

dīgha nikāya 21
Long Discourses 21

sakkapañhasutta
Sakka's Questions

evaṃ me sutāṃ—
So I have heard.

ekaṃ samayaṃ bhagavā magadhesu viharati, pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṃ.

At one time the Buddha was staying in the land of the Magadhans; east of Rājagaha there's a brahmin village named Ambasaṇḍā, north of which, on Mount Vedyaka, is the Indasāla cave.

tena kho pana samayena sakkassa devānamindassa ussukkaṃ udapādi bhagavantam dassetāya.

Now at that time a keen desire to seeing the Buddha came over Sakka, the lord of gods.

atha kho sakkassa devānamindassa etadahosi:
He thought,

“kahaṃ nu kho bhagavā etarahi viharati araham sammāsambuddho”ti?
“Where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

addasā kho sakko devānamindo bhagavantam magadhesu viharantam pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṃ.

He saw that the Buddha was at the Indasāla cave,

disvāna deve tāvatimse āmantesi:
and addressed the gods of the Thirty-Three,

“ayaṃ, mārisā, bhagavā magadhesu viharati, pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṃ.
“Good sirs, the Buddha is staying in the land of the Magadhans at the Indasāla cave.

yadi pana, mārisā, mayaṃ tam bhagavantam dassetāya upasaṅkameyyāma arahantam sammāsambuddhan”ti?
What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?”

“evaṃ, bhaddantavā”ti kho devā tāvatimsā sakkassa devānamindassa paccassosum.
“Yes, lord,” replied the gods.

atha kho sakko devānamindo pañcasikham gandhabbadevaputtam āmantesi:
Then Sakka addressed the fairy Pañcasikha,

“ayaṃ, tāta pañcasikha, bhagavā magadhesu viharati pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṃ.
“Dear Pañcasikha, the Buddha is staying in the land of the Magadhans at the Indasāla cave.

yadi pana, tāta pañcasikha, mayaṃ tam bhagavantam dassetāya upasaṅkameyyāma arahantam sammāsambuddhan”ti?
What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?”

“evaṃ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto sakkassa devānamindassa paṭissutvā beluvapaṇḍuvīṇam ādāya sakkassa devānamindassa anucariyaṃ upāgami.

“Yes, lord,” replied the fairy Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went as Sakka's attendant.

atha kho sakko devānamindo devehi tāvatimsehi parivuto pañcasikhena gandhabbadevaputtena purakkhato—

Then Sakka went at the head of a retinue consisting of the gods of the Thirty-Three and the fairy Pañcasikha.

seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya; evameva—devesu tāvatiṃsesu antarahito magadhesu pācīnato rājagahassa ambaṣaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate paccuṭṭhāsi.

As easily as a strong person would extend or contract their arm, he vanished from the heaven of the gods of the Thirty-Three and landed on Mount VEDIYAKA north of Ambaṣaṇḍā.

tena kho pana samayena vediyako pabbato atiriva obhāsajāto hoti ambaṣaṇḍā ca brāhmaṇagāmo yathā taṃ devānaṃ devānubhāvena.

Now at that time a dazzling light appeared over Mount VEDIYAKA and Ambaṣaṇḍā, as happens through the glory of the gods.

apissudaṃ parito gāmesu manussā evamāhaṃsu:

People in the villages round about, terrified, shocked, and awestruck, said,

“ādittassu nāmajja vediyako pabbato jhāyatisu nāmajja vediyako pabbato jalatisu. nāmajja vediyako pabbato.

“Mount VEDIYAKA must be on fire today, blazing and burning!”

kimsu nāmajja vediyako pabbato atiriva obhāsajāto ambaṣaṇḍā ca brāhmaṇagāmo”ti;

Oh why has such a dazzling light appeared over Mount VEDIYAKA and Ambaṣaṇḍā?”

saṃviggā lomahaṭṭhajātā ahesuṃ.

atha kho sakko devānamindo pañcasikhaṃ gandhabbadevaputtaṃ āmantesi:

Then Sakka addressed the fairy Pañcasikha,

“durupasaṅkamā kho, tāta pañcasikha, tathāgatā mādisena, jhāyī jhānaratā, tadantaraṃ paṭisallīnā.

“My dear Pañcasikha, it’s hard for one like me to get near the Realized Ones while they are on retreat practicing absorption, enjoying absorption.

yadi pana tvam, tāta pañcasikha, bhagavantaṃ paṭhamam pasādeyyāsi, tayā, tāta, paṭhamam pasāditaṃ pacchā mayaṃ taṃ bhagavantaṃ dassanāya upasaṅkameyyāma arahantaṃ sammāsambuddhaṃ”ti.

But if you were to charm the Buddha first, then I could go to see him.”

“evaṃ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto sakkassa devānamindassa paṭissutvā beluvapaṇḍuvīṇaṃ ādāya yena indasālaguhaṃ tenupasaṅkami; upasaṅkamitvā:

“Yes, lord,” replied the fairy Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went to the Indasāla cave. When he had drawn near, he stood to one side, thinking,

“ettāvātā me bhagavā neva atidūre bhavissati nāccāsanne, saddaṇca me sossatī”ti—

“This is neither too far nor too near; and he’ll hear my voice.”

ekamantaṃ atṭhāsi.

1. pañcasikhagītagāthā

1. Pañcasikha’s Song

ekamantaṃ thito kho pañcasikho gandhabbadevaputto beluvapaṇḍuvīṇaṃ assāvesi, imā ca gāthā abhāsi buddhūpasaṅhitā dhammūpasaṅhitā saṃghūpasaṅhitā arahantūpasaṅhitā kāmūpasaṅhitā:

Standing to one side, Pañcasikha played his arched harp, and sang these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love.

“vande te pitaraṃ bhadde,

“My lady Suriyavaccasā, oh my Sunshine—

timbaraṃ sūriyavacchase;

I pay homage to your father Timbaru,

yena jātāsi kalyāṇī,
through whom was born a lady so fine,

ānandajanānī mama.
to fill me with a joy I never knew.

vātoṇa sedatāṃ kanto,
As sweet as a breeze to one who's sweating,

pāṇīyaṃva pipāsato;
or when thirsty, a sweet and cooling drink,

aṅgīraṣi piyāmesi,
so dear is your shining beauty to me,

dhammo arahatāṃva.
just like the teaching is to all the saints!

āturasseva bhesajjaṃ,
Like a cure when you're struck by fever dire,

bhojanaṃva jighacchato;
or food to ease the hunger pain,

parinibbāpaya maṃ bhadde,
come on, darling, please put out my fire,

jalantamiva vārinā.
quench me like water on a flame.

sītodakaṃ pokkharaniṃ,
As elephants burning in the heat of summer,

yuttaṃ kiṇṇakkhareṇunā;
sink down in a lotus pond to rest,

nāgo ghammābhitattova,
so cool, full of petals and of pollen—

ogāhe te thanūdaraṃ.
that's how I would plunge into your breast.

accaṅkusova nāgoṇa,
Like elephants bursting bonds in rutting season,

jitaṃ me tuttatomaṃ;
beating off the pricks of lance and pikes—

kāraṇaṃ nappajānāmi,
I just don't understand what is the reason

sammatto lakkhaṇūruyā.
I'm so crazy for your shapely thighs!

tayi gedhitacittosmi,
For you, my heart is full of passion,

cittaṃ vipariṇāmitaṃ;
I'm in an altered state of mind.

paṭigantaṃ na sakkomi,
There is no going back, I'm just not able,

vaṅkaghastova ambujo.
I'm like a fish that's hooked up on the line.

vāmūru saja maṃ bhadde,
Come on, my darling, hold me, fair of thighs!

saja maṃ mandalocane;
Embrace me, with your so bashful eyes!

