

samyutta nikāya 3
Linked Discourses 3

1. pathamavagga
1. Shackles

1. daharasutta
1. Young

evam me sutam—
So I have heard.

ekam 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 rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavatā saddhiṃ sammodi.
Then King Pasenadi of Kosala went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“bhavampi no gotamo anuttaraṃ sammāsambodhiṃ abhisambuddhoti paṭijānāti”ti?
“Does Master Gotama claim to have awakened to the supreme perfect awakening?”

“yañhi taṃ, mahārāja, sammā vadamāno vadeyya ‘anuttaraṃ sammāsambodhiṃ
abhisambuddho’ti, mameva taṃ sammā vadamāno vadeyya.
“If anyone should rightly be said to have awakened to the supreme perfect awakening, it’s me.

ahañhi, mahārāja, anuttaraṃ sammāsambodhiṃ abhisambuddho”ti.
For, great king, I have awakened to the supreme perfect awakening.”

“yepi te, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā nātā yasassino
tiṭṭhakarā sādhusammatā bahujanassa, seyyathidaṃ—
“Well, there are those ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, regarded as holy by many people. That is,

pūraṇo kassapo, makkhali gosālo, nigaṇṭho nāṭaputto, saṅcayo belatṭhaputto,
pakudho kaccāyano, ajito kesakambalo;
Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Saṅcayo Belatṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala.

tapi mayā ‘anuttaraṃ sammāsambodhiṃ abhisambuddhoti paṭijānāthā’ti puṭṭhā
samānā anuttaraṃ sammāsambodhiṃ abhisambuddhoti na paṭijānanti.
I also asked them whether they claimed to have awakened to the supreme perfect awakening, but they made no such claim.

kiṃ pana bhavaṃ gotamo daharo ceva jātiyā navo ca pabbajjāyā”ti?
So why do you, given that you’re so young in age and newly gone forth?”

“cattāro kho me, mahārāja, daharāti na uññātabbā, daharāti na paribhotabbā.
“Great king, these four things should not be looked down on or disparaged because they are young.

katame cattāro?
What four?

khattiyo kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.
An aristocrat,

urago kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.
a snake,

aggi kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.
a fire,

bhikkhu, kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.
and a mendicant.

ime kho, mahārāja, cattāro daharāti na uññātabbā, daharāti na paribhotabbā”ti.
These four things should not be looked down on or disparaged because they are young.”

idamavoca bhagavā.
That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“khattiyaṃ jātisampannaṃ,
“A man should not despise

abhijātaṃ yasassinaṃ;
an aristocrat of impeccable lineage,

daharoti nāvajāneyya,
high-born and famous,

na naṃ paribhave naro.
just because they’re young.

ṭhānāñhi so manujindo,
For it’s possible that that lord of men,

rajjamaṃ laddhāna khattiyo;
as aristocrat, will gain the throne.

so kuddho rājadandaṇa,
And in his anger he’ll execute a royal punishment,

tasmaṃ pakkamate bhusaṃ;
and have you violently beaten.

tasmā taṃ parivajjeyya,
Hence you should avoid him

rakkhamaṃ jīvitamattano.
for the sake of your own life.

gāme vā yadi vā raññe,
Whether in village or wilderness,

yattha passe bhujaṅgamaṃ;
wherever a serpent is seen,

daharoti nāvajāneyya,
a man should not look down on it

na naṃ paribhave naro.
or despise it for its youth.

uccāvacehi vaṇṇehi,
With its rainbow of colors,

urago carati tejasī;
the snake of fiery breath glides along.

so āsajja daṃse bālaṃ,
It lashes out and bites the fool,

naraṃ nārīṇca ekadā;
both men and women alike.

tasmā taṃ parivajjeyya,
Hence you should avoid it

rakkhaṃ jīvitamattano.
for the sake of your own life.

pahūtabhakkhaṃ jālinaṃ,
A fire devours a huge amount,

pāvaḥkaṃ kaṇhavattaniṃ;
a conflagration with a blackened trail.

daharoti nāvajāneyya,
A man should not look down on it

na naṃ paribhave naro.
just because it's young.

laddhā hi so upādānaṃ,
For once it gets fuel

mahā hutvāna pāvako;
it'll become a huge conflagration.

so āsajja ḍahe bālaṃ,
It'll lash out and burn the fool,

naraṃ nārīṇa ekadā;
both men and women alike.

tasmā taṃ parivajjeyya,
Hence you should avoid it

rakkhaṃ jīvitamattano.
for the sake of your own life.

vanaṃ yadagga dahati,
When a forest is burned by fire,

pāvako kaṇhavattaniṃ;
a conflagration with a blackened trail,

jāyanti tattha pārōhā,
the shoots will spring up there again,

ahorattānamaccaye.
with the passing of the days and nights.

yaṇṇa kho sīlasampanno,
But if a mendicant endowed with ethics

bhikkhu dahati tejasā;
burns you with their power,

na tassa puttā pasavo,
you'll have no sons or cattle,

dāyādā vindare dhanam;
nor will your heirs find wealth.

anapaccā adāyādā,
Childless and heirless you become,

tālāvattḥu bhavanti te.
like a palm-tree stump.

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

sampassaṃ atthamattano;
seeing what's good for themselves,

bhujāṅgamaṃ pāvakaṇṇa,
would always treat these properly:

khattiyaṇṇa yasassinam;
a snake, a conflagration,

bhikkhuṇṇa sīlasampannam,
a famous aristocrat,

sammadeva samācare”ti.
and a mendicant endowed with ethics.”

evaṃ vutte, rājā pasenadi kosalo bhagavantam etadavoca:
When this was said, King Pasenadi of Kosala said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.
“Excellent, sir! Excellent!

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya,
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:
‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhagavatā anekapariyāyena dhammo
pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammaṇṇa bhikkhusamghaṇṇa.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pānupetaṃ saraṇaṃ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

samyutta nikāya 3
Linked Discourses 3

1. paṭhamavagga
1. Shackles

2. purisasutta
2. A Person

sāvattthinidānaṃ.
At Sāvattṭhi.

atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā pasenadi
kosalo bhagavantaṃ etadavoca:

Then King Pasenadi of Kosala went up to the Buddha, bowed, sat down to one side, and said to the Buddha,

“kati nu kho, bhante, purisassa dhammā ajjhantaṃ uppajjamānā uppajjanti ahitāya
dukkhāya aphāsuvihārāya”ti?

“Sir, how many things arise inside a person for their harm, suffering, and discomfort?”

“tayo kho, mahārāja, purisassa dhammā ajjhantaṃ uppajjamānā uppajjanti ahitāya
dukkhāya aphāsuvihārāya.

“Great king, three things arise inside a person for their harm, suffering, and discomfort.

katame tayo?
What three?

lobho kho, mahārāja, purisassa dhammo ajjhantaṃ uppajjamāno uppajjati ahitāya
dukkhāya aphāsuvihārāya.
Greed,

doso kho, mahārāja, purisassa dhammo ajjhattaṃ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.

hate,

moho kho, mahārāja, purisassa dhammo ajjhattaṃ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.

and delusion.

ime kho, mahārāja, tayo purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya”ti.

These three things arise inside a person for their harm, suffering, and discomfort.”

idamavoca ... pe ...

That is what the Buddha said. ...

“lobho doso ca moho ca,

“When greed, hate, and delusion,

purisaṃ pāpacetaṃ;

have arisen inside oneself,

hiṃsanti attasambhūtā,

they harm a person of wicked heart,

tacasāraṃva samphalaṃ”ti.

as a reed is destroyed by its own fruit.”

saṃyutta nikāya 3

Linked Discourses 3

1. pathamavagga

1. Shackles

3. jarāmaṇasutta

3. Old Age and Death

sāvattihinidānaṃ.

At Sāvattihī.

ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Seated to one side, King Pasenadi said to the Buddha,

“atthi nu kho, bhante, jātassa aññatra jarāmaṇā”ti?

“Sir, for someone who has been reborn, is there anything apart from old age and death?”

“natthi kho, mahārāja, jātassa aññatra jarāmaṇā.

“Great king, for someone who has been reborn, there’s nothing apart from old age and death.

yepi te, mahārāja, khattiyamahāsālā aḍḍhā mahaddhanā mahābhogā

pahūtajātārūparajātā pahūtavittūpakaraṇā pahūtadhanadhaññā, tesampi jātānaṃ natthi aññatra jarāmaṇā.

Even for well-to-do aristocrats,

yepi te, mahārāja, brāhmaṇamahāsālā ... pe ...

brahmins,

gahapati mahāsālā aḍḍhā mahaddhanā mahābhogā pahūtajātārūparajātā

pahūtavittūpakaraṇā pahūtadhanadhaññā, tesampi jātānaṃ natthi aññatra jarāmaṇā.

or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain—when they’re born, there’s nothing apart from old age and death.

yepi te, mahārāja, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, tesampāyaṃ kāyo bhedanadhammo nikkhepanadhammo”ti.

Even for mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—their bodies are liable to break up and be laid to rest.

idamavoca ... pe ...

That is what the Buddha said. ...

“jīranti ve rājarathā sucittā,

“The fancy chariots of kings wear out,

atho sarīrampi jaraṃ upeti;

and this body too gets old.

satañca dhammo na jaraṃ upeti,

But goodness never gets old:

santo have sabbhi pavedayanti”ti.

so the true and good proclaim.”

samyutta nikāya 3

Linked Discourses 3

1. paṭhamavagga

1. Shackles

4. piyasutta

4. Loved

sāvatthinidānaṃ.

At Sāvatthī.

ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Seated to one side, King Pasenadi said to the Buddha,

“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

“Just now, sir, as I was in private retreat this thought came to mind.

‘kesaṃ nu kho piyo attā, kesaṃ appiyo attā’ti?

‘Who are those who love themselves? And who are those who don’t love themselves?’

tassa mayhaṃ, bhante, etadahosi:

Then it occurred to me:

‘ye ca kho keci kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti;

‘Those who do bad things by way of body, speech, and mind

tesaṃ appiyo attā.

don’t love themselves.

kiñcāpi te evaṃ vadeyyuṃ:

Even though they may say:

“piyo no attā”ti, atha kho tesaṃ appiyo attā’.

“I love myself”, they don’t really.

taṃ kissa hetu?

Why is that?

yañhi appiyo appiyassa kareyya, taṃ te attanāva attano karonti;

It’s because they treat themselves like an enemy.

tasmā tesaṃ appiyo attā.

That’s why they don’t love themselves.

ye ca kho keci kāyena sucaritaṃ caranti, vācāya sucaritaṃ caranti, manasā sucaritaṃ caranti;

Those who do good things by way of body, speech, and mind

tesaṃ piyo attā.

do love themselves.

kiñcāpi te evaṃ vadeyyuṃ:

Even though they may say:

‘appiyo no attā’ti; atha kho tesaṃ piyo attā.

“I don’t love myself”, they do really.

taṃ kissa hetu?

Why is that?

yañhi piyo piyassa kareyya, taṃ te attanāva attano karonti;

It’s because they treat themselves like a loved one.

tasmā tesaṃ piyo attā’ti.

That’s why they do love themselves.’”

“evametam, mahārāja, evametam, mahārāja.

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

ye hi keci, mahārāja, kāyena ducaritaṃ caranti, vācāya ducaritaṃ caranti, manasā ducaritaṃ caranti;

tasmā tesaṃ appiyo attā.

kiñcāpi te evaṃ vadeyyuṃ:

‘piyo no attā’ti, atha kho tesaṃ appiyo attā.

taṃ kissa hetu?

yañhi, mahārāja, appiyo appiyassa kareyya, taṃ te attanāva attano karonti;

tasmā tesaṃ appiyo attā.

ye ca kho keci, mahārāja, kāyena sucaritaṃ caranti, vācāya sucaritaṃ caranti, manasā sucaritaṃ caranti;

tesaṃ piyo attā.

kiñcāpi te evaṃ vadeyyuṃ:

‘appiyo no attā’ti;

atha kho tesaṃ piyo attā.

taṃ kissa hetu?

yañhi, mahārāja, piyo piyassa kareyya, taṃ te attanāva attano karonti;

tasmā tesaṃ piyo attā’ti.

idamavoca ... pe ...

“attānañce piyaṃ jaññā,
“If you regard yourself as loved,

na naṃ pāpena saṃyuje;
you wouldn't yoke yourself to wickedness.

na hi taṃ sulabhaṃ hoti,
For happiness is not easy to find

sukhaṃ dukkatakārinā.
by someone who does bad deeds.

antakenādhīpannassa,
When you're seized by the terminator

jahato mānusaṃ bhavaṃ;
as you give up your human life,

kiñhi tassa sakaṃ hoti,
what can you call your own?

kiñca ādāya gacchati;
What do you take when you go?

kiñcassa anugaṃ hoti,
What goes with you,

chāyāva anapāyinī.
like a shadow that never leaves?

ubho puññaṇca pāpaṇca,
Both the good and the bad

yaṃ macco kurute idha;
that a mortal does in this life

tañhi tassa sakaṃ hoti,
is what they can call their own.

taṃva ādāya gacchati;
That's what they take when they go.

taṃvassa anugaṃ hoti,
That's what goes with them,

chāyāva anapāyinī.
like a shadow that never leaves.

tasmā kareyya kalyāṇaṃ,
That's why you should do good,

nicayaṃ samparāyikaṃ;
investing in the future life.

puññāni paralokasmiṃ,
The good deeds of sentient beings

patiṭṭhā honti pāṇinaṃ”ti.
support them in the next world.”

samyutta nikāya 3
Linked Discourses 3

1. paṭhamavagga
1. Shackles

5. attarakkhitasutta

5. Self-Protected

sāvattthinidānaṃ.

