

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)

6. The Chapter on the Congenitally Blind (6. Jaccandhavaggo)

[Ud 6, PTS 62-73]



PaliVerse

5. The Collection of Minor Texts

03. The Inspired Utterances

6. The Chapter on the Congenitally Blind

1. The Discourse on the Relinquishing of the Life Span

51. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. Having walked for almsfood in Vesālī, after the meal, having returned from his alms round, he addressed the Venerable Ānanda - "Take the sitting cloth, Ānanda. Let us approach the Cāpāla shrine for the day's abiding."

"Yes, venerable sir," the Venerable Ānanda replied to the Blessed One, and taking the sitting cloth, he followed closely behind the Blessed One. Then the Blessed One approached the Cāpāla shrine; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the Venerable Ānanda -

"Delightful, Ānanda, is Vesālī; delightful is the Udena shrine; delightful is the Gotamaka shrine; delightful is the Sattamba shrine; delightful is the Bahuputta shrine; delightful is the Sārandada shrine; delightful is the Cāpāla shrine. For anyone, Ānanda, who has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power, if he wishes, he could remain for a cosmic cycle or the remainder of a cosmic cycle. The Truth-finder, Ānanda, has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power. If he wishes, Ānanda, the Truth-finder could remain for a cosmic cycle or the remainder of a cosmic cycle."

Yet even when such a gross sign was being made by the Blessed One, such a gross indication was being made, the Venerable Ānanda was not able to penetrate it; he did not request the Blessed One - "Let the Blessed One remain for a cosmic cycle, venerable sir; let the Fortunate One remain for a cosmic cycle, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans," as his mind was possessed by Māra. For the second time, etc. For the third time the Blessed One addressed the Venerable Ānanda -

"Delightful, Ānanda, is Vesālī; delightful is the Udena shrine; delightful is the Gotamaka shrine; delightful is the Sattamba shrine; delightful is the Bahuputta shrine; delightful is the Sārandada shrine; delightful is the Cāpāla shrine. For anyone, Ānanda, who has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power, if he wishes, he could remain for a cosmic cycle or the remainder of a cosmic cycle. The Truth-finder, Ānanda, has developed, cultivated, mastered, made a basis of,

practised, accumulated, and thoroughly undertaken the four bases for spiritual power. If he wishes, Ānanda, the Truth-finder could remain for a cosmic cycle or the remainder of a cosmic cycle."

Yet even when such a gross sign was being made by the Blessed One, such a gross indication was being made, the Venerable Ānanda was not able to penetrate it; he did not request the Blessed One - "Let the Blessed One remain for a cosmic cycle, venerable sir; let the Fortunate One remain for a cosmic cycle, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans," as his mind was possessed by Māra.

Then the Blessed One addressed the Venerable Ānanda - "Go, Ānanda, now do as you think fit." "Yes, venerable sir," the Venerable Ānanda replied to the Blessed One, and rising from his seat, having paid respect to the Blessed One and circumambulated him keeping him on his right, he sat down at the foot of a certain tree not far away.

Then Māra the Evil One, soon after the Venerable Ānanda had departed, approached the Blessed One; having approached, he stood to one side. Standing to one side, Māra the Evil One said this to the Blessed One -

"Let the Blessed One now attain final Nibbāna, venerable sir; let the Fortunate One attain final Nibbāna; now is the time, venerable sir, for the Blessed One's final Nibbāna. For this speech was spoken by the Blessed One, venerable sir - 'I will not attain final Nibbāna, Evil One, until my monks become disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.' But now, venerable sir, the Blessed One's monks are disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation. Let the Blessed One now attain final Nibbāna, venerable sir; let the Fortunate One attain final Nibbāna; now is the time, venerable sir, for the Blessed One's final Nibbāna.

"For this speech was spoken by the Blessed One, venerable sir - 'I will not attain final Nibbāna, Evil One, until my nuns become disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.' But now, venerable sir, the Blessed One's nuns are disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and

having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation. Let the Blessed One now attain final Nibbāna, venerable sir; let the Fortunate One attain final Nibbāna; now is the time, venerable sir, for the Blessed One's final Nibbāna.

"For this speech was spoken by the Blessed One, venerable sir -'I will not attain final Nibbāna, Evil One, until my male lay followers become disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.' But now, venerable sir, the Blessed One's male lay followers are disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation. Let the Blessed One now attain final Nibbāna, venerable sir; let the Fortunate One attain final Nibbāna; now is the time, venerable sir, for the Blessed One's final Nibbāna.

