se) read instead *saṅkhubhiṃsu*. The meaning is hardly affected.

- 48 Woodward's rendering of this verse would seem to contain much not in the original.
- 49 All the following views are also to be found at D iii 137f; on those concerning happiness and dukkha being self-made etc., see also S ii 22 and A iii 440.
- 50 Cp D i 28, iii 33; also Vism 209 in the context of the origin of names.
- 51 D iii 138 omits the phrase "the self and the world" in this and the following views.
- 52 Reading antarā 'va with Be Se and Ud-a for text's antarā ca.
- 53 Reading appatvā with Be Se and Ud-a for text's apatvā.
- 54 Save for the verse, this sutta is in every way the same as the preceding sutta.
- 55 Reading ahaṅkārapasutā' yaṃ with Be Se for text's ahaṅkārapasutā yaṃ.
- 56 Reading n' ābbhaññāṃsu with Be Se for text's n' ābhaññāṃsu.
- 57 Reading sārambhakatā with Be Ud-a for text's byārambhakatā, Se byārabbhakatā.
- 58 The first half of the verse is also to be found at Sn 7.
- 59 Reading vidhūpitā with Be Se and Ud-a for text's vidūpitā.
- 60 Saṅgaṃ; cp Ud-a 163.
- 61 Reading jātumeṭi with Be Se and Ud-a for text's jāṭiṃ eti (prior to its emendation); however, cp cty, which records the latter as a vl.
- 62 Satthehi; or swords, weapons etc.
- 63 Quoted at Nett 173 (and partially at Pe 54); cp also It 43f, quoted Vism 594.
- 64 Reading ye ca with Be Se for text's yeva.
- 65 Upaṭṭhānasārā; so Be Se (and text prior to its emendation by Woodward).
- 66 Reading ye ca with Be Se for text's yeva.
- 67 Woodward, as part of his emendations, inserts evaṃdiṭṭhino; Be Se omit.
- 68 Cp M i 305; also A i 266.
- 69 Duttiyo; literally "second".
- 70 Reading diṭṭhiṃ with Be Se for text's diṭṭhī.
- 71 Reading tena ca n' āmaññiṃsu with Be Se for text's tena ca

amaññīṃsu (subsequently emended to read tena ca amaññīṃsu).

72 Cp S iii 59, iv 391, for similar.

73 For a further translation of this sutta, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 180.

74 Adhipātakā; taken by Nāṇamoli as "moths". The same term is found at Sn 964, being taken, at CD ii 109, as "mosquitoes", but cp cty.

75 Be Se read adhipātkā for text's adhipātā.

76 Cp Ud 8, 12 above for similar.

77 Reading lābhīno with Be Se for text's lābhī.

78 Reading hoti garukato with Be Se; text omits.

79 Be reads unnamate, Se uṇṇati, for text's unnamati; or bend upwards. Cp Vism 306 where, according to its ṭīkā, it is said that the donor unbends himself (unnamati) whilst the recipient of the gift bends (or bows, namati). The sun, being a deva, is of course conceived anthropomorphically.

80 Reading sa verocanamhi with Be (Se verocanamhi) for text's virocanamhi.

81 Reading takkikānaṃ with Be Se for text's tittthiyānaṃ.

82 Reading tass' uddānaṃ: āyujāṭṭhāvakkhaṇā tayo tittthiyā Subhūti gaṇikā upāti navamo uppajjanti ca te dasā ti with Be Se for text's tatr' uddānaṃ ahu: āyusam osajjanaṃ patisallā āhu taṇ cakira tittthā sattamam āha Subhūtiṃ gaṇikā upāti navamo uppajjanti ca te dasā ti.

CHAPTER SEVEN: SMALL CHAPTER

§1. Bhaddiya (1)

[74] So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the venerable Sāriputta was indicating (things) to the venerable Bhaddiya the Dwarf¹ in countless ways with Dhamma-talk, making him take (them) up, making (him) keen, making (him) bristle with excitement.

Now as the venerable Bhaddiya the Dwarf was having (things) indicated to him by the venerable Sāriputta in countless ways with Dhamma-talk, being made to take (them) up, being made keen, being made to bristle with excitement, his heart was liberated from the āsavas through not clinging.

And the Lord saw the venerable Bhaddiya the Dwarf having (things) indicated to him by the venerable Sāriputta in countless ways with Dhamma-talk, being made to take (them) up, being made keen, being made to bristle with excitement, (and that) his heart was liberated from the āsavas through not clinging.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna²:

"Above, below, and in every respect completely released, one lacking the contemplation of 'I am this', he, thus liberated, rose above the flood, not formerly crossed, by way of that which is rid of further becoming".

§2. Bhaddiya (2)

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion³, the venerable Sāriputta was indicating (things) to the venerable Bhaddiya the Dwarf in countless ways

with Dhamma-talk, making him take (them) up, making (him) keen, making (him) bristle with excitement, to an even greater extent, conceiving⁴ him to be a sekha⁵.

And the Lordsaw the venerable Sāriputta indicating⁶ (things) to the venerable Bhaddiya the Dwarf in countless ways with Dhamma-talk, making him take (them) up, making (him) keen, making (him) bristle with excitement, to an even greater extent, conceiving him to be a sekha.

[75] Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

“He cut⁶ the cycle, is gone qualified⁷ to that that is without longing. The stream that is dried up does not flow. When the cycle is cut, it no longer revolves—this is itself the end of dukkha”.

§3. Attached (1)

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the people⁸ of Sāvatti⁹ had become¹⁰, for the most part, attached beyond bounds to sense-desires; they dwelled imbued with, hankering after, fixated upon¹¹, stupefied by, absorbing¹², sense-desires, having become completely intoxicated¹³ (thereby).

Now a good many monks, who had dressed at a particular occasion during the morning, took bowl and robe and entered Sāvatti in search of alms. Then, as they were returning from their almsround following the midday meal, after having wandered in Sāvatti in search of alms, they approached the Lord; and, having approached and saluted the Lord, they seated themselves to one side. And so seated to one side, those monks¹⁴ said this to the Lord: “Right now, Lord, the people of Sāvatti are, for the most part, attached beyond bounds to sense-desires; they dwell imbued with, hankering after, fixated upon, stupefied by, absorbing, sense-desires, having become completely intoxicated (thereby)”.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹⁵:

“Attached to sense-desires, attached by way of the bond of sense-desires¹⁶, not beholding the sin in a fetter—assuredly those thus attached to fetter-bonds could not cross the flood, extensive and great.”

§4. Attached (2)

So¹⁷ was there heard by me on one occasion when the Lord was staying at Sāvathī, in Anāthapiṇḍika’s Resort in Jeta’s Grove. And on that occasion, the people of Sāvathī had become, for the most part, attached¹⁸ to sense-desires; they dwelled imbued with, hankering after, fixated upon, stupefied by, absorbing, rendered blind by¹⁹, sense-desires, having become completely intoxicated (thereby).

Now the Lord, who had dressed at a particular occasion during the morning, took bowl and robe and entered Sāvathī in search of alms. And the Lord saw those people of Sāvathī who had become, [76] for the most part, attached to sense-desires, dwelling imbued with, hankering after, fixated upon, stupefied by, absorbing, rendered blind by, sense-desires, having become completely intoxicated (thereby).

Then the Lord, fathoming this matter, gave rise at that time to this Udāna²⁰:

“Blinded by sense-desires, overspread by a net, covered with craving’s covering, bound²¹ by the Kinsman of the Negligent, like fish in the mouth of a basket²², they pursue²³ old age and dying, as does the suckling calf its mother²⁴”.

§5. The Dwarf²⁵

So was there heard by me on one occasion when the Lord was staying at Sāvathī, in Anāthapiṇḍika’s Resort in Jeta’s Grove. And on that occasion the venerable Bhaddiya the Dwarf was approaching the Lord at the tail-end of a good many monks.

And the Lord saw the venerable Bhaddiya the Dwarf, when still quite far off, coming at the tail-end of a good many monks, of poor appearance, unsightly, hunchbacked and, for the most part, of a form treated with contempt by the monks. And upon seeing him, he addressed the monks saying:

"Do you behold this monk, monks, still quite far off, coming at the tail-end of a good many monks, of poor appearance, unsightly, hunchbacked and, for the most part, of a form treated with contempt by the monks?" "Yes, Lord". •

"This monk, monks, is of great potency, of great majesty, in that such attainment as has not already been attained by this monk is not easily gained, and in that, in these same seen conditions, he has realised, after coming of his own accord directly to know, entered upon and now dwells in that unsurpassed culmination of the Brahmācariya for the sake of which gentlemen rightly go forth from the home into homelessness".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna²⁶:

"With drivel-free wheel²⁷, the chariot proceeds, with a white awning, single-spoked; behold the unruffled one approaching, of interrupted stream, bondless".

§6. The Destruction of Craving

So was there heard by me on one occasion when the Lord was staying at Sāvātthi, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that [77] occasion, the venerable Aññātakonḍañña²⁸ was seated not far from the Lord, folding (his legs) crosswise, directing his body upright, reviewing liberation in the complete destruction of craving.

