

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

3. The Chapter on Pāthika (3. Pāthikavaggaṇṇāṇi)

6. The Delightful Discourse (6. Pāsādikasuttaṇṇam)

[DN 29, PTS 3.117–3.141]



PaliVerse

1. The Collection of the Long Discourses

3. The Chapter on Pāthika

6. The Delightful Discourse

164. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at a place of the Sakyans named Vedhaññā, in a mansion in their mango grove.

The Death of Nigaṇṭha Nāṭaputta

Now at that time Nigaṇṭha Nāṭaputta had recently died at Pāvā. Upon his death, the Jains were split, divided into two factions, quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, dwelling thus - "You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline? You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted, you are proven wrong. Go and free yourself from your doctrine, or disentangle yourself if you can." Methinks there was murder indeed among the Jain followers of Nāṭaputta. Even those disciples of Nigaṇṭha Nāṭaputta who were laypeople clad in white were wearied, dispassionate, and disappointed with the Jain followers of Nāṭaputta, as is natural with a Teaching and discipline that is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One, with its monument broken, without refuge.

165. Then the novice Cunda, having completed the rains retreat at Pāvā, went to Sāmagāma, and approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and sat down to one side. Seated to one side, the novice Cunda said this to the Venerable Ānanda - "Venerable sir, Nigaṇṭha Nāṭaputta has recently died at Pāvā. Upon his death, the Jains were split, divided into two factions, etc. with its monument broken, without refuge."

When this was said, the Venerable Ānanda said this to the novice Cunda - "There is indeed, friend Cunda, a subject for discussion to see the Blessed One. Come, friend Cunda, let us go to where the Blessed One is; having approached, we will report this matter to the Blessed One." "Yes, venerable sir," the novice Cunda assented to the Venerable Ānanda.

Then the Venerable Ānanda and the novice Cunda approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "This novice Cunda, venerable sir, says thus: 'Venerable sir, Nigaṇṭha Nāṭaputta has recently died at Pāvā. Upon his death, the Jains were split, etc. with its monument broken, without refuge.'"

The Teaching and Discipline Made Known by One Not Perfectly Enlightened One

166. "For this is so, Cunda, when the Teaching and discipline is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One. Here, Cunda, the Teacher is not a Perfectly Enlightened One, and the Teaching is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One, and a disciple in that Teaching does not dwell practising in accordance with the Teaching, not practising properly, not living in conformity with the Teaching, and having turned aside from that Teaching, he conducts himself. He should be addressed thus - 'It is a gain for you, friend, it is well-gained for you, that your Teacher is not a Perfectly Enlightened One, and the Teaching is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One. And you in that Teaching do not dwell practising in accordance with the Teaching, not practising properly, not living in conformity with the Teaching, and having turned aside from that Teaching, you conduct yourself.' Thus indeed, Cunda, the Teacher there is blameworthy, the Teaching there is blameworthy, and the disciple there is thus praiseworthy. Whoever, Cunda, would say thus to such a disciple - 'Let the venerable one proceed in such a way as the Teaching has been expounded and laid down by your Teacher.' And whoever instigates, and whomever he instigates, and whoever being instigated proceeds towards the truth. All of them generate much demerit. What is the reason for this? For this is so, Cunda, when the Teaching and discipline is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One.

167. "Here again, Cunda, the Teacher is not a Perfectly Enlightened One, and the Teaching is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One, and a disciple in that Teaching dwells practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, having accepted that Teaching, he conducts himself. He should be addressed thus - 'It is a loss for you, friend, it is ill-gained for you, that your Teacher is not a Perfectly Enlightened One, and the Teaching is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One. And you in that Teaching dwell practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, having accepted that Teaching, you conduct yourself.' Thus indeed, Cunda, the Teacher there is blameworthy, the Teaching there is blameworthy, and the disciple there is thus blameworthy. Whoever, Cunda, would say thus to such a disciple - 'Surely the venerable one is practising by the true method, he will attain the true method.' He who praises, he whom he praises, and he who being praised arouses energy exceedingly - All of them generate much demerit. What is the reason for this? For this is so, Cunda, when the Teaching and discipline is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One.

