

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)

3. Connected Discourses with the King of Kosala
(3. Kosalasamṃyuttaṃ)

[SN 3.1-25, PTS 1.68-1.102]



PaliVerse

3. The Collection of the Connected Discourses

1. The Book with Verses

3. Connected Discourses with the Kosalan King

1. The First Chapter

1. The Discourse on the Young

112. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then King Pasenadi of Kosala approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Does Master Gotama also claim to have fully awakened to the unsurpassed perfect enlightenment?" "If anyone, great king, speaking rightly would say 'he has fully awakened to the unsurpassed perfect enlightenment', it is of me indeed that one speaking rightly would say this. For I, great king, have fully awakened to the unsurpassed perfect enlightenment."

"Even those ascetics and brahmins, Master Gotama, who have followings, who have groups, who are teachers of groups, who are well-known, famous, founders of sects, highly honoured by many people, as follows - Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañcaya Belaṭṭhaputta, Pakudha Kaccāyana, Ajita Kesakambala; even they, when asked by me 'do you claim to have fully awakened to the unsurpassed perfect enlightenment?', do not claim to have fully awakened to the unsurpassed perfect enlightenment. How then can Master Gotama, who is young in years and new to the going forth?"

"There are four, great king, who should not be despised as young, should not be looked down upon as young. Which four? A warrior, great king, should not be despised as young, should not be looked down upon as young. A snake, great king, should not be despised as young, should not be looked down upon as young. A fire, great king, should not be despised as young, should not be looked down upon as young. A monk, great king, should not be despised as young, should not be looked down upon as young. These, great king, are the four who should not be despised as young, should not be looked down upon as young."

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

"A warrior accomplished in birth, well-born, famous;
One should not despise him as young, a man should not look down upon him.

"For it is possible that he, the lord of men, the warrior, having obtained the kingdom;
He, angered, with royal punishment, proceeds harshly against that person;
Therefore one should avoid him, protecting one's own life.

"In a village or in the wilderness, wherever one might see a snake;
One should not despise him as young, a man should not look down upon him.

"With various colours, the snake prowls, powerful;
Having approached, it may bite a fool, a man or a woman at some time;
Therefore one should avoid him, protecting one's own life.

"The fire that eats much, flaming, the black-pathed one;
One should not despise him as young, a man should not look down upon him.

"For having obtained fuel, having become great, the fire;
Having approached, it may burn a fool, a man or a woman at some time;
Therefore one should avoid him, protecting one's own life.

"When fire burns a forest, the black-pathed fire;
Shoots spring up there, after the passing of days and nights.

"But one whom a monk accomplished in morality burns with his power;
Neither his sons nor cattle, nor heirs would obtain wealth;
Without offspring, without heirs, they become like palm stumps.

"Therefore a wise man, seeing his own welfare;
The snake and the fire, and the glorious warrior;
And the monk accomplished in morality, should treat them properly."

When this was said, King Pasenadi of Kosala said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, 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 the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

2. The Discourse on a Person

113. At Sāvattthī. Then King Pasenadi of Kosala approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "How many mental states, venerable sir, arising internally in a person, arise for his harm, suffering, and uncomfortable abiding?"

"Three mental states, great king, arising internally in a person, arise for his harm, suffering, and uncomfortable abiding. Which three? Greed, great king, is a mental state arising internally in a person that arises for his harm, suffering, and uncomfortable abiding. Hate, great king, is a mental state arising internally in a person that arises for his harm, suffering, and uncomfortable abiding. Delusion, great king, is a mental state arising internally in a person that arises for his harm, suffering,

and uncomfortable abiding. These, great king, are the three mental states arising internally in a person that arise for his harm, suffering, and uncomfortable abiding." This he said, etc.

"Greed and hate and delusion, harm the evil-minded person;
Arisen from oneself, like the fruit destroys the bark-cored tree."

3. The Discourse on Ageing and Death

114. At Sāvattthī. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Is there indeed, venerable sir, for one who is born, anything apart from ageing and death?" "There is not, great king, for one who is born, anything apart from ageing and death. Even those wealthy warriors, great king, who are rich, of great riches, of great possessions, with abundant gold and silver, with abundant wealth and provisions, with abundant riches and grain, for them too who are born there is nothing apart from ageing and death. Even those wealthy brahmins, great king, etc. wealthy householders who are rich, of great riches, of great possessions, with abundant gold and silver, with abundant wealth and provisions, with abundant riches and grain, for them too who are born there is nothing apart from ageing and death. Even those monks, great king, who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what was to be done, who have laid down the burden, who have attained their own welfare, who have completely destroyed the fetter of becoming, who are completely liberated through final knowledge, for them too this body is subject to breaking up, subject to being laid down." This he said, etc.

"Royal chariots, beautifully decorated, indeed decay,
And also the body approaches ageing;
But the teaching of the virtuous does not approach ageing,
The virtuous indeed declare this among the virtuous."

4. The Discourse on the Dear

115. At Sāvattthī. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'For whom is the self dear, and for whom is the self not dear?' Then, venerable sir, this occurred to me: 'Whatever persons practise misconduct by body, practise misconduct by speech, practise misconduct by mind; for them the self is not dear.' Even though they might say thus - 'The self is dear to us,' yet for them the self is not dear. What is the reason for this? For what one who is not dear would do to one who is not dear, that they do to themselves by themselves; therefore for them the self is not dear. Whatever persons practise good conduct by body, practise good conduct by speech, practise good conduct by mind; for them the self is dear. Even though they might say thus - 'The self is not dear to us'; yet for them the self is dear. What is the reason for this? For what one who is dear would do to one who is dear, that they do to themselves by themselves; therefore for them the self is dear."

"So it is, great king, so it is, great king! Whatever persons, great king, practise misconduct by body, practise misconduct by speech, practise misconduct by mind; for them the self is not dear. Even though they might say thus - 'The self is dear to

us,' yet for them the self is not dear. What is the reason for this? For what, great king, one who is not dear would do to one who is not dear, that they do to themselves by themselves; therefore for them the self is not dear. Whatever persons, great king, practise good conduct by body, practise good conduct by speech, practise good conduct by mind; for them the self is dear. Even though they might say thus - 'The self is not dear to us'; yet for them the self is dear. What is the reason for this? For what, great king, one who is dear would do to one who is dear, that they do to themselves by themselves; therefore for them the self is dear." This he said, etc.

"If one should know oneself as dear, one should not join it with evil;
For happiness is not easily obtained by one who does wrong.

"For one overcome by the Ender, giving up human existence;
What indeed is his own, and what does he take when he goes;
And what follows him, like a shadow that does not depart?

"Both merit and evil, whatever a mortal does here;
That indeed is his own, and that he takes when he goes;
And that follows him, like a shadow that does not depart.

