THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

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

2. The Book of Causation (2. Nidānavaggo)

4.The Fourth Chapter (4. Catutthavaggo)

[SN 17.31-43, PTS 2.240-2.244]

3. The Collection of the Connected Discourses

2. The Book of Causation

4. The Fourth Chapter

1. The Discourse on Splitting

180. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame. Overcome by material gain, honour and fame, with mind consumed, monks, Devadatta broke the Community. Thus severe, monks, is material gain, honour and fame, etc. should you train." The first.

2. The Discourse on Wholesome Roots

181. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame. For Devadatta, monks, overcome by material gain, honour and fame, with mind consumed, the wholesome root went to eradication. Thus severe, monks, is material gain, honour and fame, etc. should you train." The second.

3. The Discourse on Wholesome Mental States

182. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame. For Devadatta, monks, overcome by material gain, honour and fame, with mind consumed, the wholesome mental state went to eradication. Thus severe, monks, is material gain, honour and fame, etc. should you train." The third.

4. The Discourse on Bright Qualities

183. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame. For Devadatta, monks, overcome by material gain, honour and fame, with mind consumed, the bright mental state went to eradication. Thus severe, monks, is material gain, honour and fame, etc. should you train." The fourth.

5. The Discourse on the Recently Departed

184. On one occasion the Blessed One was dwelling at Rājagaha on the Mount Vulture Peak, not long after Devadatta had departed. There the Blessed One, referring to Devadatta, addressed the monks: "For self-destruction, monks, material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta."

"Just as, monks, a plantain gives fruit for its own destruction, gives fruit for its ruin;so too, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a bamboo gives fruit for its own destruction, gives fruit for its ruin;so too, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a reed gives fruit for its own destruction, gives fruit for its ruin;so too, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a mule conceives an embryo for its own destruction, conceives an embryo for its ruin; so too, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta. Thus severe indeed, monks, is material gain, honour and fame. Thus indeed, monks, should you train."

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

> "Fruit indeed kills the plantain, fruit the bamboo, fruit the reed;
> Honour kills a contemptible person, as the embryo kills the mule."The fifth.

6. The Discourse on Five Hundred Chariots

185. He was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time Prince Ajātasattu went to attend upon Devadatta morning and evening with five hundred chariots, and five hundred pots of boiled rice were brought as a food offering. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One: "Venerable sir, Prince Ajātasattu goes to attend upon Devadatta morning and evening with five hundred chariots, and five hundred pots of boiled rice are brought as a food offering." "Do not, monks, envy Devadatta's material gain, honour and fame. As long as, monks, Prince Ajātasattu will go to attend upon Devadatta morning and evening with five hundred chariots, and five hundred pots of boiled rice will be brought as a food offering, only deterioration is to be expected for Devadatta in wholesome mental states, monks, not growth."

"Just as, monks, if they were to break bile into the nose of a fierce dog, thus indeed, monks, that dog would become exceedingly more fierce; so too, monks, as long as Prince Ajātasattu will go to attend upon Devadatta morning and evening with five hundred chariots, and five hundred pots of boiled rice will be brought as a food offering, only deterioration is to be expected for Devadatta in wholesome mental states, monks, not growth. Thus severe, monks, is material gain, honour and fame, etc. thus indeed, monks, should you train." The sixth.

7. The Discourse on the Mother

186. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, painful, harsh, forming an impediment to the achievement of the unsurpassed freedom from bondage. Here I, monks, understand a certain person thus, having encompassed his mind with my mind - 'This venerable one would not speak a conscious lie even for the sake of his mother.' I see him at a later time overpowered by material gain, honour and fame, with mind consumed, speaking a conscious lie. Thus severe, monks, is material gain, honour and fame, painful, harsh, forming an impediment to the achievement of the unsurpassed freedom from bondage.

Therefore, monks, you should train thus - 'We will abandon arisen material gain, honour and fame. And arisen material gain, honour and fame will not remain obsessing our mind.' Thus indeed, monks, should you train." The seventh.

8-13. The Set of Six Beginning with the Discourse on the Father

187. He was dwelling at Sāvatthī, etc. "Severe, monks, is material gain, honour and fame, painful, harsh, forming an impediment to the achievement of the unsurpassed freedom from bondage. Here I, monks, understand a certain person thus, having encompassed his mind with my mind - 'This venerable one would not speak a conscious lie even for the sake of his father, etc. even for the sake of his brother, even for the sake of his sister, even for the sake of his son, even for the sake of his daughter, even for the sake of his wife would he speak a conscious lie.' I see him at a later time overpowered by material gain, honour and fame, with mind consumed, speaking a conscious lie. Thus severe, monks, is material gain, honour and fame, painful, harsh, forming an impediment to the achievement of the unsurpassed freedom from bondage. Therefore, monks, you should train thus - 'We will abandon arisen material gain, honour and fame, and arisen material gain, honour and fame will not remain obsessing our mind.' Thus indeed, monks, should you train." The thirteenth.

