

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)

2. Connected Discourses with Young Deities
(2. Devaputtasaṃyuttaṃ)

[SN 2.1-30, PTS 1.46-1.66]



PaliVerse

3. The Collection of the Connected Discourses

1. The Book with Verses

2. Connected Discourses with Young Deities

1. The First Chapter

1. The First Discourse on Kassapa

82. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then Kassapa the young god, 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, Kassapa the young god said this to the Blessed One - "The Blessed One has made known the monk, but has not instructed the monk." "Well then, Kassapa, let that occur to you here."

"One should train in well-spoken speech, and in the attendance upon ascetics;
And in sitting alone in a secret place, and in the appeasement of the mind."

This Kassapa the young god said; The Teacher was approving. Then Kassapa the young god, thinking "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 Second Discourse on Kassapa

83. At Sāvattthī. Standing to one side, Kassapa the young god spoke this verse in the presence of the Blessed One:

"A monk should be a meditator with liberated mind,
If he wishes for the attainment of the heart;
Having known the rise and fall of the world,
Of good mind, independent - that is his benefit."

3. The Discourse on Māgha

84. At Sāvattthī. Then Māgha the young god, 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, Māgha the young god 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 Vatrabhū,
The noble ones praise the murder, for having cut that off one does not grieve."

4. The Discourse on Māgadha

85. At Sāvattthī. Standing to one side, Māgadha the young god addressed the Blessed One in verse -

"How many lights are there in the world, by which the world is illuminated?
Having come to ask you, 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."

5. The Discourse on Dāmali

86. At Sāvattthī. Then Dāmali the young god, 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, Dāmali the young god spoke this verse in the presence of the Blessed One:

"This is to be done by a brahmin, striving without weariness;
By the abandoning of sensual pleasures, by that he does not long for existence."

"There is no function for a brahmin,
For a brahmin has performed his obligations.

"As long as a person does not obtain a foothold in rivers,
He strives with all his limbs;
But having obtained a foothold, standing on dry ground,
He does not strive, for he has gone beyond.

"This is the simile, Dāmali, for a brahmin,
For one who has eliminated the mental corruptions, prudent, a meditator;
Having reached the end of birth and death,
He does not strive, for he has gone beyond."

6. The Discourse on Kāmada

87. At Sāvattthī. Standing to one side, Kāmada the young god said this to the Blessed One - "Difficult to do, Blessed One, very difficult to do, Blessed One."

"Even what is difficult to do they do,
Learners concentrated in morality;
For one of stable nature who has entered homelessness,
Contentment brings happiness."

"Rare, Blessed One, is this contentment."

"Even what is rare they obtain,
Those delighted in the appeasement of the mind;
Those whose mind by day and by night,
Is delighted in meditation."

"Difficult to concentrate, Blessed One, is this mind."

"Even what is difficult to concentrate they concentrate,
Those delighted in the peace of the faculties;
Having cut through Death's net,
The noble ones go, Kāmada."

"Difficult to go, Blessed One, is the uneven path."

"Even on what is difficult to go and uneven, the noble ones go, Kāmada;
The ignoble on the uneven path, fall headlong;
For the noble ones the path is even, for the noble ones are even in the
uneven."

7. The Discourse on Pañcālacaṇḍa

88. At Sāvattthī. Standing to one side, Pañcālacaṇḍa the young god spoke this verse in the presence of the Blessed One:

"In confinement indeed he found an opening, the one of extensive wisdom;
He who awakened to meditative absorption, the Buddha, the withdrawn bull
among sages."

"Even in confinement they find
The teaching for the attainment of Nibbāna;
Those who have obtained mindfulness,
They are rightly well concentrated."

8. The Discourse on Tāyana

89. At Sāvattthī. Then Tāyana the young god, a former founder of a sect, 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, Tāyana the young god spoke these verses in the presence of the Blessed One -

"Cut the stream, having exerted, dispel sensual pleasures, brahmin;
Not having abandoned sensual pleasures, a sage does not attain unity."

"If one would do it, one should do it; one should firmly exert in it;
For lax renunciation scatters more dust."

"Wrong-doing not done is better; afterwards wrong-doing burns;
And what is well done is better, which having done one does not regret."

"Just as kusa grass wrongly grasped cuts the very hand;

Asceticism wrongly handled drags one down to hell.

