

saṃyutta nikāya 2  
*Linked Discourses 2*

1. paṭhamavagga  
*1. The First Chapter*

1. paṭhamakassapasutta  
*1. With Kassapa (1st)*

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.*

atha kho kassapo devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho kassapo devaputto bhagavantaṃ etadavoca:

*Then, late at night, the glorious god Kassapa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him,*

“bhikkhuṃ bhagavā pakāsesi, no ca bhikkhuno anusāsan”ti.  
*“The Buddha has revealed the mendicant, but not his instructions to a mendicant.”*

“tena hi, kassapa, taññevettha paṭibhātū”ti.  
*“Well then, Kassapa, clarify this matter yourself.”*

“subhāsitassa sikkhetha,  
*“They should train in following good advice,*

samaṇūpāsanassa ca;  
*in attending closely to ascetics,*

ekāsanassa ca raho,  
*in sitting alone in hidden places,*

cittavūpasamassa cā”ti.  
*and in calming the mind.”*

idamavoca kassapo devaputto;  
*That's what the god Kassapa said,*

samanuñño satthā ahosi.  
*and the teacher approved.*

atha kho kassapo devaputto “samanuñño me satthā”ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.

*Then Kassapa, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.*

saṃyutta nikāya 2  
*Linked Discourses 2*

1. paṭhamavagga  
*1. The First Chapter*

2. dutiyakassapasutta  
*2. With Kassapa (2nd)*

sāvattihinidānaṃ.  
*At Sāvattihī.*

ekamantaṃ ṭhito kho kassapo devaputto bhagavato santike imaṃ gāthaṃ abhāsi:  
*Standing to one side, the god Kassapa recited this verse in the Buddha's presence:*

“bhikkhu siyā jhāyī vimuttacitto,  
*“Suppose a mendicant is a meditator, freed in mind.*

ākañkhe ce hadayassānupattim;  
*If they want to reach the heart's peace,*

lokassa ñatvā udayabbayañca,  
*having known the arising and passing of the world,*

sucetaso anissito tadānisaṃso”ti.  
*healthy-minded, independent, that is their reward.”*

samyutta nikāya 2  
*Linked Discourses 2*

1. paṭhamavagga  
*1. The First Chapter*

3. māghasutta  
*3. With Māgha*

sāvattthinidānaṃ.  
*At Sāvattthi.*

atha kho māgho devaputto abhikkantāya rattiya abhikkantavaṇṇo kevalakappaṃ  
jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam  
abhiṇvādetvā ekamantaṃ aṭṭhāsi.

*Then, late at night, the glorious god Māgha, lighting up the entire Jeta's Grove, went up to the  
Buddha, bowed, stood to one side,*

ekamantaṃ ṭhito kho māgho devaputto bhagavantam gāthāya ajjhabhāsi:  
*and addressed the Buddha in verse:*

“kimsu chetvā sukhaṃ seti,  
*“When what is incinerated do you sleep at ease?*

kimsu chetvā na socatī;  
*When what is incinerated is there no sorrow?*

kissassu ekadhammassa,  
*What is the one thing*

vadhaṃ rocesi gotamā”ti.  
*whose killing you approve?”*

“kodhaṃ chetvā sukhaṃ seti,  
*“When anger's incinerated you sleep at ease.*

kodhaṃ chetvā na socatī;  
*When anger's incinerated there is no sorrow.*

kodhassa visamūlassa,  
*Vatrabhū, anger has a poisoned root,*

madhuraggassa vatrabhū;  
*and a honey tip.*

vadhaṃ ariyā pasamsanti,  
*The noble ones praise the slaying of anger,*

tañhi chetvā na socatī”ti.  
*for when it's incinerated there is no sorrow.”*

samyutta nikāya 2  
*Linked Discourses 2*

1. paṭhamavagga  
*1. The First Chapter*

4. māgadhasutta  
*4. With Māghadha*

sāvattthinidānaṃ.

*At Sāvattthī.*

ekamantaṃ uthito kho māgadho devaputto bhagavantaṃ gāthāya ajjhabhāsi:

*Standing to one side, the god Māgadha addressed the Buddha in verse:*

“kati lokasmiṃ pajjotā,

*“How many lamps are there,*

yehi loko pakāsati;

*to shine their light on the world?*

bhavantaṃ puttumāgama,

*We’ve come to ask the Buddha;*

kathaṃ jānemu taṃ mayan”ti.

*how are we to understand this?”*

“cattāro loke pajjotā,

*“There are four lamps in the world,*

pañcamettha na vijjati;

*a fifth is not found.*

divā tapati ādicco,

*The sun shines by day,*

rattimābhāti candimā.

*the moon glows at night,*

atha aggi divārattiṃ,

*while a fire burns both*

tattha tattha pakāsati;

*by day and by night.*

sambuddho tapataṃ seṭṭho,

*But a Buddha is the best of lights:*

esā ābhā anuttarā”ti.

*this is the supreme radiance.”*

saṃyutta nikāya 2

*Linked Discourses 2*

1. paṭhamavagga

*1. The First Chapter*

5. dāmalisutta

*5. With Dāmali*

sāvattthinidānaṃ.

*At Sāvattthī.*

atha kho dāmali devaputto abhikkantāya rattiya abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi.

*Then, late at night, the glorious god Dāmali, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side,*

ekamantaṃ uthito kho dāmali devaputto bhagavato santike imaṃ gāthaṃ abhāsi:

*and recited this verse in the Buddha’s presence:*

“karaṇīyametaṃ brāhmaṇena,

*“This is what should be done by a brahmin:*

padhānaṃ akilāsuna;

*unrelenting striving.*

kāmānaṃ vippahānena,  
*Then, with the giving up of sensual pleasures,*

na tenāsīsate bhavan”ti.  
*they won’t hope to be reborn.”*

“natthi kiccaṃ brāhmaṇassa,  
*“The brahmin has nothing left to do,”*

(dāmalīti bhagavā)  
*said the Buddha to Dāmalī,*

katakkicco hi brāhmaṇo;  
*“for they’ve completed their task.*

yāva na gādhaṃ labhati nadīsu,  
*So long as a person fails to gain a footing in the river,*

āyūhati sabbagattebhi jantu;  
*they strive with every limb.*

gādhañca laddhāna thale tthito yo,  
*But someone who has gained a footing and stands on dry land*

nāyūhatī pāragato hi sova.  
*need not strive, for they have reached the far shore.*

esūpamā dāmalī brāhmaṇassa,  
*Dāmalī, this is a simile for the brahmin,*

khīṇāsavassa nipakassa jhāyino;  
*alert, a meditator who has ended defilements.*

pappuyya jātimaṇassa antaṃ,  
*Since they’ve reached the end of rebirth and death,*

nāyūhatī pāragato hi so”ti.  
*they need not strive, for they have reached the far shore.”*

saṃyutta nikāya 2  
*Linked Discourses 2*

1. paṭhamavagga  
*1. The First Chapter*

6. kāmadasutta  
*6. With Kāmada*

sāvattthinidānaṃ.  
*At Sāvattthī.*

ekamantaṃ tthito kho kāmado devaputto bhagavantaṃ etadavoca:  
*Standing to one side, the god Kāmada said to the Buddha,*

“dukkaraṃ, bhagavā, sudukkaraṃ, bhagavā”ti.  
*“It’s too hard, Blessed One! It’s just too hard!”*

“dukkaraṃ vāpi karonti,  
*“They do it even though it’s hard,”*

(kāmadāti bhagavā)  
*said the Buddha to Kāmada,*

sekhā sīlasamāhitā;  
*“the stable trainees with ethics, and immersion.*

tthitattā anagāriyupetassa,  
*For one who has entered the homeless life,*

tutthi hoti sukhāvahā”ti.  
*contentment brings happiness.*”

“dullabhā, bhagavā, yadidaṃ tutthī”ti.  
*“Such contentment, Blessed One, is hard to find.”*

“dullabhaṃ vāpi labhanti,  
*“They find it even though it’s hard,”*

(kāmadāti bhagavā)  
*said the Buddha to Kāmada,*

cittavūpasame ratā;  
*“those who love peace of mind;*

yesaṃ divā ca ratto ca,  
*whose minds love to meditate*

bhāvanāya rato mano”ti.  
*day and night.”*

“dussamādaḥaṃ, bhagavā, yadidaṃ cittaṃ”ti.  
*“But it’s hard, Blessed One, to immerse this mind in samādhi.”*

“dussamādaḥaṃ vāpi samādahanti,  
*“They become immersed in samādhi even though it’s hard,”*

(kāmadāti bhagavā)  
*said the Buddha to Kāmada,*

indriyūpasame ratā;  
*“those who love calming the faculties.*

te chetvā maccuno jālaṃ,  
*Having cut through the net of Death,*

ariyā gacchanti kāmadā”ti.  
*the noble ones, Kāmada, go on their way.”*

“duggamo, bhagavā, visamo maggo”ti.  
*“But this path, Blessed One, is rough and hard to travel.”*

“duggame visame vāpi,  
*“Though it’s rough, hard to travel,*

ariyā gacchanti kāmada;  
*the noble ones, Kāmada, go on their way.*

anariyā visame magge,  
*The ignoble fall headfirst*

papatanti avamsirā;  
*on a rough path.*

ariyānaṃ samo maggo,  
*But the path of the noble ones is smooth,*

ariyā hi visame samā”ti.  
*for the noble ones are smooth amid the rough.”*

saṃyutta nikāya 2  
*Linked Discourses 2*

1. paṭhamavagga  
*1. The First Chapter*

7. pañcālacaṇḍasutta  
*7. With Pañcālacaṇḍa*

sāvattthinidānaṃ.

*At Sāvattthī.*

ekamantaṃ ʘhito kho pañcālacaṇḍo devaputto bhagavato santike imaṃ gāthaṃ  
abhāsi:

*Standing to one side, the god Pañcālacaṇḍa recited this verse in the Buddha's presence:*

“sambādhe vata okāsaṃ,

*“The opening amid confinement*

avindi bhūrimedhaso;

*was discovered by the Buddha of vast intelligence,*

yo jhānamabujji buddho,

*who woke up to absorption,*

paṭilīnanisabho munī”ti.

