THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

1. The Book with Verses (1. Sagāthāvaggo)

1. The First Chapter (1. Paṭhamavaggo)

[SN 11.1-10, PTS 1.216-1.228]



3. The Collection of the Connected Discourses

1. The Book with Verses

1. The First Chapter

1. The Discourse on Suvīra

247. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"Once in the past, monks, the titans went against the gods. Then, monks, Sakka, the lord of the gods, addressed Suvīra the young god - 'These titans, dear Suvīra, are going against the gods. Go, dear Suvīra, drive back the titans.' 'Yes, venerable sir!' monks, Suvīra the young god, having replied to Sakka, the lord of the gods, fell into negligence. For the second time, monks, Sakka, the lord of the gods, addressed Suvīra the young god - 'These titans, dear Suvīra, are going against the gods. Go, dear Suvīra, drive back the titans.' 'Yes, venerable sir!' monks, Suvīra the young god, having replied to Sakka, the lord of the gods, fell into negligence for the second time. For the third time, monks, Sakka, the lord of the gods, addressed Suvīra the young god - 'These titans, dear Suvīra, are going against the gods. Go, dear Suvīra, drive back the titans.' 'Yes, venerable sir!' monks, Suvīra the young god, having replied to Sakka, the lord of the gods, fell into negligence for the third time. Then, monks, Sakka, the lord of the gods, addressed Suvīra the young god in verse -

> "Where one without exertion, without effort, attains happiness;
> Suvīra, go there, and bring me there too."
>
> "Where one would be lazy, not exerting, and would not do one's duties;
> Endowed with all sensual pleasures, show me that excellent place, Sakka."
>
> "Where the lazy one, not exerting, thrives in perpetual happiness;
> Suvīra, go there, and bring me there too."
>
> "Without action, O best of gods, Sakka, may we find whatever happiness;
> Sorrowless, without anguish, show me that excellent place, Sakka."
>
> "If there exists anywhere one who lives without action;
> For that is the path to Nibbāna, Suvīra, go there;
> And bring me there too."

"If indeed, monks, Sakka, the lord of the gods, living on the fruit of his own merit, exercising sovereign lordship over the kingdom of the gods of the Thirty-three, will be one who speaks in praise of industriousness and energy. Here indeed, monks, it would be fitting for you, that having gone forth in such a well-proclaimed Teaching and discipline, you should exert yourselves, strive, and endeavour for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the

unrealised."

2. The Discourse on Susīma

248. At Sāvatthī. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"Once in the past, monks, the titans went against the gods. Then, monks, Sakka, the lord of the gods, addressed Susīma the young god - 'These titans, dear Susīma, are going against the gods. Go, dear Susīma, drive back the titans.' 'Yes, venerable sir!' monks, Susīma the young god, having replied to Sakka, the lord of the gods, fell into negligence. For the second time, monks, Sakka, the lord of the gods, addressed Susīma the young god - etc. For the second time he fell into negligence. For the third time, monks, Sakka, the lord of the gods, addressed Susīma the young god - etc. For the third time he fell into negligence. Then, monks, Sakka, the lord of the gods, addressed Susīma the young god in verse -

> "Where one without exertion, without effort, attains happiness;
> Susīma, go there, and bring me there too."
>
> "Where one would be lazy, not exerting, and would not do one's duties;
> Endowed with all sensual pleasures, show me that excellent place, Sakka."
>
> "Where the lazy one, not exerting, thrives in perpetual happiness;
> Susīma, go there, and bring me there too."
>
> "Without action, O best of gods, Sakka, may we find whatever happiness;
> Sorrowless, without anguish, show me that excellent place, Sakka."
>
> "If there exists anywhere one who lives without action;
> For that is the path to Nibbāna, Susīma, go there;
> And bring me there too."

"If indeed, monks, Sakka, the lord of the gods, living on the fruit of his own merit, exercising sovereign lordship over the kingdom of the gods of the Thirty-three, will be one who speaks in praise of industriousness and energy. Here indeed, monks, it would be fitting for you, that having gone forth in such a well-proclaimed Teaching and discipline, you should exert yourselves, strive, and endeavour for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised."