"Therefore one should do what is good, an accumulation for the future life;
Merits are a support for beings in the world beyond."

5. The Discourse on Self-Protected

116. At Sāvattthī. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'For whom is the self protected, and for whom is the self unprotected?' Then, venerable sir, this occurred to me: 'Whatever persons practise misconduct by body, practise misconduct by speech, practise misconduct by mind; for them the self is unprotected. Even though an elephant corps might protect them, or a cavalry might protect them, or a chariot corps might protect them, or an infantry might protect them; yet for them the self is unprotected. What is the reason for this? For this is external protection, this is not internal protection; therefore for them the self is unprotected. Whatever persons practise good conduct by body, practise good conduct by speech, practise good conduct by mind; for them the self is protected. Even though neither an elephant corps might protect them, nor a cavalry might protect them, nor a chariot corps might protect them, nor an infantry might protect them; yet for them the self is protected. What is the reason for this? For this is internal protection, this is not external protection; therefore for them the self is protected.'"

"So it is, great king, so it is, great king! Whatever persons, great king, practise misconduct by body, etc. for them the self is unprotected. What is the reason for this? For this, great king, is external protection, this is not internal protection; therefore for them the self is unprotected. Whatever persons, great king, practise good conduct by body, practise good conduct by speech, practise good conduct by mind; for them the self is protected. Even though neither an elephant corps might protect them, nor a cavalry might protect them, nor a chariot corps might protect them, nor an infantry

might protect them; yet for them the self is protected. What is the reason for this? For this, great king, is internal protection, this is not external protection; therefore for them the self is protected." This he said, etc.

"Restraint by body is good, good is restraint by speech;
Restraint by mind is good, good is restraint everywhere;
One who has shame, restrained everywhere, is called protected."

6. The Discourse on the Few

117. At Sāvattthī. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'Few are those beings in the world who, having obtained lofty and abundant wealth, do not become intoxicated, do not become negligent, do not commit to greed for sensual pleasures, and do not err against beings. But there are indeed more beings in the world who, having obtained lofty and abundant wealth, become intoxicated, become negligent, commit to greed for sensual pleasures, and err against beings.'"

"So it is, great king, so it is, great king! Few are those beings in the world, great king, who, having obtained lofty and abundant wealth, do not become intoxicated, do not become negligent, do not commit to greed for sensual pleasures, and do not err against beings. But there are indeed more beings in the world who, having obtained lofty and abundant wealth, become intoxicated, become negligent, commit to greed for sensual pleasures, and err against beings." This he said, etc.

"Filled with lust for sensual enjoyments, greedy for sensual pleasures,
infatuated;
They do not understand the transgression, like deer the snare that is laid;
Afterwards for them it is bitter, for the result of it is evil."

7. The Discourse on the Judgement Hall

118. At Sāvattthī. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Here I, venerable sir, seated in judgment, see wealthy warriors, wealthy brahmins, and wealthy householders who are rich, of great riches, of great possessions, with abundant gold and silver, with abundant wealth and provisions, with abundant riches and grain, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, consciously speaking falsehood. Then, venerable sir, this occurred to me: 'Enough now for me with judgment, let the fair-faced one now be known for judgment.'"

"Even those wealthy warriors, great king, wealthy brahmins, wealthy householders who are rich, of great riches, of great possessions, with abundant gold and silver, with abundant wealth and provisions, with abundant riches and grain, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, consciously speak falsehood; that will be for their harm and suffering for a long time." This he said, etc.

"Filled with lust for sensual enjoyments, greedy for sensual pleasures,
infatuated;

They do not understand the transgression, like fish the bait that is laid;
Afterwards for them it is bitter, for the result of it is evil."

8. The Discourse on Mallikā

119. At Sāvattthī. Now at that time King Pasenadi of Kosala had gone up to the upper terrace of the palace together with Queen Mallikā. Then King Pasenadi of Kosala said this to Queen Mallikā - "Is there indeed anyone else, Mallikā, more dear to you than yourself?" "There is not indeed anyone else, great king, more dear to me than myself. But is there, great king, anyone else more dear to you than yourself?" "For me too indeed, Mallikā, there is not anyone else more dear than myself."

Then King Pasenadi of Kosala, having descended from the palace, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Here I, venerable sir, having gone up to the upper terrace of the palace together with Queen Mallikā, said this to Queen Mallikā - 'Is there indeed anyone else, Mallikā, more dear to you than yourself?' When this was said, venerable sir, Queen Mallikā said this to me - 'There is not indeed anyone else, great king, more dear to me than myself. But is there, great king, anyone else more dear to you than yourself?' When this was said, venerable sir, I said this to Queen Mallikā - 'For me too indeed, Mallikā, there is not anyone else more dear than myself.'"

Then the Blessed One, having understood this matter, at that time spoke this verse -

"Having traversed all directions with the mind,
One finds nowhere anyone more dear than oneself;
Thus the self is dear to each of others,
Therefore one who loves oneself should not harm another."

9. The Sacrifice Discourse

120. At Sāvattthī. Now at that time a great sacrifice had been prepared for King Pasenadi of Kosala, and five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams had been brought to the sacrificial post for the sacrifice. And those who are his slaves, or servants, or labourers, they too, threatened by punishment, threatened by fear, with tearful faces, weeping, make the preparations.

Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattthī for almsfood. Having walked for almsfood in Sāvattthī, after the meal, having returned from their alms round, they 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 great sacrifice has been prepared for King Pasenadi of Kosala, and five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams have been brought to the sacrificial post for the sacrifice. And those who are his slaves, or servants, or labourers, they too, threatened by punishment, threatened by fear, with tearful faces, weeping, make the preparations."

Then the Blessed One, having understood this matter, at that time spoke these verses

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"The horse-sacrifice, the human-sacrifice, the sammāpāsa, the vājapeyya, the niraggaḷha;
Great sacrifices, great undertakings, they are not rich in result.

Where goats and sheep and cattle, various kinds, are killed;
Those who have gone the right way, the great sages, do not approach that sacrifice.

But those sacrifices without killing, they always sacrifice according to family tradition;
Goats and sheep and cattle, various kinds, are not killed therein;
Those who have gone the right way, the great sages, approach that sacrifice.

This the wise one should sacrifice, this sacrifice is rich in result;
For indeed, for one sacrificing this, it is better, not worse;
And the sacrifice is vast, and the deities are pleased."

10. The Discourse on Bondage

121. Now at that time a great multitude of people had been bound by King Pasenadi of Kosala, some with ropes, some with chains, some with fetters.

Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattṥī for almsfood. Having walked for almsfood in Sāvattṥī, after the meal, having returned from their alms round, they 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 great multitude of people has been bound by King Pasenadi of Kosala, some with ropes, some with chains, some with fetters."

