

saṃyutta nikāya 10

Linked Discourses 10

1. indakavagga

1. With Indaka

1. indakasutta

1. With Indaka

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati indakūṭe pabbate, indakassa yakkhassa bhavane.

At one time the Buddha was staying near Rājagaha on Mount Indra's Peak, the haunt of the native spirit Indaka.

atha kho indako yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam gāthāya ajjhabhāsi:

Then the native spirit Indaka went up to the Buddha, and addressed him in verse:

“rūpaṃ na jīvanti vadanti buddhā,

“The Buddhas say that form is not the soul.

kathaṃ nvayaṃ vindatimaṃ sarīraṃ;

Then how does this body manifest?

kutassa aṭṭhīyakapiṇḍameti,

Where do the bones and liver come from?

kathaṃ nvayaṃ sajjati gabbharasmin”ti.

And how does one cling on in the womb?”

“paṭhamam kalalam hoti,

“First there's a drop of coagulate;

kalalā hoti abbudaṃ;

from there a little bud appears;

abbudā jāyate pesi,

next it becomes a piece of flesh;

pesi nibbattatī ghano;

which produces a swelling.

ghanā pasākhā jāyanti,

From that swelling the limbs appear,

kesā lomā nakhāpi ca.

the head hair, body hair, and teeth.

yañcassa bhuñjati mātā,

And whatever the mother eats—

annaṃ pānañca bhojanaṃ;

the food and drink that she consumes—

tena so tattha yāpeti,

nourishes them there,

mātukucchigato naro”ti.

the person in the mother's womb.”

saṃyutta nikāya 10

Linked Discourses 10

1. indakavagga

1. With Indaka

2. sakkanāmasutta

2. With a Spirit Named Sakka

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

atha kho sakkanāmako yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam gāthāya ajjhabhāsi:

Then a spirit named Sakka went up to the Buddha, and addressed him in verse:

“sabbaganthappahīnassa,

“You've given up all ties,

vippamuttassa te sato;

and are fully freed.

samaṇassa na taṃ sādhu,

It's not a good idea for you, ascetic,

yadaññāmanusāsasī”ti.

to be instructing others.”

“yena kenaci vaṇṇena,

“No matter what the apparent reason

saṃvāso sakka jāyati;

why people are together, Sakka,

na taṃ arahati sappañño,

it's unworthy for a wise person

manasā anukampitum.

to not think of the other with compassion.

manasā ce pasannena,

If you instruct others

yadaññāmanusāsati;

with a mind clear and confident,

na tena hoti saṃyutto,

your compassion and empathy

yānukampā anuddayā”ti.

don't create attachments.”

saṃyutta nikāya 10

Linked Discourses 10

1. indakavagga

1. With Indaka

3. sūcilomasutta

3. With Spiky

ekaṃ samayaṃ bhagavā gayāyaṃ viharati ṭaṅkitamañce sūcilomassa yakkhassa bhavane.

At one time the Buddha was staying near Gayā on the cut-stone ledge in the haunt of Spiky the native spirit.

tena kho pana samayena kharo ca yakkho sūcilomo ca yakkho bhagavato avidūre atikkamanti.

Now at that time the native spirits Shaggy and Spiky were passing by not far from the Buddha.

atha kho kharo yakkho sūcilomaṃ yakkhaṃ etadavoca:

So Shaggy said to Spiky,

“eso samaṇo”ti.

“That's an ascetic.”

“neso samaṇo, samanako eso.

“That’s no ascetic, he’s a faker!”

yāva jānāmi yadi vā so samaṇo yadi vā pana so samaṇako”ti.

“I’ll soon find out whether he’s an ascetic or a faker.”

atha kho sūcilomo yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato kāyaṃ upanāmesī.

Then Spiky went up to the Buddha and leaned up against his body,

atha kho bhagavā kāyaṃ apanāmesī.

but the Buddha pulled away.

atha kho sūcilomo yakkho bhagavantam etadavoca:

Then Spiky said to the Buddha,

“bhāyasi maṃ, samaṇā”ti?

“Are you afraid, ascetic?”

