

saṃyutta nikāya 11
Linked Discourses 11

1. pathamavagga
1. The First Chapter

1. suvīrasutta
1. With Suvīra

evam me sutam—
So I have heard.

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

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosuṃ.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“bhūtapubbaṃ, bhikkhave, asurā deve abhiyaṃsu.
“Once upon a time, mendicants, the demons marched against the gods.

atha kho, bhikkhave, sakko devānamindo suvīraṃ devaputtaṃ āmantesi:
Then Sakka, lord of gods, addressed the god Suvīra,

‘ete, tāta suvīra, asurā deve abhiyanti.
‘Dear Suvīra, the demons march against the gods!’

gaccha, tāta suvīra, asure paccuyyāhī’ti.
Go, and march against the demons!’

‘evaṃ, bhaddantavā’ti kho, bhikkhave, suvīro devaputto sakkassa devānamindassa paṭissutvā pamādaṃ āpādesi.
‘Yes, lord,’ replied Suvīra. But he fell into negligence.

dutiyaṃpi kho, bhikkhave, sakko devānamindo suvīraṃ devaputtaṃ āmantesi:
For a second time Sakka addressed Suvīra,

‘ete, tāta suvīra, asurā deve abhiyanti.
‘Dear Suvīra, the demons march against the gods!’

gaccha, tāta suvīra, asure paccuyyāhī’ti.
Go, and march against the demons!’

‘evaṃ, bhaddantavā’ti kho, bhikkhave, suvīro devaputto sakkassa devānamindassa paṭissutvā dutiyaṃpi pamādaṃ āpādesi.
‘Yes, lord,’ replied Suvīra. But for a second time he fell into negligence.

tatiyaṃpi kho, bhikkhave, sakko devānamindo suvīraṃ devaputtaṃ āmantesi:
For a third time Sakka addressed Suvīra,

‘ete, tāta suvīra, asurā deve abhiyanti.
‘Dear Suvīra, the demons march against the gods!’

gaccha, tāta suvīra, asure paccuyyāhī’ti.
Go, and march against the demons!’

‘evaṃ, bhaddantavā’ti kho, bhikkhave, suvīro devaputto sakkassa devānamindassa paṭissutvā tatiyaṃpi pamādaṃ āpādesi.
‘Yes, lord,’ replied Suvīra. But for a third time he fell into negligence.

atha kho, bhikkhave, sakko devānamindo suvīraṃ devaputtaṃ gāthāya ajjhabhāsi:

Then Sakka addressed the god Suvīra in verse:

‘anuṭṭhahaṃ avāyāmaṃ,

‘Suvīra, go to that place

sukhaṃ yatrādhigacchati;

where you can achieve happiness

suvīra tattha gacchāhi,

without working for it or trying hard—

mañca tattheva pāpayā’ti.

and take me with you!’

‘alasvassa anuṭṭhātā,

‘That a lazy man who does no work,

na ca kiccāni kāraye;

and doesn’t do his duty,

sabbakāmasamiddhassa,

should fulfill all his desires:

taṃ me sakka varaṃ disā’ti.

Sakka, grant me this boon!’

‘yatthālaso anuṭṭhātā,

‘Suvīra, go to that place

accantaṃ sukhamedhati;

where a lazy man who does no work

suvīra tattha gacchāhi,

prosper in unending happiness—

mañca tattheva pāpayā’ti.

and take me with you!’

‘akammunā devaseṭṭha,

‘O Sakka, best of gods,

sakka vindemu yaṃ sukhaṃ;

that we might find the happiness

asokaṃ anupāyāsaṃ,

that’s sorrowless, unstressed:

taṃ me sakka varaṃ disā’ti.

Sakka, grant me this boon!’

‘sace atthi akammena,

‘If there exists anyone anywhere

koci kvaci na jīvati;

who can live happily without working,

nibbānassa hi so maggo,

that surely would be extinguishment’s path!

suvīra tattha gacchāhi;

Go there, Suvīra,

mañca tattheva pāpayā’ti.

and take me with you!’

so hi nāma, bhikkhave, sakko devānamindo sakam puññaphalam upajīvamāno devānam tāvatimsānam issariyādhipaccam rajjam kārento utthānavīriyassa vannaṇvādī bhavissati.

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of initiative and energy.

idha kho tam, bhikkhave, sobhetha, yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā utthaheyyātha ghaṭeyyātha vāyameyyātha appattassa pattiya anadhigatassa adhiḡamāya, asacchikatassa sacchikiriyāya”ti.

But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!”

samyutta nikāya 11
Linked Discourses 11

1. paṭhamavagga
1. The First Chapter

2. susīmasutta
2. With Susīma

sāvatthiyaṃ.
At Sāvattthī.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“bhūtapubbaṃ, bhikkhave, asurā deve abhiyaṃsu.
“Once upon a time, mendicants, the demons marched against the gods.

atha kho, bhikkhave, sakko devānamindo susīmaṃ devaputtaṃ āmantesi:
Then Sakka, lord of gods, addressed the god Susīma,

‘ete, tāta susīma, asurā deve abhiyanti.
‘Dear Susīma, the demons march against the gods!’

gaccha, tāta susīma, asure paccuyyāhī”ti.
Go, and march against the demons!’

‘evaṃ, bhaddantavā”ti kho, bhikkhave, susīmo devaputto sakkassa devānamindassa paṭissutvā pamādaṃ āpādesi.
‘Yes, lord,’ replied Susīma. But he fell into negligence.

dutiyaṃpi kho, bhikkhave, sakko devānamindo susīmaṃ devaputtaṃ āmantesi ... pe
... *For a second time ...*

dutiyaṃpi pamādaṃ āpādesi.

tatiyaṃpi kho, bhikkhave, sakko devānamindo susīmaṃ devaputtaṃ āmantesi ... pe
... *For a third time ...*

tatiyaṃpi pamādaṃ āpādesi.

atha kho, bhikkhave, sakko devānamindo susīmaṃ devaputtaṃ gāthāya ajjhabhāsi:

Then Sakka addressed the god Susīma in verse:

‘anuṭṭhahaṃ avāyāmaṃ,

‘Susīma, go to that place

sukhaṃ yatrādhigacchati;

where you can achieve happiness

susīma tattha gacchāhi,

without working for it or trying hard—

mañca tattheva pāpayā’ti.

and take me with you!’

‘alasvassa anuṭṭhātā,

‘That a lazy man who does no work,

na ca kiccāni kāraye;

and doesn’t do his duty,

sabbakāmasamiddhassa,

should fulfill all his desires:

taṃ me sakka varaṃ disā’ti.

Sakka, grant me this boon!’

‘yatthālaso anuṭṭhātā,

‘Susīma, go to that place

accantaṃ sukhamedhati;

where a lazy man who does no work

susīma tattha gacchāhi,

prosper in unending happiness—

mañca tattheva pāpayā’ti.

and take me with you!’

‘akammunā devaseṭṭha,

‘O Sakka, best of gods,

sakka vindemu yaṃ sukhaṃ;

that we might find the happiness

asokaṃ anupāyāsaṃ,

that’s sorrowless, unstressed:

taṃ me sakka varaṃ disā’ti.

Sakka, grant me this boon!’

‘sace atthi akammena,

‘If there exists anywhere a place

koci kvaci na jīvati;

where you can live happily without working,

nibbānassa hi so maggo,

that surely would be extinguishment’s path!

susīma tattha gacchāhi;

Susīma, go to that place

mañca tattheva pāpayā’ti.

and take me with you!’

so hi nāma, bhikkhave, sakko devānamindo sakam puññaphalam upajīvamāno devānam tāvatimsānam issariyādhippaccam rajjam kārento utthānavīriyassa vannaṇvādī bhavissati.

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of initiative and energy.

idha kho tam, bhikkhave, sobhetha, yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā utthaheyyātha ghaṭeyyātha vāyameyyātha appattassa pattiya, anadhigatassa adhiḡamāya, asacchikatassa sacchikiriyāya”ti.

But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!”

samyutta nikāya 11

Linked Discourses 11

1. paṭhamavagga

1. The First Chapter

3. dhajaggasutta

3. The Banner's Crest

sāvatthiyaṃ.

At Sāvattī.

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“bhūtapubbaṃ, bhikkhave, devāsurasaṅgāmo samupabyūlho ahoṣi.

“Once upon a time, mendicants, a battle was fought between the gods and the demons.

atha kho, bhikkhave, sakko devānamindo deve tāvatimse āmantesi:

Then Sakka, lord of gods, addressed the gods of the Thirty-Three:

‘sace, mārīsā, devānam saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim samaye dhajaggaṃ ullokeyyātha.

‘Good sirs, when the gods are fighting, if you get scared or terrified, just look up at my banner’s crest.

mamañhi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

Then your fear and terror will go away.

no ce me dhajaggaṃ ullokeyyātha, atha pajāpatissa devarājassa dhajaggaṃ ullokeyyātha.

If you can’t see my banner’s crest, then look up at the banner’s crest of Pajāpati, king of gods.

pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

Then your fear and terror will go away.

no ce pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha varuṇassa devarājassa dhajaggaṃ ullokeyyātha.

If you can’t see his banner’s crest, then look up at the banner’s crest of Varuṇa, king of gods.

varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

Then your fear and terror will go away.

no ce varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha īsānassa devarājassa dhajaggaṃ ullokeyyātha.

If you can't see his banner's crest, then look up at the banner's crest of Īsāna, king of gods.

īsānassa hi vo devarājassa dhajaggaṃ ullokayatam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissati'ti.

Then your fear and terror will go away.'

taṃ kho pana, bhikkhave, sakkassa vā devānamindassa dhajaggaṃ ullokayatam, pajāpatissa vā devarājassa dhajaggaṃ ullokayatam, varuṇassa vā devarājassa dhajaggaṃ ullokayatam, īsānassa vā devarājassa dhajaggaṃ ullokayatam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyethāpi nopi pahīyetha.

However, when they look up at those banner's crests their fear and terror might go away or it might not.

taṃ kissa hetu?

Why is that?

sakko hi, bhikkhave, devānamindo avītarāgo avītadoso avītamoho bhīru chambhī utrāsī palāyīti.

