

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)

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[Ud 7, PTS 74-79]



PaliVerse

5. The Collection of Minor Texts

03. The Inspired Utterances

7. The Minor Chapter

1. The First Discourse on *Lakuṇḍaka Bhaddiya*

61. 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 instructing, encouraging, inspiring, and gladdening the Venerable Lakuṇḍakabhaddiyo with a talk on the Teaching in many ways.

Then, as the Venerable Lakuṇḍakabhaddiyo was being instructed, encouraged, inspired, and gladdened by the Venerable Sāriputta with a talk on the Teaching in many ways, his mind was liberated from the mental corruptions by non-clinging.

The Blessed One saw the Venerable Lakuṇḍakabhaddiyo being instructed, encouraged, inspired, and gladdened by the Venerable Sāriputta with a talk on the Teaching in many ways, his mind liberated from the mental corruptions by non-clinging.

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

"Above, below, everywhere free, not observing 'this I am';
Thus liberated, he crossed over the flood, never crossed before, for non-rebirth." The first.

2. The Second Discourse on *Lakuṇḍaka Bhaddiya*

62. 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, imagining the Venerable Lakuṇḍakabhaddiyo to be a trainee, was instructing, encouraging, inspiring, and gladdening him exceedingly with a talk on the Teaching in many ways.

The Blessed One saw the Venerable Sāriputta, imagining the Venerable Lakuṇḍakabhaddiyo to be a trainee, instructing, encouraging, inspiring, and gladdening him exceedingly with a talk on the Teaching in many ways.

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

"He has cut off the round of rebirths, has reached the desireless, the dried-up stream does not flow;
The cut-off round of rebirths does not turn, this itself is the end of suffering."
The second.

3. The First Discourse on Beings

63. 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 people of Sāvattthī for the most part were attached to sensual pleasures for a protracted time, lustful, greedy, bound, infatuated, immersed, become intoxicated, dwelling in sensual pleasures.

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, the people of Sāvattthī for the most part are attached to sensual pleasures for a protracted time, lustful, greedy, bound, infatuated, immersed, become intoxicated, dwelling in sensual pleasures."

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

"Attached to sensual pleasures, attached by attachment to sensual pleasures,
Not seeing the fault in the fetter;
For surely those attached by attachment to fetters,
Would never cross the flood, vast and great." The third.

4. The Second Discourse on Beings

64. 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 people of Sāvattthī for the most part were attached to sensual pleasures, lustful, greedy, bound, infatuated, immersed, blinded, become intoxicated, dwelling in sensual pleasures.

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood. The Blessed One saw those people of Sāvattthī for the most part attached to sensual pleasures, lustful, greedy, bound, infatuated, immersed, blinded, become intoxicated, dwelling in sensual pleasures.

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

"Blinded by sensual pleasures, covered by a net, veiled by the veil of craving;
Bound by the kinsman of the heedless, like fish in the mouth of a trap;
They follow ageing and death, like a milk-sucking calf its mother." The fourth.

5. Another Discourse on Lakuṇḍaka Bhaddiya

65. 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 Lakuṇḍakabhaddiyo, following closely behind several monks, approached the Blessed One.

The Blessed One saw the Venerable Lakuṇḍakabhaddiyo coming from afar, following closely behind several monks, ugly, unsightly, stunted, one who was for the most part despised by the monks. Having seen them, he addressed the monks -

"Do you see, monks, this monk coming from afar, following closely behind several monks, ugly, unsightly, stunted, one who is for the most part despised by the monks?" "Yes, venerable sir."

"This monk, monks, is of great supernormal power, of great might. And there is no attainment easy to obtain that has not been previously attained by that monk. That unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness, in this very life, having realised by direct knowledge himself, having attained, he dwells."

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

'Faultless, with white covering, with one spoke, the chariot rolls on;
See the one coming free from trouble, with stream cut off, unfettered." The fifth.

6. The Discourse on the Elimination of Craving

66. 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 Aññāsikoṇḍañña was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, reviewing liberation through the elimination of craving.

The Blessed One saw the Venerable Aññāsikoṇḍañña seated not far away, folding his legs crosswise, directing his body upright, reviewing liberation through the elimination of craving.

