Snp 4.7 — Tissametteyya Sutta — Discourse to Tissametteyya

English translation by Bhikkhu Candana.
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Layout: Physical wraps reflowed; proven printed folios omitted; source wording retained.
Review: Full automatic text-layer comparison plus visual samples; not a complete human proofread.

Text

Snp. 4.7

Tissametteyya Sutta

“Discourse to Tissametteyya”

814. The brahmin Tissametteyya said:

“Sir, I desire a training in your Dispensation. Teach me about the destructive factors that result from engaging in sexual intercourse. Once having heard Your teaching, I will go into seclusion and train accordingly, with diligence.”

815. And The Blessed One replied:

“Those who engage in sexual intercourse, become neglectful and forget all about the Teaching, going in the wrong direction, returning to a life that is not noble.

816. “When someone who abstained from sexual intercourse in the past, goes back to engaging in sex, he resembles an uncontrolled vehicle that has gone off its rails; one who is now called ‘dwindled’ and ‘inferior:’ a true ‘puthujjana.’

817. “The fame and good reputation he once had, suddenly diminish. Therefore, by listening to this teaching, train yourself to fully give up all sexual contact.

818. “Squashed down with constant imaginings and thoughts of ‘what if’s,’ he turns into a dejected wretch, a helpless fool, as he faces the embarrassing statements of blame others keep saying about him.

819. “And when criticized by others, he tries to retaliate by charging forth with his verbal daggers. In doing so, he resorts to covering up; trying to desperately conceal the truth of his actions, while only drowning himself further in misery.

820. “Even though he was once admired as ‘wise’ and held in such high esteem, when living in seclusion and diligently training himself, but now, engaging in sexual acts, he has become dull-witted and utterly confused, no more than a fool.

821. “Knowing and considering this terrifying danger, while looking at his former and current life, the sage should, therefore, be resolute in remaining alone, and never allow himself to engage in any sexual acts, ever again.

822. “Training himself thus, and in seclusion is the ideal method of practicing this Noble Path. But remembering to not become conceited in his training, is what will draw him nearer to Nibbāna.

823. “Meanwhile, all the people around him, drowning greedily in sensual lusts, look upon such a sage with much envy, the emancipated one, whose behavior is free from any sensual desire.”