

saṃyutta nikāya 20

Linked Discourses 20

1. opammavagga

1. Similes

1. kūṭasutta

1. A Roof Peak

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

tatra kho bhagavā ... pe ... etadavoca:

There the Buddha ... said:

“seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭasamosaraṇā avijjāsamugghātā sabbā tā samugghātāṃ gacchanti;

“Mendicants, the rafters of a bungalow all lean to the peak and meet at the peak, and when the peak is demolished they're all demolished too.

evameva kho, bhikkhave, ye keci akusalā dhammā sabbe te avijjāmūlakā avijjāsamosaṇā avijjāsamugghātā, sabbe te samugghātāṃ gacchanti.

In the same way any unskillful qualities are rooted in ignorance and meet in ignorance, and when ignorance is demolished they're all demolished too.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘appamattā viharissāmā’ti.

‘We will stay diligent.’

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That's how you should train.”

paṭhamam.

saṃyutta nikāya 20

Linked Discourses 20

1. opammavagga

1. Similes

2. nakhasikhasutta

2. A Fingernail

sāvatthiyaṃ viharati.

At Sāvattihī.

atha kho bhagavā parittaṃ nakhasikhāyaṃ paṃsuṃ āropetvā bhikkhū āmantesi:

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

katamaṃ nu kho bahutaram, yo cāyaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito yā cāyaṃ mahāpathavī”ti?

Which is more: the little bit of dirt under my fingernail, or this great earth?”

“etadeva, bhante, bahutaram yadidaṃ mahāpathavī.

“Sir, the great earth is far more.

appamattakoyaṃ bhagavatā paritto nakhasikhāyaṃ paṃsu āropito.

The little bit of dirt under your fingernail is tiny.

sañkhampi na upeti upanidhimpī na upeti kalabhāgampi na upeti mahāpathaviṃ
upanidhāya bhagavatā paritto nakhasikhāyaṃ paṃsu āropito”ti.

Compared to the great earth, it can't be reckoned or compared, it's not even a fraction."

“evameva kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti;

"In the same way the sentient beings reborn as humans are few,

atha kho ete yeva bahutarā sattā ye aññatra manussehi paccājāyanti.

while those not reborn as humans are many.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘appamattā viharissāma’ti.

‘We will stay diligent.’

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That's how you should train."

dutiyaṃ.

samyutta nikāya 20

Linked Discourses 20

1. opammavagga

1. Similes

3. kulasutta

3. Families

sāvattthiyaṃ viharati.

At Sāvattthī.

“seyyathāpi, bhikkhave, yāni kānici kulāni bahutthikāni appapurisāni tāni
suppadhamsiyāni honti corehi kumbhatthenakehi;

"Mendicants, those families with many women and few men are easy prey for bandits and thieves.

evameva kho, bhikkhave, yassa kassaci bhikkhuno mettācetovimutti abhāvitā
abahulikatā so suppadhamsiyo hoti amanussehi.

In the same way any mendicant who has not developed and cultivated the heart's release by love is easy prey for non-humans.

seyyathāpi, bhikkhave, yāni kānici kulāni appitthikāni bahupurisāni tāni
duppadhamsiyāni honti corehi kumbhatthenakehi;

Those families with few women and many men are hard prey for bandits and thieves.

evameva kho, bhikkhave, yassa kassaci bhikkhuno mettācetovimutti bhāvitā
bahulikatā so duppadhamsiyo hoti amanussehi.

In the same way a mendicant who has developed and cultivated the heart's release by love is hard prey for non-humans.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘mettā no cetovimutti bhāvitā bhavissati bahulikatā yānikatā vatthukatā anuṭṭhitā
paricītā susamāradhā’ti.

‘We will develop the heart's release by love. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That's how you should train."

tatiyaṃ.

samyutta nikāya 20

Linked Discourses 20

1. opammavagga

1. Similes

4. okkhāsutta

4. Rice Pots

sāvatthiyaṃ viharati.

At Sāvattthī.