The fourth chapter.

Its summary:

> Broke, root, two factors, departed, chariot, mother;
> Father, brother and sister, son, daughter, wife.

The Connected Discourses on Material Gain and Honour is complete.

7. Connected Discourses with Rāhula

1. The First Chapter

1. The Discourse on the Eye

188. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Then the venerable Rāhula approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Rāhula said this to the Blessed One: "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"What do you think, Rāhula, is the eye permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, venerable Sir." "Is the ear permanent or impermanent?" "Impermanent, venerable sir." Etc. "Is the nose permanent or impermanent?" "Impermanent, venerable sir." Etc. "Is the tongue permanent or impermanent?" "Impermanent, venerable sir." Etc. "Is the body permanent or impermanent?" "Impermanent, venerable sir." Etc. "Is the mind

permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, venerable Sir."

"Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with the eye... etc. becomes disenchanted with the ear, becomes disenchanted with the nose... becomes disenchanted with the tongue, becomes disenchanted with the body, becomes disenchanted with the mind; being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The first.

2. The Discourse on Visible Forms

189. He was dwelling at Sāvatthī, etc. "What do you think, Rāhula, are visible forms permanent or impermanent?" "Impermanent, venerable sir." Etc. Sounds... Odours... Flavours... Tangibles... Are mental phenomena permanent or impermanent? "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with visible forms... becomes disenchanted with sounds... becomes disenchanted with odours... becomes disenchanted with flavours... becomes disenchanted with tangibles... becomes disenchanted with mental phenomena; being disenchanted, he becomes dispassionate, etc. he understands." The second.

3. The Discourse on Consciousness

190. He was dwelling at Sāvatthī, etc. "What do you think, Rāhula, is eye-consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. "Ear-consciousness... etc. nose-consciousness... tongue-consciousness... body-consciousness... Is mind-consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with eye-consciousness, etc. becomes disenchanted with ear-consciousness... becomes disenchanted with nose-consciousness... becomes disenchanted with tongue-consciousness... becomes disenchanted with body-consciousness... becomes disenchanted with mind-consciousness. being disenchanted, he becomes dispassionate, etc. he understands." The third.

4. The Discourse on Contact

191. He was dwelling at Sāvatthī, etc. "What do you think, Rāhula, is eye-contact permanent or impermanent?" "Impermanent, venerable sir." Etc. "Ear-contact, etc. nose-contact, tongue-contact, body-contact, mind-contact - is it permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with eye-contact, etc. becomes disenchanted with ear-contact, becomes disenchanted with nose-contact, becomes disenchanted with tongue-contact, becomes disenchanted with body-contact, becomes disenchanted with mind-contact; being disenchanted, he becomes dispassionate, etc. he understands." The fourth.

5. The Discourse on Feeling

192. He was dwelling at Sāvatthī, etc. "What do you think, Rāhula, is feeling born of eye-contact permanent or impermanent?" "Impermanent, venerable sir." Etc. "Feeling born of ear-contact... etc. Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Is feeling born of mind-contact permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with feeling born of eye-contact, etc. The ear... The nose... The tongue... The body... He becomes disenchanted with feeling born of mind-contact, etc. he understands." The fifth.

6. The Discourse on Perception

193. He was dwelling at Sāvatthī, etc. "What do you think, Rāhula, is perception of visible forms permanent or impermanent?" "Impermanent, venerable sir." Etc. "Perception of sounds... etc. Perception of odours... Perception of flavours... Perception of tangibles... Is perception of mental phenomena permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with perception of visible forms, etc. He becomes disenchanted with perception of sounds... He becomes disenchanted with perception of odours... He becomes disenchanted with perception of flavours... He becomes disenchanted with perception of tangibles... He becomes disenchanted with perception of mental phenomena, etc. he understands." The sixth.

7. The Discourse on Volition

194. He was dwelling at Sāvatthī, etc. "What do you think, Rāhula, is volition regarding visible forms permanent or impermanent?" "Impermanent, venerable sir." Etc. "Volition regarding sounds... etc. volition regarding odours... volition regarding flavours... volition regarding tangibles... is volition regarding mental phenomena permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with volition regarding visible forms, etc. becomes disenchanted with volition regarding sounds... becomes disenchanted with volition regarding odours... becomes disenchanted with volition regarding flavours... becomes disenchanted with volition regarding tangibles... becomes disenchanted with volition regarding mental phenomena... etc. he understands." The seventh.

8. The Discourse on Craving

195. He was dwelling at Sāvatthī, etc. "What do you think, Rāhula, is craving for visible forms permanent or impermanent?" "Impermanent, venerable sir." Etc. "Craving for sounds... etc. Craving for odours... Craving for flavours... Craving for tangibles... Is craving for mental phenomena permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with craving for visible forms, etc. He becomes disenchanted with craving for sounds... He becomes disenchanted with craving for odours... He becomes disenchanted with craving for flavours... He becomes disenchanted with craving for tangibles... He becomes disenchanted with craving for mental phenomena... etc. he understands." The eighth.

