

**ขอนอบน้อมพระผู้มีพระภาคอรหันตสัมมาสัมพุทธเจ้าพระองค์นั้น**  
**(พระอรหันตโคตมพุทธเจ้า)**

Homage to Him The Blessed One: He is the Accomplished One, the Supremely Enlightened One, the Perfect Embodiment of Wisdom and Virtue, the Auspicious Pathfinder, the Knower of All Realms, the Incomparable Tamer of Individuals, the Supreme Master of Gods and Men, the Mightiest in Ten Thousand Universes and too far beyond Gods and Men's imaginations, the Awakened One, the Analyst.

Updated: 24/02/2016 15:24:54., 28/02/2016 09:26:54.

Actually, the power of the Bra Parami - the good deeds of the Gautama Buddha as to the Mightiest of Ariya God is too far beyond people or Gods and Men's

imagination. See the true information via the [จุฬินสูตร/Julani Sutta](#) พ. ดูกรอานนท์ นั้นเป็นสาวก ส่วนพระตถาคตนั้นไม่ถ้วน ท่านพระอานนท์ ได้ทูลถามพระผู้มีพระภาคแม่เป็นครั้งที่ ๓ ว่า ข้าแต่พระองค์ผู้เจริญ ข้าพระองค์ได้สดับรับฟังมาเฉพาะพระพักตร์พระผู้มีพระภาคว่า ดูกรอานนท์ สาวกของพระสขีสัมมาสัมพุทธเจ้าซึ่งมีนามว่า อภิภู ยืนอยู่ในพรหมโลกทำให้พันโลกธาตุรู้แจ้งได้ด้วยเสียง พระเจ้าข้า ส่วนพระผู้มีพระภาคอรหันตสัมมาสัมพุทธเจ้าเล่า ทรงสามารถที่จะทำโลกธาตุเท่าไรให้รู้แจ้งได้ด้วยพระสุรเสียง ฯ

พ. ดูกรอานนท์ เธอได้ฟังเรื่องพันโลกธาตุ เพียงเล็กน้อย ฯ อ. ข้าแต่พระผู้มีพระภาค ข้าแต่พระสุคต บัดนี้เป็นกาลเวลาแห่งเทศนาที่พระองค์จะพึงตรัส ภิภุชทั้งหลายได้สดับธรรมเทศนาของพระผู้มีพระภาคแล้ว จักทรงจำไว้ ฯ Updated: 26/02/2016 20:00:54

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## The Inthaka Sutta (21)

[247] Thus I have heard, on a particular occasion the Buddha stayed in Intasala cave on Vedyaka Hill which is situated to the north of the Brahmakama Ahmbasan village, east of Rajgir in the Ragaha Kingdom. At this time the Inthaka deva - the head of gods of the Davatimsa/Doavadueng (the second realm of heaven) and surrounding planes - felt deeply compelled to pay respect to the Buddha and seek advice from Him.

The Inthaka deva wondered where the Buddha was staying and went about searching for Him. Eventually he found Him staying in the Intasala cave. He then called out to the gods on the Davatimsa and other realms to make them aware of where the Buddha was staying.

He also let them know that they should visit the Exalted One to seek advice from Him. Consequently the gods gathered before the Inthaka deva and praised him for telling them where to find the Buddha. He told his assistant-god, Sir Pancasikha (Kantappaputta), to lead him and the other gods to the Intasala cave. Pancasikha picked up his beloved yellow mandolin and together the gods descended to the cave.

That night the Intasala cave was very brightly illuminated by a light that spread all over Vedyaka Hill and the surrounding areas, created by the supernatural power of the gods. The people living in the nearby villages felt tense throughout night as they believed that Vedyaka Hill was on fire.

On the hill, just outside the cave, the Inthaka deva turned to Pancasikha and said, 'Normally the Tathagatas live within a Jana absorption state and at this moment the Tathagata is in such a state. This makes it difficult for us all to visit Him right now, but please could you go ahead and gently make Him aware that we're here and we're anxious to see Him. With his permission we'll pay our respects to Him at His convenience.'

So Pancasikha went into the cave, clutching his exquisite yellow instrument, to find a suitable place where he could stand to perform for the Buddha. When he found such a spot Pancasikha spoke thus, 'The Buddha, the Dhamma, the Sangha, the Arahanta and kamma (worldly life)', before he commenced the performance of his love song.