“na khvāhaṃ taṃ, āvuso, bhāyāmi;

“No, sir, I’m not afraid.

api ca te samphasso pāpako”ti.

But your touch is nasty.”

“pañhaṃ taṃ, samaṇa, pucchissāmi.

“I will ask you a question, ascetic.

sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāraṅgāya khipissāmi”ti.

If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

“na khvāhaṃ taṃ, āvuso, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya, yo me cittaṃ vā khipiyya hadayaṃ vā phāleyya pādesu vā gahetvā pāraṅgāya khipiyya;

“I don’t see anyone in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans who could do that to me.

api ca tvaṃ, āvuso, puccha yadā kaṅkhasī”ti. ()

But anyway, ask what you wish.”

“rāgo ca doso ca kutonidānā,

“Where do greed and hate come from?

aratī ratī lomahaṃso kutojā;

From where do discontent, desire, and terror spring?

kuto samuṭṭhāya manovitakkā,

Where do the mind’s thoughts originate,

kumārakā dhaṅkamivossajanti”ti.

like a crow let loose by boys.”

“rāgo ca doso ca itonidānā,

“Greed and hate come from here;

aratī ratī lomahaṃso itojā;

from here spring discontent, desire, and terror;

ito samuṭṭhāya manovitakkā,

here’s where the mind’s thoughts originate,

kumārakā dhaṅkamivossajanti.

like a crow let loose by boys.

snehajā attasambhūtā,

Born of affection, originating in oneself,

nigrodhasseva khandhajā;
like the shoots from a banyan's trunk;

puṭhū visattā kāmesu,
the many kinds of attachment to sensual pleasures

māluvāva vitatā vane.
are like camel's foot creeper strung through the woods.

ye naṃ pajānanti yatonidānaṃ,
Those who understand where they come from

te naṃ vinodenti suṇohi yakkha;
get rid of them—listen up, spirit!

te duttaraṃ oghamimaṃ taranti,
They cross this flood so hard to cross,

atiṇṇapubbam apunabbhavāyā”ti.
not crossed before, so as to not be reborn.”

saṃyutta nikāya 10
Linked Discourses 10

1. indakavagga
1. With Indaka

4. maṇibhaddasutta
4. With Maṇibhadda

ekaṃ samayaṃ bhagavā magadhesu viharati maṇimālike cetiye maṇibhaddassa
yakkhassa bhavane.

*At one time the Buddha was staying in the land of the Magadhans at the Maṇimālika tree
shrine, the haunt of the native spirit Maṇibhadda.*

atha kho maṇibhaddo yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavato santike imaṃ gāthaṃ abhāsi:

*Then the native spirit Maṇibhadda went up to the Buddha, and recited this verse in the
Buddha's presence:*

“saṭīmato sadā bhaddaṃ,
“It's always auspicious for the mindful;

satimā sukhamedhati;
the mindful prosper in happiness.

saṭīmato suve seyyo,
Each new day is better for the mindful,

verā ca parimuccatī”ti.
and they're freed from enmity.”

“saṭīmato sadā bhaddaṃ,
“It's always auspicious for the mindful;

satimā sukhamedhati;
the mindful prosper in happiness.

saṭīmato suve seyyo,
Each new day is better for the mindful,

verā na parimuccati.
but they're not freed from enmity.

yassa sabbamahorattaṃ,
But someone whose mind delights in harmlessness,

ahimsāya rato mano;
all day and all night,

mettaṃso sabbabhūtesu,
with love for all living creatures—

veraṃ tassa na kenaci”ti.
they have no enmity for anyone.”

samyutta nikāya 10
Linked Discourses 10

1. indakavagga
1. With Indaka

5. sānūsutta
5. With Sānu

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

tena kho pana samayena aññatarissā upāsikāya sānu nāma putto yakkhena gahito
hoti.
Now at that time a certain lay woman had a son named Sānu who had been possessed by a native spirit.

atha kho sā upāsikā paridevamānā tāyaṃ velāyaṃ imā gāthāyo abhāsi:
And as that lay woman wept, on that occasion she recited these verses:

“cātuddasiṃ pañcadasiṃ,
“I have heard this from the perfected ones.