And the Lord saw the venerable Aññātakonḍañña seated not far away, folding (his legs) crosswise, directing his body upright, reviewing liberation in the complete destruction of craving.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"For whom there is no root, no ground, there are no creepers, whence then leaves? Who is worthy of blaming that resolute one freed from bondage? Devas, also, applaud him; he is applauded also by Brahmā²⁹".

§7. The Destruction of Diversifications

So³⁰ was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the Lord was seated reviewing his abandonment of numbers of diversification-perceptions.

Then the Lord, fathoming his abandonment of numbers of diversification-perceptions, gave rise at that time to this Udāna³¹:

"For whom there are neither diversifications nor remaining, who has proceeded past fastening³² and obstacle, that one³³, rid of craving, a sage, faring about³⁴, the world together with its devas, too, does not despise³⁵".

§8. Kaccāna

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the venerable Mahākaccāna was seated not far from the Lord, folding (his legs) crosswise, directing his body upright, with mindfulness despatched to body internally fully present³⁶ before him.

And the Lord saw the venerable Mahākaccāna seated not far from him, folding (his legs) crosswise, directing his body upright, with mindfulness despatched to body internally fully present before him.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

[78] "He for whom there might always be mindfulness despatched to body continually present, viz. 'Were there not, there could not be for me' and 'There will not be, nor will there be for me', as one progressively abiding therein, might, solely at the right time³⁷, cross entanglement".

§9. The Well

So was there heard by me on one occasion when the Lord, whilst wandering on his travels amongst the Mallas in the direction of a brahmin village of the Mallas named Thūṇa³⁸, accompanied by a great order of monks, arrived thereat. Now the Thūṇeyyan brahmins and householders came to hear that: "They say,

friend, that the recluse Gotama, the Sakyans' Son³⁹ who went forth from the Sakyan clan, and who is wandering on his travels amongst the Mallas, accompanied by a great order of monks, has reached Thūṇa"; whereupon they filled the well upto its mouth with grass and chaff, saying: "Don't let those bald-headed recluses drink⁴⁰ the water⁴¹".

Then the Lord stepped off the path and approached the root of a certain tree; and, having approached, he seated himself on the appointed seat. And, having so seated himself, the Lord addressed the venerable Ānanda, saying: "Come now, Ānanda, fetch me some water from that well".

With this thus said, the venerable Ānanda said this to the Lord: "Right now, Lord, the well has been filled upto its mouth with grass and chaff by the Thūṇeyyan brahmins and householders, saying: 'Don't let those bald-headed recluses drink the water' ".

And for a second time the Lord addressed the venerable Ānanda, saying: "Come now, Ānanda, fetch me some water from that well". And for a second time the venerable Ānanda said this to the Lord: "Right now, Lord, the well has been filled upto its mouth with grass and chaff by the Thūṇeyyan brahmins and householders, saying: 'Don't let those bald-headed recluses drink the water' ".

And for a third time the Lord addressed the venerable Ānanda, saying: "Come now, Ānanda, fetch me some water from that well". And for a third time the venerable Ānanda said this to the Lord: "Right now, Lord, the well has been filled upto its mouth with grass and chaff by the Thūṇeyyan brahmins and householders, saying: 'Don't let those bald-headed recluses drink the water' ".

Then the venerable Ānanda gave his consent to the Lord, saying: "So be it, Lord", took his bowl and approached the well. And, as the venerable Ānanda was approaching, the well vomited up all that grass and chaff from its mouth and then remained filled upto its mouth with clear, undisturbed, ultra-serene water, (even) flowing out⁴², methinks⁴³.

Then it occurred to the venerable Ānanda that: "It is truly a marvel, it is truly an unprecedented thing, this state of great

potency, this state of great majesty, of the Tathāgata, in that, as I am approaching, this same well has vomited up all that grass and chaff from its mouth and now remains⁴⁴ filled upto its mouth with clear, undisturbed, ultra-serene water, (even) flowing out, methinks". Then, taking water in his bowl, [79] he approached the Lord and, having approached, said this to the Lord: "It is truly a marvel, Lord, it is truly an unprecedented thing, Lord⁴⁵, this great potency, this great majesty, of the Tathāgata, in that, as I was approaching, this same well, Lord, vomited up all that grass and chaff from its mouth and then remained filled upto its mouth with clear, undisturbed, ultra-serene water, (even) flowing out, methinks. May the Lord drink the water; may the Sugata drink the water".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"What would he do with a well, if there should always be waters? Why should he, having cut craving from the root, wander about seeking out?"

§10. Udena

So was there heard by me on one occasion when the Lord, was staying at Kosambi, in Ghosita's Resort. And on that occasion, whilst king Udena was gone to the park, (his) inner palace came to be burned down, with five hundred women, with Sāmāvati at their head, finishing their time.

Now a good many monks, who had dressed at a particular occasion during the morning, took bowl and robe and entered Kosambi in search of alms. Then, as they were returning from their almsround following the midday meal, after having wandered in Kosambi in search of alms, they approached the Lord; and, having approached and saluted the Lord, they seated themselves to one side. And, so seated to one side, those monks said this to the Lord: "Just now, Lord, whilst king Udena was gone to the park, (his) inner palace burned down, with five hundred women, with Sāmāvati at their head, finishing their time. What, Lord, is the destiny of those female layfollowers, what is their future state?"

“In this connection, monks, there were female layfollowers who were sotāpannas, there were those who were once-returners, there were those who were non-returners; all of these female layfollowers, monks, finished their time⁴⁶ non-fruitless⁴⁷.”

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁴⁷:

“The world, in bondage to delusion, looks as though it were capable; the fool, being encircled by the gloom, is in bondage to substrates (such that to him) it appears as though it were eternal⁴⁸. For the one who beholds there is no holding”.

This is the seventh, Small, chapter, two Bhaddiyas and two Attached, The Dwarf, The Destruction of Craving, The Destruction of Diversifications, Kaccāna, The Well, and Udena being its batch⁴⁹.

Notes to Chapter Seven

¹ *Lakuṅṭhakabhaddiyaṃ*; Be Se *Lakuṅḍakabhaddiyaṃ*. Cp Ud-a for further spellings. According to A i 23, he was accorded chief place of those *sāvaka* monks having an enticing voice.

² Quoted Pe 24, 176 and Nett 63, 143; cp also *Ñāṇamoli's* note at *Piṭaka Disclosure* 30 where he asserts that the reading of *vippamutto* here (supported by all editions of Ud-a) is not justified, an argument he seems to have silently relinquished when translating Nett. It does not seem to have occurred to him that Pe itself might be wrong, or alternatively quoting a similar, though by no means identical, verse.

³ Reading *tena kho pana samayena* with Be Se for text's *atho kho*.

⁴ Reading *maññamāno* with Be Se for text's *maññamānaṃ*.

⁵ Be reads *sekhaṃ* for text's *sekho ti*, Se *sekkho ti*; cp Ud-a. The term *se(k)kha* is usually used to denote the *sotāpanna*, once-returned and non-returned, who are thus distinguished from the *arahant* who is *ase(k)kha*.

⁶ Reading *acchecchi* with Be Se (and Woodward's Errata) for text's *acchijji*.

⁷ Be reads *byagā*, for text's Se Ud-a *byāgā*, subsequently emended by Woodward to *vyagā* (though it is not clear why he did so, given Ud-a).

⁸ *Manussā*; or men, human beings, etc., though there is nothing to indicate that such activities were restricted to the males of the city.

⁹ Reading *Sāvattiyā* with Be for text's Se *Sāvattiyaṃ*, in *Sāvatti*.

¹⁰ *Honti*; Be omits, adding the note "(honti) (bahūsu) atthakathāya saṃsandetabbaṃ" ("had become", found in many (texts), ought to be supplied by the commentary), whilst Se, though not omitting, adds the note "ayaṃ pādo na dissati" (this word does not appear).

¹¹ *Gadhītā*; rejected by Be in favour of *gathitā* (but Ud-a Be *gadhītā*).

¹² *Ajjhoppannā*; rejected by Be in favour of *ajjhosannā* (but Ud-

a Be ajjhoppānā).

¹³ Reading sammattakajātā with Be Se (Woodward's emendation) and Ud-a for text's sampattakajātā.

¹⁴ Reading te bhikkhū with Be Se; text omits.

¹⁵ Quoted Pe 10, 51 and 153.

¹⁶ Reading kāmasaṅgasattā with Be Se (and Ud-a Be Se) for text's kāmasaṅgāsattā; Pe reads kāmapasaṅgasattā.

¹⁷ The readings adopted in the previous sutta also apply here, insofar as the present sutta repeats material found in that sutta.

¹⁸ Woodward (VofU 91) fails to notice the absence of ativeḷaṃ (beyond bounds) in the present sutta, Ireland (p 102) the addition of andhikatā (rendered blind).

¹⁹ Reading andhikatā with Be Se and Ud-a for text's andhikatā.

²⁰ Quoted at Pe 24; Nett 36, 128f.

²¹ Reading baddhā with Be Ud-a Nett (and Woodward's emendation) for text's Se Pe bandhā.

²² To here = Thag 297. On kumināṃ as "basket", see the note at Ud-a 302.

²³ Reading anvenū with Be Ud-a Pe and Nett for text's Se gacchantū.

²⁴ Cp Dhp 284.

²⁵ Cp S ii 279 for similar, but with a different verse.

²⁶ This verse is also found at S iv 291f, where it is followed by a mini-(or proto-)commentary.