Because Sakka is not free of greed, hate, and delusion. He gets fearful, scared, terrified, and runs away.

ahañca kho, bhikkhave, evaṃ vadāmi:

But, mendicants, I say this:

‘sace tumhākaṃ, bhikkhave, araṇṇagatānaṃ vā rukkhamaḷagatānaṃ vā suñṇāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā, mameva tasmim samaye anussareyyātha:

If you've gone to a wilderness, or to the root of a tree, or to an empty hut and you get scared or terrified, just recollect me:

“iti pi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā”ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

mamañhi vo, bhikkhave, anussaratam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissati.

Then your fear and terror will go away.

no ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha:

If you can't recollect me, then recollect the teaching:

“svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhi”ti.

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

dhammañhi vo, bhikkhave, anussaratam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahīyissati.

Then your fear and terror will go away.

no ce dhammaṃ anussareyyātha, atha saṅghaṃ anussareyyātha:

If you can't recollect the teaching, then recollect the Saṅgha:

“suppaṭiṭṭhāno bhagavato sāvakaśaṅgho ujuppaṭiṭṭhāno bhagavato sāvakaśaṅgho
ñāyappaṭiṭṭhāno bhagavato sāvakaśaṅgho sāmīcippaṭiṭṭhāno bhagavato
sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato
sāvakaśaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ
puññakkhettaṃ lokassa”ti.

*‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward,
methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha
of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of
hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the
supreme field of merit for the world.’*

saṅghañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā
lomahaṃso vā, so pahīyissati.

Then your fear and terror will go away.

taṃ kissa hetu?

Why is that?

tathāgato hi, bhikkhave, araham sammāsambuddho vītārāgo vītadoso vītamoho
abhiru acchambhī anutrāsī apalāyī”ti.

*Because the Realized One is free of greed, hate, and delusion. He does not get fearful, scared,
terrified, or run away.”*

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“araññe rukkhamūle vā,

“In the wilderness, at a tree’s root,

suññāgāreva bhikkhavo;

or an empty hut, O mendicants,

anussaretha sambuddhaṃ,

recollect the Buddha,

bhayaṃ tumhāka no siyā.

and no fear will come to you.

no ce buddhaṃ sareyyātha,

If you can’t recollect the Buddha—

lokajetthaṃ narāsabhaṃ;

the eldest in the world, the bull of a man—

atha dhammaṃ sareyyātha,

then recollect the teaching,

niyyānikaṃ sudesitaṃ.

emancipating, well taught.

no ce dhammaṃ sareyyātha,

If you can’t recollect the teaching—

niyyānikaṃ sudesitaṃ;

emancipating, well taught—

atha saṅghaṃ sareyyātha,

then recollect the Saṅgha,

puññakkhettaṃ anuttaraṃ.

the supreme field of merit.

evaṃ buddhaṃ sarantānaṃ,

Thus recollecting the Buddha,

dhammaṃ saṅghaṇṇa bhikkhavo;
the teaching, and the Saṅgha, mendicants,

bhayaṃ vā chambhitattaṃ vā,
fear and terror

lomahaṃso na hessaṭṭi.
and goosebumps will be no more."

samyutta nikāya 11
Linked Discourses 11

1. paṭhamavagga
1. The First Chapter

4. vepacittisutta
4. With Vepacitti

sāvattthinidānaṃ.
At Sāvattthi.

“bhūtapubbaṃ, bhikkhave, devāsurasāṅgāmo samupabyūlho ahoṣi.
"Once upon a time, mendicants, a battle was fought between the gods and the demons.

atha kho, bhikkhave, vepacitti asurindo asure āmantesi:
Then Vepacitti, lord of demons, addressed the demons,

‘sace, mārisā, devānaṃ asurasāṅgāme samupabyūlhe asurā jineyyuṃ devā
parājineyyuṃ, yena naṃ sakkaṃ devānamindaṃ kaṇṭhapaṇcamehi bandhanehi
bandhitvā mama santike āneyyātha asurapuran’ti.

*‘My good sirs, if the demons defeat the gods in this battle, bind Sakka, the lord of gods, by his
limbs and neck and bring him to my presence in the castle of demons.’*

sakkopi kho, bhikkhave, devānamindo deve tāvatimse āmantesi:
Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three,

‘sace, mārisā, devānaṃ asurasāṅgāme samupabyūlhe devā jineyyuṃ asurā
parājineyyuṃ, yena naṃ vepacittiṃ asurindaṃ kaṇṭhapaṇcamehi bandhanehi
bandhitvā mama santike āneyyātha sudhammasabhaṇ’ti.

*‘My good sirs, if the gods defeat the demons in this battle, bind Vepacitti by his limbs and neck
and bring him to my presence in the Sudhamma hall of the gods.’*

tasmiṃ kho pana, bhikkhave, saṅgāme devā jiniṃsu, asurā parājiniṃsu.
In that battle the gods won and the demons lost.

atha kho, bhikkhave, devā tāvatimsā vepacittiṃ asurindaṃ kaṇṭhapaṇcamehi
bandhanehi bandhitvā sakkassa devānamindassa santike ānesuṃ sudhammasabhaṃ.

*So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to
Sakka’s presence in the Sudhamma hall of the gods.*

tatra sudāṃ, bhikkhave, vepacitti asurindo kaṇṭhapaṇcamehi bandhanehi baddho
sakkaṃ devānamindaṃ sudhammasabhaṃ pavisaṇṇaṃ nikkhamantaṇṇa asabbhāhi
pharusāhi vācāhi akkosati paribhāsati.

*And as Sakka was entering and leaving the hall, Vepacitti abused and insulted him with rude,
harsh words.*

atha kho, bhikkhave, mātali saṅgāhako sakkaṃ devānamindaṃ gāthāhi ajjhabhāsi:
So Mātali the charioteer addressed Sakka in verse,

‘bhayā nu maghavā sakka,
‘O Maghavā, O Sakka,

dubbalyā no titikkhasi;
is it from fear or from weakness

suṇanto pharusāṃ vācaṃ,
that you put up with such harsh words

sammukhā vepacittino'ti.
in the presence of Vepacitti?'

'nāhaṃ bhayā na dubbalyā,
'It's not out of fear or weakness

khamāmi vepacittino;
that I'm patient with Vepacitti.

kathañhi mādiso viññū,
For how can a sensible person like me

bālena patisaṃyuje'ti.
get in a fight with a fool?'

'bhiyyo bālā pabhijjeyyūṃ,
'Fools would vent even more

no cassa paṭisedhako;
if there's no-one to put a stop to them.

tasmā bhusena daḍḍena,
So a wise one should stop

dhīro bālaṃ nisedhaye'ti.
a fool with forceful punishment.'

'etadeva ahaṃ maññe,
'I think that this is the only way

bālassa paṭisedhanam;
to put a stop to a fool,

paraṃ saṅkupitaṃ ñatvā,
when you know that the other is upset,

yo sato upasammatī'ti.
be mindful and stay calm.'

'etadeva titikkhāya,
'I see this fault, Vāsava,

vajjaṃ passāmi vāsava;
in just being patient.

yadā naṃ maññati bālo,
When a fool thinks,

bhayā myāyaṃ titikkhati;
"He puts up with me out of fear,"

ajjhāruhati dummedho,
the idiot will go after you even harder,

goṇa bhiyyo palāyinan'ti.
like a cow chasing someone who runs away.'

'kāmaṃ maññatu vā mā vā,
'Let him think this if he wishes, or not—

bhayā myāyaṃ titikkhati;
"He puts up with me out of fear."

sadatthaparamā atthā,
Of goals culminating in one's own good,

khantī bhiyyo na vijjati.
none better than patience is found.

yo have balavā santo,
When a strong person

dubbalassa titikkhati;
puts up with a weakling,

tamāhu paramaṃ khantiṃ,
they call that the ultimate patience,

niccaṃ khamati dubbalo.
for a weakling must always be patient.

abalaṃ taṃ balaṃ āhu,
The strength of folly

yassa bālabalaṃ balaṃ;
is really just weakness, they say.

balassa dhammaguttassa,
But no-one can challenge a person

paṭivattā na vijjati.
who's strong, guarded by the teaching.

tasseva tena pāpiyo,
When you get angry at an angry person

yo kuddhaṃ paṭikujjhati;
you just make things worse for yourself.

kuddhaṃ appaṭikujjhanto,
When you don't get angry at an angry person

saṅgāmaṃ jeti dujjayaṃ.
you win a battle hard to win.

ubhinnaṃ matthaṃ carati,
When you know that the other is angry,

attano ca parassa ca;
you act for the good of both

paraṃ saṅkupaṭṭhaṃ nātva,
yourself and the other

yo sato upasammati.
if you're mindful and stay calm.

ubhinnaṃ tikicchantaṃ,
People unfamiliar with the teaching

attano ca parassa ca;
consider one who heals both

janā maññanti bālotaṃ,
oneself and the other

ye dhammassa akovidā'ti.
to be a fool.'

so hi nāma, bhikkhave, sakko devānamindo sakaṃ puññaphalaṃ upajīvamāno
devānaṃ tāvatiṃsānaṃ issariyādhipaccaṃ rajjaṃ kārento khantisoraccassa
vaṇṇavādī bhavissati.

*So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad
deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of
patience and gentleness.*

idha kho taṃ, bhikkhave, sobhetha yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā khamā ca bhaveyyātha soratā cā”ti.

But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to be patient and gentle!”

saṃyutta nikāya 11

Linked Discourses 11

1. pathamavagga

1. The First Chapter

5. subhāsitaṃ jayasutta

5. Victory by Good Speech

sāvattihinidānaṃ.

At Sāvatti.

“bhūtapubbaṃ, bhikkhave, devāsurasāṅgāmo samupabyūlho ahoṣi.

“Once upon a time, mendicants, a battle was fought between the gods and the demons.

atha kho, bhikkhave, vepacitti asurindo sakkam devānamindaṃ etadavoca:

Then Vepacitti, lord of demons, said to Sakka, lord of gods,

‘hotu, devānaminda, subhāsitena jayo’ti.

‘Lord of gods, let there be victory by fine words!’

‘hotu, vepacitti, subhāsitena jayo’ti.

