

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,

0.0.1 pāsādikasut- taṃ

yāvatā kho cunda etarahi satthāro loke uppannā, nāhaṃ cunda aññaṃ ekasatthārampi samanupassāmi evaṃ lābhaggayasaggappattaṃ yatharivāhaṃ. yāvatā kho pana cunda etarahi saṅgho vā gaṇo vā loke uppanno, nāhaṃ cunda aññaṃ ekasaṅghampī samanupassāmi evaṃ lābhaggayasaggappattaṃ yatharivāyaṃ cunda bhijhusaṅgho. yaṃ kho taṃ cunda sammā vadamāno vadeyya sabbākāraparipūraṃ anūnaṃ anadhikaṃ svākkhātaṃ kevalaparipūraṃ brahmacariyaṃ suppakāsitaṃ, idameva taṃ sammā vadamāno vadeyya sabbākārasampannaṃ anūnaṃ anadhikaṃ svākkhātaṃ kevalapa-

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

ripūraṃ brahmacariyaṃ suppakāsanti.

uddako sudam¹ cunda rāmaputto evaṃ vācam bhāsatī: passam na passatīti. kiñca passam na passatī?ti. khurassa sādhu nissatāssa talamassa passatī, dhāraṇa khvassa na passatī. idaṃ vucati cunda passam na passatī. yaṃ kho paññetaṃ cunda uddakena rāmaputtena bhāsitam hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitam khūrameva sandhāya, yañcetaṃ cunda sammā vadamāno vadeyya passam na passatī'ti, idamevetam sammā vadamāno vadeyya 'passam na passatī'ti.

kiñca passam na pas-

¹udako sudam - machasaṃ. ■
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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

satī?ti: evaṃ sabbā-kārasampannaṃ sab-bākāraparipūraṃ anū-naṃ anadhikaṃ svāk-khātaṃ kevalaparipūraṃ brahmacariyaṃ suppakāsitaṃ, iti he-taṃ passati. idamettha apakaḍḍheyya, evaṃ taṃ parisuddha-taṃ assāti, iti he-taṃ na passati. idamettha upakaḍḍheyya, evaṃ taṃ paripūraṃ assāti iti he-taṃ na passati. idaṃ vuccati passaṃ na passatī'ti.

yaṃ kho taṃ cunda sammā vadamāno va-deyya "sabbākārasam-pannaṃ anūnaṃ anadhikaṃ svāk-khātaṃ kevalaparipūraṃ brahmacariyaṃ suppakāsitaṃ, idameva taṃ sammā vadamāno va-deyya sabbākārasam-pannaṃ anūnaṃ ana-

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 higher 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 higher knowledge which entirely all of you having assembled, having met together at a place, should re-

dhikaṃ svākkhātaṃ kevalaparipūraṃ brahmacariya suppakāsi-tanti.

tasmātiha cunda ye vo mayā dhammā abhiññā desitā, tattha sabbeheva saṅgamma samāgamma atthena atthaṃ byañjanena byañjanaṃ saṅgāyitabbaṃ na vivaditabbaṃ. yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitaṃ. ta-dassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya deva-manussānaṃ. katame ca vo cunda dhammā mayā abhiññā desitā yattha sabbeheva saṅgamma samāgamma atthena atthaṃ byañjanena byañjanaṃ saṅgāyitabbaṃ na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addha-

cite 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 higher 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

niyaṃ assa ciraṭṭhi-
tikaṃ, tadassa bahu-
janahitāya bahujana-
sukhāya lokānukam-
pāya atthāya hitāya
sukhāya devamanus-
sānaṃ seyyathidaṃ:
cattāro satipaṭṭhānā,
cattāro sammappa-
dhānā, cattāro iddhi-
pādā, pañcinduyāni,
pañca balāni, satta
bojjhaṅgā, ariyo aṭ-
ṭhaṅgiko maggo. ime
kho te cunda dhammā
mayā abhiññā desitā,
yattā sabbeheva saṅ-
gamma samāgamma
atthena atthaṃ byañ-
janena byañjanaṃ saṅ-
gāyitabbaṃ, na viva-
ditabbaṃ, yathayidaṃ
brahmacariyaṃ addha-
niyaṃ assa ciraṭṭhi-
tikaṃ, tadassa bahu-
janahitāya bahujana-
sukhāya lokānukam-
pāya atthāya hitāya
sukhāya devamanussā-

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 simply 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

naṃ.

tesaṃ ca vo cunda sammaggāna sammodamānānaṃ avivadamañānaṃ sikkhitabbaṃ aññataro sabrahmacārī saṅgho dhammaṃ bhāseyya, tatra ce tumhākaṃ evamassa “ayaṃ kho āyasmā atthañceva micchā gaṇhāti, byañjanāni ca micchā ropetī”ti, tassa neva abhinanditabbaṃ,appaṭikkositabbaṃ. ana-bhinanditvā appaṭikkositvā so evamassa vacanīyo “imassa nu kho āvuso atthassa imāni vā byañjanāni etāni vā byañjanāni katamāni opāyikatarāni

