

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)

2. The Chapter on Mucalinda (2. Mucalindavaggo)

[Ud 2, PTS 10-20]



PaliVerse

5. The Collection of Minor Texts

03. The Inspired Utterances

2. The Chapter on Mucalinda

1. The Discourse on Mucalinda

11. 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 Mucalinda 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.

Now at that time a great unseasonable storm cloud arose, a week of heaping rain clouds, cold wind and overcast days. Then Mucalinda the king of serpents, having come out from his own dwelling, encircled the Blessed One's body seven times with his coils, and having spread his great hood over the top of his head, stood - "May cold not afflict the Blessed One, may heat not afflict the Blessed One, may the contact of gadflies, mosquitoes, wind, sun, and creeping creatures not afflict the Blessed One."

Then the Blessed One, after the elapse of that week, emerged from that concentration. Then Mucalinda the king of serpents, having known the sky to be clear and free from clouds, having unwound his coils from the Blessed One's body, having withdrawn his own form, having created the form of a young man, stood before the Blessed One with joined palms paying homage to the Blessed One.

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

"Seclusion is happiness for one who is content, who has heard the Teaching, who sees;
Non-affliction is happiness in the world, self-control towards living beings.

"Dispassion in the world is happiness, the transcendence of sensual pleasures;
The removal of the conceit 'I am' - this indeed is the supreme happiness." The first.

2. The Discourse on the King

12. 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, when several monks, after the meal, having returned from their alms round, were seated together assembled in the assembly hall, this discussion arose - "Who now, friends, of these two kings is of greater wealth, or of greater possessions, or of greater treasury, or of greater realm, or of greater vehicles, or of greater power, or of greater supernormal power, or of greater might - King Seniya Bimbisāra of Magadha, or King Pasenadi of Kosala?" And this discussion among those monks was not finished.

Then the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "Monks, what discussion were you having as you sat together here? And what was the conversation that was interrupted?"

"Here, venerable sir, when we, after the meal, having returned from our alms round, were seated together assembled in the assembly hall, this discussion arose - 'Who now, friends, of these two kings is of greater wealth, or of greater possessions, or of greater treasury, or of greater realm, or of greater vehicles, or of greater power, or of greater supernormal power, or of greater might - King Seniya Bimbisāra of Magadha, or King Pasenadi of Kosala?' This, venerable sir, was our discussion that was interrupted when the Blessed One arrived."

"This indeed, monks, is not proper for you, sons of good family who have gone forth from home into homelessness through faith, that you should engage in such talk. When you have gathered together, monks, there are two things to be done -either a talk on the Teaching or noble silence."

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

"Whatever sensual happiness in the world, and whatever this divine happiness; These are not worth a sixteenth fraction of the happiness of the elimination of craving." The second.

3. The Stick Discourse

13. 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 many boys between Sāvattthī and Jeta's Grove were striking a snake with a stick. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood. The Blessed One saw many boys between Sāvattthī and Jeta's Grove striking a snake with a stick.

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

"Whoever hurts with a stick beings longing for happiness;
Seeking happiness for oneself, after death he does not obtain happiness.

"Whoever does not hurt with a stick beings longing for happiness;
Seeking happiness for oneself, after death he obtains happiness."The third.

4. The Honour Discourse

14. 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 Blessed One was honoured, respected, revered, venerated, and esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick. The Community of monks too was honoured, respected, revered, venerated, and esteemed, obtainers of the requisites of robes, almsfood, lodging, and medicine for the sick. But the heterodox wandering

ascetics were not honoured, not respected, not revered, not venerated, not esteemed, not obtainers of the requisites of robes, almsfood, lodging, and medicine for the sick. Then those heterodox wandering ascetics, not enduring the honour shown to the Blessed One and to the Community of monks, having seen monks in the village and in the forest, reviled, abused, irritated, and harassed them with vulgar and harsh speech.