"For this speech was spoken by the Blessed One, venerable sir -'I will not attain final Nibbāna, Evil One, until my female lay followers become disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.' But now, venerable sir, the Blessed One's female lay followers are disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation. Let the Blessed One now attain final Nibbāna, venerable sir; let the Fortunate One attain final Nibbāna; now is the time, venerable sir, for the Blessed One's final Nibbāna.

"For this speech was spoken by the Blessed One, venerable sir -'I will not attain final Nibbāna, Evil One, until this holy life of mine becomes successful and prosperous, widespread, known to many, become widespread, until it is well proclaimed among gods and humans.' But now, venerable sir, the Blessed One's holy life is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans. Let the Blessed One now attain final Nibbāna, venerable sir; let the Fortunate One attain final Nibbāna; now is the time, venerable sir, for the Blessed One's final Nibbāna."

When this was said, the Blessed One said this to Māra the Evil One - "Be at ease, Evil One. It will not be long before the Truth-finder's final Nibbāna takes place. After the elapse of three months from now, the Truth-finder will attain final Nibbāna."

Then the Blessed One, at the Cāpāla shrine, mindful and fully aware, relinquished the life principle. And when the life principle was relinquished by the Blessed One, there was a great earthquake, terrifying and hair-raising, and the divine drums resounded.

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

"The measurable and the immeasurable origination,
the activity of becoming, the sage relinquished;
delighting internally, concentrated,
he broke through self-existence like armour." The first.

2. The Seven Matted-Hair Ascetics Discourse

52. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramāṭā's mansion. Now at that time, in the evening, the Blessed One, having emerged from seclusion, was seated outside the door-porch. Then King Pasenadi of Kosala approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side.

Now at that time seven matted-hair ascetics, seven Jains, seven naked ascetics, seven single-cloth ascetics, and seven wandering ascetics, with overgrown armpit hair, nails, and body hair, carrying various requisites, were passing by not far from the Blessed One.

King Pasenadi of Kosala saw those seven matted-hair ascetics, seven Jains, seven naked ascetics, seven single-cloth ascetics, and seven wandering ascetics, with overgrown armpit hair, nails, and body hair, carrying various requisites, passing by not far from the Blessed One. Having seen them, having risen from his seat, having arranged his upper robe on one shoulder, having placed his right knee on the ground, having extended joined palms in salutation towards those seven matted-hair ascetics, seven Jains, seven naked ascetics, seven single-cloth ascetics, and seven wandering ascetics, he announced his name three times - "I am King Pasenadi of Kosala, venerable sir; I am King Pasenadi of Kosala, venerable sir; I am King Pasenadi of Kosala, venerable sir."

Then King Pasenadi of Kosala, when those seven matted-hair ascetics, seven Jains, seven naked ascetics, seven single-cloth ascetics, and seven wandering ascetics had recently departed, 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 - "Those, venerable sir, who in the world are Worthy Ones or have attained the path of arahantship - these are some of them."

"This is difficult to know, great king, by you, a householder enjoying sensual pleasures, dwelling in the confinement of wife and children, enjoying Kāsi sandalwood, wearing garlands, scents, and cosmetics, accepting gold and silver - 'these are Worthy Ones, or these have attained the path of arahantship.'

"By living together, great king, morality should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. By dealings, great king, purity should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. In misfortunes, great king, strength should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. Through discussion, great king, wisdom should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom."

"Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - 'This is difficult to know, great king, by you, a householder dwelling in the confinement of children, enjoying Kāsi sandalwood, wearing garlands, scents, and cosmetics, accepting gold and silver - 'these are Worthy Ones, or these have attained the path of arahantship.' By living together, great king, morality should be known, etc. Through discussion, great king, wisdom should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom."

"These, venerable sir, are my men, thieves and informants, who go having investigated the country. What has first been investigated by them, I afterwards bring to conclusion. Now, venerable sir, having washed off that dust and dirt, well-bathed, well-anointed, with trimmed hair and beard, dressed in white garments, endowed and furnished with the five types of sensual pleasure, they will indulge themselves."

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

"One should not strive everywhere, one should not be another's man;
One should not live in dependence on another, one should not trade in the Dhamma." The second.

3. The Discourse on Reviewing

53. 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 seated reviewing his own many evil unwholesome mental states as abandoned, and many wholesome mental states as having gone to fulfilment through development.

Then the Blessed One, having understood his own many evil unwholesome mental states as abandoned and many wholesome mental states as having gone to fulfilment through development, at that time uttered this inspired utterance -

"It was before, then it was not; it was not before, then it was;
It neither was nor will be, nor is it found at present." The third.

