

saṃyutta nikāya 21
Linked Discourses 21

1. bhikkhuvagga
1. Monks

1. kolitasutta
1. With Kolita

evaṃ me sutam—
So I have heard.

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

tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:
There Venerable Mahāmoggallāna addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosum.
“Reverend,” they replied.

āyasmā mahāmoggallāno etadavoca:
Venerable Mahāmoggallāna said this:

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

‘ariyo tuṇhībhaṇḍo, ariyo tuṇhībhaṇḍo vuccati.
‘They speak of this thing called “noble silence”.

katamo nu kho ariyo tuṇhībhaṇḍo’ti?
What then is this noble silence?’

tassa mayhaṃ āvuso, etadahosi:
It occurred to me:

‘idha bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ
upasaṃpajja viharati.
‘As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

ayaṃ vuccati ariyo tuṇhībhaṇḍo’ti.
This is called noble silence.’

so khvāhaṃ, āvuso, vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ
upasaṃpajja viharim.
And so, as the placing of the mind and keeping it connected were stilled, I was entering and remaining in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

tassa mayhaṃ, āvuso, iminā vihārena viharato vitakkasahagatā saññā manasikārā
samudācaranti.
While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me.

atha kho maṃ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:
Then the Buddha came up to me with his psychic power and said,

‘moggallāna moggallāna, mā, brāhmaṇa, ariyaṃ tuṇhībhāvaṃ pamādo, ariye tuṇhībhāve cittaṃ saṇṭhapehi, ariye tuṇhībhāve cittaṃ ekodibhāvaṃ karohi, ariye tuṇhībhāve cittaṃ samādahā’ti.

‘Moggallāna, Moggallāna! Don’t neglect noble silence, brahmin! Settle your mind in noble silence; unify your mind and bring it to immersion in noble silence.’

so khvāhaṃ, āvuso, aparena samayena vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāmi.

And so, after some time, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ...

yañhi taṃ, āvuso, sammā vadamāno vadeyya:

So if anyone should be rightly called

‘satthārā anuggahito sāvako mahābhiññataṃ patto’ti, mamaṃ taṃ sammā vadamāno vadeyya:

a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

‘satthārā anuggahito sāvako mahābhiññataṃ patto’”ti.

paṭhamam.

samyutta nikāya 21

Linked Discourses 21

1. bhikkhuvagga

1. Monks

2. upatissasutta

2. With Upatissa

sāvatthinidānaṃ.

At Sāvattihī.

tatra kho āyasmā sārīputto bhikkhū āmantesi:

There Sārīputta addressed the mendicants:

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

“Reverend,” they replied.

āyasmā sārīputto etadavoca:

Sārīputta said this:

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

“Just now, reverends, as I was in private retreat this thought came to mind:

‘atthi nu kho taṃ kiñci lokasmiṃ yassa me vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ti?

‘Is there anything in the world whose changing and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me?’

tassa mayhaṃ, āvuso, etadahosi:

It occurred to me:

‘natthi kho taṃ kiñci lokasmiṃ yassa me vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’”ti.

‘There is nothing in the world whose changing and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me.’”

evaṃ vutte, āyasmā ānando āyasmantaṃ sārīputtaṃ etadavoca:

When he said this, Venerable Ānanda said to him,

“satthupi kho te, āvuso sārīputta, vipariṇāmaññathābhāvā nuppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti?

“Even if the Teacher were to decay and perish? Wouldn’t that give rise to sorrow, lamentation, pain, sadness, and distress in you?”

“satthupi kho me, āvuso, vipariṇāmaññathābhāvā nuppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā, api ca me evamassa:

“Even if the Teacher were to decay and perish, that wouldn’t give rise to sorrow, lamentation, pain, sadness, and distress in me. Still, I would think:

‘mahesakkho vata bho satthā antarahito mahiddhiko mahānubhāvo.

‘Alas, the illustrious Teacher, so mighty and powerful, has vanished!’

sace hi bhagavā ciraṃ dīghamaddhānaṃ tiṭṭheyya tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti.

