

SAM̐YUTTA NIKĀYA

Book One

Suttas with Verses

Selected Suttas

Translated from the Pāli by Michael. M. Olds



BuddhaDust Publications

Los Altos

2021



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Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**



**May all beings be well and happy
May I act with friendliness in thought, word, and deed
towards all living beings
in whatsoever of the ten directions they may abide
whether far or near
May I sympathize with their pains and sorrows
Empathize with their situations
and be at all times objectively detached.**

Samyutta Nikāya

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Namo tassa bhagavato arahato sammā sambuddhassa

In the name of The Lucky Man,
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To My Teachers
in the order encountered
H.C. Warren, Buddhism in Translations,
The Pali Text Society translators
T.W. and C.A.F. Rhys Davids, F.L. Woodward,
E.M. Hare, I.B. Horner,
and all those too little sung heros
that came before
and laid the foundations of today's Dhamma resources.
Ven. Jinamurti
Ven. Mew Fung Chen
Ven. M. Puṇṇaji
Carlos Castaneda

CHAPTER 1. THE REED SUTTAS

Sutta 1

Flood

I HEAR TELL:

**Once upon a time, The Lucky Man, Sāvatti-town revisiting,
Anāthapiṇḍika's JetaWoods Park.**

**There, towards the end of night,
a divinity of surpassing radiance,
illuminating the while
the whole of JetaWoods Park
with his surpassing radiance,
approached The Lucky Man.
Having approached Bhagava he stood to one side.
Standing to one side
that deity said this to Bhagava:**

**"How is it then Eminence,
that you crossed the flood?"**

**"Without stands, friend,
without pushes,
I have crossed the flood."**

**"How is it then, Eminence,
that without stands,
without pushes,
you have crossed the flood?"**

**"Whenever I took a stand, friend, I slipped;
Whenever I pushed, friend, I was pushed around.**

**This is how, friend, without stands,
without pushes,
I have crossed the flood."**

**"Finally! At long last we see
a brahman thoroughly extinguished —
without stands,
without pushes
crossed the cloying world."**

And the teacher approved of
what that divinity said.

Then that divinity, thinking
"The teacher approves,"
saluted, keeping Bhagava to the right,
and exited on the spot.

CHAPTER 3. THE KOSALA SUTTAS

Sutta 4

Piya

Loved

Around Sāvatti

One time, sitting by the Bhagava, King Pasenadi, the Kosalan, said to him:

"Here, bhante, this was the subject of thought
that perchanced to rise to mind
when I had retired to the solitude of my chambers:

'By whom now is the self loved?
by whom is the self not loved?'

Then this, bhante, perchanced to come to me:

'He who would go about inflicting pain with body,
go about inflicting pain with the voice,
go about inflicting pain with the mind,
their's is not a loved self.

However much they speak thus:

"Love for self, surely, is there in this!"
there's no love for self in that whatsoever.

How come?

Because what no friend would do to no friend of his,
he himself does to himself,
suchis suchas no self that's loved.

He who would go about giving pleasure with body,
go about giving pleasure with the voice,
go about giving pleasure with the mind,
theirs is a self that's loved.

However much they speak thus:

"No love of self, surely, is there in this!"

there's love for self in that.

How come?

**Because what a friend would do for a friend of his,
he himself does for himself,
suchis suchas a self that's loved."**

"Even so Great King!

Even so Great King!

**He, Great King, who would go about inflicting pain with body,
go about inflicting pain with the voice,
go about inflicting pain with the mind,
their's is not a loved self.**

However much they speak thus:

'Love for self, surely, is there in this!'

there's no love for self in that whatsoever.

How come?

**Because what no friend would do to no friend of his,
he himself does to himself,**

**He, Great King, who would go about giving pleasure with body,
go about giving pleasure with the voice,
go about giving pleasure with the mind,
theirs is a self that's loved.**

However much they speak thus:

'No love of self, surely, is there in this!'

there's love for self in that.

How come?

**Because what a friend would do for a friend of his,
he himself does for himself,
suchis suchas a self that's loved."**

Sutta 17

Appamada

I HEAR TELL:

Once Upon a Time, the Great Teacher, Sāvatti-town, Anāthapiṇḍika Park, Jeta Grove came a revisiting.