‘Vepacitti, let there be victory by fine words!’

atha kho, bhikkhave, devā ca asurā ca pārisajje t̐hapesuṃ:

Then the gods and the demons appointed a panel of judges, saying,

‘ime no subhāsitaḍḍubbhāsitaṃ ājānissanti’ti.

‘These will understand our good and bad statements.’

atha kho, bhikkhave, vepacitti asurindo sakkam devānamindaṃ etadavoca:

Then Vepacitti, lord of demons, said to Sakka, lord of gods,

‘bhaṇa, devānaminda, gāthan’ti.

‘Lord of gods, recite a verse!’

evaṃ vutte, bhikkhave, sakko devānamindo vepacittiṃ asurindaṃ etadavoca:

When he said this, Sakka said to him,

‘tumhe khvettha, vepacitti, pubbadevā.

‘Vepacitti, you are the elder god here.

bhaṇa, vepacitti, gāthan’ti.

Recite a verse.’

evaṃ vutte, bhikkhave, vepacitti asurindo imaṃ gāthaṃ abhāsi:

So Vepacitti recited this verse:

‘bhiyyo bālā pabhijjeyyū,

‘Fools would vent even more

no cassa paṭisedhako;

if there’s no-one to put a stop to them.

tasmā bhusena daṇḍena,

So an intelligent person should stop

dhīro bālaṃ nisedhaye’ti.

a fool with forceful punishment.’

bhāsitaṃ kho pana, bhikkhave, vepacittinā asurindena gāthāya asurā anumodimsu, devā tuñhī ahesuṃ.

The demons applauded Vepacitti’s verse, while the gods remained silent.

atha kho, bhikkhave, vepacitti asurindo sakkaṃ devānamindaṃ etadavoca:

Then Vepacitti said to Sakka,

‘bhaṇa, devānaminda, gāthan’ti.

‘Lord of gods, recite a verse!’

evaṃ vutte, bhikkhave, sakko devānamindo imaṃ gāthaṃ abhāsi:

So Sakka recited this verse:

‘etadeva ahaṃ maññe,

‘I think that this is the only way

bālassa paṭisedhanam;

to put a stop to a fool,

paraṃ saṅkupitaṃ ñatvā,

when you know that the other is upset,

yo sato upasammatī’ti.

be mindful and stay calm.’

bhāsītāya kho pana, bhikkhave, sakkena devānamindena gāthāya, devā anumodiṃsu,
asurā tuṇhī ahesuṃ.

The gods applauded Sakka’s verse, while the demons remained silent.

atha kho, bhikkhave, sakko devānamindo vepacittiṃ asurindaṃ etadavoca:

Then Sakka said to Vepacitti,

‘bhaṇa, vepacitti, gāthan’ti.

‘Vepacitti, recite a verse!’

evaṃ vutte, bhikkhave, vepacitti asurindo imaṃ gāthaṃ abhāsi:

So Vepacitti recited this verse:

‘etadeva titikkhāya,

‘I see this fault, Vāsava,

vajjaṃ passāmi vāsava;

in just being patient.

yadā naṃ maññati bālo,

When a fool thinks,

bhayā myāyaṃ titikkhati;

“He puts up with me out of fear,”

ajjhāruhati dummedho,

the idiot will go after you even harder,

gova bhiyyo palāyinan’ti.

like a cow chasing someone who runs away.’

bhāsītāya kho pana, bhikkhave, vepacittinā asurindena gāthāya asurā anumodiṃsu,
devā tuṇhī ahesuṃ.

The demons applauded Vepacitti’s verse, while the gods remained silent.

atha kho, bhikkhave, vepacitti asurindo sakkaṃ devānamindaṃ etadavoca:

Then Vepacitti said to Sakka,

‘bhaṇa, devānaminda, gāthan’ti.

‘Lord of gods, recite a verse!’

evaṃ vutte, bhikkhave, sakko devānamindo imā gāthāyo abhāsi:

So Sakka recited this verse:

‘kāmaṃ maññatu vā mā vā,

‘Let him think this if he wishes, or not—

bhayā myāyaṃ titikkhati;
"He puts up with me out of fear."

sadatthaparamā atthā,
Of goals culminating in one's own good,

khantya bhiyyo na vijjati.
none better than patience is found.

yo have balavā santo,
When a strong person

dubbalassa titikkhati;
puts up with a weakling,

tamāhu paramaṃ kantiṃ,
they call that the ultimate patience,

niccaṃ khamati dubbalo.
for a weakling must always be patient.

abalaṃ taṃ balaṃ āhu,
The strength of folly

yassa bālabalaṃ balaṃ;
is really just weakness, they say.

balassa dhammaguttassa,
But no-one can challenge a person

paṭivattā na vijjati.
who's strong, guarded by the teaching.

tasseva tena pāpiyo,
When you get angry at an angry person

yo kuddhaṃ paṭikujjhati;
you just make things worse for yourself.

kuddhaṃ appatikujjhanto,
When you don't get angry at an angry person

saṅgāmaṃ jeti dujjayaṃ.
you win a battle hard to win.

ubhinnaṃ matthaṃ carati,
When you know that the other is angry,

attano ca parassa ca;
you act for the good of both

paraṃ saṅkupitaṃ ñatvā,
yourself and the other

yo sato upasammati.
if you're mindful and stay calm.

ubhinnaṃ tikicchantaṇaṃ,
People unfamiliar with the teaching

attano ca parassa ca;
consider one who heals both

janā maññanti bāloti,
oneself and the other

ye dhammassa akovidā'ti.
to be a fool.'

bhāsītāsu kho pana, bhikkhave, sakkena devānamindena gāthāsu, devā anumodim̐su, asurā tuṇhī ahesuṃ.

The gods applauded Sakka's verses, while the demons remained silent.

atha kho, bhikkhave, devānañca asurānañca pārīsañjā etadavocuṃ:

Then the panel of judges consisting of both gods and demons said this,

‘bhāsītā kho vepacittinā asurindena gāthāyo.

‘The verses spoken by Vepacitti

tā ca kho sadaṇḍāvacarā sasatthāvacarā, iti bhaṇḍanaṃ iti viggaho iti kalaho.

evoke punishment and violence. That's how you get arguments, quarrels, and disputes.

bhāsītā kho sakkena devānamindena gāthāyo.

The verses spoken by Sakka

tā ca kho adaṇḍāvacarā asatthāvacarā, iti abhaṇḍanaṃ iti aviggaho iti akalaho.

don't evoke punishment and violence. That's how you stay free of arguments, quarrels, and disputes.

sakkassa devānamindassa subhāsitenā jayo'ti.

Sakka, lord of gods, wins victory by fine words!’

iti kho, bhikkhave, sakkassa devānamindassa subhāsitenā jayo aho'sī'ti.

And that's how Sakka came to win victory by fine words.”

saṃyutta nikāya 11

Linked Discourses 11

1. pathamavagga

1. The First Chapter

6. kulāvakasutta

6. Bird Nests

sāvatthiyaṃ.

At Sāvattthi.

“bhūtapubbaṃ, bhikkhave, devāsurasaṅgāmo samupabyūlho aho'si.

“Once upon a time, mendicants, a battle was fought between the gods and the demons.

tasmiṃ kho pana, bhikkhave, saṅgāme asurā jiniṃsu, devā parājiniṃsu.

In that battle the demons won and the gods lost.

parājitā ca kho, bhikkhave, devā apāyaṃsveva uttarenamukhā, abhiyaṃsveva ne asurā.

Defeated, the gods fled north with the demons in pursuit.

atha kho, bhikkhave, sakko devānamindo mātali saṅgāhakaṃ gāthāya ajjhabhāsi:

Then Sakka, lord of gods, addressed his charioteer Mātali in verse:

‘kulāvakā mātali simbalismiṃ,

‘Mātali, don't ram the bird nests

īsāmukhena parivajjayassu;

in the red silk-cotton woods with your chariot pole.

kāmaṃ cajāma asuresu pāṇaṃ,

I'd rather give up our lives to the demons

māyime dijā vikulāvakā ahesun'ti.

than deprive these birds of their nests.’

‘evaṃ, bhaddantavā'ti kho, bhikkhave, mātali saṅgāhako sakkassa devānamindassa paṭissutvā saḥassayuttaṃ ājaññārathaṃ paccudāvattesi.

‘Yes, lord,’ replied Mātali. And he turned the chariot back around, with its team of a thousand thoroughbreds.

atha kho, bhikkhave, asurānaṃ etadahosi:

Then the demons thought,

‘paccudāvatto kho dāni sakkassa devānamindassa saḥassayutto ājaññaratho.

‘Now Sakka’s chariot has turned back.

duṭṭiyampi kho devā asurehi saṅgāmessantī’ti bhītā asurapurameva pāvisimsu.

The demons will have to fight the gods a second time!’ Terrified, they retreated right away to the castle of the demons.

iti kho, bhikkhave, sakkassa devānamindassa dhammena jayo ahoṣī’ti.

And that’s how Sakka came to win victory by principle.”

samyutta nikāya 11

Linked Discourses 11

1. pathamavagga

1. The First Chapter

7. nadubbhīyasutta

7. Not Betray

sāvattthiyaṃ.

At Sāvattthī.

“bhūtapubbaṃ, bhikkhave, sakkassa devānamindassa rahogatassa paṭisallīnassa evaṃ cetaso parivitatko udapādi:

“Once upon a time, mendicants, as Sakka, lord of gods, was in private retreat this thought came to his mind,

‘yopi me assa supaccatthiko tassapāhaṃ na dubbheyyan’ti.

‘I should never betray even a sworn enemy.’

atha kho, bhikkhave, vepacitti asurindo sakkassa devānamindassa cetasā cetoparivittakkamaññāya yena sakko devānamindo tenupasaṅkami.

And then Vepacitti, lord of demons, knowing what Sakka was thinking, approached him.

addasā kho, bhikkhave, sakko devānamindo vepacittiṃ asurindaṃ dūratova āgacchantam.

Sakka saw Vepacitti coming off in the distance,

disvāna vepacittiṃ asurindaṃ etadavoca:

and said to him,

‘tīttha, vepacitti, gahitoṣī’ti.