palissaja maṃ kalyāṇi,
Take me in your arms, my lovely lady,

etaṃ me abhipatthitaṃ.
that's all I'd ever want or could desire.

appako vata me santo,
Ah, then my desire was such a small thing,

kāmo vellitakesiyā;
my sweet, with your curling wavy hair;

anekabhāvo samuppādi,
now, like to arahants an offering,

arahanteva dakkhiṇā.
it's grown so very much from there.

yaṃ me atthi kataṃ puññaṃ,
Whatever the merit I have forged

arahantesu tādisu;
by giving to such perfected beings—

taṃ me sabbaṅgakalyāṇi,
may that, my altogether gorgeous,

tayā saddhiṃ vipaccataṃ.
ripen in togetherness with you.

yaṃ me atthi kataṃ puññaṃ,
Whatever the merit I have forged

asmिṃ pathavimaṇḍale;
in this wide open land,

taṃ me sabbaṅgakalyāṇi,
may that, my altogether gorgeous,

tayā saddhiṃ vipaccataṃ.
ripen in togetherness with you.

sakyaputtova jhānena,
Absorbed, the Sakyan meditates,

ekodi nipako sato;
unified, alert, and mindful,

amataṃ muni jigāsāno,
the sage aims right at the deathless state—

tamahaṃ sūriyavacchase.
like me, oh my Sunshine, aiming for you!

yathāpi muni nandeyya,
And just like the sage would be rejoicing,

patvā sambodhimuttamaṃ;
were he to awaken to the truth,

evaṃ nandeyyaṃ kalyāṇi,
so I'd be rejoicing, lady,

missībhāvaṃ gato tayā.
were I to end up as one with you.

sakko ce me varam dajjā,
If Sakka were to grant me just one wish,

tāvatimsānamissaro;
as Lord of the holy Thirty-Three,

tāham bhadde vareyyāhe,
my darling, you're the only one I'd wish for,

evam kāmo dalho mama.
so strong is the love I hold for you.

sālamva na ciram phullam,
Like a freshly blossoming sal tree

pitaram te sumedhase;
is your father, my lady so wise.

vandamāno namassāmi,
I pay homage to him, bowing down humbly,

yassāsetādisi pajā”ti.
to he whose daughter is of such a kind.”

evam vutte, bhagavā pañcasikham gandhabbadevaputtam etadavoca:
When Pañcasikha had spoken, the Buddha said to him,

“saṃsandati kho te, pañcasikha, tantissaro gītassarena, gītassaro ca tantissarena;
“Pañcasikha, the sound of the strings and the sound of your voice blend well together,

na ca pana te, pañcasikha, tantissaro gītassaram ativattati, gītassaro ca tantissaram.
so that neither overpowers the other.

kadā saṃyūlhā pana te, pañcasikha, imā gāthā buddhūpasañhitā dhammūpasañhitā
saṃghūpasañhitā arahantūpasañhitā kāmūpasañhitā”ti?
*But when did you compose these verses on the Buddha, the teaching, the Saṅgha, the perfected
ones, and sensual love?”*

“ekamidaṃ, bhante, samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre
ajapalanigrodhe paṭhamābhisambuddho.
*“This one time, sir, when you were first awakened, you were staying near Uruvelā at the
goatherd's banyan tree on the bank of the Nerañjarā River.*

tena kho panāham, bhante, samayena bhaddā nāma sūriyavacchasā timbaruno
gandhabbarañño dhītā, tamabhikañkhāmi.
*And at that time I was in love with the lady named Bhaddā Suriyavaccasā, the daughter of the
fairy king Timbaru.*

sā kho pana, bhante, bhaginī parakāminī hoti;
But the sister desired another—

sikhaṇḍī nāma mātaliṣṣa saṅgāhakassa putto, tamabhikañkhati.
it was Mātali the charioteer's son named Sikhaṇḍī who she loved.

yato kho aham, bhante, taṃ bhaginiṃ nālatthaṃ kenaci pariyāyena.
Since I couldn't win that sister by any means,

athāham beluvapaṇḍuvīṇaṃ ādāya yena timbaruno gandhabbarañño nivesanaṃ
tenupasañkamim; upasañkamitvā beluvapaṇḍuvīṇaṃ assāvesim, imā ca gāthā
abhāsim buddhūpasañhitā dhammūpasañhitā saṃghūpasañhitā arahantūpasañhitā
kāmūpasañhitā—
I took my arched harp to Timbaru's home, where I played those verses.

vande te pitaram bhadde,

timbaruṃ sūriyavacchase;

yena jātāsi kalyāṇī,

ānandajanāni mama.

... pe ...

sālaṃva na ciraṃ phullaṃ,

pitaṃ te sumedhase;

vandamāno namassāmi,

yassāsetādisi pajāti.

evaṃ vutte, bhante, bhaddā sūriyavacchasā maṃ etadavoca:

When I finished, Suriyavacchasā said to me,

‘na kho me, mārisa, so bhagavā sammukhā diṭṭho, api ca sutoyeva me so bhagavā devānaṃ tāvatiṃsānaṃ sudhammāyaṃ sabhāyaṃ upanaccantiyā.

‘Dear sir, I have not personally seen the Buddha. But I did hear about him when I went to dance for the gods of the Thirty-Three in the Hall of Justice.

yato kho tvam, mārisa, taṃ bhagavantaṃ kittesi, hotu no ajja samāgamo’ti.

Since you extol the Buddha, let us meet up today.’

soyeva no, bhante, tassā bhaginiyā saddhiṃ samāgamo ahosi.

And that’s when I met up with that sister.

na ca dāni tato pacchā”ti.

But we have not met since.”

2. sakkūpasaṅkama

2. The Approach of Sakka

atha kho sakkassa devānamindassa etadahosi:

Then Sakka, lord of gods, thought,

“paṭisammodati pañcasikho gandhabbadevaputto bhagavatā, bhagavā ca pañcasikhenā”ti.

“Pañcasikha is exchanging pleasantries with the Buddha.”

atha kho sakko devānamindo pañcasikhaṃ gandhabbadevaputtaṃ āmantesi:

So he addressed Pañcasikha,

“abhivādehi me tvam, tāta pañcasikha, bhagavantaṃ:

“My dear Pañcasikha, please bow to the Buddha for me, saying:

‘sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī’”ti.

‘Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.’”

“evaṃ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto sakkassa devānamindassa paṭissutvā bhagavantaṃ abhivādeti:

“Yes, lord,” replied Pañcasikha. He bowed to the Buddha and said,

“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”ti.

“Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”

“evaṃ sukhī hotu, pañcasikha, sakko devānamindo sāmacco saparijano;

“So may Sakka with his ministers and retinue be happy, Pañcasikha,” said the Buddha,

sukhakāmā hi devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā”ti.

“for all want to be happy—whether gods, humans, demons, dragons, fairies, or any of the other diverse creatures there may be.”

evañca pana tathāgatā evarūpe mahesakkhe yakkhe abhivadanti.

For that is how the Realized Ones salute such illustrious spirits.

abhivadito sakko devānamindo bhagavato indasālaguham pavisitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.

And being saluted by the Buddha, Sakka entered the Indasāla cave, bowed to the Buddha, and stood to one side.

devāpi tāvatimsā indasālaguham pavisitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhamsu.

And the gods of the Thirty-Three did likewise,

pañcasikhopi gandhabbadevaputto indasālaguham pavisitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.

as did Pañcasikha.

tena kho pana samayena indasālaguhā visamā santī samā samapādi, sambādhā santī urundā samapādi, andhakāro guhāyaṃ antaradhāyī, āloko udapādi yathā taṃ devānam devānubhāvena.