"Whatever lax action, and whatever defiled religious duty;
A suspicious holy life - that is not of great fruit."

This Tāyana the young god said; having said this, he paid respect to the Blessed One, circumambulated him keeping him on his right, and disappeared right there.

Then the Blessed One, after that night had passed, addressed the monks - "This night, monks, the young god named Tāyana, a former founder of a sect, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached me; having approached, he paid respect to me and stood to one side. Standing to one side, monks, Tāyana the young god spoke these verses in my presence -

"Cut the stream, having exerted, dispel sensual pleasures, brahmin;
Not having abandoned sensual pleasures, a sage does not attain unity.

"If one would do it, one should do it; one should firmly exert in it;
For lax renunciation scatters more dust.

"Wrong-doing not done is better; afterwards wrong-doing burns;
And what is well done is better, which having done one does not regret.

"Just as kusa grass wrongly grasped cuts the very hand;
Asceticism wrongly handled drags one down to hell.

"Whatever lax action, and whatever defiled religious duty;
A suspicious holy life - that is not of great fruit."

"This, monks, Tāyana the young god said, and having said this, having paid respect to me, having circumambulated me keeping me on his right, disappeared right there. Learn, monks, the verses of Tāyana; master thoroughly, monks, the verses of Tāyana; remember, monks, the verses of Tāyana. Connected with benefit, monks, are the verses of Tāyana, fundamental to the holy life."

9. The Discourse on Candimā

90. At Sāvattthī. Now at that time the moon, the young god, had been seized by Rāhu, the lord of titans. Then the moon, the young god, recollecting the Blessed One, at that time spoke this verse -

"Homage to you, Buddha, hero, you are free everywhere;
I have fallen into confinement, be my refuge."

Then the Blessed One, concerning the moon, the young god, addressed Rāhu, the lord of titans, in verse -

"The moon has gone for refuge to the Truth-finder, the Worthy One;
Rāhu, release the moon, Buddhas have compassion for the world."

Then Rāhu, the lord of titans, having released the moon, the young god, being in a hurry, approached Vepacitti, the lord of titans; having approached, agitated, with hair standing on end, he stood to one side. To Rāhu, the lord of titans, standing to one side, Vepacitti, the lord of titans, addressed in verse -

"Why, as if in a hurry, Rāhu, did you release the moon;
Having come in an agitated state, why do you stand as if frightened?"

"My head would split into seven pieces, while living I would find no happiness;
I have been addressed by a verse of the Buddha, if I had not released the moon."

10. The Discourse on Sūriya

91. At Sāvattthī. Now at that time the sun, the young god, had been seized by Rāhu, the lord of titans. Then the sun, the young god, recollecting the Blessed One, at that time spoke this verse -

"Homage to you, Buddha, hero, you are free everywhere;
I have fallen into confinement, be my refuge."

Then the Blessed One, concerning the sun, the young god, addressed Rāhu, the lord of titans, in verses -

"The sun has gone for refuge to the Truth-finder, the Worthy One;
Rāhu, release the sun, Buddhas have compassion for the world.

"He who in the darkness, in the gloom, is the light-bringer,
Verocana, the orbbed one, of risen radiance;
Do not, Rāhu, swallow him moving in the sky,
Rāhu, release the sun, my offspring."

Then Rāhu, the lord of titans, having released the sun, the young god, being in a hurry, approached Vepacitti, the lord of titans; having approached, agitated, with hair standing on end, he stood to one side. To Rāhu, the lord of titans, standing to one side, Vepacitti, the lord of titans, addressed in verse -

"Why, as if in a hurry, Rāhu, did you release the sun;
Having come in an agitated state, why do you stand as if frightened?"

"My head would split into seven pieces, while living I would find no happiness;
I have been addressed by a verse of the Buddha, if I had not released the sun."

The first chapter.

Its summary:

Two Kassapas and Māgha, Māgadha, Dāmali, Kāmada;
Pañcālacaṇḍa, Tāyana, with the moon and sun - these are ten.

2. The Chapter with Anāthapiṇḍika

1. The Discourse on Candimasa

92. At Sāvattthī. Then Candimasa the young god, 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, Candimasa the young god spoke this verse in the presence of the Blessed One:

"They indeed will go safely, like quadrupeds in a waterless marsh;
Having attained the meditative absorptions, unified, prudent, mindful."

