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Mahā Sakul’udāyi Sutta
The Greater Discourse to Sakul’udāyi  |  M 77
Theme: Why disciples respect and listen to the Buddha

1 Summary and highlights
1.1 TEACHING LIST. The Mahā Sakul’udāyi Sutta (M 77) records the wanderer Sakul’udāyi’s view that followers of the Buddha respect and follow his teachings on account of 5 reasons [§28]. The Buddha, however, replies that there are 5 more important reasons [2.1] that his followers respect and practise his teachings. The Sutta, in fact, gives a full list of the early Buddhist teachings and practices.

1.2 SUUTA SUMMARY. The Mahā Sakul’udāyi Sutta can be summarized as follows:

[§§1-3] Since it is too early to enter Rājagaha for alms, the Buddha visits the wanderers’ park.
[§4] Meanwhile the wanderers in the park are conversing with one another in worldly ways.
[§5] On noticing the Buddha approaching, the wanderer Sakul’udāyi calms the congregation.
[§§6-8] Sakul’udāyi, clearly embarrassed by the situation, suggests that they talk Dharma.
[§9] Sakul’udāyi tells the Buddha that there is talk about how fortunate the country (Aṅga-Magadha) is to have so many well known teachers (such as the 6 sectarian teachers) spending the rains retreat there. [§10] Sakul’udāyi adds that they are also blessed with the presence of the Buddha.

[§11] The people are wondering which of these teachers is truly respected by his followers and who “dwell in dependence” on him, that is, keep to his teachings. [§§12-17] Sakul’udāyi admits that they neither have the respect of their followers nor do the followers keep to their teacher’s teachings.

[§§18-25] However, Sakul’udāyi is impressed with the Buddha, and remarks on how respectful his followers are. [§26] The Buddha asks Sakul’udāyi for the reasons for this. [§27] Sakul’udāyi replies that there are 5 reasons, that is, [§28] the Buddha
1. practises moderation in food;
2. he is contented with robes;
3. he is contented with almsfood;
4. he is contented with any lodging; and
5. he practises solitude and speaks in praise of it.

[§§29-34] The Buddha then explains that many of his disciples live more strictly than he does, so that the 5 reasons given by Sakul’udāyi would actually disqualify the Buddha from being respected and followed by his disciples! [2.1.1]

[§35] The Buddha tells Sakul’udāyi that he (the Buddha) is respected and followed by his disciples for a different set of 5 reasons, namely,
1. that he has higher moral virtue  [§36]
2. that he has knowledge and vision  [§37]
3. that he has higher wisdom  [§38]
4. that he understands the 4 noble truths  [§§39-40]
5. that he knows the path to awakening  [§§41-61]: for full list, see (1.1.2.1).


2 Teachings and meditations
2.1 Sakul’udāyi’s ATTITUDE TO THE BUDDHA
2.1.1 Sakul’udāyi’s respect for the Buddha.
2.1.1.1 The Mahā Sakul’udāyi Sutta depicts Sakul’udāyi as being very respectful to the Buddha, addressing him as “venerable Blessed One” (bhante bhagavā) [§6], and addressing him as “venerable
sir” (bhante) throughout their meeting. Scholars have noted Sakul’udāyi’s anomalous mode of addressing the Buddha.\(^2\)

Analayo adds: “That the Majjhima Nikāya version might have suffered from some confusion in regard to modes of address becomes evident at a later point, when both versions take up the respect the Buddha’s disciples had for their teacher” (2011:420). He says that only the Buddha’s disciples would address the Buddha in this way [§6].

Furthermore, according to Analayo, in the Madhyama Āgama version, the Buddha describes how his disciples would refer to him as “our Blessed One.” However, in the corresponding Sutta passage, he indicates that his disciples would use the expression “recluse Gotama” to refer to him, an expression that, in other discourses, is regularly employed by outsiders who do not consider themselves disciples of the Buddha.\(^3\)

Hence, according to the Mahā Sakul’udāyi Sutta, Sakul’udāyi uses what the disciples should have used, while the disciples use the address to be expected of Sakul’udāyi. Analayo concludes, “This presentation may be the outcome of a mix up during the process of transmission” (id).

2.1.1.2 Happily the scholars are wrong; the suttas and reciters have been right all along. We need here to carefully note all the occurrences of “the recluse Gotama” (samaṇo gotamo), or, at least, when Sakul’udāyi uses the expression. Even more important, we need to note the context in which Sakul’udāyi uses this form of address.

We can narrow down our key passages to §§8-25, where Sakul’udāyi gives the Buddha a very long report on the wanderers’ talk regarding which teacher is respected by his disciples who also follow his teaching. Throughout this report, the wanderers, in their review of the Buddha, refer to him as “the recluse Gotama” (samaṇo gotamo) §§10, 18-25. This is clearly understandable. Sakul’udāyi is here using the first person reported speech, telling the Buddha what they have said.

Sakul’udāyi himself always addresses the Buddha as “venerable sir” (bhante), occasionally adding the title “Blessed One” (bhagavā). We see a similar honorific, “lord” (bhavata or bhagavata), in the key question, “Who is the lord, revered, respected, esteemed, honoured by his disciples?” [§11.2]. In other words, well known teachers, if they are respected, are often referred to as such. And Sakul’udāyi, despite being a wanderer, is someone who deeply respects the Buddha.

2.1.1.3 Sakul’udāyi is not the only wanderer who deeply respects the Buddha. In fact, we have at least two other prominent examples of wanderers who respect the Buddha enough to address him in the same way as Sakul’udāyi does. These wanderers are Poṭṭhapāda and Nigrodha. The background of their express cordiality and respect for the Buddha is very similar to that at the opening in the Mahā Sakul’udāyi Sutta [§6]. However, there are a few differences in the details of what the Buddha is doing before he meets them.

The wanderer Poṭṭhapāda appears in the Poṭṭhapāda Sutta (D 9), where he meets the Buddha in the “tinduka-encircled single hall” in Mallikā’s park for public debates, outside Sāvatthī. As it is too early to enter the town for alms, the Buddha visits Poṭṭhapāda, who welcomes him warmly, at once addressing him as a respected teacher, that is, as “venerable Blessed One” or “bhante lord” (bhante bhagavā), and then consistently addressing the Buddha as “bhante.”

The wanderer Nigrodha, as reported in the Udumberikā Sīha,ṇāda Sutta (D 25) is an interesting person because he is (unlike Sakul’udāyi) very critical of the Buddha. When the layman non-returner San-

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1 The Chin version, however, reports Sakul’udāyi as addressing the Buddha by his name “Gotama,” like other outsiders (MĀ 207 @ T1.781c21: 我世尊 wǒ shì zūn).

2 Allon thinks that here “the use of bhante ‘venerable sir’ is particularly unusual as a form of address used by an ascetic towards the Buddha, as is the ascetic referring to the Buddha as Bhagavā” (1997a:121).

3 MĀ 207 (T1.782c24 + T1.783a1+6+11+17): “our Blessed One,” 我世尊 wǒ shì zūn, and, in the Sutta, the Buddha addresses himself as “recluse Gotama” (samaṇo gotamo) at §30.1 (M 2:7,2) §30.2 (M 2,18), §31.1 (M 2:8,1), § (M 2:8,17, M 2:8,34). According to Wagle, the mode of address “samaṇa, although a term of respect, denotes a certain indifference” (1966:56).

4 D 9,5.2/1:179 (SD 7.14).
dhāna drops in at Udumbarikā wanderers’ park early one morning, Nigrodha, after welcoming him, makes these unflattering remarks:

“The recluse Gotama is destroyed by the solitary life. He is awkward in an assembly. He is no good at conversation. Just as a one-eyed cow, walking in circles, keeps to the fringes of a field, the recluse Gotama is only occupied with the fringes of things ... we will baffle him with a single question, we will knock him over like an empty pot!”

However, when the Buddha actually visits him that same morning, he welcomes the Buddha just like Poṭṭhapāda or Sakul’udāyi, addressing him as “venerable Blessed One,” and speaks cordially with him, addressing as “bhante” throughout. The Sutta records the Buddha as having a dialogue with Nigordha, answering his question on the nature of the core of spiritual training.

2.1.4 We have thus clearly solved the two apparent problems regarding the Mahā Sakul’udāyi Sutta. Firstly, Sakul’udāyi does not vacillate in his way of respectfully addressing the Buddha—as speculated by Analayo [2.1.1.1], but consistently addresses the Buddha as “bhante” [2.1.1.2]. The apparent problem arises when we fail to distinguish the actual speaker in Sakul’udāyi’s report on the wanderers’ talk.

Interestingly, we see the Buddha as consistently addressing himself as “recluse Gotama” (samano gotamo) when he voices in the first person the wanderers’ views of him §§29-40. This shows that the Buddha is simply reflecting the minds of others as they are, without insisting that he be addressed in some respectful or honorific way.

2.1.5 The second apparent problem—such as that raised by Mark Allon—is that of the wanderers and outsiders not, as a rule, addressing the Buddha respectfully, especially not as “Bhante” or “Blessed One” [2.1.1.1]. This may well be the rule, but in the cases of Sakul’udāyi and Poṭṭhapāda, we see sensible individuals, who despite being wanderers, still show deep respect for a worthy teacher.

Even the arrogant Nigrodha, in the Udumbarikā Sīha,nāda Sutta (D 25)—apparently, arrogant only in the Buddha’s absence—either bows to common courtesy or is moved by the Buddha’s personality, in the latter’s presence. On meeting the Buddha, he at once addresses the Buddha as “venerable Blessed One” and consistently addressing him as “bhante” throughout their conversation [2.1.1.3].

However, it is unlikely that common courtesy is the only reason here—a wanderer addressing the Buddha as “recluse Gotama” would be courteous enough. After all, the Buddha himself often addresses those he meets or instructs either as “brahmins,” or “houselord”—that is, according to their social status—or by name, especially when he sees them as being amenable to instruction, and able to benefit from the Dharma.

In short, we have to avoid stereotyping the conduct of any social group, in its attitude towards the Buddha. The people who meet the Buddha, as a rule, do so as individuals. If they have any wisdom, they will respond wholesomely to his instruction. After all, it is the Buddha, the wisest of the teachers of his times, and also a fully awakened person. Meeting such a person, as a rule, has some kind of positive impact upon us.

2.1.6 The most vital lesson for those of us interested in the suttas is to remember that they are the Buddha Word (albeit a sort of transcript of his teachings compiled and edited by reciters and redactors), and that we should allow the suttas to speak for themselves. Even if we try to examine the suttas as “literature” or as an academic exercise, we must remember that the suttas are no ordinary or secular literature, but the recording of some of the greatest adventures and advances in human spirituality.

In other words, if we look through the lens of a scholar, the lens should neither distort the teachings nor hinder us from seeing without the lens. Above all, we should simply be curious about a sutta—What is it trying to say? Why is the teaching presented in this way? It is most rewarding if we approach the suttas as an individual (whatever our training or inclination), that is, to see the truth and beauty of ancient

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5 Go.kāṇā; cf go,kama, “a large species of deer, J 5:406” (PED). D:W has “bison.” D:RD and here follow the Comy. Cf go,mandala va parinesi (“led around in a circle like a cow”): see Tha 1143 @ SD 20.9.
6 D 25,5/3:38 @ SD 1.4.
7 D 25/3:36-57 @ SD 1.4.
wisdom. Then, we will be well rewarded with academic excellence or professional success, and with the awakening of a true seeker. We will truly understand what it means to read and live the suttas.

2.1.2 Sakul’udāyi’s 5 reasons

2.1.2.1 Sakul’udāyi, unlike the other wanderers, appears in the Sutta as some kind of cultivated religious, who deeply respects the Buddha. However, his respect is based on his own wanderer’s lifestyle, that is, in terms of the worldly or physical supports (paccaya) of almsfood, robes, shelter and solitude. He is reported to have known the 6 sectarian teachers, but is simply unimpressed by their inadequacies. [§§12-17]

2.1.2.2 The Buddha rejects the 5 reasons that his followers respect and keep to his teachings [1.2, §28], as given by Sakul’udāyi, because, they are external observances, concerning food, robes, lodging and solitude. If these 5 qualities were the criteria for respect and discipleship, then those who are stricter (in their ascetic practices) would not respect or follow the Buddha. [§§29-33].

2.2 The Buddha’s Fifth “reason”

2.2.1 “Meditation methods.” The Buddha’s followers respect and follow him, not for external religious reasons, but for internal or spiritual reasons. The 5 reasons given by the Buddha actually refer to a total of 23 sets of teachings, with the fifth (“the path to awakening”) forming the main bulk of them, with a total of 19 teachings, covering more than half the Sutta itself, thus:

| 1 | Higher moral virtue | adhisīla | [§36] |
| 2 | Knowledge and vision | ǹāya, dassana | [§37] |
| 3 | Higher wisdom | adhipaṇṇā | [§38] |
| 4 | The 4 noble truths | catu ariya, sacca | [§§39-40] |
| 5 | The path to awakening | [§§14-59] |

(1) the 4 focuses of mindfulness,
(2) the 4 right strivings,
(3) the 4 paths of spiritual power,
(4) the 5 spiritual faculties
(5) the 5 spiritual powers
(6) the 7 awakening-factors
(7) the noble eightfold path
(8) the 8 liberations
(9) the 8 bases of mastery
(10) the 10 kasina-bases
(11) the 4 dhyanas
(12) insight knowledge of the conscious body
(13) knowledge of the mind-made body
(14) psychic powers
(15) the divine ear (clairaudience)
(16) mind-reading
(17) knowledge of the recollection of past lives
(18) the divine eye (knowledge of karma)
(19) knowledge of the destruction of mental influxes

Total number of individual teachings: 75.

Table 2.2.1 The 5 reasons

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8 Here, “religious” is a noun, meaning “a person given up to a religious or monastic life” (OED), broadly, any monk, nun, wanderer, or any member of a religious order; fem “religieuse.”

9 See Bodhipakkhiya, dhamma, SD 10.1.
2.2.2 Rationale of the sequence

2.2.2.1 According to the Mahā Sakul’udāyi Sutta (M 77), there are 5 reasons why the followers of the Buddha revere, respect, esteem, and honour him and keep to this teaching (“dwell in dependence on him”)\(^\text{10}\) [§§36-61]. The first four reasons [2.1.1] can be summarized as the Buddha’s “knowledge and conduct” (vījā,carana), that is, the 3\(^{\text{rd}}\) of the 9 virtues (guna), those that we should reflect on.\(^\text{11}\)

The fifth and last of these reasons is that the Buddha explains to his followers the way to awakening [2.2]. This “way to awakening” is actually a list of teachings closely related to dhyana. It is also the most elaborate list in the Sutta, covering about two-thirds of the Sutta itself!

2.2.2.2 From Table 2.2.1, we can see that the first seven of the list in the 5\(^{\text{th}}\) “reason” actually comprise the well known 7 sets [2.2.2.1(5)]. The “5\(^{\text{th}}\) reason” list is then extended following a numerical progression. After the 7 sets, then, we have two sets of eight qualities—the 8 liberations (vimokkha) and the 8 bases of mastery (abhībh’āyatana)—which is then followed by a set of 10—the 10 kasina-bases (kaśin’-āyatana).

The liberations and the bases of mastery, however, are two categories that are not specifically discussed at great length in the suttas or the later literature. This is partly because they seem to overlap with the matters dealt with in detail under the more general headings of dhyana and formless attainment, loosely known as the “8 dhyanas.”