3. The Discourse on the Top of the Standard

249. At Sāvatthī. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"Once in the past, monks, there was a battle between the gods and the titans that was fully engaged. Then, monks, Sakka, the lord of the gods, addressed the gods of the Thirty-three -

'If, sirs, for the gods who have gone to battle, there should arise fear or trepidation or terror, at that time you should look up at my banner-top. For when you look up at my banner-top, whatever fear or trepidation or terror there is, that will be abandoned.'

'If you would not look up at my banner-top, then you should look up at the banner-top of Pajāpati, the king of gods. For when you look up at the banner-top of Pajāpati, the king of gods, whatever fear or trepidation or terror there is, that will be abandoned.'

'If you would not look up at the banner-top of Pajāpati, the king of gods, then you should look up at the banner-top of Varuṇa, the king of gods. For when you look up at the banner-top of Varuṇa, the king of gods, whatever fear or trepidation or terror there is, that will be abandoned.'

'If you would not look up at the banner-top of Varuṇa, the king of gods, then you should look up at the banner-top of Īsāna, the king of gods. For when you look up at the banner-top of Īsāna, the king of gods, whatever fear or trepidation or terror there is, that will be abandoned.'"

"But, monks, when looking up at the banner-top of Sakka, the lord of the gods, or when looking up at the banner-top of Pajāpati, the king of gods, or when looking up at the banner-top of Varuṇa, the king of gods, or when looking up at the banner-top of Īsāna, the king of gods, whatever fear or trepidation or terror there is, that might be abandoned or might not be abandoned.

"What is the reason for this? Because Sakka, monks, the lord of the gods, is not free from lust, not free from hate, not free from delusion, timid, terrified, fearful, one who runs away.

"But I, monks, say thus - 'If, monks, for you who have gone to the forest or to the root of a tree or to an empty house, there should arise fear or trepidation or terror, at that time you should recollect me - "Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One." For when you, monks, are recollecting me, whatever fear or trepidation or terror there is, that will be abandoned.

"'If you would not recollect me, then you should recollect the Teaching -'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' For when you, monks, are recollecting the Teaching, whatever fear or trepidation or terror there is, that will be abandoned.

"'If you would not recollect the Teaching, then you should recollect the Community - "The Community of the Blessed One's disciples is practising well, the Community of the Blessed One's disciples is practising uprightly, the Community of the Blessed One's disciples is practising by the true method, the Community of the Blessed One's disciples is practising properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings,

worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." For when you, monks, are recollecting the Community, whatever fear or trepidation or terror there is, that will be abandoned.

"What is the reason for this? Because the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, is free from lust, free from hate, free from delusion, fearless, not terrified, not fearful, one who does not run away." This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, said further:

> "In the forest or at the root of a tree, or in an empty house, monks;
> Recollect the Enlightened by himself, there would be no fear for you.
>
> "If you would not remember the Buddha, the elder of the world, the lord of men;
> Then you should remember the Teaching, leading to liberation, well expounded.
>
> "If you would not remember the Teaching, leading to liberation, well expounded;
> Then you should remember the Community, the unsurpassed field of merit.
>
> "Thus for those remembering the Buddha, the Teaching and the Community, monks;
> There will be no fear or trepidation or terror."

