

saṃyutta nikāya 1
Linked Discourses 1

1. naḷavagga
1. A Reed

1. oghatarāṇasutta
1. Crossing the Flood

evaṃ me sutāṃ—
So I have heard.

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

atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam
jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
abhivādetvā ekamantaṃ atthāsi. ekamantaṃ thitā kho sā devatā bhagavantaṃ
etadavoca:

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

“kathaṃ nu tvam, mārisa, oghamatarī”ti?
“Good sir, how did you cross the flood?”

“appatitthaṃ khvāhaṃ, āvuso, anāyūhaṃ oghamatarin”ti.
“Neither standing nor swimming, sir, I crossed the flood.”

“yathākathaṃ pana tvam, mārisa, appatitthaṃ anāyūhaṃ oghamatarī”ti?
“But in what way did you cross the flood neither standing nor swimming?”

“yadāsvāhaṃ, āvuso, santiṭṭhāmi tadāssu saṃsīdāmi;
“When I stood still, I went under.

yadāsvāhaṃ, āvuso, āyūhāmi tadāssu nibbuyhāmi.
And when I swam, I was swept away.

evaṃ khvāhaṃ, āvuso, appatitthaṃ anāyūhaṃ oghamatarin”ti.
That's how I crossed the flood neither standing nor swimming.”

“cirassaṃ vata passāmi,
“After a long time I see

brāhmaṇaṃ parinibbutaṃ;
a brahmin extinguished.

appatitthaṃ anāyūhaṃ,
Neither standing nor swimming,

tiṇṇaṃ loke visattikaṃ”ti.
he's crossed over clinging to the world.”

idamavoca sā devatā.
This is what that deity said,

samanuñño satthā ahosi.
and the teacher approved.

atha kho sā devatā:

“samanuñño me satthā”ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā
tatthevataradhāyīti.

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

1. naḷavagga

1. A Reed

2. nimokkhasutta

2. Liberation

sāvatthinidānaṃ.

At Sāvatthī.

atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi. ekamantaṃ ʈitā kho sā devatā bhagavantaṃ etadavoca:

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

“jānāsi no tvamaṃ, mārisa, sattānaṃ nimokkhaṃ pamokkhaṃ vivekaṃ”ti?

“Good sir, do you understand liberation, emancipation, and seclusion for sentient beings?”

“jānāmi khvāhaṃ, āvuso, sattānaṃ nimokkhaṃ pamokkhaṃ vivekaṃ”ti.

“I do, sir.”

“yathākathaṃ pana tvamaṃ, mārisa, jānāsi sattānaṃ nimokkhaṃ pamokkhaṃ vivekaṃ”ti?

“But how is it that you understand liberation, emancipation, and seclusion for sentient beings?”

“nandībhavaparikkhayā,

“With the ending of relish for rebirth,

saññāviññāṇasaṅkhayā;

the finishing of perception and consciousness,

vedanānaṃ nirodhā upasamā,

and the cessation and stilling of feelings:

evaṃ khvāhaṃ āvuso jānāmi;

that, sir, is how I understand liberation,

sattānaṃ nimokkhaṃ pamokkhaṃ vivekaṃ”ti.

emancipation, and seclusion for sentient beings.”

saṃyutta nikāya 1

Linked Discourses 1

1. naḷavagga

1. A Reed

3. upanīyasutta

3. Led On

sāvatthinidānaṃ.

At Sāvatthī.

ekamantaṃ ʈitā kho sā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

Standing to one side, that deity recited this verse in the Buddha's presence:

“upanīyati jīvitamappamāyu,

“This life, so very short, is led onward;

jarūpanītassa na santi tāṇā;

one led on to old age has no shelter.

etaṃ bhayaṃ maraṇe pekkhamāno,

Seeing this peril in death,

puññāni kayirātha sukhāvahānī”ti.

do good deeds that bring you to joy.”

“upanīyati jīvitamappamāyu,
“This life, so very short, is led onward;

jarūpanītassa na santi tāṇā;
one led on to old age has no shelter.

etaṃ bhayaṃ maraṇe pekkhamāno,
Seeing this peril in death,

lokāmisam pajahe santipekkho”ti.
a seeker of peace would drop the world’s bait.”

samyutta nikāya 1
Linked Discourses 1

1. naḷavagga
1. A Reed

4. accentisutta
4. Time Flies

sāvattthinidānaṃ.
At Sāvattthī.

ekamantaṃ ṭhitā kho sā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Standing to one side, that deity recited this verse in the Buddha’s presence:

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

vayoguṇā anupubbaṃ jahanti;
the stages of life abandon us one by one.

etaṃ bhayaṃ maraṇe pekkhamāno,
Seeing this peril in death,

puññāni kayirātha sukhāvahānī”ti.
do good deeds that bring you to joy.”

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

vayoguṇā anupubbaṃ jahanti;
the stages of life abandon us one by one.

etaṃ bhayaṃ maraṇe pekkhamāno,
Seeing this peril in death,

lokāmisam pajahe santipekkho”ti.
a seeker of peace would drop the world’s bait.”

samyutta nikāya 1
Linked Discourses 1

1. naḷavagga
1. A Reed

5. katichindasutta
5. Cut How Many?

sāvattthinidānaṃ.
At Sāvattthī.

ekamantaṃ ṭhitā kho sā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Standing to one side, that deity recited this verse in the Buddha’s presence:

“kati chinde kati jahe,
“Cut how many? Drop how many?

kati cuttari bhāvaye;
How many more should be developed?

kati saṅgātigo bhikkhu,
How many kinds of clinging must a mendicant get over

oghaṭiṇṇoti vuccatī”ti.
before you call them a flood-crosser?”

“pañca chinde pañca jahe,
“Five to cut, five to drop,

pañca cuttari bhāvaye;
and five more to develop.

pañca saṅgātigo bhikkhu,
A mendicant must get over five kinds of clinging

oghaṭiṇṇoti vuccatī”ti.
before you call them a flood-crosser.”

saṃyutta nikāya 1
Linked Discourses 1

1. naḷavagga
1. A Reed

6. jāgarasutta
6. Awake

sāvattihinidānaṃ.
At Sāvattihī.

ekamantaṃ ṭhitā kho sā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Standing to one side, that deity recited this verse in the Buddha’s presence:

“kati jāgarataṃ suttā,
“How many sleep while others wake?

kati suttesu jāgarā;
How many wake among the sleeping?

katibhi rajamādeti,
By how many do you gather dust?

katibhi parisujjhatī”ti.
By how many are you cleansed?”

“pañca jāgarataṃ suttā,
“Five sleep while others wake.

pañca suttesu jāgarā;
Five wake among the sleeping.

pañcabhi rajamādeti,
By five you gather dust.

pañcabhi parisujjhatī”ti.
By five you’re cleansed.”

saṃyutta nikāya 1
Linked Discourses 1

1. naḷavagga
1. A Reed

7. appaṭivīditaṣutta
7. Not Comprehending

sāvattthinidānaṃ.

At Sāvattthī.

ekamantaṃ ʘitā kho sā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

Standing to one side, that deity recited this verse in the Buddha's presence:

“yesaṃ dhammā appaṭivīditā,

“Those who don't comprehend the teachings,

paravādesu nīyare;

who may be led astray by the doctrines of others;

suttā te nappabujjhanti,

asleep, they have not woken up:

kālo tesaṃ pabujjhitaṃ”ti.

it is time for them to wake!”

“yesaṃ dhammā suppaṭivīditā,

“Those who clearly comprehend the teachings,

paravādesu na nīyare;

who won't be led astray by the doctrines of others;

te sambuddhā sammadaññā,

they've woken up, they rightly know,

caranti visame saman”ti.

they live smoothly in the rough.”

saṃyutta nikāya 1

Linked Discourses 1

1. naḷavagga

1. A Reed

8. susammutṭhasutta

8. Very Confused

sāvattthinidānaṃ.

At Sāvattthī.

ekamantaṃ ʘitā kho sā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

Standing to one side, that deity recited this verse in the Buddha's presence:

“yesaṃ dhammā susammutṭhā,

“Those who are very confused about the teachings,

paravādesu nīyare;

who may be led astray by the doctrines of others;

suttā te nappabujjhanti,

asleep, they have not woken up:

kālo tesaṃ pabujjhitaṃ”ti.

it is time for them to wake!”

“yesaṃ dhammā asammutṭhā,

“Those who are unconfused about the teachings,

paravādesu na nīyare;

who won't be led astray by the doctrines of others;

te sambuddhā sammadaññā,

they've woken up, they rightly know,

caranti visame saman”ti.

they live smoothly in the rough.”

saṃyutta nikāya 1
Linked Discourses 1

1. naḷavagga
1. A Reed

9. mānakāmasutta
9. Fond of Conceit

sāvatthinidānaṃ.
At Sāvatthī.

ekamantaṃ ʘhitā kho sā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

“na mānakāmassa damo idhatthi,
“Someone who's fond of conceit can't be tamed,

na monamatthi asaṃāhitassa;
and someone lacking serenity can't be a sage.

eko araṇṇe viharaṃ pamatto,
Living negligent alone in the wilderness,

na maccudheyassa tareyya pāraṇ”ti.
they can't pass beyond Death's domain.”

“mānaṃ pahāya susaṃāhitatto,
“Having given up conceit, serene within oneself,

sucetaso sabbadhi vippamutto;
with a healthy heart, everywhere released;

eko araṇṇe viharaṃ appamatto,
living diligent alone in the wilderness,

sa maccudheyassa tareyya pāraṇ”ti.
they pass beyond Death's domain.”

saṃyutta nikāya 1
Linked Discourses 1

1. naḷavagga
1. A Reed

10. araṇṇasutta
10. Wilderness

sāvatthinidānaṃ.
At Sāvatthī.

ekamantaṃ ʘhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi:
Standing to one side, that deity addressed the Buddha in verse:

“araṇṇe viharantaṇaṃ,
“Living in the wilderness,

santaṇaṃ brahmacāriṇaṃ;
peaceful spiritual practitioners

ekabhataṃ bhuñjamānaṇaṃ,
eat just one meal a day:

kena vaṇṇo paṣīdati”ti.
so why is their complexion so clear?”

“atītaṃ nānusocanti,
“They don't worry about the past,

nappajappanti nāgaṭaṃ;
nor do they long for the future;

paccuppanna yāpenti,
they feed on whatever comes that day,

tena vaṇṇo paśīdati.
that's why their complexion's so clear.

anāgaṭappajappāya,
Because they long for the future,

aṭṭassānusocanā;
and worry about the past,

etena bālā sussaṇṇa,
fools wither away,

naḷova harito luto”ti.
like a green reed mowed down.”

naḷavaggo paṭhamo.

oghaṃ nimokkhaṃ upaneyyaṃ,

accanti katicindi ca;

jāgamaṃ appaṭividdhā,

susammaṭṭhā mānakāminā;

araññe dasamo vutto,

vaggo tena pavuccati.

saṃyutta nikāya 1
Linked Discourses 1

2. nandanavagga
2. The Garden of Delight

11. nandanasutta
11. The Garden of Delight

evaṃ me suttaṃ—
So I have heard.

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

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

“bhikkhavo”ti.
“Mendicants!”

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

bhagavā etadavoca:
The Buddha said this:

“bhūtapubbaṃ, bhikkhave, aññatarā tāvatimsakāyikā devatā nandane vane
accharāsaṅghaparivutā dibbehi pañcahi kāmagaṇehi samappitā samaṅgībhūtā
paricārayamānā tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

*“Once upon a time, mendicants, a certain deity of the company of the Thirty-Three was
amusing themselves in the Garden of Delight, escorted by a band of nymphs, and supplied and
provided with the five kinds of heavenly sensual stimulation. On that occasion they recited this
verse:*

‘na te sukhaṃ pajānanti,

‘They don’t know pleasure

ye na passanti nandanam;

who don’t see the Garden of Delight!

āvāsaṃ naradevānaṃ,

It’s the abode of lordly gods,

tidasānaṃ yasassinan’ti.

the glorious host of Thirty!’

evaṃ vutte, bhikkhave, aññatarā devatā taṃ devataṃ gāthāya paccabhāsi:

When they had spoken, another deity replied with this verse:

‘na tvam bāle pajānāsi,

‘Fool, don’t you understand

yathā arahataṃ vaco;

the saying of the perfected ones:

aniccā sabbasaṅkhārā,

All conditions are impermanent,

uppādavayadhammino;

their nature is to rise and fall;

uppajjitvā nirujjhanti,

having arisen, they cease;

tesaṃ vūpasamo sukho””ti.

their stilling is true bliss.””

saṃyutta nikāya 1

Linked Discourses 1

2. nandanavagga

2. The Garden of Delight

12. nandatisutta

12. Delight

sāvattihinidānaṃ.

At Sāvatti.

ekamantaṃ ʈhitā kho sā devatā bhagavato santike imaṃ gāthaṃ abhāsi:

Standing to one side, that deity recited this verse in the Buddha’s presence:

“nandati puttehi puttimā,

“Your children bring you delight!

gomā gohi tatheva nandati;

Your cattle also bring you delight!

upadhīhi narassa nandanā,

For attachments are a man’s delight;

na hi so nandati yo nirūpadhī””ti.

without attachments there’s no delight.””

“socati puttehi puttimā,

“Your children bring you sorrow.

gomā gohi tatheva socati;
Your cattle also bring you sorrow.

upadhīhi narassa socanā,
For attachments are a man's sorrow;

na hi so socati yo nirūpadhī”ti.
without attachments there are no sorrows.”

samyutta nikāya 1
Linked Discourses 1

2. nandanavagga
2. The Garden of Delight

13. natthiputtasamasutta
13. There's Nothing Like a Child

sāvattthinidānaṃ.
At Sāvatti.

ekamantaṃ ʘhitā kho sā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

“natthi puttasaṃaṃ pemaṃ,
“There's no love like that for a child,

natthi gosamitaṃ dhaṇaṃ;
no wealth equal to cattle,

natthi sūriyasamā ābhā,
no light like that of the sun,

samuddaparamā sarā”ti.
and of waters the ocean is paramount.”

“natthi attasaṃaṃ pemaṃ,
“There's no love like that for oneself,

natthi dhaññasaṃaṃ dhaṇaṃ;
no wealth equal to grain,

natthi paññāsamā ābhā,
no light like that of wisdom,

vuṭṭhi ve paramā sarā”ti.
and of waters the rain is paramount.”

samyutta nikāya 1
Linked Discourses 1

2. nandanavagga
2. The Garden of Delight

14. khattiyasutta
14. Aristocrats

“khattiyo dvipadaṃ seṭṭho,
“An aristocrat is the best of bipeds,

balībaddo catuppadaṃ;
an ox is the best of quadrupeds,

komārī seṭṭhā bhariyānaṃ,
a maiden is the best of wives,

yo ca puttāna pubbajo”ti.
and a first-born the best of sons.”

