

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

05. Anthology of Discourses (05. Suttanipātapāḷi)

1. The Chapter on the Snake (1. Uragavaggo)

[Snp 1, PTS 1-38]



PaliVerse

5. The Collection of Minor Texts

05. Anthology of Discourses

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

In the Minor Collection

Anthology of Discourses

1. The Chapter on the Snake

1. The Discourse on the Snake

- 1.** Whoever removes arisen wrath, spread like snake venom, with medicines;
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 2.** Whoever has cut off lust entirely, having plunged into the lotus flower growing
in the lake;
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 3.** Whoever has cut off craving entirely, having dried up the flowing, swift-flowing
stream;
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 4.** Whoever has uprooted conceit entirely, as a great flood a very weak reed
bridge;
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 5.** Whoever did not find substance in existences, searching like for a flower
among fig trees;
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 6.** "For one within whom there are no irritations, and who has transcended this or
that life;
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 7.** For whom applied thoughts are scattered, internally well-assigned without
remainder;
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 8.** Whoever did not go too far, nor fall behind, who overcame all this obsession;
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 9.** Whoever did not go too far, nor fall behind, having known "all this is false" in
the world;
That monk gives up the near and far shore, as a snake its worn-out old skin.

- 10.** Whoever did not go too far, nor fall behind, being free from greed, knowing "all this is false";
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 11.** Whoever did not go too far, nor fall behind, being without lust, knowing "all this is false";
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 12.** Whoever did not go too far, nor fall behind, being without hate, knowing "all this is false";
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 13.** Whoever did not go too far, nor fall behind, being without delusion, knowing "all this is false";
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 14.** For one in whom there are no underlying tendencies whatsoever, and the unwholesome roots are uprooted;
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 15.** For one in whom there are no disturbance-born defilements whatsoever, conditions for coming to this shore;
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 16.** For one in whom there are no cravings whatsoever, rooted in shackles for becoming;
That monk gives up the near and far shore, as a snake its worn-out old skin.
- 17.** Whoever, having abandoned the five mental hindrances, is free from trouble, has crossed over doubt, is free from the dart;
That monk gives up the near and far shore, as a snake its worn-out old skin.

The Discourse on the Snake is concluded as first.

2. The Discourse on Dhaniya

- 18.** "My rice is cooked, my milk is milked," (thus spoke Dhaniya the herdsman)
"I dwell with my family near the bank of the Mahī;
My hut is thatched, my fire is kindled, so if you wish, rain, O sky."
- 19.** "I am without wrath, free from barrenness," (thus spoke the Blessed One)
"My dwelling for one night is near the bank of the Mahī;
My hut is unveiled, my fire is quenched, so if you wish, rain, O sky."
- 20.** "Gadflies and mosquitoes are not found," (thus spoke Dhaniya the herdsman)
"The cattle graze in the marsh where grass has grown;
They could endure even rain that comes, so if you wish, rain, O sky."
- 21.** "The raft is bound, well prepared," (thus spoke the Blessed One)
"One who has crossed over, gone beyond, having removed the flood;
There is no need for the raft, so if you wish, rain, O sky."

- 22.** "My wife is loyal, not covetous," (thus spoke Dhaniya the herdsman)
"For a long time she has lived with me, agreeable;
I hear nothing bad of her, so if you wish, rain, O sky."
- 23.** "My mind is loyal, liberated," (thus spoke the Blessed One)
"For a long time trained, well-tamed;
No evil is found in me, so if you wish, rain, O sky."
- 24.** "I am maintained by my own wages," (thus spoke Dhaniya the herdsman)
"And my children are together with me, healthy;
I hear nothing bad of them, so if you wish, rain, O sky."
- 25.** "I am not a hired servant of anyone," (thus spoke the Blessed One)
"I wander in the entire world as one who has completed his task;
There is no need for wages, so if you wish, rain, O sky."
- 26.** "There are barren cows, there are suckling calves," (thus spoke Dhaniya the herdsman)
"There are cows in calf and breeding cows too;
There is also a bull, the lord of the herd here, so if you wish, rain, O sky."
- 27.** "There are no barren cows, there are no suckling calves," (thus spoke the Blessed One)
"There are no cows in calf, no breeding cows too;
There is no bull, no lord of the herd here, so if you wish, rain, O sky."
- 28.** "The stakes are planted, unshakeable," (thus spoke Dhaniya the herdsman)
"The ropes are made of muñja grass, new and well-fashioned;
Not even the suckling calves can break them, so if you wish, rain, O sky."
- 29.** "Like a bull having cut through bonds," (thus spoke the Blessed One)
"Like an elephant having torn apart a rotten creeper;
I shall not again go to lying in a womb, so if you wish, rain, O sky."
- 30.** "Filling both the low ground and the high, a great rain cloud shed rain at that very moment;
Having heard the god raining, Dhaniya spoke this matter.
- 31.** "It is a gain for us indeed, not small, that we have seen the Blessed One;
We go to you for refuge, O One with Vision, be our Teacher, you, great sage.
- 32.** "Both Gopī and I are loyal, may we live the holy life in the presence of the Fortunate One;
May we become ones who have gone beyond birth and death, ones who make an end of suffering."
- 33.** "One with children rejoices in children," (thus spoke Māra the Evil One)
One with cattle likewise rejoices in cattle;
Clinging is the rejoicing of a man, for he who is without clinging does not rejoice."