At Sāvattthī.

ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Seated to one side, King Pasenadi said to the Buddha,

“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:

“Just now, sir, as I was in private retreat this thought came to mind.

‘kesaṃ nu kho rakkhito attā, kesaṃ arakkhito attā’ti?

‘Who are those who protect themselves? And who are those who don’t protect themselves?’

tassa mayhaṃ, bhante, etadahosi:

Then it occurred to me:

‘ye kho keci kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti;

‘Those who do bad things by way of body, speech, and mind

tesaṃ arakkhito attā.

don’t protect themselves.

kiñcāpi te hatthikāyo vā rakkheyya, assakāyo vā rakkheyya, rathakāyo vā rakkheyya, pattikāyo vā rakkheyya;

Even if they’re protected by a company of elephants, cavalry, chariots, or infantry,

atha kho tesaṃ arakkhito attā.

they still don’t protect themselves.

taṃ kissa hetu?

Why is that?

bāhirā hesā rakkhā, nesā rakkhā ajjhattikā;

Because such protection is exterior, not interior.

tasmā tesaṃ arakkhito attā.

That’s why they don’t protect themselves.

ye ca kho keci kāyena sucaritaṃ caranti, vācāya sucaritaṃ caranti, manasā sucaritaṃ caranti;

Those who do good things by way of body, speech, and mind

tesaṃ rakkhito attā.

do protect themselves.

kiñcāpi te neva hatthikāyo rakkheyya, na assakāyo rakkheyya, na rathakāyo rakkheyya, na pattikāyo rakkheyya;

Even if they’re not protected by a company of elephants, cavalry, chariots, or infantry,

atha kho tesaṃ rakkhito attā.

they still protect themselves.

taṃ kissa hetu?

Why is that?

ajjhattikā hesā rakkhā, nesā rakkhā bāhirā;

Because such protection is interior, not exterior.

tasmā tesaṃ rakkhito attā””ti.

That’s why they do protect themselves.””

“evametaṃ, mahārāja, evametaṃ, mahārāja.

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

ye hi keci, mahārāja, kāyena duccharitaṃ caranti ... pe ...

tesaṃ arakkhito attā.

taṃ kissa hetu?

bāhirā hesā, mahārāja, rakkhā, nesā rakkhā ajjhattikā;

tasmā tesaṃ arakkhito attā.

ye hi keci, mahārāja, kāyena sucaritaṃ caranti, vācāya sucaritaṃ caranti, manasā sucaritaṃ caranti;

tesaṃ rakkhito attā.

kiñcāpi te neva hatthikāyo rakkheyya, na assakāyo rakkheyya, na rathakāyo rakkheyya, na pattikāyo rakkheyya;

atha kho tesaṃ rakkhito attā.

taṃ kissa hetu?

ajjhattikā hesā, mahārāja, rakkhā, nesā rakkhā bāhirā;

tasmā tesaṃ rakkhito attā”ti.

idamavoca ... pe ...

“kāyena saṃvaro sādhu,
“Restraint of the body is good;

sādhu vācāya saṃvaro;
restraint of speech is good;

manasā saṃvaro sādhu,
restraint of mind is good;

sādhu sabbattha saṃvaro;
restraint everywhere is good.

sabbattha saṃvuto lajjī,
A sincere person, restrained everywhere,

rakkhitoti pavuccatī”ti.
is said to be ‘protected’.”

saṃyutta nikāya 3
Linked Discourses 3

1. paṭhamavagga
1. Shackles

6. appakasutta
6. Few

sāvattthinidānaṃ.
At Sāvattthi.

ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:
“Just now, sir, as I was in private retreat this thought came to mind:

‘appaḁā te sattā lokasmiṃ ye ulāre ulāre bhoge labhivā na ceva majjanti, na ca pamajjanti, na ca kāmesu gedhaṃ āpajjanti, na ca sattesu vipphaṇṇajanti.
‘Few are the sentient beings in the world who, when they obtain luxury possessions, don’t get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others.

atha kho eteva bahutarā sattā lokasmiṃ ye ulāre ulāre bhoge labhivā majjanti ceva pamajjanti, ca kāmesu ca gedhaṃ āpajjanti, sattesu ca vipphaṇṇajanti”ti.
There are many more who, when they obtain luxury possessions, do get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others.”

“evamevaṃ, mahārāja, evamevaṃ, mahārāja.
“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

appaḁā te, mahārāja, sattā lokasmiṃ, ye ulāre ulāre bhoge labhivā na ceva majjanti, na ca pamajjanti, na ca kāmesu gedhaṃ āpajjanti, na ca sattesu vipphaṇṇajanti.

atha kho eteva bahutarā sattā lokasmiṃ, ye ulāre ulāre bhoge labhivā majjanti ceva pamajjanti ca kāmesu ca gedhaṃ āpajjanti, sattesu ca vipphaṇṇajanti”ti.

idamavoca ... pe ...

“sārattā kāmabhogesu,
“Full of desire for possessions and pleasures,

giddhā kāmesu mucchitā;
greedy, infatuated by sensual pleasures;

atisāraṃ na bujjhanti,
they don’t notice that they’ve gone too far,

miḁā kūṭaṃva odditaṃ;
like deer falling into a trap set out.

pacchāsaṃ kaṭukaṃ hoti,
It’ll be bitter later on;

vipāko hissa pāpako”ti.
for the result will be bad for them.”

samyutta nikāya 3
Linked Discourses 3

1. pathamavagga
1. Shackles

7. addakaraṇasutta
7. Judgment

sāvatthinidānaṃ.
At Sāvatthī.

ekamantaṃ nisinna kho rājā pasenadi kosalo bhagavantaṃ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“idhāhaṃ, bhante, aḍḍakaraṇe nisinno passāmi khattiyamahāsālepi
brāhmaṇamahāsālepi gahapatimahāsālepi aḍḍhe mahaddhane mahābhoge
pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ sampajānamusā bhāsante.

*“Sir, when I’m sitting in judgment I see well-to-do aristocrats, brahmins, and
householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and
assets, and lots of money and grain. But they tell deliberate lies for the sake of sensual
pleasures.*

tassa mayhaṃ, bhante, etadahosi:

Then it occurred to me:

‘alam dāni me aḍḍakaraṇena, bhadramukho dāni aḍḍakaraṇena paññāyissati’”ti.

*‘Enough with passing judgment today. Now my dear will be known by the judgments he
makes.’”*

“evametaṃ, mahārāja, evametaṃ, mahārāja.

“That’s so true, great king! That’s so true!

yepi te, mahārāja, khattiyamahāsālā brāhmaṇamahāsālā gahapatimahāsālā aḍḍhā
mahaddhanā mahābhogā pahūtajātarūparajatā pahūtavittūpakaraṇā
pahūtadhanadhaññā kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ sampajānamusā
bhāsanti;

*Those who are well-to-do aristocrats, brahmins, and householders tell deliberate lies for the
sake of sensual pleasures.*

tesaṃ taṃ bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

That is for their lasting harm and suffering.”

idamavoca ... pe ...

That is what the Buddha said. ...

“sārattā kāmabhogesu,

“Full of desire for possessions and pleasures,

giddhā kāmesu mucchitā;

greedy, infatuated by sensual pleasures;

atisāraṃ na bujjhanti,

they don’t notice that they’ve gone too far,

macchā khippaṃva oḍḍitaṃ;

like fish entering a net set out.

pacchāsaṃ kaṭukaṃ hoti,

It’ll be bitter later on;

vipāko hissa pāpako”ti.

for the result will be bad for them.”

saṃyutta nikāya 3

Linked Discourses 3

1. paṭhamavagga

1. Shackles

8. mallikāsutta

8. With Queen Mallikā

sāvatthinidānaṃ.

At Sāvattihī.

tena kho pana samayena rājā pasenadi kosalo mallikāya deviyā saddhiṃ
uparipāsādavaragato hoti.

*Now at that time King Pasenadi of Kosala was upstairs in the stilt longhouse together with
Queen Mallikā.*

atha kho rājā pasenadi kosalo mallikaṃ devīṃ etadavoca:

Then the king said to the queen,

“atthi nu kho te, mallike, kocañño attanā piyataro”ti?

“Mallikā, is there anyone more dear to you than yourself?”

“natthi kho me, mahārāja, kocañño attanā piyataro.

“No, great king, there isn’t.

tuyhaṃ pana, mahārāja, atthañño koci attanā piyataro”ti?

But is there anyone more dear to you than yourself?”

“mayhampi kho, mallike, natthañño koci attanā piyataro”ti.

“For me also, Mallikā, there’s no-one.”

atha kho rājā pasenadi kosalo pāsādā orohitvā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnō
kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

*Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha,
bowed, sat down to one side, and told him what had happened.*

“idhāhaṃ, bhante, mallikāya deviyā saddhiṃ uparipāsādavaragato mallikaṃ devīṃ
etadavocaṃ:

‘atthi nu kho te, mallike, kocañño attanā piyataro’ti?

evaṃ vutte, bhante, mallikā devī maṃ etadavoca:

‘natthi kho me, mahārāja, kocañño attanā piyataro.

tuyhaṃ pana, mahārāja, atthañño koci attanā piyataro’ti?

evaṃ vuttāhaṃ, bhante, mallikaṃ devīṃ etadavocaṃ:

‘mayhampi kho, mallike, natthañño koci attanā piyataro’”ti.

atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

Then, knowing the meaning of this, on that occasion the Buddha recited this verse:

“sabbā disā anuparigamma cetasā,

“Having explored every quarter with the mind,

nevajjhagā piyataramattanā kvaci;

one finds no-one dearer than oneself.

evaṃ piyo puthu attā paresaṃ,

Likewise for others, each holds themselves dear.

tasmā na hiṃse paramattakāmo”ti.

So one who loves themselves would not harm others.”

saṃyutta nikāya 3

Linked Discourses 3

1. paṭhamavagga

1. Shackles

9. yaññasutta

9. Sacrifice

sāvatthinidānaṃ.

At Sāvatthī.

tena kho pana samayena rañño pasenadissa kosalassa mahāyañño paccupaṭṭhito hoti, pañca ca usabhasatāni pañca ca vacchatarasatāni pañca ca vacchatarisatāni pañca ca ajasatāni pañca ca urabbhasatāni thūṇūpanītāni honti yaññatthāya.

Now at that time a big sacrifice had been set up for King Pasenadi of Kosala. Five hundred chief bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams had been led to the pillar for the sacrifice.

yepissa te honti dāsāti vā pessāti vā kammakarāti vā, tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.

His bondservants, employees, and workers did their jobs under threat of punishment and danger, weeping with tearful faces.

atha kho sambahulā bhikkhū pubbaṇhasamayam nivāsetvā pattacīvaramādāya sāvattim pindāya pavisimsu.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattī for alms.

sāvattiyam pindāya caritvā pacchābhattam piṇḍapāṭapaṭikkantā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

“idha, bhante, rañño pasenadissa kosalassa mahāyañño paccupaṭṭhito hoti, pañca ca usabhasatāni pañca ca vacchatarasatāni pañca ca vacchatarisatāni pañca ca ajasatāni pañca ca urabbhasatāni thūṇūpanītāni honti yaññatthāya.

yepissa te honti dāsāti vā pessāti vā kammakarāti vā, tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti”ti.

atha kho bhagavā etamattham veditvā tāyam velāyam imā gāthāyo abhāsi:

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

“assamedham purisamedham,

“Horse sacrifice, human sacrifice,

sammāpāsam vājapeyyam;

the sacrifices of the ‘stick-casting’.

niraggaḷam mahārambhā,

the ‘royal soma drinking’, and the ‘unbarred’—

na te honti mahapphalā.

these huge violent sacrifices yield no great fruit.

ajelakā ca gāvo ca,

The great sages of good conduct

vividhā yattha haññare;

don’t attend sacrifices

na taṃ sammaggatā yaññaṃ,

where goats, sheep, and cattle

upayanti mahesino.

and various creatures are killed.

ye ca yaññā nirārambhā,

But the great sages of good conduct

yajanti anukulaṃ sadā;

do attend non-violent sacrifices

ajelakā ca gāvo ca,

of regular family tradition,

vividhā nettha haññare;
where goats, sheep, and cattle,

etaṃ sammaggaṭā yaññaṃ,
and various creatures aren't killed.

upayanti mahesino.

etaṃ yajetha medhāvī,
A clever person should sacrifice like this,

eso yañño mahapphalo;
for this sacrifice is very fruitful.

etañhi yajamānassa,
For a sponsor of sacrifices like this,

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

yañño ca vipulo hoti,
Such a sacrifice is truly abundant,

paśīdanti ca devatā”ti.
and even the deities are pleased.”

saṃyutta nikāya 3
Linked Discourses 3

1. pathamavagga
1. Shackles

10. bandhanasutta
10. Shackles

tena kho pana samayena rañña pasenadinā kosalena mahājanakāyo bandhāpito hoti,
appekacce rajjūhi appekacce andūhi appekacce saṅkhalikāhi.
Now at that time a large group of people had been put in shackles by King Pasenadi of Kosala—some in ropes, some in manacles, some in chains.

atha kho sambahulā bhikkhū pubbaṇhasamayam nivāsetvā pattacīvaramādāya
sāvattim piṇḍāya pavisiṃsu.
Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattī for alms.

sāvattiyam piṇḍāya caritvā pacchābhattam piṇḍapātapatikantā yena bhagavā
tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ
nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:
Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