“sambuddho dvipadaṃ seṭṭho,
“A Buddha is the best of bipeds,

ājāniyo catuppadaṃ;
a thoroughbred, the best of quadrupeds,

sussūsā seṭṭhā bhariyānaṃ,
a good listener is the best of wives,

yo ca puttānamassavo”ti.
and the best of sons is loyal.”

samyutta nikāya 1
Linked Discourses 1

2. nandanavagga
2. The Garden of Delight

15. saṇamānasutta
15. Whispering

“ṭhite majjhanhike kāle,
“In the still of high noon,

sannisīvesu pakkhisu;
when the birds have settled down,

saṇateva brahāraññaṃ,
the formidable jungle whispers to itself:

taṃ bhayaṃ paṭibhāti man”ti.
that seems so scary to me!”

“ṭhite majjhanhike kāle,
“In the still of high noon,

sannisīvesu pakkhisu;
when the birds have settled down,

saṇateva brahāraññaṃ,
the formidable jungle whispers to itself:

sā rati paṭibhāti man”ti.
that seems so delightful to me!”

samyutta nikāya 1
Linked Discourses 1

2. nandanavagga
2. The Garden of Delight

16. niddātandīsutta
16. Sleepiness and Sloth

“niddā tandī vijambhitā,
“Sleepiness, sloth, and yawning,

aratī bhattasammado;
discontent, and grogginess after eating:

etena nappakāsati,
because of this the noble path

ariyamaggo idha pāṇinan”ti.
doesn't shine for creatures here.”

“niddaṃ tandiṃ vijambhitaṃ,
“Sleepiness, sloth, and yawning,

aratiṃ bhattasammadaṃ;
discontent, and grogginess after eating:

vīriyena naṃ paṇāmetvā,
when this is energetically fended off.

ariyamaggo visujjhatī”ti.
the noble path is purified.”

samyutta nikāya 1
Linked Discourses 1

2. nandanavagga
2. The Garden of Delight

17. dukkarasutta
17. Hard to Do

“dukkaraṃ duttitikkhañca,
“Hard to do, hard to endure,

abyattena ca sāmāññaṃ;
is the ascetic life for the inept,

bahūhi tattha sambādā,
for it has many narrow passes

yattha bālo visīdatī”ti.
where the fool founders.”

“katihaṃ careyya sāmāññaṃ,
“How many days could an ascetic live

cittañce na nivāraye;
without controlling the mind?

pade pade visīdeyya,
They’d founder with each step,

saṅkappānaṃ vasānugoti.
under the sway of thoughts.

kummoḃa aṅgāni sake kapāle,
A mendicant should collect their thoughts

samodahaṃ bhikkhu manovitaṅke;
as a tortoise draws its limbs into its shell.

anissito aññaṃ mahēṭṭhayaṇo,
Independent, not disturbing others,

parinibbuto nūpavadeyya kañcī”ti.
quenched: they wouldn’t blame anyone.”

samyutta nikāya 1
Linked Discourses 1

2. nandanavagga
2. The Garden of Delight

18. hirīsutta
18. Conscience

“hirīṇisedho puriso,
“Can a person constrained by conscience

koci lokasmiṃ vijjati;
be found in the world?

yo nidaṃ apabodhati,
Who shies away from blame,

asso bhadro kasāmivā”ti.
like a fine horse from the whip?”

“hirīnisedhā tanuyā,
“Few are those constrained by conscience,

ye caranti sadā satā;
who live always mindful.

antaṃ dukkhassa pappuyya,
Having reached the end of suffering,

caranti visame saman”ti.
they live smoothly in the rough.”

saṃyutta nikāya 1
Linked Discourses 1

2. nandanavagga
2. The Garden of Delight

19. kuṭikāsutta
19. Little Hut

“kacci te kuṭikā natthi,
“Don’t you have a little hut?

kacci natthi kulāvakā;
Don’t you have a little nest?

kacci santānakā natthi,
Don’t you have any networks?

kacci muttoṣi bandhanā”ti.
Aren’t you free of shackles?”

“taggha me kuṭikā natthi,
“Indeed I have no little hut.

taggha natthi kulāvakā;
Indeed I have no little nest.

taggha santānakā natthi,
Indeed I have no networks.

taggha muttomhi bandhanā”ti.
Indeed I’m free from shackles.”

“kintāhaṃ kuṭikaṃ brūmi,
“What do you think I call a little hut?

kiṃ te brūmi kulāvakaṃ;
What do I call a little nest?

kiṃ te santānakaṃ brūmi,
What do you think I call a network?

kintāhaṃ brūmi bandhanan”ti.
And what do I call a shackles?”

“mātaraṃ kuṭikaṃ brūsi,
“You call a mother a little hut;

bhariyaṃ brūsi kulāvakaṃ;
and a wife a little nest.

putte santānake brūsi,
You call children a network,

taṇhaṃ me brūsi bandhanan”ti.
and you tell me craving’s a shackle.”

“sāhu te kuṭikā natthi,
“It’s good you have no little hut!

sāhu natthi kulāvakā;
It’s good you have no little nest!

sāhu santānakā natthi,
It’s good you have no networks!

sāhu muttosi bandhanā”ti.
And good that you’re free from shackles.”

samyutta nikāya 1
Linked Discourses 1

2. nandanavagga
2. The Garden of Delight

20. samiddhisutta
20. With Samiddhi

evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā rājagahe viharati tapodārāme.
At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

atha kho āyasmā samiddhi rattiyā paccūsasamayaṃ paccuṭṭhāya yena tapodā
tenupasaṅkami gattāni pariññitum.
Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe.

tapode gattāni pariññitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.
When he had bathed and emerged from the water he stood in one robe drying himself.

atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ
tapodaṃ obhāsetvā yena āyasmā samiddhi tenupasaṅkami; upasaṅkamitvā vehāsaṃ
ṭhitā āyasmantaṃ samiddhiṃ gāthāya ajjhabhāsi:
*Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi,
and, standing in the air, addressed him in verse:*

“abhutvā bhikkhasi bhikkhu,
“Mendicant, you seek alms before you eat;

na hi bhutvāna bhikkhasi;
you wouldn’t seek alms after eating.

bhutvāna bhikkhu bhikkhassu,
But you should eat first, then seek alms:

mā taṃ kālo upaccagā”ti.
don’t let the time pass you by.”

“kālaṃ vohaṃ na jānāmi,
“I actually don’t know the time;

channo kālo na dissati;
it’s hidden and unseen.

tasmā abhutvā bhikkhāmi,
That’s why I seek alms before eating,

mā maṃ kālo upaccagā”ti.
so that the time may not pass me by!”

atha kho sã devatã pathaviyaṃ patitthahitvã āyasmantaṃ samiddhiṃ etadvoca:

Then that deity landed on the ground and said to Samiddhi,

“daharo tvamaṃ, bhikkhu, pabbajito susu kãlakeso, bhadrãna yobbanena samannãgato, pathamena vayasã, anikkãlitãvĩ kãmesu.

“You’ve gone forth while young, mendicant. You’re black-haired, blessed with youth, in the prime of life, and you’ve never flirted with sensual pleasures.

bhuñja, bhikkhu, mãnusake kãme;

Enjoy human sensual pleasures!

mã sanditthikaṃ hitvã kãlikaṃ anudhãvĩ”ti.

Don’t give up what is visible in the present to chase after what takes effect over time.”

“na khvãhaṃ, āvuso, sanditthikaṃ hitvã kãlikaṃ anudhãvãmi.

“I’m not, good sir;

kãlikañca khvãhaṃ, āvuso, hitvã sanditthikaṃ anudhãvãmi.

I’m giving up what takes effect over time to chase after what is visible in the present.

kãlikã hi, āvuso, kãmã vuttã bhagavatã bahudukkhã bahupãyãsã; ādĩnavo ettha bhiyyo.

For the Buddha has said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks.

sanditthiko ayaṃ dhammo akãliko ehipassiko opaneyyiko paccattaṃ veditabbo viññũhĩ”ti.

But this teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“kathañca, bhikkhu, kãlikã kãmã vuttã bhagavatã bahudukkhã bahupãyãsã, ādĩnavo ettha bhiyyo?

“But in what way, mendicant, has the Buddha said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks?

kathaṃ sanditthiko ayaṃ dhammo akãliko ehipassiko opaneyyiko paccattaṃ veditabbo viññũhĩ”ti?

And how is this teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“ahaṃ kho, āvuso, navo acirapabbajito adhunãgato imaṃ dhammavinayaṃ.

“I’m junior, good sir, recently gone forth, newly come to this teaching and training.

na tãhaṃ sakkomi vitthãrena ãcikkhituṃ.

I’m not able to explain this in detail.

ayaṃ so bhagavã arahaṃ sammãsambuddho rãjagahe viharati tapodãrãme.

But the Blessed One, the perfected one, the fully awakened Buddha is staying near Rãjagaha in the Hot Springs Monastery.

taṃ bhagavantaṃ upasañkamitvã etamatthaṃ puccha.

You should go to him and ask about this matter.

yathã te bhagavã byãkaroti tathã naṃ dhãreyyãsi”ti.

And you should remember it in line with the Buddha’s answer.”

“na kho, bhikkhu, sukaro so bhagavã amhehi upasañkamuṃ, aññãhi mahesakkhãhi devatãhi parivuto.

“It’s not easy for us to approach the Buddha, as he is surrounded by other illustrious deities.

sace kho tvamaṃ, bhikkhu, taṃ bhagavantaṃ upasañkamitvã etamatthaṃ puccheyyãsi, mayampi ãgaccheyyãma dhammassavanãyã”ti.

If you go to the Buddha and ask him about this matter, we’ll come along and listen to the teaching.”

“evamāvuso”ti kho āyasmā samiddhi tassā devatāya paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā samiddhi bhagavantam etadavoca:

“Yes, good sir,” Venerable Samiddhi replied. He went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

“idhāhaṃ, bhante, rattiyā paccūsasamayaṃ paccutthāya yena tapodā tenupasaṅkamiṃ gattāni parisiñcituṃ.

tapode gattāni parisiñcivā paccuttaritvā ekacīvaro aṭṭhāsiṃ gattāni pubbāpayamāno.

atha kho, bhante, aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā vehāsaṃ ṭhitā imāya gāthāya ajjhabhāsi:

‘abhutvā bhikkhasi bhikkhu,

na hi bhutvāna bhikkhasi;

bhutvāna bhikkhu bhikkhasu,

mā taṃ kālo upaccagā’ti.

evaṃ vutte, ahaṃ, bhante, taṃ devataṃ gāthāya paccabhāsiṃ:

‘kālaṃ vohaṃ na jānāmi,

channo kālo na dissati;

tasmā abhutvā bhikkhāmi,

mā maṃ kālo upaccagā’ti.

atha kho, bhante, sā devatā pathaviyaṃ patiṭṭhahitvā maṃ etadavoca:

‘daharo tvam, bhikkhu, pabbajito susu kāḷakeso, bhadrēna yobbanēna samannāgato, paṭhamēna vayasā, anikkīḷitāvī kāmesu.

bhuñja, bhikkhu, mānusaḥ kāmē;

mā sandiṭṭhikaṃ hitvā kālīkaṃ anudhāvī’ti.

evaṃ vuttāhaṃ, bhante, taṃ devataṃ etadavocaṃ:

‘na khvāhaṃ, āvuso, sandiṭṭhikaṃ hitvā kālīkaṃ anudhāvāmi;

kālīkaṇca khvāhaṃ, āvuso, hitvā sandiṭṭhikaṃ anudhāvāmi.

kālīkā hi, āvuso, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā; ādīnavo ettha bhiyyo.

sanditthiko ayaṃ dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī”ti.

evaṃ vutte, bhante, sā devatā maṃ etadavoca:

‘kathañca, bhikkhu, kālikā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā; ādīnavo ettha bhiyyo?

kathaṃ sanditthiko ayaṃ dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī”ti?

evaṃ vuttāhaṃ, bhante, taṃ devataṃ etadavocaṃ:

‘ahaṃ kho, āvuso, navo acirapabbajito adhunāgato imaṃ dhammavinayaṃ, na tāhaṃ sakkomi vitthārena ācikkhituṃ.

ayaṃ so bhagavā arahaṃ sammāsambuddho rājagahe viharati tapodārāme.

taṃ bhagavantaṃ upasaṅkamitvā etamatthaṃ puccha.

yathā te bhagavā byākaroti tathā naṃ dhāreyyāsi”ti.

evaṃ vutte, bhante, sā devatā maṃ etadavoca:

‘na kho, bhikkhu, sukaro so bhagavā amhehi upasaṅkamituṃ, aññāhi mahesakkhāhi devatāhi parivuto.

sace kho tvam, bhikkhu, taṃ bhagavantaṃ upasaṅkamitvā etamatthaṃ puccheyyāsi, mayampi āgaccheyyāma dhammassavanāyā”ti.

sace, bhante, tassā devatāya saccaṃ vacanaṃ, idheva sā devatā avidūre”ti.

“Sir, if that deity spoke the truth, he’ll be close by.”

evaṃ vutte, sā devatā āyasmantaṃ samiddhiṃ etadavoca:

When he had spoken, that deity said to Samiddhi,

“puccha, bhikkhu, puccha, bhikkhu, yamaṃ anuppattā”ti.

“Ask, mendicant, ask! For I have arrived.”

atha kho bhagavā taṃ devataṃ gāthāhi ajjhabhāsi:

Then the Buddha addressed the deity in verse:

“akkheyyasaññino sattā,

“Sentient beings who perceive the visible,

akkheyyasmiṃ patitṭhitā;

become established in the visible.

akkheyyaṃ apariññāya,

Not understanding the visible,

yogamāyanti maccono.

they come under the yoke of Death.

akkheyyaṃca pariññāya,

But having fully understood the visible,

akkhātāraṃ na maññati;

they don’t identify as a seer,

tañhi tassa na hotīti,
for they have nothing

yena naṃ vajjā na tassa atthi;
by which they might be described.

sace vijānāsi vadehi yakkhā”ti.
Tell me if you understand, spirit.”

“na khvāhaṃ, bhante, imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāmi.

