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)

1. The Book with Verses (1. Sagāthāvaggo)

6. Connected Discourses with Brahmās (6. Brahmasaṃyuttaṃ)

[SN 6.1-15, PTS 1.136-1.159]

3. The Collection of the Connected Discourses

1. The Book with Verses

6. Connected Discourses with Brahmās

1. The First Chapter

1. The Discourse on Brahmā's Request

172. Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the root of the goatherd's banyan tree, newly fully enlightened. Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "This Teaching attained by me is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in attachment, rejoices in attachment, is pleased with attachment. For a generation delighting in attachment, rejoicing in attachment, pleased with attachment, this state is difficult to see, that is to say, specific conditionality, dependent origination. This state too is difficult to see, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. And if I were to expound the Teaching, and others would not understand me; that would be weariness for me, that would be harming for me."So much so that these simple verses, never heard before, came to the mind of the Blessed One -

> "With difficulty have I attained this, enough now to proclaim it;
> This Teaching is not easily understood by those overcome by lust and hate.
>
> "Going against the stream, subtle, deep, difficult to see, minute;
> Those infatuated with lust will not see it, enveloped by a mass of darkness."

Thus as the Blessed One reflected, his mind inclined to living at ease, not to expounding the Teaching.

Then to Brahmā Sahampati, having known with his mind the reflection in the mind of the Blessed One, this occurred - "Alas, the world is perishing, alas, the world is being destroyed, for the mind of the Truth-finder, the Worthy One, the Perfectly Enlightened One, inclines to living at ease, not to expounding the Teaching." Then Brahmā Sahampati - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, appeared before the Blessed One. Then Brahmā Sahampati, having arranged his upper robe on one shoulder, having placed his right knee on the ground, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One: "Let the Blessed One expound the Teaching, venerable sir, let the Fortunate One expound the Teaching. There are beings with little dust in their eyes; through not hearing the Teaching they are declining. There will be those who understand the Teaching."This is what Brahmā Sahampati said. Having said this, he said further:

> "There appeared formerly among the Magadhans,

An impure teaching devised by those with stains;
Open this door to the Deathless,
Let them hear the Teaching awakened to by the Stainless One.

'Just as one standing on a rocky mountain peak,
Might see the populace all around;
So too, O wise one, having ascended the palace made of the Teaching,
O all-seeing one;
Yourself free from sorrow, look upon the populace sunk in sorrow,
Overcome by birth and ageing.

'Rise up, O hero, victor in battle,
Caravan leader, free from debt, wander in the world;
Let the Blessed One expound the Teaching,
There will be those who understand.'

Then the Blessed One, having understood Brahmā's request and dependent on compassion for beings, surveyed the world with the Buddha-eye. The Blessed One, surveying the world with the Buddha-eye, saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties, of good disposition and of poor disposition, easy to instruct and difficult to instruct, some dwelling seeing the danger in the world beyond and in fault, some not dwelling seeing the danger in the world beyond and in fault. Just as in a pond of water lilies, or a pond of lotuses, or a pond of white lotuses, some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and are nourished while submerged within; some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, and stand level with the water; some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, and having risen above the water, stand untainted by the water; so too the Blessed One, surveying the world with the Buddha-eye, saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties, of good disposition and of poor disposition, easy to instruct and difficult to instruct, some dwelling seeing the danger in the world beyond and in fault, some not dwelling seeing the danger in the world beyond and in fault. Having seen, he replied to Brahmā Sahampati in verse:

'Open for them are the doors to the Deathless,
Let those who have ears release their faith;
Perceiving harm, I did not speak the well-practised,
Sublime Teaching among humans, O Brahmā.'

Then Brahmā Sahampati, thinking 'I have created the opportunity for the Blessed One to expound the Teaching,' paid respect to the Blessed One, circumambulated him keeping him on his right, and disappeared right there.

2. The Discourse on Respect

173. Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the root of the goatherd's banyan tree, newly fully enlightened. Then, when the Blessed One had gone to a private place and was in

seclusion, this reflection arose in his mind: "It is painful indeed to dwell disrespectful, not deferential. What ascetic or brahmin might I, having honoured and respected, dwell in dependence on?"

Then this occurred to the Blessed One: "For the fulfilment of an unfulfilled aggregate of morality, I might dwell in dependence on another ascetic or brahmin, having honoured and respected him. But I do not see in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, another ascetic or brahmin more accomplished in morality than myself, whom I might dwell in dependence on, having honoured and respected.