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 simply applaud it, should not reject it.

imesaṃ vā byañjanānaṃ ayaṃ vā attho eso vā attho, katamo opāyikataro?ti." so ce evaṃ vadeyya "imassa kho āvuso atthassa imāneva byañjanāni opāyikatarāni yāneva etāni' imesaṃ byañjanānaṃ, ayameva attho opāyikataro yāneva eso'ti, so neva ussādetabbo na apasādetabbo. anussādetvā anapasādetvā sveva sādhukaṃ saññāpetabbo, tassa ca atthassa tesam ca byañjanānaṃ nisantiyā.

aparo pi ce cunda sa-brahmacārī saṅghe dhammaṃ bhāseyya, tatra ce tumhākaṃ evamassa "ayaṃ kho āyasmā atthaṃ hi kho micchā gaṇhāti, byañjanāni sammā ropetī"ti, tassa neva abhinandi-

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 simply applaud it, should not reject it. Not

tabbamaṃ nappatikkositaṃ tabbamaṃ. anabhinanditvā appatikkositaṃ so evamassa vacanīyo “imesaṃ nu kho āvuso byañjanānaṃ ayaṃ vā attho eso vā attho, katamo opāyikataro?”ti, so ce evaṃ vadeyya “imesaṃ kho āvuso byañjanānaṃ ayameva attho opāyikataro, yo ceva eso”ti, so neva ussādetabbo na apasādetabbo. anussādetvā anapasādetvā sveva sādhuḥkaṃ saññāpetabbo tasseva atthassa nisantiyā.

aparo pana cunda sa-brahmacārī saṅghe dhammaṃ bhāseyya, tatra ce tumhākaṃ evamassa “ayaṃ kho āyasmā atthaṃ hi kho sammā gaṇhāti, byañjanāni micchā ropetī”ti, tassa neva abhinan-

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

ditabbam nappaṭik-kosittabbam. anabhinanditvā appaṭikkosittvā so evamassa vacanīyo “imesaṃ nu kho āvuso atthassa imāneva byañjanāni etāni vā byāñjanāni, kāmāni opāyikatarānī?”^{ti}, so ce evaṃ vadeyya “imassa nu kho āvuso atthassa imāneva opāyikatarāva, yāni ceva etānī”^{ti}², so neva ussādetabbo na apasādetabbo. anussādetvā anapasādetvā sveva sādhuḥkaṃ saññāpetabbo tesaññeva byāñjanānaṃ nisantiyā.

aparo pi ce cunda sabrahmacārī saṅghe dhammaṃ bhāseyya, tatra ce tumhākaṃ evamassa “ayaṃ kho āyasmā atthañceva sammā gaṇhāti, byāñjanāni ca sammā ro-

²yāceva otāni - simu. ■

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

petī"ti, tassa 'sādhū'ti bhāsitam abhinanditabbam anumoditabbam. tassa'sādhū'ti bhāsitam abhinanditvā anumoditvā so evamassa vacanīyo "lābhā no āvuso suladdham no āvuso, ye mayam āyasmantaṃ tādissam brahmacāriṃ passāma evaṃ atthupeṭtanti. "

na vo ahaṃ cunda diṭṭhadhammakānaṃ yeva āsavānaṃ saṃvarāya dhammaṃ desemi, na panāhaṃ cunda samparāyikānaṃ yeva āsavānaṃ paṭighātāya dhammaṃ desemi. diṭṭhadhammikānaṃ cevāhaṃ cunda āsavānaṃ saṃvarāya dhammaṃ desemi samparāyikānaṃ āsavānaṃ pa-

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.”

ṭighātāya. tasmātiha cunda yaṃ vo mayā cīvaraṃ anuññātaṃ, alaṃ ve taṃ yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātāta-pasiriṃsapasamphas-sānaṃ pariḥātāya, yāvadeva hirikopinapa-ṭicchādanatthaṃ.

yo vo mayā piṇḍapāto anuññāto, alaṃ ve so yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatīyā brahmacariyānuggahāya. iti purāṇaṃca vedanaṃ paṭihaṅkhāmi. navaṃca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavaj-jatā ca phāsuvihāro cāti.

yaṃ vo mayā senā-

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

sanam anuññātaṃ,
alam vo taṃ yāvadeva
sītassa paṭighātāya
uñhassa paṭighātāya
ḍaṃsamakasavātāta-
pasiriṃsapasamphas-
sānaṃ paṭighātāya yā-
vadeva utuparissayavi-
nodanaṃ paṭisallānā-
rāmatthaṃ.

yo vo mayā gilānap-
paccayabhesajjapa-
rikkhāro anuññāto,
alam vo so yāvadeva
uppannānaṃ veyyābā-
dhikānaṃ vedanānaṃ
paṭighātāya abyāpaj-
jhaparamatāyā ti.

