

## **Cūḷa-Sakuludāyi Sutta** **(Majjhima Nikāya Sutta No. 79)**

1. Introduction
2. Shorter Discourse to Sakuludāyin
3. Lesser Discourse to Sakuludāyin
4. Shorter Discourse to Sakuludāyi
5. Pali Text of the Sutta

*Victor Gunasekara*  
*Translated by Bhikkhu Bodhi*  
*Translated by I. B. Horner*  
*Translated by Sister Uppalavanna*  
*Chatta Sangāyanā Edition*

### **1. Introduction**

*by Victor Gunasekara*

This is the discourse which resulted in the conversion of the wanderer (or religious recluse) Sakuludāyin (whose name is abbreviated to Udāyin) to become a follower of the Buddha. He was formerly a teacher in the sect of Niganṭha Nataputta (or Mahavira the founder of Jainism). An earlier (and longer) discourse to the same recluse is given as No. 77 in the Majjhima Nikaya. In that discourse a number of issues were dealt with. That is why only a few topics are dealt with in this discourse but they were sufficient to convince the ascetic of the correctness of the Buddha's analysis. These are mostly connected with the Jain theory. There are many similarities between the Jain and the Buddhist teaching, especially relating to nature of samsara (the round of rebirths) and to Nirvana.

The discussion begins with the claim to omniscience advanced by Nataputta. It is clear by omniscience that Nataputta means his ability to recall his past births. The Buddha shows the futility of this kind of speculation ("let be the past ... let be the future"). Instead he says that the Dhamma is concerned with the future, especially on the law of causality ("When this exists this comes to be" etc.). Udayin concurs in this view saying that he cannot even remember events in this life let alone those in former lives.

Next the discussion turns to the Jain view of Nirvana, called the perfect splendour (*paramo vaṇṇo*). This term is translated as "highest lustre" by Horner, and "excellent appearance" by Uppalavanna, but I think it refers to the *summum bonum* of Jain teaching. Udāyin compares this to a gem but the Buddha shows that luminiscence is a relative thing and compares the gem successively to a glow-worm, an oil lamp, a blazing fire, the disc of the sun or moon, etc. The idea is that the Jain goal is not a clearly defined concept but relies on an analogy.

Udāyin accepts the Buddha's argument by saying that the Buddha has "terminated the discussion". The Pali phrase used (*acchidaṃ kathaṃ*) is translated as "settled the talk" by Horner, but is given as "forgive me" by Uppalavanna, which is probably incorrect.

The discussion now turns to the "practical way" to achieve the goal. When asked what Nataputta's practical way is Udayin replies that it is the observance of the precepts relating to killing, theft, sensual pleasures, false speech and in addition the undertaking of some kind of asceticism. The last mentioned is probably an understatement given the strictness of Jain ascetic practices. The Buddha establishes from Udayin that in all these courses of action there is both pleasure and pain and asks: whether an entirely pleasant world can be achieved by following a way of mixed pleasure and pain. Udayin then states that on this subject too the Buddha had won the argument.

The Buddha then gives his own way of achieving an entirely pleasant world. This is the jhanic method involving the four jhanas. Udayin then asks if monks who join the Buddha's sangha do so merely to achieve an entirely pleasant world. The Buddha answers that while this goal could be reached there are also more sublime states to be achieved by monks. Amongst these he mentions the jhanas, the recollection of past lives, the passing away and reappearance of beings and finally the destruction of the taints. Once the taints are eliminated the bhikkhu abides in the supreme bliss.

This sutta is not a complete examination of the doctrine of Nataputta. The Buddha does not go into the basic doctrines of the Jains such as the belief in a soul. He is only concerned with the practice of the Jains. In this respect the differences are not great. Certainly on ethical grounds there is little difference. The major difference lies in the extreme asceticism of the Jains when compared to the Middle Path of the Buddha. There is a brief reference to this.

The major difference relates to the mental disciplines involved. The Jains did not develop Jhanic experience to the same extent as the Sangha and this is a major point stressed by the Buddha. Mahavira's claim to omniscience is also ridiculed.

## 2. The Shorter Discourse to Sakuludāyin

*Translated by Bhikkhu Bodhi*

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary. Now on that occasion the wanderer Sakuludāyin was staying in the Peacocks' Sanctuary, the wanderers' park, with a large assembly of wanderers.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went to Rājagaha for alms. Then he thought: "It is still too early to wander for alms in Rājagaha. Suppose I went to the wanderer Sakuludāyin in the Peacocks' Sanctuary, the wanderers' park."

3-4. Then the Blessed One went to the Peacocks' Sanctuary, the wanderers' park. Now on that occasion the wanderer Sakuludāyin was seated with a large assembly of wanderers who were making an uproar ... (*as Sutta 77, §§4-5*) [30]... "For what discussion are you sitting together here now, Udāyin? And what was your discussion that was interrupted?"

5. "Venerable sir, let be the discussion for which we are now, sitting together here. The Blessed One can well hear about it later. Venerable sir, when I do not come to this assembly, then it sits talking many kinds of pointless talk. But when I have come to this assembly, then it sits looking up to me, thinking: 'Let us hear the Dhamma that the recluse Udāyin expounds.' However when [31] the Blessed One comes, then both I and this assembly sit looking up to the Blessed One, thinking: 'Let us hear the Dhamma that the Blessed One expounds.'"

6. "Then, Udāyin, suggest something that I should speak about. "Venerable sir, in recent days there was one claiming to be omniscient and all-seeing, to have complete knowledge and vision thus: 'Whether I am walking or standing or sleeping or awake, knowledge and vision are continuously and uninterruptedly present to me.' When I asked him a question about the past, he prevaricated, led the talk aside, and showed anger, hate, and bitterness. Then I remembered the Blessed One thus: 'Ah, surely it is the Blessed One, surely it is the Sublime One who is skilled in these things.'"

"But, Udāyin, who was it that claimed to be omniscient and all-seeing ... yet when asked a question by you about the past, prevaricated, led the talk aside, and showed anger, hate, and bitterness?"

"It was the Nīgantha Nataputta, venerable sir."

7. "Udāyin, if someone should recollect his manifold past lives, that is, one birth, two births ... thus, with their aspects and particulars, should he recollect his manifold past lives, then either he might ask me a question about the past or I might ask him a question about the past, and he might satisfy my mind with his answer to my question or I might satisfy his mind with my answer to his question. If someone with the divine eye, which is purified and surpasses the human, should see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate ... and understand how beings pass on according to their actions, then either he might ask me a question about the future [32] or I might ask him a question about the future, and he might satisfy my mind with his answer to my question or I might satisfy his mind with my answer to his question. But let be the past, Udāyin, let be the future. I shall teach you the Dhamma: When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases.

8. "Venerable sir, I cannot even recollect with their aspects and particulars all that I have experienced within this present existence, so how should I recollect my manifold past lives, that is, one birth, two births ... with their aspects and particulars, as the Blessed One does? And I cannot now even see a mud-goblin, so how should I with the divine eye, which is purified and surpasses the human, see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate ... and understand how beings pass on according to their actions, as the Blessed One does? But, venerable sir, when the Blessed One told me: 'But let be the past, Udāyin, let be the future. I shall teach you the Dhamma: When this exists, that comes to be; with the of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases' - that is even more unclear to me. Perhaps, venerable sir, I might satisfy the Blessed One's mind by answering a question about our own teachers' doctrine."

9. "Well, Udāyin, what is taught in your own teachers' doctrine?"

"Venerable sir, it is taught that in our own teachers' doctrine: 'This is the perfect splendour, this is the perfect splendour!'" "But, Udayin, since it is taught in your own teachers' doctrine: 'This is the perfect splendour, this is the perfect splendour!' - what is that perfect splendour?"

"Venerable sir, that splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime." "But, Udāyin, what is that splendour which is unsurpassed by any other splendour higher or more sublime?" [33]

"Venerable sir, that splendour is the perfect splendour which is unsurpassed by any other splendour higher

or more sublime.”

