

Mahāsakuludāyi Sutta

(Majjhima Nikāya Sutta No. 77)

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1. Introduction

by Victor Gunasekara

This Discourse to the Udayi is important as the Buddha states the main elements of his doctrine as it relates to the practice of monks engaged in the search for liberation.

The setting of the discourse is the visit of the Buddha to a group of followers of teachers who like him were offering alternatives to the Brahmanical religion of the time. Five teachers are mentioned by name these being Makkhali Gosala, Ajitha Kesakambalin, Pakudha Kaccāyana, Sanjaya Belattiputta and Nigaṇṭha Nātaputta (the leader of the Jains). None of the leaders of the sects are present nor their doctrines specifically mentioned. But clearly their followers disagreed vehemently with each other. The issues under discussion were “who is honoured, respected, revered, and venerated” by their disciples and whether they live in dependence on their teacher. It is stated rather curiously that none of the teachers involved are honored, respected, revered and venerated even by their followers, and the followers do not live in dependence.

The question is then posed whether this is also true of Gotama. With respect to Gotama Udayi states that unlike the other teachers the followers of Gotama do honour, respect, revere and venerate him and they also live in dependence on him. This leads Gotama to question Udayi what qualities in him lead his disciples to honour him, etc. To this Udayi gives five reasons. These are: (1) Gotama eats little, (2) he is content with any kind of robe, (3) is contented with any kind of alms food, (4) is contented with any kind of habitation, and finally (5) he is aloof and contented with aloofness.

The Buddha goes on to refute the reasons given by Udayi stating that some of his disciples have these qualities to a greater degree than the Buddha himself. If these were the qualities that lead to honour etc. then these other disciples should have greater honour, etc. than the Buddha. This is clearly not the case as the Buddha is the most honoured, etc. amongst those following his path.

Having refuted Udayi’s explanation the Buddha adduces five other reasons why he is honoured, etc. amongst his followers. These are:

1. **Higher Morality** (*parama silakkhandā*). The 5 qualities mentioned by Udayi are more or less ritualistic rules like moderation in eating. The higher morality refers to more weightier moral rules, but these are not described in detail here as it is not the purpose of the Sutta to delve into these.
2. **Knowledge and Vision** (*ñānadassana*). This emphasises the importance of right view in the Buddha’s scheme. However moral a person may be he might not be worthy of full honour if he is motivated by wrong views.
3. **Higher Wisdom** (*adhipaññāya*). This is in fact a development on the previous quality. The Buddha claimed to have found out the true nature of reality.
4. **Four Noble Truths** (*caturāriyasacca*). These are fundamental to following the Buddha’s path. The noble truths are simply mentioned in this sutta as there are other discourses in which they are expounded in full.
5. **Way to Develop Wholesome States**. This is the true purpose of this discourse. The Buddha outlines in some detail the individual constituents of the practice that should be followed by a bhikkhu who is considered an earnest follower of the path. Note that this sutta does not go into the path of the lay Buddhist.

As items 1 to 4 in the above list are not dealt with in any degree of detail, and so they will not be discussed further in this Introduction. More information on these could be found in other discourses of the Buddha. It is therefore

only with the fifth item that we have to be concerned.

In the course of discussing the way of practice of the monk the Buddha mentions some 19 separate aspects which the practice involves if it is successfully carried on to completion. This involves many categories which are part of the dhamma, but which are not explained in the present context.

What is given below are a few comments on these 19 categories. I have used Bhikkhu Bodhi's terms but the Pali term is also given, other translators render these terms somewhat differently.

1. The Four Foundations of Mindfulness (cattāro satipaṭṭhānā)

These is perhaps the best known meditation in Buddhism. This includes many elements mentioned later, like the Noble Eightfold Path which is included in the fourth foundation. While lip service is paid to this by modern meditators few go beyond the first foundation (contemplation of the body). This is true both of the self-styled meditation teachers as well as their followers.

2. The Four Right Kinds of Striving (cattāro sammappadānā)

This involves the striving to prevent the arising of unwholesome states, etc. It is a kind of effort that could be cultivated by lay followers as well as monks.

3. The Four Bases of Spiritual Power (cattāro iddhipādā)

This is really a further development of the previous category and describing them as "spiritual power" may be somewhat misleading.

4. The Five Faculties (pañchindriyānā)

The faculties mentioned are confidence, energy, concentration and wisdom. These are described in the Bodhi translation as "spriritual faculties", but there is nothing "spiritual" in them.

5. The Five Powers (pañca balāni)

These "powers" turn out to be the same as the "faculties" in the previous section. The difference probably lies in the degree of intensity in the pursuit of these five "powers".

6. The Seven Enlightenment Factors (sattabojjhaṅga)

These factors leading to enlightenment are traditionally given as mindfulness, investigation, energy, rapture, tranquility, concentration and equanimity.

7. The Noble Eightfold Path (ariya aṭṭhāṅgika magga)

This is a re-statement of the eight factors in the path.

8. The Eight Liberations (aṭṭha vimokkha)

These are essentially meditative states reached after intense meditation. These states are incapable of verbal description, except in stereotyped formulae which mean little in practical terms.

9. The Eight Bases for Transcendence (aṭṭha abhibhāyatanā)

These follow from the previous list of "liberations" and amount to a restatement of them. It is siilare to "Poers" following from the faculties (Nos. 4 and 5 above).

10. The Ten Kasinas (dasa kaīṇāyatanā)

The kasinas are objects of concentration which symbolise some aspect of reality. Usually the basic colours are used as the symbols, but other abstractions can also be used.

11. The Four Jhanas (cattāri jhānāni)

The jhānas are stated using the stock phrases. What they mean in real terms cannot be expressed, so whether a meditator reaches these jhanic states will be known only that meditator in terms of his understanding of the stock phrases.

12. Insight Knowledge (abhiññāvosānapāramippattā)

This is true apprehending of the nature of body, which the starting point of all vipassanā meditation.

13. The Mind-made Body (kāyā aññaṃkāyā)

This is how a mental abstraction of the actual body can be made. The point is not confuse the actual body with the mental abstraction of that body.

14. The Kinds of Supernormal Power (anekavihitam iddhividam)

The kinds of supernormal powers listed here should not be taken as real powers which the meditator. They are all properties of the man-made body given in the previous section.

15. The Divine Ear Element (dibbāya sotadhātu)

The divine ear is not the real ear; it is a non-existent organ which belongs to the mind-made body.

16. Understanding the Mind of Others (parasattanaṃ cetasā pajānanti)

This again should not be taken as an actual capability of the disciple to fathom the thought processes of

other people. To some extent the thinking of others may be deduced, but no complete and reliable knowledge of another's real thoughts cannot be achieved by the meditative process.

17. The Recollection of Past Lives (pubbenivāsaṃ anussaranti)

This is liable to misinterpretation by those who take the re-birth theory as implying that a person goes through a number of rebirths in different places and different times. This involves a real problem and simply translating "past lives" as "past habitations" does not entirely eliminate it.

18. The Divine Eye (dibba cakkhu)

The devine eye is like the divine ear, and the comment made there would apply here also.

19. The Destruction of the Taints (anāvasaṃ cetovimutti)

This is the final goal, whether of the bhikkhu or the lay person.

The above analysis of the way of practice is heavily geared towards the bhikkhu who are assumed to have fulfilled the moral requirement.

2. The Greater Discourse to Sakuludāyīn

Translated by Bhikkhu Bodhi

[1-3] HUS HAVE I HEARD. On one occasion the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Now on that occasion a number of well-known wanderers were staying at the Peacocks' Sanctuary, the wanderers' park - that is, Annabhara, Varadhara, and the wanderer Sakuludāyīn, as well as other well-known wanderers. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Rajagaha for alms. Then he thought: "It is still too early to wander for alms in Rajagaha. Suppose I went to the wanderer Sakuludāyīn in the Peacocks' Sanctuary, the wanderers' park."

[4] Then the Blessed One went to the Peacocks' Sanctuary, the wanderers' park. Now on that occasion the wanderer Sakuludāyīn was seated with a large assembly of wanderers who were making an uproar, loudly and noisily talking many kinds of pointless talk, such as talk of kings ... (as Sutta 76, §4) [2]... whether things are so or are not so. Then the wanderer Sakuludāyīn saw the Blessed One coming in the distance. Seeing him, he quieted his own assembly thus: "Sirs, be quiet; sirs, make no noise. Here comes the recluse Gotama. This venerable one likes quiet and commends quiet. Perhaps if he finds our assembly a quiet one, he will think to join us." Then the wanderers became silent.

5. The Blessed One went to the wanderer Sakuludāyīn, who said to him: "Let the Blessed One come, venerable sir! Welcome to the Blessed One! It is long since the Blessed One found an opportunity to come here. Let the Blessed One be seated; this seat is ready."

The Blessed One sat down on the seat made ready, and the wanderer Sakuludāyīn took a low seat and sat down at one side. When he had done so, the Blessed One asked him: "For what discussion are you sitting together here now, Udayin? And what was your discussion that was interrupted?"

6. "Venerable sir, let be the discussion for which we are now sitting together here. The Blessed One can well hear about it later. In recent days, venerable sir, when recluses and brahmins of various sects have been gathering together and sitting at Anga and Magadha, it is a great gain for the people of Anga and Magadha that these recluses and brahmins, heads of orders, heads of groups, teachers of groups, well-known and famous founders of sects regarded by many as saints, have come to spend the Rains at Rajagaha. There is this Purana Kassapa, the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint: he has come to spend the Rains at Rajagaha. There is also this Makkhali Gosala...this Ajita Kesakambalin...this Pakudha Kaccayana...this Sanjaya Belatthiputta...this Nigantha Nataputta, the head of an order, the head of a group, the teacher of a group, [3] the well-known and famous founder of a sect regarded by many as a saint: he too has come to spend the Rains at Rajagaha. There is also this recluse Gotama, the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint: he too has come to spend the Rains at Rajagaha. Now among these worthy recluses and brahmins, heads of orders ... regarded by many as saints, who is honoured, respected, revered, and venerated by his disciples? And how, honouring and respecting him, do they live in dependence on him?"

"Thereupon some said this: 'This Purana Kassapa is the head of an order ... regarded by many as a saint, yet he is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence

on him, honouring and respecting him. Once Purana Kassapa was teaching his Dhamma to an assembly of several hundred followers. Then a certain disciple of his made a noise thus: "Sirs, do not ask Purana Kassapa this question. He does not know that. We know that. Ask us that question. We will answer that .for you, sirs." It happened that Purana Kassapa did not get his way, though he waved his arms and wailed: "Be quiet, sirs, make no noise, sirs. They are not asking you, sirs. They are asking us. We will answer them." Indeed, many of his disciples left him after refuting his doctrine thus: "You do not understand this Dhamma and Discipline. I understand this Dhamma and Discipline. How could you understand this Dhamma and Discipline? Your way is wrong. My way is right. I am consistent. You are inconsistent. What should have been said first, you said last. What should have been said last, you said first. What you had so carefully thought up has been turned inside out. Your doctrine is refuted. You are proved wrong. Go and learn better, or disentangle yourself if you can!" Thus Purana Kassapa is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honouring and respecting him. Indeed, he is scorned by the scorn shown to his Dhamma.' [4]

"And some said this: 'This Makkhali Gosala...this Ajita Kesakambalin...this Pakudha Kaccayana...this Sanjaya Belatthiputta...this Nigantha Nataputta is the head of an order ...[but he] is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honouring and respecting him. Indeed, he is scorned by the scorn shown to his Dhamma.'

"And some said this: 'This recluse Gotama is the head of an order, the head of a group, the teacher of a group, the wellknown and famous founder of a sect regarded by many as a saint. He is honoured, respected, revered, and venerated by his disciples, and his disciples live in dependence on him, honouring and respecting him. Once the recluse Gotama was teaching his Dhamma to an assembly of several hundred followers and there a certain disciple of his cleared his throat. Thereupon one of his companions in the holy life nudged him with his knee [to indicate]: [5] "Be quiet, venerable sir, snake no noise; the Blessed One, the Teacher, is teaching us the Dhamma." When the recluse Gotama is teaching the Dhamma to an assembly of several hundred followers, on that occasion there is no sound of his disciples' coughing or clearing their throats. For then that large assembly is poised in expectancy: "Let us hear the Dhamma the Blessed One is about to teach." Just as though a man were at a crossroads pressing out pure honey and a large group of people were poised in expectancy, so too, when the recluse Gotama is teaching the Dhamma to an assembly of several hundred followers, on that occasion there is no sound of his disciples' coughing or clearing their throats. For then that large assembly is poised in expectancy: "Let us hear the Dhamma the Blessed One is about to teach." And even those disciples of his who fall out with their companions in the holy life and abandon the training to return to the low life – even they praise the Master and the Dhamma and the Sangha; they blame themselves instead of others, saying: "We were unlucky, we have little merit; for though we went forth into homelessness in such a well-proclaimed Dhamma, we were unable to live the perfect and pure holy life for the rest of our lives." Having become monastery attendants or lay followers, they undertake and observe the five precepts. Thus the recluse Gotama is honoured, respected, revered, and venerated by his disciples, and his disciples live in dependence on him, honouring and respecting him.'"

7. "But, Udāyin, how many qualities do you see in me because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me?"

8. "Venerable sir, I see five qualities in the Blessed One because of which his disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring and respecting him. What are the five? First, venerable sir, the Blessed One eats little and commends eating little; this I see as the first quality of the Blessed One because of which his disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring and respecting him. [6] Again, venerable sir, the Blessed One is content with any kind of robe and commends contentment with any kind of robe; this I see as the second quality of the Blessed One ... Again, venerable sir, the Blessed One is content with any kind of almsfood and commends contentment with any kind of almsfood; this I see as the third quality of the Blessed One... Again, venerable sir, the Blessed One is content with any kind of resting place and commends contentment with any kind of resting place; this I see as the fourth quality of the Blessed One... Again, venerable sir, the Blessed One is secluded and commends seclusion; this I see as the fifth quality of the Blessed One. . Venerable sir, these are the five qualities I see in the Blessed One because of which his disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring and respecting him."

9. "Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: 'The recluse Gotama eats little and commends eating little.' Now there are disciples of mine who live on a cupful or half a cupful of food, a bilva fruit's or half a bilva fruit's quantity of food, [7] while I sometimes eat the full contents of my almsbowl or even more. So if my disciples honoured me ... with the thought: 'The recluse Gotama eats little and commends eating little,' then those disciples of mine who live on a cupful of food ... should not honour, respect, revere, and venerate me for this

quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is content with any kind of robe and commends contentment with any kind of robe.’ Now there are disciples of mine who are refuse-rag wearers, wearers of coarse robes; they collect rags from the charnel ground, rubbish heaps, or shops, make them into patched robes, and wear them. But I sometimes wear robes given by householders, robes so fine that pumpkin hair is coarse in comparison. So if my disciples honoured me ... with the thought: ‘The recluse Gotama is content with any kind of robe and commends contentment with any kind of robe,’ then those disciples of mine who are refuse-rag wearers, wearers of coarse robes ... should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is content with any kind of almsfood and commends contentment with any kind of almsfood.’ Now there are disciples of mine who are almsfood eaters, who go on unbroken almsround from house to house, who delight in gathering their food; when they have entered among the houses they will not consent even when invited to sit down. But I sometimes eat on invitation meals of choice rice [8] and many sauces and curries. So if my disciples honoured me ... with the thought: ‘The recluse Gotama is content with any kind of almsfood and commends contentment with any kind of almsfood,’ then those disciples of mine who are almsfood eaters ... should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is content with any kind of resting place and commends contentment with any kind of resting place.’ Now there are disciples of mine who are tree-root dwellers and open-air dwellers, who do not use a roof for eight months [of the year], while I sometimes live in gabled mansions plastered within and without, protected against the wind, secured by door bolts, with shuttered windows. So if my disciples honoured me...with the thought: ‘The recluse Gotama is content with any kind of resting place and commends contentment with any kind of resting place,’ then those disciples of mine who are tree-root dwellers and open-air dwellers ... should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

“Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: ‘The recluse Gotama is secluded and commends seclusion.’ Now there are disciples of mine who are forest dwellers, dwellers in remote resting places, who live withdrawn in remote jungle-thicket resting places and return to the midst of the Sangha once each half-month for the recitation of the Patimokkha. But I sometimes live surrounded by bhikkhus and bhikkhunīs, by men and women lay followers, by kings and kings’ ministers, by other sectarians and their disciples. So if my disciples honoured me ... with the thought: ‘The recluse Gotama is secluded and commends seclusion,’ [9] then those disciples of mine who are forest dwellers ... should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me. Thus, Udāyin, it is not because of these five qualities that my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.