4. The First Discourse on Those of Various Religions

54. 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 ascetics, brahmins and wandering ascetics of various sects were dwelling at Sāvattthī, of different views, of different beliefs, of different preferences, dependent on different views as their support.

There are some ascetics and brahmins who hold such a doctrine and view as this: "The world is eternal, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The world is non-eternal, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "The world is finite, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The world is infinite, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "The soul is the same as the body, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The soul is one thing and the body another, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "The Truth-finder exists after death, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The Truth-finder does not exist after death, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "The Truth-finder both exists and does not exist after death, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain."

They dwell quarrelling, disputing, engaging in contention, wounding each other with verbal daggers - "The teaching is like this, the teaching is not like that; the teaching is not like that, the teaching is like this."

Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattthī for almsfood. Having walked for almsfood in Sāvattthī, after the meal, having returned from their alms round, they 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 -

"Here, venerable sir, many ascetics, brahmins, and wandering ascetics of various sects are dwelling at Sāvattthī, of different views, of different beliefs, of different preferences, dependent on different views as their support.

"There are some ascetics and brahmins who hold such a doctrine and view as this: 'The world is eternal, only this is the truth, anything else is vain,' etc. They are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, they dwell thus - 'The teaching is such, the teaching is not such; the teaching is not such, the teaching is such.'"

"Heterodox wandering ascetics, monks, are blind, without eyes; they do not know benefit, they do not know harm, they do not know the teaching, they do not know what is not the teaching. They, not knowing benefit, not knowing harm, not knowing the teaching, not knowing what is not the teaching, are quarrelling, disputing,

engaging in contention, wounding each other with verbal daggers, they dwell thus - 'The teaching is such, the teaching is not such; the teaching is not such, the teaching is such.'"

"Once in the past, monks, in this very Sāvattihī there was a certain king. Then, monks, that king addressed a certain man - 'Come, my good man, assemble together all those who are blind from birth in Sāvattihī.' 'Yes, Sire,' monks, that man, having assented to that king, having taken all those who were blind from birth in Sāvattihī, approached that king; having approached, he said this to that king - 'They have been assembled for you, Sire, all those who are blind from birth in Sāvattihī.' 'Then, my good man, show an elephant to those blind from birth.' 'Yes, Sire,' monks, that man, having assented to that king, showed an elephant to those blind from birth.

To some of those blind from birth he showed the elephant's head - 'This, blind ones, is an elephant.' To some of those blind from birth he showed the elephant's ear - 'This, blind ones, is an elephant.' To some of those blind from birth he showed the elephant's tusk - 'This, blind ones, is an elephant.' To some of those blind from birth he showed the elephant's trunk - 'This, blind ones, is an elephant.' To some of those blind from birth he showed the elephant's body - 'This, blind ones, is an elephant.' To some of those blind from birth he showed the elephant's foot - 'This, blind ones, is an elephant.' To some of those blind from birth he showed the elephant's thigh - 'This, blind ones, is an elephant.' To some of those blind from birth he showed the elephant's tail - 'This, blind ones, is an elephant.' To some of those blind from birth he showed the elephant's tuft of the tail - 'This, blind ones, is an elephant.'"

Then, monks, that man, having shown the elephant to those blind from birth, approached that king; having approached, he said this to that king - "The elephant has been seen by those blind from birth, Sire; now do as you think fit."

Then, monks, that king approached those blind from birth; having approached, he said this to those blind from birth - "Has the elephant been seen by you, blind ones?" "Yes, Sire, the elephant has been seen by us." "Tell me, blind ones, what is the elephant like?"

Those blind from birth, monks, by whom the elephant's head had been seen, they said thus - "Such, Sire, is an elephant, just as a water-pot."

Those blind from birth, monks, by whom the elephant's ear had been seen, they said thus - "Such, Sire, is an elephant, just as a winnowing basket."

Those blind from birth, monks, by whom the elephant's tusk had been seen, they said thus - "Such, Sire, is an elephant, just as a post."

Those blind from birth, monks, by whom the elephant's trunk had been seen, they said thus - "Such, Sire, is an elephant, just as a plough-beam."

Those blind from birth, monks, by whom the elephant's body had been seen, they said thus - "Such, Sire, is an elephant, just as a granary."

Those blind from birth, monks, by whom the elephant's foot had been seen, they said thus - "Such, Sire, is an elephant, just as a pillar."

Those blind from birth, monks, by whom the elephant's thigh had been seen, they said thus - "Such, Sire, is an elephant, just as a mortar."

Those blind from birth, monks, by whom the elephant's tail had been seen, they said thus - "Such, Sire, is an elephant, just as a pestle."

