

A GUIDE TO THE UDĀNA

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The synopses provided in this guide are based on John Ireland's *The Udāna and the Itivuttaka* (1997) as published by the Buddhist Publication Society and assume the preferred interpretations therein. Each sutta outlined in this guide ends in an omitted "inspired utterance" originally composed in verse, with several containing a second *udāna* in the middle of the sutta, the interpretations or summations of which lie outside the scope of this guide.

1. The Bodhi Tree (Bodhivagga)

1.1 The Bodhi Tree 1 (Paṭhamabodhi Sutta)

The Buddha expounds causal development from ignorance explicitly after attaining enlightenment under the Bodhi Tree in Uruvelā. This is the first of three *udānas* on Interdependent Origination.

1.2 The Bodhi Tree 2 (Dutiyabodhi Sutta)

The cessation of suffering by means of the cessation of ignorance is explained following the progression to suffering outlined in Ud 1.1. The Buddha indicates that wisdom leads to knowledge of the utter destruction of conditions.

1.3 The Bodhi Tree 3 (Tatiyabodhi Sutta)

The progression from ignorance to suffering and their cessation (as stated in Ud 1.1-1.2) are re-explained.

1.4 The Banyan Tree (Nigrodha Sutta)

While the Buddha is residing beside the river Nerañjarā in Uruvelā, a haughty Brahmin asks him to define what a brahmin, which the Buddha then defines according to virtue rather than birth.

1.5 The Elders (Thera Sutta)

While residing at Anāthapiṇḍika's monastery when the Buddha observes a group of monks (The Venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāyana, Mahākoṭṭhita, Māhākappina, Mahācunda, Anuruddha, Revata, and Nanda) approaching. The Buddha announces them as "brahmin" and then defines "brahmin" as distinguished by virtue instead of birth.

1.6 Mahākassapa (Mahākassapa Sutta)

The Buddha is residing in the Bamboo Wood near Rājagaha when Ven. Mahākassapa becomes ill and recovers. Five hundred devatās prepare almsfood for him, which he declines before seeking almsfood from the poor.

1.7 Ajakalāpaka (Ajakalāpaka Sutta)

The Buddha is residing at the Ajakalāpaka Shrine at Pāvā when a *yakkha*, Ajakalāpaka, attempts to frighten him.

1.8 Saṅgāmaji (Saṅgāmaji Sutta)

The Buddha is residing at Anāthapiṇḍika's monastery when he observes Ven. Saṅgāmaji remaining emotionally unaffected and equanimous as he is berated by his ex-wife for renouncing the household life.

1.9 The Jaṭila Ascetics (Jaṭila Sutta)

The Buddha observes a group of Jaṭila ascetics bathing in ice water and making fire sacrifices while residing close to Gayā Head, near Gayā.

1.10 Bāhiya (Bāhiya Sutta)

Bāhiya the Bark-Clothed is living as an aesthetic in Suppāraka when he wonders if he is an arahat. A devatā approaches him and tells him that he is not an arahat and to seek the Buddha, who is residing in Sāvattihī. Bāhiya departs to find the Buddha and comes upon him during his almsround, when he begs the Buddha

before finally receiving Dhamma-instruction. Bāhiya is killed by a cow shortly thereafter and the Buddha instructs the monks to cremate him and construct a stupa in his honor.

2. Mucalinda (Mucalindavagga)

2.1 Mucalinda (Mucalinda Sutta)

The Buddha, having realized full enlightenment, sits beside the river Nerañjarā for seven days. At that time an unseasonal rainstorm arises and Mucalinda, the nāga-king, coils himself around the Buddha and protects him for the length of the storm. The Buddha then emerges from that concentration and, seeing the sky has cleared, Mucalinda transforms into a child and venerates the Buddha.

2.2 The Kings (Rāja Sutta)

A group of monks congregate at Anāthapiṇḍika's monastery and begin to discuss and compare the wealth of kings Bimbisāra and Pasenadi. The Buddha comes upon them and inquires about their conversation, then admonishes them against gossip and non-Dhamma talk.

