

Majjhima Nikāya - The Middle Length Discourses

Advice to the wandering Ascetic Sakuludayi (Sandaka Sutta)

I heard thus.

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha. At that time many well-known wandering ascetics lived in the wandering ascetics' monastery in the sanctuary of Mora trees. Such as Anugaro Varadhara, Sakuludayi and other well known wandering ascetics. Then the Blessed One putting on robes in the morning and taking bowl and robes entered Rajagaha for alms. Then it occurred to the Blessed One, it's too early to go for alms in Rajagaha, what if I approached the wandering ascetic Sakuludayi in the sanctuary of Mora trees. The Blessed One approached the monastery of the wandering ascetics and approached the wandering ascetic Sakuludayi. At that time, the wandering ascetic Sakuludayi was seated with a large gathering of wandering ascetics making much noise. They were engaged in various kinds of childish talk, about kings, robbers, chief ministers, the army, fears, fights, eatables and drinks, dress, beds, flowers and scents, relations, conveyances, villages, hamlets, towns and states, women and heroes. About gossip at the corner of the street and at the well Talk about those dead and gone, various other talk about the origin of the world and the ocean and of things that did and not happen. The wandering ascetic Sakuludayi seeing the Blessed One, coming in the distance silenced the gathering: 'Good sirs, make less noise, do not make such a noise. The recluse Gotama is coming. These venerable ones make little noise, and thinking this gathering makes little noise may have thought to approach'. The wandering ascetics became silent. Then the Blessed One approached the wandering ascetic Sakuludayi, and the wandering ascetic Sakuludayi said to the Blessed One: 'Good Gotama, come! It is after a long time that good Gotama thought of coming. Sit good Gotama, the seat is ready.' The Blessed One sat on the prepared seat, and the wandering ascetic too sat on a side taking a low seat. Then the Blessed One, said. 'With what talk were you seated here and what was the topic of conversation?' 'Let that be venerable sir, the talk we were sitting with, now. A talk from the Blessed One is rare and this talk could be heard later. A long time ago, in the past, when recluses and brahmins were assembled in the assembly hall this talk arose. It is great gain for Anga and Magadha

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

honoured, and revered by his disciples and Nigantha Nataputta does not give due recognition to his disciples, and Nigantha Nataputta is reviled by his own Teaching.

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

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

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

the first thing on account of which the disciples honour and revere the Blessed One, and abide supported receiving due honour, themselves.

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

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

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

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

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

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

one bowlful, half a bowl, even a wood apple fruit, and half a wood apple fruit. Udayi you should honour and revere my disciples.

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

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

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

in the open, they do not look out for a roof for eight months. Udayi you should honour and revere my disciples.

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

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

Udayi, there are five other things, on account of which, my disciples honour and revere me and abide supported receiving the due honour for it..What are the five? Udayi, my disciples honour me for the highest mass of virtues. The recluse Gotama is virtuous, endowed with the highest mass of virtues. This is the first thing on account of which my disciples honour and revere me.

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

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

‘No, venerable sir, I have not.’

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

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

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

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

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

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

Again, Udayi, I have declared to my disciples the method for developing the fivefold powers. The bhikkhu develops the power of faith leading to appeasement and emancipation. The bhikkhu

develops the power of effort leading to appeasement and emancipation. The bhikkhu develops the power of mindfulness leading to appeasement and emancipation..The bhikkhu develops the power of concentration leading to appeasement and emancipation The bhikkhu develops the power of wisdom leading to appeasement and emancipation...Thus too my disciples abide aiming perfect knowledge for emancipation.

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

Again, Udayi, I have declared to my disciples the method for developing the Noble Eightfold path..Udayi, my disciples develop right understanding, right thoughts, right words, right actions, right livelihood, right endeavour, right mindfulness and right concentration. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udayi, I have declared to my disciples the method for developing the eight releases: Being matter, sees matter, this is the first release. (* With internal immaterial perception sees external matter, this is the second release. Is released in only good, this is the third release. Overcoming all perceptions of matter and perceptions of anger, not attending to various perceptions, with space is boundless attains to the sphere of space. This is the fourth release. Overcoming all the sphere of

space, with consciousness is boundless, attains to the sphere of consciousness, this is the fifth release. With there is nothing, abides in the sphere of no-thingness. This is the sixth release. Overcoming all the sphere of no-thingness abides in neither-perception-nor –non-perception. This is the seventh release. Overcoming all the sphere of neither-perception-nor-non-perception abides in the cessation of perceptions and feelings. This is the eighth release. Thus too my disciples abide aiming perfect knowledge for emancipation..