9. The Discourse on Elements

196. He was dwelling at Sāvatthī, etc. "What do you think, Rāhula, is the solid element permanent or impermanent?" "Impermanent, venerable sir." Etc. "The liquid element, etc. The heat element... The air element... the space element... Is the consciousness element permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with the solid element, etc. Becomes disenchanted with the liquid element... Becomes disenchanted with the heat element... Becomes disenchanted with the air element... Becomes disenchanted with the space element... Becomes disenchanted with the consciousness element, etc. he understands." The ninth.

10. The Discourse on Aggregates

197. He was dwelling at Sāvatthī, etc. "What do you think, Rāhula, is materiality permanent or impermanent?" "Impermanent, venerable sir." Etc. "Feeling... etc. perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with materiality, etc. becomes disenchanted with feeling... becomes disenchanted with perception... becomes disenchanted with activities... becomes disenchanted with consciousness; being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The tenth.

The first chapter.

Its summary:

> Eye, visible form and consciousness, and contact with feeling;
> Perception, volition and craving, and element with aggregate - these are ten.

2. The Second Chapter

1. The Discourse on the Eye

198. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī. Then the venerable Rāhula approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the venerable Rāhula seated to one side, the Blessed One said this: "What do you think, Rāhula, is the eye permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, venerable Sir." "The ear... etc. the nose... The tongue... The body... Is the mind permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, venerable Sir." "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with the eye... etc. becomes disenchanted with the ear, becomes disenchanted with the nose... becomes disenchanted with the tongue, becomes disenchanted with the body, becomes disenchanted with the mind; being disenchanted, he becomes dispassionate; through

dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" By this abbreviation ten discourses should be made. The first.

2-10. The Nine Discourses Beginning with Visible Form

199. He was dwelling at Sāvatthī, etc. "What do you think, Rāhula, are visible forms permanent or impermanent?" "Impermanent, venerable sir." Etc. Sounds... Odours... Flavours... Tangibles... Mental phenomena...

"Eye-consciousness... etc. Ear-consciousness... nose-consciousness... tongue-consciousness... body-consciousness... Mind-consciousness...

"Eye-contact... etc. Ear-contact... nose-contact, tongue-contact, body-contact, Mind-contact...

"Feeling born of eye-contact... etc. Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of mind-contact...

"Perception of visible forms... etc. Perception of sounds... Perception of odours... Perception of flavours... Perception of tangibles... Perception of mental phenomena...

"Volition regarding visible forms... etc. volition regarding sounds... volition regarding odours... volition regarding flavours... volition regarding tangibles... volition regarding mental phenomena...

"craving for visible forms in the world... craving for sounds... Craving for odours... Craving for flavours... Craving for tangibles... craving for mental phenomena...

"The solid element... etc. The liquid element... The heat element... The air element... the space element... the consciousness element...

"Materiality... etc. feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. "Seeing thus, Rāhula... etc. He understands: ... there is no more coming back to any state of being." The tenth.

11. The Discourse on Underlying Tendencies

200. He was dwelling at Sāvatthī. Then the venerable Rāhula approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Rāhula said this to the Blessed One: "How, venerable sir, for one knowing, for one seeing, do the underlying tendencies to I-making, mine-making, and conceit not exist in regard to this conscious body and externally in regard to all signs?" "Whatever materiality, Rāhula, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is

with right wisdom. Thus, Rāhula, for one knowing thus, for one seeing thus, the underlying tendencies to I-making, mine-making, and conceit do not exist in regard to this conscious body and externally in regard to all signs." The eleventh.

12. The Discourse on Departed

201. At Sāvatthī. Then the venerable Rāhula approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Rāhula said this to the Blessed One: "How, venerable sir, for one knowing, for one seeing, does the mind become free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated?" "Whatever materiality, Rāhula, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - having seen this as it really is with right wisdom, one is liberated by non-clinging."

"Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - having seen this as it really is with right wisdom, one is liberated by non-clinging. Thus, Rāhula, for one knowing thus, for one seeing thus, the mind becomes free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated." The twelfth.

The second chapter.

Its summary:

> Eye, visible form and consciousness, and contact with feeling;
> Perception, volition and craving, and element with aggregate - these are ten;
> Underlying tendency and departed - by that the chapter is called.

The Connected Discourses on Rāhula is complete.

8. Connected Discourses with Lakkhaṇa

1. The First Chapter

1. The Discourse on Bones

202. Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the venerable Lakkhaṇa and the venerable Mahāmoggallāna were dwelling on the Mount Vulture Peak. Then the venerable Mahāmoggallāna, having dressed in the earlier period of the day, taking his bowl and robe, approached the venerable Lakkhaṇa; having approached, he said this to the venerable Lakkhaṇa - "Come, friend Lakkhaṇa, let us enter Rājagaha for almsfood." "Yes, friend!" the venerable Lakkhaṇa replied to the venerable Mahāmoggallāna. Then the venerable Mahāmoggallāna, descending from the Mount Vulture Peak, manifested a smile at a certain spot. Then the venerable Lakkhaṇa said this to the venerable Mahāmoggallāna - "What now, friend Moggallāna,

is the cause, what is the condition for the manifestation of a smile?" "It is not the right time, friend Lakkhaṇa, for this question. Ask me this question in the Blessed One’s presence."