[248] The song started, *'My dear and beautiful Batthasuriyavacchasa, I am deeply compelled to pay respect to your father (Sir Dimbru/Dimprukantapparaja). You were born naturally beautiful and in my eyes you are a wonderful lady. When I see you I am filled with pleasure. I feel just like a sweaty man who is cooled by a breeze, or like a thirsty man who is given a cool drink. You look stunningly attractive and you're the woman of my dreams. I have fallen for you just as the Arahanta fell head over heels in love with the Dhamma of the Tathagata.*

*I beg you to calm me down and make me feel secure – I've been excited and on edge all day long. Soothe me, just as a doctor sedates his patients, or like a starving man who eats a*

*delicious meal. Just like the cool water that extinguishes fierce flames. Please allow me to rest my head on your body while I sob – it will be sheer bliss! Similar to an elephant who immediately feels on top of the world as he submerges his body in an isolated pond full of clear cool water, upon which floats myriad varieties of colourful flowers.*

*I feel like a drunkard who has no sensation in his legs; like the king tuskiers who experience no fear nor worry for themselves when confronted with a spear because they already feel victorious. My heart is drawn to you and won't let go; as blind as a fish that swallows a hook from a stranger. I beg you to bless me with your kind heart as the beautiful and elegant lady that you are. Please move your perfect left leg to prevent me from passing you. Please show your sweetness through your gentle eyes as you gaze on me; convince me to stay with you forever! Please! I wish you would hold me and never let me go because I am very fond of you and in fact head over heels in love with you - you're the woman of my dreams!*

*Your whole stunningly attractive figure has had me obsessed from the moment I first met you until now. Your silky hair is wavy like the ocean. Just one small wave of your gorgeous hair is as powerful to me as gaining merit from making offerings to the Arahanta. I hope all my past good deeds, which I performed to the Arahanta in my previous lives, will help my dream to be with you become reality! I wish to share my entire life with you and pray that all the good deeds that I've performed in my present life will enable us to stay together forever.*

*As you see my dear, Batthasuriyavacchasa, I desire you. Just as the lonely and reclusive Sakkayabuddha practised meditative absorption on His own in the deep dense forest due to a desire to make tranquil His senses and become the Summasumbuddha - immortal and incomparable in wisdom. Eventually He became victorious under the Bodhi Tree; blissful among all of the gods in all realms who praised Him and the Sakyans for His conquest of Mara on His Undefeated Seat, the mightiest on earth! If only I could live with you, I'd feel like I was on top of the world!*

*Once and for all, if the Inthaka deva, the head of gods from the Doavadueng realm, wishes to give me just one auspicious blessing at my wedding ceremony, I'd definitely choose you to be my partner and I'll never change my mind about that. My dear elegant and intelligent*

*lady, I'd pay respect with my heart and soul to whoever has such an adorable and beautiful daughter as you. You're like a flower that has just bloomed.'*

[249] When Pancasikha finished his remarkable performance the Buddha was clearly impressed and said to him, 'The sound of your stringed instrument is wonderful - equal to the sound of your singing.' Then the Blessed One asked him when he first performed this song, especially interested in the way he described the worldly life and comparisons to subjects like the Buddha, the Dhamma, and the Sangha so perfectly. Pancasikha replied, 'The Most Venerable Sir, I wrote this song after the Tathagata was newly enlightened under the Bodhi tree (Achapanighorata tree), near the bank of the Neranchara river in Uruvela.

At the time I was deeply in love with Battasuriyavacchasa, the daughter of Sir Dimprukantapparaja. Unfortunately she was in love with another man, Sikhandhi - a son of Sir Madalisanghagadevabutta. When I found out that I was going to lose her I thought to myself that I'd do anything for a chance to meet her and I'd do everything to prove to her father that I was deeply in love with his daughter. So I decided to take my favourite yellow mandolin with me to Sir Dimprukantapparaja's palace and perform my love song before him. When I arrived there, I met Battasuriyavacchasa and told her that I was eagerly looking forward to paying respects to her father because he had such a beautiful and elegant daughter. I felt deeply impelled to tell her father how his daughter filled me with pleasure. Whoever has such a wonderful, stunningly attractive daughter, just like a blooming flower, will always be someone who I pay respect to!

[250] The Most Venerable Sir, when I finished my performance Battasuriyavacchasa said to me that she had never seen the Tathagata before, and had only heard His name when she performed her dances at the Sudhamma Parliament, which belongs to the gods from the Doavadueng plane. She was also convinced that I was one of the gods who had been in direct contact with the Buddha<sup>1</sup>. Next she invited me to join her family and community. I've never talked about my love song except here, right now, before You, the Most Venerable Sir.

