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)

11. Connected Discourses with Sakka (11. Sakkasaṃyuttaṃ)

[SN 11.1-25, PTS 1.216-1.240]



3. The Collection of the Connected Discourses

1. The Book with Verses

11. Connected Discourses with Sakka

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.

2. The Second Chapter

1. The Discourse on Vows

257. At Sāvatthī. "Monks, when Sakka, the lord of the gods, was formerly a human being, he had seven vows that were complete and undertaken, because of which undertaking Sakka attained the position of Sakka. What are the seven vows? For as long as life lasts I would be a supporter of my mother and father, for as long as life lasts I would be one who honours the elders in the family, for as long as life lasts I would be one of smooth speech, for as long as life lasts I would be one of non-divisive speech, for as long as life lasts I would dwell in a house with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing, for as long as life lasts I would be one who speaks the truth, for as long as life lasts I would be without wrath - even if wrath should arise in me, I would quickly dispel it.""Monks, when Sakka, the lord of the gods, was formerly a human being, these seven vows were complete and undertaken, because of which undertaking Sakka attained the position of Sakka."

"A being who supports his mother and father, who honours the elders in the family;
Smooth, of kindly conversation, one who has abandoned slander.

"Devoted to the removal of stinginess, truthful, a man who overcomes wrath;
Him indeed the gods of the Thirty-three have called a good person."

2. The Discourse on Sakka's Name

258. At Sāvatthī in Jeta's Grove. There the Blessed One said this to the monks - "Monks, Sakka, the lord of the gods, when formerly being a human being, was a young man named Magha, therefore he is called Maghavā.

"Monks, Sakka, the lord of the gods, when formerly being a human being, gave gifts first, therefore he is called Purindada.

"Monks, Sakka, the lord of the gods, when formerly being a human being, gave gifts carefully, therefore he is called Sakka.

"Monks, Sakka, the lord of the gods, when formerly being a human being, gave a public rest-house, therefore he is called Vāsava.

"Monks, Sakka, the lord of the gods, thinks of a thousand matters in a moment, therefore he is called Sahassakkha.

"Monks, Sakka, the lord of the gods, has a titan maiden named Sujā as his consort, therefore he is called Sujampati.

"Monks, Sakka, the lord of the gods, exercises sovereign lordship over the kingdom of the gods of the Thirty-three, therefore he is called the lord of the gods.

"Monks, when Sakka, the lord of the gods, was formerly a human being, he had seven vows that were complete and undertaken, because of which undertaking Sakka attained the position of Sakka. What are the seven vows? For as long as life lasts I would be a supporter of my mother and father, for as long as life lasts I would be one who honours the elders in the family, for as long as life lasts I would be one of smooth speech, for as long as life lasts I would be one of non-divisive speech, for as long as life lasts I would dwell in a house with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing, for as long as life lasts I would be one who speaks the truth, for as long as life lasts I would be without wrath - even if wrath should arise in me, I would quickly dispel it." "Monks, when Sakka, the lord of the gods, was formerly a human being, these seven vows were complete and undertaken, because of which undertaking Sakka attained the position of Sakka."

"A being who supports his mother and father, who honours the elders in the family;
Smooth, of kindly conversation, one who has abandoned slander.

"Devoted to the removal of stinginess, truthful, a man who overcomes wrath;
Him indeed the gods of the Thirty-three have called a good person."

3. The Discourse to Mahāli

259. Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Mahāli the Licchavi approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to

one side. Seated to one side, Mahāli the Licchavi said this to the Blessed One:

"Has Sakka, the lord of the gods, been seen by the Blessed One, venerable sir?"

"Sakka, the lord of the gods, has indeed been seen by me, Mahāli."

"That, venerable sir, must surely have been an imposter of Sakka.For Sakka, the lord of the gods, is difficult to see, venerable sir."

"I understand Sakka, Mahāli, and I understand the qualities that make one Sakka, because of which undertaking of qualities Sakka attained the position of Sakka, that too I understand.

"Sakka, the lord of the gods, Mahāli, when formerly being a human being, was a young man named Magha, therefore he is called Maghavā.

"Sakka, the lord of the gods, Mahāli, when formerly being a human being, gave gifts carefully, therefore he is called Sakka.