2.3 The Stick (Daṇḍa Sutta)

The Buddha observes a group of boys beating a snake with a stick on route to Sāvattihī.

2.4 Respected (Sakkāra Sutta)

At Anāthapiṇḍika's monastery, a number of monks report that they are being harassed by jealous wanderers of other sects.

2.5 The Lay Follower (Upāsaka Sutta)

A lay follower from Icchānaṅgala visits Sāvattihī and goes to see the Buddha at Anāthapiṇḍika's monastery. The Buddha welcomes the lay follower, who tells the Buddha that business has kept him away.

2.6 The Pregnant Woman (Gabbhinī Sutta)

A wanderer goes to fetch oil from King Pasenadi's storehouse for his pregnant wife's delivery. Being allowed to drink but not take oil, he drinks up a large amount to later vomit up. He is unable to vomit or pass the oil, however, and the Buddha comes upon him as he writhes on the floor in agony.

2.7 The Only Son (Ekaputta Sutta)

A group of lay followers go to visit the Buddha at Anāthapiṇḍika's monastery with wet hair and clothes following the funeral of a particular follower's son. The Buddha inquires as to why their hair and clothes are wet and they recount the incident.

2.8 Suppavāsā (Suppavāsā Sutta)

The Buddha resides at the Kuṇḍiṭṭhana Wood in Kuṇḍiyā when Suppavāsā the Kolyan daughter has been pregnant for seven years and suffered seven days. Receiving this news, the Buddha says words of well-wishing for Suppavāsā and she gives birth to a son immediately. The Buddha and his Order are then invited for seven days of alms. At that time a lay supporter of Ven. Mahāmoggallāna had already arranged to offer almsfood and is asked to delay the offering until the eighth day. That lay follower requests that Ven. Mahāmoggallāna be his surety for wealth, life and faith before agreeing, who responds that he can only be a surety for wealth and life and that that lay follower must be his/her own surety for faith. The Buddha and his Order finally go and receive their alms from Suppavāsā, speaking to newborn, seven year old boy while they are there.

2.9 Visākhā (Visākhā Sutta)

Visākhā, Migāra's mother, approaches the Buddha at the Eastern Park of Migāra's mansion, and reports her disappointment over business with King Pasenadi of Kosala that concluded unfavorably.

2.10 Bhaddiya (Bhaddiya Sutta)

The Buddha and the Order of monks reside at the Mango Orchard in Anupiyā when Ven. Bhaddiya, son of Kāligodhā, is overheard uttering "Ah, what bliss!" by a number of monks. The monks conclude he is recalling his life as a royal householder and report the incident to the Buddha. The Buddha summons

Bhaddiya to inquire as to the cause of his utterances and Bhaddiya explains he was reflecting on the benefits of the monastic life in contrast to his days as a royal householder.

3. Nanda (Nandavagga)

3.1 Former Action (Kamma Sutta)

The Buddha observes a sitting bhikkhu who quietly endures severe pains with mindfulness and clear comprehension.

3.2 Nanda (Nanda Sutta)

The Venerable Nanda admits to the Buddha that he intends to return to lay life because of his fascination with a Sakyan girl back home. The Buddha takes Nanda Tāvatiṃsa heaven where they behold five hundred desirable, pink-footed nymphs that the Buddha promises to Nanda. Back at the Jeta Wood, the monks hear of Nanda's new incentive to live the holy life and ridicule him. Nanda becomes ashamed, goes into seclusion, and there achieves enlightenment. Now an arahat, Nanda returns to Jeta Wood to release the Buddha of his promise; the Buddha explains that when Nanda's mind was released from the taints without grasping, he was released of his promise.