“I don’t understand the detailed meaning of the Buddha’s brief statement.

sādhū me, bhante, bhagavā tathā bhāsatu yathāhaṃ imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṃ jāneyyaṃ”ti.

Please teach me this matter so I can understand the detailed meaning.”

“samo vīsēti udā vā nihīno,
“If you think that ‘I’m equal,

yo maññatī so vivadetha tena;
special, or worse’, you’ll get into arguments.

tīsu vidhāsu avikampamāno,
Unwavering in the face of the three discriminations,

samo vīsēti na tassa hoti;
you’ll have no thought ‘I’m equal or special’.

sace vijānāsi vadehi yakkhā”ti.
Tell me if you understand, spirit.”

“imassapi khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa na vitthārena atthaṃ ājānāmi.

“I don’t understand the detailed meaning of the Buddha’s brief statement.

sādhū me, bhante, bhagavā tathā bhāsatu yathāhaṃ imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṃ jāneyyaṃ”ti.

Please teach me this matter so I can understand the detailed meaning.”

“pahāsi saṅkhaṃ na vimānamajjhagā,
“Judging is given up, conceit rejected;

acchecchi taṇhaṃ idha nāmarūpe;
craving for name and form is cut off right here.

taṃ chinnaganthaṃ anighaṃ nirāsaṃ,
They’ve cut the ties, untroubled and free of hope.

pariyesamānā nājjhagamuṃ;
Though gods and humans search for them

devā manussā idha vā huraṃ vā,
in this world and the world beyond, they never find them,

saggesu vā sabbanivesanesu.
not in heaven nor in any abode.

sace vijānāsi vadehi yakkhā”ti.
Tell me if you understand, spirit.”

“imassa khvāhaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi—

“This is how I understand the detailed meaning of the Buddha’s brief statement:

pāpaṃ na kayirā vacasā manasā,
“You should never do anything bad

kāyena vā kiñcana sabbaloke;
by speech or mind or body in all the world.

kāme pahāya satimā sampajāno,
Having given up sensual pleasures, mindful and aware,

dukkhaṃ na sevetha anattasaṃhitaṃ”ti.
you shouldn't keep doing what's painful and pointless.”

nandanavaggo dutiyo.

nandanā nandati ceva,

natthiputtasamena ca;

khattiyo saṇamāno ca,

niddātandī ca dukkaraṃ;

hirī kuṭikā navamo,

dasamo vutto samiddhināti.

saṃyutta nikāya 1
Linked Discourses 1

3. sattivagga
3. A Sword

21. sattisutta
21. A Sword

sāvattthinidānaṃ.
At Sāvattthī.

ekamantaṃ ʈhitā kho sā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

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

ḍayhamānova matthake;
like their head was on fire,

kāmarāgappahānāya,
a mendicant, mindful, should go forth,

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

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

ḍayhamānova matthake;
like their head was on fire,

sakkāyadiṭṭhippahānāya,
a mendicant, mindful, should go forth,

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

saṃyutta nikāya 1
Linked Discourses 1

3. sattivagga

3. A Sword

22. phusatisutta

22. Impact

“nāphusantaṃ phusati ca,
“It doesn’t impact a person who doesn’t impact others.

phusantañca tato phuse;
It impacts a person because they impact others.

tasmā phusantaṃ phusati,
That’s why it impacts one who impacts,

appaduṭṭhapadosinaṃ”ti.
who wrongs one who’s done no wrong.”

“yo appaduṭṭhassa narassa dussati,
“Whoever wrongs a man who’s done no wrong,

suddhassa posassa anaṅgaṇassa;
a pure man who has not a blemish,

tameva bālaṃ pacceti pāpaṃ,
the evil backfires on the fool,

sukhumo rajo paṭivātaṃva khitto”ti.
like fine dust thrown upwind.”

saṃyutta nikāya 1

Linked Discourses 1

3. sattivagga

3. A Sword

23. jaṭāsutta

23. A Tangle

“antojaṭā bahijaṭā,
“Tangled within, tangled without:

jaṭāya jaṭitā pajā;
these people are tangled in tangles.

taṃ taṃ gotama pucchāmi,
I ask you this, Gotama:

ko imaṃ vijaṭaye jaṭaṃ”ti.
Who can untangle this tangle?”

“sīle patitṭhāya naro sapañño,
“A wise person grounded in ethics,

cittaṃ paññañca bhāvayaṃ;
developing the mind and wisdom,

ātāpī nipako bhikkhu,
a keen and alert mendicant,

so imaṃ vijaṭaye jaṭaṃ.
they can untangle this tangle.

yesaṃ rāgo ca doso ca,
Those who have discarded

avijjā ca virājitā;
greed, hate, and ignorance—

khīṇāsavā arahanto,
the perfected ones with defilements ended—

tesaṃ vijaṭṭhitaṃ jaṭā.
they have untangled the tangle.

yattha nāmañca rūpañca,
And where name and form

asesaṃ uparujjhati;
cease with nothing left over;

paṭighaṃ rūpasāññā ca,
as well as impingement and perception of form:

etthesā chijjate jaṭā”ti.
it's there that the tangle is cut.”

saṃyutta nikāya 1
Linked Discourses 1

3. sattivagga
3. A Sword

24. manonivāraṇasutta
24. Shielding the Mind

“yato yato mano nivāraye,
“Whatever you’ve shielded the mind from

na dukkhameti naṃ tato tato;
can’t cause you suffering.

sa sabbato mano nivāraye,
So you should shield the mind from everything,

sa sabbato dukkhā pamuccatī”ti.
then you’re freed from all suffering.”

“na sabbato mano nivāraye,
“You needn’t shield the mind from everything.

na mano saṃyatattamāgatam;
When the mind is under control,

yato yato ca pāpakam,
you need only shield the mind

tato tato mano nivāraye”ti.
from where the bad things come.”

saṃyutta nikāya 1
Linked Discourses 1

3. sattivagga
3. A Sword

25. arahantasutta
25. A Perfected One

“yo hoti bhikkhu araham katāvī,
“When a mendicant is perfected, proficient,

khīṇāsavo antimadehadhārī;
with defilements ended, bearing the final body:

aham vadāmītipi so vadeyya,
would they say, ‘I speak’,

mamaṃ vadantūtipi so vadeyyā”ti.
or even ‘they speak to me’?”

“yo hoti bhikkhu arahamaṃ katāvī,
“When a mendicant is perfected, proficient,

khīṇāsavo antimadehadhārī;
with defilements ended, bearing the final body:

ahamaṃ vadāmītipi so vadeyya,
they would say, ‘I speak’,

mamaṃ vadantūtipi so vadeyya;
and also ‘they speak to me’.

loke samaññaṃ kusalo viditvā,
Skillful, understanding the world’s conventions,

vohāramattena so vohareyyā”ti.
they’d use these terms as no more than expressions.”

“yo hoti bhikkhu arahamaṃ katāvī,
“When a mendicant is perfected, proficient,

khīṇāsavo antimadehadhārī;
with defilements ended, bearing the final body:

mānaṃ nu kho so upagamma bhikkhu,
is such a mendicant drawing close to conceit

ahamaṃ vadāmītipi so vadeyya;
if they’d say, ‘I speak’,

mamaṃ vadantūtipi so vadeyyā”ti.
or even ‘they speak to me’?”

“pahīnamānassa na santi ganthā,
“Someone who has given up conceit has no ties,

vidhūpitā mānaganthassa sabbe;
the ties of conceit are all cleared away.

sa vītivatto maññaṃ sumedho,
Though that clever person has transcended identity,

ahamaṃ vadāmītipi so vadeyya.
they’d still say, ‘I speak’,

mamaṃ vadantūtipi so vadeyya,
and also ‘they speak to me’.

loke samaññaṃ kusalo viditvā;
Skillful, understanding the world’s conventions,

vohāramattena so vohareyyā”ti.
they’d use these terms as no more than expressions.”

saṃyutta nikāya 1
Linked Discourses 1

3. sattvagga
3. A Sword

26. pajjotasutta
26. Lamps

“kati lokasmiṃ pajjotā,
“How many lamps are there,

tehi loko pakāsati;
that shine their light on the world?

bhagavantam putthumāgama,
We've come to ask the Buddha;

katham jānemu tam mayan”ti.
how are we to understand this?”

“cattāro loke pajjotā,
“There are four lamps in the world,

pañcamettha na vijjati;
a fifth is not found.

divā tapati ādicco,
The sun shines by day,

rattimābhāti candimā.
the moon glows at night,

atha aggi divārattim,
while a fire burns both

tattha tattha pakāsati;
by day and by night.

sambuddho tapatam seṭṭho,
But a Buddha is the best of lights:

esā ābhā anuttarā”ti.
this is the supreme radiance.”

samyutta nikāya 1
Linked Discourses 1

3. sattavagga
3. A Sword

27. sarasutta
27. Streams

“kuto sarā nivattanti,
“From where do streams turn back?

kattha vaṭṭam na vattati;
Where does the cycle spin no more?

kattha nāmañca rūpañca,
Where do name and form

asesam uparujjhatī”ti.
cease with nothing left over?”

“yattha āpo ca pathavī,
“Where water and earth,

tejo vāyo na gādhati;
fire and air find no footing.

ato sarā nivattanti,
From here the streams turn back;

ettha vaṭṭam na vattati;
here the cycle spins no more;

ettha nāmañca rūpañca,
and here it is that name and form

asesaṃ uparujjhatī”ti.
cease with nothing left over.”

samyutta nikāya 1
Linked Discourses 1

3. sattivagga
3. A Sword

28. mahaddhanasutta
28. Affluent

“mahaddhanā mahābhogā,
“The affluent and the wealthy,

ratthavantopi khattiyā;
even the aristocrats who rule the land,

aññamaññābhigijjhanti,
are jealous of each other,

kāmesu analaṅkatā.
insatiable in sensual pleasures.

tesu ussukkajātesu,
Among those of such an avid nature,

bhavasotānusārisu;
flowing along the stream of lives,

kedha taṇhaṃ pajahiṃsu,
who here has given up craving?

ke lokasmiṃ anussukā”ti.
Who in the world is not avid?”

“hitvā agāraṃ pabbajitā,
“Having given up their home, their child, their cattle,

hitvā puttaṃ pasuṃ piyaṃ;
and all that they love, they went forth.

hitvā rāgañca dosañca,
Having given up desire and hate,

avijjañca virājiya;
having dispelled ignorance,

khīṇāsavā arahanto,
the perfected ones with defilements ended—

te lokasmiṃ anussukā”ti.
they in the world are not avid.”

samyutta nikāya 1
Linked Discourses 1

3. sattivagga
3. A Sword

29. catucakkasutta
29. Four Wheels

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

punnaṃ lobhena saṃyutaṃ;
it’s fettered, filled with greed,

pañkajātaṃ mahāvīra,
and born from a bog.

kathaṃ yātrā bhavissatī”ti.
Great hero, how am I supposed to live like this?”

“chetvā naddhiṃ varattañca,
“Having cut the strap and harness—

icchā lobhañca pāpakam;
the wicked desire and greed—

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

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

samyutta nikāya 1
Linked Discourses 1

3. sattivagga
3. A Sword

30. eñjaṅghasutta
30. Antelope Calves

“eñjaṅghaṃ kisaṃ vīraṃ,
“O hero so lean, with antelope calves,

appāhāraṃ alolupaṃ;
not greedy, eating little,

sīhaṃvekakaraṃ nāgaṃ,
living alone like a lion or an elephant,

kāmesu anapekkhinaṃ;
you’re not concerned for sensual pleasures.

upasaṅkamma pucchāma,
We’ve come to ask a question:

kathaṃ dukkhā pamuccatī”ti.
How is one released from all suffering?”

“pañca kāmagaṇā loke,
“There are five kinds of sensual stimulation in the world,

manochaṭṭhā paveditā;
and the mind is said to be the sixth.

ettha chandaṃ virājetvā,
When you’ve discarded desire for these,

evaṃ dukkhā pamuccatī”ti.
you’re released from all suffering.”

sattivaggo tatiyo.

sattiyā phusati ceva,

jaṭā manonivāraṇā;

arahantena pajjoto,

sarā mahaddhanena ca;

catucakkena navamaṃ,

eṇijaṅghena te dasāti.

samyutta nikāya 1
Linked Discourses 1

4. satullapakāyikavagga
4. The Satullapa Group

31. sabbhisutta
31. Virtuous

evaṃ me sutam—
So I have heard.

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

atha kho sambahulā satullapakāyikā devatāyo abhikkantāya rattiyaṃ abhikkantavaṇṇā
kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkamimṣu;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhamṣu.
Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

ekamantaṃ ṭhitā kho ekā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
and recited this verse in the Buddha's presence:

“sabbhireva samāsetha,
“Associate only with the virtuous!

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

satam saddhammamaññāya,
Understanding the true teaching of the good,

seyyo hoti na pāpiyo”ti.
things get better, not worse.”

atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Then another deity recited this verse in the Buddha's presence:

“sabbhireva samāsetha,
“Associate only with the virtuous!

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

satam saddhammamaññāya,
Understanding the true teaching of the good,

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

atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Then another deity recited this verse in the Buddha's presence:

“sabbhireva samāsetha,
“Associate only with the virtuous!

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

satam saddhammamaññāya,
Understanding the true teaching of the good,

sokamajjhe na socatī”ti.
you don’t sorrow even among those who sorrow.”

atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Then another deity recited this verse in the Buddha’s presence:

“sabbhireva samāsetha,
“Associate only with the virtuous!

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

sataṃ saddhammamamaññāya,
Understanding the true teaching of the good,

ñātimajjhe virocātī”ti.
you shine among your relatives.”

atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Then another deity recited this verse in the Buddha’s presence:

“sabbhireva samāsetha,
“Associate only with the virtuous!

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

sataṃ saddhammamamaññāya,
Understanding the true teaching of the good,

sattā gacchanti suggatin”ti.
sentient beings go to a good place.”

atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Then another deity recited this verse in the Buddha’s presence:

“sabbhireva samāsetha,
“Associate only with the virtuous!

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

sataṃ saddhammamamaññāya,
Understanding the true teaching of the good,

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

atha kho aparā devatā bhagavantaṃ etadavoca:
Then another deity said to the Buddha,

“kassa nu kho, bhagavā, subhāsitan”ti?
“Sir, who has spoken well?”

“sabbāsaṃ vo subhāsitaṃ pariyāyena, api ca mamapi suṇātha—
“You’ve all spoken well in your own way. However, listen to me also:

sabbhireva samāsetha,
Associate only with the virtuous!