Those blind from birth, monks, by whom the elephant's tail-tuft had been seen, they said thus - "Such, Sire, is an elephant, just as a broom."

They, saying "Such is an elephant, not such is an elephant; not such is an elephant, such is an elephant," struck each other with their fists. And by that, monks, that king was delighted.

"Just so, monks, heterodox wandering ascetics are blind, without eyes. They do not know benefit, they do not know harm, they do not know the Teaching, they do not know what is not the Teaching. They, not knowing benefit, not knowing harm, not knowing the Teaching, not knowing what is not the Teaching, are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, they dwell thus - 'The teaching is such, the teaching is not such; the teaching is not such, the teaching is such.'"

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

"To these things indeed they cling, some ascetics and brahmins;
Having quarrelled, they dispute, people seeing only one side." The fourth.

5. The Second Discourse on Those of Various Religions

55. 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 ascetics, brahmins and wandering ascetics of various sects were dwelling at Sāvattthī, of different views, of different beliefs, of different preferences, dependent on different views as their support.

There are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are eternal, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are non-eternal, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are both eternal and non-eternal, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are neither eternal nor non-eternal, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are self-made, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are made by another, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are both self-made and made by another, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are neither self-made nor made by another but fortuitously arisen, only this is

the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are eternal, the self and the world, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are non-eternal, the self and the world, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are both eternal and non-eternal, the self and the world, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are neither eternal nor non-eternal, the self and the world, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are self-made, the self and the world, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are made by another, the self and the world, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are both self-made and made by another, the self and the world, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are neither self-made nor made by another but fortuitously arisen, the self and the world, only this is the truth, anything else is vain."

They dwell quarrelling, disputing, engaging in contention, wounding each other with verbal daggers - "The teaching is like this, the teaching is not like that; the teaching is not like that, the teaching is like this."

Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattthī for almsfood. Having walked for almsfood in Sāvattthī, after the meal, having returned from their alms round, they 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 -

"Here, venerable sir, many ascetics, brahmins, and wandering ascetics of various sects are dwelling at Sāvattthī, of different views, of different beliefs, of different preferences, dependent on different views as their support.

"There are some ascetics and brahmins who hold such a doctrine and view as this: 'The self and the world are eternal, only this is the truth, anything else is vain,' etc. They are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, they dwell thus - 'The teaching is such, the teaching is not such; the teaching is not such, the teaching is such.'"

"Heterodox wandering ascetics, monks, are blind, without eyes; they do not know benefit, they do not know harm, they do not know the Teaching, they do not know what is not the Teaching. They, not knowing benefit, not knowing harm, not knowing the Teaching, not knowing what is not the Teaching, are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, they dwell thus - 'The teaching is such, the teaching is not such; the teaching is not such, the teaching is such.'"

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

"To these things indeed they cling, some ascetics and brahmins;
They sink down midway, without reaching the grounding in darkness."The
fifth.

6. The Third Discourse on Those of Various Religions

56. 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 ascetics, brahmins and wandering ascetics of various sects were dwelling at Sāvattthī, of different views, of different beliefs, of different preferences, dependent on different views as their support.

There are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are eternal, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are non-eternal, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are both eternal and non-eternal, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are neither eternal nor non-eternal, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are self-made, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are made by another, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are both self-made and made by another, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "The self and the world are neither self-made nor made by another but fortuitously arisen, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are eternal, the self and the world, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are non-eternal, the self and the world, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are both eternal and non-eternal, the self and the world, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are self-made, the self and the world, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are made by another, the self and the world, only this is the truth, anything else is vain." There are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are both self-made and made by another, the self and the world, only this is the truth, anything else is vain." But there are some ascetics and brahmins who hold such a doctrine and view as this: "Pleasure and pain are neither self-made nor made by another but fortuitously arisen, the self and the world, only this is the truth, anything else is vain."

They dwell quarrelling, disputing, engaging in contention, wounding each other with verbal daggers - "The teaching is like this, the teaching is not like that; the teaching is not like that, the teaching is like this."

Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattthī for almsfood. Having walked for almsfood in Sāvattthī, after the meal, having returned from their alms round, they 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 -

"Here, venerable sir, many ascetics, brahmins, and wandering ascetics of various sects are dwelling at Sāvattthī, of different views, of different beliefs, of different preferences, dependent on different views as their support.

"There are some ascetics and brahmins who hold such a doctrine and view as this: 'The self and the world are eternal, only this is the truth, anything else is vain.' Etc. They are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, they dwell thus - 'The teaching is such, the teaching is not such; the teaching is not such, the teaching is such.'"