‘Stop, Vepacitti, you’re caught!’

‘yadeva te, mārisa, pubbe cittaṃ, tadeva tvaṃ mā pajahāṣī’ti.

‘Dear sir, don’t give up the idea you just had!’

‘sapassu ca me, vepacitti, adubbhāyā’ti.

‘Swear, Vepacitti, that you won’t betray me.’

‘yaṃ musā bhaṇato pāpaṃ,

‘Whatever bad things happen to a liar,

yaṃ pāpaṃ ariyūpavādino;

or to someone who slanders the noble ones,

mittadduno ca yaṃ pāpaṃ,

or to someone who betrays a friend,

yaṃ pāpaṃ akataññuno;

or to someone who’s ungrateful,

tameva pāpaṃ phusatu,

the same bad things impact

yo te dubbhe sujampatī”ti.
anyone who betrays you, Sujā's husband.”

samyutta nikāya 11
Linked Discourses 11

1. paṭhamavagga
1. The First Chapter

8. verocanaasurindasutta
8. Verocana, Lord of Demons

sāvatthiyaṃ jetavane.
Near Sāvattihī in Jeta's Grove.

tena kho pana samayena bhagavā divāvihāragato hoti paṭisallīno.
Now at that time the Buddha had gone into retreat for the day's meditation.

atha kho sakko ca devānamindo verocano ca asurindo yena bhagavā
tenupasaṅkamimṣu; upasaṅkamitvā paccekam dvārabāham nissāya aṭṭhaṃsu.
*Then Sakka, lord of gods, and Verocana, lord of demons, approached the Buddha and
stationed themselves one by each door-post.*

atha kho verocano asurindo bhagavato santike imaṃ gāthaṃ abhāsi:
Then Verocana recited this verse in the Buddha's presence:

“vāyametheva puriso,
“A man should make an effort

yāva atthassa nipphadā;
until his goal is accomplished.

nipphannasobhano attho,
When goals are accomplished they shine:

verocanavaco idan”ti.
this is the word of Verocana!”

“vāyametheva puriso,
“A man should make an effort

yāva atthassa nipphadā;
until his goal is accomplished.

nipphannasobhano attho,
Of goals that shine when accomplished,

khantya bhiyyo na vijjatī”ti.
none better than patience is found.”

“sabbe sattā atthajātā,
“All beings are goal-orientated,

tattha tattha yathārahaṃ;
as befits them in each case.

samyogaparamā tveva,
But connection is the ultimate

sambhogā sabbapāṇinaṃ;
of pleasures for all living creatures.

nipphannasobhano attho,
When goals are accomplished they shine:

verocanavaco idan”ti.
this is the word of Verocana!”

“sabbe sattā atthajātā,
“All beings are goal-orientated,

tattha tattha yathārahaṃ;
as befits them in each case.

samyogaparamā tveva,
But connection is the ultimate

sambhogā sabbapānināṃ;
of pleasures for all living creatures.

nippaṇnasobhano attho,
Of goals that shine when accomplished,

khantī bhīyyo na vijjatī”ti.
none better than patience is found.”

samyutta nikāya 11
Linked Discourses 11

1. paṭhamavagga
1. The First Chapter

9. araṇṇāyatanaśisutta
9. Hermits in the Wilderness

sāvatthiyaṃ.
At Sāvattī.

“bhūtapubbaṃ, bhikkhave, sambahulā isayo sīlavanto kalyāṇadhammā araṇṇāyatane
paṇṇakuṭṭisu sammanti.
*“Once upon a time, mendicants, several hermits who were ethical, of good character, settled in
leaf huts in a wilderness region.*

atha kho, bhikkhave, sakko ca devānamindo vepacitti ca asurindo yena te isayo
sīlavanto kalyāṇadhammā tenupasaṅkamiṃsu.
Then Sakka, lord of gods, and Vepacitti, lord of demons, went to those hermits.

atha kho, bhikkhave, vepacitti asurindo paṭaliyo upāhanā ārohitvā khaggaṃ
olaggetvā chāttena dhāriyamānena aggadvārena assamaṃ pavisitvā te isayo
sīlavante kalyāṇadhamme apabyāmato karitvā atikkami.
*Vepacitti put on his boots, strapped on his sword, and, carrying a sunshade, entered the
hermitage through the main gate. He walked right past those hermits, keeping them at a
distance.*

atha kho, bhikkhave, sakko devānamindo paṭaliyo upāhanā orohitvā khaggaṃ
aññesaṃ datvā chaṭṭaṃ apanāmetvā dvāreṇa assamaṃ pavisitvā te isayo sīlavante
kalyāṇadhamme anuvātaṃ pañjaliko namassamāno atthāsi.
*Sakka took off his boots, gave his sword to others, and, putting down his sunshade, entered the
hermitage through a gate he happened upon. He stood downwind of those hermits, revering
them with joined palms.*

atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā sakkaṃ devānamindaṃ
gāthāya ajjhabhāsīṃsu:
Then those hermits addressed Sakka in verse:

‘gandho isīnaṃ ciradikkhitānaṃ,
‘When hermits have been long ordained,

kāyā cuto gacchati mālutena;
the odor of their bodies goes with the wind.

ito paṭikkamma sahaṣṣanetta,
You’d better leave, O thousand-eyed!

gandho isīnaṃ asuci devarājā”ti.
The odor of the hermits is unclean, king of gods.’

‘gandho isīnaṃ ciradikkhitānaṃ,
‘When hermits have been long ordained,

kāyā cuto gacchatu mālutena;
let the odor of their bodies go with the wind.

sucitrapuppham sirasmimva mālam,
We yearn for this odor, sirs,

gandham etaṃ paṭikaṅkhāma bhante;
like a colorful crown of flowers.

na hettha devā paṭikūlasaññino””ti.
The gods don't see it as repulsive.””

saṃyutta nikāya 11
Linked Discourses 11

1. paṭhamavagga
1. The First Chapter

10. samuddakasutta
10. Hermits by the Ocean

sāvattthiyaṃ.
At Sāvattthi.

“bhūtapubbaṃ, bhikkhave, sambahulā isayo sīlavanto kalyāṇadhammā samuddatīre paṇṇakuṭṭisu sammanti.

“Once upon a time, mendicants, several hermits who were ethical, of good character, settled in leaf huts by the ocean.

tena kho pana samayena devāsurasāṅgāmo samupabyūḷho ahoṣi.
Now at that time a battle was fought between the gods and the demons.

atha kho, bhikkhave, tesam isīnaṃ sīlavantānaṃ kalyāṇadhammānaṃ etadahosi:
Then the hermits thought,

‘dhammikā kho devā, adhammikā asurā.
The gods are principled, the demons are unprincipled.

siyāpi no asurato bhayaṃ.
We may be at risk from the demons.

yannūna mayaṃ sambaraṃ asurindaṃ upasaṅkamtivā abhayadakkhiṇaṃ yāceyyāma”ti.
Why don't we approach Sambara, lord of demons, and beg him for a pledge of safety.’

atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—samuddatīre paṇṇakuṭṭisu antarahitā sambarassa asurindassa sammukhe pāturaheṣuṃ.

Then, as easily as a strong person would extend or contract their arm, those hermits vanished from those leaf huts by the ocean and reappeared in Sambara's presence.

atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā sambaraṃ asurindaṃ gāthāya ajjhabhāsimsu:

Then those hermits addressed Sambara in verse:

‘isayo sambaraṃ pattā,
The hermits have come to Sambara

yācanti abhayadakkhiṇaṃ;
to beg for a pledge of safety.

kāmaṅkaro hi te dātuṃ,
For you can give them what you wish,

bhayassa abhayassa vā”ti.
whether danger or safety.’

‘isīnaṃ abhayaṃ natthi,
‘There is no safety for hermits,

duṭṭhānaṃ sakkasevināṃ;
the hated associates of Sakka!

abhayaṃ yācamānānaṃ,
Though you beg me for your safety,

bhayaṃeva dadāmi vo’ti.
I’ll only give you fear!’

‘abhayaṃ yācamānānaṃ,
‘Though we beg you for our safety,

bhayaṃeva dadāsi no;
you give us only fear.

paṭiggaṇhāma te etaṃ,
This is what we get from you:

akkhayaṃ hotu te bhayaṃ.
may endless peril come to you!

yādisaṃ vapate bījaṃ,
Whatever kind of seed you sow,

tādisaṃ harate phalaṃ;
that is the fruit you reap.

kalyāṇakārī kalyāṇaṃ,
A doer of good gets good,

pāpakārī ca pāpakaṃ;
a doer of bad gets bad.

pavuttaṃ tāta te bījaṃ,
You have sown your own seed, friend,

phalaṃ paccaṇubhossasī’ti.
now you’ll experience the fruit.’

atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā sambaraṃ asurindaṃ
abhisapitvā—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya,
pasāritaṃ vā bāhaṃ samiñjeyya; evameva—sambarassa asurindassa sammukhe
antarahitā samuddatūre paṇṇakuṭṭisu pāturaheṣuṃ.

*Then those hermits, having cursed Sambara, as easily as a strong person would extend or
contract their arm, vanished from Sambara’s presence and reappeared in those leaf huts by the
ocean.*

atha kho, bhikkhave, sambaro asurindo tehi isihi sīlavantehi kalyāṇadhammehi
abhisapito rattiyaṃ sudaṃ tikkhattuṃ ubbijjī’ti.

But after being cursed by the hermits, Sambara woke in alarm three times that night.”

paṭhamo vaggo.

suvīraṃ susīmañceva,

dhajaggaṃ vepacittino;

subhāsitaṃ jayañceva,

kulāvakaṃ nadubbhiyaṃ;

verocana asurindo,

isayo araṇṇakañceva;

isayo ca samuddakāti.

samyutta nikāya 11

Linked Discourses 11

2. dutiyavagga

2. The Second Chapter

11. vatapadasutta

11. Vows

sāvattthiyaṃ.

At Sāvattthī.

“sakkassa, bhikkhave, devānamindassa pubbe manussabhūtaṃ satta vatapadāni samattāni samādinnaṃ ahesuṃ, yesaṃ samādinnaṃ sakko sakkattaṃ ajjhagā.