10. “Udayin, you might continue for a long time in this way. You say: ‘Venerable sir, that splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime,’ yet you do not indicate what that splendour is., Suppose a man were to say: ‘I am in love with the most beautiful girl in this country.’ Then they would ask him: ‘Good man, that most beautiful girl in this country with whom you are in love - do you know whether she is from the noble class or the brahmin class or the merchant class or the worker class?’ and he would reply: ‘No.’ Then they would ask him: ‘Good man, that most beautiful girl in this country with whom you are in love . do you know her name and clan? ...Whether she is tall or short or of middle height? ...Whether she is dark or brown or golden skinned?... What village or town or city she lives in?’ and he would reply: ‘No.’ And then they would ask him: ‘Good man, do you then love a girl you have never known or seen?’ and he would reply: ‘Yes.’ What do you think, Udayin, that being so would not that mans talk amount to nonsense?”

“Surely, venerable sir, that being so, that man’s talk would amount to nonsense.”

“But in the same way, Udayin, you say thus: ‘That splendour is the perfect splendour which is unsurpassed by any of splendour higher or more sublime,’ yet you do not indicate what that splendour is.”

11. “Venerable sir, just as a beautiful beryl gem of purest water, eight-faceted, well cut, lying on red brocade, glows, radiates, and shines, of such splendour is the self [surviving] unimpaired after death.<sup>1</sup>

12. “What do you think, Udayin? This beautiful beryl gem of purest water, eight-faceted, well cut, lying on red brocade, [34] which glows, radiates, and shines, or a glowworm in the thick darkness of the night - of these two, which gives off the splendour that is more excellent and sublime?” - “The glowworm in the thick darkness of the night, venerable sir.”

13. “What do you think, Udayin? This glowworm in the thick darkness of the night or an oil-lamp in the thick darkness of the night - of these two, which gives off the splendour that is more excellent and sublime?” - “The oil-lamp, venerable sir.”

14. “What do you think, Udayin? This oil-lamp in the thick darkness of the night or a great bonfire in the thick darkness of the night - of these two, which gives off the splendour that is more excellent and sublime?” - “The great bonfire, venerable sir.”

15. “What do you think, Udayin? This great bonfire in the thick darkness of the night or the morning star towards dawn in a clear cloudless sky - of these two, which gives off the splendour that is more excellent and sublime?” - “The morning star towards dawn in a clear cloudless sky, venerable sir.”

16. “What do you think, Udayin? The morning star towards dawn in a clear cloudless sky or the full moon at midnight in a dear cloudless sky on the Uposatha day of the fifteenth - of these two, which gives off the splendour that is more excellent And sublime?” - “The full moon at midnight in a clear cloudless ~;ky on the Uposatha day of the fifteenth, venerable sir.” [35]

17. “What do you think, Udayin? The full moon at midnight in Clear cloudless sky on the Uposatha day of the fifteenth, or the full disk of the sun at midday in a clear cloudless sky in autumn in the last month of the rainy season - of these two, which gives till the splendour that is more excellent and sublime?” - “The full disk of the sun at midday in a clear cloudless sky in autumn ii i I lie last month of the rainy season, venerable sir.”

18. “Beyond this, Udayin, I know of very many gods [whose splendour] the radiance of the sun and moon does not match, yet I will not say that there is no other splendour higher or more sublime than that splendour. But you, Udayin, say of that splendour which is lower and meaner than a glowworm’s: ‘This is the perfect splendour,’ yet you do not indicate what that splendour is.”

19. “The Blessed One has terminated the discussion; the Sublime One has terminated the discussion.”

“But, Udayin, why do you say that?”

“Venerable sir, it is taught in our own teachers’ doctrine: ‘This is the perfect splendour, this is the perfect splendour.’ But on being pressed and questioned and cross-questioned about our own teachers’ doctrine by the Blessed One, we are found empty, hollow, and mistaken.”

20. “How is it, Udayin, is there an entirely pleasant world? Is there a practical way to realise an entirely pleasant world?” “Venerable sir, it is taught in our own teachers’ doctrine: ‘There is an entirely pleasant world; there is a practical way to realise an entirely pleasant world.’”

21. “But, Udayin, what is that practical way to realise an entirely pleasant world?”

---

1. *Evanivanno attā hoti arogo param marāna*. The word *arogo*, normally meaning healthy, here should be understood to mean permanent. MA says that he speaks with reference to rebirth in the heavenly world of Refulgent Glory, the objective counterpart of the third jhāna, of which he has heard without actually attaining it. His view would seem to fall into the class described at MN 102.3.

“Here, venerable sir, abandoning the killing of living beings, someone abstains from killing living beings; abandoning the taking of what is not given, he abstains from taking what is not given; abandoning misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures; [36] abandoning false speech, he abstains from false speech; or else he undertakes and practises some kind of asceticism. This is the practical way to realise an entirely pleasant world.”

22. “What do you think, Udayin? On an occasion when he abandons the killing of living beings and abstains from killing of living beings, does his self then feel only pleasure or both pleasure and pain?”

“Both pleasure and pain, venerable sir.”

“What do you think, Udayin? On an occasion when he abandons the taking of what is not given and abstains from taking what is not given ... when he abandons misconduct in sensual pleasures and abstains from misconduct in sensual pleasures... when he abandons false speech and abstains from false speech, does his self then feel only pleasure or both pleasure and pain?”

“Both pleasure and pain, venerable sir.”

“What do you think, Udayin? On an occasion when he undertakes and practises some kind of asceticism, does his self then feel only pleasure or both pleasure and pain?”

“Both pleasure and pain, venerable sir.”

“What do you think, Uddyin? Does the realisation of an entirely pleasant world come about by following a way of mixed pleasure and pain?”

23. “The Blessed One has terminated the discussion; the Sublime One has terminated the discussion.”

“But, Uddyin, why do you say that?”

“Venerable sir, it is taught in our own teachers’ doctrine: ‘There is an entirely pleasant world; there is a practical way to realise an entirely pleasant world.’ But on being pressed and questioned and cross-questioned about our own teachers’ doctrine by the Blessed One, we are found empty, hollow, and mistaken. But how is it, venerable sir, is there an entirely pleasant world? Is there a practical way to realise an entirely pleasant world?” [37]

24. “There is an entirely pleasant world, Udayin; there is a practical way to realise an entirely pleasant world.”

“Venerable sir, what is that practical way to realise an entirely pleasant world?”

25. “Here, Udayin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhana... With the stilling of applied and sustained thought, he enters upon and abides in the second jhana... in the third jhana... This is the practical way to realise an entirely pleasant world.”

“Venerable sir, that is not the practical way to realise an entirely pleasant world; at that point an entirely pleasant world has already been realised.”

“Udayin, at that point an entirely pleasant world has not yet been realised; that is only the practical way to realise an entirely pleasant world.”

26. When this was said, the wanderer Sakuludayin’s assembly made an uproar, saying very loudly and noisily: “We are lost along with our own teachers’ doctrines! We are lost along with our own teachers’ doctrines! We know nothing higher than that!”<sup>2</sup>

Then the wanderer Sakuluddyin quieted those wanderers and asked the Blessed One:

27. “Venerable sir, at what point is an entirely pleasant world realised?”

“Here, Udayin, 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 dwells with those deities who have arisen in an entirely pleasant world and he talks with them and enters into conversation with them.<sup>711</sup> It is at this point that an entirely pleasant world has been realised.”

28. “Venerable sir, surely it is for the sake of realising that entirely pleasant world that bhikkhus lead the holy life under the Blessed One.”

---

2. Previous translators seem to have been perplexed by the verb *anassama*. Thus Nm in Ms renders the line: “We don’t renounce our teachers’ doctrines for this reason.” And Horner: “We have heard to here from our own teachers.” But *anassama* is a first-person plural aorist of *nassati*, “to perish, to be lost.” The same form occurs at MN 27.7. MA explains that they knew that in the past meditators would do the preparatory work on the kasina, attain the third jhana, and be reborn in the world of Refulgent Glory. But as time went on, the preparatory work on the kasina was no longer understood and meditators were not able to attain the third jhana. The wanderers only learned that “an entirely pleasant world” exists and that the five qualities mentioned at §21 were the “practical way” to it. They knew of no entirely pleasant world higher than the third jhana, and of no practical way higher than the five qualities.

“It is not for the sake of realising that entirely pleasant world that bhikkhus lead the holy life under me. There are other states, Udayin, higher and more sublime [than that] and it is for the sake of realising them that bhikkhus lead the holy life under me.” [38]

“What are those higher and more sublime states, venerable sir, for the sake of realising which bhikkhus lead the holy life under the Blessed One?”

**29-36.** “Here, Udayin, a Tathagata appears in the world, accomplished, fully enlightened ... (as Sutta 51, §§12-19)... he purifies his mind from doubt.