“idha, bhante, rañña pasenadinā kosalena mahājanakāyo bandhāpito, appekacce
rajjūhi appekacce andūhi appekacce saṅkhalikāhi”ti.

atha kho bhagavā etamattham veditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:
Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

“na taṃ dalham bandhanamāhu dhīrā,
“The wise say that shackle is not strong

yadāyaṣaṃ dārujaṃ pabbajañca;
that's made of iron, wood, or knots.

sārattarattā maṇikuṇḍalesu,
But obsession with jewels and earrings,

puttesu dāresu ca yā apekkhā.
concern for your partners and children:

etaṃ dalhaṃ bandhanamāhu dhīrā,
this the wise say is a strong shackle

ohāriṇaṃ sithilaṃ duppamuñcaṃ;
that drags you down, tight, hard to escape.

etampi chetvāna paribbajanti,
They cut this too and go forth,

anapekkhino kāmasukhaṃ pahāyā”ti.
unconcerned, having given up sensual pleasures.”

paṭhamo vaggo.

daharo puriso jarā,

piyaṃ attānarakkhito;

appakā aḍḍakaraṇaṃ,

mallikā yaññabandhananti.

samyutta nikāya 3
Linked Discourses 3

2. dutiyavagga
2. Childless

11. sattajaṭṭilasutta
11. Seven Matted-Hair Ascetics

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Migāra’s mother.

tena kho pana samayena bhagavā sāyanhasamayam paṭisallānā vuṭṭhito
bahidvārakotthake nisinno hoti.
Then in the late afternoon, the Buddha came out of retreat and sat outside the gate.

atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantam abhivādetvā ekamantaṃ nisīdi.
Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

tena kho pana samayena satta ca jaṭilā satta ca nigaṇṭhā satta ca acelakā satta ca
ekasāṭakā satta ca paribbājakā parūḷhakacchanakhalomā khārivividhamādāya
bhagavato avidūre atikkamanti.
Now at that time seven matted-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers passed by not far from the Buddha. Their armpits and bodies were hairy, and their nails were long; and they carried their stuff with shoulder-poles.

atha kho rājā pasenadi kosalo uṭṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā
dakkhiṇajānumaṇḍalaṃ pathaviyaṃ nihanvā yena te satta ca jaṭilā satta ca nigaṇṭhā
satta ca acelakā satta ca ekasāṭakā satta ca paribbājakā tenaṇjaliṃ paṇāmetvā
tikkhattum nāmaṃ sāvesi:

Then King Pasenadi got up from his seat, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward those various ascetics, and pronounced his name three times:

“rājāhaṃ, bhante, pasenadi kosalo ... pe ... rājāhaṃ, bhante, pasenadi kosalo”ti.
“Sirs, I am Pasenadi, king of Kosala! ... I am Pasenadi, king of Kosala!”

atha kho rājā pasenadi kosalo acirapakkantesu tesu sattasu ca jaṭilesu sattasu ca nigaṇṭhesu sattasu ca acelakesu sattasu ca ekasātakesu sattasu ca paribbājakesu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Then, soon after those ascetics had left, King Pasenadi went up to the Buddha, bowed, sat down to one side, and said to him,

“ye te, bhante, loke arahanto vā arahattamaggaṃ vā samāpannā ete tesam aññatarā”ti.

“Sir, are they among those in the world who are perfected ones or who have entered the path to perfection?”

“dujjānaṃ kho etaṃ, mahārāja, tayā gihinā kāmabhoginā puttasaṃbādhasayanaṃ ajjhāvasantena kāsikacandanaṃ paccanubhontena mālāgandhavilepanaṃ dhārayantena jātarūparajataṃ sādiyantena: ‘ime vā arahanto, ime vā arahattamaggaṃ samāpannā’ti.

“Great king, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāśi, wearing garlands, perfumes, and makeup, and accepting gold and money, it’s hard for you to know who is perfected or on the path to perfection.

saṃvāseṇa kho, mahārāja, sīlaṃ veditabbaṃ.

You can get to know a person’s ethics by living with them.

taṅca kho dīghena addhunā, na ittaraṃ;

But only after a long time, not casually;

manasikarotā, no amanasikarotā;

only when paying attention, not when inattentive;

paññavatā, no duppaññaṇa.

and only by the wise, not the witless.

saṃvohāreṇa kho, mahārāja, soceyyaṃ veditabbaṃ.

You can get to know a person’s purity by dealing with them. ...

taṅca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppaññaṇa.

āpadāsu kho, mahārāja, thāmo veditabbo.

You can get to know a person’s resilience in times of trouble. ...

so ca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppaññaṇa.

sācchāya, kho, mahārāja, paññā veditabbā.

You can get to know a person’s wisdom by discussion.

sā ca kho dīghena addhunā, na ittaraṃ;

But only after a long time, not casually;

manasikarotā, no amanasikarotā;

only when paying attention, not when inattentive;

paññavatā, no duppaññaṇā”ti.

and only by the wise, not the witless.”

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing,

yāva subhāsitamidaṃ, bhante, bhagavatā:

how well said this was by Master Gotama. ...

‘dujjānaṃ kho etaṃ, mahārāja, tayā gihinā kāmabhoginā puttasaṃbādhāsayaṇaṃ
ajjhāvasantena kāsikacandanaṃ paccanubhontena mālāgandhavilepanaṃ
dhārayantena jātarūparajataṃ sādiyantena:

“ime vā arahanto, ime vā arahattamaggaṃ samāpannā”ti.

saṃvāsena kho, mahārāja, sīlaṃ veditabbaṃ.

tañca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppaññena.

saṃvohārena kho, mahārāja, soceyyaṃ veditabbaṃ.

tañca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppaññena.

āpadāsu kho, mahārāja, thāmo veditabbo.

so ca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppaññena.

sākacchāya kho, mahārāja, paññā veditabbā.

sā ca kho dīghena addhunā, na ittaraṃ;

manasikarotā, no amanasikarotā;

paññavatā, no duppaññenā’ti.

ete, bhante, mama purisā carā ocarakā janapadaṃ ocaritvā āgacchanti.

Sir, these are my spies, my undercover agents returning after spying on the country.

tehi paṭhamaṃ ociṇṇaṃ ahaṃ pacchā osāpayissāmi.

First they go undercover, then I have them report to me.

idāni te, bhante, taṃ rajojallaṃ pavāhetvā sunhātā suvilittā kappitakesamassū
odātavatthā pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricāressanti”ti.

*And now—when they have washed off the dust and dirt, and are nicely bathed and anointed,
with hair and beard dressed, and dressed in white—they will amuse themselves, supplied and
provided with the five kinds of sensual stimulation.”*

atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

“na vaṇṇarūpena naro sujāno,
“It’s not easy to know a man by his appearance.

na vissase ittaradassanena;
You shouldn’t trust them at first sight.

susaññatānañhi viyañjanena,
For undisciplined men live in this world

asaññatā lokamimaṃ caranti.
disguised as the disciplined.

patirūpako mattikākūḍalova,
Like a fake earring made of clay,

lohaddhamāsova suvaṇṇachanno;
like a copper halfpenny coated with gold,

caranti loke parivārachannā,
they live hidden in the world,

anto asuddhā bahi sobhamānā”ti.
corrupt inside but impressive outside.”

saṃyutta nikāya 3
Linked Discourses 3

2. dutiyavagga
2. Childless

12. pañcarājasutta
12. Five Kings

sāvatthinidānaṃ.
At Sāvattihī.

tena kho pana samayena pañcannaṃ rājūnaṃ pasenadipamukhānaṃ pañcahi
kāmaguṇehi samappitānaṃ samaṅgibhūtānaṃ paricārayamānānaṃ
ayamantarākathā udapādi:

Now at that time five kings headed by Pasenadi were amusing themselves, supplied and
provided with the five kinds of sensual stimulation, and this discussion came up among them:

“kiṃ nu kho kāmānaṃ aggan”ti?
“What’s the best of sensual pleasures?”

tatrekacce evamāhaṃsu:
Some of them said,

“rūpā kāmānaṃ aggan”ti.
“Sights are the best of sensual pleasures!”

ekacce evamāhaṃsu:
Others said,

“saddā kāmānaṃ aggan”ti.
“Sounds are best!”

ekacce evamāhaṃsu:
Others said,

“gandhā kāmānaṃ aggan”ti.
“Smells are best!”

ekacce evamāhaṃsu:
Others said,

“rasā kāmānaṃ aggan”ti.
“Tastes are best!”

ekacce evamāhaṃsu:

Others said,

“phoṭṭhabbā kāmānaṃ aggan”ti.

“Touches are best!”

yato kho te rājāno nāsakkhiṃsu aññamaññaṃ saññāpetuṃ.

Since those kings were unable to convince each other,

atha kho rājā pasenadi kosalo te rājāno etadavoca:

King Pasenadi said to them,

“āyāma, mārīsā, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā bhagavantaṃ etamatthaṃ paṭipucchissāma.

“Come, good sirs, let’s go to the Buddha and ask him about this.

yathā no bhagavā byākarissati tathā naṃ dhāressāmā”ti.

As he answers, so we’ll remember it.”

“evaṃ, mārīsā”ti kho te rājāno rañño pasenadissa kosalassa paccassosuṃ.

“Yes, dear sir,” replied those kings.

atha kho te pañca rājāno pasenadipamukhā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Then those five kings headed by Pasenadi went to the Buddha, bowed, and sat down to one side. King Pasenadi reported their conversation to the Buddha, and said,

“idha, bhante, amhākaṃ pañcannaṃ rājūnaṃ pañcahi kāmagaṇehi samappitānaṃ samaṅgībhūtānaṃ paricārayamānānaṃ ayamantarākathā udapādi:

‘kiṃ nu kho kāmānaṃ aggan’ti?

ekacce evamāhaṃsu:

‘rūpā kāmānaṃ aggan’ti.

ekacce evamāhaṃsu:

‘saddā kāmānaṃ aggan’ti.

ekacce evamāhaṃsu:

‘gandhā kāmānaṃ aggan’ti.

ekacce evamāhaṃsu:

‘rasā kāmānaṃ aggan’ti.

ekacce evamāhaṃsu:

‘phoṭṭhabbā kāmānaṃ aggan’ti.

kiṃ nu kho, bhante, kāmānaṃ aggan’ti?

“Sir, what’s the best of sensual pleasures?”

“manāpapariyantaṃ khvāhaṃ, mahārāja, pañcasu kāmagaṇesu agganti vadāmi.

“Great king, which kind of sensual stimulation is best is defined by which is most agreeable, I say.

teva, mahārāja, rūpā ekaccassa manāpā honti, teva rūpā ekaccassa amanāpā honti.
The very same sights that are agreeable to some are disagreeable to others.

yehi ca yo rūpehi attamano hoti paripuñṇasaṅkappo, so tehi rūpehi aññaṃ rūpaṃ uttaritaraṃ vā pañītaraṃ vā na pattheti.

When you're happy with certain sights, as you've got all you wished for, you don't want any other sight that's better or finer.

te tassa rūpā paramā honti.
For you, those sights are perfect

te tassa rūpā anuttarā honti.
and supreme.

teva, mahārāja, saddā ekaccassa manāpā honti, teva saddā ekaccassa amanāpā honti.
The very same sounds ...

yehi ca yo saddehi attamano hoti paripuñṇasaṅkappo, so tehi saddehi aññaṃ saddaṃ uttaritaraṃ vā pañītaraṃ vā na pattheti.

te tassa saddā paramā honti.

te tassa saddā anuttarā honti.

teva, mahārāja, gandhā ekaccassa manāpā honti, teva gandhā ekaccassa amanāpā honti.
smells ...

yehi ca yo gandhehi attamano hoti paripuñṇasaṅkappo, so tehi gandhehi aññaṃ gandhaṃ uttaritaraṃ vā pañītaraṃ vā na pattheti.

te tassa gandhā paramā honti.

te tassa gandhā anuttarā honti.

teva, mahārāja, rasā ekaccassa manāpā honti, teva rasā ekaccassa amanāpā honti.
tastes ...

yehi ca yo rasehi attamano hoti paripuñṇasaṅkappo, so tehi rasehi aññaṃ rasaṃ uttaritaraṃ vā pañītaraṃ vā na pattheti.

te tassa rasā paramā honti.

te tassa rasā anuttarā honti.

teva, mahārāja, phoṭṭhabbā ekaccassa manāpā honti, teva phoṭṭhabbā ekaccassa amanāpā honti.
touches that are agreeable to some are disagreeable to others.

yehi ca yo phoṭṭhabbehi attamano hoti paripuñṇasaṅkappo, so tehi phoṭṭhabbehi aññaṃ phoṭṭhabbaṃ uttaritaraṃ vā pañītaraṃ vā na pattheti.