The Teaching and Discipline Made Known by the Perfectly Enlightened One

168. "Here again, Cunda, the Teacher is a Perfectly Enlightened One, and the Teaching is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One, and a disciple in that Teaching does not

dwell practising in accordance with the Teaching, not practising properly, not living in conformity with the Teaching, and having turned aside from that Teaching, he conducts himself. He should be addressed thus - 'It is a loss for you, friend, it is ill-gained for you, that your Teacher is a Perfectly Enlightened One, and the Teaching is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One. And you in that Teaching do not dwell practising in accordance with the Teaching, not practising properly, not living in conformity with the Teaching, and having turned aside from that Teaching, you conduct yourself.' Thus indeed, Cunda, the Teacher there is praiseworthy, the Teaching there is praiseworthy, and the disciple there is thus blameworthy. Whoever, Cunda, would say thus to such a disciple - 'Let the venerable one proceed in such a way as the Teaching has been expounded and laid down by your Teacher.' And whoever instigates, and whomever he instigates, and whoever being instigated proceeds towards the truth. All of them generate much merit. What is the reason for this? For this is so, Cunda, when the Teaching and discipline is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One.

169. "Here again, Cunda, the Teacher is a Perfectly Enlightened One, and the Teaching is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One, and a disciple in that Teaching dwells practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, having accepted that Teaching, he conducts himself. He should be addressed thus - 'It is a gain for you, friend, it is well-gained for you, that your Teacher is a Perfectly Enlightened One, and the Teaching is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One. And you in that Teaching dwell practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, having accepted that Teaching, you conduct yourself.' Thus indeed, Cunda, the Teacher there is praiseworthy, the Teaching there is praiseworthy, and the disciple there is thus praiseworthy. Whoever, Cunda, would say thus to such a disciple - 'Surely the venerable one is practising by the true method, he will attain the true method.' He who praises, he whom he praises, and he who being praised arouses energy exceedingly - All of them generate much merit. What is the reason for this? For this is so, Cunda, when the Teaching and discipline is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One.

Disciples Grieving for the Teacher

170. "Here again, Cunda, a Teacher arose in the world, a Worthy One, a Perfectly Enlightened One, and the Teaching is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One, but his disciples have not understood the meaning in the Good Teaching, and their entire complete holy life has not been made manifest, made clear, made comprehensive, made well-founded, well proclaimed among gods and humans. Then their Teacher disappears. Such a Teacher, Cunda, having died, causes remorse for his disciples. What is the reason for this? Our Teacher arose in the world, a Worthy One, a Perfectly Enlightened One, and the Teaching is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One, but we have not understood the meaning in the Good Teaching, and our entire complete holy

life has not been made manifest, made clear, made comprehensive, made well-founded, well proclaimed among gods and humans. Then our Teacher disappears. Such a Teacher, Cunda, having died, causes remorse for his disciples.

The Teacher Whose Disciples Are Not Distressed

171. "Here again, Cunda, a Teacher arose in the world, a Worthy One, a Perfectly Enlightened One. And the Teaching is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One. And his disciples have understood the meaning in the Good Teaching, and their entire complete holy life has been made manifest, made clear, made comprehensive, made well-founded, well proclaimed among gods and humans. Then their Teacher disappears. Such a Teacher, Cunda, having died, does not cause remorse for his disciples. What is the reason for this? Our Teacher arose in the world, a Worthy One, a Perfectly Enlightened One. And the Teaching is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One. And we have understood the meaning in the Good Teaching, and our entire complete holy life has been made manifest, made clear, made comprehensive, made well-founded, well proclaimed among gods and humans. Then our Teacher disappears. Such a Teacher, Cunda, having died, does not cause remorse for his disciples.

The Discussion on the Incompleteness of the Holy Life and So On

172. "Even if, Cunda, the holy life is endowed with these factors, but the Teacher is not an elder monk of long standing, long gone forth, one who has traversed the span of life, advanced in years. Thus that holy life is incomplete in that factor.

"But when, Cunda, the holy life is endowed with these very factors, and the Teacher is an elder monk of long standing, long gone forth, one who has traversed the span of life, advanced in years. Thus that holy life is complete in that factor.

173. "Even if, Cunda, the holy life is endowed with these factors, and the Teacher is an elder monk of long standing, long gone forth, one who has traversed the span of life, advanced in years, but he does not have elder monks as disciples who are learned, disciplined, confident, who have attained security from bondage. Able to properly explain the Good Teaching, able to thoroughly refute with reason the arisen doctrines of others and expound the Teaching with the wondrous effect of liberation. Thus that holy life is incomplete in that factor.