Then the venerable Lakkhaṇa and the venerable Mahāmoggallāna, having walked for almsfood in Rājagaha, after the meal, having returned from their alms round, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Lakkhaṇa said this to the venerable Mahāmoggallāna - "Here the venerable Mahāmoggallāna, descending from the Mount Vulture Peak, manifested a smile at a certain spot. What now, friend Moggallāna, is the cause, what is the condition for the manifestation of a smile?"

"Here I, friend, descending from the Mount Vulture Peak, saw a skeleton going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were pecking at it, tearing at it, and pulling it apart between the ribs. It was making a cry of distress. This occurred to me, friend - 'Wonderful indeed, friend, marvellous indeed, friend! There will be such a being! There will be such a demon! There will be such an acquisition of individual existence!'"

Then the Blessed One addressed the monks: "Disciples indeed dwell possessing vision, monks; disciples indeed dwell possessing knowledge, monks, since a disciple will know or see or bear witness to such a thing. That being was seen by me before, monks, but I did not explain. If I had explained this, others would not have believed me. Those who would not believe me, that would be for their harm and suffering for a long time. That being, monks, was a cattle butcher in this very Rājagaha.By the result of that action, having been 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, he experiences such an acquisition of individual existence." The first.

2. The Discourse on a Slice of Flesh

203. "Here I, friend, descending from the Mount Vulture Peak, saw a slice of flesh going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. It was making a cry of distress... etc.That being, monks, was a cattle butcher in this very Rājagaha... etc. The second.

3. The Discourse on Almsfood

204. "Here I, friend, descending from the Mount Vulture Peak, saw a lump of meat going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. It was making a cry of distress... etc.That being, monks, was a fowler in this very Rājagaha... etc. The third.

4. The Discourse on Flayed Skin

205. "Here I, friend, descending from the Mount Vulture Peak, saw a skinless man going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. He was making a cry of distress... etc.That being, monks, was a sheep-butcher in this very Rājagaha... etc. The fourth.

5. The Discourse on Sword-Hairs

206. "Here I, friend, descending from the Mount Vulture Peak, saw a sword-haired man going through the sky. Those swords, having flown up again and again, fell upon his very body. He was making a cry of distress... etc.That being, monks, was a pig-butcher in this very Rājagaha... etc. The fifth.

6. The Discourse on a Sword

207. "Here I, friend, descending from the Mount Vulture Peak, saw a man with spears for hair going through the sky. Those spears, having flown up again and again, fell upon his very body. He was making a cry of distress... etc.That being, monks, was a deer-hunter in this very Rājagaha... etc. The sixth.

7. The Discourse on Arrow-Hair

208. "Here I, friend, descending from the Mount Vulture Peak, saw a man with arrow-hairs going through the sky. Those arrows, having flown up again and again, fell upon his very body. He was making a cry of distress... etc.That being, monks, was a torturer in this very Rājagaha... etc. The seventh.

8. The Discourse on Sūciloma

209. "Here I, friend, descending from the Mount Vulture Peak, saw a man with needle-like hair going through the sky. Those needles, having flown up again and again, fell upon his very body. He was making a cry of distress... etc.That being, monks, was a charioteer in this very Rājagaha... etc. The eighth.

9. The Second Discourse on Needle-Hair

210. "Here I, friend, descending from the Mount Vulture Peak, saw a man with needle-like hair going through the sky. Those needles, having entered his head, come out from his mouth; having entered his mouth, they come out from his chest; having entered his chest, they come out from his belly; having entered his belly, they come out from his thighs; having entered his thighs, they come out from his calves; having entered his calves, they come out from his feet; he was making a cry of distress... etc. That being, monks, was an informer in this very Rājagaha... etc.The ninth.

10. The Discourse on Kumbhaṇḍa

211. "Here I, friend, descending from the Mount Vulture Peak, saw a testicle-man going through the sky. Even while going, he goes having placed those very testicles on his shoulder. Even while sitting, he sits on those very testicles. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. He was making a cry of distress... etc. That being, monks, was a village fraudster in this very Rājagaha... etc. The tenth.

The first chapter.

Its summary:

> Bone, lump of flesh, both cattle butchers,
> Almsfood, fowler, skinless one, sheep-butcher;
> Sword, pig-butcher, spear, cow,
> Arrow, torturer, needle, charioteer;

And whoever is being sewn, he is the informer,
Testicle-bearer was the village fraudster.

