

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)

5. The Chapter on Soṇa (5. Soṇavaggo)

[Ud 5, PTS 47-61]



PaliVerse

5. The Collection of Minor Texts

03. The Inspired Utterances

5. The Chapter on Soṇa

1. The Discourse on the More Dear

41. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. Now at that time King Pasenadi of Kosala had gone up to the upper terrace of the palace together with Queen Mallikā. Then King Pasenadi of Kosala said this to Queen Mallikā - "Is there indeed anyone else, Mallikā, more dear to you than yourself?"

"There is not indeed anyone else, great king, more dear to me than myself. But is there, great king, anyone else more dear to you than yourself?" "For me too indeed, Mallikā, there is not anyone else more dear than myself."

Then King Pasenadi of Kosala, having descended from the palace, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, King Pasenadi of Kosala said this to the Blessed One -

"Here I, venerable sir, having gone up to the upper terrace of the palace together with Queen Mallikā, said this to Queen Mallikā - 'Is there indeed anyone else, Mallikā, more dear to you than yourself?' When this was said, Queen Mallikā said this to me - 'There is not indeed anyone else, great king, more dear to me than myself. But is there, great king, anyone else more dear to you than yourself?' When this was said, I, venerable sir, said this to Queen Mallikā - 'For me too indeed, Mallikā, there is not anyone else more dear than myself.'"

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

"Having traversed all directions with the mind,
One finds nowhere anyone more dear than oneself;
Thus the self is dear to each of others,
Therefore one who loves oneself should not harm another." The first.

2. The Discourse on the Short-Lived

42. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Ānanda, in the afternoon, having emerged from seclusion, 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 Ānanda said this to the Blessed One - "Wonderful, Venerable Sir, marvellous, Venerable Sir! How short-lived indeed, Venerable Sir, was the Blessed One's mother; when the Blessed One was seven days old, the Blessed One's mother died and was reborn in the Tusita realm."

"So it is, Ānanda, short-lived indeed, Ānanda, are the mothers of Bodhisattas. When the Bodhisattas are seven days old, the mothers of Bodhisattas die and are reborn in the Tusita realm."

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

"Whatever beings have been or will be,
All will depart, having abandoned the body;
Having understood that loss of all, the wise one,
Ardent, should live the holy life." The second.

3. The Discourse on Suppabuddha the Leper

43. 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 there was in Rājagaha a leper named Suppabuddha - a poor human being, a wretched human being, a miserable human being. Now at that time the Blessed One was seated expounding the Teaching surrounded by a great assembly.

Suppabuddha the leper saw that great multitude of people gathered together from afar. Having seen him, this occurred to him: "Without doubt some solid food or soft food is being distributed here. What if I were to approach where that great multitude of people is. Perhaps I might obtain some solid food or soft food here."

Then Suppabuddha the leper approached where that great multitude of people was. Suppabuddha the leper saw the Blessed One seated expounding the Teaching surrounded by a great assembly. Having seen him, this occurred to him: "No solid food or soft food is being distributed here. This ascetic Gotama is expounding the Teaching to the assembly. What if I too were to listen to the Teaching." He sat down to one side right there - "I too will listen to the Teaching."

Then the Blessed One, having encompassed the entire assembly with his mind, attended to it: "Who here is capable of understanding the Teaching?" The Blessed One saw Suppabuddha the leper seated in that assembly. Having seen him, this occurred to him: "This one here is capable of understanding the Teaching." Beginning with Suppabuddha the leper, he gave a progressive discourse, as follows - a talk on giving, a talk on morality, a talk on heaven; the danger, degradation, and defilement of sensual pleasures; he made known the benefit of renunciation. When the Blessed One knew that Suppabuddha the leper was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered - suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in Suppabuddha the leper, in that very seat, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation."

Then Suppabuddha the leper, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, having risen from his seat,

approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Suppabuddha the leper said this to the Blessed One -

"Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms; just so, the Teaching has been made clear by the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

Then Suppabuddha the leper, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, 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 departed. Then a cow with a young calf, having charged at Suppabuddha the leper who had recently departed, deprived him of life.

