

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)

2. The Book of Causation (2. Nidānavaggo)

10. Connected Discourses with Monks (10. Bhikkhusaṃyuttaṃ)

[SN 21.1-12, PTS 2.273-2.286]



PaliVerse

3. The Collection of the Connected Discourses

2. The Book of Causation

10. Connected Discourses with Monks

1. The Discourse on Kolita

235. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's park. There the Venerable Mahāmoggallāna addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Mahāmoggallāna.

The Venerable Mahāmoggallāna said this: "Here, friends, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'Noble silence, noble silence, it is said. What indeed is noble silence?' This occurred to me, friends: 'Here a monk, with the subsiding of applied and sustained thought, enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. This is called noble silence.' So I, friends, with the subsiding of applied and sustained thought, entered and dwelt in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. While I was dwelling with this abiding, friends, perceptions and attention accompanied by applied thought occurred to me."

"Then, friends, the Blessed One, having approached me by supernormal power, said this: 'Moggallāna, Moggallāna, do not be negligent, brahmin, regarding noble silence; steady your mind in noble silence, unify your mind in noble silence, concentrate your mind in noble silence.' So I, friends, at a later time, with the subsiding of applied and sustained thought, enter and dwell in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. If anyone, friends, speaking rightly would say: 'A disciple helped by the Teacher has attained great direct knowledge,' it is of me that one speaking rightly would say: 'A disciple helped by the Teacher has attained great direct knowledge.'" The first.

2. The Discourse on Upatissa

236. He was dwelling at Sāvattḥī. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"Here, friends, when I had gone to a private place and was in seclusion, this reflection arose in my mind - 'Is there indeed anything in the world from whose alteration and change sorrow, lamentation, pain, displeasure, and anguish would arise in me?' This occurred to me, friend - 'There is not indeed anything in the world from whose alteration and change sorrow, lamentation, pain, displeasure, and anguish would arise in me.'"

When this was said, the Venerable Ānanda said this to the Venerable Sāriputta - "Would not sorrow, lamentation, pain, displeasure, and anguish arise in you, friend Sāriputta, from the alteration and change of the Teacher?" "Sorrow, lamentation, pain, displeasure, and anguish would not arise in me, friend, from the alteration and change of the Teacher, but it would occur to me thus - 'Alas, the influential Teacher has disappeared, the one of great supernormal power, of great might. For if the Blessed One were to remain for a long time, for a long duration, that would be for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans.' Because indeed for the Venerable Sāriputta the underlying tendencies to I-making, mine-making, and conceit have been well uprooted for a long time. Therefore for the Venerable Sāriputta, sorrow, lamentation, pain, displeasure, and anguish would not arise from the alteration and change of the Teacher." The second.

3. The Discourse on Ghaṭa

237. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Sāriputta and the Venerable Mahāmoggallāna were dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground, in a single dwelling. Then the Venerable Sāriputta, in the evening, having emerged from seclusion, approached the Venerable Mahāmoggallāna; having approached, he exchanged friendly greetings with the Venerable Mahāmoggallāna. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Venerable Mahāmoggallāna -

"Your faculties are indeed very clear, friend Moggallāna; your complexion is pure and bright. Surely the Venerable Mahāmoggallāna has today dwelt with a peaceful abiding." "I have today dwelt with a gross abiding, friend. But I had a talk on the Teaching." "With whom did the Venerable Mahāmoggallāna have a talk on the Teaching?" "I had a talk on the Teaching with the Blessed One, friend." "The Blessed One is far away, friend, dwelling now at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Did the Venerable Mahāmoggallāna approach the Blessed One by supernormal power; or did the Blessed One approach the Venerable Mahāmoggallāna by supernormal power?" "I did not approach the Blessed One by supernormal power, friend; nor did the Blessed One approach me by supernormal power. But my divine eye became pure as far as the Blessed One, and the divine ear-element. And for the Blessed One too, as far as I am, the divine eye became pure and the divine ear-element." "In what way did the Venerable Mahāmoggallāna have a talk on the Teaching with the Blessed One?"

"Here I, friend, said this to the Blessed One - 'One who has aroused energy, one who has aroused energy, venerable sir, is said. In what respect, venerable sir, is one who has aroused energy?' When this was said, friend, the Blessed One said this to me - 'Here, Moggallāna, a monk dwells putting forth strenuous energy - Let only skin and sinews and bones remain, let the flesh and blood in the body dry up, but what is to be attained by manly strength, by manly energy, by manly effort - without attaining that, there will be no cessation of energy. Thus, Moggallāna, is one who has aroused energy.' Thus, friend, I had a talk on the Teaching with the Blessed One."

"Just as, friend, small stone pebbles compared to the Himalaya, the king of mountains, are only for the purpose of placing beside; just so we compared to the Venerable Mahāmoggallāna are only for the purpose of placing beside. For the Venerable Mahāmoggallāna is of great supernormal power, of great might; if he wishes, he could remain for a cosmic cycle."

