

samyutta nikāya 6  
*Linked Discourses 6*

1. pathamavagga  
*1. The Appeal*

1. brahmāyācanasutta  
*1. The Appeal of Brahmā*

evaṃ me sutam—  
*So I have heard.*

ekam samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre  
ajapālānigrodhamūle pathamābhisambuddho.

*At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of  
the goatherd's banyan tree on the bank of the Nerañjarā River.*

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:  
*Then as he was in private retreat this thought came to his mind,*

“adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto  
atakkāvacaro nipuṇo paṇḍitavedanīyo.

*“This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime,  
beyond the scope of reason, subtle, comprehensible to the astute.*

ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā.  
*But people like attachment, they love it and enjoy it.*

ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ tñānaṃ  
yadidaṃ idappaccayatāpaticcasamuppādo.

*It's hard for them to see this thing; that is, specific conditionality, dependent origination.*

idampi kho tñānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho  
sabbūpādhipaṭinissaggo tanhākkhaya virāgo nirodho nibbānaṃ.

*It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all  
attachments, the ending of craving, fading away, cessation, extinguishment.*

ahañceva kho pana dhammaṃ deseyyaṃ; pare ca me na ājāneyyumaṃ; so mamassa  
kilamatho, sā mamassa vihesā”ti.

*And if I were to teach this principle, others might not understand me, which would be wearying  
and troublesome for me.”*

apissu bhagavantaṃ imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā:  
*And then these verses, which were neither supernaturally inspired, nor learned before in the  
past, occurred to the Buddha:*

“kicchena me adhigataṃ,  
*“I've struggled hard to realize this,*

halaṃ dāni pakāsituṃ;  
*enough with trying to explain it!*

rāgadosaparetehi,  
*This principle is not easily understood*

nāyaṃ dhammo susambudho.  
*by those mired in greed and hate.*

paṭisotagāmiṃ nipuṇaṃ,  
*Those caught up in greed can't see*

gambhīraṃ duddasaṃ aṇuṃ;  
*what's subtle, going against the stream,*

rāgarattā na dakkhanti,  
*deep, hard to see, and very fine,*

tamokhandhena āvuṭṭā”ti.

*for they're shrouded in a mass of darkness.”*

itiha bhagavato paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya.

*And as the Buddha reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.*

atha kho brahmuno sahampatiṣa bhagavato cetasā cetoparivitakkamaññāya etadahosi:

*Then Brahmā Sahampati, knowing what the Buddha was thinking, thought,*

“nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati, no dhammadesanāyā”ti.

*“Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.”*

atha kho brahmā sahampati—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—brahmaloke antarahito bhagavato purato pāturahosi.

*Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.*

atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā dakkhiṇajāṇumaṇḍalaṃ pathaviyaṃ nihanvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca:

*He arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the Buddha, and said:*

“desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ.

*“Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!*

santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti.

*There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching.*

bhavissanti dhammassa aññātāro”ti.

*There will be those who understand the teaching!”*

idamavoca brahmā sahampati, idaṃ vatvā athāparaṃ etadavoca:

*This is what Brahmā Sahampati said. Then he went on to say:*

“pāturahosi magadhesu pubbe,

*“Among the Magadhans there appeared in the past*

dhammo asuddho samalehi cintito;

*an impure teaching thought up by those still stained.*

apāpuretaṃ amatassa dvāraṃ,

*Fling open the door to the deathless!*

suṇantu dhammaṃ vimalenānubuddhaṃ.

*Let them hear the teaching the immaculate one discovered.*

sele yathā pabbatamuddhaniṭṭhito,

*Standing high on a rocky mountain,*

yathāpi passe janataṃ samantato;

*you can see the people all around.*

tathūpamaṃ dhammamayaṃ sumedha,

*In just the same way, all-seer, wise one,*

pāsādamāruyha samantacakkhu;

*ascend the palace built of Dhamma!*

sokāvatiṇṇaṃ janatamapetasoko,

*You're free of sorrow; but look at these people*

avekkhassu jātījarābhibhūtaṃ.

*overwhelmed with sorrow, oppressed by rebirth and old age.*

utthehi vīra vijitasāṅgāma,

*Rise, hero! Victor in battle, leader of the caravan,*

satthavāha anapa vicara loke;

*wander the world without obligation.*

desassu bhagavā dhammaṃ,

*Let the Blessed One teach the Dhamma!*

aññātāro bhavissanti”ti.

*There will be those who understand!”*

atha kho bhagavā brahmuno ca ajjhesanaṃ viditvā sattesu ca kāruṇṇātaṃ paṭicca buddhacakkhunā lokam volokesi.

*Then the Buddha, understanding Brahmā's invitation, surveyed the world with the eye of a Buddha, because of his compassion for sentient beings.*

addasā kho bhagavābuddhacakkhunā lokam volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.

*And the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.*

seyyathāpi nāma uppalinīyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaḍḍhāni uḍakānuggatāni anto nimuggaposīni, appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaḍḍhāni samodakam thitāni, appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaḍḍhāni uḍakā accuggamma thitāni anupalitāni uḍakena;

*It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.*

evameva bhagavā buddhacakkhunā lokam volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.

*In the same way, the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.*

disvāna brahmānaṃ sahampatiṃ gāthāya paccabhāsi:

*When he had seen this he replied in verse to Brahmā Sahampati:*

“apārutā tesam amatassa dvārā,

*“Flung open are the doors to the deathless!*

ye sotavanto pamuñcantu saddham;

*Let those with ears to hear decide their faith.*

vihimsasaññī paṇaṇaṃ na bhāsim,

*Thinking it would be troublesome, Brahmā, I did not teach*

dhammaṃ paṇītaṃ manujesu brahme”ti.

*the sophisticated, sublime Dhamma among humans.”*

atha kho brahmā sahampati “katāvakāso khomhi bhagavatā dhammadesanāyā”ti  
bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyīti.

*Then Brahmā Sahampati, knowing that his request for the Buddha to teach the Dhamma had been granted, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.*

## samyutta nikāya 6

*Linked Discourses 6*

### 1. pathamavagga

*1. The Appeal*

### 2. gāravasutta

*2. Respect*

evaṃ me sutam—

*So I have heard.*

ekam samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre  
ajapālānigrodhamūle pathamābhisambuddho.

*At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd’s banyan tree on the bank of the Nerañjarā River.*

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

*Then as he was in private retreat this thought came to his mind,*

“dukkhaṃ kho agāravo viharati appatisso, kaṃ nu khvāhaṃ samaṇaṃ vā  
brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ”ti?

*“It’s unpleasant to live without respect and reverence. What ascetic or brahmin should I honor and respect and rely on?”*

atha kho bhagavato etadahosi:

*Then it occurred to him:*

“aparipuṇṇassa kho sīlakkhandhassa pāripūriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ vā  
sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

*“I’d honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of ethics, if it were incomplete.*

na kho panāhaṃ passāmi sadevake loke samārake sabrahmake  
sassamaṇabrāhmaṇiṇi pājāya sadevamanussāya attanā sīlasampannataraṃ aññaṃ  
samaṇaṃ vā brāhmaṇaṃ vā, yamaṇaṃ sakkatvā garuṃ katvā upanissāya  
vihareyyaṃ.

*But I don’t see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in ethics, who I should honor and respect and rely on.*

aparipuṇṇassa kho samādhikkhandhassa pāripūriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ  
vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

*I’d honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of immersion, if it were incomplete.*

na kho panāhaṃ passāmi sadevake loke ... pe ... attanā samādhisampannataraṃ  
aññaṃ samaṇaṃ vā brāhmaṇaṃ vā, yamaṇaṃ sakkatvā garuṃ katvā upanissāya  
vihareyyaṃ.

*But I don’t see any other ascetic or brahmin ... who is more accomplished than myself in immersion ...*

aparipuṇṇassa paññākkhandhassa pāripūriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ vā  
sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

*I’d honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of wisdom, if it were incomplete.*

na kho panāhaṃ passāmi sadevake ... pe ... attanā paññāsaṃpannataraṃ aññaṃ samaṇaṃ vā brāhmaṇaṃ vā, yamaṃ sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

*But I don't see any other ascetic or brahmin ... who is more accomplished than myself in wisdom ...*

aparipuṇṇassa kho vimuttikkhandhassa pāripūriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

*I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of freedom, if it were incomplete.*

na kho panāhaṃ passāmi sadevake ... pe ... attanā vimuttisaṃpannataraṃ aññaṃ samaṇaṃ vā brāhmaṇaṃ vā, yamaṃ sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

*But I don't see any other ascetic or brahmin ... who is more accomplished than myself in freedom ...*

aparipuṇṇassa kho vimuttiñāḍaḍassanakkhandhassa pāripūriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

*I'd honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of the knowledge and vision of freedom, if it were incomplete.*

na kho panāhaṃ passāmi sadevake loka samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya attanā vimuttiñāḍaḍassanaṃpannataraṃ aññaṃ samaṇaṃ vā brāhmaṇaṃ vā, yamaṃ sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

*But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in the knowledge and vision of freedom, who I should honor and respect and rely on.*

yannūnāhaṃ yvāyaṃ dhammo mayā abhisambuddho tameva dhammaṃ sakkatvā garuṃ katvā upanissāya vihareyyaṃ”ti.