- 34.** "One with children grieves over children," (thus spoke the Blessed One)
"A cowherd's wife likewise grieves over cattle;
Clinging is the sorrowing of a man, for he who is without clinging does not grieve."

The Discourse on Dhaniya is concluded as second.

3. The Discourse on the Rhinoceros Horn

- 35.** Having laid aside the rod towards all beings, not harming even one of them;
One should not wish for a son, whence a companion? One should wander alone, like a rhinoceros horn.
- 36.** For one in whom bonding has arisen, affections arise; following upon affection,
this suffering comes to be;
Seeing the danger born of affection, one should wander alone, like a rhinoceros horn.
- 37.** Having compassion for friends and companions, one with a bound mind
neglects one's welfare;
Seeing this danger in intimacy, one should wander alone, like a rhinoceros horn.
- 38.** Just as a spreading bamboo is entangled, so is the longing for sons and wives;
Like a bamboo shoot, not clinging, one should wander alone, like a rhinoceros horn.
- 39.** Just as a deer in the forest, unfettered, goes wherever it wishes for its food resort;
A wise man, seeing freedom, should wander alone, like a rhinoceros horn.
- 40.** There is calling out among companions, at home, at a place, while going, while wandering;
Seeing freedom that is not coveted, one should wander alone, like a rhinoceros horn.
- 41.** There is amusement and delight among companions, and there is extensive love for sons;
Loathing separation from the beloved, one should wander alone, like a rhinoceros horn.
- 42.** Belonging to the four directions and non-impinging, being content with whatsoever;
Enduring dangers, unafraid, one should wander alone, like a rhinoceros horn.
- 43.** Some gone forth are hard to support, and also householders dwelling at home;
Having become unconcerned with others' children, one should wander alone, like a rhinoceros horn.
- 44.** Having laid aside the characteristics of a layman, like a coral tree with fallen

leaves;

Having cut off, as a hero, the bonds of a layman, one should wander alone,
like a rhinoceros horn.

- 45.** "If one should find a prudent companion, a fellow traveller, living well, wise;
Having overcome all dangers, one should wander with him, glad and mindful.
- 46.** "If one should not find a prudent companion, a fellow traveller, living well,
wise;
Like a king abandoning a conquered kingdom, one should wander alone, like
an elephant in the forest.
- 47.** Surely we praise the accomplishment of friends, the foremost or equal friends
should be cultivated;
Not having obtained these, eating blamelessly, one should wander alone, like
a rhinoceros horn.
- 48.** Having seen the radiant golden ones, well-finished by the smith's son;
Two clashing together on the arm, one should wander alone, like a rhinoceros
horn.
- 49.** Thus with a companion there would be for me, talk and attachment;
Seeing this danger in the future, one should wander alone, like a rhinoceros
horn.
- 50.** Sensual pleasures, variegated, sweet, delightful, in various forms they churn
the mind;
Having seen the danger in the types of sensual pleasure, one should wander
alone, like a rhinoceros horn.
- 51.** Calamity and boil and misfortune, disease and dart and fear - this is mine;
Having seen this danger in the types of sensual pleasure, one should wander
alone, like a rhinoceros horn.
- 52.** Cold and heat, hunger and thirst, wind and sun, gadflies and serpents;
Having overcome all these, one should wander alone, like a rhinoceros horn.
- 53.** Like an elephant, having left the herds, with fully grown shoulders, spotted like
a lotus, eminent;
Dwelling in the forest as long as one likes, one should wander alone, like a
rhinoceros horn.
- 54.** It is impossible for one delighting in company to touch the temporary
liberation;
Having heard the words of the Kinsman of the Sun, one should wander alone,
like a rhinoceros horn.
- 55.** Having gone beyond the wriggings of views, having reached the fixed course,
having attained the path;

I am one with arisen knowledge, not to be led by others, one should wander alone, like a rhinoceros horn.

