

0.0.1 Delectable Discourse (excerpt)

pāsādikasuttam

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,

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

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.”

vadamāno vadeyya
sabbākārasampan-
naṃ anūnaṃ anadhi-
kaṃ svākkhātaṃ ke-
valaparipūraṃ brah-
macariyaṃ suppakā-
santi.

uddako sudam¹ cunda
rāmaputto evaṃ vā-
caṃ bhāsati: pas-
saṃ na passatīti. kiñca
passaṃ na passatī?ti.
khurassa sādhu ni-
sitassa talamassa
passati, dhāraṇa
khvassa na passati.
idaṃ vuccati cunda
passaṃ na passati.
yaṃ kho panetaṃ
cunda uddakena rā-
maputtena bhāsitaṃ
hīnaṃ gammaṃ po-
thujjanikaṃ anari-
yaṃ anattasaṃ-
hitaṃ khūrameva
sandhāya, yañce-
taṃ cunda sammā-

¹udako sudam - machasaṃ. ■

22. “And what is it that seeing, one does not see?” Indeed, this is truly what he sees: “A life of purity that is successfull 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

vadamāno vadeyya
passaṃ na passaṭī'ti,
idamevetamaṃ sammā
vadamāno vadeyya
'passaṃ na passaṭī'ti.

kiñca passaṃ na passaṭī'ti: evaṃ sab-
bākārasampannaṃ
sabbākāraparipūraṃ
anūnaṃ anadhikaṃ
svākkhātaṃ keva-
laparipūraṃ brah-
macariyaṃ suppa-
kāsitanti, iti hetamaṃ
passati. idamettha
apakaḍḍheyya, evaṃ
taṃ parisuddhata-
raṃ assāti, iti hetamaṃ
na passati. idamet-
tha upakaḍḍheyya,
evaṃ taṃ paripūraṃ
assāti iti hetamaṃ na
passati. idam vuc-
cati passaṃ na pas-
saṭī'ti.

yaṃ kho taṃ cunda

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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 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

sammā vadamāno vadeyya "sabbākārasampannaṃ anūnaṃ anadhikaṃ svākkhātaṃ kevalapariṇipūraṃ brahmacariyaṃ suppakāsitanti, ida-meva taṃ sammā vadamāno vadeyya sabbākārasampannaṃ anūnaṃ anadhikaṃ svākkhātaṃ kevalapariṇipūraṃ brahmacariyaṃ suppakāsitanti.

tasmātiha cunda ye vo mayā dhammā abhiññā desitā, tattha sabbeheva saṅgamma samāgamma atthena atthaṃ byañjanena byañjanaṃ saṅgāyitabbaṃ na vivaditabbaṃ. yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ. tadassa bahujaṇa-hitāya bahujaṇasu-

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 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,

khāya lokānukam-
pāya atthāya hitāya
sukhāya devamanus-
sānaṃ. katame ca
vo cunda dhammā
mayā abhiññā de-
sitā yattha sabbe-
heva saṅgama sa-
māgama atthena
atthaṃ byañjanaena
byañjanaṃ saṅgā-
yitabbaṃ na viva-
ditabbaṃ, yathayi-
daṃ brahmacari-
yaṃ addhaniyaṃ
assa ciraṭṭhitaṃ,
tadassa bahujana-
hitāya bahujanasu-
khāya 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

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 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]

mayā abhiññā de-sitā, yattha sabbe-heva saṅgama samāgama atthena atthaṃ byañjana byañjanaṃ saṅgā-yitabbaṃ, na viva-ditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ci-raṭṭhitikaṃ, tadassa bahujaṇa hitāya ba-hūjaṇa sukhāya lokā-nukampāya atthāya hitāya sukhāya deva-manussaṇaṃ.

tesaṃ ca vo cunda samaggāna sammodaṇānaṃ aviva-damānaṃ sikkhi-tabbaṃ aññataro sa-brahmacārī saṅho dhammaṃ bhāseyya, tatra ce tumhākaṃ evamassa "ayaṃ

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.

kho āyasmā atthañ-
ceva micchā gaṇhāti,
byañjanāni ca mic-
chā ropeti"ti, tassa
neva abhinanditab-
baṃ, nappaṭikkosi-
tabbaṃ. anabhinan-
ditvā appaṭikkositvā
so evamassa vaca-
nīyo "imassa nu kho
āvuso atthassa imāni
vā byañjanāni etāni
vā byañjanāni kata-
māni opāyikatarāni
imesaṃ vā byañjanā-
naṃ ayaṃ vā attho
eso vā attho, katamo
opāyikataro?ti." so
ce evaṃ vadeyya
"imassa kho āvuso
atthassa imāneva
byañjanāni opāyika-
tarāni yāneva etāni'
imesaṃ byañjanā-
naṃ, ayameva attho
opāyikataro yāneva
eso'ti, so neva ussā-
detabbo na apasā-
detabbo. anussāde-
tvā anapasādetvā