Then the Blessed One, having understood this matter, at that time spoke these verses

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"The wise do not call that a strong bondage,
Which is made of iron, of wood, or of grass;
Thoroughly infatuated with jewelled earrings,
The longing for sons and wives.

"This the wise call a strong bondage,
Dragging down, loose, difficult to escape;
Having cut even this, they wander forth,
Without longing, having abandoned sensual happiness."

The first chapter.

Its summary:

Young, Person, Ageing, Dear, Self, Unprotected;
Few, Judgement, Mallikā, Sacrifice, Bondage.

2. The Second Chapter

1. The Seven Matted-Hair Ascetics Discourse

122. On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Now at that time, in the evening, the Blessed One, having emerged from seclusion, was seated outside the door-porch. Then King Pasenadi of Kosala approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side.

Now at that time seven matted-hair ascetics, seven Jains, seven naked ascetics, seven single-cloth ascetics, and seven wandering ascetics, with overgrown armpit hair, nails, and body hair, carrying various requisites, were passing by not far from the Blessed One. Then King Pasenadi of Kosala, having risen from his seat, having arranged his upper robe on one shoulder, having placed his right knee on the ground, having extended joined palms in salutation towards those seven matted-hair ascetics, seven Jains, seven naked ascetics, seven single-cloth ascetics, and seven wandering ascetics, announced his name three times - "I am King Pasenadi of Kosala, venerable sirs, etc. I am King Pasenadi of Kosala, venerable sir."

Then King Pasenadi of Kosala, when those seven matted-hair ascetics, seven Jains, seven naked ascetics, seven single-cloth ascetics, and seven wandering ascetics had recently departed, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Those, venerable sir, who in the world are Worthy Ones or have attained the path of arahantship - these are some of them."

"This is difficult to know, great king, by you, a householder enjoying sensual pleasures, dwelling in the confinement of wife and children, enjoying Kāsi sandalwood, wearing garlands, scents, and cosmetics, accepting gold and silver - 'These are Worthy Ones, or these have attained the path of arahantship.'"

"By living together, great king, morality should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. By dealings, great king, purity should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. In misfortunes, great king, strength should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. By discussion, great king, wisdom should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom."

"Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - 'This is difficult to know, great king, by you, a householder enjoying sensual pleasures, dwelling in the confinement of wife and children, enjoying Kāsi sandalwood, wearing garlands, scents, and cosmetics, accepting gold and silver - these are Worthy Ones, or these have attained the path of arahantship.' By communal life, great king, morality should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. By dealings, great king,

purity should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. In misfortunes, great king, strength should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. Through discussion, great king, wisdom should be known. And that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom."

"These, venerable sir, are my men, spies and informants, who come having investigated the country. What has first been investigated by them, I afterwards bring to conclusion. Now, venerable sir, having washed off that dust and dirt, well-bathed, well-anointed, with trimmed hair and beard, in white clothes, endowed and furnished with the five types of sensual pleasure, they will indulge themselves."

Then the Blessed One, having understood this matter, at that time spoke these verses -

"A man is not easily known by appearance and form,
One should not trust from a brief seeing;
For in the guise of the well-restrained,
The unrestrained wander in this world.

"Like a clay earring resembling a gold one,
Like a half-penny of copper covered with gold;
They wander in the world covered by a retinue,
Unclean within, shining outwardly."

2. The Five Kings Discourse

123. At Sāvattthī. Now at that time, among five kings with Pasenadi as chief, endowed and furnished with the five types of sensual pleasure, while indulging themselves, this discussion arose - "What indeed is the highest of sensual pleasures?" Therein some said thus - "Forms are the highest of sensual pleasures." Some said thus - "Sounds are the highest of sensual pleasures." Some said thus - "Odours are the highest of sensual pleasures." Some said thus - "Flavours are the highest of sensual pleasures." Some said thus - "Tangible objects are the highest of sensual pleasures." When those kings were not able to convince one another.

Then King Pasenadi of Kosala said this to those kings - "Come, sirs, let us go to where the Blessed One is; having approached, we will ask the Blessed One about this matter. As the Blessed One answers us, so we will remember it." "Yes, sir," those kings assented to King Pasenadi of Kosala.

Then those five kings with Pasenadi as chief approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Here, venerable sir, among us five kings, endowed and furnished with the five types of sensual pleasure, while indulging ourselves, this discussion arose - 'What indeed is the highest of sensual pleasures?' Some said thus - 'Forms are the highest of sensual pleasures.' Some said thus - 'Sounds are the highest of sensual pleasures.' Some said thus -

'Odours are the highest of sensual pleasures.' Some said thus - 'Flavours are the highest of sensual pleasures.' Some said thus - 'Tangible objects are the highest of sensual pleasures.' What indeed, venerable sir, is the highest of sensual pleasures?"

"I say, great king, that the highest among the five types of sensual pleasure has agreeableness as its limit. Those same forms, great king, are agreeable to one person, those same forms are disagreeable to another person. And whoever is delighted with whatever forms, his thought fulfilled, he does not desire another form more superior or more sublime than those forms. Those forms are supreme for him. Those forms are unsurpassed for him.

"Those same sounds, great king, are agreeable to one person, those same sounds are disagreeable to another person. And whoever is delighted with whatever sounds, his thought fulfilled, he does not desire another sound more superior or more sublime than those sounds. Those sounds are supreme for him. Those sounds are unsurpassed for him.

"Those same odours, great king, are agreeable to one person, those same odours are disagreeable to another person. And whoever is delighted with whatever odours, his thought fulfilled, he does not desire another odour more superior or more sublime than those odours. Those odours are supreme for him. Those odours are unsurpassed for him.

"Those same flavours, great king, are agreeable to one person, those same flavours are disagreeable to another person. And whoever is delighted with whatever flavours, his thought fulfilled, he does not desire another flavour more superior or more sublime than those flavours. Those flavours are supreme for him. Those flavours are unsurpassed for him.

"Those same tangible objects, great king, are agreeable to one person, those same tangible objects are disagreeable to another person. And whoever is delighted with whatever tangible objects, his thought fulfilled, he does not desire another tangible object more superior or more sublime than those tangible objects. Those tangible objects are supreme for him. Those tangible objects are unsurpassed for him."

Now at that time the lay follower Candanaṅgalika was seated in that assembly. Then the lay follower Candanaṅgalika, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "It occurs to me, Blessed One, it occurs to me, Fortunate One." "Let it occur to you, Candanaṅgalika" - the Blessed One said.

Then the lay follower Candanaṅgalika praised the Blessed One face to face with a fitting verse -

"Just as a lotus, a red lotus, fragrant,
Would be in the morning, fully bloomed, its fragrance not faded;
See the Resplendent One shining,
Like the blazing sun in the sky."

