0.0.1 Suciloma

sūcilomasuttaṃ

1. At one time the Auspicious One was dwelling at Gaya in the Tankitamanca, the dwelling place of the yakkha Suciloma. At that time, the yakkha Khara and the yakkha Suciloma were passing over near the Auspicious One.

ekaṃ samayaṃ bhagavā gayāyaṃ viharati ṭaṅkitamañce sūcilomassa[1] yakkhassa bhavane. tena kho pana samayena kharo ca yakkho sūcilomo ca yakkho bhagavato avidūre atikkamanti,

2. Then the yakkha Khara said this to the yakkha Suciloma: “This is a samana.”

atha kho kharo yakkho sūcilomaṃ yakkhaṃ etadavoca: eso samaṇoti.

3. This is not a samana. This is a counterfeit samana. I will find out to what extent this is a samana or rather a counterfeit samana. So then, the yakkha Suciloma approached the Auspicious One. Having approached, he bent his body towards the Auspicious One.

neso samaṇo, samaṇako eso. yāva jānāmi yadi vā so samaṇo yadi vā pana so samaṇakoti. atha kho sūcilomo yakkho yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavato kāyaṃ upanāmesi.

[1] sucilomassa - pts

4. Then the Auspicious One bent away his body.

atha kho bhagavā kāyaṃ apanāmesi.

5. Then the yakkha Suciloma said this to the Auspicious One: “Are you afraid of me samana?”

atha kho sūcilomo yakkho bhagavantaṃ etadavoca: bhāyasi maṃ samaṇāti.

6. It is not that I am afraid of you, O friend. But rather, contact with your [body] is harmful.

na khvāhantaṃ āvuso bhāyāmi. api ca te samphasso pāpakoti.

7. “I will ask you a question, O samana. If you, O samana, will not answer me, I will derange your mind, or split open your heart or having grabbed you by the foot, I will throw you to the other side of the Ganges.”

pañhaṃ taṃ samaṇa pucchissāmi. sace me samaṇa[2] na byākarissasi cittaṃ vā te khipissāmi. hadayaṃ vā te phālessāmi. pādesu vā gahetvā pāragaṅgāya khipissāmīti.

8. “Of the deva world with Mara and Brahma, together with the population of samanas and brahmanas, devas and humans, I do not see, O friend, anyone who can derange my

na khvāhantaṃ āvuso passāmi sadevake loke samārake sabrahmake sassama-

[2] samaṇa iti natthi - machasaṃ, pts

mind, or split open my heart or having grabbed me by the foot, can throw me to the other side of the Ganges. But all the same, O friend, ask whatever questions you desire."

ṇabrāhmaṇiyā pajāya sadevamanussāya, yo me cittaṃ vā khipeyya, hadayaṃ vā phāleyya, pādesu vā gahetvā pāragaṅgāya khipeyya. api ca tvaṃ āvuso puccha yadākaṅkhasīti.

9. So then the yakkha Suciloma addressed the Auspicious One in verse:

atha kho sūcilomo yakkho bhagavantaṃ gāthāya ajjhabhāsi:

"From where is the source
of lust and hate?
Discontent, delight, dread,
from where are they
born?
From where do thoughts
spring up in the mind,
like children leaving
their mother's lap?"

rāgo ca doso ca kuto
nidānā,
aratī ratī lomahaṃso
kutojā;
kuto samuṭṭhāya
manovitakkā,
kumārakā dhaṅkamivossajantīti.

"From this is the source
of lust and hate,
Discontent, delight, dread,
are born from this.

rāgo ca doso ca ito
nidānā,
aratī ratī lomahaṃso
itojā;

From this do thoughts
spring up in the mind,
like children leaving
their mother's lap."

ito samuṭṭhāya mano-
vitakkā,
kumārakā dhaṅkami-
vossajantīti.

Affection borne, self-
begotten,
just like the banyan's
trunk-born shoots;
entangled in various sen-
sual pleasures,
like the maluva creepers
entwining the forest.

snehajā attasambhūtā,

nigrodhasseva khan-
dhajā;
puthū visattā kāmesu,
māluvā'va vitatā vane.

Those who wisely under-
stand the source from
which [they spring],
they dispel it, listen O
Yakkha;
they cross this flood so
hard to cross,
Never crossed before, for
non-renewal of being."

ye naṃ pajānanti yato
nidānaṃ,
te taṃ vinodenti su-
ṇohi yakkha;
te duttaraṃ oghami-
maṃ taranti,
atiṇṇapubbaṃ apu-
nabbhavāyāti.