If the Buddha was to remain for a long time, that would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

tathā hi panāyasmato sārīputtassa dīgharattaṃ ahaṅkāramamaṅkāramānānusaṃyā susamūhata.

“That must be because Venerable Sārīputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

tasmā āyasmato sārīputtassa satthupi vipariṇāmaññathābhāvā nuppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti.

So even if the Teacher were to decay and perish, it wouldn’t give rise to sorrow, lamentation, pain, sadness, and distress in him.”

duṭṭiyaṃ.

saṃyutta nikāya 21

Linked Discourses 21

1. bhikkhuvagga

1. Monks

3. ghaṭasutta

3. A Mound of Salt

evam me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

tena kho pana samayena āyasmā ca sārīputto āyasmā ca mahāmoggallāno rājagahe viharanti veļuvane kalandakanivāpe ekavihāre.

At that time Venerables Sārīputta and Moggallāna were staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.

atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahāmoggallānena saddhiṃ sammodi.

Then in the late afternoon, Venerable Sārīputta came out of retreat, went to Venerable Moggallāna, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ mahāmoggallānaṃ etadavoca:

When the greetings and polite conversation were over, Sārīputta sat down to one side, and said to Mahāmoggallāna:

“vippasannāni kho te, āvuso moggallāna, indriyāni;

“Reverend Moggallāna, your faculties are so very clear, and your complexion is pure and bright.

parisuddho mukhavaṇṇo pariyodāto santena nūnāyasmā mahāmoggallāno ajja vihārena vihāsī”ti.

Have you spent the day in a peaceful meditation?”

“oḷārikena khvāhaṃ, āvuso, ajja vihārena vihāsiṃ.

“Reverend, I’ve spent the day in a coarse meditation.

api ca me ahosi dhammī kathā”ti.

But I have had some Dhamma talk.”

“kena saddhiṃ panāyasmato mahāmogallānassa ahosi dhammī kathā”ti?

“Who did you have a Dhamma talk with?”

“bhagavatā kho me, āvuso, saddhiṃ ahosi dhammī kathā”ti.

“With the Buddha.”

“dūre kho, āvuso, bhagavā etarahi sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

“But Reverend, the Buddha is far away. He’s staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

kiṃ nu kho āyasmā mahāmogallāno bhagavantam iddhiyā upasaṅkami;

Did you go to him with your psychic power,

udāhu bhagavā āyasmantaṃ mahāmogallānaṃ iddhiyā upasaṅkamī”ti?

or did he come to you?”

“na khvāhaṃ, āvuso, bhagavantam iddhiyā upasaṅkamim;

“No reverend, I didn’t go to him with my psychic power,

napi maṃ bhagavā iddhiyā upasaṅkami.

nor did he come to me.

api ca me yāvataṃ bhagavā ettāvataṃ dibbacakkhu visujjhi dibbā ca sotadhātu.

Rather, the Buddha cleared his clairvoyance and clairaudience towards me,

bhagavatopi yāvataṃ bhagavā ettāvataṃ dibbacakkhu visujjhi dibbā ca sotadhātū”ti.

and I cleared my clairvoyance and clairaudience towards him.”

“yathākathaṃ panāyasmato mahāmogallānassa bhagavatā saddhiṃ ahosi dhammī kathā”ti?

“But what manner of Dhamma talk did you have together?”

“idhāhaṃ, āvuso, bhagavantam etadavocaṃ:

“Well, reverend, I said to the Buddha,

‘āraddhavīriyo āraddhavīriyoti, bhante, vuccati.

‘Sir, they speak of one who is energetic.

kittāvataṃ nu kho, bhante, āraddhavīriyo hotī’ti?

How is an energetic person defined?’

evaṃ vutte, maṃ, āvuso, bhagavā etadavoca:

When I said this, the Buddha said,

‘idha, mogallāna, bhikkhu āraddhavīriyo viharati—

‘Moggallāna, it’s when a mendicant lives with energy roused up:

kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbam na taṃ apāpunītvā vīriyassa saṇṭhānaṃ bhavissatīti.

“Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.”

evaṃ kho, mogallāna, āraddhavīriyo hotī’ti.

That’s how a person is energetic.’

evaṃ kho me, āvuso, bhagavatā saddhiṃ ahosi dhammī kathā”ti.

That’s the Dhamma talk I had together with the Buddha.”

“seyyathāpi, āvuso, himavato pabbatarājassa parittā pāsāṇasakkharā yāvadeva upanikkhepanamattāya;

“Reverend, next to Venerable Mahāmoggallāna I’m like a few pieces of gravel next to the Himalayas, the king of mountains.

evameva kho mayaṃ āyasmato mahāmoggallānassa yāvadeva upanikkhepanamattāya.

āyasmā hi mahāmoggallāno mahiddhiko mahānubhāvo ākaṅkhamāno kappam tiṭṭheyyā”ti.

Venerable Mahāmoggallāna is so mighty and powerful he could, if he wished, live on for the eon.”

“seyyathāpi, āvuso, mahatiyā loṇaghaṭṭāya parittā loṇasakkharāya yāvadeva upanikkhepanamattāya;

“Reverend, next to Venerable Sāriputta I’m like a few grains of salt next to a mound of salt.

evameva kho mayaṃ āyasmato sārīputtassa yāvadeva upanikkhepanamattāya.

āyasmā hi sārīputto bhagavatā anekapariyāyena thomito vaṇṇito pasattho:

Venerable Sāriputta has been commended, complimented, and praised by the Buddha:

‘sārīputtova paññāya,

‘In wisdom,

sīlena upasamena ca;

ethics, and peace,

yopi pāraṅgato bhikkhu,

any mendicant who has crossed over

etāvaparamo siyā””ti.

can at best equal Sāriputta.”

itiha te ubho mahānāgā aññamaññaṃ subhāsitaṃ sulapitaṃ samanumodiṃsūti.

And so these two spiritual giants agreed with each others’ fine words.

tatiyaṃ.

saṃyutta nikāya 21

Linked Discourses 21

1. bhikkhuvagga

1. Monks

4. navasutta

4. A Junior Mendicant

sāvattthiyaṃ viharati.

At Sāvattthī.

tena kho pana samayena aññataro navo bhikkhu pacchābhataṃ piṇḍapātapaṭikkanto vihāraṃ pavisitvā apposukko tuṇhībhūto saṅkasāyati, na bhikkhūnaṃ veyyāvaccaṃ karoti cīvarakārasamaye.

Now at that time a certain junior monk, after his meal, on his return from alms-round, entered his dwelling, where he adhered to passivity and silence. And he didn’t help the mendicants out when it was time to sew robes.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocaṃ:

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“idha, bhante, aññataro navo bhikkhu pacchābhattaṃ piṇḍapāṭapaṭikkanto vihāraṃ pavisitvā appossukko tuṇhībhūto saṅkasāyati, na bhikkhūnaṃ veyyāvaccaṃ karoti cīvarakārasamaye”ti.

atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvam, bhikkhu, mama vacanena taṃ bhikkhuṃ āmantehi ‘satthā taṃ, āvuso, āmanteti’”ti.

“Please, monk, in my name tell that monk that the Teacher summons him.”

“evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ etadavoca:

“Yes, sir,” that monk replied. He went to that monk and said to him,

“satthā taṃ, āvuso, āmanteti”ti.

“Reverend, the teacher summons you.”

“evamāvuso”ti kho so bhikkhu tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ bhikkhuṃ bhagavā etadavoca:

“Yes, reverend,” that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“saccaṃ kira tvam, bhikkhu, pacchābhattaṃ piṇḍapāṭapaṭikkanto vihāraṃ pavisitvā appossukko tuṇhībhūto saṅkasāyasi, na bhikkhūnaṃ veyyāvaccaṃ karosī cīvarakārasamaye”ti?