- 56.** Free from greed, not deceitful, without thirst, without contempt, with corruption and delusion blown away;
Having become desireless in the entire world, one should wander alone, like a rhinoceros horn.
- 57.** One should avoid an evil companion, one who sees harm, settled in unrighteousness;
One should not oneself resort to one attached and heedless, one should wander alone, like a rhinoceros horn.
- 58.** One should associate with one very learned, a bearer of the Dhamma, a noble friend with discernment;
Having understood the meanings, having removed uncertainty, one should wander alone, like a rhinoceros horn.
- 59.** Play, delight, and sensual happiness in the world, not being satisfied with, not longing for;
Abstaining from adornment and beautification, a speaker of truth, one should wander alone, like a rhinoceros horn.
- 60.** Son and wife, father and mother, wealth and grain and relatives;
Having abandoned sensual pleasures, each according to its limit, one should wander alone, like a rhinoceros horn.
- 61.** This is attachment, here happiness is small, little gratification, here suffering is more;
Having known "this is a hook," the wise one should wander alone, like a rhinoceros horn.
- 62.** Having destroyed the mental fetters, like a fish having broken through the net in the water;
Like a fire not returning to what is burnt, one should wander alone, like a rhinoceros horn.
- 63.** With eyes downcast and not desirous of wandering about, with guarded faculties and protected mind;
Not filled with desire, not being burnt, one should wander alone, like a rhinoceros horn.
- 64.** Having laid aside the characteristics of a layman, like a coral tree covered with leaves;
Clothed in ochre robes, having gone forth, one should wander alone, like a rhinoceros horn.
- 65.** Not making greed for flavours, not covetous, not supporting another, walking successively for alms;
With consciousness unbound from family to family, one should wander alone,

like a rhinoceros horn.

- 66.** Having abandoned the five obstructions of the mind, having dispelled all impurities;
Independent, having cut off the fault of affection, one should wander alone, like a rhinoceros horn.
- 67.** Having turned one's back on happiness and suffering, and previously on pleasure and displeasure;
Having attained equanimity, serenity, and purity, one should wander alone, like a rhinoceros horn.
- 68.** Putting forth strenuous energy for the attainment of the ultimate reality, with a mind not sluggish, with conduct not lazy;
With firm striving, possessed of strength and power, one should wander alone, like a rhinoceros horn.
- 69.** Not giving up seclusion and meditative absorption, always living in conformity with the Teaching regarding phenomena;
Having thoroughly known the danger in existences, one should wander alone, like a rhinoceros horn.
- 70.** Aspiring for the elimination of craving, diligent, not an idiot, learned, mindful;
One who has comprehended the teachings, fixed in destiny, possessed of striving, one should wander alone, like a rhinoceros horn.
- 71.** Like a lion, not trembling at sounds, like the wind, not clinging in a net;
Like a lotus, not soiled by water, one should wander alone, like a rhinoceros horn.
- 72.** Just as a lion, strong in fang, having overcome by force, the king of beasts, wanders conquering;
One should resort to remote lodgings, one should wander alone, like a rhinoceros horn.
- 73.** Practising friendliness, equanimity, compassion, liberation, and altruistic joy at the proper time;
Not opposing the whole world, one should wander alone, like a rhinoceros horn.
- 74.** Having abandoned lust and hate and delusion, having destroyed the mental fetters;
Not trembling at the extinction of life, one should wander alone, like a rhinoceros horn.
- 75.** They associate and serve for the sake of gain, friends without reason are rare today;
People with wisdom for their own benefit are unclean, one should wander alone, like a rhinoceros horn.

4. The Discourse to Kasibhāradvāja

Thus have I heard - On one occasion the Blessed One was dwelling among the Magadhans in the Southern Hills at Ekanālā, a brahmin village. Now at that time about five hundred ploughs of the brahmin Kasibhāradvāja were yoked at sowing time. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the workplace of the brahmin Kasibhāradvāja. Now at that time the food distribution of the brahmin Kasibhāradvāja was taking place. Then the Blessed One approached where the food distribution was; having approached, he stood to one side.

The brahmin Kasibhāradvāja saw the Blessed One standing for almsfood. Having seen the Blessed One, he said this - "I, ascetic, plough and sow; and having ploughed and sown, I eat. You too, ascetic, plough and sow; and having ploughed and sown, eat."

"I too, brahmin, plough and sow; and having ploughed and sown, I eat." "But we do not see Master Gotama's yoke or plough or ploughshare or goad or oxen. And yet Master Gotama says thus - 'I too, brahmin, plough and sow; and having ploughed and sown, I eat.'"

Then the brahmin Kasibhāradvāja addressed the Blessed One in verse -

- 76.** "You claim to be a farmer, yet we do not see your ploughing;
Being asked, tell us about your ploughing, so that we may know your ploughing."
- 77.** "Faith is the seed, austere asceticism is the rain, wisdom is my yoke and plough;
Shame is the pole, mind is the strap, mindfulness is my ploughshare and goad."
- 78.** "Guarded in body, guarded in speech, restrained in food in the belly;
I make truth the weeding, meekness is my release."
- 79.** "Energy is my beast of burden, carrying me to freedom from bondage;
It goes without turning back, where having gone one does not grieve."
- 80.** "Thus this ploughing is ploughed, it has the Deathless as its fruit;
Having ploughed this ploughing, one is freed from all suffering."

Then the brahmin Kasibhāradvāja, having served milk-rice in a large bronze dish, offered it to the Blessed One - "Let Master Gotama eat the milk-rice. Master is a farmer; For Master Gotama ploughs the ploughing that has the Deathless as its fruit."

- 81.** "What is gained by reciting verses is not to be eaten by me, brahmin, this is not the principle for those who see clearly;
The Buddhas reject what is gained by reciting verses, brahmin, when the Teaching exists, this is the way of living."
- 82.** "With other food and drink serve the complete one, the great sage, one who has eliminated the mental corruptions, in whom remorse is allayed;

Attend upon him with food and drink, for that is the field for one seeking merit."