"For the fulfilment of an unfulfilled aggregate of concentration, I might dwell in dependence on another ascetic or brahmin, having honoured and respected him. But I do not see in the world with its gods, etc. another ascetic or brahmin more accomplished in concentration than myself, whom I might dwell in dependence on, having honoured and respected.

"For the fulfilment of an unfulfilled aggregate of wisdom, I might dwell in dependence on another ascetic or brahmin, having honoured and respected him. But I do not see in the world with its gods, etc. another ascetic or brahmin more accomplished in wisdom than myself, whom I might dwell in dependence on, having honoured and respected.

"For the fulfilment of an unfulfilled aggregate of liberation, I might dwell in dependence on another ascetic or brahmin, having honoured and respected him. But I do not see in the world with its gods, etc. another ascetic or brahmin more accomplished in liberation than myself, whom I might dwell in dependence on, having honoured and respected.

"For the fulfilment of an unfulfilled aggregate of knowledge and vision of liberation, I might dwell in dependence on another ascetic or brahmin, having honoured and respected him. But I do not see in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, another ascetic or brahmin more accomplished in knowledge and vision of liberation than myself, whom I might dwell in dependence on, having honoured and respected. What if I were to dwell in dependence on this very Teaching to which I have fully awakened, having honoured and respected it?"

Then Brahmā Sahampati, having known with his mind the reflection in the mind of the Blessed One - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, appeared before the Blessed One. Then Brahmā Sahampati, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One: "So it is, Blessed One, so it is, Fortunate One!Those too, venerable sir, who were Worthy Ones, Perfectly Enlightened Ones in the past, those Blessed Ones too dwelt in dependence on the Teaching itself, having honoured and respected it; those too, venerable sir, who will be Worthy Ones, Perfectly Enlightened Ones in the future, those Blessed Ones too will dwell in dependence on the Teaching itself, having honoured and respected it. May the Blessed One too, venerable sir, at present a Worthy One, a Perfectly Enlightened One, dwell in dependence on the Teaching itself, having honoured and respected it." This is what Brahmā Sahampati said. Having said

this, he said further:

> "Those Self-awakened Ones of the past, and those Buddhas of the future;
> And he who is now the Perfectly Enlightened One, the destroyer of sorrow for many.
>
> "All revering the Good Teaching, they dwelt and they dwell;
> So too they will dwell, this is the nature of Buddhas.
>
> "Therefore by one who loves oneself, by one aspiring to greatness;
> The Good Teaching should be revered, remembering the Buddhas' teaching."

3. The Discourse on Brahmadeva

174. 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 son of a certain brahmin woman named Brahmadeva had gone forth from the home life into homelessness under the Blessed One.

Then dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Brahmadeva soon realised by his own direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from the home life into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the venerable Brahmadeva became one of the Worthy Ones.

Then the venerable Brahmadeva, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvatthī for almsfood. Walking for almsfood successively in Sāvatthī, he approached his own mother's dwelling. Now at that time the venerable Brahmadeva's mother, a brahmin woman, was constantly making an oblation to Brahmā. Then this occurred to Brahmā Sahampati -"This mother of the venerable Brahmadeva, a brahmin woman, is constantly making an oblation to Brahmā. What if I were to approach her and stir her to a sense of urgency."Then Brahmā Sahampati - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, appeared at the dwelling of the venerable Brahmadeva's mother. Then Brahmā Sahampati, standing in the sky, addressed the venerable Brahmadeva's mother, the brahmin woman, in verse -

> "Far from here, brahmin woman, is the Brahma world,
> To whom you constantly make an oblation;
> Such is not the food of Brahmā, brahmin woman,
> Why do you mutter, not knowing the path to Brahmā?
>
> "This one indeed, brahmin woman, is your Brahmadeva,
> Without clinging, having attained beyond the gods;
> A monk who owns nothing, not supporting another,
> He who has entered your house for almsfood.
>
> "Worthy of offerings, one who has attained knowledge, self-developed,

Worthy of gifts from humans and gods;
Having expelled evil deeds, untainted,
He wanders seeking food, become cooled.

"For him there is no after, no before,
Peaceful, smokeless, free from trouble, desireless;
Having laid down the rod towards the trembling and the stable,
Let him consume your oblation, the best almsfood.

"Having become free from the army, with calmed mind,
Like a tamed elephant, he walks without longing;
A monk of good morality, with well-liberated mind,
Let him consume your oblation, the best almsfood.

"Devoted to him, unwavering,
Establish your offering in one worthy of offerings;
Make merit that brings future happiness,
Having seen the sage, brahmin woman, a crosser of the mental floods."