**There the King, the Kosalan Pasenadi, came to call,
and after the exchange of friendly greetings, polite talk and common courtesies,**

**he sat down at a respectful distance,
on a lower seat,
to one side.**

There he spoke to The Great Teacher, saying:

**"Is there any one thing, Great Teacher,
that will gain one's getting of attainment
both in the here and now
and in the hereafter?"**

"Yes Great King, there is such a one thing."

"But what is that one thing, Great Teacher?"

**"'Not Being Careless', Great King,
is that one thing
that will gain one's getting of attainment
both in the here and now
and in the hereafter."**

**"In the same way, Great King,
as all the tracks of breathing things that walk
are encompassed by the track of the elephant,
and of tracks,
on account of it's size,
the elephant's is reckoned number one,
in the same way, Great King,
this one Dhamma,
on account of its scope,
gains one's getting of attainment
both in the here and now
and in the hereafter."**

CHAPTER 4. THE MĀRA SUTTAS

Sutta 1

Penitence and Works

I HEAR TELL

**Once Upon a Time, the Lucky Man, Uruvelā land,
on the banks of the Nerañjarā
at the root of the Goatherd's Banyon revisiting,
first thing after his all-round-self-awakening**

**There, alone in solitary reflection
this thought came to mind:**

**"Free at last
from that grinding pain-racked-body!**

Thank Goodness!

**Free at last
from that worthless good-for-nothing,
grinding-pain-racked-body!**

Thank Goodness!

**Taking a stand,
conscious,
awake,
I've got'n the highest high get'n."**

**Then Māra, The Evil One,
knowing with his mind the Lucky Man's thoughts,
drew close.**

**Drawing close to the Lucky man,
'e wispaas:**

**"Penitential works he gives him up
What purifies the son of man.
Impure, 'I'm purified' he thinks
And thereby gives him up his Way to Purity!"**

**But the Lucky man heard;
and responded in kind:**

**"Know I well that
good-for nothing penitence,
at death-defeating aimed,
all-for-naught is made to be,
as oar and rudder on dry land
and not the sea
Give me ethics, get'n high and wise
The Way to Waking up I'll place before your eyes
Purified the way to purity I've gained**

**Get thee gone thy thing of ends
I've had my fill of making thee amends."**

And Māra, The Evil One thought:

**"I am found out!
The Well-gone recognizes me."**

And pained and depressed he vanished on the spot.

Sutta 2

The Elephant

I HEAR TELL

**Once Upon a Time, the Lucky Man, Uruvelā land,
on the banks of the Nerañjarā
down by the Goatherd's Banyon revisiting,
first thing after his all-round-self-awakening.**

**At this point in time
he had come to be sitting down in the open air
in the deep darkness of the night
and the rain was coming down from the heavens
one drop after another.**

**Then Māra, Death, The Evil One,
whoishta scare the Lucky man stiff
make'es hair stan on en, hèhèhè,
trickṭ he's self up in this shape
of a huge bull elephant and drew close —**

**Head like a huge block of stone
Tusks a-gleam'n silver
Trunk like a plow pole.**

But the Lucky Man saw:

**"This is Māra, Death, The Evil One",
and he pronounced this canto:**

**"Long the time of lengthy Rounds
now beautiful now vile the shape
Get thee gone thy thing of ends
That bag of tricks is no man's friend.**

And Māra, The Evil One thought:

"I am found out!

The Well-gone recognizes me."

And pained and depressed he vanished on the spot

Sutta 3

Now Beautiful

I HEAR TELL

**Once Upon a Time, the Lucky Man, Uruvelā land,
on the banks of the Nerañjarā
down by the Goatherd's Banyon revisiting,
first thing after his all-round-self-awakening.**

**At this point in time
he had come to be sitting down in the open air
in the deep darkness of the night
and the rain was coming down from the heavens
one drop after another.**

**Then Māra, Death, The Evil One,
who wished to scare the Lucky man stiff
and cause his hair to stand on end,
drew close.**

**Drawing close
he projected forth various luminous shapes,
now beautiful, now vile.**

But the Lucky Man saw:

**"This is Māra, Death, The Evil One",
and he pronounced this canto:**

**"Long the time of lengthy Rounds
now beautiful now vile the shape
Get thee gone thy thing of ends
That bag of tricks is no man's friend.**

**Who in body, speech and mind restrained
by shimmering lights will not be sway'd
nor Māra's spell-bound vassel made to be.**

And Māra, The Evil One thought:

"I am found out!

