

0.0.1 Delectable Discourse (excerpt)

20. O Cunda, of all the Teachers who have arisen in the world at present, I do not even see one other Teacher, O Cunda, who has attained to such peak of gain and peak of fame as I have. O Cunda, of all the orders or groups that have arisen in the world at present, I do not even see one other order, O Cunda, that has attained to the peak of gain and to the peak of fame as my bhikkhu Sangha. O Cunda, that which [one] correctly saying would say: “A life of purity that is complete in all aspects, with nothing lacking and nothing superfluous, well-proclaimed in its completeness and purity,” [it would be of] just this life of purity [that one] correctly saying would say: “A life of purity that is successful in all aspects, with nothing lacking and nothing superfluous, well-proclaimed in its completeness and purity.”

21. O Cunda, even Uddaka Ramaputta, [used to] utter such saying: “Seeing, he does not see.” “But what is it that seeing, one does not see? You can see the blade of a well-sharpened razor, but not its edge. That is what was meant by Uddaka Ramaputta, O Cunda, when saying: “Seeing, he does not see.” He spoke in reference to a low, vulgar, for puthujjanas, ignoble, unbeneficial thing, a mere razor.” O Cunda, that which [one] correctly saying would say: “Seeing, he does not see,” [it would be of] just this [that one] correctly saying would say: “Seeing, he does not see.”

22. “And what is it that seeing, one does not see?” Indeed, this is truly what he sees: “A life of purity that is successful in all aspects, complete in all aspects, with nothing lacking and nothing superfluous, well-proclaimed in its completeness and purity.” If he were to deduct anything from it, thinking: “In this way it will be purer”, then he does not see it. And if he were to add anything to it, thinking: “In this way it will be more complete”, then he does not see it. This is [the proper meaning of] “seeing, he does not see.”

23. O Cunda, that which [one] correctly saying would say: “A life of purity that is successful in all aspects, with nothing lacking and nothing superfluous, well-proclaimed in its completeness and purity,” [it would be of] just this life of purity [that one] correctly saying would say: “A life of purity that is successful in all aspects, with nothing lacking and nothing superfluous, well-proclaimed in its completeness and purity.”

24. Therefore, O Cunda, all of you to whom the Dhamma has been taught by me from supreme knowledge, entirely all of you having assembled, having met together at a place, should recite them meaning by meaning, phrasing by phrasing, without any disagreement [in meaning and phrasing], in order that this life of purity may last for a long time, persist for a long time, for the welfare of many, for the happiness of many, out of compassion for the world, for the good, welfare and happiness of devas

and humans. And what, O Cunda, are those Dhammas taught by me from supreme knowledge which entirely all of you having assembled, having met together at a place, should recite them meaning by meaning, phrasing by phrasing, without any disagreement [in meaning and phrasing], in order that this life of purity may last for a long time, persist for a long time, for the welfare of many, for the happiness of many, out of compassion for the world, for the good, welfare and happiness of devas and humans? They are: The four establishments of mindfulness, the four right strivings, the four bases for superhuman power, the five faculties, the five powers, the seven awakening factors, the noble eightfold path. These, O Cunda, are the Dhammas taught by me from supreme knowledge which entirely all of you having assembled, having met together at a place, should recite them meaning by meaning, phrasing by phrasing, without any disagreement [in meaning and phrasing], in order that this life of purity may last for a long time, persist for a long time, for the welfare of many, for the happiness of many, out of compassion for the world, for the good, welfare and happiness of devas and humans.

25. And for all of you, O Cunda, having assembled in harmony, without dissension, it should be trained [thus:] A certain [person] in the life of purity might speak the Dhamma in the Sangha. Therein, if it occurs to you all thus: “This venerable simply takes the meaning wrongly, [and] lays the phrasing wrongly,” you should not just

applaud it, should not reject it. Not having applauded it, not having rejected it, he should be told thus: “O friend, of these phrasings or these phrasings, which is the more suitable for this meaning? Of this meaning or this meaning, which is the more suitable for these phrasings?” If he would say thus: “For this meaning, O friend, only these phrasings are more suitable; for these phrasings, only this meaning is more suitable;” he should simply not be dismissed, he should not be disparaged. Not having simply dismissed, not having disparaged, just the correct meaning and phrasing should be carefully and thoroughly explained by you for him.