"They indeed will go to the far shore, having cut through the net like a fish;
Having attained the meditative absorptions, diligent, abandoning conflict."

2. The Discourse on Veṇḍu

93. Standing to one side, Veṇḍu the young god spoke this verse in the presence of the Blessed One:

"Happy indeed are those humans, having attended upon the Fortunate One;
Engaging in Gotama's teaching, may they train diligently."

"Those who, when the instructed path has been declared by me,
Follow and train, meditators;
They, not being negligent at the proper time,
Would not be subject to the power of death."

3. The Discourse on Dīghalaṭṭhi

94. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then Dīghalaṭṭhi the young god, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Bamboo Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Dīghalaṭṭhi the young god spoke this verse in the presence of the Blessed One:

"A monk should be a meditator with liberated mind,
If he wishes for the attainment of the heart;
Having known the rise and fall of the world,
Of good mind, independent - that is his benefit."

4. The Discourse on the Garden of Delight

95. Standing to one side, Nandana the young god addressed the Blessed One in verse -

"I ask you, Gotama of extensive wisdom,
The Blessed One's knowledge and vision is unobstructed;
What sort of person do they call virtuous,
What sort of person do they call wise;
What sort of person lives having transcended suffering,
What sort of person do the deities venerate?"

"Whoever is virtuous, wise, self-developed,

Concentrated, delighting in meditative absorption, mindful;
All his sorrows have gone, abandoned,
One who has eliminated the mental corruptions, bearing his final body.

"Such a one they call virtuous,
Such a one they call wise;
Such a one lives having transcended suffering,
Such a one the deities venerate."

5. The Discourse on Candana

96. Standing to one side, Candana the young god addressed the Blessed One in verse -

"How does one cross the flood, unwearied day and night;
Without a footing, without a support, who does not sink in the deep?"

"One always accomplished in morality, wise, well concentrated;
Putting forth strenuous energy, resolute, crosses the flood hard to cross.

"Abstaining from perception of sensuality, gone beyond the fetter of
materiality;
With passionate delight eliminated, he does not sink in the deep."

6. The Discourse on Vāsudatta

97. Standing to one side, Vāsudatta the young god 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."

7. The Discourse on Subrahma

98. Standing to one side, Subrahmā the young god addressed the Blessed One in verse -

"This mind is constantly fearful, this mind is constantly agitated;
Regarding troubles that have not arisen, and also those that have arisen;
If there is a state free from fear, tell me that when asked."

"Not apart from awakening and austerity, not apart from restraint of the
faculties;
Not apart from the relinquishment of all, I see no safety for a living being."

"This he said, etc. disappeared right there."

8. The Discourse on Kakudha

99. Thus have I heard - On one occasion the Blessed One was dwelling at Sāketa in the Añjana Grove, in the Deer Park. Then Kakudha the young god, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Añjana Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Kakudha the young god said this to the Blessed One - "Do you rejoice, ascetic?" "Having gained what, friend?" "Well then, ascetic, do you grieve?" "What has been lost, friend?" "Well then, ascetic, do you neither rejoice nor grieve?" "Yes, friend."

"Are you without misery, monk, is delight not found;
Does discontent not overwhelm you sitting alone?"

"Indeed I am without misery, demon, and also delight is not found;
And also discontent does not overwhelm me sitting alone."

"How are you without misery, monk, how is delight not found;
How does discontent not overwhelm you sitting alone?"

"Indeed for one in whom misery has arisen there is delight, for one in whom
delight has arisen there is misery;
A monk without delight, without misery - thus know, friend."

"At long last indeed I see a brahmin who has attained final Nibbāna;
A monk without delight, without misery, one who has crossed over attachment
in the world."

9. The Discourse on Uttara

100. The origin at Rājagaha. Standing to one side, Uttara the young god spoke this verse in the presence of the Blessed One:

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

"Life is swept along, short is the lifespan,
For one swept along by ageing, there are no shelters.
Seeing this danger in death,
One seeking peace should abandon worldly gains."

10. The Discourse on Anāthapiṇḍika

101. Standing to one side, Anāthapiṇḍika the young god spoke these verses in the presence of the Blessed One -

"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."

This Anāthapiṇḍika the young god said. Having said this, he paid respect to the Blessed One, circumambulated him keeping him on his right, and disappeared right there.

