

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

1. The Book with Verses (1. Sagāthāvaggo)

1. Connected Discourses with Deities (1. Devatāsaṃyuttaṃ)

[SN 1.10-1.81, PTS 1.1-1.45]



PaliVerse

3. The Collection of the Connected Discourses

1. The Book with Verses

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

The Collection of the Connected Discourses

The Book with Verses

1. Connected Discourses with Deities

1. The Chapter on a Reed

1. The Discourse on Crossing the Flood

1. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, that deity said this to the Blessed One - "How did you, sir, cross the flood?" "Without standing still, friend, without striving, I crossed the flood." "But in what way did you, sir, without standing still, without striving, cross the flood?" "When I stood still, friend, then I sank; when I strived, friend, then I was swept away. Thus, friend, without standing still, without striving, I crossed the flood."

"At long last indeed I see a brahmin who has attained final Nibbāna;
Without standing still, without striving, one who has crossed over attachment
in the world." -

This that deity said. The Teacher was approving. Then that deity - "The Teacher approves of me," having paid respect to the Blessed One and circumambulated him keeping him on his right, disappeared right there.

2. The Discourse on Release

2. At Sāvattthī. Then a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, that deity said this to the Blessed One -

"Do you know, sir, the release, the deliverance, the seclusion of beings?"

"I do know, friend, the release, the deliverance, the seclusion of beings."

"But in what way do you, sir, know the release, the deliverance, the seclusion of beings?"

"With the utter elimination of delight in becoming, with the extinction of perception and consciousness, with the cessation and peace of feelings - thus, friend, I know the release, the deliverance, the seclusion of beings."

3. The Discourse on Being Swept Along

3. At Sāvattthī. Standing to one side, that deity spoke this verse in the presence of the Blessed One:

"Life is swept along, short is the lifespan,
For one who is swept along by ageing, there are no shelters.
Seeing this danger in death,
One should do meritorious deeds that bring happiness."

[The Blessed One:] "Life is swept along, short is the lifespan,
For one who is swept along by ageing, there are no shelters.
Seeing this danger in death,
One who seeks peace should abandon worldly gains."

4. The Discourse on Passing By

4. At Sāvattthī. Standing to one side, that deity spoke this verse in the presence of the Blessed One:

"Times pass by, nights hurry on,
The stages of life gradually give up;
Seeing this danger in death,
One should do meritorious deeds that bring happiness."

"Times pass by, nights hurry on,
The stages of life gradually give up;
Seeing this danger in death,
One seeking peace should abandon worldly gains."

5. The Discourse on How Many to Cut

5. At Sāvattthī. Standing to one side, that deity spoke this verse in the presence of the Blessed One:

"How many should one cut off, how many should one give up, how many should one further develop?
A monk who has gone beyond how many attachments is called a crosser of the mental floods?"

"One should cut off five, give up five, and further develop five;
A monk who has gone beyond five attachments is called a crosser of the mental floods."

6. The Discourse on Being Awake

6. At Sāvattthī. Standing to one side, that deity spoke this verse in the presence of the Blessed One:

"How many are asleep among those who are awake, how many are awake among those who are asleep?
By how many does one gather dust, by how many does one become purified?"

"Five are asleep among those who are awake, five are awake among those who are asleep;
By five does one gather dust, by five does one become purified."

7. The Discourse on Not Fully Known

7. At Sāvattthī. Standing to one side, that deity spoke this verse in the presence of the Blessed One:

"Those who have not fully known the teachings may be led away by the doctrines of others.
They are asleep and do not awaken. It is time for them to awaken."

[The Blessed One:] "Those who have well known the teachings cannot be led away by the doctrines of others.
Those are the Perfectly Enlightened Ones, who, having rightly understood, fare evenly amidst the uneven."

8. The Discourse on the Very Confused

8. At Sāvattthī. Standing to one side, that deity spoke this verse in the presence of the Blessed One:

"Those who are very confused about the teachings may be led away by the doctrines of others.
They are asleep and do not awaken. It is time for them to awaken."

[The Blessed One:] "Those who are not confused about the teachings cannot be led away by the doctrines of others.
Those are the Perfectly Enlightened Ones, who, having rightly understood, fare evenly amidst the uneven."

9. The Discourse on One Fond of Conceit

9. At Sāvattthī. Standing to one side, that deity spoke this verse in the presence of the Blessed One:

"For one fond of conceit there is no self-control here,
Nor is there sagacity for the unconcentrated.
Though dwelling alone in the forest, negligent,
He cannot cross beyond the realm of Death."

[The Blessed One:] "Having abandoned conceit, well-concentrated,
With lofty mind, everywhere released,
While dwelling alone in the forest, diligent,
He can cross beyond the realm of Death."

10. The Discourse on the Forest

10. At Sāvattthī. Standing to one side, that deity addressed the Blessed One in verse -

"For those dwelling in the forest, peaceful, living the holy life,
Eating one meal a day, by what does their beauty become clear?"

"They do not sorrow over the past, nor do they long for the future;
They sustain themselves with the present, therefore their beauty becomes
clear.

Through longing for the future, through sorrowing over the past,
By this fools wither away, like a green reed that is cut."

The Chapter on a Reed is first.

Its summary:

The Flood, Release, Being Swept Along, Passing By, and How Many to Cut;
Being Awake, Not Fully Known, Very Confused, One Fond of Conceit;
The Forest is spoken as the tenth, by that the chapter is called.

2. The Chapter on the Garden of Delight

1. The Discourse on the Garden of Delight

11. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks -
"Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Once upon a time, monks, a certain deity belonging to the Tāvatiṃsa realm, in the Nandana grove, surrounded by a host of nymphs, endowed and furnished with the five types of divine sensual pleasure, being entertained, at that time spoke this verse -

'They do not understand happiness, those who do not see Nandana;
The residence of the gods among men, of the glorious Thirty-three.'

"When this was said, monks, a certain deity replied to that deity in verse -

'You, fool, do not understand, as is the word of the Worthy Ones;
Impermanent are all activities, having the nature of arising and falling;
Having arisen, they cease; their appeasement is happiness."

2. The Discourse on Rejoicing

12. At Sāvattthī. Standing to one side, that deity spoke this verse in the presence of the Blessed One:

"One with children rejoices in children,
One with cattle likewise rejoices in cattle;
Clinging is the rejoicing of a man,
For he who is without clinging does not rejoice."

"One with children grieves over children,

One with cattle likewise grieves over cattle;
Clinging is the sorrowing of a man,
For he who is without clinging does not grieve."

3. The Discourse on There Is No Equal to a Son

13. At Sāvattthī. Standing to one side, that deity spoke this verse in the presence of the Blessed One:

"There is no love equal to that for a son, there is no wealth equal to cattle;
There is no radiance equal to the sun, lakes are the supreme among waters."