When you're happy with certain touches, as you've got all you wished for, you don't want any other touch that's better or finer.

te tassa phoṭṭhabbā paramā honti.
For you, those touches are perfect

te tassa phoṭṭhabbā anuttarā honti”ti.
and supreme.”

tena kho pana samayena candanaṅgaliko upāsako tassaṃ parisāyaṃ nisinno hoti.
Now at that time the lay follower Candanaṅgalika was sitting in that assembly.

atha kho candanaṅgaliko upāsako uṭṭhāyāsanaṁ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā bhagavantam etadavoca:

Then he got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“patibhāti maṃ, bhagavā, patibhāti maṃ, sugatā”ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“patibhātu taṃ, candanaṅgalikā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

atha kho candanaṅgaliko upāsako bhagavato sammukhā tadanurūpāya gāthāya abhithavi:

Then the lay follower Candanaṅgalika extolled the Buddha in his presence with an appropriate verse:

“padumaṃ yathā kokanadaṃ sugandhaṃ,

“Like a fragrant pink lotus

pāto siyā phullamavītagandhaṃ;

that blooms in the morning, its fragrance unfaded—

aṅgīrasaṃ passa virocamaṇaṃ,

see Aṅgīrasa shine,

tapantaṃmādiccamivantalikke”ti.

bright as the sun in the sky!”

atha kho te pañca rājāno candanaṅgalikaṃ upāsakaṃ pañcahi uttarāsaṅgehi acchādesuṃ.

Then those five kings clothed Candanaṅgalika with five upper robes.

atha kho candanaṅgaliko upāsako tehi pañcahi uttarāsaṅgehi bhagavantam acchādesīti.

And Candanaṅgalika in turn endowed the Buddha with these robes.

samyutta nikāya 3

Linked Discourses 3

2. dutiyavagga

2. Childless

13. doṇapākasutta

13. A Bucket of Rice

sāvattihinidānaṃ.

At Sāvattihī.

tena kho pana samayena rājā pasenadi kosalo doṇapākakuraṃ bhuñjati.

Now at that time King Pasenadi of Kosala used to eat rice by the bucket.

atha kho rājā pasenadi kosalo bhuttāvī mahassāsī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Then after eating King Pasenadi of Kosala went up to the Buddha, huffing and puffing. He bowed and sat down to one side.

atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ bhuttāviṃ mahassāsīṃ viditvā tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

Then, knowing that King Pasenadi was huffing and puffing after eating, on that occasion the Buddha recited this verse:

“manujassa sadā saṭimato,

“When a man is always mindful,

mattaṃ jānato laddhabhojane;

knowing moderation in eating,

tanukassa bhavanti vedanā,

his discomfort diminishes,

saṇikaṃ jīrati āyupālayan”ti.
and he ages slowly, taking care of his life.”

tena kho pana samayena sudassano māṇavo rañño pasenadissa kosalassa piṭṭhito
ṭṭhito hoti.

Now at that time the brahmin student Sudassana was standing behind the king.

atha kho rājā pasenadi kosalo sudassanaṃ māṇavaṃ āmantesi:
Then King Pasenadi addressed him,

“ehi tvam, tāta sudassana, bhagavato santike imaṃ gāthaṃ pariyāpuṇitvā mama
bhattābhihāre bhattābhihāre bhāsa.
*“Please, dear Sudassana, memorize this verse in the Buddha’s presence and recite it to me
whenever I am presented with a meal.*

ahañca te devasikaṃ kahāpaṇasataṃ kahāpaṇasataṃ niccaṃ bhikkhaṃ
pavattayissāmi”ti.
I’ll set up a regular daily allowance of a hundred dollars for you.”

“evaṃ, deva”ti kho sudassano māṇavo rañño pasenadissa kosalassa patissutvā
bhagavato santike imaṃ gāthaṃ pariyāpuṇitvā rañño pasenadissa kosalassa
bhattābhihāre sudaṃ bhāsati:
*“Yes, Your Majesty,” replied Sudassana. He memorized that verse in the Buddha’s presence,
and then whenever the king was presented with a meal he would repeat it:*

“manujassa sadā satīmato,
“When a man is always mindful,

mattaṃ jānato laddhabhojane;
knowing moderation in eating,

tanukassa bhavanti vedanā,
his discomfort diminishes,

saṇikaṃ jīrati āyupālayan”ti.
and he ages slowly, taking care of his life.”

atha kho rājā pasenadi kosalo anupubbena nālikodanaparamatāya saṇṭhāsi.
Then the king gradually got used to having no more than a pint of rice.

atha kho rājā pasenadi kosalo aparena samayena susallikhitagatto pāṇinā gattāni
anumajjanto tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
*After some time King Pasenadi’s body slimmed right down. Stroking his limbs with his hands,
at that time he was inspired to exclaim:*

“ubhayena vata maṃ so bhagavā atthena anukampi—
“The Buddha truly has compassion for me in both

diṭṭhadhammikenā ceva atthena samparāyikenā cā”ti.
the good of the present life and the good of the next life.”

saṃyutta nikāya 3
Linked Discourses 3

2. dutiyavagga
2. Childless

14. pathamasāṅgāmasutta
14. Battle (1st)

sāvatthinidānaṃ.
At Sāvattṭhi.

atha kho rājā māgadho ajātasattu vedehiputto caturaṅginim senaṃ sannayhitvā
rājānaṃ pasenadim kosalaṃ abbhuyyāsi yena kāsī.
*Then King Ajātasattu Vedehiputta of Magadha mobilized an army of four divisions and
marched to Kāsī to attack King Pasenadi of Kosala.*

assosi kho rājā pasenadi kosalo:

When King Pasenadi heard of this,

“rājā kira māgadho ajātasattu vedehiputto caturaṅginim senaṃ sannayhitvā mamaṃ abbhuyyāto yena kāsi”ti.

atha kho rājā pasenadi kosalo caturaṅginim senaṃ sannayhitvā rājānaṃ māgadhaṃ ajātasattu vedehiputtaṃ paccuyyāsi yena kāsi.

he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu.

atha kho rājā ca māgadho ajātasattu vedehiputto rājā ca pasenadi kosalo saṅgāmesuṃ.

Then the two kings met in battle.

tasmim kho pana saṅgāme rājā māgadho ajātasattu vedehiputto rājānaṃ pasenadiṃ kosalaṃ parājesi.

And in that battle Ajātasattu defeated Pasenadi,

parājito ca rājā pasenadi kosalo sakameva rājadhāniṃ sāvattiṃ paccuyyāsi.

who withdrew to his own capital at Sāvatti.

atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattiṃ piṇḍāya pavisisu.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatti for alms.

sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkantā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then the Buddha said:

“idha, bhante, rājā māgadho ajātasattu vedehiputto caturaṅginim senaṃ sannayhitvā rājānaṃ pasenadiṃ kosalaṃ abbhuyyāsi yena kāsi.

assosi kho, bhante, rājā pasenadi kosalo:

‘rājā kira māgadho ajātasattu vedehiputto caturaṅginim senaṃ sannayhitvā mamaṃ abbhuyyāto yena kāsi’ti.

atha kho, bhante, rājā pasenadi kosalo caturaṅginim senaṃ sannayhitvā rājānaṃ māgadhaṃ ajātasattu vedehiputtaṃ paccuyyāsi yena kāsi.

atha kho, bhante, rājā ca māgadho ajātasattu vedehiputto rājā ca pasenadi kosalo saṅgāmesuṃ.

tasmim kho pana, bhante, saṅgāme rājā māgadho ajātasattu vedehiputto rājānaṃ pasenadiṃ kosalaṃ parājesi.

parājito ca, bhante, rājā pasenadi kosalo sakameva rājadhāniṃ sāvattiṃ paccuyyāsi”ti.

“rājā, bhikkhave, māgadho ajātasattu vedehiputto pāpamitto pāpasahāyo pāpasampavaṅko;

“Mendicants, King Ajātasattu has bad friends, companions, and associates.

rājā ca kho, bhikkhave, pasenadi kosalo kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko.

But King Pasenadi has good friends, companions, and associates.

ajjeva, bhikkhave, rājā pasenadi kosalo imaṃ rattim dukkhaṃ seti parājito”ti.
Yet on this day King Pasenadi will have a bad night's sleep as one defeated.”

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

“jayaṃ veraṃ pasavati,
“Victory gives rise to enmity;

dukkhaṃ seti parājito;
the defeated sleep badly.

upasanto sukhaṃ seti,
The peaceful sleep well,

hitvā jayaparājayaṃ”ti.
having left victory and defeat behind.”

saṃyutta nikāya 3
Linked Discourses 3

2. dutiyavagga
2. Childless

15. dutiyasaṅgāmasutta
15. Battle (2nd)

atha kho rājā māgadho ajātasattu vedehiputto caturaṅginim senaṃ sannayhitvā
rājānaṃ pasenadiṃ kosalaṃ abbhuyyāsi yena kāsī.
*Then King Ajātasattu Vedehiputta of Magadha mobilized an army of four divisions and
marched to Kāsī to attack King Pasenadi of Kosala.*

assosi kho rājā pasenadi kosalo:
When King Pasenadi heard of this,

“rājā kira māgadho ajātasattu vedehiputto caturaṅginim senaṃ sannayhitvā mamaṃ
abbhuyyāto yena kāsī”ti.

atha kho rājā pasenadi kosalo caturaṅginim senaṃ sannayhitvā rājānaṃ māgadhaṃ
ajātasattum vedehiputtam paccuyyāsi yena kāsī.
he mobilized an army of four divisions and marched to Kāsī to defend it against Ajātasattu.

atha kho rājā ca māgadho ajātasattu vedehiputto rājā ca pasenadi kosalo
saṅgāmesum.
Then the two kings met in battle.

tasmim kho pana saṅgāme rājā pasenadi kosalo rājānaṃ māgadhaṃ ajātasattum
vedehiputtam parājesi, jīvaggāhaṇaṃ naṃ aggahesi.
And in that battle Pasenadi defeated Ajātasattu and captured him alive.

atha kho rañño pasenadissa kosalassa etadahosi:
Then King Pasenadi thought,

“kiñcāpi kho myāyaṃ rājā māgadho ajātasattu vedehiputto adubbhantassa dubbhati,
atha ca pana me bhāgineyyo hoti.
“Even though I’ve never betrayed this King Ajātasattu, he betrayed me. Still, he is my nephew.

yannūnāhaṃ rañño māgadhassa ajātasattuno vedehiputtassa sabbaṃ hatthikāyaṃ
pariyādiyitvā sabbaṃ assakāyaṃ pariyādiyitvā sabbaṃ rathakāyaṃ pariyādiyitvā
sabbaṃ pattikāyaṃ pariyādiyitvā jīvantameva naṃ osajjeyyaṃ”ti.
*Now that I’ve vanquished all of Ajātasattu’s elephant troops, cavalry, chariots, and infantry,
why don’t I let him loose with just his life?”*

atha kho rājā pasenadi kosalo rañño māgadhassa ajātasattuno vedehiputtassa sabbaṃ
hatthikāyaṃ pariyādiyitvā sabbaṃ assakāyaṃ pariyādiyitvā sabbaṃ rathakāyaṃ
pariyādiyitvā sabbaṃ pattikāyaṃ pariyādiyitvā jīvantameva naṃ osajji.
And that’s what he did.

atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya
sāvatthiṃ piṇḍāya pavasiṃsu.

Then several mendicants ...

sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapatikantā yena bhagavā
tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ
nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocuṃ:

told the Buddha what had happened.

“idha, bhante, rājā māgadho ajātasattu vedehiputto caturaṅginim senaṃ sannayhitvā
rājānaṃ pasenadiṃ kosalaṃ abbhuyyāsi yena kāsī.

assosi kho, bhante, rājā pasenadi kosalo:

‘rājā kira māgadho ajātasattu vedehiputto caturaṅginim senaṃ sannayhitvā mamaṃ
abbhuyyāto yena kāsī’ ti.

atha kho, bhante, rājā pasenadi kosalo caturaṅginim senaṃ sannayhitvā rājānaṃ
māgadhaṃ ajātasattum vedehiputtam paccuyyāsi yena kāsī.

atha kho, bhante, rājā ca māgadho ajātasattu vedehiputto rājā ca pasenadi kosalo
saṅgāmesum.

tasmim kho pana, bhante, saṅgāme rājā pasenadi kosalo rājānaṃ māgadhaṃ
ajātasattum vedehiputtam parājesi, jīvaggāhaṇa naṃ aggahesi.

atha kho, bhante, rañño pasenadissa kosalassa etadahosi:

‘kiñcāpi kho myāyaṃ rājā māgadho ajātasattu vedehiputto adubbhantassa dubbhati,
atha ca pana me bhāḍineyyo hoti.

yannūnāhaṃ rañño māgadhaṃ ajātasattuno vedehiputtassa sabbaṃ hatthikāyaṃ
pariyādiyitvā sabbaṃ assakāyaṃ sabbaṃ rathakāyaṃ sabbaṃ pattikāyaṃ
pariyādiyitvā jīvantameva naṃ osajjeyyaṃ” ti.