“Is it really true, monk, that after your meal, on your return from alms-round, you entered your dwelling, where you adhered to passivity and silence, and you didn’t help the mendicants out when it was time to sew robes?”

“ahampi kho, bhante, sakaṃ kiccaṃ karomī”ti.

“Sir, I am doing my own work.”

atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi:

Then the Buddha, knowing what that monk was thinking, addressed the mendicants:

“mā kho tumhe, bhikkhave, etassa bhikkhuno ujjhāyittha.

“Mendicants, don’t complain about this monk.

eso kho, bhikkhave, bhikkhu catunnaṃ jhānaṇaṃ ābhicetasikānaṃ ditṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī, yassa caṭṭhāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ ditṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharatī”ti.

This monk gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty. He has realized the supreme culmination of the spiritual path in this very life, and lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

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

“nayidaṃ sithilamārabha,

“Not by being slack,

nayidaṃ appena thāmasā;

or with little strength

nibbānaṃ adhigantabbaṃ,

is extinguishment realized,

sabbadukkhappamocanam.
the freedom from all suffering.

ayañca daharo bhikkhu,
This young monk,

ayamuttamapuriso;
this best of men,

dhāreti antimaṃ dehaṃ,
carries his final body,

jetvā māraṃ savāhinin”ti.
having vanquished Māra and his mount.”

catutthaṃ.

samyutta nikāya 21
Linked Discourses 21

1. bhikkhuvagga
1. Monks

5. sujātasutta
5. With Sujāta

sāvattiyaṃ viharati.
At Sāvatti.

atha kho āyasmā sujāto yena bhagavā tenupasaṅkami.
Then Venerable Sujāta went to see the Buddha.

addasā kho bhagavā āyasmantaṃ sujātaṃ dūratova āgacchantaṃ.
The Buddha saw him coming off in the distance,

disvāna bhikkhū āmantesi:
and addressed the mendicants:

“ubhayenevāyaṃ, bhikkhave, kulaputto sobhati—
“This gentleman is beautiful in both ways.

yañca abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato,
yassa catthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ
brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā
upasampajja viharati”ti.

He’s attractive, good-looking, lovely, of surpassing beauty. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

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

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

“sobhati vatāyaṃ bhikkhu,
“This mendicant is truly beautiful.

ujubhūtena cetasā;
His heart is upright,

vippayutto viṣamyutto,
he’s unfettered, detached,

anupādāya nibbuto;
extinguished by not grasping.

dhāreti antimaṃ dehaṃ,
He carries his final body,

jetvā māraṃ savāhinin”ti.
having vanquished Māra and his mount.”

pañcamaṃ.

samyutta nikāya 21
Linked Discourses 21

1. bhikkhuvagga
1. Monks

6. laṇḍakabhaddiyasutta
6. With Laṇḍaka Bhaddiya

sāvattiyaṃ viharati.
At Sāvattī.

atha kho āyasmā laṇḍakabhaddiyo yena bhagavā tenupasaṅkami.
Then Venerable Laṇḍaka Bhaddiya went to see the Buddha.

addasā kho bhagavā āyasmantaṃ laṇḍakabhaddiyaṃ dūratova āgacchantaṃ.
The Buddha saw him coming off in the distance,

disvāna bhikkhū āmantesi:
and addressed the mendicants:

“passatha no tumhe, bhikkhave, etaṃ bhikkhuṃ āgacchantaṃ dubbhaṇṇaṃ
duddasikaṃ okoṭimakaṃ bhikkhūnaṃ paribhūtarūpaṃ”ti?
*“Mendicants, do you see this monk coming—ugly, unsightly, deformed, and despised by
the mendicants?”*

“evaṃ, bhante”.
“Yes, sir.”