"There is no love equal to that for oneself, there is no wealth equal to grain;
There is no radiance equal to wisdom, rain indeed is the supreme among waters."

4. The Discourse on the Warrior Caste

14. "The warrior is the best of bipeds, the ox is the best of quadrupeds.

A maiden wife is the best of wives, and the firstborn is the best of sons."

"The Perfectly Enlightened One is the best of bipeds, a thoroughbred is the best of quadrupeds;

An obedient wife is the best of wives, and an obedient son is the best of sons."

5. The Discourse on Sounding

15. "When the midday time stands still, when the birds have settled down,

The great forest seems to resound - that fear occurs to me."

"When the midday time stands still, when the birds have settled down,
The great forest seems to resound - that delight occurs to me."

6. The Discourse on Sleep and Weariness

16. "Sleep, weariness, yawning, discontent, drowsiness after a meal.

By this the noble path does not shine forth here for beings."

"Sleep, weariness, yawning, discontent, drowsiness after a meal;
Having dismissed them by energy, the noble path becomes pure."

7. The Discourse on What Is Difficult to Do

17. "Difficult to do and difficult to endure, and asceticism by the inexperienced.

There are many confinements therein, where the fool sinks down."

"For how many days would one practise asceticism, if one did not restrain the mind;

Step by step one would sink down, being subject to the control of thoughts."

"Like a tortoise its limbs in its own shell,

A monk, drawing in mental thoughts;
Independent, not harming another,
Attained final Nibbāna, one should not blame anyone."

8. The Discourse on Shame

18. "Is there any person in the world restrained by shame,

Who awakens to blame, like a good horse to the whip?"

"Those restrained by shame are few, who always walk mindful;
Having reached the end of suffering, they walk evenly in the uneven."

9. The Discourse on a Hut

19. "Do you have no hut, do you have no nest;
Do you have no offspring, are you released from bondage?"

"Truly I have no hut, truly I have no nest;
Truly I have no offspring, truly I am released from bondage."

"What do I call your hut, what do I call your nest;
What do I call your offspring, what do I call your bondage?"

"You call mother the hut, you call wife the nest;
You call sons the offspring, you call craving my bondage."

"It is good that you have no hut, it is good that you have no nest;
It is good that you have no offspring, it is good that you are released from
bondage."

10. The Discourse on Samiddhi

20. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Tapoda Monastery. Then the Venerable Samiddhi, having risen towards the break of dawn, approached the hot springs to bathe his limbs. Having bathed his limbs at the hot springs, having come out, he stood wearing a single robe, drying his limbs. Then a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire hot springs, approached the Venerable Samiddhi; having approached, standing in the sky, she addressed the Venerable Samiddhi in verse -

"Without having enjoyed, you seek alms, monk, you do not seek alms having enjoyed;
Having enjoyed, monk, you should seek alms, let not the time pass you by."

"I do not know the time, the time is hidden, it is not seen;
Therefore without having enjoyed I seek alms, let not the time pass me by."

Then that deity, having alighted on the earth, said this to the Venerable Samiddhi -
"You are young, monk, gone forth, a youth with black hair, endowed with the blessing of youth, in the first stage of life, one who has not played in sensual pleasures. Enjoy,

monk, human sensual pleasures; do not abandon what is visible here and now to run after what is temporal."

"I, friend, am not abandoning what is visible here and now to run after what is temporal. Rather, friend, I am abandoning what is temporal to run after what is visible here and now. For sensual pleasures, friend, have been declared by the Blessed One as temporal, having much suffering, much anguish; the danger here is greater. This Teaching is visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise."

"And how, monk, have sensual pleasures been declared by the Blessed One as temporal, having much suffering, much anguish, the danger here is greater? How is this Teaching visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise?"

"I, friend, am new, recently gone forth, newly come to this Teaching and discipline. I am not able to explain it in detail. This Blessed One, the Worthy One, the Perfectly Enlightened One, is dwelling at Rājagaha in the Tapoda Monastery. Having approached that Blessed One, ask about this matter. As the Blessed One answers you, so you should remember it."

"It is not easy, monk, for us to approach that Blessed One, as he is surrounded by other influential deities. If indeed you, monk, having approached that Blessed One, were to ask about this matter, we too would come for the hearing of the Teaching."

"Yes, friend," the Venerable Samiddhi, having assented to that deity, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Samiddhi said this to the Blessed One -

"Here I, venerable sir, having risen towards the break of dawn, approached the hot springs to bathe my limbs. Having bathed my limbs at the hot springs, having come out, I stood wearing a single robe, drying my limbs. Then, venerable sir, a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire hot springs, approached me; having approached, standing in the sky, she addressed me with this verse -

"Without having enjoyed, you seek alms, monk, you do not seek alms having enjoyed;

Having enjoyed, monk, you should seek alms, let not the time pass you by."

"When this was said, I, venerable sir, replied to that deity in verse -

"I do not know the time, the time is hidden, it is not seen;

Therefore without having enjoyed I seek alms, let not the time pass me by."

"Then, venerable sir, that deity, having stood firmly on the earth, said this to me -

'You are young, monk, gone forth, a mere youth with black hair, endowed with the blessing of youth, in the first stage of life, one who has not played his fill in sensual pleasures. Enjoy, monk, human sensual pleasures; do not, having abandoned what is visible here and now, run after what is temporal.'

"When this was said, venerable sir, I said this to that deity - 'I indeed, friend, am not, having abandoned what is visible here and now, running after what is temporal; but I indeed, friend, having abandoned what is temporal, am running after what is visible here and now. For sensual pleasures, friend, have been declared by the Blessed One as temporal, having much suffering, much anguish; the danger here is greater. This Teaching is visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.'

"When this was said, venerable sir, that deity said this to me - 'And how, monk, are sensual pleasures declared by the Blessed One as temporal, with much suffering, much anguish; the danger here is greater? How is this Teaching visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise?' When this was said, venerable sir, I said this to that deity - 'I indeed, friend, am new, recently gone forth, newly come to this Teaching and discipline, I am not able to explain it in detail. This Blessed One, the Worthy One, the Perfectly Enlightened One, is dwelling at Rājagaha in the Tapoda Monastery. Having approached that Blessed One, ask about this matter. As the Blessed One answers you, so you should remember it.'

"When this was said, venerable sir, that deity said this to me - 'It is not easy, monk, for us to approach that Blessed One, surrounded by other influential deities. If indeed you, monk, having approached that Blessed One, would ask about this matter, we too would come for the hearing of the Teaching.' If, venerable sir, that deity's word is true, that deity is right here, not far away."

