

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

03. The Inspired Utterances (03. Udānapāḷi)

1. The Chapter on Enlightenment (1. Bodhivaggo)

[Ud 1, PTS 1-9]



PaliVerse

5. The Collection of Minor Texts

03. The Inspired Utterances

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Minor Collection

The Inspired Utterances

1. The Chapter on Enlightenment

1. The First Discourse on Enlightenment

1. Thus have I heard - On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Bodhi tree, newly fully enlightened. Now at that time the Blessed One was seated for seven days in a single cross-legged posture experiencing the bliss of liberation. Then the Blessed One, after the elapse of that week, having risen from that concentration, during the first watch of the night thoroughly attended in mind to dependent origination in forward order -

"Thus when this exists, that comes to be; from the arising of this, that arises, that is to say - with ignorance as condition, activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"When indeed phenomena become manifest,
To the ardent, meditating brahmin;
Then all his uncertainties vanish,
Since he understands phenomena with their cause." The first.

2. The Second Discourse on Enlightenment

2. Thus have I heard - On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Bodhi tree, newly fully enlightened. Now at that time the Blessed One was seated for seven days in a single cross-legged posture experiencing the bliss of liberation. Then the Blessed One, after the elapse of that week, having risen from that concentration, during the middle watch of the night thoroughly attended in mind to dependent origination in reverse order -

"Thus when this is absent, that does not exist; from the cessation of this, that ceases, that is to say - from the cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"When indeed phenomena become manifest,
To the ardent, meditating brahmin;
Then all his uncertainties vanish,
Since he understood the elimination of conditions." The second.

3. The Third Discourse on Enlightenment

3. Thus have I heard - On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Bodhi tree, newly fully enlightened. Now at that time the Blessed One was seated for seven days in a single cross-legged posture experiencing the bliss of liberation. Then the Blessed One, after the elapse of that week, having risen from that concentration, during the last watch of the night thoroughly attended in mind to dependent origination in forward and reverse order -

"Thus when this exists, that comes to be; from the arising of this, that arises; when this is absent, that does not exist; from the cessation of this, that ceases; that is to say - with ignorance as condition, activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering.

"But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the

cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"When indeed phenomena become manifest,
To the ardent, meditating brahmin;
He stands dispelling Māra's army,
Like the sun illuminating the sky." The third.

4. The Discourse on Humhuṅka

4. Thus have I heard - On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the goatherd's banyan tree, newly fully enlightened. Now at that time the Blessed One was seated for seven days in a single cross-legged posture experiencing the bliss of liberation. Then the Blessed One, after the elapse of that week, emerged from that concentration.

Then a certain disdainful brahmin approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, that brahmin said this to the Blessed One - "In what way, Master Gotama, is one a brahmin, and what are the qualities that make one a brahmin?"

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"The brahmin who has discarded evil,
Not disdainful, free from corruption, self-controlled;
One who has attained the highest knowledge, who has fulfilled the holy life,
He may righteously speak the supreme word;
For whom there are no swellings anywhere in the world." The fourth.

5. The Discourse on the Brahmin

5. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Sāriputta and the Venerable Mahāmoggallāna and the Venerable Mahākassapa and the Venerable Mahākaccāna and the Venerable Mahākoṭṭhika and the Venerable Mahākappina and the Venerable Mahācunda and the Venerable Anuruddha and the Venerable Revata and the Venerable Nanda approached the Blessed One.

The Blessed One saw those venerable ones coming from afar; having seen them, he addressed the monks - "These, monks, are brahmins coming; these, monks, are brahmins coming." When this was said, a certain monk of brahmin birth said this to the Blessed One - "In what way, venerable sir, is one a brahmin, and what are the qualities that make one a brahmin?"

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"Having expelled evil qualities, those who always walk mindful;
With mental fetters eliminated, enlightened, they indeed are brahmins in the world." The fifth.

6. The Discourse on Mahākassapa

6. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Mahākassapa was dwelling in the Pippali Cave, sick, afflicted, severely ill. Then at a later time the Venerable Mahākassapa emerged from that illness. Then this occurred to the Venerable Mahākassapa who had emerged from that illness - "What if I were to enter Rājagaha for almsfood."

Now at that time about five hundred deities had become zealously engaged in obtaining almsfood for the Venerable Mahākassapa. Then the Venerable Mahākassapa, having rejected those five hundred deities, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood - towards the street of the poor, the street of the destitute, the street of the weavers. The Blessed One saw the Venerable Mahākassapa walking for almsfood in Rājagaha towards the street of the poor, the street of the destitute, the street of the weavers.

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"One who supports no other, well-known, tamed, established in the core;
One who has eliminated the mental corruptions, who has vomited out hate,
him I call a brahmin." The sixth.