Then the Blessed One, after that night had passed, addressed the monks -"This night, monks, a certain young god, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached me; having approached, he paid respect to me and stood to one side. Standing to one side, monks, that young god spoke these verses in my presence -

"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."

"This, monks, that young god said. Having said this, having paid respect to me, having circumambulated me keeping me on his right, he disappeared right there."

When this was said, the Venerable Ānanda said this to the Blessed One -"That, venerable sir, must surely be Anāthapiṇḍika the young god. The householder Anāthapiṇḍika was devoted to the Venerable Sāriputta." "Good, good, Ānanda, whatever, Ānanda, is to be attained by reasoning, that has been attained by you. That, Ānanda, is Anāthapiṇḍika the young god."

The Anāthapiṇḍika Chapter is second.

Its summary:

Candimasa and Veṇḍu, Dīghalaṭṭhi and Nandana;
Candana and Vāsudatta, Subrahmā and with Kakudha;
Uttara is spoken as the ninth, the tenth is Anāthapiṇḍika.

3. The Chapter on Various Sectarians

1. The Discourse on Siva

102. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park. Then Siva the young god, 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, Siva the young god spoke these verses 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.

"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.

"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.

"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.

"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.

"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 the Blessed One replied to Siva the young god in verse -

"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."

2. The Discourse on Khema

103. Standing to one side, Khema the young god spoke these verses in the presence of the Blessed One -

"Fools, imprudent, wander about, with oneself as one's own enemy;
Doing evil action, which has bitter fruit.

"That action done is not good, which having done one regrets;
The result of which one experiences with tearful face, weeping.

"And that action done is good, which having done one does not regret;
The result of which one experiences delighted, glad at heart.

"One should do beforehand that which one would know to be for one's own
welfare;
Not with the thinking of a carter should the wise one, after deliberation, exert.

"Just as a carter, having left the smooth, level highway;
Having mounted an uneven path, grieves like one with a broken axle.

"So having departed from the Teaching, having followed what is not the
Teaching;
The fool, having reached the mouth of death, grieves like one with a broken
axle."

3. The Discourse on Serī

104. Standing to one side, Serī the young god addressed the Blessed One in verse -

"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."

"Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this,
venerable sir, by the Blessed One -

"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."

"Once in the past, venerable sir, I was a king named Sirī, a donor, a master of giving,
one who speaks in praise of giving. For me, venerable sir, at the four gates, gifts were
given to ascetics, brahmins, the destitute, travellers, paupers, and beggars. Then,
venerable sir, the women's quarters approached me and said this - 'Gifts are given by
His Majesty; gifts are not given by us. It would be good if we too, depending on His
Majesty, could give gifts, could make merit.' Then, venerable sir, this occurred to me:
'I am indeed a donor, a master of giving, one who speaks in praise of giving. When
they say "We will give gifts," what could I say?' So I, venerable sir, gave the first gate
to the women's quarters. There gifts were given by the women's quarters; my giving
withdrew.

"Then, venerable sir, the warriors who were dependent on me approached me and said this - 'Gifts are given by His Majesty; gifts are given by the women's quarters; gifts are not given by us. It would be good if we too, depending on His Majesty, could give gifts, could make merit.' Then, venerable sir, this occurred to me: 'I am indeed a donor, a master of giving, one who speaks in praise of giving. When they say "We will give gifts," what could I say?' So I, venerable sir, gave the second gate to the warriors who were dependent on me. There gifts were given by the warriors who were dependent on me; my giving withdrew.

"Then, venerable sir, the army approached me and said this: 'Gifts are given by His Majesty; gifts are given by the women's quarters; gifts are being given to the warriors who are dependent on him; gifts are not given by us. It would be good if we too, depending on His Majesty, could give gifts, could make merit.' Then, venerable sir, this occurred to me: 'I am indeed a donor, a master of giving, one who speaks in praise of giving. When they say "We will give gifts," what could I say?' So I, venerable sir, gave the third gate to the army. There gifts were given by the army; my giving receded.

"Then, venerable sir, brahmin householders approached me and said this: 'Gifts are given by His Majesty; gifts are given by the women's quarters; gifts are being given to the warriors who are dependent on him; gifts are being given to the army; gifts are not given by us. It would be good if we too, depending on His Majesty, could give gifts, could make merit.' Then, venerable sir, this occurred to me: 'I am indeed a donor, a master of giving, one who speaks in praise of giving. When they say "We will give gifts," what could I say?' So I, venerable sir, gave the fourth gate to the brahmin householders. There gifts were given by the brahmin householders; my giving receded.