“atha kho, bhante, rājā pasenadi kosalo rañño māgadhaṃ ajātasattuno
vedehiputtassa sabbaṃ hatthikāyaṃ pariyādiyitvā sabbaṃ assakāyaṃ pariyādiyitvā
sabbaṃ rathakāyaṃ pariyādiyitvā sabbaṃ pattikāyaṃ pariyādiyitvā jīvantameva
naṃ osajjī” ti.

atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:

Then, knowing the meaning of this, on that occasion the Buddha recited these verses:

“vilumpateva puriso,

“A man goes on plundering

yāvassa upakappati;

as long as it serves his ends.

yadā caññe vilumpanti,

But as soon as others plunder him,

so vilutto viluppati.

the plunderer is plundered.

thānañhi maññati bālo,

For the fool thinks they’ve got away with it

yāva pāpaṃ na paccati;
as long as the wickedness doesn't ripen.

yadā ca paccati pāpaṃ,
But when the wickedness ripens,

atha dukkhaṃ nigacchati.
they fall into suffering.

hantā labhati hantāraṃ,
A killer creates a killer;

jetāraṃ labhate jayam;
a conqueror creates a conqueror;

akkosako ca akkosam,
an abuser creates abuse,

rosetārañca rosako;
and a bully creates a bully.

atha kammavivattaṇa,
And so as deeds unfold

so vilutto viluppati”ti.
the plunderer is plundered.”

samyutta nikāya 3
Linked Discourses 3

2. dutiyavagga
2. Childless

16. mallikāsutta
16. A Daughter

sāvatthinidānaṃ.
At Sāvatthī.

atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

atha kho aññataro puriso yena rājā pasenadi kosalo tenupasaṅkami; upasaṅkamitvā
rañño pasenadissa kosalassa upakaṇṇake ārocesi:
Then a man went up to the king and whispered in his ear,

“mallikā, deva, devī dhītaraṃ vijātā”ti.
“Your Majesty, Queen Mallikā has given birth to a daughter.”

evaṃ vutte, rājā pasenadi kosalo anattamano ahoṣi.
When this was said, King Pasenadi was disappointed.

atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ anattamanataṃ veditvā tāyaṃ
velāyaṃ imā gāthāyo abhāsi:
Then, knowing that King Pasenadi was disappointed, on that occasion the Buddha recited these verses:

“itthīpi hi ekacciya,
“Well, some women are better than men,

seyyā posa janādhipa;
O ruler of the people.

medhāvinī sīlavatī,
Wise and virtuous,

sassudevā patibbatā.
a devoted wife who honors her mother in law.

tassā yo jāyati poso,
And when she has a son,

sūro hoti disampati;
he becomes a hero, O lord of the land.

tādisā subhagiya putto,
The son of such a blessed lady

rajjampi anusāsati”ti.
may even rule the realm.”

saṃyutta nikāya 3
Linked Discourses 3

2. dutiyavagga
2. Childless

17. appamādasutta
17. Diligence

sāvattthinidānaṃ.
At Sāvatti.

ekamantaṃ nisīdi.

ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“atthi nu kho, bhante, eko dhammo yo ubho atthe samadhiggayha tiṭṭhati—
“Sir, is there one thing that secures benefits for both

diṭṭhadhammikañceva atthaṃ samparāyikañcā”ti?
the present life and lives to come?”

“atthi kho, mahārāja, eko dhammo yo ubho atthe samadhiggayha tiṭṭhati—
“There is, great king.”

diṭṭhadhammikañceva atthaṃ samparāyikañcā”ti.

“katamo pana, bhante, eko dhammo, yo ubho atthe samadhiggayha tiṭṭhati—
“So what is it?”

diṭṭhadhammikañceva atthaṃ samparāyikañcā”ti?

“appamādo kho, mahārāja, eko dhammo, yo ubho atthe samadhiggayha tiṭṭhati—
“Diligence, great king, is one thing that, when developed and cultivated, secures benefits for both

diṭṭhadhammikañceva atthaṃ samparāyikañcāti.
the present life and lives to come.

seyyathāpi, mahārāja, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni, sabbāni tāni
hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesāṃ aggamakkhāyati—yadidaṃ
mahantattena;
*The footprints of all creatures that walk can fit inside an elephant’s footprint. So an elephant’s
footprint is said to be the biggest of them all.*

evameva kho, mahārāja, appamādo eko dhammo, yo ubho atthe samadhiggayha
tiṭṭhati—
In the same way, diligence is one thing that secures benefits for both

diṭṭhadhammikañceva atthaṃ samparāyikañcā”ti.
the present life and lives to come.”

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

“āyumaṃ arogiyaṃ vaṇṇaṃ,
“For one who desires a continuous flow

saggaṃ uccākulīnataṃ;
of exceptional delights—

ratiyo patthayantena,
long life, beauty, and health,

ulārā aparāparā.
heaven, and birth in an eminent family—

appamādaṃ pasamsanti,
the astute praise diligence

puññakiriyaṃ paṇḍitā;
in making merit.

appamatto ubho atthe,
Being diligent, an astute person

adhiggaṇhāti paṇḍito.
secures both benefits:

diṭṭhe dhamme ca yo attho,
the benefit in this life,

yo cattho samparāyiko;
and in lives to come.

atthābhisaṃmayā dhīro,
A wise one, comprehending the meaning,

paṇḍitoti pavuccatī”ti.
is called ‘astute’.”

saṃyutta nikāya 3
Linked Discourses 3

2. dutiyavagga
2. Childless

18. kalyāṇamittasutta
18. Good Friends

sāvattthinidānaṃ.
At Sāvattthī.

ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:
“Just now, sir, as I was in private retreat this thought came to mind.

‘svākkhāto bhagavatā dhammo, so ca kho kalyāṇamittassa kalyāṇasahāyassa
kalyāṇasampavaṅkassa, no pāpamittassa no pāpasahāyassa no
pāpasampavaṅkassā””ti.

*“The teaching is well explained by the Buddha. But it’s for someone with good friends,
companions, and associates, not for someone with bad friends, companions, and associates.”*

“evametaṃ, mahārāja, evametaṃ, mahārāja.

*“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s
statement, adding:*

svākkhāto, mahārāja, mayā dhammo. so ca kho kalyāṇamittassa kalyāṇasahāyassa
kalyāṇasampavaṅkassa, no pāpamittassa no pāpasahāyassa no pāpasampavaṅkassāti.

ekamidāhaṃ, mahārāja, samayaṃ sakkesu viharāmi nagarakaṃ nāma sakyānaṃ nigamo.

“Great king, this one time I was staying in the land of the Sakyans where they have a town named Nagaraka.

atha kho, mahārāja, ānando bhikkhu yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho, mahārāja, ānando bhikkhu maṃ etadavoca:

Then the mendicant Ānanda came to me, bowed, sat down to one side, and said:

‘upaḍḍhamidaṃ, bhante, brahmacariyassa—yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā’ti.

‘Sir, good friends, companions, and associates are half the spiritual life.’

evaṃ vuttāhaṃ, mahārāja, ānandaṃ bhikkhuṃ etadavocaṃ:

When he had spoken, I said to him:

‘mā hevaṃ, ānanda, mā hevaṃ, ānanda.

‘Not so, Ānanda! Not so, Ānanda!’

sakalameva hidaṃ, ānanda, brahmacariyaṃ—yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.

Good friends, companions, and associates are the whole of the spiritual life.

kalyāṇamittassetā, ānanda, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveṣṣati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissati.

A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

kathaṅca, ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

idhānanda, bhikkhu sammāditthiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, sammāsaṅkappaṃ bhāveti ... sammāvācaṃ bhāveti ... sammākammantaṃ bhāveti ... sammājīvaṃ bhāveti ... sammāvāyamaṃ bhāveti ... sammāsatiṃ bhāveti ... sammāsamādhīṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṃ kho, ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkaroti.

That’s how a mendicant with good friends develops and cultivates the noble eightfold path.

tadamināpetā, ānanda, pariāyena veditabbaṃ yathā sakalamevidaṃ brahmacariyaṃ—yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā’ti.

And here’s another way to understand how good friends are the whole of the spiritual life.

mamañhi, ānanda, kalyāṇamittaṃ āgama jātīdhammā sattā jātiyā parimuccanti, jarādharmā sattā jarāya parimuccanti, byādhidhammā sattā byādhito parimuccanti, maraṇadharmā sattā maraṇena parimuccanti, sokapariadevadukkhadomanassupāyāsadhammā sattā sokapariadevadukkhadomanassupāyāsehi parimuccanti.

For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.

iminā kho etaṃ, ānanda, pariāyena veditabbaṃ yathā sakalamevidaṃ brahmacariyaṃ—yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā’ti.

This is another way to understand how good friends are the whole of the spiritual life.’

tasmātiha te, mahārāja, evaṃ sikkhitabbaṃ:

So, great king, you should train like this:

‘kalyānamitto bhavissāmi kalyāṇasahāyo kalyāṇasampavaṅko’ti.
‘I will have good friends, companions, and associates.’

evaṇhi te, mahārāja, sikkhitabbaṃ.
That’s how you should train.

kalyāṇamittassa te, mahārāja, kalyāṇasahāyassa kalyāṇasampavaṅkassa ayaṃ eko
dhammo upanissāya vihātabbo—
*When you have good friends, companions, and associates, you should live supported by one
thing:*

appamādo kusalesu dhammesu.
diligence in skillful qualities.

appamattassa te, mahārāja, viharato appamādaṃ upanissāya, itthāgārassa
anuyantassa evaṃ bhavissati:
When you’re diligent, supported by diligence, your ladies of the harem,

‘rājā kho appamatto viharati, appamādaṃ upanissāya.

handa mayampi appamattā viharāma, appamādaṃ upanissāyā’ti.

appamattassa te, mahārāja, viharato appamādaṃ upanissāya, khattiyānampi
anuyantānaṃ evaṃ bhavissati:
aristocrat vassals,

‘rājā kho appamatto viharati appamādaṃ upanissāya.

handa mayampi appamattā viharāma, appamādaṃ upanissāyā’ti.

appamattassa te, mahārāja, viharato appamādaṃ upanissāya, balakāyassapi evaṃ
bhavissati:
troops,

‘rājā kho appamatto viharati appamādaṃ upanissāya.

handa mayampi appamattā viharāma, appamādaṃ upanissāyā’ti.

appamattassa te, mahārāja, viharato appamādaṃ upanissāya, negamajānapadassapi
evaṃ bhavissati:
and people of town and country will think:

‘rājā kho appamatto viharati, appamādaṃ upanissāya.
‘The king lives diligently, supported by diligence.

handa mayampi appamattā viharāma, appamādaṃ upanissāyā’ti?
We’d better live diligently, supported by diligence!’

appamattassa te, mahārāja, viharato appamādaṃ upanissāya, attāpi gutto rakkhito
bhavissati—
When you’re diligent, supported by diligence, then not only you yourself,

itthāgārampi guttaṃ rakkhitaṃ bhavissati, kosakoṭṭhāgārampi guttaṃ rakkhitaṃ
bhavissati’ti.
*but your ladies of the harem, and your treasury and storehouses will be guarded and
protected.”*

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

“bhoge patthayamāna,
“For one who desires a continuous flow

uḷāre aparāpare;

of exceptional wealth,

appamādaṃ pasamsanti,

the astute praise diligence

puññakiriyāsu paṇḍitā;

in making merit.

appamatto ubho atthe,

Being diligent, an astute person

adhiggaṇhāti paṇḍito.

secures both benefits:

diṭṭhe dhamme ca yo attho,

the benefit in this life,

yo cattho samparāyiko;

and in lives to come.

atthābhisamayā dhīro,

A wise one, comprehending the meaning,

paṇḍitoti pavuccatī”ti.

is called ‘astute’.”

samyutta nikāya 3

Linked Discourses 3

2. dutiyavagga

2. Childless

19. paṭhamaaputtakasutta

19. Childless (1st)

sāvattihinidānaṃ.

At Sāvattihī.

atha kho rājā pasenadi kosalo divā divassa yena bhagavā tenupasaṅkami;

upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ
kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca:

Then King Pasenadi of Kosala went up to the Buddha in the middle of the day, bowed, and sat down to one side. The Buddha said to him,

“handa kuto nu tvam, mahārāja, āgacchasi divā divassā”ti?

“So, great king, where are you coming from in the middle of the day?”

“idha, bhante, sāvatthiyaṃ seṭṭhi gahapati kālaṅkato.

“Sir, here in Sāvattihī a financier householder has passed away.

tamaḥaṃ aputtakaṃ sāpateyyaṃ rājantepuraṃ atiharitvā āgacchāmi.

Since he died childless, I have come after transferring his fortune to the royal compound.

asīti, bhante, satasahassāni hiraññasseva, ko pana vādo rūpiyassa.

There was eight million in gold, not to mention the silver.

tassa kho pana, bhante, seṭṭhissa gahapatissa evarūpo bhattachhogo ahosi—

And yet that financier ate meals of

kaṇṇajakaṃ bhuñjati bilaṅgadutiyaṃ.

rough gruel with pickles.

evarūpo vatthabhogo ahosi—

He wore clothes consisting of

sāṇaṃ dhāreti tipakkhavaśanaṃ.

three pieces of sunn hemp.

evarūpo yānabhogo ahosi—
He traveled around in a vehicle that was

jajjararathakena yāti paṇṇachattakena dhāriyamānenā”ti.
a dilapidated little cart, holding a leaf as sunshade.”

“evametam, mahārāja, evametam, mahārāja.
“That’s so true, great king! That’s so true!

asappuriso kho, mahārāja, ulāre bhoge labhitvā nevattānaṃ sukheti pīṇeti, na mātāpitāro sukheti pīṇeti, na puttadāraṃ sukheti pīṇeti, na dāsakammakaraporise sukheti pīṇeti, na mittāmacce sukheti pīṇeti, na samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitthāpeti sovaggikaṃ sukhavipākaṃ saggasamvattanikaṃ.

When a bad person has acquired exceptional wealth they don’t make themselves happy and pleased. Nor do they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they don’t establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.

tassa te bhoge evaṃ sammā aparibhuñjīyamāne rājāno vā haranti corā vā haranti aggi vā ḍahati udakaṃ vā vahati appiyā vā dāyādā haranti.

Because they haven’t made proper use of that wealth, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it.

evaṃsa te, mahārāja, bhogā sammā aparibhuñjīyamānā parikkhayaṃ gacchanti, no paribhogam.

Since that wealth is not properly utilized, it’s wasted, not used.

seyyathāpi, mahārāja, amanussatthāne pokkharāṇi acchodakā sītodakā sātodakā setodakā supatitthā ramaṇīyā.

