KosalaSamyutta

Connected Discourses with the Kosalan
Translated by Ven. Bhikkhu Bodhi

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4 Dear

At Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: ‘Who now treat themselves as dear, and who treat themselves as a foe?’

Then, venerable sir, it occurred to me: ‘Those who engage in misconduct of body, speech, and mind treat themselves as a foe. Even though they may say, “We regard ourselves as dear,” still they treat themselves as a foe. For what reason? Because of their own accord they act towards themselves in the same way that a foe might act towards a foe; therefore they treat themselves as a foe. But those who engage in good conduct of body, speech, and mind treat themselves as dear. Even though they may say, “We regard ourselves as a foe,” still they treat themselves as dear.

For what reason? Because of their own accord they act towards themselves in the same way that a dear person might act towards one who is dear; therefore they treat themselves as dear.’”

“So it is, great king! So it is, great king!”
385 “If one regards oneself as dear
One should not yoke oneself to evil,
For happiness is not easily gained
By one who does a wrongful deed.

386 “When one is seized by the End-maker
As one discards the human state,
What can one call truly one’s own?
What does one take when one goes?
What follows one along
Like a shadow that never departs?

387 “Both the merits and the evil
That a mortal does right here:
This is what is truly one’s own,
This one takes when one goes;
This is what follows one along
Like a shadow that never departs.

388 “Therefore one should do what is good
As a collection for the future life.
Merits are the support for living beings
[When they arise] in the other world.”

5 Self-Protected

At Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: ‘Who now protect themselves and who leave themselves unprotected?’ Then, venerable sir, it occurred to me: ‘Those who engage in misconduct of body, speech, and mind leave themselves unprotected. Even though a company of elephant troops may protect them, or a company of cavalry, or a company of chariot troops, or a company
of infantry, still they leave themselves unprotected.

For what reason? Because that protection is external, not internal; therefore they leave themselves unprotected.

But those who engage in good conduct of body, speech, and mind protect themselves. Even though no company of elephant troops protects them, nor a company of cavalry, nor a company of charioteers, nor a company of infantry, still they protect themselves.

For what reason? Because that protection is internal, not external; therefore they protect themselves.”

“So it is, great king! So it is, great king!”

389 “Good is restraint with the body,
Restraint by speech is also good;
Good is restraint with the mind,
Restraint everywhere is good.
Conscientious, everywhere restrained,
One is said to be protected.”

8 Mallikā

At Sāvatthī. Now on that occasion King Pasenadi of Kosala had gone together with Queen Mallikā to the upper terrace of the palace. Then King Pasenadi of Kosala said to Queen Mallikā: “Is there, Mallikā, anyone more dear to you than yourself?”

“There is no one, great king, more dear to me than myself. But is there anyone, great king, more dear to you than yourself?”

“For me too, Mallikā, there is no one more dear than myself.”
Then King Pasenadi of Kosala descended from the palace and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and related to the Blessed One his conversation with Queen Mallikā.

Then the Blessed One, having understood the meaning of this, on that occasion recited this verse:

392 “Having traversed all quarters with the mind,
One finds none anywhere dearer than oneself.
Likewise, each person holds himself most dear;
Hence one who loves himself should not harm others.”

11 Seven Jaṭilas

On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park in the Mansion of Migāra’s Mother. Now on that occasion, in the evening, the Blessed One had emerged from seclusion and was sitting by the outer gateway.

Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side.

Now on that occasion seven jaṭilas, seven nigaṇṭhas, seven naked ascetics, seven one-robed ascetics, and seven wanderers—with hairy armpits, long fingernails and long body hairs, carrying their bundles of requisites—passed by not far from the Blessed One.

Then King Pasenadi of Kosala rose from his seat, arranged his upper robe over one shoulder, knelt down with his right knee on the ground, and, raising his joined hands in reverential salutation towards the seven jaṭilas, seven nigaṇṭhas, seven naked ascetics, seven one-robed ascetics, and seven wanderers, he announced his name three times: “I am the king, venerable sirs,
Pasenadi of Kosala!… I am the king, venerable sirs, Pasenadi of Kosala!”

Then, not long after those seven jaṭilas … … and seven wanderers had departed, King Pasenadi of Kosala approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One: “Those, venerable sir, are to be included among the men in the world who are arahants or who have entered upon the path to arahantship.”

“Great king, being a layman who enjoys sensual pleasures, dwelling in a home crowded with children, enjoying the use of Kāsian sandalwood, wearing garlands, scents, and unguents, receiving gold and silver, it is difficult for you to know: ‘These are arahants or these have entered upon the path to arahantship.’