"Devoted to him, unwavering,
She established her offering in one worthy of offerings;
She made merit that brings future happiness,
Having seen the sage, the brahmin woman, a crosser of the mental floods."

4. The Discourse on Baka Brahmā

175. 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 such an evil wrong view had arisen in Baka the Brahmā: "This is permanent, this is stable, this is eternal, this is whole, this is not subject to pass away, for here there is no being born, no ageing, no dying, no passing away, no being reborn, and there is no other escape beyond this."

Then the Blessed One, having known with his mind the reflection in the mind of Baka the Brahmā - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from Jeta's Grove, appeared in that Brahma world. Baka the Brahmā saw the Blessed One coming from afar. Having seen the Blessed One, he said: "Come, sir, welcome to you, sir! It has been a long time, sir! You have made this occasion, that is to say, for coming here. For this, sir, is permanent, this is stable, this is eternal, this is whole, this is not subject to pass away, for here there is no being born, no ageing, no dying, no passing away, no being reborn. And there is no other escape beyond this."

When this was said, the Blessed One said this to Baka the Brahmā -'Gone to ignorance indeed, friend, is Baka the Brahmā; gone to ignorance indeed, friend, is Baka the Brahmā. Inasmuch as he will say of what is actually impermanent that it is permanent, he will say of what is actually unstable that it is stable, he will say of what is actually non-eternal that it is eternal, he will say of what is actually not whole that it is whole, he will say of what is actually subject to pass away that it is not subject to pass away. And where there is being born, ageing, dying, passing away, and being

reborn, of that he will say thus - 'For here there is no being born, no ageing, no dying, no passing away, no being reborn.' And when there is another escape beyond, he will say 'there is no other escape beyond.'"

"Seventy-two, Gotama, of meritorious deeds,
wielding power, having gone beyond birth and ageing;
this is the final rebirth in the Brahma world for one who has attained the highest knowledge,
many people aspire to us."

"Short indeed is this, not a long life span,
which you, Baka, think is a long life span;
a hundred thousand nirabbudas,
I understand your life span, O Brahmā."

"I am the Blessed One of infinite vision,
Having gone beyond birth, ageing and sorrow;
What is my former practice of asceticism and morality,
Tell me that, which I may understand."

"That you gave drink to many human beings,
Thirsty, overcome by the heat;
That is your former practice of asceticism and morality,
I recollect as one awakened from sleep.

"That you freed the people seized at the river bank,
The captives being led away;
That is your former practice of asceticism and morality,
I recollect as one awakened from sleep.

"The boat seized in the stream of the Ganges,
By a fierce serpent desiring human beings;
You released it by force, overpowering;
That is your former practice of asceticism and morality,
I recollect as one awakened from sleep.

"And I was Kappa, your devoted pupil,
Who thought you one of full understanding, an observer of vows;
That is your former practice of asceticism and morality,
I recollect as one awakened from sleep."

"Surely you understand this lifespan of mine,
You know others too, for thus you are a Buddha;
For thus this blazing power of yours,
Stands illuminating the brahma world."

5. The Discourse on a Certain Brahmā

176. At Sāvatthī. Now at that time such an evil wrong view had arisen in a certain Brahmā: "There is not that ascetic or brahmin who could come here." Then the Blessed One, having known with his mind the reflection in the mind of that Brahmā - just as a strong man might etc. appeared in that Brahma world. Then the Blessed One sat cross-legged in the sky above that Brahmā, having attained the heat element.

Then this occurred to the venerable Mahāmoggallāna: "Where now is the Blessed One dwelling at present?" The venerable Mahāmoggallāna saw with the divine eye, which is pure and surpasses the human, the Blessed One seated cross-legged in the sky above that Brahmā, having attained the heat element. Having seen him - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from Jeta's Grove, appeared in that Brahma world. Then the venerable Mahāmoggallāna, in dependence on the eastern direction, sat cross-legged in the sky above that Brahmā, having attained the heat element, lower than the Blessed One.

Then this occurred to the venerable Mahākassapa: "Where now is the Blessed One dwelling at present?" The venerable Mahākassapa saw the Blessed One with the divine eye, etc. having seen him - just as a strong man might etc. even so - having vanished from Jeta's Grove, appeared in that Brahma world. Then the venerable Mahākassapa, in dependence on the southern direction, sat cross-legged in the sky above that Brahmā, having attained the heat element, lower than the Blessed One.