Then those five kings clothed the lay follower Candanaṅgalika with five upper robes. Then the lay follower Candanaṅgalika clothed the Blessed One with those five upper robes.

3. The Doṇapāka Discourse

124. At Sāvattḥī. Now at that time King Pasenadi of Kosala was eating a doṇa-measure of cooked rice. Then King Pasenadi of Kosala, having eaten, breathing heavily, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side.

Then the Blessed One, having understood that King Pasenadi of Kosala had eaten and was breathing heavily, at that time spoke this verse -

"For a person who is always mindful,
Who knows moderation in food obtained;
For him feelings become slight,
He ages slowly, protecting his life."

Now at that time the young man Sudassana was standing behind King Pasenadi of Kosala. Then King Pasenadi of Kosala addressed the young man Sudassana - "Come, dear Sudassana, having learnt this verse thoroughly in the presence of the Blessed One, recite it when my food is being served. And I will provide you with a daily perpetual allowance of a hundred coins." "Yes, Sire," the young man Sudassana, having assented to King Pasenadi of Kosala, having learnt this verse thoroughly in the presence of the Blessed One, would recite it when food was being served to King Pasenadi of Kosala -

"For a person who is always mindful,
Who knows moderation in food obtained;
For him feelings become slight,
He ages slowly, protecting his life."

Then King Pasenadi of Kosala gradually settled on a nāḷi-measure of rice at most. Then King Pasenadi of Kosala, at a later time, with body well-slimmed, stroking his limbs with his hand, at that time uttered this inspired utterance - "Indeed that Blessed One had compassion for me with both kinds of benefit - with benefit pertaining to the present life and with benefit pertaining to the future life."

4. The First Battle Discourse

125. At Sāvattḥī. Then King Ajātasattu Vedehiputta of Magadha, having arrayed the fourfold army, marched against King Pasenadi of Kosala towards Kāsi. King Pasenadi of Kosala heard - "King Ajātasattu Vedehiputta of Magadha, it seems, having arrayed the fourfold army, has marched against me towards Kāsi." Then King Pasenadi of Kosala, having arrayed the fourfold army, marched out to meet King Ajātasattu Vedehiputta of Magadha towards Kāsi. Then King Ajātasattu Vedehiputta of Magadha and King Pasenadi of Kosala fought a battle. In that battle, King Ajātasattu Vedehiputta of Magadha defeated King Pasenadi of Kosala. And King Pasenadi of Kosala, defeated, retreated to his own royal city of Sāvattḥī.

Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattḥī for almsfood. Having walked for almsfood in Sāvattḥī, after the meal, having returned from their alms round, they 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, King Ajātasattu Vedehiputta of Magadha, having arrayed the fourfold army, marched against King Pasenadi of Kosala towards Kāsi. King Pasenadi of Kosala heard, venerable sir - 'King Ajātasattu Vedehiputta of Magadha, it seems, having arrayed the fourfold army, has marched against me towards Kāsi.' Then, venerable sir, King Pasenadi of Kosala, having arrayed the fourfold army, marched out to meet King Ajātasattu Vedehiputta of Magadha towards Kāsi. Then, venerable sir, King Ajātasattu Vedehiputta of Magadha and King Pasenadi of Kosala fought a battle. In that battle, venerable sir, King Ajātasattu Vedehiputta of Magadha defeated King Pasenadi of Kosala. And, venerable sir, King Pasenadi of Kosala, defeated, retreated to his own royal city of Sāvattṥi."

"King Ajātasattu Vedehiputta of Magadha, monks, has evil friends, evil companions, evil associates; but King Pasenadi of Kosala, monks, has good friends, good companions, good associates. Today itself, monks, King Pasenadi of Kosala will sleep in suffering, defeated." This he said, etc.

"Winning, one begets enmity; the defeated one sleeps in suffering;
The peaceful one sleeps happily, having abandoned victory and defeat."

5. The Second Battle Discourse

126. Then King Ajātasattu Vedehiputta of Magadha, having arrayed the fourfold army, marched against King Pasenadi of Kosala towards Kāsi. King Pasenadi of Kosala heard - "King Ajātasattu Vedehiputta of Magadha, it seems, having arrayed the fourfold army, has marched against me towards Kāsi." Then King Pasenadi of Kosala, having arrayed the fourfold army, marched out to meet King Ajātasattu Vedehiputta of Magadha towards Kāsi. Then King Ajātasattu Vedehiputta of Magadha and King Pasenadi of Kosala fought a battle. In that battle, King Pasenadi of Kosala defeated King Ajātasattu Vedehiputta of Magadha, and captured him alive. Then this occurred to King Pasenadi of Kosala - "Although this King Ajātasattu Vedehiputta of Magadha is treacherous to one who is not treacherous, and yet he is my nephew. What if I were to confiscate the entire elephant corps, confiscate the entire cavalry, confiscate the entire chariot corps, confiscate the entire infantry of King Ajātasattu Vedehiputta of Magadha, and release him alive."

Then King Pasenadi of Kosala, having confiscated the entire elephant corps, having confiscated the entire cavalry, having confiscated the entire chariot corps, having confiscated the entire infantry of King Ajātasattu Vedehiputta of Magadha, released him alive.

Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattṥi for almsfood. Having walked for almsfood in Sāvattṥi, after the meal, having returned from their alms round, they 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, King Ajātasattu Vedehiputta of Magadha, having arrayed the fourfold army, marched against King Pasenadi of Kosala towards Kāsi. King Pasenadi of Kosala heard, venerable sir - 'King Ajātasattu Vedehiputta of Magadha, it seems, having arrayed the fourfold army, has marched against me towards Kāsi.' Then, venerable sir, King Pasenadi of Kosala, having arrayed the fourfold army, marched out to meet King Ajātasattu Vedehiputta of Magadha towards Kāsi. Then, venerable sir, King Ajātasattu Vedehiputta of Magadha and King Pasenadi of Kosala fought a battle. In that battle, venerable sir, King Pasenadi of Kosala defeated King Ajātasattu Vedehiputta of Magadha, and captured him alive. Then, venerable sir, this occurred to King Pasenadi of Kosala - 'Although this King Ajātasattu Vedehiputta of Magadha is treacherous to one who is not treacherous, and yet he is my nephew. What if I were to confiscate the entire elephant corps, the entire cavalry, the entire chariot corps, the entire infantry of King Ajātasattu Vedehiputta of Magadha, and release him alive.'"

"Then, venerable sir, King Pasenadi of Kosala, having confiscated the entire elephant corps, having confiscated the entire cavalry, having confiscated the entire chariot corps, having confiscated the entire infantry of King Ajātasattu Vedehiputta of Magadha, released him alive." Then the Blessed One, having understood this matter, at that time spoke these verses -

"A man plunders indeed, as long as it is suitable for him;
When others plunder him, the plundered one is plundered.