It came to pass that the Inthaka deva overheard the conversation and addressed Pancasikha saying that when he had finished his conversation with the Buddha he should let

Him know that he and other celestial beings wanted to pay homage and respect to Him. The Pancasikha took this order from the Inthaka deva and relayed it to the Buddha. The Tathagata appreciated the sentiments and spoke to Pancasikha thus, 'I bless the Inthaka deva and other devas, other people and other celestial beings.'

[251] The Buddha enunciated further that all the previous Buddhas are compelled to give auspicious blessings to high and important gods, such as the Inthaka deva and his members, and invite them to join the auspicious Dhamma preaching. For this reason the Buddha invited the Inthaka deva and others to pay their respects and seek His advice.

So they assembled before the Tathagata. They paid homage and respect to Him after which they all stood wherever was suitable as the Buddha's seat was higher than the ground. The floor of the Intasala cave wasn't normally level but when the devas entered it became perfectly flat and the cave expanded miraculously without anyone noticing. It was also transformed from very dark to very bright – as bright as midday sunshine in a cloudless blue sky on a mid-summer day. Evidently all the light came from the supernatural power of the gods and other celestial beings at that moment.

[252] Following this the Compassionate One enunciated to the Inthaka deva, 'This is a very good opportunity for you, Sir Gosi (Inthaka deva), to experience something out of the ordinary; seeking advice from Me is a rare event for you. Like many others practising relatively normal duties, you've previously always been too busy to find time to see the Tathagata. This is the first auspicious occasion for you so don't hesitate to seek any advice from Me, the Tathagata.'

The Inthaka deva said that he had been expecting to pay respect to the Tathagata for such a long time but he had never found an opportunity as special as this one. He was usually too busy resolving problems between the devas in the Doavadueng realm and on other celestial planes. He went on to explain to the Buddha about the occasion he found out that the Tathagata was staying at Salaghara in Savasthi, the capital of Kosala kingdom.

He went there expecting to revere and pay respect to the Tathagata. Unfortunately for him, when he arrived the Tathagata was in a meditative absorption state and Pujaghi, a paricarikha angel - a lady/helper of Sir Vessuwanaraja (a god from Catumaharajika – the first

realm of heaven) - was attending Him. He politely told her that he wanted to pay respect to, and seek advice from the Tathagata but she told him that it wasn't a suitable time to see the Blessed One.

Before he left he gave messages to her that she should take to the Tathagata immediately after He withdrew from His meditative state to let Him know that he, his courtiers and other devas had been to visit to pay respect and seek virtuous advice from Him. The Inthaka deva then asked the Blessed One if Pujaghi had actually reported to Him, as he had requested her to do.

The Compassionate One stated, 'When I heard your horses and carriages coming close I withdrew from My meditative absorption state. Unfortunately, Pujaghi did not realise this and sent you away. After you had gone she passed your messages on to me.' The Inthaka deva said to the Buddha, 'The previous Doavadueng devas told me that whenever the Tathagata - the Sammasambuddha - exists in the human world His physical form is perfect.

The features of the Bodhisatta completely fade away, similar to a firefly whose light cannot be seen when the sun rises. The figure of the new Buddha is incomparable to that of the Bodhisatta/Bodhisattva and makes it look as ugly as the Asura/Asurakaya in comparison.'

Asura/Asuragaya is a direct embodiment of the demonical whose features are extremely ugly. They are unvirtuous evangelists whose words are no longer relevant. (ลัทธิเดียรฉัตรีย์ หมายถึง ผู้ข้ามฝั่งแม่น้ำผิดท่า) They are similar to fireflies whose light gradually fades away as the sun rises.

The Inthaka deva continued his story about one of the ladies who, in a previous life, was born in the Sakkaya family at Kabilavastu – the capital of Sakka kingdom. She was named Ghopikha and deeply revered and respected the Buddha, the Dhamma and the Sangha, holding the five precepts strictly. She hoped to be reborn as a man if reincarnated. After she passed away she was reborn on the Doavadueng plane as a deva and is now the Inthaka deva's son.

He continued, saying that, 'Most of the devas over there know him as the Ghopikadevabutta. He met up with three Kontantabbas (Yakkas who have very ugly features/คนธรรพ์อันต่า) who in their previous lives were monks in the Sangha, during which time my son (in a previous

life) supported and revered them. But now those monks have been reborn in lower circumstances than my son. They are Kontappabas which time my son (in a previous life) supported and revered them.

But now those monks have been reborn in lower circumstances than my son. They are Kontappabas whose state of spirit is lower than any realm of god or deva and are strongly attached to the five kammakun (impermanent things in this world). As a result their spirits are distracted by impermanent forms; sight, sound, smell, taste and touch; or lost in desire and lust which proves difficult to walk away from.