And at that time the uneven places were evened out, the cramped places were opened up, the darkness vanished and light appeared, as happens through the glory of the gods.

atha kho bhagavā sakkam devānamindaṃ etadavoca:

Then the Buddha said to Sakka,

“acchariyamidam āysmato kosiyassa, abbhutamidaṃ āysmato kosiyassa tāva bahukiccassa bahukaraṇīyassa yadidaṃ idhāgamanan”ti.

“It’s incredible and amazing that you, the venerable Kosiya, who has so many duties and so much to do, should come here.”

“cirapaṭikāham, bhante, bhagavantam dassanāya upasaṅkamtukāmo; api ca devānam tāvatimsānam kehici kehici kiccakaraṇīyehi byāvaṭo; evāham nāsakkhiṃ bhagavantam dassanāya upasaṅkamtum.

“For a long time I’ve wanted to go and see the Buddha, but I wasn’t able, being prevented by my many duties and responsibilities for the gods of the Thirty-Three.

ekamidaṃ, bhante, samayaṃ bhagavā sāvatthiyaṃ viharati salaḷāgārake.

This one time, sir, the Buddha was staying near Sāvattihī in the frankincense-tree hut.

atha khvāham, bhante, sāvatthiṃ agamāsiṃ bhagavantam dassanāya.

Then I went to Sāvattihī to see the Buddha.

tena kho pana, bhante, samayena bhagavā aññatarena samādhinā nisinno hoti, bhūjati ca nāma vessavaṇassa mahārājassa paricārikā bhagavantam paccupaṭṭhitā hoti, pañjalikā namassamānā tiṭṭhati.

But at that time the Buddha was sitting immersed in some kind of meditation. And a divine maiden of Great King Vessavaṇa named Bhūjati was attending on the Buddha, standing there paying homage to him with joined palms.

atha khvāham, bhante, bhūjatiṃ etadavocaṃ:

So I said to her,

‘abhivādehi me tvam, bhagini, bhagavantam:

‘Sister, please bow to the Buddha for me, saying:

“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”ti.

“Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”’

evam vutte, bhante, sā bhūjati maṃ etadavoca:

When I said this, she said to me,

‘akālo kho, mārisa, bhagavantam dassanāya;

‘It’s the wrong time to see the Buddha,

paṭisallīno bhagavā’ti.

as he’s in retreat.’

‘tena hi, bhagini, yadā bhagavā tamhā samādhimhā vuṭṭhito hoti, atha mama vacanena bhagavantam abhivādehi:

‘Well then, sister, please convey my message when the Buddha emerges from that immersion.’

“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”ti.

kacci me sā, bhante, bhaginī bhagavantam abhivādesi?

I hope that sister bowed to you?

sarati bhagavā tassā bhaginiyā vacanan”ti?

Do you remember what she said?”

“abhivādesi mam sā, devānaminda, bhaginī, sarāmaḥam tassā bhaginiyā vacanam.

“She did bow, lord of gods, and I remember what she said.

api cāham āyasmato nemisaddena tamhā samādhimhā vuṭṭhito”ti.

I also remember that it was the sound of your chariot wheels that pulled me out of that immersion.”

“ye te, bhante, devā amhehi paṭhamataram tāvatimsakāyaṃ upapannā, tesam me sammukhā sutam sammukhā paṭiggahitam:

“Sir, I have heard and learned this in the presence of the gods who were reborn in the host of the Thirty-Three before me:

‘yadā tathāgatā loke uppajjanti arahanto sammāsambuddhā, dibbā kāyā paripūrenti, hāyanti asurakāyā’ti.

‘When a Realized One arises in the world, perfected and fully awakened, the heavenly hosts swell, while the demon hosts dwindle.’

tam me idaṃ, bhante, sakkhiditṭham yato tathāgato loke uppanno araham sammāsambuddho, dibbā kāyā paripūrenti, hāyanti asurakāyāti.

And I have seen this with my own eyes.

2.1. gopakavatthu

2.1. The Story of Gopikā

idheva, bhante, kapilavatthusmiṃ gopikā nāma sakyadhītā ahosi buddhe pasannā dhamme pasannā saṃghe pasannā sīlesu paripūrakārīnī.

Right here in Kapilavatthu there was a Sakyan lady named Gopikā who had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled her ethics.

sā itthittam virājetvā purisattam bhāvetvā kāyassa bhedā param maraṇā sugatim saggaṃ lokaṃ upapannā.

Losing her attachment to femininity, she developed masculinity. When her body broke up, after death, she was reborn in a good place, a heavenly realm.

devānam tāvatimsānam saḥabyatam amhākam puttattam ajjhupagatā.

In the company of the gods of the Thirty-Three she became one of my sons.

tatrapi nam evam jānanti:

There they knew him as

‘gopako devaputto, gopako devaputto’ti.

the god Gopaka.

aññepi, bhante, tayo bhikkhū bhagavati brahmacariyaṃ caritvā hīnaṃ gandhabbakāyaṃ upapannā.

Meanwhile three others, mendicants who had led the spiritual life under the Buddha, were reborn in the inferior fairy realm.

te pañcahi kāmagaṇehi samappitā samaṅgibhūtā paricārayamānā amhākam upaṭṭhānam āgacchanti amhākam pāricariyaṃ.

There they amused themselves, supplied and provided with the five kinds of sensual stimulation, and became my servants and attendants.

te amhākam upaṭṭhānam āgate amhākam pāricariyaṃ gopako devaputto paṭicodesi:

At that, Gopaka scolded them,

‘kutomukhā nāma tumhe, mārīsā, tassa bhagavato dhammaṃ assuttha—
‘Where on earth were you at, good sirs, when you heard the Buddha’s teaching!’

ahañhi nāma itthikā samānā buddhe pasannā dhamme pasannā samghe pasannā
sīlesu paripūrakārīnī itthittam virājetvā purisattaṃ bhāvetvā kāyassa bhedaṃ paraṃ
maraṇaṃ sugatiṃ saggaṃ lokaṃ upapannā, devānaṃ tāvatiṃsānaṃ saṃsāraṃ
sakkassa devānamindassa puttattaṃ ajjhupagatā.

*For while I was still a woman I had confidence in the Buddha, the teaching, and the Saṅgha,
and had fulfilled my ethics. I lost my attachment to femininity and developed masculinity.
When my body broke up, after death, I was reborn in a good place, a heavenly realm. In the
company of the gods of the Thirty-Three I became one of Sakka’s sons.*

idhāpi maṃ evaṃ jānanti:
Here they know me as

“gopako devaputto gopako devaputto”ti.
the god Gopaka.

tumhe pana, mārīsā, bhagavati brahmacariyaṃ caritvā hīnaṃ gandhabbakāyaṃ
upapannā.

But you, having led the spiritual life under the Buddha, were reborn in the inferior fairy realm.’

duddiṭṭharūpaṃ vata bho addasāma, ye mayaṃ addasāma sahadhammike hīnaṃ
gandhabbakāyaṃ upapanne’ti.

tesaṃ, bhante, gopakena devaputtana patiocditānaṃ dve devā diṭṭheva dhamme
satim paṭilabhiṃsu kāyaṃ brahmapurohitaṃ, eko pana devo kāme ajjhāvasi.