"Sakka, the lord of the gods, Mahāli, when formerly being a human being, gave gifts first, therefore he is called Purindada.

"Sakka, the lord of the gods, Mahāli, when formerly being a human being, gave a public rest-house, therefore he is called Vāsava.

"Sakka, the lord of the gods, Mahāli, thinks of a thousand matters in a moment, therefore he is called Sahassakkha.

"Sakka, the lord of the gods, Mahāli, has a titan maiden named Sujā as his consort, therefore he is called Sujampati.

"Sakka, the lord of the gods, Mahāli, exercises sovereign lordship over the kingdom of the gods of the Thirty-three, therefore he is called the lord of the gods.

"When Sakka, the lord of the gods, Mahāli, was formerly a human being, he had seven vows that were complete and undertaken, because of which undertaking Sakka attained the position of Sakka. What are the seven vows? For as long as life lasts I would be a supporter of my mother and father, for as long as life lasts I would be one who honours the elders in the family, for as long as life lasts I would be one of smooth speech, for as long as life lasts I would be one of non-divisive speech, for as long as life lasts I would dwell in a house with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing, for as long as life lasts I would be one who speaks the truth, for as long as life lasts I would be without wrath - even if wrath should arise in me, I would quickly dispel it." "When Sakka, the lord of the gods, Mahāli, was formerly a human being, these seven vows were complete and undertaken, because of which undertaking Sakka attained the position of Sakka."

> "A being who supports his mother and father, who honours the elders in the family;
> Smooth, of kindly conversation, one who has abandoned slander.
>
> "Devoted to the removal of stinginess, truthful, a man who overcomes wrath;
> Him indeed the gods of the Thirty-three have called a good person."

4. The Discourse on the Poor

260. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. 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, a certain man in this very Rājagaha was a poor human being, a wretched human being, a miserable human being. He took upon himself faith in the Teaching and discipline proclaimed by the Truth-finder, he took upon himself morality, he took upon himself learning, he took upon himself generosity, he took upon himself wisdom. Having taken upon himself faith in the Teaching and discipline proclaimed by the Truth-finder, having taken upon himself morality, having taken upon himself learning, having taken upon himself generosity, having taken upon himself wisdom, upon the body's collapse at death, he was reborn in a fortunate realm, in a heavenly world, in the company of the Thirty-three gods. He outshines the other gods in beauty and glory. Thereupon, monks, the gods of the Thirty-three grumbled, criticised, and complained - 'Wonderful indeed, friend, marvellous indeed, friend! For this young god, when formerly being a human being, was a poor human being, a wretched human being, a miserable human being; upon the body's collapse at death, he was reborn in a fortunate realm, in a heavenly world, in the company of the Thirty-three gods. He outshines the other gods in beauty and glory.'

"Then, monks, Sakka, the lord of the gods, addressed the gods of the Thirty-three - 'Do not, sirs, grumble at this young god.This young god, sirs, when formerly being a human being, took upon himself faith in the Teaching and discipline proclaimed by the Truth-finder, he took upon himself morality, he took upon himself learning, he took upon himself generosity, he took upon himself wisdom. Having taken upon himself faith in the Teaching and discipline proclaimed by the Truth-finder, having taken upon himself morality, having taken upon himself learning, having taken upon himself generosity, having taken upon himself wisdom, upon the body's collapse at death, he was reborn in a fortunate realm, in a heavenly world, in the company of the Thirty-three gods. He outshines the other gods in beauty and glory.'Then, monks, Sakka, the lord of the gods, conciliating the gods of the Thirty-three, at that time spoke these verses -

> "One whose faith in the Truth-finder is unshakeable and well established;
> And whose morality is good, dear to the noble ones, praised.
>
> "One who has confidence in the Community, and whose vision is upright;
> They call him 'not poor', his life is not in vain.
>
> "Therefore faith and morality, confidence and vision of the Teaching;
> The wise one should pursue, remembering the Buddhas' teaching."

5. The Discourse on the Pleasant

261. At Sāvatthī in Jeta's Grove.Then Sakka, the lord of the gods, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Sakka, the lord of the gods, said this to the Blessed One: "What indeed, venerable sir, makes a place pleasant?"

"Sacred parks and sacred forests, well-fashioned lotus ponds;
Are not worth a sixteenth fraction of what is pleasant for humans.