*the sage, the solitary bull.”*

“sambādhe vāpi vindanti,

*“Even amid confinement they discover,”*

(pañcālacaṇḍāti bhagavā)

*said the Buddha to Pañcālacaṇḍa,*

dhammaṃ nibbānapattiya;

*“the principle for attaining extinguishment.*

ye satim paccalatthamsu,

*Those who have acquired mindfulness*

sammā te susamāhitā”ti.

*are perfectly serene in samādhi.”*

saṃyutta nikāya 2

*Linked Discourses 2*

1. paṭhamavagga

*1. The First Chapter*

8. tāyanasutta

*8. With Tāyana*

sāvattthinidānaṃ.

*At Sāvattthī.*

atha kho tāyano devaputto purāṇatitthakaro abhikkantāya rattiyā abhikkantavanno  
kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā  
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.

*Then, late at night, the glorious god Tāyana, formerly a religious founder, lighting up the entire  
Jeta's Grove, went up to the Buddha, bowed, stood to one side,*

ekamantaṃ ʘhito kho tāyano devaputto bhagavato santike imā gāthāyo abhāsi:

*and recited these verses in the Buddha's presence:*

“chinda sotaṃ parakkamma,

*“Strive and cut the stream!*

kāme panuda brāhmaṇa;

*Dispel sensual pleasures, brahmin.*

nappahāya munī kāme,

*A sage who doesn't give up sensual pleasures*

nekattamupapajjati.

*is not reborn in a unified state.*

kayirā ce kayirāthenaṃ,

*If one is to do what should be done,*

dalhamenaṃ parakkame;  
*one should staunchly strive.*

sithilo hi paribbājo,  
*For the life gone forth when laxly led*

bhiyyo ākirate raṃaṃ.  
*just stirs up dust all the more.*

akataṃ dukkaṃ seyyo,  
*It's better to leave a bad deed undone—*

pacchā tapati dukkaṃ;  
*later you burn for that misdeed.*

kataṃ sukataṃ seyyo,  
*It's better to do a good deed,*

yaṃ katvā nānutappati.  
*after which you'll not regret.*

kuso yathā duggahito,  
*When kusa grass is wrongly grasped*

hatthamevānukantati;  
*it only cuts the hand.*

sāmaññaṃ dupparāmatṭhaṃ,  
*So too, the ascetic life, when wrongly taken,*

nirayāyūpakaddhati.  
*drags you to hell.*

yaṃ kiñci sithilaṃ kammaṃ,  
*Any lax act,*

saṅkiliṭṭhaṃ yaṃ vataṃ;  
*any corrupt observance,*

saṅkassaraṃ brahmacariyaṃ,  
*or suspicious spiritual life,*

na taṃ hoti mahapphalan"ti.  
*is not very fruitful."*

idamavoca tāyano devaputto;  
*That's what the god Tāyana said.*

idaṃ vatvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.  
*Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.*

atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:  
*Then, when the night had passed, the Buddha told the mendicants all that had happened.*

“imaṃ, bhikkhave, rattiṃ tāyano nāma devaputto purānatitthakaro abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsī.

*"Mendicants, tonight, the glorious god Tāyana, formerly a religious founder, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side,*

ekamantaṃ ṭṭhito kho, bhikkhave, tāyano devaputto mama santike imā gāthāyo abhāsi:  
*and recited these verses in my presence." The Buddha repeated the verses in full, adding:*

‘chinda sotaṃ parakkamma,

kāme panuda brāhmaṇa;

nappahāya munī kāme,  
nekattamupapajjati.  
kayirā ce kayirāthenaṃ,  
dalhamenaṃ parakkame;  
sithilo hi paribbājo,  
bhiyyo ākirate rajaṃ.  
akataṃ dukkaṭaṃ seyyo,  
pacchā tapati dukkaṭaṃ;  
katañca sukataṃ seyyo,  
yaṃ katvā nānutappati.  
kuso yathā duggahito,  
hatthamevānukantati;  
sāmaññaṃ dupparāmaṭṭhaṃ,  
nirayāyūpakaḍḍhati.  
yaṃ kiñci sithilaṃ kammaṃ,  
saṅkiliṭṭhañca yaṃ vataṃ;  
saṅkassaraṃ brahmacariyaṃ,  
na taṃ hoti mahapphalan'ti.

idamavoca, bhikkhave, tāyano devaputto, idaṃ vatvā maṃ abhivādetvā  
padakkhiṇaṃ katvā tatthevantaradhāyi.

*"That's what the god Tāyana said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.*

uggaṇhātha, bhikkhave, tāyanagāthā;  
*Mendicants, learn the verses of Tāyana!*

pariyāpuṇātha, bhikkhave, tāyanagāthā;  
*Memorize the verses of Tāyana!*

dhāretha, bhikkhave, tāyanagāthā.  
*Remember the verses of Tāyana!*

atthasaṃhitā, bhikkhave, tāyanagāthā ādibrahmacariyikā'ti.  
*These verses are beneficial and relate to the fundamentals of the spiritual life."*



1. paṭhamavagga  
*1. The First Chapter*

9. candimasutta  
*9. The Moon*

sāvattthinidānaṃ.  
*At Sāvattthī.*

tena kho pana samayena candimā devaputto rāhunā asurindena gahito hoti.  
*Now at that time the Moon God had been seized by Rāhu, lord of demons.*

atha kho candimā devaputto bhagavantam anussaramāno tāyaṃ velāyaṃ imaṃ  
gātham abhāsi:  
*Then the Moon God, recollecting the Buddha, at that time recited this verse:*

“namo te buddha vīratthu,  
*“Homage to you, Buddha, hero!*

vippamuttosi sabbadhi;  
*You’re freed in every way.*

sambādhapaṭiṇnosmi,  
*I’ve wandered into confinement:*

tassa me saraṇam bhavā”ti.  
*be my refuge!”*

atha kho bhagavā candimaṃ devaputtam ārabba rāhuṃ asurindaṃ gāthāya  
ajjhabhāsi:  
*Then the Buddha addressed Rāhu in verse concerning the Moon God:*

“tathāgataṃ arahantaṃ,  
*“The Moon God has gone for refuge*

candimā saraṇam gato;  
*to the Realized One, the perfected one.*

rāhu candaṃ pamuñcassu,  
*Rāhu, release the Moon!*

buddhā lokānukampakā”ti.  
*Buddhas have compassion for the world!”*

atha kho rāhu asurindo candimaṃ devaputtam muñcivā taramānarūpo yena  
vepacitti asurindo tenupasaṅkami; upasaṅkamitvā saṃviggo lomahaṭṭhajāto  
ekamantaṃ atṭhāsi.  
*Then Rāhu, having released the Moon, rushed to see Vepacitti, lord of demons and stood to one side, shocked and awestruck.*

ekamantaṃ thitaṃ kho rāhuṃ asurindaṃ vepacitti asurindo gāthāya ajjhabhāsi:  
*Vepacitti addressed him in verse:*

“kiṃ nu santaramānova,  
*“Why the rush?*

rāhu candaṃ pamuñcasi;  
*Rāhu, you released the Moon*

saṃviggarūpo āgamma,  
*and came here looking like you’re in shock:*

kiṃ nu bhītova tiṭṭhasī”ti.  
*why do you stand there so scared?”*

“sattadhā me phale muddhā,  
*“My head would have exploded in seven pieces,*

jīvanto na sukhaṃ labhe;  
*I would have found no happiness in life,*

buddhagāthābhigītomhi,  
*if, when enchanted by the Buddha's spell,*

no ce muñceyya candiman”ti.  
*I had not released the Moon.”*

samyutta nikāya 2  
*Linked Discourses 2*

1. paṭhamavagga  
*1. The First Chapter*

10. sūriyasutta  
*10. The Sun*

sāvattthinidānaṃ.  
*At Sāvattthi.*

tena kho pana samayena sūriyo devaputto rāhunā asurindena gahito hoti.  
*Now at that time the Sun God had been seized by Rāhu, lord of demons.*

atha kho sūriyo devaputto bhagavantaṃ anussaramāno tāyaṃ velāyaṃ imaṃ gāthaṃ  
abhāsi:  
*Then the Sun God, recollecting the Buddha, at that time recited this verse:*

“namo te buddha vīratthu,  
*“Homage to you, Buddha, hero!*

vippamuttosi sabbadhi;  
*You're freed in every way.*

sambādhapaṭiṇnosmi,  
*I've wandered into confinement:*

tassa me saraṇaṃ bhavā”ti.  
*be my refuge!”*

atha kho bhagavā sūriyaṃ devaputtaṃ ārabbhā rāhuṃ asurindaṃ gāthāhi ajjhabhāsi:  
*Then the Buddha addressed Rāhu in verse concerning the Sun God:*

“tathāgataṃ arahantaṃ,  
*“The Sun God has gone for refuge*

sūriyo saraṇaṃ gato;  
*to the Realized One, the perfected one.*

rāhu sūriyaṃ pamuñcassu,  
*Rāhu, release the Sun!*

buddhā lokānukampakā.  
*Buddhas have compassion for the world!*

yo andhakāre tamasi pabhaṅkaro,  
*He fills the darkness with light,*

verocano maṇḍalī uggatejo;  
*the shining sun, circle of magnificent flame.*

mā rāhu gilī caramantalikkhe,  
*Rāhu, do not swallow him as he traverses the sky.*

pajaṃ mamaṃ rāhu pamuñca sūriyaṃ”ti.  
*Rāhu, release my progeny, the Sun!”*

atha kho rāhu asurindo sūriyaṃ devaputtaṃ muñcitvā taramānarūpo yena vepacitti asurindo tenupasaṅkami; upasaṅkamitvā saṃviggo lomahaṭṭhajāto ekamantaṃ aṭṭhāsi.

