Snp 1.5 — Cunda Sutta — To Cunda

English translation by Bhikkhu Candana.
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Text

Snp. 1.5

Cunda Sutta

“To Cunda”

83. Cunda, the goldsmith, asked The Blessed One,

“May I ask the boundlessly Wise King of the Dhamma, the Lord Buddha, the Most Excellent Charioteer who is firmly grounded with both feet, the One without any craving in His heart, the following question?

“How many types of recluses are to be found in the world?”

And The Blessed One replied,

84. “Cunda, there are to be found only these four types of recluses in the world, without there being a fifth. Now that you have asked me about them, I will go ahead and reveal them to you. These four are: the Winner of the Path; the teacher who points out the Path; the one who lives the Path; and the one who defiles the Path.”

85. “And who is the one, Blessed Lord, whom the Buddhas describe as ‘the Winner of the Path?’ asked Cunda, the goldsmith. “And how does one become an unequaled teacher, who points out the Path; and the one who lives the

Path? Also, please, explain to me the one who defiles the Path.”

86. “The one who has crossed the ocean of doubts, having pulled out the arrow of sorrow, rid himself of all kinds of wanting, who only lives for Nibbāna; the Winner who now serves as the guide for the world, along with its Devas. It is such a person whom the Buddhas call: ‘Winner of the Path.’

87. “The One who knows the highest as being the highest, is the One who explains and elucidates the Dhamma. He, being the unshakable remover of doubts, is the second Bhikkhu, the teacher, who points out the Path.

88. “Living with restraint according to the well-taught Dhamma, going about life fully alert and developing himself with blameless conduct, he is the third Bhikkhu among the four: ‘the one living the Path.’”

89. “Disguising himself as being virtuous, the insolent and recklessly shameful corrupter of families; living with deceit like a highway robber, the hypocrite, and the useless chaff is himself the ‘one who defiles the Path.’

90. “On hearing this explanation, a householder, who is truly a Noble Disciple, understands its meaning, and as a result, sees recluses for who and what they truly are, without being fooled by appearances.

“In this manner, householders will not lose the faith in their hearts, knowing full-well who to place their faith in. “For, how could the evil be equated with the ones who are uncorrupted, or the impure with the pure?”