When this was said, that deity said this to the Venerable Samiddhi - "Ask, monk, ask, monk, what I have attained."

Then the Blessed One addressed that deity in verses -

"Beings have perception of what can be expressed, they are established in what can be expressed;
Not fully understanding what can be expressed, they come under the bond of Death.

"But having fully understood what can be expressed, one does not imagine a speaker;
For that does not exist for him, by which one might speak of him - that is not his;
If you understand, speak, demon."

"I, venerable sir, do not understand in detail the meaning of what the Blessed One has spoken in brief. It would be good, venerable sir, if the Blessed One would speak in such a way that I might understand in detail the meaning of what the Blessed One has spoken in brief."

"Equal, superior, or inferior,
Whoever imagines thus would dispute on account of that;
One unshaken in the three discriminations,
For him there is no 'equal' or 'superior';
If you understand, speak, demon."

"I, venerable sir, do not understand in detail the meaning of this too that the Blessed One has spoken in brief. It would be good, venerable sir, if the Blessed One would speak in such a way that I might understand in detail the meaning of what the Blessed One has spoken in brief."

"He has abandoned reckoning, he did not arrive at conceit, he has cut off craving here in mentality-materiality;
Him, with knots cut, free from trouble, desireless, seeking they did not find;
Gods and humans, here or beyond, in the heavens or in all abodes;
If you understand, speak, demon."

"I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus -

"One should not do evil by speech or by mind,
Or by body, anything in the whole world;
Having abandoned sensual pleasures, mindful and fully aware,
One should not pursue suffering connected with harm."

The Nandana Chapter is second.

Its summary:

Nandanā and Nandati, and There Is No Equal to a Son;
The Warrior and Making a Sound, Sloth and Sleep and Difficult to Do;
Shame, the Hut is the ninth, the tenth is spoken with Samiddhi.

3. The Chapter on a Sword

1. The Discourse on a Sword

21. At Sāvattthī. Standing to one side, that deity spoke this verse in the presence of the Blessed One:

"As if struck by a spear, as if burning on the head;
For the abandoning of sensual lust, a mindful monk should wander forth."

"As if struck by a spear, as if burning on the head;
For the abandoning of identity view, a mindful monk should wander forth."

2. The Discourse on Touching

22. "It does not touch one not touching, but it touches one who touches from that;
Therefore it touches one who touches, one who wrongs the innocent."

"Whoever wrongs a man who is innocent,
A pure person without blemish;
The evil returns to that very fool,
Like subtle dust thrown against the wind."

3. The Discourse on Matted Hair

23. "Inner tangle, outer tangle, the generation is entangled in a tangle;

This I ask you, Gotama, who can disentangle this tangle?"

"A wise man established in morality, developing the mind and wisdom;
An ardent and prudent monk, he can disentangle this tangle.

"Those for whom lust and hate and ignorance have faded away;
Those who have eliminated the mental corruptions, the Worthy Ones, for them
the tangle is disentangled.

"Where mentality and materiality entirely cease;
Impingement and perception of material form, here this tangle is cut off."

4. The Discourse on Restraining the Mind

- 24.** "From whatever source one should restrain the mind,
Suffering does not come to him from that source;
He should restrain the mind from every source,
He is freed from suffering in every respect."

"One should not restrain the mind from every source,
Not the mind that has come to a state of self-control;
But from whatever source there is evil,
From that source one should restrain the mind."

5. The Discourse on the Worthy One

- 25.** "Whoever is a monk, a Worthy One, one who has done what had to be done,
One who has eliminated the mental corruptions, bearing his final body;
Would he say 'I speak,'
Would he say 'they speak to me'?"

"Whoever is a monk, a Worthy One, one who has done what had to be done,
One who has eliminated the mental corruptions, bearing his final body;
Would he say 'I speak,'
He would say 'they speak to me';
Having understood the common usage in the world, being skilled,
He would express himself merely by conventional expression."

"Whoever is a monk, a Worthy One, one who has done what had to be done,
One who has eliminated the mental corruptions, bearing his final body;
Would that monk, having approached conceit,
Say 'I speak';
Would he say 'they speak to me'?"

"For one who has abandoned conceit there are no mental knots,
All mental knots of conceit are scattered;
That wise one has transcended conceiving,
He would say 'I speak.'

"He would say 'they speak to me';
Having understood the common usage in the world, being skilled;

He would express himself merely by conventional expression."

6. The Discourse on the Lamp

- 26.** "How many lights are there in the world, by which the world is illuminated?
Having come to ask the Blessed One, how may we know this?"

"There are four lights in the world, a fifth is not found here;
The sun shines by day, the moon radiates at night.

"And fire shines here and there by day and night;
The Perfectly Enlightened One is the best of those that shine, this radiance is unsurpassed."

7. The Discourse on the Arrow

- 27.** "From where do the waters turn back, where does the round of rebirths not turn;
Where do mentality and materiality entirely cease?"

"Where water and earth, fire and air do not stand fast;
From there the waters turn back, here the round of rebirths does not turn;
Here mentality and materiality entirely cease."

8. The Discourse on Great Wealth

- 28.** "Those of great riches, of great possessions, warriors who have kingdoms;
They crave for one another, dissatisfied in sensual pleasures.

"Among those in whom zeal has arisen, who follow the stream of existence;
Who here have abandoned craving, who in the world are without zeal?"

"Having left the household, gone forth, having left son and cattle likewise;
Having left lust and hate, and having become dispassionate towards ignorance;
Those who have eliminated the mental corruptions, the Worthy Ones, they in the world are without zeal."

9. The Discourse on Four Wheels

- 29.** "With four wheels and nine doors, full and bound with greed;
Born from mud, O great hero, how will there be progress?"

"Having cut the thong and the strap, desire and evil greed;
Having uprooted craving with its root, thus there will be progress."

10. The Discourse on the Antelope Limbs

- 30.** "With legs like an antelope, lean, a hero, eating little, not greedy;
A lion, wandering alone, an elephant, without regard for sensual pleasures;
Having approached, we ask, how is one freed from suffering?"

"The five types of sensual pleasure in the world, with mind as the sixth, have been declared;
Having removed desire here, thus one is freed from suffering."

The Sword Chapter is third.

Its summary:

With a Spear, Touches, and Matted Hair, Mental Hindrance;
With the Worthy One, the Lamp, the Lake, and with Great Wealth;
With Four Wheels as ninth, with Antelope Legs - these are ten.

4. The Chapter on the Satullapa Group

1. The Discourse on the Virtuous

31. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. Then many deities of the Satullapa group, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, one deity spoke this verse in the presence of the Blessed One:

"One should associate only with the virtuous, one should make intimacy with the virtuous;
Having understood the Good Teaching of the virtuous, one becomes better, not worse."