²⁷ Reading nelaṅgo with Be Se (and S iv 291, DA 75) for text's nelaggo; cp cty. Other translations take this as "pure-limbed" (VofU 93, KS iv 199) or "faultless" (Ireland, p 103), but aṅga here surely denotes the chariot's wheel (cp SED sv rathāṅga). Cp Ud-a 313 on ela (drivel), which here, however, presumably refers to some defect-hindering the movement of chariot wheels.

²⁸ Be Aññāsikoṇḍañña; Se Aññākoṇḍañña.

²⁹ Cp A ii 8; Dhp 230.

³⁰ For a further translation of this sutta, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 182.

³¹ Quoted at Nett 37; Nāṇamoli's translation thereof (Guide 60) differs considerably from that contained in his *The Life of the*

Buddha, and neither seems to pay any regard to its explanation in Ud-a. Cp also Sn 622.

⁵² Reading *sandānaṃ* with Be Ud-a Nett (and Woodward's emendation) for text's *Se sandhānaṃ*.

⁵³ Text (prior to Woodward's emendation) and Se insert *na*; Be Ud-a and Nett omit.

⁵⁴ *Carantaṃ*; present participle accusative of *carati* predicated of *muniṃ* (sage), but wrongly taken by Ireland (p 104) as the substantive "conduct".

⁵⁵ *N' āvajānāti*; Nett *na vijānāti*. Woodward (VofU 93) translates this as "knows not", suggesting that he has silently adopted the reading of Nett and completely ignored the explanation given in Ud-a.

⁵⁶ Reading *sūpaṭṭhitāya* here and below with Be Se and Ud-a for text's *supaṭṭhitāya*.

⁵⁷ *Kālen' eva*; taken by Woodward (VofU 94) and Ireland (p 105) as "in time", but Ud-a clearly takes this to mean the moment of the arising of the ariyan path and, with it, arahantship.

⁵⁸ Reading *Thūnaṃ* with Be Se and Ud-a (all editions) for text's *Thūnaṃ*.

⁵⁹ Reading *Sakyaputto* with Be Se; text omits.

⁶⁰ Reading *apaṃsu* with Be Se and Ud-a for text's *adaṃsu*.

⁶¹ Quoted at Vv-a 46, where the story is given more fully.

⁶² *Vissandanto*; according to Vv-a 47, it flowed all about (*samatato sandatū*) to the extent that the village and its surrounds became submerged. This does not seem what one might expect of clear, undisturbed and ultra-serene water, though we are here, of course, witnessing a miracle in which anything, no doubt, is possible.

⁶³ *Maññe*; Woodward (VofU 95 n 3) states that this "seems added by the narrator", but that narrator was, of course, Ānanda himself. Woodward's further remark in the same note, viz. that "*Comms.* add that henceforth the well perennially overflowed" does not seem supported by either Ud-a or Vv-a.

⁶⁴ Reading *ṭhito* with Be Se for text's *aṭṭhāsi*.

⁶⁵ Reading *bhante*, here and below, with Be Se; text abbreviates.

⁶⁶ Reading *anipphalā kālaṅkatā* with Be (Se *anipphalā kālakatā*)

for text's anipphalāni kālaṅkatāni.

⁴⁷ This verse, or a very similar one, is quoted at Nett 62; Nāṇamoli's rendering (Guide 91) differs from that given here, due no doubt to the different reading there (cp next note). The verse also recurs at Dhp-a i 222 in the lengthy cycle of stories concerning king Udena, of which Dhammapāla provides a brief synopsis in his commentary on this sutta.

⁴⁸ Reading sassato-r-iva with Be Se for text's sassar iva (subsequently emended by Woodward to either sassa-r-iva or sassati viya), Nett assirī viya, Dhp-a sassati viya.

⁴⁹ Reading tass' uddānaṃ dve Bhaddiyā dve ca sattā Lakuṇḍako taṇhākkhayo papañcakkhayo ca Kaccāno udapānaṅ ca Uteno ti with Be (≠ Se) for text's uddānaṃ honti duve tathā Bhaddiyā honti duve kāmesu sattā Lakuṇṭo taṇhākhayo ca papañcakhayo ca Kaccāno udapānaṃ Udeno ti.

CHAPTER EIGHT: PĀṬALI VILLAGERS

§1. Nibbāna (1)

[80] So¹ was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the Lord had been indicating (nibbāna) to the monks² with Dhamma-talk that was connected with nibbāna, making them take it up, making them keen, making them bristle with excitement, (whilst) the monks in question³ had been hearing Dhamma with attentive ear, making it their goal⁴, paying attention thereto, concentrating their whole minds thereon.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁵:

"There is, monks, that base wherein there is neither earth, nor water, nor fire, nor wind, nor that base consisting of endless space, nor that base consisting of endless consciousness, nor that base consisting of nothingness, nor that base consisting of neither perception nor non-perception, nor this world, nor the next world, nor both⁶ sun and moon. There too, monks, I⁷ do not speak either of coming, or going, or remaining, or falling, or arising. This⁸ is (quite) without foundation, (quite) without occurrence, quite without object⁹. This alone is the end of dukkha".

§2. Nibbāna (2)

So¹⁰ was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the Lord had been indicating (nibbāna)

to the monks with Dhamma-talk that was connected with nibbāna, making them take it up, making them keen, making them bristle with excitement, (whilst) the monks in question had been hearing Dhamma with attentive ear, making it their goal, paying attention thereto, concentrating their whole minds thereon.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹¹:

“Hard to see is that known as the uninclined¹², for truth is not easy to see. Pierced is craving for the one who knows; for the one who beholds there is no holding”.

§3. Nibbāna (3)

So¹³ was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the Lord had been indicating (nibbāna) to the monks with Dhamma-talk that was connected with nibbāna, making them take it up, making them keen, making them bristle with excitement, (whilst) the monks in question had been hearing Dhamma with attentive ear, making it their goal, paying attention thereto, concentrating their whole minds thereon.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹⁴:

“There exists, monks, that which is unborn, that which is unbecome, that which is uncreated, that which is unconditioned. For if there were not, monks, that which is unborn, that which is unbecome, that which is uncreated, that which is unconditioned, there would not be made known here the escape from that which is born, from that which is become, from that which is created, from that which is conditioned. [81] Yet since there exists, monks, that which is unborn, that which is unbecome, that which is uncreated, that which is unconditioned, there is therefore made known the escape from that which is born, from that which is become, from that which is created, from that which is conditioned”.

§4. Nibbāna (4)

So¹⁵ was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. And on that occasion, the Lord had been indicating (nibbāna) to the monks with Dhamma-talk that was connected with nibbāna, making them take it up, making them keen, making them bristle with excitement, (whilst) the monks in question had been hearing Dhamma with attentive ear, making it their goal, paying attention thereto, concentrating their whole minds thereon.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹⁶:

"There is vibration for him with dependence, no vibration for him who is without dependence. When there is no vibration, there is serenity; when there is serenity, there is no inclination¹⁷; when there is no inclination, there is no coming and going¹⁸; when there is no coming and going, there is no falling and arising; when there is no falling and arising, there is neither here nor there nor in both—this is itself the end of dukkha".

§5. Cunda

So¹⁹ was there heard by me on one occasion when the Lord, whilst wandering on his travels amongst the Mallas, accompanied by a great order of monks, in the direction of Pāvā, arrived thereat. And there, at Pāvā, the Lord stayed, in the Mango Grove of Cunda, the smith's son.

Then Cunda, the smith's son, came to hear: "It is said that the Lord, whilst wandering on his travels amongst the Mallas, accompanied by a great order of monks, has reached Pāvā²⁰, and is staying at Pāvā, in my Mango Grove". Then Cunda, the smith's son, approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And to Cunda, the smith's son, so seated to one side, the Lord then indicated (things²¹) with Dhamma-talk, made him take (them) up, made him keen, made him bristle with excitement. Then Cunda, the smith's son, as one who had had (things) indicated to him with Dhamma-talk²² by the Lord, who had been made to

take (them) up, who had been made keen, who had been made to bristle with excitement, said this to the Lord: "May the Lord consent to a meal from me on the following day, Lord, accompanied by the order of monks". And the Lord consented with his silence.

Then Cunda, the smith's son, upon coming to know of the Lord's consent, rose from his seat, greeted the Lord, circumambulated him by the right, and then departed. Then, with the passing of that night, Cunda, the smith's son, had the choicest of foods both hard and soft prepared in his own dwelling, and a good quantity of *sūkaramaddava*²³, and then had (someone) inform the Lord that it was time, saying: "It is time, Lord; the meal is ready".

[82] Then the Lord dressed at a particular occasion during the morning and, taking bowl and robe, approached the dwelling of Cunda, the smith's son, accompanied by the order of monks; and, having approached, he seated himself on the appointed seat. And so seated, the Lord addressed Cunda, the smith's son, saying: "I am to be served with that *sūkaramaddava* of yours, Cunda, that has been prepared, whereas the order of monks is to be served with the other foods both hard and soft that have been prepared". Cunda, the smith's son, gave his consent to the Lord saying: "So be it, Lord", and then served the Lord with the *sūkaramaddava* that had been prepared, whereas he served²⁴ the order of monks with the other foods both hard and soft that had been prepared.

