

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)

2. The Book of Causation (2. Nidānavaggo)

9. Connected Discourses with Similes (9. Opammasaṃyuttaṃ)

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PaliVerse

3. The Collection of the Connected Discourses

2. The Book of Causation

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 Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented 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; just so, 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 Sāvattḥī. 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." "Just so, 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 Sāvattḥī, etc. "Just as, monks, whatever families have many women and few men, they are easily assaulted by thieves and burglars; just so, 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; just so, 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 Sāvattḥī, 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 Sāvattthī, 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."

"Just so, 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 Sāvattthī, 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 Sāvattthī, 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. Just so, monks, there will be monks in the future period of time, 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 assented 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 period of time, 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 period of time, 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 Sāvattthī 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 upon a time, 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.

"Just so, monks, here elder monks, in the earlier period of the day, having dressed, taking their bowls and robes, enter a village or a market town for almsfood. They speak 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 market town for almsfood. They speak 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 Sāvattthī. 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.

"Just so, monks, here a certain monk, in the earlier period of the day, having dressed, taking his bowl and robe, enters a village or a market 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 market town for almsfood.' Thus indeed, monks, should you train." The tenth.

11. The Discourse to Siṅgāla

233. He was dwelling at Sāvattihī, etc. "Did you hear, monks, towards the break of 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 a certain 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 Sāvattihī, etc. "Did you hear, monks, towards the break of 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.



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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