Then another deity spoke this verse in the presence of the Blessed One:

"One should associate only with the virtuous, one should make intimacy with the virtuous;
Having understood the Good Teaching of the virtuous, wisdom is obtained, not from another."

Then another deity spoke this verse in the presence of the Blessed One:

"One should associate only with the virtuous, one should make intimacy with the virtuous;
Having understood the Good Teaching of the virtuous, one does not grieve in the midst of sorrow."

Then another deity spoke this verse in the presence of the Blessed One:

"One should associate only with the virtuous, one should make intimacy with the virtuous;
Having understood the Good Teaching of the virtuous, one shines in the midst of relatives."

Then another deity spoke this verse in the presence of the Blessed One:

"One should associate only with the virtuous, one should make intimacy with the virtuous;

Having understood the Good Teaching of the virtuous, beings go to a good destination."

Then another deity spoke this verse in the presence of the Blessed One:

"One should associate only with the virtuous, one should make intimacy with the virtuous;
Having understood the Good Teaching of the virtuous, beings abide constantly in happiness."

Then another deity said this to the Blessed One: "Whose statement, Blessed One, was well spoken?" All of yours was well spoken in a way, but listen to me too:

"One should associate only with the virtuous, one should make intimacy with the virtuous;
Having understood the Good Teaching of the virtuous, one is freed from all suffering."

This is what the Blessed One said. Delighted, those deities paid respect to the Blessed One, circumambulated him keeping him on their right, and disappeared right there.

2. The Discourse on the Stingy

32. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then many deities of the Satullapa group, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, one deity spoke this verse in the presence of the Blessed One:

"Through stinginess and through negligence, thus a gift is not given;
By one desiring merit, a gift should be given by one who knows."

Then another deity spoke these verses in the presence of the Blessed One:

"That very thing which the miser, being afraid, does not give, that very fear comes to the non-giver;
The hunger and thirst which the miser fears,
That very thing touches the fool, in this world and the next.

"Therefore, having removed stinginess, one should give a gift, having overcome the stain;
Merits are a support for beings in the world beyond."

Then another deity spoke these verses in the presence of the Blessed One:

"They do not die among the dead, like fellow travellers on a road;
Those who give from little, this is an eternal principle.

"Some give from little, many with much do not give;
An offering given from little is measured equal to a thousand."

Then another deity spoke these verses in the presence of the Blessed One:

"Giving what is hard to give, doing what is hard to do;
The bad do not imitate, the principle of the good is hard to follow.

"Therefore the destination from here is different for the good and the bad;
The bad go to hell, the good are destined for heaven."

Then another deity said this in the presence of the Blessed One: "Whose statement, Blessed One, was well spoken?"

"All of yours was well spoken in a way; but listen to me too:

"One who practises the Teaching, even one who practises gleaning,
Supporting a wife, giving from little;
A hundred thousand who sacrifice a thousand,
Are not worth even a fraction of one such as that."

Then another deity addressed the Blessed One in verse -

"Why is this sacrifice, vast and exalted,
Not worth what is given righteously?
How is it that a hundred thousand who sacrifice a thousand each,
Are not worth even a fraction of one such as that."

"Some give while established in unrighteousness,
Having cut off, having killed, and having caused sorrow;
That offering, with tearful faces, with punishment,
Is not worth what is given righteously.

"Thus a hundred thousand who sacrifice a thousand each,
Are not worth even a fraction of one such as that."

3. The Discourse on the Good

33. At Sāvattthī. Then many deities of the Satullapa group, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, one deity uttered this inspired utterance in the presence of the Blessed One:

"Good indeed, sir, is giving;
Through stinginess and through negligence, thus a gift is not given;
By one desiring merit, a gift should be given by one who knows."

Then another deity uttered this inspired utterance in the presence of the Blessed One:

"Good indeed, sir, is giving;
But even from little, giving is good."

"Some give from little, many with much do not give;
An offering given from little is measured equal to a thousand."

Then another deity uttered this inspired utterance in the presence of the Blessed One:

"Good indeed, sir, is giving; even from little, giving is good;
But giving with faith is also good."

"Giving and battle, they say, are the same;
Even few, being good, conquer many;
If one with faith gives even a little,
By that very deed he becomes happy in the hereafter."

Then another deity uttered this inspired utterance in the presence of the Blessed One:

"Good indeed, sir, is giving; even from little, giving is good;
Giving with faith is also good; But giving of what is righteously acquired is also good."

"Whoever gives a gift of what is righteously acquired,
A person, of what is obtained through effort and energy;
Having passed beyond Yama's Vetaraṇī river,
That mortal attains divine states."

Then another deity uttered this inspired utterance in the presence of the Blessed One:

"Good indeed, sir, is giving; even from little, giving is good;
Giving with faith is also good; giving from what is righteously acquired is also good;
but giving with discrimination is also good."

"Giving with discrimination is praised by the Fortunate One,
those who are worthy of offerings here in the world of the living;
gifts given to them are of great fruit,
like seeds sown in a good field."

Then another deity uttered this inspired utterance in the presence of the Blessed One:

"Good indeed, sir, is giving; even from little, giving is good;
Giving with faith is also good; giving from what is righteously acquired is also good;
giving with discrimination is also good; but self-control towards living beings is also good."

"One who lives without harming living beings,
they do not do evil through fear of others' censure;
they praise the timid, not the hero there,
for the peaceful do not do evil out of fear."

Then another deity said this to the Blessed One: "Whose statement, Blessed One, was well spoken?"

"All of yours was well spoken in a way, but listen to me too:

"Giving with faith is praised in many ways,
but the state of the Teaching is better than giving;
for in the past and in times even more remote, the peaceful,

those with wisdom, attained Nibbāna itself."

4. The Discourse on They Are Not

34. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then many deities of the Satullapa group, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, one deity spoke this verse in the presence of the Blessed One:

"Sensual pleasures among humans are not permanent,
There are desirable things here to which one is bound;
In which being heedless, to the state of no return,
A person does not come from the realm of Death."

"Misery is born of desire, suffering is born of desire;
By the removal of desire, misery is removed;
By the removal of misery, suffering is removed."

"Those various things in the world are not sensual pleasures,
Lust for thoughts is a person's sensual pleasure;
The various things remain just so in the world,
But here the wise remove desire for them."

"One should give up wrath, one should abandon conceit,
One should overcome every mental fetter;
Sufferings do not befall one who does not cling
To mentality-materiality, one who owns nothing."