yā ca pakkhassa aṭṭhamī;
The native spirits will not mess with anyone

pāṭihāriyapakkhañca,
who lives the spiritual life

aṭṭhaṅgasusamāgatam.
by observing the sabbath

uposathaṃ upavasanti,
complete in all eight factors

brahmacariyaṃ caranti ye;
on the fourteenth and the fifteenth days,

na tehi yakkhā kīḷanti,
and the eighth day of the fortnight,

iti me arahataṃ sutam;
as well as on the fortnight of special displays.

sā dāni ajja passāmi,
But now today I see

yakkhā kīḷanti sānuna”ti.
native spirits messing with Sānu.”

“cātuddasiṃ pañcadasiṃ,
“What you heard from the perfected ones is right.

yā ca pakkhassa aṭṭhamī;
The native spirits will not mess with anyone

pāṭihāriyapakkhañca,
who lives the spiritual life

aṭṭhaṅgasusamāgatam;
by observing the sabbath

uposathaṃ upavasanti,
complete in all eight factors

brahmacariyaṃ caranti ye.
on the fourteenth and the fifteenth days,

na tehi yakkhā kīḷanti,
and the eighth day of the fortnight,

sāhu te arahataṃ sutam;
as well as on the fortnight of special displays.

sānuṃ pabuddhaṃ vajjāsi,
When Sānu regains consciousness tell him

yakkhānaṃ vacanaṃ idaṃ;
this saying of the native spirits:

mākāsi pāpakaṃ kammaṃ,
Don't do bad deeds

āvi vā yadi vā raho.
either openly or in secret.

sace ca pāpakaṃ kammaṃ,
If you should do a bad deed,

karissasi karosi vā;
or you're doing one now,

na te dukkhā pamutyatthi,
you won't be freed from suffering,

uppaccāpi palāyato'ti.
though you fly away and flee."

“matam vā amma rodanti,
"Mum, they cry for the dead,

yo vā jīvaṃ na dissati;
or for one who's alive but has disappeared.

jīvantam amma passantī,
I'm alive and you can see me,

kasmā maṃ amma rodasī'ti.
so mum, why do you weep for me?"

“matam vā putta rodanti,
"Son, they cry for the dead,

yo vā jīvaṃ na dissati;
or for one who's alive but has disappeared.

yo ca kāme cajitvāna,
But someone who has given up sensual pleasures

punarāgacchate idha;
only to come back here again:

taṃ vāpi putta rodanti,
they cry for them as well,

puna jīvaṃ mato hi so.
for though still alive they're really dead.

kukkuḷā ubbhato tāta,
My dear, you've been rescued from hot coals,

kukkuḷaṃ patitumicchasi;
and you want to plunge right back in them!

narakā ubbhato tāta,
My dear, you've been rescued from the inferno,

narakam patitumicchasi.
and you want to plunge right back there!

abhidhāvatha bhaddante,
Keep pushing forward, it's what's best for you!

kassa ujjhāpayāmasē;
Who have I got to complain to?

ādittā nīhatam bhaṇḍam,
When your things have been saved from a fire,

puna dāyhitumicchasi"ti.
would you want them to be burnt again?"

saṃyutta nikāya 10
Linked Discourses 10

1. indakavagga
1. With Indaka

6. piyaṅkarasutta
6. With Piyaṅkara

ekaṃ samayaṃ āyasmā anuruddho sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa
ārāme.
*At one time Venerable Sāriputta was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's
monastery.*

tena kho pana samayena āyasmā anuruddho rattiyaṃ paccūsasamayaṃ paccuṭṭhāya
dhammapadāni bhāṣati.
*Now at that time Venerable Anuruddha rose at the crack of dawn and recited passages of the
teaching.*

atha kho piyaṅkaramātā yakkhinī puttakaṃ evaṃ tosesi:
Then the native spirit Piyaṅkara's Mother soothed her little child, saying:

“mā saddaṃ kari piyaṅkara,
“Don't make a sound, Piyaṅkara!

bhikkhu dhammapadāni bhāṣati;
A mendicant recites passages of the teaching.