"Then, venerable sir, men approached me and said this: 'Now no gifts at all are being given to the king.' When this was said, venerable sir, I said this to those men: 'Well then, my good men, whatever income arises in the outer provinces, bring half of it into the inner palace, and give half of it right there as gifts to ascetics, brahmins, the destitute, travellers, paupers, and beggars.' So I, venerable sir, do not find the limit of merits performed over such a long time, of wholesome mental states performed over such a long time: 'This much is the merit,' or 'This much is the result of merit,' or 'This long must one remain in heaven.' Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One -

"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 Ghaṭikāra

105. Standing to one side, Ghaṭikāra the young god spoke this verse in the presence of the Blessed One:

"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 Saṅgiya;
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 Vekalaṅga;
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 Vekalaṅga."

"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."

5. The Discourse on Jantu

106. Thus have I heard - On one occasion many monks were dwelling among the Kosalan on the slopes of the Himalayas in a forest hut, agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with wandering minds, with uncontrolled faculties.

Then Jantu the young god, on the uposatha day, the fifteenth, approached those monks; having approached, he addressed those monks in verses -

"In the past, monks, disciples of Gotama, lived happily;
Without desire they sought almsfood, without desire their lodgings;
Having known impermanence in the world, they made an end of suffering.

"Having made themselves hard to support, like village headmen in a village;
Having eaten and eaten, they lie down, infatuated in others' houses.

"Having made salutation with joined palms to the Community, I speak here to some;
They are cast away, without protector, just like ghosts, so are they.

"Those who dwell heedlessly, with reference to them this is spoken;
Those who dwell heedfully, to them we pay homage."

6. The Discourse on Rohitassa

107. At Sāvattthī. Standing to one side, Rohitassa the young god said this to the Blessed One - "Where, venerable sir, there is no being born, no ageing, no dying, no passing away, no being reborn, is it possible, venerable sir, by travelling to know or see or reach the end of the world?" "Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world."

"Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - 'Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world.'

"Once in the past, venerable sir, I was a sage named Rohitassa, son of Bhoja, possessing supernormal power, able to travel through the sky. For me, venerable sir, such was my speed; just as a skilled archer, trained, practised, experienced, with a light arrow could with little difficulty shoot across the shadow of a palm tree. For me, venerable sir, such was my stride; just as from the eastern ocean to the western ocean. For me, venerable sir, such a wish arose - 'I shall reach the end of the world by travelling.' So I, venerable sir, endowed with such speed and with such a stride, except for eating, drinking, chewing and tasting, except for defecating and urinating, except for dispelling sleepiness and fatigue, with a lifespan of a hundred years, living for a hundred years, having travelled for a hundred years, without reaching the end of the world, I died along the way.

"Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - 'Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world.'"

"But I do not say, friend, that without reaching the end of the world there is making an end of suffering. Rather, friend, it is in this very fathom-long body with its perception and mind that I declare the world, the origin of the world, the cessation of

the world, and the practice leading to the cessation of the world.

"By travelling the end of the world can never be reached;
And without reaching the end of the world, there is no release from suffering.

"Therefore indeed the wise one, knower of the world,
Gone to the end of the world, the holy life fulfilled;
Having known the end of the world, the peaceful one,
Does not long for this world or the next."

7. The Discourse on Nanda

108. Standing to one side, Nanda the young god 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."

8. The Discourse on Nandivisāla

109. Standing to one side, Nandivisāla the young god addressed the Blessed One in verse -

"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."

9. The Discourse on Susīma

110. At Sāvattthī. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Ānanda seated to one side, the Blessed One said this - "Does Sāriputta please you too, Ānanda?"