The Dhamma, saṅgāṇi, for example, explains the bases of mastery in terms of mastery and facility in certain aspects of dhyana practice.\(^\text{12}\) In fact, both the liberations\(^\text{13}\) and the bases of mastery\(^\text{14}\) directly relate to the cultivation and experience of the form dhyanas and the formless attainments.\(^\text{15}\)

2.2.2.3 While the liberations and bases of mastery are concerned with the personal experience of meditation and dhyana, the 10 kasina-bases,\(^\text{16}\) on the other hand, are more central to the exposition of theoretical dhyana in such works as the Visuddhi,magga and the Visuddhi,magga.\(^\text{17}\)

Having reached the 10 kasina-bases by way of numerical progression, the Mahā Sakul’udāyi Sutta breaks away for the numerical sequence, and next presents the 4 dhyanas. Beginning with the dhyanas, then, we have a new series, a set of 9 items, that is, the “fruits of recluseship” pericope. [Table 2.2.1]

2.2.2.4 The eight items [M 77,11-19] that follow the dhyanas are the same 8 items following the dhyanas in the “fruits of recluseship” (sāmaṇṇa, phala) pericope. In effect, Gethin (2001:268) observes that we apparently have two lists; one list consists of the 7 sets along with the 8 liberations, 8 bases of mastery, and 10 kasina-bases; the other list is the “fruits of recluseship” pericope beginning with the 5 dhyanas and ending with arhatthad (the destruction of the mental influxes).\(^\text{18}\)

2.3 The 75 ‘meditation objects”

2.3.1 Of particular interest is that the Sutta lists in full the 75 individual teachings in much the same way as in the Jhāna Vagga of the Anguttara Nikāya. To be listed in the chapter on dhyana (jhāna) clear-
ly means that these teachings are conducive to dhyana practice. In this sense, they can be called “meditation objects” or dhyana-centred teachings.

The 75 “meditation objects” concerned with dhyana listed in the Mahā Sakul’udāyi Sutta comprise the following teachings are actually the 19 sets comprising the “path to awakening” [§§44-62]. This is, in fact, the 4th of the reason that the Buddha gives on account of which his followers respect him and follow his teachings.

2.3.2 The Mahā Sakul’udāyi Sutta lists a total of 75 teachings.19 These teachings, however, are similarly listed in the Jhāna Vagga, as we have noted [2.3.1]. However, clearly missing from the “75 teachings” list are

- the 4 divine abodes (brahma, vihāra),20
- the 20 perceptions (saññā),21 and
- the 10 recollections22

a total of 70 meditation methods, all listed in the Jhāna Vagga. Combining the different teachings from the two lists, we have a total of 145 “meditation methods,” here meaning teachings connected with the attaining of dhyanas.

3 Teaching problems

3.1 TWO PROBLEMS

3.1.1 There are two interesting problems related to the Maha Sakul’udāyi. The first is its length and subject treatment. The Sutta is extraordinarily long (22 duodecimo pages or 7”x4” of Pali print in the PTS edition), and considering its impressive listing of teachings (rather than of an instructive in nature), it would well have been more appropriately located in the Dīgha Nikāya.

3.1.2 Secondly, it is difficult to actually isolate any single teaching in the Sutta: it seems to simply present the teachings, without giving any meditation instruction. It is simply a catalogue of teachings related to meditation, especially dhyana.

3.2 LIBERATION, MASTERY AND KASINAS

3.2.1 The presence of two obscure teachings—those of the 8 liberations (attha vimokkha)23 and the 8 bases of mastery (ahibh’ayatana)24—is also curious. Not much is known of either list from the suttas themselves nor are they elaborated in later literature. Gethin observes that “this at least in part appears to be because they are considered to overlap with matters dealt with in detail under the more general headings of jhāna and formless attainment.” (2001:267)

In the Dhamma, saṅgāṇī (the first book of the Abhidhamma), for example, the bases of mastery seem to be concerned with “mastery and facility in certain aspects of jhāna practice”25 (id). The 8 liberations, too, embrace both form dhyanas and formless attainments.26

3.2.2 We can only glean some information from the lists themselves, which give some details. The 8 liberations, for example, deal with the 8 dhyanas. “Liberation” (vimokkha), except in the last (8th) case, refers only to a temporary release from the hindrances and opposing states. The first 3 liberations refer to those based on form dhyanas, while the next 3 refer to the formless attainments, and the last is the cessation of perception and feeling, experienced only by arhats and non-returners.

3.2.3 Similarly, little is known about the 8 bases of mastery. We know, however, it attempts, for example, to resort to colours from the natural world as a basis for dhyana meditation. The “internal

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19 See SD 49.5b (0.1) + Table 0.2.
23 On the 8 liberations, see SD 49.5b (3).
24 On the 8 bases of mastery, see SD 49.5b (2).
25 See Dhs 42-52, where the 8 bases of mastery (with slight variations from the sutta listing) are treated as an aspect of form dhyana; cf Dhs 187-190.
26 On the 8 liberations, see SD 49.5b (3).
forms” are the pure colours derived from within the body, such as red for blood, and white for the bone or teeth. The “external forms” refer to natural colours, such as those of flowers, and also the use of kasina devices, or colour discs specially designed for meditation.27

3.2.4 It is highly likely that these two teachings are late developments during the canonical period or just after, when these lists were popular. These lists were probably used as mnemonics for various techniques of dhyana meditation which were already well known, so that instructions were orally and personally given by the meditation instructor, and no textual tradition resulted from this “living” tradition. Clearly, these two lists are post-Buddha. Otherwise, they would have had records of his instructions in some useful details, but none of them seem to exist.

3.2.5 The 10 kasinas (kasina)—or “kasina-bases” (kasin ‘āyatana), as they are called in the Sutta—are more related to the theory and practice of dhyana in such works as the Vimutti,magga, and the Visuddhi,magga, on which it is based.28 This set is located by way of numerical progression, following the “7 sets,” the 8 liberations and the 8 bases of mastery [2.1.2]. These last 2 sets and the 10 kasina-bases form a set of teachings closely connected with dhyana.29

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The Greater Discourse to Sakul’udāyi
M 77

[1] Thus have I heard.

The Buddha descides to meet Sakul’udāyi

1 At one time, the Blessed One was staying in the squirrels’ feeding ground,30 in the Bamboo Grove [Veḷu,vana], outside Rājagaha.

2 At that time, some very well known wanderers were living in the wanderers’ park in the pea-cocks’ feeding ground31—that is to say, the wanderers Anna, bhāra,32 Vara, dhara, Sakul’udāyi and various other very well known wanderers.

3 Then, early in the morning, the Blessed One, having dressed himself, took his robe and bowl, and entered Rājagaha for his almsround.

Then, it occurred to the Blessed One,

27 For a description, see Sarah Shaw 2006:93.
28 Vimutti,magga (Vimm), “the path to freedom,” is an Indian Abhidhamma text, attr to Upatissa, who composed it between 3rd and 5th cent, prob in northern India. Today it is only extant in its Chin tr (T1648 @ T32.399c-461c), by Saṅghapāla of Funan (Tan 2004:§11.1) in 505. Parts of it were tr into Tib (D306; Q972). Although it is known by its putative Pali title, its orig language is unknown. The work was known to Buddhaghosa, who used it for his Vi-suddhi,magga (Vism), (5th cent), without credit, following its structure of the 3 trainings. Vism, however, is a more comprehensive work, presenting the view of the Mahāvihāra tradition in Sri Lanka, while the Vimm represent the Abhayagiri view. See Ency Bsm: Vimuttimagga.
29 On the practical aspects of the liberations, bases of mastery, and the kasina-bases, see SD 49.5b (0.3.3).
30 “The squirrels’ feeding ground,” kalandaka,nivāpa, a woodland in Veluvana, north of Rājagaha, where the Buddha often dwells. Prob identical with present-day Karanṭa tank. See BHSD sv; DPPN: Kalandakanivāpa.
31 “The peacocks’ feeding ground,” mora,nivāpa, a woodland beside the Sumāgadhā lotus lake, in Veluvana [prec n] where peacocks are protected (DA 3:835; MA 3:235). Nearby is the Udumbarikā wanderers’ park (paribbājak’-ārāma) [D 25,1 n, SD 1.4], and is the venue of the teaching of Udumbarikā Siha,nāda S (D 25), SD 1.4, Mahā Sakul’udāyi S (M 77), SD 49.5a, and Cūla Sakul’udāyi S (M 79), SD 91.4.
32 Rāja,gaha, capital of Magadha. See Mahā,parinibbāna S (D 16,1.1.1) n + SD 9 (16.3).

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“It’s too early to go for almsround in Rājagaha. Now, what if I were to go to the wanderers’ park in the peacocks’ feeding ground, and approach the wanderer Sakul’udāyi?”

The wanderers in the peacocks’ feeding ground

4 Then, the Blessed One went to the wanderers’ park in the peacocks’ feeding ground.

4.2 Now, at that time the wanderer Sakul’udāyi was sitting with a large crowd of wanderers, all talking loudly, shouting, making loud noises, and indulging in various low talk, that is to say, talk about kings, robbers, ministers of state; about armies, dangers, and wars; about food and drink; about clothing, beds [furniture], garlands, and scents; about relatives; about vehicles; about villages, towns, cities, the countryside; about women and heroes; gossip of the street and at the well; [2] tales of the dead; tales of diversity [philosophical discussions of the past and future], talk about the creation of the world and of the sea, and talk of whether things exist or not [talk about gain and loss].

5 Then, the wanderer Sakul’udāyi saw the Blessed One approaching from a distance, and he called his own company of followers to order, saying:

“Good sirs, be quiet please! Don’t make a noise, good sirs! The recluse Gotama is approaching. This venerable one is fond of quiet and praises quiet. If he sees that this company is quiet, he will most likely want to come and visit us.”

When this was said, the wanderers fell silent.

6 Then, the Blessed One approached the wanderer Sakul’udāyi, who then said:

“Please come, venerable Blessed One! Welcome, venerable Blessed One! It’s been a long time since the venerable Blessed One has found the occasion to come here. Let the venerable Blessed One take a seat. Here is a seat that has been prepared.”

7 The Blessed One sat down on the prepared seat, and the wanderer Sakul’udāyi, taking a low seat, sat down at one side.

33 *Aṭṭapiṇ ipv kho tāva rājagahe pīṇḍava caritum.*

34 §§4-5 recurs mutatis mutandis in *Sandakā S* (M 76,4-5), SD 35.7; cf *Udumbārikā Siha,nāda S* (D 25,2-3), SD 1.4.

35 *Tiracchāna,kathā,* lit “animal talk.” As animals mostly walk parallel to the earth, so this kind of talk does not lead on upwards. This section is *mutatis mutandis* as at *Poṭṭhāpāda S* (D 9.3/1:178 f). Cf *Lohicca S* (D 1:228). For a more complete list, called “the moralities” (*sīla*), see *Brahma,jāla S* (D 1:43-62/1:4-12), SD 25.2 & Intro (3), & *Sāmaṇḍa,phaḷa S* (D 2.43-63/1:63-70), SD 8.10 & Intro (3). See SID: tiracchāna,kathā.

36 *Iti, bhavabhāva,kathā* may be rendered as “being and non-being” or as “profit and loss,” but Walshe (D:W 386) takes it only in a philosophical sense (as does Horner and also Nāṇamoli in their trs of Sandaka S, M 76).

37 *Appa,sadda,kāma kho pana so āyasma appa,saddassa vāṇa,vādī: mutatis mutandis at Udumbarika Siha,nāda S* (D 25,3/3:37, 63/39 sg); *Sandaka S* (M 76,4/1:514), *Mahā Sakul’udāyi S* (M 77.4/2: sg), *Samaṇḍa,Muṇḍika S* (M 78,3/2:23), *Cūḷa Sakul’udāyi S* (M 79.4/2:30 sg); *Kiṅ Diṭṭhika S* (A 10.93,2/1:185), *Vajjīya Māhīta S* (A 10.94,2/5:190). Only M 67 first reading has *ete,* while the others omit it (or use *te*).

38 The passage is stock: *Poṭṭhāpāda S* (D 9.4/1:179), SD 7.14; *Udumbarikā Siha,nāda S* (D 25,6/2:3-39), SD 1.4 (with additional remark): *Mahā Sakul’udāyi S* (M 77,5/2:2), SD 49.5a. §§6-7 recurs mutatis mutandis in *Sandakā S* (76,6-7), SD 35.7; cf *Udumbārikā Siha,nāda S* (D 25,7.1-2), SD 1.4.

39 On Sakul’udāyi’s respectful way of addressing the Buddha, see (2.1.1.2).

40 “Please come, … to come here,” *etu kho bhante Bhagavā svagataṁ bhante Bhagavato, cirassa kho marisā imam pariyaṁ akāsī yad idāṁ idh’āgamamanāya,* using the 3rd imp sg *etu* (“Let…come!”) as a polite formality (D 25.7a/3:39); also at *Poṭṭhāpāda S* (D 9.5/1:179), SD 7.14; *Gopaka Moggallāna S* (M 108,4/3:7), SD 33.5. In the phrase, *pariyāyam akāsī,* “made it an occasion.” In the phrase, *pariyāyam akāsī,* “made it an occasion,” Comy glosses *pariyāya as vāra,* “occasion, opportunity” (UA 115). This is stock: D 1:90 (DA 2:369), 179 (see D:RD 1:245 n2), 2:270, 3.2, 39; M 1:252 (MA 2:300 f), 326, 481, 2.2, 30, 3.7; S 1:142; A 3:332 (AA 3:363), 4:76; U 13 (UA 115); J 3:359. In *Brahma Nimantanika S* (M 49), Baka Brahāma says: *ehi kho marisā, sāgataṁ marisā, cirassa kho marisā imam pariyaṁ akāsī yadidaṁ idh’āgamamanāya.*
Having sat down on the prepared seat, the Blessed One said this to him:42

“Sakul’udāyi, what is the talk you are having, sitting together here? And what is the conversation that is left unfinished?”43

SAKUL’UDĀYI’S REPORT
OR, THE WANDERERS’ TALK
[§§8-25]

“Who is the lord?”

8 “Never mind the talk, bhante, for the sake of the talk for which we have now gathered! It will not be difficult for you, bhante, to hear this talk later.