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 - "Venerable sir, the leper named Suppabuddha who was instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching has died. What is his destination, what is his future life?"

"Monks, Suppabuddha the leper was wise; he practised in conformity with the Teaching; and he did not vex me on account of the Teaching. Monks, Suppabuddha the leper, with the utter elimination of the three mental fetters, is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

When this was said, a certain monk said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby Suppabuddha was a leper - a poor human being, a wretched human being, a miserable human being?"

"Once in the past, monks, Suppabuddha the leper was a merchant's son in this very Rājagaha. While being driven out to the pleasure ground, he saw the Individually Enlightened One Tagarasikhi entering the city for almsfood. Having seen him, this occurred to him: 'Where is this leper going about in a leper's robe?' Having spat and having turned his left side towards him, he departed. By the result of that action, he was tormented in hell for many hundreds of years, for many thousands of years, for many hundreds of thousands of years. By the remainder of the result of that very action, he was a leper in this very Rājagaha, a poor human being, a wretched human being, a miserable human being. He, having come to the Teaching and discipline proclaimed by the Truth-finder, took upon himself faith, took upon himself morality, took upon himself learning, took upon himself generosity, took upon himself wisdom. He, having come to the Teaching and discipline proclaimed by the Truth-finder, having taken upon himself faith, having taken upon himself morality, having taken upon himself learning, having taken upon himself generosity, having taken upon himself wisdom, upon the body's collapse at death, was reborn in a fortunate realm, in a heavenly world, in the company of the Thirty-three gods. There he outshines the

other gods in beauty and glory."

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

"Just as one with eyes avoids uneven ground, when exertion is present;
So a wise person in the world of the living should avoid evil deeds."The third.

4. The Discourse on the Youths

44. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time many boys between Sāvattḥī and Jeta's Grove were harming fish.

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattḥī for almsfood. The Blessed One saw those many boys between Sāvattḥī and Jeta's Grove harming fish. Having seen them, he approached those boys; having approached, he said this to those boys - "Do you fear suffering, boys? Is suffering unpleasant to you?" "Yes, venerable sir, we fear suffering, venerable sir. Suffering is unpleasant to us."

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

"If you fear suffering, if suffering is unpleasant to you;
Do not do evil action, whether openly or in secret.

"If you will do or are doing evil action;
There is no freedom from suffering for you, even if you approach and flee."
The fourth.

5. The Discourse on the Observance

45. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattḥī in the Eastern Park, in Migāramātā's mansion. Now at that time, on the uposatha day, the Blessed One was seated surrounded by the Community of monks.

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 Community of monks has been seated for a long time; may the Blessed One, venerable sir, recite the Pātimokkha to the monks." 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 Community of monks has been seated for a long time; may the Blessed One, venerable sir, recite the Pātimokkha to the monks." 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 Community of monks has been seated for a long time; may the Blessed One, venerable sir, recite the Pātimokkha to the monks." "The assembly is not pure, Ānanda."

Then this occurred to the Venerable Mahāmoggallāna: "With reference to which person did the Blessed One say thus - 'The assembly is not pure, Ānanda'?" Then the Venerable Mahāmoggallāna, having encompassed the entire Community of monks with his own mind, attended to it. The Venerable Mahāmoggallāna saw that person who was immoral, of bad character, impure, of suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born, seated in the midst of the Community of monks. Having seen him, having risen from his seat, he approached that person; having approached, he said this to that person - "Get up, friend, you have been seen by the Blessed One; there is no communion for you with the monks." When this was said, that person remained silent.

For the second time the Venerable Mahāmoggallāna said this to that person - "Get up, friend, you have been seen by the Blessed One; there is no communion for you with the monks." For the second time, etc. For the third time that person remained silent.

Then the Venerable Mahāmoggallāna, having taken that person by the arm, having led him out of the porch, having fastened the door latch, approached the Blessed One; having approached, he said this to the Blessed One - "That person, venerable sir, has been removed by me. The assembly is pure. May the Blessed One, venerable sir, recite the Pātimokkha to the monks." "Wonderful, Moggallāna, marvellous, Moggallāna! That foolish man would wait until he was taken by the arm!"

