

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)

3. The Chapter on Nanda (3. Nandavaggo)

[Ud 3, PTS 21-33]



PaliVerse

5. The Collection of Minor Texts

03. The Inspired Utterances

3. The Chapter on Nanda

1. The Discourse on What is Born of the Result of Action

21. 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 monk was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, enduring painful, sharp, harsh, bitter feeling born of the result of old kamma, mindful and fully aware, without being distressed.

The Blessed One saw that monk seated not far away, folding his legs crosswise, directing his body upright, enduring painful, sharp, harsh, bitter feeling born of the result of old kamma, mindful and fully aware, without being distressed.

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

"For the monk who has abandoned all kamma,
Shaking off the dust done before;
For the unselfish one, stable, such a one,
There is no need to make people speak." The first.

2. The Discourse on Nanda

22. 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 Nanda, the Blessed One's brother, his maternal aunt's son, announced thus to several monks - "I live the holy life without delight, friends; I am not able to maintain the holy life, I shall reject the training and return to the lower life."

Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "The Venerable Nanda, venerable sir, the Blessed One's brother, his maternal aunt's son, announces thus to several monks - 'I live the holy life without delight, friends, I am not able to maintain the holy life, I shall reject the training and return to the lower life.'"

Then the Blessed One addressed a certain monk - "Come, monk, in my name address the monk Nanda - 'The Teacher calls you, friend Nanda.'" "Yes, venerable sir," that monk, having assented to the Blessed One, approached the Venerable Nanda; having approached, he said this to the Venerable Nanda - "The Teacher calls you, friend Nanda."

"Yes, friend," the Venerable Nanda, 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 Nanda seated to one side, the Blessed One said this -

"Is it true, Nanda, that you announced thus to several monks -'I live the holy life without delight, friends, I am not able to maintain the holy life, I shall reject the training and return to the lower life'?" "Yes, venerable sir."

"But why do you, Nanda, live the holy life without delight, are not able to maintain the holy life, and will reject the training and return to the lower life?" "Venerable sir, the Sakyan woman, the most beautiful girl in the country, as I was leaving the house, having looked at me with her half-combed hair, said this to me - 'Come back quickly, master's son.' So I, venerable sir, recollecting that, live the holy life without delight, I am not able to maintain the holy life, I shall reject the training and return to the lower life."

Then the Blessed One, having taken the Venerable Nanda by the arm -just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from Jeta's Grove, appeared among the gods of the Thirty-three.

Now at that time about five hundred nymphs with dove-like feet had come to attend upon Sakka, the lord of the gods. Then the Blessed One addressed the Venerable Nanda: "Do you see, Nanda, these five hundred nymphs with dove-like feet?" "Yes, venerable sir."

"What do you think, Nanda, which are more beautiful, more fair to behold, more lovely - the Sakyan woman, the most beautiful girl in the country, or these five hundred nymphs with dove-like feet?" "Just as, venerable sir, a singed monkey with its ears and nose cut off, even so, venerable sir, the Sakyan woman, the most beautiful girl in the country, compared with these five hundred nymphs, does not amount to a reckoning, does not bear comparison, does not amount to a fraction. Indeed these five hundred nymphs are more beautiful, more fair to behold, and more lovely."

"Enjoy yourself, Nanda, enjoy yourself, Nanda! I am your surety for obtaining five hundred nymphs with dove-like feet." "If, venerable sir, the Blessed One is my surety for obtaining five hundred nymphs with dove-like feet, I shall delight, venerable sir, in the holy life under the Blessed One."

Then the Blessed One, having taken the Venerable Nanda by the arm -just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the gods of the Thirty-three, appeared in Jeta's Grove.

The monks heard: "The Venerable Nanda, it is said, the Blessed One's brother, his maternal aunt's son, lives the holy life for the sake of nymphs; the Blessed One, it is said, is his surety for obtaining five hundred nymphs with dove-like feet."

Then the monks who were friends of the Venerable Nanda addressed the Venerable Nanda with talk of being a hireling and talk of being a bought slave: "The Venerable Nanda, it is said, is a hireling; the Venerable Nanda, it is said, is a bought slave; he lives the holy life for the sake of nymphs; the Blessed One, it is said, is his surety for obtaining five hundred nymphs with dove-like feet."