“eso kho, bhikkhave, bhikkhu mahiddhiko mahānubhāvo, na ca sā samāpatti
sulabharūpā yā tena bhikkhunā asamāpannapubbā.
*“That mendicant is very mighty and powerful. It’s not easy to find an attainment that he has
not already attained.*

yassa catthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ
brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā
upasampajja viharatī”ti.
*And he has realized the supreme end of the spiritual path in this very life. He lives having
achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to
homelessness.”*

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

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

“haṃsā koṇḍā mayūrā ca,
“Geese, herons, and peacocks,

hatthayo pasadā migā;
elephants and spotted deer—

sabbe sīhassa bhāyanti,
though their bodies are not equal,

natthi kāyasmim tulyatā.
they all fear the lion.

evameva manussesu,
So it is for humans—

daharo cepi paññavā;
if a little person is wise,

so hi tattha mahā hoti,
they're the truly great one,

neva bālo sarīravā”ti.
not the fool with a good body.”

chaṭṭhaṃ.

samyutta nikāya 21
Linked Discourses 21

1. bhikkhuvagga
1. Monks

7. visākhassutta
7. With Visākha, Pañcālī's Son

evaṃ me suttaṃ—
So I have heard.

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

tena kho pana samayena āyasmā visākho pañcālaputto upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti, poriyā vācāya viṣṣaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāya.
Now at that time Venerable Visākha, Pañcālī's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent.

atha kho bhagavā sāyanhasamayam paṭisallānā vutthito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out,

nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“ko nu kho, bhikkhave, upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti poriyā vācāya viṣṣaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāya”ti?
“Mendicants, who was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk?”

“āyasmā, bhante, visākho pañcālaputto upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti, poriyā vācāya viṣṣaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāya”ti.
“Sir, it was Venerable Visākha, Pañcālī's son.”

atha kho bhagavā āyasmantaṃ visākhaṃ pañcālaputtaṃ āmantesi:
Then the Buddha said to Visākha:

“sādhū sādhū, visākha,
“Good, good, Visākha!

sādhū kho tvaṃ, visākha, bhikkhū dhammiyā kathāya sandassesī ... pe ... atthassa viññāpaniyā pariyāpannāya anissitāya”ti.
It's good that you educate, encourage, fire up, and inspire the mendicants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent.”

idamavoca bhagavā.
That is what the Buddha said.

idaṃ vatvāna sugato athāparam etadavoca satthā:

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

“nābhāsamānaṃ jānanti,

“Though an astute person is mixed up with fools,

missaṃ bālehi paṇḍitaṃ;

they don’t know unless he speaks.

bhāsamānañca jānanti,

But when he speaks they know,

desentaṃ amataṃ padaṃ.

he’s teaching the deathless state.

bhāsaye jotaye dhammaṃ,

He should speak and illustrate the teaching,

pagganhe isinaṃ dhajam;

holding up the banner of the hermits.

subhāsitadhajā isayo,

Words well spoken are the hermits’ banner,

dhammo hi isinaṃ dhajo”ti.

for the teaching is the banner of the hermits.”

sattamaṃ.

samyutta nikāya 21

Linked Discourses 21

1. bhikkhuvagga

1. Monks

8. nandasutta

8. With Nanda

sāvattiyaṃ viharati.

At Sāvatti.

atha kho āyasmā nando bhagavato mātucchāputto ākoṭitapaccākoṭitāni cīvarāni pārupitvā akkhīni añjetvā acchaṃ pattaṃ gahetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ nandaṃ bhagavā etadavoca:

Then Venerable Nanda—the Buddha’s cousin on his mother’s side—dressed in nicely pressed and ironed robes, applied eyeshadow, and took a polished black bowl. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“na kho te taṃ, nanda, patirūpaṃ kulaputtassa saddhā agārasmā anagāriyaṃ pabbajitassa, yaṃ tvaṃ ākoṭitapaccākoṭitāni cīvarāni pārupeyyāsi, akkhīni ca añjeyyāsi, acchaṇca pattaṃ dhāreyyāsi.