Then several monks 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 - "Now, venerable sir, the Blessed One is honoured, respected, revered, venerated, and esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick. The Community of monks too is honoured, respected, revered, venerated, and esteemed, obtainers of the requisites of robes, almsfood, lodging, and medicine for the sick. But the heterodox wandering ascetics are not honoured, not respected, not revered, not venerated, not esteemed, not obtainers of the requisites of robes, almsfood, lodging, and medicine for the sick. Then those heterodox wandering ascetics, venerable sir, not enduring the honour shown to the Blessed One and to the Community of monks, having seen monks in the village and in the forest, revile, abuse, irritate, and harass them with vulgar and harsh speech."

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

"In village or forest, touched by pleasure and pain,
Do not attribute it to oneself nor to another;
Contacts touch dependent on clinging,
Without clinging, by what would contacts touch?" The fourth.

5. The Lay Follower Discourse

15. 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 a certain lay follower from Icchānaṅgala had arrived at Sāvattthī on some business. Then that lay follower, having finished that business at Sāvattthī, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To that lay follower seated to one side, the Blessed One said this - "It has been a long time, lay follower, since you made this occasion, that is to say, for coming here."

"Long since, venerable sir, I have wished to approach the Blessed One for an audience, but I was occupied with various duties to be done. Thus I was not able to approach the Blessed One for an audience."

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

"Happy indeed for one who has nothing,
For one who has discerned phenomena, very learned;
See one with possessions being afflicted,
A person bound to people by nature." The fifth.

6. The Pregnant Woman Discourse

16. 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 a certain wandering ascetic had a young maiden as wife who was pregnant and near to giving birth. Then that female wandering ascetic said this to that wandering ascetic - "Go, brahmin, bring oil, which will be for me when I have given birth."

When this was said, that wandering ascetic said this to that female wandering ascetic - "But from where, dear lady, shall I bring oil?" For the second time that female wandering ascetic said this to that wandering ascetic - "Go, brahmin, bring oil, which will be for me when I have given birth." For the second time that wandering ascetic said this to that female wandering ascetic - "But from where, dear lady, shall I bring oil?" For the third time that female wandering ascetic said this to that wandering ascetic - "Go, brahmin, bring oil, which will be for me when I have given birth."

Now at that time in King Pasenadi of Kosala's storehouse, ghee or oil was given to any ascetic or brahmin to drink as much as one likes, but not to take away.

Then this occurred to that wandering ascetic - "In King Pasenadi of Kosala's storehouse, ghee or oil is given to any ascetic or brahmin to drink as much as one likes, but not to take away. What if I were to go to King Pasenadi of Kosala's storehouse, having drunk oil as much as I like, having come home, having vomited it up, I would give it, which will be for her when she has given birth."

Then that wandering ascetic, having gone to King Pasenadi of Kosala's storehouse, having drunk oil as much as he liked, having come home, was unable to bring it up, nor down. He, touched by painful, sharp, harsh, bitter feelings, rolled about and writhed.

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood. The Blessed One saw that wandering ascetic touched by painful, sharp, harsh, bitter feelings, rolling about and writhing.

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

"Happy indeed are those who own nothing,
For people who have attained the highest knowledge own nothing;
See one with possessions being afflicted,
A person with mind bound to people." The sixth.

7. The Discourse on an Only Son

17. 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 a certain lay follower's only son, dear and agreeable, had died.

Then several lay followers, with wet clothes and wet hair, during the day, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To those lay followers seated to one side, the Blessed One said this - "Why indeed are you, lay followers, with wet clothes and wet hair, coming here during the day?"

When this was said, that lay follower said this to the Blessed One - "My only son, venerable sir, dear and agreeable, has died. Therefore we, with wet clothes and wet hair, are coming here during the day."

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

"Bound by gratification in dear forms,
Groups of gods and many humans;
Afflicted with misery, subject to loss,
They come under the control of the King of Death.

