

MM 77 The Greater Discourse to Sakuludāyin - Mahāsakuludāyīn
Sutta

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BV: This is real interesting sutta, in case you were wondering whether it would be interesting or not.

MN: 1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Now on that occasion a number of well-known wanderers were staying at the Peacocks' Sanctuary, the wanderers' park— that is, Annabhāra, Varadhara, and the wanderer Sakuludāyin, as well as other well-known wanderers.

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

BV: In Thailand, when we got ready to go out for almsround, we waited around outside until we could see the lines in our hands, and then we could go out and pick up our alms food. In Burma, that's considered way too early for the laymen, because they have to cook the food, they have to get it all prepared, and we didn't go out, start out almsround until around eight o'clock in the morning. And when we started our almsround that late in the day, by the time we got back we had to take a bath because we'd be sweating. But when we did it in Thailand, you were done by eight o'clock, and it wasn't hot yet.

So –

MN: 4. Then the Blessed One went to the Peacocks' Sanctuary, the wanderers' park. Now on that occasion the wanderer Sakuludāyin was seated with a large assembly of wanderers who were making an

uproar, loudly and noisily talking many kinds of pointless talk, such as talk of kings..

BV: and all kinds of other things

MN:whether things are so or are not so. Then the wanderer Sakuludāyin saw the Blessed One coming in the distance. Seeing him, he quieted his own assembly thus: "Sirs, be quiet; sirs, make no noise. Here comes the recluse Gotama. This venerable one likes quiet and commends quiet. Perhaps if he finds our assembly a quiet one, he will think to join us." Then the wanderers became silent.

BV: This is one of the standard descriptions of anybody that wasn't a Buddhist. They always said that they were real caught up in talking this and talking that nonsense stuff, and that they did it loudly, and they were not very disciplined.

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

The Blessed One sat down on the seat made ready, and the wanderer Sakuludāyin took a low seat and sat down at one side.

BV: That's showing respect.

MN: When he had done so, the Blessed One asked him: "For what discussion are you sitting together here now, Udāyin? And what was your discussion that was interrupted?"

6. "Venerable sir, let be the discussion for which we are now sitting together here. The Blessed One can well hear about it later. In recent days, venerable sir, when recluses and brahmins of various sects have been gathering together and sitting together in the debating hall, this topic has arisen: 'It is a gain for the people of Anga and Magadha, it is a great gain for the people of Anga and Magadha that these recluses and brahmins, heads of orders, heads of groups,

teachers of groups, well-known and famous founders of sects regarded by many as saints, have come to spend the Rains at Rājagaha.

BV: Every ten years in India, all of the people that are even somewhat well known for their practices, they all get together, and it's a real whoopie to be around them because some of these guys are just great with their concentration, and they have all kinds of practices that they do, like holding their hand up in the air until their muscles are all atrophied, and that's one of the things that keeps them mindful.

I saw in Newsweek this was happening and you see all these different teachers together and there's a guy standing on one leg, and he'd been standing that way for six months. Like that's going to get him enlightened. But he sure had good balance. And he hopped where ever he went. He kept the one leg right tight to him. And there were some that would hang upside down. And there was one, he was quite famous in India; he was called the summersault yogi, and he went something like fifteen hundred miles, just doing summersaults. And at the end of the day, he was so into his summersaults that they would decide that it was time for him to stop, and it took three people to hold him so that he wouldn't do the summersault. And then he got his equilibrium and then he would sit down and because he was doing this so many people came to see him because he was such a famous person that he summersaulted every where he went. And he put a little tiny cloth on one shoulder, and that's the shoulder that touched the ground. But when you watched him, it was like he didn't hardly touch the ground at all. He didn't make any marks in the dirt. It was really pretty amazing to watch something like that.

Anyway this is what we're talking about here, this was happening at Rājagaha.

MN: There is this Pūraṇa Kassapa, the head of an order, the head of a group, the teacher of a group, the well-known and famous founder

of a sect regarded by many as a saint: he has come to spend the Rains at Rājagaha.

BV: And then he goes through all of the different teachers, which included Sañjaya, who was Moggallāna and Sāriputta's first teacher. And then when they found out that the Buddha was around, and they both became sotāpannas, then they went to this teacher and they said: "We're going to the Buddha, and we would like to invite you to come along with us." But he's saying: "Well, I've got these three hundred ascetics that I'm teaching, and I can't do that." So Moggallāna and Sāriputta get up ready to leave, and all three hundred ascetics went with Moggallāna and Sāriputta. (Laughs) So he wasn't real happy about that, but he kept on and he got a following again after that.