10. “However, Udāyin, there are five other qualities because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me. What are the five?

(I. THE HIGHER VIRTUE)

11. “Here, Udāyin, my disciples esteem me for the higher virtue thus: ‘The recluse Gotama is virtuous, he possesses the supreme aggregate of virtue.’ This is the first quality because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.

(II. KNOWLEDGE AND VISION)

12. “Again, Udāyin, my disciples esteem me for my excellent knowledge and vision thus: ‘When the recluse Gotama says “I know,” he truly knows; when he says “I see,” he truly sees. The recluse Gotama teaches the Dhamma through direct knowledge, not without direct knowledge; he teaches the Dhamma with a sound basis, not without a sound basis; he teaches the Dhamma in a convincing manner, not in an unconvincing manner.’ This is the second quality because of which [10] my disciples honour me...

(III. THE HIGHER WISDOM)

13. “Again, Udāyin, my disciples esteem me for the higher wisdom thus: ‘The recluse Gotama is wise; he possesses the supreme aggregate of wisdom. It is impossible that he should not foresee the future courses of

doctrine¹ or that he should not be able to confute with reasons the current doctrines of others.’ What do you think, Udāyin? Would my disciples, knowing and seeing thus, break in and interrupt me?” - “No, venerable sir.” - “I do not expect instruction from my disciples; invariably, it is my disciples who expect instruction from me. This is the third quality because of which my disciples honour me...

(IV THE FOUR NOBLE TRUTHS)

14. “Again, Udāyin, when my disciples have met with suffering and become victims of suffering, prey to suffering, they come to me and ask me about the noble truth of suffering. Being asked, I explain to them the noble truth of suffering, and I satisfy their minds with my explanation. They ask me about the noble truth of the origin of suffering ... about the noble truth of the cessation of suffering ... about the noble truth of the way leading to the cessation of suffering. Being asked, I explain to them the noble truth of the way leading to the cessation of suffering, and I satisfy their minds with my explanation. This is the fourth quality [11] because of which my disciples honour me...

(V. THE WAY TO DEVELOP WHOLESOME STATES)

(1. *The Four Foundations of Mindfulness*)

15. “Again, Udāyin, I have proclaimed to my disciples the way to develop the four foundations of mindfulness.² Here a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings ... He abides contemplating mind as mind ... He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.³

(2. *The Four Right Kinds of Striving*)

16. “Again, Udāyin, I have proclaimed to my disciples the way to develop the four right kinds of striving. Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the abandoning of arisen evil unwholesome states ... He awakens zeal for the arising of unarisen wholesome states ... He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(3. *The Four Bases for Spiritual Power*)

17. “Again, Udāyin, I have proclaimed to my disciples the way to develop the four bases for spiritual power. Here a bhikkhu develops the basis for spiritual power consisting in concentration due to zeal and determined striving. He develops the basis for spiritual power consisting in concentration due to energy and determined striving. He develops the basis for spiritual power consisting in concentration due to [purity of] mind and determined striving. He develops the basis for spiritual power consisting in concentration due to investigation and determined striving. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(4. *The Five Faculties*)

18. “Again, Udāyin, I have proclaimed to my disciples the way to develop the five spiritual faculties. Here

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1. *Anāgataṃ vādapaṭhaṃ*. Nm had translated: “a future logical consequence of an assertion.” The meaning seems to be that the Buddha understands all the unexpressed implications of his own doctrine as well as of his opponents’ doctrines. The phrase may also imply that, in such suttas as the *Brahmajāla Sutta*, the Buddha has laid down a critique applicable to any doctrine that might arise in the future course of religio-philosophical thought.
 2. Explained in full in MN 10. The first seven groups of “wholesome states” (§§15--21) constitute the thirty-seven requisites of enlightenment (*bodhipakkhiya dhamma*).
 3. *Abhinnāvosaṇapāramippatta*. MA explains as the attainment of arahantship. This may be the only sense that the word *paranti* bears in its appearance in the four Nikayas. In the later Theravada literature, beginning perhaps with such works as the *Buddhavaṇṇa*, this word comes to signify the perfect virtues that a bodhisatta must fulfil over many lives in order to attain Buddhahood. In that context it corresponds to the *pāramitā* of the Mahayana literature, though the numerical lists of virtues overlap only in part.

[12] a bhikkhu develops the faculty of faith, which leads to peace, leads to enlightenment. He develops the faculty of energy ... the faculty of mindfulness... the faculty of concentration ... the faculty of wisdom, which leads to peace, leads to enlightenment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(5. *The Five Powers*)

19.”Again, Udāyin, I have proclaimed to my disciples the way to develop the five powers. Here a bhikkhu develops the power of faith, which leads to peace, leads to enlightenment. He develops the power of energy ... the power of mindfulness ... the power of concentration ... the power of wisdom, which leads to peace, leads to enlightenment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(6. *The Seven Enlightenment Factors*)

20. “Again, Udāyin, I have proclaimed to my disciples the way to develop the seven enlightenment factors. Here a bhikkhu develops the mindfulness enlightenment factor, which is supported by seclusion, dispassion, and cessation, and results in relinquishment. He develops the investigation-of-states enlightenment factor ... the energy enlightenment factor ... the rapture enlightenment factor ... the tranquillity enlightenment factor... the concentration enlightenment factor ... the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and results in relinquishment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(7. *The Noble Eightfold Path*)

21. “Again, Udāyin, I have proclaimed to my disciples the way to develop the Noble Eightfold Path. Here a bhikkhu develops right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(8. *The Eight Liberations*)

22. “Again, Udāyin, I have proclaimed to my disciples the way to develop the eight liberations.⁴ Possessed of material form, one sees forms: this is the first liberation. Not perceiving form internally, one sees forms externally: this is the second liberation. One is resolved only upon the beautiful: this is the third liberation. [131 With the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ one enters upon and abides in the base of infinite space: this is the fourth liberation. By completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ one enters upon and abides in the base of infinite consciousness: this is the fifth liberation. By completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ one enters upon and abides in the base of nothingness: this is the sixth liberation. By completely surmounting the base of nothingness, one enters upon and abides in the base of neither-perception-nor-non-perception: this is the seventh liberation. By completely surmounting the base of neither-perception-nor-non-perception one enters upon and abides in the cessation of perception and feeling: this is the eighth liberation. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(9. *The Eight Bases for Transcendence*)

23.”Again, Udāyin, I have proclaimed to my disciples the way to develop the eight bases for

4. MA explains liberation (*vimokkha*) here as meaning the mind’s full (but temporary) release from the opposing states and its full (but temporary) release by delighting in the object. The first liberation is the attainment of the four jhanas using a kasina (see §24 and n.768) derived from a coloured object in one’s own body; the second is the attainment of the jhanas using a kasina derived from an external object; the third can be understood as the attainment of the jhanas through either a very pure and beautiful coloured kasina or the four *brahmaviharas*. The remaining liberations are the immaterial attainments and the attainment of cessation.

transcendence⁵. Perceiving form internally, one sees forms externally, limited, fair and ugly; by transcending them, one perceives thus: 'I know, I see,' This is the first base for transcendence.⁶ Perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: 'I know, I see.' This is the second base for transcendence. Not perceiving form internally, one sees forms externally, limited, fair and ugly; by transcending them, one perceives thus: 'I know, I see.' This is the third base for transcendence.⁷ Not perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: 'I know, I see.' This is the fourth base for transcendence.⁷ Not perceiving form internally, one sees forms externally, blue, of blue colour, blue in appearance, with blue luminosity. Just like a flax flower, which is blue, of blue colour, blue in appearance, with blue luminosity, or just like Benares cloth smoothed on both sides, which is blue, of blue colour, blue in appearance, with blue luminosity; so too, not perceiving form internally, one sees forms externally ... with blue luminosity; by transcending them, one perceives thus: 'I know, I see.' This is the fifth [14] base for transcendence. Not perceiving form internally, one sees forms externally, yellow, of yellow colour, yellow in appearance, with yellow luminosity. Just like a kannikara flower, which is yellow, of yellow colour, yellow in appearance, with yellow luminosity, or just like Benares cloth smoothed on both sides, which is yellow, of yellow colour, yellow in appearance, with yellow luminosity; so too, not perceiving form internally, one sees forms externally ... with yellow luminosity; by transcending them, one perceives thus: 'I know, I see.' This is the sixth base for transcendence. Not perceiving form externally, one sees forms externally, red, of red colour, red in appearance, with red luminosity. Just like a hibiscus flower, which is red, of red colour, red in appearance, with red luminosity, or just like Benares cloth smoothed on both sides, which is red, of red colour, red in appearance, with red luminosity; so too, not perceiving form internally, one sees forms externally ... with red luminosity; by transcending them, one perceives thus: 'I know, I see.' This is the seventh base for transcendence. Not perceiving form internally, one sees forms externally, white, of white colour, white in appearance, with white luminosity. Just like the morning star, which is white, of white colour, white in appearance, with white luminosity, or just like Benares cloth smoothed on both sides, which is white, of white colour, white in appearance, with white luminosity; so too, not perceiving form internally, one sees forms externally ... with white luminosity; by transcending them, one perceives thus: 'I know, I see.' This is the eighth base for transcendence. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(10. *The Ten Kasinas*)

24. "Again, Udāyin, I have proclaimed to my disciples the way to develop the ten kasina bases.⁸ One contemplates the earthkasina above, below, and across, undivided and immeasurable. Another contemplates the water-kasina... Another contemplates the fire-kasina... Another contemplates the air-kasina... Another contemplates the blue-kasina... Another contemplates the yellow-kasina... Another contemplates the red-kasina... Another contemplates the white-kasina... Another contemplates the space-kasina... Another contemplates the consciousness-kasina [15] above, below, and across, undivided and immeasurable. And thereby many disciples of mine abide having reached the perfection and consummation of direct knowledge.

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5. MA explains that these are called bases of transcendence (*abbhībhayātana*) because they transcend (*abbhībhavati*, overcome) the opposing states and the objects, the former through the application of the appropriate antidote, the latter through the arising of knowledge.
6. MA: The meditator does the preliminary work on an internal form - e.g., the blue of the eyes for a blue-kasina, the skin for a yellow kasina, the blood for a red-kasina, the teeth for a white-kasina - but the sign of concentration (*nimitta*) arises externally. The "transcending" of the forms is the attainment of absorption together with the arising of the sign. The perception "I know, I see" is the advertence (*abbhoga*) that occurs after he emerges from the attainment, not within the attainment. The second base of transcendence differs from the first only by the extension of the sign from limited to unlimited dimensions.
7. MA: The second and fourth bases involve preliminary work done on an external form and the arising of the sign externally. The fifth through eighth bases differ from the third and fourth in the superior purity and luminosity of their colours.
8. The kasina is a meditation object derived from a physical device that provides a support for acquiring the inwardly visualised sign. Thus, for example, a disk made of clay can be used as the preliminary object for practising the earth-kasina, a bowl of water for practising the waterkasina. The kasinas are explained in detail in Vsm IV and V. There, however, the space-kasina is restricted to limited space, and the consciousness-kasina is replaced by the light-kasina.

(11. The Four Jhānas)

25. “Again, Udāyin, I have proclaimed to my disciples the way to develop the four jhanas. Here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.⁹ Just as a skilled bath man or a bath man’s apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it till the moisture wets his ball of bath powder, soaks it and pervades it inside and out, yet the ball itself does not ooze; so too, a bhikkhu makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.

26. “Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhana, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. He makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration. Just as though there were a lake whose waters welled up from below and it had no inflow from east, west, north, or south [16] and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water; so too, a bhikkhu makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration.

27. “Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhana, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ He makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture. Just as in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water; so too, a bhikkhu makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

28. “Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhana, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind. Just as though a man were sitting covered from the head down with a white cloth, so that there would be no part of his whole body not covered by the white cloth; so too, a bhikkhu sits pervading this body with a pure bright mind, so that there is no part of his whole body [17] unpervaded by the pure bright mind. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(12. Insight Knowledge)

29. “Again, Udāyin, I have proclaimed to my disciples the way to understand thus:¹⁰ ‘This body of mine, made of material form, consisting of the four great elements, procreated by a mother and father, and built up out of boiled rice and porridge, is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration, and this consciousness of mine is supported by it and bound up with it.’ Suppose there were a beautiful beryl gem of purest water, eight-faceted, well cut, clear and limpid, possessed of all good qualities, and through it a blue, yellow, red, white, or brown thread would be strung. Then a man with good sight, taking it in his hand, might review it thus: ‘This is a beautiful beryl gem of purest water, eight-faceted, well cut, clear and limpid, possessed of all good qualities, and through it is strung a blue, yellow, red, white, or brown thread.’ So too, I have proclaimed to my disciples the way to understand thus: ‘This body of mine ... is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration, and this consciousness of mine is supported by it and bound up with it.’ And thereby many disciples of mine abide having reached the consummation and

9. The similes for the jhanas also appear in MN 39, as do the similes for the last three types of knowledge at §§34-36.

10. §§29-36 describe eight varieties of higher knowledge which, in the *Samannaphala Sutta*, are designated superior fruits of recluseship.

perfection of direct knowledge.