"But when, Cunda, the holy life is endowed with these very factors, and the Teacher is an elder monk of long standing, long gone forth, one who has traversed the span of life, advanced in years, and he has elder monks as disciples who are learned, disciplined, confident, who have attained security from bondage. Able to properly explain the Good Teaching, able to thoroughly refute with reason the arisen doctrines of others and expound the Teaching with the wondrous effect of liberation. Thus that holy life is complete in that factor.

174. "Even if, Cunda, the holy life is endowed with these factors, and the Teacher is an elder monk of long standing, long gone forth, one who has traversed the span of life, advanced in years, and he has elder monks as disciples who are learned, disciplined, confident, who have attained security from bondage. Able to properly explain the Good Teaching, able to thoroughly refute with reason the arisen doctrines

of others and expound the Teaching with the wondrous effect of liberation. But he does not have middling monks as disciples. Etc. And he has middling monks as disciples, but he does not have new monks as disciples. Etc. And he has new monks as disciples, but he does not have elder nuns as disciples. Etc. And he has elder nuns as disciples, but he does not have middling nuns as disciples. Etc. And he has middling nuns as disciples, but he does not have new nuns as disciples. Etc. And he has new nuns as disciples, but he does not have lay followers as disciples who are householders clad in white, leading the holy life. Etc. And he has lay followers as disciples who are householders clad in white, leading the holy life, but he does not have lay followers as disciples who are householders clad in white, enjoying sensual pleasures. Etc. And he has lay followers as disciples who are householders clad in white, enjoying sensual pleasures, but he does not have female lay followers as disciples who are housewives clad in white, leading the holy life. Etc. And he has female lay followers as disciples who are housewives clad in white, leading the holy life, but he does not have female lay followers as disciples who are housewives clad in white, enjoying sensual pleasures. Etc. And he has female lay followers as disciples who are housewives clad in white, enjoying sensual pleasures, but his holy life is not successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans. Etc. And his holy life is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans, but it has not attained the highest gain and the highest fame. Thus that holy life is incomplete in that factor.

"But when, Cunda, the holy life is endowed with these very factors, and the Teacher is an elder monk of long standing, long gone forth, one who has traversed the span of life, advanced in years, and he has elder monks as disciples who are learned, disciplined, confident, who have attained security from bondage. Able to properly explain the Good Teaching, able to thoroughly refute with reason the arisen doctrines of others and expound the Teaching with the wondrous effect of liberation. And he has middling monks as disciples. Etc. And he has new monks as disciples. Etc. And he has elder nuns as disciples. Etc. And he has middling nuns as disciples. Etc. And he has new nuns as disciples. Etc. And he has lay followers as disciples. Etc. Householders clad in white, leading the holy life. And he has lay followers as disciples who are householders clad in white, enjoying sensual pleasures. Etc. And he has female lay followers as disciples who are housewives clad in white, leading the holy life. Etc. And he has female lay followers as disciples who are housewives clad in white, enjoying sensual pleasures. Etc. And his holy life is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans, and has attained the highest gain and the highest fame. Thus that holy life is complete in that factor.

175. "But I, Cunda, have now arisen in the world as a Teacher, a Worthy One, a Perfectly Enlightened One. And the Teaching is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One. And my disciples have understood the meaning in the Good Teaching, and their entire complete holy life has been made manifest, made clear, made comprehensive, made well-founded, well proclaimed among gods and humans. But I, Cunda, am now a Teacher who is an elder, of long standing, long gone forth, one who has traversed the span of life, advanced in years.

"There are indeed, Cunda, now elder monks who are my disciples, learned, disciplined, confident, who have attained security from bondage. Able to properly explain the Good Teaching, able to thoroughly refute with reason the arisen doctrines of others and expound the Teaching with the wondrous effect of liberation. There are indeed, Cunda, now middling monks who are my disciples. Etc. There are indeed, Cunda, now new monks who are my disciples. Etc. There are indeed, Cunda, now elder nuns who are my disciples. Etc. There are indeed, Cunda, now middling nuns who are my disciples. Etc. There are indeed, Cunda, now new nuns who are my disciples. Etc. There are indeed, Cunda, now lay followers who are my disciples, householders clad in white, leading the holy life. Etc. There are indeed, Cunda, now lay followers who are my disciples, householders clad in white, enjoying sensual pleasures. Etc. There are indeed, Cunda, now female lay followers who are my disciples, housewives clad in white, leading the holy life. Etc. There are indeed, Cunda, now female lay followers who are my disciples, housewives clad in white, enjoying sensual pleasures. Etc. Now indeed, Cunda, my holy life is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans.