2. The Second Chapter

1. The Discourse on With Head

212. Thus have I heard. On one occasion at Rājagaha in the Bamboo Grove."Here I, friend, descending from the Mount Vulture Peak, saw a man submerged up to his head in a pit of excrement... etc. That being, monks, was an adulterer in this very Rājagaha... etc. The first.

2. The Discourse on the Dung-Eater

213. "Here I, friend, descending from the Mount Vulture Peak, saw a man submerged in a pit of excrement, eating excrement with both hands... etc. That being, monks, was a wicked brahmin in this very Rājagaha. He, having invited the Community of monks for a meal during the teaching of Kassapa, the Perfectly Enlightened One, having filled troughs with excrement, said: 'Oh sirs, eat as much as you like and take away as well!'... etc. The second.

3. The Discourse on the Skinless Woman

214. "Here I, friend, descending from the Mount Vulture Peak, saw a skinless woman going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. It was making a cry of distress... etc.That woman, monks, was an adulteress in this very Rājagaha... etc. The third.

4. The Discourse on the Ugly Woman

215. "Here I, friend, descending from the Mount Vulture Peak, saw a foul-smelling, hideous woman going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. It was making a cry of distress... etc. That woman, monks, was a fortune-teller in this very Rājagaha... etc.The fourth.

5. The Discourse on the Scorched Woman

216. "Here I, friend, descending from the Mount Vulture Peak, saw a scorched, oozing, scattered woman going through the sky. It was making a cry of distress... etc. That woman, monks, was the chief queen of the King of Kaliṅga.She, overcome by jealousy, scattered embers from a pan of charcoal over her co-wife... etc. The fifth.

6. The Discourse on the Headless

217. "Here I, friend, descending from the Mount Vulture Peak, saw a headless trunk going through the sky. On its chest there were eyes and a mouth.Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. He was making a cry of distress... etc. That being, monks, was an executioner of thieves named Hārika in this very Rājagaha... etc. The sixth.

7. The Discourse on the Evil Monk

218. "Here I, friend, descending from the Mount Vulture Peak, saw a monk going through the sky. His double robe was blazing, in flames, aglow; his bowl was blazing, in flames, aglow; his waistband was blazing, in flames, aglow; his body was blazing,

in flames, aglow. He was making a cry of distress... etc.That, monks, was an evil monk during the teaching of Kassapa, the Perfectly Enlightened One... etc. The seventh.

8. The Discourse on the Evil Nun

219. "I saw a nun going through the sky.Her double robe was blazing... etc. She was an evil nun... etc. The eighth.

9. The Discourse on the Evil Female Trainee

220. "I saw a female trainee going through the sky.Her double robe was blazing... etc. She was an evil female trainee... etc. The ninth.

10. The Discourse on the Evil Novice

221. "I saw a novice going through the sky. His double robe was blazing, etc. He was an evil novice, etc. The tenth.

11. The Discourse on the Evil Novice Nun

222. "Here I, friend, descending from the Mount Vulture Peak, saw a female novice going through the sky. Her double robe was blazing, in flames, aglow; her bowl was blazing, in flames, aglow; her waistband was blazing, in flames, aglow; her body was blazing, in flames, aglow. It was making a cry of distress. This occurred to me, friend - 'Wonderful indeed, friend, marvellous indeed, friend! There will be such a being! There will be such a demon! There will be such an acquisition of individual existence!'"

Then the Blessed One addressed the monks: "Disciples indeed dwell possessing vision, monks; disciples indeed dwell possessing knowledge, monks, since a disciple will know or see or bear witness to such a thing. That female novice was seen by me before, monks. But I did not explain. If I had explained this, others would not have believed me. Those who would not believe me, that would be for their harm and suffering for a long time. This female novice, monks, was an evil female novice during the teaching of Kassapa, the Perfectly Enlightened One. By the result of that action, having been 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, she experiences such an acquisition of individual existence." The eleventh.

The second chapter.

Its summary:

> Submerged in a pit was the adulterer;
> The wicked brahmin was an excrement-eater.
>
> The skinless woman was an adulteress;
> The ugly woman was a fortune-teller.
>
> The gambler scattered embers on her rival;
> The head-severed one was an executioner of thieves.

Monk, nun, female trainee;
Novice and then female novice.

Having gone forth in Kassapa's discipline;
They did evil deeds, so it is said.

The Connected Discourses on Characteristics is complete.

9. Connected Discourses with Similes

1. The Discourse on the Peak

223. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this: "Just as, monks, whatever rafters there are of a pinnacle chamber, all of them go to the pinnacle, converge at the pinnacle, and by the uprooting of the pinnacle, all of them are uprooted; so too, monks, whatever unwholesome mental states there are, all of them are rooted in ignorance, converge in ignorance, and by the uprooting of ignorance, all of them are uprooted. Therefore, monks, you should train thus - 'We will dwell diligent.' Thus indeed, monks, should you train." The first.