This Nigaṇṭha Nataputta, he's the head of the Jain order, he's another one that came to this thing.

MN: {...}

There is also this recluse Gotama, the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint: he too has come to spend the Rains at Rājagaha. Now among these worthy recluses and brahmins, heads of orders...regarded by many as saints, who is honored, respected, revered, and venerated by his disciples? And how, honoring and respecting him, do they live in dependence on him?'

"Thereupon some said this: 'This Pūraṇa Kassapa is the head of an order

BV: And all the rest.

MN: regarded by many as a saint, yet he is not honored, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honoring and respecting him. Once Pūraṇa Kassapa was teaching his Dhamma to an assembly of several hundred followers. Then a certain disciple of his made a noise thus:

"Sirs, do not ask Pūraṇa Kassapa this question. He does not know that. We know that. Ask us that question. We will answer that for you, sirs." It happened that Pūraṇa Kassapa did not get his way, though he waved his arms and wailed: "Be quiet, sirs, make no noise, sirs. They are not asking you, sirs. They are asking us. We will answer them." Indeed, many of his disciples left him after refuting his doctrine thus: "You do not understand this Dhamma and Discipline. I Understand this Dhamma and Discipline. How could you Understand this Dhamma and Discipline? Your way is wrong. My way is right. I am consistent. You are inconsistent. What should have been said first, you said last. What should have been said last, you said first. What you had so carefully thought up has been turned inside out. Your doctrine is refuted. You are proved wrong. Go and learn better, or disentangle yourself if you can!" Thus Pūraṇa Kassapa is not honored, respected, revered, and venerated by his disciples,

BV: If that was his disciples saying that sort of thing to him, you wonder what everybody else was saying. (Laughs)

MN: nor do his disciples live In dependence on him, honoring and respecting him. Indeed, he is scorned by the scorn shown to his Dhamma.

BV: And then he goes through all of the different ones. The Sañjaya, the Nigaṇṭha Nātaputta, all of these different ones, and how they were refuted.

MN: {...}

"And some said this: 'This recluse Gotama is the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint. He is honored, respected, revered, and venerated by his disciples, and his disciples live in dependence on him, honoring and respecting him. Once the recluse Gotama was teaching his Dhamma to an assembly of several hundred followers and there a certain disciple of his cleared his throat. Thereupon one of his companions in the holy life nudged him with his knee [to indicate]: "Be quiet, venerable sir,

make no noise; the Blessed One, the Teacher, is teaching us the Dhamma." When the recluse Gotama is teaching the Dhamma to an assembly of several hundred followers, on that occasion there is no sound of his disciples' coughing or clearing their throats. For then that large assembly is poised in expectancy: "Let us hear the Dhamma the Blessed One is about to teach." Just as though a man were at a crossroads pressing out pure honey and a large group of people were poised in expectancy, so too, when the recluse Gotama is teaching the Dhamma to an assembly of several hundred followers, on that occasion there is no sound of his disciples' coughing or clearing their throats. For then that large assembly is poised in expectancy: "Let us hear the Dhamma the Blessed One is about to teach." And even those disciples of his who fall out with their companions in the holy life and abandon the training to return to the low life—even they praise the Master and the Dhamma and the Sangha; they blame themselves instead of others, saying: "We were unlucky, we have little merit; for though we went forth into homelessness in such a well-proclaimed Dhamma, we were unable to live the perfect and pure holy life for the rest of our lives." Having become monastery attendants or lay followers, they undertake and observe the five precepts. Thus the recluse Gotama is honored, respected, revered, and venerated by his disciples, and his disciples live in dependence on him, honoring and respecting him."

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

8. "Venerable sir, I see five qualities in the Blessed One because of which his disciples honor, respect, revere, and venerate him, and live in dependence on him, honoring and respecting him. What are the five? First, venerable sir, the Blessed One eats little and commends eating little; this I see as the first quality of the Blessed One because of which his disciples honor, respect, revere, and venerate him, and live in dependence on him, honoring and respecting him. Again, venerable sir, the Blessed One is content with any kind of robe and commends contentment with any kind of robe; this I see as the second quality of the Blessed One...Again, venerable sir, the Blessed

One is content with any kind of almsfood and commends contentment with any kind of almsfood; this I see as the third quality of the Blessed One...Again, venerable sir, the Blessed One is content with any kind of resting place and commends contentment with any kind of resting place; this I see as the fourth quality of the Blessed One...Again, venerable sir, the Blessed One is secluded and commends seclusion; this I see as the fifth quality of the Blessed One...Venerable sir, these are the five qualities I see in the Blessed One because of which his disciples honor, respect, revere, and venerate him, and live in dependence on him, honoring and respecting him."

