

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)

8. The Chapter on the Pāṭali Villagers (8. Pāṭaligāmiyavaggo)

[Ud 8, PTS 80-94]



PaliVerse

5. The Collection of Minor Texts

03. The Inspired Utterances

8. The Chapter on the Pāṭali Villagers

1. The First Discourse Connected with Nibbāna

71. 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 instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with Nibbāna. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined.

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

"There is, monks, that plane, where there is neither earth, nor water, nor fire, nor air, nor the plane of infinite space, nor the plane of infinite consciousness, nor the plane of nothingness, nor the plane of neither-perception-nor-non-perception, nor this world, nor the world beyond, nor both moon and sun. There too I, monks, say there is neither coming, nor going, nor presence, nor passing away, nor rebirth; without support, without occurrence, without object is this indeed. This itself is the end of suffering." The first.

2. The Second Discourse Connected with Nibbāna

72. 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 instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with Nibbāna. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined.

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

"Difficult to see is the unbent by name, for the truth is not easy to see;
Craving is penetrated for one who knows, for one who sees there is nothing."
The second.

3. The Third Discourse Connected with Nibbāna

73. 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 instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching

connected with Nibbāna. And those monks there, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined.

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

"There is, monks, the unborn, the not become, the unmade, the unconditioned. If, monks, there were not this unborn, not become, unmade, unconditioned, no escape from what is born, become, made, conditioned would be evident here. But because, monks, there is the unborn, the not become, the unmade, the unconditioned, therefore escape from what is born, become, made, conditioned is evident." The third.

4. The Fourth Discourse Connected with Nibbāna

74. 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 instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with Nibbāna. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined.

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

"For one who is dependent there is wavering, for one who is independent there is no wavering. When there is no wavering there is tranquillity, when there is tranquillity there is no inclination. When there is no inclination there is no coming and going. When there is no coming and going there is no passing away and rebirth. When there is no passing away and rebirth there is neither here nor beyond nor in between the two. This itself is the end of suffering." The fourth.

5. The Discourse on Cunda

75. 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 Pāvā. There the Blessed One stayed at Pāvā in the mango grove of Cunda, the smith's son.

Cunda, the smith's son, heard - "The Blessed One, it is said, wandering on a journey among the Mallas together with a large Community of monks, has arrived at Pāvā and is staying at Pāvā in my mango grove." Then Cunda, the smith's son, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. The Blessed One instructed, encouraged, inspired, and gladdened Cunda, the smith's son, seated to one side with a talk on the Teaching. Then Cunda, the smith's son, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, said this to the Blessed One - "May the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence.

Then Cunda, the smith's son, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on

his right, and departed. Then Cunda, the smith's son, after that night had passed, having had superior solid and soft food prepared at his own dwelling, and an abundance of sūkaramaddava, announced the time to the Blessed One - "It is time, venerable sir, the meal is ready."

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, together with the Community of monks, approached the dwelling of Cunda, the smith's son; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed Cunda, the smith's son - "Cunda, serve me with the sūkaramaddava that has been prepared. But serve the Community of monks with the other solid and soft food that has been prepared." "Yes, venerable sir," Cunda, the smith's son, having replied to the Blessed One, served the Blessed One with the sūkaramaddava that had been prepared; and he served the Community of monks with the other solid and soft food that had been prepared.

Then the Blessed One addressed Cunda, the smith's son - "Cunda, bury in a pit whatever sūkaramaddava is left over. I do not see anyone, Cunda, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, by whom that, when eaten, would be properly digested, except by the Truth-finder." "Yes, venerable sir," Cunda, the smith's son, having replied to the Blessed One, buried in a pit the sūkaramaddava that was left over, and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. The Blessed One, having instructed, encouraged, inspired, and gladdened Cunda, the smith's son, seated to one side with a talk on the Teaching, rose from his seat and departed.

Then a severe illness arose in the Blessed One who had finished eating the meal of Cunda, the smith's son. Bloody diarrhoea with painful feelings occurring, bordering on death. There the Blessed One endured them, mindful and fully aware, without being distressed. Then the Blessed One addressed the Venerable Ānanda - "Come, Ānanda, let us approach Kusinārā." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One.

