Snp 5.11 — Jatukanni-manava-puccha: Jatukannin's Question

English translation by Thanissaro Bhikkhu.

Source: https://www.accesstoinsight.org/tipitaka/kn/snp/snp.5.11.than.html

Source revision: sha256:7c411108530c04aafcca0ac43267ed12227cbb2653320e8ae0bb686e566bb783

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: ©1994 Thanissaro Bhikkhu.

License notice: The text of this page ("Jatukanni-manava-puccha: Jatukannin's Question", by Thanissaro Bhikkhu) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of the license, visit https://creativecommons.org/licenses/by-nc/4.0/. Documents linked from this page may be subject to other restrictions.

Attribution: ©1994 Thanissaro Bhikkhu. The text of this page ("Jatukanni-manava-puccha: Jatukannin's Question", by Thanissaro Bhikkhu) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of the license, visit https://creativecommons.org/licenses/by-nc/4.0/. Documents linked from this page may be subject to other restrictions. Transcribed from a file provided by the translator. Last revised for Access to Insight on 30 November 2013. How to cite this document (a suggested style): "Jatukanni-manava-puccha: Jatukannin's Question" (Sn 5.11), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), 30 November 2013, https://www.accesstoinsight.org/tipitaka/kn/snp/snp.5.11.than.html .

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

[Jatukannin:]

Hearing that there was a hero — desiring no sensuality, having crossed over the flood — I've come with a question: Tell me the state of peace, O One with quick eyes. O Blessed One, tell me as it actually is. For the Blessed One lives having surpassed sensuality, as the radiant sun, in its radiance, the earth. Limited my discernment, O One whose discernment's profound. Teach me to know the Dhamma, the abandoning here of birth & aging.

[The Buddha:]

Subdue greed for sensual pleasures, & see renunciation as rest. Let there be nothing grasped or rejected by you. Burn up what's before, and have nothing for after. If you don't grasp at what's in between, [1] you will go about, calm. One completely devoid of greed for name & form, brahman, has no effluents by which he would go under Mara's sway.

Note

1.

According to Nd.II, "before" stands for defilements related to the past, "after" for defilements related to the future, and "in between" for the five aggregates — form, feeling, perception, thought-fabrications, sensory consciousness — in the present.