"Heterodox wandering ascetics, monks, are blind, without eyes. They do not know benefit, they do not know harm, they do not know the Teaching, they do not know what is not the Teaching. They, not knowing benefit, not knowing harm, not knowing the Teaching, not knowing what is not the Teaching, are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, they dwell thus - 'The teaching is such, the teaching is not such; the teaching is not such, the teaching is such.'"

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

"This generation is devoted to I-making, connected with the making of another;
Some did not directly know this, they did not see it as a dart.

"But for one who sees this dart beforehand;
For him there is no 'I am doing';
For him there is no 'another is doing'.

"This generation is possessed by conceit, bound by the knot of conceit, fettered by conceit;
With vehement talk about views, they do not pass beyond the round of rebirths." The sixth.

7. The Discourse to Subhūti

57. 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 Subhūti was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, having attained concentration without applied thought.

The Blessed One saw the Venerable Subhūti seated not far away, folding his legs crosswise, directing his body upright, attained to concentration without applied thought.

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

"For whom applied thoughts are scattered,
Internally well-assigned without remainder;
Having passed beyond attachment, not perceiving material forms,
Gone beyond the four bonds, he surely never comes again." The seventh.

8. The Discourse on the Courtesan

58. 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 in Rājagaha two guilds were filled with lust for a certain courtesan, with minds bound to her; quarrelling, disputing, engaging in contention, they attack one another with fists, attack with clods, attack with sticks, attack with knives. They there undergo death and suffering like death.

Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Rājagaha for almsfood. Having walked for almsfood in Rājagaha, after the meal, having returned from their alms round, they 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 -

"Here, venerable sir, in Rājagaha two guilds are filled with lust for a certain courtesan, with minds bound to her; quarrelling, disputing, engaging in contention, they attack one another with fists, attack with clods, attack with sticks, attack with knives. They there undergo death and suffering like death."

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

"What has been attained and what is to be attained, both of these are strewn with dust, for one who is afflicted and follows the training. Those for whom training is the essence, moral rules and austerities, life, holy life, with attendance as the essence - this is one extreme. And those who speak thus - 'There is no fault in sensual pleasures' - this is the second extreme. Thus these two extremes increase the cemetery; the cemeteries increase views. Not having directly known these two extremes, some lag behind, some run beyond. But those who, having directly known them, were not therein, and by that did not conceive - for them there is no round of rebirths to be declared." The eighth.

9. The Discourse on Running Past

59. 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 seated in the open air in the darkness of the night, while oil lamps were burning.

Now at that time many moths were falling headlong into those oil lamps, coming to calamity, coming to disaster, coming to calamity and disaster. The Blessed One saw

those many moths falling headlong into those oil lamps, coming to calamity, coming to disaster, coming to calamity and disaster.

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

"They run past and do not reach the core,
They develop new and new bondage;
Like moths they fall into the flame,
Some are settled in what is seen and heard." The ninth.

10. The Discourse on Arising

60. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Ānanda 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 -

"As long as, venerable sir, Truth-finders do not arise in the world, Worthy Ones, Perfectly Enlightened Ones, for so long heterodox wandering ascetics are honoured, respected, revered, venerated, esteemed, obtainers of the requisites of robes, almsfood, lodging and medicine for the sick. But when, venerable sir, Truth-finders arise in the world, Worthy Ones, Perfectly Enlightened Ones, then 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. Now the Blessed One himself, venerable sir, is honoured, respected, revered, venerated, esteemed, an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick, and the community of monks too."

"So it is, Ānanda, as long as, Ānanda, Truth-finders do not arise in the world, Worthy Ones, Perfectly Enlightened Ones, for so long heterodox wandering ascetics are honoured, respected, revered, venerated, esteemed, obtainers of the requisites of robes, almsfood, lodging and medicine for the sick. But when, Ānanda, Truth-finders arise in the world, Worthy Ones, Perfectly Enlightened Ones, then 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. Now the Truth-finder himself is honoured, respected, revered, venerated, esteemed, an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick, and the community of monks too."

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

"That worm shines for so long,
As long as the light-bringer does not rise;
When the sun has risen,
Its radiance is destroyed and it shines not.

"So is the shining of the rationalists,
As long as Perfectly Enlightened Ones do not arise in the world;
The rationalists are not purified nor their disciples,

Those of wrong view are not freed from suffering."The tenth.

Its summary:

Life-span, matted-hair ascetics, observation, three sectarians, Subhūti;
The courtesan, Upā is the ninth, they arise and these are ten.

The Chapter on the Blind from Birth is concluded as sixth.



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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