**37.** “Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhana ... This, Udayin, is higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

**38-40.** “Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhana ... the third jhana...the fourth jhana.<sup>3</sup> This too, Udayin, is higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

**41.** “When his concentrated mind is thus purified, bright unblemished, rid of imperfection, malleable, wieldy, steady, attained to imperturbability, he directs it to knowledge of recollection of past lives. He recollects his manifold past IN that is, one birth, two births ... (as Sutta 51, §24)... Thus with the aspects and particulars he recollects his manifold past lives. This too, Udayin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

**42.** “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings ... (as Sutta 51, §25)... Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. This too, Udayin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

**43.** “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is : ‘This is suffering’... (as Sutta 51, §26) [39]... He understands as it actually is: ‘This is the way leading to the cessation of the taints.’

**44.** “When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’ This too, Udayin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

“These, Udayin, are those higher and more sublime states for the sake of realising which bhikkhus lead the holy life under me.”

**45.** When this was said, the wanderer Sakuludayin said to the Blessed One: “Magnificent, venerable sir! Magnificent, venerable, sir! The Blessed One has made the Dhamma clear in many ways. As though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to the Blessed One for refuge and to the Dhamma, and to the Sangha of bhikkhus. I would receive the going forth under the Blessed One, venerable sir, I would receive the full admission.”

**46.** When this was said, the wanderer Sakuludayin’s assembly addressed him thus: “Do not lead the holy life under the recluse Gotama, Master Udayin. Having been a teacher, Master Udayin, do not live as a pupil. For Master Udayin to do so would be as if a water jug were to become a pitcher. Do not lead the holy life under the recluse Gotama, Master Udayin. Having been a teacher, Master Udayin, do not live as a pupil.”

That is how the wanderer Sakuludayin’s assembly obstructed him from leading the holy life under the Blessed One.<sup>4</sup>

---

3. MA: Having attained the fourth jhana, by supernatural power he goes to the world of Refulgent Glory and converses with the deities there.

4. MA explains that in a previous life, as a monk during the time of the Buddha Kassapa, he had persuaded another monk to return to lay life in order to gain his robes and bowl, and this obstructive kamma prevented him from going forth under the Buddha in this life. But the Buddha taught him two long suttas to provide him with a condition for future attainment. During the reign of King Asoka he attained arahantship as the Elder Assagutta, who excelled in the practice of loving-kindness

### 3. Lesser Discourse to Sakuluyādin

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. Now at that time the wanderer Sakuludāyin was living in the wanderers' park at the peacocks' feeding place together with a large company of wanderers.

2-4. Then the Lord, having dressed in the morning, taking his bowl and robe, entered Rājagaha for almsfood ... [30] “. . . And what was your talk that was interrupted ?”

5. “Let be that talk, revered sir, for which we are now gathered together here. It will not be difficult for the Lord to hear this talk later. When I, Lord, am not near this company, then this company is sitting down talking a variety of inferior talk. But when I, Lord, am near this company, then this company is sitting down gazing at my face, saying: ‘We will listen to whatever *dhamma* the recluse Udāyin speaks to us.’ But when, Lord, [31] the Lord is near this company, then I and this company are alike sitting down gazing at the Lord's face, and saying: ‘We will listen to whatever *dhamma* the Lord speaks to us.’”

6. “Well then, Udāyin, let something occur to you here so that you can speak it to me.”

“Some time ago, revered sir, one who was all-knowing, all-seeing, claiming all-embracing knowledge-and-vision, said: ‘Whether I am walking or standing still or asleep or awake, knowledge-and-vision is constantly and perpetually before me.’ He, on being asked a question by me concerning the past, shelved the question by (asking) another, answered off the point and evinced temper and ill-will and sulkiness.’ It was because of this, revered sir, that rapture arose in me respecting the Lord, and I thought: ‘Ah, indeed it is the Lord, ah, indeed it is the Well-farer that is skilled in these matters.’”

“But who was this, Udāyin, that all-knowing, all-seeing, claiming all-embracing knowledge-and-vision, said: ‘Whether I am walking or standing still or asleep or awake, knowledge-and-vision is constantly and perpetually before me,’ and who, on being asked a question by you ... evinced temper and ill-will and sulkiness?”

“Revered sir, it was Nātaputta the Jain.”

7. “Udāyin, whoever could recollect a variety of former habitations, that is to say: one birth, and two births ... and could recollect thus in all their mode and detail a variety of former habitations, either he could ask me a question concerning the past or I could ask him a question concerning the past; either he could turn his mind to answering my question concerning the past or I could turn my mind to answering his question concerning the past. Udāyin, whoever could with the purified deva-vision surpassing that of men behold beings as they are passing hence and coming to be, mean, excellent, comely, ugly, well-going, ill-going ... could comprehend creatures according to the consequences of deeds, either he could ask me a question concerning the future [32] or I could ask him a question concerning the future; either he could turn his mind to answering my question concerning the future or I could turn my mind to answering his question concerning the future.

Wherefore, Udāyin, let be the past, let be the future. I will teach you *dhamma*: If this is, that comes to be; from the arising of this, that arises; if this is not, that does not come to be; from the stopping of this, that is stopped.”

8. “But I, revered sir, even to the extent that I have realised this individuality of mine, am not able to recollect it with its mode and detail. How then should I recollect a variety of former habitations, that is to say one birth, and two births ... and say that I recollect a variety of former habitations in all their mode and detail, like the Lord? Then I, revered sir, do not even see a mud-sprite (*paṃsupisācaka*) at present. How then should I with the purified deva-vision surpassing that of men behold beings as they are passing hence and coming to be ... comprehend beings according to the consequences of deeds, like the Lord? So that when, revered sir, the Lord spoke thus to me: ‘Let be the past, let be the future. I will teach you *dhamma*: If this is, that comes to be; from the arising of this, that arises; if this is not, that does not come to be; from the stopping of this, that is stopped’ – then that is not abundantly clear to me. Nevertheless I, revered sir, could satisfy the Lord's mind with an explanation of the question that belongs to our own teachers.”

9. “What do your own teachers say, Udāyin ?”

“Revered sir, our own teachers speak thus: ‘This is the highest lustre,<sup>5</sup> this is the highest lustre.’”

“But when your own teachers speak thus to you, Udāyin: ‘This is the highest lustre, this is the highest lustre,’ which is this highest lustre?”

5. Cf. the following with *M. ii. 40 Vanna* is a word of several meanings, such as colour, caste, beauty, appearance, praise.

“Revered sir, there is no other lustre superior to or more excellent than this lustre, it is the highest lustre.”

“But which is this lustre, Udayin, than which there is no other lustre superior or more excellent ?”

“Revered sir, there is no other lustre superior to or more excellent than that lustre, it is the highest lustre.”

10. “You would be long in expanding this, Udāyin. You say: ‘Revered sir, there is no other lustre superior to or more excellent than this lustre, it is the highest lustre,’ but you do not point to this lustre. Udāyin, it is as though a man should say: ‘Whoever is the belle of this countryside, I want her, I desire her.’ Another man might say to him ‘My good man, do you know whether this belle of the countryside whom you want and desire is a noble maiden or a brahmin or a merchant or a worker ?’ Asked this, he would say: ‘No’. The other might say to him: ‘My good man, do you know the name or the clan of this belle of the countryside whom you want and desire ... whether she is tall or short or of medium height, or dark or brown or sallow; or what village or market town or what town she belongs to?’ Asked this, he might say: ‘No’. The other might speak to him thus: ‘My good man, do you want and desire her whom you know not, see not?’ Asked this, he might say: ‘Yes’. What do you think about this, Udāyin? This being so, surely that man’s irresponsible talk<sup>6</sup> does not prosper him?”

“Certainly, revered sir, this being so, that man’s irresponsible talk does not prosper him.”

“But even so do you, Udāyin, say: ‘Revered sir, there is no other lustre superior to or more excellent than this lustre, it is the highest lustre.’ But you do not point to this lustre.”

11. “Revered sir, as an emerald jewel, of lovely water, well cut into eight facets, if placed on a pale piece of cloth shines and gleams and glows – of such a lustre is the hale self<sup>7</sup> after dying.”

12. “What do you think about this, Udāyin? Of these two lustres, which is the surpassing and more excellent: that emerald jewel, of lovely water, cut into eight facets that, if placed on a pale piece of cloth [34] shines and gleams and glows; or some glow-worm or fire-fly in the dense darkness of the night?”