*When scolded by Gopaka, two of those gods in that very life gained mindfulness leading to the
host of Brahmā’s Ministers. But one god remained attached to sensuality.*

‘upāsikā cakkhumato ahoṣiṃ,
I was a laywoman disciple of the seer,

nāmampi mayhaṃ ahu “gopikā”ti;
and my name was Gopikā.

buddhe ca dhamme ca abhippasannā,
I was devoted to the Buddha and the teaching,

saṅghaṇcupatthāsiṃ pasannacittā.
and I faithfully served the Saṅgha.

tasseva buddhassa sudhammatāya,
Because of the excellence of the Buddha’s teaching,

sakkassa puttomhi mahānubhāvo;
I’m now a mighty, splendid son of Sakka,

mahājutiko tidivūpapanno,
reborn among the Three and Thirty.

jānanti maṃ idhāpi “gopako”ti.
And here they know me as Gopaka.

athaddasaṃ bhikkhavo diṭṭhapubbe,
Then I saw some mendicants who I’d seen before,

gandhabbakāyūpagate vasīne;
dwelling in the host of fairies.

imehi te gotamasāvakaṃse,
When I used to be a human,

ye ca mayaṃ pubbe manussabhūtā.
they were disciples of Gotama.

annena pānena upatṭhahimhā,
I served them with food and drink,

pādūpasaṅgayha sake nivesane;
and clasped their feet in my own home.

kutomukhā nāma ime bhavanto,
Where on earth were they at

buddhassa dhammāni paṭiggaheṣuṃ.
when they learned the Buddha's teachings?

paccattaṃ veditabbo hi dhammo,
For each must know for themselves the teaching

sudesito cakkhumatānubuddho;
so well-taught, realized by the seer.

ahañhi tumheva upāsamāno,
I was one who followed you,

sutvāna ariyāna subhāsitaṇi.
having heard the fine words of the noble ones.

sakkassa puttomhi mahānubhāvo,
I'm now a mighty, splendid son of Sakka,

mahājutiko tidivūpapanno;
reborn among the Three and Thirty.

tumhe pana seṭṭhamupāsamānā,
But you followed the best of men,

anuttaraṃ brahmacariyaṃ caritvā.
and led the supreme spiritual life,

hīnaṃ kāyaṃ upapannā bhavanto,
but still you're born in this lesser realm,

anānulomā bhavatūpapatti;
a rebirth not befitting.

duddiṭṭharūpaṃ vata addasāma,
It's a sorry sight I see, good sirs,

sahadhammike hīnakāyūpapanne.
fellow Buddhists in a lesser realm.

gandhabbakāyūpagatā bhavanto,
Reborn in the host of fairies,

devānamāgacchatha pāricariyaṃ;
you only wait upon the gods.

agāre vasato mayhaṃ,
Meanwhile, I dwelt in a house—

imaṃ passa visesataṃ.
but see my distinction now!

itthī hutvā svajja pumomhi devo,
Having been a woman now I'm a male god,

dibbehi kāmehi samaṅgibhūto';
blessed with heavenly sensual pleasures.'

te coditā gotamasāvakena,
Scolded by that disciple of Gotama,

saṃvegamāpādu samecca gopakam.
when they understood Gopaka, they were struck with urgency.

‘handā viyāyāma byāyāma,
‘Let’s strive, let’s try hard—

mā no mayam parapessā ahumhā’;
we won’t serve others any more!’

tesam duve vīriyamārabhiṃsu,
Two of them aroused energy,

anussaram gotamasāsanāni.
recalling the Buddha’s instructions.

idheva cittāni virājayitvā,
Right away they became dispassionate,

kāmesu ādīnavamaddasaṃsu;
seeing the drawbacks in sensual pleasures.

te kāmasaṃyojanabandhanāni,
The fetters and bonds of sensual pleasures—

pāpimayogāni duraccayāni.
the ties of the Wicked One so hard to break—

nāgoṇa sannāni guṇāni chetvā,
they burst them like a bull elephant his ropes,

deve tāvatimse atikkamīsu;
and passed right over the Thirty-Three.

saindā devā sapajāpatikā,
The gods with Indra and Pajāpati

sabbe sudhammāya sabhāyupaviṭṭhā.
were all gathered in the Hall of Justice.

tesam nisinnānam abhikkamīsu,
As they sat there, they passed over them,

vīrā virāgā virajam karontā;
the heroes desireless, practicing purity.

te disvā saṃvegamakāsi vāsavo,
Seeing them, Vāsava was struck with a sense of urgency;

devābhibhū devagaṇassa majjhe.
the master of gods in the midst of the group said,

‘imehi te hīnakāyūpapannā,
‘These were born in the lesser fairy realm,

deve tāvatimse abhikkamanti’;
but now they pass us by!’

saṃvegajātassa vaco nisamma,
Heeding the speech of one so moved,

so gopako vāsavamajjhabhāsi.
Gopaka addressed Vāsava,

‘buddho janindatthi manussaloke,
‘There is a Buddha, a lord of men, in the world.

kāmābhibhū sakyamunīti nāyati;
Known as the Sakyan Sage, he’s mastered the senses.

tasseva te puttā satiyā vihīnā,
Those sons of his were bereft of mindfulness;

coditā mayā te satimajjhalatthum’.
but when scolded by me they gained it back.

tiṇṇaṃ tesaṃ āvasinettha eko,
Of the three, there is one who remains

gandhabbakāyūpagato vasīno;
dwelling in the host of fairies.

dve ca sambodhipathānūsārīno,
But two, recollecting the path to awakening,

devepi hīlenti samāhitattā.
serene, spurn even the gods.’

etādisī dhammappakāsanettha,
The teaching’s explained in such a way

na tattha kiṅkaṅkhati koci sāvako;
that not a single disciple doubts it.

nitinṇaoghaṃ vicikicchachinnaṃ,
We venerate the Buddha, the victor, lord of men,

buddhaṃ namassāma jinaṃ janindaṃ.
who has crossed the flood and cut off doubt.

yaṃ te dhammaṃ idhaññāya,
They attained to distinction fitting

visesaṃ ajjhagamsu te;
the extent to which they understood the teaching here.

kāyaṃ brahmapurohitaṃ,
Two of them mastered the distinction of

duve tesaṃ visesagū.
the host of Brahmā’s Ministers.

tassa dhammassa pattiya,
We have come here, dear sir,

āgatambhāsi mārīsa;
to realize this same teaching.

katāvakāsā bhagavatā,
If the Buddha would give me a chance,

pañhaṃ pucchemu mārīsā”ti.
I would ask a question, dear sir.”

atha kho bhagavato etadahosi:
Then the Buddha thought,

“dīgharattaṃ visuddho kho ayaṃ yakkho, yaṃ kiñci maṃ pañhaṃ pucchissati,
sabbhaṃ taṃ atthasañhitameva pucchissati, no anattasañhitaṃ.
*“For a long time now this spirit has led a pure life. Any question he asks me will be beneficial,
not useless.*

yañcassāhaṃ puttṭho byākarissāmi, taṃ khippameva ājānissati”ti.
And he will quickly understand any answer I give to his question.”

atha kho bhagavā sakkhaṃ devānamindaṃ gāthāya ajjhabhāsi:
So the Buddha addressed Sakka in verse:

“puccha vāsava maṃ pañhaṃ,
“Ask me your question, Vāsava,

yaṃ kiñci manasicchasi;
whatever you want.

tassa tasseva pañhassa,
I’ll solve each and every

ahaṃ antaṃ karomi te”ti.
problem you have.”

paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

katāvakāso sakko devānamindo bhagavatā imaṃ bhagavantam paṭhamam pañham apucchi:
Having been granted an opportunity by the Buddha, Sakka asked the first question.