“It is by living together with someone, great king, that his virtue is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard.

“It is by dealing with someone, great king, that his honesty is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard.

“It is in adversities, great king, that a person’s fortitude is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard.

“It is by discussion with someone, great king, that his wisdom is to be known, and that after a long time, not after a short time; by one who is attentive, not by one who is inattentive; by one who is wise, not by a dullard.”
“It is wonderful, venerable sir! It is amazing, venerable sir! How well this has been stated by the Blessed One: ‘Great king, being a layman ... it is difficult for you to know ... (as above) ... by one who is wise, not by a dullard.’

“These, venerable sir, are my spies, undercover agents, coming back after spying out the country. First information is gathered by them and afterwards I will make them disclose it. Now, venerable sir, when they have washed off the dust and dirt and are freshly bathed and groomed, with their hair and beards trimmed, clad in white garments, they will enjoy themselves supplied and endowed with the five cords of sensual pleasure.”

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses:

399 “A man is not easily known by outward form
Nor should one trust a quick appraisal,
For in the guise of the well controlled
Uncontrolled men move in this world.

400 “Like a counterfeit earring made of clay,
Like a bronze half-pence coated with gold,
Some move about in disguise:
Inwardly impure, outwardly beautiful.”

12 Five Kings

At Sāvatthī. Now on that occasion five kings headed by King Pasenadi were enjoying themselves supplied and endowed with the five cords of sensual pleasure when this conversation arose among them: “What is the chief of sensual pleasures?”

Some among them said: “Forms are the chief of sensual
pleasures.” Some said: “Sounds are the chief.” Some: “Odours are the chief.” Some: “Tastes are the chief.” Some: “Tactile objects are the chief.”

Since those kings were unable to convince one another, King Pasenadi of Kosala said to them: “Come, dear sirs, let us approach the Blessed One and question him about this matter. As the Blessed One answers us, so we should remember it.”

“All right, dear sir,” those kings replied. Then those five kings, headed by King Pasenadi, approached the Blessed One, paid homage to him, and sat down to one side. King Pasenadi then reported their entire discussion to the Blessed One, asking: “What now, venerable sir, is the chief of sensual pleasures?”

“Great king, I say that what is chief among the five cords of sensual pleasure is determined by whatever is most agreeable. Those same forms that are agreeable to one person, great king, are disagreeable to another. When one is pleased and completely satisfied with certain forms, then one does not yearn for any other form higher or more sublime than those forms. For him those forms are then supreme; for him those forms are unsurpassed.

“Those same sounds … Those same odours … Those same tastes … Those same tactile objects that are agreeable to one person, great king, are disagreeable to another. When one is pleased and completely satisfied with certain tactile objects, then one does not yearn for any other tactile object higher or more sublime than those tactile objects. For him those tactile objects are then supreme; for him those tactile objects are unsurpassed.”

Now on that occasion the lay follower Candanaṅgalika was sitting in that assembly. Then the lay follower Candanaṅgalika rose from his seat, arranged his upper robe over one shoulder, and, raising his joined hands in reverential salutation towards the
Blessed One, said to him: “An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!”

“Then express your inspiration, Candanaṅgalika,” the Blessed One said.

Then the lay follower Candanaṅgalika, in the presence of the Blessed One, extolled him with an appropriate verse:

401 “As the fragrant red lotus Kokanada Blooms in the morning, its fragrance unspent, Behold Aṅgīrasa¹, the Radiant One, Like the sun beaming in the sky.”

Then those five kings bestowed five upper robes upon the lay follower Candanaṅgalika. But the lay follower Candanaṅgalika bestowed those five upper robes upon the Blessed One.

13 A Bucket Measure of Food

At Sāvatthī. Now on that occasion King Pasenadi of Kosala had eaten a bucket measure of rice and curries. Then, while still full, huffing and puffing, the king approached the Blessed One, paid homage to him, and sat down to one side.

Then the Blessed One, having understood that King Pasenadi was full and was huffing and puffing, on that occasion recited this verse:

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¹ Ven. Bodhi’s footnote: (Spk) “The Buddha is called Aṅgīrasa because rays issue from his body (aṅgato rasmīyo nikkhamanti). On Aṅgīrasa Malalasekera remarks (DPPN 1:20): “It is, however, well known that, according to Vedic tradition, the Gautamas belong to the Aṅgīrasa tribe; the word, as applied to the Buddha, therefore is probably a patronymic.”
“When a man is always mindful,
Knowing moderation in the food he eats,
His ailments then diminish:
He ages slowly, guarding his life.”

