0.0.1 Sakka's Questions (excerpt)

sakkapañhasuttaṃ (excerpt)

1. "Do you, O Ruler of the devas, recall having asked these questions of other samanas and brahmanas?"

abhijānāsi no tvaṃ devānaminda, ime pañhe aññe samaṇabrāhmaṇe pucchitā"ti.

2. "I do recall, O Bhante, having asked these questions of other samanas and brahmanas."

"abhijānāmahaṃ bhante, ime pañhe aññe samaṇabrāhmaṇe pucchitā"ti.

3. "But, O Ruler of the devas, if it is not troublesome for you, speak as to how they answered."

"yathākathaṃ pana te devānaminda byākaṃsu, sace te agaru bhāsassū"ti.

4. "It is not troublesome for me, O Bhante, of where the Auspicious One is seated or someone like the Auspicious One."

"na kho me bhante, garu yatthassa bhagavā nisinno bhagavantarūpo vā"ti.

5. "Well then, O Ruler of the devas, speak."

"tena hi devānaminda bhāsassū"ti.

6. Those who, O Bhante, that I conceived to be "Samanas and brahmanas who are forest dwellers in secluded resting places," to them I approached. Having approached, I asked these questions. They were not able to answer the questions asked. Being unable to answer, they asked me a question in return: "What is your name venerable sir?" When asked, I answer to them: "I, Dear sir, am Sakka, Ruler of the devas." They then asked a further question of me: "But having done what kamma, O venerable sir, was it possible for you to attain this rulership of the devas?" To them I taught the dhamma as I have heard and learned it. They surely became pleased with just that much [rejoicing]: "We have seen Sakka, Ruler of the devas and he has answered the questions we asked him." "Those on the other hand become my disci-

"ye svāhaṃ1 bhante, maññāmi samaṇa-brāhmaṇā āraññakā pantasenāsanā'ti, tyāhaṃ upasaṅkamitvā ime pañhe pucchāmi. te mayā puṭṭhā na sampāyanti, asampāyantā mamaṃ yeva paṭipucchanti' ko nāmo āyasmā?'ti. tesāhaṃ puṭṭho byākaromi: "ahaṃ kho mārisa, sakko devānamindo'ti. te mamaṃ yeva uttariṃ paṭipucchanti 'kiṃ panāyasmā devānaminda kammaṃ katvā imaṃ ṭhānaṃ patto'ti. tesāhaṃ yathāsutaṃ yathāpariyattaṃ dhammaṃ desemi. te tāvatakeneva attamanā honti 'sakko ca no devānamindo diṭṭho yañca no apucchimha tañca no

ples, instead of I being theirs. But I, O Bhante, am a disciple of the Auspicious One, a stream-enterer, not subject to the woeful plane, on a fixed course, destined for supreme awakening."

byākāsī'ti. te aññadatthu mamaṃ yeva sāvakā sampajjanti, na cāhaṃ tesaṃ. ahaṃ kho pana bhante, bhagavato sāvako sotāpanno avinipātadhammo niyato sambodhiparāyaṇo"ti.

7. "Do you recall, O Ruler of the devas, having gained such an acquisition of feeling, an acquisition of happiness in the past from here?"

"abhijānāsi no tvaṃ devānaminda, ito pubbe evarūpaṃ veda paṭilābhaṃ somanassapaṭilābhanti?"

8. "I do recall, O Bhante, having gained such an acquisition of feeling, an acquisition of happiness in the past from here."

"abhijānāmahaṃ bhante, ito pubbe evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhanti."

9. "But you, O Ruler of the devas, in what way do you recall having gained such an acquisition of feeling, an acquisition of happiness in the past from here?"

"yathākathaṃ pana tvaṃ devānaminda, abhijānāsi ito pubbe evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhanti?"