9 In recent days, bhante, when recluses and brahmins of diverse sects gathered and sat together in the debating hall, this topic arose:

9.2 “What a gain, sirs, for the people of Aṅga-Magadha,47 what a great gain, sirs, for the people of Aṅga-Magadha, that these recluses and brahmins, heads of an order, heads of a group [congregation], congregation teachers, well known and famous, ford-makers [who bring others across the river of suffering], regarded as good48 by the masses, have come to Rājagaha for the rains-retreat.49

(1) There is this Pūrāṇa Kassapa, the head of an order; head of a group [congregation], congregation teacher, well known and famous, ford-maker, regarded as good by the masses, who has come to Rājagaha for the rains-retreat.50

42 This episode of the Buddha interrupting an “unfinished conversation” (antará,kathā vippakatā) is stock, eg, D 1.1.4/1; D 2.7a/3.39 f; M 119.2/3.89, U 2.2/11.
43 Kāya nu mūtha, bho ānanda, etarahi kathāya sannisimā, kā ca pana vo antará,kathā vippakatā ti? This is stock, where the person interrupting is usu the Buddha, eg, D 1.1.4/1; M 108.6/3:8 (the brahmin Vassa,kāra), 119.2/3:89, U 2.2/11; J 4/1:120
44 Sakul’udāyi’s talk starts here and continues until §25 [2.1]. This is an example of a “nested narrative” (up to 3 layers deep): see SD 30.8 (4.2.1)+n.
45 Tīṭhat esā bhante kathā, yāya mayamaṁ etarahi kathāya sannisinnā. There is a hint of embarrassment in Sakul’udāyi here, to suggest that he would rather talk with the Buddha himself.
46 “The debating-hall,” kutūhala,sālā, lit “commotion hall,” a place where ascetics and brahmins of other sects engage in various discussions; so named on account of the frequent commotion, “What does this one say? What does that one say?” (SA 3:114). Apparently, there is no building named as such (paceka,sālā n’aththi), as it is a generic term for a place of discussion (MA 3:235; SA 3:114). See Poṭṭhapāda S (D 9.1/1:178), SD 7.14 n. See also Kutūhala,sālā S (44.9), SD 23.15
47 Aṅga,magadha. A dvandva comprising Aṅga + Magadha. Aṅga, with its capital at Campā (Campā,purī), a large town at the confluence of the Campā river (prob modern Candan) and the Ganges, and doubtless represented by the two villages of Campananagara and Campapura, 34 km (24 mi) east of modern Bhagalpur. Just across the Campā river is Magadha, which extended westward to the Son river (corresponding roughly to present Patna and Gaya districts of South Bihar). Its capital is Rāja,gaha, also known as Giri-b,baja (Tha 1097 n, SD 20.9).
48 Although it is possible to freely render sādhū here as a noun, meaning “saint(s),” this sense is only popular in recent times.
49 The phrase, “These recluses ...” etc, ime samana,hrāmāṇa saṅghino ganino ganī açarivā nātā yassassino tīṭha,karā sādhū, sammatā bahu, janassa is stock: Mahā Parinibbāna S (D 16.5.26/2:150), SD 9; Čūḷa Sārōpama S (M 30.2/1:198), SD 53.9; “for the raings-retreat,” vass’āvasan oṣaṇī, Mahā Sakul’udāyi S (M 77.8/2:2), SD 49.5a; Dahara S (S 3.1/1:68), SD 42.11; Sabhiya S (Sn 3.6/p91×3), SD 77.8. Some texts immediately list the 6 teachers: seyath’idāmi pūrano kassapo, makkhalī go,sālo, ajitto kesa,kambalo, pakudho kaccāyano, sañjīayo belattha,putto, nigaṇtho nāga,putto: D 9/2:150; M 1:198; S 1:68; Sn p91×3. Here, each of the 6 teachers is treated in detail.
50 This is the first of the 6 non-Buddhist teachers (tīṭhīyā), all recluses (samana), ie, part of the reform movement against the brahminal tradition. Only here they are listed separately. Their key teachings: Pūrāṇa Kassapa: antinomian ethics; Makkhalī Gosāla: fatalism or determinism; Ajīta Kesambali: materialism; Pakudho Kaccāyana:
(2) *There is this* Makkhi Gosāla *... too.
(3) *There is this* Ajita Kesambalī *... too.
(4) *There is this* Pakudha Kaccāyana *... too.
(5) *There is this* Sañjaya Belaṭṭhi, putta *... too.
(6) *There is this* Nigaṇṭha Nāṭha, putta, the head of an order, head of a group [congregation], congregation teacher; [3] well known and famous, ford-maker; regarded as good by the masses, who has come to Rājaγaha for the rains-retreat, too.

10 *This reclusive Gotama, the head of an order, head of a group [congregation], congregation teacher, well known and famous, ford-maker, regarded as good by the masses—he, too, has come to Rājagaha for the rains-retreat.

11 Now, of these recluses and brahmins, heads of an order, heads of a group, congregation teachers, well known and famous, ford-makers, regarded as good by the masses,

11.2 *who is the lord,* revered, respected, esteemed, honoured by his disciples?  
And how, having honoured, respected, do these disciples dwell in dependence on him?  

The 6 teachers scorned by their own disciples

12 (1) Here, some speak thus:

*‘There is this* Pūraṇa Kassapa, the head of an order, and head of a group, and congregation teacher, and well known and famous, and a ford-maker, who is also regarded as good by the masses!

But he is *not* revered, *not* respected, *not* esteemed, *not* honoured by his disciples, and these disciples, having neither honoured nor respected Pūraṇa Kassapa, do *not* dwell in dependence on him.

13 Once, Pūraṇa Kassapa was teaching his Dharma to an assembly of several hundreds. There, a certain disciple of Pūraṇa Kassapa made a noise, and said:  

“My brethren, do not ask Pūraṇa Kassapa about that matter; he does not know it. We know it! Ask us about that matter. We can explain that to you, sirs!”

14 Once, Pūraṇa Kassapa stretched out his arm, but failed even when he was wailing, “Be quiet, sirs, make no noise. They are not asking you, sirs! They are asking us! We will answer them!”

14.2 But many of Pūraṇa Kassapa’s disciples, having refuted him, left, saying, “You do not understand the Doctrine and Discipline! We understand the Dharma-Vinaya! How could you understand this Dharma-Vinaya? You have practised the wrong way! I’m practising the right way! I’m consistent! You are inconsistent!

What should have been said first, you said later! What should have been said later, you said first! What you have thought out has been overturned!

Your doctrine has been refuted! You are humiliated! Go unravel yourself, free yourself from your own arguments, if you can!”

atomism; Sañjaya Belaṭṭhi, putta: agnosticism; and Nigaṇṭha Nāṭha, putta: the fourfold restraints. For details, see Sāmañña-phala S (D 2,16-33/1:52-59) & Jaini 1970:57-61.

51 Ko nu kho ... bhagavataṁ (so Be Ce Sc; Ee bhagavataṁ). Bhagavataṁ is genitive of bhavant, “sir, lord; venerable, honourable” as honorific “you.” Bhagavataṁ is unattested  

52 This life: ko nu kho ... sakato garukato mānito piṇīto.  

53 Kan ca pana sāvaka sakkatvā gurum katvā upanissāya viharantīti. Here, dependence (upanissaya), has a broad sense of respect for the teacher and practising the teaching. A more specialized term is “tutelage” (nissaya), also tr as “dependence,” specifically refers to a minimum of the first 5 years of a monk or a nun, spent serving and learning from an experienced teacher so that the neophyte actually becomes a renunciant in action, in learning and in spirit (in body, head and heart): see SD 40n.8 (4.2.2.3).

54 Tatra aśñātaro pūraṇassa kassapassa sāvako saddam akāsi.  

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14.3 Thus, Pūrṇa Kassapa is not revered, not respected, not esteemed, not honoured by his disciples, and these disciples, having neither honoured nor respected, Pūrṇa Kassapa, do not dwell in dependence on him.

14.4 Indeed, Pūrṇa Kassapa is scorned on account of his own scornful nature.\(^{56}\) [4]

15 (2) Here, some speak thus: ‘There is this Makkhalī Gosāla ... ’

(3) Here, some speak thus: ‘There is this Ajita Kesākambala ... ’

(4) Here, some speak thus: ‘There is this Pakudha Kaccāyana ... ’

(5) Here, some speak thus: ‘There is this Sañjaya Belatthaputta ... ’

(6) Here, some speak thus:

‘There is this Nigaṇṭha Nāṭa,putta, the head of an order, and head of a group, and congregation teacher, and well known and famous, and a ford-maker, who is also regarded as good by the masses!’

But he is not revered, not respected, not esteemed, not honoured by his disciples, and these disciples, having neither honoured nor respected Nigaṇṭha Nāṭa,putta, do not dwell in dependence on him.

16 Once, Nigaṇṭha Nāṭa,putta was teaching his Dharma to an assembly of several hundreds. There, a certain disciple of Nigaṇṭha Nāṭa,putta made a noise, and said:

“Sirs, do not ask Nigaṇṭha Nāṭa,putta about that matter; he does not know it. I know it! Ask us about that matter. We can explain that to you sirs!”

17 Once, Nigaṇṭha Nāṭa,putta stretched out his arm, but failed even when he was wailing,

“Be quiet, sirs, make no noise. They are not asking you, sirs! They are asking us! We will answer them!”

17.2 But many of Nigaṇṭha Nāṭa,putta’s disciples, having refuted him, left, saying,

“You do not understand the Doctrine and Discipline! I understand the Dharma-Vinaya!
How could you understand this Dharma-Vinaya?
You have practised the wrong way! I am practising the right way!
I am consistent! You are inconsistent!
What should have been said first, you said later! What should have been said later, you said first!
What you have thought out has been overturned!
Your doctrine has been refuted! You are humiliated!
Go unravel yourself, free yourself from your own arguments, if you can!”

17.3 Thus, Nigaṇṭha Nāṭa,putta is not revered, not respected, not esteemed, not honoured by his disciples, and these disciples, having neither honoured nor respected, Nigaṇṭha Nāṭa,putta, do not dwell in dependence on him.

17.4 Indeed, Nigaṇṭha Nāṭa,putta is scorned on account of his own scornful nature.

The Buddha is well respected

18 Here, some speak thus:

‘It is this recluse Gotama, the head of an order, and head of a group, and congregation teacher, and well known and famous, and a ford-maker, who is also regarded as good by the masses!
He is revered, respected, esteemed, honoured by his disciples, and these disciples, having honoured and respected the recluse Gotama, dwell in dependence on him.

\(^{55}\) Cara vāda-p, pamokkhāya nibbethēhi vā sace pahosīti. Cf iti, vāda-p, pamokkhānisa: Alagaddūpama S (M 22,29/1:133), SD 3.13; Kuṇḍaliya S (S 46.6,3/5:73) n, SD 35.3; Brahma, ca niyama S (A 4.25/2:26), SD 37.4(3.3).

\(^{56}\) Akkuṭṭho ca pana pūraṇa kassapo dhāmm’ākkosena’ti. Comy glosses dhāma-k. kosena as “by the inherent nature of scorn” or “scornful by nature” (MA 3:237). Alt tr: “... by the scorn shown to his Dharma” (M:NB). This phrase seems to occur only here (a hapax legomenon).
19 Once, the recluse Gotama was teaching Dharma to an assembly of several hundreds. Then, a certain disciple of the recluse Gotama cleared his throat. 57

19.2 A certain fellow brahmachari then nudged him with his knee, and said, “Let the venerable be quiet. [5] Let the venerable not make a noise. The teacher, the Blessed One, is teaching the Dharma.”

20 When the recluse Gotama is teaching the Dharma to an assembly of a few hundred, there is neither the sound of coughing nor of clearing the throat amongst the recluse Gotama’s disciples,

A great crowd of people waiting for him would be eagerly ready, thinking, “Let us listen to our Blessed One who will be teaching the Dharma!”

21 Just as a man at a crossroads were to press out a little honey, 59 so, too, the great crowd would be eagerly ready.

21.2 Even so, when the recluse Gotama is teaching the Dharma to an assembly of a few hundred, there is neither the sound of coughing or of clearing the throat amongst the recluse Gotama’s disciples.

A great crowd of people waiting for him would be eagerly ready, thinking, “Let us listen to our Blessed One who will be teaching the Dharma!”

22 Even those disciples of the recluse Gotama who, having fallen out with their fellow brahmacharis, gave up the training and returned to the low life, 60 they still speak in praise of the teacher, speak in praise of the Dharma, and speak in praise of the sangha.

23 They blame only themselves, without blaming others, saying, “We’re just unfortunate, we’re of little merit. Although we have gone forth in the well-taught Dharma-Vinaya, we were unable to live the holy life that is fully pure.

24 They, having become park attendants or lay-followers, continue to undertake the 5 precepts as training-rules. 61

25 Thus, the recluse Gotama is revered, respected, esteemed, honoured by his disciples, and the disciples, having honoured and respected the recluse Gotama, dwell in dependence on him.” 62

Sakul’udāyi’s 5 Qualities

The 5 qualities Sakul’udāyi sees in the Buddha

26 “Udāyi, how many qualities do you see in me, on account of which my disciples revere, respect, esteem, honour me, and, having honoured and respected me, they dwell in dependence on me?”

27 “Bhante, I see 5 qualities in the Blessed One, on account of which the Blessed One’s disciples revere, respect, esteem, honour him,

Sakul’udāyi’s opening report which starts at §8 (where see n), ends here §25. This is perhaps the longest speech that a non-Buddhist has made to the Buddha. [2.1]

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and, having honoured and respected the Blessed One, they dwell in dependence on him.

28 What are the five?

(1) Bhante, the Blessed One takes little food, and speaks in praise of taking little food.64 Bhante, that the Blessed One takes little food, and speaks in praise of taking little food—this, bhante, is the first quality that I see in the Blessed One, on account of which the Blessed One’s disciples revere, respect, esteem, honour him, and, having honoured and respected the Blessed One, they dwell in dependence on him. [6]

(2) Furthermore, bhante, the Blessed One is contented with any kind of robe, and speaks in praise of contentment with any kind of robe.

Bhante, that the Blessed One is contented with any kind of robe, and speaks in praise of contentment with any kind of robe—this, bhante, is the second quality that I see in the Blessed One, on account of which the Blessed One’s disciples revere, respect, esteem, honour him, and, having honoured and respected the Blessed One, they dwell in dependence on him.

(3) Furthermore, bhante, the Blessed One is contented with any kind of almsfood, and speaks in praise of contentment with any kind of almsfood.

Bhante, that the Blessed One is contented with any kind of almsfood, and speaks in praise of contentment with any kind of almsfood—this, bhante, is the third quality that I see in the Blessed One, on account of which the Blessed One’s disciples revere, respect, esteem, honour him, and, having honoured and respected the Blessed One, they dwell in dependence on him.

(4) Furthermore, bhante, the Blessed One is contented with any kind of lodging, and speaks in praise of contentment with any kind of lodging.

Bhante, that the Blessed One is contented with any kind of lodging, and speaks in praise of contentment with any kind of lodging—this, bhante, is the fourth quality that I see in the Blessed One, on account of which the Blessed One’s disciples revere, respect, esteem, honour him, and, having honoured and respected the Blessed One, they dwell in dependence on him.

(5) Furthermore, bhante, the Blessed One is solitary, and speaks in praise of solitude.65 Bhante, that the Blessed One is solitary, and speaks in praise of solitude—this, bhante, is the fifth quality that I see in the Blessed One, on account of which the Blessed One’s disciples revere, respect, esteem, honour him, and, having honoured and respected the Blessed One, they dwell in dependence on him."

The Buddha’s response to Sakul’udāyi

29 (1) “Suppose, Udāyi,66 on account of the fact that ‘the recluses Gotama takes little food, and speaks in praise of taking little food’ my disciples were to revere, respect, esteem, honour me, and, having honoured and respected me, they dwell in dependence on me.”67

29.2 But, Udāyi, there are disciples of mine who take only a cupful, or only half a cup, or a bilva fruit, or half a bilva fruit.68 [7]

64 Bhagāvā hi bhante app’āhāro, app’āhāratāya ca vaṁṇa, vādī. Note here—and throughout Sakul’udāyi’s speech—he addresses the Buddha politely as bhagāvā. However, cf that, the Buddha, in response to Sakul’udāyi’s 5 points [§§29 etc], quoting him, addresses himself in the 3rd person as “the recluse Gotama” throughout. In this way, the Buddha clearly is considering the other non-Buddhists in the audience—and to non-Buddhists today—who think highly of the Buddha, whether for the wrong reasons and the right ones.