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

"For whom there is no root, no ground, no leaves, whence a creeper;
That wise one freed from bondage, who is worthy to blame him;
Even the gods praise him, he is praised even by Brahmā." The sixth.

7. The Discourse on the Elimination of Obsession

67. 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 abandoning of the terms of obsession-perception.

Then the Blessed One, having understood his own abandoning of the terms of obsession-perception, at that time uttered this inspired utterance -

"For whom there are no obsessions and presence,
Who has passed beyond the chain and the cross-bar;
That sage, free from craving, walking about,
Even the world with its gods does not despise." The seventh.

8. The Discourse on Kaccāna

68. 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 Mahākaccāna was seated not far from the Blessed One, folding his legs crosswise, directing his body

upright, with mindfulness of the body internally well established in front of him.

The Blessed One saw the Venerable Mahākaccāna seated not far away, folding his legs crosswise, directing his body upright, with mindfulness of the body internally well established in front of him.

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

"For whom there would be mindfulness always,
Mindfulness of the body constantly established;
'It would not be, and it would not be mine;
It will not be, and it will not be mine';
Dwelling progressively therein, he
In due time would cross over attachment." The eighth.

9. The Discourse on the Well

69. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Mallas together with a large Community of monks, and arrived at a brahmin village of the Mallas named Thūṇa. The brahmin householders of Thūṇa heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Mallas together with a large Community of monks, has arrived at Thūṇa." They filled the well with grass and chaff up to the brim - "May those shavelings, those petty ascetics, not drink the drinking water."

Then the Blessed One, having turned aside from the road, approached a tree-root; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the Venerable Ānanda - "Come now, Ānanda, bring me drinking water from that well."

When this was said, the Venerable Ānanda said this to the Blessed One - "Just now, venerable sir, that well has been filled by the brahmin householders of Thūṇa with grass and chaff up to the brim - 'May those shavelings, those petty ascetics, not drink the drinking water.'"

For the second time, etc. For the third time the Blessed One addressed the Venerable Ānanda - "Come now, Ānanda, bring me drinking water from that well." "Yes, venerable sir," the Venerable Ānanda replied to the Blessed One, and taking the bowl, he approached that well. Then that well, as the Venerable Ānanda approached, having ejected all that grass and chaff from its mouth, stood, methinks, filled to the brim with clear, undisturbed, very pure water, overflowing.

Then this occurred to the Venerable Ānanda: "Wonderful indeed, friend, marvellous indeed, friend, is the great supernormal power and great majesty of the Truth-finder! For this well, as I approached, having ejected all that grass and chaff from its mouth, stood, methinks, filled to the brim with clear, undisturbed, very pure water, overflowing." Having taken drinking water with the bowl, he approached the Blessed One; having approached, he said this to the Blessed One - "Wonderful, venerable sir, marvellous, venerable sir, is the great supernormal power and great majesty of the Truth-finder! For this well, venerable sir, as I approached, having ejected all that

grass and chaff from its mouth, stood, methinks, filled to the brim with clear, undisturbed, very pure water, overflowing. Let the Blessed One drink the drinking water, let the Fortunate One drink the drinking water."

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

"What would one do with a well,
If waters were always available;
Having cut craving at the root,
Why should one wander in quest of anything?" The ninth.

10. The Discourse on Utena

70. Thus have I heard - On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Now at that time, while King Udena had gone to the pleasure grove, the inner palace was burnt, and five hundred women had died, headed by Sāmāvatī.

Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Kosambī for almsfood. Having walked for almsfood in Kosambī, 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, while King Udena had gone to the pleasure grove, the inner palace was burnt, and five hundred women have died, headed by Sāmāvatī. What is the destination, venerable sir, what is the future life of those female lay followers?"

"There are here, monks, female lay followers who are stream-enterers, there are once-returners, there are non-returners. All those female lay followers, monks, have died not without fruit."

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

"The world is bound by delusion, it appears as if capable;
The fool is bound by clinging, surrounded by darkness;
It appears as if eternal, for one who sees there is nothing." The tenth.

Its summary:

Two on Bhaddiya and two on beings, Lakuṇḍaka, the elimination of craving;
The elimination of obsession and Kaccāna, the well and Udena.

The Minor Chapter is concluded as seventh.



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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