Now on that occasion the brahmin youth Sudassana was standing behind King Pasenadi of Kosala. The king then addressed him thus: “Come now, dear Sudassana, learn this verse from the Blessed One and recite it to me whenever I am taking my meal. I will then present you daily with a hundred kahāpanas as a perpetual grant.”

“Yes, sire,” the brahmin youth Sudassana replied. Having learned this verse from the Blessed One, whenever King Pasenadi was taking his meal the brahmin youth Sudassana recited:

403 “When a man is always mindful ...
He ages slowly, guarding his life.”

Then King Pasenadi of Kosala gradually reduced his intake of food to at most a pint-pot measure of boiled rice. At a later time, when his body had become quite slim, King Pasenadi of Kosala stroked his limbs with his hand and on that occasion uttered this inspired utterance:

“The Blessed One showed compassion towards me in regard to both kinds of good—the good pertaining to the present life and that pertaining to the future life.”
14 Battle (1)

At Sāvatthī. Then King Ajātasattu of Magadha, the Videhan son, mobilized a four-division army and marched in the direction of Kāsi against King Pasenadi of Kosala. King Pasenadi heard this report, mobilized a four-division army, and launched a counter-march in the direction of Kāsi against King Ajātasattu.

Then King Ajātasattu of Magadha and King Pasenadi of Kosala fought a battle. In that battle King Ajātasattu defeated King Pasenadi, and King Pasenadi, defeated, retreated to his own capital of Sāvatthī.

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvatthī for alms. When they had walked for alms in Sāvatthī and had returned from their alms round, after the meal they approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened.

[The Blessed One said:]

“Bhikkhus, King Ajātasattu of Magadha has evil friends, evil companions, evil comrades. King Pasenadi of Kosala has good friends, good companions, good comrades. Yet for this day, bhikkhus, King Pasenadi, having been defeated, will sleep badly tonight.

404 “Victory breeds enmity,
The defeated one sleeps badly.
The peaceful one sleeps at ease,
Having abandoned victory and defeat.”
15 Battle (2)

(Opening as in §14:)

In that battle King Pasenadi defeated King Ajātasattu and captured him alive. Then it occurred to King Pasenadi: “Although this King Ajātasattu of Magadha has transgressed against me while I have not transgressed against him, still, he is my nephew. Let me now confiscate all his elephant troops, all his cavalry, all his chariot troops, and all his infantry, and let him go with nothing but his life.”

Then King Pasenadi confiscated all King Ajātasattu’s elephant troops, all his cavalry, all his chariot troops, and all his infantry, and let him go with nothing but his life.

Then, in the morning, a number of bhikkhus dressed and, taking their bowls and robes, entered Sāvatthī for alms. When they had walked for alms in Sāvatthī and had returned from their alms round, after the meal they approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened.

Then the Blessed One, having understood the meaning of this, on that occasion recited these verses:

405 “A man will go on plundering
So long as it serves his ends,
But when others plunder him,
The plunderer is plundered.

406 “The fool thinks fortune is on his side
So long as his evil does not ripen,
But when the evil ripens
The fool incurs suffering.
407 “The killer begets a killer,
One who conquers, a conqueror.
The abuser begets abuse,
The reviler, one who reviles.
Thus by the unfolding of kamma
The plunderer is plundered”

16 Daughter

At Sāvatthī. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. Then a certain man approached King Pasenadi and informed him in a whisper: “Sire, Queen Mallikā has given birth to a daughter.”

When this was said, King Pasenadi was displeased. Then the Blessed One, having understood that King Pasenadi was displeased, on that occasion recited these verses:

408 “A woman, O lord of the people,
May turn out better than a man:
She may be wise and virtuous,
A devoted wife, revering her mother-in-law.

409 “The son to whom she gives birth
May become a hero, O lord of the land.
The son of such a blessed woman
May even rule the realm.

18 Diligence (2)

At Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One: “Here, venerable sir, while I was alone in seclusion, the following reflection arose in my mind: ‘The Dhamma has been well expounded by the Blessed One, and that is for one with good
friends, good companions, good comrades, not for one with bad
friends, bad companions, bad comrades.””