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

sveva sādhukam sañ-
ñāpetabbo, tassa ca
atthassa tesam ca
byañjanānam nisan-
tiyā.

aparo pi ce cunda sa-
brahmacārī saṅhe
dhammaṃ bhāseyya,
tatra ce tumhākaṃ
evamassa “ayaṃ kho
āyasmā atthaṃ hi
kho micchā gaṇhāti,
byañjanāni sammā
ropetī”ti, tassa neva
abhinanditabbaṃ
nappaṭikkositabbaṃ.
anabhinanditvā ap-
paṭikkositvā so eva-
massa vacanīyo “ime-
saṃ nu kho āvuso
byañjanānaṃ ayaṃ
vā attho eso vā at-
tho, katamo opāyika-
taro?”ti, so ce evaṃ
vadeyya “imesaṃ
kho āvuso byañja-
nānaṃ ayameva at-

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

tho opāyikataro, yo ceva eso"ti, so neva ussādetabbo na apa-sādetabbo. anussādetvā anapasādetvā sveva sādhukaṃ sañ-ñāpetabbo tasseva atthassa nisantiyā.

aparo pana cunda sabrahmacārī sañghe dhammaṃ bhāseyya, tatra ce tumhākaṃ evamassa "ayaṃ kho āyasmā atthaṃ hi kho sammā gaṇhāti, byañjanāni micchā ropetī"ti, tassa neva abhinanditabbaṃ nappaṭikkositaṃ. anabhinanditvā appaṭikkositvā so evamassa vacanīyo "imesaṃ nu kho āvuso atthassa imāneva byañjanāni etāni vā byañjanāni, katamāni opāyikata-

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,

rānī?"ti, so ce evaṃ vadeyya "imassa nu kho āvuso atthassa imāneva opāyika-tarāva, yāni ceva etānī"ti², so neva us-sādetabbo na apa-sādetabbo. anussādetvā anapasādetvā sveva sādhu-kaṃ saññāpetabbo tesaññeva byañjanānaṃ nisantiyā.

aparo pi ce cunda sabrahmacārī saṅghe dhammaṃ bhāseyya, tatra ce tumhākaṃ evamassa "ayaṃ kho āyasmā atthañceva sammā gaṇhāti, byañjanāni ca sammā ropetī"ti, tassa 'sādhū'ti bhāsitaṃ abhinandita-baṃ anumodita-baṃ. tassa'sādhū'ti bhāsitaṃ abhinandi-

²yāceva otāni - sīmu. ■

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

tvā anumoditvā so evamassa vacanīyo
"lābhā no āvuso suladdhaṃ no āvuso,
ye mayaṃ āyasman-taṃ tādisaṃ brahma-cāriṃ passāma evaṃ atthupetaṃ byañjanūpetanti. "

na vo ahaṃ cunda diṭṭhadhammakānaṃ yeva āsavānaṃ saṃvarāya dhammaṃ desemi, na pa-nāhaṃ cunda samparāyikānaṃ yeva āsavānaṃ paṭighātāya dhammaṃ desemi. diṭṭhadhammikānaṃ cevāhaṃ cunda asāvānaṃ saṃvarāya dhammaṃ desemi samparāyikānaṃ āsavānaṃ paṭighātāya. tasmātiha cunda yaṃ vo mayā cīvaram anuññātaṃ,

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

alam ve tam yāva-deva sītassa paṭighātāya, uñhassa paṭighātāya, dāṃsamasavātātapasiriṃsapasamphassānaṃ pariḥātāya, yāva-deva hirikopīnapaṭicchādanattham.

yo vo mayā piṇḍapāto anuññāto, alam ve so yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. iti purāṇaṃca vedanaṃ paṭihānkhāmi. navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti.

yaṃ vo mayā senāsanam anuññātam,

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

alam vo taṃ yāva-deva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamaka-savātātapasiriṃsapa-samphassānaṃ paṭighātāya yāvadeva utuparissayavinodanaṃ paṭisallānārāmatthaṃ.

yo vo mayā gilānapaccayabhesajjaparikkhāro anuññāto, alam vo so yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajjhaparamatāyā ti.