"Whether in a village or in the wilderness, in a low place or on high ground;
Wherever Worthy Ones dwell, that place is pleasant."

6. The Discourse on the Sacrificer

262. On one occasion the Blessed One was dwelling at Rājagaha on the Mount Vulture Peak. Then Sakka, the lord of the gods, approached the Blessed One;having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Sakka, the lord of the gods, addressed the Blessed One in verse -

"For human beings who sacrifice, for beings hoping for merit,
Making merit leading to acquisition, where is what is given of great fruit?"

"Four practising and four established in the fruit;
This is the Community, upright, concentrated in wisdom and morality.

"For human beings who sacrifice, for beings hoping for merit,
Making merit leading to acquisition, what is given to the Community is of great fruit."

7. The Discourse on Homage to the Buddha

263. 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 Brahmā Sahampati approached the Blessed One; having approached, they stood each leaning against a door-post. Then Sakka, the lord of the gods, spoke this verse in the Blessed One’s presence:

'Rise up, O hero, victor in battle,
Burden-dropper, free from debt, wander in the world;
And your mind is well liberated,
Like the moon on the fifteenth night."

"Indeed, lord of the gods, Truth-finders should not be praised thus.But thus, lord of the gods, Truth-finders should be praised:

'Rise up, O hero, victor in battle,
Caravan leader, free from debt, wander in the world;
Let the Blessed One expound the Teaching,
There will be those who understand.'

8. The Discourse on Homage by the Householder

264. At Sāvatthī. There, etc. said: "Once in the past, monks, Sakka, the lord of the gods, addressed Mātali the charioteer - 'Harness, my dear Mātali, the chariot yoked with a thousand thoroughbreds. Let us go to the pleasure ground to see the beautiful grounds.' 'Yes, venerable sir!' monks, Mātali the charioteer, having replied to Sakka, the lord of the gods, having yoked the chariot harnessed to a thousand thoroughbreds, announced to Sakka, the lord of the gods - 'The chariot yoked with a

thousand thoroughbreds has been harnessed for you, sir. Now do as you think fit.' Then, monks, Sakka, the lord of the gods, descending from the Vejayanta palace, having made salutation with joined palms, paid homage to the various directions. Then, monks, Mātali the charioteer addressed Sakka, the lord of the gods, in verse -

> "Those possessing the threefold true knowledge pay homage to you, all terrestrial beings and warriors;
> And the four great kings, and the glorious gods of the Thirty-three;
> Then who is that demon whom you, Sakka, pay homage to?"
>
> "Those possessing the threefold true knowledge pay homage to me, all terrestrial beings and warriors;
> And the four great kings, and the glorious gods of the Thirty-three.
>
> "But I pay homage to those accomplished in morality, long concentrated in mind;
> I venerate those rightly gone forth, whose goal is the holy life.
>
> "Those householders who are merit-makers, moral lay followers;
> Who support their wives righteously, I pay homage to them, Mātali."
>
> "Indeed the best in the world are those whom you, Sakka, pay homage to;
> I too pay homage to those whom you pay homage to, Vāsava."
>
> "Having said this, Maghavā, the king of gods, husband of Sujā;
> Having paid homage to the various directions, the chief one mounted the chariot."

9. The Discourse on Homage to the Teacher

265. At Sāvatthī in Jeta's Grove."Once in the past, monks, Sakka, the lord of the gods, addressed Mātali the charioteer - 'Harness, my dear Mātali, the chariot yoked with a thousand thoroughbreds. Let us go to the pleasure ground to see the beautiful grounds.' 'Yes, venerable sir!' monks, Mātali the charioteer, having replied to Sakka, the lord of the gods, having yoked the chariot harnessed to a thousand thoroughbreds, announced to Sakka, the lord of the gods - 'The chariot yoked with a thousand thoroughbreds has been harnessed for you, sir. Now do as you think fit.' Then, monks, Sakka, the lord of the gods, descending from the Vejayanta palace, having made salutation with joined palms, paid homage to the Blessed One. Then, monks, Mātali the charioteer addressed Sakka, the lord of the gods, in verse -

> "To whom gods and humans pay homage, Vāsava;
> Then who is that demon whom you, Sakka, pay homage to?"
>
> "He who here is the Perfectly Enlightened One, in this world with its gods;
> The Teacher of superior name, I pay homage to him, Mātali.
>
> "Those for whom lust and hate and ignorance have faded away;
> Those who have eliminated the mental corruptions, the Worthy Ones, I pay homage to them, Mātali.