"Those who indeed by day and by night,
Diligent, give up dear forms;
They indeed dig up the root of misery,
Death's bait, so hard to overcome." The seventh.

8. The Discourse on Suppavāsā

18. Thus have I heard - On one occasion the Blessed One was dwelling at Kuṇḍikā in the Kuṇḍadhāna grove. Now at that time Suppavāsā the Koliyan daughter had been carrying an embryo for seven years. For a week with an obstructed womb, she, touched by painful, sharp, harsh, bitter feelings, endured with three thoughts - "The Blessed One is indeed a Perfectly Enlightened One who expounds the Teaching for the abandoning of such suffering as this; the Community of that Blessed One's disciples is indeed practicing well, who are practicing for the abandoning of such suffering as this; very happy indeed is that Nibbāna where such suffering as this is not found."

Then Suppavāsā the Koliyan daughter addressed her husband - "Come, master's son, approach the Blessed One; having approached, in my name pay respect with your head at the Blessed One's feet; ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'Suppavāsā, venerable sir, the Koliyan daughter pays respect with her head at the Blessed One's feet; she asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.' And say this: 'Suppavāsā, venerable sir, the Koliyan daughter has been carrying an embryo for seven years. For a week with an obstructed womb, she, touched by painful, sharp, harsh, bitter feelings, endured with three thoughts - the Blessed One is indeed a Perfectly Enlightened One who expounds the Teaching for the abandoning of such suffering as this; the Community of that Blessed One's disciples is indeed practicing well, who are practicing for the abandoning of such suffering as this; very happy indeed is that Nibbāna where such suffering as this is not found.'"

"Yes," the Koliyan's son, having assented to Suppavāsā the Koliyan daughter, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Koliyan's son said this to the Blessed One - "Suppavāsā, venerable sir, the Koliyan daughter pays respect with her head at the Blessed One's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort; and he says

thus - 'Suppavāsā, venerable sir, the Koliyan daughter has been carrying an embryo for seven years. For a week with an obstructed womb, she, touched by painful, sharp, harsh, bitter feelings, endured with three thoughts - the Blessed One is indeed a Perfectly Enlightened One who expounds the Teaching for the abandoning of such suffering as this; the Community of that Blessed One's disciples is indeed practicing well, who are practicing for the abandoning of such suffering as this; very happy indeed is Nibbāna where such suffering as this is not found.'"

"May Suppavāsā the Koliyan daughter be happy; may she, healthy, give birth to a healthy son." And together with the Blessed One's words, Suppavāsā the Koliyan daughter, happy and healthy, gave birth to a healthy son.

"Yes, venerable sir," that Koliyan's son, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and returned to his own house. That Koliyan's son saw Suppavāsā the Koliyan daughter happy, healthy, having given birth to a healthy son. Having seen him, this occurred to him: "Wonderful indeed, friend, marvellous indeed, friend, is the great supernormal power and great majesty of the Truth-finder, in that this Suppavāsā the Koliyan daughter, together with the Blessed One's words, happy and healthy, gave birth to a healthy son!" He was delighted, greatly pleased, filled with joy and happiness.

Then Suppavāsā the Koliyan daughter addressed her husband - "Come, master's son, approach the Blessed One; having approached, in my name pay respect with your head at the Blessed One's feet - 'Suppavāsā, venerable sir, the Koliyan daughter pays respect with her head at the Blessed One's feet'; and say this - 'Suppavāsā, venerable sir, the Koliyan daughter has been carrying an embryo for seven years. For seven days she had a difficult delivery; she is now happy and healthy, having given birth to a healthy son. She invites the Community of monks headed by the Buddha for a meal for seven days. May the Blessed One consent to accept seven meals from Suppavāsā the Koliyan daughter together with the Community of monks, venerable sir.'"