7. The Discourse on Ajakalāpaka

7. Thus have I heard - On one occasion the Blessed One was dwelling at Pāvā in the Ajakalāpaka shrine, in the abode of the demon Ajakalāpaka. Now at that time the Blessed One was seated in the open air in the darkness of the night; and the rain god was sprinkling drop by drop. Then the demon Ajakalāpaka, wishing to arouse fear, trepidation, and terror in the Blessed One, approached the Blessed One; having approached, not far from the Blessed One, he made a frightening sound three times "akkula pakkula" - "This is a goblin for you, ascetic."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"When in his own qualities, the brahmin has gone beyond;
Then he overcomes both this goblin and the frightening sound." The seventh.

8. The Discourse on Saṅgāmaji

8. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Saṅgāmaji had arrived at Sāvattthī to see the Blessed One. The Venerable Saṅgāmaji's former wife heard - "The noble Saṅgāmaji, it is said, has arrived at Sāvattthī." She, taking the child, went to Jeta's Grove.

Now at that time the Venerable Saṅgāmaji was seated for the day's abiding at the

foot of a certain tree. Then the Venerable Saṅgāmaji's former wife approached the Venerable Saṅgāmaji; having approached, she said this to the Venerable Saṅgāmaji - "I have a small child, ascetic, support me." When this was said, the Venerable Saṅgāmaji remained silent.

For the second time the Venerable Saṅgāmaji's former wife said this to the Venerable Saṅgāmaji - "I have a small child, ascetic, support me." For the second time the Venerable Saṅgāmaji remained silent.

For the third time the Venerable Saṅgāmaji's former wife said this to the Venerable Saṅgāmaji - "I have a small child, ascetic, support me." For the third time the Venerable Saṅgāmaji remained silent.

Then the Venerable Saṅgāmaji's former wife, having placed that child in front of the Venerable Saṅgāmaji, departed - "This is your son, ascetic; support him."

Then the Venerable Saṅgāmaji neither looked at that child nor spoke to him. Then the Venerable Saṅgāmaji's former wife, having gone not far, looking back, saw the Venerable Saṅgāmaji neither looking at that child nor speaking to him, and having seen, this occurred to her - "This ascetic has no need even of his son." Then, having turned back, she took the child and departed. The Blessed One saw with the divine eye, which is pure and surpasses the human, such conduct of the Venerable Saṅgāmaji's former wife.

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"He does not delight in her coming, he does not grieve at her departing;
Saṅgāmaji, freed from attachment, him I call a brahmin." The eighth.

9. The Discourse on the Matted-Hair Ascetics

9. Thus have I heard - On one occasion the Blessed One was dwelling at Gayā, at Gayāsīsa. Now at that time many matted-hair ascetics on cold wintry nights, during the coldest eight days of the winter, at the time of snowfall, at Gayā were emerging and diving, doing emerging and diving, pouring water over themselves, and making offerings to the fire - "By this there is purification."

The Blessed One saw those many matted-hair ascetics on cold wintry nights, during the coldest eight days of the winter, at the time of snowfall, at Gayā emerging and diving, doing emerging and diving, pouring water over themselves, and making offerings to the fire - "By this there is purification."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"Not by water is one pure, though many people bathe here;
In whom there is truth and the Teaching, he is pure, he is a brahmin." The ninth.

10. The Discourse on Bāhiya

10. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time Bāhiya of the Bark-cloth was living at Suppāraka on the ocean shore, honoured, respected, revered, venerated, and esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick. Then this reflection arose in the mind of Bāhiya of the Bark-cloth when he had gone to a private place and was in seclusion - "Those who in the world are Worthy Ones or have attained the path of arahantship - I am one of them."

Then a deity who was a former blood-relation of Bāhiya of the Bark-cloth, compassionate, desiring his welfare, having known with her mind the reflection in the mind of Bāhiya of the Bark-cloth, approached Bāhiya of the Bark-cloth; having approached, she said this to Bāhiya of the Bark-cloth - "You are indeed not a Worthy One, Bāhiya, nor have you attained the path of arahantship. You do not even have the practice by which you would be a Worthy One or would have attained the path of arahantship."

"Then who now in the world with its gods are Worthy Ones or have attained the path of arahantship?" "There is, Bāhiya, in the northern districts a city named Sāvattthī. There that Blessed One is dwelling now, the Worthy One, the Perfectly Enlightened One. For that Blessed One, Bāhiya, is a Worthy One and expounds the Teaching for arahantship."

