

## The Uglier Discourse

Dubbaṇṇiyasuttaṃ SN 11.22. PTS S i.237f.

Jayarava. 5 January 2010

Sāvattiyāṃ jetavane. Tatra kho...pe...  
etadavoca – ‘bhūtapubbaṃ, bhikkhave,  
aññataro yakkho dubbaṇṇo okoṭimako  
sakkassa devānamindassa āsane nisinno  
ahosi. Tatra sudāṃ, bhikkhave, devā  
tāvatiṃsā ujjhāyanti khiyyanti vipācenti –  
‘acchariyaṃ vata bho, abbhutaṃ vata, bho!  
Ayaṃ yakkho dubbaṇṇo okoṭimako  
sakkassa devānamindassa āsane  
nisinno’’ti! Yathā yathā kho, bhikkhave,  
devā tāvatiṃsā ujjhāyanti khiyyanti  
vipācenti, tathā tathā so yakkho  
abhirūpataro ceva hoti dassanīyataro ca  
pāsādikataro ca.

Atha kho, bhikkhave, devā tāvatiṃsā yena  
sakko devānamindo tenupasaṅkamīsu;  
upasaṅkamitvā sakkāṃ devānamindaṃ  
etadavocum – ‘idha te, mārisa, aññataro  
yakkho dubbaṇṇo okoṭimako sakkassa  
devānamindassa āsane nisinno. Tatra  
sudāṃ, mārisa, devā tāvatiṃsā ujjhāyanti  
khiyyanti vipācenti – acchariyaṃ vata, bho,  
abbhutaṃ vata, bho! Ayaṃ yakkho  
dubbaṇṇo okoṭimako sakkassa  
devānamindassa āsane nisinnoti. Yathā  
yathā kho, mārisa, devā ujjhāyanti  
khiyyanti vipācenti, tathā tathā so yakkho  
abhirūpataro ceva hoti dassanīyataro ca  
pāsādikataro cāti. So hi nūna, mārisa,  
kodhabhakkho yakkho bhavissatī’’ti.

Atha kho, bhikkhave, sakko devānamindo  
yena so kodhabhakkho yakkho  
tenupasaṅkami; upasaṅkamitvā ekamaṃsaṃ  
uttarāsaṅgaṃ karitvā  
dakkhiṇajāṇumaṅgalaṃ pathaviyaṃ  
nihantvā yena so kodhabhakkho yakkho  
tenañjalim paṇāmetvā tikkhattum nāmaṃ  
sāveti – ‘sakkohaṃ mārisa, devānamindo,

In the Jeta Grove near Sāvatti: there  
...etc... this was said: once upon a time  
there was a certain ugly, misshapen  
yakkha who sat on the throne of Sakka the  
Lord of the Gods. There indeed, monks,  
the thirty-three gods were offended and  
grumbled and complained saying “how  
surprising, sir, how strange, sir! This ugly,  
misshapen yakkha sits on the throne of  
Sakka the Lord of the Gods. But, monks,  
however the thirty-three gods were  
offended and grumbled and complained,  
so the yakkha became more shapely, more  
beautiful and pleasant.

Then, monks, the gods of Tāvatiṃsa went  
to Sakka, and said “*now, Lord, a certain  
ugly, misshapen yakkha sat on the throne  
of Sakka the Lord of the Gods. There  
indeed, Lord, [we] thirty-three gods were  
offended and grumbled and complained  
saying “how surprising, sir, how strange,  
sir! This ugly, misshapen yakkha sits on  
the throne of Sakka the Lord of the  
Gods.” But, Lord, however [we] thirty-  
three gods were offended and grumbled  
and complained, so the yakkha became  
more shapely, more beautiful and  
pleasant.*” [He said] Aha, this must be an  
anger eating yakkha!

Then, monks, Sakka the Lord of the Gods  
went to that anger eating yakkha, arranged  
his upper robe over one shoulder, and  
knelt with his right knee on the ground  
and saluted the anger eating yakkha with  
raised hands. He declared his name three  
times: “I am Sakka, Lord of the Gods, sir;  
I am Sakka...” Whenever Sakka, Lord of

sakkohaṃ, mārisa, devānamindo'ti. Yathā  
yathā kho, bhikkhave, sakko devānamindo  
nāmaṃ sāvesi, tathā tathā so yakkho  
dubbaṇṇataro ceva ahosi okoṭimakataro ca.  
Dubbāṇṇataro ceva hutvā okoṭimakataro ca  
tatthevantaradhāyī'ti. Atha kho, bhikkhave,  
sakko devānamindo sake āsane nisīditvā  
deve tāvatimse anunayamāno tāyaṃ  
velāyaṃ imā gāthāyo abhāsi –

Na sūpahatacittomhi, nāvattena suvānayo;<sup>1</sup>  
Na vo cirāhaṃ kujjhāmi, kodho mayi  
nāvatiṭṭhati.

Kuddhāhaṃ na pharusāṃ brūmi, na ca  
dhammāni kittaye;  
Sanniggaṇhāmi attānaṃ, sampassaṃ  
atthamattano'ti.

the Gods, declared his name the yakkha  
became more ugly and more misshapen  
and then he disappeared. Then, monks,  
Sakka the Lord of the Gods sat on his own  
throne and in order to please the thirty-  
three gods at that time he recited these  
verses:

My mind is unimpaired, not easily  
influenced by anger  
I am never angry for long, it does not  
linger in me.

Being angry I do not speak unkindly, nor  
praise my own nature.  
Seeing my own advantage, I restrain  
myself.

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<sup>1</sup> SA 1.354: *Na sūpahatacittomhīti ettha sūti nipātamattaṃ, upahatacittomhīti āha. Nāvattena suvānayoṇi na kodhāvattena suvānayo, kodhavase vattetuṃ na sukaromhīti vadati.*

'Na sūpahatacittomhi': in this context 'su' is a particle, [the word is] 'upahatacitto'mhi' [i.e. lit. I am not impaired-minded] . 'Nāvattena suvānayo' means not being easily lead [su-v-ānayo PED sv ānayo] by the existence [vatteti √vr 'to be, to turn'. Bhikkhu Bodhi (p.338) opts for 'swirling'] of anger, i.e. I am not easily under the influence of anger.