"Yes," the Koliyan's son, having assented to Suppavāsā the Koliyan daughter, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that Koliyan's son said this to the Blessed One:

"Suppavāsā, venerable sir, the Koliyan daughter pays respect with her head at the Blessed One's feet; and he says thus - 'Suppavāsā, venerable sir, the Koliyan daughter has been carrying an embryo for seven years. For seven days she had a difficult delivery; she is now happy and healthy, having given birth to a healthy son. She invites the Community of monks headed by the Buddha for a meal for seven days. May the Blessed One consent to accept seven meals from Suppavāsā the Koliyan daughter together with the Community of monks, venerable sir.'"

Now at that time the Community of monks headed by the Buddha had been invited by a certain lay follower for a meal for the morrow. And that lay follower was the Venerable Mahāmoggallāna's attendant. Then the Blessed One addressed the Venerable Mahāmoggallāna: "Come, Moggallāna, approach that lay follower; having approached, say this to that lay follower - 'Suppavāsā, friend, the Koliyan daughter carried the embryo for seven years. For seven days she had a difficult delivery; she is

now happy and healthy, having given birth to a healthy son. She invites the Community of monks headed by the Buddha for a meal for seven days. Let Suppavāsā the Koliyan daughter make the seven meals; afterwards you will make yours.' He is your attendant."

"Yes, venerable sir," the Venerable Mahāmoggallāna, having assented to the Blessed One, approached that lay follower; having approached, he said this to that lay follower - "Suppavāsā, friend, the Koliyan daughter, has been carrying an embryo for seven years. For seven days she had a difficult delivery; she is now happy and healthy, having given birth to a healthy son. She invites the Community of monks headed by the Buddha for a meal for seven days. Let Suppavāsā the Koliyan daughter provide the seven meals, afterwards you will do so."

"If, venerable sir, the noble Mahāmoggallāna is a surety for three things -for wealth and for life and for faith, let Suppavāsā the Koliyan daughter provide the seven meals, afterwards I will do so." "For two things, friend, I am a surety for you -for wealth and for life. But for faith you yourself are the surety."

"If, venerable sir, the noble Mahāmoggallāna is a surety for two things -for wealth and for life, let Suppavāsā the Koliyan daughter provide the seven meals, afterwards I will do so."

Then the Venerable Mahāmoggallāna, having convinced that lay follower, approached the Blessed One; having approached, he said this to the Blessed One - "That lay follower has been convinced by me, venerable sir; let Suppavāsā the Koliyan daughter provide the seven meals, afterwards he will do so."

Then Suppavāsā the Koliyan daughter for seven days with her own hand satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and she had that child pay respect to the Blessed One and to the entire Community of monks.

Then the Venerable Sāriputta said this to that child - "Is it bearable for you, child, is it endurable, is there no suffering?" "How could it be bearable for me, venerable sir Sāriputta, how could it be endurable! For seven years I dwelt in a pot of blood."

Then Suppavāsā the Koliyan daughter - "My son is consulting with the General of the Teaching" - was delighted, greatly pleased, filled with joy and happiness. Then the Blessed One, having known that Suppavāsā the Koliyan daughter was delighted, greatly pleased, filled with joy and happiness, said this to Suppavāsā the Koliyan daughter - "Would you wish, Suppavāsā, for another son of such kind?" "I would wish, Blessed One, for even seven more sons of such kind."

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

"The unpleasant in the guise of the pleasant, the disagreeable in the guise of the dear;
Suffering in the guise of happiness, overcomes the heedless one."The eighth.

9. The Discourse to Visākhā

19. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in

the Eastern Park, in Migāramātā's mansion. Now at that time Visākhā, Migāra's mother, had some matter dependent on King Pasenadi of Kosala. That King Pasenadi of Kosala did not settle according to her intention.

Then Visākhā, Migāra's mother, during the day, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Visākhā, Migāra's mother, seated to one side, the Blessed One said this - "Well now, from where are you coming, Visākhā, in the middle of the day?" "Here, venerable sir, I have some matter dependent on King Pasenadi of Kosala; that King Pasenadi of Kosala does not settle according to intention."