“Mendicants, in a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

katamāni satta vatapadāni?

What seven?

yāvajīvaṃ mātāpettibharo assaṃ,

As long as I live, may I support my parents.

yāvajīvaṃ kule jeṭṭhāpacāyī assaṃ,

As long as I live, may I honor the elders in the family.

yāvajīvaṃ sanhavāco assaṃ,

As long as I live, may I speak gently.

yāvajīvaṃ apisuṇavāco assaṃ,

As long as I live, may I not speak divisively.

yāvajīvaṃ vigatamalamaccherena cetasaṃ agāraṃ ajjhāvaseyyaṃ muttacāgo

payatapāni vossaggarato yācayogo dānasaṃvibhāgarato,

As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

yāvajīvaṃ saccavāco assaṃ,

As long as I live, may I speak the truth.

yāvajīvaṃ akkodhano assaṃ—sacepi me kodho uppajjeyya, khippameva naṃ pativineyyanti.

In a long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

sakkassa, bhikkhave, devānamindassa pubbe manussabhūtaṃ imāni satta

vatapadāni samattāni samādinnaṃ ahesuṃ, yesaṃ samādinnaṃ sakko sakkattaṃ ajjhagāti.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

mātāpettibharaṃ jantum,

A person who respects their parents,

kule jeṭṭhāpacāyinaṃ;

and honors the elders in the family,

saṇhaṃ sakhilasambhāsaṃ,

whose speech is gentle and courteous,

pesuṇeyyappahāyinaṃ.
and has given up divisiveness;

maccheravinaye yuttaṃ,
who's committed to getting rid of stinginess,

saccaṃ koddhābhibhuṃ naraṃ;
is truthful, and has mastered anger:

taṃ ve devā tāvatimsā,
the gods of the Thirty-Three

āhu sappuriso itī"ti.
call them truly a good person."

samyutta nikāya 11
Linked Discourses 11

2. dutiyavagga
2. The Second Chapter

12. sakkanāmasutta
12. Sakka's Names

sāvatthiyaṃ jetavane.
Near Sāvattihī in Jeta's Grove.

tatra kho bhagavā bhikkhū etadavoca:
There the Buddha said to the mendicants:

“sakko, bhikkhave, devānamindo pubbe manussabhūto samāno magho nāma māṇavo ahoṣi, tasmā maghavāti vuccati.
“Mendicants, in a former life, when Sakka was a human being, he was a brahmanical student named Magha. That's why he's called Maghavā.

sakko, bhikkhave, devānamindo pubbe manussabhūto samāno pure dānaṃ adāsi, tasmā purindadoti vuccati.
In a former life, when Sakka was a human being, he gave gifts in stronghold after stronghold. That's why he's called Purindada, the Stronghold-Giver.

sakko, bhikkhave, devānamindo pubbe manussabhūto samāno sakkaccaṃ dānaṃ adāsi, tasmā sakkoti vuccati.
In a former life, when Sakka was a human being, he gave gifts carefully. That's why he's called Sakka, the Careful.

sakko, bhikkhave, devānamindo pubbe manussabhūto samāno āvasathaṃ adāsi, tasmā vāsavoti vuccati.
In a former life, when Sakka was a human being, he gave the gift of a guest house. That's why he's called Vāsava, the Houser.

sakko, bhikkhave, devānamindo saḥassampi atthānaṃ muhuttēna cinteti, tasmā saḥassakkhoti vuccati.
Sakka thinks of a thousand things in a moment. That's why he's called Saḥassakkha, the Thousand-Eye.

sakkassa, bhikkhave, devānamindassa sujā nāma asurakaññā pajāpati, tasmā sujampatīti vuccati.
Sakka's wife is the demon maiden named Sujā. That's why he's called Sujampati, Sujā's Husband.

sakko, bhikkhave, devānamindo devānaṃ tāvatimsānaṃ issariyādhipaccaṃ rajjaṃ kāreti, tasmā devānamindoti vuccati.
Sakka rules as sovereign lord over the gods of the Thirty-Three. That's why he's called lord of gods.

sakkassa, bhikkhave, devānamindassa pubbe manussabhūtassa satta vatapadāni samattāni samādinnaṃ ahesuṃ, yesaṃ samādinnaṃ tasmā sakko sakkattaṃ ajjhagā.
In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

katamāni satta vatapadāni?

What seven?

yāvajīvaṃ mātāpettibharo assaṃ,

As long as I live, may I support my parents.

yāvajīvaṃ kule jeṭṭhāpacāyī assaṃ,

As long as I live, may I honor the elders in the family.

yāvajīvaṃ sanhavāco assaṃ,

As long as I live, may I speak gently.

yāvajīvaṃ apisuṇavāco assaṃ,

As long as I live, may I not speak divisively.

yāvajīvaṃ vigaṭamalamaccherena cetasā agāraṃ ajjhāvaseyyaṃ muttacāgo
payatapaṇi vossaggarato yācayogo dānaṣaṃvibhāgarato,

*As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed,
loving to let go, committed to charity, loving to give and to share.*

yāvajīvaṃ saccavāco assaṃ,

As long as I live, may I speak the truth.

yāvajīvaṃ akkodhano assaṃ—sacepi me kodho uppajjeyya, khippameva naṃ
paṭivineyyanti.

As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

sakkassa, bhikkhave, devānamindassa pubbe manussabhūtaṃ imāni satta
vatapadāni samattāni samādinnaṃ ahesuṃ, yesaṃ samādinnaṃ sakko sakkattaṃ
ajjhagāti.

*In a former life, when Sakka was a human being, he undertook seven vows. And it was because
of undertaking these that he achieved the status of Sakka.*

mātāpettibharaṃ jantaṃ,

A person who respects their parents,

kule jeṭṭhāpacāyinaṃ;

and honors the elders in the family,

saṇhaṃ sakhilasambhāsaṃ,

whose speech is gentle and courteous,

pesuṇeyyappahāyinaṃ.

and has given up divisiveness;

maccheravinaye yuttaṃ,

who's committed to getting rid of stinginess,

saccaṃ koddhābhībhūṃ naraṃ;

is truthful, and has mastered anger:

taṃ ve devā tāvatimsā,

the gods of the Thirty-Three

āhu sappuriso itī”ti.

call them truly a good person.”

saṃyutta nikāya 11

Linked Discourses 11

2. dutiyavagga

2. The Second Chapter

13. mahālisutta

13. With Mahāli

evaṃ me sutam—

So I have heard.

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho mahāli licchavī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahāli licchavī bhagavantam etadavoca:

Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him,

“dittho kho, bhante, bhagavatā sakko devānamindo”ti?

“Sir, have you seen Sakka, lord of gods?”

“dittho kho me, mahāli, sakko devānamindo”ti.

“I have, Mahāli.”

“so hi nūna, bhante, sakkapatirūpako bhavissati.

“But surely, sir, you must have seen someone who looked like Sakka.

duddaso hi, bhante, sakko devānamindo”ti.

For Sakka is hard to see.”

“sakkañca khvāhaṃ, mahāli, pajānāmi sakkakaraṇe ca dhamme, yesaṃ dhammānaṃ samādinnaṭṭā sakko sakkattaṃ ajjhagā, tañca pajānāmi.

“Mahāli, I understand Sakka. And I understand the things that he undertook and committed to, which enabled him to achieve the status of Sakka.

sakko, mahāli, devānamindo pubbe manussabhūto samāno magho nāma māṇavo ahosi, tasmā maghavāti vuccati.

In a former life, when Sakka was a human being, he was a brahmanical student named Magha. That’s why he’s called Maghavā.

sakko, mahāli, devānamindo pubbe manussabhūto samāno sakkaccaṃ dānaṃ adāsi, tasmā sakkoti vuccati.

In a former life, when Sakka was a human being, he gave gifts carefully. That’s why he’s called Sakka, the careful.

sakko, mahāli, devānamindo pubbe manussabhūto samāno pure dānaṃ adāsi, tasmā purindadoti vuccati.

In a former life, when Sakka was a human being, he gave gifts in stronghold after stronghold. That’s why he’s called Purindada, the stronghold-giver.

sakko, mahāli, devānamindo pubbe manussabhūto samāno āvasathaṃ adāsi, tasmā vāsavoti vuccati.

In a former life, when Sakka was a human being, he gave the gift of a guest house. That’s why he’s called Vāsava, the houser.

sakko, mahāli, devānamindo saḥassampi atthānaṃ muhuttēna cinteti, tasmā saḥassakkhoti vuccati.

Sakka thinks of a thousand things in a moment. That’s why he’s called Saḥassakka, Thousand-Eye.

sakkassa, mahāli, devānamindassa sujā nāma asurakaññā pajāpati, tasmā sujampatīti vuccati.

Sakka’s wife is the demon maiden named Sujā. That’s why he’s called Sujampati, Sujā’s husband.

sakko, mahāli, devānamindo devānaṃ tāvatīṃsānaṃ issariyādhipaccaṃ rajjaṃ kareti, tasmā devānamindoti vuccati.

Sakka rules as sovereign lord over the gods of the Thirty-Three. That’s why he’s called lord of gods.

sakkassa, mahāli, devānamindassa pubbe manussabhūtassa satta vatapadāni samattāni samādinnaṇi ahesuṃ, yesaṃ samādinnaṭṭā sakko sakkattaṃ ajjhagā.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

katamāni satta vatapadāni?