“Why, revered sir, of these two lustres, the surpassing and more excellent is the glow-worm or fire-fly in the dense darkness of the night.”

13. “What do you think about this, Udāyin? Of these two lustres, which is the surpassing and more excellent: the glow-worm or fire-fly in the dense darkness of the night or an oil-lamp in the dense darkness of the night ?”

“Why, revered sir, the oil-lamp.”

14. “What do you think about this, Udāyin? Of these two lustres, which is the surpassing and more excellent: the oil-lamp in the dense darkness of the night or a great blaze of fire in the dense darkness of the night?”

“Why, revered sir, the great blaze of fire in the dense darkness of the night.”

15. “What do you think about this, Udāyin? Of these two lustres, which is the surpassing and more excellent: the great blaze of fire in the dense darkness of the night or the morning star in a clear cloudless sky towards dawn ?”

“Why, revered air, the morning star in a clear cloudless sky towards dawn is the surpassing and more excellent of these two lustres.”

16. “What do you think about this, Udāyin? Of these two lustres, which is the surpassing and more excellent: the morning star in a clear cloudless sky towards dawn or the moon at its zenith<sup>8</sup> in a clear cloudless sky at midnight on an Observance day, a fifteenth ?”

“Why, revered sir, on an Observance day, a fifteenth, the moon at its zenith in a clear cloudless sky at midnight.”

17. “What do you think about this, Udāyin? Of these two lustres, which is the surpassing and more excellent: the moon at its zenith in a clear cloudless sky at midnight on an Observance day, a fifteenth, or the sun at its zenith in a clear cloudless sky at noonday in the last month of the rains in the autumn ?”

“Why, revered air, the sun at its zenith in a clear cloudless sky at noonday in the last month of the rains in the autumn is of these two lustres the surpassing and more excellent.”

18. “Greater than these are those many *devas*, Udāyin, who do not share in<sup>9</sup> the brilliance of these moons and suns – that I comprehend. But then I do not say: ‘There is no other lustre superior to or more excellent than

6. *appātihīrakata bhāsita*, as at M. ii. 41, D. i. 193, 239, 242, 244. MA. iii. 273 explains as *anniyānika amūlaka niratthaka*, what does not lead onwards, is groundless and without a goal. Cf. *appātihāriya* at M. ii. 9.

7. Cf. M. ii. 228. MA. iii. 273 says it is said that at the time of dying the self shines as though in the world of the Subhakiṅha *devas*.

8. *abhido*. MA. iii. 274 says: *gaganamajjhe ... majjhantike*.

9. *nānubhonti*, not to share in, draw on or derive from.

this lustre.' But you, Udāyin, although the lustre of a glow-worm or a fire-fly is feebler and poorer, say it is the highest lustre. And you do not point to that lustre."

19. "The Lord has settled the talk, the Well-farer has settled the talk."

"But why do you, Udāyin, speak thus: 'The Lord has settled the talk, the Well-farer has settled the talk'?"

"Revered sir, our own teachers speak thus: 'This is the highest lustre, this is the highest lustre.' But these teachers of ours, revered sir, on being questioned, cross-questioned and pressed for reasons by the Lord, are empty, void and have fallen short."

20. "But, Udāyin, is there a world that is exclusively happy? Is there a reasoned course<sup>10</sup> for realising a world that is exclusively happy?"

"Revered sir, our own teachers speak thus: 'There is a world that is exclusively happy; there is a reasoned course for realising a world that is exclusively happy.'"

21. "And which, Udāyin, is this reasoned course for realising a world that is exclusively happy?"

"As to this, revered sir, someone, giving up onslaught on creatures, abstains from onslaught on creatures; giving up taking what has not been given, he abstains from taking what has not been given; giving up wrong conduct in regard to sense-pleasures, he abstains from wrong conduct in regard to sense-pleasures; [86] giving up lying speech, he abstains from lying speech; or he lives undertaking a certain asceticism (*tapoguna*). This, revered sir, is a reasoned course for realising a world that is exclusively happy."

22. "What do you think about this, Udāyin? At the time when, giving up onslaught on creatures, he abstains from onslaught on creatures, is the self at that time exclusively happy or is it happy and sorrowful?"

"It is happy and sorrowful, revered sir."

"What do you think about this, Udāyin? At the time when giving up taking what has not been given ... giving up wrong conduct in regard to sense-pleasures ... at the time when, giving up lying speech, he abstains from lying speech, is the self at that time exclusively happy or is it happy and sorrowful?"

"It is happy and sorrowful, revered sir."

"What do you think about this, Udāyin? At the time when he lives undertaking some asceticism, is the self at that time exclusively happy or is it happy and sorrowful?"

"It is happy and sorrowful, revered sir."

"What do you think about this, Udāyin? Is not then the course for realising a world that is exclusively happy one that is both happy and sorrowful?"

23. "The Lord has settled this talk, the Well-farer has settled this talk."

"But why do you, Udāyin, speak thus: 'The Lord has settled this talk, the Well-farer has settled this talk'?"

"Revered sir, our own teachers speak thus: 'There is a world that is exclusively happy, there is a reasoned course for realising a world that is exclusively happy.' But these teachers of ours, revered sir, on being questioned, cross-questioned and pressed for reasons by the Lord, are empty, void, and have fallen short. But, revered sir, is there a world that is exclusively happy? Is there a reasoned course for realising a world that is exclusively happy?"

24. "There is indeed, Udāyin, a world that is exclusively happy. There is a reasoned course for realising a world that is exclusively happy."

"And which, revered sir, is this reasoned course for realising a world that is exclusively happy?"

25. "As to this, Udāyin, a monk, aloof from pleasures of the senses ... enters and abides in the first meditation; by the allaying of initial and discursive thought ... he enters and abides in the second meditation ... he enters and abides in the third meditation. This, Udāyin, is that reasoned course for realising a world that is exclusively happy."

"But this, revered sir, is not a reasoned course for realising a world that is exclusively happy. For the world that is exclusively happy might have been already realised."

"Indeed, Udāyin, a world that is exclusively happy could not have been already realised. For this is itself the reasoned course for realising a world that is exclusively happy."

26. When this had been said, the wanderer Sakuludāyin's company shouted out with a loud noise, a great noise: "We have heard to here from our own teachers, we have heard to here from our own teachers. We comprehend nothing more beyond this." Then the wanderer Sakuludāyin, having quietened those wanderers, spoke thus to the Lord:

27. "But when could that world which is exclusively happy be realised, revered sir?"

10. *ākāravati paṭipadā*. Cf. *ākāravati saddhā*, a reasoned faith, at M. i. 320.

“As to this, Udāyin, a monk, by getting rid of joy ... enters and abides in the fourth meditation. As many as are the *devatās* that have uprisen in a world that is exclusively happy, he remains and talks and falls into conversation with these *devatās*. Indeed, Udāyin, a world that is exclusively happy might have been already realised.”

28. “Now, revered sir, is it not for realising this world that is exclusively happy that monks fare the Brahma-faring under the Lord ?”

“No, Udāyin, it is not for the sake of realising this world that is exclusively happy that monks fare the Brahma-faring under me. There simply are, Udāyin, other things superior and more excellent for the sake of realising which monks fare the Brahma-faring under me.”

“But what, revered sir, are these things superior and more excellent, for the sake of realising which monks fare the Brahma-faring under the Lord ?”

29-36. “As to this, Udāyin, a Tathāgata arises in the world, perfected one, fully Self-Awakened One, endowed with (right) knowledge and conduct, Well-farer, knower of the worlds, matchless charioteer of men to be tamed, teacher of *devas* and men, the Awakened One, the Lord ...

37. He, by getting rid of these five hindrances – defilements of the mind and weakening to intuitive wisdom – aloof from pleasures of the senses ... enters and abides in the first meditation. This is a thing, Udāyin, superior and more excellent, for the sake of realising which monks fare the Brahma-faring under me.

38-40. And again, Udāyin, a monk, by allaying initial and discursive thought ... enters and abides in the second meditation ... the third meditation ... the fourth meditation. This too is a thing, Udāyin, superior and more excellent, for the sake of realising which monks fare the Brahma-faring under me.

41. Thus with the mind composed, quite purified, quite clarified, without blemish, without defilement, grown soft and workable, fixed, immovable, he directs his mind to the knowledge and recollection of former habitations ... Thus he recollects divers former habitations in all their mode and detail. This too is a thing, Udāyin, for the sake of realising which monks fare the Brahma-faring under me.