*Then Rāhu, having released the Sun, rushed to see Vepacitti, lord of demons and stood to one side, shocked and awestruck.*

ekamantaṃ thitaṃ kho rāhuṃ asurindaṃ vepacitti asurindo gāthāya ajjhabhāsi:  
*Vepacitti addressed him in verse:*

“kiṃ nu santaramānova,  
*“Why the rush?*

rāhu sūriyaṃ pamuñcasi;  
*Rāhu, you released the Sun*

saṃviggaraṇṇo āgamma,  
*and came here looking like you're in shock:*

kiṃ nu bhītova tiṭṭhasi”ti.  
*why do you stand there so scared?”*

“sattadhā me phale muddhā,  
*“My head would have exploded in seven pieces,*

jīvanto na sukhaṃ labhe;  
*I would have found no joy in life,*

buddhagāthābhigītomi,  
*if, when enchanted by the Buddha's spell,*

no ce muñceyya sūriyaṃ”ti.  
*I had not released the Sun.”*

paṭhamo vaggo.

dve kassapā ca māgho ca,

māgadho dāmali kāmado;

pañcālacaṇḍo tāyano,

candimasūriyena te dasāti.

saṃyutta nikāya 2  
*Linked Discourses 2*

2. anāthapiṇḍikavagga  
*2. With Anāthapiṇḍika*

11. candimasasutta  
*11. With Candimasa*

sāvatthinidānaṃ.  
*At Sāvatthī.*

atha kho candimaso devaputto abhikkantāya rattiyaṃ abhikkantavanno kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.

*Then, late at night, the glorious god Candimasa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,*

ekamantaṃ thito kho candimaso devaputto bhagavato santike imaṃ gāthaṃ abhāsi:  
*and recited this verse in the Buddha's presence:*

“te hi sotthiṃ gamissanti,  
“Like deer in a mosquito-free marsh,

kacchevāmakase magā;  
they will reach a safe place

jhānāni upasampajja,  
having entered the absorptions,

ekodi nipakā satā”ti.  
unified, alert, and mindful.”

“te hi pāraṃ gamissanti,  
“Like fish when the net is cut,

chetvā jālaṃva ambujo;  
they will reach the far shore

jhānāni upasampajja,  
having entered the absorptions,

appamattā raṇaṇjahā”ti.  
diligent, with vices discarded.”

saṃyutta nikāya 2  
Linked Discourses 2

2. anāthapiṇḍikavagga  
2. With Anāthapiṇḍika

12. veṇḍusutta  
12. With Vishnu

ekamantaṃ thito kho veṇḍu devaputto bhagavato santike imaṃ gāthaṃ abhāsi:  
Standing to one side, the god Vishnu recited this verse in the Buddha’s presence:

“sukhitāva te manuḍā,  
“Happy are the children of Manu

sugataṃ payirupāsiya;  
who pay homage to the Holy One!

yuṇḍaṃ gotamasāsane,  
They apply themselves to Gotama’s instructions,

appamattā nu sikkhare”ti.  
diligently training.”

“ye me pavutte siṭṭhipade,  
“Those who practice absorption in accord with the training”,

(veṇḍūti bhagavā)  
said the Buddha to Vishnu,

anusikkhanti jhāyino;  
“in the way of teaching I’ve proclaimed,

kāle te appamajjantā,  
they’re in time to be diligent;

na maccuvasagā siyun”ti.  
they won’t fall under the sway of Death.”

saṃyutta nikāya 2  
Linked Discourses 2

2. anāthapiṇḍikavagga  
2. With Anāthapiṇḍika

### 13. dīghalaṭṭhisutta

13. With Dīghalaṭṭhi

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.  
*At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.*

atha kho dīghalaṭṭhi devaputto abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ veḷuvanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.

*Then, late at night, the glorious god Dīghalaṭṭhi, lighting up the entire Bamboo Grove, went up to the Buddha, bowed, stood to one side,*

ekamantaṃ ṭhito kho dīghalaṭṭhi devaputto bhagavato santike imaṃ gāthaṃ abhāsi:  
*and recited this verse in the Buddha's presence:*

“bhikkhu siyā jhāyī vimuttacitto,  
*“Suppose a mendicant is a meditator, freed in mind.*

ākāṅkhe ce hadayassānupattim;  
*If they want to reach the heart's peace,*

lokassa ñatvā udayabbayaṇca,  
*having known the arising and passing of the world,*

sucetaso anissito tadānisamso”ti.  
*healthy-minded, independent, that is their reward.”*

samyutta nikāya 2  
*Linked Discourses 2*

2. anāthapiṇḍikavagga  
2. With Anāthapiṇḍika

14. nandanasutta  
14. With Nandana

ekamantaṃ ṭhito kho nandano devaputto bhagavantaṃ gāthāya ajjhabhāsi:  
*Standing to one side, the god Nandana addressed the Buddha in verse:*

“pucchāmi taṃ gotama bhūripaṇṇa,  
*“I ask you, Gotama, whose wisdom is vast,*

anāvaṭaṃ bhagavato ñāṇadassanaṃ;  
*the Blessed One of unhindered knowledge and vision.*

kathaṃvidhaṃ sīlavantaṃ vadanti,  
*What kind of person do they call ethical?*

kathaṃvidhaṃ pañṇavantaṃ vadanti;  
*What kind of person do they call wise?*

kathaṃvidho dukkhamaticca iriyati,  
*What kind of person lives on after transcending suffering?*

kathaṃvidhaṃ devatā pūjayantī”ti.  
*What kind of person is worshipped by the deities?”*

“yo sīlavā pañṇavā bhāvitatto,  
*“A person who is ethical, wise, self-developed,*

samāhito jhānarato satīmā;  
*becomes immersed in samādhi, loving absorption, mindful,*

sabbassa sokā vigatā pahīnā,  
*who's gotten rid of and given up all sorrows,*

khīṇāsavo antimadehadhārī.  
*with defilements ended, they bear their final body.*

tathāvidhaṃ sīlavantaṃ vadanti,  
*That's the kind of person they call ethical.*

tathāvidhaṃ paññavantaṃ vadanti;  
*That's the kind of person they call wise.*

tathāvidho dukkhamaticca iriyati,  
*That kind of person lives on after transcending suffering.*

tathāvidhaṃ devatā pūjayantī"ti.  
*That kind of person is worshipped by the deities."*

saṃyutta nikāya 2  
*Linked Discourses 2*

2. anāthapiṇḍikavagga  
*2. With Anāthapiṇḍika*

15. candanasutta  
*15. With Candana*

ekamantaṃ ʘhito kho candano devaputto bhagavantaṃ gāthāya ajjhabhāsi:  
*Standing to one side, the god Candana addressed the Buddha in verse:*

“kathaṃsu tarati oghaṃ,  
*“Who here crosses the flood,*

rattindivamatandito;  
*tireless all day and night?*

appatitṭhe anālambe,  
*Who, not standing and unsupported,*

ko gambhīre na sīdatī"ti.  
*does not sink in the deep?"*

“sabbadā sīlasampanno,  
*“Someone who is always endowed with ethics,*

paññavā susamāhito;  
*wise and serene,*

āraddhavīriyo pahitatto,  
*energetic and resolute,*

oghaṃ tarati duttaraṃ.  
*crosses the flood so hard to cross.*

virato kāmasaññāya,  
*Someone who desists from sensual perception,*

rūpasamyojanātigo;  
*has moved past the fetter of form,*

nandīrāgaparikkhīṇo,  
*and has finished with relishing and greed*

so gambhīre na sīdatī"ti.  
*does not sink in the deep."*

saṃyutta nikāya 2  
*Linked Discourses 2*

2. anāthapiṇḍikavagga  
*2. With Anāthapiṇḍika*

## 16. vāsudattasutta

### 16. With Vāsudatta

ekamantaṃ ṭhito kho vāsudatto devaputto bhagavato santike imaṃ gāthaṃ abhāsi:

*Standing to one side, the god Vāsudatta recited this verse in the Buddha's presence:*

“sattiyā viya omaṭṭho,  
*“Like they're struck by a sword,*

ḍayhamānova matthake;  
*like their head was on fire,*

kāmarāgappahānāya,  
*a mendicant should go forth mindfully,*

sato bhikkhu paribbaje”ti.  
*to give up sensual desire.”*

“sattiyā viya omaṭṭho,  
*“Like they're struck by a sword,*

ḍayhamānova matthake;  
*like their head was on fire,*

sakkāyadiṭṭhippahānāya,  
*a mendicant should go forth mindfully,*

sato bhikkhu paribbaje”ti.  
*to give up identity view.”*

saṃyutta nikāya 2  
*Linked Discourses 2*

2. anāthapiṇḍikavagga  
*2. With Anāthapiṇḍika*

## 17. subrahmasutta

### 17. With Subrahmā

ekamantaṃ ṭhito kho subrahmā devaputto bhagavantam gāthāya ajjhabhāsi:

*Standing to one side, the god Subrahmā addressed the Buddha in verse:*

“niccaṃ utrastamidaṃ cittaṃ,  
*“This mind is always anxious,*

niccaṃ ubbiggamidam mano;  
*this mind is always stressed*

anuppannesu kicchesu,  
*about stresses that haven't arisen*

atho uppatitesu ca;  
*and those that have.*

sace atthi anutrastaṃ,  
*If there is a state free of anxiety,*

taṃ me akkhāhi pucchito”ti.  
*please answer my question.”*

“nāññatra bojjhā tapasā,  
*“Not without understanding and austerity,*

nāññatrindriyasamvarā;  
*not without restraining the sense faculties,*

nāññatra sabbanissaggā,  
*not without letting go of everything,*

sotthiṃ passāmi pāninan”ti.  
*do I see safety for living creatures.”*

idamavoca ... pe ...  
*That is what the Buddha said. ...*

tatthevantaradhāyīti.  
*The god vanished right there.*

samyutta nikāya 2  
*Linked Discourses 2*

2. anāthapiṇḍikavagga  
*2. With Anāthapiṇḍika*

18. kakudhasutta  
*18. With Kakudha*

evaṃ me sutam—  
*So I have heard.*

ekam samayaṃ bhagavā sākete viharati añjanavane migadāye.  
*At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood.*

atha kho kakudho devaputto abhikkantāya rattiya abhikkantavaṇṇo kevalakappaṃ  
añjanavanam obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam  
abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho kakudho devaputto  
bhagavantam etadavoca:

*Then, late at night, the glorious god Kakudha, lighting up the entire Añjana Wood, went up to  
the Buddha, bowed, stood to one side, and said to him,*