9. "Suppose, Udāyin, my disciples honored, respected, revered, and venerated me, and lived in dependence on me, honoring and respecting me, with the thought: 'The recluse Gotama eats little and commends eating little.' Now there are disciples of mine who live on a cupful or half a cupful of food, a bilva fruit's or half a bilva fruit's quantity of food, while I sometimes eat the full contents of my almsbowl or even more. So if my disciples honored me...with the thought: 'The recluse Gotama eats little and commends eating little then those disciples of mine who live on a cupful of food...should not honor, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honoring and respecting me.

BV: Sometimes, depending on the circumstance, when the Buddha would go to visit somebody at a house, and they had an abundance of food, and they kept putting food in his bowl, he would keep eating it. Not because he wanted it, so much, but their actions in their generosity was something that he saw as a very good thing and they had an uplifted mind so he just kept eating because he wanted them to keep this uplifted mind going.

MN: "Suppose, Udāyin, my disciples honored, respected, revered, and venerated me, and lived in dependence on me, honoring and respecting me, with the thought: 'The recluse Gotama is content with any kind of robe and commends contentment with any kind of robe.' Now there are disciples of mine who are refuse-rag wearers, wearers of coarse robes; they collect rags from the charnel ground, rubbish

heaps, or shops, make them into patched robes, and wear them. But I sometimes wear robes given by householders, robes so fine that pumpkin hair is coarse in comparison.

BV: Pumpkin hair? Umh.

MN: So if my disciples honored me with the thought: The recluse Gotama is content with any kind of robe and commends contentment with any kind of robe then those disciples of mine who are refuse-rag wearers, wearers of coarse robes should not honor, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honoring and respecting me.

BV: The night before the Buddha attained his parinibbāna, somebody came, and they gave him a set of robes made out of gold. Actually gave him two robes like that. It was woven gold, pieces of cloth. And they put the robe on him, and his skin made the gold robe look like it was tarnished, his skin was so bright and so golden color. And they remarked to him about that, and he said: "This always happens to a Buddha the night before they attain nibbāna, their skin becomes very clear, very bright, and very beautiful." And they gave him two of these robes, and the Buddha turned to Ānanda and said: "Ānanda, I want you to wear this robe." So he put it on Ānanda and gave him a gold robe.

Anyway –

MN: "Suppose, Udāyin, my disciples honored, respected, revered, and venerated me, and lived in dependence on me, honoring and respecting me, with the thought: 'The recluse Gotama is content with any kind of almsfood and commends contentment with any kind of almsfood.' Now there are disciples of mine who are almsfood eaters, who go on unbroken almsround from house to house, who delight in gathering their food; when they have entered among the houses they will not consent even when invited to sit down.

BV: They won't sit down and have a meal with them, they only go and collect the food. That's one of the dhutānga practices, the ascetic practices that the Buddha allowed.

MN: But I sometimes eat on invitation meals of choice rice and many sauces and curries. So if my disciples honored me with the thought: The recluse Gotama is content with any kind of almsfood and commends contentment with any kind of almsfood, then those disciples of mine who are almsfood eaters should not honor, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honoring and respecting me.

BV: There's... one of the dhutānga practices is only eating food out of your bowl. If somebody brings a bowl of food and they put it down . . . if I was doing that practice right now, I wouldn't touch it. Only the food that was in my bowl would be what I would eat. Now I might go out on almsround and I might come back with two bowls full of food. But only the food that was put in that bowl is what I will eat. They can offer me all this other food and I wind up carrying it in another container. I won't eat that food. And I take out the food that was in the almsbowl, and then I put back the quantity of food that I want, and then I won't accept anything else being put in the bowl. And this is a dhutānga practice, and actually, it's quite a good practice, because you start looking at the quantity of food you eat, and you know exactly how much you need, once you start getting used to it, and then you won't eat anymore, you know that this was enough. So it's kind of an interesting practice. I did it for a period of time. I went to a monastery in... it was in Burma, can't think of the name of the town. Anyway the monastery I was staying at, there was only five monks, and they all did the same practice. But, this was at a small village, and because I was a real tall westerner, I got huge quantities of food, I came back and I could feed all of the monks; they didn't have to go out on almsround. And, I would. . . if I saw they didn't have very much food, I would take it out of my bowl and put it in their bowl and then they could do what ever they wanted with it. But always after the meal, I would get up and take whatever food was leftover and I would take it back into the village and give it to some of the poorer families. And, of course, that was very much liked.