42. With the mind composed thus, quite purified ... immovable, he directs his mind to the knowledge of the passing hence and coming to be of beings ... he comprehends that beings are mean, excellent, comely, ugly, well-going, ill-going according to the consequences of deeds. This too is a thing, superior and more excellent, Udāyin, for the sake of realising which monks fare the Brahma-faring under me.

43. With the mind composed thus, quite purified ... immovable, he directs his mind to the knowledge of the destruction of the cankers. He comprehends as it really is: ‘Thus is anguish’ ... ‘This is the uprising of anguish’ ... ‘This is the stopping of anguish’ ‘This is the course leading to the stopping of anguish’ He comprehends as it really is: ‘These are the cankers’ . . . ‘This is the arising of the cankers’ ... ‘This is the stopping of the cankers’ . . .’ Thus is the course leading to the stopping of the cankers.’

44. Of him who knows thus, sees thus, the mind is freed from the canker of sense-pleasures and the mind is freed from the canker of becoming and the mind is freed from the canker of ignorance. In freedom the knowledge comes to be that he is freed, and he comprehends ‘Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so.’ This too is a thing, superior and more excellent, Udāyin, for the sake of realising which monks fare the Brahma-faring under me. These, Udāyin, are the things, superior and more excellent, for the sake of realising which monks fare the Brahma-faring under me.”

45. When this had been said, the wanderer Sakuludāyin spoke thus to the Lord: “It is excellent, revered air, excellent, revered air. It is as if, revered air, one might set upright what had been upset, or might disclose what was covered, or point out the way to one who had gone astray, or might bring an oil-lamp into the darkness so that those with vision might see material shapes – even so in many a figure is *dhamma* made clear by the Lord. I, revered sir, am going to the Lord for refuge and to *dhamma* and to the Order of monks. May I, revered sir, receive the going forth in the Lord’s presence, may I receive ordination ?”

46. When this had been said the company of the wanderer Sakuludāyin spoke thus to him: “Do not, good Udāyin, fare the Brahma-faring under the recluse Gotama; do not, good Udāyin, having been a teacher, live as a pupil. As what was once a good water-pot might spring a leak, so would be this performance of the good Udāyin. Do not, good Udāyin, fare the Brahma-faring under the recluse Gotama; do not, good Udāyin, having been a teacher, live as a pupil.”

It was thus that the company of the wanderer Sakuludāyin made for the wanderer Sakuludāyin a

stumbling-block in (the way of) the Brahma-faring under the Lord.<sup>11</sup>

## 4. Shorter Discourse to Sakuludāyi

Translated by Sister Uppalavanna

1. I heard thus. At one time the Blessed One was living in the squirrel's sanctuary in the bamboo grove. At that time the wandering ascetic Sakuludaayi was living in the monastery of the wandering ascetics in the Mora sanctuary with a large gathering of wandering ascetics.

2. Then the Blessed One putting on robes in the morning taking bowl and robes entered Rajagaha for alms. Then it occurred to the Blessed One, it is too early to go for alms in Rajagaha, what if I approach the monastery of the wandering ascetics and approach the wandering ascetic Sakuludaayi.

3-4. Then the Blessed One approached the wandering ascetics' monastery in the Mora sanctuary. At that time, the wandering ascetic Sakuludaayi was seated with a large gathering of wandering ascetics making much noise engaged in various kinds of childish talk, about kings, robbers, chief ministers, the army, fears, fights, eatables, drinks, dress, beds, flowers, scents, relations, conveyances, villages, hamlets, towns, states, women, heros, gossip at the corner of the street, at the well, about those dead and gone, various other talk about the origin of the world and ocean, of things that happened and did not happen. The wandering ascetic Sakuludaayi saw the Blessed One coming in the distance and 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.' Then those wandering ascetics became silent.

Then the Blessed One approached the wandering ascetic Sakuludaayi, and the wandering ascetic Sakuludaayi 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 wandering ascetic too sat on a side taking a low seat. The Blessed One, said. 'With what talk were you seated here and what was the topic of conversation?'

5. 'Venerable sir, let that topic be with which we were seated now, a talk from the Blessed One is rare and this talk could be heard afterwards. Venerable sir, when I do not attend to this gathering, they engage in various childish talk. When I approach them they sit looking at my mouth, to hear what I have to say. Whatever the recluse Udayi says, we will listen to that. When the Blessed One approached, I and this gathering look at the Blessed One's mouth, whatever the Blessed One says, we will listen to that.'

6. 'Then Udayi, tell me what I have to teach you'.

'Venerable sir, a long time ago, this happened. I asked a question about the very beginning, from a recluse, of those acknowledging, knowledge and vision constantly and continually established in them, while walking, standing, lying or when awake. I asked a question about the beginning. When I asked the question, he asked me another question changed the topic and showed anger, aversion and displeasure. Venerable sir, then it occurred to me it is from the Blessed One this question should be asked, it is he who is clever in answering this question'.

'Udaayi, who is this recluse, that acknowledges knowledge and vision constantly and continually established, while walking, standing, lying or when awake? When asked a question about the beginning, asked another question, changed the topic and showed anger, aversion and displeasure?'

'Venerable sir, it's Niganthanaataputta.'

7. 'Udayi, it's from me, who recollect, one birth, two births, --- recollect the manifold previous births with all modes and details, that this question about the beginning should have been asked. I could have convinced your mind answering a question about the beginning. Udayi, with the purified heavenly eye beyond human, I see beings disappearing and appearing in unexalted and exalted states, beautiful and ugly, in good and bad states--- I know beings according to their actions. The question about the beginning should have been asked from me. I could have convinced your mind answering that question. Yet Udayi, let alone the beginning and let alone the end, I will teach you, when this is, this comes to be: when this, arise this arises. When this is not present, this is not, and when this

---

11. M. A. iii, 275 says because he did not obtain the going forth they made this disturbance; and that later (in the future) in the tie of Asoka, he became the Thera called Assagutta, who was the topmost of the abiders in (the meditation on) friendliness, even extending a mind of friendliness to animals. It is because the Buddha knew that this will be that he taught the *Dharma* to Sakuluyādin.

cease, this ceases.’

8. ‘Venerable sir, I do not understand even my own self, it is not possible for me to recollect the manifold previous births with all modes and details, such as one birth, two births, ----with all modes and details, as the Blessed One does. Venerable sir, now I do not even see a mud sprite, how could I see with a purified heavenly eye beyond human, beings disappearing and appearing in unexalted and exalted states--- and know beings according to their actions, as the Blessed One knows. Yet the Blessed One said let alone the beginning and let alone the end, I will give the Teaching – When this is, this comes to be, when this arise, this arises. When this is not present, this is not, and when this, cease this ceases. It is for my great pleasure, yet I do not understand.it. Venerable sir, could my teacher be convinced, answering his question?.

9. ‘Udayi, what is your teacher’s view?’

‘Venerable sir, my teacher’s view is, this is the most excellent appearance’..’Udayi, your teacher’s view, this is the most excellent appearance, how is that most excellent appearance?’

‘Venerable sir, there is no other appearance more noble and exalted than this most excellent appearance.’

‘Udayi, how is this appearance, which has no other appearance more noble and exalted than that?’

‘Venerable sir, when there is no other appearance more noble and exalted than that, that is the most excellent appearance.’

‘Udayi, does it extend lengthwise?’

‘Venerable sir, as there is no other appearance more noble and exalted than that, it is said to be the highest appearance, and it cannot be pointed out.’

10. ‘Udayi, it is something, like this..There is a man who says, I desire and love the most beautiful woman in this state: Then he is asked. Good man, the most beautiful woman you desire, is she of warrior clan, brahmin clan, householder clan or from an out caste clan? When asked, he would say No. Then he is asked. Good man, the most beautiful woman you desire and love, do you know, of what clan she is? Do you know whether she is tall, short or medium? Do you know whether she is dark, fair or brown? Do you know in which village, hamlet or town she lives? When asked he says, No. Then he is told, good man, do you desire and love someone whom you do not know and have not seen? Then he would say. Yes. What do you think Udayi. Doesn’t this talk turn out to be stupid talk?’

‘Venerable sir, when that is so, that man’s talk turns out to be stupid talk

In the same manner Udayi, you say, venerable sir, when there is no other appearance more noble and exalted than that, that is the most excellent appearance, and that appearance you do not point out.’