The Well-gone recognizes me."

And pained and depressed he vanished on the spot.

The Snare (1)

I HEAR TELL

Once upon a time, Bhagava, Baranasi revisiting, Isipatana, Deer Park.

There then The Lucky Man addressed the beggars:

"Beggars!"

"Bhadante!" The beggars responded.

The Lucky Man said this to them:

**"Beggars! It is through studious examination of starting points,
tracking starting points through consummate exertion,
that I have attained unsurpassed freedom,
that unsurpassed freedom has been seen with my own eyes.**

**And you, too, beggars,
by studiously examining starting points,
tracking down starting points through consummate exertion,
attain unsurpassed freedom,
see unsurpassed freedom with your own eyes!**

**There then Māra, The Evil One, came near The Lucky Man
and having come near, uttered this canto:**

**"Art bound by Māra's snare?
For gods and men
by Māra's bonds are bound —
not from me, shaman, are thee free."**

**There then, Māra, The Evil One,
having thus spoken to him,
The Lucky man responded to Māra, The Evil One
with this canto:**

**"Freed am I from Māra's snares
For gods and men.
From great bonds I am free.
Get thee gone thy thing of ends!"**

And Māra, The Evil One thought:

**"I am found out!
The Well-gone recognizes me."**

And pained and depressed he vanished on the spot.

Sutta 5

Snare (2)

I HEAR TELL

**Once upon a time, Bhagava, Baranasi revisiting,
Isipatana, Deer Park.**

There then The Lucky Man addressed the beggars:

"Beggars!"

"Bhadante!" The beggars responded.

The Lucky Man said this to them:

**"Freed am I, beggars, from all snares
whether heavenly or human.**

**You, too, beggars, are free from all snares
whether heavenly or human.**

**Carry on, beggars,
journey on for the benefit of the many,
for the happiness of the many,
led by compassion for the world,
for the benefit and happiness of gods and men.**

Not by one be-go'n, two!

**Teach, beggars, Dhamma
helpful in the beginning,
helpful in the middle,
helpful at the conclusion,
with spirit and with letter wholly-synchronized —
let the utterly pure best of lives shine-forth.**

**There are beings born with little fog
thoroughly lost not hearing dhamma —
they will become dhamma knowers.**

**And I, beggars, will go to Uruvelā,
Senānigama-town,
and there teach Dhamma.**

**There then Māra, The Evil One,
came near The Lucky Man
and having come near,
uttered this canto:**

**"Art by great snares bound?
For gods and men
are by great bonds bound —
not from me, shaman, are thee free."**

**"Freed am I from every snare
Set for gods and men.
From great bonds I am free.
Get thee gone thy thing of ends!"**

And Māra, The Evil One thought:

**"I am found out!
The Well-gone recognizes me."**

And pained and depressed he vanished on the spot.

Sutta 6

Cobra

I HEAR TELL

**Once upon a time, The Lucky Man, Rājagaha revisiting,
Bamboo Forest, squirrel's offering place.**

**At this point in time
he had come to be sitting down in the open air
in the deep darkness of the night
and the rain was coming down from the heavens
one drop after another.**

**Then Māra, Death, The Evil One,
who wished to scare the Lucky man stiff
make his hair stand on end,
tricked himself up in the shape
of a King Cobra and drew close.**

**Like a great single-hulled boat,
such was his body;
like a brewer's basket,
such was his hood;
like metal bowls,
such became his eyes;
like the forked-lightning shooting forth in a thunder storm,
such was his tongue as it shot forth from his mouth;
like the sound made by a smith's bellows,**

such was the sound of his breathing in and out.

But the Lucky Man saw:

"This is Māra, Death, The Evil One",
and he pronounced this canto:

"Who to empty hut resorts for bed,
— a sage's skillful course —
letting go of goings-on and such,
such suchlike suchas he indeed befits.

Many the very fearful things that roam
many the creeping things, many too the flies,
but not for such as such as that stirs he a hair,
that great empty-hut-gone sage.

The thundercloud bursts, the earth quakes,
all that breath fear
the arrow aimed at breast
but not by such is thirst by Buddha's made."