Then this occurred to the venerable Mahākappina: "Where now is the Blessed One dwelling at present?" The venerable Mahākappina saw the Blessed One with the divine eye, etc. having attained the heat element. Having seen him - just as a strong man might etc. even so - having vanished from Jeta's Grove, appeared in that Brahma world. Then the venerable Mahākappina, in dependence on the western direction, sat cross-legged in the sky above that Brahmā, having attained the heat element, lower than the Blessed One.

Then this occurred to the venerable Anuruddha: "Where now is the Blessed One dwelling at present?" The venerable Anuruddha saw, etc. having attained the heat element. Having seen him - just as a strong man might etc. appeared in that Brahma world. Then the venerable Anuruddha, leaning towards the northern direction, sat cross-legged in the sky above that Brahmā, having attained the heat element, lower than the Blessed One.

Then the venerable Mahāmoggallāna addressed that Brahmā in verse:

> "Do you still today, friend, have that view which you had before;
> Do you see the radiance transcending in the Brahma world?"
>
> "I do not have, sir, that view which I had before;
> I see the radiance transcending in the Brahma world;
> How could I today say, 'I am permanent, I am eternal'?"

Then the Blessed One, having stirred that Brahmā -just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from that Brahma world, he appeared in Jeta's Grove. Then that Brahmā addressed a certain member of Brahmā's assembly: "Come, sir, go to where the venerable Mahāmoggallāna is; having approached, say this to the venerable Mahāmoggallāna:

'Are there indeed, dear Moggallāna, other disciples of that Blessed One so powerful, so mighty, just as the venerable Moggallāna, Kassapa, Kappina, and Anuruddha?'" "Yes, sir!" that member of Brahmā's assembly, having replied to that Brahmā, approached the venerable Mahāmoggallāna; having approached, he said this to the venerable Mahāmoggallāna: "Are there indeed, dear Moggallāna, other disciples of that Blessed One so powerful, so mighty, just as the venerable Moggallāna, Kassapa, Kappina, and Anuruddha?" Then the venerable Mahāmoggallāna addressed that member of Brahmā's assembly in verse:

> "Possessors of the threefold true knowledge, attainers of supernormal power, skilled in the ways of others' minds;
> Those who have eliminated the mental corruptions, Worthy Ones, many are the disciples of the Buddha."

Then that member of Brahmā's assembly, having delighted and rejoiced in the venerable Mahāmoggallāna 's words, approached that Brahmā; having approached, he said this to that Brahmā: "The venerable Mahāmoggallāna, sir, spoke thus:

> "Possessors of the threefold true knowledge, attainers of supernormal power, skilled in the ways of others' minds;
> Those who have eliminated the mental corruptions, Worthy Ones, many are the disciples of the Buddha."

This is what that member of Brahmā's assembly said, and delighted, that Brahmā rejoiced in what that member of Brahmā's assembly had said.

6. The Discourse on the Brahmā World

177. At Sāvatthī. Now at that time the Blessed One had gone for his day residence and was in seclusion. Then Subrahmā, an individual Brahmā, and Suddhāvāsa, an individual Brahmā, approached the Blessed One; having approached, they stood each leaning against a door-post. Then Subrahmā, the individual Brahmā, said this to Suddhāvāsa, the individual Brahmā: "It is not the right time yet, sir, to attend upon the Blessed One; the Blessed One has gone for his day residence and is in seclusion. Such and such a Brahma world is prosperous and flourishing, and the Brahmā there dwells in heedless abiding. Come, sir, let us go to that Brahma world; having approached, let us stir up that Brahmā." "Yes, sir!" Suddhāvāsa, the individual Brahmā, replied to Subrahmā, the individual Brahmā.

Then Subrahmā, the individual Brahmā, and Suddhāvāsa, the individual Brahmā -just as a strong man might etc. even so - having vanished from before the Blessed One, appeared in that Brahma world. That Brahmā saw those Brahmās coming from afar. Having seen them, he said this to those Brahmās: "Well now, from where are you coming, sirs?" "We have come, sir, from the presence of that Blessed One, the Worthy One, the Perfectly Enlightened One. Would you go, sir, to attend upon that Blessed One, the Worthy One, the Perfectly Enlightened One?"

When this was said, that Brahmā, not consenting to that statement, having created a thousand forms of himself, said this to Subrahmā, the individual Brahmā: "Do you see, sir, this supernormal power of mine of such a kind?" "I see indeed, sir, this

supernormal power of yours of such a kind." "Being so powerful, being of such great might, to what other ascetic or brahmin should I go to attend upon?"