“nandasi, samaṇā”ti?  
*“Do you delight, ascetic?”*

“kiṃ laddhā, āvuso”ti?  
*“What have I gained, sir?”*

“tena hi, samaṇa, socasī”ti?  
*“Well then, ascetic, do you sorrow?”*

“kiṃ jīyittha, āvuso”ti?  
*“What have I lost, sir?”*

“tena hi, samaṇa, neva nandasi na ca socasī”ti?  
*“Well then, ascetic, do you neither delight nor sorrow?”*

“evamāvuṇso”ti.  
*“Yes, sir.”*

“kacci tvaṃ anagho bhikkhu,  
*“I hope you’re untroubled, mendicant,*

kacci nandī na vijjati;  
*I hope that delight isn’t found in you.*

kacci taṃ ekamāsīnam,  
*I hope that discontent doesn’t*

aratī nābhikīratī”ti.  
*overwhelm you as you sit alone.”*

“anagho ve ahaṃ yakkha,  
*“I’m genuinely untroubled, spirit,*

atho nandī na vijjati;  
*and no delight is found in me.*

atho maṃ ekamāsīnam,  
*And also discontent doesn’t*



aratī nābhikīratī”ti.  
*overwhelm me as I sit alone.*”

“kathaṃ tvaṃ anagho bhikkhu,  
*“How are you untroubled, mendicant?*

kathaṃ nandī na vijjati;  
*How is delight not found in you?*

kathaṃ taṃ ekamāsīnaṃ,  
*How does discontent not*

aratī nābhikīratī”ti.  
*overwhelm you as you sit alone?”*

“aghajātassa ve nandī,  
*“Delight is born from misery,*

nandījātassa ve aghaṃ;  
*misery is born from delight;*

anandī anagho bhikkhu,  
*sir, you should know me as*

evaṃ jānāhi āvuso”ti.  
*a mendicant free of delight and misery.”*

“cīrassaṃ vata passāmi,  
*“After a long time I see*

brāhmaṇaṃ parinibbutaṃ;  
*a brahmin extinguished.*

anandiṃ anaghaṃ bhikkhuṃ,  
*A mendicant free of delight and misery,*

tiṇṇaṃ loke visattikaṃ”ti.  
*he has crossed over clinging to the world.”*

saṃyutta nikāya 2  
*Linked Discourses 2*

2. anāthapiṇḍikavagga  
*2. With Anāthapiṇḍika*

19. uttarasutta  
*19. With Uttara*

rājagahanidānaṃ.  
*At Rājagaha.*

ekamantaṃ thito kho uttaro devaputto bhagavato santike imaṃ gāthaṃ abhāsi:  
*Standing to one side, the god Uttara recited this verse in the Buddha’s presence:*

“upaṇīyati jīvitamappamāyu,  
*“This life, so very short, is led onward.*

jarūpanītaṃ na santi tānā;  
*There’s no shelter for one led on by old age.*

etaṃ bhayaṃ maraṇe pekkhamāno,  
*Seeing this peril in death,*

puññāni kayirātha sukhāvahānī”ti.  
*do good deeds that bring happiness.”*

“upaṇīyati jīvitamappamāyu,  
*“This life, so very short, is led onward.*

jarūpanītassa na santi tñā;  
*There's no shelter for one led on by old age.*

etaṃ bhayaṃ maraṇe pekkhamāno,  
*Seeing this peril in death,*

lokāmiṣaṃ pajahe santipekko"ti.  
*a seeker of peace would drop the world's bait."*

samyutta nikāya 2  
*Linked Discourses 2*

2. anāthapiṇḍikavagga  
*2. With Anāthapiṇḍika*

20. anāthapiṇḍikasutta  
*20. With Anāthapiṇḍika*

ekamantaṃ uthito kho anāthapiṇḍiko devaputto bhagavato santike imā gāthāyo  
abhāsi:  
*Standing to one side, the god Anāthapiṇḍika recited these verses in the Buddha's presence:*

“idañhi taṃ jetavanaṃ,  
*"This is indeed that Jeta's Grove,*

isisaṅghanisevitaṃ;  
*frequented by the Saṅgha of hermits,*

āvutthaṃ dhammarājena,  
*where the King of Dhamma stayed:*

pītisañjananaṃ mama.  
*it brings me joy!*

kammaṃ vijjā ca dhammo ca,  
*Deeds, knowledge, and principle;*

sīlaṃ jīvitamuttamaṃ;  
*ethical conduct, an excellent livelihood;*

etena maccā sujjhanti,  
*by these are mortals purified,*

na gottena dhanena vā.  
*not by clan or wealth.*

tasmā hi paṇḍito poso,  
*That's why an astute person,*

sampassaṃ atthamattano;  
*seeing what's good for themselves,*

yoniso vicine dhammaṃ,  
*would examine the teaching rationally,*

evaṃ tattha visujjhati.  
*and thus be purified in it.*

sāriputtova paññāya,  
*Sāriputta has true wisdom,*

sīlena upasamena ca;  
*ethics, and also peace.*

yopi pāraṅgato bhikkhu,  
*Any mendicant who has gone beyond*

etāvaparamo siyā"ti.  
*can at best equal him."*

idamavoca anāthapiṇḍiko devaputto.

*This is what the god Anāthapiṇḍika said.*

idaṃ vatvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

*Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.*

atha kho bhagavā tassā rattiyaṃ accayena bhikkhū āmantesi:

*Then, when the night had passed, the Buddha addressed the mendicants:*

“imaṃ, bhikkhave, rattiṃ aññataro devaputto abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi.

*“Mendicants, tonight, a certain glorious god, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side,*

ekamantaṃ ṭhito kho, bhikkhave, so devaputto mama santike imā gāthāyo abhāsi:

*and recited these verses in my presence.” The Buddha then repeated the verses in full.*

‘idañhi taṃ jetavanaṃ,

isisaṅghanisevitaṃ;

āvutthaṃ dhammarājena,

pītisaṅjananaṃ mama.

kammaṃ vijjā ca dhammo ca,

sīlaṃ jīvitamuttamaṃ;

etena maccā sujjhanti,

na gottena dhanena vā.

tasmā hi paṇḍito poso,

sampassaṃ atthamattano;

yoniso vicine dhammaṃ,

evaṃ tattha visujjhati.

sāriputtova paññāya,

sīlena upasamena ca;

yopi pāraṅgato bhikkhu,

etāvaparamo siyā’ti.

idamavoca, bhikkhave, so devaputto.

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī’ti.

evaṃ vutte, āyasmā ānando bhagavantam etadavoca:

*When he said this, Venerable Ānanda said to the Buddha,*

“so hi nūna, bhante, anāthapiṇḍiko devaputto bhavissati.

*“Sir, that god must surely have been Anāthapiṇḍika.*

anāthapiṇḍiko gahapati āyasmante sārīputte abhippasanno ahoṣī”ti.

*For the householder Anāthapiṇḍika was devoted to Venerable Sārīputta.”*

“sādhu sādhu, ānanda, yāvatakaṃ kho, ānanda, takkāya pattabbaṃ anuppattaṃ taṃ tayā.

*“Good, good, Ānanda. You’ve reached the logical conclusion, as far as logic goes.*

anāthapiṇḍiko hi so, ānanda, devaputto”ti.

*For that was indeed the god Anāthapiṇḍika.”*

anāthapiṇḍikavaggo dutiyo.

candimaso ca veṇḍu ca,

dīghalaṭṭhi ca nandano;

candano vāsudatto ca,

subrahmā kakudhena ca;

uttaro navamo vutto,

dasamo anāthapiṇḍikoti.

saṃyutta nikāya 2

*Linked Discourses 2*

3. nānātitthiyavagga

*3. Various Sectarious*

21. sivasutta

*21. With Shiva*

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.*

atha kho sivo devaputto abhikkantāya rattiyaṃ abhikkantavanno kevalakappaṃ jetavanam obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.

*Then, late at night, the glorious god Shiva, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side,*

ekamantaṃ ṭhito kho sivo devaputto bhagavato santike imā gāthāyo abhāsi:

*and recited these verses in the Buddha’s presence:*

“sabbhireva samāsetha,

*“Associate only with the virtuous!*

sabbhi kubbetha santhavaṃ;

*Try to get close to the virtuous!*

sataṃ saddhammamaññāya,

*Understanding the true teaching of the good,*

seyyo hoti na pāpiyo.  
*things get better, not worse.*

sabbhireva samāsetha,  
*Associate only with the virtuous!*

sabbhi kubbetha santhavaṃ;  
*Try to get close to the virtuous!*

sataṃ saddhammamaññāya,  
*Understanding the true teaching of the good,*

paññā labbhati nāññato.  
*wisdom is gained—but not from anyone else.*

sabbhireva samāsetha,  
*Associate only with the virtuous!*

sabbhi kubbetha santhavaṃ;  
*Try to get close to the virtuous!*

sataṃ saddhammamaññāya,  
*Understanding the true teaching of the good,*

sokamajjhe na socati.  
*you don't sorrow even among those who sorrow.*

sabbhireva samāsetha,  
*Associate only with the virtuous!*

sabbhi kubbetha santhavaṃ;  
*Try to get close to the virtuous!*

sataṃ saddhammamaññāya,  
*Understanding the true teaching of the good,*

ñātimajjhe virocati.  
*you shine among your relatives.*

sabbhireva samāsetha,  
*Associate only with the virtuous!*

sabbhi kubbetha santhavaṃ;  
*Try to get close to the virtuous!*

sataṃ saddhammamaññāya,  
*Understanding the true teaching of the good,*

sattā gacchanti suggaṭiṃ.  
*sentient beings go to a good place.*

sabbhireva samāsetha,  
*Associate only with the virtuous!*

sabbhi kubbetha santhavaṃ;  
*Try to get close to the virtuous!*

sataṃ saddhammamaññāya,  
*Understanding the true teaching of the good,*

sattā tiṭṭhanti sātatan”ti.  
*sentient beings live happily.”*

atha kho bhagavā sivaṃ devaputtaṃ gāthāya paccabhāsi:  
*Then the Buddha replied to Shiva in verse:*

“sabbhireva samāsetha,  
*“Associate only with the virtuous!*

sabbhi kubbetha santhavaṃ;

*Try to get close to the virtuous!*

saṃ saddhammaṃ aññāya,

*Understanding the true teaching of the good,*

sabbadukkhā pamuccatī”ti.