Then the Venerable Nanda, being troubled, ashamed, and disgusted by the talk of being a hireling and talk of being a bought slave from the monks who were his friends, dwelling alone, withdrawn, diligent, ardent, and resolute, before long - that

unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness - the final goal of the holy life, in this very life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being." And the Venerable Nanda became one of the Worthy Ones.

Then a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, that deity said this to the Blessed One - "The Venerable Nanda, venerable sir, the Blessed One's brother, his maternal aunt's son, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions." Knowledge also arose in the Blessed One: "Nanda, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions."

Then the Venerable Nanda, after that night had passed, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Nanda said this to the Blessed One - "Venerable sir, as for the Blessed One being my surety for the attainment of five hundred dove-footed nymphs, I release the Blessed One, venerable sir, from that promise." "I too have encompassed your mind with my mind and known, Nanda - 'Nanda, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.' A deity also reported this matter to me - 'The Venerable Nanda, venerable sir, the Blessed One's brother, maternal aunt's son, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.' Just when your mind was liberated from the mental corruptions by non-clinging, Nanda, then I was released from that promise."

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

"For whom the mire has been crossed over,
The thorn of sensual pleasure crushed;
Having reached the elimination of delusion,
That monk does not tremble in pleasures and pains." The second.

3. The Discourse on Yasoja

23. 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 about five hundred monks headed by Yasoja had arrived at Sāvattthī to see the Blessed One. And those visiting monks, exchanging friendly greetings with the resident monks, preparing lodgings, setting in order their bowls and robes, were making loud sounds and great sounds.

Then the Blessed One addressed the Venerable Ānanda - "Who are these, Ānanda, making loud sounds and great sounds, like fishermen, methinks, at a fish haul?"

"These, venerable sir, are about five hundred monks headed by Yasoja who have arrived at Sāvattthī to see the Blessed One. Those visiting monks, exchanging friendly greetings with the resident monks, preparing lodgings, setting in order their bowls and robes, are making loud sounds and great sounds." "Then, Ānanda, in my name address those monks - 'The Teacher calls the venerable ones.'"

"Yes, venerable sir," the Venerable Ānanda replied to the Blessed One and approached those monks; having approached, he said this to those monks - "The Teacher calls the venerable ones." "Yes, friend," those monks replied to the Venerable Ānanda and approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To those monks seated to one side, the Blessed One said this -

"Why are you, monks, making loud sounds and great sounds, like fishermen, methinks, at a fish haul?" When this was said, the Venerable Yasoja said this to the Blessed One - "These, venerable sir, are about five hundred monks who have arrived at Sāvattthī to see the Blessed One. These visiting monks, exchanging friendly greetings with the resident monks, preparing lodgings, setting in order their bowls and robes, are making loud sounds and great sounds." "Go, monks, I dismiss you; you should not dwell near me."

"Yes, venerable sir," those monks replied to the Blessed One, and rising from their seats, having paid respect to the Blessed One, circumambulated him keeping him on their right, set in order their lodgings, and taking their bowls and robes, set out on a journey towards the Vajjis. Wandering on a journey gradually among the Vajjis, they approached the river Vaggumudā; having approached, they built leaf huts on the bank of the river Vaggumudā and entered the rains retreat.

Then the Venerable Yasoja addressed the monks who had entered the rains retreat - "We, friends, have been dismissed by the Blessed One, who desires our welfare, who seeks our benefit, who is compassionate, out of compassion. Come, friends, let us lead our life in such a way that the Blessed One would be pleased with us as we dwell thus." "Yes, friend," those monks assented to the Venerable Yasoja. Then those monks, dwelling withdrawn, diligent, ardent, and resolute, within that one rainy season all realised the three true knowledges.

Then the Blessed One, having dwelt at Sāvattthī as long as he liked, set out on a journey towards Vesālī. Wandering on a journey gradually, he arrived at Vesālī. There the Blessed One stayed at Vesālī in the Great Wood in the Pinnacled Hall.

Then the Blessed One, having encompassed the minds of the monks dwelling on the bank of the Vaggumudā with his mind and attended to them, addressed the Venerable Ānanda: "This direction seems to me as if filled with light, Ānanda, this direction seems to me as if filled with radiance, Ānanda; the direction in which the monks dwelling on the bank of the Vaggumudā dwell. It is not disagreeable for me to pay attention to going there. You should send a messenger, Ānanda, to the monks dwelling on the bank of the Vaggumudā: 'The Teacher calls the venerable ones, the Teacher wishes to see the venerable ones.'"