The fool thinks it is an opportunity, as long as evil does not ripen;
But when evil ripens, then he undergoes suffering.

"The slayer obtains a slayer, the victor obtains one who conquers;
The reviler obtains reviling, and the one who irritates, an irritator;
Then by the turning of action, the plunderer is plundered."

6. The Discourse on Mallikā

127. At Sāvattthī. Then King Pasenadi of Kosala approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Then a certain man approached King Pasenadi of Kosala; having approached, he whispered to King Pasenadi of Kosala: "Mallikā, Sire, the queen has given birth to a daughter." When this was said, King Pasenadi of Kosala was displeased.

Then the Blessed One, having understood that King Pasenadi of Kosala was displeased, at that time spoke these verses:

"Indeed, a woman, O lord of people, may be better than a man;
Wise, virtuous, revering her mother-in-law as a god, devoted to her husband.

"The son born to her becomes a hero, a lord of the land;
The son of such a fortunate woman may even rule a kingdom."

7. The Diligence Discourse

128. At Sāvattthī. He sat down to one side. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Is there indeed, venerable sir, one thing which

secures both kinds of good - the good pertaining to the present life and that pertaining to the future life?"

"There is indeed, great king, one thing which secures both kinds of good -the good pertaining to the present life and that pertaining to the future life."

"But which, venerable sir, is that one thing which secures both kinds of good -the good pertaining to the present life and that pertaining to the future life?"

"Diligence, great king, is that one thing which secures both kinds of good -the good pertaining to the present life and that pertaining to the future life. Just as, great king, whatever kinds of footprints there are of living beings that walk on the ground, all of them are included in the elephant's footprint, the elephant's footprint is declared the foremost among them - that is to say, in terms of its greatness;just so, great king, diligence is that one thing which secures both kinds of good - the good pertaining to the present life and that pertaining to the future life." This he said, etc.

"Life, health, beauty, heaven, birth in a high family;
By one desiring lofty delights, one after another.

"The wise praise diligence in meritorious deeds;
The wise person who is diligent secures both kinds of good:

The good visible in this very life and the good of the future life.
By attaining what is beneficial, that intelligent one is said to be a person of wisdom."

8. The Good Friend Discourse

129. At Sāvaththī. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'The Teaching is well proclaimed by the Blessed One, and that is for one with good friends, good companions, good associates, not for one with evil friends, not for one with evil companions, not for one with evil associates.'"

"So it is, great king, so it is, great king!The Teaching, great king, is well proclaimed by me. And that is for one with good friends, good companions, good associates, not for one with evil friends, not for one with evil companions, not for one with evil associates.

"On one occasion, great king, I was dwelling among the Sakyans at Nagaraka, a market town of the Sakyans. Then, great king, the monk Ānanda approached me; having approached, he paid respect to me and sat down to one side.Seated to one side, great king, the monk Ānanda said this to me - 'This is half of the holy life, venerable sir - that is to say, good friendship, good companionship, good association.'"

"When this was said, great king, I said this to the monk Ānanda - 'Do not say so, Ānanda, do not say so, Ānanda! This is the entire holy life, Ānanda - that is to say, good friendship, good companionship, good association. For a monk with good friends, good companions, good associates, Ānanda, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path.'

"And how, Ānanda, does a monk with good friends, good companions, good associates develop the noble eightfold path, cultivate the noble eightfold path? Here, Ānanda, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops right thought, etc. he develops right speech, etc. he develops right action, etc. he develops right livelihood, etc. he develops right effort, etc. he develops right mindfulness, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, Ānanda, a monk with good friends, good companions, good associates develops the noble eightfold path, cultivates the noble eightfold path. By this method too, Ānanda, it should be known how this is the entire holy life - that is to say, good friendship, good companionship, good association."

"Because, Ānanda, having come to me as a good friend, beings subject to birth are released from birth, beings subject to ageing are released from ageing, beings subject to disease are released from disease, beings subject to death are released from death, beings subject to sorrow, lamentation, suffering, displeasure and anguish are released from sorrow, lamentation, suffering, displeasure and anguish. By this method, Ānanda, it should be known how this entire holy life is - that is to say, good friendship, good companionship, good association."

"Therefore, great king, you should train thus - 'I will be one with good friends, good companions, good associates.' Thus indeed, great king, should you train.

"For you, great king, who have good friends, good companions, good associates, this one principle should be dwelt upon in dependence - diligence with regard to wholesome qualities.

"For you, great king, dwelling diligently, in dependence on diligence, for the women's quarters who are dependent on you, it will be thus - 'The king indeed dwells diligently, in dependence on diligence. Come, let us too dwell diligently, in dependence on diligence.'"

"For you, great king, dwelling diligently, in dependence on diligence, for the warriors who are dependent on you, it will be thus - 'The king indeed dwells diligently, in dependence on diligence. Come, let us too dwell diligently, in dependence on diligence.'"

"For you, great king, dwelling diligently, in dependence on diligence, for the army too it will be thus - 'The king indeed dwells diligently, in dependence on diligence. Come, let us too dwell diligently, in dependence on diligence.'"

"For you, great king, dwelling diligently, in dependence on diligence, for the townspeople and country-folk too it will be thus - 'The king indeed dwells diligently, in dependence on diligence. Come, let us too dwell diligently, in dependence on diligence.'"

"For you, great king, dwelling diligently, in dependence on diligence, you yourself will be guarded and protected - the women's quarters too will be guarded and protected, the treasury and granary too will be guarded and protected." This he said, etc.

"By one desiring lofty wealth, one after another;
The wise praise diligence in meritorious deeds.

"The diligent wise one takes hold of both benefits;
Whatever benefit there is in the present life, and whatever benefit pertaining
to the future life;
By attaining what is beneficial, that intelligent one is said to be a person of
wisdom"

9. The First Heirless Discourse

130. At Sāvattthī. Then King Pasenadi of Kosala, during the day, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To King Pasenadi of Kosala seated to one side, the Blessed One said this - "Well now, from where are you coming, great king, in the middle of the day?"

"Here, venerable sir, a millionaire householder in Sāvattthī has died. I have come after having his heirless property conveyed to the royal inner palace. Eighty hundred thousand in gold alone, venerable sir, what then to say of silver! Yet, venerable sir, such was the enjoyment of food of that millionaire householder - he ate porridge of broken rice with vinegar as a second. Such was his enjoyment of clothing - he wore hempen cloth, a garment of three pieces. Such was his enjoyment of vehicles - he travelled in a decrepit little chariot with a leaf-umbrella held over him."