And Māra, The Evil One thought:

"I am found out!
The Well-gone recognizes me."

And pained and depressed he vanished on the spot.

Sutta 7

Supination

Once upon a time, The Lucky Man, Rājagaha revisiting,
Bamboo Forest, squirrel's offering place.

There then, towards dawn, The Lucky Man,
having spent much of the night pacing back-and-forth in the open air,
washed his feet, entered his residence,
arranged himself lion-like on his right side,
foot-on-foot,
recollected, self-aware,
formed in mind the perception of getting up.

There then Māra, the evil one,
drew near the Lucky man.

Having drawn near,
he addressed Bhagava with this canto:

**"What's this? You sleep?
What's this? You sleep *now*?
What's this here? Like a hypocrite, you sleep?
Thinking 'The house is empty!' you sleep?
What's this here? Though sun is up you sleep?"**

**"Whatever nets to which it clings,
thirst is no guide to anything.
All upholdings done, The Wakened,
sleeps. What, Māra, is that to you?"**

And Māra, The Evil One thought:

**"I am found out!
The Well-gone recognizes me."**

And pained and depressed he vanished on the spot.

Sutta 8

Delights

I HEAR TELL

**Once upon a time, The Lucky Man, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta Forest Grove.**

**There then Māra, The Evil One,
came near The Lucky Man
and having come near,
uttered this canto:**

**"Delights the one with sons, in sons,
so too the cowherd in his cows delights.
Acquisitions are the delight of men
no delight in non-acquiring do they take."**

**"Grieves the one with sons because of sons,
so too the cowherd because of his cows does grieve
Acquisitions are the grief of men
not from non-acquiring do they grief take."**

And Māra, The Evil One thought:

**"I am found out!
The Well-gone recognizes me."**

And pained and depressed he vanished on the spot.

Years 1

I HEAR TELL

**Once upon a time, The Lucky Man, Rājagaha revisiting,
Bamboo Forest, squirrel's offering.**

There The Lucky Man addressed the beggars:

"Beggars!"

"Bhadante!" the beggars responded.

Bhagava said this to them:

**"Few here, beggars, the years of man,
a passing on to what's to come.**

Do the skilled, it's to be done!

Make the best of life!

Not for the born is there not dying.

Who has long life, beggars,

lives a hundred rains

or but a little longer."

**There then, Māra, the evil one,
drew near The Lucky Man.**

**Having drawn near,
he repeated this canto:**

"Long the years of man —

good men scorn not such,

but drink the milk of life!

There's no such thing as death's on-coming!"

"Few the years of man —

such do good men scorn,

forging on as tho head ablaze!

There's no such thing as death's non-coming."

And Māra, The Evil One thought:

"I am found out!

The Well-gone recognizes me."

And pained and depressed he vanished on the spot.

Years 2

I HEAR TELL

**Once upon a time, The Lucky Man, Rājagaha revisiting,
Bamboo Forest, squirrel's offering.**

There then The Lucky Man addressed the Bhikkhus:

"Beggars!"

"Broke Tooth!" the beggars there responded to Bhagava.

The Lucky Man said this to them:

**"Few here, beggars, the years of man,
a passing on to what's to come,
do the skilled, it's to be done!**

Make the best of life!

Not for the born is there not dying.

Who has long life, beggars,

lives a hundred rains

or but a little longer."

There then, Māra, the evil one, drew near The Lucky Man.

Having drawn near, he repeated this canto:

**"No end is there of nights and days,
no life comes to an end,
the years encircle mortal man,
as rim around a carriage wheel."**

**"An end is there of nights and days,
life comes to an end,
the years pass passed mortal man,
as water from a rivulet."**

And Māra, The Evil One thought:

"I am found out!

The Well-gone recognizes me."

And pained and depressed he vanished on the spot.

Rule

Sutta 11

Boulders

I HEAR TELL

**Once upon a time, The Lucky Man, Rājagaha revisiting,
Mount Vulture Head.**

**At this point in time
he had come to be sitting down in the open air
in the deep darkness of the night
and the rain was coming down from the heavens
one drop after another.**

**There then Māra, The Evil One,
who wished to scare the Lucky man stiff
and cause his hair to stand on end,
drew close.**

**Having drawn close to The Lucky Man
he cracked large, large boulders nearby.**

**There then, The Lucky Man, thinking:
"This is Māra, Death, The Evil One",
addressed Māra, The Evil One, with this canto:**

**"Even if he, the whole entire
Vultures Head did shake
never the consummately freed
Buddha would he cause to quake."**

And Māra, The Evil One thought:

**"I am found out!
The Well-gone recognizes me."**

And pained and depressed he vanished on the spot.