“Nanda, as a gentleman who has gone forth in faith from the lay life to homelessness, it’s not appropriate for you to dress in nicely pressed and ironed robes, apply eyeshadow, and carry a polished black bowl.

etaṃ kho te, nanda, patirūpaṃ kulaputtassa saddhā agārasmā anagāriyaṃ pabbajitassa, yaṃ tvaṃ āraññiko ca assasi, piṇḍapātiko ca paṃsukūliko ca kāmesu ca anapekkho vihareyyāsi”ti.

It’s appropriate for you to stay in the wilderness, eat only alms-food, wear rag robes, and live without concern for sensual pleasures.”

idaṃavoca bhagavā ... pe ...

That is what the Buddha said.

satthā:

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

“kadāhaṃ nandaṃ passeyyaṃ,

“When will I see Nanda

āraññaṃ paṃsukūlikaṃ;

in the wilderness, wearing rag robes,

aññātuñchena yāpentaṃ,

feeding on scraps offered by strangers,

kāmesu anapekkhinan”ti.

unconcerned for sensual pleasures?”

atha kho āyasmā nando aparena samayena āraññiko ca piṇḍapātiko ca paṃsukūliko
ca kāmesu ca anapekkho vihasīti.

Then some time later Venerable Nanda stayed in the wilderness, ate only alms-food, wore rag robes, and lived without concern for sensual pleasures.

aṭṭhamam.

saṃyutta nikāya 21

Linked Discourses 21

1. bhikkhuvagga

1. Monks

9. tissasutta

9. With Tissa

sāvattthiyaṃ viharati.

At Sāvattthī.

atha kho āyasmā tisso bhagavato pitucchāputto yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi dukkhī dummano
assūni pavattayamāno. atha kho bhagavā āyasmantaṃ tissaṃ etadavoca:

Then Venerable Tissa—the Buddha’s cousin on his father’s side—went to the Buddha, bowed, and sat down to one side. He was miserable and sad, with tears flowing. Then the Buddha said to him:

“kiṃ nu kho tvam, tissa, ekamantaṃ nisinno dukkhī dummano assūni
pavattayamāno”ti?

“Tissa, why are you sitting there so miserable and sad, with tears flowing?”

“tathā hi pana maṃ, bhante, bhikkhū samantā vācāyasannitodakena
sañjambharimakamsū”ti.

“Sir, it’s because the mendicants on all sides provoke me with barbed words.”

“tathāhi pana tvam, tissa, vattā no ca vacanakkhamo;

“That’s because you admonish others, but don’t accept admonition yourself.

na kho te taṃ, tissa, patirūpaṃ kulaputtassa saddhā agārasmā anagāriyaṃ
pabbajitassa, yaṃ tvam vattā no ca vacanakkhamo.

As a gentleman who has gone forth in faith from the lay life to homelessness, it’s not appropriate for you to admonish others without accepting admonition yourself.

etaṃ kho te, tissa, patirūpaṃ kulaputtassa saddhā agārasmā anagāriyaṃ
pabbajitassa:

It’s appropriate for you to

‘yaṃ tvam vattā ca assa vacanakkhamo cā’”ti.

admonish others and accept admonition yourself.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

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

“kiṃ nu kujjhasi mā kujjhi,
“Why are you angry? Don’t be angry!”

akkodho tissa te varaṃ;
It’s better to not be angry, Tissa.

kodhamānamakkhavinayatthañhi,
For this spiritual life is lived

tissa brahmacariyaṃ vussaṭī”ti.
in order to remove anger, conceit, and denigration.”

navamaṃ.

samyutta nikāya 21
Linked Discourses 21

1. bhikkhuvagga
1. Monks

10. theranāmakasutta
10. A Mendicant Named Senior

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

tena kho pana samayena aññataro bhikkhu theranāmakō ekavihārī ceva hoti ekavihārassa ca vaṇṇavādī.
Now at that time there was a certain mendicant named Senior. He lived alone and praised living alone.

so eko gāmaṃ piṇḍāya pavisati eko paṭikkamati eko raho nisīdati eko caṅkamaṃ adhiṭṭhāti.
He entered the village for alms alone, returned alone, sat in private alone, and concentrated on walking meditation alone.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

“idha, bhante, aññataro bhikkhu theranāmakō ekavihārī ekavihārassa ca vaṇṇavādī”ti.
“Sir, there’s a certain mendicant named Senior who lives alone and praises living alone.”

atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:
So the Buddha said to a certain monk,

“ehi tvam, bhikkhu, mama vacanena theram bhikkhuṃ āmantehi:
“Please, monk, in my name tell the mendicant Senior that

‘satthā taṃ, āvuso therā, āmantetī’”ti.
the teacher summons him.”

“evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā thero tenupasaṅkami; upasaṅkamitvā āyasmantaṃ theram etadavoca:
“Yes, sir,” that monk replied. He went to Venerable Senior and said to him,

“satthā taṃ, āvuso therā, āmantetī”ti.
“Reverend Senior, the teacher summons you.”

“evamāvuso”ti kho āyasmā thero tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
ekamantaṃ nisinnaṃ kho āyasmantaṃ theram bhagavā etadavoca:
“Yes, reverend,” that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“saccam kira tvam, therā, ekavihārī ekavihārassa ca vaṇṇavādī”ti?

“Is it really true, Senior, that you live alone and praise living alone?”

“evam, bhante”.

“Yes, sir.”

“yathā katham pana tvam, therā, ekavihārī ekavihārassa ca vaṇṇavādī”ti?

“But in what way do you live alone and praise living alone?”

“idhāham, bhante, eko gāmaṃ piṇḍāya pavisāmi eko paṭikkamāmi eko raho nisīdāmi eko caṅkamaṃ adhiṭṭhāmi.

“Well, sir, I enter the village for alms alone, return alone, sit in private alone, and concentrate on walking meditation alone.”

evam khvāham, bhante, ekavihārī ekavihārassa ca vaṇṇavādī”ti.

That’s how I live alone and praise living alone.”

“attheso, therā, ekavihāro neso natthīti vadāmi.

“That is a kind of living alone, I don’t deny it.”

api ca, therā, yathā ekavihāro vitthārena paripuṇṇo hoti

But as to how living alone is fulfilled in detail,

taṃ suṇāhi, sādhuṃ manasi karohi; bhāsissāmi”ti.

listen and pay close attention, I will speak.”

“evam, bhante”ti kho ... pe

“Yes, sir,” he replied.

“kathāṇca, therā, ekavihāro vitthārena paripuṇṇo hoti.

“And how, Senior, is living alone fulfilled in detail?”

idha, therā, yaṃ atītaṃ taṃ pahīnaṃ, yaṃ anāgataṃ taṃ paṭinissatṭhaṃ, paccuppannesu ca attabhāvaṇaṭṭhānaṃ chandarāgo suppativinito.

It’s when what’s in the past is given up, what’s in the future is relinquished, and desire and greed for present incarnations is eliminated.

evam kho, therā, ekavihāro vitthārena paripuṇṇo hotī”ti.

That’s how living alone is fulfilled in detail.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparam etadavoca satthā:

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

“sabbābhibhūṃ sabbavidūṃ sumedhaṃ,

“The sage, champion, knower of all,

sabbesu dhammesu anūpalittaṃ;

is unsullied in the midst of all things.

sabbañjahaṃ taṇhākkhaye vimuttaṃ,

He’s given up all, freed in the ending of craving:

tamaṃ naraṃ ekavihārīti brūmi”ti.

I declare that man to be one who lives alone.”

dasamaṃ.

samyutta nikāya 21

Linked Discourses 21

1. bhikkhuvagga

1. Monks

11. mahākappinasutta

11. With Mahākappina

sāvattiyaṃ viharati.

At Sāvatti.

atha kho āyasmā mahākappino yena bhagavā tenupasaṅkami.

Then Venerable Mahākappina went to see the Buddha.

addasā kho bhagavā āyasmantaṃ mahākappinaṃ dūratova āgacchantaṃ.

