Snp 2.5 — Sn 2:5 Suciloma

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/KN/StNp/StNp2_5.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

2:5 Suciloma

(This sutta is identical with SN 10:3.)

I have heard that on one occasion the Blessed One was staying in Gayā at Ṭaṁkitamañca, the haunt of Suciloma [NeedleHair] the yakkha. And on that occasion Khara [Rough] the yakkha and Suciloma the yakkha passed by not far from the Blessed One.

Khara the yakkha said to Suciloma the yakkha, “That’s a contemplative.”

“That’s not a contemplative. That’s a fake contemplative. I’ll find out whether that’s a contemplative or a fake contemplative.”

So Suciloma the yakkha approached the Blessed One and on arrival leaned his body up against the Blessed One. The Blessed One leaned his body away. So Suciloma the yakkha said to the Blessed One, "Are you afraid of me, contemplative?"

"No, I'm not afraid of you, friend, just that your touch is evil."

"I will ask you a question, contemplative. If you can't answer me, I will hurl out your mind or rip open your heart or, grabbing you by the feet, hurl you across the Ganges."

"My friend, I see no one in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, who could hurl out my mind or rip open my heart or, grabbing me by the feet, hurl me across the Ganges. But nevertheless, ask me what you wish."

So Suciloma the yakkha addressed the Blessed One in verse:

Passion & aversion

come from what cause?

Displeasure, delight,

horripilation

are born from what?

Arising from what

do thoughts fling the mind around,

as boys, a (captive) crow?

The Buddha:

Passion & aversion

come from this1 as a cause;

displeasure, delight,

horripilation

are born from this;

arising from this

thoughts fling the mind around,

as boys, a (captive) crow:

They're born from affection

arisen from the mind,

from oneself,2

like the trunk-born (shoots)

of a banyan tree,

thick, attached to sensuality,

like a māluva vine spread in a forest.

Those who discern where it's born

drive it out—listen, yakkha!

They cross over this flood,

so hard to cross,

never crossed before,

for the sake of no further becoming.

vv. 270–273

Notes

1. According to SnA, "this" is one's own self-state (attabhāva), left unidentified in the verse. However, it seems more likely that "this" refers to the affection born, in turn, from one's own mind/self (see note 2) as mentioned after the simile of the boys with the captive crow. See DN 21, Sn 4:11, and the introduction to MN 18.

2. "The mind, oneself": Two meanings of the word, attan.

Publisher references (not part of the sutta)

See also: Dhp 1-2; Dhp 347; Ud 1:7; Ud 4:4