Suppose there was a lotus pond in an uninhabited region with clear, sweet, cool water, clean, with smooth banks, delightful.

taṃ jano neva hareyya na piveyya na nahāyeyya na yathāpaccayaṃ vā kareyya.

But people don’t collect it or drink it or bathe in it or use it for any purpose.

evaṃhi taṃ, mahārāja, udakaṃ sammā aparibhuñjīyamānaṃ parikkhayaṃ gaccheyya, no paribhogam.

Since that water is not properly utilized, it’s wasted, not used.

evameva kho, mahārāja, asappuriso ulāre bhoge labhitvā nevattānaṃ sukheti pīṇeti, na mātāpitāro sukheti pīṇeti, na puttadāraṃ sukheti pīṇeti, na dāsakammakaraporise sukheti pīṇeti, na mittāmacce sukheti pīṇeti, na samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitthāpeti sovaggikaṃ sukhavipākaṃ saggasamvattanikaṃ.

In the same way, when a bad person has acquired exceptional wealth ...

tassa te bhoge evaṃ sammā aparibhuñjīyamāne rājāno vā haranti, corā vā haranti, aggi vā ḍahati, udakaṃ vā vahati, appiyā vā dāyādā haranti.

evaṃsa te, mahārāja, bhogā sammā aparibhuñjīyamānā parikkhayaṃ gacchanti, no paribhogam.

it’s wasted, not used.

sappuriso ca kho, mahārāja, ulāre bhoge labhitvā attānaṃ sukheti pīṇeti, mātāpitāro sukheti pīṇeti, puttadāraṃ sukheti pīṇeti, dāsakammakaraporise sukheti pīṇeti, mittāmacce sukheti pīṇeti, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitthāpeti sovaggikaṃ sukhavipākaṃ saggasamvattanikaṃ.

When a good person has acquired exceptional wealth they make themselves happy and pleased. And they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.

tassa te bhoge evaṃ sammā paribhuññiyamāne neva rājāno haranti, na corā haranti, na aggi ḍahati, na udakaṃ vahati, na appiyā dāyādā haranti.

Because they make proper use of that wealth, rulers or bandits don't take it, fire doesn't consume it, flood doesn't sweep it away, and unloved heirs don't take it.

evaṃsa te, mahārāja, bhogā sammā paribhuññiyamānā paribhogaṃ gacchanti, no parikkhayaṃ.

Since that wealth is properly utilized, it's used, not wasted.

seyyathāpi, mahārāja, gāmassa vā nigamassa vā avidūre pokkharaṇī acchodakā sītodakā sātodakā setodakā supatitthā ramaṇiyā.

Suppose there was a lotus pond not far from a town or village with clear, sweet, cool water, clean, with smooth banks, delightful.

tañca udakaṃ jano hareyyapi piveyyapi nahāyeyyapi yathāpaccayampi kareyya.

And people collected it and drank it and bathed in it and used it for their own purpose.

evañhi taṃ, mahārāja, udakaṃ sammā paribhuññiyamānaṃ paribhogaṃ gaccheyya, no parikkhayaṃ.

Since that water is properly utilized, it's used, not wasted.

evameva kho, mahārāja, sappuriso ulāre bhoge labhitvā attānaṃ sukheti pīneti, mātāpitaro sukheti pīneti, puttadāraṃ sukheti pīneti, dāsakammakaraporise sukheti pīneti, mittāmacce sukheti pīneti, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ paṭiṭṭhāpeti sovaggikaṃ sukhavipākaṃ saggasamvattanikaṃ.

In the same way, when a good person has acquired exceptional wealth ...

tassa te bhoge evaṃ sammā paribhuññiyamāne neva rājāno haranti, na corā haranti, na aggi ḍahati, na udakaṃ vahati, na appiyā dāyādā haranti.

evaṃsa te, mahārāja, bhogā sammā paribhuññiyamānā paribhogaṃ gacchanti, no parikkhayaṃ”ti.

it's used, not wasted.

“amanussatṭhāne udakaṃva sītaṃ,

As cool water in an uninhabited region

tadapeyyamānaṃ parisosameti;

evaporates when not drunk;

evaṃ dhanam kāpuriso labhitvā,

so too when a sinner acquires wealth,

nevattanā bhuñjati no dadāti.

they neither use it themselves nor give it away.

dhīro ca viññū adhigamma bhoge,

But when a wise and sensible person gets hold of wealth,

so bhuñjati kiccakaro ca hoti;

they use it and do their duty.

so ñātisaṅghaṃ nisabho bharitvā,

That head, having supported the family unit,

anindito saggamupeti thānaṃ”ti.

blameless, goes to a heavenly place.”

samyutta nikāya 3

Linked Discourses 3

2. dutiyavagga

2. Childless

20. dutiyaaputtakasutta

20. Childless (2nd)

atha kho rājā pasenadi kosalo divā divassa yena bhagavā tenupasaṅkami;
upasaṅkamitvā ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā
etadavoca:

Then King Pasenadi of Kosala went up to the Buddha in the middle of the day ... The Buddha said to him,

“handa kuto nu tvam, mahārāja, āgacchasi divā divassā”ti?

“So, great king, where are you coming from in the middle of the day?”

“idha, bhante, sāvatthiyaṃ seṭṭhi gahapati kālaṅkata.

“Sir, here in Sāvatti a financier householder has passed away.

tamaḥaṃ aputtakaṃ sāpateyyaṃ rājantepuraṃ atiharitvā āgacchāmi.

Since he died childless, I have come after transferring his fortune to the royal compound.

sataṃ, bhante, sataṣaṭṭhāni hiraṇṇasseva, ko pana vādo rūpiyassa.

There was ten million in gold, not to mention the silver.

tassa kho pana, bhante, seṭṭhissa gahapatissa evarūpo bhattabhogo ahosi—

And yet that financier ate meals of

kaṇṇajakaṃ bhuñjati bilaṅgadutiyaṃ.

rough gruel with pickles.

evarūpo vatthabhogo ahosi—

He wore clothes consisting of

sāṇaṃ dhāreti tipakkhavasaṇaṃ.

three pieces of sunn hemp.

evarūpo yānabhogo ahosi—

He traveled around in a vehicle that was

jajjararathakena yāti paṇṇachattakena dhāriyamānenā”ti.

a dilapidated little cart, holding a leaf as sunshade.”

“evametaṃ, mahārāja, evametaṃ, mahārāja.

“That’s so true, great king! That’s so true!

bhūtapubbaṃ so, mahārāja, seṭṭhi gahapati taggarasikhiṃ nāma

paccekasambuddhaṃ piṇḍapāṭeṇa paṭipādesi.

Once upon a time, great king, that financier householder provided alms-food on behalf of a Buddha awakened for himself named Tagarasikhī.

‘detha samaṇassa piṇḍaṇ’ti vatvā utthāyāsanaṃ pakkāmi.

He instructed: ‘Give alms to that ascetic,’ before getting up from his seat and leaving.

datvā ca pana pacchā vippaṭṭisārī ahosi:

But after giving he regretted it:

‘varametaṃ piṇḍapātaṃ dāsā vā kammakarā vā bhuñjeyyū’ti.

‘It would have been better to feed the bondservants or workers with that alms-food.’

bhātu ca pana ekaputtakaṃ sāpateyyassa kāraṇā jīvitaṃ voropesi.

What’s more, he murdered his brother’s only child for the sake of his fortune.

yaṃ kho so, mahārāja, seṭṭhi gahapati taggarasikhiṃ paccekasambuddhaṃ
piṇḍapāṭeṇa paṭipādesi, tassa kammaṃ vipākena sattakkhattuṃ sugatiṃ saggaṃ
lokaṃ upapajji.

Because that financier provided Tagarasikhī with alms-food, as a result of that deed he was reborn seven times in a good place, a heavenly realm.

tasseva kammaṃ vipākāvasesena imissāyeva sāvatthiyā sattakkhattuṃ seṭṭhittamaṃ
kāresi.

And as a residual result of that same deed he held the position of financier seven times right here in Sāvatti.

yaṃ kho so, mahārāja, seṭṭhi gahapati datvā pacchā vippaṭṭisārī ahosi:

But because that financier regretted giving alms,

‘varametaṃ pindapātaṃ dāsā vā kammakarā vā bhuñjeyyūn’ti, tassa kammaṣṣa vipākena nāssuḷārāya bhattabhogāya cittaṃ namati, nāssuḷārāya vatthabhogāya cittaṃ namati, nāssuḷārāya yānabhogāya cittaṃ namati, nāssuḷārānaṃ pañcannaṃ kāmagaṇānaṃ bhogāya cittaṃ namati.

as a result of that deed his mind didn’t tend to enjoy nice food, clothes, vehicles, or the five refined kinds of sensual stimulation.

yaṃ kho so, mahārāja, seṭṭhi gahapati bhātu ca pana ekaputtakaṃ sāpateyyassa kārāṇa jīvita voropesi, tassa kammaṣṣa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni niraye paccittha.

And because that financier murdered his brother’s only child for the sake of his fortune, as a result of that deed he burned in hell for many years, for many hundreds, many thousands, many hundreds of thousands of years.

tasveva kammaṣṣa vipākāvesesena idaṃ sattamaṃ aputtakaṃ sāpateyyaṃ rājakosaṃ paveseti.

And as a residual result of that same deed for the seventh time, since he is childless, his fortune ends up in the royal treasury.

tassa kho, mahārāja, seṭṭhissa gahapatissa purāṇaṇca puññaṃ parikkhīṇaṃ, navaṇca puññaṃ anupacitaṃ.

Now the old merit of that financier has been used up, and he hasn’t accumulated new merit.

ajja pana, mahārāja, seṭṭhi gahapati mahāruruve niraye paccati”ti.

Today, great king, that financier burns in the Great Hell of Screams.”

“evaṃ, bhante, seṭṭhi gahapati mahāruruvaṃ nirayaṃ upapanno”ti.

“So, sir, that financier has been reborn in the Great Hell of Screams?”

“evaṃ, mahārāja, seṭṭhi gahapati mahāruruvaṃ nirayaṃ upapanno”ti.

“Yes he has, great king.”

idamavoca ... pe

That is what the Buddha said. ...

“dhaññaṃ dhaṇaṃ rajataṃ jātārūpaṃ,

“Grain, wealth, silver, and gold,

pariggahaṃ vāpi yadatthi kiñci;

or whatever other possessions there are;

dāsā kammakarā pessā,

bondservants, workers, employees,

ye cassa anujīvino.

and those dependent for their livelihood:

sabbaṃ nādāya gantabbaṃ,

you must go on without taking these;

sabbaṃ nikkhippagāminā;

all of them are left behind.

yaṇca karoti kāyena,

But the deeds you do

vācāya uda cetasā.

by body, speech, and mind—

tañhi tassa sakaṃ hoti,

that’s what you can call your own.

taṃva ādāya gacchati;

That’s what you take when you go.

taṃvassa anugaṃ hoti,

That’s what goes with you,

chāyāva anapāyini.
like a shadow that never leaves.

tasmā kareyya kalyāṇaṃ,
That's why you should do good,

nicayaṃ samparāyikaṃ;
investing in the future life.

puññāni paralokasmiṃ,
The good deeds of sentient beings

patitṭhā honti pāṇinaṃ”ti.
support them in the next world.”

dutiyo vaggo.

jaṭilā pañca rājāno,

doṇapākakurena ca;

saṅgāmena dve vuttāni,

mallikā dve appamādena ca;

aṇḍakena dve vuttā,

vaggo tena pavuccatīti.

saṃyutta nikāya 3
Linked Discourses 3

3. tatiyavagga
3. Kosala

21. puggalasutta
21. Persons

sāvatthinidānaṃ.
At Sāvatthī.

atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho rājānaṃ
pasenadiṃ kosalaṃ bhagavā etadavoca:

*Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. The
Buddha said to him:*

“cattārome, mahārāja puggalā santo saṃvijjamānā lokasmiṃ.
“Great king, these four people are found in the world.

katame cattāro?
What four?

tamotamaparāyano, tamojotiparāyano, jotitamaparāyano, jotijotiparāyano.
*The dark bound for darkness, the dark bound for light, the light bound for darkness, and the
light bound for light.*

kathaṇca, mahārāja puggalo tamotamaparāyano hoti?
And how is a person dark and bound for darkness?

idha, mahārāja, ekacco puggalo nīce kule paccājāto hoti, caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.

It's when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

so ca hoti dubbaṇṇo duddasiko okoṭimako bāvābhādhō kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting.

so kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

And they do bad things by way of body, speech, and mind.

so kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

seyyathāpi, mahārāja, puriso andhakārā vā andhakāraṃ gaccheyya, tamā vā tamaṃ gaccheyya, lohitaṃ vā lohitaṃ gaccheyya.

This person is like someone who goes from darkness to darkness, from blackness to blackness, from bloodstain to bloodstain.

tathūpamāhaṃ, mahārāja, imaṃ puggalaṃ vadāmi.

evam kho, mahārāja, puggalo tamotamaparāyano hoti.

That's how a person is dark and bound for darkness.

kathaṇca, mahārāja, puggalo tamojotiparāyano hoti?

And how is a person dark and bound for light?

idha, mahārāja, ekacco puggalo nīce kule paccājāto hoti, caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.

It's when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

so ca kho hoti dubbaṇṇo duddasiko okoṭimako bāvābhādhō kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting.

so kāyena sucāritaṃ carati, vācāya sucāritaṃ carati, manasā sucāritaṃ carati.