11. ‘Venerable sir, it is like a lapis gem of good birth, with eight facets, well completed and when placed in the orange coloured blanket, shines, emits heat and illuminates. The self would be of that appearance, healthy after, death.’

12. ‘Udayi, what do you think, of these two, the lapis gem of good birth, with eight facets, well completed and placed in the orange coloured blanket, and the worms and fire flies in the darkness of the night, which give the more excellent appearance in shining, emitting heat and illuminating?’

‘Venerable sir, of these two appearances the more excellent appearance would be the worms and fire flies, for the darkness of the night.’

13. ‘Udayi, of these two, the worms and fire flies for the darkness of the night and a lighted oil lamp, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Venerable sir, of these two appearances, the more excellent appearance would be the lighted oil lamp, to emit heat and to illuminate.’

14. ‘Udayi, of these two, the lighted oil lamp for the darkness of the night, and a large mass of fire, for the darkness of the night, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Venerable sir, of these two appearances, the more excellent appearance would be a large mass of fire for the darkness.’

15. ‘Udayi, of these two, a large mass of fire for the darkness, and the morning star, in the last watch of the night, when the sky is clear, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Venerable sir, of these appearances, the more excellent appearance would be the morning star in the last watch of the night, when the sky is clear.’

16. ‘Udayi, of these two, the morning star in the last watch of the night, when the sky is clear, and the full moon at mid night when the sky is clear without clouds, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Venerable sir, of these two appearances, the more excellent appearance would be the full moon at mid night when the sky is clear without clouds.’

17. 'Udayi, of these two, the full moon at mid night when the sky is clear without clouds and the sun in the sky at mid day in Summer, which gives the more excellent appearance in shining, emitting heat and illuminating?'

'Venerable sir, of these two appearances, the more excellent would be the sun in the sky at mid day in Summer time.'

18. 'Udayi, the excellence of many of these gods surpasses the excellence of the moon and sun, I know them, yet I would not tell whose appearance is more noble and more excellent than the other's appearance. Yet, you say, this appearance, which is inferior even to the appearance of the worms and fire flies, is the most noble and excellent appearance. That too you would not point out.'

19. 'Venerable sir, forgive me, Well Gone One forgive me!'

'Udayi, why do you say, forgive me, venerable sir, and forgive me Well Gone One?'

'Venerable sir, this is the view of my teacher: This is the most excellent appearance, there is no other appearance more excellent than this, and I being cross questioned, asked for reasons and made to discuss it, find it essenceless, empty and gone wrong.'

20. 'Udayi, is there a world of only pleasantness? Is there a course of actions to realise that world of only pleasantness?'

'Venerable sir, my teacher's view is, there is a world of only pleasantness and there is a course of actions to realise it.'

21. 'Udayi, what is that course of actions to realise, that world of only pleasantness?'

'Venerable sir, a certain one, giving up destroying life, abstains from it, giving up, taking what is not given, abstains from it. Giving up misbehaviour in sexuality, abstains from it. Giving up telling lies, abstains from it. Observes a certain austerity and refrains from it. This is that course of actions for the realisation of the world of only pleasantness.'

22. 'Udayi, at such times, you give up destroying life and abstain from it, do you experience only pleasant feelings, or pleasant and unpleasant feelings?'

'Venerable sir, pleasant and unpleasant feelings.'

'Udayi, at such times, you give up taking what is not given and abstain from it, do you experience, only pleasant feelings, or pleasant and unpleasant feelings?'

'Venerable sir, pleasant and unpleasant feelings.'

'Udayi, at such times, you abstain from misbehaviour in sexuality and give it up, do you experience only pleasant feelings or pleasant and unpleasant feelings?'

'Venerable sir, pleasant and unpleasant feelings.'

'Udayi, at such times, you abstain from telling lies and give it up, do you feel only pleasant feelings, or pleasant and unpleasant feelings?'

'Venerable sir, pleasant and unpleasant feelings.'

'Udayi, at such times, you observe and abide by a certain austerity do you feel only pleasant feelings, or pleasant and unpleasant feelings?'

'Venerable sir, pleasant and unpleasant feelings.'

'Udayi, what do you think, following a course of actions full of pleasant and unpleasant feelings could you realise a world of only pleasant feelings?'

23. 'Venerable sir, forgive me, Well Gone One forgive me!'

'Udayi, why do you say, forgive me, venerable sir, and forgive me Well Gone One?'

'Venerable sir, this is the view of my teacher: There is a course of actions following which a world of only pleasant feelings could be realised, and I being cross questioned, asked for reasons and made to discuss it, find it essenceless, empty and gone wrong.'

'Venerable sir, is there a world of only pleasant feelings, and is there a course of actions to realise it?'

24. 'Udayi, there is a world of only pleasant feelings and there is a course of actions to realise it.'

'Venerable sir, what is that course of actions to realise the world of only pleasant feelings?'

25. 'Here, Udayi, the bhikkhu secluded from sensual desires and thoughts of demerit abides in the first jhana: Overcoming thoughts and thought processes and the mind in one point internally appeased, without thoughts and thought processes abides in the second jhana. Again with equanimity to joy and detachment, feeling pleasant with the body too, abides in the third jhana. To this the noble ones say abiding in pleasantness with equanimity. Udayi, this is the course of actions, for realising the world of only pleasant feelings.'

'Venerable sir, isn't there another course of actions, for realising the world of pleasant feelings, is this the only course of action?'

'Udayi, this is not the only course of actions, for realising the world of pleasant feelings only. There are

other courses of action, for realising the world of pleasant feelings only.'

**26.** When this was said, Udayi's gathering of wandering ascetics, became noisy. They said, it is only this much we know to realise. Then the wandering ascetic Sakuludaayi silenced his gathering and said to the Blessed One.

**27.** 'Venerable sir, how is this world of only pleasant feelings realised?'

'Here, Udayi, the bhikkhu dispelling pleasantness and unpleasantness, purifying mindfulness with equanimity, without pleasantness and unpleasantness, earlier having overcome pleasure and displeasure and mindfulness purified with equanimity abides in the fourth jhana; Whoever gods be born in the world of only pleasantness, with them he talks and discusses things. Udayi, this is the realising of the world of pleasantness only.'

**28.** 'Venerable, sir, is it for the realisation of this world of only pleasantness that the bhikkhus lead the holy life in the dispensation of the Blessed One?'

'No, Udayi, it is not for the realisation of this world of only pleasantness, that the bhikkhus lead the holy life in my dispensation. There is something more noble and excellent than this to realise on account of which bhikkhus lead the holy life in my dispensation.'

'Venerable sir, what is that thing more noble and excellent than this on account of which the bhikkhus lead the holy life in the dispensation of the Blessed One.'

**29-36.** 'Here, Udayi, the Thus Gone One is born in the world, perfect, rightfully enlightened, with knowledge and conduct, well gone, knowing the worlds the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He proclaims to this world of gods and men, together with its Maras, Brahmas, the community of recluses, brahmins, gods and men, that Teaching good at the beginning, good in the middle and good in the end, full of meaning even in the letters declaring the complete and pure holy life.---re---

**37.** He having dispelled the five hindrances and making less the finer defilements of the mind secludes the mind from sensual desires and thoughts of demerit--- attains to the first jhana. Udayi, this is something noble and excellent than the earlier on account of which the bhikkhus lead the holy life in my dispensation.

**38-40.** Again, overcoming thoughts and thought processes and the mind in one point internally appeased ---abides in the second jhana---abides in the third jhana---abides in the fourth jhana Udayi, this too is something more noble and excellent than the earlier on account of which the bhikkhus lead the holy life in my dispensation...

**41.** When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, feeling the pleasant and unpleasant feelings, in such a life span. Disappearing from there was born there with such name, clan, disposition, supports, feeling the pleasant and unpleasant feelings, in such a life span, disappearing from there, is born here. Thus with all modes and all details manifold previous births are recollected. Udayi, this too is more noble and excellent than that on account of which the bhikkhus lead the holy life in my dispensation.

**42.** When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for knowledge of the disappearing and appearing of beings. With the purified heavenly eye beyond human, he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, arising in good and bad states according to their actions. These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing. Udayi, this too is more noble and excellent than that on account of which the bhikkhus lead the holy life in my dispensation..

**43.** When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the destruction of desires. Knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness, and this is the path to the cessation of unpleasantness as it really is. Knows these are desires, this is the arising of desires, this is the cessation of desires and this is the path to the cessation of desires as it really is.