"Then to whom, Master Gotama, should I give this milk-rice?" "I do not see anyone, brahmin, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, by whom that milk-rice, when eaten, would be properly digested, except for the Truth-finder or a disciple of the Truth-finder. Well then, brahmin, throw that milk-rice where there is little green vegetation, or drop it in water without living creatures."

Then the brahmin Kasibhāradvāja dropped that milk-rice in water without living creatures. Then that milk-rice, thrown into the water, hissed, sizzled, emitted smoke, and sent forth steam. Just as a ploughshare heated all day, thrown into water, hisses, sizzles, emits smoke, and sends forth steam; just so that milk-rice, thrown into the water, hissed, sizzled, emitted smoke, and sent forth steam.

Then the brahmin Kasibhāradvāja, agitated, with hair standing on end, approached the Blessed One; having approached, having fallen at the Blessed One's feet with his head, he said this to the Blessed One - "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; just so, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May I receive the going forth under Master Gotama, may I receive the full ordination."

Then the brahmin Kasibhāradvāja received the going forth under the Blessed One, he received the full ordination. And not long after being fully ordained, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Bhāradvāja soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life or the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Bhāradvāja became one of the Worthy Ones.

The Discourse on Kasibhāradvāja is concluded as fourth.

5. The Discourse on Cunda

- 83.** "I ask the sage of abundant wisdom," (thus spoke Cunda, the smith's son)
"The Buddha, the lord of the Dhamma, devoid of craving;
The highest of bipeds, the excellent among charioteers, how many ascetics are there in the world? Please tell me that."
- 84.** "There are four ascetics, there is no fifth," (said the Blessed One to Cunda)
"I reveal them to you, being asked as a witness;
The conqueror by the path, the one who points out the path, one who lives on the path, and the corrupter of the path."
- 85.** "Whom do the Buddhas call the conqueror by the path," (thus spoke Cunda,

the smith's son)

"How is the one who points out the path incomparable;

Being asked, tell me about one who lives on the path, and also reveal to me the corrupter of the path."

- 86.** "Whoever has crossed over doubt, is free from the dart, delighting in Nibbāna, not greedy;
A leader of the world with its gods, the Buddhas call such a one a conqueror by the path.
- 87.** "Whoever here, having known the supreme as 'supreme', declares and analyses the Teaching right here;
That sage who cuts off uncertainty, without longing, they call the second monk, a path-pointer.
- 88.** "Whoever lives on the path in the well-expounded stanza of the Teaching, restrained and mindful;
Practising blameless states, they call the third monk one who lives on the path.
- 89.** "Having made a covering of those of good conduct, he is a rusher, a corrupter of families, impudent;
Deceitful, unrestrained, chaff, behaving with a semblance, he is a corrupter of the path.
- 90.** "And whoever householder has penetrated these, a learned noble disciple, wise;
Having known 'not all are like this,' thus having seen, his faith does not diminish;
For how could one make the uncorrupted equal to the corrupted, the pure equal to the impure?"

The Discourse on Cunda is concluded as fifth.

6. The Discourse on Ruin

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 addressed the Blessed One in verse -

- 91.** "The person who is declining, we ask, Gotama;
Having come to ask the Blessed One, what is the cause of one's ruin?"
- 92.** "Easily understood is prosperity, easily understood is ruin;
A lover of the Teaching prospers, a hater of the Teaching comes to ruin."
- 93.** "Thus indeed we understand this, that is the first ruin;
Tell us the second, Blessed One, what is the cause of one's ruin?"

- 94.** "The wicked are dear to him, he does not hold the virtuous dear;
He approves of the teaching of the wicked, that is the cause of one's ruin."
- 95.** "Thus indeed we understand this, that is the second ruin;
Tell us the third, Blessed One, what is the cause of one's ruin?"
- 96.** "Whoever is a man fond of sleep, fond of company, not exerting;
Lazy, known by his wrath, that is the cause of one's ruin."
- 97.** "Thus indeed we understand this, that is the third ruin;
Tell us the fourth, Blessed One, what is the cause of one's ruin?"
- 98.** "Whoever does not support mother or father, an old person past their youth;
Though being able, that is the cause of one's ruin."
- 99.** "Thus indeed we understand this, that is the fourth ruin;
Tell us the fifth, Blessed One, what is the cause of one's ruin?"
- 100.** "Whoever deceives a brahmin or an ascetic, or even another pauper, with
lying,
That is the cause of one's ruin."
- 101.** "Thus indeed we understand this, that is the fifth ruin;
Tell us the sixth, Blessed One, what is the cause of one's ruin?"
- 102.** "A man of abundant wealth, with gold, with food;
Alone he eats sweet things, that is the cause of one's ruin."
- 103.** "Thus indeed we understand this, that is the sixth ruin;
Tell us the seventh, Blessed One, what is the cause of one's ruin?"
- 104.** "Whoever is a man proud of birth, proud of wealth, and proud of clan;
He despises his own relatives, that is the cause of one's ruin."
- 105.** "Thus indeed we understand this, that is the seventh ruin;
Tell us the eighth, Blessed One, what is the cause of one's ruin?"
- 106.** "Whoever is a man who indulges in women, a drunkard, and a gambler;
He destroys whatever is obtained, that is the cause of one's ruin."
- 107.** "Thus indeed we understand this, that is the eighth ruin;
Tell us the ninth, Blessed One, what is the cause of one's ruin?"
- 108.** "Not content with one's own wives, he wrongs prostitutes;
He wrongs others' wives, that is the cause of one's ruin."
- 109.** "Thus indeed we understand this, that is the ninth ruin;
Tell us the tenth, Blessed One, what is the cause of one's ruin?"
- 110.** "A man past his youth, brings home a woman with breasts like timbaru fruit;
Through jealousy of her he does not sleep, that is the cause of one's ruin."