But they do good things by way of body, speech, and mind.

so kāyena sucāritaṃ caritvā vācāya sucāritaṃ caritvā manasā sucāritaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

seyyathāpi, mahārāja, puriso pathaviyā vā pallaṅkaṃ āroheyya, pallaṅkā vā assapiṭṭhiṃ āroheyya, assapiṭṭhiyā vā hatthikkhandhaṃ āroheyya, hatthikkhandhā vā pāsādaṃ āroheyya.

This person is like someone who ascends from the ground to a couch; from a couch to horseback; from horseback to an elephant; and from an elephant to a stilt longhouse.

tathūpamāhaṃ, mahārāja, imaṃ puggalaṃ vadāmi.

evam kho, mahārāja, puggalo tamojotiparāyano hoti.

That's how a person is dark and bound for light.

kathañca, mahārāja, puggalo jotitamaparāyano hoti?

And how is a person light and bound for darkness?

idha, mahārāja, ekacco puggalo ucce kule paccājāto hoti, khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā, aḍḍhe mahaddhane mahābhoge pahūtajātārūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe.

It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

so ca hoti abhirūpo dassaniyo pāsādiko, paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting.

so kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

But they do bad things by way of body, speech, and mind.

so kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

seyyathāpi, mahārāja, puriso pāsādā vā hatthikkhandhaṃ oroheyya, hatthikkhandhā vā assapiṭṭhiṃ oroheyya, assapiṭṭhiyā vā pallaṅkaṃ oroheyya, pallaṅkā vā pathaviṃ oroheyya, pathaviyā vā andhakāraṃ paviseyya.

This person is like someone who descends from a stilt longhouse to an elephant; from an elephant to horseback; from horseback to a couch; and from a couch to the ground; and from the ground they enter darkness.

tathūpamāhaṃ, mahārāja, imaṃ puggalaṃ vadāmi.

evam kho, mahārāja, puggalo jotitamaparāyano hoti.

That's how a person is light and bound for darkness.

kathañca, mahārāja, puggalo jotijotiparāyano hoti?

And how is a person light and bound for light?

idha, mahārāja, ekacco puggalo ucce kule paccājāto hoti, khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā, aḍḍhe mahaddhane mahābhoge pahūtajātārūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe.

It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

so ca hoti abhirūpo dassaniyo pāsādiko, paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting.

so kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati.

And they do good things by way of body, speech, and mind.

so kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

seyyathāpi, mahārāja, puriso pallaṅkā vā pallaṅkaṃ saṅkameyya, assapiṭṭhiyā vā
assapiṭṭhiṃ saṅkameyya, hatthikkhandhā vā hatthikkhandhaṃ saṅkameyya, pāsādā
vā pāsādaṃ saṅkameyya.

*This person is like someone who shifts from one couch to another; from the back of one horse
to another; from one elephant to another; or from one stilt longhouse to another.*

tathūpamāhaṃ, mahārāja, imaṃ puggalaṃ vadāmi.

evaṃ kho, mahārāja, puggalo jotijotiparāyano hoti.

That's how a person is light and bound for light.

ime kho, mahārāja, cattāro puggalā santo saṃvijjamānā lokasmin”ti.

These are the four people found in the world.”

idamavoca ... pe ...

That is what the Buddha said. ...

“daliddo puriso rāja,

“O king, some people are poor,

assaddho hoti maccharī;

faithless and stingy.

kadariyo pāpasāṅkappo,

Miserly, with bad intentions,

micchādiṭṭhi anādaro.

they lack regard, they have wrong view.

samaṇe brāhmaṇe vāpi,

They abuse and insult

aññe vāpi vanibbake;

ascetics and brahmins

akkosati paribhāsati,

and other renounces.

natthiko hoti rosako.

They're nihilists and bullies,

dadamānaṃ nivāreti,

who prevent others from giving

yācamānāna bhojanaṃ;

food to beggars.

tādiso puriso rāja,

O king, ruler of the people:

mīyamāno janādhipa;

when such people die

upeti nirayaṃ ghoram,

they fall into the terrible hell—

tamotamaparāyano.

from darkness they're bound for darkness.

daliddo puriso rāja,

O king, some people are poor,

saddho hoti amaccharī;

but faithful and not stingy.

dadāti settḥasaṅkappo,

They give with best of intentions,

abyaggamanaso naro.
that peaceful-hearted person.

samaṇe brāhmaṇe vāpi,
They rise for and bow to

aññe vāpi vanibbake;
ascetics and brahmins

uṭṭhāya abhivādeti,
and other renunciates.

samacariyāya sikkhati.
Training in moral conduct,

dadamānaṃ na vāreti,
they don't prevent others from giving

yācamānāna bhojanaṃ;
food to beggars.

tādiso puriso rāja,
O king, ruler of the people:

mīyamāno janādhīpa;
when such people die

upeti tidivaṃ tṭhānaṃ,
they go to the heaven of the Three and Thirty—

tamojotiparāyano.
from darkness they're bound for light.

aḍḍho ce puriso rāja,
O king, some people are rich,

assaddho hoti maccharī;
but faithless and stingy.

kadariyo pāpasāṅkappo,
Miserly, with bad intentions,

micchāditṭhi anādaro.
they lack regard, they have wrong view.

samaṇe brāhmaṇe vāpi,
They abuse and insult

aññe vāpi vanibbake;
ascetics and brahmins

akkosati paribhāsati,
and other renunciates.

natthiko hoti rosako.
They're nihilists and bullies,

dadamānaṃ nivāreti,
who prevent others from giving

yācamānāna bhojanaṃ;
food to beggars.

tādiso puriso rāja,
O king, ruler of the people:

mīyamāno janādhīpa;
when such people die

upeti nirayaṃ ghoram,
they fall into the terrible hell—

jotitamaparāyano.
from light they're bound for darkness.

aḍḍho ce puriso rāja,
O king, some people are rich,

saddho hoti amaccharī;
faithful and not stingy.

dadāti setṭhasaṅkappo,
They give with best of intentions,

abyaggamanaso naro.
that peaceful-hearted person.

samaṇe brāhmaṇe vāpi,
They rise for and bow to

aññe vāpi vanibbake;
ascetics and brahmins

uṭṭhāya abhivādeti,
and other renunciates.

samacariyāya sikkhati.
Training in moral conduct,

dadamānaṃ na vāreti,
they don't prevent others from giving

yācamānāna bhojanaṃ;
food to beggars.

tādiso puriso rāja,
O king, ruler of the people:

mīyamāno janādhīpa;
when such people die

upeti tidivaṃ tḥānaṃ,
they go to the heaven of the Three and Thirty—

jotijotiparāyano”ti.
from light they're bound for light.”

saṃyutta nikāya 3
Linked Discourses 3

3. tatiyavagga
3. Kosala

22. ayyikāsutta
22. Grandmother

sāvattḥinidānaṃ.
At Sāvattḥī.

ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca:
King Pasenadi of Kosala sat to one side, and the Buddha said to him,

“handa kuto nu tvaṃ, mahārāja, āgacchasi divādivassā”ti?
“So, great king, where are you coming from in the middle of the day?”

“ayyikā me, bhante, kālaṅkatā jīṇṇā vuḍḍhā mahallikā addhagatā vayoanuppattā visavassasatikā jātiyā.

“Sir, my grandmother has passed away. She was old, elderly and senior. She was advanced in years and had reached the final stage of life; she was a hundred and twenty years old.

ayyikā kho pana me, bhante, piyā hoti manāpā.

But I loved my grandmother; she was dear to me.

hatthiratanena cepāhaṃ, bhante, labheyyaṃ ‘mā me ayyikā kālamakāsī’ti,
hatthiratanampāhaṃ dadeyyaṃ:

If by giving away the elephant treasure I could get my grandmother back, I’d do it.

‘mā me ayyikā kālamakāsī’ti.

assaratanena cepāhaṃ, bhante, labheyyaṃ ‘mā me ayyikā kālamakāsī’ti,
assaratanampāhaṃ dadeyyaṃ:

If by giving away the horse treasure I could get my grandmother back, I’d do it.

‘mā me ayyikā kālamakāsī’ti.

gāmavarena cepāhaṃ, bhante, labheyyaṃ ‘mā me ayyikā kālamakāsī’ti,
gāmavarampāhaṃ dadeyyaṃ:

If by giving away a prize village I could get my grandmother back, I’d do it.

‘mā me ayyikā kālamakāsī’ti.

janapadapadesena cepāhaṃ, bhante, labheyyaṃ ‘mā me ayyikā kālamakāsī’ti,
janapadapadesampāhaṃ dadeyyaṃ:

If by giving away the whole country I could get my grandmother back, I’d do it.”

‘mā me ayyikā kālamakāsī’ti.

‘sabbe sattā, mahārāja, maraṇadhammā maraṇapariyosānā maraṇaṃ anatītā’ti.
“Great king, all sentient beings are liable to die. Death is their end; they’re not exempt from death.”

‘acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing,

yāvasubhāsitaṃ, bhante, bhagavatā—

how well said this was by the Buddha:

sabbe sattā maraṇadhammā maraṇapariyosānā maraṇaṃ anatītā’ti.

“All sentient beings are liable to die. Death is their end; they’re not exempt from death.”

“evametam, mahārāja, evametam, mahārāja.

“That’s so true, great king! That’s so true!

sabbe sattā maraṇadhammā maraṇapariyosānā maraṇaṃ anatītā.

All sentient beings are liable to die. Death is their end; they’re not exempt from death.

seyyathāpi, mahārāja, yāni kānici kumbhakārabhājanāni āmakāni ceva pakkāni ca
sabbāni tāni bhedanadhammāni bhedanapariyosānāni bhedanam anatītāni;

It’s like the vessels made by potters. Whatever kind they are, whether baked or unbaked, all of them are liable to break apart. Breaking is their end; they’re not exempt from breakage.

evameva kho, mahārāja, sabbe sattā maraṇadhammā maraṇapariyosānā maraṇaṃ
anatītā’ti.

In the same way, all sentient beings are liable to die. Death is their end; they’re not exempt from death.”

idamavoca ... pe ...

That is what the Buddha said. ...

“sabbe sattā marissanti,

“All beings will die,

marañantañhi jīvitam;

for life ends with death.

yathākammaṃ gamissanti,

They pass on according to their deeds,

puññapāpaphalūpagā;

reaping the fruits of good and bad.

nirayaṃ pāpakammantā,

Those who do bad go to hell,

puññakammā ca suggaṭṭiṃ.

and if you do good you go to heaven.

tasmā kareyya kalyāṇaṃ,

That's why you should do good,

nicayaṃ samparāyikaṃ;

investing in the future life.

puññāni paralokasmim,

The good deeds of sentient beings

patitṭhā honti pāṇinan”ti.

support them in the next world.”

samyutta nikāya 3

Linked Discourses 3

3. tatiyavagga

3. Kosala

23. lokasutta

23. The World

sāvattthinidānaṃ.

At Sāvattṭhi.

ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Seated to one side, King Pasenadi said to the Buddha,

“kati nu kho, bhante, lokassa dhammā uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya”ti?

“Sir, how many things arise in the world for its harm, suffering, and discomfort?”

“tayo kho, mahārāja, lokassa dhammā uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya.

“Great king, three things arise in the world for its harm, suffering, and discomfort.

katame tayo?

What three?

lobho kho, mahārāja, lokassa dhammo, uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.

Greed,

doso kho, mahārāja, lokassa dhammo, uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.

hate,

moho kho, mahārāja, lokassa dhammo, uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.

and delusion.

ime kho, mahārāja, tayo lokassa dhammā uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāyā”ti.

These three things arise in the world for its harm, suffering, and discomfort.”

idamavoca ... pe ...

That is what the Buddha said. ...

“lobho doso ca moho ca,

“When greed, hate, and delusion,

purisaṃ pāpacetasam;

have arisen inside oneself,

hiṃsanti attasambhūtā,

they harm a person of wicked heart,

tacasāraṃva samphalan”ti.

as a reed is destroyed by its own fruit.”

saṃyutta nikāya 3

Linked Discourses 3

3. tatiyavagga

3. Kosala

24. issattasutta

24. Archery

sāvatthini dānaṃ.

At Sāvattihī.

ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Seated to one side, King Pasenadi said to the Buddha,

“kattha nu kho, bhante, dānaṃ dātabban”ti?

“Sir, where should a gift be given?”

“yattha kho, mahārāja, cittaṃ pasīdatī”ti.

“Wherever your heart feels inspired, great king.”

“kattha pana, bhante, dinnam mahapphalan”ti?

“But sir, where is a gift very fruitful?”

“aññaṃ kho etaṃ, mahārāja, kattha dānaṃ dātabbaṃ, aññaṃ panetaṃ kattha dinnam mahapphalanti?

“Where a gift should be given is one thing, great king, but where a gift is very fruitful is another.

sīlavato kho, mahārāja, dinnam mahapphalaṃ, no tathā dussīle.

A gift is very fruitful when it's given to an ethical person, not so much to an unethical person.

tena hi, mahārāja, taññevettha paṭipucchissāmi. yathā, te khameyya, tathā naṃ byākareyyāsi.

Well then, great king, I'll ask you about this in return, and you can answer as you like.

taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

idha tyassa yuddhaṃ paccupaṭṭhitaṃ saṅgāmo samupabyūḷho.

Suppose you were at war, ready to fight a battle.

atha āgaccheyya khattiyakumāro asikkhito akatahattho akatayoggo akatūpāsano bhīru chambhī utrāsī palāyi.