“So it is, great king! So it is, great king! The Dhamma has
been well expounded by me, and that is for one with good friends,
good companions, good comrades, not for one with bad friends,
bad companions, bad comrades. “On one occasion, great king, I
was living among the Sakyans, where there is a town of the
Sakyans named Nāgaraka. Then the bhikkhu Ānanda approached
me, paid homage to me, sat down to one side, and said: ‘Venerable
sir, this is half of the holy life, that is, good friendship, good
companionship, good comradeship. ’

“When this was said, great king, I told the bhikkhu Ānanda:
‘Not so, Ānanda! Not so, Ānanda! This is the entire holy life,
Ānanda, that is, good friendship, good companionship, good
comradeship. When a bhikkhu has a good friend, a good
companion, a good comrade, it is to be expected that he will
develop and cultivate the Noble Eightfold Path. And how, Ānanda,
does a bhikkhu who has a good friend, a good companion, a good
comrade, develop and cultivate the Noble Eightfold Path?

Here, Ānanda, a bhikkhu develops right view, which is based upon
seclusion, dispassion, and cessation, maturing in release. He
develops right intention … right speech … right action … right
livelihood … right effort … right mindfulness … right
concentration, which is based upon seclusion, dispassion, and
cessation, maturing in release. It is in this way, Ānanda, that a
bhikkhu who has a good friend, a good companion, a good
comrade, develops and cultivates the Noble Eightfold Path.

“By the following method too, Ānanda, it may be
understood how the entire holy life is good friendship, good
companionship, good comradeship: by relying upon me as a good
friend, Ānanda, beings subject to birth are freed from birth; beings
subject to aging are freed from aging; beings subject to illness are
freed from illness; beings subject to death are freed from death;
beings subject to sorrow, lamentation, pain, displeasure, and
despair are freed from sorrow, lamentation, pain, displeasure, and
despair. By this method, Ānanda, it may be understood how the
entire holy life is good friendship, good companionship, good
comradeship.’

“Therefore, great king, you should train yourself thus: ‘I will
be one who has good friends, good companions, good comrades.’
It is in such a way that you should train yourself.

“When, great king, you have good friends, good companions,
good comrades, you should dwell with one thing for support:
diligence in wholesome states.

“When, great king, you are dwelling diligently, with diligence
for support, your retinue of harem women will think thus: ‘The
king dwells diligently, with diligence for support. Come now, let us
also dwell diligently, with diligence for support.’

“When, great king, you are dwelling diligently, with diligence
for support, your retinue of khattiya vassals will think thus … your
troops will think thus … your subjects in town and countryside will
think thus: ‘The king dwells diligently, with diligence for support.
Come now, let us also dwell diligently, with diligence for support.’

“When, great king, you are dwelling diligently, with diligence
for support, you yourself will be guarded and protected, your
retinue of harem women will be guarded and protected, your
treasury and storehouse will be guarded and protected.

412 “For one who desires lofty riches
Following in succession,
The wise praise diligence
In doing deeds of merit.
413 “The wise person who is diligent
Secures both kinds of good:
The good visible in this very life
And the good of the future life.
The steadfast one, by attaining the good,
Is called a person of wisdom.”

19 Childless (1)

At Sāvatthī. Then King Pasenadi of Kosala approached the
Blessed One, paid homage to him, and sat down to one side. The
Blessed One then said to him: “Where are you coming from, great
king, in the middle of the day?”

“Here, venerable sir, a financier householder in Sāvatthī has
died. I have come after conveying his heirless fortune to the palace,
as he died intestate. There were eighty lakhs of gold, not to speak
of silver, and yet, venerable sir, that financier householder’s meals
were like this: he ate red rice along with sour gruel. His clothes
were like this: he wore a three-piece hempen garment. His vehicle
was like this: he went about in a dilapidated little cart with a leaf
awning.”

“So it is, great king! So it is, great king! When an inferior man
gains abundant wealth, he does not make himself happy and
pleased, nor does he make his mother and father happy and
pleased, nor his wife and children, nor his slaves, workers, and
servants, nor his friends and colleagues; nor does he establish an
offering for ascetics and brahmans, one leading upwards, of
heavenly fruit, resulting in happiness, conducive to heaven.
Because his wealth is not being used properly, kings take it away,
or thieves take it away, or fire burns it, or water carries it away, or
unloved heirs take it. Such being the case, great king, that wealth,
not being used properly, goes to waste, not to utilization.

“Suppose, great king, in a place uninhabited by human beings, there was a lotus pond with clear, cool, sweet, clean water, with good fords, delightful; but no people would take that water, or drink it, or bathe in it, or use it for any purpose. In such a case, great king, that water, not being used properly, would go to waste, not to utilization. So too, great king, when an inferior man gains abundant wealth ... that wealth, not being used properly, goes to waste, not to utilization.