Then Subrahmā, the individual Brahmā, having created two thousand forms of himself, said this to that Brahmā: "Do you see, sir, this supernormal power of mine of such a kind?" "I see indeed, sir, this supernormal power of yours of such a kind." "Than both you, sir, and me, the Blessed One is of greater supernormal power and of greater might. Would you go, sir, to attend upon that Blessed One, the Worthy One, the Perfectly Enlightened One?" Then that Brahmā addressed Subrahmā, the individual Brahmā, in verse:

> "Three hundred supaṇṇas and four hundred swans,
> Five hundred tiger-deer and meditators;
> This mansion of yours shines, O Brahmā,
> Illuminating the northern direction."
>
> "Even though this mansion of yours shines,
> Illuminating the northern direction;
> Having seen the conflict in materiality, always trembling,
> Therefore the wise one does not delight in materiality."

Then Subrahmā the individual Brahmā and Suddhāvāsa the individual Brahmā, having stirred that Brahmā, disappeared right there. And that Brahmā, at a later time, went to the presence of the Blessed One, the Worthy One, the Perfectly Enlightened One.

7. The Discourse on Kokālika

178. At Sāvatthī. Now at that time the Blessed One had gone for his day residence and was in seclusion. Then Subrahmā, an individual Brahmā, and Suddhāvāsa, an individual Brahmā, approached the Blessed One; having approached, they stood each leaning against a door-post. Then Subrahmā, the individual Brahmā, concerning the monk Kokālika, spoke this verse in the Blessed One’s presence:

> "Measuring the immeasurable, where would a wise one speculate?
> One who measures the immeasurable, that worldling, methinks, is hindered."

8. The Discourse on Katamodaka Tissa

179. At Sāvatthī. Now at that time the Blessed One had gone for his day residence and was in seclusion. Then Subrahmā, an individual Brahmā, and Suddhāvāsa, an individual Brahmā, approached the Blessed One; having approached, they stood each leaning against a door-post. Then Suddhāvāsa, the individual Brahmā, concerning the monk Katamodakatissaka, spoke this verse in the Blessed One’s presence:

> "Measuring the immeasurable, where would a wise one speculate?
> One who measures the immeasurable, that one, methinks, is hindered, without wisdom."

9. The Discourse on Turū Brahmā

180. At Sāvatthī. Now at that time the monk Kokālika was sick, afflicted, severely ill. Then Turū, an individual Brahmā, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the monk Kokālika; having approached, standing in the sky, he said this to the monk Kokālika - "Have confidence, Kokālika, in Sāriputta and Moggallāna. Sāriputta and Moggallāna are well-behaved." "Who are you, friend?" "I am Turū, an individual Brahmā." "Were you not, friend, declared by the Blessed One to be a non-returner? Then why have you come here? See how much you have failed in this."

> "For a person who is born, an axe is born in his mouth;
> With which the fool cuts himself, speaking ill-spoken words.
>
> "He who praises one who is blameworthy,
> Or blames one who is praiseworthy;
> He gathers misfortune with his mouth,
> By that misfortune he finds no happiness.
>
> "This misfortune is insignificant,
> The loss of wealth at dice;
> Together with all, together with oneself,
> This indeed is a greater misfortune;
> He who corrupts his mind towards the Fortunate Ones.
>
> "A hundred thousand nirabbudas,
> And thirty-six and five abbudas;
> He who blames the noble ones goes to hell,
> Having directed speech and mind to evil."

10. The Discourse on Kokālika

181. At Sāvatthī. Then the monk Kokālika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the monk Kokālika said this to the Blessed One: "Sāriputta and Moggallāna have evil desires, venerable sir, they have come under the control of evil desires." When this was said, the Blessed One said this to the monk Kokālika -"Do not say so, Kokālika; do not say so, Kokālika. Have confidence, Kokālika, in Sāriputta and Moggallāna. Sāriputta and Moggallāna are well-behaved." For the second time the monk Kokālika said this to the Blessed One: "Although, venerable sir, the Blessed One is trustworthy and reliable to me; yet Sāriputta and Moggallāna have evil desires, venerable sir, they have come under the control of evil desires." For the second time the Blessed One said this to the monk Kokālika - "Do not say so, Kokālika; do not say so, Kokālika. Have confidence, Kokālika, in Sāriputta and Moggallāna. Sāriputta and Moggallāna are well-behaved." For the third time the monk Kokālika said this to the Blessed One: "Although, etc. they have come under the control of desires." For the third time the Blessed One said this to the monk Kokālika - "Do not say so, etc. Sāriputta and Moggallāna are well-behaved."