26. Also, O Cunda, if another in the life of purity should speak the Dhamma in the Sangha, [and] therein, if it occurs to you all thus: “This venerable simply takes the meaning wrongly, [but] lays the phrasing correctly,” you should not just applaud it, should not reject it. Not having applauded it, not having rejected it, he should be told thus: “O friend, of this meaning or this meaning, which is the more suitable for these phrasings?” If he would say thus: “For these phrasings, only this meaning is more appropriate,” he should not simply be dismissed, he should not be disparaged. Not having simply dismissed, not having disparaged, just the correct meaning should be carefully and thoroughly explained by you for him.

27. Yet, O Cunda, another in the life of purity might speak the Dhamma in the Sangha. Therein, if it occurs to

you all thus: “Indeed, this venerable takes the meaning correctly, [but] lays the phrasing wrongly,” you should not just applaud it, should not reject it. Not having applauded it, not having rejected it, he should be told thus: “O friend, of these phrasings or these phrasings, which is the more suitable for this meaning?” If he would say thus: “For this meaning, O friend, only these phrasings are more suitable,” he should not simply be dismissed, he should not be disparaged. Not having simply dismissed, not having disparaged, just the correct phrasing should be carefully and thoroughly explained by you for him.

28. Also, O Cunda, if another in the life of purity should speak the Dhamma in the Sangha, [and] therein, if it occurs to you all thus: “This venerable simply takes the meaning correctly, [and] lays the phrasing correctly,” you should delight in it, you should rejoice in it, saying Good. Having delighted in it, having rejoiced in it saying Good!, he should be told thus: “It is a gain for us, O friend, it is well gained by us, O friend, that we see such a venerable in the life of purity, so endowed with the meaning, endowed with the phrasings.

29. “O Cunda, I do not teach the Dhamma to you all for the restraint of the asavas in the present life only. Yet, O Cunda, I do not teach the Dhamma for the warding off of the asavas in future lives only. But indeed, I, O Cunda, teach the Dhamma for the restraint of the asavas in the present life and for the warding off of the asavas in

future lives. Therefore for you all, O Cunda, let the robes that have been made allowable by me be surely enough merely for warding off cold, for warding off heat, for warding off contacts of gadflies, mosquitoes, wind, sun, and creepy crawlers, merely for concealing that which brings shame.

30. For you all, let the alms food that have been made allowable by me be surely enough neither for enjoyment nor for intoxication, nor for decoration, nor for beautification, [but] merely for the sustenance of this body, for nourishment, for abstinence from harm [and] for assisting the life of purity. “Thus my termination of the former feeling will not give rise to a new feeling. And life support for me will be blameless and one of comfortable abiding.”

31. For you all, let the lodgings that have been made allowable by me be surely enough merely for warding off cold, for warding off heat, for warding off contacts of gadflies, mosquitoes, wind, sun, and creepy crawlers, merely for allaying the perils of the seasons, [and] for the purpose of enjoying seclusion.

32. For you all, let the medicinal requisites for support when sick that have been made allowable by me be surely enough merely for warding off arisen afflictive feelings, for freedom from oppression at most.”

33. But it is possible, O Cunda, it is to be found, that wanderers of other standpoints might say thus: "The samanas who are sons of the Sakyan dwell engaged in quests for pleasure." O Cunda, wanderers of other standpoints who may speak thus should be told thus: "What quests for pleasure, O friend? Indeed there are many different kinds, various types of quests for pleasure."