ṭhānaṃ kho pane-taṃ cunda vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ "sukhallikānuyogamanuyuttā samaṇā sakyaputtiyā

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

viharanti"ti. evaṃ vādino cunda añña-titthiyā paribbājakā evamassu vacanīyā "katamo so avuso sukhallikānuyogo? sukhallikānuyogā hi bahū anekavihitā nā-nāppakārakā"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 pīṇeti. ayaṃ paṭhamo sukhallikānuyogo. puna ca param cunda

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 higher knowledge, to self-awakening, to nibbana.

idhekacco adinnaṃ
 ādiyitvā ādisitvā at-
 tānaṃ sukheti pīṇeti.
 ayaṃ dutiyo sukhali-
 kānuyogo. puna ca
 paraṃ cunda idhe-
 kacco musā bhaṇi-
 tvā bhaṇitvā attā-
 naṃ sukheti pīṇeti.
 ayaṃ tatiyo sukhali-
 kānuyogo. puna ca
 paraṃ cunda idhe-
 kacco pañcahi kā-
 magaṇehi samap-
 pito samaṅgībhuto
 paricāreti, ayaṃ ca-
 tuttho sukhallikānu-
 yogo. ime kho cunda
 cattāro sukhallikā-
 nuyogā hīnā gammā
 pothujjanikā anariyā
 anattasamhitā na
 nibbidāya na virā-
 gāya na nirodhāya
 na upasamāya na
 abhiññāya na sambo-
 dhāya na nibbānāya
 samvattanti.

35. But it is possible, O Cunda, it is to be found that wanderers of other stand-points 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 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.

ṭhānaṃ kho pane-
taṃ cunda vijjati.
yaṃ aññatitthiyā pa-
ribbājakā evaṃ va-
deyyuṃ 'ime cattārā
sukhallikānuyoge
anuyuttā samaṇā sa-
kyaputtiyā"ti. te vo
'mā hevantissuvaca-
nīyā. na te sammā
vadamānā vadeyyuṃ
abbhācikkheyyuṃ
asatā abhutena.

cattāro'me cunda
sukhallikānuyogā
ekantanibbidāya vi-
rāgāya nirodhāya
upasamāya abhiñ-
ñāya sambodhāya
nibbānāya saṃvat-
tanti. katame cat-
tāro? idha cunda
bhikkhu vivicceva
kāmehi vivicca aku-
salehi dhammehi
savitakkaṃ savicā-
raṃ vivekajaṃ pīti-
sukhaṃ paṭhamañ
jhānaṃ upasampajja

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 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,

viharati. ayaṃ pa-
ṭhamo sukhallikānu-
yogo. puna ca pa-
raṃ cunda bhikkhu
vitakkavicārānaṃ
vūpasamā ajjhataṃ
sampasādanaṃ ce-
taso ekodibhāvaṃ
avitakkaṃ avicāraṃ
samādhijaṃ pītisu-
khaṃ dutiyaṃ jhā-
naṃ upasampajja vi-
harati. ayaṃ dutiyo
sukhallikānuyogo.

puna ca paraṃ cunda
bhikkhu pītiyā ca vi-
rāgā upekkhako ca
viharati sato ca sam-
pajāno sukhaṃ ca
kāyena paṭisaṃve-
deti, yaṃ taṃ ariyā
ācikkhanti 'upek-
khako satimā su-
khavihārī'ti taṃ ta-
tiyaṃ jhānaṃ upa-
sampajja viharati.
ayaṃ tatiyo sukhall-

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 higher 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 plea-

likānuyogo. puna ca param cunda bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanas-sānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. ayaṃ catuttho sukhallikānuyogo. ime kho cunda cattāro sukhallikānuyogā ekattanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambo dhāya nibbānāya saṃvattanti.

ṭhānaṃ, kho pane-taṃ cunda vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ "ime cattāro sukhallikānu-

sure?" 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 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

yogā anuyuttā samaṇā sakyaputtiyā viharanti"ti. te vo evaṃ ti'ssu vacanīyā sammā te vo vadamānā vadeyyuṃ. na te vo abbhācikkheyyuṃ asatā abhutena.

ṭhānaṃ kho pane-taṃ cunda vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ 'ime pana āvuso cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ kati phalāni katānisamsā pāṭikaṅkhā?"ti. evaṃ vādino cunda aññatitthiyā paribbājakā evamassu vacanīyā "ime kho āvuso cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ cattāri phalāni cattāro ānisamsā pāṭikaṅkhā, katame cattāro? idhā-

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 hav-

vuso bhikkhu tiṇṇaṃ saññojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. idaṃ paṭhamam phalam paṭhamo ānisaṃso. puna ca param āvuso bhikkhu tiṇṇaṃ saññojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi hoti sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. idaṃ dutiyaṃ phalam dutiyo ānisaṃso. puna ca param āvusa bhikkhu pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhāya opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā'ti. ida dutiyaṃ phalam tatiyo ānisaṃso. puna ca param āvuso bhikkhu āsavānaṃ khayā

ing 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.”

anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati. idaṃ catuttham phalaṃ catuttho ānisaṃso. ime kho āvuso cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ imāni cattāri phalāni cattāro ānisaṃsā pāṭikaṅkhā"ti.