Then the Lord addressed Cunda, the smith's son, saying: "You should bury what is left over of that *sūkaramaddava* of yours, Cunda, in a pit. I do not behold him, Cunda, in this world with its devas, with its Māra, with its Brahmā, with its generation of recluses and brahmins, with its (generation of) devas and men, for whom that consumed could become properly digested, except for a Tathāgata". Cunda, the smith's son, gave his consent to the Lord saying: "So be it, Lord", buried what was left over of that *sūkaramaddava* in a pit and then approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And to Cunda, the smith's son, so

seated to one side, the Lord then indicated (things) with Dhamma-talk, made him take (them) up, made him keen, made him bristle with excitement, and then rose from his seat and departed.

Then to the Lord, as one who had partaken of the meal of Cunda, the smith's son, there arose a grating affliction, whilst severe²⁵ pains, accompanied by bloody diarrhoea, that were to prove fatal²⁶ ensued. And there the Lord, mindful, attentive, put up with it, without coming to grief. Then the Lord addressed the venerable Ānanda saying: "Come on, Ānanda; we must be on our way to Kusinārā". And the venerable Ānanda gave his consent to the Lord saying: "So be it, Lord".

"Having partaken of the meal of Cunda, the smith's son', so I have heard, 'The Resolute One²⁷ came into contact with a grave²⁸ affliction that was to prove fatal. And along with the sūkaramaddava, to the one who had partaken thereof, to the Teacher, there arose a grave disease. Upon being purged²⁹, the Lord said: "I shall go to the city of Kusinārā" ' "

[83] Then³⁰ the Lord, having stepped off the path, approached the root of a certain tree; and, having approached, he addressed the venerable Ānanda saying: "Come now, Ānanda, fold the saṅghāṭi-robe³¹ into four for me; I am tired, Ānanda³², and need to be seated". The venerable³³ Ānanda gave his consent to the Lord saying: "So be it, Lord" and folded the saṅghāṭi-robe into four. The Lord seated himself on the seat that had been prepared³⁴; and, having seated himself, the Lord addressed the venerable Ānanda saying: "Come now, Ānanda, fetch me some water; I am thirsty, Ānanda, and need to drink".

With this thus said, the venerable Ānanda said this to the Lord: "Just now, Lord, as many as five hundred carts passed by; that water, having been sliced through by their wheels, being shallow, flows stirred up and disturbed. The river Kakudhā³⁵, Lord, not far from here, has clear water, agreeable water, cool water, white water³⁶, nice banks³⁷ and is delightful; here the Lord will be able to drink water and cool³⁸ his limbs".

For a second time the Lord addressed the venerable Ānanda saying: "Come now, Ānanda, fetch me some water; I am thirsty, Ānanda, and need to drink".

And for a second time the venerable Ānanda said this to the Lord: "Just now, Lord, as many as five hundred carts passed by; that water, having been sliced through by their wheels, being shallow, flows stirred up and disturbed. The river Kakudhā, Lord, not far from here, has clear water, agreeable water, cool water, white water, nice banks and is delightful; here the Lord will be able to drink water and cool his limbs".

And for a third time the Lord addressed the venerable Ānanda saying: "Come now, Ānanda, fetch me some water; I am thirsty, Ānanda, and need to drink".

The venerable Ānanda gave his consent to the Lord saying: "So be it, Lord", took his bowl and approached that river. Then that river, that had been sliced through by their wheels, and which, being shallow, had been flowing stirred up and disturbed, upon the approach of the venerable Ānanda, flowed clear, ultra-serene, and undisturbed.

It then occurred to the venerable Ānanda that: "It is truly a marvel, it is truly an unprecedented thing, this state of great potency, this state of great majesty, of the Tathāgata; for this same river, that had been sliced through by their wheels, and which, being shallow, had been flowing stirred up and disturbed, upon my approach, flows clear, ultra-serene, and undisturbed", whereupon he took some water in his bowl and then approached the Lord. And, having approached, he said this to the Lord: "It is truly a marvel, it is truly an unprecedented thing, this state of great potency, this state of great majesty, of the Tathāgata; for this same river, that had been sliced through by their wheels, and which, being shallow, had been flowing stirred up and disturbed, upon my approach, flows clear, ultra-serene, and undisturbed. May the Lord drink the water, [84] may the Sugata drink the water".

The Lord then drank³⁹ the water. Then the Lord approached the river Kakudhā, accompanied by a great order of monks; and, having approached, he ventured into the river Kakudhā, bathed and drank and then, having come back out again⁴⁰, approached the mango grove⁴¹; and, having approached, he addressed the venerable Cundaka⁴² saying: "Come now, Cundaka, fold the

saṅghāṭi-robe into four for me; I am tired, Cundaka, and need to lie down". The venerable Cundaka gave his consent to the Lord saying: "So be it, Lord" and folded the saṅghāṭi-robe into four. Then the Lord adopted the repose of the lion, (lying down) on his right side and resting one foot⁴³ upon the other slightly overlapping it, mindful, attentive, after having paid attention as to when he might rise⁴⁴. And the venerable Cundaka, moreover, seated himself right there before the Lord.

"Upon going to the river⁴⁵ Kakudhā, with its clear water, with its agreeable water, ultra-serene, the Buddha, the Teacher, the Tathāgata matchless here in this world, entered it with the appearance of one extremely tired. The Teacher, having bathed and having drunk, rose out, set to the fore midst that group⁴⁶ of monks. The Teacher, the Lord, the One Setting in Motion dhammas here, the mango grove the Great Rishi reached, (where) he addressed the monk named Cundaka saying: 'Spread out⁴⁷ (a robe) in four for me to lie down on'. Then Cunda, urged on by the one with the self developed, forthwith spread out⁴⁸ (a robe) in four, (whereupon) the Teacher lay down⁴⁹ with the appearance of one extremely tired, whilst Cunda there seated himself facing him".

The Lord then addressed the venerable Ānanda saying: "There could be, Ānanda, someone who might arouse⁵⁰ an uneasy conscience in Cunda, the smith's son, saying: 'These are for you, friend Cunda, non-gains, this is for you⁵¹ a thing ill-gained, you whose final almsfood it was that the Tathāgata, after consuming same, attained parinibbāna'. [85] Any uneasy conscience on the part of Cunda, the smith's son, Ānanda, is to be dispelled thus: 'These are for you, friend Cunda, gains, this is for you a thing well-gained, you whose final almsfood it was that the Tathāgata, after consuming same, attained parinibbāna. It was face to face, friend Cunda, that this was heard by me⁵² from the Lord, face to face that this was received by me, viz. "Of exactly the same fruition, of exactly the same ripening, are these two almsfoods, being of greater fruition and of greater advantage than other almsfoods in the extreme. What two? That almsfood after consuming which the Tathāgata awakens to the unsurpassed

perfect self-enlightenment⁵⁵, and that almsfood after consuming which he attains parinibbāna by way of that element of nibbāna that is without remnant of substrate. These two almsfoods it is that are of exactly the same fruition, of exactly the same ripening, being of greater fruition and of greater advantage than other almsfoods in the extreme. By⁵⁴ the venerable [sic⁵⁵] Cunda, the smith's son, has been heaped up a deed conducive to (long) life-span; by the venerable Cunda, the smith's son, has been heaped up a deed conducive to (good) complexion; by the venerable Cunda, the smith's son, has been heaped up a deed conducive to happiness; by the venerable Cunda, the smith's son, has been heaped up a deed conducive to heaven; by the venerable Cunda, the smith's son, has been heaped up a deed conducive to fame; by the venerable Cunda, the smith's son, has been heaped up a deed conducive to sovereignty⁵⁶ ⁵⁷. Any uneasy conscience on the part of Cunda, the smith's son, Ānanda, is to be dispelled thus".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁵⁸:

"Merit increases for the one who gives, enmity is not amassed for the one practising control; whilst the skilled one forsakes that which is evil—he is, through the destruction of lust, hatred and delusion, one who has attained nibbāna⁵⁹".

§6. Pāṭali Villagers

So⁶⁰ was there heard by me on one occasion when the Lord, whilst wandering on his travels amongst the Magadhans, accompanied by a great order of monks, in the direction of the village of Pāṭali, arrived thereat. And the villagers of Pāṭali who were layfollowers came to hear: "It is said that the Lord, whilst wandering on his travels amongst the Magadhans, accompanied by a great order of monks, has reached the village of Pāṭali". Then the villagers of Pāṭali who were layfollowers approached the Lord; and, having approached, they greeted the Lord and then seated themselves to one side. And, so seated to one side, the villagers of Pāṭali who were layfollowers said this to the Lord: [86] "May the Lord consent, Lord, to this rest-house⁶¹ of ours". And the Lord consented with his silence.

Then the villagers of Pāṭali who were layfollowers, upon coming to know of the Lord's consent, rose from their seats, greeted the Lord, circumambulated him by the right, and then approached the rest-house. And⁶², having approached, they spread that rest-house in such a way that everywhere had a spreading⁶³, prepared seats, set up a water-pot, hung up an oil-lamp, and then approached the Lord; and, having approached, they greeted the Lord and then stood to one side. And, so stood to one side, the villagers of Pāṭali who were layfollowers said this to the Lord: "The rest-house has been spread in such a way that everywhere has a spreading, Lord, seats have been prepared, a water-pot set up, and an oil-lamp hung up; may the Lord do, Lord⁶⁴, that for which he deems it now to be the time".