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

sataṃ saddhammamamaññāya,
Understanding the true teaching of the good,

sabbadukkhā pamuccatī”ti.
you’re released from all suffering.”

idamavoca bhagavā.

That is what the Buddha said.

attamanā tā devatāyo bhagavantam abhivādetvā padakkhiṇam katvā
tatthevantaradhāyimsūti.

Then those deities, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on their right, before vanishing right there.

saṃyutta nikāya 1

Linked Discourses 1

4. satullapakāyikavagga

4. The Satullapa Group

32. maccharisutta

32. Stinginess

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

atha kho sambahulā satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappaṃ jetavanam obhāsetvā yena bhagavā tenupasaṅkamimsu;
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ atthamsu.

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side.

ekamantaṃ tthitā kho ekā devatā bhagavato santike imaṃ gātham abhāsi:

Standing to one side, one deity recited this verse in the Buddha's presence:

“maccherā ca pamādā ca,

“Because of stinginess and negligence

evaṃ dānam na dīyati;

a gift is not given.

puññaṃ ākaṅkhamānena,

Wanting merit,

deyyaṃ hoti vijānatā”ti.

a smart person would give.”

atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:

Then another deity recited these verses in the Buddha's presence:

“yasseva bhūto na dadāti maccharī,

“When a miser fails to give because of fear,

tadevādadato bhayaṃ;

the very thing they're afraid of comes to pass.

jighacchā ca pipāsā ca,

The hunger and thirst

yassa bhāyati maccharī;

that a miser fears

tameva bālaṃ phusati,

hurt the fool

asmim loke paramhi ca.

in this world and the next.

tasmā vineyya maccheraṃ,

So you should dispel stinginess,

dajjā dānam malābhibhū;

overcoming that stain, and give a gift.

puññāni paralokasmim,
The good deeds of sentient beings

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

atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:
Then another deity recited these verses in the Buddha’s presence:

“te matesu na mīyanti,
“Among the dead they do not die,

panthānaṃva sahabbajaṃ;
those who, like fellow travelers on the road,

appasmim ye paveccanti,
are happy to provide, though they have but little.

esa dhammo sanantano.
This is an ancient principle.

appasmeke paveccanti,
Some who have little are happy to provide,

bahuneke na dicchare;
while some who have much don’t wish to give.

appasmā dakkhiṇā dinnā,
An offering given from little

sahassena samaṃ mitā”ti.
is multiplied a thousand times.”

atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:
Then another deity recited these verses in the Buddha’s presence:

“duddadaṃ dadamānānaṃ,
“Giving what’s hard to give,

dukkaraṃ kamma kubbatam;
doing what’s hard to do;

asanto nānukubbanti,
the wicked don’t act like this,

sataṃ dhammo duranvayo.
for the teaching of the good is hard to follow.

tasmā satañca asataṃ,
That’s why the virtuous and the wicked

nānā hoti ito gati;
have different destinations after leaving this place.

asanto nirayaṃ yanti,
The wicked go to hell,

santo saggaṃ parāyaṇā”ti.
while the virtuous are bound for heaven.”

atha kho aparā devatā bhagavato santike etadavoca:
Then another deity said to the Buddha,

“kassa nu kho, bhagavā, subhāsitan”ti?
“Sir, who has spoken well?”

“sabbāsaṃ vo subhāsitaṃ pariyāyena; api ca mamapi suṇātha—
“You’ve all spoken well in your own way. However, listen to me also:

dhammaṃ care yopi samuñjakam care,
A hundred thousand people making a thousand sacrifices

dāraṇca posam dadamappakasmim;
isn't worth a fraction

sataṃ sahaṣṣānaṃ sahaṣṣayāginam,
of one who lives rightly, wandering for gleanings,

kalampi nāgghanti tathāvidhassa te”ti.
or one who supports their partner from what little they have.”

atha kho aparā devatā bhagavantam gāthāya ajjhabhāsi:
Then another deity addressed the Buddha in verse:

“kenesa yañño vipulo mahaggato,
“Why doesn't that sacrifice of theirs, so abundant and magnificent,

samena dinnassa na agghameti;
equal the value of a moral person's gift?

katham sataṃ sahaṣṣānaṃ sahaṣṣayāginam,
How is it that a hundred thousand people making a thousand sacrifices

kalampi nāgghanti tathāvidhassa te”ti.
isn't worth a fraction of what's offered by such a person?”

“dadanti heke visame nivitṭhā,
“Some give based on immorality—

chetvā vadhivā atha socayivā;
after injuring, killing, and tormenting.

sā dakkhiṇā assumukhā sadanḍā,
Such an offering—tearful, violent—

samena dinnassa na agghameti.
in no way equals the value of a moral person's gift.

evaṃ sataṃ sahaṣṣānaṃ sahaṣṣayāginam,
That's how it is that a hundred thousand people making a thousand sacrifices

kalampi nāgghanti tathāvidhassa te”ti.
isn't worth a fraction of what's offered by such a person.”

samyutta nikāya 1
Linked Discourses 1

4. satullapakāyikavagga
4. The Satullapa Group

33. sādhusutta
33. Good

sāvatthinidānaṃ.
At Sāvatthī.

atha kho sambahulā satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkamimsu;
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhamsu.
*Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's
Grove, went up to the Buddha, bowed, and stood to one side.*

ekamantaṃ ṭhitā kho ekā devatā bhagavato santike imaṃ udānaṃ udānesi:
Standing to one side, one deity was inspired to exclaim in the Buddha's presence:

“sādhu kho mārisa dānaṃ,
“Good, sir, is giving!

maccherā ca pamādā ca;
Because of stinginess and negligence

evaṃ dānaṃ na dīyati,
a gift is not given.

puññaṃ ākaṅkhamānena;
Wanting merit,

deyyaṃ hoti vijānatā”ti.
a smart person would give.”

atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:
Then another deity was inspired to exclaim in the Buddha’s presence:

“sādhu kho mārīsa dānaṃ,
“Good, sir, is giving!

api ca appakasmimpi sāhu dānaṃ.
Even when one has little, giving is good.

appasmeke pavecchanti,
Some who have little are happy to provide,

bahuneke na dicchare;
while some who have much don’t wish to give.

appasmā dakkhiṇā dinnā,
An offering given from little

sahassena samaṃ mitā”ti.
is multiplied a thousand times.”

atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:
Then another deity was inspired to exclaim in the Buddha’s presence:

“sādhu kho mārīsa dānaṃ,
“Good, sir, is giving!

appakasmimpi sāhu dānaṃ;
Even when one has little, giving is good.

api ca saddhāyapi sāhu dānaṃ,
And it’s also good to give out of faith.

dānañca yuddhañca samānamāhu;
Giving and warfare are similar, they say,

appāpi santā bahuke jinanti,
for even a few of the good may conquer the many.

appampi ce saddahāno dadāti;
If a faithful person gives even a little,

teneva so hoti sukhī paratthā”ti.
it still brings them happiness in the hereafter.”

atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:
Then another deity was inspired to exclaim in the Buddha’s presence:

“sādhu kho mārīsa dānaṃ,
“Good, sir, is giving!

appakasmimpi sāhu dānaṃ;
Even when one has little, giving is good.

saddhāyapi sāhu dānaṃ,
And it’s also good to give out of faith.

api ca dhammaladdhassāpi sāhu dānaṃ.

And it's also good to give legitimate wealth.

yo dhammaladdhassa dadāti dānaṃ,

A man who gives legitimate wealth,

uṭṭhānavīriyādhigatassa jantu;

earned by his efforts and initiative,

atikkamma so vetaraṇiṃ yamassa,

has passed over Yama's Vetaraṇi River;

dibbāni ṭhānāni upeti macco”ti.

that mortal arrives at celestial fields.”

atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity was inspired to exclaim in the Buddha's presence:

“sādhu kho mārisa dānaṃ,

“Good, sir, is giving!

appakasmimpi sāhu dānaṃ;

Even when one has little, giving is good.

saddhāyapi sāhu dānaṃ,

And it's also good to give out of faith.

dhammaladdhassāpi sāhu dānaṃ;

And it's also good to give legitimate wealth.

api ca viceyya dānaṃpi sāhu dānaṃ.

And it's also good to give intelligently.

viceyya dānaṃ sugatappasatthaṃ,

The Holy One praises giving intelligently

ye dakkhiṇeyyā idha jīvaloke;

to those worthy of offerings here in the world of the living.

etesu dinnāni mahapphalāni,

What's given to these is very fruitful,

bījāni vuttāni yathā sukhette”ti.

like seeds sown in a fertile field.”

atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity was inspired to exclaim in the Buddha's presence:

“sādhu kho mārisa dānaṃ,

“Good, sir, is giving!

appakasmimpi sāhu dānaṃ;

Even when one has little, giving is good.

saddhāyapi sāhu dānaṃ,

And it's also good to give out of faith.

dhammaladdhassāpi sāhu dānaṃ;

And it's also good to give legitimate wealth.

viceyya dānaṃpi sāhu dānaṃ,

And it's also good to give intelligently.

api ca pañesupi sādhu saṃyamo.

And it's also good to be restrained when it comes to living creatures.

yo pānabhūtāni aheṭṭhayaṃ caraṃ,

One who lives without harming any living being

parūpavādā na karonti pāpaṃ;
never does bad because of others' blame;

bhīruṃ paśaṃsanti na hi tattha sūraṃ,
for in that case they praise the coward, not the brave;

bhayā hi santo na karonti pāpaṃ”ti.
and the virtuous never do bad out of fear.”

atha kho aparā devatā bhagavantam etadavoca:
Then another deity said to the Buddha,

“kassa nu kho, bhagavā, subhāsitaṃ”ti?
“Sir, who has spoken well?”

“sabbāsaṃ vo subhāsitaṃ pariyāyena, api ca mamapi suṇātha—
“You’ve all spoken well in your own way. However, listen to me also:

saddhā hi dānaṃ bahudhā pasatthaṃ,
It’s true that giving is praised in many ways

dānā ca kho dhammapadaṃva seyyo;
but the path of the teaching is better than giving,

pubbe ca hi pubbatāre ca santo,
for in days old and older still,

nibbānamevājñhagamuṃ sapaññā”ti.
the wise and virtuous even attained extinction.”

samyutta nikāya 1
Linked Discourses 1

4. satullapakāyikavagga
4. The Satullapa Group

34. nasantisutta
34. There Are None

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

atha kho sambahulā satullapakāyikā devatāyo abhikkantāya rattiya abhikkantavaṇṇā
kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkamimsu;
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ atthaṃsu.
Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, and stood to one side.

ekamantaṃ ttiṭṭhā kho ekā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Standing to one side, one deity recited this verse in the Buddha’s presence:

“na santi kāmā manujesu niccā,
“Among humans there are no sensual pleasures that are permanent.

santīdha kamanīyāni yesu baddho;
Here there are sensuous things, bound to which,

yesu pamatto apunāgamaṇaṃ,
drunk on which, there’s no coming back.

anāgantā puriso maccudheyyā”ti.
That person doesn’t return here from Death’s domain.”

“chandaṃ aghaṃ chandaṃ dukkhaṃ,
“Misery is born of desire; suffering is born of desire;

chandavinayā aghavinayo;
when desire is removed, misery is removed;

aghavinayā dukkhavinayo”ti.
when misery is removed, suffering is removed.”

“na te kāmā yāni citrāni loke,
“The world’s pretty things aren’t sensual pleasures.

saṅkapparāgo purisassa kāmo;
Greedy intention is a person’s sensual pleasure.

tiṭṭhanti citrāni tatheva loke,
The world’s pretty things stay just as they are,

athettha dhīrā vinayanti chandaṃ.
but a wise one removes desire for them.

kodhaṃ jahe vippajaheyya mānaṃ,
You should give up anger and get rid of conceit,

saṃyojanaṃ sabbamatikkameyya;
and get past all the fetters.

taṃ nāmarūpasasmimasajjamānaṃ,
Sufferings don’t torment the one who has nothing,

akiñcanaṃ nānupatanti dukkhā.
not clinging to name and form.

pahāsi saṅkhaṃ na vimānamajjhagā,
Judging’s given up, conceit rejected;

acchecchi taṇhaṃ idha nāmarūpe;
craving for name and form is cut off right here.

taṃ chinnaganthaṃ anighaṃ nirāsaṃ,
They’ve cut the ties, untroubled and free of hope.

pariyesamānā nājjhagamuṃ;
Though gods and humans search for them

devā manussā idha vā huraṃ vā,
in this world and the world beyond, they never find them,

saggesu vā sabbanivesanesū”ti.
not in heaven nor in any abode.”

“tañce hi nāddakkhuṃ tathāvimuttaṃ,
“If neither gods nor humans see one freed in this way,”

(iccāyasmā mogharājā)
said Venerable Mogharāja,

devā manussā idha vā huraṃ vā;
“in this world or the world beyond,

naruttamaṃ atthacaraṃ narānaṃ,
are those who revere that supreme person,

ye taṃ namassanti paṣaṃsiyā te”ti.
who lives for the good of mankind, also worthy of praise?”

“paṣaṃsiyā tepi bhavanti bhikkhū,
“The mendicants who revere one freed in this way,”

(mogharājāti bhagavā)
said the Buddha,

ye taṃ namassanti tathāvimuttaṃ;
“are also worthy of praise, Mogharāja.

aññāya dhammaṃ vicikicchāṃ pahāya,
But having understood the teaching and given up doubt,

saṅgātigā tepi bhavanti bhikkhū”ti.
those mendicants can get over clinging.”

samyutta nikāya 1
Linked Discourses 1

4. satullapakāyikavagga
4. The Satullapa Group

35. ujjhānasaññisutta
35. Disdain

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

atha kho sambahulā ujjhānasaññikā devatāyo abhikkantāya rattiyaṃ abhikkantavaṇṇā
kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkamimṣu;
upasaṅkamitvā vehāsaṃ atthaṃsu.

*Then, late at night, several glorious deities of the Disdainful Group, lighting up the entire
Jeta's Grove, went up to the Buddha, and stood in the air.*

vehāsaṃ ʈitā kho ekā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Standing in the air, one deity recited this verse in the Buddha's presence:

“aññathā santamattānaṃ,
“Someone who pretends

aññathā yo pavedaye;
to be other than they really are,

nikacca kitavasseva,
is like a cheating gambler

bhuttaṃ theyyena tassa taṃ.
who enjoys what was gained by theft.

yañhi kayirā tañhi vade,
You should only say what you would do;

yaṃ na kayirā na taṃ vade;
you shouldn't say what you wouldn't do.

akarontaṃ bhāsamānaṃ,
The wise will recognize

parijānanti paṇḍitā”ti.
one who talks without doing.”