*Why don't I honor and respect and rely on the same Dhamma to which I was awakened?”*

atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samāññitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samāññeyya; evameva—brahmaloke antarahito bhagavato purato pāturaḥosi.

*Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.*

atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca:

*He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:*

“evametaṃ, bhagavā, evametaṃ, sugata.

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

yepi te, bhante, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tepi bhagavanto dhammaññeva sakkatvā garuṃ katvā upanissāya viharimsu;

*All the perfected ones, the fully awakened Buddhas who lived in the past honored and respected and relied on this same teaching.*

yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto dhammaññeva sakkatvā garuṃ katvā upanissāya viharissanti.

*All the perfected ones, the fully awakened Buddhas who will live in the future will honor and respect and rely on this same teaching.*

bhagavāpi, bhante, etarahi araham sammāsambuddho dhammaññeva sakkatvā garuṃ katvā upanissāya viharatū”ti.

*May the Blessed One, who is the perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching.”*

idamavoca brahmā sahampati, idaṃ vatvā athāparaṃ etadavoca:

*This is what Brahmā Sahampati said. Then he went on to say:*

“ye ca atītā sambuddhā,  
*“All Buddhas in the past,*

ye ca buddhā anāgatā;  
*the Buddhas of the future,*

yo cetaṛahi sambuddho,  
*and the Buddha at present—*

bahūnaṃ sokaṇāsano.  
*destroyer of the sorrows of many—*

sabbe saddhammagaruno,  
*respecting the true teaching*

vihaṃsu viharanti ca;  
*they did live, they do live,*

tathāpi viharissanti,  
*and they also will live.*

esā buddhāna dhammatā.  
*This is the nature of the Buddhas.*

tasmā hi attakāmena,  
*Therefore someone who loves themselves,*

mahattamabhikaṅkhatā;  
*aspiring to transcendence,*

saddhammo garukātabbo,  
*should respect the true teaching,*

saraṃ buddhāna sāsanaṃ”ti.  
*remembering the instructions of the Buddhas.”*

saṃyutta nikāya 6  
*Linked Discourses 6*

1. paṭhamavagga  
*1. The Appeal*

3. brahmadevasutta  
*3. With Brahmadeva*

evaṃ me sutam—  
*So I have heard.*

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

tena kho pana samayena aññatarissā brāhmaṇiyaṃ brahmadevo nāma putto bhagavato  
santika agārasmā anagāriyaṃ pabbajito hoti.

*Now at that time a certain brahmin lady had a son called Brahmadeva, who had gone forth  
from the lay life to homelessness in the presence of the Buddha.*

atha kho āyasmā brahmadevo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto  
nacirasseva—yassatthāya kulaputtā sammādeva agārasmā anagāriyaṃ pabbajanti,  
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā  
sacchikatvā upasampajja vihāsi.

*Then Venerable Brahmadeva, living alone, withdrawn, diligent, keen, and resolute, soon  
realized the supreme end of the spiritual path in this very life. He lived having achieved with  
his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.*

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti  
abbhaññāsi.

*He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be  
done has been done; there is no return to any state of existence.”*

aññatara ca panāyasmā brahmadevo arahataṃ ahoṣi.

*And Venerable Brahmadeva became one of the perfected.*

atha kho āyasmā brahmadevo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvīsi.

*Then Brahmadeva robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.*

sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno yena sakamātu nivesanaṃ tenupasaṅkami.

*Wandering indiscriminately for alms-food in Sāvattihī, he approached his own mother's house.*

tena kho pana samayena āyasmato brahmadevassa mātā brāhmaṇī brahmuno āhutiṃ niccaṃ paggaṇhāti.

*Now at that time Brahmadeva's mother, the brahmin lady, was offering up a regular oblation to Brahmā.*

atha kho brahmuno sahampatissa etadahosi:

*Then Brahmā Sahampati thought,*

“ayaṃ kho āyasmato brahmadevassa mātā brāhmaṇī brahmuno āhutiṃ niccaṃ paggaṇhāti.

*“This Venerable Brahmadeva's mother, the brahmin lady, offers up a regular oblation to Brahmā.*

yannūnāhaṃ taṃ upasaṅkamitvā saṃvejeyyaṃ”ti.

*Why don't I go and stir up a sense of urgency in her?”*

atha kho brahmā sahampati—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—brahmaloke antarahito āyasmato brahmadevassa mātu nivesane pāturahosi.

*Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in the house of Brahmadeva's mother.*

atha kho brahmā sahampati vehāsaṃ ṭhito āyasmato brahmadevassa mātaraṃ brāhmaṇiṃ gāthāya ajjhabhāsi:

*Then Brahmā Sahampati, while standing in the air, addressed Brahmadeva's mother in verse:*

“dūre ito brāhmaṇi brahmaloko,

*“Far from here is the Brahmā realm, madam,*

yassāhutiṃ paggaṇhāsi niccaṃ;

*to which you offer a regular oblation.*

netādiso brāhmaṇi brahmabhakkho,

*But Brahmā doesn't eat that kind of food.*

kiṃ jappasi brahmapathaṃ ajānaṃ.

*Why make invocations, when you don't know the path to Brahmā?*

eso hi te brāhmaṇi brahmadevo,

*This Brahmadeva, madam,*

nirūpadhiko atidevapatto;

*free of attachments, has surpassed the gods.*

akiñcano bhikkhu anaññaṃposī,

*A mendicant without possessions or dependents,*

yo te so piṇḍāya gharaṃ pavitṭho.

*he has entered your house for alms.*

āhuneyyo vedagu bhāvitatto,

*He's worthy of offerings dedicated to the gods, a knowledge master, self-developed.*

naraṇaṃ devānañca dakkhiṇeyyo;

*He's worthy of a religious donation from gods and men.*

bāhitvā pāpāni anūpalitto,  
*Having shunned all evils, he's unsullied.*

ghāsesanaṃ iriyati sītibhūto.  
*Cool at heart, he wanders looking for food.*

na tassa pacchā na puratthamatthi,  
*He has no before and after,*

santo vidhūmo anigho nirāso;  
*peaceful, unclouded, untroubled, with no need for hope,*

nikkhattadaṇḍo tasathāvaresu,  
*he has laid down the rod for all creatures firm and frail.*

so tyāhutiṃ bhuñjatu aggapiṇḍaṃ.  
*So let him enjoy your offering of choice alms.*

visenibhūto upasantacitto,  
*With peaceful mind, he has left the crowd,*

nāgo va danto carati anejo;  
*he wanders like a tamed elephant, unperturbed.*

bhikkhu susīlo suvimuttacitto,  
*He's a mendicant fair in ethics, with heart well freed.*

so tyāhutiṃ bhuñjatu aggapiṇḍaṃ.  
*So let him enjoy your offering of choice alms.*

tasmiṃ pasannā avikampamānā,  
*With unwavering confidence in him,*

patiṭṭhapehi dakkhiṇaṃ dakkhiṇeyye;  
*present your religious donation to one who is worthy of it.*

karoḥi puññaṃ sukhamāyatikaṃ,  
*Now that you've seen the sage who has crossed over, madam,*

disvā muniṃ brāhmaṇi oghatiṇṇanti.  
*make merit for the sake of future happiness!"*

tasmiṃ pasannā avikampamānā,  
*With unwavering confidence in him,*

patiṭṭhapesi dakkhiṇaṃ dakkhiṇeyye;  
*she presented her religious donation to one who is worthy of it.*

akāsi puññaṃ sukhamāyatikaṃ,  
*After seeing the sage who had crossed over, the brahmin lady*

disvā muniṃ brāhmaṇi oghatiṇṇan"ti.  
*made merit for the sake of future happiness.*

saṃyutta nikāya 6  
*Linked Discourses 6*

1. paṭhamavagga  
*1. The Appeal*

4. bakabrahmasutta  
*4. With Baka the Brahṃā*

evaṃ me suttaṃ—  
*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 bakassa brahmuno evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ hoti:

*Now at that time Baka the Brahmā had the following harmful misconception:*

“idaṃ niccaṃ, idaṃ dhuvam, idaṃ sassataṃ, idaṃ kevalaṃ, idaṃ acavanadhammaṃ, idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati, ito ca panaññaṃ uttari nissaraṇaṃ natthī”ti.

*“This is permanent, this is everlasting, this is eternal, this is whole, this is imperishable. For this is where there’s no being born, growing old, dying, passing away, or being reborn. And there’s no other escape beyond this.”*

atha kho bhagavā bakassa brahmuno cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samījeyya; evameva—jetavane antarāhito tasmīṃ brahmaloke pāturahosi.

*Then the Buddha knew what Baka the Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta’s Grove and reappeared in that Brahmā realm.*

addasā kho bako brahmā bhagavantaṃ dūratova āgacchantaṃ.

*Baka the Brahmā saw the Buddha coming off in the distance*

disvāna bhagavantaṃ etadavoca:

*and said to him,*

“ehi kho, mārisa, svāgataṃ te, mārisa.