"So it is, great king, so it is, great king! A bad person, great king, having obtained abundant wealth, does not make himself happy and pleased, does not make his mother and father happy and pleased, does not make his children and wife happy and pleased, does not make his slaves, workmen and servants happy and pleased, does not make his friends and colleagues happy and pleased, does not establish among ascetics and brahmins an offering that is conducive to higher states, resulting in happiness, leading to heaven. When his wealth is thus not rightly used, either kings take it, or thieves take it, or fire burns it, or water carries it away, or disagreeable heirs take it. Thus, great king, wealth not rightly used goes to utter elimination, not to enjoyment.

"Just as, great king, in a place uninhabited by humans there might be a pond with clear water, with cool water, with sweet water, with pure water, with good fords, delightful. People would neither carry away that water, nor drink it, nor bathe in it, nor use it as they need. For thus, great king, that water not rightly used would go to utter elimination, not to enjoyment. Just so, great king, a bad person, having obtained abundant wealth, does not make himself happy and pleased, does not make his mother and father happy and pleased, does not make his children and wife happy and pleased, does not make his slaves, workmen and servants happy and pleased, does not make his friends and colleagues happy and pleased, does not establish among ascetics and brahmins an offering that is conducive to higher states, resulting in happiness, leading to heaven. When his wealth is thus not rightly used, either kings take it, or thieves take it, or fire burns it, or water carries it away, or disagreeable heirs take it. Thus, great king, wealth not rightly used goes to utter elimination, not to enjoyment.

"But a good person, great king, having obtained abundant wealth, makes himself happy and pleased, makes his mother and father happy and pleased, makes his children and wife happy and pleased, makes his slaves, workmen and servants happy

and pleased, makes his friends and colleagues happy and pleased, establishes among ascetics and brahmins an offering that is conducive to higher states, resulting in happiness, leading to heaven. When his wealth is thus rightly used, neither do kings take it, nor do thieves take it, nor does fire burn it, nor does water carry it away, nor do disagreeable heirs take it. Thus, great king, wealth rightly used goes to enjoyment, not to utter elimination.

"Just as, great king, not far from a village or a town there might be a pond with clear water, with cool water, with sweet water, with pure water, with good fords, delightful. People would carry away that water, and drink it, and bathe in it, and use it as they need. For thus, great king, that water rightly used would go to enjoyment, not to utter elimination. Just so, great king, a good person, having obtained abundant wealth, makes himself happy and pleased, makes his mother and father happy and pleased, makes his children and wife happy and pleased, makes his slaves, workmen and servants happy and pleased, makes his friends and colleagues happy and pleased, establishes among ascetics and brahmins an offering that is conducive to higher states, resulting in happiness, leading to heaven. When his wealth is thus rightly used, neither do kings take it, nor do thieves take it, nor does fire burn it, nor does water carry it away, nor do disagreeable heirs take it. Thus, great king, wealth rightly used goes to enjoyment, not to utter elimination."

Like cool water in a place uninhabited by humans,
That, not being drunk, dries up;
So a contemptible person, having obtained wealth,
Neither consumes it himself nor gives.

But the wise and intelligent one, having acquired wealth,
He consumes and becomes a doer of duties;
He, a leading bull, having supported the congregation of relatives,
Blameless, one goes to the heavenly state."

10. The Second Heirless Discourse

131. Then King Pasenadi of Kosala, during the day, approached the Blessed One; having approached, to King Pasenadi of Kosala seated to one side, the Blessed One said this - "Well now, from where are you coming, great king, in the middle of the day?"

"Here, venerable sir, a millionaire householder in Sāvattthī has died. I have come after having his heirless property conveyed to the royal inner palace. A hundred hundred thousand in gold alone, venerable sir, what then to say of silver! Yet, venerable sir, such was the enjoyment of food of that millionaire householder - he ate porridge of broken rice with vinegar as a second. Such was his enjoyment of clothing - he wore hempen cloth, a garment of three pieces. Such was his enjoyment of vehicles - he travelled in a decrepit little chariot with a leaf-umbrella held over him."

"So it is, great king, so it is, great king! Once upon a time, great king, that millionaire householder provided almsfood to a Paccekasambuddha named Tagarasikhi. Having said 'Give almsfood to the ascetic,' he rose from his seat and departed. But having given, afterwards he was remorseful - 'It would be better if slaves or labourers ate this almsfood.' And he deprived his brother's only son of life for the sake of property.

"Because, great king, that millionaire householder provided almsfood to the Paccekasambuddha Tagarasikhi, by the result of that action he was reborn seven times in a fortunate realm, in a heavenly world. By the remainder of the result of that very action, he held the position of millionaire seven times in this very Sāvattthī. Because, great king, that millionaire householder, having given, was afterwards remorseful - 'It would be better if slaves or labourers ate this almsfood' - by the result of that action his mind did not incline to excellent enjoyment of food, his mind did not incline to excellent enjoyment of clothing, his mind did not incline to excellent enjoyment of vehicles, his mind did not incline to excellent enjoyment of the five types of sensual pleasure. Because, great king, that millionaire householder deprived his brother's only son of life for the sake of property, by the result of that action he was tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years. By the remainder of the result of that very action, this seventh time his heirless property enters the royal treasury. For that millionaire householder, great king, his old merit has been exhausted, and new merit has not been accumulated. But today, great king, that millionaire householder is being tormented in the Great Roruva hell." "Thus, venerable sir, the millionaire householder has been reborn in the Great Roruva hell?" "Thus, great king, the millionaire householder has been reborn in the Great Roruva hell." This he said, etc.

"Grain, wealth, silver, gold, or whatever possession there is;
Slaves, labourers, servants, and those who are his dependents.

"All must be left behind, all goes to being abandoned;
But what one does by body, by speech, or by mind.

"That indeed is his own, and that he takes when he goes;
And that follows him, like a shadow that does not depart.

"Therefore one should do what is good, an accumulation for the future life;
Merits are a support for beings in the world beyond."

The second chapter.

Its summary:

The Matted-Hair Ascetics, the Five Kings, with the Doṇapāka and the Kura;
Two spoken with the Battle, two with Mallikā, and with Diligence;
Two spoken with the Heirless, by that the chapter is called.

3. The Third Chapter

1. The Person Discourse

132. At Sāvattthī. Then King Pasenadi of Kosala approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To King Pasenadi of Kosala seated to one side, the Blessed One said this - "Great king, there

are these four persons existing and found in the world. Which four? One heading from darkness to darkness, one heading from darkness to light, one heading from light to darkness, one heading from light to light."