**44.** The mind, which knows and sees thus, is released from sensual desires, is released from desires 'to be' and released from ignorant desires. When released, he knows, I'm released, birth is destroyed, the holy life is lived, what should be done is done, he knows, there is nothing more to wish. Udayi, this too is a thing more noble and excellent than the other on account of which the bhikkhus lead the holy life in my Dispensation.'

**45.** When this was said, the wandering ascetic Sakuludaayi said to the Blessed One. Venerable sir, now

I understand. It is as though something over turned is reinstalled. Something covered is made manifest. As though the path was told to someone who has lost his way. As though an oil lamp is lighted for the darkness, so that those who have sight could see forms. In various ways the Teaching is explained by the Blessed One. Now I take refuge in the Blessed One, in the Teaching and the Community of bhikkhus. May I gain the going forth and the higher ordination.’

46. When this was said the wandering ascetic Sakuludayi’s following said. ‘Good Udaayi do not lead the holy life in the dispensation of the recluse Gotama. Good Udaayi, you are a teacher, do not become a pupil. It’s like being a cladron and then becoming a spoon in it. So good Udayi do not lead the holy life in the dispensation of the recluse Gotama.’ Thus the wandering ascetic Sakuludayi’s following prevented him from leading the holy life in the dispensation of the Blessed One.

## 5. Pali Text of Sutta

### 9. Cūlasakuludāyisuttaṃ

1. Evaṃ (2.0221) me suttaṃ–ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena sakuludāyī paribbājako moranivāpe paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi.

2, 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.

3-4. 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 nātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā. Addasā kho sakuludāyī paribbājako bhagavantaṃ dūratova āgacchantaṃ. Divāna sakaṃ parisāṃ saṅghāpesi– “appasaddā bhonto hontu, mā bhonto saddamakatha. Ayaṃ samaṇo gotamo āgacchati; appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī. Appeva nāma appasaddaṃ parisāṃ viditvā upasaṅkamitabbaṃ 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 āsaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sakuludāyīpi paribbājakaṃ bhagavā etadavoca– “kāya nuttha, udāyī, etarahi (2.0222) kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

5. “Tīṭṭhatesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinnā. Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya. Yadāhaṃ, bhante, imaṃ parisāṃ anupasaṅkanto homi athāyaṃ parisā anekavihitaṃ tiracchānakathaṃ kathenti nisinnā hoti; yadā ca kho ahaṃ, bhante, imaṃ parisāṃ upasaṅkanto homi athāyaṃ parisā mamaññeva mukhaṃ ulloketī nisinnā hoti– ‘yaṃ no samaṇo udāyī dhammaṃ bhāsissati taṃ , sossāmā’ti; yadā pana, bhante, bhagavā imaṃ parisāṃ upasaṅkanto hoti athāhañceva ayaṃca parisā bhagavato mukhaṃ ulloketā , nisinnā homa– ‘yaṃ no bhagavā dhammaṃ bhāsissati taṃ sossāmā’”ti.

6. “Tenahudāyī, taṃyevettha paṭibhātu yathā maṃ paṭibhāseyyā”si. “Purimāni, bhante, divasāni purimatarāni sabbaññū sabbadassāvī aparisesaṃ nāṇadassanaṃ paṭijānamāno ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nāṇadassanaṃ paccupaṭṭhitan’ti. So mayā , pubbantaṃ ārabha pañhaṃ puṭṭho samāno aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopañca dosaṃca appaccayañca pātvākāsi. Tassa mayhaṃ, bhante, bhagavantaṃyeva ārabha sati udapādi– ‘aho nūna bhagavā, aho nūna sugato! Yo imesaṃ dhammānaṃ sukusalo’”ti.

“Ko pana so, udāyī, sabbaññū sabbadassāvī aparisesaṃ nāṇadassanaṃ paṭijānamāno ‘carato ca me

tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ'ti, yo tayā pubbantam ārabha pañham puṭṭho samāno aññenaññaṃ paṭicari, bahiddhā katham apanāmesi kopañca dosañca appaccayañca pātvākāsī'ti?

‘Nigaṇṭho, bhante, nāṭaputto’ti.

7. “Yo kho, udāyi, anekavihitam pubbenivāsam anussareyya, seyyathidam– ekampi jātim dvepi jātiyo ...pe... iti sākāram sa-uddesam anekavihitam pubbenivāsam anussareyya, so vā maṃ pubbantam ārabha pañham puccheyya, tam vāham pubbantam ārabha pañham puccheyyam; so vā me pubbantam ārabha pañhassa (2.0223) veyyākaraṇena cittaṃ ārādheyya, tassa vāham pubbantam ārabha pañhassa veyyākaraṇena cittaṃ ārādheyyam.

“Yo , kho, udāyi, dibbena cakkhunā visuddhena atikkantamānusakena satte passeyya cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyya, so vā maṃ aparantam ārabha pañham puccheyya, tam vāham aparantam ārabha pañham puccheyyam; so vā me aparantam ārabha pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāham aparantam ārabha pañhassa veyyākaraṇena cittaṃ ārādheyyam.

“Api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto. Dhammam te desessāmi– imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī’ti.

8. “Ahañhi, bhante, yāvatakampi me iminā attabhāvena paccanubhūtam tampi nappahomi sākāram sa-uddesam anussaritam, kuto panāham anekavihitam pubbenivāsam anussarissāmi, seyyathidam– ekampi jātim dvepi jātiyo ...pe... iti sākāram sa-uddesam anekavihitam pubbenivāsam anussarissāmi, seyyathāpi bhagavā? Ahañhi, bhante, etarahi paṃsupisācakampi na passāmi, kuto panāham dibbena cakkhunā visuddhena atikkantamānusakena satte passissāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānissāmi, seyyathāpi bhagavā? Yam pana maṃ, bhante, bhagavā evamāha– ‘api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto; dhammam te desessāmi– imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī’ti tañca pana me bhiiyosomattāya na pakkhāyati. Appeva nāmāham, bhante, sake ācariyake bhagavato cittaṃ ārādheyyam pañhassa veyyākaraṇenā’ti.

9. “Kinti pana te, udāyi, sake ācariyake hotī’ti? “Amhākam, bhante, sake ācariyake evam hoti– ‘ayam paramo vaṇṇo, ayam paramo vaṇṇo’”ti.

“Yam (2.0224) pana te etaṃ, udāyi, sake ācariyake evam hoti– ‘ayam paramo vaṇṇo, ayam paramo vaṇṇo’ti, katamo so paramo vaṇṇo’ti? “Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’”ti.

“Katamo pana so paramo vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthī’ti? “Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’”ti.

10. “Dīghāpi kho te esā, udāyi, phareyya– ‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇam na paññapesi. Seyyathāpi, udāyi, puriso evam vadeyya– ‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī tam icchāmi, tam kāmeme’ti. Tamenam evam vadeyyum– ‘ambho purisa, yaṃ tvam janapadakalyāṇiṃ icchasi kāmesi, jānāsi tam janapadakalyāṇiṃ– khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti? Iti puṭṭho ‘no’ti vadeyya. Tamenam evam vadeyyum– ‘ambho purisa, yaṃ tvam janapadakalyāṇiṃ icchasi kāmesi, jānāsi tam janapadakalyāṇiṃ– evaṃnāmā evaṃgottāti vāti ...pe... dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti... amukasmim gāme vā nigame vā nagare vā’ti? Iti puṭṭho ‘no’ti vadeyya. Tamenam evam vadeyyum– ‘ambho purisa, yaṃ tvam na jānāsi na passasi, tam tvam icchasi kāmesi’”ti? Iti puṭṭho ‘amā’ti vadeyya.

“Tam kiṃ maññasi, udāyi– nanu evam sante, tassa purisassa appāṭihīrakatam bhāsitam sampajjatī’ti?

“Addhā kho, bhante, evam sante tassa purisassa appāṭihīrakatam bhāsitam sampajjatī’ti.

“Evameva kho tvam, udāyi, ‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇam na paññapesī’ti.

11. “Seyyathāpi, bhante, maṇi veḷuriyo subho jātimā aṭṭhamso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocate ca, evam vaṇṇo attā hoti arogo parama maraṇā’ti.

12. “Tam (2.0225) kiṃ maññasi, udāyi, yo vā maṇi veḷuriyo subho jātimā aṭṭhamso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocate ca, yo vā rattandhakāratimisāya kimi khajjopanako– imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā’ti? “Yvāyam, bhante, rattandhakāratimisāya kimi khajjopanako– ayam imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā’ti.