3.3 Yasoja (Yasoja Sutta)

Five hundred monks headed by Yasoja come to Sāvattihī to see the Buddha, creating a loud ruckus in the process. The Buddha dismisses them and they depart to the Vajjī territory for the rains retreat. Assured by the Yasoja that they were dismissed by the Buddha out of compassion, the monks strive diligently and attain the Three Knowledges. The Buddha, having taken residence in the Great Wood in the Hall of the Gabled House of Vesālī, summons the five hundred monks to join him. Upon arriving the monks find the Buddha seated in meditation and so sit as well. Ānanda implores the Buddha three times to greet the waiting monks as the night advances before the Buddha finally explains their deep concentration to Ānanda.

3.4 Sāriputta (Sāriputta Sutta)

The Buddha observes Ven. Sāriputta sitting nearby, having set up mindfulness before him.

3.5 Mahāmoggallāna (Mahāmoggallāna Sutta)

The Buddha observes Ven. Mahāmoggallāna sitting nearby, having established mindfulness with regard to the body.

3.6 Pilindavaccha (Pilindavaccha Sutta)

While in the Bamboo Wood of Rājagaha at the Squirrel's Feeding Place, Ven. Pilindavaccha went about calling the monks outcasts. When the monks report this to the Buddha, he investigates and reports that Ven. Pilindavaccha's past lives, and not inner hatred, that are the cause for his behavior.

3.7 Kassapa (Kassapa Sutta)

Mahākassapa, having avoided the alms of five hundred devatās, is deceived by the ruler of the devas—Sakka—who by supernormal power disguises himself as a weaver and gives Mahākassapa delicious almsfood to accumulate merit. Mahākassapa warns Sakka to do no such thing again, but Sakka is delighted.

3.8 The Almsfood Collector (Piṇḍapātika Sutta)

A number of monks gathered in the kareri-tree pavilion discuss the sense-pleasures and reverence enjoyed during alms rounds. The Buddha overhears and disparages such conversation, prescribing either Dhamma talk or noble silence for monks.

3.9 A Craft (Sippa Sutta)

A number of monks gathered in the kareri-tree pavilion debate over which of the world's crafts is greatest. The Buddha, overhearing the discussion, emerges to disparage such conversation and prescribes either Dhamma talk or noble silence for monks.

3.10 Examining the World (Lokavolokana Sutta)

This sutta recounts in short the Buddha's enlightenment at the foot of the Bodhi Tree and his first teachings on impermanence.

3. Meghiya (Meghiyavagga)

4.1 Meghiya (Meghiya Sutta)

The Venerable Meghiya finds a suitable place for meditation during an almsround in Jantu village. He receives permission from the Buddha to go there after being denied twice and, once there, experiences unwholesome thoughts. When he returns and reports this, the Buddha lists the five things leading to maturity of mind-deliverance when mind-deliverance is yet immature and four additional practices to supplement them.

4.2 The Turbulent Ones (Uddhata Sutta)

The Buddha observes and comments on the virtues of discipline after observing a group of undisciplined monks.

4.3 The Cowherd (Gopāla Sutta)

A cowherd stops the Buddha while journeying through Kosala with a large Order of monks and receives Dhamma instruction. The cowherd gratefully prepares almsfood for the Buddha and Order the following day and is killed shortly after at the village's edge.

4.4 The Moonlit Night (Juṅha Sutta)

The Venerable Sāriputta and Mahāmoggallāna are meditating one night in the Pigeon's Glen near Rājagaha when two yakkha happen upon them. One of the yakkha thrice expresses a desire to strike the Ven. Sāriputta and is each time warned of Sāriputta's supernormal power by Mahāmoggallāna. Not heeding, the former yakkha strikes the Ven. Sāriputta with a terrible force and ascends immediately into the great hell. The Ven. Mahāmoggallāna goes to inquire with the Ven. Sāriputta about the attack, who expresses only a slight headache, and then they each go on to extol the virtues of the other's attainment.

4.5 The Bull Elephant (Nāga Sutta)

The Buddha is uncomfortable with the crowd accumulated at the Ghosita monastery near Kosambī where he resides. He walks to Kosambī for alms then sets off unannounced for Pārileyyaka where resides in a protected forest. At that time a certain bull elephant is experiences similar feelings and departs for the same forest, where he resides in comfort and attends to the Buddha.