4. The Discourse on Vepacitti

250. At Sāvatthī. "Once in the past, monks, there was a battle between the gods and the titans that was fully engaged. Then, monks, Vepacitti, the lord of titans, addressed the titans - 'If, sirs, in the battle between the gods and titans that is fully engaged, the titans should win and the gods should be defeated, then bind Sakka, the lord of the gods, with bonds including the neck as the fifth, and bring him to my presence in the titan city.' Sakka too, monks, the lord of the gods, addressed the gods of the Thirty-three - 'If, sirs, in the battle between the gods and titans that is fully engaged, the gods should win and the titans should be defeated, then bind Vepacitti, the lord of titans, with bonds including the neck as the fifth, and bring him to my presence in the Sudhamma assembly hall.' Now in that battle, monks, the gods won, the titans were defeated. Then, monks, the gods of the Thirty-three, having bound Vepacitti, the lord of titans, with bonds including the neck as the fifth, brought him to the presence of Sakka, the lord of the gods, in the Sudhamma assembly hall. There, monks, Vepacitti, the lord of titans, bound with bonds including the neck as the fifth, reviled and abused Sakka, the lord of the gods, with vulgar and harsh speech as he was entering and leaving the Sudhamma assembly hall. Then, monks, Mātali the charioteer addressed Sakka, the lord of the gods, in verses -

> "Is it out of fear, Maghavā Sakka, or out of weakness that you endure,
> Hearing the harsh speech of Vepacitti face to face?"
>
> "Not out of fear nor out of weakness do I forbear Vepacitti;
> For how indeed could one wise like me engage with a fool?"

"Fools would burst into anger even more if there were no one to restrain them;
Therefore with a strong punishment the wise man should restrain the fool."

"This alone I consider to be the restraint of a fool:
Who, knowing the other to be enraged, mindfully remains calm."

"This very thing I see as a fault in endurance, Vāsava:
When the fool thinks, 'He endures me out of fear,'
The imprudent one attacks even more, as a bull does one who flees."

"Let it be whether or not he thinks, 'He endures me out of fear';
Among benefits, one's own welfare is paramount, nothing greater than patience is found.

"Whoever indeed, being strong, endures a weak one;
That they call the supreme patience; the weak one always forbears.

"They call that strength weakness, for whom the strength of a fool is strength;
For one who is strong, protected by the Teaching, there is no one to speak against him.

"It is worse for that very person who responds with anger to one who is angry;
Not responding with anger to one who is angry, one wins a battle hard to win.

"One acts for the welfare of both oneself and the other;
Who, knowing the other to be enraged, mindfully remains calm."

“While healing both oneself and the other,
The people who consider him a fool are unskilled in the Teaching.”

"If indeed, monks, Sakka, the lord of the gods, living on the fruit of his own merit, exercising sovereign lordship over the kingdom of the gods of the Thirty-three, will be one who speaks in praise of patience and meekness. Here indeed, monks, it would be fitting for you, that having gone forth in such a well-proclaimed Teaching and discipline, you should be patient and meek."

5. The Discourse on Victory by Well-Spoken Words

251. At Sāvatthī. "Once in the past, monks, there was a battle between the gods and the titans that was fully engaged. Then, monks, Vepacitti, the lord of titans, said this to Sakka, the lord of the gods - 'Let there be victory by well-spoken words, lord of the gods.' 'Let there be victory by well-spoken words, Vepacitti.'Then, monks, the gods and the titans appointed councillors - 'These will know for us what is well-spoken and what is ill-spoken.' Then, monks, Vepacitti, the lord of titans, said this to Sakka, the lord of the gods - 'Speak a verse, lord of the gods.'When this was said, monks, Sakka, the lord of the gods, said this to Vepacitti, the lord of titans - 'You indeed here, Vepacitti, are the ancient gods. Speak a verse, Vepacitti.' When this was said, monks, Vepacitti, the lord of titans, spoke this verse:

"Fools would burst into anger even more if there were no one to restrain them;
Therefore with a strong punishment the wise man should restrain the fool."

When the verse was spoken by Vepacitti, the lord of titans, monks, the titans gave thanks, the gods were silent. Then, monks, Vepacitti, the lord of titans, said this to Sakka, the lord of the gods - 'Speak a verse, lord of the gods.' When this was said, monks, Sakka, the lord of the gods, spoke this verse:

"This alone I consider to be the restraint of a fool:
Who, knowing the other to be enraged, mindfully remains calm."