"Just as, friend, small crystals of salt compared to a great pot of salt are only for the purpose of placing beside; just so we compared to the Venerable Sāriputta are only for the purpose of placing beside. For the Venerable Sāriputta has been praised, commended, and extolled by the Blessed One in many ways -

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

Thus those two great beings gave thanks to each other's well-spoken and well-said words. The third.

4. The Discourse on Nava

238. He was dwelling at Sāvattthī. Now at that time a certain new monk, after the meal, having returned from his alms round, having entered the dwelling, was living at ease, silent, and kept still, and did not perform service for the monks at the time of making robes. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Here, venerable sir, a certain new monk, after the meal, having returned from his alms round, having entered the dwelling, is living at ease, silent, and keeps still, and does not perform service for the monks at the time of making robes."

Then the Blessed One addressed a certain monk - "Come, monk, in my name address that monk: 'The Teacher calls you, friend.'" "Yes, venerable sir," that monk replied to the Blessed One and approached that monk; having approached, he said this to that monk - "The Teacher calls you, friend." "Yes, friend," that monk replied to that monk and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To that monk seated to one side, the Blessed One said this - "Is it true, monk, that after the meal, having returned from your alms round, having entered the dwelling, you are living at ease, silent, and keep still, and do not perform service for the monks at the time of making robes?" "I too, venerable sir, am doing my own function."

Then the Blessed One, having known with his mind the reflection in the mind of that monk, addressed the monks: "Do not, monks, grumble at this monk. This monk, monks, is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; that unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness, in this very life, having realised by direct knowledge himself, having attained, he dwells."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"Not by undertaking this slackly, not by this with little strength;

Is Nibbāna to be attained, the release from all suffering.

"And this young monk, this excellent person;
Bears his final body, having conquered Māra with his army."The fourth.

5. The Discourse on Sujāta

239. He was dwelling at Sāvattthī. Then the Venerable Sujāta approached the Blessed One. The Blessed One saw the Venerable Sujāta coming from afar. Having seen them, he addressed the monks - "This son of good family, monks, shines in both ways -in that he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, and that unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness, in this very life, having realised by direct knowledge himself, having attained, he dwells." This the Blessed One said, etc. the Teacher -

"This monk indeed shines, with an upright mind;
Dissociated, unbound, quenched by non-clinging;
Bears his final body, having conquered Māra with his army."The fifth.

6. The Discourse on Lakuṇḍaka Bhaddiya

240. He was dwelling at Sāvattthī. Then the Venerable Lakuṇḍakabhaddiyo approached the Blessed One. The Blessed One saw the Venerable Lakuṇḍakabhaddiyo coming from afar. Having seen them, he addressed the monks - "Do you see, monks, this monk coming, ugly, unsightly, stunted, one who is despised by the monks?" "Yes, venerable sir." "This monk, monks, is of great supernormal power, of great might, and there is no attainment easy to obtain that has not been previously attained by that monk. That unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness, in this very life, having realised by direct knowledge himself, having attained, he dwells." This the Blessed One said, etc. the Teacher -

"Swans, herons, and peacocks, elephants, spotted deer, and deer;
All fear the lion, there is no equality in body.

"Just so among human beings, even if young, one who is wise;
He indeed is great there, not the fool with a large body."The sixth.

7. The Discourse on Visākha

241. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the Venerable Visākha, son of Pañcāla, was instructing, encouraging, inspiring, and gladdening the monks in the assembly hall with a talk on the Teaching, with polished speech, distinct, free from drooling, capable of making the meaning clear, included, independent.

Then the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "Who now, monks, in the assembly hall is instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching, with polished speech, distinct, free from drooling, capable of making the

meaning clear, included, independent?" "The Venerable Visākha, venerable sir, son of Pañcāla, in the assembly hall is instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching, with polished speech, distinct, free from drooling, capable of making the meaning clear, included, independent."

Then the Blessed One addressed the Venerable Visākha, son of Pañcāla: "Good, good, Visākha, good indeed that you, Visākha, instructed the monks with a talk on the Teaching, etc. capable of making the meaning clear, included, independent."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"They do not know one not speaking, a wise one mixed among fools;
But they know one speaking, teaching the Deathless state.

"One should speak, illuminate the Teaching, hold up the banner of the sages;
The sages have well-spoken words as their banner, for the Teaching is the banner of the sages." The seventh.

8. The Discourse on Nanda

242. He was dwelling at Sāvattthī. Then the Venerable Nanda, the Blessed One's maternal aunt's son, having put on pressed and smoothed robes, having applied collyrium to his eyes, having taken a clear bowl, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Nanda seated to one side, the Blessed One said this - "This is indeed not proper for you, Nanda, as a son of good family who has gone forth from home into homelessness through faith, that you should wear pressed and smoothed robes, that you should apply collyrium to your eyes, and that you should carry a clear bowl. This is indeed proper for you, Nanda, as a son of good family who has gone forth from home into homelessness through faith, that you should be a forest-dweller, an almsfood eater, a wearer of rag-robes, and that you should dwell without longing for sensual pleasures." This the Blessed One said, etc. the Teacher -

"When shall I see Nanda, a forest-dweller, a wearer of rag-robes;
Sustaining himself by gleaning from strangers, without longing for sensual pleasures."