These three Kontantabbas have always travelled to my plane looking for impermanent forms, such as someone to love. However, my son Ghopigadevabutta admonished them and made them aware of their behaviour. He asked them if they had ever once felt embarrassed that they had previously been monks who took the Dhamma Teaching from the Gautama-Buddha and introduced it to people but now they were reborn in such an ugly Kontantabbas state.

After the Ghopigadevabutta had finished reprimanding the three ugly Kontantabbas two of them felt awkward and shameful and eventually changed their ways. However, the third one was still reluctant to change his mind and follow the other two.'

[253] Here is the full story of the Ghopigadevabutta and the three ugly Kontantabbas. The Ghopigadevabutta commented that when he was confronted with the three Kontantabbas he told them, 'In my previous life I was called Ghopikha and was a lay follower of the Gautama-Buddha. I revered the Buddha, the Dhamma and the Sangha and unstintingly practised the Dhamma Teaching and five precepts strictly as I went about my life as a housewife.

But now I have accessed the Doavadueng plane (the special plane for people who have practised the Five Precepts strictly, practised the Dhamma but haven't attained any of the Ariya stages yet and who have performed many charitable acts. (เข้าถึงชั้น ไตรทิพย์ถือเป็นชั้นพิเศษสำหรับผู้ที่เคยเป็นผู้ทำบุญไว้มากและปฏิบัติ "ศีล ๕" แต่ยังไม่ถึงขั้นบรรล "พระอริยบุคคล")). I've been reborn as a son of the head of gods, the Inthaka deva, and I possess supernatural powers (idhirit) which are enough to confront any enemy without terrifying me or even making me feel on-edge. All of the devas know me as the Ghopigadevabutta.

However, one thing that I can't stand is that you three were monks - direct disciples of the Gautama Buddha - and I supported all of you with my delicate and delicious food which I cooked especially for you. I supported you by washing your feet, but right now you are reborn in the ugly state of Kontantabbas. Have you ever once felt embarrassed that you previously practised the Dhamma?

The Dhamma Teaching is perfectly enunciated by the Blessed One; it is verifiable here and now, it is with immediate fruit, invites all to test it for themselves, leads onward to Nibbana and is to be experienced by the wise, each for himself. I always went to your place, where I heard the Dhamma preached by other Ariya monks. Now I have accessed the Doavadueng plane and am reborn as the son of the head of gods, the Inthaka deva, and I possess supernatural powers and have a beautiful and perfect complexion when compared to you.

It's a mystery to me that all of you previously sat very close to the Buddha. I feel uncomfortable in your presence and don't appreciate seeing people who previously committed themselves to the Sangha and shared the position of the Sakkayabutta (son) of the Gautama Buddha, but who are now reborn into such a very low state of ugly Kontantabbas, plagued with desire and lust.

However, I hope both of you bear in mind while visiting my place that you shouldn't be looking for love or impermanent things and that you understand the way we look when compared to you. I seriously hope that both of you consider how special it is that I was previously a woman, a housewife, but now I am a man who is the son of Inthaka deva who gained the miracles of the five kammakun. When he wants something that thing will arise or appear before him. I took the Dhamma Teaching from the Gautama the same as you did, but how about you right now?' Thus He shone a light on their true situation.

The Ghopigadevabutta who is of good conduct, of upright conduct, of dutiful conduct is the real noble disciple of the Blessed One. After he exposed the Kontantabbas for what they were, two of them felt thoroughly ashamed of themselves - especially the way that they hadn't practised the Dhamma Teaching diligently.

They tried to recall the Sermons that the Buddha taught them in their previous lives and eventually two of them managed to eradicate their desire and lust which had previously



proved difficult to walk away from; just like the king tuskers who can break the hunter's trap with ease, they managed it. They rose into the Brahma plane, higher than the Doavadueng devas, and committed themselves to continuing their spiritual journey onward to the realisation of Nirvana.

The Inthaka deva, Sir Pachapadi and other devas who had already overcome lust, were meeting at the Sudhamma Parliament at which the Inthaka deva said, 'Tough devas at Doavadueng like us always practise self-discipline and have already overcome desire and lust. But those two ugly Kontantabbas, whose souls were previously lower than ours, took seriously all the warnings from the Ghopigadevabutta and they have now risen to the Brahma plane which is spiritually higher than us!' The Inthaka deva felt deeply ashamed for the Doavadueng devas and himself!