“na yidaṃ bhāsitamattena,
“Not just by speaking,

ekantasavanena vā;
nor solely by listening,

anukkamitave sakkā,
are you able to progress

yāyaṃ paṭipadā dalhā;
on this hard path,

yāya dhīrā pamuccanti,
by which wise ones practicing absorption

jhāyino mārabandhanā.
are released from Māra's bonds.

na ve dhīrā pakubbanti,
The wise certainly don't act like that,

viditvā lokapariyāyaṃ;
for they understand the ways of the world.

aññāya nibbutā dhīrā,
The wise are extinguished by understanding,

tiṇṇā loke visattikaṃ”ti.
they've crossed over clinging to the world.”

atha kho tā devatāyo pathaviyaṃ paṭiṭṭhahitvā bhagavato pādesu sirasā nipatitvā
bhagavantam etadavocaṃ:

Then those deities landed on the ground, bowed with their heads at the Buddha's feet and said,

“accayo no, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yā mayaṃ
bhagavantam āsādetabbaṃ amaññimhā.

*“We have made a mistake, sir. It was foolish, stupid, and unskillful of us to imagine we could
attack the Buddha!*

tāsaṃ no, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā”ti.
Please, sir, accept our mistake for what it is, so we will restrain ourselves in future.”

atha kho bhagavā sitaṃ pātvākāsi.
At that, the Buddha smiled.

atha kho tā devatāyo bhiyyoso mattāya ujjhāyantiyo vehāsaṃ abbhuggaṇchumaṃ.
Then those deities, becoming even more disdainful, flew up in the air.

ekā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
One deity recited this verse in the Buddha's presence:

“accayaṃ desayantīnaṃ,
“If you don't give your pardon

yo ce na paṭigaṇhati;
when a mistake is confessed,

kopantaro dosagaru,
with hidden anger and heavy hate,

sa veraṃ paṭimuṇcati”ti.
you're stuck in your enmity.”

“accayo ce na vijjetha,
“If no mistake is found,

nocidhāpagataṃ siyā;
if no-one's gone astray,

verāni na ca sammeyyumaṃ,
and enmities are settled,

kenidha kusalo siyā”ti.
then who could have been unskillful?”

“kassaccayā na vijjanti,
“Who makes no mistakes?

kassa natthi apāgataṃ;
Who doesn't go astray?

ko na sammohamāpādi,
Who doesn't fall into confusion?

ko ca dhīro sadā sato”ti.
Who is the wise one that's ever mindful?”

“tathāgatassa buddhassa,
“The Realized One, the Buddha,

sabbabhūtānukampino;
compassionate for all beings:

tassaccayā na vijjanti,
that’s who makes no mistakes,

tassa natthi apāgaṭaṃ;
and that’s who doesn’t go astray.

so na sammohamāpādi,
He doesn’t fall into confusion,

sova dhīro sadā satoti.
for he’s the wise one, ever mindful.

accayaṃ desayantīnaṃ,
If you don’t give your pardon

yo ce na paṭigaṇhāti;
when a mistake is confessed,

kopantaro dosagaru,
with hidden anger and heavy hate,

sa veraṃ paṭimuṇcati;
you’re stuck in your enmity.

taṃ veraṃ nābhinandāmi,
I don’t approve of such enmity,

paṭiggaṇhāmi voccayan”ti.
and so I pardon your mistake.”

saṃyutta nikāya 1
Linked Discourses 1

4. satullapakāyikavagga
4. The Satullapa Group

36. saddhāsutta
36. Faith

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

atha kho sambahulā satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkamimsu;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.
Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, and stood to one side.

ekamantaṃ tṭhitā kho ekā devatā bhagavato santike imaṃ gāthaṃ abhāsi:
Standing to one side, one deity recited this verse in the Buddha’s presence:

“saddhā dutiyā purisassa hoti,
“Faith is a person’s partner.

no ce assaddhiyaṃ avatitṭhāti;
If faithlessness doesn’t linger,

yaso ca kitti ca tatvassa hoti,
fame and renown are theirs,

saggañca so gacchati sarīraṃ vihāyā”ti.
and when they discard this corpse they go to heaven.”

atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:

Then another deity recited these verses in the Buddha's presence:

“kodhaṃ jahe vippajaheyya mānaṃ,
“Give up anger, get rid of conceit,

saṃyojanaṃ sabbamatikkameyya;
and get past all the fetters.

taṃ nāmarūpasmimasajjamānaṃ,
Clings don't torment one who has nothing,

akiñcanaṃ nānupatanti saṅgā”ti.
not clinging to name and form.”

“pamādamanuyuñjanti,
“Fools and unintelligent people

bālā dummedhino janā;
devote themselves to negligence.

appamādañca medhāvī,
But the intelligent protect diligence

dhanaṃ seṭṭhaṃva rakkhati.
as their best treasure.

mā pamādamanuyuñjetha,
Don't devote yourself to negligence,

mā kāmarati santhavaṃ;
or delight in sexual intimacy.

appamatto hi jhāyanto,
For if you're diligent and practice absorption,

pappoti paramaṃ sukhaṃ”ti.
you'll attain the highest happiness.”

saṃyutta nikāya 1
Linked Discourses 1

4. satullapakāyikavagga
4. The Satullapa Group

37. samayasutta
37. The Congregation

evaṃ me sutāṃ—
So I have heard.

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ mahāvane mahatā
bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi sabbeheva arahantehi;
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Great
Wood, together with a large Saṅgha of around five hundred mendicants, all of whom were
perfected ones.

dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti bhagavantāṃ dassanāya
bhikkhusaṃghaṇṇa.
And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha
of mendicants.

atha kho catunnaṃ suddhāvāsakāyikānaṃ devatānaṃ etadahosi:
Then four deities of the Pure Abodes, aware of what was happening, thought:

“ayaṃ kho bhagavā sakkesu viharati kapilavatthusmiṃ mahāvane mahatā
bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi sabbeheva arahantehi;

dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti bhagavantam dassanāya bhikkhusamghañca.

yannūna mayampi yena bhagavā tenupasaṅkameyyāma; upasaṅkamitvā bhagavato santike paccekam gātham bhāseyyāma”ti.

“Why don’t we go to the Buddha and each recite a verse in his presence?”

atha kho tā devatā—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya; evameva—suddhāvāsesu devesu antarahitā bhagavato purato pāturaheṣuṃ.

Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha.

atha kho tā devatā bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu.

They bowed to the Buddha and stood to one side.

ekamantaṃ ṭhitā kho ekā devatā bhagavato santike imaṃ gātham abhāsi:

Standing to one side, one deity recited this verse in the Buddha’s presence:

“mahāsamayo pavanasmim,

“There’s a great congregation in the woods,

devakāyā samāgatā;

a host of gods have assembled.

āgatamha imaṃ dhammasamayam,

We’ve come to this righteous congregation

dakkhitāye aparājitasanghan”ti.

to see the invincible Saṅgha!”

atha kho aparā devatā bhagavato santike imaṃ gātham abhāsi:

Then another deity recited this verse in the Buddha’s presence:

“tatra bhikkhavo samādahaṃsu,

“The mendicants there have immersion,

cittamattano ujukam akamsu;

they’ve straightened out their own minds.

sārathīva nettāni gahetvā,

Like a charioteer who has taken the reins,

indriyāni rakkhanti paṇḍitā”ti.

the astute ones protect their senses.”

atha kho aparā devatā bhagavato santike imaṃ gātham abhāsi:

Then another deity recited this verse in the Buddha’s presence:

“chetvā khīlam chetvā paligham,

“Having cut the stake and cut the bar,

indakhīlam ūhacca manejā;

they’re unstirred, with boundary post uprooted.

te caranti suddhā vimalā,

They live pure and immaculate,

cakkhumatā sudantā susunāgā”ti.

the young dragons tamed by the seer.”

atha kho aparā devatā bhagavato santike imaṃ gātham abhāsi:

Then another deity recited this verse in the Buddha’s presence:

“ye keci buddham saraṇam gatāse,

“Anyone who has gone to the Buddha for refuge

na te gamissanti apāyabhūmim;
won't go to a plane of loss.

pahāya mānusam deham,
After giving up this human body,

devakāyaṃ paripūressanti”ti.
they swell the hosts of gods.”

samyutta nikāya 1
Linked Discourses 1

4. satullapakāyikavagga
4. The Satullapa Group

38. sakalikasutta
38. A Splinter

evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā rājagahe viharati maddakucchismim migadāye.
At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park.

tena kho pana samayena bhagavato pādo sakalikāya khato hoti.
Now at that time the Buddha's foot had been cut by a splinter.

bhusā sudam bhagavato vedanā vattanti sārīrikā vedanā dukkhā tībā kharā kaṭukā
asātā amanāpā;
*The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp,
severe, acute, unpleasant, and disagreeable.*

tā sudam bhagavā sato sampajāno adhvāseti avihaññamāno.
But he endured with mindfulness and situational awareness, without worrying.

atha kho bhagavā catuggunam saṅghātim paññāpetvā dakkhiṇena passena
sīhaseyyam kappeti pāde pādāṃ accādhāya sato sampajāno.
*And then he spread out his outer robe folded in four and laid down in the lion's posture—on the
right side, placing one foot on top of the other—mindful and aware.*

atha kho sattasatā satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappam maddakucchim obhāsetvā yena bhagavā tenupasaṅkamimsu;
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhamsu.
*Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire
Maddukucchi, went up to the Buddha, bowed, and stood to one side.*

ekamantaṃ tīthā kho ekā devatā bhagavato santike imaṃ udānaṃ udānesi:
Standing to one side, one deity was inspired to exclaim in the Buddha's presence:

“nāgo vata, bho, samaṇo gotamo;
“The ascetic Gotama is such an elephant, sir!

nāgavatā ca samuppannā sārīrikā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā
sato sampajāno adhvāseti avihaññamāno”ti.
*And as an elephant, he endures painful physical feelings that have come up—sharp, severe,
acute, unpleasant, and disagreeable—with mindfulness and situational awareness, without
worrying.”*

atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:
Then another deity was inspired to exclaim in the Buddha's presence:

“sīho vata, bho, samaṇo gotamo;
“The ascetic Gotama is such a lion, sir!

sīhavatā ca samuppannā sārīrikā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā
sato sampajāno adhvāseti avihaññamāno”ti.
And as a lion, he endures painful physical feelings ... without worrying.”

atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity was inspired to exclaim in the Buddha's presence:

“ājānīyo vata, bho, samaṇo gotamo;

“The ascetic Gotama is such a thoroughbred, sir!

ājānīyavatā ca samuppannā sārīrikā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā sato sampajāno adhiṇvāseti avihaññamāno”ti.

And as a thoroughbred, he endures painful physical feelings ... without worrying.”

atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity was inspired to exclaim in the Buddha's presence:

“nisabho vata, bho, samaṇo gotamo;

“The ascetic Gotama is such a chief bull, sir!

nisabhavatā ca samuppannā sārīrikā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā sato sampajāno adhiṇvāseti avihaññamāno”ti.

And as a chief bull, he endures painful physical feelings ... without worrying.”

atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity was inspired to exclaim in the Buddha's presence:

“dhorayho vata, bho, samaṇo gotamo;

“The ascetic Gotama is such a behemoth, sir!

dhorayhavatā ca samuppannā sārīrikā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā sato sampajāno adhiṇvāseti avihaññamāno”ti.

And as a behemoth, he endures painful physical feelings ... without worrying.”

atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity was inspired to exclaim in the Buddha's presence:

“danto vata, bho, samaṇo gotamo;

“The ascetic Gotama is truly tamed, sir!

dantavatā ca samuppannā sārīrikā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā sato sampajāno adhiṇvāseti avihaññamāno”ti.

And as someone tamed, he endures painful physical feelings ... without worrying.”

atha kho aparā devatā bhagavato santike imaṃ udānaṃ udānesi:

Then another deity was inspired to exclaim in the Buddha's presence:

“passa samādhim subhāvitam cittaṇa suvimuttam, na cābhinatam na cāpanatam na ca sasaṅkhāraniggayhavāritagatam.

“See, his immersion is so well developed, and his mind is so well freed—not leaning forward or pulling back, and not held in place by forceful suppression.

yo evarūpaṃ purisaṇāgaṃ purisaṣiṭhaṃ purisaājānīyaṃ purisanisabhaṃ purisadhoraṃ purisadantaṃ atikkamitabbaṃ maññeyya kimaññatra adassanā”ti.

If anyone imagines that they can overcome such an elephant of a man, a lion of a man, a thoroughbred of a man, a chief bull of a man, a behemoth of a man, a tamed man—what is that but a failure to see?”

“pañcavedā satam samaṃ,

“Learned in the five Vedas, brahmins practice

tapassī brāhmaṇā caraṃ;

mortification for a full century.

cittaṇa nesam na sammā vimuttam,

But their minds are not properly freed,

hīnattharūpā na pāraṅgamā te.

for those of base character don't cross to the far shore.

taṇhāhipannā vatasīlabaddhā,

Seized by craving, attached to precepts and observances,

lūkhaṃ tapaṃ vassasataṃ carantā;
they practice rough mortification for a hundred years.

cittaṅca nesaṃ na sammā vimuttaṃ,
But their minds are not properly freed,

hīnattharūpā na pārāṅgamā te.
for those of base character don't cross to the far shore.

na mānakāmassa damo idhatthi,
Someone who's fond of conceit can't be tamed,

na monamatthi asaṃāhitassa;
and someone without immersion can't be a sage.

eko araṇṇe viharaṃ pamatto,
Living negligent alone in the wilderness,

na maccudheyyassa tareyya pārāṇ'ti.
they can't pass beyond Death's domain."

“mānaṃ pahāya susaṃāhitatto,
"Having given up conceit, serene within oneself,

sucetaso sabbadhi vippamutto;
with a healthy heart, everywhere released;

eko araṇṇe viharamappamatto,
living diligent alone in the wilderness,

sa maccudheyyassa tareyya pārāṇ'ti.
they pass beyond Death's domain."

saṃyutta nikāya 1
Linked Discourses 1

4. satullapakāyikavagga
4. The Satullapa Group

39. pathamapajjunnadhītusutta
39. With Pajjunna's Daughter (1st)

evaṃ me sutāṃ—
So I have heard.