“kiṃsaṃyojanā nu kho, mārisa, devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā, te:
“Dear sir, what fetters bind the gods, humans, demons, dragons, fairies—and any of the other diverse creatures—

‘averā adaṇḍā asapattā abyāpajjā viharemu averino’ti iti ca nesam hoti, atha ca pana saverā sadāṇḍā sasapattā sabyāpajjā viharanti saverino”ti?
so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate?”

ithaṃ sakko devānamindo bhagavantam pañham apucchi.
Such was Sakka’s question to the Buddha.

tassa bhagavā pañham puṭṭho byākāsi:
And the Buddha answered him:

“issāmacchariyasamyojanā kho, devānaminda, devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā, te:
“Lord of gods, the fetters of jealousy and stinginess bind the gods, humans, demons, dragons, fairies—and any of the other diverse creatures—

‘averā adaṇḍā asapattā abyāpajjā viharemu averino’ti iti ca nesam hoti, atha ca pana saverā sadāṇḍā sasapattā sabyāpajjā viharanti saverino”ti.
so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate.”

ithaṃ bhagavā sakkassa devānamindassa pañham puṭṭho byākāsi.
Such was the Buddha’s answer to Sakka.

attamano sakko devānamindo bhagavato bhāsitaṃ abhinandi anumodi:
Delighted, Sakka approved and agreed with what the Buddha said, saying,

“evametam, bhagavā, evametam, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

tiṇṇā mettha kaṅkhā vigatā kathañkathā bhagavato pañhaveyyākaraṇam sutvā”ti.
Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

itiha sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam uttari pañham apucchi:
And then, having approved and agreed with what the Buddha said, Sakka asked another question:

“issāmacchariyaṃ pana, mārisa, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ;
“But dear sir, what is the source, origin, birthplace, and inception of jealousy and stinginess?

kismiṃ sati issāmacchariyaṃ hoti;
When what exists is there jealousy and stinginess?

kismiṃ asati issāmacchariyaṃ na hotī”ti?

When what doesn't exist is there no jealousy and stinginess?”

“issāmacchariyaṃ kho, devānaminda, piyāppīyanidānaṃ piyāppīyasamudayaṃ piyāppīyajātikaṃ piyāppīyapabhavaṃ;

“The liked and the disliked, lord of gods, are the source of jealousy and stinginess.

piyāppīye sati issāmacchariyaṃ hoti,

When the liked and the disliked exist there is jealousy and stinginess.

piyāppīye asati issāmacchariyaṃ na hotī”ti.

When the liked and the disliked don't exist there is no jealousy and stinginess.”

“piyāppīyaṃ pana, mārisa, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ;

“But dear sir, what is the source of what is liked and disliked?”

kismiṃ sati piyāppīyaṃ hoti;

kismiṃ asati piyāppīyaṃ na hotī”ti?

“piyāppīyaṃ kho, devānaminda, chandanidānaṃ chandasamudayaṃ chandajātikaṃ chandapabhavaṃ;

“Desire is the source of what is liked and disliked.”

chande sati piyāppīyaṃ hoti;

chande asati piyāppīyaṃ na hotī”ti.

“chando pana, mārisa, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo;

“But what is the source of desire?”

kismiṃ sati chando hoti;

kismiṃ asati chando na hotī”ti?

“chando kho, devānaminda, vitakkanidāno vitakkasamudayo vitakkajātiko vitakkapabhavo;

“Thought is the source of desire.”

vitakke sati chando hoti;

vitakke asati chando na hotī”ti.

“vitakko pana, mārisa, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo;

“But what is the source of thought?”

kismiṃ sati vitakko hoti;

kismiṃ asati vitakko na hotī”ti?

“vitakko kho, devānaminda, papañcasaññāsāṅkhānidāno papañcasaññāsāṅkhāsamudayo papañcasaññāsāṅkhājātiko papañcasaññāsāṅkhāpabhavo;

“Concepts of identity that emerge from the proliferation of perceptions are the source of thoughts.”

papañcasaññāsāṅkhāya sati vitakko hoti;

papañcasaññāsāṅkhāya asati vitakko na hotī”ti.

“kathaṃ paṭipanno pana, mārisa, bhikkhu
papañcasaññāsaṅkhānirodhasārūppagāminīṃ paṭipadaṃ paṭipanno hotī”ti?
*“But how does a mendicant fittingly practice for the cessation of concepts of identity that
emerge from the proliferation of perceptions?”*

2.2. vedanākammattāṇa 2.2. Meditation on Feelings

“somanassampāhaṃ, devānaminda, duvidhena vadāmi—
“Lord of gods, there are two kinds of happiness, I say:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

domanassampāhaṃ, devānaminda, duvidhena vadāmi—
There are two kinds of sadness, I say:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

upekkhampāhaṃ, devānaminda, duvidhena vadāmi—
There are two kinds of equanimity, I say:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

somanassampāhaṃ, devānaminda, duvidhena vadāmi sevitabbampi,
asevitabbampīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?
Why did I say that there are two kinds of happiness?

tattha yaṃ jaññā somanassaṃ
Take a happiness of which you know:

‘imaṃ kho me somanassaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā
parihāyanti’ti, evarūpaṃ somanassaṃ na sevitabbam.
*‘When I cultivate this kind of happiness, unskillful qualities grow, and skillful qualities
decline.’ You should not cultivate that kind of happiness.*

tattha yaṃ jaññā somanassaṃ
Take a happiness of which you know:

‘imaṃ kho me somanassaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā
abhivaḍḍhanti’ti, evarūpaṃ somanassaṃ sevitabbam.
*‘When I cultivate this kind of happiness, unskillful qualities decline, and skillful qualities
grow.’ You should cultivate that kind of happiness.*

tattha yañce savitakkaṃ savicāraṃ, yañce avitakkaṃ avicāraṃ, ye avitakke avicāre,
te paññatāre.
*And that which is free of placing the mind and keeping it connected is better than that which
still involves placing the mind and keeping it connected.*

somanassampāhaṃ, devānaminda, duvidhena vadāmi sevitabbampi,
asevitabbampīti.
That’s why I said there are two kinds of happiness.

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

domanassampāhaṃ, devānaminda, duvidhena vadāmi sevitabbampi,
asevitabbampīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?
Why did I say that there are two kinds of sadness?

tattha yaṃ jaññā domanassaṃ
Take a sadness of which you know:

‘imaṃ kho me domanassaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’^{ti}, evarūpaṃ domanassaṃ na sevitabbaṃ.

*‘When I cultivate this kind of sadness, unskillful qualities grow, and skillful qualities decline.’
You should not cultivate that kind of sadness.*

tattha yaṃ jaññā domanassaṃ

Take a sadness of which you know:

‘imaṃ kho me domanassaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’^{ti}, evarūpaṃ domanassaṃ sevitabbaṃ.

*‘When I cultivate this kind of sadness, unskillful qualities decline, and skillful qualities grow.’
You should cultivate that kind of sadness.*

tattha yañce savitakkaṃ savicāraṃ, yañce avitakkaṃ avicāraṃ, ye avitakke avicāre, te paṇītatare.

And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected.

domanassampāhaṃ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti

That’s why I said there are two kinds of sadness.

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

upekkhampāhaṃ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti
iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

Why did I say that there are two kinds of equanimity?

tattha yaṃ jaññā upekkhaṃ

Take an equanimity of which you know:

‘imaṃ kho me upekkhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’^{ti}, evarūpā upekkhā na sevitabbā.

‘When I cultivate this kind of equanimity, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of equanimity.

tattha yaṃ jaññā upekkhaṃ

Take an equanimity of which you know:

‘imaṃ kho me upekkhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’^{ti}, evarūpā upekkhā sevitabbā.

‘When I cultivate this kind of equanimity, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of equanimity.

tattha yañce savitakkaṃ savicāraṃ, yañce avitakkaṃ avicāraṃ, ye avitakke avicāre, te paṇītatare.

And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected.

upekkhampāhaṃ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti

That’s why I said there are two kinds of equanimity.

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

evaṃ paṭipanno kho, devānaminda, bhikkhu
papañcasaññāsaṅkhānirodhasāruppagāminīṃ paṭipadaṃ paṭipanno hotī’^{ti}.