Following this the Ghopigadevabutta stated to his father (Vasaba/Inthaka or Gosi) that, 'In their previous lives those three Kontantabbas were disciples of the Gautama Buddha as they lived in His community. Previously they had scorned His preaching but now two of them had taken notice after I shone a light on them and they attained the Brahma state. However, my warnings to the other one fell on stony ground and he was content to live the way he is. Never mind if two of them are looking down on us. This Dhamma Teaching is a way of life!'

The Inthaka deva paid respect to the Buddha by saying, 'The Most Venerable Sir, I beg Your pardon! We're visiting here seeking enlightenment.'

[254] At that moment the Buddha realised through His perceptive divine eyes that the Inthaka deva had been living virtuously for a long period of time. He knew that the Inthaka deva would avoid unnecessary questions and ask only the relevant questions instead. He also knew that any answer He gave would be clearly understood by the Inthaka deva.

So the Compassionate One spoke to the Inthaka deva, calling him Sir Vasaba, and saying, 'Actually, Sir Vasaba, this is a very good opportunity for you to seek something out of the ordinary - the wealth of advice from the Tathagata. I will use my transcendental wisdom and illuminated lamp of wisdom to resolve your dilemmas as you wish.'

**จบ ภาณวารที่หนึ่ง**

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[255] The Inthaka deva took his chances with the first question. 'The Most Venerable Sir, what is the main cause of problems which reside deep in the souls of all beings in this universe - devas (gods), humans, Asuras, Nagas and Kontantabbas? Civilians who wish to stay free from any severe problems, free from crimes, without enemies and without enmity always say, 'May I and other beings be happy and without malevolence.' Nevertheless, they still have to endure suffering which causes severe problems such as serious crimes, enemies and feelings of enmity toward others which never ceases!'

The Exalted One pointed out, 'Sir, head of gods! Devas, humans, Asuras, Nagas and Kontantabbas have spirits that are controlled by the two main undesirable emotions – **jealousy** and **selfishness** – both of which possess their spirits relentlessly. The civilians who wish stay free from any cause of severe problems; free from crimes, without enemies and without enmity always say, 'May I and other beings be happy and without malevolence.' Nevertheless, they still have to endure suffering which causes severe problems such as serious crimes, enemies and feelings of enmity toward others which never ceases.' This was the first answer from the Tathagata.

The Inthaka deva was extremely happy with the first answer. He replied, 'The Most Venerable Sir, The Blessed One, The Enlightened One, what an insightful answer! There's no doubt about it, I'm almost speechless! Your answer has cast a bright light on my dilemma, Sir!'

[256] The Inthaka deva asked another question. 'The Most Venerable Sir, what is the main cause of the undesirable emotions of **jealousy** and **selfishness**? What are the origins (samutai) of these emotions and where are they from? When do these emotions arise? What are the consequences of these emotions? And what happens if we don't have the origins of these undesirable emotions?'

The Buddha answered to the Inthaka deva, 'Actually, feelings of **love** and **hate** are the origins of the undesirable emotions of jealousy and selfishness and when we no longer have these feelings we are no longer affected by them.'

The Inthaka deva asked further, 'The Most Venerable Sir, what is the main cause of the feelings of **love** and **hate**? What are the origins of these emotions and where are they from? When do these emotions arise? What are the consequences of these emotions? And what happens if we don't have the origins of these undesirable emotions?'

The Buddha said, 'Sir, the head of gods! Actually the feelings of content and discontent are the origins of the feelings of love and hate and when we no longer have these feelings we are no longer affected by them.'

The Inthaka deva continued his questions, 'The Most Venerable Sir, what is the main cause of the feelings of **content** and **discontent**? What are the origins of these emotions and where are they from? When do these emotions arise? What are the consequences of these emotions? And what happens if we don't have the origins of these undesirable emotions?'

The Buddha said, 'Sir, the head of gods! Actually mulling over repeatedly is the origin of the feelings of content and discontent and when we no longer perform this action we are no longer affected by it.'

'The Most Venerable Sir, what is the main cause of **mulling over repeatedly**? What are the origins of this action and where are they from? When does this action arise? What are the consequences of this action? And what happens if we don't have the origins of this pattern of behaviour?'

The Buddha said, 'Sir, the head of gods! Actually the cause of mulling over repeatedly is the memory which consists of the **Babancadhamma** (ปฏิจจธรรม; three negative behaviours) – **desire** or **craving**, **dogma** and **arrogance** and these are the origins of mulling over repeatedly. When we no longer have this pattern of behaviour we are no longer affected by it.'