“yo, bhikkhave, pubbaṇhasamayam okkhāsataṃ dānaṃ dadeyya, yo majjhanhikasamayam okkhāsataṃ dānaṃ dadeyya, yo sāyanhasamayam okkhāsataṃ dānaṃ dadeyya, yo vā pubbaṇhasamayam antamaso gadduhamamattampi mettacittaṃ bhāveyya, yo vā majjhanhikasamayam antamaso gadduhamamattampi mettacittaṃ bhāveyya, yo vā sāyanhasamayam antamaso gadduhamamattampi mettacittaṃ bhāveyya, idaṃ tato mahapphalataraṃ.

“Mendicants, suppose one person was to give a gift of a hundred pots of rice in the morning, at midday, and in the evening. And someone else was to develop a heart of love, even just as long as it takes to pull a cow’s udder. The latter would be more fruitful.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘mettā no cetovimutti bhāvitā bhavissati bahulīkatā yānikatā vatthukatā anuttṛhitā paricīṭā susamāradhā’ti.

‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

That’s how you should train.”

catutthaṃ.

samyutta nikāya 20

Linked Discourses 20

1. opammavagga

1. Similes

5. sattisutta

5. A Spear

sāvatthiyaṃ viharati.

At Sāvattthī.

“seyyathāpi, bhikkhave, satti tiṇhaphalā.

“Mendicants, suppose there was a sharp-pointed spear.

atha puriso āgaccheyya:

And a man came along and thought,

‘ahaṃ imaṃ sattim tiṇhaphalaṃ pāṇinā vā muṭṭhinā vā paṭīleṇissāmi paṭikottissāmi paṭivaṭṭessāmi’ti.

‘With my hand or fist I’ll fold this sharp spear over, bend it back, and twist it around!’

taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

bhabbo nu kho so puriso amuṃ sattim tiṇhaphalaṃ pāṇinā vā muṭṭhinā vā paṭīleṇetuṃ paṭikottetuṃ paṭivaṭṭetuṃ’ti?

Is that man capable of doing so?”

“no hetam, bhante”.

“No, sir.

“taṃ kissa hetu”?

Why not?

“asu hi, bhante, satti tiṇhaphalā na sukarā pāṇinā vā muṭṭhinā vā paṭiṇeṭum paṭikoṭṭetum paṭivattetum.

Because it's not easy to fold that sharp spear over, bend it back, and twist it around with the hand or fist.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.

That man will eventually get weary and frustrated.”

“evameva kho, bhikkhave, yassa kassaci bhikkhuno mettācetovimutti bhāvitā bahulikāṭā yānikāṭā vatthukāṭā anuṭṭhitā paricitā susamāradhā, tassa ce amanusso cittam khipitabbam maññeyya;

“In the same way, suppose a mendicant has developed the heart's release by love, has cultivated it, made it a vehicle and a basis, kept it up, consolidated it, and properly implemented it. Should any non-human think to overthrow their mind,

atha kho sveva amanusso kilamathassa vighātassa bhāgī assa.

they'll eventually get weary and frustrated.

tasmātiha, bhikkhave, evam sikkhitabbam:

So you should train like this:

‘mettā no cetovimutti bhāvitā bhavissati bahulikāṭā yānikāṭā vatthukāṭā anuṭṭhitā paricitā susamāradhā”ti.

‘We will develop the heart's release by love. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

evaṇhi vo, bhikkhave, sikkhitabban”ti.

That's how you should train.”

pañcamaṃ.

samyutta nikāya 20

Linked Discourses 20

1. opammavagga

1. Similes

6. dhanuggahasutta

6. The Archers

sāvatthiyaṃ viharati.

At Sāvattthī.

“seyyathāpi, bhikkhave, cattāro dalhadhammā dhanuggahā susikkhitā katahatthā katūpāsana catuddisā ṭhitā assu.

“Mendicants, suppose there were four well-trained expert archers with strong bows standing in the four directions.

atha puriso āgaccheyya:

And a man came along and thought,

‘ahaṃ imesaṃ catunnaṃ dalhadhammānaṃ dhanuggahānaṃ susikkhitānaṃ katahatthānaṃ katūpāsanaṃ catuddisā kaṇḍe khitte appatīṭhite pathaviyaṃ gahetvā āharissāmi”ti.

‘When these four well-trained expert archers shoot arrows in four directions, I'll catch them before they reach the ground, and then I'll bring them back.’

taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

‘javano puriso paramena javena samannāgato”ti alaṃvacanāyā”ti?