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

"All dependence on others is suffering, all sovereignty is happiness;
In what is common they are vexed, for the mental bonds are hard to
overcome." The ninth.

10. The Discourse on Bhaddiya

20. Thus have I heard - On one occasion the Blessed One was dwelling at Anupiyā in the mango grove. Now at that time the Venerable Bhaddiya, the son of Kālīgodhā, whether gone to the forest or gone to the root of a tree or gone to an empty house, constantly uttered this inspired utterance - "Oh, what happiness! Oh, what happiness!"

Several monks heard the Venerable Bhaddiya, the son of Kālīgodhā, whether gone to the forest or gone to the root of a tree or gone to an empty house, constantly uttering this inspired utterance - "Oh, what happiness! Oh, what happiness!" Having heard, this occurred to them: "Without doubt, friends, the Venerable Bhaddiya, the son of Kālīgodhā, lives the holy life without delight; the happiness of kingship that he formerly had when he was a householder, recollecting that, whether gone to the forest or gone to the root of a tree or gone to an empty house, he constantly uttered this inspired utterance - 'Oh, what happiness! Oh, what happiness!'"

Then several monks 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 Venerable Bhaddiya, venerable sir, the son of Kālīgodhā, whether gone to the forest or gone to the root of a tree or gone to an empty house, constantly uttered this inspired utterance - 'Oh, what happiness! Oh, what happiness!' Without doubt, venerable sir, the Venerable Bhaddiya, the son of Kālīgodhā, lives the holy life without delight. The happiness of kingship that he formerly had when he was a householder, recollecting that, whether gone to the forest or gone to the root of a tree or gone to an empty house, he constantly uttered this inspired utterance - 'Oh, what happiness! Oh, what happiness!'"

Then the Blessed One addressed a certain monk - "Come, monk, in my name address the monk Bhaddiya - 'The Teacher calls you, friend Bhaddiya.'"

"Yes, venerable sir," that monk, having assented to the Blessed One, approached the Venerable Bhaddiya, the son of Kālīgodhā; having approached, he said this to Bhaddiya, the son of Kālīgodhā - "The Teacher calls you, friend Bhaddiya." "Yes,

friend," the Venerable Bhaddiya, the son of Kālīgodhā, having assented to that monk, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Bhaddiya, the son of Kālīgodhā, seated to one side, the Blessed One said this -

"Is it true, Bhaddiya, that whether gone to the forest or gone to the root of a tree or gone to an empty house, you constantly uttered this inspired utterance - 'Oh, what happiness! Oh, what happiness!'" "Yes, venerable sir."

"But what reason do you, Bhaddiya, see that whether gone to the forest or gone to the root of a tree or gone to an empty house, you constantly uttered this inspired utterance - 'Oh, what happiness! Oh, what happiness!'" "Formerly, venerable sir, when I was a householder exercising kingship, protection was well arranged both inside the inner palace and outside the inner palace, protection was well arranged both inside the city and outside the city, protection was well arranged both inside the country and outside the country. So I, venerable sir, though thus protected and guarded, dwelt frightened, agitated, distrustful, and fearful. But now, venerable sir, whether gone to the forest or gone to the root of a tree or gone to an empty house, alone, fearless, unagitated, without distrust, without fear, living at ease, subdued, living on what is given by others, I dwell with a mind become like a deer. This is the reason, venerable sir, that I see, that whether gone to the forest or gone to the root of a tree or gone to an empty house, I constantly uttered this inspired utterance - 'Oh, what happiness! Oh, what happiness!'"

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

"For one within whom there are no irritations,
And who has transcended such becoming and non-becoming;
That one, free from fear, happy, sorrowless,
The gods are unable to see." The tenth.

The Chapter on Mucalinda is concluded as second.

Its summary:

Mucalinda, the king, with the stick, honour, and with the lay follower;
The pregnant woman and the only son, Suppavāsā and Visākhā;
Bhaddiya, son of Kālīgodhā.



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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