*“Come, good sir! Welcome, good sir!*

cirassaṃ kho, mārisa, imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

*It’s been a long time since you took the opportunity to come here.*

idaṃhi, mārisa, niccaṃ, idaṃ dhuvam, idaṃ sassataṃ, idaṃ kevalaṃ, idaṃ acavanadhammaṃ, idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati. ito ca panaññaṃ uttari nissaraṇaṃ natthī”ti.

*For this is permanent, this is everlasting, this is eternal, this is complete, this is imperishable. For this is where there’s no being born, growing old, dying, passing away, or being reborn. And there’s no other escape beyond this.”*

evam vutte, bhagavā bakaṃ brahmānaṃ etadavoca:

*When he had spoken, the Buddha said to him,*

“avijjāgato vata bho bako brahmā, avijjāgato vata bho bako brahmā.

*“Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance!*

yatra hi nāma aniccaṃyeva samānaṃ niccanti vakkhati, adhuvaṃyeva samānaṃ dhuvanti vakkhati, asassataṃyeva samānaṃ sassatanti vakkhati, akevalaṃyeva samānaṃ kevalanti vakkhati, cavanadhammaṃyeva samānaṃ acavanadhammanti vakkhati.

*Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable.*

yattha ca pana jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, taṃca tathā vakkhati:

*And where there is being born, growing old, dying, passing away, and being reborn, he says that*

‘idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati’.

*there’s no being born, growing old, dying, passing away, or being reborn.*

santaṃca panaññaṃ uttari nissaraṇaṃ, ‘natthaññaṃ uttari nissaraṇaṃ’ti vakkhati”ti.

*And although there is another escape beyond this, he says that there’s no other escape beyond this.”*

“dvāsattati gotama puñṇakammā,

*“Gotama, we seventy-two merit-makers are now wielders of power,*

vasavattino jātijaraṃ atītā;

*having passed beyond rebirth and old age.*

ayamantimā vedagū brahmupapatti,  
*This is our last rebirth as Brahmā, knowledge-master.*

asmābhijappanti janā anekā”ti.  
*And now many people pray to us.”*

“appañhi etaṃ na hi dīghamāyu,  
*“But, Baka, the life span here is short, not long,*

yaṃ tvaṃ baka maññasi dīghamāyuraṃ;  
*though you think it’s long.*

saṃ saḥassānaṃ nirabbudānaṃ,  
*I know that your life span*

āyuraṃ pajānāmi tavāhaṃ brahme”ti.  
*is two quinquadecillion years, Brahmā.”*

“anantadassī bhagavāhamasmi,  
*“Blessed One, I am the one of infinite vision,*

jātijaraṃ sokamupātivatto;  
*who has gone beyond rebirth and old age and sorrow.*

kiṃ me purāṇaṃ vatasīlavattaṃ,  
*What precepts and observances did I practice in the past?*

ācikkha me taṃ yamaṃ vijañña”ti.  
*Explain to me so I can understand.”*

“yaṃ tvaṃ apāyesi bahū manusse,  
*“You gave drink to many people*

pipāsita ghammani samparete;  
*who were oppressed by thirst and heat.*

taṃ te purāṇaṃ vatasīlavattaṃ,  
*They’re the precepts and observances you practiced in the past.*

suttappabuddhova anussarāmi.  
*I recollect it like one who has wakened from sleep.*

yaṃ eṇikūlasmiṃ janaṃ gahītaṃ,  
*When people at Deer River Bank were seized,*

amocayī gayhakaṃ nīyamānaṃ;  
*you released the captives as they were led away.*

taṃ te purāṇaṃ vatasīlavattaṃ,  
*That’s the precepts and observances you practiced in the past.*

suttappabuddhova anussarāmi.  
*I recollect it like one who has wakened from sleep.*

gaṅgāya sotasmim gahītanāvaṃ,  
*When a boat on the Ganges River was seized*

luddena nāgena manussakamyā;  
*by a fierce dragon desiring human flesh,*

pamocayittha balasā pasayha,  
*you freed it wielding mighty force.*

taṃ te purāṇaṃ vatasīlavattaṃ;  
*That’s the precepts and observances you practiced in the past.*

suttappabuddhova anussarāmi.  
*I recollect it like one who has wakened from sleep.*

kappo ca te baddhacaro ahoṣiṃ,  
*I used to be your servant named Kappa.*

sambuddhimantaṃ vatinaṃ amaññi;  
*You thought he was intelligent and loyal.*

taṃ te purāṇaṃ vatasīlavattaṃ,  
*That's the precepts and observances you practiced in the past.*

suttappabuddhova anussarāmi”ti.  
*I recollect it like one who has wakened from sleep.”*

“addhā pajānāsi mametaṃāyuraṃ,  
*“You certainly understand this life span of mine.*

aññepi jānāsi tathā hi buddho;  
*And others, too, you know; that's why you're the Buddha.*

tathā hi tyāyaṃ jalitānubhāvo,  
*And that's why your blazing glory*

obhāsayāṃ tiṭṭhati brahmalokaṃ”ti.  
*lights up even the Brahmā realm.”*

saṃyutta nikāya 6  
*Linked Discourses 6*

1. paṭhamavagga  
*1. The Appeal*

5. aññatarabrahmasutta  
*5. A Certain Brahmā*

sāvattihinidānaṃ.  
*At Sāvatti.*

tena kho pana samayena aññatarassa brahmuno evarūpaṃ pāpakaṃ diṭṭhigataṃ  
uppannaṃ hoti:

*Now at that time a certain Brahmā had the following harmful misconception:*

“natthi so samaṇo vā brāhmaṇo vā yo idha āgaccheyyā”ti.  
*“No ascetic or brahmin can come here!”*

atha kho bhagavā tassa brahmuno cetasā cetoparivitakkamaññāya—seyyathāpi  
nāma balavā puriso ... pe ... tasmim brahmaloke pāturahosi.

*Then the Buddha knew what that Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta's Grove and reappeared in that Brahmā realm.*

atha kho bhagavā tassa brahmuno upari vehāsaṃ pallaṅkena nisīdi tejodhātuṃ  
samāpajjitvā.

*Then the Buddha sat cross-legged in the air above that Brahmā, having entered upon the fire element.*

atha kho āyasmato mahāmoggallānassa etadahosi:  
*Then Venerable Mahāmoggallāna thought,*

“kahaṃ nu kho bhagavā etarahi viharatī”ti?  
*“Where is the Buddha staying at present?”*

addasā kho āyasmā mahāmoggallāno bhagavantaṃ dibbena cakkhunā visuddhena  
atikkantaṃānusakena tassa brahmuno upari vehāsaṃ pallaṅkena nisinnaṃ  
tejodhātuṃ samāpannaṃ.

*With clairvoyance that is purified and superhuman, he saw the Buddha seated cross-legged in the air above that Brahmā, having entered upon the fire element.*

disvāna—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—jetavane antarahito tasmim̐ brahmaloke pāturahosi.

*Then, as easily as a strong person would extend or contract their arm, he vanished from Jeta's Grove and reappeared in that Brahmā realm.*

atha kho āyasmā mahāmoggallāno puratthimaṃ disaṃ nissāya tassa brahmuno upari vehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato.

*Then Mahāmoggallāna—positioning himself in the east, below the Buddha—sat cross-legged in the air above that Brahmā, having entered upon the fire element.*

atha kho āyasmato mahākassapassa etadahosi:

*Then Venerable Mahākassapa ...*

“kahaṃ nu kho bhagavā etarahi viharatī”ti?

addasā kho āyasmā mahākassapo bhagavantaṃ dibbena cakkhunā ... pe ...

disvāna—seyyathāpi nāma balavā puriso ... pe ... evameva—jetavane antarahito tasmim̐ brahmaloke pāturahosi.

atha kho āyasmā mahākassapo dakkhiṇaṃ disaṃ nissāya tassa brahmuno upari vehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato.

*positioned himself in the south ...*

atha kho āyasmato mahākappinassa etadahosi:

*Venerable Mahākappina ...*

“kahaṃ nu kho bhagavā etarahi viharatī”ti?

addasā kho āyasmā mahākappino bhagavantaṃ dibbena cakkhunā ... pe ...  
tejodhātuṃ samāpannaṃ.

disvāna—seyyathāpi nāma balavā puriso ... pe ...

evameva—jetavane antarahito tasmim̐ brahmaloke pāturahosi.

atha kho āyasmā mahākappino pacchimaṃ disaṃ nissāya tassa brahmuno upari vehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato.

*positioned himself in the west ...*

atha kho āyasmato anuruddhassa etadahosi:

*Venerable Anuruddha ...*

“kahaṃ nu kho bhagavā etarahi viharatī”ti?

addasā kho āyasmā anuruddho ... pe ... tejodhātuṃ samāpannaṃ.

disvāna—seyyathāpi nāma balavā puriso ... pe ... tasmim̐ brahmaloke pāturahosi.

atha kho āyasmā anuruddho uttaraṃ disaṃ nissāya tassa brahmuno upari vehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā nīcataraṃ bhagavato.