Then the Lord dressed⁶⁵ and, taking bowl and robe, approached that rest-house, accompanied by the order of monks; and, having approached, he rinsed his feet, entered the rest-house, and then seated himself against the central pillar facing towards the east. And the order of monks also rinsed their feet, entered the rest-house, and then seated themselves against the western⁶⁶ wall facing towards the east, setting the Lord before them⁶⁷. And the villagers of Pāṭali who were layfollowers also rinsed their feet, entered the rest-house, and then seated themselves against the eastern wall facing towards the west⁶⁸, setting the Lord before them.

Then the Lord addressed the villagers of Pāṭali who were layfollowers saying:

"There⁶⁹ are, householders, these five perils stemming from failure in morality for one of poor morality. What five ?

(1) Take the case, householders, of one of poor morality, one who is a moral failure, who as a consequence of negligence incurs great loss of possessions⁷⁰; this is the first peril stemming from failure in morality for one of poor morality.

(2) And then again, in addition⁷¹, householders, an evil reputation spreads around⁷² concerning one of poor morality, concerning one who is a moral failure; this is the second peril stemming from failure in morality for one of poor morality.

(3) And then again, in addition, householders, whatever assembly that one of poor morality, that one who is a moral

failure, approaches—be it an assembly of kṣatriyas, an assembly of brahmins, an assembly of householders, or an assembly of recluses—(that assembly) he approaches without confidence, in a faltering manner⁷³; this is the third [87] peril stemming from failure in morality for one of poor morality.

(4) And then again, in addition, householders, one of poor morality, one who is a moral failure, finishes his time confused; this is the fourth peril stemming from failure in morality for one of poor morality.

(5) And then again, in addition, householders, one of poor morality, one who is a moral failure, following the breaking up of the body after dying, arises in a state of loss, in a bad destiny, in the downfall, in hell; this is the fifth peril stemming from failure in morality for one of poor morality. These, householders, are the five perils stemming from failure in morality for one of poor morality.

There are, householders, these five advantages stemming from success in morality for one possessing morality. What five ?

(6) Take the case, householders⁷⁴, of one possessing morality, of one who is a moral success, who as a consequence of diligence attains a great mass of possessions; this is the first advantage stemming from success in morality for one possessing morality.

(7) And then again, in addition, householders, a lovely reputation spreads around concerning one possessing morality, concerning one who is a moral success; this is the second advantage stemming from success in morality for one possessing morality.

(8) And then again, in addition, householders, whatever assembly that one possessing morality, that one who is a moral success, approaches—be it an assembly of kṣatriyas, an assembly of brahmins, an assembly of householders, or an assembly of recluses—(that assembly) he approaches with confidence, in an unflinching manner; this is the third advantage stemming from success in morality for one possessing morality.

(9) And then again, in addition, householders, one possessing morality, one who is a moral success, finishes his time unconfused; this is the fourth advantage stemming from success in morality for one possessing morality.

(10) And then again, in addition, householders, one possessing morality, one who is a moral success, following the breaking up of the body after dying arises in a happy destiny, (such as) a heavenly world; this is the fifth advantage stemming from success in morality for one possessing morality. These, householders, are the five advantages stemming from success in morality for one possessing morality”.

Then the Lord, having indicated (things) with Dhamma-talk to the villagers of Pāṭali who were layfollowers for the best part of the night, having made them take (them) up, having made them keen, having made them bristle with excitement, then despatched them saying: “The night is far advanced, householders; you should do that for which you⁷⁵ deem it now to be the time”. Then the villagers of Pāṭali who were layfollowers, having rejoiced at, and shown their appreciation for, that spoken by the Lord, rose from their seats, greeted the Lord, circumambulated him by the right and then departed. Then the Lord, not long after the villagers of Pāṭali who were layfollowers had departed, entered some empty place.

And on that occasion, the chief ministers of Magadha, Sunīdha⁷⁶ and Vassakāra, were planning a city at the village of Pāṭali [88] so as to ward off the Vajjians. And on that occasion, a good many devatās had occupied⁷⁷ the sites in the village of Pāṭali in their thousands⁷⁸. At whatever spot devatās of great power occupy sites, hearts incline to plan dwellings for kings of great power there and that king’s chief ministers⁷⁹; at whatever spot medium devatās occupy sites, hearts incline to plan dwellings for medium kings there and that king’s chief ministers; at whatever spot lowly devatās occupy sites, hearts incline to plan dwellings for lowly kings there and that king’s chief ministers.

And the Lord saw with his heavenly eye, quite pure, transcending that of humans, those devatās occupying sites in the village of Pāṭali in their thousands, (just as he also saw that) at whatever spot devatās of great power occupy sites, hearts incline to plan dwellings for kings of great power there and that king’s chief ministers; at whatever spot medium devatās occupy sites, hearts incline to plan dwellings for medium kings there and that king’s chief ministers; at whatever spot lowly devatās

occupy sites, hearts incline to plan dwellings for lowly kings there and that king's chief ministers. Then the Lord, getting up that night, towards dawn, addressed the venerable Ānanda saying:

"Now who, Ānanda, are these planning⁸⁰ a city at the village of Pāṭali?" "It is the chief ministers of Magadha, Lord, Sunīdha and Vassakāra, that are planning a city at the village of Pāṭali so as to ward off the Vajjians". "It is as though, Ānanda, it were after having taken counsel with the devas of the Thirty-three that Sunīdha and Vassakāra, Ānanda, are thus planning a city at the village of Pāṭali so as to ward off the Vajjians. Just now, Ānanda, I saw with my heavenly eye, quite pure, transcending that of humans, a good many devatās occupying sites in the village of Pāṭali in their thousands, (just as I also saw that) at whatever spot devatās of great power occupy sites, hearts incline to plan dwellings for kings of great power there and that king's chief ministers; at whatever spot medium devatās occupy sites, hearts incline to plan dwellings for medium kings there and that king's chief ministers; at whatever spot lowly devatās occupy sites, hearts incline to plan dwellings for lowly kings there and that king's chief ministers. So long as there be an ariyan sphere, Ānanda, so long as there be trade, this will remain the chief city, the box-breaking (centre of) Pāṭaliputta⁸¹. But, Ānanda, there will be three dangers to Pāṭaliputta —from fire, from water and from the breaking of alliances".

Then the chief ministers of Magadha, Sunīdha and Vassakāra, approached the Lord and, having approached, they exchanged mutual greetings with the Lord; and, having let talk conducive to mutual greetings that was memorable run its course, they then stood to one side. And so stood to one side, the chief ministers of Magadha, Sunīdha and Vassakāra, [89] said this to the Lord: "May the good Gotama consent to (taking) this day's meal from us, accompanied by the order of monks". And the Lord consented with his silence.

Then the chief ministers of Magadha, Sunīdha and Vassakāra, upon coming to know of the Lord's consent, approached their own place of rest and, having approached, had the choicest of

foods both hard and soft prepared in their own place of rest and then had (someone) inform the Lord that it was time, saying: "It is time, good Gotama; the meal is ready".

Then the Lord dressed at a particular occasion during the morning and, taking bowl and robe, approached the place of rest of the chief ministers of Magadha, Sunīdha and Vassakāra, accompanied by the order of monks; and, having approached, he seated himself on the appointed seat. Then the chief ministers of Magadha, Sunīdha and Vassakāra, regaled the order of monks with the Buddha at its head, satisfying⁸² them with the choicest of foods, both hard and soft, with their own hand.

Then, when the Lord had finished his meal and removed his hand from the bowl⁸³, the chief ministers of Magadha, Sunīdha and Vassakāra, took a lowseat and seated themselves to one side; and to the chief ministers of Magadha, Sunīdha and Vassakāra, so seated to one side the Lord showed his appreciation with these verses:

"In whatever spot one of the wise breed takes up his abode, if after having fed here those possessing morality, restrained followers of the Brahmachariya⁸⁴, he then assigns that merit-offering⁸⁵ to such devatās as are there, they, being worshipped, worship him, being thought highly of, think highly of him, as a result of which they take pity on him, like a mother her breast-born son; the man whom the devatās have taken pity on at all times beholds auspicious things".

Then the Lord, having shown his appreciation to the chief ministers of Magadha, Sunīdha and Vassakāra, with these verses, rose from his seat and departed.

And on that occasion, the chief ministers of Magadha, Sunīdha and Vassakāra, followed on behind the Lord, close on his heels, thinking: "The gate through which the recluse Gotama today emerges will become known as 'Gotama's Gate', the crossing-point by means of which he crosses the river Ganges will become known as 'Gotama's Crossing-point'".

And the gate through which the Lord emerged did become known as "Gotama's Gate". [90] Then the Lord approached the

river Ganges. And on that occasion, the river Ganges had become full, with saturation (to the point of being) level such that crows might drink (therefrom). Some men, desiring to go to the far shore from the near one⁸⁶, sought out a boat, some sought out a float, some bound together a raft. But just as a strong man might stretch out a contracted arm, or contract an outstretched arm, just so did the Lord disappear from the near shore of the river Ganges and reappear on its further shore, accompanied by the order of monks.