(13. *The Mind-made Body*)

30. “Again, Udā §§29-36 describe eight varieties of higher knowledge which, in the *Samannaphala Sutta*, are designated superior fruits of recluship. yin, I have proclaimed to my disciples the way to create from this body another body having form, mind-made, with all its limbs, lacking no faculty. Just as though a man were to pull out a reed from its sheath and think thus: ‘This is the sheath, this is the reed; the sheath is one, the reed is another; it is from the sheath that the reed has been pulled out’; or just as though a man were to pull out a sword from its scabbard and think thus: ‘This is the sword, this is the scabbard; the sword is one, the scabbard another; it is from the scabbard that the sword has been pulled out’; [181 or just as though a man were to pull a snake out of its slough and think thus: ‘This is the snake, this is the slough; the snake is one, the Slough another; it is from the slough that the snake has been pulled out.’ So too, I have proclaimed to my disciples the way to create from this body another body having form, mind-made, with all its limbs, lacking no faculty. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(14. *The Kinds of Supernatural Power*)

31. “Again, Udāyin, I have proclaimed to my disciples the way to wield the various kinds of supernormal power: having been one, they become many; having been many, they become one; they appear and vanish; they go unhindered through walls, through enclosures, through mountains, as though through space; they dive in and out of the earth as though it were water; they walk on water without sinking as though it were earth; seated cross-legged, they travel in space like birds; with their hands they touch and stroke the moon and sun so powerful and mighty; they wield bodily mastery even as far as the Brahma-world. Just as a skilled potter or his apprentice might create and fashion out of well-prepared clay any shape of pot he wished; or just as a skilled ivory-worker or his apprentice might create and fashion out of well-prepared ivory any ivory work of art he wished; or just as a skilled goldsmith or his apprentice might create and fashion out of well-prepared gold any gold work of art he wished; so too, I have proclaimed to my disciples the way to wield the various kinds of supernormal power... [19] ... they wield bodily mastery even as far as the Brahma-world. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(15. *The Divine Ear Element*)

32. “Again, Udāyin, I have proclaimed to my disciples the way whereby with the divine ear element, which is purified and surpasses the human, they hear both kinds of sounds, the divine and the human, those that are far as well as near. just as a vigorous trumpeter might make himself heard without difficulty in the four quarters; so too, I have proclaimed to my disciples the way whereby with the divine ear element ... far as well as near. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(16. *Understanding the Minds of Others*)

33. “Again, Uddyin, I have proclaimed to my disciples the way to understand the minds of other beings, of other persons, having encompassed them with their own minds. They understand a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; they understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; they understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; they understand a contracted mind as contracted and a distracted mind as distracted; they understand an exalted mind as exalted and an unexalted mind as unexalted; they understand a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; they understand a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; they understand a liberated mind as liberated and an unliberated mind as unliberated. just as a man or a woman - young, youthful, and fond of ornaments -- on viewing the image of his or her own face in a clean bright mirror or in a bowl of clear water, would know if there were a spot thus: ‘There is a spot,’ [201 or would know if there were no spot thus: ‘There is no spot’; so too, I have proclaimed to my disciples the way to understand ... an unliberated mind as unliberated. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(17. *The Recollection of Past Lives*)

34. “Again, Udayin, I have proclaimed to my disciples the way to recollect their manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty

births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named ... and passing away from there, I reappeared here.’ Thus with their aspects and particulars they recollect their manifold past lives. Just as a man might go from his own village to another village and then back again to his own village. He might think: ‘I went from my own village to that village, and there I stood in such a way, sat in such a way, spoke in such a way, kept silent in such a way; and from that village I went to that other village and there [21] I stood in such a way ... kept silent in such a way; and from that village I came back again to my own village.’ So too, I have proclaimed to my disciples the way to recollect their manifold lives... Thus with their aspects and particulars they recollect their manifold past lives. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(18. *The Divine Eye*)

35. “Again, Udāyin, I have proclaimed to my disciples the way whereby with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. They understand how beings pass on according to their actions thus: ‘These worthy beings who were ill-conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and they understand how beings pass on according to their actions. Just as though there were two houses with doors and a man with good sight standing there between them saw people entering the houses and coming out and passing to and fro. So too, I have proclaimed to my disciples the way whereby with the divine eye ... They understand how beings pass on according to their actions. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge. [22]

(19. *The Destruction of the Taints*)

36. “Again, Udāyin, I have proclaimed to my disciples the way whereby by realising for themselves with direct knowledge, they here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. Just as if there were a lake in a mountain recess, clear, limpid, and undisturbed, so that a man with good sight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting. He might think: ‘There is this lake, clear, limpid, and undisturbed, and there are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.’ So too, I have proclaimed to my disciples the way whereby by realising for themselves with direct knowledge, they here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

37. “This, Udāyin, is the fifth quality because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.

38. “These, Udāyin, are the five qualities because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.”

That is what the Blessed One said. The wanderer Udāyin was satisfied and delighted in the Blessed One’s words.

3. Greater Discourse to Sakuludāyin

Translated by I. B. Horner

[1] Thus have I heard: At one time the Lord was staying near Rājagaha in the Bamboo Grove at the squirrels’ feeding place.

[2] Now at that time a number of very celebrated wanderers, such as Anugira,¹ Varadhara and the wanderer Sakuludāyin, and other celebrated wanderers, were staying in the wanderers' park at the peacocks' feeding place.

[3] Then the Lord, having dressed in the morning, taking his bowl and robe, entered Rijagaha for almsfood. Then it occurred to the Lord: "It is too early to walk for almsfood in Rājagaha. Suppose I were to approach the wanderers' park, the peacocks' feeding place and the wanderer Sakuludāyin?"

[4] Then the Lord approached the peacocks' feeding place in the wanderers' park. Now at that time the wanderer Sakuludāyin was sitting down with the great company of wanderers shouting out with a loud noise, a great noise, talking various kinds of inferior talk ...

[5] The Lord spoke thus to the wanderer Sakuludāyin as he was sitting down at a respectful distance:

"What is the talk for which you are now gathered together here, Udāyin? And what was your talk that was interrupted?"

[6] "Let be that talk, revered air, for which we are now gathered together here. It will not be difficult for the Lord to hear this talk later. Some time ago (*purimāni divasāni purimatarāni*), revered sir, when divers members of other sects, recluses and Brahmans, were gathered together and were sitting down in the debating hall (*kutūhalasālā*), this chance conversation arose: 'Indeed it is profitable for the people of Aṅga-Magadha, indeed it is well gotten by the people of Aṅga-Magadha that these leaders in religious life, heads of companies, heads of groups, teachers of groups, well known, famous founders of sects, held in high repute by the many-folk,' have come to Rajagaha for the rains-residence. This Pūraṇa Kassapa is the head of a company, head of a group, the teacher of a group, he is well known, the famous founder of a sect, held in high repute by the manyfolk; he has come to Rājagaha for the rains residence. This Makkhah Gosāla too ... This Ajita of the hair-blanket too ... This Pakudha Kaccāyana too ... This Sañjaya Belaṭṭhi's son too – This Nātaputta the Jain too is the head of a company, head of a group, the teacher of a group, [3] he is well known, the famous founder of a sect, held in high repute by the manyfolk; he too has come to Rājagaha for the rains-residence. This recluse Gotama too is the head of a company, head of a group, the teacher of a group, he is well known, the famous founder of a sect, held in. high repute by the manyfolk; he too has come to Rājagaha for the rains-residence. Now of these lords, heads of companies, heads of groups, teachers of groups, well known, famous founders of sects, held in high repute by the many-folk, which is revered, respected, esteemed, honoured by disciples? And how do disciples, revering and respecting, live in dependence?"

Some of those who were there spoke thus: 'This Purāna Kassapa is the head of a company, head of a group ... held in high repute by the many-folk. But he is not revered, respected, esteemed, honoured by disciples, nor do disciples, revering and respecting him, live in dependence on Purāna Kassapa. Once upon a time P urāṇa Kassapa was teaching *dhamma* to an innumerable assembly. But a certain disciple of his let it be heard: "Do not, good sirs, ask Purāna Kassapa about this matter; he does not know about it, we know about it. Ask us about this matter, we can explain it to the good sirs." Once upon a time Purana Kassapa, with outstretched arms and wailing, did not get the chance (to say): "Let the good sirs be quiet; do not, good sirs, make a noise. These are not asking the good sirs, they are asking us, we will explain to them." Then many of Purāna Kassapa's disciples, having refuted him, on seceding,² said: "You do not understand this *dhamma* and discipline, I understand this *dhamma* and discipline. How can you understand this *dhamma* and discipline? You are faring along wrongly, I am faring along rightly. There is sense in what I say, no sense in what you say. You said at the end what should have been said at the beginning, and said at the beginning what should have been said at the end. Your method is reversed, you are refuted, you are caught out, go away and think out your words, or unravel them if you can."

So Purāna Kassapa is not revered, respected, esteemed, honoured by disciples, nor do disciples, revering and respecting, live in dependence on Purana Kassapa. On the contrary, Puāna Kassapa is reviled with abuse for his behaviour.

Some spoke thus: 'This Makkhali Gosāla too ... This Ajita of the hair blanket too ... This Pakudha Kaccāyana too ... Thus Sañjaya Belaṭṭhi's son too ... This Nātaputta the Jain too is the head of a company, head of a group ... is not revered, respected, esteemed, honoured by disciples, nor do disciples, revering and respecting, live in dependence on Nātaputta the Jain. On the contrary, Nātaputta the Jain is reviled with abuse for his behaviour.'

Some spoke thus: 'This recluse Gotama is the head of a company, head of a group, the teacher of a group,

1. MA. iii. 236 calls him Annabhira. A wanderer of this name is referred to at A. ii. 29, 176, with the other two mentioned above.

2. Some became householders, some came to this teaching. MA, iii 237.

he is well known, the famous founder of a sect, held in high repute by the manyfolk. He is revered, respected, esteemed, honoured by disciples; and disciples, revering and respecting the recluse Gotama, live in dependence on him. Once upon a time the recluse Gotama was teaching *dhamma* to an innumerable assembly. Then a certain disciple of the recluse Gotama coughed. A fellow Brahma-farer touched him with his knee and said: [5] “ Let the venerable one be quiet; let the venerable one make no noise. The Teacher, our Lord, is teaching *dhamma*. ” At the time when the recluse Gotama was teaching *dhamma* to..an innumerable assembly, there was the sound neither of expectoration nor of coughing among his disciples. Any group of people who were waiting were ready for him, thinking: “ We will hear that *dhamma* that the Lord will teach us. ” It is as though a man at a crossing on a high road might press out a little pure honey, and any group of people who were waiting might be ready for him. Even so at the time when the recluse Gotama was teaching *dhamma* to an innumerable assembly, there was the sound neither of expectoration nor of coughing among his disciples. Any group of people who were waiting were ready for him, thinking: “ We will hear that *dhamma* that the Lord will teach us. ” And those disciples of the recluse Gotama who, quarrelling with fellow Brahma-farers and disavowing the training, return to the secular life, even these are speakers in praise of the Teacher, they are speakers in praise of *dhamma* and speakers in praise of the Order. They censure only themselves, they do not censure others, but say: “It is we ourselves that are unfortunate, it is we that are of little merit, in that we, although we have gone forth thus in this *dhamma* and discipline that are well taught, are unable for as long as life lasts to fare the Brahma-faring wholly complete, wholly purified. ” These, becoming monastery attendants or lay-disciples, live undertaking the five rules of training. Thus it is that the recluse Gotama is revered, respected, esteemed, honoured by disciples, and that disciples, revering and respecting the recluse Gotama, live in dependence on him.”

[7] “ But how many things do you behold in me, Udāyin, for which my disciples revere, respect, esteem and honour me, and revering and respecting, live in dependence (on me) ? ”

[8] “ I, revered sir, behold five things for which disciples revere ... honour the Lord, and, revering and respecting, live in dependence. What are the five ? Revered sir, the Lord eats little and speaks in praise of eating little. That the Lord eats little and speaks in praise of eating little, this is the first thing that I, revered sir, behold in the Lord for which disciples revere ... honour the Lord, and ... live in dependence.

And again, revered sir, the Lord is contented with any kind of robe-material and speaks in praise of content with any kind of robe-material. This is the second thing ... for which disciples revere . . . honour the Lord, and ... live in dependence.

And again, revered sir, the Lord is contented with any kind of almsfood and speaks in praise of content with any kind of almsfood. This is the third thing ... for which disciples revere ... honour the Lord, and ... live in dependence.

And again, revered sir, the Lord is contented with any kind of lodgings and speaks in praise of content with any kind of lodgings. This is the fourth thing that I behold ... for which disciples revere ... honour the Lord, and ... live in dependence.

And again, revered sir, the Lord is aloof³ and speaks in praise of aloofness. That the Lord is aloof and speaks in praise of aloofness, this is the fifth thing that I, revered sir, behold in the Lord for which disciples revere, respect, esteem and honour the Lord and, revering and respecting, live in dependence.

These, revered sir, are the five things I behold in the Lord for which disciples revere ... honour the Lord and, revering and respecting, live in dependence.”

[9] “ ‘The recluse Gotama eats little and speaks in praise of eating little’ – if it were for this, Udāyin, that disciples would revere, respect, esteem and honour me and, revering and respecting, would live in dependence, there *are* disciples of mine, Udāyin, who live on a saucer of food and on half a saucer of food and on a fruit of the vilva tree and on half a fruit of the vilva tree. [7] But I, Udāyin, sometimes eat to the full of this bowl, and I eat more than that. The recluse Gotama eats little and speaks in praise of eating little’ – if it were for this, Udāyin, that disciples would revere ... and honour me and, revering and respecting, would live in dependence, it would not be, Udāyin, those of my disciples who live on a saucer of food and on half a saucer of food and on a fruit of the vilva tree and on half a fruit of the vilva tree who would revere, respect, esteem and honour me for this behaviour (of mine) and, revering and respecting, would live in dependence.

‘The recluse Gotama is content with any kind of robe-material and speaks in praise of content with any kind of robe-material’ – if it were for this, Udāyin, that disciples would revere... and honour me and, revering and respecting, would live in dependence, there are disciples of mine, Udāyin, who are wearers of rag-robles taken from

3. MA. iii. 238 says the wanderer means no more than aloof in body, but the Lord is aloof with the three forms of aloofness (*cf. Vism. 140, SnA. 299, 516, DA. 169, MA. ii. 143, Asl. 164*).

a dustheap, and who wear robes that are worn thin; collecting shreds of cloth from a cemetery, a rubbish heap or shop and having made up an outer cloak, they wear it. I, Udāyin, sometimes wear householders' robe-material, strengthening it if it is worn thin with thread from the white gourd. 'The recluse Gotama is content with any kind of robe-material and speaks in praise of content with any kind of robe-material' – if it were for this, Udāyin, that disciples would revere ... and honour me and, revering and respecting, would live in dependence, it would not be, Udayin, those of my disciples who are wearers of rag-robes taken from a dust-heap, and who wear robes that are worn thin; or those who, collecting shreds of cloth from a cemetery, a rubbish heap or shop and who, having made up an outer cloak, wear it, who would revere, respect, esteem, honour me for this behaviour (of mine) and, revering and respecting, would live in dependence.

'The recluse Gotama is content with any kind of almsfood and speaks in praise of content with any kind of almsfood' – if it were for this, Udāyin, that disciples would revere ... and honour me and, revering and respecting, would live in dependence, there *are* disciples of mine, Udāyin, who eat only what is received into the begging bowl, who walk on an uninterrupted alms-round, pleased with scraps of food; these, having gone in amid the houses, even if offered a seat do not consent (to accept it). But I, Udayin, sometimes eat where I am invited: rice, rice-gruel, [8] rice from which the black grains have been removed, a variety of curries, a variety of condiments. 'The recluse Gotama is content with any kind of almsfood and speaks in praise of content with any kind of almsfood' – if it were for this, Udāyin, that disciples would revere ... and honour me and, revering and respecting, would live in dependence, it would not be, Udayin, those of my disciples who eat only what is received into the begging-bowl, who walk on an uninterrupted almsround, pleased with scraps of food, and who, having gone in amid the houses, even if offered a seat do not consent (to accept it), who would revere ... and honour me for this behaviour (of mine) and, revering and respecting, would live in dependence.

'The recluse Gotama is content with any kind of lodging and speaks in praise of content with any kind of lodging' – if it were for this, Udāyin, that disciples would revere ... and honour me and, revering and respecting, would live in dependence, there *are* disciples of mine, Udāyin, who live at the roots of trees, in the open air, and who for eight months do not go under a roof. But I, Udāyin, sometimes stay in gabled houses, smeared inside and out, sheltered from the winds, having door-bolts that fasten and windows that close. 'The recluse Gotama is content with any kind of lodging and speaks in praise of content with any kind of lodging' – if it were for this, Udāyin, that disciples would revere ... and honour me and, revering and respecting, would live in dependence, it would not be, Udāyin, those of my disciples who live at the roots of trees, in the open air, and who for eight months do not go under a roof, who would revere . . . and honour me for this behaviour (of mine) and, revering and respecting, would live in dependence.

'The recluse Gotama is aloof and speaks in praise of aloofness' – if it were for this, Udāyin, that disciples would revere, respect, esteem and honour me and, revering and respecting, would live in dependence, there *are* disciples of mine, Udāyin, who have gone to remote lodgings in the forest and who, having plunged into remote lodgings in forest and jungle, stay there; these return to the midst of the Order every half-month for the recitation of the Obligations (*pātimokkha*). But I, Udāyin, sometimes stay crowded round by monks and nuns, men and women lay-disciples, by kings and kings' chief ministers, by leaders and disciples of other sects. 'The recluse Gotama is aloof and speaks in praise of aloofness' – [9] if it were for this, Udāyin, that disciples would revere ... and honour me and, revering and respecting, would live in dependence, it would not be, Udāyin, those of my disciples who have gone to remote lodgings in the forest and who, having plunged into remote lodgings in forest and jungle, stay there, but who return to the midst of the Order every half-month for the recitation of the Obligations, who would revere ... and honour me for this behaviour (of mine) and, revering and respecting, would live in dependence.

It is thus, Udāyin – for these five ways of behaving—that disciples do not revere, respect, esteem and honour me and, revering and respecting, live in dependence.