*you’re released from all suffering.”*

samyutta nikāya 2

*Linked Discourses 2*

3. nānātiṭṭhiyavagga

*3. Various Sectarrians*

22. khemasutta

*22. With Khema*

ekamantaṃ uthito kho khemo devaputto bhagavato santike imā gāthāyo abhāsi:

*Standing to one side, the god Khema recited these verses in the Buddha’s presence:*

“caranti bālā dummedhā,

*“Foolish and unintelligent people*

amitteneva attanā;

*treat themselves like an enemy.*

karontā pāpakam kammaṃ,

*They do bad deeds*

yaṃ hoti kaṭukapphalaṃ.

*with bitter fruit.*

na taṃ kammaṃ kataṃ sādhu,

*It’s not good to do a deed*

yaṃ katvā anutappati;

*after which you will regret.*

yassa assumukho rodaṃ,

*you experience the result*

vipākaṃ paṭisevati.

*weeping, with a tearful face.*

tañca kammaṃ kataṃ sādhu,

*It’s good to do a deed*

yaṃ katvā nānutappati;

*after which you’ll not regret.*

yassa patīto sumano,

*you experience the result*

vipākaṃ paṭisevati.

*joyful, with a happy mind.”*

paṭikacceva taṃ kayirā,

*“As a precaution, you should do*

yaṃ jaññā hitamattano;

*what you know is for your own welfare.*

na sākaṭikacintāya,

*A thinker, a wise one would not proceed*

mantā dhīro parakkame.

*thinking like the cart driver.*

yathā sākaṭiko matṭhaṃ,  
*Suppose a cart driver leaves the highway,*

samaṃ hitvā mahāpathaṃ;  
*so even and well compacted.*

visamaṃ maggamāruyha,  
*They enter upon a rough road,*

akkhacchinno va jhāyati.  
*and fret when their axle breaks.*

evaṃ dhammā apakkamma,  
*So too, an idiot departs the good*

adhammamānavaṭṭi;  
*to follow what's against the good.*

mando maccumukhaṃ patto,  
*Fallen in the jaws of death,*

akkhacchinno va jhāyati"ti.  
*they fret like their axle's broken."*

saṃyutta nikāya 2  
*Linked Discourses 2*

3. nānātiṭṭhiyavagga  
*3. Various Sectarians*

23. serīsutta  
*23. With Serī*

ekamantaṃ ṭhito kho serī devaputto bhagavantaṃ gāthāya ajjhabhāsi:  
*Standing to one side, the god Serī addressed the Buddha in verse:*

“annamevābhinandanti,  
*“Both gods and humans*

ubhaye devamānusā;  
*enjoy their food.*

atha ko nāma so yakkho,  
*So what's the name of the spirit*

yaṃ annaṃ nābhinandati"ti.  
*who doesn't like food?"*

“ye naṃ dadanti saddhāya,  
*“Those who give with faith*

vippasannena cetasā;  
*and a clear and confident heart,*

tameva annaṃ bhajati,  
*partake of food*

asmaṃ loke paramhi ca.  
*in this world and the next.*

tasmā vineyya maccheraṃ,  
*So you should dispel stinginess,*

dajjā dānaṃ malābhibhū;  
*overcoming that stain, and give a gift.*

puññāni paralokasmaṃ,  
*The good deeds of sentient beings*

patiṭṭhā honti pāṇinan”ti.  
*support them in the next world.”*

“acchariyaṃ, bhante, abbhutaṃ, bhante.  
*“It’s incredible, sir, it’s amazing,*

yāvasubhāsitaṃ, bhante, bhagavatā:  
*how well said this was by Master Gotama. He repeated the Buddha’s verses, and said:*

‘ye naṃ dadanti saddhāya,

vippasannena cetasā;

tameva annaṃ bhajati,

asmiṃ loke paramhi ca.

tasmā vineyya maccheraṃ,

dajjā dānaṃ malābhibhū;

puññāni paralokasmiṃ,

patiṭṭhā honti pāṇinan’ti.

bhūtapubbāhaṃ, bhante, sirī nāma rājā ahoṣiṃ dāyako dānapati dānassa vaṇṇavādī.  
*“Once upon a time, sir, I was a king named Serī, a giver, a donor, who praised giving.*

tassa mayhaṃ, bhante, catūsu dvāresu dānaṃ dīyittha  
samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānaṃ.  
*I gave gifts at the four gates to ascetics and brahmins, to paupers, vagrants, travelers, and beggars.*

atha kho maṃ, bhante, itthāgāraṃ upasaṅkamtivā etadavoca:  
*Then the ladies of my harem approached me and said,*

‘devassa kho dānaṃ dīyati; amhākaṃ dānaṃ na dīyati.  
*‘Your Majesty gives gifts, but we don’t.*

sādhu mayampi devaṃ nissāya dānāni dadeyyāma, puññāni kareyyāmā’ti.  
*Your Majesty, please support us to give gifts and make merit.’*

tassa mayhaṃ, bhante, etadahosi:  
*Then it occurred to me,*

‘ahaṃ khosmi dāyako dānapati dānassa vaṇṇavādī.  
*‘I’m a giver, a donor, who praises giving.*

dānaṃ dassāmāti vadante kinti vadeyyan’ti?  
*When they say, “We would give gifts”, what am I to say?’*

so khvāhaṃ, bhante, paṭhamaṃ dvāraṃ itthāgārassa adāsiṃ.  
*And so I gave the first gate to the ladies of my harem.*

tattha itthāgārassa dānaṃ dīyittha; mama dānaṃ paṭikkami.  
*There they gave gifts, while my own giving dwindled.*

atha kho maṃ, bhante, khattiyā anuyantā upasaṅkamtivā etadavocuṃ:  
*Then my aristocrat vassals approached me and said,*

‘devassa kho dānaṃ dīyati; itthāgārassa dānaṃ dīyati; amhākaṃ dānaṃ na dīyati.  
*‘Your Majesty gives gifts, the ladies of your harem give gifts, but we don’t.*



sādhu mayampi devaṃ nissāya dānāni dadeyyāma, puññāni kareyyāma'ti.  
*Your Majesty, please support us to give gifts and make merit.'*

tassa mayhaṃ, bhante, etadahosi:  
*Then it occurred to me,*

'ahaṃ khosmi dāyako dānapati dānassa vaṇṇavādī.  
*I'm a giver, a donor, who praises giving.*

dānaṃ dassāmāti vadante kinti vadeyyan'ti?  
*When they say, "We would give gifts", what am I to say?'*

so khvāhaṃ, bhante, dutiyaṃ dvāraṃ khattiyānaṃ anuyantānaṃ adāsiṃ.  
*And so I gave the second gate to my aristocrat vassals.*

tattha khattiyānaṃ anuyantānaṃ dānaṃ dīyittha, mama dānaṃ paṭikkami.  
*There they gave gifts, while my own giving dwindled.*

atha kho maṃ, bhante, balakāyo upasaṅkamtivā etadavoca:  
*Then my troops approached me and said,*

'devassa kho dānaṃ dīyati; itthāgārassa dānaṃ dīyati; khattiyānaṃ anuyantānaṃ dānaṃ dīyati; amhākaṃ dānaṃ na dīyati.  
*'Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, but we don't.*

sādhu mayampi devaṃ nissāya dānāni dadeyyāma, puññāni kareyyāma'ti.  
*Your Majesty, please support us to give gifts and make merit.'*

tassa mayhaṃ, bhante, etadahosi:  
*Then it occurred to me,*

'ahaṃ khosmi dāyako dānapati dānassa vaṇṇavādī.  
*I'm a giver, a donor, who praises giving.*

dānaṃ dassāmāti vadante kinti vadeyyan'ti?  
*When they say, "We would give gifts", what am I to say?'*

so khvāhaṃ, bhante, tatiyaṃ dvāraṃ balakāyassa adāsiṃ.  
*And so I gave the third gate to my troops.*

tattha balakāyassa dānaṃ dīyittha, mama dānaṃ paṭikkami.  
*There they gave gifts, while my own giving dwindled.*

atha kho maṃ, bhante, brāhmaṇagahapatikā upasaṅkamtivā etadavocum:  
*Then my brahmins and householders approached me and said,*

'devassa kho dānaṃ dīyati; itthāgārassa dānaṃ dīyati; khattiyānaṃ anuyantānaṃ dānaṃ dīyati; balakāyassa dānaṃ dīyati; amhākaṃ dānaṃ na dīyati.  
*'Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, your troops give gifts, but we don't.*

sādhu mayampi devaṃ nissāya dānāni dadeyyāma, puññāni kareyyāma'ti.  
*Your Majesty, please support us to give gifts and make merit.'*

tassa mayhaṃ, bhante, etadahosi:  
*Then it occurred to me,*

'ahaṃ khosmi dāyako dānapati dānassa vaṇṇavādī.  
*I'm a giver, a donor, who praises giving.*

dānaṃ dassāmāti vadante kinti vadeyyan'ti?  
*When they say, "We would give gifts", what am I to say?'*

so khvāhaṃ, bhante, catutthaṃ dvāraṃ brāhmaṇagahapatikānaṃ adāsiṃ.  
*And so I gave the fourth gate to my brahmins and householders.*

tattha brāhmaṇagahapatikānaṃ dānaṃ dīyittha, mama dānaṃ paṭikkami.  
*There they gave gifts, while my own giving dwindled.*

atha kho maṃ, bhante, purisā upasaṅkamtīvā etadavocaṃ:

*Then my men approached me and said,*

‘na kho dāni devassa koci dānaṃ dīyati’ti.

*‘Now Your Majesty is not giving gifts at all!’*

evaṃ vuttāhaṃ, bhante, te purise etadavocaṃ:

*When they said this, I said to those men,*

‘tena hi, bhaṇe, yo bāhiresu janapadesu āyo sañjāyati tato upaḍḍhaṃ antepure pavesetha, upaḍḍhaṃ tattheva dānaṃ detha samanabrāhmaṇakapaṇaddhikavanibbakayācakānaṃ’ti.