Then along comes an aristocrat youth who is untrained, inexperienced, unfit, inexperienced. And he's fearful, cowardly, trembling, quick to flee.

bhareyyāsi taṃ purisaṃ, attho ca te tādīsena purisenā”ti?

Would you employ such a man? Would he be of any use to you?”

“nāhaṃ, bhante, bhareyyaṃ taṃ purisaṃ, na ca me attho tādīsena purisenā”ti.

“No, sir, I would have no use for such a man.”

“atha āgaccheyya brāhmaṇakumāro asikkhito ... pe ...

“What about a brahmin youth,

atha āgaccheyya vessakumāro asikkhito ... pe ...

a merchant youth,

atha āgaccheyya suddakumāro asikkhito ... pe ...

or a worker youth who was similar?”

na ca me attho tādīsena purisenā”ti.

“No, sir, I would have no use for such a man.”

“taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?”

idha tyassa yuddhaṃ paccupaṭṭhitaṃ saṅgāmo samupabyūḷho.

Suppose you were at war, ready to fight a battle.

atha āgaccheyya khattiyakumāro susikkhito katahattho katayoggo katūpāsano abhīru
acchambhī anutrāsī apalāyī.

*Then along comes an aristocrat youth who is trained, expert, fit, experienced. And he’s
fearless, brave, bold, standing his ground.*

bhareyyāsi taṃ purisaṃ, attho ca te tādīsena purisenā”ti?

Would you employ such a man? Would he be of any use to you?”

“bhareyyāhaṃ, bhante, taṃ purisaṃ, attho ca me tādīsena purisenā”ti.

“Yes, sir, I would have a use for such a man.”

“atha āgaccheyya brāhmaṇakumāro ... pe ...

“What about a brahmin youth,

atha āgaccheyya vessakumāro ... pe ...

a merchant youth,

atha āgaccheyya suddakumāro susikkhito katahattho katayoggo katūpāsano abhīru
acchambhī anutrāsī apalāyī.

or a worker youth who was similar?”

bhareyyāsi taṃ purisaṃ, attho ca te tādīsena purisenā”ti?

Would you employ such a man? Would he be of any use to you?”

“bhareyyāhaṃ, bhante, taṃ purisaṃ, attho ca me tādīsena purisenā”ti.

“Yes, sir, I would have a use for such a man.”

“evameva kho, mahārāja, yasmā kasmā cepi kulā agārasmā anagāriyaṃ pabbajito
hoti, so ca hoti pañcaṅgavippahīno pañcaṅgasamannāgato, tasmīṃ dinnam
mahapphalaṃ hoti.

*“In the same way, a gift to anyone who has given up five factors and possesses five factors is
very fruitful, no matter what family they’ve gone forth from.*

katamāni pañcaṅgāni pahīnāni honti?

What are the five factors they’ve given up?

kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti,
uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti.

Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

imāni pañcaṅgāni pahīnāni honti.

These are the five factors they’ve given up.

katamehi pañcahaṅgehi samannāgato hoti?

What are the five factors they possess?

asekkhena sīlakkhandhena samannāgato hoti, asekkhena samādhikkhandhena samannāgato hoti, asekkhena paññākkhandhena samannāgato hoti, asekkhena vimuttikkhandhena samannāgato hoti, asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti.

The entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

imehi pañcahaṅgehi samannāgato hoti.

These are the five factors they possess.

iti pañcaṅgavippahīne pañcaṅgasamannāgate dinnaṃ mahapphalan'ti.

I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful."

idamavoca bhagavā ... pe ...

That is what the Buddha said.

satthā:

Then the Holy One, the Teacher, went on to say:

“issattaṃ balavīriyaṇca,

"Any youth skilled at archery,

yasmiṃ vijjetha māṇave;

powerful and vigorous,

taṃ yuddhattho bhare rājā,

would be employed by a king going to war—

nāsūraṃ jātipaccayā.

one is not a coward because of one's birth.

tatheva khantisoraccaṃ,

Just so, whoever is settled

dharmā yasmiṃ patiṭṭhitā;

in the qualities of patience and gentleness,

ariyavuttiṃ medhāvīṃ,

a clever person with noble conduct,

hīnājaccampi pūjaye.

should be venerated even if they're low born.

kāraye assame ramme,

You should build lovely hermitages

vāsayettha bahussute;

and settle learned people in them.

papañca vivane kayirā,

You should set up water supplies in barren regions

dugge saṅkamanāni ca.

and passages in places hard to travel.

annaṃ pānaṃ khādānīyaṃ,

Food, drink, edibles,

vatthasenāsanāni ca;

clothes, and lodgings

dadeyya ujubhūtesu,

should be given to the upright ones,

vipprasanna cetasā.

with a clear and confident heart.

yathā hi meggho thanayaṃ,
The thundering rain cloud,

vijjumālī satakkaku;
its hundred peaks wreathed in lightning,

thalaṃ ninnāñca pūreti,
pours down over the rich earth,

abhivassaṃ vasundharaṃ.
soaking the uplands and valleys.

tatheva saddho sutavā,
So too an astute person,

abhisāṅkhacca bhojanaṃ;
faithful and learned,

vanibbake tappayati,
should prepare a meal to satisfy

annapānena pandito.
renunciates with food and drink.

āmodamāno pakireti,
Rejoicing, they distribute,

detha dethāti bhāsati;
saying, 'Give! give!'

taṃ hissa gajjitaṃ hoti,
For that is their thunder,

devasseva pavassato;
like the gods when it rains.

sā puññadhārā vipulā,
That stream of merit so abundant

dātāraṃ abhivassatī”ti.
showers down on the giver.”

saṃyutta nikāya 3
Linked Discourses 3

3. tatiyavagga
3. Kosala

25. pabbatūpamasutta
25. The Simile of the Mountain

sāvatthinidānaṃ.
At Sāvatthī.

ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca:
King Pasenadi of Kosala sat to one side, and the Buddha said to him,

“handa kuto nu tvaṃ, mahārāja, āgacchasi divā divassā”ti?
“So, great king, where are you coming from in the middle of the day?”

“yāni tāni, bhante, raññaṃ khattiyānaṃ muddhāvasittānaṃ issariyamadamattānaṃ
kāmaledhāpariyutthitānaṃ janapadatthāvariyaṃ pattānaṃ mahantaṃ
pathavimaṇḍalaṃ abhivijjiya ajjhāvasantānaṃ rājakaraṇīyāni bhavanti, tesu
khvāhaṃ, etarahi ussukkamāpanno”ti.

*“Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with
greed for sensual pleasures. They have attained stability in the country, occupying a vast
conquered territory. Today I have been busy fulfilling the duties of such kings.”*

“taṃ kiṃ maññaṣi, mahārāja,
“What do you think, great king?”

idha te puriso āgaccheyya puratthimāya disāya saddhāyiko paccayiko.
Suppose a trustworthy and reliable man were to come from the east.

so taṃ upasaṅkamitvā evaṃ vadeyya:
He’d approach you and say:

‘yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi puratthimāya disāya.
‘Please sir, you should know this. I come from the east.

tatthaddasaṃ mahantaṃ pabbataṃ abbhasamaṃ, sabbe pāṇe nippothento āgacchati.
There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures.

yaṃ te, mahārāja, karaṇīyaṃ, taṃ karohī’ti.
So then, great king, do what you must!’

atha dutiyo puriso āgaccheyya pacchimāya disāya ... pe ...
Then a second trustworthy and reliable man were to come from the west ...

atha tatiyo puriso āgaccheyya uttarāya disāya ...
a third from the north ...

atha catuttho puriso āgaccheyya dakkhiṇāya disāya saddhāyiko paccayiko.
and a fourth from the south.

so taṃ upasaṅkamitvā evaṃ vadeyya:
He’d approach you and say:

‘yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi dakkhiṇāya disāya.
‘Please sir, you should know this. I come from the south.

tatthaddasaṃ mahantaṃ pabbataṃ abbhasamaṃ sabbe pāṇe nippothento āgacchati.
There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures.

yaṃ te, mahārāja, karaṇīyaṃ taṃ karohī’ti.
So then, great king, do what you must!’

evārūpe te, mahārāja, mahati mahabbhaye samuppanne dāruṇe manussakkhaye
dullabhe manussatte kimassa karaṇīyaṃ”ti?
Should such a dire threat arise—a terrible loss of human life, when human birth is so rare—what would you do?”

“evārūpe me, bhante, mahati mahabbhaye samuppanne dāruṇe manussakkhaye
dullabhe manussatte kimassa karaṇīyaṃ aññatra dhammacariyāya aññatra
samacariyāya aññatra kusalakiriyāya aññatra puñṇakiriyāya”ti?
“Sir, what could I do but practice the teachings, practice morality, doing skillful and good actions?”

“ārocemi kho te, mahārāja, paṭivedemi kho te, mahārāja, adhivattati kho taṃ,
mahārāja, jarāmarāṇaṃ.
“I tell you, great king, I announce to you: old age and death are advancing upon you.

adhivattamāne ce te, mahārāja, jarāmarāṇe kimassa karaṇīyaṃ”ti?
Since old age and death are advancing upon you, what would you do?”

“adhivattamāne ca me, bhante, jarāmarāṇe kimassa karaṇīyaṃ aññatra
dhammacariyāya samacariyāya kusalakiriyāya puñṇakiriyāya?
“Sir, what can I do but practice the teachings, practice morality, doing skillful and good actions?”

yāni tāni, bhante, raññaṃ khattiyānaṃ muddhāvasittānaṃ issariyamadamattānaṃ kāmagedhapiyutthitānaṃ janapadatthāvariappattānaṃ mahantaṃ pathavimaṇḍalaṃ abhivijjiya ajjhāvasantānaṃ hatthiyuddhāni bhavanti;
Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Such kings engage in battles of elephants,

tesampi, bhante, hatthiyuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmarāṇe.

yānipi tāni, bhante, raññaṃ khattiyānaṃ muddhāvasittānaṃ ... pe ...

ajjhāvasantānaṃ assayuddhāni bhavanti ... pe ...
cavalry,

rathayuddhāni bhavanti ... pe ...
chariots,

pattiyuddhāni bhavanti;
or infantry.

tesampi, bhante, pattiyuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmarāṇe.
But there is no place, no scope for such battles when old age and death are advancing.

santi kho pana, bhante, imasmiṃ rājakule mantino mahāmattā, ye pahonti āgate paccatthike mantehi bhedayitum.
In this royal court there are ministers of wise counsel who are capable of dividing an approaching enemy by wise counsel.

tesampi, bhante, mantayuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmarāṇe.
But there is no place, no scope for such diplomatic battles when old age and death are advancing.

saṃvijjati kho pana, bhante, imasmiṃ rājakule pahūtaṃ hiraññasuvaṇṇaṃ bhūmīgatañceva vehasatthaṇa, yena mayaṃ pahoma āgate paccatthike dhanena upalāpetum.
In this royal court there is abundant gold coin and bullion stored in dungeons and towers. Using this wealth we can pay off an approaching enemy.

tesampi, bhante, dhanayuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmarāṇe.
But there is no place, no scope for such monetary battles when old age and death are advancing.

adhivattamāne ca me, bhante, jarāmarāṇe kimassa karaṇīyaṃ aññatra dhammacariyāya samacariyāya kusalakiriyāya puñṇakiriyāya”ti?
When old age and death are advancing, what can I do but practice the teachings, practice morality, doing skillful and good actions?”

“evametaṃ, mahārāja, evametaṃ, mahārāja.
“That’s so true, great king! That’s so true!

adhivattamāne jarāmarāṇe kimassa karaṇīyaṃ aññatra dhammacariyāya samacariyāya kusalakiriyāya puñṇakiriyāya”ti?
When old age and death are advancing, what can you do but practice the teachings, practice morality, doing skillful and good actions?”

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

satthā:
Then the Holy One, the Teacher, went on to say:

“yathāpi selā vipulā,
“Suppose there were vast mountains

nabhaṃ āhacca pabbatā;
of solid rock touching the sky

samantānupariyāyeyyūṃ,
drawing in from all sides

nippothento catuddisā.
and crushing the four quarters.

evaṃ jarā ca maccu ca,
So too old age and death

adhivattanti pāṇine;
advance upon all living creatures—

khattiye brāhmaṇe vesse,
aristocrats, brahmins, merchants,

sudde caṇḍālapukkuse;
workers, outcastes, and scavengers.

na kiñci parivajjeti,
They spare nothing.

sabbamevābhimaddati.
They crush all beneath them.

na tattha hatthīnaṃ bhūmi,
There's nowhere for elephants to take a stand,

na rathānaṃ na pattiyā;
nor chariots nor infantry.

na cāpi mantayuddhena,
They can't be defeated

sakkā jetuṃ dhanena vā.
by diplomatic battles or by wealth.

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

sampassaṃ atthamattano;
seeing what's good for themselves,

buddhe dhamme ca saṅghe ca,
being wise, would place faith

dhīro saddhaṃ nivesaye.
in the Buddha, the teaching, and the Saṅgha.

yo dhammaṃ cari kāyena,
Whoever lives by the teaching

vācāya uda cetasā;
in body, speech, and mind,

idheva naṃ pasaṃsanti,
is praised in this life

pecca sagge pamodaṭṭhi.
and departs to rejoice in heaven."

tatiyo vaggo.

puggalo ayyikā loko,

issattaṃ pabbatūpamā;

desitaṃ buddhasettaṃ,

imaṃ kosalapañcakanti.

kosalasamyuttaṃ samattaṃ.

The Linked Discourses with the Kosalan are completed.