What seven?

yāvajīvaṃ mātāpettibharo assaṃ,
As long as I live, may I support my parents.

yāvajīvaṃ kule jeṭṭhāpacāyī assaṃ,
As long as I live, may I honor the elders in the family.

yāvajīvaṃ saṇhāvāco assaṃ,
As long as I live, may I speak gently.

yāvajīvaṃ apisaṇāvāco assaṃ,
As long as I live, may I not speak divisively.

yāvajīvaṃ vigaṭamalamaccherena cetasā agāraṃ ajjhāvaseyyaṃ muttacāgo
payatapaṇi vossaggarato yācayogo dānaṣaṃvibhāgarato,
*As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed,
loving to let go, committed to charity, loving to give and to share.*

yāvajīvaṃ saccavāco assaṃ,
As long as I live, may I speak the truth.

yāvajīvaṃ akkodhano assaṃ—sacepi me kodho uppajjeyya, khippameva naṃ
paṭivineyyanti.
As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

sakkassa, mahāli, devānamindassa pubbe manussabhūtaṃ imāni satta vatapadāni
samattāni samādinnaṃ ahesuṃ, yesaṃ samādinnaṃ sakko sakkattaṃ ajjhagāti.
*In a former life, when Sakka was a human being, he undertook seven vows. And it was because
of undertaking these that he achieved the status of Sakka.*

mātāpettibharaṃ jantaṃ,
A person who respects their parents,

kule jeṭṭhāpacāyinaṃ;
and honors the elders in the family,

saṇhaṃ sakhilasambhāsaṃ,
whose speech is gentle and courteous,

pesuṇeyyappahāyinaṃ.
and has given up divisiveness;

maccheravinaye yuttaṃ,
who's committed to getting rid of stinginess,

saccaṃ kodhābhibhuṃ naraṃ;
is truthful, and has mastered anger:

taṃ ve devā tāvatimsā,
the gods of the Thirty-Three

āhu sappuriso itī”ti.
call them truly a good person.”

saṃyutta nikāya 11
Linked Discourses 11

2. dutiyavagga
2. The Second Chapter

14. daliddasutta
14. Poor

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

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“bhūtapubbam, bhikkhave, aññataro puriso imasmiṃyeva rājagahe manussadaliddo ahosi manussakapaṇo manussavarāko.
“Once upon a time, mendicants, there was a poor person, impoverished and pitiful.

so tathāgatappavedite dhammavinaye saddham samādiyi, sīlam samādiyi, sutam samādiyi, cāgam samādiyi, paññam samādiyi.
They took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One.

so tathāgatappavedite dhammavinaye saddham samādiyitvā sīlam samādiyitvā sutam samādiyitvā cāgam samādiyitvā paññam samādiyitvā kāyassa bhedā param marañā sugatiṃ saggaṃ lokaṃ upapajji devānam tāvatimsānam saḥabyataṃ.
After undertaking these things, when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.

so aññe deve atirocati vaṇṇena ceva yasasā ca.
There they outshone the other gods in beauty and glory.

tatra sudam, bhikkhave, devā tāvatimsā ujjhāyanti khiyyanti vipācenti:
But the gods of the Thirty-Three complained, grumbled, and objected,

‘acchariyaṃ vata bho, abbhutaṃ vata bho.
‘It’s incredible, it’s amazing!’

ayañhi devaputto pubbe manussabhūto samāno manussadaliddo ahosi manussakapaṇo manussavarāko;
For when this god was a human being in their past life they were poor, impoverished, and pitiful.

so kāyassa bhedā param marañā sugatiṃ saggaṃ lokaṃ upapanno devānam tāvatimsānam saḥabyataṃ.
And when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.

so aññe deve atirocati vaṇṇena ceva yasasā cā’ti.
Here they outshine the other gods in beauty and glory.’

atha kho, bhikkhave, sakko devānamindo deve tāvatimse āmantesi:
Then Sakka, lord of gods, addressed the gods of the Thirty-Three,

‘mā kho tumhe, mārisā, etassa devaputtassa ujjhāyittha.
‘Good sirs, don’t complain about this god.

eso kho, mārisā, devaputto pubbe manussabhūto samāno tathāgatappavedite dhammavinaye saddham samādiyi, sīlam samādiyi, sutam samādiyi, cāgam samādiyi, paññam samādiyi.
When this god was a human being in their past life they took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One.

so tathāgatappavedite dhammavinaye saddham samādiyitvā sīlam samādiyitvā sutam samādiyitvā cāgam samādiyitvā paññam samādiyitvā kāyassa bhedā param marañā sugatiṃ saggaṃ lokaṃ upapanno devānam tāvatimsānam saḥabyataṃ.
After undertaking these things, when their body broke up, after death, they’ve been reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.

so aññe deve atirocati vaṇṇena ceva yasasā cā’ti.
Here they outshine the other gods in beauty and glory.’

atha kho, bhikkhave, sakko devānamindo deve tāvatimse anunayamāno tāyaṃ
velāyaṃ imā gāthāyo abhāsi:

Then Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘yassa saddhā tathāgate,

‘Whoever has faith in the Realized One,

acalā suppatitṭhitā;

unwavering and well grounded;

sīlaṇca yassa kalyāṇaṃ,

whose ethical conduct is good,

ariyakantaṃ pasamsitaṃ.

praised and loved by the noble ones;

saṅghe pasādo yassatthi,

who has confidence in the Saṅgha,

ujjubhūtaṇca dassanaṃ;

and correct view;

adaliddoti taṃ āhu,

they’re said to be prosperous,

amoghaṃ tassa jīvitaṃ.

their life is not in vain.

tasmā saddhaṇca sīlaṇca,

So let the wise devote themselves

pasādaṃ dhammadassanaṃ;

to faith, ethical behaviour,

anuyuñjetha medhāvī,

confidence, and insight into the teaching,

samaṃ buddhāna sāsanaṃ”ti.

remembering the instructions of the Buddhas.”

saṃyutta nikāya 11

Linked Discourses 11

2. dutiyavagga

2. The Second Chapter

15. rāmaṇeyyakasutta

15. Delightful

sāvattiyaṃ jetavane.

Near Sāvattī in Jeta’s Grove.

atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho sakko
devānamindo bhagavantaṃ etadavoca:

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him,

“kiṃ nu kho, bhante, bhūmirāmaṇeyyakaṇ”ti?

“Sir, what is a delightful place?”

“ārāmacetyā vanacetyā,

“Shrines in parks and forests,

pokkharaṇṇo sunimmitā;

well-made lotus ponds,

manussarāmaṇeyyassa,

are not worth a sixteenth part

kalaṃ nāgghanti soḷasiṃ.
of a delightful human being.

gāme vā yadi vāraṇṇe,
Whether in village or wilderness,

ninne vā yadi vā thale;
in a valley or the uplands,

yattha arahanto viharanti,
wherever the perfected ones live

taṃ bhūmirāmaṇeyyakaṃ”ti.
is a delightful place.”

saṃyutta nikāya 11
Linked Discourses 11

2. dutiyavagga
2. The Second Chapter

16. yajamānasutta
16. Sponsoring Sacrifice

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūte pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.

atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.
And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side,

ekamantaṃ ṭhito kho sakko devānamindo bhagavantaṃ gāthāya ajjhabhāsi:
and addressed him in verse:

“yajamānānaṃ manussānaṃ,
“For humans, those merit-seeking creatures,

puñṇapekkhāna pāṇinaṃ;
who sponsor sacrifices,

karotaṃ opadhikaṃ puññaṃ,
making merit with attachments,

kattha dinnāṃ mahapphalan”ti.
where is a gift very fruitful?”

“cattāro ca paṭipannā,
“Four practicing the path,

cattāro ca phale ṭhitā;
and four established in the fruit.

esa saṅgho ujubbhūto,
This is the upright Saṅgha,

paññāsīlasamāhito.
with wisdom, ethics, and immersion.

yajamānānaṃ manussānaṃ,
For humans, those merit-seeking creatures,

puñṇapekkhāna pāṇinaṃ;
who sponsor sacrifices,

karotaṃ opadhikaṃ puññaṃ,
making merit with attachments,

saṅghe dinnāṃ mahapphalan”ti.
what is given to the Saṅgha is very fruitful.”

samyutta nikāya 11

Linked Discourses 11

2. dutiyavagga

2. The Second Chapter

17. buddhavandanāsutta

17. Homage to the Buddha

sāvatthiyaṃ jetavane.

Near Sāvattthī in Jeta's Grove.

tena kho pana samayena bhagavā divāvihāragato hoti paṭisallīno.

Now at that time the Buddha had gone into retreat for the day's meditation.

atha kho sakko ca devānamindo brahmā ca sahampati yena bhagavā
tenupasaṅkamim̐su; upasaṅkamitvā paccekam̐ dvārābāham̐ nissāya aṭṭham̐su.

Then Sakka, lord of gods, and Brahmā Sahampati approached the Buddha and stationed themselves one by each door-post.

atha kho sakko devānamindo bhagavato santike imaṃ gātham̐ abhāsi:

Then Sakka recited this verse in the Buddha's presence:

“uṭṭhehi vīra vijitasaṅgāma,

“Rise, hero! Victor in battle, with burden put down,

pannabhāra anana vicara loke;

wander the world without obligation.

cittaṅca te suvimuttam̐,

Your mind is fully liberated,

cando yathā pannarasāya rattin̐”ti.

like the moon on the fifteenth night.”

“na kho, devānaminda, tathāgatā evaṃ vanditabbā.

“Lord of gods, that's not how to pay homage to the Realized Ones.

evaṅca kho, devānaminda, tathāgatā vanditabbā:

This is how it should be done:

‘uṭṭhehi vīra vijitasaṅgāma,

‘Rise, hero! Victor in battle, leader of the caravan,

sattavāha anana vicara loke;

wander the world without obligation.

desassu bhagavā dhammam̐,

Let the Blessed One teach the Dhamma!

aññātāro bhavissanti””ti.

There will be those who understand!””

samyutta nikāya 11

Linked Discourses 11

2. dutiyavagga

2. The Second Chapter

18. gahaṭṭhavandanāsutta

18. Who Sakka Worships

sāvatthiyaṃ.

At Sāvattthī.

tatra ... pe ... etadavoca:

“bhūtapubbam̐, bhikkhave, sakko devānamindo mātaliṃ saṅgāhakam̐ āmantesi:

“Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali,

‘yojehi, samma mātali, sahassayuttaṃ ājaññarathaṃ. uyyānabhūmiṃ gacchāma subhūmiṃ dassanāyā’ti.

‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.’

‘evaṃ, bhaddantavā’ti kho, bhikkhave, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṃ ājaññarathaṃ yojetvā sakkassa devānamindassa paṭivedesi:

‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka,

‘yutto kho te, mārisa, sahassayutto ājaññaratho.

‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed.

yassadāni kālaṃ maññasī’ti.