176. "As far as, Cunda, teachers have now arisen in the world, I do not, Cunda, perceive any other single teacher who has attained such heights of gain and fame as I have. And as far as, Cunda, any monastic community or group has now arisen in the world; I do not, Cunda, perceive any other single community that has attained such heights of gain and fame as this, Cunda, community of monks. Whatever, Cunda, one speaking rightly would say - "Accomplished in every respect, complete in every respect, neither deficient nor excessive, well proclaimed, entire, complete, the holy life is well revealed." this indeed one speaking rightly would say - "Accomplished in every respect, etc. well revealed."

"Udaka Rāmaputta, Cunda, used to speak thus - "Seeing, he does not see." And what is it that seeing, he does not see? He sees the blade of a razor well sharpened, but he does not see its edge. This is called - "Seeing, he does not see." But that which was spoken by Udaka Rāmaputta, Cunda, was low, vulgar, belonging to ordinary people, ignoble, not connected with benefit, referring only to a razor. And whatever, Cunda, one speaking rightly would say - "Seeing, he does not see" - this indeed one speaking rightly would say - "Seeing, he does not see." And what is it that seeing, he does not see? Thus accomplished in every respect, complete in every respect, neither deficient nor excessive, well proclaimed, entire, complete, the holy life is well revealed - thus indeed he sees this. "This should be removed from here, thus it would be more pure" - thus indeed he does not see this. "This should be added here, thus it would be complete" - thus indeed he does not see this. This is called, Cunda - "Seeing, he does not see." Whatever, Cunda, one speaking rightly would say - "Accomplished in every respect, etc. the holy life is well revealed" - this indeed one speaking rightly would say - "Accomplished in every respect, complete in every respect, neither deficient nor excessive, well proclaimed, entire, complete, the holy life is well revealed."

The Teaching to Be Recited Together

177. Therefore, Cunda, those teachings that have been taught by me through direct knowledge, therein all should come together and assemble, and recite together meaning with meaning, phrasing with phrasing, without disputing, so that this holy life may last long and endure, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans. And what, Cunda, are those teachings that have been taught by me through direct knowledge, wherein all should come together and assemble, and recite together meaning with meaning, phrasing with phrasing, without disputing, so that this holy life may last long and endure, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans? That is: the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path. These, Cunda, are those teachings that have been taught by me through direct knowledge. Wherein all should come together and assemble, and recite together meaning with meaning, phrasing with phrasing, without disputing, so that this holy life may last long and endure, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans.

The Method of Convincing

178. "And, Cunda, while you are in unity, being joyful, not disputing, training, a certain fellow monk might speak the Teaching in the Community. If therein you should think thus - 'This venerable one grasps the meaning wrongly and phrases it wrongly.' That should neither be delighted in nor protested against; without delighting in and without protesting against, he should be addressed thus - 'Now, friend, for this meaning, are these phrases or those phrases more suitable, and for these phrases, is this meaning or that meaning more suitable?' If he should say thus - 'For this meaning, friend, just these phrases are more suitable, as indeed are those; and for these phrases, just this meaning is more suitable, as indeed is that.' He should neither be exalted nor disparaged; without exalting and without disparaging, he should be thoroughly informed for the careful consideration of that meaning and those phrases.

179. "And if, Cunda, another fellow monk should speak the Teaching in the Community. If therein you should think thus - 'This venerable one grasps the meaning wrongly but phrases it rightly.' That should neither be delighted in nor protested against; without delighting in and without protesting against, he should be addressed thus - 'Now, friend, for these phrases, is this meaning or that meaning more suitable?' If he should say thus - 'For these phrases, friend, just this meaning is more suitable, as indeed is that.' He should neither be exalted nor disparaged; without exalting and without disparaging, he should be thoroughly informed for the careful consideration of that very meaning.

180. "And if, Cunda, another fellow monk should speak the Teaching in the Community. If therein you should think thus - 'This venerable one grasps the meaning rightly but phrases it wrongly.' That should neither be delighted in nor protested against; without delighting in and without protesting against, he should be addressed thus - 'Now, friend, for this meaning, are these phrases or those phrases more suitable?' If he should say thus - 'For this meaning, friend, just these phrases are

more suitable, as indeed are those.' He should neither be exalted nor disparaged; without exalting and without disparaging, he should be thoroughly informed for the careful consideration of just those phrases.