- 111.** "Thus indeed we understand this, that is the tenth ruin;
Tell us the eleventh, Blessed One, what is the cause of one's ruin?"
- 112.** "A woman who is a drunkard, a squanderer, or even a man who is such;
He places in authority, that is the cause of one's ruin."
- 113.** "Thus indeed we understand this, that is the eleventh ruin;
Tell us the twelfth, Blessed One, what is the cause of one's ruin?"
- 114.** "One of little wealth but great craving, is born in a warrior family;
And he desires kingship, that is the cause of one's ruin."
- 115.** "These causes of ruin in the world, a wise person having examined;
A noble one accomplished in vision, he attains a safe world."

The Discourse on Ruin is concluded as sixth.

7. The Discourse on the Outcast

Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood. Now at that time in the dwelling of the brahmin Aggikabhāradvāja, a fire was blazing and an oblation was held up. Then the Blessed One, walking for almsfood successively in Sāvattthī, approached the dwelling of the brahmin Aggikabhāradvāja.

The brahmin Aggikabhāradvāja saw the Blessed One coming from afar. Having seen the Blessed One, he said this - "Stay right there, shaveling; stay right there, petty ascetic; stay right there, outcast!"

When this was said, the Blessed One said this to the brahmin Aggikabhāradvāja - "But do you know, brahmin, an outcast or the qualities that make one an outcast?" "I do not know, Master Gotama, an outcast or the qualities that make one an outcast; it would be good if Master Gotama would expound to me the Teaching in such a way that I might know an outcast or the qualities that make one an outcast." "Well then, brahmin, listen, pay close attention; I will speak." "Yes, sir," the brahmin Aggikabhāradvāja assented to the Blessed One. The Blessed One said this -

- 116.** "Whoever is a man prone to wrath and bearing grudges, evil and depreciating others' worth;
One with wrong views and deceitful, one should know him as an outcast."
- 117.** "Whether once-born or twice-born, whoever here injures a living being;
One who has no compassion for living beings, one should know him as an outcast."
- 118.** "Whoever kills and besieges, villages and market towns;
Known as an oppressor, one should know him as an outcast."
- 119.** "In a village or in the wilderness, whatever is cherished by others;
One who takes by theft what is not given, one should know him as an outcast."

- 120.** "Whoever indeed, having taken on debt, when pressed for payment, runs away;
'There is no debt to you,' one should know him as an outcast."
- 121.** "He who indeed, out of desire for a trifle, a person going on the road;
Having killed, takes a trifle, one should know him as an outcast."
- 122.** "Whoever is a man who for one's own sake, for another's sake, and for the sake of wealth;
Being asked as a witness speaks falsely, one should know him as an outcast."
- 123.** Whoever is seen with the wives of relatives or friends;
Whether by force or by mutual desire, one should know him as an outcast.
- 124.** "Whoever does not support mother or father, an old person past their youth;
Though being able, one should know him as an outcast."
- 125.** "Whoever strikes or irritates with speech mother or father, brother, sister, or mother-in-law;
One should know him as an outcast."
- 126.** "Whoever, when asked about welfare, instructs in harm;
Counsels with concealment, one should know him as an outcast."
- 127.** "Whoever, having done an evil deed, wishes 'May they not know me';
Whoever is of concealed actions, one should know him as an outcast."
- 128.** "He who indeed, having gone to another's family, having eaten pure food;
Does not honour in return one who has come, one should know him as an outcast."
- 129.** "Whoever deceives a brahmin or an ascetic, or even another pauper, with lying,
with lying, one should know him as an outcast."
- 130.** "Whoever, when a brahmin or an ascetic, has arrived at mealtime;
Irritates with speech and does not give, one should know him as an outcast."
- 131.** "Whoever here speaks what is untrue, enveloped by delusion;
Seeking to gain some trifle, one should know him as an outcast."
- 132.** "Whoever exalts oneself, and despises others;
Low through that conceit, one should know him as an outcast."
- 133.** "One who irritates others, miserly, having evil desires, stingy, fraudulent;
Shameless, without moral fear, one should know him as an outcast."
- 134.** Whoever abuses the Buddha, or his disciple;
Whether a wandering ascetic or a householder, one should know him as an outcast.