4.6 Piṇḍola (Piṇḍola Sutta)

The Buddha observes Ven. Piṇḍola Bhāradvāja sitting cross-legged as a homeless ascetic, contented, secluded, solitary, energetic, devoted to the higher mind.

4.7 Sāriputta (1) (Sāriputta Sutta)

The Buddha observes Ven. Sāriputta sitting cross-legged as one of few wishes, contented, secluded, solitary, energetic, devoted to the higher mind.

4.8 Sundarī (Sundarī Sutta)

A group of wandering recluses, stricken with jealousy at the respect shown to the Buddha and his Order at Anāthapiṇḍika's monastery, kill a Sundarī woman and bury her in Jeta's Grove. They report the woman's disappearance to King Pasenadi, who orders a search that leads the recluses to "find" her body. The recluses then go about Sāvattihī, accuse the Buddha's Order of the murder, and instigating the crowd against them. The monks respond with an *udāna* taught to them by the Buddha and are absolved of guilt after seven days.

4.9 Upasena (Upasena Sutta)

The Venerable Upasena Vaṅgantaputta, residing in the Bamboo Wood near Rājagaha, reflects on the virtues of the holy life and his decision to join the Order of monks.

4.10 Sāriputta (2) (Sāriputta Sutta)

The Buddha observes Ven. Sāriputta sitting cross-legged, reviewing his own state of peace.

5. Soṇa (Soṇavagga)

5.1 The King (Rāja Sutta)

King Pasenadi and Queen Mallikā of Kosala admit to one another that there is no one dearer to each of them than themselves while at the royal palace. The King Pasenadi then goes to Anāthapiṇḍika's monastery and reports this conversation to the Buddha.

5.2 Short-lived (Appāyuka Sutta)

The Venerable Ānanda approaches the Buddha at Anāthapiṇḍika's monastery and expresses wonder at the death of Queen Māyā (the Buddha's mother) seven days after the Lord's birth and her rebirth into the Tusita-group of devas. The Buddha reports that is the case with the mothers of all bodhisattas.

5.3 Suppabuddha the Leper (Suppabuddhakuṭṭhi Sutta)

A leper, Suppabuddha, sees the Buddha teaching a crowd at the Bamboo Grove near Rājagaha and is captivated by the teaching. The Buddha gives a special teaching for Suppabuddha's benefit, who then becomes a Stream-Enterer and then takes refuge as a lay disciple. Suppabuddha is killed by a young calf shortly thereafter and the monks inquire with the Buddha as to the cause of Suppabuddha's leprosy. He explains Suppabuddha's leprosy was the result of misdeeds against the leprous peccaka-buddha Tagarasikhī in a past life but that he has been reborn in the Tāvatiṃsa heaven.

5.4 The Boys (Kumāraka Sutta)

The Buddha happens upon boys tormenting the fish in a pool on his way to collect almsfood while residing at Anāthapiṇḍika's monastery. He questions them about their fear of pain and they express that they do in fact fear pain.

5.5 The Observance Day (Uposatha Sutta)

The Buddha and the Order of monks reside near Sāvattihī in the Eastern Park at Migāra's mother's mansion on the day of the Uposatha observance. Ven. Ānanda implores the Buddha to recite the Pātimokkha but he reports that the gathering is not pure. The Venerable Mahāmoggallāna, aroused by this statement, identifies the offending person and ejects him from the Eastern Park. The Buddha then announces he will no longer recite the Pātimokkha for the Uposatha observance and that the Order of monks will henceforth be responsible for the recitation. The Buddha proceeds to expound a metaphor, likening eight marvelous qualities of the great ocean to eight marvelous qualities of the Dhamma and Discipline.