api ca dhammapadam vijāṇiya,
When we understand a passage,

paṭipajjema hitāya no siyā.
we can practice for our welfare.

pāṇesu ca saṃyamāmasē,
Let us keep from harming living creatures,

sampajānamusā na bhaṇāmasē;
and speak no lying words.

sikkhema susīlyamattano,
We should train ourselves well in ethics,

api mucceṃ piṣācayoniya"ti.
and hopefully we'll be freed from the goblin realm.”

saṃyutta nikāya 10
Linked Discourses 10

1. indakavagga
1. With Indaka

7. punabbasusutta

7. With Punabbasu

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā
kathāya sandasseti samādapeti samuttejēti sampahaṃseti.

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā
dhammaṃ suṇānti.

And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

atha kho punabbasumātā yakkhinī puttake evaṃ tosesi:

Then the native spirit Punabbasu's Mother soothed her little children, saying:

“tuṇhī uttarike hohi,

“Hush, little Uttara!

tuṇhī hohi punabbasu;

Hush, Punabbasu!

yāvahaṃ buddhaseṭṭhassa,

For I want to listen to the teaching

dhammaṃ sossāmi satthuno.

of the Teacher, the supreme Buddha.

nibbānaṃ bhagavā āha,

Since the Blessed One spoke of extinguishment,

sabbaganthappamocanaṃ;

the release from all ties,

ativelā ca me hoti,

I have a lasting love

asmim dhamme piyāyana.

for this teaching.

piyo loke sako putto,

In this world, your own child is dear;

piyo loke sako pati;

in this world, your own husband is dear;

tato piyatarā mayhaṃ,

but even greater than that is my love

assa dhammassa magganā.

for this teaching's quest.

na hi putto pati vāpi,

For neither son nor husband,

piyo dukkhā pamocaye;

dear as they are, can free you from suffering;

yathā saddhammassavanaṃ,

as listening to the true teaching

dukkhā moceti pāṇinaṃ.

frees living creatures from suffering.

loke dukkhaparetaṃ,

In this world mired in suffering,

jarāmaranasamyute;
fettered by old age and death,

jarāmarañamokkhāya,
I want to listen to the teaching

yaṃ dhammaṃ abhisambudhaṃ;
that the Buddha awakened to,

taṃ dhammaṃ sotumicchāmi,
which frees you from old age and death.

tuṇhī hohi punabbasū”ti.
So hush, Punabbasu!”

“ammā na byāharissāmi,
“Mom, I’m not speaking,

tuṇhībhūtāyamuttarā;
and Uttarā is silent, too.

dhammameva nisāmehi,
Focus just on the teaching,

saddhammassavanaṃ sukhaṃ;
for it’s nice to listen to the true teaching.

saddhammassa anaññāya,
And it’s because we haven’t understood the teaching

ammā dukkhaṃ carāmase.
that we’ve lived in suffering, Mom.

esa devamanussānaṃ,
For those who are lost, gods and humans,

sammūlhānaṃ pabhaṅkaro;
he shines a light.

buddho antimasārīro,
The Buddha, bearing his final body,

dhammaṃ deseti cakkhumā”ti.
the Seer teaches Dhamma.”

“sādhu kho paṇḍito nāma,
“It’s good that my child’s so astute,

putto jāto uresayo;
this child I bore and suckled!

putto me buddhaseṭṭhassa,
My child loves the pure teaching

dhammaṃ suddhaṃ piyāyati.
of the supreme Buddha.

punabbasu sukhī hohi,
Punabbasu, may you be happy!

ajjāhamhi samuggatā;
Today, I rise.

diṭṭhāni ariyasaccāni,
Hear me too, Uttarā:

uttarāpi suṇātu me”ti.
I have seen the noble truths!”

samyutta nikāya 10

Linked Discourses 10

1. indakavagga

1. With Indaka

8. sudattasutta

8. With Sudatta

ekam samayaṃ bhagavā rājagahe viharati sītavane.

At one time the Buddha was staying near Rājagaha in the Cool Grove.

tena kho pana samayena anāthapiṇḍiko gahapati rājagahaṃ anuppatto hoti kenacideva karanīyena.