181. "And if, Cunda, another fellow monk should speak the Teaching in the Community. If therein you should think thus - 'This venerable one grasps the meaning rightly and phrases it rightly.' His words should be delighted in and given thanks for with 'Good!'; having delighted in and given thanks for his words with 'Good!', he should be addressed thus - 'It is a gain for us, friend, it is well gained for us, that we see such a venerable fellow in the holy life, thus endowed with meaning and endowed with phrasing.'

The Reason for Permitting Requisites

182. "I do not expound to you the Teaching, Cunda, only for the restraint of mental corruptions pertaining to the present life. Nor do I expound to you the Teaching, Cunda, only for the warding off of mental corruptions pertaining to the future life. I expound the Teaching, Cunda, both for the restraint of mental corruptions pertaining to the present life; and for the warding off of mental corruptions pertaining to the future life. Therefore, Cunda, the robe that has been allowed by me for you, that is sufficient for you - only for warding off cold, for warding off heat, for warding off the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, only for the purpose of covering the parts that arouse shame. The almsfood that has been allowed by me for you, that is sufficient for you only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life, thus: 'I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling.' The lodging that has been allowed by me for you, that is sufficient for you only for warding off cold, for warding off heat, for warding off the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, only for the purpose of dispelling the dangers of the seasons and for the delight of seclusion. The requisite of medicines for the sick that has been allowed by me for you, that is sufficient for you only for warding off arisen afflicting feelings, with freedom from affliction as the highest aim.

The Pursuit of Pleasure

183. "Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'The ascetics, disciples of the Sakyan, dwell devoted to the pursuit of pleasure.' Cunda, heterodox wandering ascetics who speak thus should be told thus - 'Which, friend, is that pursuit of pleasure? For pursuits of pleasure are many, of various kinds, of different types.'

"Cunda, there are these four pursuits of pleasure that are low, vulgar, belonging to ordinary people, ignoble, not connected with benefit, not leading to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Which four?

"Here, Cunda, a certain fool, having killed and killed living beings, makes himself happy and satisfied. This is the first pursuit of pleasure.

"Furthermore, Cunda, here a certain one, having taken and taken what is not given, makes himself happy and satisfied. This is the second pursuit of pleasure.

"Furthermore, Cunda, here a certain one, having spoken and spoken falsehood, makes himself happy and satisfied. This is the third pursuit of pleasure.

"Furthermore, Cunda, here a certain one, endowed and furnished with the five types of sensual pleasure, indulges himself. This is the fourth pursuit of pleasure.

"Cunda, these are the four pursuits of pleasure that are low, vulgar, belonging to ordinary people, ignoble, not connected with benefit, not leading to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'The ascetics, disciples of the Sakyan, dwell devoted to these four pursuits of pleasure.' They should be told 'Not so indeed.' They would not be speaking rightly, they would misrepresent you with what is untrue and not factual.

184. "Cunda, there are these four pursuits of pleasure that lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Which four?

"Here, Cunda, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. This is the first pursuit of pleasure.

"Furthermore, Cunda, with the subsiding of applied and sustained thought, a monk... etc. he enters and dwells in the second meditative absorption. This is the second pursuit of pleasure.

"Furthermore, Cunda, with the fading away of rapture, a monk... etc. he enters and dwells in the third meditative absorption. This is the third pursuit of pleasure.

"Furthermore, Cunda, with the abandoning of pleasure and with the abandoning of pain, a monk... etc. he enters and dwells in the fourth meditative absorption. This is the fourth pursuit of pleasure.

"Cunda, these are the four pursuits of pleasure that lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'The ascetics, disciples of the Sakyan, dwell devoted to these four pursuits of pleasure.' They should be told 'Yes indeed.' Speaking rightly, they would be speaking rightly about you, they would not misrepresent you with what is untrue and not factual.