- 135.** "He who indeed, being unworthy, claims to be a Worthy One;
He is a thief in the world including the Brahmās, he is the lowest of outcasts.
- 136.** "These indeed are called outcasts, by me they have been proclaimed;
Not by birth is one an outcast, not by birth is one a brahmin;
By action one is an outcast, by action one is a brahmin.
- 137.** "Know this too by this example, as it is my illustration:
The son of an outcast, a dog-eater, renowned as Mātaṅga.
- 138.** "He attained the highest fame, Mātaṅga, which is very difficult to obtain;
Many nobles and brahmins came to attend upon him.
- 139.** "Having ascended the path to heaven, that stainless high road;
Having removed sensual lust, he was reborn in the Brahma world;
Birth did not prevent him from rebirth in the Brahma world.
- 140.** "Born in a family of teachers, brahmins with sacred hymns as their kin;
Yet they are repeatedly seen in evil deeds.
- 141.** "Blameworthy in this very life, and an unfortunate realm in the future state;
Birth does not prevent them from an unfortunate realm or from blame.
- 142.** "Not by birth is one an outcast, not by birth is one a brahmin;
By action one is an outcast, by action one is a brahmin."

When this was said, the brahmin Aggikabhāradvāja said this to the Blessed One -
"Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower
who has gone for refuge from this day forth for life."

The Discourse on the Outcast is concluded as seventh.

8. The Discourse on Friendliness

- 143.** What is to be done by one skilled in the good, having fully realised the
peaceful state;
One should be able, upright and very upright, easy to admonish, gentle and
not arrogant.
- 144.** Content and easily supported, having few duties and light in living;
With peaceful faculties and prudent, not impudent, not greedy among families.
- 145.** And one should not practise any small thing, by which the wise among others
would censure one;
May they be happy and secure, may all beings be happy in themselves.
- 146.** Whatever living beings there are, whether trembling or steady, without
remainder;
Whether long or great, middling, short, subtle or gross.
- 147.** Whether seen or unseen, whether dwelling far or near;

Whether come to be or seeking birth, may all beings be happy in themselves.

- 148.** One should not deceive another, nor should one despise anyone anywhere;
Through anger or perception of aversion, one should not wish suffering for one another.
- 149.** Just as a mother would protect her own son, her only child, with her life;
So too towards all beings, one should develop a limitless mind.
- 150.** And towards the whole world, one should develop a limitless mind of
friendliness;
Above, below, and across, unconfined, without enmity, without hostility.
- 151.** Standing, walking, seated, or lying down, as long as one is free from torpor;
One should resolve upon this mindfulness - they call this the divine abiding here.
- 152.** And not having approached wrong view, moral, accomplished with insight;
Having removed greed for sensual pleasures, for surely he does not come again to lying in a womb.

The Discourse on Friendliness is concluded as eighth.

9. The Discourse on Hemavata

- 153.** "Today is the fifteenth, the Observance day," (thus spoke Sātāgira the demon)
"A divine night has arrived;
The Teacher of superior name, come, let us see Gotama."
- 154.** "Is the mind well-directed," (thus spoke Hemavata the demon)
"Of such a one towards all beings;
Are thoughts regarding the desirable and undesirable brought under control?"
- 155.** "His mind is well-directed," (thus spoke Sātāgira the demon)
"Of such a one towards all beings;
And regarding the desirable and undesirable, thoughts are brought under control."
- 156.** "Does he not take what is not given," (thus spoke Hemavata the demon)
"Is he restrained towards living beings;
Is he far from heedlessness, does he not neglect meditative absorption?"
- 157.** "He does not take what is not given," (thus spoke Sātāgira the demon)
"And also he is restrained towards living beings;
And also far from heedlessness, the Enlightened One does not neglect meditative absorption."
- 158.** "Does he not speak falsely," (thus spoke Hemavata the demon)
"Is he not one whose speech is sharp;
Does he not speak divisively, does he not speak frivolously?"