"Yes, venerable sir," the Venerable Ānanda, having assented to the Blessed One, approached a certain monk; having approached, he said this to that monk - "Come, friend, approach the monks dwelling on the bank of the Vaggumudā; having approached, say this to the monks dwelling on the bank of the Vaggumudā: 'The Teacher calls the venerable ones, the Teacher wishes to see the venerable ones.'"

"Yes, friend," that monk, having assented to the Venerable Ānanda, just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Pinnacled Hall in the Great Wood, appeared before those monks on the bank of the river Vaggumudā. Then that monk said this to the monks dwelling on the bank of the Vaggumudā: "The Teacher calls the venerable ones, the Teacher wishes to see the venerable ones."

"Yes, friend," those monks, having assented to that monk, having set in order their lodging, taking their bowls and robes, just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the bank of the river Vaggumudā, appeared before the Blessed One in the Pinnacled Hall in the Great Wood. Now at that time the Blessed One was seated in the imperturbable concentration. Then those monks had this thought: "With which abiding is the Blessed One dwelling at present?" Then those monks had this thought: "The Blessed One is dwelling at present with the imperturbable abiding." They all sat down in the imperturbable concentration.

Then the Venerable Ānanda, when the night was far advanced, when the first watch had passed, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "The night has passed, venerable sir; the first watch has gone; the visiting monks have been seated for a long time; let the Blessed One exchange friendly greetings with the visiting monks, venerable sir." When this was said, the Blessed One remained silent.

For the second time the Venerable Ānanda, when the night was far advanced, when the middle watch had passed, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "The night has passed, venerable sir; the middle watch has gone; the visiting monks have been seated for a long time; let the Blessed One exchange friendly greetings with the visiting monks, venerable sir." For the second time the Blessed One remained silent.

For the third time the Venerable Ānanda, when the night was far advanced, when the last watch had passed, when dawn had risen, when the night had a joyful face, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "The night has passed, venerable sir; the last watch has gone; dawn has risen; the night has a joyful face; the visiting monks have been seated for a long time; let the Blessed One, venerable sir, greet the visiting monks."

Then the Blessed One, having emerged from that concentration, addressed the Venerable Ānanda - "If you, Ānanda, had known, even this much would not have occurred to you. I, Ānanda, and these five hundred monks, all sat in imperturbable concentration."

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

"For whom the thorn of sensual pleasure has been conquered,
And reviling and murder and imprisonment;
He stands like a mountain, without craving,
That monk does not tremble in pleasures and pains." The third.

4. The Discourse to Sāriputta

24. 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 was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. The Blessed One saw the Venerable Sāriputta seated not far away, folding his legs crosswise, directing his body upright, having established mindfulness in front of him.

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

"Just as a rocky mountain, immovable, firmly established;
So a monk, through the elimination of delusion, does not tremble like a mountain." The fourth.

5. The Discourse to Mahāmoggallāna

25. 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 Mahāmoggallāna was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, with mindfulness of the body well established internally. The Blessed One saw the Venerable Mahāmoggallāna seated not far away, folding his legs crosswise, directing his body upright, with mindfulness of the body well established internally.

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

"With mindfulness of the body established,
Restrained in the six sense bases of contact;
A monk constantly concentrated,
Would know Nibbāna for himself." The fifth.

6. The Discourse on Pilindavaccha

26. 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 Pilindavaccha was addressing the monks with the term 'outcast'. 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 Pilindavaccha, venerable sir, addresses the monks with the term 'outcast'."

Then the Blessed One addressed a certain monk - "Come, monk, in my name address the monk Pilindavaccha - 'The Teacher calls you, friend Pilindavaccha.'" "Yes, venerable sir," that monk, having assented to the Blessed One, approached the Venerable Pilindavaccha; having approached, he said this to the Venerable Pilindavaccha - "The Teacher calls you, friend Pilindavaccha."

"Yes, friend," the Venerable Pilindavaccha, 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 Pilindavaccha seated to one side, the Blessed One said this - "Is it true, Vaccha, that you address the monks with the term 'outcast'?" "Yes, venerable sir."