2. The Discourse on the Fingernail

224. He was dwelling at Sāvatthī. Then the Blessed One, having placed a small amount of soil on his fingernail, addressed the monks: "What do you think, monks, which is more, this small amount of soil placed by me on my fingernail, or this great earth?" "This indeed, venerable sir, is more, that is to say, the great earth. The small amount of soil placed by the Blessed One on his fingernail is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - the small amount of soil placed by the Blessed One on his fingernail compared with the great earth." "So too, monks, few are those beings who are reborn among human beings; but there are indeed more beings who are reborn elsewhere than among human beings. Therefore, monks, you should train thus - 'We will dwell diligent.' Thus indeed, monks, should you train." The second.

3. The Discourse on the Family

225. He was dwelling at Sāvatthī, etc. "Just as, monks, whatever families have many women and few men, they are easily assaulted by thieves and burglars; so too, monks, for whatever monk the liberation of mind through friendliness is not developed and not cultivated, he is easily assaulted by spirits. Just as, monks, whatever families have few women and many men, they are not easily assaulted by thieves and burglars; so too, monks, for whatever monk the liberation of mind through friendliness is developed and cultivated, he is not easily assaulted by spirits. Therefore, monks, you should train thus - 'The liberation of mind through friendliness will be developed by us, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken.' Thus indeed, monks, should you train." The third.

4. The Discourse on the Pot

226. He was dwelling at Sāvatthī, etc. "Whoever, monks, in the earlier period of the day would give a gift of a hundred pots, whoever at the noon period of the day would give a gift of a hundred pots, whoever in the evening period of the day would give a gift of a hundred pots, or whoever in the earlier period of the day would develop a mind of friendliness even for as long as the milking of a cow, or whoever at the noon period of the day would develop a mind of friendliness even for as long as the milking of a cow, or whoever in the evening period of the day would develop a mind of friendliness even for as long as the milking of a cow, this has more great results than that. Therefore, monks, you should train thus - 'The liberation of mind through friendliness will be developed by us, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken.' Thus indeed, monks, should you train." The fourth.

5. The Discourse on a Sword

227. He was dwelling at Sāvatthī, etc. "Just as, monks, a spear with a sharp blade. Then a man might come along - 'I will bend back this spear with a sharp blade with my hand or with my fist, I will beat it back, I will roll it back.' What do you think, monks, is that man able to bend back that spear with a sharp blade with his hand or with his fist, to beat it back, to roll it back?" "No, venerable Sir." "What is the reason for this?" "Because, venerable Sir, that spear with a sharp blade is not easy to bend back with the hand or with the fist, to beat back, to roll back. That man would only become a partaker of weariness and vexation."

"So too, monks, for whatever monk the liberation of mind through friendliness has been developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken, if a spirit should think to overthrow his mind; then that very spirit would become a partaker of weariness and vexation. Therefore, monks, you should train thus - 'The liberation of mind through friendliness will be developed by us, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken.' Thus indeed, monks, should you train." The fifth.

6. The Discourse on the Archer

228. He was dwelling at Sāvatthī, etc. "Just as, monks, four archers with strong bows, well-trained, practised, skilled in archery, might stand facing the four directions. Then a man might come along - 'I will catch and bring back the arrows shot by these four archers with strong bows, well-trained, practised, skilled in archery, in the four directions, before they reach the ground.' What do you think, monks, would it be fitting to say 'a swift man endowed with supreme swiftness'?"

"If, venerable sir, he were to catch and bring back an arrow shot by even one archer with a strong bow, well-trained, practised, skilled in archery, before it reaches the ground - it would be fitting to say 'a swift man endowed with supreme swiftness,' what then to say of four archers with strong bows, well-trained, practised, skilled in archery?"

"And, monks, as is that man's swiftness, and as is the swiftness of the moon and sun, swifter than that. And, monks, as is that man's swiftness, and as is the swiftness of the moon and sun, and as is the swiftness of those deities who run before the moon

and sun, swifter than that do the vital principles become exhausted. Therefore, monks, you should train thus - 'We will dwell diligent.' Thus indeed, monks, should you train." The sixth.

7. The Discourse on the Linch-pin

229. He was dwelling at Sāvatthī, etc. "Once in the past, monks, there was a kettledrum of the Dasārahas named Ānaka. When the Ānaka was damaged, the Dasārahas inserted another peg. There came a time, monks, when the original lotus-wood drumhead of the Ānaka kettledrum disappeared. Only the collection of pegs remained. So too, monks, there will be monks in the future, who, when those discourses spoken by the Truth-finder that are deep, deep in meaning, supramundane, connected with emptiness, are being recited, will not listen, will not lend an ear, will not apply their minds to final liberating knowledge, and will not think those teachings worth learning and mastering.

But when those discourses that are composed by poets, poetic, with elaborate syllables, with elaborate phrases, external, spoken by disciples, are being recited, they will listen, will lend an ear, will apply their minds to final liberating knowledge, and will think those teachings worth learning and mastering. Thus, monks, there will be the disappearance of those discourses spoken by the Truth-finder that are deep, deep in meaning, supramundane, connected with emptiness. Therefore, monks, you should train thus - 'When those discourses spoken by the Truth-finder that are deep, deep in meaning, supramundane, connected with emptiness, are being recited, we will listen, we will lend an ear, we will apply our minds to final liberating knowledge, and we will think those teachings worth learning and mastering.' Thus indeed, monks, should you train." The seventh.