- 159.** "And he does not speak falsely," (thus spoke Sātāgira the demon)
"And also he is not one whose speech is sharp;
And also he does not speak divisively, with wisdom he speaks what is
beneficial."
- 160.** "Does he not find pleasure in sensual pleasures," (thus spoke Hemavata the
demon)
"Is his mind undisturbed;
Has he overcome delusion, has he vision regarding phenomena?"
- 161.** "He does not find pleasure in sensual pleasures," (thus spoke Sātāgira the
demon)
"And also his mind is undisturbed;
Having overcome all delusion, the Enlightened One has vision regarding
phenomena."
- 162.** "Is he accomplished in true knowledge," (thus spoke Hemavata the demon)
"Is he of pure conduct;
Are his mental corruptions eliminated, is there no more rebirth for him?"
- 163.** "He is accomplished in true knowledge," (thus spoke Sātāgira the demon)
"And also of pure conduct;
All his mental corruptions are eliminated, there is no more rebirth for him."
- 164.** "The sage's mind is accomplished, by action and by speech;
Accomplished in true knowledge and conduct, you praise him according to the
teaching."
- 165.** "The sage's mind is accomplished, by action and by speech;
Accomplished in true knowledge and conduct, you give thanks according to
the teaching."
- 166.** "The sage's mind is accomplished, by action and by speech;
Accomplished in true knowledge and conduct, come, let us see Gotama."
- 167.** "With legs like an antelope, lean, a hero, eating little, not greedy;
A sage meditating in the forest, come, let us see Gotama."
- 168.** A lion, wandering alone, an elephant, without regard for sensual pleasures;
Having approached, we ask about the release from the snare of Death.
- 169.** "The declarer, the proclaimer, who has gone beyond all phenomena;
The Buddha who has gone beyond enmity and fear, we ask Gotama."
- 170.** "In what has the world arisen," (thus spoke Hemavata the demon)
"In what does it make intimacy?
Clinging to what, in what is the world vexed?"
- 171.** "In the six has the world arisen," (thus spoke the Blessed One to Hemavata)
"In the six does it make intimacy;

Clinging to the six only, in the six is the world vexed."

- 172.** "What is that clinging, where the world suffers;
Being asked, tell of the deliverance, how is one freed from suffering?"
- 173.** "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.
- 174.** "This is the deliverance for the world, declared to you according to truth;
This I declare to you, thus one is freed from suffering."
- 175.** "Who here crosses the flood, who here crosses the ocean;
Without a footing, without a support, who does not sink in the deep?"
- 176.** "One always accomplished in morality, wise, well concentrated;
Reflecting internally, mindful, crosses the flood hard to cross.
- 177.** "Abstaining from perception of sensuality, gone beyond all fetters;
With delight and becoming brought to an end, he does not sink in the deep."
- 178.** "The one of profound wisdom, seer of subtle meaning, one who owns nothing,
non-attached to sensual existence;
See him, free everywhere, the great sage walking on the divine path.
- 179.** "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.
- 180.** "Well seen indeed for us today, a good daybreak, a good rising;
That we have seen the Perfectly Enlightened One, a crosser of the mental
floods, without mental corruptions.
- 181.** "These thousand demons, possessing supernormal power, famous;
All go to you for refuge, you are our unsurpassed Teacher.
- 182.** "We shall wander, from village to village, from mountain to mountain;
Paying homage to the Enlightened by himself and to the good nature of the
Teaching."

The Discourse on Hemavata is concluded as ninth.

10. The Discourse on Āḷavaka

Thus have I heard - On one occasion the Blessed One was dwelling at Āḷavī in the
abode of the demon Āḷavaka. Then the demon Āḷavaka approached the Blessed One;
having approached, he said this to the Blessed One - "Get out, ascetic!" "Good,
friend," the Blessed One went out. "Enter, ascetic!" "Good, friend," the Blessed One
entered.

For the second time, etc. For the third time the demon Āḷavaka said this to the Blessed One - "Get out, ascetic!" "Good, friend," the Blessed One went out. "Enter, ascetic!" "Good, friend," the Blessed One entered.

For the fourth time the demon Āḷavaka said this to the Blessed One - "Get out, ascetic!" "I will not go out for you, friend. Whatever is to be done by you, do that."

"I will ask you a question, ascetic. If you do not answer me, I will derange your mind, or I will split your heart, or having seized you by the feet I will hurl you across the Ganges."

"I do not see anyone, friend, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, who could derange my mind or split my heart or having seized me by the feet hurl me across the Ganges. But ask, friend, whatever you wish." Then the demon Āḷavaka addressed the Blessed One in verse -

- 183.** "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?"
- 184.** "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."
- 185.** "How does one cross the flood, how does one cross the ocean;
How does one get over suffering, how does one become purified?"
- 186.** "By faith one crosses the flood, by diligence the ocean;
By energy one gets over suffering, by wisdom one becomes purified."
- 187.** "How does one obtain wisdom, how does one find wealth;
How does one attain fame, how does one bind friends;
From this world to the world beyond, how does one not grieve after death?"
- 188.** "Having faith in the Worthy Ones, in the teaching for the attainment of Nibbāna;
Listening attentively one obtains wisdom, being diligent and discerning.
- 189.** "One who acts fittingly, who bears the yoke, who is energetic, finds wealth;
By truth one attains fame, by giving one binds friends.
- 190.** "For whom these four qualities exist, for the faithful householder;
Truth, the Teaching, steadfastness, generosity - he indeed after death does not grieve.
- 191.** "Come now, ask also others, many ascetics and brahmins;
Whether more than truth, self-control, generosity, and patience is found here."
- 192.** "How now should I ask many ascetics and brahmins;

I who today understand what is the benefit pertaining to the future life.

- 193.** "Indeed for my benefit the Buddha came to Āḷavī to stay;
I who today understand where what is given is of great fruit.
- 194.** "I shall wander from village to village, from town to town;
Paying homage to the Enlightened by himself and to the good nature of the Teaching."

The Discourse on Āḷavaka is concluded as tenth.