"He has abandoned reckoning, he did not arrive at conceit,
He has cut off craving here in mentality-materiality;
Him, with knots cut, free from trouble, desireless,
Seeking they did not find;
Gods and humans, here or beyond,
In the heavens or in all abodes."

"If indeed they did not see him thus liberated,
Gods and humans, here or beyond;
The highest among men, working for the welfare of people,
Those who venerate him are praiseworthy."

"Those monks too are praiseworthy,
Who venerate him thus liberated;
Having understood the Teaching, having abandoned sceptical doubt,
Those monks too become ones who have gone beyond attachment."

5. The Discourse on Intending to Find Fault

35. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then many deities intending on finding fault, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, they stood in the sky. Standing in the sky, one deity spoke this verse in the presence of the Blessed One:

"One who being otherwise, would declare himself otherwise;
Having deceived, like a cheat, that is enjoyed by him through theft.

"What one would do, that one should say; what one would not do, that one
should not say;
One not doing but speaking - the wise fully understand him."

"Not by mere speaking, nor by one-sided hearing;
Can this firm practice be followed;
By which the wise are freed, meditators, from Māra's bondage.

"The wise indeed do not act thus, having understood the way of the world;
Having understood, the wise are quenched, having crossed over attachment in
the world."

Then those deities, having alighted on the earth, having fallen at the Blessed One's feet with their heads, said this to the Blessed One: "A transgression overcame us, venerable sir, as ones who were foolish, as ones who were confused, as ones who were unwholesome, in that we thought the Blessed One was to be assailed. May the Blessed One accept our transgression as a transgression for the sake of restraint in the future." Then the Blessed One manifested a smile. Then those deities, grumbling even more exceedingly, rose up into the sky. One deity spoke this verse in the presence of the Blessed One:

"When those confessing a transgression, if one does not accept it;
With anger within, burdened with hate, he binds enmity upon himself."

"If there were no transgression, and if there were no wrongdoing here;
And enmities would not be appeased, by what would one here be
wholesome?"

"For whom are there no transgressions, for whom is there no wrongdoing;
Who does not fall into confusion, and who is wise, always mindful?"

"For the Truth-finder, the Buddha, compassionate towards all beings;
For him there are no transgressions, for him there is no wrongdoing;
He does not fall into confusion, he alone is wise, always mindful."

"When those confessing a transgression, if one does not accept it;
One with inner irritation, weighed down by hate, he binds enmity upon himself;
I do not delight in that enmity, I accept your confession."

6. The Discourse on Faith

36. On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. Then many deities of the Satullapa group, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, one deity spoke this verse in the presence of the Blessed One:

"Faith is a person's companion,
If faithlessness does not remain;
Fame and renown are his from that,
And he goes to heaven, having left the body."

Then another deity spoke these verses in the presence of the Blessed One:

"One should give up wrath, one should abandon conceit,
One should overcome every mental fetter;
Sufferings do not befall one who does not cling
To mentality-materiality, one who owns nothing."

"Foolish, imprudent people engage in negligence;
But the wise one guards diligence as the foremost wealth."

"Do not engage in negligence, do not be intimate with delight in sensual pleasures;
For the diligent one, meditating, attains the highest happiness."

7. The Discourse on the Time

37. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood together with a large Community of monks, about five hundred monks, all of them Worthy Ones; and deities from ten world systems had for the most part gathered together to see the Blessed One and the Community of monks. Then this occurred to four deities belonging to the Pure Abodes - "This Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood together with a large Community of monks, about five hundred monks, all of them Worthy Ones; and deities from ten world systems had for the most part gathered together to see the Blessed One and the Community of monks. What if we too were to approach the Blessed One; having approached, we should each speak a verse in the presence of the Blessed One."

Then those deities - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from among the Pure Abode gods, appeared before the Blessed One. Then those deities, having paid respect to the Blessed One, stood to one side. Standing to one side, one deity spoke this verse in the presence of the Blessed One:

"A great assembly in the wilds, groups of gods have come together;
We have come to this Teaching assembly, to see the unconquered
Community."

Then another deity spoke this verse in the presence of the Blessed One:

"There the monks concentrated, they made their own minds straight;
Like a charioteer having taken the reins, the wise ones guard their faculties."

Then another deity spoke this verse in the presence of the Blessed One:

"Having cut the stake, having cut the bar, having uprooted the gate-post, they
are without longing;
They walk about pure, spotless, well tamed by the one with vision, young
elephants."

Then another deity spoke this verse in the presence of the Blessed One:

"Whoever have gone for refuge to the Buddha, they will not go to the plane of
misery;
Having abandoned the human body, they will fill up the group of gods."

8. The Discourse on the Stone Splinter

38. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Deer Park at Maddakucchi. Now at that time the Blessed One's foot had been cut by a stone splinter. Severe indeed were the feelings that occurred to the Blessed One, bodily feelings that were painful, sharp, severe, bitter, disagreeable, displeasing; these the Blessed One endured, mindful and fully aware, without being distressed. Then the Blessed One, having prepared the double robe folded in four, lay down in the lion's posture on his right side, overlapping foot upon foot, mindful and fully aware.

Then seven hundred deities of the Satullapa group, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Maddakucchi, approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, one deity uttered this inspired utterance in the presence of the Blessed One: "An elephant indeed, friend, is the ascetic Gotama; and with elephant-like nature he endures the arisen bodily feelings that are painful, sharp, severe, bitter, disagreeable, displeasing, mindful and fully aware, without being distressed."

Then another deity uttered this inspired utterance in the presence of the Blessed One: "A lion indeed, friend, is the ascetic Gotama; and with lion-like nature he endures the arisen bodily feelings that are painful, sharp, severe, bitter, disagreeable, displeasing, mindful and fully aware, without being distressed."

Then another deity uttered this inspired utterance in the presence of the Blessed One: "A thoroughbred indeed, friend, is the ascetic Gotama; and with thoroughbred-like nature he endures the arisen bodily feelings that are painful, sharp, severe, bitter, disagreeable, displeasing, mindful and fully aware, without being distressed."

Then another deity uttered this inspired utterance in the presence of the Blessed One: "A leading bull indeed, friend, is the ascetic Gotama; and with leading bull-like nature he endures the arisen bodily feelings that are painful, sharp, severe, bitter, disagreeable, displeasing, mindful and fully aware, without being distressed."

Then another deity uttered this inspired utterance in the presence of the Blessed One:
"A beast of burden indeed, friend, is the ascetic Gotama; and with beast of burden-like nature he endures the arisen bodily feelings that are painful, sharp, severe, bitter, disagreeable, displeasing, mindful and fully aware, without being distressed."