*‘So then, my men, send half of the revenue from the outer districts to the royal compound. Then give half right there to ascetics and brahmins, to paupers, vagrants, travelers, and beggars.’*

so khvāhaṃ, bhante, evaṃ dīgharattaṃ katānaṃ puññānaṃ evaṃ dīgharattaṃ katānaṃ kusalānaṃ dhammānaṃ pariyantaṃ nādhigacchāmi—

*Sir, for a long time I made so much merit and did so many skillful deeds. I never reached any limit so as to say*

ettakaṃ puññanti vā ettako puññavipākoti vā ettakaṃ sagge thātabbanti vāti.

*‘there’s this much merit’ or ‘there’s this much result of merit’ or ‘for so long I’ll remain in heaven’.*

acchariyaṃ, bhante, abbhutaṃ, bhante.

*It’s incredible, sir, it’s amazing,*

yāvasubhāsitamidaṃ, bhante, bhagavatā:

*how well said this was by Master Gotama:*

‘ye naṃ dadanti saddhāya,

*‘Those who give with faith*

vippasannena cetasā;

*and a clear and confident heart,*

tameva annaṃ bhajati,

*partake of food*

asmiṃ loke paramhi ca.

*in this world and the next.*

tasmā vineyya maccheraṃ,

*So you should dispel stinginess,*

dajjā dānaṃ malābhibhū;

*overcoming that stain, and give a gift.*

puññāni paralokasmiṃ,

*The good deeds of sentient beings*

patiṭṭhā honti paṇinan’’ti.

*support them in the next world.’’*

samyutta nikāya 2

*Linked Discourses 2*

3. nānātiṭṭhiyavagga

*3. Various Sēctarians*

24. ghaṭikārasutta

*24. With Ghaṭikāra*

ekamantaṃ thito kho ghaṭikāro devaputto bhagavato santike imaṃ gāthaṃ abhāsi:

*Standing to one side, the god Ghaṭikāra recited this verse in the Buddha’s presence:*

“avihaṃ upapannāse,

*“Seven mendicants reborn in Aviha*

vimuttā satta bhikkhavo;  
*have been freed.*

rāgadosaparikkhīṇā,  
*With the complete ending of greed and hate,*

tiṇṇā loke visattikan”ti.  
*they’ve crossed over clinging to the world.”*

“ke ca te ataruṃ paṅkaṃ,  
*“Who are those who’ve crossed the bog,*

maccudheyyaṃ suduttaraṃ;  
*Death’s domain so hard to pass?*

ke hitvā mānuṣaṃ dehaṃ,  
*Who, after leaving behind the human body,*

dibbayogaṃ upaccagun”ti.  
*have risen above celestial yokes?”*

“upako palagaṇḍo ca,  
*“Upaka and Palagaṇḍa,*

pukkusāti ca te tayo;  
*and Pukkusāti, these three;*

bhaddiyo khaṇḍadevo ca,  
*Bhaddiya and Bhaddadeva,*

bāhuraggi ca saṅgiyo;  
*and Bāhudantī and Piṅgiya.*

te hitvā mānuṣaṃ dehaṃ,  
*They, after leaving behind the human body,*

dibbayogaṃ upaccagun”ti.  
*have risen above celestial yokes.”*

“kusalī bhāsaṁ tesam,  
*“You speak well of them,*

mārapāsappahāyinaṃ;  
*who have let go the snares of Māra.*

kassa te dhammamaññāya,  
*Whose teaching did they understand*

acchiduṃ bhavabandhanan”ti.  
*to cut the bonds of rebirth?”*

“na aññatra bhagavatā,  
*“None other than the Blessed One!*

nāññatra tava sāsanaṃ;  
*None other than your instruction!*

yassa te dhammamaññāya,  
*It was your teaching that they understood*

acchiduṃ bhavabandhanaṃ.  
*to cut the bonds of rebirth.*

yattha nāmañca rūpañca,  
*Where name and form*

asesaṃ uparujjhati;  
*cease with nothing left over;*

taṃ te dhammaṃ idhaññāya,  
*understanding this teaching,*

acchidum bhavabandhanan”ti.  
*they cut the bonds of rebirth.”*

“gambhīraṃ bhāsaṃ vācaṃ,  
*“The words you say are deep,*

dubbijānaṃ sudubbudhaṃ;  
*hard to understand, so very hard to wake up to.*

kassa tvaṃ dhammamaññāya,  
*Whose teaching did you understand*

vācaṃ bhāsaṃ idisaṃ”ti.  
*to be able to say such things?”*

“kumbhakāro pure āsiṃ,  
*“In the past I was a potter*

vekaḷiṅge ghaṭikaro;  
*in Vebhaliṅga called Ghaṭikāra.*

mātāpettibharo āsiṃ,  
*I took care of my parents*

kassapassa upāsako.  
*as a lay follower of Buddha Kassapa.*

virato methunā dhammā,  
*I refrained from sexual intercourse,*

brahmacārī nirāmiso;  
*I was celibate, spiritual.*

ahuvā te sagāmeyyo,  
*We lived in the same village;*

ahuvā te pure sakhā.  
*in the past I was your friend.*

sohamete pajānāmi,  
*I am the one who understands*

vimutte satta bhikkhavo;  
*that these seven mendicants have been freed.*

rāgadosaparikkhīṇe,  
*With the complete ending of greed and hate,*

tiṇṇe loke visattikaṃ”ti.  
*they’ve crossed over clinging to the world.”*

“evametam tadā āsi,  
*“That’s exactly how it was,*

yathā bhāsaṃ bhaggava;  
*just as you say, Bhaggava.*

kumbhakāro pure āsi,  
*In the past you were a potter*

vekaḷiṅge ghaṭikaro.  
*in Vebhaliṅga called Ghaṭikāra.*

mātāpettibharo āsi,  
*You took care of your parents*

kassapassa upāsako;  
*as a lay follower of Buddha Kassapa.*

virato methunā dhammā,  
*You refrained from sexual intercourse,*

brahmacārī nirāmiso;  
*you were celibate, spiritual.*

ahuvā me sagāmeyyo,  
*We lived in the same village;*

ahuvā me pure sakhā”ti.  
*in the past you were my friend.”*

“evametam purāṇaṇaṃ,  
*“That’s how it was*

sahāyānaṃ ahu saṅgamo;  
*when those friends of old met again.*

ubhinnaṃ bhāvitattānaṃ,  
*Both of them have developed themselves,*

sarīrantimadhārinan”ti.  
*and bear their final body.”*

saṃyutta nikāya 2  
*Linked Discourses 2*

3. nānātitthiyavagga  
*3. Various Sectarrians*

25. jantusutta  
*25. With Jantu*

evam me sutam—  
*So I have heard.*

ekaṃ samayaṃ sambahulā bhikkhū, kosalesu viharanti himavantapasse  
arañṇakuṭikāya uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino  
asampajānā asamāhitā vibbhantacittā pākatindriyā.

*Now at that time several mendicants were staying in the Kosalan lands, in a wilderness hut on the slopes of the Himalayas. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.*

atha kho jantu devaputto tadahuposathe pannarase yena te bhikkhū tenupasaṅkami;  
upasaṅkamtivā te bhikkhū gāthāhi ajjhabhāsi:

*Then on the fifteenth day sabbath the god Jantu went up to those mendicants and addressed them in verse:*

“sukhajīvino pure āsum,  
*“The mendicants used to live happily,*

bhikkhū gotamasāvakā;  
*as disciples of Gotama.*

anicchā piṇḍamesanā,  
*Desireless they sought alms;*

anicchā sayanāsaṇaṃ;  
*desireless they used their lodgings.*

loke aniccatam ṇatvā,  
*Knowing that the world was impermanent*

dukkhassantaṃ akaṃsu te.  
*they made an end of suffering.*

dupposam katvā attānam,  
*But now they've made themselves hard to look after,*

gāme gāmanikā viya;  
*like chiefs in a village.*

bhutvā bhutvā nipajjanti,  
*They eat and eat and then lie down,*

parāgāresu mucchitā.  
*unconscious in the homes of others.*

samghassa añjalim katvā,  
*Having raised my joined palms to the Saṅgha,*

idhekacce vadāmahaṃ;  
*I speak here only about certain people.*

apaviddhā anāthā te,  
*They're rejects, with no protector,*

yathā petā tatheva te.  
*just like those who have passed away.*

ye kho pamattā viharanti,  
*I'm speaking about*

te me sandhāya bhāsitaṃ;  
*those who live negligently.*

ye appamattā viharanti,  
*To those who live diligently*

namo tesam karomahaṃ”ti.  
*I pay homage.”*

samyutta nikāya 2  
*Linked Discourses 2*

3. nānātitthiyavagga  
*3. Various Sectarrians*

26. rohitassasutta  
*26. With Rohitassa*

sāvattthinidānaṃ.  
*At Sāvattthi.*

ekamantaṃ ṭhito kho rohitasso devaputto bhagavantaṃ etadavoca:  
*Standing to one side, the god Rohitassa said to the Buddha:*

“yattha nu kho, bhante, na jāyati na jīyati na mīyati na cavati na upapajjati, sakkā nu kho so, bhante, gamanena lokassa anto ñātum vā datthum vā pāpunītum vā”ti?  
*“Sir, is it possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn?”*

“yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ dattheyyaṃ patteyyanti vadāmi”ti.  
*“Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn.”*

“acchariyaṃ, bhante, abbhutaṃ, bhante.  
*“It's incredible, sir, it's amazing,*

yāvasubhāsitaṃ, bhante, bhagavatā:  
*how well said this was by Master Gotama.*

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ dattheyyaṃ patteyyanti vadāmi”ti.

bhūtapubbāhaṃ, bhante, rohitasso nāma isi ahoṣiṃ bhojaputto iddhimā  
vehāsaṅgamo.

*Once upon a time, I was a hermit called Rohitassa, son of Bhoja. I was a sky-walker with  
psychic power.*

tassa mayhaṃ, bhante, evarūpo javo ahoṣi; seyyathāpi nāma dāḥadhammā  
dhanuggaho susikkhito katahattho katayoggo katūpāsano lahukena asanena  
appakasireneva tiriyaṃ tālacchāyaṃ atipāteyya.