Are they qualified to be called ‘a speedster, with ultimate speed’?”

“ekassa cepi, bhante, dalhadhammassa dhanuggahassa susikkhitassa katahatthassa katūpāsanaṃ kaṇḍam khittam appatīṭhitam pathaviyaṃ gahetvā āhareyya:

“If he could catch an arrow shot by just one well-trained expert archer before it reaches the ground and bring it back,

he'd be qualified to be called 'a speedster, with ultimate speed'. How much more so arrows shot by four archers!"

“As fast as that man is, the sun and moon are faster.”

As fast as that man is, as fast as the sun and moon are, and as fast as the deities that run before the sun and moon are, the waning of the life forces is faster.

So you should train like this:

'We will stay diligent.'

That's how you should train."

1

Linked Discourses 20

1. *Similes*

7. The Drum Peg

At Sāvattthī.

“Once upon a time, mendicants, the Dasārahas had a clay drum called the Commander.

Each time the Commander split they repaired it by inserting another peg.

But there came a time when the clay drum Commander's original wooden rim disappeared

and only a mass of pegs remained.

In the same way, in a future time there will be mendicants who won't want to listen when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited. They won't pay attention or apply their minds to understand them, nor will they think those teachings are worth learning and memorizing.

ye pana te suddantā kavikatā kāveyyā cittaakkharā cittabyañjanā bāhirakā
sāvakaabhāsītā, tesu bhaññamānesu sūssūssanti, sotaṃ odahissanti, aññā cittaṃ
upatthāpeṣanti, te ca dhamme uggaḥetabbam pariāpunitabbam maññissanti.
*But when discourses composed by poets—poetry, with fancy words and phrases, composed by
outsiders or spoken by disciples—are being recited they will want to listen. They'll pay
attention and apply their minds to understand them, and they'll think those teachings are worth
learning and memorizing.*

evametesam, bhikkhave, suddantānaṃ tathāgatabhāsītānaṃ gambhīrānaṃ
gambhīratthānaṃ lokuttarānaṃ suññatappaṭisaṃyuttānaṃ antaradhānaṃ bhavissati.
*And that is how the discourses spoken by the Realized One—deep, profound, transcendent,
dealing with emptiness—will disappear.*

tasmātiha, bhikkhave, evaṃ sikkhitabbam:
So you should train like this:

‘ye te suddantā tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā
suññatappaṭisaṃyuttā, tesu bhaññamānesu sūssūssāma, sotaṃ odahissāma, aññā
cittaṃ upatthāpeṣāma, te ca dhamme uggaḥetabbam pariāpunitabbam
maññissāma’ti.
*‘When discourses spoken by the Realized One—deep, profound, transcendent, dealing with
emptiness—are being recited we will want to listen. We will pay attention and apply our minds
to understand them, and we will think those teachings are worth learning and memorizing.’*

evañhi vo, bhikkhave, sikkhitabban’ti.
That’s how you should train.”

sattamaṃ.

samyutta nikāya 20
Linked Discourses 20

1. opammavagga
1. Similes

8. kaliṅgarasutta
8. Wood Blocks

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
*At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked
roof.*

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“kaliṅgarūpadhānā, bhikkhave, etarahi licchavī viharanti appamattā ātāpino
upāsanaṃsiṃ.
*“Mendicants, these days the Licchavis live using wood blocks as pillows, and they exercise
diligently and keenly.*

tesaṃ rājā māgadho ajātasattu vedehiputto na labhati otāraṃ na labhati ārammaṇaṃ.
King Ajātasattu Vedehiputta of Magadha finds no vulnerability, he’s got no foothold.

bhavissanti, bhikkhave, anāgatamaddhānaṃ licchavī sukhumālā
mudutalunahatthapādā
But in the future the Licchavis will become delicate, with soft and tender hands and feet.

te mudukāsu seyyāsu tūlabibbohanāsu yāvasūriyuggamanā seyyaṃ kappissanti.
They'll sleep on soft beds with down pillows until the sun comes up.

tesaṃ rājā māgadho ajātasattu vedehiputto lacchati otāraṃ lacchati ārammaṇaṃ.
King Ajātasattu Vedehiputta of Magadha will find a vulnerability, he'll get his foothold.