"Those who through the removal of lust and hate, through the transcendence of ignorance;
Trainees delighting in diminution, diligently train themselves;
I pay homage to them, Mātali."

"Indeed the best in the world are those whom you, Sakka, pay homage to;
I too pay homage to those whom you pay homage to, Vāsava."

"Having said this, Maghavā, the king of gods, husband of Sujā;
Having paid homage to the Blessed One, the chief one mounted the chariot."

10. The Discourse on Homage to the Community

266. At Sāvatthī in Jeta's Grove.There, etc. said: "Once in the past, monks, Sakka, the lord of the gods, addressed Mātali the charioteer - 'Harness, my dear Mātali, the chariot yoked with a thousand thoroughbreds. Let us go to the pleasure ground to see the beautiful grounds.' 'Yes, venerable sir!' monks, Mātali the charioteer, having replied to Sakka, the lord of the gods, having yoked the chariot harnessed to a thousand thoroughbreds, announced to Sakka, the lord of the gods - 'The chariot yoked with a thousand thoroughbreds has been harnessed for you, sir. Now do as you think fit.' Then, monks, Sakka, the lord of the gods, descending from the Vejayanta palace, having made salutation with joined palms, paid homage to the Community of monks. Then, monks, Mātali the charioteer addressed Sakka, the lord of the gods, in verse -

"They should pay homage to you, men who lie in putrid bodies;
Submerged in this corpse, afflicted by hunger and thirst.

"Why do you long for them, the homeless ones, Vāsava;
Tell me the conduct of the sages, let us hear your word."

"This is what I long for in them, the homeless ones, Mātali;
From whatever village they depart, without longing they go.

"They do not store in granaries, nor in jars, nor in baskets;
Seeking what is prepared by others, by that the virtuous sustain themselves.

"The wise who speak well, silent, they wander evenly;
The gods are opposed to the titans, and many mortals too, Mātali.

"Unopposed among the opposed, quenched among those who have taken up the rod;
Without grasping among those with grasping, I pay homage to them, Mātali."

"Indeed the best in the world are those whom you, Sakka, pay homage to;
I too pay homage to those whom you pay homage to, Vāsava."

"Having said this, Maghavā, the king of gods, husband of Sujā;
Having paid homage to the Community of monks, the chief one mounted the chariot."

Its summary:

> The gods and three are spoken of, the poor one and the delightful;
> The sacrificer and homage, three on Sakka's paying homage.

3. The Third Chapter

1. The Discourse on Slaying

267. At Sāvatthī in Jeta's Grove. Then Sakka, the lord of the gods, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Sakka, the lord of the gods, addressed the Blessed One in verse -

> “By slaying what does one sleep happily? By slaying what does one not sorrow?
> The killing of which one thing do you approve, Gotama?”
>
> [The Blessed One:] “By slaying anger one sleeps happily. By slaying anger one does not sorrow.
> The killing of anger with its poisonous root and sweet tip, O Vāsava,
> Do the noble ones praise, for by slaying that, one does not sorrow."

2. The Discourse on Ugliness

268. At Sāvatthī in Jeta's Grove. There, etc. said: "Once in the past, monks, a certain demon, ugly and dwarfish, sat down on the seat of Sakka, the lord of the gods. Thereupon, monks, the gods of the Thirty-three grumbled, criticised, and complained - 'Wonderful indeed, friend, marvellous indeed, friend! This demon, ugly and dwarfish, is seated on the seat of Sakka, the lord of the gods!' In whatever way, monks, the gods of the Thirty-three grumbled, criticised, and complained, in that way that demon became even more handsome, even more fair to behold, and even more pleasing.

"Then, monks, the gods of the Thirty-three approached Sakka, the lord of the gods; having approached, they said this to Sakka, the lord of the gods -'Here, sir, a certain demon, ugly and dwarfish, is seated on the seat of Sakka, the lord of the gods. Thereupon, sir, the gods of the Thirty-three grumble, criticise, and complain - Wonderful indeed, friend, marvellous indeed, friend! This demon, ugly and dwarfish, is seated on the seat of Sakka, the lord of the gods. In whatever way, sir, the gods grumble, criticise, and complain, in that way that demon becomes even more handsome, even more fair to behold, and even more pleasing. He must surely, sir, be a wrath-eating demon.'