11. The Discourse on Victory

- 195.** Whether walking or standing, sitting or lying down;
One bends and stretches - this is the movement of the body.
- 196.** Bound together by bones and sinews, plastered with skin and flesh;
The body is concealed by the outer skin, it is not seen as it really is.
- 197.** Full of intestines, full of stomach, of the liver, of the container, of the bladder;
Of the heart, of the lungs, of the kidneys, and of the spleen.
- 198.** Of mucus, of spittle, of sweat and of fat;
Of blood, of synovial fluid, of bile and of grease.
- 199.** Then from its nine streams, impurity flows always;
From the eye, eye-filth, from the ear, ear-filth.
- 200.** And snot from the nose, and sometimes one vomits through the mouth;
One vomits bile and phlegm, and from the body sweat and dirt.
- 201.** Then its hollow head, filled with brain;
The fool imagines it as beautiful, led on by ignorance.
- 202.** And when he lies dead, bloated and discoloured;
Cast aside in the cemetery, relatives become without concern.
- 203.** Dogs eat it, and jackals, wolves, and worms;
Crows and vultures eat it, and whatever other living beings there are.
- 204.** Having heard the Buddha's teaching, a monk with wisdom here;
He fully understands it, for he sees it as it really is.
- 205.** Just as this is, so is that; just as that is, so is this;
Internally and externally, one should remove desire regarding the body.
- 206.** He, dispassionate from desire and lust, a monk with wisdom here;
Attained the Deathless, peace, Nibbāna, the imperishable state.
- 207.** This two-footed one is impure, foul-smelling, it carries about;
Full of various corpses, oozing here and there.

- 208.** With such a body, whoever might think to exalt himself;
Or might despise another, what else could it be but not seeing?

The Discourse on Victory is concluded as eleventh.

12. The Discourse on the Sage

- 209.** From intimacy fear is born, from abode arises dust;
Without abode, without intimacy - this indeed is the sage's vision.
- 210.** Whoever, having cut off what has arisen, would not plant it, would not let what
is arising enter into him;
Him they call a sage wandering alone, he, the great sage, has seen the state
of peace.
- 211.** Having understood the sense-bases, having destroyed the seed, he would not
let affection for it enter;
Truly, that sage, a seer of the final elimination of birth, having abandoned
reasoning, does not come to any term.
- 212.** Having understood all dwellings, not wishing for even one of them;
He indeed, the sage free from greed, without craving, does not strive, for he
has gone beyond.
- 213.** The all-conquering, the all-knowing, the wise one, untainted in all phenomena;
Having abandoned all, liberated through the elimination of craving, him too
the wise proclaim as a sage.
- 214.** Endowed with the power of wisdom, possessed of moral conduct,
concentrated, delighting in meditative absorption, mindful;
Released from attachment, without barrenness, without mental corruptions,
him too the wise proclaim as a sage.
- 215.** Wandering alone, the sage, heedful, not wavering amidst blame and praise;
Like a lion, not trembling at sounds, like the wind, not clinging in a net;
Like a lotus, not soiled by water, a leader of others, not to be led by another;
Him too the wise proclaim as a sage.
- 216.** Whoever arises like a pillar at the bathing place, in whom others speak to the
limit of speech;
Him, without lust, with well-concentrated faculties, him too the wise proclaim
as a sage.
- 217.** He who indeed is of established self, straight like a shuttle, shuns evil deeds;
Investigating the unrighteous and the righteous, him too the wise proclaim as
a sage.
- 218.** Whoever, self-restrained, does not do evil, whether young or middle-aged, a
sage, self-controlled;

Not to be angered, he does not anger anyone, him too the wise proclaim as a sage.

- 219.** Whether from the top, from the middle, or from the remainder, one living on what is given by others might obtain almsfood;
He is not fit to praise, nor is he one who speaks disparagingly, him too the wise proclaim as a sage.
- 220.** The sage walking about, abstaining from sexual intercourse, who in youth is not attached anywhere;
Abstaining from vanity and negligence, liberated - him too the wise proclaim as a sage.
- 221.** Having understood the world, one who sees the ultimate reality, having crossed over the flood, the ocean, such a one;
Him, with knots cut, unattached, without mental corruptions, him too the wise proclaim as a sage.
- 222.** Unequal are both, of far different dwelling and livelihood, the householder supports a wife, while the unselfish one is of good conduct;
The householder is unrestrained for the obstruction of others' lives, the sage always protects living beings, being restrained.
- 223.** Just as the crested blue-necked bird, the peacock, never attains the speed of the swan;
So the householder does not imitate the monk, the secluded sage meditating in the forest.

The Discourse on the Sage is concluded as twelfth.

The Chapter on the Snake is concluded as first.

Its summary:

The Snake, Dhaniya, and the Horn, likewise the Ploughing;
Cunda, Ruin, and the Outcast, Development of Friendliness.

Sātāgira, Ālavaka, Victory, and likewise the Sage;
These twelve discourses are called the Snake Chapter.



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 (Ṭīkā), 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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