Then the monk Kokālika rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Not long after the monk Kokālika had departed, his whole body was covered with boils the size of

mustard seeds. Having been the size of mustard seeds, they became the size of mung beans; having been the size of mung beans, they became the size of chickpeas; having been the size of chickpeas, they became the size of jujube stones; having been the size of jujube stones, they became the size of jujube fruits; having been the size of jujube fruits, they became the size of myrobalans; having been the size of myrobalans, they became the size of unripe wood-apples; having been the size of unripe wood-apples, they became the size of billa fruits; having been the size of billa fruits, they burst open. Pus and blood oozed out. Then the monk Kokālika died from that very illness. Having died, the monk Kokālika was reborn in the Paduma hell, having harboured ill-will in his mind towards Sāriputta and Moggallāna.

Then Brahmā Sahampati, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Brahmā Sahampati said this to the Blessed One:"Kokālika, venerable sir, the monk is deceased. And having deceased, venerable sir, the monk Kokālika has been reborn in the Paduma hell, having harboured hostility in his mind towards Sāriputta and Moggallāna." This is what Brahmā Sahampati said. Having said this, he paid respect to the Blessed One, circumambulated him by keeping him on his right, and disappeared right there.

Then the Blessed One, after that night had passed, addressed the monks:"This night, monks, Brahmā Sahampati, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached me; having approached, he paid respect to me and stood to one side. Standing to one side, monks, Brahmā Sahampati said this to me - 'Kokālika, venerable sir, the monk is deceased. And having deceased, venerable sir, the monk Kokālika has been reborn in the Paduma hell, having harboured hostility in his mind towards Sāriputta and Moggallāna.' This, monks, is what Brahmā Sahampati said. Having said this, he paid respect to me, circumambulated me keeping me on his right, and disappeared right there."

When this was said, a certain monk said this to the Blessed One:"How long, venerable sir, is the life-span in the Paduma hell?" "Long indeed, monk, is the life-span in the Paduma hell. It is not easy to reckon - so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years." "But is it possible, venerable sir, to make a simile?""It is possible, monk" - the Blessed One said -

"Just as, monk, a Kosalan cartload of sesame seeds measuring twenty khāris.From that a man might remove one sesame seed at the end of every hundred years; more quickly, monk, would that Kosalan cartload of sesame seeds measuring twenty khāris come to utter elimination and exhaustion by this method, but not one Abbuda hell. Just as, monk, twenty Abbuda hells, so is one Nirabbuda hell.Just as, monk, twenty Nirabbuda hells, so is one Ababa hell. Just as, monk, twenty Ababa hells, so is one Aṭaṭa hell. Just as, monk, twenty Aṭaṭa hells, so is one Ahaha hell.Just as, monk, twenty Ahaha hells, so is one Kumuda hell. Just as, monk, twenty Kumuda hells, so is one Sogandhika hell. Just as, monk, twenty Sogandhika hells, so is one Uppala hell. Just as, monk, twenty Uppala hells, so is one Puṇḍarīka hell.Just as, monk, twenty Puṇḍarīka hells, so is one Paduma hell. In the Paduma hell, monk, the monk Kokālika

has been reborn, having harboured hostility in his mind towards Sāriputta and Moggallāna." This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, said further:

"For a person who is born,
An axe is born in his mouth;
With which the fool cuts himself,
Speaking ill-spoken words.

"He who praises one who is blameworthy,
Or blames one who is praiseworthy;
He gathers misfortune with his mouth,
By that misfortune he finds no happiness.

"This misfortune is insignificant,
The loss of wealth at dice;
Together with all, together with oneself,
This indeed is a greater misfortune;
He who corrupts his mind towards the Fortunate Ones.

"A hundred thousand nirabbudas,
And thirty-six and five abbudas;
He who blames the noble ones goes to hell,
Having directed speech and mind to evil."

The first chapter.

Its summary:

The Request, Respect, Brahmadeva,
Baka and Brahmā, and Another View;
Heedlessness, Kokālika, and Tissaka,
Turū and Brahmā, and Another Kokālika.

2. The Second Chapter

1. The Discourse on Sanaṅkumāra

182. Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the bank of the Sappinī river. Then Brahmā Sanaṅkumāra, when the night was far advanced, with surpassing beauty, having illuminated almost the entire bank of the Sappinī river, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Brahmā Sanaṅkumāra spoke this verse in the Blessed One’s presence:

"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."

This is what Brahmā Sanaṅkumāra said, and the Teacher approved. Then Brahmā Sanaṅkumāra, thinking, "The Teacher has approved of me," paid respect to the Blessed One, circumambulated him keeping him on his right, and disappeared right

there.