kaliṅgarūpadhānā, bhikkhave, etarahi bhikkhū viharanti appamattā ātāpino padhānasmiṃ.
These days the mendicants live using wood blocks as pillows, and they meditate diligently and keenly.

tesaṃ māro pāpimā na labhati otāraṃ na labhati ārammaṇaṃ.
Māra the Wicked finds no vulnerability, he's got no foothold.

bhavissanti, bhikkhave, anāgamaddhānaṃ bhikkhū sukhumā mudutalunahatthapādā.
But in the future the mendicants will become delicate, with soft and tender hands and feet.

te mudukāsu seyyāsu tūlabibbohanāsu yāvasūriyuggamanā seyyaṃ kappissanti.
They'll sleep on soft beds with down pillows until the sun comes up.

tesaṃ māro pāpimā lacchati otāraṃ lacchati ārammaṇaṃ.
Māra the Wicked will find a vulnerability and will get a foothold.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:
So you should train like this:

‘kaliṅgarūpadhānā viharissāma appamattā ātāpino padhānasmin’ti.
‘We will live using wood blocks as pillows, and we will meditate diligently and keenly.’

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.
That’s how you should train.”

aṭṭhamam.

samyutta nikāya 20
Linked Discourses 20

1. opammavagga
1. Similes

9. nāgasutta
9. A Bull Elephant

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

tena kho pana samayena aññataro navo bhikkhu ativelaṃ kulāni upasaṅkamati.
Now at that time a certain junior mendicant went to visit families too often.

tameṇaṃ bhikkhū evamāhaṃsu:
The mendicants said to him,

“māyasmā ativelaṃ kulāni upasaṅkamī”ti.
“Venerable, don’t go to visit families too often.”

so bhikkhu bhikkhūhi vuccamāno evamāha:
But that mendicant, when spoken to by the mendicants, said this,

“ime hi nāma therā bhikkhū kulāni upasaṅkamitabbaṃ maññissanti, kimaṅgaṃ panāhaṇ”ti?
“But these senior mendicants think they can go to visit families, so why can’t I?”

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā bhagavantam̐ abhivādetvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinnā kho te bhikkhū bhagavantam̐ etadavocum̐:

And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“idha, bhante, aññataro navo bhikkhu ativelam̐ kulāni upasaṅkamati.

tamenam̐ bhikkhū evamāham̐su:

‘māyasmā ativelam̐ kulāni upasaṅkamī’ti.

so bhikkhu bhikkhūhi vuccamāno evamāha:

‘ime hi nāma therā bhikkhū kulāni upasaṅkamitabbam̐ maññissanti, kimaṅgam̐ panāhan’”ti.

“bhūtapubbam̐, bhikkhave, araññāyatane mahāsarasī.

“Once upon a time, mendicants, there was a great lake in the jungle,

taṃ nāgā upanissāya viharanti.

with bull elephants living nearby.

te taṃ sarasim̐ ogāhetvā soṇḍāya bhisamulālam̐ abbuhetvā suvikkhālitaṃ vikkhāletvā akaddamam̐ saṅkhāditvā ajjhoharanti.

They’d plunge into the lake and pull up lotus bulbs with their trunks. They’d wash them thoroughly until they were free of mud before chewing and swallowing them.

tesam̐ taṃ vaṇṇāya ceva hoti balāya ca, na ca tatonidānam̐ maraṇam̐ vā nigacchanti maraṇamattaṃ vā dukkham̐.

That was good for their appearance and health, and wouldn’t result in death or deadly pain.

tesamyeva kho pana, bhikkhave, mahānāgānam̐ anusikkhamānā taruṇā bhīṅkacchāpā taṃ sarasim̐ ogāhetvā soṇḍāya bhisamulālam̐ abbuhetvā na suvikkhālitaṃ vikkhāletvā sakaddamam̐ asaṅkhāditvā ajjhoharanti.

The young cubs, following the example of the great bull elephants, plunged into the lake and pulled up lotus bulbs with their trunks. But they didn’t wash them thoroughly, and while they were still muddy they chewed and swallowed them.

tesam̐ taṃ neva vaṇṇāya hoti na balāya.