Then Bāhiya of the Bark-cloth, stirred by that deity, departed from Suppāraka at that very moment. Staying only one night everywhere, he approached Sāvattthī, Jeta's Grove, Anāthapiṇḍika's park. Now at that time several monks were walking up and down in the open air. Then Bāhiya of the Bark-cloth approached those monks; having approached, he said this to those monks - "Where, venerable sirs, is the Blessed One dwelling now, the Worthy One, the Perfectly Enlightened One? We wish to see that Blessed One, the Worthy One, the Perfectly Enlightened One." "The Blessed One has entered the inhabited area for almsfood, Bāhiya."

Then Bāhiya of the Bark-cloth, being in a hurry, having left Jeta's Grove and entered Sāvattthī, saw the Blessed One walking for almsfood in Sāvattthī - inspiring, confidence-inspiring, with peaceful faculties, with peaceful mind, having attained the highest taming and serenity, tamed, guarded, with restrained faculties, an elephant. Having seen him, he approached the Blessed One; having approached, having fallen at the Blessed One's feet with his head, he said this to the Blessed One - "Let the Blessed One expound to me the Teaching, venerable sir; let the Fortunate One expound the Teaching, which would be for my welfare and happiness for a long time." When this was said, the Blessed One said this to Bāhiya of the Bark-cloth - "It is not the right time yet, Bāhiya, we have entered the inhabited area for almsfood."

For the second time Bāhiya of the Bark-cloth said this to the Blessed One - "But it is difficult to know, venerable sir, the obstacles to the Blessed One's life or the obstacles to my life. Let the Blessed One expound to me the Teaching, venerable sir; let the Fortunate One expound the Teaching, which would be for my welfare and happiness for a long time." For the second time the Blessed One said this to Bāhiya of the Bark-cloth - "It is not the right time yet, Bāhiya, we have entered the inhabited area for almsfood."

For the third time Bāhiya of the Bark Cloth said this to the Blessed One - "But it is

difficult to know, venerable sir, the obstacles to the Blessed One's life or the obstacles to my life. Let the Blessed One expound to me the Teaching, venerable sir; let the Fortunate One expound the Teaching, which would be for my welfare and happiness for a long time."

"Therefore, Bāhiya, you should train thus: 'In the seen there will be merely the seen, in the heard there will be merely the heard, in the sensed there will be merely the sensed, in the cognised there will be merely the cognised.' Thus indeed, Bāhiya, should you train. When, Bāhiya, in the seen there will be merely the seen, in the heard there will be merely the heard, in the sensed there will be merely the sensed, in the cognised there will be merely the cognised, then you, Bāhiya, will not be by that; when you, Bāhiya, are not by that, then you, Bāhiya, will not be therein; when you, Bāhiya, are not therein, then you, Bāhiya, will be neither here nor beyond nor in between the two. This itself is the end of suffering."

Then through this brief proclamation of the Teaching by the Blessed One, the mind of Bāhiya of the Bark Cloth was liberated from the mental corruptions by non-clinging, at that very moment.

Then the Blessed One, having exhorted Bāhiya of the Bark Cloth with this brief exhortation, departed. Then, soon after the Blessed One had departed, a cow with a young calf, having attacked Bāhiya of the Bark Cloth, deprived him of life.

Then the Blessed One, having walked for almsfood in Sāvattthī, after the meal, having returned from his alms round, together with several monks, having gone out from the city, saw Bāhiya of the Bark Cloth deceased; having seen them, he addressed the monks - "Take, monks, the body of Bāhiya of the Bark Cloth; having placed it on a small bed, having carried it out, cremate it; and make a monument for him. A fellow in the holy life of yours, monks, has died."

"Yes, venerable sir," those monks, having assented to the Blessed One, having placed the body of Bāhiya of the Bark Cloth on a small bed, having carried it out, having cremated it, and having made a monument for him, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "The body of Bāhiya of the Bark Cloth has been cremated, venerable sir, and a monument for him has been made. What is his destination, what is his future life?" "Monks, Bāhiya of the Bark Cloth was wise; he practised in conformity with the Teaching; and he did not vex me on account of the Teaching. Monks, Bāhiya of the Bark Cloth has attained final Nibbāna."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"Where water and earth, fire and air do not stand fast;
There the stars do not shine, the sun does not radiate;
There the moon does not glow, darkness is not found there.

And when the sage, the brahmin, knows for himself through wisdom;
Then from the material and immaterial, from pleasure and pain, he is freed.
The tenth.

(This inspired utterance too was spoken by the Blessed One, thus have I heard.)

The Chapter on Enlightenment is concluded as first.

Its summary:

Three, Bodhi, and Humhuṅka, the brahmin, and with Kassapa;
Goat, battle, matted-hair ascetics, with Bāhiya - these are ten.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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