And the Lord saw those men desiring to go to the far shore from the near one, some of whom were seeking out a boat, some of whom were seeking out a float, some of whom were binding together a raft.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna⁸⁷:

“Those who cross over the foamy deep, the flow, after building a bridge, ignoring the small ponds—whilst folk bind together⁸⁸ a raft—these intelligent folk are crossed over”.

§7. The Fork in the Road

So⁸⁹ was there heard by me on one occasion when the Lord was embarked upon an extended itinerary⁹⁰ amongst the Kosalans, with the venerable Nāgasamāla as his rearward-recluse⁹¹. And the venerable Nāgasamāla saw, on their way, a fork in the road, upon seeing which he said this to the Lord: “This, Lord, is the road, Lord; let us go along this one”. With this thus said, the Lord said this to the venerable Nāgasamāla: “This is the road, Nāgasamāla; let us go along this one”.

And for a second time, the venerable Nāgasamāla said this to the Lord: “This, Lord, is the road, Lord; let us go along this one”. And for a second time⁹², the Lord said this to the venerable Nāgasamāla: “This is the road, Nāgasamāla; let us go along this one”.

And for a third time, the venerable Nāgasamāla said this to the Lord: “This, Lord, is the road, Lord; let us go along this one”. And for a third time, the Lord said this to the venerable Nāgasamāla: “This is the road, Nāgasamāla; let us go along this

one". Then the venerable Nāgasamāla set down the Lord's bowl and robe right there on the ground and departed, saying: "This⁹⁵, Lord, is the Lord's⁹⁴ bowl and robe".

Then, as the venerable Nāgasamāla was going along that road, some robbers on his way emerged, pounded him with their hands and⁹⁵ feet, broke his bowl and tore his saṅghāṭi-robe⁹⁶ to pieces. Then [91] the venerable Nāgasamāla, with his bowl broken, with his saṅghāṭi-robe torn to pieces, approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side, the venerable Nāgasamāla said this to the Lord: "Just now⁹⁷, Lord, as I was going along that road, some robbers on my way emerged, pounded⁹⁸ me with their hands and feet, broke my bowl and tore my saṅghāṭi-robe to pieces".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"In travelling accompanied, in living as one, the Veda-gone becomes mixed with ignorant folk; the one who has fathomed things abandons that which is evil, as does the milk-drinking heron the hollow-gone".

§8. Visākhā

So⁹⁹ was there heard by me on one occasion when the Lord was staying at Sāvatti, at Migāra's Mother's Palace in the Eastern Resort. And on that occasion, a grand-child¹⁰⁰ of Migāra's Mother Visākhā¹⁰¹, dear and charming, had finished her time. Then Migāra's Mother Visākhā, with her clothes wet, with her hair wet¹⁰², approached the Lord by day, in the daytime; and, having approached, she greeted the Lord and then seated herself to one side. And to Migāra's Mother Visākhā so seated to one side the Lord said this:

"Well now, Visākhā, where are you come from, approaching this place by day, in the daytime, with your clothes wet, with your hair wet?". "My grand-child, Lord, dear and charming, has finished her time; it is as a result of this that I am approaching this place by day, in the daytime, with my clothes wet, with my hair wet". "Would you want, Visākhā, as many children and

grand-children¹⁰³ as there are humans in Sāvatti ?” “I would want, Lord, as many children and grand-children as there are humans in Sāvatti¹⁰⁴”.

“But how many humans in Sāvatti, Visākhā, finish their time each day ?” “Ten¹⁰⁵ humans in Sāvatti, Lord, finish their time each day...nine, Lord...eight, Lord...seven, Lord...six, Lord...five, Lord...four, Lord...three, Lord...two, Lord...one human in Sāvatti, Lord, finishes his time each day—Sāvatti¹⁰⁶ is never spared of humans finishing their time”.

“What do you think about this, Visākhā ? Would you ever at any time be either without wet clothes or without wet hair ?” “Surely not, [92] Lord. Enough of so many children and grand-children for me, Lord !”.

“Those to whom a hundred (things)¹⁰⁷ are dear, Visākhā, have a hundred (sources of) dukkha. Those to whom ninety (things) are dear, have ninety (sources of) dukkha. Those to whom eighty (things) are dear, have eighty (sources of) dukkha. Those to whom seventy (things) are dear, have seventy (sources of) dukkha. Those to whom sixty (things) are dear, have sixty (sources of) dukkha. Those to whom fifty (things) are dear, have fifty (sources of) dukkha. Those to whom forty (things) are dear, have forty (sources of) dukkha. Those to whom thirty (things) are dear, have thirty (sources of) dukkha. Those to whom twenty (things) are dear, have twenty (sources of) dukkha. Those to whom ten (things) are dear, have ten (sources of) dukkha. Those to whom nine (things) are dear, have nine (sources of) dukkha. Those to whom eight (things) are dear, have eight (sources of) dukkha. Those to whom seven (things) are dear, have seven (sources of) dukkha. Those to whom six (things) are dear, have six (sources of) dukkha. Those to whom five (things) are dear, have five (sources of) dukkha. Those to whom four (things) are dear, have four (sources of) dukkha. Those to whom three (things) are dear, have three (sources of) dukkha. Those to whom two (things) are dear, have two (sources of) dukkha. Those to whom one (thing) is dear, have one (source of) dukkha. Those to whom no (thing) is dear, have no (source of) dukkha. Without grief, I say, are these, dustless, without despair”.

Then¹⁰⁸ the Lord, fathoming this matter, gave rise at that time to this Udāna¹⁰⁹:

“Whatever griefs or lamentations or dukkhas¹¹⁰ or so on of countless forms in this world—these originate¹¹¹ dependent upon some thing held dear; when there be no thing held dear, these do not exist. Therefore, these are happy, free of grief, those for whom there is no thing held dear anywhere in this world—therefore, the one wishing for that which is grief-free, for that which is dustless, should not engender¹¹² that held dear anywhere in this world”.

§9. Dabba (1)

So was there heard by me on one occasion when the Lord was staying at Rājagaha, at the Squirrels' Feeding Ground in the Bamboo Grove. Then the venerable Dabba, the Malla's son, approached the Lord; and, having approached, he greeted the Lord and then seated himself to one side. And, so seated to one side, the venerable Dabba, the Malla's son, said this to the Lord: “Now is the time for my parinibbāna, Sugata”. “You, Dabba, should do that for which you deem it now to be the time”.

Then the venerable Dabba, the Malla's son, rose from his seat, greeted the Lord, circumambulated him by the right, rose¹¹³ into mid-air, seated himself in a cross-legged position in the sky, in the air, attained the element of heat, emerged therefrom, and then attained parinibbāna¹¹⁴.

And, as the body of the venerable Dabba, the Malla's son, [93] who had attained parinibbāna after he had risen into mid-air, seated himself in a cross-legged position in the sky, in the air, attained the element of heat, and then emerged therefrom, was on fire, was burning, neither ashes nor soot were perceived. For just as, when butter or oil are on fire, are burning, neither ashes nor soot are perceived¹¹⁵, so too, as the body of the venerable Dabba, the Malla's son, who had attained parinibbāna after he had risen into mid-air, seated himself in a cross-legged position in the sky, in the air, attained the element of heat, and then emerged therefrom, was on fire, was burning, neither ashes nor soot were perceived.

Then the Lord, fathoming this matter, gave rise at that time to this Udāna:

"Body has been split, perception has ceased, all sensations have become cool¹¹⁶, formations have subsided, consciousness has gone¹¹⁷ to an end".

§10. Dabba (2)

So was there heard by me on one occasion when the Lord was staying at Sāvatti, in Anāthapiṇḍika's Resort in Jeta's Grove. Look here! The Lord really did address the monks saying: "Monks". Those monks gave their consent to the Lord saying: "Lord"¹¹⁸. The Lord said this:

"As¹¹⁹, monks, the body of Dabba, the Malla's son, who had attained parinibbāna after he had risen into mid-air, seated himself in a cross-legged position in the sky, in the air, attained the element of heat, and then emerged therefrom, was on fire, was burning, neither ashes nor soot were perceived. For just as, when butter or oil are on fire, are burning, neither ashes nor soot are perceived, so too, monks, as the body of Dabba, the Malla's son, who had attained parinibbāna after he had risen into mid-air, seated himself in a cross-legged position in the sky, in the air, attained the element of heat, and then emerged therefrom, was on fire, was burning, neither ashes nor soot were perceived".

Then the Lord, fathoming this matter, gave rise at that time to this Udāna¹²⁰:

"Just as, for that hammered with an iron-hammer that has progressively died down, though the fire¹²¹ continues to blaze, a destiny is not known, so for those who are properly liberated, for those who have crossed the flood that is the bond of sense-desires, for those who have reached the happiness that is undisturbed, there is not to be made known a destiny".

This is the eighth, Pāṭali Villagers, chapter, [94] with four Nibbānas being spoken of, Cunda, Pāṭali Villagers, The Fork in the Road, Visākhā, together with (two instances of) Dabba, these ten being its batch¹²².

The batch of chapters in the Udāna¹²³ (is as follows): this best of Enlightenment is its first chapter, this Mucalinda its second chapter, Nandaka, best of chapters, its third, Meghiya, best of chapters, its fourth, Soṇa, best of chapters, its fifth, Blind from Birth, best of chapters, its sixth, whilst Small, best of chapters its seventh, with Pāṭali Villagers, best of chapters, its eighth.