[10] But there are, Udāyin, five other things for which disciples revere ... and honour me and, revering and respecting, live in dependence. What are the five ?

[11] As to this, Udāyin, disciples of mine admire the higher morality, and think: 'The recluse Gotama is of moral habit, he is possessed of the most excellent body of moral habit.' Inasmuch, Udāyin, as disciples of mine admire the higher morality, and think: 'The recluse Gotama is of moral habit, he is possessed of the most excellent body of moral habit'—this is the first thing, Udayin, for which disciples of mine revere ... and honour me and, revering and respecting, live in dependence.

[12] And again, Udāyin, disciples of mine admire the surpassing knowledge-and-vision, and think: 'When the recluse Gotama says: I know, I see—it is because he does know, does see. The recluse Gotama teaches *dhamma*

from super-knowledge, not without superknowledge; the recluse Gotama teaches *dhamma* that has a causal basis⁴, not without a causal basis; the recluse Gotama teaches *dhamma* that is convincing⁵, a not unconvincing.’ Inasmuch, Udāyin, as disciples of mine admire the surpassing knowledge-and-vision, and think: ‘When the recluse Gotama says ... teaches *dhamma* that is convincing, not unconvincing’ – this is the second thing, Udāyin, for which [10] disciples of mine revere ... and honour me and, revering and respecting, live in dependence.

[13] And again, Udāyin, disciples of mine admire the higher wisdom, and the situation does not occur when they think: ‘The recluse Gotama is wise; he is endowed with the most excellent body of wisdom. (Yet) he will not see (in advance) a future way of speech nor will he refute with *dhamma*⁶ a present opposed teaching that is rightly (to be) refuted.’ What do you think about this, Udāyin? Could disciples of mine, knowing thus, seeing thus, interrupt a chance conversation ?”

“No, revered sir.”

“It is not I, Udayin, that expect instruction from disciples; on the contrary, it is the disciples themselves that expect instruction from me.⁷ So that, Udāyin, the situation does not occur when disciples of mine who admire the higher wisdom think: ‘He would neither see (in advance) future way of speech nor would he refute with *dhamma* a present opposed teaching that is rightly (to be) refuted.’ This is the third thing, Udayin, for which disciples of mine revere ... and honour me and, revering and respecting, live in dependence.

[14] And again, Udāyin, those disciples of mine who are beset by some anguish, overwhelmed by anguish, having approached me, ask about the ariyan truth of anguish. On being asked by them about the ariyan truth of anguish, I explain. I bend my mind to the answer to their question. They ask me about the ariyan truth of the uprising of anguish, of the stopping of anguish, of the course leading to the stopping of anguish. On being asked by them about the ariyan truth leading to the stopping of anguish, I explain. I bend my mind to the answer to their question. This is the fourth thing, Udayin, [11] for which disciples of mine revere ... and honour me and, revering and respecting, live in dependence.

[15] And again, Udayin, a course has been pointed out by me for disciples, practising which disciples of mine develop the four applications of mindfulness. Herein, Udāyin, a monk fares along contemplating the body in the body, ardent, clearly conscious (of it), mindful (of it), so as to control the covetousness and dejection in the world ... the feelings in the feelings ... the mind in the mind ... he fares along contemplating mental objects in mental objects, ardent, clearly conscious (of them), mindful (of them), so as to control the covetousness and dejection in the world. As to this, many of my disciples abide attained to accomplishment and to going beyond through super-knowledge.⁸

[16] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine develop the four right strivings. Herein, Udāyin, a monk generates desire, he endeavours, stirs up energy, exerts his mind and strives for the non-arising of evil unskilled states of mind that have not arisen ... for the getting rid of evil unskilled states of mind that have arisen ... for the arising of skilled states of mind that have not arisen ... for the maintenance, preservation, increase, maturity, development and completion of skilled states of mind that have arisen. As to this, many of my disciples abide attained to accomplishment and to going beyond through super-knowledge.

[17] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine develop the four bases of psychic power. ‘Herein, Udāyin, a monk cultivates the basis of psychic power that

4. Cf. *A. i.* 276, cited at *Kvu.* 561. Cf. *Mhva.* iii. 51. *Saniddna* is explained at *31A. iii.* 241 as *sappaccaya*; for the teaching is causal: *sahetukam pans tath dwanam katva.*

5. *saappatihdriya*, explained at *MA. iii.* 241 as *eakaran*, a. See (*7.S. i.* 254, n. 3, and CPD. s.v. *appdlihdriya*, “not convincing, without arguments.” The meaning is perhaps: he teaches a reliable *dhamma*; cf. *D. ii.* 104. See also *appatthirakata* at *D. i.* 193, 239, “witless “ or “unreliable.”

6. *saha dhammena*, explained at *MA. iii.* 242 as *aakdranena*. Cf. *MA. iii.* 241: *aakdranam* in explanation of *aappatihdriyam*. Therefore *saha dhammena* may mean here with convincing arguments, or sound argument, i.e. well presented.

7. Cf. *Vin. ii.* 187: “disciples do not protect me in regard to knowledge. And-vision and I do not expect protection from disciples as regards this.”

8. *abhiññāvosānapāramippatta*, as at *A. iii.* 9; cf. *111. ii.* 211. Lamotte, *Mppg. ii.* 701 says: *pāra* ... veut dire ‘l’autre rive’; *mi* veut dire ... arriver h.’ So, *parami*, *pīramita*, means that having realised perfection or excellence, one then arrives beyond on the Further Shore=amata (deathlessness) and nibbAna. Cf. *111A. iii.* 453 which uses the compound *nibbdnappatta*. The Beyond, or Further Shore, is where there is no reaction to sensory impingement, where “all is still “ (*Sn. 920*); the gaining of such a state is a fruit of intense meditative exercises.

is possessed of concentration of intention with activities of striving . . . that is possessed of concentration of energy with activities of striving . . . that is possessed of concentration of consciousness with activities of striving . . . that is possessed of concentration of investigation with activities of striving. As to this, many of my disciples abide attained to accomplishment and to going beyond through super-knowledge.

[18] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine develop the five controlling faculties.⁹ Herein, [12] Udāyin, a monk develops the controlling faculty of faith, leading to tranquillity, leading to awakening; he develops the controlling faculty of energy ... of mindfulness ... of concentration ... he develops the controlling faculty of wisdom, leading to tranquillity, leading to awakening. As to this, many of my disciples abide attained to accomplishment and to going beyond through super-knowledge.

[19] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine develop the five powers. Herein, Udāyin, a monk develops the power of faith, leading to tranquillity, leading to awakening; he develops the power of energy ... the power of mindfulness ... the power of concentration ... he develops the power of wisdom, leading to tranquillity, leading to awakening. As to this, many of my disciples abide attained ... through super-knowledge.

[20] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine develop the seven limbs of awakening. Herein, Udāyin, a monk develops mindfulness as a limb of awakenings and which is dependent on aloofness, dependent on dispassion, dependent on stopping, ending in renunciation; he develops investigation of *dhamma* as a limb of awakening... energy ... rapture ... serenity ... concentration ... even-mindedness as a limb of awakening and which is dependent on aloofness, dependent on dispassion, dependent on stopping, ending in renunciation. As to this, many of my disciples abide attained ... through superknowledge.

[21] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine develop the ariyan eightfold Way. Herein, Udāyin, a monk develops perfect view, he develops perfect intention ... perfect speech ... perfect action ... perfect mode of livelihood ... perfect endeavour ... perfect mindfulness ... perfect concentration. As to this, many of my disciples abide attained ... through super-knowledge.

[22] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine develop the eight Deliverances. Being in the fine-material sphere, he sees material shapes; this is the first deliverance. Not perceiving material shape internally he sees external material shapes; this is the second deliverance. By thinking of the Fair¹⁰ he is intent on it; this is the third deliverance. [13] By passing quite beyond perceptions of material shapes, by the going down of perceptions of sensory reactions, by not attending to perceptions of variety, thinking: 'Ether is unending,' entering on the plane of infinite ether, he abides in it; this is the fourth deliverance. By passing quite beyond the plane of infinite ether, thinking: 'Consciousness is unending,' entering on the plane of infinite consciousness, he abides in it; this is the fifth deliverance. By passing quite beyond the plane of infinite consciousness, thinking: 'There is not anything,' entering on the plane of no-thing, he abides in it; this is the sixth deliverance. By passing quite beyond the plane of no-thing, entering on the plane of neither-perception-nor-non-perception, he abides in it; this is the seventh deliverance. By passing quite beyond the plane of neither-perception-nor-non-perception, entering on the stopping of perception and feeling, he abides in it; this is the eighth deliverance. As to this, many of my disciples abide attained to accomplishment and to going beyond through super-knowledge.

[23] And again, Udāyin, a course has been pointed out by me for disciples, practicing which disciples of mine develop the eight spheres of mastery. Perceiving material shapes internally one perceives external material shapes, small, comely, ugly, and he is one perceiving thus: 'Having mastered them I know, I see'; this is the first sphere of mastery. Perceiving material shapes internally one sees material shapes externally, illimitable, comely ugly, and he is one perceiving thus: 'Having mastered them, I know, I see'; this is the second sphere of mastery. Not perceiving material shape internally, another sees external material shapes, small, comely, ugly, and he is one perceiving thus: 'Having mastered them, I know, I see'; this is the third sphere of mastery. Not perceiving material shape, internal, another sees external material shapes, illimitable, comely, ugly, and he is one perceiving thus: 'Having mastered them, I know, I see'; this is the fourth sphere of mastery. Not perceiving

9. Cf. S. v. 227, etc. On *indriya*, see PED. They correspond to the five powers (immediately below). *Indriya* appears to be connected with Vedic Indra, Pali *inda*, lord, ruler. The five would therefore seem to be not so much "moral faculties" (B.H.S.D.) as ruling faculties, controlling forces, controls, but I have elsewhere, in this translation, rendered *sarhram* by "control," esp. *patimokkhasamtura*.

10. By concentrating in meditation on the perfectly pure and bright colours as the objects of *kasina* (for *kasiria*, see below, p. 215). Also, according to *MA. iii. 258=DA. 513*, quoting *Pls. ii. 39*, by way of the four *bhmvihdras*.

material shape internally, another sees external material shapes that are blue-green,¹¹ blue-green in colour, blue-green in appearance, reflecting blue-green. As the flax blossom is blue-green, blue-green in colour, blue-green in appearance, reflecting blue-green; or again, as that fine muslin of Benares, of delicate finish on both sides, is blue-green ... reflecting blue-green, even so anyone who, not perceiving material shape internally, sees external material shapes that are blue-green, blue-green in colour, blue-green in appearance, reflecting blue-green, is one perceiving thus: ‘Having mastered them, I know, I see’; this is the fifth [14] sphere of mastery. Not perceiving material shape internally, another sees external material shapes that are yellow, yellow in colour, yellow in appearance, reflecting yellow. As the *kaṇṇikāra* blossom is yellow ... or again, as that fine muslin of Benares, of delicate finish on both sides, is yellow ... even so anyone ... perceiving thus: ‘Having mastered them, I know, I see’; this is the sixth sphere of mastery. Not perceiving material shape internally another sees external material shapes that are red, red in colour, red in appearance, reflecting red. As the *bandhujivaka* blossom is red ... or again, as that fine muslin of Benares, of delicate finish on both sides, is red ... even so anyone ... is one perceiving thus: ‘Having mastered them, I know, I see’; this is the seventh sphere of mastery. Not perceiving material shape internally, another sees external material shapes that are white, white in colour, white in appearance, reflecting white. As the morning star is white, white in colour, white in appearance, reflecting white, or again, as that fine muslin of Benares, of delicate finish on both sides, is white, white in colour, white in appearance, reflecting white, even so anyone who, not perceiving material shape internally, sees external material shapes that are white, white in colour, white in appearance, reflecting white, is one perceiving thus: ‘Having mastered them, I know, I see’; this is the eighth sphere of mastery. As to this, many of my disciples abide attained to accomplishment and to going beyond through super-knowledge.

[24] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine develop the ten spheres of the devices.¹² One is aware of the earth-device above, below, across, undivided, illimitable; another is aware of the water-device ... another of the fire-device . . . another of the wind-device ... another of the blue-green device ... another of the yellow device ... another of the red device ... another of the white device ... another of the space device ... another [15] of the consciousness device above, below, across, undivided, illimitable. As to this, many of my disciples abide attained ... through super-knowledge.

[25] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine develop the four meditations. Herein, Udāyin, a monk, aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, and is rapturous and joyful. He drenches,¹³ saturates, permeates, suffuses this very body with the rapture and joy that are born of aloofness; there is no part of his whole body that is not suffused with the rapture and joy that are born of aloofness. Udāyin, as a skilled bath-attendant or his apprentice, having sprinkled bath-powder into a bronze vessel, might knead it together with drops of water until the ball of lather has taken up moisture, is drenched with moisture, suffused with moisture inside and out, but there is no oozing-even so, Udāyin, does a monk drench, saturate, permeate, suffuse this very body with the rapture and joy that are born of aloofness; there is no part of his whole body that is not suffused with the rapture and joy that are born of aloofness.

[26] And again, Udāyin, a monk, by allaying initial and discursive thought ... enters and abides in the second meditation which is ... born of concentration and is rapturous and joyful. He drenches, saturates, permeates, suffuses this very body with the rapture and joy that are born of concentration; there is no part of his whole body that is not suffused with the rapture and joy that are born of concentration. Udāyin, as a pool of water with water welling up within it, but which has no inlet for water from the eastern ... western ... northern ... or from the southern side, [16] and even if the god did not send down showers upon it from time to time, yet a current of water having welled up in that pool would drench, saturate, permeate, suffuse that pool with cool water; there would be no part of that pool that was not suffused with cool water – even so, Udāyin, does a monk drench, saturate ... there is no part of his whole body that is not suffused with the rapture and joy that are born of concentration.

11. These colours: blue-green, yellow, red, white, refer to personal colours: blue-green (or dark blue) to the hair or bile, etc.; yellow to skin or soles and palms, etc.; red to the flesh or blood or tongue, etc.; white to the bones or teeth or nails. These stages of meditative mastery are called *parikamma* (at e.g. MA. iii. 257), “preparatory,” i.e. to attainment-concentration, *appanā-samādhi*.

12. *kaṣiṇāyatana*. As at A. v. 46. See G.S. v. 31, n. 1, and Vism. 97, 110. The *kaṣiṇa* are purely external devices used in meditation exercises to produce and develop concentration and attain the four *jhāna*.

13. This exposition of the four meditations with the similes has occurred at M. i. 276-278 (M.L.S. i. 330 f.); and see D. i. 73. ff.

[27] And again, Udāyin, a monk, by the fading out of rapture ... enters and abides in the third meditation. He drenches, saturates, permeates, suffuses this very body with the joy that has no rapture; there is no part of his whole body that is not suffused with the joy that has no rapture. In a pond of white ... red ... or blue lotuses, some white, red or blue lotuses are born in the water, grow up in the water, never rising above the surface but flourishing beneath it – as these from their roots to their tips are drenched, saturated, permeated, suffused by cool water – even so Udāyin, does a monk drench, saturate ... there is no part of his whole body that is not suffused with the joy that has no rapture.

[28] And again, Udāyin, a monk by getting rid of joy and by getting rid of anguish, by the going down of his former pleasures and sorrows, enters and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness. He, having suffused this very body with a mind that is utterly pure, utterly clean, comes to be sitting down; there is no part of his whole body that is not suffused with a mind that is utterly pure, utterly clean. Udāyin, a man might be sitting down who has clothed himself including his head with a white cloth. Even as there would be no part of his whole body not suffused with the white cloth, so, Udiyin, when a monk is sitting down having suffused this very body with a mind that is utterly pure, utterly clean, there is no part of his whole body [17] that is not suffused by a mind that is utterly pure, utterly clean. As to this, many of my disciples abide attained to accomplishment and to going beyond through superknowledge.