"And how, great king, is a person one heading from darkness to darkness? Here, great king, a certain person is reborn in a low family, in an outcast family or a basket-maker's family or a hunter's family or a chariot-maker's family or a refuse-scavenger's family, poor, with little food and drink, with a difficult livelihood, where food and clothing are obtained with difficulty. And he is ugly, unsightly, dwarfish, sickly, blind or crippled or lame or paralysed, not an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises misconduct by body, he practises misconduct by speech, he practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"Just as, great king, a man might go from darkness to darkness, or from gloom to gloom, or from bloodstain to bloodstain. I say this person is similar to that, great king. Thus, great king, a person is one heading from darkness to darkness.

"And how, great king, is a person one heading from darkness to light? Here, great king, a certain person is reborn in a low family, in an outcast family or a basket-maker's family or a hunter's family or a chariot-maker's family or a refuse-scavenger's family, poor, with little food and drink, with a difficult livelihood, where food and clothing are obtained with difficulty. And he is ugly, unsightly, dwarfish, sickly, blind or crippled or lame or paralysed, not an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises good conduct by body, he practises good conduct by speech, he practises good conduct by mind. He, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world.

"Just as, great king, a man might climb from the ground onto a divan, or from a divan onto a horse's back, or from a horse's back onto an elephant's back, or from an elephant's back onto a mansion. I say this person is similar to that, great king. Thus, great king, a person is one heading from darkness to light.

"And how, great king, is a person one heading from light to darkness? Here, great king, a certain person is reborn in a high family, in a wealthy warrior family or a wealthy brahmin family or a wealthy householder family, rich, of great wealth, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain. And he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises misconduct by body, he practises misconduct by speech, he practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"Just as, great king, a man might descend from a mansion onto an elephant's back, or from an elephant's back onto a horse's back, or from a horse's back onto a divan, or from a divan onto the ground, or from the ground might enter into darkness. I say this person is similar to that, great king. Thus, great king, a person is one heading from light to darkness.

"And how, great king, is a person one heading from light to light? Here, great king, a certain person is reborn in a high family, in a wealthy warrior family or a wealthy brahmin family or a wealthy householder family, rich, of great wealth, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain. And he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises good conduct by body, he practises good conduct by speech, he practises good conduct by mind. He, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world.

"Just as, great king, a man might cross from divan to divan, or might cross from horseback to horseback, or might cross from elephant's back to elephant's back, or might cross from mansion to mansion. I say this person is similar to that, great king. Thus, great king, a person is one heading from light to light. These, great king, are the four persons existing and found in the world." This he said, etc.

"A poor man, O king, is faithless and stingy;
Miserly, of evil thought, holding wrong view, disrespectful.

"Towards ascetics and brahmins, or other paupers;
He reviles and abuses, he is a nihilist and an irritator.

"He prevents one who is giving food to those who are begging;
Such a man, O king, when dying, O lord of people;
Goes to the terrible hell, one heading from darkness to darkness.

"A poor man, O king, is faithful and without stinginess;
He gives, of excellent thought, a man of undistracted mind.

"Towards ascetics and brahmins, or other paupers;
Rising up he pays respect, he trains in righteous conduct.

"He does not prevent one who is giving food to those who are begging;
Such a man, O king, when dying, O lord of people;
Goes to the celestial abode, one heading from darkness to light.

"If a wealthy man, O king, is faithless and stingy;
Miserly, of evil thought, holding wrong view, disrespectful.

"Towards ascetics and brahmins, or other paupers;
He reviles and abuses, he is a nihilist and an irritator.

"He prevents one who is giving food to those who are begging;

Such a man, O king, when dying, O lord of people;
He goes to the terrible hell, one heading from light to darkness.

"If a wealthy man, O king, is faithful and without stinginess;
He gives, of excellent thought, a man of undistracted mind.

"Towards ascetics and brahmins, or other paupers;
Rising up he pays respect, he trains in righteous conduct.

"He does not prevent one who is giving food to those who are begging;
Such a man, O king, when dying, O lord of people;
He goes to the celestial state, one heading from light to light."

2. The Discourse on the Grandmother

133. At Sāvattthī. To King Pasenadi of Kosala seated to one side, the Blessed One said this - "Well now, from where are you coming, great king, in the middle of the day?"

"My grandmother, venerable sir, has died, old, aged, advanced in years, having traversed the span of life, having reached the final stage of life, one hundred and twenty years old by birth. And my grandmother, venerable sir, was dear to me and agreeable. If I could obtain by means of an elephant-jewel, venerable sir, 'May my grandmother not have died,' I would give an elephant-jewel - 'May my grandmother not have died.' If I could obtain by means of a horse-jewel, venerable sir, 'May my grandmother not have died,' I would give a horse-jewel - 'May my grandmother not have died.' If I could obtain by means of an excellent village, venerable sir, 'May my grandmother not have died,' I would give an excellent village - 'May my grandmother not have died.' If I could obtain by means of a district of the country, venerable sir, 'May my grandmother not have died,' I would give a district of the country - 'May my grandmother not have died.' 'All beings, great king, are subject to death, having death as their end, not gone beyond death.' 'Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - all beings are subject to death, having death as their end, not gone beyond death.'"

"So it is, great king, so it is, great king! All beings are subject to death, having death as their end, not gone beyond death. Just as, great king, whatever potter's vessels there are, whether raw or fired, all of them are subject to breaking, having breaking as their end, not gone beyond breaking; just so, great king, all beings are subject to death, having death as their end, not gone beyond death." This he said, etc.

"All beings will die, for life has death as its end;
According to their actions they will go, experiencing the fruits of merit and evil;
Those of evil actions to hell, those of meritorious actions to a good destination.

"Therefore one should do what is good, an accumulation for the future life;
Merits are a support for beings in the world beyond."

3. The Discourse on the World

134. At Sāvattthī. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "How many mental states, venerable sir, arising in the world, arise for harm, suffering, and uncomfortable abiding?" "Three mental states, great king, arising in the world, arise for harm, suffering, and uncomfortable abiding. Which three? Greed, great king, is a mental state of the world, which when arising, arises for harm, suffering, and uncomfortable abiding. Hate, great king, is a mental state of the world, which when arising, arises for harm, suffering, and uncomfortable abiding. Delusion, great king, is a mental state of the world, which when arising, arises for harm, suffering, and uncomfortable abiding. These, great king, are the three mental states of the world, which when arising, arise for harm, suffering, and uncomfortable abiding." This he said, etc.

"Greed and hate and delusion, harm the evil-minded person;
Arise from oneself, like the fruit destroys the bark-cored tree."