Complete with eighty of the best suttas, equally distributed over chapters eightfold¹²⁴, (this Udāna) was indicated by the stainless One with Vision; for faith spoke this Udāna to him.

The canonical Udāna is concluded¹²⁵.

Notes to Chapter Eight

¹ For a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984; p 223.-

² Bhikkhū; Se bhikkhūnaṃ.

³ Reading te 'dha with Be for text's Se te ca.

⁴ Reading aṭṭhiṃ katvā with Be for text's Se aṭṭhikatvā.

⁵ Quoted at Ud-a 151 above.

⁶ Reading na ubho with Be Se and Ud-a for text's ubho (subsequently emended by Woodward to read no ubho).

⁷ Reading tatrāpāhaṃ with Be Se for text's tad amhaṃ (subsequently emended by Woodward to read tatra p' āhaṃ); cp cty.

⁸ Reading ev' etaṃ with Be and Ud-a 151 above for text's Se eva taṃ.

⁹ Anārammaṇaṃ; Woodward (VofU 97) "it is not based on anything", Ireland (p 108) "it has no support", but cp cty.

¹⁰ The prose portion of this sutta is identical to that in the preceding sutta; for a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 223.

¹¹ Quoted Pe 56.

¹² Reading anataṃ with Be Se and Ud-a for text's anattaṃ; Woodward seems to follow the alternative reading of anantaṃ noted by Ud-a, adding a note stating that "Comy. quotes Mi 167, ayaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedaniyo", which passage is not to be found either in M or Ud-a. Ireland (p 109), like Nāṇamoli (*Life*), renders anataṃ as "the unaffected", noting that "some read amataṃ (the deathless)", which also seems spurious.

¹³ The prose portion of this sutta is identical to that in the two preceding suttas; for a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 223.

¹⁴ Also at It 37, and quoted Nett 62.

¹⁵ The prose portion of this sutta is identical to that in the three preceding suttas.

¹⁶ Also at M iii 266 = S iv 59 and quoted Pe 17, Nett 65; cp also

S ii 67.

- 17 Reading *nati* with Se S and Ud-a for text's *raṭi*.
- 18 Rendered by Woodward at KS iv 32, and contra SA ii 372, as "There is no wrong practice". It is curious that Woodward makes no mention of this in his note at VofU 98 n 6, despite the fact that VofU was first published in 1935, KS iv in 1927.
- 19 Cp D ii 126ff for similar; for a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, pp 313ff.
- 20 Reading *Pāvāṃ* with Be Se and D for text's *Pāvāyaṃ*.
- 21 Dhammapāla is here silent as to what was indicated, and so on, to him at this point; at Ud-a 242 it was apparently the four truths, at Ud-a 361 the impermanence and so forth of the *khandhas*, whilst in the first four suttas of the present chapter *nibbāna*. I therefore leave the matter open, though no doubt all of these amount to much the same thing.
- 22 Reading *dhammiyā kathāya* with Be Se and D; text omits.
- 23 Cp *cty*; taken, however, at Dial ii 137 (where see note) as "truffles", and by Nāṇamoli (p 313) as "hog's mincemeat".
- 24 Reading *parivisi* with Be Se and D for text's *parivisaṭi*.
- 25 Be reads *pabā|hā* for text's Se *bā|hā*, the latter recording a vl of *pabā|hā*. D reads *pabā|hā* (with a vl of *bā|hā*) here but *bā|hā* (with a vl of *pabā|hā*) in the similar phrase at D ii 99.
- 26 Cp note at Ud-a 330 where it is suggested that this disease was in fact a recurrence of a previous one he had so far suppressed.
- 27 *Dhīro*; seemingly omitted by Ireland.
- 28 *Pabā|hāṃ*; so all texts. Cp last note but two.
- 29 *Viriccamāno*; Se *virecamāno*.
- 30 Se prefaces what follows with the subtitle *Pāṇiyaharaṇaṃ* (the fetching of water).
- 31 Cp B Disc ii 1 n 2, iv 60 n 3, upon which it may be added that monks these days, even in an Australian winter (which is cold compared to the Indian hot season in which this episode occurred), hardly ever take their *saṅghāṭi*-robe when they go out, preferring to dress simply in the *antaravāsaka*, or under robe, and the *uttarāsāṅga*, or upper robe, leaving the *saṅghāṭi*-robe, which doubles up as a blanket, behind. There is also a tradition that a monk takes this robe with him only if he believes

that it will be stolen if left behind in the vihāra. In this case, it is not clear whether such was that of the Lord or that of Ānanda.

³² Reading Ānanda with Be Se and D; text omits.

³³ Reading āyasmā with Be Se and D; text omits.

³⁴ Paññatte; past participle of paññāpeti (rendered immediately above as “folded”) and elsewhere rendered as “appointed”.

³⁵ So Ud-a (Be Se) for text’s Kukuṭṭhā, Be Kukudhā, Se Kukuṭā, D Kakuṭṭhā; cp Ud-a for other vii.

³⁶ Setodakā; D setakā. “White water” is a common expression in modern Asia for drinking water (e.g. Indonesian air putih); the passage is stock—cp M i 76, 283, etc.

³⁷ Supatitthā; Ireland “easily approachable”, Rhys Davids “easy to get down into”, and, apparently following same, Woodward himself (in 1935) “easy of access”, despite his note at Ud-a 403 (in 1925).

³⁸ Be Se read sītīkarissati for text’s sītaṃkarissati, D sītaṃkarissati.

³⁹ Be Se and D read apāyi for text’s apāsi. D digresses at this point, taking up the story again at D ii 134.

⁴⁰ Paccuttaritvā; on the other side, according to Dial ii 146. Woodward adds, somewhat flippantly, that this would be “an unlikely thing for a man suffering from dysentery or cholera” (VofU 103 n 1). For a man, perhaps, but not necessarily for a Buddha, albeit an octogenarian, who we have already found capable of suppressing such things; whilst, in any case, this is probably precisely what anyone would have done, in the Buddha’s day, and in the countryside, in order to cleanse and refresh himself after a bout of dysentery. On the other hand, the matter might seem less pressing, given the intervening events recorded in D.

⁴¹ Seemingly not Cunda’s Mango Grove.

⁴² Presumably a monk within the accompanying order of monks, although Woodward thinks he may have been “one of the household of Cunda” (VofU 103 n 2), without clarifying how one in such a household could, at the same time, have been a monk. Cp cty.

⁴³ Or leg.

44 Sato sampajāno uṭṭhānasaññāṃ manasikarivā; Rhys Davids (Dial ii 147) takes this as “calm and self-possessed he meditated, intending to rise up again in due time”, Woodward (VofU 103) as “mindful and composed, and turned his thoughts to rising up again”. Ireland (p 113), on the other hand, takes this as “mindful and clearly comprehending, determining the time of arising”, adding a note to the effect that it is an aspect of the practice of mindfulness for the Buddha to decide before going to sleep when he will re-awaken. It was certainly the practice to set the time limit for the duration of a particular attainment (Ud-a 105, 320, etc.), and if this is what is also meant here, it would seem more likely that the Buddha was mindful and attentive *after* so doing (manasikarivā), rather than *whilst* so doing, as Ireland’s translation suggests.

45 Reading nadikaṃ with Be Se (and D vl) for text’s D nadiyaṃ; perhaps “rivulet”—cp cty.

46 Bhikkhugaṇassa; usually a group of monks convened for a special purpose, as opposed to a saṅgha, as also at Ud-a 310, but according to the cty here the saṅgha itself.

47 Be Se read santhara for text’s D patthara.

48 Be Se read santhari for text’s D patthari.

49 Be Se read nipajji for text’s D nippajji.

50 Reading upadaheyya with Be and D for text’s upādaheyya, Se uppādaheyya.

51 Text inserts āvuso Cunda; Be Se D omit.

52 Reading m’ etaṃ with Be for text’s Se D me taṃ; cp cty.

53 Reading sammāsambodhiṃ with Be Se and D for text’s sambodhiṃ.

54 Be Se start a new paragraph at this point.

55 Āyasmatā; a title usually reserved for monks.

56 Reading ādhipateyya° with Be D for text’s Se adhipateyya°.

57 Seemingly a variant on the more usual list of ten states in which the donor of alms to a Buddha or his sāvaka surpasses the other devas, viz. in life-span, complexion, happiness, fame, sovereignty, sights, sounds, odours, tastes and sensations of touch—see e.g. D iii 146; S iv 275; Pv II 9 59-60; Vv-a 17; etc.

58 Quoted Pe 28, 237.

⁵⁹ Reading *sa nibbuto* with Be D and Ud-a for text's *Se parinibbuto*.

⁶⁰ Cp Vin i 226ff, D ii 84ff for similar; for a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, pp 294ff.

⁶¹ *Āvasathāgāraṃ*; a house for visitors to stay in—cp DA 538 and B Disc ii 198 n 1.

⁶² On what follows, cp also M i 353f, S iv 182f and the lengthy explanation at SA ii 43ff.