65 Puna ca paraṁ bhante bhagavā pavivitto, pavivekassa ca vaṁṇa, vādī.

66 The Buddha’s full instruction to Sakul’udāyi begins here and continues right to the end of the Sutta at §61.

67 “Suppose ... my disciples ... dwell in dependence on me,” iti ce maṁ udāyi sāvakā sakkareyyuṁ garuṁ kareyyuṁ māṇeyyuṁ pāveyyuṁ, sakkatvā garuṁ katvā upanissāya vihareyyuṁ. Note the stress here is on “me” (maṁ), the Buddha, as the object of every action here. Cf §39.3 (the refrain) and the rest of the Sutta.
29.3 But I, Udāyi, sometimes eat a bowlful filled to the brim, or even more.⁶⁹
29.4 So, if, Udāyi, on account of the fact that ‘the recluse Gotama takes little food, and speaks in praise of taking little food,’ my disciples were to revere, respect, esteem, honour me, and, having honoured and respected me, and dwell in dependence on me—
29.5 but, then, Udāyi, those disciples who take only a cupful, or only half a cup, or a bilva fruit, or half a bilva fruit should not revere, respect, esteem, honour me, and, having neither honoured nor respected me, they should not dwell in dependence on me!

30 (2) Suppose, Udāyi, on account of the fact that ‘the recluse Gotama is contented with any kind of robe, and speaks in praise of contentment with any kind of robe’ my disciples were to revere, respect, esteem, honour me, and, having honoured and respected me, they dwell in dependence on me.
30.2 But, Udāyi, there are disciples of mine who wear dust-heap-robies, wear coarse robes, who collect rags from the charnel-grounds or refuse-dumps or shops, and making an upper robe of them, wear them.⁷⁰
30.3 But I, Udāyi, sometimes wear robes given by householders⁷¹ that are hardy, rough and hairy like the bottle-gourd.⁷²
30.4 So, if, Udāyi, on account of the fact that ‘the recluse Gotama is contented with any kind of robe, and speaks in praise of contentment with any kind of robe,’ my disciples were to revere, respect, esteem, honour me, and, having honoured and respected me, and dwell in dependence on me—
30.5 but, then, Udāyi, those disciples who wear dust-heap-robies, wear coarse robes, who collect rags from the charnel ground or refuse-dumps or shops, and making an upper robe of them, wear them should not revere, respect, esteem, honour me, and, having neither honoured nor respected me, they should not dwell in dependence on me!

31 (3) Suppose, Udāyi, on account of the fact that ‘the recluse Gotama is contented with any kind of almsfood, and speaks in praise of contentment with any kind of almsfood’ my disciples were to revere, respect, esteem, honour me, and, having honoured and respected me, they dwell in dependence on me.
31.2 But, Udāyi, there are disciples of mine who are almsfood-eaters, who walk the unbroken almsround from house to house, who delight in the rounds of food-gleanings;⁷³ having entered amongst houses [an inhabited area], they will not consent to sitting down, even when invited.⁷⁴

⁶⁹ Santi kho pana me udāyi sāvakā kosāk ‘āhārā ‘pi aḍḍha,kosāk ‘āhārā ‘pi beluv ‘āhārā ‘pi aḍḍha,beluv ‘āhārā ‘pi. A “bilva” or “vilva” (belava or belva) (M 1:108, 2:6; J 4:363, 368, 6:525, 560) is the Aegle marmelos (PED). It is also known as Bengal quince, stone apple or wood apple, is native to India but found throughout south and SE Asia, and also the Philippines. It is a hardy mid-sized, slender, aromatic, armed, gum-bearing tree growing up to 18 m tall. Its fruit is large and hard. See Madhu.piṇḍika S (M 18,2,2), SD 6.14; Āṭṭhaka,nāgara S (M 52,1), SD 41.2; Daddha J (J 322).
⁷⁰ Cf Bakkula S (M 124), where the elder Bakula declares, “In those 80 years, avuso Kassapa, since I went forth, I do not recall ever having accepted a robe from a householder…” (M 124,9), SD 3.15.
⁷¹ Ahaṁ kho pana udāyi app ‘ekadā iminā pattena samatittikaṁ ‘pi bhūjāmi, bhīyā ‘pi bhūjāmi.
⁷² Santi kho pana me udāyi sāvakā paṁsu,kālikā lūkha,čīvara,dharā, te susānā vā sa sānakā kū,ā vā pāpaṇikā vā nantakāni [Ce pāpaniṇikāni vā nantakāni vā] uccinivā [Be:Ku ucchindivā] sanghātiṁ karivā dhārenī.
⁷³ Cf Bakkula S (M 124), where the elder Bakkula declares, “In those 80 years, avuso Kassapa, since I went forth, I do not recall ever having accepted a robe from a householder…” (M 124,9), SD 3.15.
⁷⁴ “Food-gleaning,” unchāsaka, a rare application here. A late (often cony) term, rare in sutta context (cf A 1:36,-27, 3:66,7, 67,1, 104,11 ÷ V 1:238,11, 3:6,19; Thī 329 = 349 (ThīA 235,1 “scrapes of food obtained from house-to-house almsround”); 242,13: “gleanings”) see PTC: učcha); often in ref to brahminical ascetics, hermits and forest-dwellers, esp in Jātakas (eg J 5:323,17* = 6:532,15* = 569,4*); see CPD: učcha.
⁷⁵ Santi kho pana me udāyi sāvakā pīṇḍa,pīṭkā sa,pādāna,cārīna uñcchāsike vate ratā, te antara,gharaṁ paviṭṭhā samāṇā āsaneṇa ‘pi nimantivāmāṇā na sādīvantī. Such ascetic practices (dhuṭānī) seem to become more common in later sutta times: see eg Bakkula S (M 124), SD 3.15.
31.3 But I, Udāyi, sometimes eat invitation meals of rice free of black specks, [8] and various sauces and curries. 

31.4 So, if, Udāyi, on account of the fact that ‘the recluse Gotama is contented with any kind of almsfood, and speaks in praise of contentment with any kind of almsfood,’ my disciples were to revere, respect, esteem, honour me, and, having honoured and respected me, and dwell in dependence on me—
31.5 but, then, Udāyi, those disciples who are almsfood-eaters, who walk the unbroken alms-round from house to house, who delight in the rounds of food-gleanings; having entered amongst houses [an inhabited area], they will not consent to sitting down, even when invited should not revere, respect, esteem, honour me,

and, having neither honoured nor respected me, they should not dwell in dependence on me!

32 (4) Suppose, Udāyi, on account of the fact that ‘the recluse Gotama is contented with any kind of lodging, and speaks in praise of contentment with any kind of lodging’ my disciples were to revere, respect, esteem, honour me,

and, having honoured and respected me, they dwell in dependence on me.

32.2 But, Udāyi, there are disciples of mine who are tree-foot dwellers, open-air dwellers, who are without roof for 8 months (of the year). 

32.3 But I, Udāyi, sometimes dwell in an upper chamber [a belvedere], with walls plastered within and without, protected from the wind, with bolted doors and shuttered windows. 

32.4 So, if, Udāyi, on account of the fact that ‘the recluse Gotama is contented with any kind of lodging, and speaks in praise of contentment with any kind of lodging,’ my disciples were to revere, respect, esteem, honour me, and, having honoured and respected me, and dwell in dependence on me—
32.5 but, then, Udāyi, those disciples who are tree-foot dwellers, open-air dwellers, who are without roof for 8 months (of the year) should not revere, respect, esteem, honour me,

and, having neither honoured nor respected me, they should not dwell in dependence on me!

33 (5) Suppose, Udāyi, on account of the fact that ‘the recluse Gotama is solitary, and speaks in praise of solitude’ my disciples were to revere, respect, esteem, honour me,

75 Ahaṁ kho paṇḍūrī app’ekādā nimantane [Ce pāpanikāni vā nantakāni vā] bhunjāmi sālīnaṁ odanaṁ vicīta,kālakāṁ aneka,sūpāṁ aneka,vyāhijanaṁ. This “speck-free rice-meal pericope” recurs in Ambatṭha S (D 30.2.10.-1/1:105), SD 21.3; Anaṅga S (M 5,30.3/1:31), SD 37.7, Vatthūpama S (M 7,12.1/1:39=2), SD 28.12; Mahā Sākul’udāyi S (M 77,31.3/2:8), SD 49.5a.

76 Santi kho mana me udāyi sāvakā rukkha,mālikā abbh’okāsikā, te aṭṭha,māse channa na upenti. Those “without roof for 8 months” (aṭṭha,māse channa na upenti) are renunciants who live itinerant open-air lives.

77 Ahaṁ kho paṇḍūrī app’ekādā kāṭ’āgāresu [Be phusit’aggalesu] pihita,vāta,pānesu. The brief mansion pericope: as 1st para of in Anuruddha Mahā,vitakka S (A 8.30,-10.2/4:230), SD 19.5. The “fuller mansion pericope” recurs at Mahā Siha,nāda S (M 12,41.1/76) n, SD 49.1; and the “fullest mansion pericope” at (Hatthaka) Ālavaka S (A 3.34,7/1:137), SD 4.8. The fuller mansion pericope: “A mansion ... an upper chamber etc ...”, (sg) pāsādo ... kūṭāgārah ... nivāsato pihita ... -vāta,pānaṁ: recurs as the “fullest mansion pericope” (with additional para) at Hatthaka Ālava S (A 3.34,7/-1:137), SD 4.8. Comy glosses it as a “long house” (pāsāda) an elongated mansion (MA 2:39 = VA 654; see V:H 2:16 n5; see AA 2:168). Kūṭāgāra here refers to an upper chamber. See also A 3.34/1:137; A 8,30,10/4:231); (pl) kāṭ’āgāresu ... nivāsato pihita; vāta,pānaṁ (M 77,9/2:8). On nivatālīttaṁ in ref to a residence (vihāra), see V 3:156, 4:47; a hut (kāṭi), see V 3:149. Ways of adorning windows (vāta,pānaṁ) are given at V 4:47; also V 2:148; on doors, see C 5:145 (V 2:121), 6:2.2 (V 2:148); V 4:47. Cf this description at Bahu,dhātuka S (M 115,2/2:361), SD 29.1a = (Tika) Bhaya S (A 3.1/1:101; where also see the parable of the burning gabled houses (aggi,mukko [vl ~ mutto] kūṭāgāraṇi pi dahati). The “brief mansion pericope” [§41.3] re-curs in Mahā Saku-l’udāyi S (M 77,32.3), SD 49.5a.

78 “With bolted doors,” phusit’aggalaṁ (M 3:61; A 1:101, 137): see Mahā Siha,nāda S (M 12,41.3), SD 49.1.

79 For details on this “brief mansion pericope,” see Mahā Siha,nāda S (M 12,41.3), SD 49.1.

80 Pavivitto samano gotamo, pavivekassa ca vamña, vāḍī’ti. Also at (Kassapa) Ovāda S (S 16.8/2:209 ×2), SD 88.5. Cf Mahā Siha,nāda S (M 12,45/1:77), SD 49.1; Ratha Vinīta S (M 24,2/1:145), SD 28.3; Mahā Gosīnga S (M 32,7/1:214+14/1:217+14/1:218), SD 44.12; Dasā, bala S (S 12.22/2:29), “solitude from bad unwholesome
and, having honoured and respected me, they dwell in dependence on me.

33.2 But, Udāyi, there are disciples of mine who are forest-dwellers, dwelling in remote lodgings, who live secluded in remote jungle thickets, entering the midst of the sangha only every half-month for the recitation of the Pātimokkha [monastic code].

33.3 But I, Udāyi, sometimes dwell surrounded by monks, nuns, laymen, laywomen, kings, royal ministers, other sectarians, the disciples of sectarians, and in his action: “As he speaks, so he acts; as he acts, so he speaks” (yathā, vādī... tathāgato tathā, kārī yathā, kārī tathā, vādī).

33.4 So, if, Udāyi, on account of the fact that ‘the recluse Gotama is solitary, and speaks in praise of solitude,’ [9] my disciples were to revere, respect, esteem, honour me, and, having honoured and respected me, and dwell in dependence on me—

33.5 but, then, Udāyi, those disciples who are forest-dwellers, dwelling in remote lodgings, who live withdrawn in remote jungle thickets, entering the midst of the sangha only every half-month for the recitation of the Pātimokkha should not revere, respect, esteem, honour me, and, having neither honoured nor respected me, they should not dwell in dependence on me!

THE BUDDHA’S 5 QUALITIES

The real reasons for honouring the Buddha

34 But, Udāyi, it is not on account of these 5 qualities that my disciples revere, respect, esteem, honour me, and, having honoured and respected me, they dwell in dependence.

35 There are, Udāyi, another 5 qualities. On account of these 5 qualities, my disciples revere, respect, esteem, honour me, and, having honoured and respected me, they dwell in dependence.

What are the five?

1. THE HIGHER MORAL VIRTUE

(adhiśīla)

36 Here, Udāyi, my disciples esteem higher moral virtue, thinking, ‘The recluse Gotama is morally virtuous, accomplished with the supreme aggregate of moral virtue.’

36.2 It is this higher moral virtue, Udāyi, that my disciples esteem, thinking, ‘The recluse Gotama is morally virtuous, accomplished with the supreme aggregate of moral virtue.’

states.” On the solitude of other monks, see Anuruddha Mahāvīrakka S (A 8.30,1.3/4:233), SD 19.5; Kathā, vat-thu S 2 (A 10.70/5:130), SD 103.5; Piṅdola S (U 4.6/42), SD 27.6a; (Udāna) Sāriputta S 2 (U 4.7/43), SD 109.1; of Mahā Kassapa, (Kassapa) Jīṇṇa S (S 16.5/2:202 f.4), SD 96.10; also Tha 581 (Upasena Vaṅganta,putta).

81 Santi kho pana me udāyi sāvakā āraññikā panta, senāsanā arañña, vana, paṭṭhāni pantāni sen, āsanāni ajjhogā-hetvā viharanti, te anvaddha, māsāni saṅgha, majhhe osaranti pātimokkha uḍdesāya. Such a solitary dwelling is one of the optional 13 ascetic practices (duḥaṇa): Bakkula S (M 124) & SD 3.15 (2). On “extra gains” (atireka, läbha), see Anāgāna S (M 5), SD 37.7 (3.2); Anubuddha S (S 47.3), SD 24.6a (2.3.1(2)).

82 Ahaṁ kho paṇ’udāyi app’ekadā ākīṇṇo viharāmi bhikkhāhi bhikkhunīhi upāsakehi upāsikāhi raññā rañña, mahāMattahi tīṭhīyehi tīṭhīya, sāvakahī. Although the Buddha may associate with such people, he is always mindful, and does not really “socialize” as the laity or wayward monastics would. In Mahā Sūṇṇata S (M 122) and Anuruddha Mahāvīrakka S (A 8.30), the Buddha says that he dwells “abiding in emptiness within,” ie, at peace, joyfully free from any craving, and when visited by others, he would only admonish and inspire them into wholesome action, and then dismiss them (M 124.6,2), SD 11.4 ≈ (A 8.30,20-21) + SD 19.5 (3).