"Having eaten the meal of Cunda, the smith's son, thus have I heard;
The wise one experienced an illness, severe, bordering on death.

"And having eaten the sūkaramaddava, a severe illness arose in the Teacher;
Being purged, the Blessed One said, 'I am going to the city of Kusinārā.'"

Then the Blessed One, having turned aside from the road, approached a certain tree-root; having approached, he addressed the Venerable Ānanda - "Come now, Ānanda, prepare for me the double robe folded in four; I am tired, Ānanda, I will sit down." "Yes, venerable sir," the Venerable Ānanda replied to the Blessed One and prepared the double robe folded in four. The Blessed One sat down on the prepared seat. Having sat down, the Blessed One addressed the Venerable Ānanda - "Come now, Ānanda, bring me drinking water; I am thirsty, Ānanda, I will drink."

When this was said, the Venerable Ānanda said this to the Blessed One - "Just now, venerable sir, about five hundred carts have passed by. That water cut up by the wheels flows shallow, stirred up, and muddy. This, venerable sir, is the Kukuṭṭhā river

not far away, with clear water, with sweet water, with cool water, with pure water, with good fords, delightful. Here the Blessed One will drink drinking water and will cool his limbs."

For the second time, etc. For the third time the Blessed One addressed the Venerable Ānanda - "Come now, Ānanda, bring me drinking water; I am thirsty, Ānanda, I will drink." "Yes, venerable sir," the Venerable Ānanda replied to the Blessed One, and taking the bowl, he approached that river. Then that river, which had been cut up by the wheels, shallow, stirred up, and muddy, flowing, when the Venerable Ānanda approached, flowed clear, very pure, and undisturbed.

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 river, which had been cut up by the wheels, shallow, stirred up, and muddy, flowing, when I approached, flows clear, very pure, and undisturbed." 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, venerable sir, river, which had been cut up by the wheels, shallow, stirred up, and muddy, flowing, when I approached, flows clear, very pure, and undisturbed. Let the Blessed One drink the drinking water, let the Fortunate One drink the drinking water."

Then the Blessed One drank the drinking water. Then the Blessed One together with a large Community of monks approached the river Kukuṭṭhā; having approached, having plunged into the river Kukuṭṭhā, having bathed and drunk, having come out, he approached the mango grove; having approached, he addressed the Venerable Cundaka - "Come now, Cundaka, prepare for me the double robe folded in four; I am tired, Cundaka, I will lie down." "Yes, venerable sir," the Venerable Cundaka replied to the Blessed One and prepared the double robe folded in four. Then the Blessed One lay down in the lion's posture on his right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising. But the Venerable Cundaka sat down right there in front of the Blessed One.

"Having gone, the Buddha, to the river Kukuṭṭhā,
With clear water, with sweet water, very pure;
The Teacher plunged in, with very wearied form,
The Truth-finder, incomparable here in the world.

"Having bathed and drunk, the Teacher came up,
Honoured in the midst of the group of monks;
The Teacher, the proclaimer, the Blessed One here in the Teaching,
The great sage approached the mango grove;
He addressed the monk named Cundaka,
'Spread out for me the fourfold covering to lie down.'

"Thus urged by the one of developed self, Cunda,
Spread out the fourfold covering very quickly;
The Teacher lay down, with very wearied form,
And Cunda too sat down there at the front."

Then the Blessed One addressed the Venerable Ānanda - "Now, Ānanda, someone might cause regret to Cunda, the smith's son - 'It is a loss for you, friend Cunda, it is ill-gained for you, that the Truth-finder, having eaten your last almsfood, attained final Nibbāna.' Ānanda, the regret of Cunda, the smith's son, should be removed thus -

"It is a gain for you, friend Cunda, it is well-gained for you, that the Truth-finder, having eaten your last almsfood, attained final Nibbāna. Face to face with the Blessed One I heard this, friend Cunda, face to face I received it - these two almsfoods are of equal fruit, of equal result, far greater in fruit and far greater in benefit than other almsfoods. Which two? The almsfood having eaten which the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and the almsfood having eaten which he attains final Nibbāna through the Nibbāna element without residue of clinging. These two almsfoods are of equal fruit, of equal result, far greater in fruit and far greater in benefit than other almsfoods.