Then another deity uttered this inspired utterance in the presence of the Blessed One:
"Tamed indeed, friend, is the ascetic Gotama; and with tamed nature he endures the arisen bodily feelings that are painful, sharp, severe, bitter, disagreeable, displeasing, mindful and fully aware, without being distressed."

Then another deity uttered this inspired utterance in the presence of the Blessed One:
"See the concentration well developed and the mind well liberated, neither bent forward nor bent backward, nor restrained and checked by forceful suppression. Whoever would think that such a man-elephant, man-lion, man-thoroughbred, man-bull, man-beast of burden, man-tamed one should be overcome - what else could it be but blindness?"

"Brahmins who are masters of the five Vedas, practising austere asceticism for a hundred years evenly,
Yet their minds are not rightly liberated, of inferior nature, they do not go to the far shore.

"Afflicted by craving, bound by ascetic practices and morality, practising rough austerity for a hundred years,
Yet their minds are not rightly liberated, of inferior nature, they do not go to the far shore.

"For one fond of conceit there is no self-control here, nor is there sagacity for the unconcentrated.
Though dwelling alone in the forest, negligent, he cannot cross beyond the realm of Death."

"Having abandoned conceit, well-concentrated, with lofty mind, everywhere released,
While dwelling alone in the forest, diligent, he can cross beyond the realm of Death."

9. The First Discourse on Pajjunna's Daughter

39. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Kokanadā, the daughter of Pajjunna, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Great Wood, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, that deity Kokanadā, the daughter of Pajjunna, spoke these verses in the presence of the Blessed One -

"Dwelling in the forest at Vesālī, the Enlightened by himself, the foremost of beings;
I am Kokanadā, I pay homage, Kokanadā, the daughter of Pajjunna.

"Previously it was only heard, the Teaching understood by the One with Vision;

Now I myself know as a witness, as the sage, the Fortunate One, teaches.

"Whatever imprudent ones go about disparaging the noble Teaching;
They go to the terrible Roruva hell, they experience suffering for a long time.

"But those who are endowed with patience and peace regarding the noble Teaching;
Having abandoned the human body, they will fill up the group of gods."

10. The Discourse on the Second Daughter of Pajjunna

40. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Cūḷakokanadā, the daughter of Pajjunna, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Great Wood, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, that deity Cūḷakokanadā, the daughter of Pajjunna, spoke these verses in the presence of the Blessed One -

"Here has come one with beauty like lightning's radiance, Kokanadā, the daughter of Pajjunna;
Paying homage to the Buddha and the Teaching, she spoke these verses full of meaning.

"Though I could analyse that in many ways, such is the Teaching by method;
I shall speak the meaning in brief, as far as I have learnt it by mind.

"One should not do evil by speech or by mind,
Or by body, anything in the whole world;
Having abandoned sensual pleasures, mindful and fully aware,
One should not pursue suffering connected with harm."

The Satullapa Group Chapter is fourth.

Its summary:

With the good, the stingy, excellent, not peaceful, intending on finding fault;
Faith, time, splinter, both daughters of Pajjunna.

5. The Chapter on Being Ablaze

1. The Discourse on Being Ablaze

41. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, that deity spoke these verses in the presence of the Blessed One:

"When a house is burning, whatever vessel one takes out;
That is for one's benefit, not what is burnt there.

"Thus the world is burning with ageing and death;
One should take out by giving, what is given is well removed.

"What is given has happiness as its fruit, what is not given is not so;
Thieves take it, kings take it, fire burns it, it perishes.

"Then in the end one leaves the body together with possessions;
Knowing this, the wise one should enjoy and give;
Having given and enjoyed according to one's ability;
Blameless, one goes to the heavenly state."

2. The Discourse on What Giving

- 42.** "What giver is a giver of strength, what giver is a giver of beauty;
What giver is a giver of happiness, what giver is a giver of vision;
And who is a giver of all, tell me this when asked."

"A giver of food is a giver of strength, a giver of cloth is a giver of beauty;
A giver of a vehicle is a giver of happiness, a giver of a lamp is a giver of vision.

"And he is a giver of all, who gives a dwelling;
And he is a giver of the Deathless, who instructs in the Teaching."

3. The Discourse on Food

- 43.** "Both gods and humans delight in food;
Then what demon is there who does not delight in food?"

"Those who give it with faith, with a clear mind;
That very food follows him, in this world and the next.

"Therefore, having removed stinginess, one should give a gift, having overcome the stain;
Merits are a support for beings in the world beyond."

4. The Discourse on One Root

- 44.** "One-rooted, with two whirlpools, three stains, five spreadings;
The ocean with twelve whirlpools, the abyss - the sage crossed over."

5. The Discourse on the Superior

- 45.** "The one of superior name, seer of subtle meaning, bestower of wisdom, non-attached to the abode of sensual pleasures;
See him, the all-knowing, the wise one, the great sage walking on the noble path."

6. The Discourse on the Nymph

- 46.** "Resounding with groups of nymphs, frequented by groups of sprites;
A forest's end named 'Delusion' - how will there be progress?"

"That path is named 'Straight', that direction is named 'Fearless';
The chariot is named 'Non-creaking', fitted with wheels of the Teaching.

"Shame is its leaning board, mindfulness is its surrounding;
I call the Teaching the charioteer, with right view running in front.

"Whoever has such a vehicle, whether woman or man;
He indeed by this vehicle is near to Nibbāna itself."

7. The Discourse on the Grove Planter

47. "For whom by day and by night, does merit always increase;
Righteous, accomplished in morality, which people are heaven-bound?"

"Planters of parks, planters of groves, those people who are bridge-builders;
And drinking halls and wells, those who give a dwelling.

"For them by day and by night, merit always increases;
Righteous, accomplished in morality, those people are heaven-bound."

8. The Discourse on Jeta's Grove

48. "This indeed is that Jeta's Grove, frequented by the Community of sages;
Dwelt in by the King of the Teaching, generating joy for me.

"Action and true knowledge and the Teaching, morality and the highest life;
By this mortals are purified, not by clan or by wealth.

"Therefore a wise man, seeing his own welfare;
Should wisely investigate the Teaching, thus he becomes purified therein.

"Like Sāriputta in wisdom, in morality and in peace;
Even a monk who has gone beyond, this would be his highest."

9. The Discourse on the Stingy

49. "Those who are stingy here in the world, miserly, abusive;
Men who create obstacles for others who are giving.

"What kind of result is theirs, and what kind is their future state;
Having come to ask the Blessed One, how may we know this?"

"Those who are stingy here in the world, miserly, abusive;
Men who create obstacles for others who are giving.

"They are reborn in hell, the animal realm, the world of Yama;
If they come to human existence, they are born in a poor family.