The Buddha saw him coming off in the distance,

disvāna bhikkhū āmantesi:

and addressed the mendicants:

“passatha no tumhe, bhikkhave, etaṃ bhikkhuṃ āgacchantaṃ odākaṃ tanukaṃ tuṅgaṇāsikaṃ”ti?

“Mendicants, do you see that monk coming—white, thin, with a pointy nose?”

“evaṃ, bhante”.

“Yes, sir.”

“eso kho, bhikkhave, bhikkhu mahiddhiko mahānubhāvo.

“That mendicant is very mighty and powerful. It’s not easy to find an attainment that he has not already attained.

na ca sā samāpatti sulabharūpā yā tena bhikkhunā asamāpannapubbā.

yassa catthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati”ti.

And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

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

“khattiyo seṭṭho janetasmim,

“The aristocrat is best of those people

ye gottapaṭisārino;

who take clan as the standard.

vijjācaraṇasampanno,

But one accomplished in knowledge and conduct

so seṭṭho devamānuse.

is best of gods and humans.

divā tapati ādicco,

The sun shines by day,

rattimābhāti candimā;

the moon glows at night,

sannaddho khattiyo tapati,

the aristocrat shines in armor,

jhāyī tapati brāhmaṇo;

and the brahmin shines in absorption.

atha sabbamahorattiṃ,

But all day and all night,

buddho tapati tejasā”ti.

the Buddha shines with glory.”

ekādasamaṃ.

samyutta nikāya 21
Linked Discourses 21

1. bhikkhuvagga
1. Monks

12. sahāyakasutta
12. Companions

sāvatthiyaṃ viharati.
At Sāvattthī.

atha kho dve bhikkhū sahāyakā āyasmato mahākappinassa saddhivihārino yena bhagavā tenupasaṅkamimsu.
Then two mendicants who were companions, pupils of Venerable Mahākappina, went to see the Buddha.

addasā kho bhagavā te bhikkhū dūratova āgacchante.
The Buddha saw them coming off in the distance,

disvāna bhikkhū āmantesi:
and addressed the mendicants:

“passatha no tumhe, bhikkhave, ete bhikkhū sahāyake āgacchante kappinassa saddhivihārino”ti?
“Mendicants, do you see those monks coming who are companions, pupils of Venerable Mahākappina?”

“evaṃ, bhante”.
“Yes, sir.”

“ete kho te bhikkhū mahiddhikā mahānubhāvā.
“Those mendicants are very mighty and powerful. It’s not easy to find an attainment that they have not already attained.

na ca sā samāpatti sulabharūpā, yā tehi bhikkhūhi asamāpannapubbā.

yassa catthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharanti”ti.
And they’ve realized the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

idamavoca bhagavā.
That is what the Buddha said.

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

“sahāyavatime bhikkhū,
“These companion mendicants

cirarattaṃ sametikā;
have been together for a long time.

sameti nesaṃ saddhammo,
The true teaching has brought them together,

dhamme buddhappavedite.
the teaching proclaimed by the Buddha.

suvinītā kappinena,
They’ve been well trained by Kappina

dhamme ariyappavedite;
in the teaching proclaimed by the noble one.

dhārenti antimaṃ dehaṃ,
They bear their final body,

jetvā māraṃ savāhinin”ti.
having vanquished Māra and his mount.”

dvādasamaṃ.

bhikkhuvaggo paṭhamo.

kolito upatisso ca,

ghaṭo cāpi pavuccati;

navo sujāto bhaddi ca,

visākho nando tisso ca;

theranāmo ca kappino,

sahāyena ca dvādasāti.

bhikkhusaṃyuttaṃ samattaṃ.
The Linked Discourses on monks are complete.

nidānavaggo dutiyo.

nidānābhisamayadhātu,

anamataḡgena kassapaṃ;

sakkārarāhulalakkaḡaṇo,

opammabhikkhunā vaggo.

dutiyo tena pavuccatīti.

nidānavaggasaṃyuttapāli niṭṭhitā.
The Book of Causality is finished.