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

atha kho kokanadā pajjunnassa dhītā abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappaṃ mahāvanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.

Then, late at night, the beautiful Kokanadā, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side,

ekamantaṃ ṭhitā kho sā devatā kokanadā pajjunnassa dhītā bhagavato santike imā
gāthāyo abhāsi:
and recited these verses in the Buddha's presence:

“vesāliyaṃ vane viharantaṃ,
"Staying in the woods of Vesālī

aggaṃ sattassa sambuddhaṃ;
is the Buddha, best of beings.

kokanadāhamasmi abhivande,
Kokanadā am I who worships him,

kokanadā pajjunnassa dhītā.

Kokanadā, Pajjuna's daughter.

sutameva pure āsi,

Previously I had only heard

dhammo cakkhumatānubuddho;

the teaching realized by the seer.

sāhaṃ dāni sakkhi jānāmi,

But now I know it as a witness

munino desayato sugatassa.

while the sage, the Holy One teaches.

ye keci ariyaṃ dhammaṃ,

There are unintelligent people who go about

vigarahantā caranti dummedhā;

denouncing the noble teaching.

upenti roruvaṃ ghoram,

They fall into the terrible Hell of Screams

cirarattaṃ dukkhaṃ anubhavanti.

where they suffer long.

ye ca kho ariye dhamme,

There are those who have found acceptance and peace

khantiyā upasamena upetā;

in the noble teaching.

pahāya mānusaṃ dehaṃ,

After giving up this human body,

devakāyaṃ paripūressanti”ti.

they swell the hosts of gods.”

saṃyutta nikāya 1

Linked Discourses 1

4. satullapakāyikavagga

4. The Satullapa Group

40. dutiyapajjunnadhītusuttaṃ

40. With Pajjuna's Daughter (2nd)

evaṃ me suttaṃ—

So I have heard.

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho cūḷakokanadā pajjunnassa dhītā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ mahāvanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.

Then, late at night, the beautiful Kokanadā the Younger, Pajjuna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side,

ekamantaṃ ṭhitā kho sā devatā cūḷakokanadā pajjunnassa dhītā bhagavato santike imā gāthāyo abhāsi:

and recited these verses in the Buddha's presence:

“idhāgamā vijjupabhāsavaṇṇā,

“Kokanadā, Pajjuna's daughter, came here,

kokanadā pajjunnassa dhītā;
beautiful as a flash of lightning.

buddhañca dhammañca namassamānā,
Revering the Buddha and the teaching,

gāthācīmā atthavatī abhāsi.
she spoke these verses full of meaning.

bahunāpi kho taṃ vibhajeyyaṃ,
The teaching is such that

pariyāyena tādiso dhammo;
I could analyze it in many different ways.

samkhittamatthaṃ lapayissāmi,
However, I will state the meaning in brief

yāvata me manasā pariyaṭṭaṃ.
as far as I have learned it by heart.

pāpaṃ na kayirā vacasā manasā,
You should never do anything bad

kāyena vā kiñcana sabbaloke;
by speech or mind or body in all the world.

kāme pahāya satimā sampajāno,
Having given up sensual pleasures, mindful and aware,

dukkhaṃ na sevetha anattasamhitā”ti.
you shouldn't keep doing what's painful and pointless.”

satullapakāyikavaggo catuttho.

sabbhimaccharinā sādhu,

na santujjhānasaññino;

saddhā samayo sakalikaṃ,

ubho pajjunnadhītaroti.

saṃyutta nikāya 1
Linked Discourses 1

5. ādittavagga
5. On Fire

41. ādittasutta
41. On Fire

evaṃ me sutāṃ—
So I have heard.

ekaṃ samayaṃ bhagavā sāvattiyā viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ
jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
abhivādetvā ekamantaṃ atthāsi.

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

ekamantaṃ tthā kho sā devatā bhagavato santike imā gāthāyo abhāsi:
and recited these verses in the Buddha's presence:

“ādittasmiṃ agārasmiṃ,
“When your house is on fire,

yaṃ nīharati bhājanam;
you rescue the pot

taṃ tassa hoti atthāya,
that’s useful,

no ca yaṃ tattha dayhati.
not the one that’s burnt.

evaṃ ādittako loko,
And as the world is on fire

jarāya maraṇena ca;
with old age and death,

nīharetheva dānena,
you should rescue by giving,

dinnam hoti sunīhatam.
for what’s given is rescued.

dinnam sukhaphalam hoti,
What’s given has happiness as its fruit,

nādinnaṃ hoti taṃ tathā;
but not what isn’t given.

corā haranti rājāno,
Bandits take it, or rulers,

aggi dahati nassati.
it’s consumed by fire, or lost.

atha antena jahati,
Then in the end this corpse is cast off.

sarīraṃ sapariggamaṃ;
along with all your possessions.

etadaññāya medhāvī,
Knowing this, a clever person

bhuñjetha ca dadetha ca;
would enjoy what they have and also give it away.

datvā ca bhutvā ca yathānubhāvaṃ,
After giving and using according to their means,

anindito saggamupeti thānaṃ”ti.
blameless, they go to a heavenly place.”

saṃyutta nikāya 1
Linked Discourses 1

5. ādittavagga
5. On Fire

42. kiṃdadasutta
42. Giving What?

“kiṃdado balado hoti,
“Giving what do you give strength?

kiṃdado hoti vaṇṇado;
Giving what do you give beauty?

kiṃdado sukhado hoti,
Giving what do you give happiness?

kiṃdado hoti cakkhudo;
Giving what do you give vision?

ko ca sabbadado hoti,
And who is the giver of all?

taṃ me akkhāhi pucchito”ti.
Please answer my question.”

“annado balado hoti,
“Giving food you give strength.

vatthado hoti vaṇṇado;
Giving clothes you give beauty.

yānado sukhado hoti,
Giving a vehicle you give happiness.

dīpado hoti cakkhudo.
Giving a lamp you give vision.

so ca sabbadado hoti,
And the giver of all

yo dadāti upassayam;
is the one who gives a residence.

amataṃ dado ca so hoti,
But a person who teaches the Dhamma

yo dhammamanusāsati”ti.
gives the gift of the Deathless.”

saṃyutta nikāya 1
Linked Discourses 1

5. ādittavagga
5. On Fire

43. annasutta
43. Food

“annamevābhinandanti,
“Both gods and humans

ubhaye devamānusā;
enjoy their food.

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

yaṃ annaṃ nābhinandati”ti.
who doesn’t like food?”

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

vippasannena cetasā;
and a clear and confident heart,

tameva annaṃ bhajati,
partake of food

asmim loke paramhi ca.
in this world and the next.

tas mā vineyya maccheram,
So you should dispel stinginess,

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

puññāni paralokasmiṃ,
The good deeds of sentient beings

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

samyutta nikāya 1
Linked Discourses 1

5. ādittavagga
5. On Fire

44. ekamūlasutta
44. One Root

“ekamūlaṃ dvirāvattaṃ,
“One is the root, two are the whirlpools,

timalaṃ pañcapattharaṃ;
three are the stains, five the spreads,

samuddaṃ dvādasāvaṭṭaṃ,
twelve the ocean’s whirlpools:

pātālaṃ atarī isī”ti.
such is the abyss crossed over by the hermit.”

samyutta nikāya 1
Linked Discourses 1

5. ādittavagga
5. On Fire

45. anomasutta
45. Peerless

“anomanāmaṃ nipuṇatthadassiṃ,
“He of peerless name who sees the subtle goal;

paññādaṃ kāmālaye asattaṃ;
giver of wisdom, unattached to the realm of sensuality:

taṃ passatha sabbaviduṃ sumedhaṃ,
see him, the all-knower, so very intelligent,

ariye pathe kamamānaṃ mahesin”ti.
the great hermit walking down the noble road.”

samyutta nikāya 1
Linked Discourses 1

5. ādittavagga
5. On Fire

46. accharāsutta
46. Nymphs

“accharāgaṇasaṅghuṭṭhaṃ,
“It’s resounding with a group of nymphs,

pisācagaṇasevitaṃ;
but haunted by a gang of goblins!

vanantaṃ mohanaṃ nāma,
This grove is called 'Delusion'.

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

“ujuko nāma so maggo,
“That path is called 'the straight way',

abhayā nāma sā disā;
and it's headed for the place called 'fearless'.

ratho akūjano nāma,
The chariot is called 'unswerving',

dhammacakkehi saṃyuto.
fitted with wheels of skillful thoughts.

hirī tassa apālambo,
Conscience is its bench-back,

satyassa parivāraṇaṃ;
mindfulness its upholstery.

dhammāhaṃ sārathim brūmi,
I say the teaching is the driver,

sammāditṭhipurejawaṃ.
with right view running out in front.

yassa etādisaṃ yānaṃ,
Any woman or man

itthiyā purisassa vā;
who has such a vehicle,

sa ve etena yānena,
by means of this vehicle

nibbānasseva santike”ti.
has drawn near to extinguishment.”

saṃyutta nikāya 1
Linked Discourses 1

5. ādittavagga
5. On Fire

47. vanaropasutta
47. Planters

“kesaṃ divā ca ratto ca,
“Whose merit always grows

sadā puññaṃ pavaḍḍhati;
by day and by night.

dhammaṭṭhā sīlasampannā,
Firm in principle, accomplished in conduct,

ke janā saggaḡāmino”ti.
who's going to heaven?”

“ārāmaropā vanaropā,
“Planters of parks or groves,

ye janā setukārakā;
those who build a bridge,

papañca udapānañca,
a drinking place and well,

ye dadanti upassayaṃ.
and those who give a residence.

tesaṃ divā ca ratto ca,
Their merit always grows

sadā puññaṃ pavaḍḍhati;
by day and by night.

dhammatṭhā sīlasampannā,
Firm in principle, accomplished in conduct,

te janā saggagāmino”ti.
they are going to heaven.”

saṃyutta nikāya 1
Linked Discourses 1

5. ādittavagga
5. On Fire

48. jetavanasutta
48. Jeta's Grove

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

isisaṃghanisevitaṃ;
frequented by the Saṅgha of hermits,

āvutthaṃ dhammarājena,
where the King of Dhamma stayed:

pītisañjananaṃ mama.
it brings me joy!

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

sīlaṃ jīvitamuttamaṃ;
ethical conduct, an excellent livelihood;

etena maccā sujjhanti,
by these are mortals purified,

na gottena dhanena vā.
not by clan or wealth.

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

sampassaṃ atthamattano;
seeing what's good for themselves,

yoniso vicine dhammaṃ,
would examine the teaching properly,

evaṃ tattha visujjhati.
and thus be purified in it.

sāriputtova paññāya,
Sāriputta has true wisdom,

sīlena upasamena ca;
ethics, and also peace.

yopi pārāṅgato bhikkhu,
Any mendicant who has crossed over

etāvaparamo siyā”ti.
can at best equal him.”

samyutta nikāya 1
Linked Discourses 1

5. ādittavagga
5. On Fire

49. maccharisutta
49. Stingy

“yedha maccharino loke,
“Those folk in the world who are stingy,

kadariyā paribhāsakā;
miserly and abusive,

aññesaṃ dadamānānaṃ,
setting up obstacles

antarāyakarā narā.
for others who give.

kīdiso tesāṃ vipāko,
What kind of result do they reap?

samparāyo ca kīdiso;
What kind of future life?

bhagavantaṃ putṭhumāgama,
We’ve come to ask the Buddha;

kathaṃ jānemu taṃ mayan”ti.
how are we to understand this?”

“yedha maccharino loke,
“Those folk in the world who are stingy,

kadariyā paribhāsakā;
miserly and abusive,

aññesaṃ dadamānānaṃ,
setting up obstacles

antarāyakarā narā.
for others who give:

nirayaṃ tiracchānayoṇiṃ,
they’re reborn in hell,

yamalokaṃ upapajjare;
the animal realm, or Yama’s world.

sace enti manussattaṃ,
If they return to the human state,

dalidde jāyare kule.
they’re born in a poor family,

coḷaṃ piṇḍo ratī khīḍḍā,
where clothes, food, pleasure, and play

yattha kicchena labbhati;
are hard to find.

parato āsīsare bālā,

They don't even get

tampi tesam na labbhati;

what they expect from others.

ditthe dhammesa vipāko,

This is the result in the present life,

samparāye ca duggatī”ti.

and in the next, a bad destination.”

“itihetaṃ vijānāma,

“We understand what you’ve said;

aññaṃ pucchāma gotama;

and ask another question, Gotama.

yedha laddhā manussattaṃ,

What about those who’ve gained the human state,

vadaññū vītamaccharā.

who are kind and rid of stinginess,

buddhe pasannā dhamme ca,

confident in the Buddha and the teaching,

saṅghe ca tibbagāravā;

with keen respect for the Saṅgha?

kīdiso tesam vipāko,

What kind of result do they reap?

samparāyo ca kīdiso;

What kind of future life?

bhagavantam putthumāgama,

We’ve come to ask the Buddha;

kathaṃ jānemu taṃ mayan”ti.

how are we to understand this?”

“yedha laddhā manussattaṃ,

“Those who’ve gained the human state

vadaññū vītamaccharā;

who are kind and rid of stinginess,

buddhe pasannā dhamme ca,

confident in the Buddha and the teaching,

saṅghe ca tibbagāravā;

with keen respect for the Saṅgha:

ete saggā pakāsanti,

they illuminate the heavens

yattha te upapajjare.

wherever they’re reborn.

sace enti manussattaṃ,

If they return to the human state,

aḍḍhe ājāyare kule;

they’re reborn in a rich family,

colaṃ piṇḍo ratī khiddā,

where clothes, food, pleasure, and play

yatthāhicchena labbhati.

are easy to find.

parasambhatesu bhogesu,

They rejoice like those

vasavattīva modare;

who control the possessions of others.

ditthe dhammesa vipāko,

This is the result in the present life,

samparāye ca suggaṭi”ti.

and in the next, a good destination.”

samyutta nikāya 1

Linked Discourses 1

5. ādittavagga

5. On Fire

50. ghaṭṭikārasutta

50. With Ghaṭṭikāra

“avihaṃ upapannāse,

“Seven mendicants reborn in Aviha

vimuttā satta bhikkhavo;

have been freed.

rāgadosaparikkhīṇā,

With the complete ending of greed and hate,

tiṇṇā loke visattikan”ti.

they’ve crossed over clinging to the world.”