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

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

Again, Udayi, I have declared to my disciples the method for developing the four jhanas. The bhikkhu secluded from sensual desires and from demerit, with thoughts and thought processes, and with joy and pleasantness born of seclusion abides in the first jhana. Then he pervades this same body with joy and pleasantness born of seclusion, perfects it, fills it up, he does not leave any place untouched with the joy and pleasantness born of seclusion. Like a bather or his apprentice would put some bathing powder in the bronze bowl and while sprinkling water would mix it up into a ball of lather without anything dripping out. In the same manner he pervades this same body with joy and pleasantness born of seclusion, perfects it and fills it up, does not leave any place untouched with the joy and pleasantness born of seclusion. Again the bhikkhu overcoming thoughts and thought processes, with the mind internally appeased and in a single point, without thoughts and thought processes and with joy and pleasantness born of concentration abides in the second jhana. Then he pervades this same body with joy and pleasantness born of concentration, perfects it, fills it up, and does not leave any place untouched with the joy and pleasantness born of concentration. Like a deep pond, with water springing from the bottom, without inflows of water from the four directions, and without even rain water falling, is filled and completed with the cool water that springs from the bottom, not leaving any place untouched with the cold water. In the same manner he pervades this same body with joy and pleasantness born of concentration, perfects it, fills it up, does not leave any place untouched with the joy and pleasantness born of concentration. Again,

Udayi, the bhikkhu, with equanimity to joy and detachment abides mindful and aware, experiencing pleasantness with the body too, abides in the third jhana. To this the noble ones say abiding in pleasantness with equanimity. Then he pervades this same body with pleasantness devoid of joy, perfects it, fills it up, not leaving any place untouched with the pleasantness devoid of joy. Like some blue, red and white lotuses that grow in the water, develop in the water, get nourished in the water and bloom in the water, have their tops and roots touched with the water, they have no place untouched with the water. In the same manner he pervades this body with pleasantness devoid of joy, perfects it, fills it up, and leaves no place untouched with the pleasantness devoid of joy. Again, Udayi, the bhikkhu dispelling pleasantness and unpleasantness, and earlier overcoming pleasure and displeasure without unpleasantness and pleasantness and with mindfulness purified with equanimity abides in the fourth jhana. Seated he permeates the whole body with that pure clean mind, without leaving any place untouched with it. Udayi, it's like a man who has covered himself up with a white cloth together with the head and there is not a single place untouched with that cloth. In that same manner, seated he permeates the whole body with the pure clean mind. Thus too my disciples abide aiming perfect knowledge for emancipation..

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

Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could create a mental form, complete with limbs large and small and the mental faculties. Udayi,

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

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

Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could with the purified heavenly ear element beyond human, hear sounds both heavenly and human,

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

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

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

kept silence thus. From that village I went to the next village, there I stood thus, sat thus, said this and kept silence thus. From that village, I came back to my village. In the same manner, I have declared the method to my disciples fallen to which, my disciples could recollect the various manifold births such as one birth, two births----Thus recollect the various manifold previous births.. Thus too my disciples abide aiming, perfect knowledge for emancipation .

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

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

destroy desires, release the mind from desires, and the mind released through wisdom, realising it here and now, abide. Thus too my disciples abide aiming perfect knowledge for emancipation .

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

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

Notes:

(*). Being matter sees matter. 'rupi ruupaani passati' This is the first means of release. Any normal person through one or the other of his doors of mental contact feels an unpleasant feeling and on account of it makes up his mind to end unpleasantness, ie. he gives up his self view and becomes a stream enterer of the Teaching. For this kind of thing to happen, the mind should have had that practise for a long time.

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