Sutta 12

Lion

**Once upon a time, The Lucky Man, Sāvatti-town revisiting,
Anāthapiṇḍika's Jeta Forest Grove.**

**There then, at that time,
The Lucky Man was teaching Dhamma
to a great company gathered round.**

There then this thought occurred to Māra, The Evil One:

**"Now here is the Shaman Gotama
teaching Dhamma to a great company gathered round.**

**How about if I were to draw near
and make them distracted?"**

Then Māra, The Evil One, drew near

Having drawn near The Lucky Man he pronounced this canto:

**"Why roar you like lion
master of his retinue?
Indeed a wrestler's match is this!
Think you victorious now?"**

**"Roars he as great hero
master of his retinue
The One-thats-got has power-got
to nothing in the world clings."**

And Māra, The Evil One thought:

**"I am found out!
The Well-gone recognizes me."**

And pained and depressed he vanished on the spot.

CHAPTER 7. BRĀHMANS

Sutta 6

Jaṭā Suttaṃ

Tangles

I HEAR TELL

Once upon a time, The Lucky Man, Sāvatti-town revisiting.

**There then Tangle Bhāradvāja brāhman approached The Lucky Man and
drew near.**

**Having drawn near
he exchanged greetings with The Lucky Man.**

**Having exchanged greetings,
he took a seat to one side.**

**Seated to one side then, Tangle Bhāradvāja brāhman
addressed The Lucky Man in verses:**

**"Tangled within, tangled-without
a generation entangled in tangles this!
Of you Gotama I ask:
who from this tangle's untangled?"**



**"On ethics standing firm
courageous in wisdom, wise of heart become,
Ardent, industrious,
he this tangle the bhikkhu's untangled.**

**Those, of lust, anger and blindness cleansed,
Influence-rid arahants,
these this tangle untangled.**

**Where name and form -
reaction to perception of form -
entirely extirpated are
there this tangle's cut through."**

This said, Tangle Bhāradvāja brāhman said this to The Lucky Man:

"Wonderful good Gotama!

Wonderful good Gotama!

**Just as though, good Gotama,
one were to set upright the upside-down,
or uncover the covered,
or to show the way to one who was lost,
or were to bring a light into the darkness
so that creatures there might see:**

'There are Forms!'

**In the same way, the good Gotama has
in many a figure
presented his Dhamma.**

**I take myself to the venerable Gotama for refuge,
I take myself to the Dhamma for refuge;
I take myself to the Saṅgha for refuge.**

**I would receive the going forth
in the presence of The Lucky Man,
taking on full ordination."**

**Then Tangle Bhāradvāja brāhman received the going forth
in the presence of The Lucky Man,
and took on full ordination.**

Then, not long after his ordination,

Tangle Bhāradvāja brāhman,
living apart,
careful, ardent, self-determined,
quickly achieved that aim,
that unsurpassed Best of Lives,
for which the sons of clansmen go forth from home into homelessness,
experiencing it for himself
in this seen thing.

And he knew from personal experience that:

"Left behind is rebirth
lived is the best of lives,
done is duty's doing,
no further it'n-'n-at'n' for me."

And the venerable Bhāradvāja became another one of the Arahants.

CHAPTER 10. YAKKHAS

Sutta 2

Sakka-Nāma Suttaṃ

The Yakka Named Sakka

I HEAR TELL:

Once upon a time The Lucky Man,
Rājagaha revisiting,
Vulture Head Peak.

There then, the Yakkha named Sakka approached The Lucky Man and
drew near.

Having drawn near he stood to one side.

Standing to one side he addressed The Lucky Man in verse:

"Being fully freed,
All knots unraveled;
This ascetic is remiss
In that he instructs others."

"If in whoever, Sakka,
the color of co-habitation is produced,
not there does the wise Aristocrat

direct the mind of compassion.

**But whoever, where the mind is clear,
instructs another,
not therefore is kind compassion bondage."**