"Action conducive to life has been accumulated by the Venerable Cunda, the smith's son, action conducive to beauty has been accumulated by the Venerable Cunda, the smith's son, action conducive to happiness has been accumulated by the Venerable Cunda, the smith's son, action conducive to heaven has been accumulated by the Venerable Cunda, the smith's son, action conducive to fame has been accumulated by the Venerable Cunda, the smith's son, action conducive to authority has been accumulated by the Venerable Cunda, the smith's son.' Ānanda, the regret of Cunda, the smith's son, should be removed thus."

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

"For one who gives, merit increases,
For one who is self-controlled, enmity is not accumulated;
The skilful one abandons evil,
Through the elimination of lust, hate, and delusion, one is quenched."The fifth.

6. The Discourse on the Pāṭali Villager

76. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Magadhans together with a large Community of monks, and arrived at Pāṭaligāma. The lay followers of Pāṭaligāma heard - "The Blessed One, it is said, wandering on a journey among the Magadhans together with a large Community of monks, has arrived at Pāṭaligāma." Then the lay followers of Pāṭaligāma approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the lay followers of Pāṭaligāma said this to the Blessed One - "May the Blessed One consent to the rest-house for us, venerable sir." The Blessed One consented by silence.

Then the lay followers of Pāṭaligāma, having learned of the Blessed One's acceptance, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and approached the rest-house; having approached, they completely spread the rest-house with coverings, prepared seats, set up a water jar, and lit an oil lamp, then approached the Blessed One; having approached, they

paid respect to the Blessed One and stood to one side. Standing to one side, the lay followers of Pāṭaligāma said this to the Blessed One - "The rest-house is completely spread with coverings, venerable sir; seats have been prepared; a water jar has been set up, an oil lamp has been lit. Now let the Blessed One do as he thinks fit, venerable sir."

Then the Blessed One, having dressed, taking his bowl and robe, together with the Community of monks, approached the rest-house; having approached, having washed his feet, he entered the rest-house and sat down leaning against the middle pillar, facing east. The Community of monks too, having washed their feet, entered the rest-house and sat down leaning against the western wall, facing east, with the Blessed One in front. The lay followers of Pāṭaligāma too, having washed their feet, entered the rest-house and sat down leaning against the eastern wall, facing west, with the Blessed One in front. Then the Blessed One addressed the lay followers of Pāṭaligāma -

"Householders, there are these five dangers of being immoral, of failure in morality. Which five? Here, householders, one who is immoral, failing in morality, because of heedlessness undergoes great loss of wealth. This is the first danger of being immoral, of failure in morality.

"Furthermore, householders, a bad reputation arises for one who is immoral, failing in morality. This is the second danger of being immoral, of failure in morality.

"Furthermore, householders, one who is immoral, failing in morality, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches unconfident, downcast. This is the third danger of being immoral, of failure in morality.

"Furthermore, householders, one who is immoral, failing in morality, dies deluded. This is the fourth danger of being immoral, of failure in morality.

"Furthermore, householders, one who is immoral, failing in morality, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This is the fifth danger of being immoral, of failure in morality. These, householders, are the five dangers of being immoral, of failure in morality.

"Householders, there are these five benefits of being moral, of accomplishment in morality. Which five? Here, householders, one who is moral, accomplished in morality, because of diligence attains a great mass of wealth. This is the first benefit of being moral, of accomplishment in morality.

"Furthermore, householders, a good reputation arises for one who is moral, accomplished in morality. This is the second benefit of being moral, of accomplishment in morality.

"Furthermore, householders, one who is moral, accomplished in morality, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches confident, unabashed. This is the third benefit of being moral, of accomplishment in morality.

"Furthermore, householders, one who is moral, accomplished in morality, dies undeluded. This is the fourth benefit of being moral, of accomplishment in morality.

"Furthermore, householders, one who is moral, accomplished in morality, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. This is the fifth benefit of being moral, of accomplishment in morality. These, householders, are the five benefits of being moral, of accomplishment in morality."