The Benefit of the Pursuit of Pleasure

185. "Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'But, friends, for those who dwell devoted to these four pursuits of pleasure, how many fruits and how many benefits are to be expected?' Cunda,

heterodox wandering ascetics who speak thus should be told thus - 'Friends, for those who dwell devoted to these four pursuits of pleasure, four fruits and four benefits are to be expected. Which four? Here, friends, a monk, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. This is the first fruit, the first benefit. Furthermore, friends, a monk, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more, makes an end of suffering. This is the second fruit, the second benefit. Furthermore, friends, a monk, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This is the third fruit, the third benefit. Furthermore, friends, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This is the fourth fruit, the fourth benefit. Friends, for those who dwell devoted to these four pursuits of pleasure, these are the four fruits, the four benefits to be expected.'"

The Impossibilities for One Who Has Eliminated the Mental Corruptions

186. "Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'The ascetics, disciples of the Sakyan, dwell without established principles.' Cunda, heterodox wandering ascetics who speak thus should be told thus - 'There are indeed, friends, teachings that have been taught and laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for his disciples, not to be transgressed for as long as life lasts. Just as, friends, a gate post or an iron post, with deep foundations, well planted, immovable, unshakeable. Just so, friends, there are teachings that have been taught and laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for his disciples, not to be transgressed for as long as life lasts. Friends, a monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he is incapable of transgressing nine states. Friends, a monk who has eliminated the mental corruptions is incapable of intentionally depriving a living being of life; a monk who has eliminated the mental corruptions is incapable of taking what is not given, reckoned a theft; a monk who has eliminated the mental corruptions is incapable of engaging in sexual intercourse; a monk who has eliminated the mental corruptions is incapable of speaking a conscious lie; a monk who has eliminated the mental corruptions is incapable of consuming stored sensual pleasures just as formerly when he was a householder; a monk who has eliminated the mental corruptions is incapable of going to bias through desire; a monk who has eliminated the mental corruptions is incapable of going to bias through hatred; a monk who has eliminated the mental corruptions is incapable of going to bias through delusion; a monk who has eliminated the mental corruptions is incapable of going to bias through fear. Friends, a monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the

burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he is incapable of transgressing these nine states.'

Answering Questions

187. "Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'Referring to the past course of time, the ascetic Gotama declares boundless knowledge and vision, but referring to the future course of time, he does not declare boundless knowledge and vision; what is this, how is this?' And those heterodox wandering ascetics imagine that knowledge and vision directed to one thing should be declared by knowledge and vision directed to another thing, just as the foolish and inexperienced. Referring to the past course of time, Cunda, the Truth-finder has knowledge that follows mindfulness; he recollects as far as he wishes. And referring to the future course of time, knowledge born of enlightenment arises in the Truth-finder - 'This is the last birth, there is now no more rebirth.' If, Cunda, something past is not factual, is untrue, is not connected with benefit, the Truth-finder does not declare it. If, Cunda, something past is factual, is true, but is not connected with benefit, that too the Truth-finder does not declare. If, Cunda, something past is factual, is true, and is connected with benefit, there the Truth-finder knows the proper time for the answer to that question. If, Cunda, something future is not factual, is untrue, is not connected with benefit, the Truth-finder does not declare it. Etc. for the answer to that question. If, Cunda, something present is not factual, is untrue, is not connected with benefit, the Truth-finder does not declare it. If, Cunda, something present is factual, is true, but is not connected with benefit, that too the Truth-finder does not declare. If, Cunda, something present is factual, is true, and is connected with benefit, there the Truth-finder knows the proper time for the answer to that question.

188. "Thus indeed, Cunda, regarding phenomena of the past, future, and present, the Truth-finder speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline; therefore he is called 'Truth-finder'. And whatever, Cunda, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - all that has been fully awakened to by the Truth-finder; therefore he is called 'Truth-finder'. And, Cunda, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging, whatever he speaks, talks, and points out in between - All that is just so, not otherwise; therefore he is called 'Truth-finder'. Cunda, the Truth-finder speaks as he acts, acts as he speaks. Thus he speaks as he acts, acts as he speaks; therefore he is called 'Truth-finder'. In the world with its gods, Cunda, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, the Truth-finder is the overlord, unvanquished, the all-seeing, wielding power; therefore he is called 'Truth-finder'.

The Undeclared States

189. "Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'Now what, friend, does the Truth-finder exist after death, only this is the truth, anything else is vain?' Cunda, heterodox wandering ascetics who speak thus should be told thus - 'This, friend, has been left undeclared by the Blessed One - "the Truth-finder exists after death, only this is the truth, anything else is vain.'"

"Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'But what, friend, does the Truth-finder not exist after death, only this is the truth, anything else is vain?' Cunda, heterodox wandering ascetics who speak thus should be told thus - 'This too, friend, has been left undeclared by the Blessed One - "the Truth-finder does not exist after death, only this is the truth, anything else is vain.'"

"Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'But what, friend, does the Truth-finder both exist and not exist after death, only this is the truth, anything else is vain?' Cunda, heterodox wandering ascetics who speak thus should be told thus - 'This, friend, has been left undeclared by the Blessed One - "the Truth-finder both exists and does not exist after death, only this is the truth, anything else is vain.'"

"Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'But what, friend, does the Truth-finder neither exist nor not exist after death, only this is the truth, anything else is vain?' Cunda, heterodox wandering ascetics who speak thus should be told thus - 'This too, friend, has been left undeclared by the Blessed One - "the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain.'"

"Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'But why, friend, has this been left undeclared by the ascetic Gotama?' Cunda, heterodox wandering ascetics who speak thus should be told thus - 'Because, friend, this is not connected with the goal, not connected with the Teaching, not fundamental to the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna; therefore this has been left undeclared by the Blessed One.'

The Declared States

190. "Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'But what, friend, has been declared by the ascetic Gotama?' Cunda, heterodox wandering ascetics who speak thus should be told thus - 'This is suffering' - this, friend, has been declared by the Blessed One; 'This is the origin of suffering' - this, friend, has been declared by the Blessed One; 'This is the cessation of suffering' - this, friend, has been declared by the Blessed One; 'This is the practice leading to the cessation of suffering' - this, friend, has been declared by the Blessed One.'

"Now, Cunda, there is this possibility that heterodox wandering ascetics would speak thus - 'But why, friend, has this been declared by the ascetic Gotama?' Cunda, heterodox wandering ascetics who speak thus should be told thus - 'Because, friend, this is connected with the goal, this is connected with the Teaching, this is

fundamental to the holy life, this leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore this has been declared by the Blessed One.'

The Supports for Views Accompanied by the Past

191. "Cunda, those view-supports accompanied by the past, those too have been explained by me to you, as they should be explained. And as they should not be explained, why should I explain them to you in that way? Cunda, those view-supports accompanied by the future, those too have been explained by me to you, as they should be explained. And as they should not be explained, why should I explain them to you in that way? And what, Cunda, are those view-supports accompanied by the past, which have been explained by me to you, as they should be explained? There are, Cunda, some ascetics and brahmins who hold such a doctrine and view as this: 'The self and the world are eternal, only this is the truth, anything else is vain.' But there are, Cunda, some ascetics and brahmins who hold such a doctrine and view as this: 'The self and the world are non-eternal, etc. The self and the world are both eternal and non-eternal, The self and the world are neither eternal nor non-eternal, The self and the world are self-made, The self and the world are made by another, The self and the world are both self-made and made by another, The self and the world are neither self-made nor made by another but fortuitously arisen, only this is the truth, anything else is vain.' Pleasure and pain are eternal, Pleasure and pain are non-eternal, Pleasure and pain are both eternal and non-eternal, Pleasure and pain are neither eternal nor non-eternal, Pleasure and pain are self-made, Pleasure and pain are made by another, Pleasure and pain are both self-made and made by another, Pleasure and pain are neither self-made nor made by another but fortuitously arisen, only this is the truth, anything else is vain.'

192. "Therein, Cunda, those ascetics and brahmins who hold such a doctrine and view as this: 'The self and the world are eternal, only this is the truth, anything else is vain.' Having approached them, I speak thus - 'Is this indeed, friend, said - "The self and the world are eternal"?' And what they said thus - 'Only this is the truth, anything else is vain.' That I do not allow of theirs. What is the reason for this? For here, Cunda, there are some beings who perceive otherwise. Even with this concept, Cunda, I do not perceive anyone equal to myself, let alone superior. Then indeed I am superior therein, that is to say, in higher concept.