"Cloth, almsfood, pleasure, amusement, where these are obtained with
difficulty;
The fools hope for things from others, but even that they do not obtain;

This is the result in the present life, and in the future state an unfortunate realm."

"Thus indeed we understand this, we ask another thing, Gotama;
Those who here, having obtained human existence, are bountiful, free from avarice.

"Devoted to the Buddha and the Teaching, and with keen respect for the Community;
What kind of result is theirs, and what kind is their future state;
Having come to ask the Blessed One, how may we know this?"

"Those who here, having obtained human existence, are bountiful, free from avarice;
Devoted to the Buddha and the Teaching, and with keen respect for the Community;
These heavens shine forth, where they are reborn.

"If they come to human existence, they are born in a wealthy family;
Cloth, almsfood, pleasure, amusement, where these are obtained without difficulty.

"In possessions gathered by others, they rejoice as if wielding power;
This is the result in the present life, and in the future state a fortunate realm."

10. The Discourse on Ghaṭṭikāra

50. "Seven monks, liberated, have been reborn in Aviha;
With lust and hate eliminated, they have crossed over attachment in the world."

"And who are those who crossed the mire, the realm of Death so hard to cross;
Who, having abandoned the human body, have overcome the divine bond?"

"Upaka and Palagaṇḍa, and Pukkusāti, those three;
Bhaddiya and Khaṇḍadeva, and Bāhuraggi and Siṅgiya;
They, having abandoned the human body, have overcome the divine bond."

"You speak skilfully of those who have abandoned Māra's snare;
Whose Teaching did they understand, that they cut the bond of existence?"

"Not apart from the Blessed One, not apart from your teaching;
Whose Teaching they understood, that they cut the bond of existence.

"Where mentality and materiality entirely cease;
That Teaching of yours, having understood it here, they cut the bond of existence."

"You speak a profound word, difficult to understand, very hard to comprehend;
Whose Teaching have you understood, that you speak such a word?"

"I was formerly a potter, a pot-maker in Vekalīṅga;
I was a supporter of my mother and father, a lay follower of Kassapa.

"Abstaining from sexual intercourse, leading the holy life, spiritual;
I was your fellow villager, I was formerly your friend.

"I understand these seven monks, liberated;
With lust and hate eliminated, they have crossed over attachment in the world."

"So it was then, as you speak, Bhaggava;
He was formerly a potter, a pot-maker in Vekalīṅga;

He was a supporter of his mother and father, a lay follower of Kassapa.
"Abstaining from sexual intercourse, leading the holy life, spiritual;
He was my fellow villager, he was formerly my friend."

"Thus was the meeting of old friends,
Both with developed selves, bearing their final bodies."

The Burning Chapter is fifth.

Its summary:

Blazing, What-Giving, Food, One-Root, Excellent;
Nymph-Forest-Planting, with Avarice, Ghaṭīkara.

6. The Chapter on Old Age

1. The Discourse on Ageing

- 51.** "What is good until old age, what is good when established?
What is the jewel of men, what is hard to steal by thieves?"

"Morality is good until old age, faith is good when established;
Wisdom is the jewel of men, merit is hard to steal by thieves."

2. The Discourse on the Ageless

- 52.** "What is good without ageing, what is good when determined?
What is the jewel of men, what cannot be stolen by thieves?"

"Morality is good without ageing, faith is good when determined;
Wisdom is the jewel of men, merit cannot be stolen by thieves."

3. The Discourse on a Friend

- 53.** "What is a friend for one dwelling abroad, what is a friend in one's own house;
What is a friend for one whose need has arisen, what is a friend pertaining to the future life?"

"A caravan is a friend for one dwelling abroad, a mother is a friend in one's own house;

A companion for one whose need has arisen, is a friend again and again;
Meritorious deeds done by oneself, that is a friend pertaining to the future
life."

4. The Discourse on a Subject

- 54.** "What is the foundation for human beings, what here is the supreme friend?
What do beings live on, those living beings dependent on the earth?"

"Sons are the foundation for human beings, and a wife is the supreme friend;
Beings live on rain, those living beings dependent on the earth."

5. The First Discourse on People

- 55.** "What generates a person, what runs about for him?
What got into the round of rebirths, what is his great fear?"

"Craving generates a person, his mind runs about;
A being got into the round of rebirths, suffering is his great fear."

6. The Second Discourse on People

- 56.** "What generates a person, what runs about for him?
What got into the round of rebirths, from what is he not freed?"

"Craving generates a person, his mind runs about;
A being got into the round of rebirths, he is not freed from suffering."

7. The Third Discourse on People

- 57.** "What generates a person, what runs about for him?
What got into the round of rebirths, what is his ultimate goal?"

"Craving generates a person, his mind runs about;
A being got into the round of rebirths, action is his ultimate goal."

8. The Discourse on the Side Road

- 58.** "What is declared as the wrong path, what is the destruction of night and day?
What is the stain of the holy life, what is the bath without water?"

"Lust is declared as the wrong path, age is the destruction of night and day;
Woman is the stain of the holy life, here this generation is attached;
Austere asceticism and the holy life, that is the bath without water."

9. The Second Discourse

- 59.** "What is a person's companion, what instructs him?
Delighting in what is a mortal freed from all suffering?"

"Faith is a person's companion, wisdom instructs him;
A mortal delighting in Nibbāna is freed from all suffering."

10. The Discourse on a Poet

- 60.** "What is the source of verses, what is their expression?
What are verses based on, what is the foundation of verses?"

"Metre is the source of verses, syllables are their expression;
Verses are based on name, a poet is the foundation of verses."

The Chapter on Old Age is sixth.

Its summary:

Ageing, Without Ageing, Friend, Foundation, Three, People, and;
Wrong Path and Second, the chapter is completed with Poet.

7. The Chapter on Surpassing

1. The Discourse on Name

- 61.** "What has overcome all, than which nothing more is found?
To what one thing have all come under control?"

"Name has overcome all, than name nothing more is found;
To name, the one thing, all have come under control."

2. The Discourse on Mind

- 62.** "By what is the world led, by what is it dragged about;
To what one thing have all come under control?"

"By mind the world is led, by mind it is dragged about;
To mind, the one thing, all have come under control."

3. The Discourse on Craving

- 63.** "By what is the world led, by what is it dragged about;
To what one thing have all come under control?"

"By craving the world is led, by craving it is dragged about;
To craving, the one thing, have all come under control."

4. The Discourse on Mental Fetters

- 64.** "What is the world's fetter, what is its means of examining?
By the abandoning of what is it called Nibbāna?"

"Delight is the world's fetter, applied thought is its means of examining;
By the abandoning of craving is it called Nibbāna."