*I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained  
expert archer with a strong bow.*

tassa mayhaṃ, bhante, evarūpo padavītihāro ahoṣi; seyyathāpi nāma puratthimā  
samuddā pacchimo samuddo.

*My stride was such that it could span from the eastern ocean to the western ocean.*

tassa mayhaṃ, bhante, evarūpaṃ icchāgataṃ uppajji:

*This wish came to me:*

‘ahaṃ gamanena lokassa antaṃ pāpuṇissāmī’ti.

*‘I will reach the end of the world by traveling.’*

so khvāhaṃ, bhante, evarūpena javena samannāgato evarūpena ca padavītihārena,  
aññatreva asitapītakhāyitasāyitā aññatra uccārapassāvakammā aññatra  
niddākilamathapaṭivīnodanā vassasatāyuko vassasatajīvī vassasataṃ gantvā  
appatvāva lokassa antaṃ antarāva kālaṅkato.

*Having such speed and stride, I traveled for my whole lifespan of a hundred years—pausing  
only to eat and drink, go to the toilet, and sleep to dispel weariness—and I passed away along  
the way, never reaching the end of the world.*

acchariyaṃ, bhante, abbhutaṃ, bhante.

*It’s incredible, sir, it’s amazing,*

yāvasubhāsitaṃ, bhante, bhagavatā:

*how well said this was by Master Gotama:*

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ  
gamanena lokassa antaṃ nāteyyaṃ dāttheyyaṃ patteyyanti vadāmi’”ti.

*‘Reverend, I say it’s not possible to know or see or reach the end of the world by traveling to a  
place where there’s no being born, growing old, dying, passing away, or being reborn.’”*

“na kho panāhaṃ, āvuso, appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi.

*“But Reverend, I also say there’s no making an end of suffering without reaching the end of the  
world.*

api ca khvāhaṃ, āvuso, imasmimyeva byāmamatte kaḷevare sasaññimhi samanake  
lokaṇca paññapemi lokasamudayaṇca lokanirodhaṇca lokanirodhagaṇiniṇca  
paṭipadanti.

*For it is in this fathom-long carcass with its perception and mind that I describe the world, its  
origin, its cessation, and the practice that leads to its cessation.*

gamanena na pattabbo,

*The end of the world can never*

lokassanto kudācanaṃ;

*be reached by traveling.*

na ca appatvā lokantaṃ,

*But without reaching the end of the world,*

dukkhā atthi pamocanaṃ.

*there’s no release from suffering.*

tasmā have lokavidū sumedho,

*So a clever person, understanding the world,*

lokantagū vusitabrahmacariyo;

*has completed the spiritual journey, and gone to the end of the world.*

lokassa antaṃ samitāvi ñatvā,  
*A peaceful one, knowing the end of the world,*

nāsīsati lokamimaṃ parañcā”ti.  
*does not hope for this world or the next.”*

saṃyutta nikāya 2  
*Linked Discourses 2*

3. nānātitthiyavagga  
*3. Various Sectarrians*

27. nandasutta  
*27. With Nanda*

ekamantaṃ ʈhito kho nando devaputto bhagavato santike imaṃ gāthaṃ abhāsi:  
*Standing to one side, the god Nanda recited this verse in the Buddha's presence:*

“accenti kālā tarayanti rattiyo,  
*“Time flies, nights pass by,*

vayoḡuṇā anupubbaṃ jahanti;  
*the stages of life leave us one by one.*

etaṃ bhayaṃ maraṇe pekkhamāno,  
*Seeing this peril in death,*

puñṇāni kayirātha sukhāvahānī”ti.  
*you should do good deeds that bring happiness.”*

“accenti kālā tarayanti rattiyo,  
*“Time flies, nights pass by,*

vayoḡuṇā anupubbaṃ jahanti;  
*the stages of life leave us one by one.*

etaṃ bhayaṃ maraṇe pekkhamāno,  
*Seeing this peril in death,*

lokāmiṣaṃ pajahe santipekko”ti.  
*one looking for peace would drop the world's bait.”*

saṃyutta nikāya 2  
*Linked Discourses 2*

3. nānātitthiyavagga  
*3. Various Sectarrians*

28. nandivīsālasutta  
*28. With Nandivīsāla*

ekamantaṃ ʈhito kho nandivīsālo devaputto bhagavantaṃ gāthāya ajjhabhāsi:  
*Standing to one side, the god Nandivīsāla addressed the Buddha in verse:*

“catucakkaṃ navadvāraṃ,  
*“Four are its wheels, and nine its doors;*

puṇṇaṃ lobhena saṃyutaṃ;  
*it's filled with greed and tied up;*

paṅkajātaṃ mahāvīra,  
*and it's born from a bog. Great hero,*

kathaṃ yātrā bhavissatī”ti.  
*how am I supposed to live like this?”*

“chetvā naddhiṃ varattaṇca,  
*“Having cut the strap and harness—*



icchālobhañca pāpakam;  
*wicked desire and greed—*

samūlaṃ taṇhamabbuyha,  
*and having plucked out craving, root and all:*

evaṃ yātrā bhavissatī”ti.  
*that’s how you’re supposed to live like this.”*

samyutta nikāya 2  
*Linked Discourses 2*

3. nānātitthiyavagga  
*3. Various Sectarrians*

29. susimasutta  
*29. With Susīma*

sāvattthinidānaṃ.  
*At Sāvattthī.*

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam  
abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ  
bhagavā etadavoca:

*Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha  
said to him,*

“tuyhampi no, ānanda, sārīputto ruccatī”ti?  
*“Ānanda, do you like Sārīputta?”*

“kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā  
sārīputto na ruceyya?  
*“Sir, who on earth would not like Venerable Sārīputta unless they’re a fool, a hater, delusional,  
or mentally deranged?*

paṇḍito, bhante, āyasmā sārīputto.  
*Venerable Sārīputta is astute,*

mahāpaṇṇo, bhante, āyasmā sārīputto.  
*he has great wisdom,*

puthupaṇṇo, bhante, āyasmā sārīputto.  
*widespread wisdom,*

hāsapaṇṇo, bhante, āyasmā sārīputto.  
*laughing wisdom,*

javanapaṇṇo, bhante, āyasmā sārīputto.  
*swift wisdom,*

tikkhapaṇṇo, bhante, āyasmā sārīputto.  
*sharp wisdom,*

nibbedhikapaṇṇo, bhante, āyasmā sārīputto.  
*and penetrating wisdom.*

appiccho, bhante, āyasmā sārīputto.  
*He has few wishes,*

santuṭṭho, bhante, āyasmā sārīputto.  
*he’s content,*

pavivitto, bhante, āyasmā sārīputto.  
*secluded,*

asaṃsaṭṭho, bhante, āyasmā sārīputto.  
*aloof,*

āraddhavīriyo, bhante, āyasmā sārīputto.  
*and energetic.*

vattā, bhante, āyasmā sārīputto.  
*He gives advice*

vacanakkhamo, bhante, āyasmā sārīputto.  
*and accepts advice;*

codako, bhante, āyasmā sārīputto.  
*he accuses*

pāpagarahī, bhante, āyasmā sārīputto.  
*and criticizes wickedness.*

kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā  
sārīputto na ruceyyā”ti?  
*Who on earth would not like Venerable Sārīputta unless they’re a fool, a hater, delusional, or  
mentally deranged?”*

“evametaṃ, ānanda, evametaṃ, ānanda.  
*That’s so true, Ānanda! That’s so true!*

kassa hi nāma, ānanda, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa sārīputto  
na ruceyya?  
*Who on earth would not like Venerable Sārīputta unless they’re a fool, a hater, delusional, or  
mentally deranged?”*

paṇḍito, ānanda, sārīputto.  
*And the Buddha repeated all of Ānanda’s terms of praise.*

mahāpañño, ānanda, sārīputto.

puṭhupañño, ānanda, sārīputto.

hāsapañño, ānanda, sārīputto.

javanapañño, ānanda, sārīputto.

tikkhapañño, ānanda, sārīputto.

nibbedhikapañño, ānanda, sārīputto.

appiccho, ānanda, sārīputto.

santuṭṭho, ānanda, sārīputto.

pavivitto, ānanda, sārīputto.

asaṃsaṭṭho, ānanda, sārīputto.

āraddhavīriyo, ānanda, sārīputto.

vattā, ānanda, sārīputto.

vacanakkhamo, ānanda, sārīputto.

codako, ānanda, sārīputto.

pāpagarahī, ānanda, sārīputto.

kassa hi nāma, ānanda, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa sārīputto na rucceyyā”ti?

atha kho susimo devaputto āyasmato sārīputtassa vaṇṇe bhaññamāne mahatiyā devaputtaparisāya parivuto yena bhagavā tenupasaṅkāmi; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho susimo devaputto bhagavantam etadavoca:

*While this praise of Sārīputta was being spoken, the god Susīma approached the Buddha, escorted by a large assembly of gods. He bowed, stood to one side, and said to him:*

“evametaṃ, bhagavā, evametaṃ, sugata.

*“That’s so true, Blessed One! That’s so true, Holy One!*

kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā sārīputto na rucceyya?

*Who on earth would not like Venerable Sārīputta unless they’re a fool, a hater, delusional, or mentally deranged?”*

paṇḍito, bhante, āyasmā sārīputto.

*And he too repeated all the terms of praise of Sārīputta, adding,*

mahāpaṇṇo, bhante, puthupaṇṇo, bhante, hāsapaṇṇo, bhante, javanapaṇṇo, bhante, tikkhapaṇṇo, bhante, nibbedhikapaṇṇo, bhante, appiccho, bhante, santuṭṭho, bhante, pavivitto, bhante, asaṃsaṭṭho, bhante, āraddhavīriyo, bhante, vattā, bhante, vacanakkhamo, bhante, cōdako, bhante, pāpagarahī, bhante, āyasmā sārīputto.

kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā sārīputto na rucceyya?

ahampi hi, bhante, yaññadeva devaputtaparisam upasaṅkamim, etadeva bahulam saddaṃ suṇāmi:

*“For I too, sir, whenever I go to an assembly of gods, frequently hear the same terms of praise.”*

‘paṇḍito āyasmā sārīputto;

mahāpaṇṇo āyasmā, puthupaṇṇo āyasmā, hāsapaṇṇo āyasmā, javanapaṇṇo āyasmā, tikkhapaṇṇo āyasmā, nibbedhikapaṇṇo āyasmā, appiccho āyasmā, santuṭṭho āyasmā, pavivitto āyasmā, asaṃsaṭṭho āyasmā, āraddhavīriyo āyasmā, vattā āyasmā, vacanakkhamo āyasmā, cōdako āyasmā, pāpagarahī āyasmā sārīputto”ti.

kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā sārīputto na rucceyyā”ti?

atha kho susimassa devaputtassa devaputtaparisā āyasmato sārīputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṃseti.