[29] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine comprehend thus: ‘This body of mine, having material shape, made of the four great elements, originated from mother and father, nourished on gruel and sour milk, is of a nature to be constantly rubbed away, pounded away, broken up and scattered,’ but this consciousness of mine is fastened there, bound there, Udāyin, as an emerald jewel of lovely water, well cut into eight facets, translucent, flawless, having all good qualities, might be strung on a thread, blue-green or yellow or red or white or orange-coloured; and a man with vision, having put it in his hand, might reflect: ‘This emerald jewel ... is strung on a thread, blue-green ... or orange-coloured’ – even so, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine know thus: ‘This body of mine ... is of a nature to be constantly rubbed away ... and scattered, but this consciousness is fastened there, bound there.’ As to this, many of my disciples abide attained . . . through super-knowledge.

[30] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine from this body (mentally) produce (another) body, having material shape, mind-made, having all its major and minor parts, not deficient in any sense-organ. As, Udāyin, a man might draw an arrow from a reed¹⁴ and might think thus: ‘This is the reed, this the arrow, the reed is one thing, the arrow another; it is from the reed that the arrow has been drawn’ or again, Udāyin, as a man might draw a sword from the scabbard and might think thus: ‘This is the sword, this the scabbard, the sword is one thing, the scabbard another; it is from the scabbard that the sword has been drawn’; or again, [18] Udāyin, as a man might take a snake out of the slough and might think thus: ‘This is the snake, this the slough, the snake is one thing, the slough another; it is from the slough that the snake has been taken out’ – even so, Udāyin, a course has been pointed out by me for disciples, practising which my disciples from this body (mentally) produce (another) body ... not deficient in any sense-organ. As to this many of my disciples abide attained to accomplishment and to going beyond through super-knowledge.

[31] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine experience the various forms of psychic power;¹⁵ having been one they become manifold; having been manifold they become one; manifest or invisible they go unhindered through a wall, through a rampart, through a mountain as if through air; they plunge into the ground and up again as if in water; they walk upon the water without parting it as if on the ground; sitting cross-legged they travel through the air like a bird on the wing; and with their hands they rub and stroke this moon and sun which are of such power and majesty, and even as far as the Brahma-world they have power with the person. As, Udāyin, a skilled potter or potter’s apprentice from properly prepared clay could make whatever shaped clay vessel he wished; or as a skilled ivory-worker or ivory-worker’s apprentice from properly prepared ivory could make whatever shaped ivory vessel he wished; or as a skilled goldsmith or goldsmith’s apprentice from properly prepared gold could make whatever shaped gold vessel he wished – even so, Udāyin, a course has been pointed out by me for disciples, practising which disciples

14. Dial. i. 88, n. 2 notes that “this old simile has occurred already in the Satapatha-Brāhmana IV, 3, 3, 16.” The other notes at *Dial. i. 88* should also be consulted. A. K. Coomaraswamy, *Some Pali Words*, p. 166, says that when the fletcher goes to the *muñja* marshes, what he pulls out is for him the arrow and what he leaves behind is the plant. The point of all these similes is that what is pulled out resembles what it is pulled out from.

15. As at M. i. 34, etc. All these are psychic powers of the spirit. The Brahma-world is no doubt the highest world of mentality and mental activity, and where the meditator is unhindered by reaction to sense-impressions.

of nine experience the various forms of psychic power ... [19] ... and even as far as the Brahma-world they have power with the person. As to this, many of my disciples abide attained to accomplishment and to going beyond through super-knowledge.

[32] And again, Udayin, a course has been pointed out by me for disciples, practising which disciples of mine through the purified *deva*-element of hearing surpassing that of men, hear both sounds: the deva-like and the human, those that are distant and those that are near. As, Udāyin, a powerful conch-blower could, without trouble, inform the four quarters, even so, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine through the purified deva-element of hearing ... hear both sounds ... and those that are near. As to this, many of my disciples abide ... through super-knowledge.

[33] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine comprehend with the mind the minds of other beings, of other individuals; they comprehend the mind with attachment as a mind with attachment; they comprehend the mind without attachment as a mind without attachment; they comprehend the mind with aversion as a mind with aversion; they comprehend the mind without aversion as a mind without aversion ... the mind with confusion as a mind with confusion ... the mind without confusion as a mind without confusion ... the mind that is contracted as a mind that is contracted ... the mind that is distracted as a mind that is distracted ... the mind that has become great as a mind that has become great ... the mind that has not become great as a mind that has not become great ... the mind with (some other mental state) superior to it as a mind with (some other mental state) superior to it ... the mind with no (other mental state) superior to it as a mind with no (other mental state) superior to it ... the mind that is composed as a mind that is composed ... the mind that is not composed as a mind that is not composed ... the mind that is freed as a mind that is freed ... the mind that is not freed as a mind that is not freed. Udāyin, it is like a woman or a man, young and of tender years, fond of adornment, who, regarding the reflection of (her or his) own face in a perfectly pure clean mirror or in a bowl of clear water would, if it had a mole on it, know that it had, [20] and if not, would know that it had not. Even so, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine comprehend with the mind the mind of other beings, of other individuals; they comprehend the mind with attachment as a mind with attachment ... the mind that is not freed as a mind that is not freed. As to this, many of my disciples abide ... through super-knowledge.

[34] And again, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine recollect a variety of former habitations, that is to say: one birth, two births ... three ... four ... five ... ten ... twenty ... thirty ... forty ... fifty ... a hundred ... a thousand ... a hundred thousand births, and many an eon of integration and many an eon of disintegration and many an eon of integration-disintegration. 'Such a one was I by name, having such and such a clan, such and such a colour, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end. Passing from this, I came to be in another state where such a one was I by name, having such and such a clan, such and such a colour, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end. Passing from this, I arose here.' Thus they recollect divers former habitations in all their mode and detail. Udāyin, it is like a man who might go from his own village to another village, and who from that village might go to another village and from that village might return to his own village. This might occur to him: 'I went from my own village to a certain other village where I stood thus, sat down thus, spoke thus, was silent thus; and from that village I went to another village where too [21] I stood thus ... was silent thus; then from that village I returned to my own village.' Even so, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine recollect a variety of former habitations, that is to say: one birth, two births . . . thus they recollect divers former habitations in all their mode and detail. As to this, many of my disciples abide ... through super-knowledge.

[35] And again, Udāyin, a course has been pointed out by me for disciples, practising *which* disciples of mine with the purified deva-vision surpassing that of men, see beings as they are passing hence and coming to be,' and they comprehend that beings are mean, excellent, comely, ugly, well-going, ill-going, according to the consequences of deeds and they think: 'Indeed these worthy beings who were possessed of wrong conduct in body ... speech ..., thought, scoffers at the ariyans, holding a wrong view, incurring deeds consequent on a wrong view – these at the breaking up of the body after dying, have arisen in a sorrowful state, a bad bourn, the abyss, Niraya Hell. But these worthy beings who were possessed of good conduct in body ... speech ... thought, who did not scoff at the ariyans, holding a right view, incurring deeds consequent on a right view-these at the breaking up of the body after dying, have arisen in a good bourn, a heaven world.' Thus with the purified deva-vision surpassing that of men do they see beings as they are passing hence and coming to be, and they comprehend that beings are mean, excellent, comely, ugly, well-going, ill-going according to the consequences of deeds. It is as if, Udāyin, there might be two houses with doors, and if a man with vision were standing there between them he might see people entering and leaving the houses, visiting and strolling about. Even so, Udāyin, a course has been pointed out by

me for disciples, practising which disciples of mine with the purified *deva-vision* surpassing that of men see beings as they are passing hence and coming to be and they comprehend that beings are mean, excellent, comely, ugly, well-going, ill-going according to the consequences of deeds. As to this, many of my disciples abide ... through super-knowledge.[22]

[36] And again, Udāyin, a course has been pointed out by me for disciples, practising *which* disciples of mine by the destruction of the cankers, having realised here-now through their own super-knowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, enter and abide therein. Udāyin, it is like' a pure, limpid, serene pool of water where, if a man with vision were standing on the bank, he might see oysters and shells, and gravel and pebbles, and shoals of fish moving about and keeping still. It might occur to him: 'This pool of water is pure, limpid, serene, here these oysters and shells, and the gravel and pebbles, and shoals of fish are moving about and keeping still. Even so, Udāyin, a course has been pointed out by me for disciples, practising which disciples of mine by the destruction of the cankers, having realised here-now through their own super-knowledge the freedom of mind and the freedom *through* wisdom that are cankerless, enter and abide therein. As to this, many of my disciples abide attained to accomplishment and to going beyond through super-knowledge.

[37] This, Udāyin, is the fifth thing for which disciples of mine revere, respect, esteem and honour me and, revering and respecting, live in dependence.

[38] These, Udāyin, are the five things for which disciples of mine revere, respect, esteem and honour me and, revering and respecting, live in dependence."

Thus spoke the Lord. Delighted, the wanderer Sakuludayin rejoiced in what the Lord had said.

4. Discourse to the Wanderer Sakuludāyin

Translated by Sister Uppalavanna

[1] I heard thus. At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha.

[2] At that time many well-known wandering ascetics lived in the wandering ascetics' monastery in the sanctuary of Mora trees. Such as Anugaro Varadhara, Sakuludayi and other well known wandering ascetics.

[3] Then the Blessed One putting on robes in the morning and taking bowl and robes entered Rajagaha for alms. Then it occurred to the Blessed One, it's too early to go for alms in Rajagaha, what if I approached the wandering ascetic Sakuludayi in the sanctuary of Mora trees.

[4] The Blessed One approached the monastery of the wandering ascetics and approached the wandering ascetic Sakuludayi. At that time, the wandering ascetic Sakuludayi was seated with a large gathering of wandering ascetics making much noise. They were engaged in various kinds of childish talk, about kings, robbers, chief ministers, the army, fears, fights, eatables and drinks, dress, beds, flowers and scents, relations, conveyances, villages, hamlets, towns and states, women and heros. About gossip at the corner of the street and at the well Talk about those dead and gone, various other talk about the origin of the world and the ocean and of things that did and not happen. The wandering ascetic Sakuludayi seeing the Blessed One, coming in the distance silenced the gathering: 'Good sirs, make less noise, do not make such a noise. The recluse Gotama is coming. These venerable ones make little noise, and thinking this gathering makes little noise may have thought to approach'. The wandering ascetics became silent.

[5] Then the Blessed One approached the wandering ascetic Sakuludayi, and the wandering ascetic Sakuludayi said to the Blessed One: 'Good Gotama, come! It is after a long time that good Gotama thought of coming. Sit good Gotama, the seat is ready.' The Blessed One sat on the prepared seat, and the wanderig ascetic too sat on a side taking a low seat. Then the Blessed One, said. 'With what talk were you seated here and what was the topic of conversation?'

[6] Let that be venerable sir, the talk we were sitting with, now. A talk from the Blessed One is rare and this talk could be heard later. A long time ago, in the past, when recluses and brahmins were assembled in the assembly hall this talk arose. It is great gain for Anga and Magadha that many recluses and brahmins, leaders of gatherings famous ford makers, considered good by many, come to Rajagaha for the rains with their followers. They are Purana Kassapa, Makkhali Gosaala, Ajita Kesakambali, Pakudha Kaccayana, Sanjaya Belatthiputta and Nigantha Nataputta. and also the recluse Gotama..How do the disciples revere and honour the Teacher and abide?'. Then a certain one said: 'This Purana Kassapa leader and teacher of a gathering, considered a famous ford maker

by many, is not honoured and revered by his disciples and Purana Kassapa does not give due honour to his disciples. Once Purana Kassapa was teaching a gathering of hundreds. Then one of the disciples of Purana Kassapa made an exclamation. Good sirs, do not ask the meaning of this from Purana Kassapa, he does not know it: I know its meaning, ask the question from me, I will explain it to the good sirs. It happened that Purana Kassapa beat his breast and shouted entreating the gathering to be silent. These good sirs do not ask the question from him, they ask it from me. I will explain it. Many of his disciples arouse quarrels and go away from him: You do not know this discipline. I know it. What do you know of this discipline? Your path is wrong. I talk with reasons and you talk without. You tell the last words first, and the words that should be told first last. You have thought it out, reversed it, and aroused a dispute, stop it! If possible dispute it out and be released. Thus Purana Kassapa is not honoured, and revered by his disciples and Purana Kassapa does not give due recognition to his disciples, and Purana Kassapa is reviled by his own Teaching.’ ‘Then a certain one said, Makkhali Gosala too,--Ajita Kesakambali too,---Pakudha Kaccayanatoo ---Sanjaya Belatthiputta too---Nigantha Nataputta, leader and teacher of a gathering, considered a famous ford maker by many, is not honoured and revered by his disciples and Nigantha Nataputta does not give due honour to his disciples. Once Nigantha Nataputta was teaching a gathering of hundreds. Then one of the disciples of Nigantha Nataputta made an exclamation. Good sirs, do not ask the meaning of this from Nigantha Nataputta, he does not know it: I know its meaning, ask the question from me, I will explain it to the good sirs. It happened that Nigantha Nataputta beat his breast and shouted entreating the gathering to be silent. These good sirs do not ask the question from him, they ask it from me. I will explain it. Many of his disciples arouse quarrels and go away from him. You, do not know the Discipline and the teaching. I know it. What do you know of this Discipline? You have fallen to the wrong path. I talk with reasons and you talk without. You tell the last words first, and the words that should be told first last. You have thought it out, reversed it, and aroused a dispute, stop it! If possible dispute it out and be released. Thus Nigantha Nataputta is not honoured, and revered by his disciples and Nigantha Nataputta does not give due recognition to his disciples, and Nigantha Nataputta is reviled by his own Teaching.

A certain one said thus: ‘The recluse Gotama too is a leader and teacher of a gathering, considered a famous ford maker by many, is honoured and revered by his disciples and the recluse Gotama gives due honour to his disciples, and they abide supported on him. Once the recluse Gotama was teaching a gathering of hundreds. Then one of the disciples cleared his throat, and a certain other co-associate in the holy life, nudged him with his knee and said, venerable one do not make a noise. When the recluse Gotama teaches a gathering of hundreds, there is not even the sound of a sneeze or the sound of clearing the throat from the crowd. Then the gathering waits expecting to hear the next words of the recluse Gotama, thinking whatever the Blessed One says we will hear it. Like people waiting anxiously at the cross roads, until a small honey comb, is covered up. In that manner, when the recluse Gotama teaches a gathering of hundreds, there is not even the sound of a sneeze or the sound of clearing the throat from the crowd. The gathering waits expecting to hear the next words of the recluse Gotama, thinking whatever the Blessed One says we will hear it. Even those disciples of the recluse Gotama, who were unable to yoke themselves to the training and gave up robes, praise the Teacher, the Teaching and the Community of bhikkhus. They blame themselves and not any one else. I’m the unlucky one without merit, gone forth in this well preached Teaching could not lead the pure and complete holy life, until the end of life. They either live in a monastery or observe the five precepts and live as lay disciples. Thus the recluse Gotama is revered and honoured by the disciples and the recluse Gotama gives the due honour and reverence to his disciples and they abide supported on him.’

[7] ‘Udayi, what do you see in my Teaching, on account of which my disciples honour and revere me and abide, and they abide supported on me being honoured and revered?’ ...

[8] ‘Venerable sir, I see five things on account of which the disciples honour and revere the Blessed One, and on account of them, they receive the due honour and reverence, and live supported. What are the five? Venerable sir, the Blessed One takes little food and praises taking little food. This is the first thing on account of which the disciples honour and revere the Blessed One, and abide supported receiving due honour, themselves.

Again venerable sir, the Blessed One is satisfied with whatever robes gained, and praises the satisfaction of whatever robes gained. This is the second thing on account of which the disciples honour and revere the Blessed One, and abide supported receiving the due honour.

Again, venerable sir, the Blessed One is satisfied with whatever gain of morsel food, and praises the satisfaction with whatever gain of morsel food, This is the third thing on account of which the disciples honour and revere the Blessed One, and abide supported receiving due honour, themselves.