5. The Discourse on Bondage

- 65.** "What is the world's connection, what is its means of examining?
By the abandoning of what does one cut all bondage?"

"Delight is the world's connection, applied thought is its means of examining;
By the abandoning of craving does one cut all bondage."

6. The Discourse on Self-Destruction

66. "By what is the world afflicted, by what is it surrounded;
By what death is it overcome, by what is it always fuming?"

"By death is the world afflicted, by ageing is it surrounded;
By the death of craving is it overcome, by desire is it always fuming."

7. The Discourse on Burned Up

67. "By what is the world ensnared, by what is it surrounded;
By what is the world closed in, in what is the world established?"

"By craving the world is ensnared, by ageing is it surrounded;
By death the world is closed in, in suffering the world is established."

8. The Discourse on Closed

68. "By what is the world closed in, in what is the world established;
By what is the world ensnared, by what is it surrounded?"

"By death the world is closed in, in suffering the world is established;
By craving the world is ensnared, by ageing is it surrounded."

9. The Discourse on Desire

69. "By what is the world bound, by the removal of what is it freed;
By the abandoning of what does one cut all bondage?"

"By desire the world is bound, by the removal of desire it is freed;
By the abandoning of desire one cuts all bondage."

10. The Discourse on the World

70. "In what has the world arisen, in what does it make intimacy?
Clinging to what, in what is the world vexed?"

"In the six has the world arisen, in the six does it make intimacy;
Clinging to the six only, in the six is the world vexed."

The Period Chapter is seventh.

Its summary:

Name and mind and craving, and fetter and bondage;
Afflicted, burned up, closed in, desire, with world - these are ten.

8. The Chapter on Slaying

1. The Discourse on Having Cut

71. At Sāvattthī. Standing to one side, that deity addressed the Blessed One in verse -

"Having cut off what does one sleep happily, having cut off what does one not grieve?

Of what one thing do you approve the murder, Gotama?"

"Having cut off wrath one sleeps happily, having cut off wrath one does not grieve;

Of wrath with its poisonous root, with its sweet tip, O deity,

The noble ones praise the murder, for having cut that off one does not grieve."

2. The Discourse on the Chariot

72. "What is the mark of a chariot, what is the mark of fire?

What is the mark of a country, what is the mark of a woman?"

"A flag is the mark of a chariot, smoke is the mark of fire;

A king is the mark of a country, a husband is the mark of a woman."

3. The Discourse on Wealth

73. "What here is the foremost wealth for a person, what well practised brings happiness?

What indeed is sweeter among flavours, living how do they call life foremost?"

"Faith here is the foremost wealth for a person, the Teaching well practised brings happiness;

Truth indeed is sweeter among flavours, living by wisdom they call life foremost."

4. The Discourse on Rain

74. "What is foremost among those rising up, what is excellent among those falling down?

What is excellent among those going forth, what is excellent among those speaking?"

"Seed is foremost among those rising up, rain is excellent among those falling down;

Cattle are excellent among those going forth, a son is excellent among those speaking."

"True knowledge is foremost among those rising up, ignorance is excellent among those falling down;

The Community is excellent among those going forth, the Buddha is excellent among those speaking."

5. The Discourse on the Frightened

75. "Why here are many people frightened,
And the path is spoken of with many bases;
I ask you, Gotama of extensive wisdom,

Established in what would one not fear the world beyond?"

"Having rightly directed speech and mind,
Not doing evil deeds by body;
Dwelling in a house with abundant food and drink,
Faithful, gentle, generous, bountiful;
Established in these four qualities,
One established in the Teaching would not fear the world beyond."

6. The Discourse on Not Decaying

- 76.** "What decays, what does not decay, what is called the side road?
What is the obstacle to mental states, what is the destruction of night and day?
What is the stain of the holy life, what is the bath without water?"

"How many holes are there in the world, where wealth does not remain?
Having come to ask the Blessed One, how may we know this?"

"The form of mortals decays, name and clan do not decay;
Lust is called the side road.

"Greed is the obstacle to mental states, age is the destruction of night and day;
Woman is the stain of the holy life, here this generation is attached;
Austere asceticism and the holy life, that is the bath without water.

"Six holes are there in the world, where wealth does not remain;
Laziness and negligence, inactivity and lack of self-control;
Sleep and weariness are those holes, one should avoid them altogether."

7. The Discourse on Supremacy

- 77.** "What is supremacy in the world, what is the best of goods?
What is the stain of the knife in the world, what is the tumour in the world?"

"Whom taking away do they prevent, but who taking away is dear?
Whom coming again and again do the wise delight in?"

"Authority is supremacy in the world, a woman is the best of goods;
Wrath is the stain of the knife in the world, thieves are the tumours in the world.

"A thief taking away they prevent, but an ascetic taking away is dear;
An ascetic coming again and again - the wise delight in."

8. The Discourse on Sensual Pleasure

- 78.** "Wishing for what welfare should one not give, what should a mortal not abandon?
What good should one release, and what evil should one not release?"

"A man should not give himself, he should not abandon himself;
He should release good speech, and should not release evil speech."

9. The Discourse on Provisions

- 79.** "What binds provisions, what is the dwelling place of wealth;
What drags a man about, what is difficult to give up in the world;
Bound by what are many beings, like a bird by a snare?"

"Faith binds provisions, glory is the dwelling place of wealth;
Desire drags a man about, desire is difficult to give up in the world;
Bound by desire are many beings, like a bird by a snare."

10. The Discourse on the Lamp

- 80.** "What is the lamp in the world, what is the watchful one in the world;
What is the companion in work for those who live, what is its way of life?"

"What nourishes the lazy and the diligent, as a mother her son;
What do beings live on, those living beings dependent on the earth?"

"Wisdom is the lamp in the world, mindfulness is the watchful one in the world;
Cattle are the companions in work for those who live, the plough is the way of life.

"Rain nourishes the lazy and the diligent, as a mother her son;
Beings live on rain, those living beings dependent on the earth."

11. The Discourse on Non-Conflict

- 81.** "Who here are without conflict in the world, for whom does the holy life lived
not perish;
Who here fully understand desire, for whom is there freedom always.

"What is it that mother, father, brother, pay homage to when established;
What is it here of low birth, that warriors pay respect to?"

"Ascetics here are without conflict in the world, for ascetics the holy life lived
does not perish;
Ascetics fully understand desire, for ascetics there is freedom always.

"An ascetic - mother, father, brother, pay homage to him when established;
An ascetic here of low birth, warriors pay respect to."

The Having Cut Chapter is eighth.

Its summary:

Having cut, chariot and mind, rain, frightened, does not decay;
Lord, sensual pleasure, provisions, lamp, and with non-conflict.

The Connected Discourses on Deities is complete.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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