2. The Discourse on Devadatta

183. Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the Mount Vulture Peak, not long after Devadatta had departed. Then Brahmā Sahampati, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Mount Vulture Peak, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Brahmā Sahampati, referring to Devadatta, spoke this verse in the Blessed One’s presence:

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

3. The Discourse on Andhakavinda

184. On one occasion the Blessed One was dwelling among the Magadhans at Andhakavinda. Now at that time the Blessed One was seated in the open air in the darkness of the night, and the rain god was sprinkling drop by drop. Then Brahmā Sahampati, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Andhakavinda, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Brahmā Sahampati spoke these verses in the Blessed One’s presence:

> "One should resort to remote lodgings,
> One should practise for release from the fetters;
> If one should not find delight there,
> One should dwell in the Community, guarded in oneself, mindful.
>
> "Walking from family to family for almsfood,
> With guarded faculties, prudent, mindful;
> One should resort to remote lodgings,
> Released from fear, liberated in the fearless.
>
> "Where there are fearsome reptiles,
> Lightning flashes and the rain god thunders;
> In the darkness of the night,
> There sat a monk with hairs not standing on end.
>
> "This indeed has been seen by me for certain, this is not hearsay;
> In one holy life, a thousand who have abandoned death.
>
> "More than five hundred trainees, and ten times ten times ten;
> All are stream-enterers, beyond the animal realm.
>
> "And this other generation, sharers in merit, so is my mind;
> I am not able to reckon them, out of moral fear of lying."

4. The Discourse on Aruṇavatī

185. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī, etc. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"Once in the past, monks, there was a king named Aruṇavā.Now, monks, King Aruṇavā had a royal city named Aruṇavatī. Now, monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, dwelt in dependence on the royal city of Aruṇavatī. Now, monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Abhibhū and Sambhava, the foremost, the best pair. Then, monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, addressed the monk Abhibhū - 'Come, brahmin, let us go to a certain Brahma world, until it is time for the meal.' 'Yes, venerable sir!' monks, the monk Abhibhū replied to the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One. Then, monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, and the monk Abhibhū - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the royal city of Aruṇavatī, appeared in that Brahma world.

Then, monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, addressed the monk Abhibhū - 'Let a talk on the Teaching occur to you, brahmin, for Brahmā and the assembly of Brahmā and the members of Brahmā's assembly.' 'Yes, venerable sir!' monks, the monk Abhibhū, having replied to the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, instructed, encouraged, inspired, and gladdened Brahmā and the assembly of Brahmā and the members of Brahmā's assembly with a talk on the Teaching. Thereupon, monks, Brahmā and the assembly of Brahmā and the members of Brahmā's assembly grumbled, criticised, and complained - 'Wonderful indeed, friend, marvellous indeed, friend, how indeed could a disciple expound the Teaching when the Teacher is present before him!'

Then, monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, addressed the monk Abhibhū - 'They are grumbling, brahmin, Brahmā and the assembly of Brahmā and the members of Brahmā's assembly - "Wonderful indeed, friend, marvellous indeed, friend, how indeed could a disciple expound the Teaching when the Teacher is present before him!" Well then, brahmin, stir them even more exceedingly - Brahmā and the assembly of Brahmā and the members of Brahmā's assembly.' 'Yes, venerable sir!' monks, the monk Abhibhū, having replied to the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, expounded the Teaching with a visible body, expounded the Teaching with an invisible body, expounded the Teaching with the lower half of the body visible and the upper half of the body invisible, expounded the Teaching with the upper half of the body visible and the lower half of the body invisible. Thereupon, monks, Brahmā and the assembly of Brahmā and the members of Brahmā's assembly were filled with wonder and amazement - 'Wonderful indeed, friend, marvellous indeed, friend, is the great supernormal power and great majesty of the ascetic!'

Then the monk Abhibhū said this to the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One - 'I directly know, venerable sir, having spoken such words in the midst of the community of monks - "I am able, friends, standing in the Brahma world, to inform the thousandfold world system with my voice."' 'This is the time for that, brahmin, this is the time for that; that you, brahmin, standing in the Brahma

world, should inform the thousandfold world system with your voice.' 'Yes, venerable sir!' monks, the monk Abhibhū, having replied to the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, standing in the Brahma world, spoke these verses -

"Begin, go forth, engage in the Buddha's teaching;
Shake off the army of Death, as an elephant a hut made of reeds.

"Whoever in this Teaching and discipline will dwell diligently;
Having abandoned the round of rebirths, will make an end of suffering."