Then the Venerable Nanda at a later time was a forest-dweller, an almsfood eater, a wearer of rag-robes, and dwelt without longing for sensual pleasures. The eighth.

9. The Discourse on Tissa

243. He was dwelling at Sāvattthī. Then the Venerable Tissa, the Blessed One's paternal aunt's son, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side, afflicted, unhappy, shedding tears. Then the Blessed One said this to the Venerable Tissa - "Why are you, Tissa, sitting to one side, afflicted, unhappy, shedding tears?" "Because, venerable sir, the monks assailed me from all sides with verbal goading." "Because you, Tissa, are a speaker but not willing to do what others bid; this is indeed not proper for you, Tissa, as a son of good family who has gone forth from home into homelessness through faith, that you are a speaker but not willing to do what others bid. This is indeed

proper for you, Tissa, as a son of good family who has gone forth from home into homelessness through faith - 'that you should be a speaker and willing to do what others bid.'"

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"Why are you angry? Do not be angry; non-wrath, Tissa, is excellent for you; For the removal of wrath, conceit, and contempt, Tissa, the holy life is lived."
The ninth.

10. The Discourse on the One Named Thera

244. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time a certain monk named Thera was one who dwelt alone and spoke in praise of dwelling alone. He alone entered the village for almsfood, alone he returned, alone he sat in a secret place, alone he determined upon the walking path. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Here, venerable sir, a certain monk named Thera is one who dwells alone and speaks in praise of dwelling alone."

Then the Blessed One addressed a certain monk - "Come, monk, in my name address the elder monk Thera - 'The Teacher calls you, friend Thera.'" "Yes, venerable sir," that monk replied to the Blessed One and approached the Venerable Thera; having approached, he said this to the Venerable Thera - "The Teacher calls you, friend Thera." "Yes, friend," the Venerable Thera replied to that monk and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Thera seated to one side, the Blessed One said this - "Is it true, Thera, that you are one who dwells alone and speaks in praise of dwelling alone?" "Yes, venerable sir." "In what way, then, Thera, are you one who dwells alone and speaks in praise of dwelling alone?" "Here I, venerable sir, alone enter the village for almsfood, alone I return, alone I sit in a secret place, alone I determine upon the walking path. Thus, venerable sir, I am one who dwells alone and speak in praise of dwelling alone."

"There is, Thera, this dwelling alone, I do not say it does not exist. But, Thera, listen to how dwelling alone is complete in detail, pay close attention; I will speak." "Yes, venerable sir," etc. "And how, Thera, is dwelling alone complete in detail? Here, Thera, what is past is abandoned, what is future is relinquished, and desire and lust for present acquisitions of individual existence are well removed. Thus, Thera, dwelling alone is complete in detail."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"The all-conquering, the all-knowing, the wise one,
Untainted in all phenomena;
Having abandoned all, liberated through the elimination of craving,
That person I call one who dwells alone." The tenth.

11. The Discourse on Mahākappina

245. He was dwelling at Sāvattthī. Then the Venerable Mahākappina approached the Blessed One. The Blessed One saw the Venerable Mahākappina coming from afar. Having seen them, he addressed the monks - "Do you see, monks, this monk coming, fair-skinned, thin, with a prominent nose?" "Yes, venerable sir." "This monk, monks, is of great supernormal power, of great might. And there is no attainment easy to obtain that has not been previously attained by that monk. That unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness, in this very life, having realised by direct knowledge himself, having attained, he dwells."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"The noble is foremost among people, for those who rely on clan;
One accomplished in true knowledge and conduct, he is foremost among gods
and humans.

"The sun shines by day, the moon radiates at night;
The noble shines when armoured, the brahmin shines when meditating;
But throughout all day and night, the Buddha shines with radiance."The
eleventh.

12. The Discourse on the Companion

246. He was dwelling at Sāvattthī. Then two monks who were friends, co-residents of the Venerable Mahākappina, approached the Blessed One. The Blessed One saw those monks coming from afar. Having seen them, he addressed the monks - "Do you see, monks, those monks who are friends coming, co-residents of Kappina?" "Yes, venerable sir." "Those monks are of great supernormal power and great majesty. And there is no attainment easy to obtain that has not been previously attained by those monks. That unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness, in this very life, having realised by direct knowledge themselves, having attained, they dwell."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"These monks are friends, for a long time in harmony;
The Good Teaching agrees with them, in the Teaching proclaimed by the
Buddha.

"Well disciplined by Kappina, in the Teaching proclaimed by the Noble One;
They bear their final body, having conquered Māra with his army."The twelfth.

The Connected Discourses on Monks is complete.

Its summary:

Kolita and Upatissa, and Ghaṭṭa is also called;
Nava, Sujāta, and Bhaddi, Visākha, Nanda, and Tissa;

And the one named Thera, and Kappina, with the Friend makes twelve.

The Causation Division, the second.

Its summary:

Causality, Full realisation, Element, with Without Discernible Beginning,
Kassapa;

Honour, Rāhula, Characteristic, Simile, with Monk is the chapter.

The second, by that it is called.

The Pāḷi of the Connected Discourses of the Causation Division is concluded.



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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