That’s how a mendicant fitly practices for the cessation of concepts of identity that emerge from the proliferation of perceptions.”

itthaṃ bhagavā sakkassa devānamindassa pañhaṃ puṭṭho byākāsi.

Such was the Buddha’s answer to Sakka.

attamano sakko devānamindo bhagavato bhāsitaṃ abhinandi anumodi:

Delighted, Sakka approved and agreed with what the Buddha said, saying,

“evametam, bhagavā, evametam, sugata.

“That’s so true, Blessed One! That’s so true, Holy One!

tiṇṇā mettha kaṅkhā vigatā kathañkathā bhagavato pañhaveyyākaraṇam sutvā”ti.

Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

2.3. pātimokkhasamvara

2.3. Restraint in the Monastic Code

itiha sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā
bhagavantam uttari pañham apucchi:

And then Sakka asked another question:

“katham paṭipanno pana, mārisa, bhikkhu pātimokkhasamvarāya paṭipanno hoti”ti?

“But dear sir, how does a mendicant practice for restraint in the monastic code?”

“kāyasamācārapāham, devānaminda, duvidhena vadāmi—

“Lord of gods, I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi.

that which you should cultivate, and that which you should not cultivate.

vacīsamācārapāham, devānaminda, duvidhena vadāmi—

I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi.

that which you should cultivate, and that which you should not cultivate.

pariyesanampāham, devānaminda, duvidhena vadāmi—

There are two kinds of search, I say:

sevitabbampi, asevitabbampi.

that which you should cultivate, and that which you should not cultivate.

kāyasamācārapāham, devānaminda, duvidhena vadāmi sevitabbampi

asevitabbampīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

Why did I say that there are two kinds of bodily behavior?

tattha yaṃ jaññā kāyasamācāraṃ

Take bodily conduct of which you know:

‘imaṃ kho me kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā
dhammā parihāyanti’ti, evarūpo kāyasamācāro na sevitabbo.

‘When I cultivate this kind of bodily conduct, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of bodily conduct.

tattha yaṃ jaññā kāyasamācāraṃ

Take bodily conduct of which you know:

‘imaṃ kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā
abhivaḍḍhanti’ti, evarūpo kāyasamācāro sevitabbo.

‘When I cultivate this kind of bodily conduct, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of bodily conduct.

kāyasamācārapāham, devānaminda, duvidhena vadāmi—

That’s why I said there are two kinds of bodily behavior.

sevitabbampi, asevitabbampīti

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

vacīsamācārapāham, devānaminda, duvidhena vadāmi—

Why did I say that there are two kinds of verbal behavior?

sevitabbampi, asevitabbampīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

tattha yaṃ jaññā vacīsamācāraṃ ‘imaṃ kho me vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpo vacīsamācāro na sevitaḅbo.

You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline.

tattha yaṃ jaññā vacīsamācāraṃ ‘imaṃ kho me vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’ti, evarūpo vacīsamācāro sevitaḅbo.

And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow.

vacīsamācāraṃpāhaṃ, devānaminda, duvidhena vadāmi—

That’s why I said there are two kinds of verbal behavior.

sevitabbampi, asevitabbampīti

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

pariyesanaṃpāhaṃ, devānaminda, duvidhena vadāmi—

Why did I say that there are two kinds of search?

sevitabbampi, asevitabbampīti iti kho panaetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

tattha yaṃ jaññā pariyesanaṃ ‘imaṃ kho me pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpā pariyesanā na sevitaḅbā.

You should not cultivate the kind of search which causes unskillful qualities to grow while skillful qualities decline.

tattha yaṃ jaññā pariyesanaṃ ‘imaṃ kho me pariyesanaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’ti, evarūpā pariyesanā sevitaḅbā.

And you should cultivate the kind of search which causes unskillful qualities to decline while skillful qualities grow.

pariyesanaṃpāhaṃ, devānaminda, duvidhena vadāmi—

That’s why I said there are two kinds of search.

sevitabbampi, asevitabbampīti

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

evaṃ paṭipanno kho, devānaminda, bhikkhu pātimokkhasaṃvarāya paṭipanno hoti”ti.

That’s how a mendicant practices for restraint in the monastic code.”

itthaṃ bhagavā sakkassa devānamindassa pañhaṃ puṭṭho byākāsi.

Such was the Buddha’s answer to Sakka.

attamano sakko devānamindo bhagavato bhāsitaṃ abhinandi anumodi:

Delighted, Sakka approved and agreed with what the Buddha said, saying,

“evametaṃ, bhagavā, evametaṃ, sugata.

“That’s so true, Blessed One! That’s so true, Holy One!

tiṇṇā mettha kaṅkhā vigatā kathāṅkathā bhagavato pañhaveyyākaraṇaṃ sutvā”ti.

Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

2.4. indriyasamvara

2.4. Sense Restraint

itiha sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttari pañhaṃ apucchi:

And then Sakka asked another question:

“katham paṭipanno pana, mārīsa, bhikkhu indriyasamvarāya paṭipanno hotī”ti?
“But dear sir, how does a mendicant practice for restraint of the sense faculties?”

“cakkhuviññeyyaṃ rūpampāhaṃ, devānaminda, duvidhena vadāmi—
“Lord of gods, I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

sotaviññeyyaṃ saddampāhaṃ, devānaminda, duvidhena vadāmi—
There are two kinds of sound known by the ear ...

sevitabbampi, asevitabbampi.

ghānaviññeyyaṃ gandhampāhaṃ, devānaminda, duvidhena vadāmi—
smells known by the nose ...

sevitabbampi, asevitabbampi.

jivhāviññeyyaṃ rasampāhaṃ, devānaminda, duvidhena vadāmi—
tastes known by the tongue ...

sevitabbampi, asevitabbampi.

kāyaviññeyyaṃ phoṭṭhabbampāhaṃ, devānaminda, duvidhena vadāmi—
touches known by the body ...

sevitabbampi, asevitabbampi.

manoviññeyyaṃ dhammampāhaṃ, devānaminda, duvidhena vadāmi—
thoughts known by the mind:

sevitabbampi, asevitabbampī”ti.
that which you should cultivate, and that which you should not cultivate.”

evaṃ vutte, sakko devānamindo bhagavantaṃ etadavoca:
When the Buddha said this, Sakka said to him:

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsītassa evaṃ vitthārena atthaṃ
ājānāmi.

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement:

yathārūpaṃ, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā pariḥāyanti, evarūpaṃ cakkhuviññeyyaṃ rūpaṃ na
sevitabbam.

*You should not cultivate the kind of sight known by the eye which causes unskillful qualities to
grow while skillful qualities decline.*

yathārūpaṇa kho, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā
pariḥāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ cakkhuviññeyyaṃ rūpaṃ
sevitabbam.

*And you should cultivate the kind of sight known by the eye which causes unskillful qualities to
decline while skillful qualities grow.*

yathārūpaṇa kho, bhante, sotaviññeyyaṃ saddaṃ sevato ... pe ...
You should not cultivate the kind of sound,

ghānaviññeyyaṃ gandhaṃ sevato ...
smell,

jivhāviññeyyaṃ rasaṃ sevato ...
taste,

kāyaviññeyyaṃ phoṭṭhabbaṃ sevato ...
touch,

manoviññeyyaṃ dhammaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo manoviññeyyo dhammo na sevitaḅbo.

or thought known by the mind which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo manoviññeyyo dhammo sevitaḅbo.

And you should cultivate the kind of thought known by the mind which causes unskillful qualities to decline while skillful qualities grow.

imassa kho me, bhante, bhagavatā saṅkhittena bhāsitaṃ evaṃ vitthārena atthaṃ ājānato

Sir, that's how I understand the detailed meaning of the Buddha's brief statement.

tiṇṇā mettha kaṅkhā vigatā kathañkathā bhagavato pañhaveyyākaraṇaṃ sutvā”ti.

Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision.”

itiha sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttari pañhaṃ apucchi:

And then Sakka asked another question:

“sabbeva nu kho, mārisa, samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā”ti?

“Dear sir, do all ascetics and brahmins have the same doctrine, ethics, desires, and attachments?”

“na kho, devānaminda, sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā”ti.

“No, lord of gods, they do not.”

“kasmā pana, mārisa, na sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā”ti?

“Why not?”

“anekadhātu nānādhātu kho, devānaminda, loko.

“The world has many and diverse elements.

tasmim̐ anekadhātunānādhātusmim̐ loka yaṃ yadeva sattā dhātum̐ abhinivisanti, taṃ tadeva thāmasā parāmāsā abhinivissa voharanti:

Whatever element sentient beings insist on in this world of many and diverse elements, they obstinately stick to it, insisting that:

‘idameva saccaṃ moghaaññan’ti.

‘This is the only truth, other ideas are silly.’

tasmā na sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā”ti.

That's why not all ascetics and brahmins have the same doctrine, ethics, desires, and attachments.”

“sabbeva nu kho, mārisa, samaṇabrāhmaṇā accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā”ti?

“Dear sir, have all ascetics and brahmins reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal?”

“na kho, devānaminda, sabbe samaṇabrāhmaṇā accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā”ti.

“No, lord of gods, they have not.”

“kasmā pana, mārisa, na sabbe samaṇabrāhmaṇā accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā”ti?

“Why not?”

“ye kho, devānaminda, bhikkhū taṇhāsaṅkhaṇḍavimuttā te accantaṇiṭṭhā
accantayogakkhemī accantabrahmacārī accantapariyosānā.

*“Those mendicants who are freed through the ending of craving have reached the ultimate end,
the ultimate sanctuary, the ultimate spiritual life, the ultimate goal.”*

tasmā na sabbe samaṇabrāhmaṇā accantaṇiṭṭhā accantayogakkhemī
accantabrahmacārī accantapariyosānā”ti.

*That’s why not all ascetics and brahmins have reached the ultimate end, the ultimate
sanctuary, the ultimate spiritual life, the ultimate goal.”*

itthaṃ bhagavā sakkassa devānamindassa pañhaṃ puṭṭho byākāsi.

Such was the Buddha’s answer to Sakka.

attamano sakko devānamindo bhagavato bhāsitaṃ abhinandi anumodi:

Delighted, Sakka approved and agreed with what the Buddha said, saying,

“evametam, bhagavā, evametam, sugata.

“That’s so true, Blessed One! That’s so true, Holy One!

tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṃ sutvā”ti.

Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

itiha sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā
bhagavantam etadavoca:

And then Sakka asked another question:

“ejā, bhante, rogo, ejā gaṇḍo, ejā sallam, ejā imam purisaṃ parikaḍḍhati tassa
tasseva bhavassa abhinibbattiya.

*“Passion, sir, is a disease, an abscess, a dart. Passion drags a person to be reborn in life after
life.*

tasmā ayam puriso uccāvacamāpajjati.

That’s why a person finds themselves in states high and low.

yesāham, bhante, pañhānam ito bahiddhā aññesu samaṇabrāhmaṇesu
okāsakammampi nālattham, te me bhagavatā byākatā.

*Elsewhere, among other ascetics and brahmins, I wasn’t even given a chance to ask these
questions that the Buddha has answered.*

dīgharattānusayitaṇca pana me vicikicchākathamkathāsallam, taṇca bhagavatā
abbuḷhan”ti.

*The dart of doubt and uncertainty has lain within me for a long time, but the Buddha has
plucked it out.”*

“abhiñānāsi no tvaṃ, devānaminda, ime pañhe aññe samaṇabrāhmaṇe pucchitā”ti?

“Lord of gods, do you recall having asked this question of other ascetics and brahmins?”

“abhiñānāmaṃ, bhante, ime pañhe aññe samaṇabrāhmaṇe pucchitā”ti.

“I do, sir.”

“yathā katham pana te, devānaminda, byākamsu? sace te agaru bhāsassū”ti.

“If you wouldn’t mind, lord of gods, tell me how they answered.”

“na kho me, bhante, garu yathassa bhagavā nisinno bhagavantarūpo vā”ti.

“It’s no trouble when someone such as the Blessed One is sitting here.”

“tena hi, devānaminda, bhāsassū”ti.

“Well, speak then, lord of gods.”

“yesvāham, bhante, maññāmi samaṇabrāhmaṇā āraññikā pantasenāsanāti, tyāham
upasaṅkamitvā ime pañhe pucchāmi, te mayā puṭṭhā na sampāyanti, asampāyantā
mamaṃyeva paṭipucchanti:

*“Sir, I approached those who I imagined were ascetics and brahmins living in the wilderness,
in remote lodgings. But they could not answer, and they even questioned me in return:*

‘ko nāmo āyasmā”ti?

‘What is the venerable’s name?’

tesāhaṃ puṭṭho byākaromi:

So I answered them:

‘ahaṃ kho, mārisa, sakko devānamindo’ti.

‘Dear sir, I am Sakka, lord of gods.’

te mamaṃyeva uttari paṭipucchanti:

So they asked me another question:

‘kiṃ panāyasmā, devānaminda, kammaṃ katvā imaṃ ṭhānaṃ patto’ti?

‘But lord of gods, what deed brought you to this position?’

tesāhaṃ yathāsutaṃ yathāpariyattaṃ dhammaṃ desemi.

So I taught them the Dhamma as I had learned and memorized it.

te tāvatakenaeva attamanā honti:

And they were pleased with just that much:

‘sakko ca no devānamindo diṭṭho, yañca no apucchimhā, tañca no byākāsi’ti.

‘We have seen Sakka, lord of gods! And he answered our questions!’

te aññadatthu mamaṃyeva sāvakā sampajjanti, na cāhaṃ tesam.

Invariably, they become my disciples, I don’t become theirs.

ahaṃ kho pana, bhante, bhagavato sāvako sotāpanno avinipātadhammo niyato sambodhiparāyano’ti.

But sir, I am the Buddha’s disciple, a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

2.5. somanassapaṭilābhakathā

2.5. On Feeling Happy

“abhijānāsi no tvaṃ, devānaminda, ito pubbe evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhan”ti?

“Lord of gods, do you recall ever feeling such joy and happiness before?”

“abhijānāmahaṃ, bhante, ito pubbe evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhan”ti.

“I do, sir.”

“yathā kathaṃ pana tvaṃ, devānaminda, abhijānāsi ito pubbe evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhan”ti?

“But how?”

“bhūtapubbaṃ, bhante, devāsurasāṅgāmo samupabyūlho ahosi.

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

tasmim kho pana, bhante, saṅgāme devā jinimṣu, asurā parājayimṣu.

In that battle the gods won and the demons lost.

tassa mayhaṃ, bhante, taṃ saṅgāmaṃ abhivijinitvā vijitasāṅgāmassa etadahosi:

It occurred to me as victor,

‘yā ceva dāni dibbā ojā yā ca asurā ojā, ubhayametaṃ devā paribhuñjissanti’ti.

‘Now the gods shall enjoy both the nectar of the gods and the nectar of the demons.’

so kho pana me, bhante, vedapaṭilābho somanassapaṭilābho sadaṇḍāvacaro sasatthāvacaro na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

But sir, that joy and happiness is in the sphere of the rod and the sword. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

yo kho pana me ayaṃ, bhante, bhagavato dhammaṃ sutvā vedapaṭilābho somanassapaṭilābho, so adaṇḍāvacaro asatthāvacaro ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati’ti.