When the verse was spoken by Sakka, the lord of the gods, monks, the gods gave thanks, the titans were silent. Then, monks, Sakka, the lord of the gods, said this to Vepacitti, the lord of titans - 'Speak a verse, Vepacitti.' When this was said, monks, Vepacitti, the lord of titans, spoke this verse:

"This very thing I see as a fault in endurance, Vāsava:
When the fool thinks, 'He endures me out of fear,'
The imprudent one attacks even more, as a bull does one who flees."

When the verse was spoken by Vepacitti, the lord of titans, monks, the titans gave thanks, the gods were silent. Then, monks, Vepacitti, the lord of titans, said this to Sakka, the lord of the gods - 'Speak a verse, lord of the gods.' When this was said, monks, Sakka, the lord of the gods, spoke these verses -

"Let it be whether or not he thinks, 'He endures me out of fear';
Among benefits, one's own welfare is paramount, nothing greater than patience is found.

"Whoever indeed, being strong, endures a weak one;
That they call the supreme patience; the weak one always forbears.

"They call that strength weakness, for whom the strength of a fool is strength;
For one who is strong, protected by the Teaching, there is no one to speak against him.

"It is worse for that very person who responds with anger to one who is angry;
Not responding with anger to one who is angry, one wins a battle hard to win.

"One acts for the welfare of both oneself and the other;
Knowing the other to be enraged, one who is mindful becomes calm.

“While healing both oneself and the other,
The people who consider him a fool are unskilled in the Teaching.”

"Now when, monks, these verses were spoken by Sakka, the lord of the gods, the gods gave thanks, the titans were silent. Then, monks, the retinue of the gods and the titans said: 'The verses were spoken by Vepacitti, the lord of the titans. And those involve punishment and weapons, thus quarrel, thus strife, thus dispute. The verses were spoken by Sakka, the lord of the gods. And those do not involve punishment and do not involve weapons, thus no quarrel, thus no strife, thus no dispute. Victory to Sakka, the lord of the gods, by his well-spoken words.' Thus indeed, monks, there was victory to Sakka, the lord of the gods, by his well-spoken words."

6. The Discourse on the Nest

252. At Sāvatthī. "Once in the past, monks, there was a battle between the gods and the titans that was fully engaged. Now in that battle, monks, the titans won, the gods were defeated. And defeated, monks, the gods retreated facing northward, and the titans pursued them. Then, monks, Sakka, the lord of the gods, addressed Mātali the charioteer in verse -

> "The nests, Mātali, in the silk-cotton tree,
> Avoid them with the chariot pole;
> We would rather give up our lives among the titans,
> Than that these twice-born birds should become nestless."

"Yes, venerable sir!" monks, Mātali the charioteer, having replied to Sakka, the lord of the gods, turned back the chariot yoked with a thousand thoroughbreds. Then, monks, this occurred to the titans - "The chariot yoked with a thousand thoroughbreds of Sakka, the lord of the gods, has now turned back. For the second time the gods will fight with the titans," and frightened, they entered the city of the titans. Thus indeed, monks, there was victory to Sakka, the lord of the gods, by righteousness."

7. The Discourse on Non-Treachery

253. At Sāvatthī. "Once in the past, monks, when Sakka, the lord of the gods, had gone to a private place and was in seclusion, this reflection arose in his mind: 'Even one who might be my worst enemy, I would not betray him.' Then, monks, Vepacitti, the lord of titans, having known with his mind the reflection in the mind of Sakka, the lord of the gods, approached Sakka, the lord of the gods. Sakka, the lord of the gods, monks, saw Vepacitti, the lord of titans, coming from afar. Having seen Vepacitti, the lord of titans, he said this: 'Stop, Vepacitti, you are caught!'

"Whatever was your thought before, sir, that you should not abandon."

"Swear to me, Vepacitti, that you will not betray me."

> "Whatever evil befalls one who speaks falsely, whatever evil befalls one who reviles noble ones;
> Whatever evil befalls one who betrays friends, whatever evil befalls one who is ungrateful;
> May that very evil touch whoever would betray you, O husband of Sujā."