Now at that time the householder Anāthapiṇḍika had arrived at Rājagaha on some business.

assosi kho anāthapiṇḍiko gahapati:

He heard

“buddho kira loke uppanno”ti.

a rumor that a Buddha had arisen in the world.

tāvadeva ca pana bhagavantaṃ dassanāya upasaṅkamtukāmo hoti. athassa anāthapiṇḍikassa gahapatissa etadahosi:

Right away he wanted to go and see the Buddha, but he thought,

“akālo kho ajja bhagavantaṃ dassanāya upasaṅkamtuṃ.

“It’s too late to go and see the Buddha today.

sve dānāhaṃ kālena bhagavantaṃ dassanāya gamissāmi”ti buddhagatāya satiyā nipajji.

I’ll go and see him tomorrow.” He went to bed thinking of the Buddha.

rattiyā sudaṃ tikkhattuṃ vuṭṭhāsi pabhātanti maññamāno.

During the night he got up three times thinking it was morning.

atha kho anāthapiṇḍiko gahapati yena sivathikadvāraṃ tenupasaṅkami.

Then he approached the Sivaka Gate,

amanussā dvāraṃ vivarīsu.

and non-human beings opened it for him.

atha kho anāthapiṇḍikassa gahapatissa nagaramhā nikkhamantassa āloko antaradhāyi, andhakāro pāturahosi, bhayaṃ chambhitattaṃ lomahaṃso udapādi, tatova puna nivattitukāmo ahosi.

But as he was leaving the city, light vanished and darkness appeared to him. He felt fear, terror, and goosebumps, and wanted to turn back.

atha kho sivako yakkho antarahito saddamanussāvesi:

Then the invisible spirit Sivaka called out:

“satam hatthī satam assā,

“A hundred elephants, a hundred horses,

satam assatarīrathā;

a hundred mule-drawn chariots,

satam kaññāsahassāni,

a hundred thousand maidens

āmukkamaṇikuṇḍalā;

bedecked with jewels and earrings:

ekassa padavītiḥārassa,

these are not worth a sixteenth part

kalaṃ nāggahanti soḷasimi.

of a single forward stride!

abhikkama gahapati,
Forward, householder!

abhikkama gahapati;
Forward, householder!

abhikkamanam te seyyo,
Going forward is better for you,

no paṭikkamanan”ti.
not turning back!”

atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi, āloko pāturahosi,
yam ahosi bhayam chambhitattam lomahamso, so paṭippassambhi.
*Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and
goosebumps settled down.*

duṭiyampi kho anāthapiṇḍikassa gahapatissa āloko antaradhāyi, andhakāro
pāturahosi, bhayam chambhitattam lomahamso udapādi, tatova puna nivattitukāmo
ahosi.
But for a second time, light vanished and darkness appeared to him. ...

duṭiyampi kho sivako yakkho antarahito saddamanussāvesi:
For a second time the invisible spirit Sivaka called out ...

“sataṃ hatthī sataṃ assā,

... pe ...

kalam nāgghanti soḷasim.

abhikkama gahapati,

abhikkama gahapati;

abhikkamanam te seyyo,
“... Going forward is better for you,

no paṭikkamanan”ti.
not turning back!”

atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi, āloko pāturahosi,
yam ahosi bhayam chambhitattam lomahamso, so paṭippassambhi.
*Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and
goosebumps settled down.*

tatiyampi kho anāthapiṇḍikassa gahapatissa āloko antaradhāyi, andhakāro
pāturahosi, bhayam chambhitattam lomahamso udapādi, tatova puna nivattitukāmo
ahosi.
But for a third time, light vanished and darkness appeared to him. ...

tatiyampi kho sivako yakkho antarahito saddamanussāvesi:
For a third time the invisible spirit Sivaka called out ...