*While this praise of Sārīputta was being spoken, the gods of Susīma’s assembly—uplifted and overjoyed, full of rapture and happiness—generated a rainbow of bright colors.*

seyyathāpi nāma maṇi veluriyo subho jātimā aṭṭhamso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca;

*Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate.*

evamevaṃ susimassa devaputtassa devaputtaparisā āyasmato sārīputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṃseti.

*In the same way, the gods of Susīma’s assembly ... generated a rainbow of bright colors.*

seyyathāpi nāma nikkhaṃ jambonadaṃ  
dakkhakammāraputtaukkāmukhasukusalasampahaṭṭhaṃ paṇḍukambale nikkhittaṃ  
bhāsate ca tapate ca viroceti ca;

*Suppose there was an ornament of rare gold, fashioned by an expert smith, well wrought in the forge. When placed on a cream rug it would shine and glow and radiate.*

evamevaṃ susimassa devaputtassa devaputtapariṣā āyasmato sāriputtassa vaṇṇe  
bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā  
upadaṃseti.

*In the same way, the gods of Susīma's assembly ... generated a rainbow of bright colors.*

seyyathāpi nāma saradasamaye viddhe vigatavalāhake deve rattiyaṃ paccūsasamayaṃ  
osadhitārakā bhāsate ca tapate ca viroceti ca;

*Suppose that after the rainy season the sky was clear and cloudless. At the crack of dawn, the Morning Star shines and glows and radiates.*

evamevaṃ susimassa devaputtassa devaputtapariṣā āyasmato sāriputtassa vaṇṇe  
bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā  
upadaṃseti.

*In the same way, the gods of Susīma's assembly ... generated a rainbow of bright colors.*

seyyathāpi nāma saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ  
abbhussakkamāno sabbaṃ ākāśagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca  
viroceti ca;

*Suppose that after the rainy season the sky was clear and cloudless. As the sun rises, it would dispel all the darkness from the sky as it shines and glows and radiates.*

evamevaṃ susimassa devaputtassa devaputtapariṣā āyasmato sāriputtassa vaṇṇe  
bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā  
upadaṃseti.

*In the same way, the gods of Susīma's assembly ... generated a rainbow of bright colors.*

atha kho susimo devaputto āyasmantaṃ sāriputtaṃ ārabha bhagavato santike imaṃ  
gāthaṃ abhāsi:

*Then the god Susīma recited this verse about Venerable Sāriputta in the Buddha's presence:*

“paṇḍitoti samaññāto,

*“He's considered to be an astute person,*

sāriputto akodhano;

*Sāriputta, free of anger.*

appiccho sorato danto,

*Few in wishes, sweet, tamed,*

satthuvaṇṇābhato isi'ti.

*the hermit shines in the Teacher's praise!”*

atha kho bhagavā āyasmantaṃ sāriputtaṃ ārabha susimaṃ devaputtaṃ gāthāya  
paccabhāsi:

*Then the Buddha replied to Susīma with this verse about Venerable Sāriputta:*

“paṇḍitoti samaññāto,

*“He's considered to be an astute person,*

sāriputto akodhano;

*Sāriputta, free of anger.*

appiccho sorato danto,

*Few in wishes, sweet, tamed;*

kālaṃ kaṅkhati sudanto”ti.

*developed and well-tamed, he bides his time.”*

saṃyutta nikāya 2

*Linked Discourses 2*

### 3. nānātitthiyavagga

#### 3. Various Sectarrians

### 30. nānātitthiyasāvakasutta

#### 30. The Disciples of Various Sectarrians

evaṃ me sutāṃ—

*So I have heard.*

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

*At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.*

atha kho sambahulā nānātitthiyasāvakā devaputtā asamo ca saḥali ca nīko ca ākoṭako ca vegabbhari ca mānavagāmiyo ca abhikkantāya rattiya abhikkantavaṇṇā kevalakappaṃ veluvanaṃ obhāsetvā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.

*Then, late at night, several glorious gods lit up the entire Bamboo Grove. They were Asama, Saḥalī, Nīnka, Ākoṭaka, Vetambarī, and Mānavagāmiya, and all of them were disciples of various sectarian teachers. They went up to the Buddha, bowed, and stood to one side.*

ekamantaṃ ṭhito kho asamo devaputto pūraṇaṃ kassapaṃ ārabba bhagavato santike imaṃ gāthaṃ abhāsi:

*Standing to one side, the god Asama recited this verse about Pūraṇa Kassapa in the Buddha's presence:*

“idha chinditamārite,

*“In injuring and killing here,*

hatajānīsu kassapo;

*in beating and extortion,*

na pāpaṃ samanupassati,

*Kassapa saw no evil,*

puññaṃ vā pana attano;

*nor any merit for oneself.*

sa ve viśāsamācikkhi,

*What he taught should truly be trusted,*

sattḥā arahati mānanan”ti.

*he's worthy of esteem as Teacher.”*

atha kho saḥali devaputto makkhaliṃ gosālaṃ ārabba bhagavato santike imaṃ gāthaṃ abhāsi:

*Then the god Saḥalī recited this verse about Makkhali Gosala in the Buddha's presence:*

“tapojigucchāya susaṃvutatto,

*“Through mortification in disgust of sin he became well restrained.*

vācaṃ pahāya kalahaṃ janena;

*He gave up arguing with people.*

samosavajjā virato saccavādī,

*Refraining from false speech, he spoke the truth.*

na hi nūna tādisaṃ karoti pāpaṇ”ti.

*Surely such a man does no wrong!”*

atha kho nīko devaputto nigaṇṭhaṃ nāṭaputtaṃ ārabba bhagavato santike imaṃ gāthaṃ abhāsi:

*Then the god Nīnka recited this verse about Nigaṇṭha Nāṭaputta in the Buddha's presence:*

“jegucchī nipako bhikkhu,

*“Disgusted at sin, an alert mendicant,*

cātuyāmasusaṃvuto;

*well restrained in the four controls;*

dittham sutañca ācikkham,  
*explaining what is seen and heard:*

na hi nūna kibbisī siyā”ti.  
*surely he can be no sinner!”*

atha kho ākoṭako devaputto nānātitthiye ārabbhā bhagavato santike imaṃ gātham  
abhāsi:  
*Then the god Ākoṭaka recited this verse about various sectarian teachers in the Buddha’s  
presence:*

“pakudhako kātiyāno nigaṇṭho,  
*“Pakudhaka, Kātiyāna, and Nigaṇṭha,*

ye cāpime makkhalipūraṇāse;  
*as well as this Makkhali and Pūraṇa:*

ganassa satthāro sāmāññappattā,  
*Teachers of communities, attained ascetics,*

na hi nūna te sappurisehi dūre”ti.  
*surely they weren’t far from truly good men!”*

atha kho vegabbhari devaputto ākoṭakam devaputtam gāthāya paccabhāsi:  
*Then the god Vetambarī replied to the god Ākoṭaka in verse:*

“sahācaritena chavo sigālo,  
*“Though the wretched jackal howls along,*

na kotthuko sīhasamo kadāci;  
*it never equals the lion.*

naggo musāvādī gaṇassa satthā,  
*A naked liar with suspicious conduct,*

saṅkassarācāro na satam sarikkho”ti.  
*though they teach a community, doesn’t resemble the good.”*

atha kho māro pāpimā begabbharim devaputtam anvāvisitvā bhagavato santike  
imaṃ gātham abhāsi:  
*Then Māra the Wicked took possession of the god Vetambarī and recited this verse in the  
Buddha’s presence:*

“tapojigucchāya āyuttā,  
*“Those dedicated to mortification in disgust of sin,*

pālayam pavivekiyam;  
*safeguarding their seclusion,*

rūpe ca ye nivittḥāse,  
*attached to form,*

devalokābhinandino;  
*they rejoice in the heavenly realm.*

te ve sammānusāsanti,  
*Indeed, those mortals give correct instructions*

paralokāya mātiyā”ti.  
*regarding the next world.”*

atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā, māram pāpimantaṃ gāthāya  
paccabhāsi:  
*Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:*

“ye keci rūpā idha vā huram vā,  
*“Whatever forms there are in this world or the world beyond,*

ye cantalikkhasmiṃ pabhāsavaṇṇā;  
*and those of shining beauty in the sky,*

sabbeva te te namucippasatthā,  
*all of these you praise, Namuci,*

āmisamva macchānaṃ vadhāya khittā”ti.  
*like bait tossed out for catching fish.”*

atha kho māṇavagāmiyo devaputto bhagavantaṃ ārabbha bhagavato santike imā  
gāthāyo abhāsi:

*Then the god Māṇavagāmiya recited this verse about the Buddha in his presence:*

“vipulo rājagāhīyānaṃ,  
*“Of all the mountains of Rājagaha,*

giri seṭṭho pavuccati;  
*Vipulo’s said to be the best.*

seto himavataṃ seṭṭho,  
*Seta is the best of the Himalayan peaks,*

ādicco aghagāmināṃ.  
*and the sun, of travelers in space.*

samuddo udadhināṃ seṭṭho,  
*The ocean is the best of seas,*

nakkhattānaṃva candimā;  
*and the moon, of lights that shine at night.*

sadevakassa lokassa,  
*But in all the world with its gods,*

buddho aggo pavuccatī”ti.  
*the Buddha is declared foremost.”*

nānātitthiyavaggo tatiyo.

sivo khemo ca serī ca,

ghaṭī jantu ca rohito;

nando nandivisālo ca,

susimo nānātitthiyena te dasāti.

devaputtasamyuttaṃ samattaṃ.  
*The Linked Discourses on Gods are complete.*