But the joy and happiness I feel listening to the Buddha’s teaching is not in the sphere of the rod and the sword. It does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

“kiṃ pana tvam, devānaminda, atthavasam sampassamāno evarūpaṃ
vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedesi”ti?

“But lord of gods, what reason do you see for speaking of such joy and happiness?”

“cha kho ahaṃ, bhante, atthavase sampassamāno evarūpaṃ vedapaṭilābhaṃ
somanassapaṭilābhaṃ pavedemi.

“I see six reasons to speak of such joy and happiness, sir.

idheva tiṭṭhamānassa,

While staying right here,

devabhūtaṃ me sato;

remaining in the godly form,

punarāyu ca me laddho,

I have gained an extended life:

evaṃ jānāhi mārissa.

know this, dear sir.

imaṃ kho ahaṃ, bhante, paṭhamam atthavasam sampassamāno evarūpaṃ
vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.

This is the first reason.

cutāhaṃ diviyā kāyā,

When I fall from the heavenly host,

āyuma hitvā amānusaṃ;

leaving behind the non-human life,

amūlho gabbhameśāmi,

I shall consciously go to a new womb,

yattha me ramatī mano.

wherever my mind delights.

imaṃ kho ahaṃ, bhante, dutiyaṃ atthavasam sampassamāno evarūpaṃ
vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.

This is the second reason.

svāhaṃ amūlhapaññassa,

Living happily under the guidance

vihaṃ sāsane rato;

of the one of unclouded wisdom,

ñāyena viharissāmi,

I shall practice according to method,

sampajāno paṭissato.

aware and mindful.

imaṃ kho ahaṃ, bhante, tatiyaṃ atthavasam sampassamāno evarūpaṃ
vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.

This is the third reason.

ñāyena me carato ca,

And if awakening should arise

sambodhi ce bhavissati;

as I practice according to the method,

aññātā viharissāmi,

I shall live as one who understands,

sveva anto bhavissati.

and my end shall come right there.

imaṃ kho ahaṃ, bhante, catutthaṃ atthavaṣaṃ sampassamāno evarūpaṃ
vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.

This is the fourth reason.

cutāhaṃ mānusa kāyā,

When I fall from the human realm,

āyuṃ hitvāna mānusaṃ;

leaving behind the human life,

puna devo bhavissāmi,

I shall become a god again,

devalokamhi uttamo.

in the supreme heaven realm.

imaṃ kho ahaṃ, bhante, pañcamaṃ atthavaṣaṃ sampassamāno evarūpaṃ
vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.

This is the fifth reason.

te paṇītatarā devā,

They are the finest of gods,

akaniṭṭhā yasassino;

the glorious Akaniṭṭhas.

antime vattamānamhi,

So long as my final life goes on,

so nivāso bhavissati.

there my home will be.

imaṃ kho ahaṃ, bhante, chaṭṭhaṃ atthavaṣaṃ sampassamāno evarūpaṃ
vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.

This is the sixth reason.

ime kho ahaṃ, bhante, cha atthavaṣe sampassamāno evarūpaṃ vedapaṭilābhaṃ
somanassapaṭilābhaṃ pavedemi.

Seeing these six reasons I speak of such joy and happiness.

apariyositasāṅkappo,

My wishes unfulfilled,

vicikiccho kathaṅkathī;

doubting and undecided,

vicariṃ dīghamaddhānaṃ,

I wandered for such a long time,

anvesanto tathāgataṃ.

in search of the Realized One.

yassu maññāmi samaṇe,

I imagined that ascetics

pavivittavihārino;

living in seclusion

sambuddhā iti maññāno,

must surely be awakened,

gacchāmi te upāsituṃ.

so I went to sit near them.

‘kathaṃ ārādhanā hoti,

‘How is there success?’

kathaṃ hoti virādhanā’;

How is there failure?’

iti puṭṭhā na sampāyanti,
But they couldn't answer such questions

magge paṭipadāsu ca.
about the path and practice.

tyassu yadā maṃ jānanti,
And when they found out that I

sakko devānamāgato;
was Sakka, come from the gods,

tyassu mameva pucchanti,
they questioned me instead about

‘kiṃ katvā pāpunī idaṃ’.
the deed that brought me to this state.

tesaṃ yathāsutaṃ dhammaṃ,
I taught them the Dhamma

desayāmi jane sutam;
as I had learned it among men.

tena attamanā honti,
They were delighted with that, saying:

‘diṭṭho no vāsavoti ca’.
‘We’ve seen Vāsava!’

yadā ca buddhamaddakkhiṃ,
Now since I’ve seen the Buddha,

vicikicchāvitāraṇaṃ;
who helps us overcome doubt,

somhi vītabhaya ajja,
today, free of fear,

sambuddhaṃ payirupāsiya.
I pay homage to the awakened one.

taṇhāsallassa hantāraṃ,
Destroyer of the dart of craving,

buddhaṃ appaṭipuggalaṃ;
the Buddha is unrivaled.

ahaṃ vande mahāvīraṃ,
I bow to the great hero,

buddhamādiccabandhunaṃ.
the Buddha, Kinsman of the Sun.

yaṃ karomasi brahmuno,
Just as Brahmā is worshipped

samaṃ devehi mārīsa;
by the gods, dear sir,

tadajja tuyhaṃ kassāma,
today we shall worship you—

handā sāmaṃ karoma te.
come, let us bow to you!

tvameva asi sambuddho,
You alone are the Awakened!

tuvaṃ satthā anuttaro;
You are the Teacher supreme!

sadevakasmim̐ lokasmim̐,
In the world with its gods,

natthi te paṭipuggalo”ti.
there is no-one like you.”

atha kho sakko devānamindo pañcasikhaṃ gandhabbaputtaṃ āmantesi:
Then Sakka addressed the fairy Pañcasikha,

“bahūpakāro kho mesi tvaṃ, tāta pañcasikha, yaṃ tvaṃ bhagavantaṃ paṭhamam̐ pasādesi.
“Dear Pañcasikha, you were very helpful to me, since you first charmed the Buddha,

tayā, tāta, paṭhamam̐ pasāditam̐ pacchā mayaṃ taṃ bhagavantaṃ dassanāya upasaṅkamimhā arahantaṃ sammāsambuddham̐.
after which I went to see him.

pettike vā thāne thapayissāmi, gandhabbarājā bhavissasi, bhaddaṅca te sūriyavacchasaṃ dammi, sā hi te abhipatthitā”ti.
I shall appoint you to your father’s position—you shall be king of the fairies. And I give you Bhaddā Suriyavaccasā, who you love so much.”

atha kho sakko devānamindo pāṇinā pathaviṃ parāmasitvā tikkhattuṃ udānam̐ udānesi:
Then Sakka, touching the ground with his hand, was inspired to exclaim three times:

“namo tassa bhagavato arahato sammāsambuddhassa.
“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassa.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassā”ti.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

imasmiṅca pana veyyākaraṇasmim̐ bhaññamāne sakkassa devānamindassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:
And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Sakka, lord of gods:

“yaṃ kiñci samudayadhammaṃ sabbam̐ taṃ nirodhadhamman”ti.
“Everything that has a beginning has an end.”

aññesaṅca asītiyā devatāsahassānaṃ;
And also for another 80,000 deities.

iti ye sakkena devānamindena ajjhittapaṇhā puttā, te bhagavatā byākatā.
Such were the questions Sakka was invited to ask, and which were answered by the Buddha.

tasmā imassa veyyākaraṇassa sakkapaṇhātveva adhivacananti.
And that’s why the name of this discussion is “Sakka’s Questions”.

sakkapaṇhasuttaṃ niṭṭhitaṃ aṭṭhamam̐.