“sataṃ hatthī sataṃ assā,

... pe ...

kalam nāgghanti soḷasim.

abhikkama gahapati,

abhikkama gahapati;

abhikkamanam te seyyo,
“... Going forward is better for you,

no patikkamanam”ti.
not turning back!”

atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi, āloko pāturahosi,
yam ahosi bhayaṃ chambhitattam lomahaṃso, so paṭippassambhi.
Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and
goosebumps settled down.

atha kho anāthapiṇḍiko gahapati yena sītavanam yena bhagavā tenupasaṅkami.
Then the householder Anāthapiṇḍika went to the Cool Grove and approached the Buddha.

tena kho pana samayena bhagavā rattiyā paccūsasamayam paccuṭṭhāya abbhokāse
caṅkamati.
Now at that time the Buddha had risen at the crack of dawn and was walking meditation in the
open.

addasā kho bhagavā anāthapiṇḍikam gahapatim dūratova āgacchantaṃ.
He saw Anāthapiṇḍika coming off in the distance.

disvāna caṅkamā orohitvā paññatte āsane nisīdi.
So he stepped down from the walking path, sat down on the seat spread out,

nisajja kho bhagavā anāthapiṇḍikam gahapatim etadavoca:
and said to Anāthapiṇḍika,

“ehi, sudattā”ti.
“Come, Sudatta.”

atha kho anāthapiṇḍiko gahapati, nāmena maṃ bhagavā ālapatīti, haṭṭho udaggo
tattheva bhagavatō pādesu sirasā nipatitvā bhagavantaṃ etadavoca:
Then Anāthapiṇḍika thought, “The Buddha calls me by name!” Smiling and joyful, he bowed
with his head to the Buddha’s feet and said to him,

“kacci, bhante, bhagavā sukhamasayitthā”ti?
“Sir, I trust the Buddha slept well?”

“sabbadā ve sukhaṃ seti,
“A brahmin who is fully extinguished

brāhmaṇo parinibbuto;
always sleeps well.

yo na limpati kāmesu,
Sensual pleasures slide off them,

sītibhūto nirūpadhi.
they’re cooled, free of attachments.

sabbā āsattiyo chetvā,
Since they’ve cut off all clinging,

vineyya hadaye daram;
and removed the stress from the heart,

upasanto sukhaṃ seti,
the peaceful sleep well,

santiṃ pappuyya cetasā”ti.
abiding in peace of mind.”

saṃyutta nikāya 10
Linked Discourses 10

1. indakavagga

1. With Indaka

9. pathamasukkāsutta

9. With the Nun Sukkā (1st)

ekaṃ samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

tena kho pana samayena sukkā bhikkhunī mahatiyā parisāya parivutā dhammaṃ deseti.

Now, at that time the nun Sukkā was teaching Dhamma, surrounded by a large assembly.

atha kho sukkāya bhikkhuniyā abhippasanno yakkho rājagahe rathikāya rathikaṃ siṅghātakena siṅghātakam upasaṅkamitvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:

Then a native spirit was so devoted to Sukkā that he went street to street and square to square, and on that occasion recited these verses:

“kiṃ me katā rājagahe manussā,

“What's up with these people in Rājagaha?

madhupītava seyare;

They sleep like they've been drinking mead!

ye sukkam na payirupāsanti,

They don't attend on Sukkā

desentiṃ amataṃ padam.

as she's teaching the deathless state.

tañca pana appaṭivānīyaṃ,

But the wise—

asecanakamojaviṃ;

it's as if they drink it up,

pivanti maññe sappaññā,

so irresistible, delicious, and nutritious,

valāhakamiva panthagū”ti.

like travelers enjoying a cool cloud.”

samyutta nikāya 10

Linked Discourses 10

1. indakavagga

1. With Indaka

10. dutiyasukkāsutta

10. With the Nun Sukkā (2nd)

ekaṃ samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

tena kho pana samayena aññatara upāsako sukkāya bhikkhuniyā bhojanaṃ adāsi.