That was not good for their appearance and health, and resulted in death or deadly pain.

tatonidānam̐ maraṇam̐ vā nigacchanti maraṇamattaṃ vā dukkham̐.

evameva kho, bhikkhave, idha therā bhikkhū pubbaṇhasamayam̐ nivāsetvā pattacivaramādāya gāmam̐ vā nigamam̐ vā piṇḍāya pavisanti.

In the same way, there are senior mendicants who robe up in the morning and, taking their bowl and robe, enter the town or village for alms.

te tattha dhammam̐ bhāsanti.

There they speak on the teachings,

tesam̐ gihī pasannākāram̐ karonti.

and lay people demonstrate their confidence in them.

te taṃ lābham̐ agadhitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti.

And when they get things, they use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

tesam̐ taṃ vaṇṇāya ceva hoti balāya ca, na ca tatonidānam̐ maraṇam̐ vā nigacchanti maraṇamattaṃ vā dukkham̐.

That’s good for their appearance and health, and doesn’t result in death or deadly pain.

tesaṃyeva kho pana, bhikkhave, therānaṃ bhikkhūnaṃ anusikkhamānā navā bhikkhū pubbaṇhasamayam nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisanti.

Junior mendicants, following the example of the senior mendicants, robe up in the morning and, taking their bowl and robe, enter the town or village for alms.

te tattha dhammaṃ bhāsanti.

There they speak on the teachings,

tesaṃ gihī pasannākāraṃ karonti.

and lay people demonstrate their confidence in them.

te taṃ lābhaṃ gadhitā mucchitā ajjhopannā anādinavadassāvino anissaraṇapaññā paribhuñjanti.

But when they get things, they use them tied, infatuated, attached, blind to the drawbacks, not understanding the escape.

tesaṃ taṃ neva vaṇṇāya hoti na balāya, te tattonidānaṃ maraṇaṃ vā nigacchanti maraṇamattaṃ vā dukkhaṃ.

That's not good for their appearance and health, and results in death or deadly pain.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘agadhitā amucchitā anajjhopannā ādinavadassāvino nissaraṇapaññā taṃ lābhaṃ paribhuñjissāmā’ti.

‘When we get things, we will use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.’

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

That's how you should train.”

navamaṃ.

samyutta nikāya 20

Linked Discourses 20

1. opammavagga

1. Similes

10. bilārasutta

10. A Cat

sāvatthiyaṃ viharati.

At Sāvatthī.

tena kho pana samayena aññataro bhikkhu ativeლაṃ kulesu cārittaṃ āpajjati.

Now at that time a certain junior mendicant socialized with families too often.

tamaṇaṃ bhikkhū evamāhaṃsu:

The mendicants said to him,

“māyasmā ativeლაṃ kulesu cārittaṃ āpajjī”ti.

“Venerable, don't socialize with families too often.”

so bhikkhu bhikkhūhi vuccamāno na viramati.

But that mendicant, when spoken to by the mendicants, did not stop.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdīṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“idha, bhante, aññataro bhikkhu ativeლაṃ kulesu cārittaṃ āpajjati.

tamenam bhikkhū evamāhaṃsu:

‘māyasmā ativelam kulesu cārittam āpajjī’ti.

so bhikkhu bhikkhūhi vuccamāno na viramatī’ti.

“bhūtapubbaṃ, bhikkhave, bilāro sandhisamalasaṅkaṭṭhāre ṭhito ahosi mudumūsiṃ maggayamāno:

“Once upon a time, mendicants, a cat was standing by an alley or a drain or a dustbin hunting a little mouse, thinking,

‘yadāyaṃ mudumūsi gocarāya pakkamissati, tattheva naṃ gahetvā khādessāmī’ti.

‘When that little mouse comes out to feed, I’ll catch it right there and eat it!’

atha kho so, bhikkhave, mudumūsi gocarāya pakkāmi.

And then that little mouse came out to feed.

tamenam bilāro gahetvā sahasā saṅkhāditvā ajjohari.

The cat caught it and hastily swallowed it without chewing.

tassa so mudumūsi antampi khādi, antaḡuṇampi khādi.

But that little mouse ate its intestines and mesentery,

so tatonidānaṃ maraṇampi nigacchi maraṇamattampi dukkhaṃ.

resulting in death and deadly pain.

evameva kho, bhikkhave, idhekacco bhikkhu pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena, anupaṭṭhitāya satiyā, asaṃvutehi indriyehi.