Then the Blessed One, having instructed, encouraged, inspired, and gladdened the lay followers of Pāṭaligāma with a talk on the Teaching for much of the night, dismissed them - "The night has passed, householders; now do as you think fit." Then the lay followers of Pāṭaligāma, having delighted in and given thanks for what the Blessed One had said, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and departed. Then the Blessed One, when the lay followers of Pāṭaligāma had recently departed, entered the empty house.

Now at that time Sunidha and Vassakāra, the chief ministers of Magadha, were building a city at Pāṭaligāma to obstruct the Vajjis. Now at that time many deities, in their thousands, were taking possession of sites at Pāṭaligāma. In whatever region influential deities take possession of sites, there the minds of influential kings and royal ministers incline to build dwellings. In whatever region middling deities take possession of sites, there the minds of middling kings and royal ministers incline to build dwellings. In whatever region inferior deities take possession of sites, there the minds of inferior kings and royal ministers incline to build dwellings.

The Blessed One saw with the divine eye, which is pure and surpasses the human, those deities, in their thousands upon thousands, taking possession of sites at Pāṭaligāma. In whatever region influential deities take possession of sites, there the minds of influential kings and royal ministers incline to build dwellings. In whatever region middling deities take possession of sites, there the minds of middling kings and royal ministers incline to build dwellings. In whatever region inferior deities take possession of sites, there the minds of inferior kings and royal ministers incline to build dwellings. Then the Blessed One, having risen towards the break of dawn, addressed the Venerable Ānanda -

"Who, Ānanda, is building a city at Pāṭaligāma?" "Sunidha and Vassakāra, venerable sir, the chief ministers of Magadha, are building a city at Pāṭaligāma to obstruct the Vajjis." "Just as if, Ānanda, having consulted with the gods of the Tāvātimsa heaven; just so, Ānanda, Sunidha and Vassakāra, the chief ministers of Magadha, are building a city at Pāṭaligāma to obstruct the Vajjis. Here, Ānanda, I saw with the divine eye, which is pure and surpasses the human, many deities, in their thousands upon thousands, taking possession of sites at Pāṭaligāma. In whatever region influential deities take possession of sites, there the minds of influential kings and royal ministers incline to build dwellings. In whatever region middling deities take possession of sites, there the minds of middling kings and royal ministers incline to build dwellings. In whatever region inferior deities take possession of sites, there the minds of inferior kings and royal ministers incline to build dwellings. As far as,

Ānanda, the noble realm extends, as far as trade extends, this will be the chief city, Pāṭaliputta, a place for the opening of packages. For Pāṭaliputta, Ānanda, there will be three dangers - from fire or from water or from breaking of alliance."

Then Sunidha and Vassakāra, the chief ministers of Magadha, approached the Blessed One; having approached, they exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, they stood to one side. Standing to one side, Sunidha and Vassakāra, the chief ministers of Magadha, said this to the Blessed One - "May Master Gotama consent to accept a meal from us today together with the Community of monks." The Blessed One consented by silence.

Then Sunidha and Vassakāra, the chief ministers of Magadha, having learned of the Blessed One's acceptance, approached their own public rest-house; having approached, they had superior solid and soft food prepared at their own public rest-house and announced the time to the Blessed One - "It is time, Master Gotama, the meal is ready."

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, together with the Community of monks, approached the public rest-house of Sunidha and Vassakāra, the chief ministers of Magadha; having approached, he sat down on the prepared seat. Then Sunidha and Vassakāra, the chief ministers of Magadha, with their own hands satisfied and served the Community of monks headed by the Buddha with superior solid and soft food.

Then Sunidha and Vassakāra, the chief ministers of Magadha, when the Blessed One had finished eating and had removed his hand from the bowl, having taken a certain low seat, sat down to one side. When Sunidha and Vassakāra, the chief ministers of Magadha, were seated to one side, the Blessed One gave thanks with these verses:

"In whatever region one of wise birth makes his dwelling,
Having fed the virtuous here, the restrained ones living the holy life,

Whatever deities are there, to them he should dedicate the offering;
They, being venerated, venerate him; being honoured, they honour him.