⁶³ *Sabbasanthariṃ āvasathāgāraṃ santharivā*; so also D ii 84. Vin i 226, however, reads *sabbasanthariṃ santhataṃ āvasathāgāraṃ santharivā*—cp B Disc ii xxiff for a discussion.

⁶⁴ Reading *bhante* with Be Se Vin D; text omits.

⁶⁵ Text, Se and Vin insert *pubbaṇhasamayaṃ*, at a particular occasion during the morning; Be and D omit, as indeed they should, since the provision of oil-lamps suggests an evening gathering, as does the statement at Ud 87 below, that the Lord dismissed the layfollowers when the night was far advanced (*abhikkantā*), explained at Ud-a 420 as after two watches had gone by. The answer probably lies in the fact that the Vin account records an intervening Dhamma-teaching (? in the morning) which was no doubt followed by the layfollowers going home and preparing the rest-house for a similar Dhamma-teaching that same evening. It may also be noted that Dhammapāla comments only at Ud-a 423 on the later occurrence of *pubbaṇhasamayaṃ*, which he would not in all probability have done had there been an earlier occurrence of the term. This discrepancy does not seem to have been noticed by other translators.

⁶⁶ Reading *pacchimāṃ* with Se Vin D for text's *Be majjhimāṃ*, central.

⁶⁷ Reading *purakkhatvā* with Be Se Vin D for text's *purakkhitvā*.

⁶⁸ *Pacchābhimukhā*; Be Se Vin *pacchimābhimukhā*.

⁶⁹ As at D iii 235f; A iii 252f.

⁷⁰ *Bhoga*; or wealth.

⁷¹ Cp note at Ud-a 222.

⁷² Reading *abbhuggacchati* with Be Se Vin D A for text's *abbhuggato*.

- 73 Mañkubhūto; literally "weak on the feet"—cp A v p vf.
- 74 Reading gahapatayo with Be Se Vin D; text omits.
- 75 Reading tumhe with Be Se; text Vin D omit.
- 76 Be Vin read Sunidha throughout.
- 77 Or "had possessed", or "were haunting", etc.
- 78 Reading sahasasahass' eva with Be Ud-a DA and Se (vl) for text's Se D sahasass' eva.
- 79 So the city, which appears to take cittāni as nominative plural; cp the similar use of cittaṃ namaṃ at Vin i 5 = D ii 37 = M i 168 = S i 137. All other translators (Miss Horner (B Disc i 311), Rhys Davids (Dial ii 92) Woodward (VofU 108), Ireland (p 117) and Nāṇamoli (p 296) take the passage as stating that such devatās incline the minds of the kings and their chief ministers to plan dwellings.
- 80 Text Se D read ko nu kho...māpeti, Be ke nu kho...māpenū, Vin ke nu kho te...māpenū, Be adding the note "Ko nu kho sabbattha".
- 81 Reading Pāṭaliputtaṃ puṭabhedanaṃ with Be Se Vin D (Se Pāṭaliputtapuṭabhedanaṃ) for text's puṭabhedanaṃ. The boxes may be either the seed-boxes (putta < puṭa—cp PED sv) of the Pāṭali plant after which Pāṭaliputta, modern Patna, came to be named (cp Ud-a 408), or boxes of wares, the latter alone being the explanation of the cities (though Nāṇamoli takes this as "the place where the treasure-bags are unsealed"). PED states that "Through popular etym. a wrong conception of the expression arose, which took puṭa in the sense of 'wares, provisions, merchandise' " which, if true, must have occurred before its use here, by the Buddha, in a context of trade (vaṇippatho), just as the term nānāpuṭabhedanaṃ is predicated also of the completely unrelated city of Sāgala at Miln I. Cp the discussion at B Disc iv 312 n 4.
- 82 Reading santappesuṃ sampavāresuṃ with Be D for text's santappetvā sampavāresuṃ, Se santappesuṃ samparivāresuṃ, Vin santappetvā sampavāretvā.
- 83 Onītapattapāṇiṃ; Nāṇamoli takes this as "and no longer had the bowl in his hand", which does not seem to comply with the explanation at Ud-a 242.

- ⁸⁴ Be D read brahmacarayo, Se brahmacārino, for text's Vin brahmacariye.
- ⁸⁵ Dakkhiṇaṃ ādisce; Miss Horner (B Disc iv 313), Woodward (VofU 109) and Ireland (119) all take this as "making offering(s)", which obscures the fact that it is the benefits stemming from feeding those possessing morality that are transferred to the household devatās. Cp ety. For a discussion of the so called "transfer of merit", see VSxxxviiiiff. Nāṇamoli's "and offer to the local gods" could, I suppose, be taken either way.
- ⁸⁶ Apārā pāraṃ; so text Be Se. Vin orā pāraṃ; D (wrongly) aparāparaṃ, which Woodward (VofU 109 n 4) suggests be adopted. Cp Thag 763; Sn 1129f for similar.
- ⁸⁷ Nāṇamoli's interpretation of this verse is quite at odds with that given in Ud-a, Vin-a and DA.
- ⁸⁸ Reading pabandhati with Be Se D for text's Vin bandhati; PED has no entry for pabandhati.
- ⁸⁹ For a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 79.
- ⁹⁰ Magga; literally path.
- ⁹¹ Pacchāsamaṇena; or tailing-recluse, recluse-in-waiting, etc., who walks behind a more senior one carrying his bowl and robe.
- ⁹² So Se; text Be abbreviate.
- ⁹³ Reading idaṃ with Be Se for text's idha.
- ⁹⁴ Reading Bhagavato with Be and Ud-a for text's Se Bhagavā.
- ⁹⁵ Reading hatthehi ca pādehi ca with Be (and as per below) for text's Se hatthehi vā pādehi vā.
- ⁹⁶ Cp Ud 83 above.
- ⁹⁷ Reading idha with Be Se for text's ida.
- ⁹⁸ Reading ākoṭeṣuṃ with Be Se for text's koṭeṣuṃ.
- ⁹⁹ For a further translation, see Nāṇamoli, *The Life of the Buddha*, Kandy 1984, p 156.
- ¹⁰⁰ Nattā; here a grand-daughter is meant—cp ety. PED lists only the meaning of grandson, which may account for Ireland (p 121) rendering as such, although SED, sv naptṛi, seems to attest a meaning of grand-daughter even for its masculine form. Below we meet the phrase putte ca nattāro ca which Woodward and Ireland both take as "sons and grandsons", but which is

probably better taken as "children and grand-children".

101 Cp Ud II 9.

102 Cp Ud II 7 (not II 6 as stated by Woodward).

103 Cp above.

104 Reading Sāvattiyā with Be Se; text omits.

105 After the abbreviation of Be; text abbreviates differently, whilst Se prints in full.

106 Reading avivittā bhante Sāvattihī with Be Se for text's (emended form of) avivittā Sāvattihī pi bhante Sāvattiyā; it is not clear upon what basis Woodward advanced this emendation, lest this be from the list in Steinthal's original edition, which was not available to me.

107 Piyāni; neuter plural and thus unlikely to mean "dear ones", as the term is taken by Ireland (p 122) and Nāṇamoli. Cp cty.

108 Reading atha kho Bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi with Be Se; text omits.

109 Quoted Nett 67; the first half also at Pe 14.

110 Be reads ye keci sokā paridevitā vā l dukkhā va lokasmim anekarūpā, adding the note that dukkhā ca is encountered in all editions; whereas Se reads ye keci sokā paridevitā vā dukkhā ca [] lokasmim anekarūpā, adding notes to the effect that the cty reads dukkhā va and that source "Po" (? Be) reads "te" in the lacuna. Pe and Nett read instead ye keci sokā paridevitā vā dukkhañ ca (lokasmim anekarūpaṃ) here.

11 Reading paṭiccappabhavanti with Be Ud-a and Nett (Pe paṭicca pabhavanti) for text's Se paṭicca bhavanti.

112 Kayirātha; 3rd person singular and explained by cty as uppādeyya; but taken by Woodward, Ireland and Nāṇamoli (Guide 98) as 2nd person singular.

113 Reading abhuggantvā with Be Se for text's abhuggantvā.

114 Cp MA iv 196f on M iii 127f which states that Bakkula did much the same; also how the Buddha's own body spontaneously burst into flames after the arrival of Mahākassapa (D ii 164).

115 As at D ii 164.

116 Reading sītibhaviṃsu with Be Se and Ud-a for text's pi 'ūdahamsu.

117 Reading āgamā ti with Be Se and Ud-a for text's āgamā ti; cty

however explains as *agamā*.

118 Reading *bhadante* with Be Se and Ud-a for text's *bhaddante*.

119 Text abbreviates; Be Se print in full, where *āyasmato* is replaced by *bhikkhave*.

120 Woodward (VofU 114) and Ireland (p 124) both take this verse rather differently, seemingly ignoring the *cty*.

121 Reading *jātavedaso* with Be Se and Ud-a for text's *jātavedasso*.

122 Reading *tass' uddānaṃ* with Be Se for text's *tatr' uddānaṃ bhavati*.

123 Reading *Udāne vaggānaṃ uddānaṃ* with Be Se; text omits.

124 Reading *aṭṭhakaṃ* with Be Se for text's *aṭṭhamāṃ*.

125 Reading *Udānapāḷi niṭṭhitā* with Be Se for text's *udānaṃ samattaṃ*.

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