Then the Blessed One, having attended in mind to the Venerable Pilindavaccha's past lives, addressed the monks - "Do not, monks, grumble at the monk Vaccha. Vaccha, monks, does not address the monks with the term 'outcast' with hate within. For the monk Vaccha, monks, five hundred births uninterrupted were reborn in a brahmin family. That term 'outcast' of his has been practised for a long time. Therefore this Vaccha addresses the monks with the term 'outcast'."

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

"In whom deceit does not dwell, nor conceit,
Who is free from greed, unselfish, desireless;
With wrath dispelled, with self perfectly quenched,
He is a brahmin, he is an ascetic, he is a monk."The sixth.

7. The Discourse on Sakka's Gift

27. 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, seated in a single cross-legged posture for seven days, having attained a certain concentration. Then the Venerable Mahākassapa, after the elapse of that week, emerged from that concentration. Then this occurred to the Venerable Mahākassapa who had emerged from that concentration - "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.

Now at that time Sakka, the lord of the gods, wished to give almsfood to the Venerable Mahākassapa. Having created the appearance of a weaver, he weaves thread. Sujā, the titan maiden, fills the shuttle. Then the Venerable Mahākassapa, walking for almsfood successively in Rājagaha, approached the dwelling of Sakka, the lord of the gods. Sakka, the lord of the gods, saw the Venerable Mahākassapa coming from afar. Having seen him, having come out from the house, having gone to meet him, having taken the bowl from his hand, having entered the house, having lifted cooked rice from the pot, having filled the bowl, he gave it to the Venerable Mahākassapa. That almsfood had various curries, various vegetables, and various

flavoured vegetables. Then this occurred to the Venerable Mahākassapa: "Who now is this being who has such supernormal power?" Then this occurred to the Venerable Mahākassapa: "This is Sakka, the lord of the gods." Having thus understood, he said this to Sakka, the lord of the gods - "This has been done by you, Kosiya; do not do such a thing again." "For us too, Venerable Kassapa, there is need of merit; for us too there is merit to be made."

Then Sakka, the lord of the gods, having paid respect to the Venerable Mahākassapa, having circumambulated him keeping him on his right, having risen up into the sky, in the air, in the atmosphere, uttered an inspired utterance three times - "Oh, the gift! The supreme gift is well established in Kassapa! Oh, the gift! The supreme gift is well established in Kassapa! Oh, the gift! The supreme gift is well established in Kassapa!" The Blessed One heard with the divine ear element, purified and surpassing the human, Sakka, the lord of the gods, having risen up into the sky, in the air, in the atmosphere, uttering an inspired utterance three times - "Oh, the gift! The supreme gift is well established in Kassapa! Oh, the gift! The supreme gift is well established in Kassapa! Oh, the gift! The supreme gift is well established in Kassapa!"

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

"For a monk who eats almsfood,
Who supports himself, not nourishing others;
The gods envy such a one,
Who is at peace, always mindful." The seventh.

8. The Discourse on the Almsfood Eater

28. 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 Kareri circular pavilion, this discussion arose -

"An almsfood eater, friends, a monk walking for almsfood, obtains from time to time to see pleasing forms with the eye, obtains from time to time to hear pleasing sounds with the ear, obtains from time to time to smell pleasing odours with the nose, obtains from time to time to taste pleasing flavours with the tongue, obtains from time to time to touch pleasing tangible objects with the body. An almsfood eater, friends, a monk goes for almsfood honoured, respected, revered, venerated, and esteemed. Come, friends, let us too be almsfood eaters. We too will obtain from time to time to see pleasing forms with the eye, we too will obtain from time to time to hear pleasing sounds with the ear, we too will obtain from time to time to smell pleasing odours with the nose, we too will obtain from time to time to taste pleasing flavours with the tongue, we too will obtain from time to time to touch pleasing tangible objects with the body; we too, honoured, respected, revered, venerated, and esteemed, will go for almsfood." And this discussion among those monks was not finished.

Then the Blessed One, in the evening, having emerged from seclusion, went to the Kareri circular pavilion; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "What discussion were you having

as you sat together here, monks? 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 Kareri circular pavilion, this discussion arose -

'An almsfood eater, friends, a monk walking for almsfood, obtains from time to time to see pleasing forms with the eye, obtains from time to time to hear pleasing sounds with the ear, obtains from time to time to smell pleasing odours with the nose, obtains from time to time to taste pleasing flavours with the tongue, obtains from time to time to touch pleasing tangible objects with the body. An almsfood eater, friends, a monk goes for almsfood honoured, respected, revered, venerated, and esteemed. Come, friends, let us too be almsfood eaters. We too will obtain from time to time to see pleasing forms with the eye, etc. to touch tangible objects with the body. We too, honoured, respected, revered, venerated, and esteemed, will go for almsfood.' 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 -

"For a monk who eats almsfood,
Who supports himself, not nourishing others;
The gods envy such a one,
If he is not dependent on praise and fame." The eighth.