ṭhānaṃ kho panetaṃ
cunda vijjati, yaṃ añ-
ñatitthiyā paribbājaka
evaṃ vadeyyuṃ “su-
khallikānuyogamanu-
yuttā samaṇā sakya-

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 higher 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

puttiyā viharantī"ti. evaṃ vādinō cunda aññatitthiyā paribbājakā evamassu vacanīyā "katamo so avuso sukhallikānuyogo? sukhallikānuyogā hi bahū anekavihitā nānāppakārakā"ti.

cattāro' me cunda sukhallikānuyogā hīnā gammā pothujjanikā anariyā anattasaṃhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattanti. katame cattāro? idha cunda ekacco bālo pāṇe vadhitvā vadhitvā attānaṃ sukheti pīneti. ayaṃ paṭthamo sukhallikānuyogo. puna ca paraṃ cunda idhekacco adinnaṃ ādiyitvā ādisitvā attānaṃ sukheti pīneti.

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 higher 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?”

ayaṃ dutiyo sukhallikānuyogo. puna ca paraṃ cunda idhekacco musā bhaṇitvā bhaṇitvā attānaṃ sukheti pīṇeti. ayaṃ tatiyo sukhallikānuyogo. puna ca paraṃ cunda idhekacco pañcahi kāmaguṇehi samappito samāṅgībhuto paricāreti, ayaṃ catuttho sukhallikānuyogo. ime kho cunda cattāro sukhallikānuyogā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattanti.

ṭhānaṃ kho panetaṃ cunda vijjati. yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ 'ime cattārā sukhallikānuyoge anuyuttā samaṇā

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 higher 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 rapture 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

sakyaputtiyā"ti. te vo 'mā hevantissuvacanīyā. na te sammā vadamānā vadeyyuṃ abbhācikkheyyuṃ asatā abhutena.

cattāro'me cunda sukhallikānuyogā ekan tanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattanti. katame cattāro? idha cunda bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. ayam paṭhamo sukhallikānuyogo. puna ca param cunda bhikkhu vitakkavicārānam vūpasamā ajjhataṃ sam pasādanam cetaso ekodibhāvam avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyam

pondering, a bhikkhu enters upon and abides in the rapture and pleasure born of samadhi, the second jhana. This is the second quest for pleasure.

37. Furthermore, O Cunda, with detachment from rapture, a bhikkhu dwelling mindful and clearly comprehending, 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

jhānaṃ upasampajja viharati. ayaṃ duttiyo sukhallikānuyogo.

puna ca paraṃ cunda bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī'ti taṃ tatiyaṃ jhānaṃ upasampajja viharati. ayaṃ tatiyo sukhallikānuyogo. puna ca paraṃ cunda bhikkhu sukhaṃ ca pahānā dukkhaṃ ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja

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 higher knowledge, to self-awakening, to nibbana.

38. But it is possible, O Cunda, it is to be found that wanderers of other stand-points 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 stand-points might say thus: “But

viharati. ayam catuttho sukhallikānuyogo. ime kho cunda cattāro sukhallikānuyogā ekattanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattanti.

ṭhānaṃ, kho panetaṃ cunda vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ "ime cattāro sukhallikānuyogā anuyuttā samaṇā sakyaputtiyā viharanti"ti. te vo evaṃ ti'ssu vacanīyā sammā te vo vadamānā vadeyyuṃ. na te vo abbhācikkheyyuṃ asatā abhutena.

ṭhānaṃ kho panetaṃ cunda vijjati, yaṃ aññatitthiyā paribbājakā

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 stand-points 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,

evam vadeyyum 'ime pana āvuso cattāro sukhallikānuyoge anuyut-tānaṃ viharataṃ kati phalāni katānisamsā pāṭikaṅkhā?"ti. evaṃ vādino cunda añña-titthiyā paribbājakā evamassu vacanīyā "ime kho āvuso cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ cattāri phalāni cattāro ānisamsā pāṭikaṅkhā, katame cattāro? idhāvuso bhikkhu tiṇṇaṃ saññojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. idaṃ paṭhamam phalaṃ paṭhamo ānisamsa. puna ca param āvuso bhikkhu tiṇṇaṃ saññojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā saka-dāgāmi hoti sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.

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.”

idaṃ dutiyaṃ phalaṃ dutiyo ānisaṃso. puna ca paraṃ āvusā bhikkhu pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhāya opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā'ti. ida tatiyaṃ phalaṃ tatiyo ānisaṃso. puna ca paraṃ āvuso bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. idaṃ catutthaṃ phalaṃ catuttho ānisaṃso. ime kho āvuso cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ imāni cattāri phalāni cattāro ānisaṃsā pāṭikaṅkhā'ti.