“But, great king, when a superior man gains abundant wealth, he makes himself happy and pleased, and he makes his mother and father happy and pleased, and his wife and children, and his slaves, workers, and servants, and his friends and colleagues; and he establishes an offering for ascetics and brahmins, one leading upwards, of heavenly fruit, resulting in happiness, conducive to heaven. Because his wealth is being used properly, kings do not take it away, thieves do not take it away, fire does not burn it, water does not carry it away, and unloved heirs do not take it. Such being the case, great king, that wealth, being used properly, goes to utilization, not to waste.

“Suppose, great king, not far from a village or a town, there was a lotus pond with clear, cool, sweet, clean water, with good fords, delightful; and people would take that water, and drink it, and bathe in it, and use it for their purposes. In such a case, great king, that water, being used properly, would go to utilization, not to waste. So too, great king, when a superior man gains abundant wealth ... that wealth, being used properly, goes to utilization, not to waste.
414 “As cool water in a desolate place
Evaporates without being drunk,
So when a scoundrel acquires wealth
He neither enjoys himself nor gives.

415 “But when the wise man obtains wealth
He enjoys himself and does his duty.
Having supported his kin, free from blame,
That noble man goes to a heavenly state.”

24 Archery

At Sāvatthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One:

“Venerable sir, where should a gift be given?”
“Wherever one’s mind has confidence, great king.”
“But, venerable sir, where does what is given become of great fruit?”
“This is one question, great king, ‘Where should a gift be given?’ and this another, ‘Where does what is given become of great fruit?’ What is given to one who is virtuous, great king, is of great fruit, not so what is given to an immoral person. Now then, great king, I will question you about this same point. Answer as you see fit. What do you think, great king? Suppose you are at war and a battle is about to take place. Then a khattiya youth would arrive, one who is untrained, unskilful, unpractised, inexperienced, timid, petrified, frightened, quick to flee. Would you employ that man, and would you have any use for such a man?”

“Surely not, venerable sir.”
“Then a brahmin youth would arrive ... a vessa youth ... a sudda youth ... who is untrained ... quick to flee. Would you
employ that man, and would you have any use for such a man?”

   “Surely not, venerable sir.”

   “What do you think, great king? Suppose you are at war and a battle is about to take place. Then a khattiya youth would arrive, one who is trained, skilful, practised, experienced, brave, courageous, bold, ready to stand his place. Would you employ that man, and would you have any use for such a man?”

   “Surely I would, venerable sir.”

   “Then a brahmin youth would arrive ... a vessa youth ... a sudda youth ... who is trained ... ready to stand his place. Would you employ that man, and would you have any use for such a man?”

   “Surely I would, venerable sir.”

   “So too, great king, when a person has gone forth from the household life into homelessness, no matter from what clan, if he has abandoned five factors and possesses five factors, then what is given to him is of great fruit. What five factors have been abandoned? Sensual desire has been abandoned; ill will has been abandoned; sloth and torpor have been abandoned; restlessness and remorse have been abandoned; doubt has been abandoned. What five factors does he possess? He possesses the aggregate of virtue of one beyond training, the aggregate of concentration of one beyond training, the aggregate of wisdom of one beyond training, the aggregate of liberation of one beyond training, the aggregate of the knowledge and vision of liberation of one beyond training.

   He possesses these five factors. Thus what is given to one who has abandoned five factors and who possesses five factors is of great fruit.

434 “As a king intent on waging war
Would employ a youth skilled with the bow,
One endowed with strength and vigour,
But not the coward on account of his birth—
435 So even though he be of low birth,
One should honour the person of noble conduct,
The sagely man in whom are established
The virtues of patience and gentleness.

436 “One should build delightful hermitages
And invite the learned to dwell in them;
One should build water tanks in the forest
And causeways over rough terrain.

437 “With a confident heart one should give
To those of upright character:
Give food and drink and things to eat,
Clothing to wear and beds and seats.

438 “For as the rain-cloud, thundering,
Wreathed in lightning, with a hundred crests,
Pours down its rain upon the earth,
Flooding both the plain and valley—
439 So the wise man, faithful, learned,
Having had a meal prepared,
Satisfies with food and drink
The mendicants who live on alms.
Rejoicing, he distributes gifts,
And proclaims, ‘Give, give.’

440 “For that is his thundering
Like the sky when it rains.
That shower of merit, so vast,
Will pour down on the giver.”
Postscript...