Therefore they have compassion for him, as a mother for her own son;
A man favoured by deities always sees good fortune."

Then the Blessed One, having given thanks to Sunidha and Vassakāra, the chief ministers of Magadha, with these verses, rose from his seat and departed.

Now at that time Sunidha and Vassakāra, the chief ministers of Magadha, were following closely behind the Blessed One - "By whichever door the ascetic Gotama will depart today, that will be named the Gotama Door. By whichever ford he will cross the river Ganges, that will be named the Gotama Ford."

Then by whichever door the Blessed One departed, that was named the Gotama Door. Then the Blessed One went to the river Ganges. Now at that time the river Ganges was full, level to the brim, so that a crow could drink from it. Some people were seeking a boat, some were seeking a raft, some were binding together a float, wishing to go from the near shore to the far shore. Then the Blessed One - just as a

strong man might extend his bent arm or bend his extended arm, even so - having vanished from the near shore of the river Ganges, appeared on the far shore together with the Community of monks.

The Blessed One saw those people, some seeking a boat, some seeking a raft, some binding together a float, wishing to go from the near shore to the far shore.

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

"Those who cross the ocean, the flowing stream,
Having made a bridge, leaving behind the pools;
While people bind together a raft,
The wise have crossed over." The sixth.

7. The Discourse on the Crossroads

77. Thus have I heard - On one occasion the Blessed One was travelling on a highway among the Kosalans with the Venerable Nāgasamāla as his attendant monk. The Venerable Nāgasamāla saw a crossing of roads on the way. Having seen the Blessed One, he said this - "This, venerable sir, is the Blessed One's path; let us go by this." When this was said, the Blessed One said this to the Venerable Nāgasamāla - "This, Nāgasamāla, is the path; let us go by this."

For the second time, etc. For the third time the Venerable Nāgasamāla said this to the Blessed One - "This, venerable sir, is the Blessed One's path; let us go by this." For the third time the Blessed One said this to the Venerable Nāgasamāla - "This, Nāgasamāla, is the path; let us go by this." Then the Venerable Nāgasamāla, having placed the Blessed One's bowl and robes right there on the ground, departed - "This, venerable sir, is the Blessed One's bowl and robes."

Then as the Venerable Nāgasamāla was going by that path, thieves came out on the road and beat him with their hands and feet, broke his bowl, and tore his double robe. Then the Venerable Nāgasamāla, with his bowl broken and his double robe torn, 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 Nāgasamāla said this to the Blessed One - "Here, venerable sir, as I was going by that path, thieves came out on the road and beat me with their hands and feet, broke my bowl, and tore my double robe."

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

"Walking together, dwelling as one,
One who has attained the highest knowledge, mixed with another person;
The wise one abandons the evil one,
Like a heron that drinks milk abandons the water." The seventh.

8. The Discourse to Visākhā

78. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Now at that time Visākhā, Migāra's mother's granddaughter had died, dear and agreeable. Then Visākhā, Migāra's mother, with wet clothes and wet hair, during the day, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Visākhā, Migāra's mother, seated to one side, the Blessed One said this -

"Well now, from where are you coming, Visākhā, with wet clothes and wet hair, having come here in the middle of the day?" "My granddaughter, venerable sir, dear and agreeable, has died. Therefore I have come here with wet clothes and wet hair in the middle of the day." "Would you wish, Visākhā, to have as many sons and grandsons as there are people in Sāvattthī?" "I would wish, Blessed One, to have as many sons and grandsons as there are people in Sāvattthī."

"But how many people, Visākhā, die daily in Sāvattthī?" "Even ten people, venerable sir, die daily in Sāvattthī; even nine, venerable sir... even eight, venerable sir... even seven, venerable sir... even six, venerable sir... even five, venerable sir... even four, venerable sir... even three, venerable sir... even two people, venerable sir, die daily in Sāvattthī. Even one person, venerable sir, dies daily in Sāvattthī. Sāvattthī is not devoid, venerable sir, of people dying."

"What do you think, Visākhā, would you ever at any time be without wet clothes or without wet hair?" "No, Venerable Sir. Enough for me, venerable sir, with so many sons and grandsons."