Now at that time a certain lay follower gave food to the nun Sukkā.

atha kho sukkāya bhikkhuniyā abhippasanno yakkho rājagahe rathikāya rathikaṃ siṅghātakena siṅghātakam upasaṅkamitvā tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

Then a native spirit was so devoted to Sukkā that he went street to street and square to square, and on that occasion recited these verses:

“puññaṃ vata pasavi bahum,

“O! He has made so much merit!

sappañño vatāyaṃ upāsako;

That lay follower is so very wise.

yo sukkāya adāsi bhojanam,
He just gave food to Sukkā,

sabbaganthehi vippamuttiyā”ti.
who is released from all ties.”

samyutta nikāya 10
Linked Discourses 10

1. indakavagga
1. With Indaka

11. cīrāsutta
11. With the Nun Cīrā

evam me sutam—
So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.

tena kho pana samayena aññataro upāsako cīrāya bhikkhuniyā cīvaram adāsi.
Now at that time a certain lay follower gave a robe to the nun Cīrā.

atha kho cīrāya bhikkhuniyā abhippasanno yakkho rājagahe rathikāya rathikaṃ siṅghāṭakena siṅghāṭakam upasaṅkamitvā tāyaṃ velāyaṃ imaṃ gātham abhāsi:
Then a native spirit was so devoted to Cīrā that he went street to street and square to square, and on that occasion recited these verses:

“puññaṃ vata pasavi bahum,
“O! He has made so much merit!

sappañño vatāyaṃ upāsako;
That lay-follower is so very wise.

yo cīrāya adāsi cīvaram,
He gave a robe to Cīrā,

sabbayogehi vippamuttiyā”ti.
who is released from all bonds.”

samyutta nikāya 10
Linked Discourses 10

1. indakavagga
1. With Indaka

12. āḷavakasutta
12. With Āḷavaka

evam me sutam—
So I have heard.

ekam samayaṃ bhagavā āḷaviyaṃ viharati āḷavakassa yakkhassa bhavane.
At one time the Buddha was staying near Āḷavī in the haunt of the native spirit Āḷavaka.

atha kho āḷavako yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam etadavoca:
Then the native spirit Āḷavaka went up to the Buddha, and said to him:

“nikkhama, samaṇā”ti.
“Get out, ascetic!”

“sādhāvuso”ti bhagavā nikkhami.
Saying, “All right, sir,” the Buddha went out.

“pavisa, samaṇā”ti.
“Get in, ascetic!”

“sādhāvuso”ti bhagavā pāvisi.

Saying, “All right, sir,” the Buddha went in.

dutiyaṃpi kho ālavako yakkho bhagavantam etadavoca:

And for a second time the native spirit Ālavaka said to the Buddha,

“nikkhama, samaṇā”ti.

“Get out, ascetic!”

“sādhāvuso”ti bhagavā nikkhami.

Saying, “All right, sir,” the Buddha went out.

“pavisa, samaṇā”ti.

“Get in, ascetic!”

“sādhāvuso”ti bhagavā pāvisi.

Saying, “All right, sir,” the Buddha went in.

tatiyaṃpi kho ālavako yakkho bhagavantam etadavoca:

And for a third time the native spirit Ālavaka said to the Buddha,

“nikkhama, samaṇā”ti.

“Get out, ascetic!”

“sādhāvuso”ti bhagavā nikkhami.

Saying, “All right, sir,” the Buddha went out.

“pavisa, samaṇā”ti.

“Get in, ascetic!”

“sādhāvuso”ti bhagavā pāvisi.

Saying, “All right, sir,” the Buddha went in.

catutthampi kho ālavako yakkho bhagavantam etadavoca:

And for a fourth time the native spirit Ālavaka said to the Buddha,

“nikkhama, samaṇā”ti.

“Get out, ascetic!”

“na khvāhaṃ taṃ, āvuso, nikkhamissāmi.

“No, sir, I won’t get out.

yaṃ te karaṇīyaṃ taṃ karohī”ti.

Do whatever you have to do.”

“pañhaṃ taṃ, samaṇa, pucchissāmi.

“I will ask you a question, ascetic.

sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmī”ti.

If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

“na khvāhaṃ taṃ, āvuso, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya, yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya, pādesu vā gahetvā pāragaṅgāya khipeyya.

“I don’t see anyone in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans who could do that to me.

api ca tvam, āvuso, puccha yadā kaṅkhasī”ti ().

But anyway, ask what you wish.”