83 Idu’udāyi mamanī sāvakā adhiśīle sambhāventi, “sīla-vā mano gotamo paramaṇa sīla-k, khandhena samanā-gato ti.” The Buddha is often quoted as saying that he is one who is both true to his word and in his action: “As he speaks, so he acts; as he acts, so he speaks” (yathā, va’dī ... tathāgato tathā, kāri yathā, kāri tathā, va’dī):

Mahā Govinda S (D 19.11+26), SD 63.4; Pāśādika S (D 29.29,3), SD 40a.6; (Tathāgata) Loka S (A 4.23.2) = (It 112/122,2), SD 15.7(2); Nigrodha, Kappā S (only first phrase, Sn 24/357a/*62), SD 80.6 = J 326/104*; NC:Be 169. In this way, too, he is said to be endowed with both “knowledge and conduct” (vījja, carana, sampanna): SD 15.7(2) (3.3).
36.3 This, Udāyi, is the first quality that my disciples revere, respect, esteem, honour, and, having honoured and respected, they dwell in dependence.84

2. KNOWLEDGE AND VISION
(nāṇa, dassana)

37 Furthermore, Udāyi, my disciples esteem the surpassing knowledge and vision, thinking.85

‘Truly knowing, the recluse Gotama says, “I know”; truly seeing, the recluse Gotama says, “I see.”’

The recluse Gotama teaches the Dharma based on direct knowledge, not without direct knowledge. The recluse Gotama teaches the Dharma with proper cause, not without proper cause. The recluse Gotama teaches the Dharma with wonders, not without wonders.

37.2 It is this surpassing knowledge and vision that my disciples esteem, thus:

‘Truly knowing, the recluse Gotama says, “I know”; truly seeing, the recluse Gotama says, “I see.”’

The recluse Gotama teaches the Dharma based on direct knowledge, not without direct knowledge. The recluse Gotama teaches the Dharma with proper cause, not without proper cause. The recluse Gotama teaches the Dharma with wonders, not without wonders.

37.3 This, Udāyi, is the second quality that my disciples revere, respect, esteem, honour, and, having honoured and respected, they dwell in dependence.

3. HIGHER WISDOM
(adhipaṇnā)

38 Furthermore, Udāyi, my disciples esteem higher wisdom, thinking,

‘The recluse Gotama is wise, accomplished in the supreme aggregate of wisdom.’

38.2 It is impossible that he is unable to see an unarisen87 argument, or to refute, by reasonable means of the Dharma, an outside teaching that has arisen, and teach the Dharma in all its wonder.88

38.3 What do you think, Udāyi, would my disciples, knowing thus, seeing thus, interrupt an ongoing discussion?89

“No, bhante.”

38.4 “Indeed, Udāyi, it is not I who expect instruction from disciples; in all certainty, it is my disciples who expect instruction from me.

38.5 It is impossible, Udāyi, that my disciples who esteem higher wisdom would think:

84 Ayāna kho udāyi paṭhāmo dhammo, yena mamaṁ sāvakā sakkaroti garuṁ karonti mānenti pūjenti, sakkatvā garuṁ katvā upanissāya viharanti. Note that here the emphasis is on the Dharma, not the Buddha: cf the parallel sentence at §29.1 etc, where maṁ (“me”) while here it is mamaṁ (“my”), that is “my disciples.” This important change is not reflected in the M:B translation, which reads “my disciples honour me...” (emphasized added) throughout.

85 This and the full sentence: Punā ca paraṁ udāyi mamaṁ sāvakā abhikkante nāṇa,dassane sambhāventi, ’jānam yev āha samano gotamo ’jānāmiti, passaṁ yev āha samano gotamo ’passāmiti.

86 The following 3 qualities are also at Gotamaka Cetiya S (A 3.123,3.1:276), SD 11.10.

87 “Unarisen,” anāgata, “future”; Comy: it means “yet to come; future” (āgamanaka); opp is “arisen” (uppanna) (MA 3.241). The phrase “unarisen argument” then means “unforeseen implication” or “possible significance.” In other words, the Buddha is circumspect regarding all aspects of an issue or argument.

88 Taṁ vata anāgatam vāda, paṭhāmo na dakkhati, uppannam na para-p, pavādāṁ na saha, dhammāna dhammāna sammāghataṁ nīgghanhatāti n etam thānaṁ vijjati. This whole sentence is given in more detail in Māra’s invitation in Mahā,-parinibbāna S (D 16.3.7.3-3.7.5 etc), SD 9; Bhūmi,cāla S (A 8.70/4:311). The last half of this sentence, with a similar sense, recurs as “until they shall be able, by reasonable means of the Dharma, to refute outside views that have arisen, and teach the Dharma in all its wonder” (uppannam para-p, pavādāṁ saha dhammāna sammāghataṁ nīgghahetvā sappāthāhiyaṁ dhammāna desessantati). Ironically, these words are spoken by Māra. The “outside views” (para-p, pavāda) are the 62 bases for wrong views: see Cūḷa Saṁha,āna S (M 11.2.2 n. SD 49.2.

89 Taṁ kiṁ maṁasi udāyi api nu me sāvakā evam jānantā evam passantā antar'antarā, kathāṁ opātuyyum 'ti.
‘The recluse Gotama is wise, accomplished in the supreme aggregate of wisdom; but, he is unable to see an unarisen argument, or to refute, by reasonable means of the Dharma, an outside teaching that has arisen, and teach the Dharma in all its wonder.’

38.6 This, Udāyi, is the third quality that my disciples revere, respect, esteem, honour, and, having honoured and respected, they dwell in dependence.

4. THE 4 NOBLE TRUTHS
   (catu ariya,sacca)

39 Furthermore, Udāyi, those disciples of mine who have suffered, affected by suffering, overcome by suffering, have approached me and

(1) asked about the noble truth that is suffering.
   When asked about the noble truth that is suffering, I answered them; I satisfied their hearts by answering the question.

(2) They asked me about the noble truth that is the arising of suffering.
   When asked about the noble truth that is the arising of suffering, I answered them; I satisfied their hearts by answering the question.

(3) They asked me about the noble truth that is the ending of suffering.
   When asked about the noble truth that is the ending of suffering, I answered them; I satisfied their hearts by answering the question.

(4) They asked me about the noble truth that is the way leading to the ending of suffering.
   When asked about the noble truth that is the way leading to the ending of suffering, I answered them; I satisfied their hearts by answering the question.

40 Udāyi, that these disciples of mine who have suffered, affected by suffering, overcome by suffering, have approached me

• and asked about the noble truth that is suffering:
   when asked about the noble truth that is suffering, I answered them; I satisfied their hearts by answering the question;

• they asked me about the noble truth that is the arising of suffering:
   when asked about the noble truth that is the arising of suffering, I answered them; I satisfied their hearts by answering the question;

• they asked me about the noble truth that is the ending of suffering:
   when asked about the noble truth that is the ending of suffering, I answered them; I satisfied their hearts by answering the question;

• they asked me about the noble truth that is the way leading to the ending of suffering.
   when asked about the noble truth that is the way leading to the ending of suffering, I answered them; I satisfied their hearts by answering the question—

40.2 this, Udāyi, is the fourth quality that my disciples revere, respect, esteem, honour, and, having honoured and respected, they dwell in dependence.

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90 This section is missing from M:ÑB ad loc.
91 Puna ca'parāṁ udāyī mama sāvakā yena dukkhena dukkh'otīnṇā dukkha, paretā, te maṁ upasaṅkamitvā duk-khaṁ ariya, saccaṁ pucchanti. The rest of these sections are abbreviated in the text, but given in full here.
5. The Path to Awakening

(1) The 4 focuses of mindfulness

41 Furthermore, Udāyi, the path has been shown to my disciples, practising which they would cultivate the 4 focuses of mindfulness.93

41.2 Here, Udāyi, a monk

(1) He dwells exertive, clearly aware, mindful, contemplating the body in the body, removing covetousness and displeasure in regard to the world.98

(2) He dwells exertive, clearly aware, mindful, contemplating feelings in the feelings, removing covetousness and displeasure in regard to the world.

(3) He dwells exertive, clearly aware, mindful, contemplating the mind in the mind, removing covetousness and displeasure in regard to the world.

(4) He dwells exertive, clearly aware, mindful, contemplating dharmas in the dharmas, removing covetousness and displeasure in regard to the world.

41.3 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.99

(2) The 4 right strivings

42 Furthermore, Udāyi, the path has been shown to my disciples, practising which they would cultivate the 4 right strivings.100

92 Sets nos 1-10 here [§§44-53] recur mutatis mutandis in Jhāna Vagga of Aṅguttara (A 1.20,10-72/1:39-41). Set 11 (the 4 dhyānas) appears at the start of the Aṅguttara list, along with the 4 divine abodes, which is omitted from the Sutta list (A 1.20-2.9). See Intro (2.2.1).

93 “The 4 focuses of mindfulness,” catu satipaṭṭhāna: see SD 13.

94 Ātāpi sampajānā satimā, vineyya loke abhijjhā, domanassā. Here we find 4 of the 5 spiritual faculties (pañc’-indriya) in action: see SD 13.1 (4.2).

95 “Contemplating the body in the body” (kāye kāyānupassī). See SD 13.1 (3.4).

96 Vineyya can mean “should remove” (as pot, like vineyya, Sn 590) or as “having removed” (as ger, like vinayitvā, Pm 1:244), and both senses apply in Satipatṭhāna S. U Silananda similarly ends the sentence with “removing covetousness and grief in the world” (1990:177); also 1990:22-25. See SD 13.1 (4.2c) above.


98 “World” (loka). See SD 13.1 (4.2.4).

99 Tatrah ca pāna me sāvakā bahu abhiñña, ṭoṣāṇa, pāramī-pattā vihāraṇī. The phrase “having attained the accomplishment and perfection of direct knowledge” (abhijñā, ṭoṣāṇa, pāramī-pattā) occurs a total of 19 times here, ie, at the end of each of the 19 sections constituting the “5th” quality for which disciples respect the Buddha. Comy equates it with the attaining of arhathood (MA 3:243). The term recurs only once, viz, at Anussutta S (A 5.11), where it refers to the 5 powers (those of faith, moral shame, moral fear, effort, and wisdom, ie, respectively saddhā, bala, hiri, bala, ottappa, bala, vineyya, bala and paññā, bala) (A 5.11/3:9,15), SD 10.5(3); its Comy explains abhiñña, ṭoṣāṇa, pāramī-pattā as follows: “I claim to have gained accomplishment and perfection” means that he [the Buddha] shows the virtues he has himself arrived at, sitting cross-legged, under the great bodhi, thus, ‘On account of having completed the work of the sixteenfold tasks of the 4 truths [3.3], with the realization of the 4 paths [3.3], having accomplished all my tasks, attained supremacy, I claim to have attained the beyond [nirvana].” (catāsu saccesu catūhi maggehi solasa, vidhassa kicca karaṇena abhiññātāḥ ṭoṣāṇa, pāramān sabbasam kiccanān niṁhitattā kāta, kicca, bhāvanā pārami patta puti jānāmithi mahā, bodhi, pallaṅke attano āgamanīya, guṇaṃ dasseti, AA 3:225).

100 “The 4 right strivings,” catu samma-p, padhāna, or 4 right efforts: see (Catu) Padhāna S (D 3.1.11 = A 4.14), SD 10.2.
42.2 Here, Udāyi, a monk

1) brings forth desire for the restraint of unarisen bad unwholesome states.
   He makes an effort, rouses energy, applies his mind and strives. \(\textit{sānivāra}\)

2) He brings forth desire for the abandoning of arisen bad unwholesome states.
   He makes an effort, rouses energy, applies his mind and strives. \(\textit{pāhāna}\)

3) He brings forth desire for the cultivating of unarisen wholesome states.
   He makes an effort, rouses energy, applies his mind and strives. \(\textit{bhāvanā}\)

4) He brings forth desire for the guarding [maintenance] of arisen wholesome states.
   He makes an effort, rouses energy, applies his mind and strives. \(\textit{anurakkhana}\)

42.3 These, bhikshus, are the 4 right strivings.

42.4 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(3) The 4 paths of spiritual power

43 Furthermore, Udāyi, the path has been shown to my disciples, practising which they would cultivate the 4 paths of spiritual power.\(^\text{102}\)

43.2 Here, Udāyi, a monk

1) cultivates the basis for spiritual success
   that is accomplished in concentration due to enthusiasm\(^\text{104}\) and the forces of exertion.\(^\text{105}\) \(\textit{chanda}\)

2) He cultivates the basis for spiritual success
   that is accomplished in concentration due to effort \(\textit{viriya}\) and the forces of exertion.\(^\text{106}\)

3) He cultivates the basis for spiritual success
   that is accomplished in concentration due to mind \(\textit{citta}\) and the forces of exertion.

4) He cultivates the basis for spiritual success
   that is accomplished in concentration due to investigation \(\textit{vīmaṁsā}\) and the forces of exertion.

43.3 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(4) The 5 spiritual faculties

44 Furthermore, Udāyi, the path has been shown to my disciples, practising which they would cultivate the 5 spiritual faculties.\(^\text{107}\) \([12]\)

44.2 Here, Udāyi, a monk

1) cultivates the faculty of faith, leading to peace, leading to self-awakening; \(\textit{saddh’indriya}\)

2) He cultivates the faculty of effort, leading to peace, leading to self-awakening; \(\textit{viriy’indriya}\)

3) He cultivates the faculty of mindfulness, leading to peace, leading to self-awakening; \(\textit{sat’indriya}\)

101 D 3:221; M 2:11; S 5:244; A 4.13/2:15, 4.14/2:16 f, 4.69/2:74; Vbh 208; cf A 4.14/2:16 f.

102 “The 4 paths of spiritual power,” \(\textit{catu iddhi,pāda}\): see \(\textit{Catu Iddhi,pāda}\), SD 10.3.

103 From here to the end: \(\textit{chanda,samādhī,padhāna,sankhāra,saṁnāgataṁ}\).

104 “Concentration due to enthusiasm,” \(\textit{chanda,samādhī}\). See foll n & SD 10.3 Intro.

105 “The forces of exertion,” \(\textit{padhāna,sankhāra,saṁnāgataṁ}\). The whole phrase is \(\textit{chanda,samādhī,paḍhāna,sankhāra,saṁnāgataṁ}\). See prev n & SD 10.3 Intro.

106 On the repetition of “effort” here, see SD 10.3 (2).

107 “The 5 spiritual faculties,” \(\textit{pañc’indriya}\), or simply, “the 5 faculties”: see \(\textit{Pañc’indriya}\), SD 10.4. The passage below recurs in \(\textit{Sampanna S\text{\textemdash}Sutta}\) (S 48.19/5:202 f), SD 10.4(4.5), and is elaborated in \(\textit{Indriya Sampanna Sutta}\) (S 35.-154), SD 10.4(4.6).
(4) cultivates the faculty of concentration, leading to peace, leading to self-awakening; *samādhi* indriya
(5) cultivates the faculty of wisdom, leading to peace, leading to self-awakening. *paññā* indriya

44.3 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(5) The 5 spiritual powers

45 Furthermore, Udāyi, the path has been shown to my disciples, practising which they would cultivate the 5 spiritual powers.\(^{108}\)

45.2 Here, Udāyi, a monk

(1) cultivates the power of faith, leading to peace, leading to self-awakening; *saddhā* bala
(2) cultivates the power of effort, leading to peace, leading to self-awakening; *viriya* bala
(3) cultivates the power of mindfulness, leading to peace, leading to self-awakening; *sati* bala
(4) cultivates the power of concentration, leading to peace, leading to self-awakening; *samādhi* bala
(5) cultivates the power of wisdom, leading to peace, leading to self-awakening. *paññā* bala

45.3 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(6) The 7 awakening-factors

46 Furthermore, Udāyi, the path has been shown to my disciples, practising which they would cultivate the 7 awakening-factors.\(^{109}\)

46.2 Here, Udāyi, a monk

(1) cultivates the awakening-factor that is mindfulness, that is dependent on solitude, dependent on fading away (of lust) [on dispassion], dependent on cessation (of suffering), ripening in letting go (of defilements).\(^{110}\)

(2) He cultivates the awakening-factor that is dharma-investigation, dhamma, vicaya that is dependent on solitude, dependent on fading away (of lust) [on dispassion], dependent on cessation (of suffering), ripening in letting go (of defilements).