*positioned himself in the north, below the Buddha, sitting cross-legged in the air above that Brahmā, having entered upon the fire element.*

atha kho āyasmā mahāmoggallāno taṃ brahmānaṃ gāthāya ajjhabhāsi:

*Then Mahāmoggallāna addressed that Brahmā in verse:*

“ajjāpi te āvuso sā diṭṭhi,

*“Sir, do you still have the same view*

yā te diṭṭhi pure ahu;  
*that you had in the past?*

passasi vītivattantaṃ,  
*Or do you see the radiance*

brahmaloke pabhassaraṇ”ti.  
*transcending the Brahmā realm?”*

“na me mārisa sā diṭṭhi,  
*“Good sir, I don’t have that view*

yā me diṭṭhi pure ahu;  
*that I had in the past.*

passāmi vītivattantaṃ,  
*I see the radiance*

brahmaloke pabhassaraṃ;  
*transcending the Brahmā realm.*

svāhaṃ ajja kathaṃ vajjaṃ,  
*So how could I say today*

ahaṃ niccomhi sassato”ti.  
*that I am permanent and eternal?”*

atha kho bhagavā taṃ brahmānaṃ saṃvejetvā—seyyathāpi nāma balavā puriso  
samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya;  
evameva—tasmiṃ brahmaloke antarahito jetavane pāturahosi.  
*Having inspired a sense of awe in the Brahmā, as easily as a strong person would extend or  
contract their arm, the Buddha vanished from the Brahmā realm and reappeared in Jeta’s  
Grove.*

atha kho so brahmā aññataraṃ brahmapārisajjaṃ āmantesi:  
*Then that Brahmā addressed a member of his retinue,*

“ehi tvaṃ, mārisa, yenāyasmā mahāmoggaḷāno tenupasaṅkama; upasaṅkamtivā  
āyasmantaṃ mahāmoggaḷānaṃ evaṃ vadehi:  
*“Please, good sir, go up to Venerable Mahāmoggaḷāna and say to him:*

‘atthi nu kho, mārisa moggaḷāna, aññepi tassa bhagavato sāvakā evaṃmahiddhikā  
evaṃmahānubhāvā;  
*‘Moggaḷāna my good sir, are there any other disciples of the Buddha who have power and  
might*

seyyathāpi bhavaṃ moggaḷāno kassapo kappino anuruddho””ti?  
*comparable to the masters Moggaḷāna, Kassapa, Kappina, and Anuruddha?’”*

“evaṃ, mārisā”ti kho so brahmapārisajjo tassa brahmuno paṭissutvā yenāyasmā  
mahāmoggaḷāno tenupasaṅkami; upasaṅkamtivā āyasmantaṃ mahāmoggaḷānaṃ  
etadavoca:  
*“Yes, good sir,” replied that retinue member. He went to Moggaḷāna and asked as instructed.*

“atthi nu kho, mārisa moggaḷāna, aññepi tassa bhagavato sāvakā evaṃmahiddhikā  
evaṃmahānubhāvā;  
-

seyyathāpi bhavaṃ moggaḷāno kassapo kappino anuruddho”ti?

atha kho āyasmā mahāmoggaḷāno taṃ brahmapārisajjaṃ gāthāya ajjhabhāsi:  
*Then Mahāmoggaḷāna addressed that member of Brahmā’s retinue in verse:*

“tevijjā iddhipattā ca,  
*“There are many disciples of the Buddha*

cetopariyāyakovidā;  
*who have the three knowledges,*

khīṇāsavā arahanto,  
*and have attained psychic power, expert in reading minds,*

bahū buddhassa sāvakā”ti.  
*they’re perfected ones with defilements ended.”*

atha kho so brahmapārisajjo āyasmato mahāmoggallānassa bhāsitaṃ abhinanditvā anumoditvā yena so brahmā tenupasaṅkami; upasaṅkamitvā taṃ brahmānaṃ etadavoca:

*Then that member of Brahmā’s retinue, having approved and agreed with what Mahāmoggallāna said, went to that Brahmā and said to him,*

“āyasmā, mārisa, mahāmoggallāno evamāha:  
*“Good sir, Venerable Mahāmoggallāna said this:*

‘tevijjā iddhipattā ca,  
*‘There are many disciples of the Buddha*

cetopariyāyakovidā;  
*who have the three knowledges,*

khīṇāsavā arahanto,  
*and have attained psychic power, expert in reading minds,*

bahū buddhassa sāvakā””ti.  
*they’re perfected ones with defilements ended.””*

idamavoca so brahmapārisajjo.  
*That’s what that member of Brahmā’s retinue said.*

attamano ca so brahmā tassa brahmapārisajjassa bhāsitaṃ abhinandīti.  
*Satisfied, that Brahmā was happy with what the member of his retinue said.*

saṃyutta nikāya 6  
*Linked Discourses 6*

1. paṭhamavagga  
*1. The Appeal*

6. brahmalokasutta  
*6. The Negligent Brahmā*

sāvattṇinidānaṃ.  
*At Sāvattṇī.*

tena kho pana samayena bhagavā divāvihāragato hoti paṭisallīno.  
*Now at that time the Buddha had gone into retreat for the day’s meditation.*

atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā paccekaṃ dvārabāhaṃ upanissāya aṭṭhaṃsu.  
atha kho subrahmā paccekabrahmā suddhāvāsaṃ paccekabrahmānaṃ etadavoca:  
*Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post. But Subrahmā said to Suddhāvāsa,*

“akālo kho tāva, mārisa, bhagavantam payirupāsitaṃ;  
*“Good sir, it’s the wrong time to pay homage to the Buddha.*

divāvihāragato bhagavā paṭisallīno ca.  
*He has gone into retreat for the day’s meditation.*

asuko ca brahmaloko iddho ceva phīto ca, brahmā ca tatra pamādavihāraṃ viharati.  
*But such and such Brahmā realm is successful and prosperous, while the Brahmā living there is negligent.*

āyāma, mārisa, yena so brahmaloko tenupasaṅkamissāma; upasaṅkamitvā taṃ brahmānaṃ saṃvejeyyāma”ti.  
*Come, let’s go to that Brahmā realm and inspire awe in that Brahmā!”*

“evaṃ, mārīsā”ti kho suddhāvāso paccekabrahmā subrahmuno paccekabrahmuno paccassosi.

*“Yes, good sir,” replied Suddhāvāsa.*

atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā—seyyathāpi nāma balavā puriso ... pe ... evameva—bhagavato purato antarahitā tasmiṃ brahmaloce pāturaheṣuṃ.

*Then, as easily as a strong person would extend or contract their arm, they vanished from in front of the Buddha and appeared in that Brahmā realm.*

addasā kho so brahmā te brahmāno dūratova āgacchante. disvāna te brahmāno etadavoca:

*That Brahmā saw those Brahmās coming off in the distance and said to them,*

“handa kuto nu tumhe, mārīsā, āgacchathā”ti?

*“Well now, good sirs, where have you come from?”*

“āgatā kho mayāṃ, mārīsā, amha tassa bhagavato santikā arahato sammāsambuddhassa.

*“Good sir, we’ve come from the presence of the Blessed One, the perfected one, the fully awakened Buddha.*

gaccheyyāsi pana tvāṃ, mārīsā, tassa bhagavato upatṭhānaṃ arahato sammāsambuddhassa”ti?

*Shouldn’t you go to attend on that Blessed One?”*

evaṃ vutto, kho so brahmā taṃ vacanaṃ anadhiṃvāsento saḥassakkhattuṃ attānaṃ abhinimminivā subrahmānaṃ paccekabrahmānaṃ etadavoca:

*When they had spoken, that Brahmā refused to accept their advice. He multiplied himself a thousand times and said to Subrahmā,*

“passasi me no tvāṃ, mārīsā, evarūpaṃ iddhānubhāvan”ti?

*“Good sir, can’t you see that I have such psychic power?”*

“passāmi kho tyāhaṃ, mārīsā, evarūpaṃ iddhānubhāvan”ti.

*“I see that, good sir.”*

“so khvāhaṃ, mārīsā, evaṃmahiddhiko evaṃmahānubhāvo kassa aññassa samaṇassa vā brāhmaṇassa vā upatṭhānaṃ gamissāmi”ti?

*“Since I have such psychic power and might, what other ascetic or brahmin should I go to and attend upon?”*

atha kho subrahmā paccekabrahmā dvisahassakkhattuṃ attānaṃ abhinimminivā taṃ brahmānaṃ etadavoca:

*Then Subrahmā multiplied himself two thousand times and said to that Brahmā,*

“passasi me no tvāṃ, mārīsā, evarūpaṃ iddhānubhāvan”ti?

*“Good sir, can’t you see that I have such psychic power?”*

“passāmi kho tyāhaṃ, mārīsā, evarūpaṃ iddhānubhāvan”ti.

*“I see that, good sir.”*

“tayā ca kho, mārīsā, mayā ca sveva bhagavā mahiddhikataro ceva mahānubhāvataro ca.