5.6 Soṇa (Soṇa Sutta)

Soṇa Koṭikaṇṇa, a lay disciple of Ven. Mahākaccāna, receives permission to go forth from the household life at Pavatta Hill near Kuraraghara in the southern country of Avantī and three years later receives higher ordination. After the rains retreat, Ven. Soṇa receives permission and goes to meet the Buddha for the first time at Anāthapiṇḍika's monastery, where he is well received, converses with the Buddha and pleases him by reciting the entire Aṭṭhakavagga.

5.7 Revata (Revata Sutta)

The Buddha resides at Anāthapiṇḍika's monastery with Ven. Revata the Doubter, who the Buddha observes sitting cross-legged, reviewing his own purification by overcoming doubt.

5.8 Ānanda (Ānanda Sutta)

The Venerable Ānanda is approached by Devadatta during his almsround in Rājagaha, who declares that he will henceforth be keeping the Uposatha observance and enacting the business of the Order apart from the Buddha and the Order of monks. The Venerable Ānanda then reports this to the Buddha at Anāthapiṇḍika's monastery

5.9 Abusing (Sandāyamāna Sutta)

The Buddha is journeying through Kosala with the Order of monks when they are mocked by a group of passing youths.

5.10 (Cūḷa) Panthaka (Cūḷapanthaka Sutta)

The Buddha observes Ven. Cūḷapanthaka sitting cross-legged, having set up mindfulness before him.

6. Born Blind (Jaccandhavagga)

6.1 Relinquishing the Life-force (Āyusañkhāravossajana Sutta)

The Buddha and Ven. Ānanda go to the Cāpāla Shrine for an afternoon, where the Buddha reveals that one who has cultivated the four bases of successful accomplishment, as he had, could live out an aeon or what remains of that aeon at will. Ānanda does not realize this opportunity to petition the Buddha to live out what remains of that aeon and is then excused. Māra approaches the Buddha and implores him to attain final Nibbāna, but he rejects the idea until all of his disciples are appropriately self-sufficient. Three months later, the Buddha dies at the Cāpāla Shrine.

6.2 The Jaṭila Ascetics (Jaṭila Sutta)

King Pasenadi of Kosala is visiting the Buddha at Migāra's mother's mansion in the Eastern Park near Sāvattihī when they observe a group of mixed ascetics passing by them. King Pasenadi asks the Buddha if any of them may in fact be arahats. The Buddha explains that it is only by living with a person that their virtue can be truly judged, and even then only by the wise. Delighted, King Pasenadi admits that the passing ascetics were in fact layman spies.

6.3 Reviewing (Paccavekkhana Sutta)

The Buddha reflects on the unwholesome states he has abandoned and the wholesome states he has attained through meditational development while he is residing at Anāthapiṇḍika's monastery.

6.4 Various Sectarious (1) Paṭhamanānātitthiya Sutta)

Sāvattihī is occupied by many recluses and brahmins of various contradictory views and beliefs regarding the world and Tathāgata, and they quarrel viciously amongst themselves about them. Hearing this, the Buddha expounds an allegorical story about a former king of Sāvattihī who gathered all the blind people of Sāvattihī and showed them all an elephant. When questioned, each expressed a different and contradictory impression of what the elephant was based on the part of the elephant's body they were allowed to touch. These various recluses and brahmins are likened to the blind people in the story, making claims based on their limited knowledge.

6.5 Various Sectarious (2) (Dutyanānātitthiya Sutta)

Sāvattihī is occupied by many recluses and brahmins of various contradictory views and beliefs about the world and Self, and they quarrel viciously amongst themselves.

Hearing this, the Buddha declares that these various recluses are blind, unseeing, and quarrelsome because they do not know what is beneficial, what is harmful, what is Dhamma or what is not Dhamma.

6.6 Various Sectarious (3) (Tatiyanānātitthiya Sutta)

(As in 6.5) Sāvattihī is occupied by many recluses and brahmins of various contradictory views and beliefs about the world and Self, and they quarrel viciously amongst themselves.