Again venerable sir, the Blessed One is satisfied with whatever gain of dwellings, and praises the satisfaction with whatever gain of dwellings, this is the fourth thing on account of which the disciples honour and revere the Blessed One, and abide supported receiving due honour themselves.

Again venerable sir, the Blessed One secluded praises seclusion, this is the fifth thing on account of which the disciples honour and revere the Blessed One, and abide supported receiving due honour themselves.

Venerable sir, I see these five things on account of which the disciples honour and revere the Blessed One and abide supported receiving the due honour themselves.'

[9] 'Udayi, if I am honoured and revered for partaking little food, and for praising it, you should revere and honour my disciples. and should abide supported, receiving the due honour for it. There are disciples of mine who partake one bowlful, half a bowl, even a wood apple fruit, half a wood apple fruit. I on the other hand on some days partake, a brimful of the bowl and even more sometimes. Udayi, you should honour, and revere my disciples. Udayi, there are disciples of mine who partake one bowlful, half a bowl, even a wood apple fruit, and half a wood apple fruit. Udayi you should honour and revere my disciples.

Udayi, if I am honoured and revered for satisfaction in whatever gain of robes and for praising it, you should revere and honour my disciples. and should abide supported receiving the due honour for it. There are disciples of mine who are rag robe wearers shabby robe wearers that prepare their three robes out of what is picked from a charnel ground, from a rubbish heap or outside a shop I on the other hand sometimes partake of a robe skilfully done by a householder out of the rough hemp of the goad Udayi, you should honour and revere my disciples, and abide honouring and revering them.. Udayi, there are disciples of mine who are rag robe wearers shabby robe wearers that prepare their three robes out of what is picked from a charnel ground, from a rubbish heap or outside a shop. Udayi you should honour and revere my disciples.

Udayi, if I am honoured and revered for satisfaction in whatever gain of morsel food and for praising it you should revere and honour my disciples You should abide supported receiving the due honour for it. There are disciples of mine who go the alms round in due order. Attached to observances, entering a house would not sit even when a seat is offered, on the other hand I sometimes partake of food invited, prepared out of the finest rice, with the dark seeds picked and with various curries and soups. Udayi, you should honour and revere my disciples, and abide honouring and revering them.. Udayi, there are disciples of mine who are rag robe wearers shabby robe wearers those that prepare their three robes out of what is picked from a charnel ground, from a rubbish heap or outside a shop. Udayi you should honour and revere my disciples.

Udayi, if I am honoured and revered for satisfaction in whatever gain of dwellings and for praising it, you should revere and honour my disciples. and should abide supported receiving the due honour for it. There are disciples of mine who dwell under a tree, in the open, they do not look out for a roof for eight months I on the other hand sometimes dwell in a gabled house, well painted, sheltered from the wind and rain with bolted doors and windows. Udayi, you should honour and revere my disciples, and abide honouring and revering them.. Udayi, there are disciples of mine who dwell under a tree, in the open, they do not look out for a roof for eight months. Udayi you should honour and revere my disciples.

Udayi, if I'm honoured and revered for seclusion and for praising it, you should revere and honour my disciples. and receive the due honour for it. There are disciples of mine who are forest dwellers, leaf huts dwellers, forest jungle dwellers and jungle road dwellers. They do not stay, with the community of bhikkhus. They come every fortnight to recite the higher code of rules. I on the other hand abide surrounded by bhikkhus, bhikkhunis, lay, disciples, male and female. Surrounded by kings, ministers, and ascetics of other faiths. Udayi, you should honour and revere my disciples, and receive the due honour for it. Udayi, there are disciples of mine who are forest dwellers leaf hut dwellers, forest jungle dwellers, and jungle road dwellers. They do not stay with the community of bhikkhus. They come every fortnight to recite the higher code of rules. Udayi you should honour and revere my disciples.

Thus Udayi, my disciples do not honour and revere me and abide supported receiving the due honour for it, on account of these five things.

[10] Udayi, there are five other things, on account of which, my disciples honour and revere me and abide supported receiving the due honour for it.. What are the five?

[11] Udayi, my disciples honour me for the highest mass of virtues. The recluse Gotama is virtuous, endowed with the highest mass of virtues. This is the first thing on account of which my disciples honour and revere me.

[12] Again Udayi, my disciples honour me for the highest mass of knowledges and vision; The recluse Gotama, knowing, says I know, seeing says, I see. Knowing the recluse Gotama teaches, with examples and saying wonderful things. This is the second thing on account of which my disciples honour and revere me..

[13] Again Udayi, my disciples honour me for the highest mass of wisdom. The recluse Gotama, is endowed with very high wisdom. There is no possibility that he has not recognised a single sign, on account of which a future false teacher would arouse a dispute, and he has rightfully settled all disputes that arise at present. Udayi, have you seen a disciple of mine interrupting me in the middle of a talk?

‘No, venerable sir, I have not.’

My disciples think, indeed, it is on account me, that the disciples are advised, thus they honour me with the highest mass of wisdom. This is the third thing on account of which my disciples honour and revere me and abide supported receiving the due honour for it. .

[14] Again, Udayi, when my disciples are afflicted and overcome with unpleasantness, they approach me and ask about the noble truth of unpleasantness. Then I explain it to them. I convince their minds explaining the noble truth of unpleasantness. They ask about the noble truth of the arising of unpleasantness, the noble truth of the cessation of unpleasantness, and the noble truth of the path to the cessation of unpleasantness. I explain to them the path to the cessation of unpleasantness and explaining it convince their minds on it This is the fourth thing on account of which my disciples honour and revere me and abide supported receiving the due honour for it.

[15] Again, Udayi, I have declared to my disciples the method for the fourfold establishment of mindfulness. Here, the bhikkhu abides reflecting the body in the body, mindful and aware for dispelling covetousness and displeasure for the world. Abides reflecting feelings in feelings, mindful and aware for dispelling covetousness and displeasure for the world. . Abides reflecting the mental states in the mind, mindful and aware for dispelling covetousness and displeasure for the world. Abides reflecting thoughts in thoughts, mindful and aware for dispelling covetousness and displeasure for the world. Thus too my disciples abide aiming perfect knowledge for emancipation.

[16] Again, Udayi, I have declared to my disciples the method for developing the fourfold rightful endeavours. My disciples fall to the method to develop the four rightful endeavours. Here, Udayi, the bhikkhu makes endeavour, pulls up the mind, arouses interest and effort for the non-arising of non-arisen demerit. The bhikkhu makes endeavour, pulls up the mind, arouses interest and effort for the dispelling of arisen demerit. The bhikkhu makes endeavour, pulls up the mind, arouses interest and effort, for the arousing of non-arisen merit. The bhikkhu makes endeavour, pulls up the mind, arouses interest and effort for the unconfused stabilisation growth and development of arisen merit..Thus too my disciples abide aiming perfect knowledge for emancipation.

[17] Again, Udayi, I have declared to my disciples the method for developing the fourfold super normal powers. The bhikkhu develops the supernormal power endowed with interest to concentrate with endeavour and intentions. The bhikkhu develops the supernormal power endowed with effort to concentrate with endeavour and intentions. The bhikkhu develops the supernormal power endowed with mental concentration with endeavour and intentions and the bhikkhu develops the supernormal power endowed with investigating concentration, with endeavour and intentions. Thus too my disciples abide aiming perfect knowledge for emancipation.

[18] Again, Udayi, I have declared to my disciples the method for developing the fivefold mental faculties. Udayi, the bhikkhu develops the mental faculty of faith leading to appeasement and emancipation. The bhikkhu develops the mental faculty of effort leading to appeasement and emancipation. The bhikkhu develops the mental faculty of mindfulness, leading to appeasement and emancipation. The bhikkhu develops the mental faculty of concentration leading to appeasement and emancipation. The bhikkhu develops the mental faculty of wisdom leading to appeasement and emancipation. Thus too my disciples abide aiming perfect knowledge for emancipation.

[19] Again, Udayi, I have declared to my disciples the method for developing the fivefold powers. The bhikkhu develops the power of faith leading to appeasement and emancipation. The bhikkhu develops the power of effort leading to appeasement and emancipation. The bhikkhu develops the power of mindfulness leading to appeasement and emancipation..The bhikkhu develops the power of concentration leading to appeasement and emancipation The bhikkhu develops the power of wisdom leading to appeasement and emancipation...Thus too my disciples abide aiming perfect knowledge for emancipation.

[20] Again, Udayi, I have declared to my disciples the method for developing the seven enlightenment factors. The bhikkhu develops the enlightenment factor mindfulness settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor investigation into the Teaching settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor effort settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor, joy settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor, delight settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor, concentration, settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor, equanimity settled in seclusion, for detachment and cessation ending in relinquishment. Thus too my disciples abide aiming perfect knowledge for emancipation.

[21] Again, Udayi, I have declared to my disciples the method for developing the Noble Eightfold

path..Udayi, my disciples develop right understanding, right thoughts, right words, right actions, right livelihood, right endeavour, right mindfulness and right concentration. Thus too my disciples abide aiming perfect knowledge for emancipation.

[22] Again, Udayi, I have declared to my disciples the method for developing the eight releases: Being matter, sees matter, this is the first release. (* With internal immaterial perception sees external matter, this is the second release. Is released in only good, this is the third release. Overcoming all perceptions of matter and perceptions of anger, not attending to various perceptions, with space is boundless attains to the sphere of space. This is the fourth release. Overcoming all the sphere of space, with consciousness is boundless, attains to the sphere of consciousness, this is the fifth release. With there is nothing, abides in the sphere of no-thingness. This is the sixth release. Overcoming all the sphere of no-thingness abides in neither-perception-nor –non-perception. This is the seventh release. Overcoming all the sphere of neither-perception-nor-non-perception abides in the cessation of perceptions and feelings. This is the eighth release. Thus too my disciples abide aiming perfect knowledge for emancipation..

[23] Again, Udayi, I have declared to my disciples the method for developing the eight masteries. A certain one with internal material perceptions (*) sees limited external forms beautiful and ugly. Mastering them says, I know and see. This is the first mastery. A certain one with internal material perceptions sees unlimited external forms beautiful and ugly. Mastering them says, I know and see. This is the second mastery. A certain one with internal immaterial perceptions sees limited external forms beautiful and ugly..Mastering them says, I know and see. This is the third mastery. A certain one with internal immaterial perceptions sees unlimited external forms beautiful and ugly. Mastering them says, I know and see. This is the fourth mastery. A certain one with internal immaterial perceptions sees blue forms with the colour, hue and lustre. The colour of blue lotuses, with hue and lustre beaten in, like kashmire cloth, with the colour hue and lustre beaten in, on both sides. Mastering them says, I know and see. This is the fifth mastery. A certain one with internal immaterial perceptions sees yellow forms with the colour, hue and lustre beaten in, The colour of kanikaara flowers with hue and lustre beaten in, like in kashmire cloth, with the colour, hue and lustre beaten in, on both sides. Mastering them says, I know and see. This is the sixth mastery. A certain one with internal immaterial perceptions sees red forms with the colour, hue and lustre beaten in like Bandujiva flowers, the colour, hue and lustre beaten in, like in kashmire cloth, with the colour, hue and lustre beaten in, on both sides... Mastering them says, I know and see. This is the seventh mastery. A certain one with internal immaterial perceptions sees white forms with the white colour, hue and lustre. The colour of the morning star, the colour, hue and lustre beaten in like in kashmire cloth, with colour, hue and lustre beaten in, on both sides.. Mastering them says, I know and see. This is the eighth mastery. Thus too my disciples abide aiming perfect knowledge for emancipation..

[24] Again, Udayi, I have declared to my disciples the method for developing the ten kasina signs. One perceives the sign of earth, above, below, across without another, limitlessly. One perceives the sign of water, above, below, across without another, limitlessly. One perceives the sign of fire, above, below, across without another, limitlessly. One perceives the sign of air, above, below, across without another, limitlessly. One perceives the sign blue, above, below, across without another, limitlessly. One perceives the sign yellow, above, below, across without another, limitlessly One perceives the sign red, above, below, across without another, limitlessly One perceives the sign white, above, below, across without another, limitlessly. One perceives the sign space, above, below, across without another, limitlessly One perceives the sign consciousness, above, below, across without another, limitlessly.. Thus too my disciples abide aiming perfect knowledge for emancipation.

[25] Again, Udayi, I have declared to my disciples the method for developing the four jhanas. The bhikkhu secluded from sensual desires and from demerit, with thoughts and thought processes, and with joy and pleasantness born of seclusion abides in the first jhana. Then he pervades this same body with joy and pleasantness born of seclusion, perfects it, fills it up, he does not leave any place untouched with the joy and pleasantness born of seclusion. Like a bather or his apprentice would put some bathing powder in the bronze bowl and while sprinkling water would mix it up into a ball of lather without anything dripping out. In the same manner he pervades this same body with joy and pleasantness born of seclusion, perfects it and fills it up, does not leave any place untouched with the joy and pleasantness born of seclusion.

Again the bhikkhu overcoming thoughts and thought processes, with the mind internally appeased and in a single point, without thoughts and thought processes and with joy and pleasantness born of concentration abides in the second jhana. Then he pervades this same body with joy and pleasantness born of concentration, perfects it, fills it up, and does not leave any place untouched with the joy and pleasantness born of concentration. Like a deep pond, with water springing from the bottom, without inflows of water from the four directions, and without even rain water falling, is filled and completed with the cool water that springs from the bottom, not leaving any place untouched with the cold water. In the same manner he pervades this same body with joy and

pleasantness born of concentration, perfects it, fills it up, does not leave any place untouched with the joy and pleasantness born of concentration.

Again, Udayi, the bhikkhu, with equanimity to joy and detachment abides mindful and aware, experiencing pleasantness with the body too, abides in the third jhana. To this the noble ones say abiding in pleasantness with equanimity. Then he pervades this same body with pleasantness devoid of joy, perfects it, fills it up, not leaving any place untouched with the pleasantness devoid of joy. Like some blue, red and white lotuses that grow in the water, develop in the water, get nourished in the water and bloom in the water, have their tops and roots touched with the water, they have no place untouched with the water. In the same manner he pervades this body with pleasantness devoid of joy, perfects it, fills it up, and leaves no place untouched with the pleasantness devoid of joy.

Again, Udayi, the bhikkhu dispelling pleasantness and unpleasantness, and earlier overcoming pleasure and displeasure without unpleasantness and pleasantness and with mindfulness purified with equanimity abides in the fourth jhana. Seated he permeates the whole body with that pure clean mind, without leaving any place untouched with it. Udayi, it's like a man who has covered himself up with a white cloth together with the head and there is not a single place untouched with that cloth. In that same manner, seated he permeates the whole body with the pure clean mind. Thus too my disciples abide aiming perfect knowledge for emancipation.

[29] Again, Udayi, I have declared this method to my disciples, by which method my disciples know, this body of mine is made of the four great elements, is produced by mother and father, supported on rice and bread is subject to change through decay, brushing, breaking up and destruction and my consciousness is attached there, bound there. Like a comely lapis gem of high birth, having eight facets and in it is a string either blue, yellow, red or white or pale yellow. In this manner I have declared this method to my disciples. Fallen to this method my disciples know, this body of mine is made of the four great elements, produced by mother and father, supported on rice and bread is subject to change through decay, brushing, breaking up and destruction and this my consciousness is attached there, bound there. Thus too my disciples abide aiming perfect knowledge for emancipation.

[30] Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could create a mental form, complete with limbs large and small and the mental faculties. Udayi, it's like a man who has taken a reed from the grass and it occurs to him, this is the reed and this is grass. Like a man who has pulled out a sword from the sheath, it occurs to him, this is the sword, and this is the sheath, the sword is one thing and the sheath is another thing, from the sheath the sword was pulled out. Udayi, it's like a man who has taken a snake out of a box. It occurs to him, this is the snake and this is the box. The snake is one thing and the box is another thing. In the same manner, I have declared this method to my disciples, fallen to which method my disciples could create another body a mental form complete with limbs large and small and the mental faculties. Thus too my disciples abide aiming perfect knowledge for emancipation..