"Who indeed, venerable sir, who is not foolish, not hateful, not deluded, not of deranged mind, would not be pleased with the Venerable Sāriputta? The Venerable Sāriputta is wise, venerable sir. The Venerable Sāriputta is of great wisdom, venerable sir. The Venerable Sāriputta is of broad wisdom, venerable sir. The Venerable Sāriputta is of joyful wisdom, venerable sir. The Venerable Sāriputta is of swift wisdom, venerable sir. The Venerable Sāriputta is of sharp wisdom, venerable sir. The Venerable Sāriputta is of penetrative wisdom, venerable sir. The Venerable Sāriputta is of few wishes, venerable sir. The Venerable Sāriputta is content, venerable sir. The Venerable Sāriputta is secluded, venerable sir. The Venerable

Sāriputta is aloof from society, venerable sir. The Venerable Sāriputta is putting forth strenuous energy, venerable sir. The Venerable Sāriputta is a speaker, venerable sir. The Venerable Sāriputta is willing to do what others bid, venerable sir. The Venerable Sāriputta is an accuser, venerable sir. The Venerable Sāriputta is a censurer of evil, venerable sir. Who indeed, venerable sir, who is not foolish, not hateful, not deluded, not of deranged mind, would not be pleased with the Venerable Sāriputta?"

"So it is, Ānanda, so it is, Ānanda! Who indeed, Ānanda, who is not foolish, not hateful, not deluded, not of deranged mind, would not be pleased with Sāriputta? Sāriputta is wise, Ānanda. Sāriputta is of great wisdom, Ānanda. Sāriputta is of broad wisdom, Ānanda. Sāriputta is of joyful wisdom, Ānanda. Sāriputta is of swift wisdom, Ānanda. Sāriputta is of sharp wisdom, Ānanda. Sāriputta is of penetrative wisdom, Ānanda. Sāriputta is of few wishes, Ānanda. Sāriputta is content, Ānanda. Sāriputta is secluded, Ānanda. Sāriputta is aloof from society, Ānanda. Sāriputta is putting forth strenuous energy, Ānanda. Sāriputta is a speaker, Ānanda. Sāriputta is willing to do what others bid, Ānanda. Sāriputta is an accuser, Ānanda. Sāriputta is a censurer of evil, Ānanda. Who indeed, Ānanda, who is not foolish, not hateful, not deluded, not of deranged mind, would not be pleased with Sāriputta?"

Then the young god Susīma, while the praise of the Venerable Sāriputta was being spoken, surrounded by a great assembly of young gods, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, the young god Susīma said this to the Blessed One -

"So it is, Blessed One, so it is, Fortunate One. For who indeed, venerable sir, being not foolish, not hateful, not deluded, not of perverted mind, would not find delight in the Venerable Sāriputta? The Venerable Sāriputta is wise, venerable sir. The Venerable Sāriputta is of great wisdom, venerable sir, of broad wisdom, venerable sir, of joyful wisdom, venerable sir, of swift wisdom, venerable sir, of sharp wisdom, venerable sir, of penetrative wisdom, venerable sir, of few wishes, venerable sir, content, venerable sir, secluded, venerable sir, aloof from society, venerable sir, putting forth strenuous energy, venerable sir, a speaker, venerable sir, willing to accept advice, venerable sir, an accuser, venerable sir, one who censures evil, venerable sir. For who indeed, venerable sir, being not foolish, not hateful, not deluded, not of perverted mind, would not find delight in the Venerable Sāriputta?"

"For I too, venerable sir, to whatever assembly of young gods I approached, I frequently heard this sound - 'The Venerable Sāriputta is wise; the venerable one is of great wisdom, the venerable one is of broad wisdom, the venerable one is of joyful wisdom, the venerable one is of swift wisdom, the venerable one is of sharp wisdom, the venerable one is of penetrative wisdom, the venerable one is of few wishes, the venerable one is content, the venerable one is secluded, the venerable one is aloof from society, the venerable one is putting forth strenuous energy, the venerable one is a speaker, the venerable one is willing to accept advice, the venerable one is an accuser, the Venerable Sāriputta is one who censures evil.' Who indeed, venerable sir, who is not foolish, not hateful, not deluded, not of deranged mind, would not be pleased with the Venerable Sāriputta?"

Then the assembly of young gods of the young god Susīma, while the praise of the Venerable Sāriputta was being spoken, delighted, greatly pleased, filled with joy and happiness, displayed various radiant colours.

"Just as a lapis lazuli gem, beautiful, of pure origin, octagonal, well polished, placed on a pale-yellow blanket, shines and burns and is brilliant; just so the assembly of young gods of the young god Susīma, while the praise of the Venerable Sāriputta was being spoken, delighted, greatly pleased, filled with joy and happiness, displayed various radiant colours.