*“That Buddha has even more psychic power and might than you or me.*

gaccheyyāsi tvāṃ, mārīsā, tassa bhagavato upatṭhānaṃ arahato sammāsambuddhassa”ti?

*Shouldn’t you go to attend on that Blessed One?”*

atha kho so brahmā subrahmānaṃ paccekabrahmānaṃ gāthāya ajjhabhāsi:

*Then that Brahmā addressed Subrahmā in verse:*

“tayo supaṇṇā caturo ca haṃsā,

*“There are three hundreds of phoenixes, four of swans, and five of eagles.*

byagghinīsā pañcasatā ca jhāyino;

*This palace belongs to him who practiced absorption.*

tayidaṃ vimānaṃ jalate ca brahme,  
*It shines, Brahmā,*

obhāsayāṃ uttarassaṃ disāyaṃ”ti.  
*lighting up the northern quarter!”*

“kiñcāpi te taṃ jalate vimānaṃ,  
*“So what if your palace shines,*

obhāsayāṃ uttarassaṃ disāyaṃ;  
*lighting up the northern quarter?*

rūpe raṇaṃ disvā sadā pavedhitāṃ,  
*A clever person who has seen the deficiency in form,*

tasmā na rūpe ramatī sumedho”ti.  
*its chronic trembling, takes no pleasure in it.”*

atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā taṃ  
brahmānaṃ saṃvejetvā tatthevantaradhāyimsu.  
*Then after inspiring awe in that Brahmā, the independent brahmās Subrahmā and Suddhāvāsa  
vanished right there.*

agamāsi ca kho so brahmā aparena samayena bhagavato upaṭṭhānaṃ arahato  
sammāsambuddhassāti.  
*And after some time that Brahmā went to attend on the Buddha.*

saṃyutta nikāya 6  
*Linked Discourses 6*

1. paṭhamavagga  
*1. The Appeal*

7. kokālikasutta  
*7. About Kokālika*

sāvattthinidānaṃ.  
*At Sāvattthī.*

tena kho pana samayena bhagavā divāvihāragato hoti paṭisallīno.  
*Now at that time the Buddha had gone into retreat for the day's meditation.*

atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā yena bhagavā  
tenupasaṅkamimsu; upasaṅkamtvā paccekaṃ dvārabāhaṃ nissāya atthaṃsu.  
*Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed  
themselves one by each door-post.*

atha kho subrahmā paccekabrahmā kokālikaṃ bhikkhuṃ ārabbha bhagavato santike  
imaṃ gāthaṃ abhāsi:  
*Then Subrahmā recited this verse about the mendicant Kokālika in the Buddha's presence:*

“appameyyaṃ paminanto,  
*“What wise person here would judge*

kodha vidvā vikappaye;  
*the immeasurable by measuring them?*

appameyyaṃ pamāyinaṃ,  
*I think anyone who'd do such a thing*

nivutaṃ taṃ maññe puthujjanan”ti.  
*must be an ordinary person, wrapped in darkness.”*

saṃyutta nikāya 6  
*Linked Discourses 6*

1. paṭhamavagga  
*1. The Appeal*



8. katamodakatissasutta  
8. About Katamorakatissaka

sāvattthinidānaṃ.  
*At Sāvattthī.*

tena kho pana samayena bhagavā divāvihāragato hoti paṭisallīno.  
*Now at that time the Buddha had gone into retreat for the day's meditation.*

atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā yena bhagavā  
tenupasaṅkamim̐su; upasaṅkamitvā paccekam̐ dvārabāhaṃ nissāya aṭṭhaṃsu.  
*Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post.*

atha kho suddhāvāso paccekabrahmā katamodakatissakam̐ bhikkhum̐ ārabbha  
bhagavato santike imaṃ gāthaṃ abhāsi:  
*Then Suddhāvāsa recited this verse about the mendicant Katamorakatissaka in the Buddha's presence:*

“appameyyaṃ paminanto,  
“What wise person here would judge

kodha vidvā vikappaye;  
*the immeasurable by measuring them?*

appameyyaṃ pamāyinaṃ,  
*I think anyone who'd do such a thing*

nivutaṃ taṃ maññe akissavaṃ”ti.  
*must be a fool, wrapped in darkness.”*

saṃyutta nikāya 6  
*Linked Discourses 6*

1. paṭhamavagga  
*1. The Appeal*

9. turūbrahmasutta  
*9. With the Brahmā Tudu*

sāvattthinidānaṃ.  
*At Sāvattthī.*

tena kho pana samayena kokāliko bhikkhu ābādhiko hoti dukkhito bāl̐hagilāno.  
*Now at that time the mendicant Kokālika was sick, suffering, gravely ill.*

atha kho turū paccekabrahmā abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ  
jetavanaṃ obhāsetvā yena kokāliko bhikkhu tenupasaṅkami; upasaṅkamitvā  
vehāsaṃ ṭhito kokālikam̐ bhikkhum̐ etadavoca:  
*Then, late at night, the beautiful independent brahmā Tudu, lighting up the entire Jeta's Grove, went up to the mendicant Kokālika, and standing in the air he said to him,*

“pasādehi, kokālika, sārīputtamoggallānesu cittaṃ.  
“Kokālika, have confidence in Sārīputta and Moggallāna,

pesalā sārīputtamoggallānā”ti.  
*they're good monks.”*

“kosi tvaṃ, āvuso”ti?  
“Who are you, reverend?”

“ahaṃ turū paccekabrahmā”ti.  
“I am Tudu the independent brahmā.”

“nanu tvaṃ, āvuso, bhagavatā anāgāmī byākato, atha kiñcaraḥi idhāgato?  
“Didn't the Buddha declare you a non-returner? So what exactly are you doing back here?”

passa, yāvañca te idaṃ aparaddhaṃ”ti.  
*See how far you have strayed!”*

“purisassa hi jātassa,

*“A man is born*

kuthārī jāyate mukhe;

*with an axe in his mouth.*

yāya chindati attānaṃ,

*A fool cuts themselves with it*

bālo dubbhāsitaṃ bhaṇaṃ.

*when they say bad words.*

yo nindiyaṃ pasaṃsati,

*When you praise someone worthy of criticism,*

taṃ vā nindati yo pasaṃsiyo;

*or criticize someone worthy of praise,*

vicināti mukhena so kaliṃ,

*you choose bad luck with your own mouth:*

kalinā tena sukhaṃ na vindati.

*you'll never find happiness that way.*

appamattako ayaṃ kali,

*Bad luck at dice is a trivial thing,*

yo akkhesu dhanaparājayo;

*if all you lose is your money*

sabbassāpi sahāpi attanā,

*and all you own, even yourself.*

ayameva mahantataro kali;

*What's really terrible luck*

yo sugatesu manañ padosaye.

*is to hate the holy ones.*

satam sahaṣṣānaṃ nirabbudānaṃ,

*For more than two quinquadecillion years,*

chattimsati pañca ca abbudāni;

*and another five quattuordecillion years,*

yamariyagarahī nirayaṃ upeti,

*a slanderer of noble ones goes to hell,*

vācaṃ manañca paṇidhāya pāpakan”ti.

*having aimed bad words and thoughts at them.”*

saṃyutta nikāya 6

*Linked Discourses 6*

1. paṭhamavagga

*1. The Appeal*

10. kokālikasutta

*10. With Kokālika*

sāvatthinidānaṃ.

*At Sāvatthī.*

atha kho kokāliko bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho kokāliko bhikkhu bhagavantaṃ etadavoca:

*Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him,*

“pāpicchā, bhante, sārīputtamoggallānā pāpikānaṃ icchānaṃ vasaṃ gatā”ti.  
“Sir, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.”

evaṃ vutte, bhagavā kokālikam bhikkhuṃ etadavoca:  
When this was said, the Buddha said to Kokālika,

“mā hevaṃ, kokālika, avaca; mā hevaṃ, kokālika, avaca.  
“Don’t say that, Kokālika! Don’t say that, Kokālika!”

pasādehi, kokālika, sārīputtamoggallānesu cittaṃ. pesalā sārīputtamoggallānā”ti.  
Have confidence in Sāriputta and Moggallāna, they’re good monks.”

duṭiyampi kho kokāliko bhikkhu bhagavantaṃ etadavoca:  
For a second time Kokālika said to the Buddha,

“kiñcāpi me, bhante, bhagavā saddhāyiko paccayiko; atha kho pāpicchāva bhante, sārīputtamoggallānā pāpikānaṃ icchānaṃ vasaṃ gatā”ti.  
“Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.”

duṭiyampi kho bhagavā kokālikam bhikkhuṃ etadavoca:  
For a second time, the Buddha said to Kokālika,

“mā hevaṃ, kokālika, avaca; mā hevaṃ, kokālika, avaca.  
“Don’t say that, Kokālika! Don’t say that, Kokālika!”

pasādehi, kokālika, sārīputtamoggallānesu cittaṃ. pesalā sārīputtamoggallānā”ti.  
Have confidence in Sāriputta and Moggallāna, they’re good monks.”

tatiyampi kho kokāliko bhikkhu bhagavantaṃ etadavoca:  
For a third time Kokālika said to the Buddha,

“kiñcāpi ... pe ... icchānaṃ vasaṃ gatā”ti.  
“Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.”

tatiyampi kho bhagavā kokālikam bhikkhuṃ etadavoca:  
For a third time, the Buddha said to Kokālika,

“mā hevaṃ ... pe ...  
“Don’t say that, Kokālika! Don’t say that, Kokālika!”

pesalā sārīputtamoggallānā”ti.  
Have confidence in Sāriputta and Moggallāna, they’re good monks.”

atha kho kokāliko bhikkhu utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then Kokālika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

acirapakkantassa ca kokālikassa bhikkhuno sāsapamattihi pīlakāhi sabbo kāyo phuṭo ahosi.