“ke ca te ataruṃ paṅkaṃ,

“Who are those who’ve crossed the bog,

maccudheyyaṃ suduttaraṃ;

Death’s domain so hard to pass?

ke hitvā mānusaṃ dehaṃ,

Who, after leaving behind the human body,

dibbayogaṃ upaccagun”ti.

have risen above celestial yokes?”

“upako palagaṇḍo ca,

“Upaka and Palagaṇḍa,

pukkusāti ca te tayo;

and Pukkusāti, these three;

bhaddiyo khaṇḍadevo ca,

Bhaddiya and Bhaddadeva,

bāhuraggi ca siṅgiyo;

and Bāhudantī and Piṅgiya.

te hitvā mānusaṃ dehaṃ,

They, after leaving behind the human body,

dibbayogaṃ upaccagun”ti.

have risen above celestial yokes.”

“kusalī bhāsaṃ tesāṃ,

“You speak well of them,

mārapāsappahāyinaṃ;
who have let go the snares of Māra.

kassa te dhammamaññāya,
Whose teaching did they understand

acchidum bhavabandhanan”ti.
to cut the bonds of rebirth?”

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

nāññatra tava sāsana;
None other than your instruction!

yassa te dhammamaññāya,
It was your teaching that they understood

acchidum bhavabandhanam.
to cut the bonds of rebirth.

yattha nāmañca rūpañca,
Where name and form

asesaṃ uparujjhati;
cease with nothing left over;

taṃ te dhammaṃ idhaññāya,
understanding this teaching,

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

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

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

kassa tvaṃ dhammamaññāya,
Whose teaching did you understand

vācaṃ bhāsaṃ idisaṃ”ti.
that you can say such things?”

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

vekalīṅge ghaṭṭikaro;
in Vebhaliṅga called Ghaṭṭikāra.

mātāpettibharo āsiṃ,
I took care of my parents

kassapassa upāsako.
as a lay follower of Buddha Kassapa.

virato methunā dhammā,
I refrained from sexual intercourse,

brahmacārī nirāmiso;
I was celibate, spiritual.

ahuvā te sagāmeyyo,
We lived in the same village;

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

sohamete pajānāmi,
I am the one who understands

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

rāgadosaparikkhīne,
With the complete ending of greed and hate,

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

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

yathā bhāsasi bhaggava;
just as you say, Bhaggava.

kumbhakāro pure āsi,
In the past you were a potter

vekaḷiṅge ghaṭṭikaro;
in Vekhalīṅga called Ghaṭṭikāra.

mātāpettibharo āsi,
You took care of your parents

kassapassa upāsako.
as a lay follower of Buddha Kassapa.

virato methunā dhammā,
You refrained from sexual intercourse,

brahmacārī nirāmiso;
you were celibate, spiritual.

ahuvā me sagāmeyyo,
We lived in the same village;

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

“evametam purāṇānaṃ,
“That’s how it was

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

ubhinnaṃ bhāvitattānaṃ,
Both of them have developed themselves,

sarīrantimadhārīnaṃ”ti.
and bear their final body.”

ādittavaggo pañcamaṃ.

ādittaṃ kiṃdadaṃ annaṃ,

ekamūlaanomiyaṃ;

accharāvanaropajetaṃ,

maccharena ghaṭṭikaroti.

6. jarāvagga

6. Old Age

51. jarāsutta

51. Old Age

“kiṃsu yāva jarā sādhu,
“What’s still good in old age?”

kiṃsu sādhu patitṭhitam;
What’s good when grounded?

kiṃsu narānaṃ ratanaṃ,
What is people’s treasure?

kiṃsu corehi dūharan”ti.
What’s hard for thieves to take?”

“sīlaṃ yāva jarā sādhu,
“Ethics are still good in old age.

saddhā sādhu patiṭṭhitā;
Faith is good when grounded.

paññā narānaṃ ratanaṃ,
Wisdom is people’s treasure.

puññaṃ corehi dūharan”ti.
Merit’s hard for thieves to take.”

saṃyutta nikāya 1
Linked Discourses 1

6. jarāvagga

6. Old Age

52. ajarasāsutta

52. Getting Old

“kiṃsu ajarasā sādhu,
“What’s good because it never gets old?

kiṃsu sādhu adhiṭṭhitam;
What’s good when committed?

kiṃsu narānaṃ ratanaṃ,
What is people’s treasure?

kiṃsu corehyahāriyan”ti.
What can thieves never take?”

“sīlaṃ ajarasā sādhu,
“Ethics are good because they never get old.

saddhā sādhu adhiṭṭhitā;
Faith is good when committed.

paññā narānaṃ ratanaṃ,
Wisdom is people’s treasure.

puññaṃ corehyahāriyan”ti.
Merit’s what thieves can never take.”

saṃyutta nikāya 1
Linked Discourses 1

6. jarāvagga

6. Old Age

53. mittasutta

53. A Friend

“kiṃsu pavasato mittam,
“Who’s your friend abroad?

kiṃsu mittam sake ghare;
Who’s your friend at home?

kiṃ mittam atthajātassa,
Who’s your friend in need?

kiṃ mittam samparāyikan”ti.
Who’s your friend in the next life?”

“sattho pavasato mittam,
“A caravan is your friend abroad.

mātā mittam sake ghare;
Mother is your friend at home.

sahāyo atthajātassa,
A comrade in a time of need

hoti mittam punappunam;
is a friend time and again.

sayañkatāni puññāni,
But the good deeds you’ve done yourself—

taṃ mittam samparāyikan”ti.
that’s your friend in the next life.”

saṃyutta nikāya 1
Linked Discourses 1

6. jarāvagga
6. Old Age

54. vatthusutta
54. Grounds

“kiṃsu vatthu manussānam,
“What is the ground of human beings?

kiṃsūdha paramo sakhā;
What is the best companion here?

kiṃsu bhūtā upajīvanti,
By what do the creatures who live off the earth

ye pāṇā pathavissitā”ti.
sustain their life?”

“puttā vatthu manussānam,
“Children are the ground of human beings.

bhāriyā ca paramo sakhā;
A wife is the best companion.

vuṭṭhiṃ bhūtā upajīvanti,
The creatures who live off the earth

ye pāṇā pathavissitā”ti.
sustain their life by rain.”

saṃyutta nikāya 1
Linked Discourses 1

6. jarāvagga

6. Old Age

55. pathamajanasutta

55. Gives Birth (1st)

“kiṃsu janeti purisaṃ,

“What gives birth to a person?

kimsu tassa vidhāvati;

What do they have that runs about?

kimsu saṃsāramāpādi,

What enters transmigration?

kimsu tassa mahabbhayan”ti.

What’s their greatest fear?”

“taṇhā janeti purisaṃ,

“Craving gives birth to a person.

cittamassa vidhāvati;

Their mind is what runs about.

satto saṃsāramāpādi,

A sentient being enters transmigration.

dukkhamassa mahabbhayan”ti.

Suffering is their greatest fear.”

saṃyutta nikāya 1

Linked Discourses 1

6. jarāvagga

6. Old Age

56. dutiyajanasutta

56. Gives Birth (2nd)

“kiṃsu janeti purisaṃ,

“What gives birth to a person?

kimsu tassa vidhāvati;

What do they have that runs about?

kimsu saṃsāramāpādi,

What enters transmigration?

kismā na parimuccatī”ti.

From what are they not free?”

“taṇhā janeti purisaṃ,

“Craving gives birth to a person.

cittamassa vidhāvati;

Their mind is what runs about.

satto saṃsāramāpādi,

A sentient being enters transmigration.

dukkhā na parimuccatī”ti.

From suffering they are not free.”

saṃyutta nikāya 1

Linked Discourses 1

6. jarāvagga

6. Old Age

57. tatiyajanasutta

57. *Gives Birth (3rd)*

“kiṃsu janeti purisaṃ,
“What gives birth to a person?

kiṃsu tassa vidhāvati;
What do they have that runs about?

kiṃsu saṃsāramāpādi,
What enters transmigration?

kiṃsu tassa parāyanan”ti.
What is their destiny?”

“taṇhā janeti purisaṃ,
“Craving gives birth to a person.

cittamassa vidhāvati;
Their mind is what runs about.

satto saṃsāramāpādi,
A sentient being enters transmigration.

kammaṃ tassa parāyanan”ti.
Deeds are their destiny.”

saṃyutta nikāya 1
Linked Discourses 1

6. jarāvagga
6. *Old Age*

58. uppathasutta
58. *Deviation*

“kiṃsu uppatho akkhāto,
“What’s declared to be a deviation?

kiṃsu rattindivakkhayo;
What is ending day and night?

kiṃ malaṃ brahmacariyassa,
What’s the stain of celibacy?

kiṃ sinānamanodakan”ti.
What’s the waterless bath?”

“rāgo uppatho akkhāto,
“Lust is declared to be a deviation.

vayo rattindivakkhayo;
Youth is ending day and night.

itthī malaṃ brahmacariyassa,
Women are the stain of celibacy,

eṭṭhāyaṃ sajjate pajā;
to which this generation clings.

tapo ca brahmacariyaṇa,
Austerity and celibacy

taṃ sinānamanodakan”ti.
are the waterless bath.”

saṃyutta nikāya 1
Linked Discourses 1

6. jarāvagga

6. Old Age

59. dutiyasutta

59. A Partner

“kiṃsu dutiyā purisassa hoti,

“What is a person’s partner?”

kiṃsu cenam pasāsati;

What instructs them?

kissa cābhirato macco,

Enjoying what is a mortal

sabbadukkhā pamuccatī”ti.

released from all suffering?”

“saddhā dutiyā purisassa hoti,

“Faith is a person’s partner.

paññā cenam pasāsati;

Wisdom instructs them.

nibbānābhirato macco,

Delighting in extinguishment a mortal

sabbadukkhā pamuccatī”ti.

is released from all suffering.”

saṃyutta nikāya 1

Linked Discourses 1

6. jarāvagga

6. Old Age

60. kavisutta

60. A Poet

“kiṃsu nidānam gāthānam,

“What’s the basis of verses?

kiṃsu tāsam viyañjanam;

What’s their detailed expression?

kiṃsu sannissitā gāthā,

What do verses depend upon?

kiṃsu gāthānamāsayo”ti.

What underlies verses?”

“chando nidānam gāthānam,

“Metre is the basis of verses.

akkharā tāsam viyañjanam;

Syllables are their detailed expression.

nāmasannissitā gāthā,

Verses depend on names.

kavi gāthānamāsayo”ti.

A poet underlies verses.”

jarāvaggo chaṭṭho.

jarā ajarasā mittam,

vatthu tīni janāni ca;

uppatho ca dutiyo ca,

kavinā pūrito vaggoti.

saṃyutta nikāya 1
Linked Discourses 1

7. addhavagga
7. Oppressed

61. nāmasutta
61. Name

“kiṃsu sabbam addhabhavi,
“What oppresses everything?

kismā bhiyyo na vijjati;
What is nothing bigger than?

kissassu ekadhammassa,
What is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway?”

“nāmam sabbam addhabhavi,
“Name oppresses everything.

nāmā bhiyyo na vijjati;
Nothing’s bigger than name.

nāmassa ekadhammassa,
Name is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway.”

saṃyutta nikāya 1
Linked Discourses 1

7. addhavagga
7. Oppressed

62. cittasutta
62. Mind

“kenassu nīyati loko,
“What leads the world on?

kenassu parikassati;
What drags it around?

kissassu ekadhammassa,
What is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway?”

“cittena nīyati loko,
“The mind leads the world on.

cittena parikassati;
The mind drags it around.

cittassa ekadhammassa,
Mind is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway.”

saṃyutta nikāya 1
Linked Discourses 1

7. addhavagga
7. Oppressed

63. tanhāsutta
63. Craving

“kenassu nīyati loko,
“What leads the world on?

kenassu parikassati;
What drags it around?

kissassu ekadhammassa,
What is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway?”

“taṇhāya nīyati loko,
“Craving leads the world on.

taṇhāya parikassati;
Craving drags it around.

taṇhāya ekadhammassa,
Craving is the one thing

sabbeva vasamanvagū”ti.
that has everything under its sway.”

saṃyutta nikāya 1
Linked Discourses 1

7. addhavagga
7. Oppressed

64. saṃyojanasutta
64. Fetter

“kiṃsu saṃyojano loko,
“What fetters the world?

kiṃsu tassa vicāraṇaṃ;
What explores it?

kissassu vippahānena,
With the giving up of what

nibbānaṃ iti vuccatī”ti.
is extinguishment spoken of?”

“nandisaṃyojano loko,
“Delight fetters the world.

vitakkassa vicāraṇaṃ;
Thought explores it.

taṇhāya vippahānena,
With the giving up of craving

nibbānaṃ iti vuccatī”ti.
extinguishment is spoken of.”

saṃyutta nikāya 1
Linked Discourses 1

7. addhavagga

7. Oppressed

65. bandhanasutta

65. Bonds

“kiṃsu sambandhano loko,

“What binds the world?

kiṃsu tassa vicāraṇaṃ;

What explores it?

kissassu vippahānena,

With the giving up of what

sabbaṃ chindati bandhanan”ti.

are all bonds severed?”

“nandīsambandhano loko,

“Delight binds the world.

vitakkassa vicāraṇaṃ;

Thought explores it.

taṇhāya vippahānena,

With the giving up of craving

sabbaṃ chindati bandhanan”ti.

all bonds are severed.”

saṃyutta nikāya 1

Linked Discourses 1

7. addhavagga

7. Oppressed

66. attahatasutta

66. Beaten Down

“kenassubbhāhato loko,

“By what is the world beaten down?

kenassu parivārito;

By what is it surrounded?

kena sallena otiṇṇo,

What dart has laid it low?

kissa dhūpāyito sadā”ti.

With what is it always fuming?”

“maccunābbhāhato loko,

“The world is beaten down by death.

jarāya parivārito;

It's surrounded by old age.

taṇhāsallena otiṇṇo,

The dart of craving has laid it low.

icchādhūpāyito sadā”ti.

It's always fuming with desire.”

saṃyutta nikāya 1

Linked Discourses 1

7. addhavagga

7. Oppressed

67. udditasutta

67. Trapped

“kenassu uddito loko,
“What has trapped the world?

kenassu parivārito;
By what is it surrounded?

kenassu pihito loko,
What has the world fastened shut?

kismiṃ loko patitṭhito”ti.
On what is the world grounded?”

