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)

#### 3. The Third Chapter (3. Tatiyavaggo)

[SN 11.21-25, PTS 1.237-1.240]

# 3. The Collection of the Connected Discourses

## 1. The Book with Verses

### 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.

**PDF Creation Date:** 28 November 2026

## HOW TO CITE

*PaliVerse (2026). The Triple Canon. 1. The Canon of Discourses. 3. The Collection of the Connected Discourses. 1. The Book with Verses. 3. The Third Chapter Retrieved from paliverse.org*

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