6.7 Subhūti (Subhūti Sutta)

The Buddha observes Ven. Subhūti sitting cross-legged, having attained a non-discursive concentration.

6.8 The Courtesan (Gaṇikā Sutta)

A group of monks report to the Buddha, who resides at the Bamboo Wood near Rājagaha, about two factions so infatuated with a particular courtesan that have taken to quarreling over with each other, resulting in injury and death.

6.9 Insects (Upāti Sutta)

The Buddha observes insects flying to their destruction in the flames of oil lamps one dark night at Anāthapiṇḍika's monastery.

6.10 The Appearance of Tathāgatas (Tathāgatuppāda Sutta)

The Venerable Ānanda, while residing at Anāthapiṇḍika's monastery, observes that wanderers of other sects are only respected in the absence of a Tathāgata and only the followers a Tathāgata are respected once one has appeared in the world. The Buddha confirms this observation.

7. The Minor Section (Cūlavagga)

7.1 Bhaddiya (1) (Paṭhamalakuṇṭakabhaddiya Sutta)

The Buddha, while residing at Anāthapiṇḍika's monastery, observes Ven. Sāriputta instructing Ven. Bhaddiya the dwarf in Dhamma, at which time Ven. Bhaddiya's mind was freed of taints without grasping.

Note: This The Venerable Bhaddiya the dwarf, Lakuṇṭaka Bhaddiya, is not the same The Venerable Bhaddiya, Kāligodhā's son, as in Ud 2.10.

7.2 Bhaddiya (2) (Dutiyalakuṇṭakabhaddiya Sutta)

The Buddha, while residing at Anāthapiṇḍika's monastery, observes Ven. Sāriputta instructing Ven. Bhaddiya the dwarf in Dhamma, unaware that Ven. Bhaddiya has attained arahatship in his seat.

7.3 Clinging (1) (Paṭhamasatta Sutta)

A group of monks report to the Buddha at Anāthapiṇḍika's monastery that the people of Sāvattihī are excessively attached to and obsessed with sensual pleasures.

7.4 Clinging (2) (Dutiyasatta Sutta)

The Buddha goes into Sāvattihī for alms and sees the people of Sāvattihī excessively attached to and obsessed with sensual pleasures.

7.5 Bhaddiya (3) (Aparalakuṇṭakabhaddiya Sutta)

A group of monks approach the Buddha at Anāthapiṇḍika's monastery with the unsightly and unpopular Ven. Bhaddiya trailing behind them. Observing this, the Buddha declares to the approaching monks that Ven. Bhaddiya has attained great supernormal potency and arahatship.

7.6 The Destruction of Craving (Taṇhāsaṅkhaya Sutta)

The Buddha observes Ven. Aññāta Koṇḍañña sitting cross-legged, reviewing his deliverance from the destruction of craving.

7.7 The Destruction of Proliferation (Papañcakkhaya Sutta)

The Buddha resides at Anāthapiṇḍika's monastery, reviewing his own abandonment of perceptions and the concepts of born proliferation.

7.8 Kaccāna (Kaccāna Sutta)

The Buddha observes Ven. Mahākaccāna sitting cross-legged, engaged in mindfulness with regard to the body.

7.9 The Well (Udapāna Sutta)

While journeying through a brahmin village of the Mallas called Thūna, the Buddha stops to rest. He sends Ven. Ānanda to bring water from a nearby well, who reports that the householders of that village have filled the well with debris so as to prevent the "shaven-headed recluses" from acquiring water. On Ven. Ānanda's third attempt, the well miraculously ejects the debris and becomes filled to the brim with clean water, and he reflects on the great supernormal potency and power of the Buddha.

7.10 Udena (Udena Sutta)

The women's quarters in the royal park of King Udena has burnt down and killed five hundred women headed by Sāmavati, the Buddha's woman lay follower foremost in loving-kindness. A number of monks go

to report this incident to the Buddha, residing at the Ghosita monastery near Kosambī, who declares that all those women lay followers had achieved some level of attainment.