"Then, monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, and the monk Abhibhū, having stirred Brahmā and the assembly of Brahmā and the retinue of Brahmā - just as... etc... having vanished from that Brahma world, appeared in the royal city of Aruṇavatī. Then, monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, addressed the monks: 'Did you hear, monks, the verses of the monk Abhibhū standing in the Brahma world while speaking?' 'We heard indeed, venerable sir, the verses of the monk Abhibhū standing in the Brahma world while speaking.' 'But in what way did you, monks, hear the verses of the monk Abhibhū standing in the Brahma world while speaking?' Thus indeed we, venerable sir, heard the verses of the monk Abhibhū standing in the Brahma world while speaking -

"Begin, go forth, engage in the Buddha's teaching;
Shake off the army of Death, as an elephant a hut made of reeds.

"Whoever in this Teaching and discipline will dwell diligently;
Having abandoned the round of rebirths, will make an end of suffering."

'Thus indeed we, venerable sir, heard the verses of the monk Abhibhū standing in the Brahma world while speaking.' 'Good, good, monks; good indeed you, monks! You heard the verses of the monk Abhibhū standing in the Brahma world while speaking.'"

This is what the Blessed One said. Pleased, those monks delighted in the Blessed One’s words.

5. The Discourse on Final Nibbāna

186. On one occasion the Blessed One was dwelling at Kusinārā in the Upavattana, in the Sāla grove of the Mallas, between the twin Sāla trees, at the time of his final Nibbāna. Then the Blessed One addressed the monks: "Come now, monks, I address you: 'All activities have the nature of fall; strive with diligence.' This was the Truth-finder's final speech."

Then the Blessed One attained the first meditative absorption. Having emerged from the first meditative absorption, he attained the second meditative absorption. Having emerged from the second meditative absorption, he attained the third meditative absorption. Having emerged from the third meditative absorption, he attained the fourth meditative absorption. Having emerged from the fourth meditative absorption, he attained the plane of infinite space. Having emerged from the plane of infinite space, he attained the plane of infinite consciousness. Having emerged from the

plane of infinite consciousness, he attained the plane of nothingness. Having emerged from the plane of nothingness, he attained the plane of neither-perception-nor-non-perception. Having emerged from the plane of neither-perception-nor-non-perception, he attained the cessation of perception and feeling.

Having emerged from the cessation of perception and feeling, he attained the plane of neither-perception-nor-non-perception. Having emerged from the plane of neither-perception-nor-non-perception, he attained the plane of nothingness. Having emerged from the plane of nothingness, he attained the plane of infinite consciousness. Having emerged from the plane of infinite consciousness, he attained the plane of infinite space. Having emerged from the plane of infinite space, he attained the fourth meditative absorption. Having emerged from the fourth meditative absorption, he attained the third meditative absorption. Having emerged from the third meditative absorption, he attained the second meditative absorption. Having emerged from the second meditative absorption, he attained the first meditative absorption. Having emerged from the first meditative absorption, he attained the second meditative absorption. Having emerged from the second meditative absorption, he attained the third meditative absorption. Having emerged from the third meditative absorption, he attained the fourth meditative absorption. Having emerged from the fourth meditative absorption, immediately the Blessed One attained final Nibbāna. When the Blessed One attained final Nibbāna, together with the final Nibbāna, Brahmā Sahampati spoke this verse:

> "All beings in the world will lay down the body;
> Where such a Teacher, without equal in the world,
> The Truth-finder who has attained power, the Perfectly Enlightened One, has attained final Nibbāna."

When the Blessed One attained final Nibbāna, together with the final Nibbāna, Sakka, the lord of the gods, spoke this verse:

> "Impermanent indeed are activities; their nature is to arise and fall.
> Having arisen, they cease; their appeasement is blissful."

When the Blessed One attained final Nibbāna, together with the final Nibbāna, the venerable Ānanda spoke this verse:

> "Then there was what was terrifying, then there was what was hair-raising;
> When the Perfectly Enlightened One, endowed with all excellent qualities, attained final Nibbāna."

When the Blessed One attained final Nibbāna, together with the final Nibbāna, the venerable Anuruddha spoke these verses -

> "There was no in-breath and out-breath, for such a one whose mind was stable;
> Without longing, referring to peace, the one with vision has attained final Nibbāna.
>
> "With a mind that was not withdrawn, he endured the feeling;
> Like the extinguishing of a lamp, there was deliverance of the mind."

The second chapter.

Its summary:

> Brahmāsana, Devadatta, Andhakavinda, Aruṇavatī;
> And taught with the Final Nibbāna, this is the Brahma pentad.

The Connected Discourses on Brahmā 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 (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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