Then the Blessed One addressed the monks: "From now on, monks, I will not perform the Observance, I will not recite the Pātimokkha. Now you yourselves, monks, from now on should perform the Observance, you should recite the Pātimokkha. This is impossible, monks, there is no chance that a Truth-finder should perform the Observance for an impure assembly, should recite the Pātimokkha.

"There are these eight, monks, wonderful and marvellous phenomena in the great ocean, seeing which again and again the titans delight in the great ocean. What are the eight?

"The great ocean, monks, is progressively slanting, progressively sloping, progressively inclining, not abruptly precipitous. Since, monks, the great ocean is progressively slanting, progressively sloping, progressively inclining, not abruptly precipitous; this, monks, is the first wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, the great ocean is stable in nature and does not overflow its boundaries. Since, monks, the great ocean is stable in nature and does not overflow its boundaries; this, monks, is the second wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, the great ocean does not associate with a dead corpse. Whatever dead corpse there is in the great ocean, it quickly carries it to the shore, pushes it onto dry land. Since, monks, the great ocean does not associate with a dead corpse, whatever dead corpse there is in the great ocean, it quickly carries it to the shore, pushes it onto dry land; this, monks, is the third wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, whatever great rivers there are, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, having reached the great ocean, they give up their former names and clans; they go by the term 'great ocean'. Since, monks, whatever great rivers there are, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, having reached the great ocean, they give up their former names and clans, they go by the term 'great ocean'; this, monks, is the fourth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, whatever streams in the world flow into the great ocean and whatever showers of rain fall from the sky, by that neither deficiency nor fullness of the great ocean is discerned. Since, monks, whatever streams in the world flow into the great ocean and whatever showers of rain fall from the sky, by that neither deficiency nor fullness of the great ocean is discerned; this, monks, is the fifth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, the great ocean has one flavour, the flavour of salt. Since, monks, the great ocean has one flavour, the flavour of salt; this, monks, is the sixth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, the great ocean has many jewels, various jewels. There are these jewels, as follows - pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, and cat's eye gems. Since, monks, the great ocean has many jewels, various jewels, there are these jewels, as follows - pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, and cat's eye gems; this, monks, is the seventh wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, the great ocean is the residence of great beings. There are these beings - the timi, the timiṅgala, the timitimiṅgala, titans, serpents, and gandhabbas. There are in the great ocean bodies one hundred yojanas in size, bodies two hundred yojanas in size, bodies three hundred yojanas in size, bodies four hundred yojanas in size, bodies five hundred yojanas in size. Since, monks, the great ocean is the residence of great beings, there are these beings - the timi, the timiṅgala, the timitimiṅgala, titans, serpents, and gandhabbas, there are in the great ocean bodies one hundred yojanas in size, bodies two hundred yojanas in size, etc.

bodies five hundred yojanas in size; this, monks, is the eighth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean. These, monks, are the eight wonderful and marvellous phenomena in the great ocean, seeing which again and again the titans delight in the great ocean.

"Just so, monks, in this Teaching and discipline there are eight wonderful and marvellous phenomena, seeing which again and again monks delight in this Teaching and discipline. What are the eight?

"Just as, monks, the great ocean is progressively slanting, progressively sloping, progressively inclining, not abruptly precipitous; just so, monks, in this Teaching and discipline there is gradual training, gradual action, gradual practice, not a sudden penetration of final knowledge. Since, monks, in this Teaching and discipline there is gradual training, gradual action, gradual practice, not a sudden penetration of final knowledge; this, monks, is the first wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, the great ocean is stable in nature and does not overflow its boundaries; just so, monks, whatever training rule has been laid down by me for disciples, my disciples do not transgress it even for the sake of their life. Since, monks, whatever training rule has been laid down by me for disciples, my disciples do not transgress it even for the sake of their life; this, monks, is the second wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, the great ocean does not associate with a dead corpse; whatever dead corpse there is in the great ocean, it quickly carries it to the shore, pushes it onto dry land; just so, monks, whatever person is immoral, of bad character, impure, of suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born, the Community does not associate with him; then quickly having assembled together, it suspends him. Even though he may be sitting in the midst of the community of monks, yet he is far from the Community and the Community from him. Since, monks, whatever person is immoral, of bad character, impure, of suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born, the Community does not associate with him; quickly having assembled together, it suspends him. Even though he may be sitting in the midst of the community of monks, yet he is far from the Community and the Community from him; this, monks, is the third wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, whatever great rivers there are, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, having reached the great ocean, they give up their former names and clans, they go by the term 'great ocean'; just so, monks, the four castes - nobles, brahmins, merchants, and workers, having gone

forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, they give up their former names and clans, and go by the term 'ascetics, disciples of the Sakyan'. Since, monks, the four castes - nobles, brahmins, merchants, and workers, having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, they give up their former names and clans, and go by the term 'ascetics, disciples of the Sakyan'; this, monks, is the fourth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, whatever streams in the world flow into the great ocean and whatever showers of rain fall from the sky, by that neither deficiency nor fullness of the great ocean is discerned; just so, monks, even if many monks attain final Nibbāna through the Nibbāna element without residue of clinging, no deficiency or fullness of the Nibbāna element is discerned by that. Since, monks, even if many monks attain final Nibbāna through the Nibbāna element without residue of clinging, no deficiency or fullness of the Nibbāna element is discerned by that; this, monks, is the fifth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, the great ocean has one flavour, the flavour of salt; just so, monks, this Teaching and discipline has one flavour, the flavour of liberation. Since, monks, this Teaching and discipline has one flavour, the flavour of liberation; this, monks, is the sixth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, the great ocean has many jewels, various jewels, there are these jewels, as follows - pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, and cat's eye gems; just so, monks, this Teaching and discipline has many jewels, various jewels; there are these jewels, as follows - the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path. Since, monks, this Teaching and discipline has many jewels, various jewels, there are these jewels, as follows - the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path; this, monks, is the seventh wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, the great ocean is the residence of great beings, there are these beings - the timi, the timiṅgala, the timitimiṅgala, titans, serpents, and gandhabbas; there are in the great ocean bodies one hundred yojanas in size, bodies two hundred yojanas in size, bodies three hundred yojanas in size, bodies four hundred yojanas in size, bodies five hundred yojanas in size; just so, monks, this Teaching and discipline is the residence of great beings; there are these beings - a stream-enterer, one practising for the realisation of the fruition of stream-entry; a once-returner, one practising for the realisation of the fruition of once-returning; a non-returner, one practising for the realisation of the fruition of non-returning; a Worthy One, one practising for arahantship. Since, monks, this Teaching and discipline is the residence of great beings, there are these beings - a stream-enterer, one practising for the realisation of the fruition of stream-entry; a once-returner, one practising for the

realisation of the fruition of once-returning; a non-returner, one practising for the realisation of the fruition of non-returning; a Worthy One, one practising for arahantship; this, monks, is the eighth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline. These, monks, are the eight wonderful and marvellous phenomena in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline."

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

"What is covered rains upon, what is opened does not rain upon;
Therefore open what is covered, thus it will not rain upon that." The fifth.

6. The Discourse on Soṇa

46. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Mahākaccāna was dwelling among the Avantis at Kuraraghara, on Pavatta Mountain. Now at that time the lay follower Soṇa Kuṭikaṇṇa was the Venerable Mahākaccāna's attendant.

Then when the lay follower Soṇa Kuṭikaṇṇa had gone to a private place and was in seclusion, this reflection arose in his mind: "In whatever way the noble Mahākaccāna expounds the Teaching, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?"

Then the lay follower Soṇa Kuṭikaṇṇa approached the Venerable Mahākaccāna; having approached, he paid respect to the Venerable Mahākaccāna and sat down to one side. Seated to one side, the lay follower Soṇa Kuṭikaṇṇa said this to the Venerable Mahākaccāna:

"Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'In whatever way the noble Mahākaccāna expounds the Teaching, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' May the noble Mahākaccāna give me the going forth, venerable sir."