(3) He cultivates the awakening-factor that is effort, that is dependent on solitude, dependent on fading away (of lust) [on dispassion], dependent on cessation (of suffering), ripening in letting go (of defilements).

(4) He cultivates the awakening-factor that is zest, that is dependent on solitude, dependent on fading away (of lust) [on dispassion], dependent on cessation (of suffering), ripening in letting go (of defilements).

(5) He cultivates the awakening-factor that is tranquillity, that is dependent on solitude, dependent on fading away (of lust) [on dispassion], dependent on cessation (of suffering).

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\(^{108}\) “The 5 spiritual powers,” *pañca* bala, or simply, “the 5 powers”: see *Pañca* bala, SD 10.5.

\(^{109}\) See (Bojjhaṅga) Sīla S (S 46.3), SD 10.15.

\(^{110}\) The prec 4 lines form the viveka, nissita, virāga, nissita, nirodha, nissita, vossagga, pariṇāmiṁ. This is the viveka, nissita formula. Here “solitude” (*viveka*), or seclusion, has a special reference to the overcoming of the 5 mental hindrances (*pañca* nīvaraṇā). See Viveka, nissita, SD 20.4.
ripening in letting go (of defilements).

(6) cultivates the awakening-factor that is stillness [mental concentration], samādhi
that is dependent on solitude,
dependent on fading away (of lust) [on dispassion],
dependent on cessation (of suffering),
ripening in letting go (of defilements).

(7) cultivates the awakening-factor that is equanimity, upekkhā
that is dependent on solitude,
dependent on fading away (of lust) [on dispassion],
dependent on cessation (of suffering),
ripening in letting go (of defilements).

46.3 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(7) The noble eightfold path

47 Furthermore, Udāyi, the path has been shown to my disciples, practising which they would cultivate the noble eightfold path.111

47.2 Here, Udāyi, a monk
(1) cultivates right view; sammā,diṭṭhi
(2) cultivates right thought [intention]; sammā,saṅkappa
(3) cultivates right speech; sammā,vācā
(4) cultivates right action; sammā,kammantā,
(5) cultivates right livelihood; sammā,ājīvā
(6) cultivates right effort; sammā,vāyāma
(7) cultivates right mindfulness; sammā,sati
(8) cultivates right stillness [concentration]. sammā,samādhi

47.3 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(8) The 8 liberations

48 (8) Furthermore, Udāyi, the path has been shown to my disciples, practising which they would cultivate the 8 liberations.112

(1) One possessing physical form sees physical forms.113
This is the first liberation.
(2) One does not see physical forms internally, but sees physical forms externally.114

111 “The noble eightfold path” (ariya ṁṭṭha ānāgika magga), listed in Dhamma,dāyāda S (M 3:8-15), SD 2:18. Defined at Sacca Vibhaṅga S (M 141.23-31), SD 11.11; Mahā Satipaṭṭhāna S (D 22.21), SD 13.2; Mahā Cattārisaṅka S (M 117), SD 6.10.

112 “The 8 liberations” (āṭṭha,vimokkhā, Skt āṣṭa,vimokṣa), described in detail here but in greater detail at Pm 2:38-40. Also listed in Mahā,parinibbāna S (D 16.33.3), SD 9; Saṅgīti S (D 33.3.1(11)); Daśuttara S (D 34.2.1-(10)); Saḷ-āyatana S (M 137.26), SD 29.5; (Ekaka) Vimokkha S (A 1.18,54-61:1:40 f); (Aṭṭhaka) Vimokkha S (A 8.66), SD 95.11; (Peyyāla) Vimokkha S (A 8.120). The first 3 liberations are kasiṇa meditations, and are the “bases for mastery” (abhiṭṭha,āyatāna). Liberations 4-7 are the dhyanas; and the last is the cessation of perception and feeling (nirodha,samāpatti). Comy on Mahā Sakul’udāyi S (M 77.22/2:13) says that these liberations (vimokkha) are the mind’s full (but temporary) release from the opposing states and its full (but temporary) release by delighting in the object (MA 3:255, cf 255-259). See SD 5.17 (10); for a discussion, see Maha Nidāna S (D 15.35/-2:70 f), SD 5.17 (10); also Analayo 2009C:141-148. For textual context n, see Gethin 2001:206-270. For meditation context n, see Sandra Shaw 2006:92, 94. For a detailed study of the 8 liberations, see SD 49.5b (1).

113 Rāpī rāpāni passati. This 1st liberation refers to the attainment of the 4 dhyanas using a kasiṇa (meditation device) derived from a coloured object on our own body. See §3.33 n on “the 8 liberations.”

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This is the second liberation.

3) One is liberated after contemplating the idea of the beautiful.115

This is the third liberation.

4) Through the utter transcending of the perception of physical forms, [13] the passing away of the perception of impingement [sense-contact], and non-attention to the perception of diversity, (contemplating,) ‘Space is infinite,’ one enters and dwells in the base of the infinity of space.

This is the fourth liberation.

5) Through the utter transcending of the infinity of space, (contemplating,) ‘Consciousness is infinite,’ one enters and dwells in the base of the infinity of consciousness.

This is the fifth liberation.

6) Through the utter transcending of the base of the infinity of consciousness, (contemplating.) ‘There is nothing,’ one enters and dwells in the base of nothingness.

This is the sixth liberation.

7) Through the utter transcending of the base of nothingness, one enters and dwells in the base of neither-perception-nor-non-perception.

This is the seventh liberation.

8) Through the utter transcending of the base of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling.116

This is the eighth liberation.

48.2 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(9) The 8 bases of mastery

49 (9) Furthermore, Udāyī, the path has been shown to my disciples, practising which they would cultivate the 8 bases of mastery.117

1) Perceiving forms internally [within oneself], one sees forms externally [in another], limited, beautiful or ugly.118 By mastering [transcending] them, one perceives thus, ‘I know, I see.’119

This is the first base for mastery.

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114 Ajjhattaṁ arūpa, saññī bahiddhā rūpāni passati. This 2nd liberation is the attainment of dhyana using a kasiṇā derived from an external object and the arising of the concentration sign externally. See §3.33 n on “the 8 liberations.”

115 Subhan’t eva adhimutto hoti, lit, “One is resolved thus, ‘Beautiful!’” This 3rd liberation refers to the attainment of either a very pure, bright and beautiful (subha) coloured kasiṇa or of the 4 brahma, vihārā. See §3.33 n on “the 8 liberations” & Analayo 2009:146 f.

116 “The cessation of perception and feeling,” saññī, vedayita nirodha. This anomalous state, fully described in Visuddhi, magga (Vism 23.16-52/702-709), is a combination of deep meditative calm and insight where all mental states temporarily shut down (Vism 23.43/707 f): see Sappurisa S (M 113), SD 23.7 (2); Mahā Vedalla S (M 43), SD 30.2 (3).

117 “Bases of mastery” or “spheres of transcendence” (abhībhāyataṇa). Skt abhībhāv-āyataṇa = abhībhā + āyataṇa; ie, powers gained through kasiṇa (Skt kṛṣṇa) meditation as means of transcending the sense-sphere. Listed in Mahā, parinibbāṇā S (D 16.3.24), SD 9; Saṅgīti S (D 33.3.1(10)); Mahā Sakul’dāyi S (M 77,72, SD 49.5a; Parinibhāna Dhamma S (S 35.96), SD 91.12; (Ekaka) Abhībhā-āyataṇa Sutta (A 1.18.46-53/1:40); (Aṭṭhaka) Abhībhā-āyataṇa S (A 8.65/4:305 f); Sammā, vattana S (A 8.90/4:349); Nm 143; Dhs §§235-247; DhsA 191). In S 35.96, the term is applied to 6 “mastered bases” (cha abhībhā-āyataṇa) and refers to the mastery of the senses: when a sense-object impinges on the sense-base, “there do not arise in him bad unwholesome states, nor any memories and intentions connected with the mental fetters” (S 35.96/4:76 f). See Buddhist Dictionary: abhībhāyataṇa, and Ency Bsm, sv. For textual context n, see Gethin 2001:206-270. For meditation context n, see Sandra Shaw, Buddhist Meditation, 2006: 93-96. For detailed study, see SD 49.5b (2).

118 Ajjhattaṁ rūpa, saññī eko bahiddhā, rūpāni passati parittāni suvaṇṇa, dubbaṇṇāni.

119 Tāni abhībhūya jānāmi passāmīti evaṁ saññī hoti.
(2) Perceiving forms **internally**, one sees forms **externally**, immeasurable, beautiful or ugly. By mastering them, one perceives thus, ‘I know, I see.’

This is the second base for mastery.

(3) Not perceiving forms **internally**, one sees forms **externally**, limited, beautiful or ugly. By mastering them, one perceives thus, ‘I know, I see.’

This is the third base for mastery.

(4) Not perceiving forms **internally**, one sees forms **externally**, immeasurable, beautiful or ugly. By mastering them, one perceives thus, ‘I know, I see.’

This is the fourth base for mastery.

(5) Not perceiving forms **internally**, one sees forms externally, that are blue [indigo], of blue colour, blue in appearance, with a blue glow.\(^{120}\)

49.2 Just as a flax flower\(^{122}\) that is blue, of blue colour, blue in appearance, with a blue glow; or just like Benares cloth smoothened on both sides, that is blue, blue in appearance, with a blue glow; even so, not perceiving forms internally, one seeks forms externally, blue, of blue colour, blue in appearance, with a blue glow.

By mastering them, one perceives thus, ‘I know, I see.’

This is the fifth base \(^{14}\) for mastery.

(6) Not perceiving forms **internally**, one sees forms externally, that are yellow, of yellow colour, yellow in appearance, with a yellow glow.

49.3 Just as a cassia\(^{122}\) flower that is yellow, of yellow colour, yellow in appearance, with a yellow glow; or just like Benares cloth smoothened on both sides, that is yellow, yellow in appearance, with a yellow glow; even so, not perceiving forms internally, one seeks forms externally, yellow, of yellow colour, yellow in appearance, with a yellow glow.

By mastering them, one perceives thus, ‘I know, I see.’

This is the sixth base for mastery.

(7) Not perceiving forms **internally**, one sees forms externally, that are red [copper-red], of red colour, red in appearance, with a red glow.

49.4 Just as a hibiscus\(^{122}\) flower that is red, of red colour, red in appearance, with a red glow; or just like Benares cloth smoothened on both sides, that is red, red in appearance, with a red glow; even so, not perceiving forms internally, one seeks forms externally, red, of red colour, red in appearance, with a red glow.

By mastering them, one perceives thus, ‘I know, I see.’

This is the seventh base for mastery.

(8) Not perceiving forms **internally**, one sees forms externally, that are white, of white colour, white in appearance, with a white glow.

49.5 Just as a morning-star\(^{122}\) flower that is white, of white colour, white in appearance, with a white glow; or just like Benares cloth smoothened on both sides, that is white, white in appearance, with a white glow; even so, not perceiving forms internally, one seeks forms externally, white, of white colour, white in appearance, with a white glow.

By mastering them, one perceives thus, ‘I know, I see.’

This is the eighth base for mastery.

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\(^{120}\) On blue (nīla), yellow (pīta), copper-red (lohita) and white (odāta) kasinas, see Bhāvanā, SD 15.1 (9.2.1).

\(^{121}\) Ummā, pūppha. Linum usitatissimum, a plant of the family Linaceae. For details, see Mahāparinibbāna S (D 16.3.29) n, SD 9.

\(^{122}\) “Cassia,” kaṇṇikāra or kaṇṭikāra (Skt kaṇṇikāra) For details, see Mahāparinibbāna S (D 16.3.30) n, SD 9.

\(^{123}\) Bandhu, jīvaka (PED: Pentapetes phœnicea, but prob Hibiscus rosa-sinensis) (D 2:111; M 2:14; J 4:179; Vism 174; V śa 43, 161; DhsA 14). For details, see Mahāparinibbāna S (D 16.3.31) n, SD 9.

\(^{124}\) Osa-dhiśa is the moon (Abhp 52; Sadd 380), which Indian mythology regards as the lord of healing. DPL says this is Venus (but without evidence).
And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(10) The 10 kasina-bases

50 (10) Furthermore, Udāyi, the path has been shown to my disciples, practising which they would cultivate the 10 kasina-bases.\(^{125}\)

1 One perceives \(^{126}\) the earth kasina\(^ {127}\) above, below, across, undivided, immeasurable, \(^{128}\) pathāvī kasiṇa

2 One perceives the water kasina\(^ {129}\) above, below, across, undivided, immeasurable. apo,kasiṇa

3 One perceives the fire kasina\(^ {130}\) above, below, across, undivided, immeasurable. tejo,kasiṇa

4 One perceives the wind kasina\(^ {131}\) above, below, across, undivided, immeasurable. vāyo,kasiṇa

5 One perceives the blue kasina\(^ {132}\) above, below, across, undivided, immeasurable. nīla,kasiṇa

6 One perceives the yellow kasina\(^ {133}\) above, below, across, undivided, immeasurable. pīta,kasiṇa

7 One perceives the red kasina\(^ {134}\) above, below, across, undivided, immeasurable. lohīta,kasiṇa

8 One perceives the white kasina\(^ {135}\) above, below, across, undivided, immeasurable. odāta,kasiṇa

9 One perceives the space kasina\(^ {15}\) above, below, across, undivided, immeasurable. \(^{136}\) ākāsa,kasiṇa

10 One perceives the consciousness kasina\(^ {137}\) above, below, across, undivided, immeasurable. viṇṇāṇa,kasiṇa

50.2 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(11) The 4 dhyanas

51 Furthermore, Udāyi, the path has been shown to my disciples, practising which they would cultivate the dhyanas.\(^ {138}\)

1 Here, Udāyi,\(^ {139}\) a monk,

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\(^{125}\) Puna c’aparaṁ udāyi akkhātā mayā sāvakānaṁ patipādā, yathā,patipannā me sāvakā dasa kasiṇāyatanānī bhāventi. For a table of the 10 kasinas, see SD 15.1 (Fig 8.1). On the practical aspects of kasina meditation, see SD 15.1 (9.2). Buddhaghosa discusses the earth kasina in great detail in Vism ch 4, and the other 9 kasinas in ch 5, where he has “light kasina” (Vism 5.21-23) and “limited space kasina” (Vism 5.25-26) instead of immesaurable space and consciousness [§]. For a scholarly analysis on kasinās, see Sarah Shaw 2006:86-100 (ch 6). For detailed study, see SD 49.5b (3). For the light kasina, see SD 49.5b (1.11).