[31] Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could partake various supernormal powers, being one become many, being many, become one. Could go through walls, mountains, and embankments without an obstruction, as going through space. Diving into and coming up from earth could be done as though in water. Could walk on water, as though on earth. Could sit cross legged, in space as birds small and large do. So powerful as the moon and the sun, could brush with the palm. As far as the world of Brahma, power is held with the body. Like a clever potter or his apprentice, would create whatever vessels he desired, with clay well mixed. Or like a clever craftsman, or his apprentice who would create ornaments out of the seasoned elephants' tusks. Or a clever goldsmith or his apprentice would create beautiful ornaments with purified gold. In that same manner I have declared this method to my disciples, fallen to which method my disciples could partake various supernormal powers, being one become many, being many, become one. Could go through walls, mountains, and embankments without an obstruction, as going through space. On earth diving and coming up could be done as though in water. Could walk on water unbroken as though on earth. Could sit in space legs, crossed as birds small and large do. So powerful as the moon and the sun, could brush them with the palm. Power is held with the body, as far as the Brahma world. Thus too my disciples abide aiming perfect knowledge for emancipation.

[32] Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could with the purified heavenly ear element beyond human, hear sounds both heavenly and human, far and near. Like a powerful drummer, would instantly break the news in the four directions. In the same manner I have declared this method to my disciples, fallen to which method my disciples could with the purified heavenly ear element beyond human hear sounds both heavenly and human, far and near. Thus too my disciples abide aiming perfect knowledge for emancipation.

[33] Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could

penetrate and see the minds of other beings. Know the minds, with greed, and without greed, angry and not angry, deluded, and not deluded, the contracted, and distracted, the developed and undeveloped. Know the minds with and without compare, with and without concentration, the released and not released. Like a woman, man or child fond of adornment, would look at his or her face in the mirror to see whether there are any moles in the face and would instantly know, there are moles in my face or there are no moles in my face. In the same manner, I have declared this method to my disciples, fallen to which method my disciples could penetrate and see the minds of other beings,. Would know the minds, with greed and without greed, angry and not angry, deluded and non-deluded, contracted and distracted, developed and undeveloped, with compare and without compare. Know the minds with concentration and without concentration, the released and not released. Thus too my disciples abide aiming perfect knowledge for emancipation..

[34] Again, Udayi, I have declared this method to my disciples. Fallen to this method my disciples could recollect the various manifold previous births. Such as one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty births, a hundred births, a thousand births, a hundred thousand births, an innumerable forward cycle of births, an innumerable backward cycle of births and an innumerable forward and backward cycle of births. There I was of such name, clan, disposition, supports, experiencing these pleasant and unpleasant feelings and in such a life span. Disappearing from there was born here, with such name, clan, disposition, supports and experiences, feeling these pleasant and unpleasant feelings in such a life span.. Disappearing from there is born here. Thus they recollect the various manifold previous births. Udayi, it is like a man who would go from his village to another village, and from there would go to another village, and would come back to his own village: and it would occur to him. I went from my village to that village, there I stood thus, sat thus, said this and kept silence thus. From that village I went to the next village, there I stood thus, sat thus, said this and kept silence thus. From that village, I came back to my village. In the same manner, I have declared the method to my disciples fallen to which, my disciples could recollect the various manifold births such as one birth, two births----Thus recollect the various manifold previous births.. Thus too my disciples abide aiming, perfect knowledge for emancipation .

[35] Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could with the heavenly eye element purified beyond human, see beings disappearing and appearing un exalted and exalted, beautiful and ugly, in good and bad states, know beings according their actions. These good beings, misbehaving by body, speech and mind, blaming noble ones, with wrong view and with the wrong view of actions, after death go to loss, to decrease and are born in hell. As for these good beings, with right conduct by body, speech and mind, not blaming noble ones, with right view and with the right view of actions, after death go to increase and are born in heaven. Thus with the heavenly eye element purified beyond human see beings disappearing and appearing according their actions. It is like there were two houses with doors adjacently situated and a man standing in one house could see people entering, leaving and moving about in the other house. In the same manner I have declared this method to my disciples, fallen to which method my disciples could with the heavenly eye element purified beyond human, see beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states—according their actions. Thus too my disciples abide aiming perfect knowledge for emancipation .

[36] Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could destroy desires, release the mind of desires, and released through wisdom, realising it here and now, abide. Udayi, on the top of a mountain there is a glen with pure clean undisturbed water and a man standing on its bank would see shells and gravel and sand and shoals of fish moving and stationary. Then it would occur to that man, the water in this pond is pure, clean and undisturbed, and there are shells, gravel, and sand and shoals of fish moving and stationary. Udayi, in the same manner, I have declared this method to my disciples, fallen to which method my disciples could destroy desires, release the mind from desires, and the mind released through wisdom, realising it here and now, abide Thus too my disciples abide aiming perfect knowledge for emancipation .

[37] Udayi, this is the fifth thing on account of which my disciples honour and revere me and abide supported receiving the due honour for it.'

[38] The Blessed One said thus and the wandering ascetic Sakuludayi delighted in the words of the Blessed One.

5. Pali Text of Sutta

Mahāsakuludāyisuttam

[1] Evaṃ (2.0194) me sutam– ekaṃ samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

[2] Tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakā moranivāpe paribbājakārāme paṭivasanti, seyyathidaṃ– annabhāro varadharo sakuludāyī ca paribbājako aññe ca abhiññātā abhiññātā paribbājakā.

[3] Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Atha kho bhagavato etadahosi– “atippago kho tāva rājagahe piṇḍāya carituṃ. Yaṃnūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī paribbājako tenupasaṅkameyyan”ti. Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami.

[4] Tena kho pana samayena sakuludāyī paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādiniyā uccāsaddamahāsaddāya anekavihitaṃ tiracchānakathaṃ kathentiya, seyyathidaṃ– rājakathaṃ corakathaṃ mahāmatkathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā.

[5] Addasā kho sakuludāyī paribbājako bhagavantaṃ dūratova āgacchantaṃ. Disvāna sakaṃ parisam saṅghāpeti– “appasaddā bhonto hontu; mā bhonto saddamakatha. Ayaṃ samaṇo gotamo āgacchati; appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī. Appeva nāma appasaddaṃ parisam viditvā upasaṅkamtibbaṃ maññeyyā”ti. Atha kho te paribbājakā tuṅhī ahesuṃ. Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkami. Atha kho sakuludāyī paribbājako bhagavantaṃ etadavoca– “etu kho, bhante, bhagavā. Svāgataṃ, bhante, bhagavato. Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Nisīdatu, bhante, bhagavā; idamāsaṃ paññattan”ti. Nisīdi bhagavā paññatte āsane. Sakuludāyīpi kho paribbājako aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sakuludāyīpi paribbājakaṃ bhagavā etadavoca–

“Kāyanuttha (2.0195), udāyi, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

[6] “Tiṭṭhatesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinnā. Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya. Purimāni, bhante, divasāni purimatarāni nānātitthiyānaṃ samaṇabrāhmaṇānaṃ kutūhalasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi– ‘lābhā vata, bho, aṅgamagadhānaṃ, suladdhalābhā vata, bho, aṅgamagadhānaṃ! Tatrime , samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammata bahujaṇassa rājagahaṃ vassāvāsaṃ osaṭā. Ayampi kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujaṇassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ayampi kho makkhali gosālo ...pe... ajito kesakambalo... pakudho kaccāyano... saṅjāyo belatṭhaputto... nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujaṇassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujaṇassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ko nu kho imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saṅghīnaṃ gaṇīnaṃ gaṇācariyānaṃ ñātānaṃ yasassīnaṃ titthakarānaṃ sādhusammataṇaṃ bahujaṇassa sāvakānaṃ sakkato garukato mānito pūjito, kaṅca pana sāvakā sakkatvā garuṃ katvā , upanissāya viharantī”ti?

“Tatrekacce evamāhaṃsu– ‘ayaṃ kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujaṇassa; so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ pūraṇo kassapo anekasatāya parisāya dhammaṃ deseti. Tatraññataro pūraṇassa kassapassa sāvako saddamakāsi– “mā bhonto pūraṇaṃ kassapaṃ etamatthaṃ pucchittha; neso etaṃ jānāti; mayametaṃ jānāma, amhe etamatthaṃ pucchatha; mayametaṃ bhavantaṃ byākarissāmā”ti. Bhūtapubbaṃ pūraṇo kassapo (2.0196) bhāhā paggayha kandanto na labhati– “appasaddā bhonto hontu, mā bhonto saddamakatha. Nete, bhavante, pucchanti, amhe ete pucchanti; mayametesam byākarissāmā”ti. Bahū kho pana pūraṇassa kassapassa sāvakā vādaṃ āropetvā apakkantā– “na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggaḥitosi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī”ti. Iti pūraṇo kassapo sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Akkuṭṭho ca pana pūraṇo kassapo dhammakkosena”ti.

“Ekacce evamāhaṃsu– ‘ayampi kho makkhali gosālo ...pe... ajito kesakambalo... pakudho

kaccāyano... sañjayo belatṭhaputto... nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ nigaṇṭho nāṭaputto anekasatāya parisāya dhammaṃ deseti. Tatraññataro nigaṇṭhassa nāṭaputtassa sāvako saddamakāsi-mā bhonto nigaṇṭhaṃ nāṭaputtaṃ etamatthaṃ pucchittha; neso etaṃ jānāti; mayametaṃ jānāma, amhe etamatthaṃ pucchatha; mayametaṃ bhavantānaṃ byākarissāmāti. Bhūtapubbaṃ nigaṇṭho nāṭaputto bāhā paggayha kandanto na labhati- “appasaddā bhonto hontu, mā bhonto saddamakattha. Nete bhavante pucchanti, amhe ete pucchanti; mayametesam byākarissāmā”ti. Bahū kho pana nigaṇṭhassa nāṭaputtassa sāvakā vādaṃ āropetvā apakkantā- “na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi. Ahamasmi sammāpaṭipanno. Sahitaṃ me asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosi, cara vādappamokkhāya, nibbeṭhehi (2.0197) vā sace pahosī”ti. Iti nigaṇṭho nāṭaputto sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Akkuṭṭho ca pana nigaṇṭho nāṭaputto dhammakkena”ti.

“Ekacce evamāhaṃsu- ‘ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; so ca kho sāvakānaṃ sakkato garukato mānito pūjito, samaṇaṅca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ samaṇo gotamo anekasatāya parisāya dhammaṃ deseti. Tatraññataro samaṇassa gotamassa sāvako ukkāsi. Tamenāññataro sabrahmacārī jaṇṇukena , ghaṭṭesi- “appasaddo āyasmā hotu, māyasmā saddamakāsi, satthā no bhagavā dhammaṃ deseti”ti. Yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmiṃ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā. Tameṇaṃ mahājanakāyo paccāsīsamānarūpo , paccupaṭṭhito hoti- “yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”ti. Seyyathāpi nāma puriso cātummahāpathe khuddamadhuṃ , anelakaṃ piḷeyya ,. Tameṇaṃ mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito assa. Evameva yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmiṃ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā. Tameṇaṃ mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito hoti- “yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”ti. Yepi samaṇassa gotamassa sāvakā sabrahmacārīhi sampayojetvā sikkhaṃ paccakkhāya hīnāyāvattanti tepi satthu ceva vaṇṇavādino honti, dhammassa ca vaṇṇavādino honti, saṅghassa ca vaṇṇavādino honti, attagarahinoyeva honti anaññagarahino, “mayamevamhā alakkhikā mayaṃ appapuññā te mayaṃ evaṃ svākkhāte dhammavinaye pabbajitvā nāsakkhimhā yāvajīvaṃ (2.0198) paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritun”ti. Te āramikabhūtā vā upāsakabhūtā vā pañcasikkhāpade samādāya vattanti. Iti samaṇo gotamo sāvakānaṃ sakkato garukato mānito pūjito, samaṇaṅca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti”ti.

[7] “Kati pana tvaṃ, udāyi, mayi dhamme samanupassasi, yehi mamaṃ , sāvakā sakkaronti garuṃ karonti , mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti?

[8] “Pañca kho ahaṃ, bhante, bhagavati dhamme samanupassāmi yehi bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. Katame pañca? Bhagavā hi, bhante, appāhāro, appāhāratāya ca vaṇṇavādī. Yampi, bhante, bhagavā appāhāro, appāhāratāya ca vaṇṇavādī imaṃ kho ahaṃ, bhante, bhagavati paṭhamaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati dutiyaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati tatiyaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, imaṃ (2.0199) kho ahaṃ, bhante, bhagavati catutthaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī. Yampi, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati pañcamaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā

upanissāya viharanti.

“Ime kho ahaṃ, bhante, bhagavati pañca dhamme samanupassāmi yehi bhagavantaṃ sāvakaṃ sakkaronṭi garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti.

[9] “Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakaṃ kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi. Ahaṃ kho pana, udāyi, appekadā iminā pattena samatittikampi bhuñjāmi bhīyyopi bhuñjāmi. ‘Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakaṃ kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Santuṭṭho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakaṃ paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni, uccinitvā, saṅghāṭiṃ karitvā dhārenti. Ahaṃ kho panudāyi, appekadā gahapaticīvarāni dhāremi (2.0200) daḷhāni satthalūkhāni alābulomasāni. ‘Santuṭṭho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakaṃ paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni uccinitvā saṅghāṭiṃ karitvā dhārenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Santuṭṭho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakaṃ piṇḍapātikā sapadānacārino uñchāsake vate ratā, te antaragharaṃ pavīṭṭhā samānā āsanenapi nimantiyamānā na sādiyanti. Ahaṃ kho panudāyi, appekadā nimantanepi, bhuñjāmi sālīnaṃ odanaṃ vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ. ‘Santuṭṭho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakaṃ piṇḍapātikā sapadānacārino uñchāsake vate ratā te antaragharaṃ pavīṭṭhā samānā āsanenapi nimantiyamānā na sādiyanti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Santuṭṭho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakaṃ rukkhamūlikā abbhokāsikā, te aṭṭhamāse channaṃ na upenti. Ahaṃ kho panudāyi, appekadā kūṭāgāresupi viharāmi ullittāvalittesu nivātesu phusitaggaḷesu, pihitavātapānesu. ‘Santuṭṭho samaṇo gotamo itarītarena (2.0201) senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakaṃ rukkhamūlikā abbhokāsikā te aṭṭhamāse channaṃ na upenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakaṃ ārañṇikā pantasenāsanā arañṇavanapathāni pantāni senāsanāni ajjhogāhetvā viharanti, te anvaddhamāsaṃ saṅghamajjhe osaranti pātīmokkhuddesāya. Ahaṃ kho panudāyi, appekadā ākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rañṇā rājamahāmattehi titthiyehi titthiyasāvakehi. ‘Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakaṃ ārañṇakā pantasenāsanā arañṇavanapathāni pantāni senāsanāni ajjhogāhetvā viharanti te anvaddhamāsaṃ saṅghamajjhe osaranti pātīmokkhuddesāya, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Iti kho, udāyi, na mamaṃ sāvakaṃ imehi pañcahi dhammehi sakkaronṭi garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

[10] “Atthi kho, udāyi, añṇe ca pañca dhammā yehi pañcahi dhammehi mamaṃ sāvakaṃ sakkaronṭi garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. Katame pañca?