Please go at your convenience.’

atha kho, bhikkhave, sakko devānamindo vejayantapāsādā orohanto añjaliṃ katvā sudam puthuddisā namassati.

Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the different quarters.

atha kho, bhikkhave, mātali saṅgāhako sakkaṃ devānamindaṃ gāthāya ajjhabhāsi:

So Mātali the charioteer addressed Sakka in verse:

‘taṃ namassanti tevijjā,

‘Those proficient in the three Vedas worship you,

sabbe bhum mā ca khattiyā;

as do all the aristocrats on earth,

cattāro ca mahārājā,

the Four Great Kings,

tidasā ca yasassino;

and the glorious Thirty.

atha ko nāma so yakkho,

So what’s the name of the spirit

yaṃ tvam sakka namassasī’ti.

that you worship, Sakka?’

‘maṃ namassanti tevijjā,

‘Those proficient in the three Vedas worship me,

sabbe bhum mā ca khattiyā;

as do all the aristocrats on earth,

cattāro ca mahārājā,

the Four Great Kings,

tidasā ca yasassino.

and the glorious Thirty.

ahañca sīlasampanne,

But I revere those accomplished in ethics,

cirarattasamāhite;

who have long trained in immersion,

sammāpabbajite vande,

who have rightly gone forth

brahmacariyaparāyane.

to complete the spiritual life.

ye gahaṭṭhā puññakārā,

I also worship those householders,

sīlavanto upāsakā;
the ethical lay followers

dhammena dāraṃ posenti,
who make merit, Mātali,

te namassāmi mātālī'ti.
supporting a partner in a principled manner.'

'setthā hi kira lokasmiṃ,
'Those who you worship

ye tvaṃ sakka namassasi;
seem to be the best in the world, Sakka.

ahampi te namassāmi,
I too will worship

ye namassasi vāsavā'ti.
those who you worship, Sakka.'

idaṃ vatvāna maghavā,
After saying this, Maghavā the chief,

devarājā sujampati;
king of gods, Sujā's husband,

puṭhuddisā namassitvā,
having worshipped the quarters

pamukho rathamāruhī'ti.
climbed into his chariot."

samyutta nikāya 11
Linked Discourses 11

2. dutiyavagga
2. The Second Chapter

19. satthāravandanāsutta
19. Who Sakka Worships

sāvatthiyaṃ jetavane.
Near Sāvattihī in Jeta's Grove.

"bhūtapubbaṃ, bhikkhave, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi:
"Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali,

'yojehi, samma mātali, saḥassayuttaṃ ājaññarathaṃ, uyyānabhūmiṃ gacchāma
subhūmiṃ dassanāyā'ti.

'My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.'

'evaṃ, bhaddantavā'ti kho, bhikkhave, mātali saṅgāhako sakkassa devānamindassa
paṭissutvā saḥassayuttaṃ ājaññarathaṃ yojetvā sakkassa devānamindassa paṭivedesi:
'Yes, lord,' replied Mātali. He harnessed the chariot and informed Sakka,

'yutto kho te, mārisa, saḥassayutto ājaññaratho.
'Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed.

yassadāni kālaṃ maññasī'ti.
Please go at your convenience.'

atha kho, bhikkhave, sakko devānamindo vejayantapāsādā orohanto añjaliṃ katvā
sudaṃ bhagavantaṃ namassati.
Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the Buddha.

atha kho, bhikkhave, mātali saṅgāhako sakkaṃ devānamindaṃ gāthāya ajjhabhāsi:

So Mātali the charioteer addressed Sakka in verse:

‘yañhi devā manussā ca,
‘Gods and men

taṃ namassanti vāsava;
worship you, Vāsava.

atha ko nāma so yakkho,
So what’s the name of the spirit

yaṃ tvaṃ sakka namassasi’ti.
that you worship, Sakka?’

‘yo idha sammāsambuddho,
‘It’s the fully awakened Buddha,

asmim loke sadevake;
the Teacher of peerless name

anomanāmaṃ satthāraṃ,
in this world with its gods—

taṃ namassāmi mātali.
that’s who I worship, Mātali.

yesaṃ rāgo ca doso ca,
Those who have discarded

avijjā ca virājitā;
greed, hate, and ignorance,

khīṇāsavā arahanto,
the perfected ones with defilements ended—

te namassāmi mātali.
they’re who I worship, Mātali.

ye rāgadosavinayā,
The trainees who take pleasure in decreasing suffering,

avijjāsamatikkamā;
diligently pursuing the training

sekkhā apacayārāmā,
for getting rid of greed and hate,

appamattānusikkhare;
and going past ignorance—

te namassāmi mātali’ti.
they’re who I worship, Mātali.’

‘setthā hi kira lokasmim,
‘Those who you worship

ye tvaṃ sakka namassasi;
seem to be the best in the world, Sakka.

ahampi te namassāmi,
I too will worship

ye namassasi vāsavā’ti.
those who you worship, Sakka.’

idaṃ vatvāna maghavā,
After saying this, Maghavā the chief,

devarājā sujampati;
king of gods, Sujā's husband,

bhagavantam namassitvā,
having worshipped the Buddha,

pamukho rathamāruhī"ti.
climbed into his chariot."

saṃyutta nikāya 11
Linked Discourses 11

2. dutiyavagga
2. The Second Chapter

20. saṅghavandanāsutta
20. Who Sakka Worships

sāvattthiyaṃ jetavane.
Near Sāvattthī in Jeta's Grove.

tatra kho ... pe ... etadavoca:

“bhūtapubbaṃ, bhikkhave, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi:
“Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali,

‘yojehi, samma mātali, saḥassayuttaṃ ājaññarathaṃ, uyyānabhūmiṃ gacchāma
subhūmiṃ dassanāyā’ti.
*‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to
a park and see the scenery.’*

‘evaṃ, bhaddantavā’ti kho, bhikkhave, mātali saṅgāhako sakkassa devānamindassa
paṭissutvā, saḥassayuttaṃ ājaññarathaṃ yojetvā sakkassa devānamindassa
paṭivedesi:
‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka,

‘yutto kho te, mārīsa, saḥassayutto ājaññaratho,
‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed.

yassadāni kālaṃ maññasī’ti.
Please go at your convenience.’

atha kho, bhikkhave, sakko devānamindo vejayantapāsādā orohanto añjaliṃ katvā
sudaṃ bhikkhusaṃghaṃ namassati.
*Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the
mendicant Saṅgha.*

atha kho, bhikkhave, mātali saṅgāhako sakkaṃ devānamindaṃ gāthāya ajjhabhāsi:
So Mātali the charioteer addressed Sakka in verse:

‘tañhi ete namasseyyuṃ,
‘It’s these who should worship you,

pūtidehasayā narā;
namely the humans stuck in their putrid bodies,

nimuggā kuṇapamhete,
sunk in a corpse,

khuppiṭāsasamappitā.
stricken by hunger and thirst.

kiṃ nu tesam pihayasi,
Why then do you envy those

anāgārāna vāsava;
who are homeless, Vāsava?

ācāraṃ isinaṃ brūhi,
Relate the hermits' way of life,

taṃ suṇoma vaco tavā'ti.
let us hear what you have to say.'

'etaṃ tesāṃ pihayāmi,
'This is why I envy the

anāgārāna mātali;
homeless, Mātali.

yamhā gāmā pakkamanti,
When they leave a village,

anapekkhā vajanti te.
they go without concern.

na tesāṃ koṭṭhe openti,
They hoard no goods in storerooms,

na kumbhi na kaḷopiyaṃ;
nor in pots or baskets.

paraniṭṭhitamesānā,
They seek food prepared by others,

tena yāpenti subbatā.
and, true to their vows, live on that.

sumantamantino dhīrā,
The wise whose words are full of wisdom,

tunhībhūtā samañcarā;
live peacefully and quietly.

devā viruddhā asurehi,
Gods fight with demons,

puthu maccā ca mātali.
and mortals fight each other, Mātali.

aviruddhā viruddhesu,
Not fighting among those who fight,

attadaṇḍesu nibbutā;
they're extinguished among those who've taken up arms.

sādānesu anādānā,
Not grasping among those who grasp,

te namassāmi mātālī'ti.
they're who I worship, Mātali.'

'setthā hi kira lokasmiṃ,
'Those who you worship

ye tvaṃ sakka namassasi;
seem to be the best in the world, Sakka.

ahampi te namassāmi,
I too will worship

ye namassasi vāsavā''ti.
those who you worship, Vāsava.'

idaṃ vatvāna maghavā,
After saying this, Maghavā the chief,

devarājā sujampati;
king of gods, Sujā's husband,
bhikkhusaṅghaṃ namassitvā,
having worshipped the mendicant Saṅgha,
pamukho rathamāruhīti.
climbed into his chariot."
dutiyo vaggo.

devā pana tayo vuttā,
daliddaṇca rāmaṇeyyakam;
yajamānaṇca vandanā,
tayo sakkanamassanāti.

saṃyutta nikāya 11
Linked Discourses 11

3. tatiyavagga
3. The Third Chapter

21. chetvāsutta
21. Incinerated

sāvatthiyaṃ jetavane.
Near Sāvatthī in Jeta's Grove.

atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.
And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side,
ekamantaṃ thito kho sakko devānamindo bhagavantam gāthāya ajjhabhāsi:
and said to him:

“kiṃsu chetvā sukhaṃ seti,
“When what is incinerated do you sleep at ease?

kiṃsu chetvā na socati;
When what is incinerated is there no sorrow?

kissassu ekadhammassa,
What is the one thing

vadhaṃ rocesi gotamā”ti.
whose killing you approve?”