Not long after he left his body erupted with boils the size of mustard seeds.

sāsapamattiyo hutvā muggamattiyo ahesuṃ, muggamattiyo hutvā kalāyamattiyo ahesuṃ, kalāyamattiyo hutvā kolaṭṭhimattiyo ahesuṃ, kolaṭṭhimattiyo hutvā kolamattiyo ahesuṃ, kolamattiyo hutvā āmalakamattiyo ahesuṃ, āmalakamattiyo hutvā beluvasalātukamattiyo ahesuṃ, beluvasalātukamattiyo hutvā billamattiyo ahesuṃ, billamattiyo hutvā pabhijjimsu. pubbañca lohitañca paggharimsu.

The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then myrobalans, then unripe wood apples, then ripe wood apples. Finally they burst open, and pus and blood oozed out.

atha kho kokāliko bhikkhu teneva ābādhena kālamakāsi.  
Then the mendicant Kokālika died of that illness.

kālaṅkato ca kokāliko bhikkhu padumaṃ nirayaṃ upapajji sārīputtamoggallānesu cittaṃ āghātetvā.

*He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.*

atha kho brahmā saḥampati abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho brahmā saḥampati bhagavantaṃ etadavoca:

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

“kokāliko, bhante, bhikkhu kālaṅkato.

*“Sir, the mendicant Kokālika has passed away.*

kālaṅkato ca, bhante, kokāliko bhikkhu padumaṃ nirayaṃ upapanno sārīputtamoggallānesu cittaṃ āghātetvā”ti.

*He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”*

idamavoca brahmā saḥampati.

*That's what Brahmā Sahampati said.*

idaṃ vatvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.

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

atha kho bhagavā tassā rattiyaṃ accayena bhikkhū āmantesi:

*Then, when the night had passed, the Buddha told the mendicants all that had happened.*

“imaṃ, bhikkhave, rattiṃ brahmā saḥampati abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yenaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho, bhikkhave, brahmā saḥampati maṃ etadavoca:

‘kokāliko, bhante, bhikkhu kālaṅkato.

kālaṅkato ca, bhante, kokāliko bhikkhu padumaṃ nirayaṃ upapanno sārīputtamoggallānesu cittaṃ āghātetvā”ti.

idamavoca, bhikkhave, brahmā saḥampati, idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī”ti.

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

*When he said this, one of the mendicants asked the Buddha,*

“kīvaḍḍhaṃ nu kho, bhante, padume niraye āyuppamaṇaṃ”ti?

*“Sir, how long is the life span in the Pink Lotus hell?”*

“ḍḍhaṃ kho, bhikkhu, padume niraye āyuppamaṇaṃ.

*“It's long, mendicant.*

taṃ na sukaraṃ saṅkhātum:

*It's not easy to calculate*

‘ettakāni vassāni iti vā, ettakāni vassasatāni iti vā, ettakāni vassasahasāni iti vā, ettakāni vassasatasahasāni iti vā”ti.

*how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”*

“sakkā pana, bhante, upamaṃ kātun”ti?

*“But sir, is it possible to give a simile?”*

“sakkā, bhikkhū”ti bhagavā avoca:

*“It's possible,” said the Buddha.*

“seyyathāpi, bhikkhu vīsatickhāriko kosalako tilavāho. tato puriso vassasatassa vassasatassa accayena ekamekaṃ tilaṃ uddhareyya;

*“Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it.*

hippataraṃ kho so, bhikkhu, vīsatickhāriko kosalako tilavāho iminā upakkamena parikkhayāṃ pariādānaṃ gaccheyya, na tveva eko abbudo nirayo.

*By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single lifetime in the Abbuda hell.*

seyyathāpi, bhikkhu, vīsati abbudā nirayā, evameko nirabbudanirayo.

*Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell.*

seyyathāpi, bhikkhu, vīsati nirabbudā nirayā, evameko ababo nirayo.

*Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell.*

seyyathāpi, bhikkhu, vīsati ababā nirayā, evameko aṭaṭo nirayo.

*Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell.*

seyyathāpi, bhikkhu, vīsati aṭaṭā nirayā, evameko ahaho nirayo.

*Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell.*

seyyathāpi, bhikkhu, vīsati ahahā nirayā, evameko kumudo nirayo.

*Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell.*

seyyathāpi, bhikkhu, vīsati kumudā nirayā, evameko sogandhiko nirayo.

*Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell.*

seyyathāpi, bhikkhu, vīsati sogandhikā nirayā, evameko uppalanirayo.

*Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell.*

seyyathāpi, bhikkhu, vīsati uppālā nirayā, evameko puṇḍariko nirayo.

*Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell.*

seyyathāpi, bhikkhu, vīsati puṇḍarikā nirayā, evameko padumo nirayo.

*Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell.*

padume pana, bhikkhu, niraye kokālika bhikkhu upapanno sārīputtamoggallānesu cittāṃ āghātetvā”ti.

*The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sārīputta and Moggallāna.”*

idamavoca bhagavā.

*That is what the Buddha said.*

idaṃ vatvāna sugato athāparam etadavoca satthā:

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

“purisassa hi jātassa,

*“A man is born*

kūṭhārī jāyate mukhe;

*with an axe in his mouth.*

yāya chindati attānaṃ,

*A fool cuts themselves with it*

bālo dubbhāsitaṃ bhaṇaṃ.

*when they say bad words.*

yo nindiyāṃ pasaṃsati,

*When you praise someone worthy of criticism,*

taṃ vā nindati yo pasaṃsiyo;

*or criticize someone worthy of praise,*

vicināti mukhena so kaḷiṃ,

*you choose bad luck with your own mouth:*

kalinā tena sukhaṃ na vindati.  
*you'll never find happiness that way.*

appamattako ayaṃ kali,  
*Bad luck at dice is a trivial thing,*

yo akkhesu dhanaparājayo;  
*if all you lose is your money*

sabbassāpi sahāpi attanā,  
*and all you own, even yourself.*

ayameva mahantaro kali;  
*What's really terrible luck*

yo sugatesu manañ padosaye.  
*is to hate the holy ones.*

sataṃ sahaṣṣānaṃ nirabbudānaṃ,  
*For more than two quinquadecillion years,*

chattimsati pañca ca abbudāni;  
*and another five quattuordecillion years,*

yamariyagarahī nirayaṃ upeti,  
*a slanderer of noble ones goes to hell,*

vācaṃ manañca pañidhāya pāpakaṇṇhi.  
*having aimed bad words and thoughts at them."*

paṭhamo vaggo.

āyācanaṃ gāravo brahmadevo,

bako ca brahmā aparā ca diṭṭhi;

pamādakokaḷikatissako ca,

turū ca brahmā aparo ca kokaḷikoti.

saṃyutta nikāya 6  
*Linked Discourses 6*

2. dutiyavagga  
*2. The Second Chapter*

11. sannaṅkumārasutta  
*11. With Sannaṅkumāra*

evaṃ me suttaṃ—  
*So I have heard.*

ekaṃ samayaṃ bhagavā rājagahe viharati sappinīre.  
*At one time the Buddha was staying near Rājagaha, on the bank of the Sappinī river.*

atha kho brahmā sannaṅkumāro abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ  
sappinīraṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ  
abhiṇvādetvā ekamantaṃ atthāsi.

*Then, late at night, the beautiful Brahmā Sannaṅkumāra, lighting up the entire Sappinī  
riverbank, went up to the Buddha, bowed, stood to one side,*

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

“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”ti.  
*is best of gods and humans.”*

idamavoca brahmā sanaṅkumāro.  
*That’s what Brahmā Sanaṅkumāra said,*

samanuñño satthā ahosi.  
*and the teacher approved.*

atha kho brahmā sanaṅkumāro “samanuñño me satthā”ti bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyīti.  
*Then Brahmā Sanaṅkumāra, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.*

saṃyutta nikāya 6  
*Linked Discourses 6*

2. dutiyavagga  
*2. The Second Chapter*

12. devadattasutta  
*12. About Devadatta*

evaṃ me sutam—  
*So I have heard.*

ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.  
*At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain, not long after Devadatta had left.*

atha kho brahmā sahampati abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappam gijjhakūṭam pabbatam obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.  
*Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Vulture’s Peak, went up to the Buddha, bowed, stood to one side,*

ekamantaṃ ṭhito kho brahmā sahampati devadattam ārabba bhagavato santike imaṃ gātham abhāsi:  
*and recited this verse in the Buddha’s presence:*

“phalaṃ ve kadaliṃ hanti,  
*“The banana tree is destroyed by its own fruit,*

phalaṃ veḷuṃ phalaṃ naḷaṃ;  
*as are the bamboo and the reed.*

sakkāro kāpurisaṃ hanti,  
*Honor destroys a sinner,*

gabbho assatarim yathā”ti.  
*as pregnancy destroys a mule.”*

saṃyutta nikāya 6  
*Linked Discourses 6*

2. dutiyavagga  
*2. The Second Chapter*

13. andhakavindasutta  
*13. At Andhakavinda*

ekam samayaṃ bhagavā māgadhesu viharati andhakavinde.