4. The Discourse on Archery

135. At Sāvattthī. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Where, venerable sir, should a gift be given?" "Where, great king, the mind has confidence." "But where, venerable sir, is what is given of great fruit?" "This is one thing, great king, where a gift should be given, and this is another, where what is given is of great fruit. What is given to one who is moral, great king, is of great fruit, not so to one who is immoral. If so, great king, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, great king, suppose here you had a war at hand, a battle fully engaged. Then a young warrior might come, untrained, unpractised in hand, unpractised in training, unpractised in archery, timid, terrified, fearful, one who runs away. Would you maintain that man, and would you have use for such a man?" "I would not, venerable sir, maintain that man, and I would have no use for such a man." "Then a young brahmin might come, untrained, etc. then a young merchant might come, untrained, etc. then a young worker might come, untrained, etc. and I would have no use for such a man."

"What do you think, great king, suppose here you had a war at hand, a battle fully engaged. Then a young warrior might come, well-trained, practised in hand, practised in training, practised in archery, fearless, not terrified, not fearful, one who does not run away. Would you maintain that man, and would you have use for such a man?" "I would, venerable sir, maintain that man, and I would have use for such a man." "Then a young brahmin might come, etc. then a young merchant might come, etc. then a young worker might come, well-trained, practised in hand, practised in training, practised in archery, fearless, not terrified, not fearful, one who does not run away. Would you maintain that man, and would you have use for such a man?" "I would, venerable sir, maintain that man, and I would have use for such a man."

"Just so, great king, if one has gone forth from home into homelessness from whatever family, and he has abandoned five factors and is endowed with five factors, what is given to him is of great fruit. What five factors have been abandoned? Sensual desire has been abandoned, anger has been abandoned, sloth and torpor have been abandoned, restlessness and remorse have been abandoned, sceptical doubt has been abandoned. These five factors have been abandoned. With what five

factors is he endowed? He is endowed with the aggregate of morality of one beyond training, he is endowed with the aggregate of concentration of one beyond training, he is endowed with the aggregate of wisdom of one beyond training, he is endowed with the aggregate of liberation of one beyond training, he is endowed with the aggregate of knowledge and vision of liberation of one beyond training. He is endowed with these five factors. Thus what is given to one who has abandoned five factors and is endowed with five factors is of great fruit." This the Blessed One said, etc. the Teacher -

"In whichever young man archery and strength and energy are found;
Him a king needing for war would support, not a coward on account of birth.

"Just so, patience and meekness, in whom these qualities are established;
One of noble conduct, intelligent, even of low birth, one should honour.

"One should have charming hermitages built, and lodge the very learned there;
One should make drinking halls in the wilderness, and bridges in difficult places.

"Food, drink, solid food, cloth and lodgings;
One should give to the upright, with a clear mind.

"Just as indeed a cloud thundering, garlanded with lightning, with a hundred peaks;
Fills the high ground and the low, raining upon the earth.

"Just so a faithful, learned one, having prepared food;
The wise one satisfies paupers with food and drink.

"Rejoicing, he distributes, he says 'Give, give!';
That indeed is his thunder, like a god raining down;
That abundant stream of merit rains down upon the giver."

5. The Discourse on the Simile of the Mountain

136. At Sāvattthī. To King Pasenadi of Kosala seated to one side, the Blessed One said this - "Well now, from where are you coming, great king, in the middle of the day?" "Those royal duties, venerable sir, that there are for kings of the warrior caste who have been anointed on the head, intoxicated with the intoxication of sovereignty, obsessed with greed for sensual pleasures, who have attained stability in the country, dwelling having conquered a great expanse of earth - in those I am now engaged."

"What do you think, great king, suppose here a man were to come to you from the eastern direction, trustworthy and reliable. Having approached you, he would say thus - 'May you know, great king, I am coming from the eastern direction. There I saw a great mountain, as high as the clouds, crushing all living beings as it comes. Whatever is to be done by you, great king, do that.' Then a second man might come from the western direction, etc. Then a third man might come from the northern direction, etc. Then a fourth man might come from the southern direction, trustworthy and reliable. Having approached you, he would say thus - 'May you know, great king,

I am coming from the southern direction. There I saw a great mountain, as high as the clouds, crushing all living beings as it comes. Whatever is to be done by you, great king, do that.' When such a great peril has arisen for you, great king, such a terrible destruction of human beings, human existence being so hard to obtain, what should be done?"

"When such a great peril has arisen for me, venerable sir, such a terrible destruction of human beings, human existence being so hard to obtain, what should be done other than righteous conduct, other than peaceful conduct, other than doing what is wholesome, other than doing what is meritorious?"

"I inform you, great king, I announce to you, great king, ageing and death are rolling over you, great king. When ageing and death are rolling over you, great king, what should be done?" "When ageing and death are rolling over me, venerable sir, what should be done other than righteous conduct, peaceful conduct, doing what is wholesome, doing what is meritorious? Those elephant battles, venerable sir, that there are for kings of the warrior caste who have been anointed on the head, intoxicated with the intoxication of sovereignty, obsessed with greed for sensual pleasures, who have attained stability in the country, dwelling having conquered a great expanse of earth; for those elephant battles too, venerable sir, there is no scope, there is no domain when ageing and death are rolling over. Those too, venerable sir, for kings of the warrior caste who have been anointed on the head, etc. dwelling, there are horse battles, etc. there are chariot battles, etc. there are infantry battles; for those infantry battles too, venerable sir, there is no scope, there is no domain when ageing and death are rolling over. There are indeed, venerable sir, in this royal family, counsellors and chief ministers who are able to divide approaching enemies by stratagems. For those battles of stratagems too, venerable sir, there is no scope, there is no domain when ageing and death are rolling over. There is indeed, venerable sir, in this royal family, abundant gold and silver, both stored in the ground and in the sky, by which we are able to entice approaching enemies with wealth. For those battles of wealth too, venerable sir, there is no scope, there is no domain when ageing and death are rolling over. When ageing and death are rolling over me, venerable sir, what should be done other than righteous conduct, peaceful conduct, doing what is wholesome, doing what is meritorious?"

"So it is, great king, so it is, great king! When ageing and death are overpowering, what is to be done other than righteous conduct, righteous living, wholesome action, and meritorious action?" This the Blessed One said, etc. the Teacher -

"Just as massive rocks, mountains reaching up to the sky;
Were to roll in from all sides, crushing the four directions.

"Thus ageing and death overpower living beings;
Warriors, brahmins, merchants, workers, outcasts, and refuse-collectors;
They spare nothing, they crush everything.

"There is no ground for elephants, nor for chariots, nor for infantry;
Nor is it possible to conquer by battle of spells or by wealth.

"Therefore a wise man, seeing his own welfare;

The wise one should establish faith in the Buddha, the Teaching, and the Community.

"One who practises the Teaching by body, by speech, or by mind;
They praise him right here, and after death he rejoices in heaven."

The third chapter.

Its summary:

Person, Grandmother, World, Archery, and Simile of the Mountain;
This Kosala pentad was taught by the supreme Buddha.

The Connected Discourses with the Kosalan King 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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