“kodhaṃ chetvā sukhaṃ seti,
“When anger's incinerated you sleep at ease.

kodhaṃ chetvā na socati;
When anger's incinerated there is no sorrow.

kodhassa visamūlassa,
O Vāsava, anger has a poisoned root

madhuraggassa vāsava;
and a honey tip.

vadhaṃ ariyā pasaṃsanti,
The noble ones praise its killing,

tañhi chetvā na socatī”ti.
for when it's incinerated there is no sorrow.”

samyutta nikāya 11
Linked Discourses 11

3. tatiyavagga
3. The Third Chapter

22. dubbaṇṇiyasutta
22. Ugly

sāvatthiyaṃ jetavane.
Near Sāvattihī in Jeta's Grove.

tatra kho ... pe ... etadavoca:

“bhūtapubbaṃ, bhikkhave, aññataro yakkho dubbaṇṇo okoṭimako sakkassa devānamindassa āsane nisinno ahosi.
“Once upon a time, mendicants, there was a native spirit who was ugly and deformed. He sat on the throne of Sakka, lord of gods.

tatra sudam, bhikkhave, devā tāvatimsā ujjhāyanti khiyyanti vipācenti:
But the gods of the Thirty-Three complained, grumbled, and objected,

‘acchariyaṃ vata bho, abbhutaṃ vata bho.
‘It's incredible, it's amazing!’

ayaṃ yakkho dubbaṇṇo okoṭimako sakkassa devānamindassa āsane nisinno’ti.
This ugly and deformed spirit is sitting on the throne of Sakka, the lord of gods.’

yathā yathā kho, bhikkhave, devā tāvatimsā ujjhāyanti khiyyanti vipācenti tathā tathā so yakkho abhirūpataro ceva hoti dassanīyataro ca pāsādikataro ca.
But the more the gods complained, the more attractive, good-looking, and lovely that spirit became.

atha kho, bhikkhave, devā tāvatimsā yena sakko devānamindo tenupasaṅkamimsu; upasaṅkamitvā sakkam devānamindam etadavocum:
So the gods went up to Sakka and told him what had happened, adding,

‘idha te, mārisa, aññataro yakkho dubbaṇṇo okoṭimako sakkassa devānamindassa āsane nisinno.

tatra sudam, mārisa, devā tāvatimsā ujjhāyanti khiyyanti vipācenti:

“acchariyaṃ vata bho, abbhutaṃ vata bho.

ayaṃ yakkho dubbaṇṇo okoṭimako sakkassa devānamindassa āsane nisinno”ti.

yathā yathā kho, mārisa, devā ujjhāyanti khiyyanti vipācenti tathā tathā so yakkho abhirūpataro ceva hoti dassanīyataro ca pāsādikataro cāti.

so hi nūna, mārisa, kodhabhakkho yakkho bhavissatī”ti.
‘Surely, good sir, that must be the anger-eating spirit!’

atha kho, bhikkhave, sakko devānamindo yena so kodhabhakkho yakkho tenupasaṅkami; upasaṅkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā dakkhiṇajāṇumaṇḍalaṃ pathaviyaṃ nihantvā yena so kodhabhakkho yakkho tenañjaliṃ paṇāmetvā tikkhattuṃ nāmaṃ sāveti:

Then Sakka went up to that spirit, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the anger-eating spirit, and pronounced his name three times:

‘sakkohaṃ, mārisa, devānamindo, sakkohaṃ, mārisa, devānamindo’ti.

‘Good sir, I am Sakka, lord of gods! Good sir, I am Sakka, the lord of gods!’

yathā yathā kho, bhikkhave, sakko devānamindo nāmaṃ sāvesi tathā tathā so
yakkho dubbaṇṇataro ceva ahosi okoṭimakataro ca.

But the more Sakka pronounced his name, the uglier and more deformed the spirit became,

dubbaṇṇataro ceva hutvā okoṭimakataro ca tatthevantaradhāyīti.

until eventually it vanished right there.

atha kho, bhikkhave, sakko devānamindo sake āsane nisīditvā deve tāvatimse
anunayamāno tāyaṃ velāyaṃ imā gāthāyo abhāsi:

Then Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘na sūpahatacittomhi,

‘My mind isn’t easily upset;

nāvattena suvānayo;

I’m not easily drawn into the maelstrom.

na vo cirāhaṃ kujjhāmi,

I don’t get angry for long,

kodho mayi nāvatiṭṭhati.

anger doesn’t last in me.

kuddhāhaṃ na pharusāṃ brūmi,

When I do get angry I don’t speak harshly,

na ca dhammāni kittaye;

nor do I advertise my own virtues.

sanniggaṇhāmi attānaṃ,

I carefully restrain myself

sampassaṃ atthamattano’’ti.

out of regard for my own welfare.’’

saṃyutta nikāya 11

Linked Discourses 11

3. tatiyavagga

3. The Third Chapter

23. sambarimāyāsutta

23. The Sambari Sorcery

sāvatthiyaṃ ... pe ...

At Sāvattthī.

bhagavā etadavoca:

The Buddha said this:

“bhūtapubbaṃ, bhikkhave, vepacitti asurindo ābādhiko ahosi dukkhito bālhaḡilāno.

“Once upon a time, mendicants, Vepacitti, lord of demons, was sick, suffering, gravely ill.

atha kho, bhikkhave, sakko devānamindo yena vepacitti asurindo tenupasaṅkami
gilānapucchako.

So Sakka went to see him to ask after his illness.

addasā kho, bhikkhave, vepacitti asurindo sakkaṃ devānamindaṃ dūratova
āgacchantaṃ.

Vepacitti saw Sakka coming off in the distance,

disvāna sakkaṃ devānamindaṃ etadavoca:

and said to him,

‘tikiccha maṃ, devānamindā’ti.

‘Heal me, lord of gods!’

‘vācehi maṃ, vepacitti, sambarimāyaṇ’ti.

‘Teach me, Vepacitti, the Sambari sorcery.’

‘na tāvahaṃ vācemi, yāvahaṃ, mārisa, asure paṭipucchāmi’ti.

‘I can’t do that, good sir, until I have consulted with the demons.’

atha kho, bhikkhave, vepacitti asurindo asure paṭipucchi:

Then Vepacitti, lord of demons, asked the demons,

‘vācemahaṃ, mārisā, sakkaṃ devānamindaṃ sambarimāyaṇ’ti?

‘Good sirs, may I teach the Sambari sorcery to Sakka, lord of gods?’

‘mā kho tvaṃ, mārisa, vācesi sakkaṃ devānamindaṃ sambarimāyaṇ’ti.

‘Do not, good sir, teach the Sambari sorcery to Sakka!’

atha kho, bhikkhave, vepacitti asurindo sakkaṃ devānamindaṃ gāthāya ajjhabhāsi:

So Vepacitti addressed Sakka in verse:

‘māyāvī maghavā sakka,

‘O Maghavā, O Sakka,

devarāja sujampati;

king of gods, Sujā’s husband,

upeti nirayaṃ ghoraṃ,

a sorcerer falls into the terrible hell—

sambarova satam saman’’ti.

like Sambara, for a hundred years.’’

saṃyutta nikāya 11

Linked Discourses 11

3. tatiyavagga

3. The Third Chapter

24. accayasutta

24. Transgression

sāvatthiyaṃ ... pe ... ārāme.

At Sāvattihī.

tena kho pana samayena dve bhikkhū sampayojesuṃ.

Now at that time two mendicants were overly attached,

tatreko bhikkhu accasarā.

and one of them transgressed against the other.

atha kho so bhikkhu tassa bhikkhuno santike accayaṃ accayato deseti;

The transgressor confessed to the other mendicant,

so bhikkhu nappaṭiggaṇhāti.

but they didn’t accept it.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“idha, bhante, dve bhikkhū sampayojesuṃ, tatreko bhikkhu accasarā.

-

atha kho so, bhante, bhikkhu tassa bhikkhuno santike accayaṃ accayato deseti, so bhikkhu nappaṭiggaṇhāti”ti.

-

“dveme, bhikkhave, bālā.

“Mendicants, there are two fools.

yo ca accayaṃ accayato na passati, yo ca accayaṃ desentassa yathādhammaṃ
nappaṭiggaṇhāti—

*One who doesn't recognize when they've made a mistake. And one who doesn't properly
accept the confession of someone who's made a mistake.*

ime kho, bhikkhave, dve bālā.

These are the two fools.

dveme, bhikkhave, paṇḍitā.

There are two who are astute.

yo ca accayaṃ accayato passati, yo ca accayaṃ desentassa yathādhammaṃ
paṭiggaṇhāti—

*One who recognizes when they've made a mistake. And one who properly accepts the
confession of someone who's made a mistake.*

ime kho, bhikkhave, dve paṇḍitā.

These are the two who are astute.

bhūtapubbaṃ, bhikkhave, sakko devānamindo sudhammāyaṃ sabhāyaṃ deve
tāvatiṃse anunayamāno tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

*Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three,
recited this verse:*

‘kodho vo vasamāyātu,

‘Control your anger;

mā ca mittehi vo jarā;

don't let friendships decay.

agarahiyaṃ mā garahittha,

Don't blame the blameless,

mā ca bhāsitta pesuṇaṃ;

and don't say divisive things.

atha pāpajanaṃ kodho,

For anger crushes bad people

pabbatovābhimaddatī””ti.

like a mountain.””

saṃyutta nikāya 11

Linked Discourses 11

3. tatiyavagga

3. The Third Chapter

25. akkodhasutta

25. Don't Be Angry

evaṃ me sutā—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

tatra kho bhagavā bhikkhū ... pe ... bhagavā etadavoca:

There the Buddha addressed the mendicants:

“bhūtapubbaṃ, bhikkhave, sakko devānamindo sudhammāyaṃ sabhāyaṃ deve
tāvatiṃse anunayamāno tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

*“Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three,
recited this verse:*

‘mā vo kodho ajjhabhavi,

“Don't let anger be your master,

mā ca kujjhittha kujjhatam;
don't get angry at angry people.

akkodho avihimsā ca,
Kindness and harmlessness

ariyesu ca paṭipadā;
are always present in the noble ones.

atha pāpajanam kodho,
For anger crushes bad people

pabbatovābhimaddati””ti.
like a mountain.””

tatiyo vaggo.

chetvā dubbaṇṇiya māyā,

accayena akodhano;

desitam buddhasettihena,

idañhi sakkapañcakanti.

sakkasamyuttam samattam.
The Linked Discourses with Sakka are complete.

sagāthāvaggo paṭhamo.

devatā devaputto ca,

rājā māro ca bhikkhunī;

brahmā brāhmaṇa vaṅgīso,

vanayakkhena vāsavoti.

sagāthāvaggasamyuttapāḷi nitṭhitā.
The Book With Verses is finished.