From Majjhima Nikāya 89, Monuments to the Dhamma (excerpts)

…. As he walked and wandered in the park for exercise, King Paśenadi saw roots of trees that were lovely and inspiring, quiet and undisturbed by voices, with an atmosphere of seclusion, remote from people, favourable for retreat. The sight of these reminded him of the Blessed One thus: “These roots of trees are lovely and inspiring, quiet and undisturbed by voices, with an atmosphere of seclusion, remote from people, favourable for retreat, like the places where we used to pay respect to the Blessed One, accomplished and fully enlightened.”

Then he told Dīgha Kārāyana what he had thought and asked: “Where is he living now, the Blessed One, accomplished and fully enlightened?”

5. “There is, sire, a town of the Sakyans named Medaḷumpa. The Blessed One, accomplished and fully enlightened, is now living there.”

“How far is it from Nagaraka to Medaḷumpa?”

“It is not far, sire, three leagues. There is still daylight enough to go there.”

“Then, dear Kārāyana, have the state carriages prepared. Let us go and see the Blessed One, accomplished and fully enlightened.”

…

… Without hurrying, King Pasenadi went quietly up to the dwelling with the closed door, entered the porch, cleared his throat, and tapped on the panel. The Blessed One opened the door.
9. Then King Pasenadi entered the dwelling. Prostrating himself with his head at the Blessed One’s feet, he covered the Blessed One’s feet with kisses and caressed them with his hands, pronouncing his name: “I am King Pasenadi of Kosala, venerable sir; I am King Pasenadi of Kosala, venerable sir.”

“But, great king, what reason do you see for doing such supreme honour to this body and for showing such friendship?”

10. “Venerable sir, I infer according to Dhamma about the Blessed One: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One’s disciples is practising the good way.’

Now, venerable sir, I see some recluses and brahmins leading a limited holy life for ten years, twenty years, thirty years, or forty years, and then on a later occasion I see them well groomed and well anointed, with trimmed hair and beards, enjoying themselves provided and endowed with the five cords of sensual pleasure.

But here I see bhikkhus leading the perfect and pure holy life as long as life and breath last. Indeed, I do not see any other holy life elsewhere as perfect and pure as this. This is why, venerable sir, I infer according to Dhamma about the Blessed One: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One’s disciples is practising the good way.’

11. “Again, venerable sir, kings quarrel with kings, nobles with nobles, brahmins with brahmins, householders with householders; mother quarrels with son, son with mother, father with son, son with father; brother quarrels with brother, brother with sister, sister with brother, friend with friend. But here I see bhikkhus living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with
kindly eyes. I do not see any other assembly elsewhere with such concord.

…

13. “Again, venerable sir, being a head-anointed noble king, I am able to have executed those who should be executed, to fine those who should be fined, to exile those who should be exiled. Yet when I am sitting in council, they break in and interrupt me. Though I say: ‘Gentlemen, do not break in and interrupt me when I am sitting in council; wait till the end of my speech,’ still they break in and interrupt me.

But here I see bhikkhus while the Blessed One is teaching the Dhamma to an assembly of several hundred followers and then there is not even the sound of a disciple of the Blessed One coughing or clearing his throat. Once the Blessed One was teaching the Dhamma to an assembly of several hundred followers and there a disciple of his cleared his throat. Thereupon one of his companions in the holy life nudged him with his knee to indicate: ‘Be quiet, venerable sir, make no noise; the Blessed One, the Teacher, is teaching us the Dhamma.’

I thought: ‘It is wonderful, it is marvellous how an assembly can be so well disciplined without force or weapon!’ Indeed, I do not see any other assembly elsewhere so well disciplined.

…

19. “Again, venerable sir, the Blessed One is a noble and I am a noble; the Blessed One is a Kosalan and I am a Kosalan; the Blessed One is eighty years old and I am eighty years old. Since that is so, I think it proper to do such supreme honour to the Blessed One and to show such friendship.
20. “And now, venerable sir, we depart. We are busy and have much to do.”

“You may go, great king, at your own convenience.”

Then King Pasenadi of Kosala rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

21. Then soon after he had left, the Blessed One addressed the bhikkhus thus: “Bhikkhus, before rising from his seat and departing, this King Pasenadi uttered monuments to the Dhamma. Learn the monuments to the Dhamma, bhikkhus; master the monuments to the Dhamma; remember the monuments to the Dhamma. The monuments to the Dhamma are beneficial, bhikkhus, and they belong to the fundamentals of the holy life.”