When this was said, the Venerable Mahākaccāna said this to the lay follower Soṇa Kuṭikaṇṇa: "It is difficult, Soṇa, the holy life of one meal a day and one sleeping place for as long as life lasts. Come now, Soṇa, while remaining right there as a householder, devote yourself to the teaching of the Buddhas, the holy life of one meal a day and one sleeping place at the proper time." Then whatever intention the lay follower Soṇa Kuṭikaṇṇa had for going forth, that subsided.

For the second time, etc. For the second time the Venerable Mahākaccāna said this to the lay follower Soṇa Kuṭikaṇṇa: "It is difficult, Soṇa, the holy life of one meal a day and one sleeping place for as long as life lasts. Come now, Soṇa, while remaining right there as a householder, devote yourself to the teaching of the Buddhas, the holy

life of one meal a day and one sleeping place at the proper time." For the second time whatever intention the lay follower Soṇa Kuṭikaṇṇa had for going forth, that subsided.

For the third time when the lay follower Soṇa Kuṭikaṇṇa had gone to a private place and was in seclusion, this reflection arose in his mind: "In whatever way the noble Mahākaccāna expounds the Teaching, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?" For the third time the lay follower Soṇa Kuṭikaṇṇa approached the Venerable Mahākaccāna; having approached, he paid respect to the Venerable Mahākaccāna and sat down to one side. Seated to one side, the lay follower Soṇa Kuṭikaṇṇa said this to the Venerable Mahākaccāna:

"Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'In whatever way the noble Mahākaccāna expounds the Teaching, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' May the noble Mahākaccāna give me the going forth, venerable sir."

Then the Venerable Mahākaccāna gave the going forth to the lay follower Soṇa Kuṭikaṇṇa. Now at that time the southern region of Avanti had few monks. Then the Venerable Mahākaccāna, after the elapse of three years, with difficulty and trouble, having assembled a community of monks of a group of ten from here and there, gave full ordination to the Venerable Soṇa.

Then when the Venerable Soṇa had completed the rains retreat, had gone to a private place and was in seclusion, this reflection arose in his mind: "I have not seen that Blessed One face to face, but I have heard of that Blessed One: 'He is such and such.' If my preceptor would permit me, I would go to see that Blessed One, the Worthy One, the Perfectly Enlightened One."

Then the Venerable Soṇa, in the evening, having emerged from seclusion, approached the Venerable Mahākaccāna; having approached, he paid respect to the Venerable Mahākaccāna and sat down to one side. Seated to one side, the Venerable Soṇa said this to the Venerable Mahākaccāna:

"Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'I have not seen that Blessed One face to face, but I have heard of that Blessed One: He is such and such.' If my preceptor would permit me, I would go to see that Blessed One, the Worthy One, the Perfectly Enlightened One."

"Good, good, Soṇa; go, Soṇa, to see that Blessed One, the Worthy One, the Perfectly Enlightened One. You will see, Soṇa, that Blessed One - 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, in my name pay respect with your head at the Blessed One's feet, and ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort: 'My preceptor, venerable sir, the Venerable

Mahākaccāna, pays respect with his 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."

"Yes, venerable sir," the Venerable Soṇa, having delighted in and given thanks for the Venerable Mahākaccāna's saying, rose from his seat, paid respect to the Venerable Mahākaccāna, circumambulated him keeping him on his right, set in order his lodging, and taking his bowl and robe, set out on a journey towards Sāvattṥī. Wandering on a journey gradually, he approached Sāvattṥī, Jeta's Grove, Anāthapiṇḍika's park, where the Blessed One was; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Soṇa said this to the Blessed One - "My preceptor, venerable sir, the Venerable Mahākaccāna, pays respect with his 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."

"Is it bearable, monk, is it endurable, have you come the journey with little fatigue, and are you not troubled about almsfood?" "It is bearable, Blessed One, it is endurable, Blessed One; and I, venerable sir, have come the journey with little fatigue, and I am not troubled about almsfood."