"Then, monks, Sakka, the lord of the gods, approached that wrath-eating demon; having approached, having arranged his upper robe on one shoulder, having placed his right knee on the ground, having extended joined palms in salutation towards that wrath-eating demon, he announced his name three times - 'I am Sakka, sir, the lord of the gods; I am Sakka, sir, the lord of the gods.' In whatever way, monks, Sakka, the lord of the gods, announced his name, in that way that demon became even uglier and even more dwarfish. Having become even uglier and even more dwarfish, he

disappeared right there." Then, monks, Sakka, the lord of the gods, having sat down on his own seat, conciliating the gods of the Thirty-three, at that time spoke these verses -

> "I am not one with an injured mind, I am not easily led by anger;
> I do not stay angry for long, wrath does not persist in me.
>
> "When angry, I do not speak harshly, nor do I praise my own qualities;
> I restrain myself, seeing my own welfare."

3. The Discourse on the Sambari Magic

269. At Sāvatthī, etc. The Blessed One said this: "Once in the past, monks, Vepacitti, the lord of titans, was sick, afflicted, severely ill. Then, monks, Sakka, the lord of the gods, approached Vepacitti, the lord of titans, to enquire about his illness. Vepacitti, the lord of titans, monks, saw Sakka, the lord of the gods, coming from afar. Having seen him, he said this to Sakka, the lord of the gods - 'Give me medical treatment, lord of the gods.' 'Teach me, Vepacitti, the Sambari magic.' 'I will not teach you until I, sir, consult the titans.' Then, monks, Vepacitti, the lord of titans, consulted the titans - 'Shall I, sirs, teach Sakka, the lord of the gods, the Sambari magic?''Do not, sir, teach Sakka, the lord of the gods, the Sambari magic.' Then, monks, Vepacitti, the lord of titans, addressed Sakka, the lord of the gods, in verse -

> "The deceitful Maghavā, Sakka, king of gods, husband of Sujā;
> He goes to the terrible hell, like Sambara for a hundred years."

4. The Discourse on Transgression

270. At Sāvatthī, etc. in the park. Now at that time two monks quarrelled.There one monk gave offence. Then that monk confessed his transgression as a transgression in the presence of that monk; that monk did not accept it. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One: "Here, venerable sir, two monks quarrelled, there one monk gave offence. Then, venerable sir, that monk confessed his transgression as a transgression in the presence of that monk, that monk did not accept it."

"There are these two fools, monks. One who does not see a transgression as a transgression, and one who does not accept according to the rule when another is confessing a transgression" - these, monks, are the two fools. "There are these two wise persons, monks. One who sees a transgression as a transgression, and one who accepts according to the rule when another is confessing a transgression" - these, monks, are the two wise persons.

"Once in the past, monks, Sakka, the lord of the gods, conciliating the gods of the Thirty-three in the Sudhammā assembly hall, at that time spoke this verse:

> "May wrath come under your control, and may there be no decay with your friends;
> Do not censure one who is not to be censured, and do not speak slander;
> Then wrath crushes an evil person, as a mountain does."

5. The Discourse on Non-Wrath

271. 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, etc. The Blessed One said this: "Once in the past, monks, Sakka, the lord of the gods, conciliating the gods of the Thirty-three in the Sudhammā assembly hall, at that time spoke this verse:

> 'Let not wrath overcome you, and do not be angry with those who are angry;
> Non-wrath and non-violence, and the practice among the noble ones;
> Then wrath crushes an evil person, as a mountain does."

The third chapter.

Its summary:

> Having cut, ugliness, non-deceit, by transgression, not prone to wrath;
> Taught by the supreme Buddha, this indeed is the Sakka pentad.

The Connected Discourses on Sakka is complete.

The Chapter with Verses is concluded as first.

Its summary:

> Deity and young god, king and Māra and nun;
> Brahmā, brahmin, Vaṅgīsa, by the forest demon, and Vāsava.

The Pāḷi of the Connected Discourses with Verses is concluded.

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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