“kiṃsūdha vittaṃ purisassa seṭṭhaṃ,

“What’s a person’s best wealth?

kiṃsu suciṇṇaṃ sukhamāvahāti;

What brings happiness when practiced well?

kiṃsu have sādutaraṃ rasānaṃ,
What's the sweetest taste of all?

kathaṃjīvaṃ jīvitamāhu seṭṭhaṃ”ti.
The one who they say has the best life: how do they live?”

“saddhīdha vittaṃ purisassa seṭṭhaṃ,
“Faith here is a person's best wealth.

dharmo suciṇṇo sukhamāvahāti;
The teaching brings happiness when practiced well.

saccaṃ have sādutaraṃ rasānaṃ,
Truth is the sweetest taste of all.

paññājīvaṃ jīvitamāhu seṭṭhaṃ”ti.
The one who they say has the best life lives by wisdom.”

“kathaṃsu tarati oghaṃ,
“How do you cross the flood?

kathaṃsu tarati aṇṇavaṃ;
How do you cross the deluge?

kathaṃsu dukkhamacceti,
How do you get over suffering?

kathaṃsu parisujjhatī”ti.
How do you get purified?”

“saddhāya tarati oghaṃ,
“By faith you cross the flood,

appamādena aṇṇavaṃ;
and by diligence the deluge.

vīriyena dukkhamacceti,
By energy you get past suffering,

paññāya parisujjhatī”ti.
and you're purified by wisdom.”

“kathaṃsu labhate paññaṃ,
“How do you get wisdom?

kathaṃsu vindate dhaṇaṃ;
How do you earn wealth?

kathaṃsu kittiṃ pappoti,
How do you get a good reputation?

kathaṃ mittāni ganthati;
How do you hold on to friends?

asmā lokā paraṃ lokaṃ,
How do the departed not grieve

kathaṃ pecca na socatī”ti.
when passing from this world to the next?”

“saddahāno arahataṃ,
“One who is diligent and discerning

dhammaṃ nibbānapattiyaṃ;
gains wisdom by wanting to learn,

sussūsaṃ labhate paññaṃ,
having faith in the perfected ones,

appamatto vicakkhaṇo.
and the teaching for becoming extinguished.

patirūpakārī dhuravā,
Being responsible, acting appropriately,

utthātā vindate dhanam;
and working hard you earn wealth.

saccena kittim pappoti,
Truthfulness wins you a good reputation.

dadam mittāni ganthati;
You hold on to friends by giving.

asmā lokā param lokam,
That's how the departed do not grieve

evam pecca na socati.
when passing from this world to the next.

yassete caturo dhammā,
A faithful householder

saddhassa gharamesino;
who has these four qualities

saccam dhammo dhiti cāgo,
does not grieve after passing away:

sa ve pecca na socati.
truth, principle, steadfastness, and generosity.

iṅgha aññeṇi pucchassu,
Go ahead, ask others as well,

puthū samaṇabrāhmaṇe;
there are many ascetics and brahmins.

yadi saccā dhammā cāgā,
See whether anything better is found

khantīya bhiyyodha vijjati'ti.
than truth, self-control, generosity, and patience."

“katham nu dāni puccheyyam,
"Why now would I question

puthū samaṇabrāhmaṇe;
the many ascetics and brahmins?

yohaṃ ajja pajānāmi,
Today I understand

yo attho samparāyiko.
what's good for the next life.

atthāya vata me buddho,
It was truly for my benefit

vāsāyālavimāgamā;
that the Buddha came to stay at Ālavī.

yohaṃ ajja pajānāmi,
Today I understand

yattha dinnam mahapphalam.
where a gift is very fruitful.

so ahaṃ vicarissāmi,
I myself will journey

gāmā gāmaṃ purā puram;
village to village, town to town,

namassamāno sambuddhaṃ,
paying homage to the Buddha,

dhammassa ca sudhammatan”ti.
and the natural excellence of the teaching!”

indakavaggo paṭhamo.

indako sakka sūci ca,

mañibhaddo ca sānu ca;

piyaṅkara punabbasu sudatto ca,

dve sukkā cīraāḷavīti dvādasa.

yakkhasaṃyuttaṃ samattaṃ.
The Linked Discourses with Native Spirits are complete.