Then the Blessed One addressed the Venerable Ānanda - "Prepare a lodging for this visiting monk, Ānanda." Then this occurred to the Venerable Ānanda: "For whomever the Blessed One commands me: 'Prepare a lodging for this visiting monk, Ānanda,' the Blessed One wishes to dwell in a single dwelling with that monk; the Blessed One wishes to dwell in a single dwelling with the Venerable Soṇa." In the dwelling where the Blessed One was dwelling, in that dwelling he prepared a lodging for the Venerable Soṇa.

Then the Blessed One, having spent much of the night sitting in the open air, having washed his feet, entered the dwelling. The Venerable Soṇa also, having spent much of the night sitting in the open air, having washed his feet, entered the dwelling. Then the Blessed One, having risen towards the break of dawn, requested the Venerable Soṇa - "Let the Teaching occur to you to speak, monk."

"Yes, venerable sir," the Venerable Soṇa, having assented to the Blessed One, recited all sixteen sections of the Eights with melodic chanting. Then the Blessed One, at the conclusion of the Venerable Soṇa's melodic recital, gave thanks - "Good, good, monk! The sixteen sections of the Eights have been well learned by you, monk, well attended to, well considered. You are endowed with good speech, distinct, free from drooling, capable of making the meaning clear. How many rains retreats have you, monk?" "I have one rains retreat, Blessed One." "But why did you, monk, delay so long?" "For a long time I have seen the danger in sensual pleasures, venerable sir; but the household life is confinement, with much to do, with many duties."

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

"Having seen the danger in the world, having known the state without clinging;
The noble one does not delight in evil, the pure one does not delight in evil."
The sixth.

7. The Discourse on Kaṅkhārevata

47. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Kaṅkhārevata was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, reviewing his own purification by overcoming uncertainty.

The Blessed One saw the Venerable Kaṅkhārevata seated not far away, folding his legs crosswise, directing his body upright, reviewing his own purification by overcoming uncertainty.

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

"Whatever uncertainties here or beyond,
To be experienced by oneself or to be experienced by another;
Those who are meditators abandon all of them,
Ardent, living the holy life." The seventh.

8. The Discourse on Schism in the Community

48. 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, on the uposatha day, the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood.

Devadatta saw the Venerable Ānanda walking for almsfood in Rājagaha. Having seen him, he approached the Venerable Ānanda; having approached, he said this to the Venerable Ānanda - "From this day forth, friend Ānanda, I will perform the Observance and legal acts of the Community apart from the Blessed One, apart from the Community of monks."

Then the Venerable Ānanda, having walked for almsfood in Rājagaha, after the meal, having returned from his alms round, 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 Ānanda said this to the Blessed One -

"Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Rājagaha for almsfood. Devadatta, venerable sir, saw me walking for almsfood in Rājagaha. Having seen me, he approached me; having approached, he said this to me - 'From this day forth, friend Ānanda, I will perform the Observance and legal acts of the Community apart from the Blessed One, apart from the Community of monks.' Today, venerable sir, Devadatta will break the Community, and he will perform the Observance and legal acts of the Community."

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

"Good is easy for the good, good is difficult for the evil;
Evil is easy for the evil, evil is difficult for the noble ones." The eighth.

9. The Discourse on the Sounding

49. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks. Now at that time many young men, appearing to be mocking, were passing by not far from the Blessed One. The Blessed One saw those many young men, appearing to be mocking, having passed by not far away.

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

"Confused, though speaking like the wise, speakers whose range is mere words;
As far as they wish to stretch their mouths, they do not know by what they are led." The ninth.

10. The Discourse on Cūḷapanthaka

50. 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 Cūḷapanthaka 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 Cūḷapanthaka 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 -

"With steady body, with steady mind,
Whether standing, seated, or lying down;
A monk resolving upon this mindfulness,
Would obtain the distinction from before to after;
Having obtained the distinction from before to after,
One should go beyond the sight of the King of Death." The tenth.

The Chapter on Soṇa is concluded as fifth.

Its summary:

Piya, the short-lived, the leper, the boys, the Observance;
Soṇa and Revata, the schism, with Sadhā and Panthaka.



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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