193. "Therein, Cunda, those ascetics and brahmins who hold such a doctrine and view as this: 'The self and the world are non-eternal, etc. The self and the world are both eternal and non-eternal, The self and the world are neither eternal nor non-eternal, The self and the world are self-made, The self and the world are made by another, The self and the world are both self-made and made by another, The self and the world are neither self-made nor made by another but fortuitously arisen, Pleasure and pain are eternal, Pleasure and pain are non-eternal, Pleasure and pain are both eternal and non-eternal, Pleasure and pain are neither eternal nor non-eternal, Pleasure and pain are self-made, Pleasure and pain are made by another, Pleasure and pain are both self-made and made by another, Pleasure and pain are neither self-made nor made by another but fortuitously arisen, only this is the truth, anything else is vain.' Having approached them, I speak thus - 'Is this indeed, friend, said - "Pleasure and pain are neither self-made nor made by another but fortuitously

arisen"?' And what they said thus - 'Only this is the truth, anything else is vain.' That I do not allow of theirs. What is the reason for this? For here, Cunda, there are some beings who perceive otherwise. Even with this concept, Cunda, I do not perceive anyone equal to myself, let alone superior. Then indeed I am superior therein, that is to say, in higher concept. These, Cunda, are those view-supports accompanied by the past, which have been explained by me to you, as they should be explained. And as they should not be explained, why should I explain them to you in that way?

The Supports for Views Accompanied by the Future

194. "And what, Cunda, are those view-supports accompanied by the future, which have been explained by me to you, as they should be explained? There are, Cunda, some ascetics and brahmins who hold such a doctrine and view as this: 'The self has form, is healthy after death, only this is the truth, anything else is vain.' But there are, Cunda, some ascetics and brahmins who hold such a doctrine and view as this: 'The self is formless...' etc. 'The self has both form and is formless...' 'The self neither has form nor is formless...' 'The self is percipient...' 'The self is non-percipient...' 'The self is neither percipient nor non-percipient...' 'The self is annihilated, perishes, does not exist after death, only this is the truth, anything else is vain.' Therein, Cunda, those ascetics and brahmins who hold such a doctrine and view as this: 'The self has form, is healthy after death, only this is the truth, anything else is vain.' Having approached them, I speak thus - 'Is this indeed, friend, said - "The self has form, is healthy after death"?' And what they said thus - 'Only this is the truth, anything else is vain.' That I do not allow of theirs. What is the reason for this? For here, Cunda, there are some beings who perceive otherwise. Even with this concept, Cunda, I do not perceive anyone equal to myself, let alone superior. Then indeed I am superior therein, that is to say, in higher concept.

195. "Therein, Cunda, those ascetics and brahmins who hold such a doctrine and view as this: 'The self is formless...' etc. 'The self has both form and is formless...' 'The self is neither with form nor formless...' 'The self is percipient...' 'The self is non-percipient...' 'The self is neither percipient nor non-percipient...' 'The self is annihilated, perishes, does not exist after death, only this is the truth, anything else is vain.' Having approached them, I speak thus - 'Is this indeed, friend, said - "The self is annihilated, perishes, does not exist after death"?' And what they said thus, Cunda - 'Only this is the truth, anything else is vain.' That I do not allow of theirs. What is the reason for this? For here, Cunda, there are some beings who perceive otherwise. Even with this concept, Cunda, I do not perceive anyone equal to myself, let alone superior. Then indeed I am superior therein, that is to say, in higher concept. These, Cunda, are those view-supports accompanied by the future, which have been explained by me to you, as they should be explained. And as they should not be explained, why should I explain them to you in that way?

196. "And, Cunda, for the abandoning and transcendence of these view-supports accompanied by the past and these view-supports accompanied by the future, thus have the four establishments of mindfulness been taught and laid down by me. Which four? Here, Cunda, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells observing feelings in feelings... etc. He dwells observing mind in mind... He dwells observing mental phenomena in mental phenomena, ardent, fully aware,

mindful, having removed covetousness and displeasure regarding the world. And, Cunda, for the abandoning and transcendence of these view-supports accompanied by the past and these view-supports accompanied by the future. Thus have these four establishments of mindfulness been taught and laid down by me."

197. Now at that time the Venerable Upavāṇa was standing behind the Blessed One, fanning the Blessed One. Then the Venerable Upavāṇa said this to the Blessed One - "Wonderful, Venerable Sir, marvellous, Venerable Sir! This exposition of the Teaching is indeed pleasing, Venerable Sir; this exposition of the Teaching is indeed very pleasing, Venerable Sir. What, Venerable Sir, is the name of this exposition of the Teaching?" "Therefore, Upavāṇa, remember this exposition of the Teaching as 'The Pleasing'." This is what the Blessed One said. Delighted, the Venerable Upavāṇa rejoiced in what the Blessed One had said.

The Discourse on the Pleasing is concluded as sixth.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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