\(^{126}\) “Perceives,” sājñāṇāti, also “cognizes, apperceive.” Here, it is best to take “perceive” in a non-technical sense, in the sense of “contemplate (on an object, usually external).” This verb is convenient as the noun, saṁñhā, is usually tr as “perception.” It helps to be circumspect that a word often has many different senses, and we should be aware of its sense when we deal with it. For details, see Saṁñhā, SD 17.4, esp (2.1.3.3; 7.1.4).

\(^{127}\) On the earth kasina, see SD 49.5b (1.1).

\(^{128}\) Pathāvī,kasiṇam exo sajñāṇāti uddham adho tiriyāna adhvayaṁ appamāṇaṁ.

\(^{129}\) On the water kasina, see SD 49.5b (1.2).

\(^{130}\) On the fire kasina, see SD 49.5b (1.3).

\(^{131}\) On the wind kasina, see SD 49.5b (1.4).

\(^{132}\) On the blue kasina, see SD 49.5b (1.5).

\(^{133}\) On the yellow kasina, see SD 49.5b (1.6).

\(^{134}\) On the red kasina, see SD 49.5b (1.7).

\(^{135}\) On the white kasina, see SD 49.5b (1.8).

\(^{136}\) On the space kasina, see SD 49.5b (1.9). Buddhaghosa replaces this with the “limited space” kasina (Vism 5.25-26). See §53 n & (6.9).

\(^{137}\) On the consciousness kasina, see SD 49.5b (1.10). Buddhaghosa replaces this with the “light kasina” (Vism 5.21-23): see SD 49.5b (1.11). See also SD 17.8a (4.1) & above (6.10).

\(^{138}\) On the 4 dhyanas (catu jhāna), see Dhyanā, SD 8.4.

\(^{139}\) This whole section on the 4 dhyanas, with their similes §§54.1 (without their native refrains), is stock: see Sāmaṇñaphala S (D 2.76-84), SD 8.10. There is only one “native refrain” here, ie, §54.9; Sāmaṇñaphala S has a refrain after each section on the dhyanas.
quite secluded from sensual pleasures, solitary from unwholesome mental states, attains and dwells in the first dhyana, accompanied by initial application and sustained application, and with zest and happiness born of solitude.  

He permeates and pervades, floods and fills this very body with the zest and happiness born of solitude.

51.2 Udāyi, just as if a skilled bathman or bathman’s apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath lather — saturated, moisture-laden, permeated within and without—would not drip;

51.3 even so, Udāyi, the monk permeates —this very body with the zest and happiness born of solitude. There is nothing of his entire body unpervaded by zest and happiness born of solitude.

(2) Again, Udāyi, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he attains and dwells in the second dhyana, free from initial application and sustained application, with zest and happiness born of concentration.

He permeates and pervades, floods and fills this very body with the zest and happiness born of concentration.

51.4 Udāyi, just as a lake with spring-water welling up from within, having no inflow from the east, no inflow from the west, no inflow from the north, or no inflow from the south, [16] and with the skies not bringing heavy rain over and again.

Yet the cool spring welling up from within the lake would permeate and pervade, flood and fill it with cool waters—there being no part of the lake unpervaded by the cool waters.

51.5 Even so, the monk permeates this very body with the zest and happiness born of concentration. There is nothing of his entire body unpervaded by zest and happiness born of concentration.

(3) Again, Udāyi, with the fading away of zest, he dwells equanimous, mindful and clearly knowing, and experiences happiness with the body. He attains and dwells in the third dhyana, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’

He permeates and pervades, floods and fills this very body with the happiness free from zest.

51.6 Udāyi, just as in a pond of the blue lotuses, red and white lotuses, or red lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated, pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water;

51.7 even so, the monk permeates this very body with the happiness free from zest, so that there is no part of his entire body that is not pervaded with this happiness free from zest.

140 “Born of solitude,” viveka,ja; ie it is the result of abandoning the hindrances: on the 3 kinds of solitude, see The Body in Buddhism, SD 29.6a (1.5). On the omission of “one-pointedness of mind” (citatta ek’aggatā) and “concentration” (samādhi) here, see The layman and dhyana, SD 8.5.

141 Here “body” (kāya) refers to the “mental body” (nāma,kāya), ie feeling (vedanā), perception (saññā), formations (saññhāra), and consciousness (viññāna) (Vism 4.175/169).

142 These are the dhyana-factors: vitakka vicāra pīti sukhassa ek’aggatā, respectively.

143 The 2nd dhyana is known as “the noble silence” (ariya,tunhī,bhāva) because within it initial application and sustained application (thinking and discursion, vitakka,vicāra) cease, and with their cessation, speech cannot occur. (S 2:273); cf. S 4:293 where vitakka and vicāra are called verbal formation (vaci,saññhāra), the mental factors responsible for speech. In Ariya,pariyesanā S (M 1:161), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence” (ie either talk Dharma or meditate). See Dutiya Jhāna Pañha S (S 40.2/4:263 f), SD 24.12.

144 Be Ee devo ca na kālena kāläm sammā dhārām anupaveccheyya. Ce devo ca kālena kāläm sammā dhārām nā-nupaveccheyya. Se omits na: devo ca kālena kāläm sammā dhārām anupaveccheyya. See D 1:74 n6. For preferring the na reading, see Dhyana, SD 8.4 (8.2).

145 tuppala (Skt uppala), paduma (padma) and puṇḍarīka respectively. This simile also found in Kāya,gatā,saṭi S (M 119.20/3:93 f), SD 12.21. See Āyācana S (S 6.1) where the simile of lotuses in a pond is applied to beings of different spiritual dispositions (S 6.1/1:138), SD 12.2.

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(4) Again, Udāyi, with the abandoning of joy and abandoning of pain,¹⁴⁶ and with the earlier disappearance of pleasure and displeasure, attains and dwells in the fourth dhyāna that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.¹⁴⁷

He sits, pervading the body with a pure, bright mind,¹⁴⁸ so that there is no part of his entire body that is not pervaded by a pure, bright mind.

51.8 Udāyi, just as if a man were sitting covered from head to foot with a white cloth, so that there would be no part of his body to which the white cloth did not extend;

51.9 even so, the monk sits, permeating the body with a pure, bright mind. There is no part of his entire body [17] that is not pervaded by pure, bright mind.

51.10 And, in this way; many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(12) Insight knowledge (of the conscious body)

52 Furthermore, Udāyi, the path has been shown to my disciples, practising which they would know thus:¹⁴⁹

“This body of mine is form composed of the 4 great elements,¹⁵₀ born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion.¹⁵¹ And this consciousness of mine lies attached here, bound up here.¹⁵²

52.2 Udāyi, just as if there were a beautiful beryl gem of the purest water—eight faceted, well polished and cut [well worked], clear, limpid, consummate in all its aspects, through which runs a blue, or

¹⁴⁶ “Joy…pain,” sukha…dukkha: this refers to physical feelings. The next phrase—“pleasure and displeasure,” domanassa…somanassa—refers to mental feelings, transcended earlier. Mental feelings must be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended. On the significance of this, see Sall’atthasā S (S 36.6/4:207-210), SD 5.5.

¹⁴⁷ Here, Vihiphaṇa gives 3 factors of the 4th dhyāna—equanimity (upekkhā), mindfulness (sati) and one-pointedness of mind (cittassa ek’agatā)—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See also Sāmañña,phala S (D 2.83/1:75), SD 8.10 & Dhyāna, SD 8.4 (5.4).

¹⁴⁸ See Accharā Vagga (A 1.6.1-2): “Monks, this mind is radiant (pabhasara), but it is defiled by defilements from outside. The ignorant ordinary person does not understand this as it really is. As such, for him there is no personal development.” (A 1:10). On reaching the 4th dhyāna, the practitioner becomes directly aware of the naturally and truly pure state of the mind. See also A:NB 1999 §4.

¹⁴⁹ The foll para recurs in Sāmañña,phala S (D 2.85.2), SD 8.10; (Ānanda) Subha S (D 10.2.21-22/1:209), SD 40a.13.

¹⁵₀ The 4 great (or primary) elements (mahā,bhūtā): earth, water, fire, wind (D 1:214; Vism 11.27; Abhs 154): see Rūpa, SD 17.2a.

¹⁵¹ See Vammika S (M 23.4/1:144) for parable of the anthill (representing the body).

¹⁵² Punu caparaṁ udāyi akkhātā mayā sāvakānaṁ patipadā, yathā patipannā me sāvakā evam pajānanti “ayam kho me kāyo rūpi cātu,mahā, bhūtikā mātā,pettika,sambhavo odana,kumāsāpacayo anicc,ucchādana,parimaddana,bhedana,viddhaha ranadhama, idaṁ ca pana me viṁśāṇaṁ etha sitaṁ etha patibadhama. D 2.85/1:76 (x2) = M 109.9/2:17; M 23.4/1:144, 74,9/500; S 35.105/4:83 = A 9.15,2/4:386; S 55.21/5:369 f, Nigrodha,miga J 12/1:146; Cf Dīvy 180: śatana,patana,vikiranā, vīdhvamsanā,adharmatā. See Dīgha,nakha S (M 74.9/1:500), SD 16.1 tr & nn. This statement means that consciousness here (in a physical being) is dependent on the physical body. RD points out that this and other passages disprove the idea that the consciousness (viṁśāṇa) transmigrates. For holding such a view, Saṅhi was severely rebuked by the Buddha (M 38). A new re-linking consciousness (patisandhi) arises at conception, dependent on the old one (see Vism 17.164 ff). [§58n]

¹⁵³ This and prec para are at Sāmañña,phala S (D 2.85-88/1:176 f) = Subha S (D 10.2.21-22/1:209) = Mahā Sakul’udāyi S (M 77.29/2:17). The beryl simile, relating to the Bodhisattva’s gestation period (as a foetus), at Mahā-padañña S (D 14.1.21/2:13) = Acchariyā Abhbūta S (M 123.12/3:121). Pandu, sutta occurs in Vidhurā Pañḍita J (J 545/6:305), where E B Cowell & W H D Rouse tr it as “white thread” (J:CR 6:147).

¹⁵⁴ Veluriya: from a metathesis of verulīya comes Greek beryllós, “beryl,” whence German Brille, “spectacles” (originally, of beryl). (Walshe)
yellow, or red, or white thread, or brown thread—and a man with good eyesight, taking it in his hand, were to reflect on it thus:  

“This is a beautiful beryl gem of the purest water—eight faceted, well polished, clear, limpid, consummate in all its aspects, through which runs a blue, or yellow, or red, or white, or brown thread.”

52.3 Even so, Udāyi, the path has been shown to my disciples, practising which they would know thus:

“This body of mine is form, composed of the four great elements, born from mother and father, nourished with rice and porridge, subject to uncertainty, rubbing, pressing, breaking up and destruction. And this consciousness of mine lies attached here, bound up here.”

52.4 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(13) Knowledge of the mind-made body

53 Furthermore, Udāyi, the path has been shown to my disciples, practising as such, they create from this body another body, endowed with form, mind-made, complete in all its parts, without defect in any faculty.

53.2 Udāyi, just as if a man were to draw a muṇja reed from its sheath, the thought would occur to him:

“This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.”

53.3 Or, Udāyi, as if a man were to draw a sword from its scabbard. The thought would occur to him:

“This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.”

53.4 Or, Udāyi, as if a man were to pull a snake out from its slough. The thought would occur to him:

“This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough”;

155 “Through which runs...etc,” tatra suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍu,suttaṁ vā: as in Sāmañña,phala S (D 2,86.1), SD 8.10 (where see n). Comys offer no explanation, except that the gem “is like the physical body, and the thread running through it is like insight knowledge (vipassanā,ñāna)” (DA 1:211). DANṬ (New Subcomy) corrects “insight knowledge” to “insight consciousness” (vipassanā,ñīhāna, DANṬ;VRI 2:126). It is possible that the 6 colours represent the 6 sense-consciousnesses. The first 4 colours are those of the colour kasiṇa meditations: see Mahā Parinibbāna S (D 16.3.29-32/2:110 f), SD 9. See Viññāna, SD 17.8a (4.1).

156 Seyyathā ‘pi udāyi mani veḷūriyo subho jātimā aṭṭhaṁ so suparikamma,kato accho vippasanno sabb’ākāra,-sampanno, tatr’idaṁ suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍu,suttaṁ vā, tam enaṁ cakkhumā puriso hatthe karitvā paccavekkheyya ‘ayaṁ kho mani veḷūriyo subho jātimā aṭṭhaṁ so suparikamma,kato accho vippasanno sabb’ākāra,sampanno, tatr’idaṁ suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍu,suttaṁ vā ti.’

157 “This statement means that consciousness here (in a physical being) is dependent on the physical body. [§55]

158 “Mind-made body,” mano,mayā kāya: as in Sāmañña,phala S (D 2,87-88), but omitting the opening para, “With his mind thus concentrated ... creating a mind-made body” (§87.1): see SD 8.10 n. This is clearly the kind of body that is meant in terms of psychic powers, when it is able to multiply itself, appear and disappear, go through solid objects, travel astrally, etc. In such the actual physical body remains intact, in some deep level of samadhi (but is outside of dhyanas, which is thought-free).

159 Exactly the same as the physical body (but mentally created). This mind-made body is what is mistaken for a soul or self.

160 Aihin-indriya: D 2:13,17 (DA 11), 436.8-10 = M 3:121,20 (MA 4:181,11-13); D 1:77,11 ≠ M 2:17,26 (MA = AA); 18,6; Nm 340,15; Nc 209,21; D I 34,24 (= parippuṇi indriyo, AA), 186,14 f, 195,26.
53.5 even so, Udāyi, the path has been shown to my disciples, practising as such, they create from this body another body, endowed with form, mind-made, complete in all its parts, without defect in any faculty.

53.6 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

THE 5 SUPERKNOWLEDGES
(mundane) §§57-61

(14) Psychic powers
54 Furthermore, Udāyi, the path has been shown to my disciples, practising as such, they experience the manifold psychic powers.\(^{162}\)

1. Having been one they become many; having been many they become one.
2. They appear, and vanish.
3. They go unhindered through walls, through ramparts, and through mountains as if through space.
4. They dive in and out of the earth as if it were water.
5. They walk on water without sinking as if it were earth.
6. Sitting cross-legged, they fly through the air like a winged bird.
7. With their hands they touch and stroke even the sun and the moon, so mighty, so powerful.
8. They have power over their body up to as far as the Brahmā world.

54.2 Udāyi, just as a skilled potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes,

54.3 or, Udāyi, as a skilled ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes,

54.4 or, Udāyi, as a skilled goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes—

54.5 even so, Udāyi, the path has been shown to my disciples, practising as such, they experience the manifold psychic powers.

1. Having been one they become many; having been many they become one.
2. They appear, and vanish.
3. They go unhindered through walls, through ramparts, and through mountains as if through space.
4. They dive in and out of the earth as if it were water.
5. They walk on water without sinking as if it were earth.
6. Sitting cross-legged, they fly through the air like a winged bird.
7. With their hands they touch and stroke even the sun and the moon, so mighty, so powerful.
8. They have power over their body up to as far as the Brahmā world.

54.6 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(15) CLAIRAUDIENCE (DIVINE EAR)
55 Furthermore, Udāyi, the path has been shown to my disciples, practising as such, they hear, by means of the divine-ear element,\(^{163}\) purified and surpassing the human, both kinds of sounds: divine and human, whether near or far.