8. The Discourse on Verocana the Lord of Asuras

254. At Sāvatthī in Jeta's Grove. Now at that time the Blessed One had gone for his day residence and was in seclusion. Then Sakka, the lord of the gods, and Verocana, the lord of titans, approached the Blessed One; having approached, they stood each leaning against a door-post. Then Verocana, the lord of titans, spoke this verse in the Blessed One’s presence:

> "A man should strive until the goal is accomplished;
> The accomplished goal is beautiful - this is the word of Verocana."

> "A man should strive until the goal is accomplished;

The accomplished goal is beautiful - nothing greater than patience is found."

"All beings are born with purpose, here and there as is fitting;
The enjoyments of all living beings are supreme through union;
The accomplished goal is beautiful - this is the word of Verocana."

"All beings are born with purpose, here and there as is fitting;
The enjoyments of all living beings are supreme through union;
The accomplished goal is beautiful - nothing greater than patience is found."

9. The Discourse on the Seers in the Forest Haunt

255. At Sāvatthī. "Once in the past, monks, many sages who were moral and of good character were dwelling in leaf huts in a forest haunt. Then, monks, Sakka, the lord of the gods, and Vepacitti, the lord of titans, approached those sages who were moral and of good character. Then, monks, Vepacitti, the lord of titans, having put on sandals with straps, having hung his sword on his shoulder, with an umbrella being held over him, having entered the hermitage through the main entrance, having treated those sages who were moral and of good character as not within arm's reach, passed by. Then, monks, Sakka, the lord of the gods, having removed his sandals with straps, having given his sword to others, having put aside his umbrella, having entered the hermitage through the door itself, stood downwind from those sages who were moral and of good character, with joined palms, paying homage." Then, monks, those sages who were moral and of good character addressed Sakka, the lord of the gods, in verse -

"The odour of the sages long consecrated,
Issuing from the body, goes with the wind;
Step back from here, Thousand-eyed One,
The odour of the sages is impure, king of gods."

"The odour of the sages long consecrated,
Issuing from the body, let it go with the wind,
Like a garland of variegated flowers on the head;
We long for this odour, venerable sirs,
For the gods here do not perceive it as repulsive."

10. The Discourse on the Ocean

256. At Sāvatthī. "Once in the past, monks, many sages who were moral and of good character were dwelling in leaf huts on the ocean shore. Now at that time there was a battle between the gods and the titans that was fully engaged. Then, monks, this occurred to those sages who were moral and of good character - 'The gods are righteous, the titans are unrighteous. There may be danger for us from the titans. What if we were to approach Sambara, the lord of titans, and request the gift of safety.'" "Then, monks, those sages who were moral and of good character -just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the leaf huts on the ocean shore, appeared before Sambara, the lord of titans. Then, monks, those sages who were moral and of good character addressed Sambara, the lord of titans, in verse -

"The sages have come to Sambara, they request the gift of safety;
For you are able to give either fear or safety."

"There is no safety for the sages, who are hostile, who serve Sakka;
To those requesting safety, I give only fear."

"To those requesting safety, you give us only fear;
We accept this from you, may your fear be inexhaustible.

"Whatever kind of seed one sows, that kind of fruit one reaps;
The doer of good reaps good, the doer of evil reaps evil;
The seed has been sown by you, dear, you will experience the fruit."

"Then, monks, those sages who were moral and of good character, having cursed Sambara, the lord of titans - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from before Sambara, the lord of titans, appeared in the leaf huts on the ocean shore. Then, monks, Sambara, the lord of titans, having been cursed by those sages who were moral and of good character, was frightened three times during the night."

The first chapter.

Its summary:

Suvīra and Susīma, the banner-top, of Vepacitti;
Well-spoken and victory, the nest, non-treachery;
Verocana the lord of titans, the sages and the forest-dwellers;
And the sages and the ocean.

ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Ṭīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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