8. The Discourse on the Log

230. Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One.The Blessed One said this:

"Using wooden pillows, monks, at present the Licchavis dwell diligent, ardent in their training. For them King Ajātasattu Vedehiputta of Magadha does not gain access, does not gain an object. There will be, monks, in the future, Licchavis who are delicate, with soft and tender hands and feet; they will prepare their sleeping place on soft beds with cotton pillows until sunrise. For them King Ajātasattu Vedehiputta of Magadha will gain access, will gain an object.

"Using wooden pillows, monks, at present monks dwell diligent, ardent in striving.For them Māra the Evil One does not gain access, does not gain an object. There will be, monks, in the future, monks who are subtle, with soft and tender hands and feet. They will prepare their sleeping place on soft beds with cotton pillows until sunrise. For them Māra the Evil One will gain access, will gain an object.Therefore, monks, you should train thus - 'Using wooden pillows we will dwell diligent, ardent in striving.' Thus indeed, monks, should you train." The eighth.

9. The Discourse on the Elephant

231. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain new monk was visiting families for a protracted time. The monks said this to him - "Let not the venerable one visit families for a protracted time." That monk, when spoken to by the monks, said thus - "These elder monks will think it fit to visit families, far less then should I?"

Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One: "Here, venerable sir, a certain new monk is visiting families for a protracted time. The monks said this to him - 'Let not the venerable one visit families for a protracted time.' That monk, when spoken to by the monks, said thus - 'These elder monks will think it fit to visit families, far less then should I?'"

"Once in the past, monks, there was a great lake in a forest haunt. Elephants dwelt in dependence on it. They, having plunged into that lake, having pulled up lotus roots and fibres with their trunks, having washed them well, having chewed them free of mud, swallowed them. That was for their beauty and for their strength, and on that account they did not undergo death or suffering like death. But, monks, the young elephant calves, following the example of those great elephants, having plunged into that lake, having pulled up lotus roots and fibres with their trunks, not having washed them well, having chewed them with mud, not having properly masticated them, swallowed them. That was neither for their beauty nor for their strength. On that account they underwent death or suffering like death.

"So too, monks, here elder monks, in the earlier period of the day, having dressed, taking their bowls and robes, enter a village or a town for almsfood. They speak on the Teaching there. Householders show them signs of faith. They consume that gain not greedy, not infatuated, not immersed, seeing the danger, with wisdom of escape. That was for their beauty and for their strength, and on that account they did not undergo death or suffering like death. But, monks, new monks, following the example of those elder monks, in the earlier period of the day, having dressed, taking their bowls and robes, enter a village or a town for almsfood. They speak on the Teaching there. Householders show them signs of faith. They consume that gain greedy, infatuated, immersed, not seeing the danger, without wisdom of escape. That is neither for their beauty nor for their strength, and on that account they undergo death or suffering like death. Therefore, monks, you should train thus - 'Not greedy, not infatuated, not immersed, seeing the danger, with wisdom of escape, we shall consume that gain.' Thus indeed, monks, should you train." The ninth.

10. The Discourse on the Cat

232. He was dwelling at Sāvatthī. Now at that time a certain monk was visiting families for a protracted time. The monks said this to him - "Let not the venerable one visit families for a protracted time." That monk, when spoken to by the monks, did not desist. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One: "Here, venerable sir, a certain monk is visiting

families for a protracted time. The monks said this to him - 'Let not the venerable one visit families for a protracted time.' That monk, when spoken to by the monks, does not desist."

"Once in the past, monks, a cat stood at a doorway, a sewer, or a rubbish heap, seeking a tender mouse - 'When this tender mouse goes out for food, right there having seized it, I will eat it.' Then, monks, that tender mouse went out for food. The cat, having seized it, hastily chewed and swallowed it. That tender mouse ate his intestines and ate his mesentery. On that account he underwent death and suffering like death.

"So too, monks, here a certain monk, in the earlier period of the day, having dressed, taking his bowl and robe, enters a village or a town for almsfood with body unguarded, with speech unguarded, with mind unguarded, with mindfulness not established, with faculties unrestrained. He there sees a woman improperly dressed or improperly clothed. Having seen a woman improperly dressed or improperly clothed, lust assails his mind. He, with mind assailed by lust, undergoes death or suffering like death. For this is death, monks, in the Noble One's discipline: whoever, having rejected the training, returns to the lower life. For this is suffering like death, monks: that one commits a certain defiled offence. For such an offence emergence is discerned. Therefore, monks, you should train thus - 'With body guarded, with speech guarded, with mind guarded, with mindfulness established, with faculties restrained, we will enter a village or a town for almsfood.' Thus indeed, monks, should you train." The tenth.