Because the Burmese monks don't do that. When ever they get done with the meal, they would just take the food and throw it away, and I couldn't see doing that, so I would go back and give them the food, and I was very popular, and that meant that I wound up having to carry more food because everybody kept giving me more.

S: ~

BV: It was about a two mile one way walk. It wasn't too far, but a full mile walk, carrying two miles, your bowl is getting heavier and heavier and then you turn around and come back, and then the people that missed you on the way in hit you on the way out and you wind up walking, I wind up walking and sometimes carrying seven eight pounds of food, and that is a lot. That's a lot of weight to be carrying around, but I was in great shape when I did that. It was really amazing. And then monks from other monasteries' heard that I was there, and they would wait until I had finished eating, and then they would start putting more and more food in my bowl and I kept looking: "I don't want this. Why are you doing this?" Well, they heard that I like certain kinds of things, they have this one kind of dissert called lapet. And it's fermented tealeaves. And it really has a nice taste to my palate, and they found out I like it, and then they would come and wait until I had finished, taken my hands out of my bowl, I was done. And then they would start putting the lapet in my bowl. They were doing that as a test, I have a suspicion.

Anyway –

MN: "Suppose, Udāyin, my disciples honored, respected, revered, and venerated me, and lived in dependence on me, honoring and respecting me, with the thought: 'The recluse Gotama is content with any kind of resting place and commends contentment with any kind of resting place.' Now there are disciples of mine who are tree-root dwellers and open-air dwellers, who do not use a roof for eight months [of the year], while I sometimes live in gabled mansions plastered within and without, protected against the wind, secured by door bolts, with shuttered windows. So if my disciples honored me with the thought: The recluse Gotama is content with any kind of

resting place and commends contentment with any kind of resting place,' then those disciples of mine who are tree-root dwellers

BV: That means literally they sleep at the root of.. the base of a tree, or open air dwellers, that means that they can not stay where there's a shadow of trees, even. And that's a very difficult practice., because what you wind up doing is making a little, kind of like a tent with your robe, so that you can sit, and have a shadow, and have some shade.

S: ~

BV: That's where the umbrella comes in when you're lucky enough to have one.

Ahhh –

MN: {...}

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

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

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

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

(III. THE HIGHER WISDOM)

13. "Again, Udāyin, my disciples esteem me for the higher wisdom thus:

BV: Abhidhamma, but not quite the same as what we think of abhidhamma.

MN: 'The recluse Gotama is wise; he possesses the supreme aggregate of wisdom.

BV: Any time you hear the word wisdom, it's talking about?

S: ~

MN: It is impossible that he should not foresee the future courses of doctrine or that he should not be able to confute with reasons the current doctrines of others.' What do you think, Udāyin? Would my disciples, knowing and seeing thus, break in and interrupt me?"—

"No, venerable sir."—"I do not expect instruction from my disciples; invariably, it is my disciples who expect instruction from me. This is the third quality because of which my disciples honor me...

(IV. THE FOUR NOBLE TRUTHS)

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

(V. THE WAY TO DEVELOP WHOLESOME STATES)

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

16. "Again, Udāyin, I have proclaimed to my disciples the way to develop the four right kinds of striving. Here a monk awakens enthusiasm for the non-arising of unarisen evil unwholesome states,

BV: When an unwholesome state arises, he sees it, and he knows how to let it go, so it won't arise again.

S: ~

BV: Ok -(repeats) ", I have proclaimed to my disciples the way to develop the four right kinds of striving." -

Four right efforts.

(repeats) “. Here a monk awakens enthusiasm for the non-arising of unarisen evil unwholesome states,”

MN: and he makes effort, arouses energy, exerts his mind, and strives.

S: ~

BV: His enthusiasm is for letting go of...

S: ~

MN: He awakens enthusiasm for the abandoning of arisen evil unwholesome states...He awakens enthusiasm for the arising of unarisen wholesome states...He awakens enthusiasm for the continuance, non-disappearance, strengthening, increase, and fulfillment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

BV: So what did we just say here?

S: ~

BV: It's, it's, yeah, that's the last part of the right effort.

S: ~

BV: Let's read that last part again.

(repeats) "...He awakens enthusiasm for the continuance, non-disappearance, strengthening, increase, and fulfillment by development of arisen wholesome states,”

S: ~

BV: It's the metta, how about that!?

S: ~

BV: How about that? And it doesn't matter whether you're sitting or you're walking, or you're going to the bathroom. The more you develop the metta, the more you affect THE WORLD AROUND YOU, and the more you affect the wholesome nature of mind.

Now we go back to sutta number nineteen, where it says:

MN-19 § 6. : "Monks, whatever a monk frequently thinks and ponders upon, that will become the inclination of his mind."

