

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

3. The Book of the Aggregates (3. Khandhavaggo)

8. Connected Discourses on Nāgas (8. Nāgasamṃyuttaṃ)

[SN 29.1-50, PTS 3.240-3.246]



PaliVerse

3. The Collection of the Connected Discourses

3. The Book of the Aggregates

8. Connected Discourses on Nāgas

1. The Discourse on Suddhika

342. At Sāvattthī. "There are, monks, these four realms of serpents. What are the four? Serpents born in eggs, serpents born in wombs, serpents born in moisture, spontaneously born serpents - these, monks, are the four realms of serpents." The first.

2. The Discourse on the More Sublime

343. At Sāvattthī. "There are, monks, these four realms of serpents. What are the four? Serpents born in eggs, serpents born in wombs, serpents born in moisture, spontaneously born serpents. Therein, monks, serpents born in wombs and serpents born in moisture and spontaneously born serpents are more sublime than serpents born in eggs. Therein, monks, serpents born in moisture and spontaneously born serpents are more sublime than serpents born in eggs and serpents born in wombs. Therein, monks, spontaneously born serpents are more sublime than serpents born in eggs and serpents born in wombs and serpents born in moisture. These, monks, are the four realms of serpents." The second.

3. The Discourse on the Observance

344. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby some egg-born serpents here observe the Observance and become ones who have relinquished their bodies?"

"Here, monk, for some egg-born serpents it occurs thus - 'We formerly were doers of twofold deeds by body, doers of twofold deeds by speech, doers of twofold deeds by mind. We, being doers of twofold deeds by body, doers of twofold deeds by speech, doers of twofold deeds by mind, upon the body's collapse at death, were reborn in the company of egg-born serpents. If today we were to practise good conduct by body, practise good conduct by speech, practise good conduct by mind, thus we, upon the body's collapse at death, would be reborn in a fortunate realm, in a heavenly world. Come, let us now practise good conduct by body, practise good conduct by speech, practise good conduct by mind.' This, monk, is the cause, this is the condition, whereby some egg-born serpents here observe the Observance and become ones who have relinquished their bodies." The third.

4. The Second Discourse on the Observance

345. At Sāvattthī. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby some womb-born serpents here observe the Observance and become ones who have relinquished their bodies?" "Here, monk, etc. This, monk, is the cause, this is the condition, whereby some womb-born serpents here observe the Observance and become ones who have relinquished their bodies." The fourth.

5. The Third Discourse on the Observance

346. At Sāvattthī. Seated to one side, that monk said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby some serpents born in moisture here observe the Observance and become ones who have relinquished their bodies?" "Here, monk, etc. This, monk, is the cause, this is the condition, whereby some serpents born in moisture here observe the Observance and become ones who have relinquished their bodies." The fifth.

6. The Fourth Discourse on the Observance

347. At Sāvattthī. Seated to one side, that monk said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby some spontaneously born serpents here observe the Observance and become ones who have relinquished their bodies?"

"Here, monk, for some spontaneously born serpents it occurs thus - 'We formerly were doers of twofold deeds by body, doers of twofold deeds by speech, doers of twofold deeds by mind. We, being doers of twofold deeds by body, doers of twofold deeds by speech, doers of twofold deeds by mind, upon the body's collapse at death, were reborn in the company of spontaneously born serpents. If today we were to practise good conduct by body, by speech... practise good conduct by mind, thus we, upon the body's collapse at death, would be reborn in a fortunate realm, in a heavenly world. Come, let us now practise good conduct by body, by speech... practise good conduct by mind.' This, monk, is the cause, this is the condition, whereby some spontaneously born serpents here observe the Observance and become ones who have relinquished their bodies." The sixth.

7. The Discourse on What Was Heard

348. At Sāvattthī. Seated to one side, that monk said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of egg-born serpents?"

"Here, monk, someone acts in two ways by body, acts in two ways by speech, acts in two ways by mind. He has heard: 'Egg-born serpents are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of egg-born serpents!' He, upon the body's collapse at death, is reborn in the company of egg-born serpents. This, monk, is the cause, this is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of egg-born serpents." The seventh.

8. The Second Discourse on What Was Heard

349. At Sāvattthī. Seated to one side, that monk said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of womb-born serpents?" Etc. This, monk, is the cause, this is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of womb-born serpents. The eighth.

9. The Third Discourse on What Was Heard

350. At Sāvattthī. Seated to one side, that monk said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of moisture-born serpents?" Etc. This, monk, is the cause, this is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of moisture-born serpents. The ninth.

10. The Fourth Discourse on What Was Heard

351. At Sāvattthī. Seated to one side, that monk said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of spontaneously born serpents?"

"Here, monk, someone acts in two ways by body, acts in two ways by speech, acts in two ways by mind. He has heard: 'Spontaneously born serpents are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of spontaneously born serpents!' He, upon the body's collapse at death, is reborn in the company of spontaneously born serpents. This, monk, is the cause, this is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of spontaneously born serpents." The tenth.

11-20. Ten Discourses on Giving and Support for the Egg-born

352-361. Seated to one side, that monk said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of egg-born serpents?"

"Here, monk, someone acts in two ways by body, acts in two ways by speech, acts in two ways by mind. He has heard: 'Egg-born serpents are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of egg-born serpents!' He gives food. He, upon the body's collapse at death, is reborn in the company of egg-born serpents. This, monk, is the cause, etc. is reborn, etc. he gives drink, etc. he gives cloth, etc. he gives a vehicle, etc. he gives a garland, etc. he gives scent, etc. he gives cosmetics, etc. he gives a sleeping place, etc. he gives a public rest-house, etc. he gives material for lighting. He, upon the body's collapse at death, is reborn in the company of egg-born serpents. This, monk, is the cause, this is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of egg-born serpents." The twentieth.

21-50. Thirty Discourses on Giving and Support for the Womb-born and So On

362-391. At Sāvattthī. Seated to one side, that monk said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of womb-born serpents?" Etc. "in the company of moisture-born serpents?" Etc. "is reborn in the company of spontaneously born serpents?"

"Here, monk, someone acts in two ways by body, acts in two ways by speech, acts in two ways by mind. He has heard: 'Spontaneously born serpents are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of spontaneously born serpents!' He gives food, etc. he gives drink, etc. he gives material for lighting. He, upon the body's collapse at death, is reborn in the company of spontaneously born serpents. This, monk, is the cause, this is the condition, whereby someone here, upon the body's collapse at death, is reborn in the company of spontaneously born serpents."

The Connected Discourses on Nāgas is complete.

Its summary:

Plain and More Sublime, and four Observances;
He Has Heard and four, and Benefit of Giving and forty;
Fifty discourses in total, well proclaimed in the Serpent.



ABOUT THIS TRANSLATION

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

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