In the same way, take a certain monk who robes up in the morning and, taking his bowl and robe, enters the village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā.

There he sees a female scantily clad, with revealing clothes.

tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhaṃseti.

Lust infects his mind,

so rāgānuddhaṃsena cittena maraṇaṃ vā nigacchati maraṇamattaṃ vā dukkhaṃ.

resulting in death or deadly pain.

maraṇañhetam, bhikkhave, ariyassa vinaye yo sikkhaṃ paccakkhāya hīnāyāvattati.

For it is death in the training of the noble one to reject the training and return to a lesser life.

maraṇamattañhetam, bhikkhave, dukkhaṃ yadidaṃ aññataraṃ saṅkiliṭṭhaṃ āpattiṃ āpajjati.

And it is deadly pain to commit one of the corrupt offenses

yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati.

for which rehabilitation is possible.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘rakkhiteneva kāyena rakkhitāya vācāya rakkhitena cittena, upaṭṭhitāya satiyā, saṃvutehi indriyehi gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā’ti.

‘We will enter the village or town for alms guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties.’

evañhi vo, bhikkhave, sikkhitabban’ti.

That’s how you should train.”

dasamaṃ.

samyutta nikāya 20

Linked Discourses 20

1. opammavagga

1. Similes

11. siṅgālasutta

11. A Jackal

sāvatthiyaṃ viharati.

At Sāvattthī.

“assuttha no tumhe, bhikkhave, rattiyaṃ paccūsasamayaṃ jarasiṅgālassa vassamānassā”ti?

“Mendicants, did you hear an old jackal howling at the crack of dawn?”

“evaṃ, bhante”.

“Yes, sir.”

“eso kho, bhikkhave, jarasiṅgālo ukkaṇḍakena nāma rogajātena phuttho.

“That old jackal has the disease called mange.

so yena yena icchati tena tena gacchati;

Yet it still goes where it wants,

yattha yattha icchati tattha tattha tiṭṭhati;

stands where it wants,

yattha yattha icchati tattha tattha nisīdati;

sits where it wants,

yattha yattha icchati tattha tattha nipajjati;

and lies down where it wants.

sītakopi naṃ vāto upavāyati.

And the cool breeze still blows on it.

sādhu khvassa, bhikkhave, yaṃ idhekacco sakyaputtiyapaṭiñño evarūpampi attabhāvaṇaṭṭhābhāṃ paṭisaṃvediyetha.

A certain person here who claims to be a follower of the Sakyan son would be lucky to experience even such an incarnation.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘appamattā viharissāmā’ti.

‘We will stay diligent.’

evañhi vo, bhikkhave, sikkhitabban”ti.

That’s how you should train.”

ekādasamaṃ.

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samyutta nikāya 20

Linked Discourses 20

1. opammavagga

1. Similes

12. dutiyasiṅgālasutta

12. A Jackal (2nd)

sāvatthiyaṃ viharati.

At Sāvattthī.

“assuttha no tumhe, bhikkhave, rattiyaṃ paccūsasamayaṃ jarasiṅgālassa vassamānassā”ti?

“Mendicants, did you hear an old jackal howling at the crack of dawn?”

“evaṃ, bhante”.

“Yes, sir.”

“siyā kho, bhikkhave, tasmim jarasiṅgāle yā kāci kataññutā kataveditā, na tveva idhekacce sakyaputtiyapaṭiñṇe siyā yā kāci kataññutā kataveditā.

“There might be some gratitude and thankfulness in that old jackal, but there is none in a certain person here who claims to be a follower of the Sakyan son.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘kataññuno bhavissāma katavedino;

‘We will be grateful and thankful.

na ca no amhesu appakampi kataṃ nassissatī’ti.

We won’t forget even a small thing done for us.’

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That’s how you should train.”

dvādasamaṃ.

opammavaggo paṭhamo.

kūṭaṃ nakhasikhaṃ kulaṃ,

okkhā satti dhanuggaho;

āṇi kalīṅgaro nāgo,

biḷāro dve siṅgālakāti.

opammasaṃyuttaṃ samattaṃ.

The Linked Discourses with similes are complete.