10. Once in the past, O Bhante, the devas and the asuras were arrayed for a battle. And in that battle, O Bhante, the devas were victorious and the asuras were defeated. Of me, O Bhante, having been victorious in that battle, as a victor in battle, this occurred: "Now, just that which is the food of the devas, and that which is the food of the asuras, the devas will enjoy them both." But for me O Bhante, such an acquisition of feeling, an acquisition of happiness in the sphere of violence, in the sphere of swords, does not lead to attenuation, to fading away, to cessation, to peace, to supreme knowlege, to supreme awakening, to nibbana. But for me O Bhante, having heard this Dhamma of the Auspicious One, such an acquisition of feeling, an acquisition of happiness not in the sphere of violence, not in the sphere of swords, leads

"bhūtapubbaṃ bhante, devāsurasaṅgāmo samupabyūḷho ahosi. tasmiṃ kho pana bhante, saṅgāme devā jiniṃsu, asurā parājiyiṃsu. tassa mayhaṃ bhante, taṃ saṅgāmaṃ abhivijinitvā vijitasaṅgāmassa etadahosi: 'yā ceva dāni dibbā ojā yā ca asurā ojā ubhayamettha devā paribhuñjissantatī ti. so kho pana me bhante, vedapaṭilābho somanassapaṭilābho sadaṇḍāvacaro sasatthāvacaro na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. yo kho pana me ayaṃ bhante, bhagavato dhammaṃ sutvā vedapaṭilābho somanassapaṭilā-

exclusively to attenuation, to fading away, to cessation, to peace, to supreme knowlege, to supreme awakening, to nibbana,"

bho, so adaṇḍāvacaro asatthāvacaro ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī"ti.

11. "But considering what benefit, do you, O Ruler of the devas, declare such an acquisition of feeling, an acquisition of happiness?"

"kiṃ pana tvaṃ devānaminda, atthavasaṃ sampassamāno evarūpaṃ vedapaṭilābhaṃ somanassa paṭilābhaṃ pavedesī?"ti.

12. "Considering six benefits, O Bhante, do I declare such an acquisition of feeling, an acquisition of happiness."

"cha kho ahaṃ bhante, atthavase sampassamāno evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemī"ti.

"Remaining just here,
for me existing as a deva being;
yet gained is renewed life for me,
You should know thus,

"idheva tiṭṭhamānassa,

devabhūtassa me sato;

punarāyu ca me laddho,

dear Sir.”

evaṃ jānāhi mārisā”ti.

13. Seeing this first benefit, venerable sir, I declare such an acquisition of feeling, an acquisition of happiness.

imaṃ kho ahaṃ bhante, paṭhamaṃ atthavasaṃ sampassamāno evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.

Having passed from the deva group,
having abandoned the non-human life;
unconfused, I will enter a womb,
where my mind delights.

cuto’haṃ diviyā kāyā,
āyuṃ hitvā amānusaṃ;
amūḷho gabbhamessāmi,
yattha me ramatī mano.

14. Seeing this second benefit, venerable sir, I declare such an acquisition of feeling, an acquisition of happiness.

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

That I, with unconfused wisdom,
dwelling delighting in the Instructions;
will dwell by the know-

svāhaṃ amūḷhapaññassa,
viharaṃ sāsane rato;
ñāyena viharissāmi,
sampajāno patissato.

how,
contemplative and mindful.

15. Seeing this third benefit, venerable sir, I declare such an acquisition of feeling, an acquisition of happiness.

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

And faring by the know-how,
if there will be supreme awakening;
I will dwell as one with final knowledge,
and just that will be the end.

ñāyena me carato ca,
sambodhi ce bhavissati;
aññathā viharissāmi,
sveva manto bhavissati.

16. Seeing this fourth benefit, venerable sir, I declare such an acquisition of feeling, an acquisition of happiness.

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

Having passed away from the human group,

cuto'haṃ mānusā kāyā,

having abandoned the human life;
I will again become a deva,
in the highest deva world [sudhāvāsa].

āyuṃ hitvāna mānusaṃ;
puna deva bhavissāmi,
devalokamhi uttamo.

17. Seeing this fifth benefit, venerable sir, I declare such an acquisition of feeling, an acquisition of happiness.

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

Those that are more sublime than the devas,

the glorious Akaniṭṭha [realm];
that will be my abode,
my final state of being.

te paṇītatarā devā,
akaniṭṭhā yasassino;
antime vattamānamhi,

so nivāso bhavissati.

18. Seeing this sixth benefit, venerable sir, I declare such an acquisition of feeling, an acquisition of happiness.

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

19. Seeing these six benefits, venerable sir, I declare such an acquisition of feeling, an acquisition of happiness.

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