34. These four quests for pleasure, O Cunda, are low, vulgar, for puthujjanas, ignoble, unbeneficial, does not lead to disenchantment, to fading away, to cessation, to appeasement, to supreme knowledge, to self-awakening, to nibbana. Which four? Here O Cunda, a certain foolish person pleases and amuses himself having killed living beings. This is the first quest for pleasure. Furthermore, O Cunda, here, a certain person pleases and amuses himself having taken what is not given, unseen. This is the second quest for pleasure. Furthermore, O Cunda, here, a certain person pleases and amuses himself having lied. This is the third quest for pleasure. Furthermore, O Cunda, here, a certain person indeed, being furnished and endowed with the five cords of sensual pleasure, causes to amuse himself. This is the fourth quest for pleasure. These, O Cunda, are the four quests for pleasure which are low, vulgar, for puthujjanas, ignoble, unbeneficial, does not lead to disenchantment, to fading away, to cessation, to appeasement, to supreme knowledge, to self-awakening, to nibbana.

35. But it is possible, O Cunda, it is to be found that wanderers of other standpoints might say thus: “Are the samanas who are sons of the Sakyan engaged in these four quests for pleasure?” For you all, “Indeed not so” should be said. [For] they would not be rightly speaking about you, [but] would be accusing you with false and unheard-of statements.

36. These four quests for pleasure, O Cunda, lead unerringly to disenchantment, to fading away, to cessation, to appeasement, to supreme knowledge, to self-awakening, to nibbana. Which four? Here O Cunda, quite secluded from sense-desires, secluded from unwholesome dhammas, [a bhikkhu] enters upon and abides in the happiness and pleasure born of seclusion, connected with thinking and pondering, the first jhana. This is the first quest for pleasure. Furthermore, O Cunda, from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due to] the absence of thinking and pondering, a bhikkhu enters upon and abides in the happiness and pleasure born of samadhi, the second jhana. This is the second quest for pleasure.

37. Furthermore, O Cunda, with detachment from happiness, a bhikkhu dwelling mindful and contemplative, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: “He is a mindful one who [looks on with] equanimity, one who dwells in pleasure,” enters upon and abides in the third jhana.

This is the third quest for pleasure. Furthermore, O Cunda, from the abandoning of [physical] pleasure and pain, from the disappearance of former mental pleasure and mental pain, a bhikkhu enters upon and abides in the utter purity of mindfulness and equanimity without pain and pleasure, the fourth jhana. This is the fourth quest for pleasure. These, O Cunda, are the four quests for pleasure leading unerringly to disenchantment, to fading away, to cessation, to appeasement, to supreme knowledge, to self-awakening, to nibbana.

38. But it is possible, O Cunda, it is to be found that wanderers of other standpoints might say thus: “Do the samanas who are sons of the Sakyan dwell engaged in these four quests for pleasure?” for you all, “Yes, ” should be said. [For] they would be rightly speaking about you, they would not be accusing you with false and unheard-of statements.

39. But it is possible, O Cunda, it is to be found that wanderers of other standpoints might say thus: “But for those who dwell engaged in these four quests for pleasure, O friend, how many fruits, how many benefits, are to be expected?” O Cunda, wanderers of other standpoints who speak thus should be told thus: “For those, O friend, who dwell engaged in these four quests for pleasure, four fruits, four benefits are to be expected. Which four? Here, O friend, from the complete destruction of the three fetters, a bhikkhu is a sotapanna, not subject to

the woeful plane, on a fixed course, destined for supreme awakening. This is the first fruit, the first benefit. Furthermore, O friend, from the complete destruction of the three fetters and reduction of greed, hatred and delusion, a bhikkhu is a sakadagami, who having come back only once to this world, makes the end of suffering. This is the second fruit, the second benefit. Furthermore, O friend, from the complete destruction of the five fetters that binds one to the near shore, a bhikkhu comes to be born spontaneously [in the pure abodes]. He is one bound to attained final nibbana in that place, not subject to return from that world. Furthermore, O friend, with the destruction of the asavas, a bhikkhu, having realized for himself with direct knowledge, in this very life, the asava-free mind liberation, wisdom liberation, and having entered upon it, dwells in it. This is the fourth fruit, the fourth benefit. These four fruits, O friend, four benefits, are to be expected for those who dwell engaged in these four quests for pleasure.”