13. “Tam kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo– imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā’ti? “Yvāyam, bhante, rattandhakāratimisāya telappadīpo– ayam imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro

ca paṇṭitataro cā“ti.

14. “Taṃ kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahā-aggikkhandho– imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇṭitataro cā“ti? “Yvāyaṃ, bhante, rattandhakāratimisāya mahā-aggikkhandho– ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇṭitataro cā“ti.

15. “Taṃ kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya mahā-aggikkhandho, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā– imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇṭitataro cā“ti? “Yvāyaṃ, bhante, rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā– ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇṭitataro cā“ti.

16. “Taṃ kiṃ maññasi, udāyi, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido , aḍḍharattasamayaṃ cando– imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇṭitataro cā“ti? “Yvāyaṃ, bhante, tadahuposathe pannarase viddhe vigatavalāhake deve abhido (2.0226) aḍḍharattasamayaṃ cando– ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇṭitataro cā“ti.

17. “Taṃ kiṃ maññasi, udāyi, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo– imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇṭitataro cā“ti? “Yvāyaṃ, bhante, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo– ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇṭitataro cā“ti.

18. “Ato kho te, udāyi, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi. Atha ca panāhaṃ na vadāmi– ‘yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇṭitataro vā natthī“ti. Atha ca pana tvam, udāyi, ‘yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro , ca patikiṭṭataro ca so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññapesī“ti.

19. “Acchidaṃ , bhagavā kathaṃ, acchidaṃ sugato kathan”ti!

“Kiṃ pana tvam, udāyi, evaṃ vadesi– ‘acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathaṃ”“ti? “Amhākaṃ, bhante, sake ācariyake evaṃ hoti– ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti. Te mayaṃ, bhante, bhagavatā sake ācariyake samanuyuñjyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhā“ti.

20. “Kiṃ panudāyi, atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā“ti? “Amhākaṃ, bhante, sake ācariyake evaṃ hoti– ‘atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”“ti.

21. “Katamā pana sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā“ti?

“Idha, bhante, ekacco paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti, adinnādānaṃ pahāya adinnādānā paṭivirato (2.0227) hoti, kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, musāvādaṃ pahāya musāvādā paṭivirato hoti, aññatarāṃ vā pana tapogūṇaṃ samādāya vattati. Ayaṃ kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā“ti.

22. “Taṃ kiṃ maññasi, udāyi, yasmim samaye paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā“ti? “Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmim samaye adinnādānaṃ pahāya adinnādānā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā“ti? “Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmim samaye kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā“ti? “Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmim samaye musāvādaṃ pahāya musāvādā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā“ti? “Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmim samaye aññatarāṃ tapogūṇaṃ samādāya vattati, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā“ti? “Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, api nu kho vokiṇṇasukhadukkhāṃ paṭipadaṃ āgamma ekantasukhassa lokassa sacchikiriyā hotī“ti ,?

23. “Acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan”ti!

“Kiṃ pana tvam, udāyi, vadesi– ‘acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathaṃ”“ti? “Amhākaṃ, bhante, sake ācariyake evaṃ hoti– ‘atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā“ti. Te mayaṃ, bhante, bhagavatā sake ācariyake samanuyuñjyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhā“ti ,.

“Kiṃ (2.0228) pana, bhante, atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā“ti?

24. “Atthi kho, udāyi, ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa

sacchikiriyāyā“ti.

“Katamā pana sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā“ti?

25. “Idhudāyi, bhikkhu vivicceva kāmehi ...pe... paṭhamam jhānam upasampajja viharati; vitakkavicārānam vūpasamā... dutiyam jhānam upasampajja viharati; pītiyā ca virāgā... tatiyam jhānam upasampajja viharati— ayam kho sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā“ti.

“Na , kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā, sacchikato hissa, bhante, ettāvatā ekantasukho loko hotī“ti. “Na khvāssa, udāyi, ettāvatā ekantasukho loko sacchikato hoti; ākāravatītveva sā paṭipadā ekantasukhassa lokassa sacchikiriyāyā“ti.

26. Evaṃ vutte, sakuludāyissa paribbājakassa parisā unnādinī uccāsaddamahāsaddā ahosi— “ettha mayam anassāma sācariyakā, ettha mayam anassāma , sācariyakā! Na mayam ito bhiyyo uttaritaram pajānāmā“ti.

Atha kho sakuludāyī paribbājako te paribbājake appasadde katvā bhagavantam etadavoca—

27. “kittāvatā panāssa, bhante, ekantasukho loko sacchikato hotī“ti? “Idhudāyi, bhikkhu sukhasa ca pahānā ...pe... catuttham jhānam... upasampajja viharati. Yā tā devatā ekantasukham lokam upapannā tāhi devatāhi saddhiṃ santiṭṭhati sallapati sākaccham samāpajjati. Ettāvatā khvāssa, udāyi, ekantasukho loko sacchikato hotī“ti.

28. “Etassa nūna, bhante, ekantasukhassa lokassa sacchikiriyāhetu bhikkhū bhagavati brahmacariyam carantī“ti? “Na kho, udāyi, ekantasukhassa lokassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti. Atthi kho, udāyi (2.0229), aññeva dhammā uttaritarā ca paṇītatarā ca yesam sacchikiriyāhetu bhikkhū mayi brahmacariyam carantī“ti.

“Katame pana te, bhante, dhammā uttaritarā ca paṇītatarā ca yesam sacchikiriyāhetu bhikkhū bhagavati brahmacariyam carantī“ti?

29-36. “Idhudāyi, tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānam buddho bhagavā ...pe...

37. so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi ...pe... paṭhamam jhānam upasampajja viharati. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti”.

38-40. “Puna caparam, udāyi, bhikkhu vitakkavicārānam vūpasamā ...pe... dutiyam jhānam... tatiyam jhānam... catuttham jhānam upasampajja viharati. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti.

41. “So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭupakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidaṃ— ekampi jātiṃ dvepi jātiyo ...pe... iti sākāram sa-uddesam anekavihitam pubbenivāsam anussarati. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti.

42. “So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭupakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānam cutūpapātāñāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjāmane hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ...pe... yathākammūpage satte pajānāti. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti.

43. “So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭupakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānam khayañāṇāya (2.0230) cittaṃ abhininnāmeti. So ‘idaṃ dukkhan’ti yathābhūtam pajānāti, ‘ayam dukkhasamudayo’ti ...pe... ‘ayam dukkhanirodho’ti... ‘ayam dukkhanirodhagāminī paṭipadā’ti... ‘ime āsavā’ti yathābhūtam pajānāti, ‘ayam āsavasamudayo’ti... ‘ayam āsavanirodho’ti... ‘ayam āsavanirodhagāminī paṭipadā’ti yathābhūtam pajānāti.

44. Tassa evam jānato evam passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇam hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā’ti pajānāti. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti. Ime kho, udāyi, dhammā uttaritarā ca paṇītatarā ca yesam sacchikiriyāhetu bhikkhū mayi brahmacariyam carantī“ti.

45. Evaṃ vutte, sakuludāyī paribbājako bhagavantam etadavoca— “abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeya, paṭicchanaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya— ‘cakkhumanto rūpāni dakkhantī’ti; evamevam bhagavatā anekapariyāyena dhammo pakāsito. Esāham, bhante, bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāham, bhante, bhagavato santike pabbajjam, labheyyam upasampadan”ti.

46. Evaṃ vutte, sakuludāyissa paribbājakassa parisā sakuludāyim paribbājakam etadavocum— “mā bhavam, udāyi, samaṇe gotame brahmacariyam cari; mā bhavam, udāyi, ācariyo hutvā antevāsīvāsam vasi.

Seyyathāpi nāma udakamaṇiko , hutvā udañcaniko , assa, evaṃ sampadamidaṃ , bhoto udāyissa bhavissati. Mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari; mā bhavaṃ, udāyi, ācariyo hutvā antevāsīvāsaṃ vasī“ti.

Iti hidaṃ sakuludāyissa paribbājakassa parisā sakuludāyiṃ paribbājakaṃ antarāyamakāsi bhagavati brahmacariyeti.

Cūḷasakuludāyisuttaṃ niṭṭhitaṃ navamaṃ.