9. The Discourse on Craft

29. 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 circular pavilion, this discussion arose - "Who now, friends, knows a craft? Who has learnt what craft? Which craft is the highest of crafts?"

There some said thus - "The craft of elephant-training is the highest of crafts." Some said thus - "The craft of horse-training is the highest of crafts." Some said thus - "The craft of chariot-driving is the highest of crafts." Some said thus - "The craft of archery is the highest of crafts." Some said thus - "The craft of swordsmanship is the highest of crafts." Some said thus - "The craft of finger-reckoning is the highest of crafts." Some said thus - "The craft of arithmetic is the highest of crafts." Some said thus - "The craft of calculation is the highest of crafts." Some said thus - "The craft of writing is the highest of crafts." Some said thus - "The craft of poetry is the highest of crafts." Some said thus - "The craft of worldly knowledge is the highest of crafts." Some said thus - "The craft of political science is the highest of crafts." And this discussion among those monks was not finished.

Then the Blessed One, in the evening, having emerged from seclusion, went to the circular pavilion; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "What discussion were you having as you sat together here, monks? 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 in the circular pavilion, this discussion arose - 'Who now, friend, knows a craft? Who has learnt what craft? Which craft is the highest of crafts?'

"Therein some said thus - 'The craft of elephant-training is the highest of crafts.' Some said thus - 'The craft of horse-training is the highest of crafts'; some said thus - 'The craft of chariot-driving is the highest of crafts'; some said thus - 'The craft of archery is the highest of crafts'; some said thus - 'The craft of swordsmanship is the highest of crafts'; some said thus - 'The craft of hand-signs is the highest of crafts'; some said thus - 'The craft of arithmetic is the highest of crafts'; some said thus - 'The craft of calculation is the highest of crafts'; some said thus - 'The craft of writing is the highest of crafts'; some said thus - 'The craft of poetry is the highest of crafts'; some said thus - 'The craft of worldly knowledge is the highest of crafts'; some said thus - 'The craft of political science is the highest of crafts.' 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 -

"One who does not live by craft, light, wishing for welfare,
With restrained faculties, everywhere free;
Faring without an abode, unselfish, desireless,
Having abandoned conceit, wandering alone, that one is a monk." The ninth.

10. The Discourse on the World

30. 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, surveyed the world with the Buddha-eye. The Blessed One, surveying with the Buddha-eye, saw beings being tormented by many torments, and being burnt by many fevers - those born of lust, those born of hate, and those born of delusion.

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

"This world is born of torment,
Afflicted by contact, it speaks of disease as self;

For in whatever way one imagines,
Thereby it becomes otherwise.

"The world, becoming otherwise, attached to existence,
Afflicted by existence, delights only in existence;
What one delights in, that is fear,
What one fears, that is suffering;
But this holy life is lived for the abandoning of existence."

"Whatever ascetics or brahmins who declared liberation from existence through existence, all of them, I say, are not liberated from existence. Or whatever ascetics or brahmins who declared escape from existence through non-existence, all of them, I say, have not escaped from existence.

"For dependent on clinging this suffering comes into being; with the elimination of all clinging there is no coming into being of suffering. See this world; Many, afflicted by ignorance, beings delighting in what has come to be, are not freed; For whatever existences there are, everywhere, in every way, all those existences are impermanent, suffering, subject to change."

"Thus seeing this as it really is with right wisdom,
Craving for existence is abandoned, one does not delight in non-existence.

"With the complete elimination of cravings,
The cessation without remainder through dispassion is Nibbāna;
For that monk who has attained quenching,
Without clinging, there is no rebirth;
Māra is overcome, the battle is won,
Such a one has overcome all existences." The tenth.

The Chapter on Nanda is concluded as third.

Its summary:

Kamma, Nanda, and Yasoja, Sāriputta and Kolita;
Pilinda, Kassapa, Almsfood, Craft, and with World - 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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