“taṇhāya uddito loko,
“Craving has trapped the world.

jarāya parivārito;
It’s surrounded by old age.

maccunā pihito loko,
Mortality has the world fastened shut.

dukkhe loko patitṭhito”ti.
The world is grounded on suffering.”

saṃyutta nikāya 1
Linked Discourses 1

7. addhavagga
7. Oppressed

68. pihitasutta
69. Fastened Shut

“kenassu pihito loko,
“What has the world fastened shut?

kismiṃ loko patitṭhito;
On what is the world grounded?

kenassu uddito loko,
What has trapped the world?

kenassu parivārito”ti.
By what is it surrounded?”

“maccunā pihito loko,
“Mortality has the world fastened shut.

dukkhe loko patitṭhito;
The world is grounded on suffering.

taṇhāya uddito loko,
Craving has trapped the world.

jarāya parivārito”ti.
It’s surrounded by old age.”

saṃyutta nikāya 1
Linked Discourses 1

7. addhavagga
7. Oppressed

69. icchāsutta
69. Desire

“kenassu bajjhatī loko,
“What is it that binds the world?

kissa vinayāya muccati;
By removing what is it freed?

kissassu vippahānena,
With the giving up of what

sabbaṃ chindati bandhanan”ti.
are all bonds severed?”

“icchāya bajjhatī loko,
“Desire is what binds the world.

icchāvinayāya muccati;
By the removing of desire it's freed.

icchāya vippahānena,
With the giving up of craving,

sabbaṃ chindati bandhanan”ti.
all bonds are severed.”

saṃyutta nikāya 1
Linked Discourses 1

7. addhavagga
7. Oppressed

70. lokasutta
70. The World

“kismim loko samuppanno,
“What has the world arisen in?

kismim kubbati santhavaṃ;
What does it get close to?

kissa loko upādāya,
By grasping what

kismim loko vihaññatī”ti.
is the world troubled in what?”

“chasu loko samuppanno,
“The world's arisen in six.

chasu kubbati santhavaṃ;
It gets close to six.

channameva upādāya,
By grasping at these six,

chasu loko vihaññatī”ti.
the world's troubled in six.”

addhavaggo sattamo.

nāmaṃ cittaṅga taṇhā ca,

saṃyojanaṅga bandhanā;

abbhāhatuddito pihito,

icchā lokena te dasāti.

samyutta nikāya 1
Linked Discourses 1

8. chetvāvagga
8. *Incinerated*

71. chetvāsutta
71. *Incinerated*

sāvatthinidānaṃ.
At Sāvatthī.

ekamantaṃ ʾthitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi:
Standing to one side, that deity addressed the Buddha in verse:

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

kiṃsu chetvā na socati;
When what is incinerated is there no sorrow?

kissassu ekadhammassa,
What's the one thing, Gotama,

vaḍḍhaṃ rocesi gotamā”ti.
whose killing you approve?”

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

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

kodhassa visamūlassa,
O deity, anger has a poisoned root

madhuraggassa devate;
and a honey tip.

vaḍḍhaṃ ariyā pasamsanti,
The noble ones praise its killing,

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

samyutta nikāya 1
Linked Discourses 1

8. chetvāvagga
8. *Incinerated*

72. rathasutta
72. *A Chariot*

“kiṃsu rathassa paññānaṃ,
“*What's the mark of a chariot?*

kiṃsu paññānamaggino;
What's the mark of fire?

kiṃsu ratthassa paññānaṃ,
What's the mark of a nation?

kiṃsu paññānamitthiyā”ti.
What's the mark of a woman?”

“dhajo rathassa paññānaṃ,
“*A banner is the mark of a chariot.*

dhūmo paññānamaggino;
Smoke is the mark of fire.

rājā raṭṭhassa paññānam,
A ruler is a nation's mark.

bhattā paññānamitthiyā”ti.
And a husband is the mark of a woman.”

saṃyutta nikāya 1
Linked Discourses 1

8. chetvāvagga
8. Incinerated

73. vittasutta
73. Wealth

“kiṃsūḍha vittaṃ purisassa seṭṭhaṃ,
“What's a person's best wealth?

kiṃsu suciṇṇo sukhamāvahati;
What brings happiness when practiced well?

kiṃsu have sādutaraṃ rasānaṃ,
What's the sweetest taste of all?

kathaṃjīvaṃ jīvitamāhu seṭṭhaṃ”ti.
The one who they say has the best life: how do they live?”

“saddhīḍha vittaṃ purisassa seṭṭhaṃ,
“Faith here is a person's best wealth.

dhammo suciṇṇo sukhamāvahati;
The teaching brings happiness when practiced well.

saccaṃ have sādutaraṃ rasānaṃ,
Truth is the sweetest taste of all.

paññājīvaṃ jīvitamāhu seṭṭhaṃ”ti.
The one who they say has the best life lives by wisdom.”

saṃyutta nikāya 1
Linked Discourses 1

8. chetvāvagga
8. Incinerated

74. vuṭṭhisutta
74. Rain

“kiṃsu uppatataṃ seṭṭhaṃ,
“What's the best of things that rise?

kiṃsu nipatataṃ varam;
And what's the finest of things that fall?

kiṃsu pavajamānānaṃ,
And what of the things that go forth?

kiṃsu pavadataṃ varan”ti.
And who's the finest speaker?”

“bījaṃ uppatataṃ seṭṭhaṃ,
“A seed's the best of things that rise.

vuṭṭhi nipatataṃ varā;
Rain's the finest thing that falls.

gāvo pavajamānānaṃ,
Cattle, of things that go forth.

putto pavadataṃ varo”ti.
And a child is the finest speaker.”

“vijjā uppatataṃ setthā,
“Knowledge is best of things that rise.

avijjā nipatataṃ varā;
Ignorance the finest thing that falls.

saṅgho pavajamānānaṃ,
The Saṅgha, of things that go forth.

buddho pavadataṃ varo”ti.
And the Buddha is the finest speaker.”

saṃyutta nikāya 1
Linked Discourses 1

8. chetvāvagga
8. Incinerated

75. bhītāsutta
75. Afraid

“kimsūdha bhītā janatā anekā,
“Why are so many people here afraid,

maggo canekāyatanappavutto;
when the path has been taught with so many dimensions?

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

kismiṃ ʈito paralokaṃ na bhāye”ti.
Standing on what need one not fear the next world?”

“vācaṃ manaṅca paṇidhāya sammā,
“When speech and mind are directed right,

kāyena pāpāni akubbamāno;
and you don’t do anything bad with the body

bahvannapānaṃ gharamāvasanto,
while dwelling at home with plenty of food and drink.

saddho mudū saṃvibhāgī vadaññū;
Faithful, gentle, charitable, and kind:

etesu dhammesu ʈito catūsu,
standing on these four principles,

dhamme ʈito paralokaṃ na bhāye”ti.
standing on the teaching one need not fear the next world.”

saṃyutta nikāya 1
Linked Discourses 1

8. chetvāvagga
8. Incinerated

76. najjārisutta
76. Getting Old

“kiṃ jīrati kiṃ na jīrati,
“What gets old, what doesn’t get old?

kimsu uppathoti vuccati;
What's called a deviation?

kimsu dhammānaṃ paripantho,
What's a roadblock for skillful qualities?

kimsu rattindivakkhayo;
What is ending day and night?

kiṃ malaṃ brahmacariyassa,
What's the stain of celibacy?

kiṃ sinānāmanodakaṃ.
What's the waterless bath?

kati lokasmiṃ chiddāni,
How many holes are there in the world,

yattha vittaṃ na tiṭṭhati;
where one's wealth leaks out?

bhagavantaṃ puṭṭhumāgama,
We've come to ask the Buddha;

kathaṃ jānemu taṃ mayan"ti.
how are we to understand this?"

“rūpaṃ jīrati maccānaṃ,
"The physical form of mortals gets old,

nāmagottaṃ na jīrati;
but their name and clan don't.

rāgo uppathoti vuccati.
Lust is called a deviation,

lobho dhammānaṃ paripantho,
and greed obstructs skillful qualities.

vayo rattindivakkhayo;
Youth is ending day and night.

itthī malaṃ brahmacariyassa,
Women are the stain of celibacy,

etthāyaṃ sajjate pajā;
to which this generation clings.

tapo ca brahmacariyañca,
Austerity and celibacy

taṃ sinānāmanodakaṃ.
are the waterless bath.

cha lokasmiṃ chiddāni,
There are six holes in the world,

yattha vittaṃ na tiṭṭhati;
where one's wealth leaks out:

ālasyaṇca pamādo ca,
laziness and negligence,

anuṭṭhānaṃ asaṃyamo;
lack of initiative and lack of restraint,

niddā tandī ca te chidde,
sleepiness and sloth.

sabbaso taṃ vivajjaye”ti.
You should completely get rid of these holes!”

samyutta nikāya 1
Linked Discourses 1

8. chetvāvagga
8. Incinerated

77. issariyasutta
77. Authority

“kiṃsu issariyaṃ loke,
“What is authority in the world?

kiṃsu bhaṇḍānamuttamaṃ;
What’s the best of valuables?

kiṃsu satthamalaṃ loke,
What in the world is a rusty sword?

kiṃsu lokasmimabbudaṃ.
Who is a plague on the world?

kiṃsu harantaṃ vārenti,
Who gets arrested when they take things away?

haranto pana ko piyo;
And who is loved when they take things away?

kiṃsu punappunāyantaṃ,
And who is approved by the astute

abhinandanti paṇḍitā”ti.
when they come again and again?”

“vaso issariyaṃ loke,
“Power is authority in the world.

itthī bhaṇḍānamuttamaṃ;
A woman is the best of valuables.

kodho satthamalaṃ loke,
Anger in the world is a rusty sword.

corā lokasmimabbudā.
A bandit is a plague on the world.

coraṃ harantaṃ vārenti,
A bandit gets arrested when they take things away.

haranto samaṇo piyo;
And an ascetic is loved when they take things away.

samaṇaṃ punappunāyantaṃ,
An ascetic is approved by the astute

abhinandanti paṇḍitā”ti.
when they come again and again.”

samyutta nikāya 1
Linked Discourses 1

8. chetvāvagga
8. Incinerated

78. kāmasutta
78. Desire

“kimatthakāmo na dade,
“What should one who desires the good not give away?

kiṃ macco na pariccaje;
What should a mortal not reject?

kiṃsu muñceyya kalyāṇaṃ,
What should be let out when it's good,

pāpikaṃ na ca mocaye”ti.
but not when it's bad?”

“attānaṃ na dade poso,
“A man shouldn't give away himself.

attānaṃ na pariccaje;
He shouldn't reject himself.

vācaṃ muñceyya kalyāṇaṃ,
Speech should be let out when it's good,

pāpikaṇca na mocaye”ti.
but not when it's bad.”

saṃyutta nikāya 1
Linked Discourses 1

8. chetvāvagga
8. Incinerated

79. pātheyyasutta
79. Provisions

“kiṃsu bandhati pātheyyaṃ,
“How should provisions be tied up?

kiṃsu bhogānamāsayo;
What's the lair of wealth?

kiṃsu naraṃ parikassati,
What drags a person around?

kiṃsu lokasmi dujjahaṃ;
What in the world is hard to give up?

kisimī baddhā puthū sattā,
What are many beings tied up with,

pāsenā sakuṇī yathā”ti.
like birds in a snare?”

“saddhā bandhati pātheyyaṃ,
“Provisions should be tied up with faith.

sirī bhogānamāsayo;
Glory is the lair of wealth.

icchā naraṃ parikassati,
Desire drags a person around.

icchā lokasmi dujjahā;
Desire in the world is hard to give up.

icchābaddhā puthū sattā,
Many beings are tied up with desire,

pāsenā sakuṇī yathā”ti.
like birds in a snare.”

saṃyutta nikāya 1
Linked Discourses 1

8. chetvāvagga
8. Incinerated

80. pajjotasutta
80. Lamp

“kiṃsu lokasmi pajjoto,
“What’s the lamp for the world?

kimsu lokasmi jāgaro;
What in the world is wakeful?

kimsu kamme saṃjīvānaṃ,
Who are one’s work colleagues?

kimassa iriyāpatho.
What is one’s walk of life?

kiṃsu alasaṃ analasaṇṇa,
What nurtures the idle and the tireless,

mātā puttaṃva posati;
like a mother her child?

kiṃ bhūtā upajīvanti,
By what do the creatures who live off the earth

ye pāṇā pathavissitā”ti.
sustain their life?”

“paññā lokasmi pajjoto,
“Wisdom is the lamp for the world.

sati lokasmi jāgaro;
Mindfulness in the world is wakeful.

gāvo kamme saṃjīvānaṃ,
Cattle are one’s work colleagues,

sītassa iriyāpatho.
and the furrow is one’s walk of life.

vutthi alasaṃ analasaṇṇa,
Rain nurtures the idle and the tireless,

mātā puttaṃva posati;
like a mother her child.

vutthiṃ bhūtā upajīvanti,
The creatures who live on the earth

ye pāṇā pathavissitā”ti.
sustain their life by rain.”

saṃyutta nikāya 1
Linked Discourses 1

8. chetvāvagga
8. Incinerated

81. aranasutta
81. Without Conflict

“kesūdha araṇā loke,
“Who in the world has no conflict?

kesaṃ vusitaṃ na nassati;

Whose life is not lost?

kedha icchaṃ parijānanti,

Who here completely understands desire?

kesaṃ bhojissiyaṃ sadā.

Who always lives as their own master?

kiṃsu mātā pitā bhātā,

To whom do mother, father, and brothers

vandanti naṃ patitṭhitam;

bow when they're established?

kiṃsu idha jātihīnaṃ,

Who here, though of low birth,

abhivādenti khattiyā”ti.

is bowed to even by aristocrats?”

“samaṇīdha araṇā loke,

“Ascetics have no conflict in the world.

samaṇānaṃ vusitaṃ na nassati;

The life of ascetics is not lost.

samaṇā icchaṃ parijānanti,

Ascetics completely understand desire.

samaṇānaṃ bhojissiyaṃ sadā.

Ascetics always live as their own master.

samaṇaṃ mātā pitā bhātā,

Mother, father, and brothers

vandanti naṃ patitṭhitam;

bow to ascetics when they're established.

samaṇīdha jātihīnaṃ,

Even though an ascetic is of low birth,

abhivādenti khattiyā”ti.

they're bowed to even by aristocrats.”

chetvāvaggo aṭṭhamo.

chetvā rathaṇca cittaṇca,

vuṭṭhi bhītā najīrati;

issaraṃ kāmaṃ pātheyyaṃ,

pajjoto araṇena cāti.

devatāsaṃyuttaṃ samattaṃ.

The Linked Discourses on Deities are complete.