[257] 'The Most Venerable Sir, which is the best way? Should the bikkhu practise to completely eradicate the three negative behaviours?' 'As you say so, Sir', the Buddha replied and went on to explain in far more detail the best methods to follow in order to permanently expel the three negative behaviours.

Firstly, the Buddha explained the meaning of the words **Somanasa (โสมนัส)** happiness in one's actions; **Dhomanasa (โทมนัส)** unhappiness in one's actions; and **Upekkha (อุเบกขา)** equanimity in one's actions.

**Happiness in one's actions** when performing actions that sharply increase a person's immorality is something that wise people know not to practice. Oppositely, happiness in practising actions that greatly increases a person's virtues is something that wise people know to practice. It is preferable if happiness in one's actions do not cause the effects to be considered and mulled over repeatedly.

**Unhappiness in one's actions** when performing actions that sharply increase a person's immorality is something that wise people know not to practice. Oppositely, even if one experiences unhappiness in practising certain actions, if those actions greatly increase a person's virtues they are something that wise people know to practice. It is preferable if unhappiness in one's actions does not cause the effects to be considered and mulled over repeatedly.

**Equanimity in one's actions** when performing actions that sharply increase a person's immorality is something that wise people know not to practise. Oppositely, equanimity in practising actions that greatly increases a person's virtues is something that wise people know to practice. It is preferable if equanimity in one's actions do not cause the effects to be considered and mulled over repeatedly. In summary, these are the best ways for bikkhus to practise in order to permanently expel the three negative behaviours.

[258] The Inthaka deva was thrilled to bits at the answers and carried on his pattern of questions, even more perceptive about the methods which bikkhus should practise to become fully aware of the moral discipline of the **Vinaya rules (Patimogha/ปาติโมกข์)**.

The Buddha replied, 'First of all the monks should be mindful of the consequences which arise from their **physical, spoken** and **desirous** actions. Performing '**physical**' actions that sharply increase a person's immorality is something that wise people know not to practice. Oppositely, performing physical actions that greatly increase a person's virtues are something that wise people know to practice.

**'Speech'** that sharply increases a person's immorality is something that wise people know not to practice. Oppositely, practising speech that greatly increases a person's virtues is something that wise people know to practice.

Yearning for things and craving sharply increase a person's immorality and is something that wise people know not to practice. Oppositely, practising actions that greatly increase a person's virtues are something that wise people know to practice. And those bikkhus who are fully aware practise moral discipline.

[259] The Inthaka deva said, 'The Most Venerable Sir, how do the bikkhus know that they are practising and becoming fully aware of the **'Six Great Senses'**?' The Buddha replied, 'Sir, the head of gods! The actions of seeing, hearing, smelling, tasting, touching and feeling can be either **advantageous** or **disadvantageous** when performed. The wise should be fully aware of their actions while experiencing the effects of these Six Great Senses.

'The Most Venerable Sir', said the Inthaka deva and went on to convey his understanding of the **'Six Great Senses'** to the Buddha as he explained in more detail to the Buddha that, 'When the experience of seeing, hearing, smelling, testing, touching and feeling sharply increases a person's immorality, wise people know not to practice this way. Oppositely, when the experience of seeing, hearing, smelling, testing, touching and feeling greatly increases a person's virtues, wise people know that this is the right way to practice.'

[260] For a moment he was in an exultant mood after the Exalted One confirmed that he had fully understood. The Inthaka deva said, 'The Most Venerable Sir, I am almost speechless!'

Another question from the Inthaka deva to the Tathaga was thus: 'Is it true that the all the Samanabrahmas (bikkhus and other practitioners) always follow the same pattern of conversations, Vinaya rules, expression of content and inspiration to realise Nirvana?'

The Buddha replied, 'In general they do not follow the same pattern of practising and there are some quite different characteristics between them. Similar to the substances in this universe which are composed of various elements, textures, orientations and colours and which appeal to different people for different reasons. Some might say, 'This is correct and that is completely false.'

[261] The Inthaka deva then moved onto another question, ‘And are they eventually always free from desire, such as **free from taking pleasure in impermanent objects** (มีความสำเร็จล่วง ส่วน), the **Eight Great Physical and Selfless Stages of Meditative Absorption** (มีความเกษมจาก โยคะล่วงส่วน; Jana states) and **free from sexual desire?**’ The Buddha replied, ‘It’s impossible for all of them to always be free from desire, because it’s only bikkhus who have the eagerness to free themselves and who practise the Dhamma Teaching diligently enough that can realise Nirvana.’