[11] Idhudāyi, mamaṃ sāvakaṃ adhisīle sambhāventi— ‘sīlavā samaṇo gotamo paramena sīlakkhandhena samannāgato’ti. Yampudāyi, mamaṃ sāvakaṃ adhisīle sambhāventi— ‘sīlavā samaṇo

gotamo paramena sīlakkhandhena samannāgato'ti, ayaṃ kho, udāyi (2.0202), paṭhamo dhammo yena mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

[12] “Puna caparaṃ, udāyi, mamaṃ sāvakaṃ abhikkante ñāṇadassane sambhāventi— ‘jānaṃyevāha samaṇo gotamo— jānāmīti, passaṃyevāha samaṇo gotamo— passāmīti; abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya; sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ; sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriyaṃ’ti. Yampudāyi, mamaṃ sāvakaṃ abhikkante ñāṇadassane sambhāventi— ‘jānaṃyevāha samaṇo gotamo— jānāmīti, passaṃyevāha samaṇo gotamo— passāmīti; abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya; sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ; sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriyaṃ’ti, ayaṃ kho, udāyi, dutiyo dhammo yena mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

[13] “Puna caparaṃ, udāyi, mamaṃ sāvakaṃ adhipaññāya sambhāventi— ‘paññavā samaṇo gotamo paramena paññakkhandhena samannāgato; taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena suniggahitaṃ niggaṇhissatīti— netam ṭhānaṃ vijjati’. Taṃ kiṃ maññasi, udāyi, api nu me sāvakaṃ evaṃ jānantā evaṃ passantā antarantarā kathaṃ opāteyyun’”ti?

“No hetam, bhante”.

“Na kho panāhaṃ, udāyi, sāvakesu anusāsaniṃ paccāsīsāmi ;; aññadatthu mamayeva sāvakaṃ anusāsaniṃ paccāsīsanti.

“Yampudāyi, mamaṃ sāvakaṃ adhipaññāya sambhāventi— ‘paññavā samaṇo gotamo paramena paññakkhandhena samannāgato; taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena niggaṇhitaṃ niggaṇhissatīti— netam ṭhānaṃ vijjati’. Ayaṃ kho, udāyi, tatiyo dhammo yena mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

[14] “Puna (2.0203) caparaṃ, udāyi, mama sāvakaṃ yena dukkhena dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena; te maṃ dukkhasamudayaṃ... dukkhanirodhaṃ... dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Yampudāyi, mama sāvakaṃ yena dukkhena dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Te maṃ dukkhasamudayaṃ... dukkhanirodhaṃ... dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti. Tesāhaṃ dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi. Tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Ayaṃ kho, udāyi, catuttho dhammo yena mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

[15] “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakaṃ cattāro satipaṭṭhāne bhāventi. Idhudāyi, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati... citte cittānupassī viharati... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Tatra ca pana me sāvakaṃ bahū abhiññāvōsanāpāramippattā viharanti.

[16] “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakaṃ cattāro sammappadhāne bhāventi. Idhudāyi, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati; anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati; uppannānaṃ kusālānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Tatra ca pana me sāvakaṃ bahū abhiññāvōsanāpāramippattā viharanti.

[17] “Puna (2.0204) caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakaṃ cattāro iddhipāde bhāventi. Idhudāyi, bhikkhu chandasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cittasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Tatra ca pana me sāvakaṃ bahū abhiññāvōsanāpāramippattā viharanti.

[18] “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakaṃ pañcindriyāni bhāventi. Idhudāyi, bhikkhu saddhindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ; vīriyindriyaṃ bhāveti ...pe... satindriyaṃ bhāveti... samādhindriyaṃ bhāveti... paññindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ. Tatra ca pana me sāvakaṃ bahū abhiññāvōsanāpāramippattā viharanti.

[19] “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakaṃ pañca balāni

bhāventi. Idhudāyi, bhikkhu saddhābalaṃ bhāveti upasamaḡāmiṃ sambodhagāmiṃ; vīriyabalaṃ bhāveti ...pe... satibalaṃ bhāveti... samādhibalaṃ bhāveti... paññābalaṃ bhāveti upasamaḡāmiṃ sambodhagāmiṃ. Tatra ca pana me sāvakaḡ bahū abhiññāvosaṇapāramippattā viharanti.

[20] “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā sattabojjhaṅge bhāventi. Idhudāyi, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; dhammavicayasambojjhaṅgaṃ bhāveti ...pe... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Tatra ca pana me sāvakaḡ bahū abhiññāvosaṇapāramippattā viharanti.

[21] “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakaḡ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāventi. Idhudāyi, bhikkhu sammādiṭṭhiṃ bhāveti, sammāsaṅkappaṃ bhāveti, sammāvācaṃ bhāveti, sammākammaṃ bhāveti, sammā-ājīvaṃ bhāveti, sammāvāyāmaṃ bhāveti, sammāsatiṃ (2.0205) bhāveti, sammāsamaḡhiṃ bhāveti. Tatra ca pana me sāvakaḡ bahū abhiññāvosaṇapāramippattā viharanti.

[22] “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakaḡ aṭṭha vimokkhe bhāventi. Rūpī rūpāni passati, ayaṃ paṭhamo vimokkko; ajjhataṃ arūpasaññī bahiddhā rūpāni passati, ayaṃ dutiyo vimokkko; subhanteva adhimutto hoti, ayaṃ tatiyo vimokkko; sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākaso’ti ākāsānañcāyatanāṃ upasampajja viharati, ayaṃ catuttho vimokkko; sabbaso ākāsānañcāyatanāṃ samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanāṃ upasampajja viharati, ayaṃ pañcama vimokkko; sabbaso viññāṇañcāyatanāṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanāṃ upasampajja viharati, ayaṃ chaṭṭho vimokkko; sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja viharati, ayaṃ sattamo vimokkko; sabbaso nevasaññānāsaññāyatanāṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ aṭṭhamo vimokkko. Tatra ca pana me sāvakaḡ bahū abhiññāvosaṇapāramippattā viharanti.

[23] “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakaḡ aṭṭha abhibhāyatanāni bhāventi. Ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ paṭhamaṃ abhibhāyatanāṃ.

“Ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ dutiyaṃ abhibhāyatanāṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ tatiyaṃ abhibhāyatanāṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ catutthaṃ abhibhāyatanāṃ.

“Ajjhataṃ (2.0206) arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ pañcamaṃ abhibhāyatanāṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanāṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḡāni lohitaḡavaṇṇāni lohitaḡanidassanāni lohitaḡanibhāsāni. Seyyathāpi nāma bandhujīvakapupphaṃ lohitaḡaṃ lohitaḡavaṇṇaṃ lohitaḡanidassanaṃ lohitaḡanibhāsaṃ, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitaḡaṃ lohitaḡavaṇṇaṃ lohitaḡanidassanaṃ lohitaḡanibhāsaṃ; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḡāni lohitaḡavaṇṇāni lohitaḡanidassanāni lohitaḡanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti. Idaṃ sattamaṃ abhibhāyatanāṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni. Seyyathāpi nāma osadhitarakā odātā odātavaṇṇā odātānidassanā odātānibhāsā, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātaṃ odātavaṇṇaṃ odātānidassanaṃ odātānibhāsaṃ; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni. ‘Tāni abhibhuyya jānāmi (2.0207), passāmi’ti evaṃsaññī hoti. Idaṃ

aṭṭhamam abhibhāyatanam. Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

[24] “Puna caparam, udāyi, akkhātā mayā sāvakanam paṭipadā, yathāpaṭipannā me sāvaka dasa kasiṇāyatanāni bhāventi. Pathavīkasiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇam; āpokasiṇameko sañjānāti ...pe... tejokasiṇameko sañjānāti... vāyokasiṇameko sañjānāti... nīlakasiṇameko sañjānāti... pītakasiṇameko sañjānāti... lohitakasiṇameko sañjānāti... odātakasiṇameko sañjānāti... ākāsakasiṇameko sañjānāti ... viññānakasiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇam. Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

[25] “Puna caparam, udāyi, akkhātā mayā sāvakanam paṭipadā, yathāpaṭipannā me sāvaka cattāri jhānāni bhāventi. Idhudāyi, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti. Seyyathāpi, udāyi, dakkho nhāpako, vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni, ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi, snehānugatā snehapareto santarabāhirā phuṭa snehena na ca pagghariṇī; evameva kho, udāyi, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti.

[26] “Puna caparam, udāyi, bhikkhu vitakkavicārānam vūpasamā ajjhataṃ sampasādanaṃ ...pe... dutiyaṃ jhānam upasampajja viharati. So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti (2.0208). Seyyathāpi, udāyi, udakarahado gambhīro ubbhidodako, . Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālam sammā dhāraṃ anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa, kiñci sabbāvato udakarahadassa sītena vārinā apphuṭam assa. Evameva kho, udāyi, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti.

[27] “Puna caparam, udāyi, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ jhānam upasampajja viharati. So imameva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭam hoti. Seyyathāpi, udāyi, uppalīniyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni anto nimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ, uppālānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭam assa; evameva kho, udāyi, bhikkhu imameva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭam hoti.

[28] “Puna caparam, udāyi, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānam upasampajja viharati. So imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭam hoti. Seyyathāpi, udāyi, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena (2.0209) apphuṭam assa; evameva kho, udāyi, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭam hoti. Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

[29] “Puna caparam, udāyi, akkhātā mayā sāvakanam paṭipadā, yathāpaṭipannā me sāvaka evaṃ pajānanti— ‘ayaṃ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo; idaṅca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhaṃ’. Seyyathāpi, udāyi, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vipasanno sabbākārasampanno; tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā. Tameṇaṃ cakkhumā puriso hatthe karitvā paccavekkheyya— ‘ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vipasanno sabbākārasampanno; tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ti. Evameva kho, udāyi, akkhātā mayā sāvakanam paṭipadā, yathāpaṭipannā me sāvaka evaṃ pajānanti— ‘ayaṃ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo; idaṅca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhaṃ’ti. Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

[30] “Puna caparam, udāyi, akkhātā mayā sāvakanam paṭipadā, yathāpaṭipannā me sāvaka imamhā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ. Seyyathāpi, udāyi, puriso muñjamhā īsikaṃ pabbāheyya; tassa evamassa— ‘ayaṃ muñjo, ayaṃ īsikā; añño muñjo, añña

īsikā; muñjamhātveva īsikā pabbāḷhā'ti. Seyyathā vā panudāyi, puriso asiṃ kosiyaṃ pabbāheyya; tassa evamassa– 'ayaṃ asi, ayaṃ kosi; añño asi aññā kosi; kosiyaṃveva asi pabbāḷho'ti. Seyyathā vā, panudāyi, puriso ahiṃ karaṇḍā uddhareyya; tassa evamassa– 'ayaṃ ahi, ayaṃ karaṇḍo; añño (2.0210) ahi, añño karaṇḍo; karaṇḍātveva ahi ubbhato'ti. Evameva kho, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā imamhā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīndriyaṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

[31] “Puna caparaṃ, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitāṃ iddhividhaṃ paccanubhonti– ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karonti, seyyathāpi uduke; udukepi abhijjamāne , gacchanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena vasaṃ vattenti. Seyyathāpi, udāyi, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ yadeva bhājanavikaṭiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya; seyyathā vā panudāyi, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmīṃ dantasmiṃ yaṃ yadeva dantavikaṭiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya; seyyathā vā panudāyi, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmīṃ suvaṇṇasmīṃ yaṃ yadeva suvaṇṇavikaṭiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya. Evameva kho, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitāṃ iddhividhaṃ paccanubhonti– ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karonti, seyyathāpi uduke; udukepi abhijjamāne gacchanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena (2.0211) vasaṃ vattenti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

[32] “Puna caparaṃ, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti– dibbe ca mānuse ca, ye dūre santike ca. Seyyathāpi, udāyi, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya; evameva kho, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti– dibbe ca mānuse ca, ye dūre santike ca. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

[33] “Puna caparaṃ, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānanti– sarāgaṃ vā cittaṃ 'sarāgaṃ cittaṃ'ti pajānanti, vītarāgaṃ vā cittaṃ 'vītarāgaṃ cittaṃ'ti pajānanti; sadosaṃ vā cittaṃ 'sadosaṃ cittaṃ'ti pajānanti, vītadosaṃ vā cittaṃ 'vītadosaṃ cittaṃ'ti pajānanti; samohaṃ vā cittaṃ 'samohaṃ cittaṃ'ti pajānanti, vītamohaṃ vā cittaṃ 'vītamohaṃ cittaṃ'ti pajānanti; saṅkhittaṃ vā cittaṃ 'saṅkhittaṃ cittaṃ'ti pajānanti, vikkhittaṃ vā cittaṃ 'vikkhittaṃ cittaṃ'ti pajānanti; mahaggataṃ vā cittaṃ 'mahaggataṃ cittaṃ'ti pajānanti, amahaggataṃ vā cittaṃ 'amahaggataṃ cittaṃ'ti pajānanti; sa-uttaraṃ vā cittaṃ 'sa-uttaraṃ cittaṃ'ti pajānanti, anuttaraṃ vā cittaṃ 'anuttaraṃ cittaṃ'ti pajānanti; samāhitaṃ vā cittaṃ 'samāhitaṃ cittaṃ'ti pajānanti, asamāhitaṃ vā cittaṃ 'asamāhitaṃ cittaṃ'ti pajānanti; vimuttaṃ vā cittaṃ 'vimuttaṃ cittaṃ'ti pajānanti, avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānanti. Seyyathāpi, udāyi, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sakaṅikaṃ vā 'sakaṅikaṃ'ti , jāneyya, akaṅikaṃ vā 'akaṅikaṃ'ti , jāneyya; evameva kho, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānanti– sarāgaṃ (2.0212) vā cittaṃ 'sarāgaṃ cittaṃ'ti pajānanti, vītarāgaṃ vā cittaṃ ...pe... sadosaṃ vā cittaṃ... vītadosaṃ vā cittaṃ... samohaṃ vā cittaṃ... vītamohaṃ vā cittaṃ... saṅkhittaṃ vā cittaṃ... vikkhittaṃ vā cittaṃ... mahaggataṃ vā cittaṃ... amahaggataṃ vā cittaṃ... sa-uttaraṃ vā cittaṃ... anuttaraṃ vā cittaṃ... samāhitaṃ vā cittaṃ... asamāhitaṃ vā cittaṃ... vimuttaṃ vā cittaṃ... avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānanti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

[34] “Puna caparaṃ, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitāṃ pubbenivāsaṃ anussaranti, seyyathidaṃ– ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe– 'amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṃ sa-uddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati. Seyyathāpi, udāyi, puriso

sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya; so tamhā gāmā sakamyeva gāmaṃ paccāgaccheyya; tassa evamassa– ‘ahaṃ kho sakamhā gāmā aññaṃ gāmaṃ agacchīṃ, tatra evaṃ aṭṭhāsīṃ evaṃ nisīdiṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ; tamhāpi gāmā amuṃ gāmaṃ agacchīṃ, tatrāpi evaṃ aṭṭhāsīṃ evaṃ nisīdiṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ, somhi tamhā gāmā sakamyeva gāmaṃ paccāgato’ti. Evameva kho, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihiṭaṃ pubbenivāsaṃ anussaranti, seyyathidaṃ– ekampi jātiṃ ...pe... iti sākāraṃ sa-uddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussaranti. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

[35] “Puna caparaṃ, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakena satte (2.0213) passanti cavamāne upapajjamāne hīne paṇṭite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti– ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇṭite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti. Seyyathāpi, udāyi, dve agārā sadvārā ,. Tatra cakkhumā puriso majjhe ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi anucaṅkamantepi anuvarantepi; evameva kho, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇṭite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti ...pe... tatra ca pa me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

[36] “Puna caparaṃ, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharanti. Seyyathāpi, udāyi, pabbatasāṅkhepe udakarahado accho vippasanno anāvilo, tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi , sakkharakaṭṭhalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa– ‘ayamaṃ kho udakarahado accho vippasanno anāvilo, tatrime sippisambukāpi sakkharakaṭṭhalāpi macchagumbāpi carantipi tiṭṭhantipi’ti. Evameva kho, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharanti. Tatra ca pana me (2.0214) sāvakā bahū abhiññāvosaṇapāramippattā viharanti. Ayamaṃ kho, udāyi, pañcama dhammo yena mama sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

[37] “Ime kho, udāyi, pañca dhammā yehi mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti.

[38] Idamavoca bhagavā. Attamano sakuludāyī paribbājako bhagavato bhāsitaṃ abhinandīti.
Mahāsakuludāyisuttaṃ niṭṭhitaṃ sattamaṃ.