"Just as a gold coin of Jambu river gold, skilfully refined in the furnace by a skilled goldsmith's son, placed on a pale-yellow blanket, shines and burns and is brilliant; just so the assembly of young gods of the young god Susīma, while the praise of the Venerable Sāriputta was being spoken, delighted, greatly pleased, filled with joy and happiness, displayed various radiant colours.

"Just as in the autumn season, when the sky is clear and free from clouds, towards the break of dawn, the morning star shines and burns and is brilliant; just so the assembly of young gods of the young god Susīma, while the praise of the Venerable Sāriputta was being spoken, delighted, greatly pleased, filled with joy and happiness, displayed various radiant colours.

"Just as in the autumn season, when the sky is clear and free from clouds, the sun ascending into the sky, having dispelled all the darkness in space, shines and burns and is brilliant; just so the assembly of young gods of the young god Susīma, while the praise of the Venerable Sāriputta was being spoken, delighted, greatly pleased, filled with joy and happiness, displayed various radiant colours.

Then the young god Susīma, concerning the Venerable Sāriputta, spoke this verse in the presence of the Blessed One -

"Designated as wise, Sāriputta is not prone to wrath;
Of few wishes, gentle, tamed, a sage whose praise has been brought by the Teacher."

Then the Blessed One, concerning the Venerable Sāriputta, replied to the young god Susīma in verse -

"Designated as wise, Sāriputta is not prone to wrath;
Of few wishes, gentle, tamed, well tamed, he awaits the time."

10. The Discourse on Disciples of Various Sects

111. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then many young gods who were disciples of various sects - Asama, Sahali, Nīka, Ākoṭaka, Vegabbhari, and Māṇavagāmiya - when the night was far advanced, with surpassing beauty, having illuminated almost the entire Bamboo Grove, approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, Asama the young god, concerning Pūraṇa Kassapa, spoke this verse in the presence of the Blessed One -

"Here among those who cut and kill, among those who strike and deprive of wealth, Kassapa
Does not see evil, nor merit of one's own;
He indeed declared trust, the Teacher deserves honour."

Then Sahali the young god, concerning Makkhali Gosāla, spoke this verse in the presence of the Blessed One -

"Through austere asceticism and disgust for evil, well-restrained in himself,
Having abandoned speech that causes quarrel with people;
Abstaining from falsehood and fault, a speaker of truth,
Surely such a one does not do evil."

Then Nīka the young god, concerning Nigaṇṭha Nāṭaputta, spoke this verse in the presence of the Blessed One -

"One who detests, prudent, a monk, well-restrained by the fourfold restraint;
Declaring what is seen and heard, surely he would not be a wrongdoer."

Then Ākoṭaka the young god, concerning the various sectarians, spoke this verse in the presence of the Blessed One -

"Pakudha Kāṭiyāna, the Jain,
And these Makkhali and Pūraṇa;
Teachers of groups, having attained asceticism,
Surely they are not far from good persons."

Then Vegabbhari the young god replied to Ākoṭaka the young god in verse -

"By mere association a miserable jackal,
A jackal is never equal to a lion;
Naked, a liar, a teacher of a group,
Of suspicious conduct, is not equal to the virtuous."

Then Māra the Evil One, having taken possession of Vegabbhari the young god, spoke this verse in the presence of the Blessed One -

"Those devoted to austere asceticism and disgust for evil, guarding seclusion;
And those who are established in form, delighting in the world of gods;
They indeed rightly instruct mortals for the world beyond."

Then the Blessed One, having understood 'this is Māra the Evil One', replied to Māra the Evil One in verse -

"Whatever material forms here or beyond,
And those of luminous beauty in the sky;
All these are praised by you, Namuci,
Like bait thrown for the slaughter of fish."

Then Māṇavagāmiya the young god spoke these verses in the presence of the Blessed One concerning the Blessed One -

"Vipula is called the foremost mountain of the Rājagaha mountains;
Seta is the foremost of the Himalayan mountains, the sun of those that travel
through the sky.

"The ocean is the foremost of waters, the moon of the constellations;
Of the world with its gods, the Buddha is called the foremost."

The Various Sectarials Chapter is third.

Its summary:

Siva, Khema and Serī, Ghaṭī, Jantu and Rohita;
Nanda, Nandivīsāla, Susīma, with the Various Sectarials - these are ten.

The Connected Discourses on Young Gods 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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