[262] The Inthaka deva felt overjoyed at these answers and continued with another question, ‘The Most Venerable Sir, desire is similar to diseases which cause severe illness, such as plague. Similar also to a poisoned arrow that kills humans and other beings. It causes them to ceaselessly seek rebirth in a new existence which might be higher or lower than their previous one.

Certainly, at this moment I feel like my problems have been completely solved. Like the complicated symptoms which arise from being severely poisoned by an arrow and which are consequently completely cured due to concentrating on the preaching of the Exalted One. I have never had a chance to resolve my dilemmas from any other source, except You, Sir!’

The Tathagata asked, ‘Do you remember any Samanabrahmas (bikkhus and other practitioners) which you sought advice from prior to meeting Me?’ The Inthaka deva replied, ‘The Most Venerable Sir, I do remember.’ ‘And how about the answers that they gave you? You can tell Me however much you’re comfortable with.’ The Inthaka deva said that he felt at ease and would be glad to explain to the Buddha about all the Samanabrahmas that he had previously seen!

The Buddha said, ‘Let Me know what you were told’, to which the Inthaka deva replied, ‘As You request. Firstly I misunderstood the Samanabrahmas who were living in the dense forest, far away from people, or in peaceful places where people could easily find them. As I visited them I asked the same questions that I asked You, Sir. Unfortunately those Samanabrahmas were reluctant to answer my questions as they felt uncomfortable, Sir!’

‘They asked me who I was so I told them my name and explained to them that I am the Inthaka/Sakka deva. Upon hearing this they turned their attention to me and asked me what

I had done to attain the state of the head of devas! I told them the truth about my previous lives and upon hearing my stories they, and their followers, became excited and expressed their appreciation towards me because of the things I had told them. However, Sir, although I went there to seek advice from them they were really just interested in hearing my stories instead!

I am Your disciple who has obtained the Sopanna state. [This apparently happened on the same day that the Buddha went to preach to His mother, the Queen Mayamahadevi, during the 7th Vassa. Though he had reached Sopanna state he still had to attain the position of the head of gods] I am eager to attain, in sequence, the higher stages culminating in a realisation of Nirvana.' The Buddha asked further, 'And can you remember the day when you attained Sopanna and the way you celebrated and felt full of the joys of spring?' The Inthaka deva replied, 'The Most Venerable Sir, I do remember that day. At the time I was in an exultant mood.' 'There you are, Sir, it is obvious that you can recall your most memorable events very well', said the Buddha.

[263] The Inthaka deva continued, 'The Most Venerable Sir, previously there was a civil war between the Devas and the Asuras (Demonic who have attained the Mara spirit). The troop of Devas emerged victorious. After this I considered that it was time for the Deva plane to face their dilemma: on the one hand they would have a great party, complete with various miraculous foods and drinks; but at the same time they would be celebrating their victory with little consideration for the losers. For me, this would mean that when they were elated the condition of their souls would be no different compared to those of the Asuras.'

'This emotion of victory would encourage further conflict using lethal arms and furthermore it wouldn't lead to the cessation of suffering, peace, improving wisdom and Enlightenment or Nirvana. But personally I prefer the emotion that the Dhamma Teaching brings me more than anything else! I feel in an exultant mood when I hear the Dhamma Preaching of the Tathagata and it will never lead to an undesirable emotion in me, not even once! It will only lead to the cessation of suffering, peace with a joyful spirit, the development of transcendental wisdom and the emancipation of Enlightenment.'

'The result is that you are victorious, because you are fully aware of the Dhamma Teaching', the Buddha praised the Inthaka deva who then said, 'I focused my attention strongly on the Six Great Authoritative Manners before I celebrated my accomplishment.'

[264] 'Firstly, however, I was reborn as a deva on the Doavadueng plane which made me feel embarrassed because I knew that my final goal hadn't yet been achieved. The Most Venerable Sir, the reason for me celebrating my victory is that which I described to You previously.'

[265] 'Secondly, after my existence as a deva passes away I will focus all my attention on being reincarnated as a human with the right parents. I'm fully conscious of seeking this new existence. If this aspiration comes true it will be my true victory and I will definitely celebrate.'

[266] 'Thirdly, I will always appreciate my choice of following the religion of the Tathagata. I will be fully conscious, always living in accordance with the Dhamma Teaching which I will use to overcome any dilemma that I face. If this aspiration comes true it will be my true victory and I will definitely celebrate.'

[267] 'As for the fourth of the Six Great Authoritative Manners, if the opportunity of enlightenment is presented to me in the future following the rule of nature, my aspiration will have come true and I will be fully conscious of everything in universe. It will be my true victory and I will definitely celebrate.'