"For those, Visākhā, who have a hundred dear ones, there are a hundred sufferings; for those who have ninety dear ones, there are ninety sufferings; for those who have eighty dear ones, there are eighty sufferings; for those who have seventy dear ones, there are seventy sufferings; for those who have sixty dear ones, there are sixty sufferings; for those who have fifty dear ones, there are fifty sufferings; for those who have forty dear ones, there are forty sufferings; for those who have thirty dear ones, there are thirty sufferings; for those who have twenty dear ones, there are twenty sufferings; for those who have ten dear ones, there are ten sufferings; for those who have nine dear ones, there are nine sufferings; for those who have eight dear ones, there are eight sufferings; for those who have seven dear ones, there are seven sufferings; for those who have six dear ones, there are six sufferings; for those who have five dear ones, there are five sufferings; for those who have four dear ones, there are four sufferings; for those who have three dear ones, there are three sufferings; for those who have two dear ones, there are two sufferings; for those who have one dear one, there is one suffering; for those who have no dear one, there is no suffering - they are free from sorrow, stainless, without anguish, I say."

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

"Whatever sorrows or lamentations,
And sufferings of many kinds in the world;
These arise dependent on what is dear,
When what is dear is absent, these do not exist.

"Therefore those are happy, free from sorrow,

For whom there is nothing dear anywhere in the world;
Therefore one desiring the sorrowless, the stainless,
Should not make anything dear anywhere in the world." The eighth.

9. The First Discourse on Dabba

79. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the Venerable Dabba the Mallian 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 Dabba the Mallian said this to the Blessed One - "Now is the time for my final Nibbāna, Fortunate One." "Now do as you think fit, Dabba."

Then the Venerable Dabba the Mallian, having risen from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, rose up into the sky, sat cross-legged in the air, in the atmosphere, attained the heat element, emerged from it, and attained final Nibbāna.

Then, of the Venerable Dabba the Mallian who had risen up into the sky, sat cross-legged in the air, in the atmosphere, attained the heat element, emerged from it, and attained final Nibbāna, as his body was burning and blazing, neither ashes appeared nor soot. Just as when ghee or oil is burning and blazing, neither ashes appear nor soot; just so, of the Venerable Dabba the Mallian who had risen up into the sky, sat cross-legged in the air, in the atmosphere, attained the heat element, emerged from it, and attained final Nibbāna, as his body was burning and blazing, neither ashes appeared nor soot.

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

"The body broke up, perception ceased,
All feelings became cool;
Activities were appeased,
Consciousness came to an end." The ninth.

10. The Second Discourse on Dabba

80. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Of Dabba the Mallian, monks, who had risen up into the sky, sat cross-legged in the air, in the atmosphere, attained the heat element, emerged from it, and attained final Nibbāna, as his body was burning and blazing, neither ashes appeared nor soot. Just as when ghee or oil is burning and blazing, neither ashes appear nor soot; just so, monks, of Dabba the Mallian who had risen up into the sky, sat cross-legged in the air, in the atmosphere, attained the heat element, emerged from it, and attained final Nibbāna, as his body was burning and blazing, neither ashes appeared nor soot."

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

"Just as of a blazing fire struck by an iron hammer,
Gradually subsiding, the destination is not known.

So too for those rightly liberated, who have crossed over the flood of sensual
bondage;
There is no destination to be declared for those who have attained
unshakeable happiness." The tenth.

The Chapter on the Pāṭaligāma Dwellers is the eighth.

Its summary:

Four on Nibbāna are spoken, Cunda, on Pāṭaligāma;
Crossing of roads and Visākhā, together with Dabba - these are ten.

Summary of the chapters in the Udāna:

This first chapter is the excellent Bodhi, this second chapter is Mucalinda;
The excellent Nandaka chapter is the third, and the excellent Meghiya chapter
is the fourth.

The excellent fifth chapter here is Soṇa, the excellent sixth chapter is the blind
from birth;
The excellent seventh chapter is Cūḷa, and the Pāṭaligāma is the eighth
chapter.

Eighty excellent discourses complete, these eight chapters well divided;
Shown by the one with vision, the spotless one, surely this they call the Udāna.

The Udāna Pāṭi is concluded.



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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