*At one time the Buddha was staying in the land of the Magadhans at Andhakavinda.*

tena kho pana samayena bhagavā rattandhakāratimisāyaṃ abbhokāse nisinno hoti,  
devo ca ekamekaṃ phusāyati.

*Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.*

atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ  
andhakavindaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā  
bhagavantaṃ abhivādetvā ekamantaṃ atthāsi.

*Then, late at night, the beautiful Brahmā Sahampati, lighting up the entirety of Andhakavinda, went up to the Buddha, bowed, stood to one side,*

ekamantaṃ tthito kho brahmā sahampati bhagavato santike imā gāthāyo abhāsi:  
*and recited these verses in the Buddha's presence:*

“sevetha pantāni senāsanāni,

*“One should frequent secluded lodgings,*

careyya saṃyojanavippamokkhā;

*and practice to be released from fetters.*

sace ratiṃ nādhigaccheyya tattha,

*If you don't find enjoyment there,*

samghe vase rakkhitaṭṭo satimā.

*live in the Saṅgha, guarded and mindful.*

kulākulaṃ piṇḍikāya caranto,

*Walking for alms from family to family,*

indriyagutto nipako satimā;

*with senses guarded, alert and mindful.*

sevetha pantāni senāsanāni,

*One should frequent secluded lodgings,*

bhayā pamutto abhaye vimutto.

*free of fear, freed in the fearless.*

yattha bheravā sarīsapā,

*Where dreadful serpents slither,*

vijju sañcarati thanayati devo;

*where the lightning flashes and the sky thunders*

andhakāratimisāya rattiyā,

*in the dark of the night;*

nisīdi tattha bhikkhu vigatalomahaṃso.

*there meditates a mendicant, free of goosebumps.*

idañhi jātu me diṭṭhaṃ,

*For this has in fact been seen by me,*

nayidaṃ itihītihaṃ;

*it isn't just what the testament says.*

ekasmiṃ brahmacariyasmiṃ,

*Within a single spiritual dispensation*

sahassaṃ maccuhāyinaṃ.

*a thousand are destroyers of Death.*

bhiyyo pañcasatā sekkhā,

*And of trainees there are more than five hundred,*



dasā ca dasadhā dasa;  
*and ten times ten tens;*

sabbe sotasamāpannā,  
*all are stream-enterers,*

atiracchānagāmino.  
*freed from rebirth in the animal realm.*

athāyaṃ itarā pajā,  
*And as for other people*

puññabhāgāti me mano;  
*who I think have shared in merit—*

saṅkhātum nopi sakkomi,  
*I couldn't even number them,*

musāvādassa ottapan”ti.  
*for fear of speaking falsely.”*

samyutta nikāya 6  
*Linked Discourses 6*

2. dutiyavagga  
*2. The Second Chapter*

14. aruṇavatīsutta  
*14. About Aruṇavatī*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati ... pe ...  
*At one time the Buddha was staying near Sāvattihī.*

tatra kho bhagavā bhikkhū āmantesi:  
*There he addressed the mendicants,*

“bhikkhavo”ti.  
*“Mendicants!”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“bhūtapubbaṃ, bhikkhave, rājā ahosi aruṇavā nāma.  
*“Once upon a time, mendicants, there was a king named Aruṇavā.*

rañño kho pana, bhikkhave, aruṇavato aruṇavatī nāma rājadhānī ahosi.  
*He had a capital named Aruṇavatī.*

aruṇavatiṃ kho pana, bhikkhave, rājadhāniṃ sikhī bhagavā araham  
sammāsambuddho upanissāya vihāsi.  
*Sikhī the Blessed One, the perfected one, the fully awakened Buddha lived supported by  
Aruṇavatī.*

sikhissa kho pana, bhikkhave, bhagavato arahato sammāsambuddhassa  
abhibhūsambhavaṃ nāma sāvakayugam ahosi aggaṃ bhaddayugam.  
*Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava.*

atha kho, bhikkhave, sikhī bhagavā araham sammāsambuddho abhibhum bhikkhum  
āmantesi:  
*Then the Buddha Sikhī addressed the mendicant Abhibhū,*

‘āyāma, brāhmaṇa, yena aññataro brahmaloko tenupasaṅkamissāma, yāva bhattassa kālo bhavissatī’ti.

*‘Come, brahmin, let’s go to one of the brahmā realms until it’s time for our meal.’*

‘evaṃ, bhante’ti kho bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paccassosi.

*‘Yes, sir,’ replied Abhibhū.*

atha kho, bhikkhave, sikhī bhagavā arahaṃ sammāsambuddho abhibhū ca bhikkhu—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—aruṇavatiyā rājadhāniyā antarahitā tasmīṃ brahmaloke pāturaheṣuṃ.

*Then, as easily as a strong person would extend or contract their arm, they vanished from Aruṇavati and appeared in that Brahmā realm.*

atha kho, bhikkhave, sikhī bhagavā arahaṃ sammāsambuddho abhibhuṃ bhikkhuṃ āmantesi:

*Then the Buddha Sikhī addressed the mendicant Abhibhū,*

‘paṭibhātu, brāhmaṇa, taṃ brahmuno ca brahmaparisāya ca brahmapārisajjānañca dhammī kathā’ti.

*‘Brahmin, teach the Dhamma as you feel inspired for that Brahmā, his assembly, and the members of his retinue.’*

‘evaṃ, bhante’ti kho, bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paṭissutvā, brahmānañca brahmaparisāñca brahmapārisajje ca dhammiyā kathāya sandāsesi samādāpesi samuttejesi sampahaṃsesi.

*‘Yes, sir,’ replied Abhibhū. Then he educated, encouraged, fired up, and inspired them with a Dhamma talk.*

tatra sudāṃ, bhikkhave, brahmā ca brahmaparisā ca brahmapārisajjā ca ujjhāyanti khiyyanti vipācenti:

*But the Brahmā, his assembly, and his retinue complained, grumbled, and objected,*

‘acchariyaṃ vata, bho, abbhutaṃ vata bho, kathañhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatī’ti.

*‘It’s incredible, it’s amazing! How on earth can a disciple teach Dhamma in the presence of the Teacher?’*

atha kho, bhikkhave, sikhī bhagavā arahaṃ sammāsambuddho abhibhuṃ bhikkhuṃ āmantesi:

*Then the Buddha Sikhī addressed the mendicant Abhibhū,*

‘ujjhāyanti kho te, brāhmaṇa, brahmā ca brahmaparisā ca brahmapārisajjā ca—

*‘Brahmin, Brahmā, his assembly, and his retinue are complaining*

acchariyaṃ vata bho, abbhutaṃ vata bho, kathañhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatī’ti.

*that a disciple teaches Dhamma in the presence of the Teacher.*

tena hi tvāṃ, brāhmaṇa, bhiyyoso mattāya brahmānañca brahmaparisañca brahmapārisajje ca saṃvejhe’ti.

*Well then, brahmin, stir them up even more!’*

‘evaṃ, bhante’ti kho, bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paṭissutvā dissamānenapi kāyena dhammaṃ desesi, adissamānenapi kāyena dhammaṃ desesi, dissamānenapi heṭṭhimena upaḍḍhakāyena adissamānena uparimena upaḍḍhakāyena dhammaṃ desesi, dissamānenapi uparimena upaḍḍhakāyena adissamānena heṭṭhimena upaḍḍhakāyena dhammaṃ desesi.

*‘Yes, sir,’ replied Abhibhū. Then he taught Dhamma with his body visible; with his body invisible; with the lower half visible and the upper half invisible; and with the upper half visible and the lower half invisible.*

tatra sudam, bhikkhave, brahmā ca brahmaparisā ca brahmapārisajjā ca  
acchariyabbhutatittajātā ahesum:

*And the Brahmā, his assembly, and his retinue, their minds full of wonder and amazement,  
thought,*

‘acchariyaṃ vata bho, abbhutaṃ vata bho, samaṇassa mahiddhikatā  
mahānubhāvata’ti.

*‘It’s incredible, it’s amazing! The ascetic has such psychic power and might!’*

atha kho abhibhū bhikkhu sikhim bhagavantam arahantaṃ sammāsambuddhaṃ  
etadavoca:

*Then Abhibhū said to the Buddha Sikhī,*

‘abhiñānāmi khvāhaṃ, bhante, bhikkhusamghassa majjhe evarūpiṃ vācam bhāsita—  
‘Sir, I recall having said this in the middle of the Saṅgha:

pahomi khvāhaṃ, āvuso, brahmaloke t̥hito sahasilokadhātuṃ sarena viññāpetun’ti.  
“Standing in the Brahmā realm, I can make my voice heard throughout the galaxy.”’