8. Pāṭali Village (Pāṭaligāmiyavagga)

8.1 Parinibbāna (1) (Paṭhamaparinibbāna Sutta)

The Buddha gives Dhamma-instruction to a group of engaged and receptive monks while residing at Anāthapiṇḍika's monastery.

8.2 Parinibbāna (2) (Dutiyaparinibbāna Sutta)

The Buddha gives Dhamma-instruction to a group of engaged and receptive monks while residing at Anāthapiṇḍika's monastery (as in Ud 8.1).

8.3 Parinibbāna (3) (Tatīyaparinibbāna Sutta)

The Buddha gives Dhamma-instruction to a group of engaged and receptive monks while residing at Anāthapiṇḍika's monastery (as in Ud 8.1 & 8.2).

8.4 Parinibbāna (4) (Catutthaparinibbāna Sutta)

The Buddha gives Dhamma-instruction to a group of engaged and receptive monks while residing at Anāthapiṇḍika's monastery (as in Ud 8.1-8.3).

8.5 Cunda (Cunda Sutta)

While journeying amongst the Mallas, the Buddha stops at a grove at Pāvā belonging to Cunda the smith. The Buddha and the Order of monks receive an offering of almsfood the next day, including a serving of *sūkaramaddava* which the Buddha reserves for himself. The Buddha then delights Cunda the smith with Dhamma-instruction and departs. Thereafter, the Buddha becomes severely sick with dysentery. The Buddha then goes to Kusinārā, where he explains to Ven. Ānanda that though Cunda will be disparaged for his offering, Ven. Ānanda should dispel Cunda's remorse by telling him that his offering was of greater fruit and profit than any other: including those that the Buddha received before his enlightenment and before the Parinibbāna.

8.6 Pāṭali Village (Pāṭaligāmiya Sutta)

The Buddha takes residence in a resthouse prepared for him at the village of Pāṭali in Magadha. There he instructs an assembly of lay followers on the five disadvantages for the immoral person through his failing in virtue and the five benefits for a moral person through his achievement in virtue. At that time two government ministers in Magadha, Sunīdha and Vassakāra, who are building a city at Pāṭali village, go to greet the Buddha and provide an offering of almsfood. The Buddha thanks them with Dhamma-instruction and then departs from Pāṭali. When he arrives at the swelling river Ganges, he vanishes and reappears with the Order of monks on the opposite bank. There the Buddha observes people improvising means by which to cross the river to the other shore.

8.7 The Two Ways (Dvidhāpatha Sutta)

While journeying along a road among the people of Kosala, Ven. Nāgasamāla implores the Buddha three times to follow a particular path and is corrected by the Buddha, who indicates the correct path. The Venerable Nāgasamāla finally abandons the Buddha and leaves on his desired path, only to be assaulted by robbers. The Venerable Nāgasamāla then returns to the Buddha and reports the incident.

8.8 Visākhā (Visākhā Sutta)

The Buddha is residing in the Eastern Park at Migāra's mother's mansion near Sāvattthī when he is approached Visākhā, Migāra's mother with wet hair and clothes following the funeral of her grandchild. The Buddha responds with Dhamma-instruction, explaining how for each dear one a person has, one has a source of suffering.

8.9 Dabba (1) (Paṭhamadabba Sutta)

The Venerable Dabba Mallaputta reports that it is time for his final Nibbāna to the Buddha while they are residing at the Bamboo wood near Rājagaha. He is acknowledged by the Buddha and then rises into the air, enters into meditation on the fire-element, emerges from that concentration, and attains final Nibbāna, his body is consumed by fire in the sky.

8.10 Dabba (2) (Dutiyadabba Sutta)

The Buddha calls the attention of the monks at Anāthapiṇḍika's monastery and reports Ven. Dabba Mallaputta's attainment of final Nibbāna at the Bamboo Wood near Rājagaha in Ud 8.9.

This guide to the Book of the Inspired Utterances is finished.