

Atha kho bhagavā setṭhim gahapatiṃ etadavoca – “taṃ kiṃ maññasi, gahapati, yassa sekkhena ñāṇena sekkhena dassanena dhammo diṭṭho vidito seyyathāpi tayā, tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ, bhabbo nu kho so, gahapati, hīnāya āvattivā kāme paribhuñjituṃ seyyathāpi pubbe agārikabhūto”’ti?

“No h’etaṃ, bhante”’.

Then the Blessed One spoke thus to the (great) merchant, the householder: “What do you think about this, house-holder:

[Suppose] the dhamma was seen and understood by someone with a trainee’s knowledge, with a trainee’s vision, as [it was seen and understood] by you, and while [that person] was reviewing the stage/ground as it was seen, as it was understood, his mind was liberated from the taints because of not-clinging. Would he be able (*bhabbo*), householder, having reverted to the low [= the home life], to enjoy sensual pleasures as [he did] in the past, while he was a home-person?”

that *dhamma* was seen by Yasa with a learner’s knowledge, with a learner’s insight, even as by you? As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now can Yasa, householder, having turned back to the low life, become one to enjoy pleasures of the senses, as he did formerly when leading a household life?” “No, Blessed One.”

“Yasassa kho, gahapati, kulaputtassa sekkhena ñāṇena sekkhena dassanena dhammo diṭṭho vidito seyyathāpi tayā. Tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. Abhabbo kho, gahapati, yaso kulaputto hīnāya āvattivā kāme paribhuñjituṃ seyyathāpi pubbe agārikabhūto”’ti.

*Dhamma* was seen by Yasa, the young man of family, householder, with a learner’s knowledge, with a learner’s insight, even as by you. As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the young man of family, householder, cannot become one, having turned back to the low life, to enjoy pleasures of the senses, as he did formerly when leading a household life.”

The dhamma was seen and understood by the young man Yasa with a trainee’s knowledge, with a trainee’s vision, as [it was seen and understood] by you, [and] while he [=Yasa] was reviewing the stage/ground as it was seen, as it was understood, his mind was liberated from the taints because of not-clinging. The young man Yasa, householder, is unable (*abhabbo*), having reverted to the low [= the home life], to enjoy sensual pleasures as [he did] in the past, while he was a home-person.”