11. The Discourse to Siṅgāla

233. He was dwelling at Sāvatthī, etc. "Did you hear, monks, towards dawn, an old jackal howling?" "Yes, venerable sir." "That, monks, is an old jackal afflicted by a type of disease called mange. Wherever he wishes, there he goes; wherever he wishes, there he stands; wherever he wishes, there he sits down; wherever he wishes, there he lies down; a cool wind blows upon him. It would be good indeed, monks, if here some one claiming to be a disciple of the Sakyan would experience even such an acquisition of individual existence. Therefore, monks, you should train thus - 'We will dwell diligent.' Thus indeed, monks, should you train." The eleventh.

12. The Second Discourse on the Jackal

234. He was dwelling at Sāvatthī, etc. "Did you hear, monks, towards dawn, an old jackal howling?" "Yes, venerable sir." "There might be, monks, in that old jackal whatever gratitude and thankfulness, but not indeed in some here who claim to be disciples of the Sakyan son would there be whatever gratitude and thankfulness. Therefore, monks, you should train thus - 'We shall be grateful and thankful; and even a little done for us will not be lost.' Thus indeed, monks, should you train." The twelfth.

The Connected Discourses on Similes is complete.

Its summary:

> The peak, the fingernail tip, the family, the cooking pot, the spear, the archer;
> The peg, the log, the elephant, the cat, and two on the jackal.

10. Connected Discourses with Monks

1. The Discourse on Kolita

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

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

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

2. The Discourse on Upatissa

236. He was dwelling at Sāvatthī. There the venerable Sāriputta addressed the monks: "Friends, monks!" "Friend!" those monks replied to the venerable Sāriputta. The venerable Sāriputta said:

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

When this was said, the venerable Ānanda said this to the venerable Sāriputta - "Would not sorrow, lamentation, pain, displeasure, and anguish arise in you, friend Sāriputta, from the alteration and change of the Teacher?" "Sorrow, lamentation, pain, displeasure, and anguish would not arise in me, friend, from the alteration and change of the Teacher, but it would occur to me thus - 'Alas, the influential Teacher

has disappeared, the one of great supernormal power, of great might. For if the Blessed One were to remain for a long time, for a long duration, that would be for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans.' Because indeed for the venerable Sāriputta the underlying tendencies to I-making, mine-making, and conceit have been well uprooted for a long time. Therefore for the venerable Sāriputta, sorrow, lamentation, pain, displeasure, and anguish would not arise from the alteration and change of the Teacher." The second.

3. The Discourse on Ghaṭa

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

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

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

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

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

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

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

4. The Discourse on Nava

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

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

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

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

> "Not by undertaking this slackly, not by this with little strength;
> Is Nibbāna to be attained, the release from all suffering.
>
> "And this young monk, this excellent person;
> Bears his final body, having conquered Māra with his army."The fourth.

5. The Discourse on Sujāta

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

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

6. The Discourse on Lakuṇḍaka Bhaddiya

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

> "Swans, herons, and peacocks, elephants, spotted deer, and deer;
> All fear the lion, there is no equality in body.
>
> "Just so among human beings, even if young, one who is wise;
> He indeed is great there, not the fool with a large body."The sixth.

7. The Discourse on Visākha

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

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

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

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

> "They do not know one not speaking, a wise one mixed among fools;
> But they know one speaking, teaching the Deathless state.
>
> "One should speak, illuminate the Teaching, hold up the banner of the sages;
> The sages have well-spoken words as their banner, for the Teaching is the banner of the sages." The seventh.

8. The Discourse on Nanda

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

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

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

9. The Discourse on Tissa

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

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

said further:

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

10. The Discourse on the One Named Thera

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

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

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

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

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

11. The Discourse on Mahākappina

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

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

> "The noble is foremost among people, for those who rely on clan;
> One accomplished in true knowledge and conduct, he is foremost among gods and humans.
>
> "The sun shines by day, the moon radiates at night;
> The noble shines when armoured, the brahmin shines when meditating;
> But throughout all day and night, the Buddha shines with radiance."The eleventh.

12. The Discourse on the Companion

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

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

> "These monks are friends, for a long time in harmony;
> The Good Teaching agrees with them, in the Teaching proclaimed by the Buddha.
>
> "Well disciplined by Kappina, in the Teaching proclaimed by the Noble One;
> They bear their final body, having conquered Māra with his army."The twelfth.

The Connected Discourses on Monks is complete.

Its summary:

> Kolita and Upatissa, and Ghaṭa is also called;
> Nava, Sujāta, and Bhaddi, Visākha, Nanda, and Tissa;
> And the one named Thera, and Kappina, with the Friend makes twelve.

The Causation Division, the second.

Its summary:

Causality, Full realisation, Element, with Without Discernible Beginning, Kassapa;
Honour, Rāhula, Characteristic, Simile, with Monk is the chapter.

The second, by that it is called.

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

ABOUT THIS TRANSLATION

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

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