[268] 'Concerning the fifth Great Authoritative Manner, if I pass away as a human and am reincarnated as the highest god on a heavenly plane, my aspiration will have come true and I will definitely celebrate my victory.'

[269] 'My final aspiration is to seriously focus on, and be reborn on, the highest level of the Sutthawasa Brahma plane called Aganidatha (ชั้น อกนิฏฐา). I will be reincarnated as a Sahavadibrahma (รูปพรหม ชั้นที่ ๑๖ คือ สหบดีพรหมผู้สูงสุด) with the ability to choose to attain Nirvana if I don't want to be reborn in the human world. If this final aspiration comes true I will definitely celebrate my victory, Sir!'

[270] 'Naturally, my spiritual journey would never end if I didn't meet You as my mind would still wonder repeatedly. I've passionately strived to meet a Buddha like the Tathagata for



such a long time. Before I met You I always thought that bikkhus who had escaped from busy daily lives and were living in a dense forest, or a place of solitude, were fully conscious just like the Tathagata. But unfortunately they aren't and I could not seek any advice from them.'

'For instance, My question to the bikkhus was, 'How can we describe the emotions of content and discontent and how they work?' Upon hearing my question they had no words to say; I felt let down and was left full of doubt!'

'After those bikkhus found out I was the Inthaka deva, they were only concerned with asking me questions about the kind of the merit which I performed to become the Inthaka deva, as I now am! So, I told them and their followers the truth about my journey and other related stories. However, I was concerned that they were simply glad to see me and nothing further!'

'I yearned for the time when I'd have a chance to see the Sammasambuddha - just once in my lifetime would be enough! I believed it would solve my dilemma and I would be cured from fear, able to live happily for ever after. Eventually my dream has come true because I am sitting before You, right now, the Most Venerable Sir!'

'I feel a deep urge to pay Homage to You, the Blessed One. You are the Accomplished One, the Supremely Enlightened One, the Exalted One, the Perfect Embodiment of Wisdom and Virtue, the Auspicious Pathfinder, the Knower of All Realms, the Incomparable Tamer of Individuals, the Supreme Master of Gods and Men, the Awakened One, the Analyst. You deserve the power of the sun, Sir!'

'The Most Venerable Sir, from now on myself and other devas are fully inspired to practise our spiritual journey unstintingly until we reach the Brahma plane. I am deeply inspired to pay respect to, and revere, You. I can confirm that You are the only enlightened soul that I have sought advice from. You are the Incomparable Master in all realms.'

[271] The Inthaka deva summoned Sir Pancasikha in order to thank him as he was instrumental in helping everyone meet and seek virtuous advice from the Exalted One. The Inthaka deva strongly believed Sir Pancasikha's musical performance had inspired the Buddha to welcome them in to the cave.

The Inthaka deva said before the Tathagata and everyone gathered in the cave that,  
  
'As of now I am promoting you, Sir Pancasikha, to become the head of the Kontantabbas and I truly support Miss Batthasuriyavacchasa – the woman that you have fallen in love with – to be your partner from now on!'

Finally, the Inthaka deva rested his hand on the floor of the cave and repeated three times, 'I pay homage to Him, the Blessed One. He is the Accomplished One, the Supremely Enlightened One, the Exalted One, the Perfect Embodiment of Wisdom and Virtue, the Auspicious Pathfinder, the Knower of All Realms, the Incomparable Tamer of Individuals, the Supreme Master of Gods and Men, the Awakened One, the Analyst.'

[272] After hearing the Dhamma Teaching from the Buddha the Inthaka deva, and all 80,000 other devas on different planes were freed from their dilemmas and made secure, regardless of whichever stage they were currently at in their spiritual journey. The Inthaka deva said, 'Everything that exists affects everything else. Whatever ceases has no further effect on anything else.' Thus concludes the 8th Inthaka deva Sutta.

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01.12.2015., 01/03/2016 20:36:54., 31/05/2016 13:51:45.

Text translated from พระไตรปิฎก เล่มที่ ๑๐ พระสุตตันตปิฎก เล่มที่ ๒ ทีฆนิกาย มหาวรรค  
(<http://84000.org/tipitaka/pitaka2/v.php?B=10&A=5727&Z=6256>)

Permission was sought from 84000.org to translate the original text but no response was received. I made the decision to go ahead with the translation because translating, distributing, and following, the Dhamma teachings is my priority. As the Buddha said, it is of great use for the welfare of all living beings and for those who come after them. ©

BuddhaMap.org 18th September 2014