55.2 Udāyi, just as if a man travelling along a highway were to hear the sounds of bheri [conical drum], mridanga [tom-tom],\(^{164}\) conch-shell, cymbals, and dindima [small drum], he would know,

\(^{162}\) As at Sāmañña.phala S (D 2,89-90), SD 8.10. Cf Kevaliddha S (D 11) where the Buddha disapproves of exhibiting such powers (D 11,4-5/1:213 f), SD 1.7. See Miracles, SD 27.15a.

\(^{163}\) “Divine-ear element,” dibba,sota,dhātu, clairaudience. See Miracles, SD 27.5a (5.2).

\(^{164}\) “Mridanga,” mutingā, vl mudingā (V 1:15, S 2:267). See Āni S (S 20.7.2), SD 11.13.
‘That is bheri sound; that is mridanga sound; that is conch sound; that is cymbal sound; that is dindima sound’—
even so, Udāyi, the path has been shown to my disciples, practising as such,
they hear, by means of the divine ear-element, purified and surpassing the human, both kinds of sounds: divine and human, whether near or far.
55.3 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(16) MIND-READING

56 Furthermore, Udāyi, the path has been shown to my disciples, practising as such,
they know the minds of other beings, other individuals, having encompassed them with his own mind.165

56.2 They know [understand] a mind with lust as a mind
and a mind without lust as a mind
They know a mind with aversion as a mind
and a mind without aversion as a mind
They know a mind with delusion as a mind
and a mind without delusion as a mind
They know a contracted mind as
and a distracted mind as
They know an exalted mind as
and an unexalted mind as
They know a surpassable mind as
and an unsurpassable mind as
They know a concentrated mind as
and an unconcentrated mind as
They know a released mind as
and an unreleased mind as

56.3 Udāyi, just as if a man or woman, a youth or a maiden,171 fond of ornaments, examining the reflection of his or her own face in a bright mirror or a bowl of clear water would know ‘blemished’ if it were blemished or ‘unblemished’ if it were not—

56.4 even so, Udāyi, the path has been shown to my disciples, practising as such,
they know the minds of other beings, other individuals, having encompassed them with his own mind.

They know [understand] a mind with lust as a mind
and a mind without lust as a mind
They know a mind with aversion as a mind
and a mind without aversion as a mind
They know a mind with delusion as a mind
and a mind without delusion as a mind

165 The following section (italicized) is a list of mental states apparently taken from Satipaṭṭhāna Ss (D 22.12/-2:299 = M 10.34/1:59), where it fits more appropriately. (Walshe, D:W 546 n131). On another def of mind-reading (4 kinds), see Sāmpasādaniya S (D 28.6/3:103 f), SD 14.10.

166 Due to sloth and torpor, the 3rd mental hindrance: see Nīvaraṇa, SD 32.1 & Thīma,middha, SD 32.6.
167 Due to restlessness and remorse, the 4th mental hindrance: see Nīvaraṇa, SD 32.1 & Uddhacca,kukkucca, SD 32.7.
168 Due to attaining dhyana.
169 Due to not attaining dhyana.
170 Unsurpassable (anuttaraṁ) mind, probably synonymous with “developed” mind. See D:W 592 n667.

171 Itthī vā puriso vā daharo yuvā, as at V 2:255, 3:68; Sāmañña,phala S (D 2,92/1:80); Mahā Sakul’udāyi S (M 77,19,31/2:19), Ākaṅkheyya S (M 5/1:32), Vitakka,sāṇṭhāna S (M 20/1:119); Jātaka Nidāna,kathā (J 1:5).
They know a contracted mind and a distracted mind
They know an exalted mind and an unexalted mind
They know a surpassable mind and an unsurpassable mind
They know a concentrated mind and an unconcentrated mind
They know a released mind and an unreleased mind

—they know each of them just as it is.

56.5 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

(17) The knowledge of the recollection of past lives

57 Furthermore, Udāyi, the path has been shown to my disciples, practising as such, they (each) recollect their manifold past existence, that is to say,
one birth, two births, three births, four births, five births,
ten births, twenty births, thirty births, forty births, fifty births,
one hundred births, one thousand births, one hundred thousand births,
many aeons of cosmic contraction, many aeons of cosmic expansion,
many aeons of cosmic contraction and expansion, thus:
‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life.
Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such my life-span. Passing away from that state, I re-arose here.’
Thus, Udāyi, they recollect their manifold past lives in their modes and details.

57.2 PARABLE OF THE TRAVELLER. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him,
‘I went from my home village to that village over there. There I stood in such a way, sat in such a way, and remained silent in such a way.
From that village I went to that village over there, and there [21] I stood in such a way, sat in such a way, and remained silent in such a way.
From that village I came back home.’

57.3 Even so, Udāyi, the path has been shown to my disciples, practising as such,

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172 Due to sloth-and-torpor, the 3rd mental hindrance: see Nīvaraṇa, SD 32.1 & Thīmamiddha, SD 32.6.
173 Due to restlessness-and-remorse, the 4th mental hindrance: see Nī varaṇa, SD 32.1 & Uddhacca, kukkucca, SD 32.7.
174 Due to attaining dhyana.
175 Due to not attaining dhyana.
176 Unsurpassable (anuttaram) mind, probably synonymous with “developed” mind. See D:W 592 n667.
177 Pubbe, nivāsanānussatī, nīvaraṇa, lit “the knowledge of the recollection of past abidings [existences].” The remainder of this is expanded into 4 sections in Brahma, jāla S (D 1,1.31-34/1:13-16 & SD 25.3(76.3)) and 3 sections in Sampasādaniya S (D 27,15-17/3:107-112), SD 10.12. In both cases, each explains how the eternalist view arose. This knowledge and the folll three (ie 4-6) constitute “the 3 knowledges” (te, vijjā) of the Buddha and the arhats (D 3:220, 275; A 5:211), and is a shorthand for “the 6 knowledges” (cha-lābhīñā) listed here and elsewhere.
178 This knowledge is detailed at Vism 13,13-71/411-423.
179 The 3 villages represent the “3 existences” (tīsu bhavesu), ie, the sense world, the form world, and the formless world (DA 1:224).
they (each) recollect their manifold past existence, that is to say,
one birth, two births, three births, four births, five births,
ten births, twenty births, thirty births, forty births, fifty births,
one hundred births, one thousand births, one hundred thousand births,
many aeons of cosmic contraction, many aeons of cosmic expansion,
many aeons of cosmic contraction and expansion, thus:
‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such
my experience of pleasure and pain, such the end of my life.
Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan,
had such an appearance. Such was my food, such my experience of pleasure and pain, such my life-span.
Passing away from that state, I re-arose here.’
Thus, Udāyi, they recollect their manifold past lives in their modes and details.

57.4 And, in this way, many disciples of mine dwell having attained the accomplishment and perfe-
tion of direct knowledge. [22]

(18) The divine eye (knowledge of death and birth according to karma) 180

58 Furthermore, Udāyi, the path has been shown to my disciples, practising as such,
they see—by means of the divine eye [clairvoyance], 181 purified and surpassing the human—
beings passing away and re-arising, and they know how they are inferior and superior, beautiful and
ugly, fortunate and unfortunate, in the heavens, in the suffering states, faring in accordance with their
karma:
58.2 ‘Those beings—who were endowed with bad conduct of body, speech, and mind, who reviled
the noble ones, held wrong views and undertook actions under the influence of wrong views—after death,
with the body’s breaking up, have re-arisen in a plane of misery, a bad destination, a lower realm, in hell.
But those beings—who were endowed with good conduct of body, speech, and mind, who did not
revile the noble ones, who held right views and undertook actions under the influence of right views—
after death, with the body’s breaking up, have reappeared in a happy destination, in heaven.’
58.3 Thus, Udāyi, by means of the divine eye, they see beings passing away and re-arising, and how
they fare according to their karma.

58.4 PARABLE OF THE CITY SQUARE. 182 Udāyi, just as if there were a mansion in the central square
[where four roads meet], and a man with good eyesight standing on top of it were to see people entering
a house, leaving it, wandering along the carriage-road, and sitting down in the central square [where four
roads meet]. The thought would occur to him,
‘These people are entering a house, leaving it, walking along the streets, and sitting down in the cen-
tral square [where four roads meet].’ 183
58.5 Even so, Udāyi, the path has been shown to my disciples, practising as such,
they see—by means of the divine eye, purified and surpassing the human—
beings passing away and re-arising, and they know how they are inferior and superior, beautiful and
ugly, fortunate and unfortunate, in the heavens, in the suffering states, faring in accordance with their
karma:
58.6 ‘Those beings—who were endowed with bad conduct of body, speech, and mind, who reviled
the noble ones, held wrong views and undertook actions under the influence of wrong views—after death,

180 Cutûpapāta  āṇa, “the knowledge of the falling away and rebirth (of beings),” or “knowledge of rebirth
according to karma” (yathā,kammapagā  āṇa), or “the divine eye” (dibba,cakkhu): see foll n.
181 Dibba,cakkhu, clairvoyance, not to be confused with the Dharma-eye (dhamma,cakkhu) (see n in §104). On the
relationship of this knowledge to the 62 grounds for wrong views, see Brahma,jāla S (D 1), SD 25.3(76.3). See
prec n.
182 On this parable, see also SD 2.17 (8).
183 On the significance of this simile in confirming canonical acceptance of the intermediate state (antarā,bhava),
see “Is Rebirth Immediate?” SD 2.17 (8).
with the body’s breaking up, have re-arisen in a plane of misery, an bad destination, a lower realm, in hell.

But those beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—after death, with the body’s breaking up, have reappeared in a happy destination, in heaven.’

58.7 Thus, Udāyi, by means of the divine eye, they see beings passing away and re-arising, and how they fare according to their karma.

58.8 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

THE 6TH SUPERKNOWLEDGE

(19) The knowledge of the destruction of mental influxes

Furthermore, Udāyi, the path has been shown to my disciples, practising as such, having right here and now realized for himself through direct knowledge, attained and dwelled in the freedom of mind and freedom by wisdom* that are influx-free with the destruction of the mental influxes.

59.2 Udāyi, just as if there were a pool of water in a mountain glen, clear, limpid, unsullied, where, a person with good eyes, from its edge, would see shellfish and shells, or gravel and pebbles, or shoals of fish moving about or resting in it, and it would occur to him,

‘This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.’

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184 Occurrences of this “dual-attained” arhathood pericope is given in the Appendix.

185 “Freedom of mind and freedom through wisdom,” respectively, cetovimutti (or, freedom by concentration, ie through destruction of the mental hindrances) and paññāvimutti (freedom through insight) (A 1:60). One who is freed by wisdom “may not have reached the 8 liberation or deliverances (vimokkha = jhāna) in his own body, but through seeing with wisdom, his mental influxes are destroyed” (M 70,16/1:478). All arhats are perfectly freed in the same way from ignorance and suffering, but are distinguished into two types on the basis of their proficiency in concentration. Those who can attain the 8 liberations (aṭṭha, vimokkha), which include the 4 formless attainments and the attainment of cessation, are called freed both ways, that is, freed from the physical body by means of the formless dhyanas, and from all defilements by the path of arhathood [§3.33]. Saṇhi, like the arhats Sāriputta and Mogallāna, is “freed both ways” (ubhato, bhāga, vimutta). The differences between the two types of freedom are given in Mahā, nidāna S (D 2:70 f) and Kīṭāgiri S (M 1:477 f). For full list of the 8 liberations, see Mahā Nidāna S (D 15,35/2:70 f), SD 5.17.35. See also D 3:262, 228; Vimokkha S, A 8.66/4:306; also M 120.37/3:103, SD 3.4.37. See also Aṭṭha Vimokkha, SD 62.5 & Analayo 2009:141-148.

186 “With the destruction of the mental influxes destroyed,” khaṇḍaśāva. The term āsavā (lit “inflow, outflow”) comes from ā-śavati “flows towards” (ie either “into” or towards the observer). It has been variously translated as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery (influences), or simply left untranslated. The Abhidhamma lists 4 āsavā: the influx of (1) sense-desire (kāmāśāva), (2) desire for eternal existence (bhavāśava), (3) wrong views (dīṭṭhaśāva), (4) ignorance (avijjāśāva) (D 16,2,4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (ogha) and “yokes” (yoga). The list of 3 influxes (omitting the influx of views) is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these āsavas is equivalent to arhathood. See BDict under āśava.

187 “Clear, limpid, unsullied,” accho vipassanno anāvilo.

188 Udaka, rahado accho vipassanno anāvilo tattha cakkhumā purīsā tīre ṭhito passeyya sippi, sambukam pi sak-khara, kathalam pi maccha, gumbam pi carantam pi tīṭṭhantam pi. This whole section also in Pañihita Acchanna Vagga (A 1.5.5-6) in the same context, differently worded.

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59.3 Even so, Udāyi, the path has been shown to my disciples, practising as such, having right here and now realized for themselves through direct knowledge, attained the liberation of mind and liberation by wisdom that are influx-free with the destruction of the mental influxes, they dwell therein.

59.4 And, in this way, many disciples of mine dwell having attained the accomplishment and perfection of direct knowledge.

60 This, Udāyi, is the fifth quality that my disciples revere, respect, esteem, honour, and, having honoured and respected, they dwell in dependence.

61 These, Udāyi, are the five qualities, on account of which my disciples revere, respect, esteem, honour me, and, having honoured and respected me, they dwell in dependence.

62 The Blessed One said this. The wanderer Sakul’udāyi, joyful at heart, approved of the Blessed One’s word.

— evaṁ —

Appendix:

The “dual-attained” arhatthood pericope

This pericope occurs in the Suttas listed below. D and M references are to “Sutta number, paragraph(s),” including series and repeats, following the SD numbering. Also note that only translated titles or those earmarked for translation have SD numbers.

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Total occurrences: 108 suttas 145 occurrences

Mahālī S (D 6.13), SD 53.4; Mahā, parinibbānā S (D 16.2.6), SD 9; Mahā Govinda S (D 19.62), SD 63.4; Cakka, vatti Siha, nādā S (D 26.28(5)), SD 36.10; Sāṃpasādaniya S (D 28.3.2 + 13(4) + 14(4)), SD 14.14; Pāsādika S (D 29.25(4)), SD 40a.6; Das’uttara S (D 34.1.7(10f)), one of the 6 states to be realized:

Ākañkheyya S (M 6.19), SD 59.1; Mahā Siha, nādā S (M 12.19.1+2, 28.2, 36(6), 42.1+2, 42.5+6), SD 49.1; Cūla Assa, pura S (M 40.14.1-5), SD 41.8; Sāleyyaka S (M 41.43), SD 5.7; Verañjaka S (M 42.43); Sekha S (M 53.22+24), SD 21.14; (Gaha, pati) Potaliya S (M 54.24), SD 43.8; Te, vijja Vaccha, gatta S (M 71.9), SD 53.3; Mahā Vaccha, gatta S (M 73.7.1+2, 8.1+2, 24), SD 27.4; Mahā Sakul’udāyi S (M 77.61.1+3), SD 49.5; Gopaka Moggallāna S (M 108.23), SD 33.5; Kāya, gata, sati S (M 119.42), SD 12.21; Sañkhār’upapatti S (M 120.37.2+3), SD 3.4; Nandak’ovāda S (M 146.13×2, 25×2), SD 66.12;

Jhānāhiṇṇa S (S 16.9/2:214×2), SD 98.7; Upassaya S (S 16.10/2:217×4), SD 92.7; Cīvara S (S 16.11/2:222), SD 77.5; (Pañc’indriya) Āsava-k, khaya S (S 48.20/5:203); Sāketa S (S 48.43/2:220);