‘etassa, brāhmaṇa, kālo, etassa, brāhmaṇa, kālo;  
‘Now is the time’, brahmin! Now is the time, brahmin!

yaṃ tvam, brāhmaṇa, brahmaloke t̥hito sahasilokadhātuṃ sarena viññāpeyyāsi’ti.  
Standing in the Brahmā realm, make your voice heard throughout the galaxy.’

‘evaṃ, bhante’ti kho, bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato  
sammāsambuddhassa paṭissutvā brahmaloke t̥hito imā gāthāyo abhāsi:  
‘Yes, sir,’ replied Abhibhū. Standing in the Brahmā realm, he recited this verse:

‘ārambhatha nikkamatha,  
‘Rouse yourselves! Try harder!

yuñjatha buddhasāsane;  
Devote yourselves to the teachings of the Buddha!

dhunātha maccuno senaṃ,  
Crush the army of Death,

naḷāgāraṃva kuñjaro.  
as an elephant a hut of reeds.

yo imasmim dhammavinaye,  
Whoever will live diligently

appamatto vihassati;  
in this teaching and training,

pahāya jātisaṃsāraṃ,  
giving up transmigration through rebirths,

dukkhassantaṃ karissati’ti.  
will make an end of suffering.’

atha kho, bhikkhave, sikhī ca bhagavā arahaṃ sammāsambuddho abhibhū ca  
bhikkhu brahmānaṃ brahmaparisaṇa brahmapārisajje ca saṃvejetvā—  
Having inspired that Brahmā, his assembly, and his retinue with a sense of awe,

seyyathāpi nāma ... pe ... tasmiṃ brahmaloke antarahitā aruṇavatiyā rājadhāniyā  
pāturahesum.  
as easily as a strong person would extend or contract their arm, Sikhī and Abhibhū vanished  
from that Brahmā realm and appeared in Aruṇavatī.

atha kho, bhikkhave, sikhī bhagavā arahaṃ sammāsambuddho bhikkhū āmantesi:  
Then the Buddha Sikhī addressed the mendicants,

‘assuttha no tumhe, bhikkhave, abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo  
bhāsamānassā’ti?  
‘Mendicants, did you hear the mendicant Abhibhū speaking a verse while standing in a  
Brahmā realm?’

‘assumha kho mayam, bhante, abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā’ti.

*‘We did, sir.’*

‘yathā katham pana tumhe, bhikkhave, assuttha abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā’ti?

*‘But what exactly did you hear?’*

evam kho mayam, bhante, assumha abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassa:

*‘This is what we heard, sir:*

‘ārambhatha nikkamatha,

*“Rouse yourselves! Try harder!*

yuñjatha buddhasāsane;

*Devote yourselves to the teachings of the Buddha!*

dhunātha maccuno senam,

*Crush the army of Death,*

naḷāgāraṃva kuñjaro.

*as an elephant a hut of reeds.*

yo imasmiṃ dhammavinaye,

*Whoever will live heedfully*

appamatto vihasati;

*in this teaching and training,*

pahāya jātisaṃsāraṃ,

*giving up transmigration through rebirths,*

dukkhassantaṃ karissatī’ti.

*will make an end of suffering.”*

‘evam kho mayam, bhante, assumha abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā’ti.

*That’s what we heard, sir.’*

‘sādhu sādhu, bhikkhave;

*‘Good, good, mendicants!*

sādhu kho tumhe, bhikkhave, assuttha abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā’”ti.

*It’s good that you heard the mendicant Abhibhū speaking this verse while standing in a Brahmā realm.”*

idamavoca bhagavā, attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

*That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.*

saṃyutta nikāya 6

*Linked Discourses 6*

2. dutiyavagga

*2. The Second Chapter*

15. parinibbānasutta

*15. Final Extinguishment*

ekam samayam bhagavā kusiṇārāyam viharati upavattane mallānaṃ sālavane antarena yamakasālānaṃ parinibbānasamaye.

*At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusiṇārā at the time of his final extinguishment.*

atha kho bhagavā bhikkhū āmantesi:

*Then the Buddha said to the mendicants:*

“handa dāni, bhikkhave, āmantayāmi vo:

*“Come now, mendicants, I say to you all:*

‘vayadhammā saṅkhārā, appamādena sampādetā’”ti.

*“Conditions fall apart. Persist with diligence.”*

ayam tathāgatassa pacchimā vācā.

*These were the Realized One’s last words.*

atha kho bhagavā pathamaṃ jhānaṃ samāpajji. paṭhamā jhānā vuṭṭhahitvā dutiyaṃ jhānaṃ samāpajji. dutiyā jhānā vuṭṭhahitvā tatiyaṃ jhānaṃ samāpajji. tatiyā jhānā vuṭṭhahitvā catutthaṃ jhānaṃ samāpajji. catutthā jhānā vuṭṭhahitvā ākāśānañcāyatanā samāpajji. ākāśānañcāyatanā vuṭṭhahitvā viññānañcāyatanā samāpajji. viññānañcāyatanā vuṭṭhahitvā ākiñcaññāyatanā samāpajji. ākiñcaññāyatanā vuṭṭhahitvā nevasaññānāsaññāyatanā samāpajji. nevasaññānāsaññāyatanā vuṭṭhahitvā saññāvedayitanirodhaṃ samāpajji.

*Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.*

saññāvedayitanirodhā vuṭṭhahitvā nevasaññānāsaññāyatanā samāpajji. nevasaññānāsaññāyatanā vuṭṭhahitvā ākiñcaññāyatanā samāpajji. ākiñcaññāyatanā vuṭṭhahitvā viññānañcāyatanā samāpajji. viññānañcāyatanā vuṭṭhahitvā ākāśānañcāyatanā samāpajji. ākāśānañcāyatanā vuṭṭhahitvā catutthaṃ jhānaṃ samāpajji. catutthā jhānā vuṭṭhahitvā tatiyaṃ jhānaṃ samāpajji. tatiyā jhānā vuṭṭhahitvā dutiyaṃ jhānaṃ samāpajji. dutiyā jhānā vuṭṭhahitvā pathamaṃ jhānaṃ samāpajji. paṭhamā jhānā vuṭṭhahitvā dutiyaṃ jhānaṃ samāpajji. dutiyā jhānā vuṭṭhahitvā tatiyaṃ jhānaṃ samāpajji. tatiyā jhānā vuṭṭhahitvā catutthaṃ jhānaṃ samāpajji. catutthā jhānā vuṭṭhahitvā samanantaraṃ bhagavā parinibbāyi.

*Then he emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.*

parinibbute bhagavati saha parinibbānā brahmā sahampati imaṃ gāthaṃ abhāsi:

*When the Buddha became fully extinguished, along with the full extinguishment, Brahmā Sahampati recited this verse:*

“sabbeva nikkhipissanti,

*“All creatures in this world*

bhūtā loke samussayaṃ;

*must lay down this bag of bones.*

yattha etādiso satthā,

*For even a Teacher such as this,*

loke appaṭipuggalo;

*unrivaled in the world,*

tathāgato balappatto,

*the Realized One, attained to power,*

sambuddho parinibbuto”ti.

*the Buddha became fully extinguished.”*

parinibbute bhagavati saha parinibbānā sakko devānamindo imaṃ gāthaṃ abhāsi:

*When the Buddha became fully extinguished, Sakka, lord of gods, recited this verse:*

“aniccā vata saṅkhārā,

*“Oh! 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.”*

parinibbute bhagavati saha parinibbānā āyasmā ānando imaṃ gāthaṃ abhāsi:  
*When the Buddha became fully extinguished, Venerable Ānanda recited this verse:*

“tadāsi yaṃ bhiṃsanakaṃ,  
*“Then there was terror!*

tadāsi lomahaṃsanam;  
*Then they had goosebumps!*

sabbākāravarūpete,  
*When the Buddha, endowed with all fine qualities,*

sambuddhe parinibbute”ti.  
*became fully extinguished.”*

parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā gāthāyo abhāsi:  
*When the Buddha became fully extinguished, Venerable Anuruddha recited this verse:*

“nāhu assāsapassāso,  
*“There was no more breathing*

ṭhitacittassa tādino;  
*for the poised one of steady heart.*

anejo santimārabbha,  
*Imperturbable, committed to peace,*

cakkhumā parinibbuto.  
*the seer became fully extinguished.*

asallīnena cittena,  
*He put up with painful feelings*

vedanaṃ ajjhavāsaya;  
*without flinching.*

pajjotasseva nibbānaṃ,  
*The liberation of his heart*

vimokkho cetaso ahū”ti.  
*was like the extinguishing of a lamp.”*

dutiyo vaggo.

brahmāsanaṃ devadatto,

andhakavindo aruṇavatī;

parinibbānena ca desitaṃ,

idaṃ brahmapañcakanti.

brahmasaṃyuttaṃ samattaṃ.  
*The Linked Discourses on Brahmā are complete.*