Snp 5.2 — Sn 5:2 Tissa-metteyya’s Questions

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/KN/StNp/StNp5_2.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

5:2 Tissa-metteyya’s Questions

Who

here in the world

is contented?

Who

has no agitations?

What thinker

knowing both sides,

doesn’t adhere in between?

Whom

do you call a great person?

Who here

has gone past

the seamstress?—

craving.

The Buddha:

He who

in the midst of sensualities,

follows the holy life,

always mindful, craving-free;

the monk who is

—through fathoming things—

unbound:

He has no agitations. He,

the thinker

knowing both sides,

doesn’t adhere in between.1 He

I call a great person. He

here has gone past

the seamstress: craving.2

vv. 1040–1042

Notes

1. AN 6:61 reports a discussion among several elder monks as to what is meant in this poem by “both sides” and “in between.” Six of the elders express the following separate opinions:

a) Contact is the first side, the origination of contact the second side, and the cessation of contact is in between.

b) The past is the first side, the future the second, and the present is in between.

c) Pleasant feeling is the first side, painful feeling the second, and neither-pleasant-nor-painful feeling is in between.

d) Name (mental phenomena) is the first side, form (physical phenomena) the second, and consciousness is in between.

e) The six internal sense media (eye, ear, nose, tongue, body, intellect) are the first side, the six external sense media (sights, sounds, aromas, flavors, tactile sensations, ideas) the second side, and consciousness is in between.

f) Self-identity is the first side, the origination of self-identity the second, and the cessation of self-identity is in between.

The issue is then taken to the Buddha, who states that all six interpretations are well-spoken, but the interpretation he had in mind when speaking the poem was the first.

On the cessation of contact, see SN 35:117.

2. The image of craving as a seamstress also appears in Thag 14:2.