BV: This just told you, how that works. The more you think on wholesome, uplifting smiling things, the more your mind is going to bring up wholesome, smiling things.

The more you get into critical thoughts, dissatisfaction thoughts, the more your mind is going to have those critical, dissatisfaction thoughts. So, you have to exert right effort to notice when that hardness of mind comes up, and how it arises. See this all goes right back to Dependent Origination and how the process works. When the feeling of pain arises, dissatisfaction of one thing or another, letting go right then, then the craving, the clinging, the habitual tendency, the birth and death – they cease. And the more you do that, the more you do it! (Laughs)

Ok –

MN: 17. "Again, Udāyin, I have proclaimed to my disciples the way to develop the four bases for spiritual power. Here a monk develops the basis for spiritual power consisting in collectedness due to enthusiasm and determined striving. He develops the basis for spiritual power consisting in collectedness due to energy and determined striving. He develops the basis for spiritual power consisting in collectedness due to purity of mind and determined

striving. He develops the basis for spiritual power consisting in collectedness due to investigation and determined striving.

BV: These are the spiritual powers, do you want to hear them again?

S: ~

BV: The first spiritual power is enthusiasm. The second spiritual power – energy. The third spiritual power – purity of mind. How do you continually hold purity of mind?

S: ~

BV: And?

S: ~

BV: See, you see how all of this stuff is so interconnected?

S: ~

BV: And the last one is investigation, how does this stuff work?

S: ~

BV: And purity, purity of mind, that's really an important one. Any time mind becomes hard, any time mind becomes heavy, that's a sign that there is craving and clinging right there. And to develop the purity of mind . . . Now what really is purity of mind? Purity of mind is seeing the true impersonal nature of everything that arises. That's the most wholesome your mind can become.

S: (-long inaudible section deleted)

BV: So, we have: four foundations of mindfulness; we have: four right strivings – eight; we have four basis for spiritual power – twelve; and now, we have the five faculties; and then we have the five powers, that is?

S: ~

BV: Ok. And then we have the seven factors of enlightenment.

S: ~

BV: And the eight-fold path.

S: Forty seven. [37]

BV: What do we have here?

S: Forty seven factors ~ of enlightenment. [Thirty Factors of Enlightenment]

BV: How about that? Ok.

MN: {...}

(4. The Five Faculties)

18. "Again, Udāyin, I have proclaimed to my disciples the way to develop the five spiritual faculties. Here a monk develops the faculty of confidence, which leads to peace, leads to enlightenment. He develops the faculty of energy, which leads to peace, leads to enlightenment. He develops the faculty of mindfulness, which leads to peace, leads to enlightenment. He develops the faculty of collectedness, which leads to peace, leads to enlightenment. He develops the faculty of wisdom, which leads to peace, leads to enlightenment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

19. "Again, Udāyin, I have proclaimed to my disciples the way to develop the five powers. Here a monk develops the power of confidence, which leads to peace, leads to enlightenment. He develops the power of energy. He develops the power of mindfulness... He develops the power of collectedness...He develops the power of wisdom, which leads to peace, leads to enlightenment.

And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

BV: What are the powers?

S: ~

BV: Why is it a power?

S: ~

BV: They become powers when it is unshakable, because you KNOW that it works.

S: Ok

BV: Because of the direct knowledge, you have no doubt coming up in your mind at all that this is real stuff. (Laughs)

MN: 20. "Again, Udāyin, I have proclaimed to my disciples the way to develop the seven enlightenment factors. Here a monk develops the mindfulness enlightenment factor, which is supported by seclusion, dispassion, and cessation, and results in relinquishment.

BV: Ok?

S: ~

MN: (repeats) "Here a monk develops the mindfulness enlightenment factor, which is supported by seclusion, dispassion, and cessation, and results in relinquishment."

MN: He develops the investigation-of-experience enlightenment factor... He develops the energy enlightenment factor... He develops the joy enlightenment factor... He develops the tranquility enlightenment factor... He develops the collectedness enlightenment factor... He develops the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and results in

relinquishment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

21. "Again, Udāyin, I have proclaimed to my disciples the way to develop the Noble Eightfold Path. Here a monk develops harmonious perspective, harmonious imaging, harmonious communication, harmonious movement, harmonious lifestyle, harmonious practice, harmonious observation, and harmonious collectedness. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

BV: Now we get into something that actually I'm not too sure about, because it starts talking about kasinas, and I tried kasinas, the only way I know about kasinas is through the Visuddhimagga and I don't trust that.

S: ~

BV: Maybe, maybe, we'll see.

MN: 22. "Again, Udāyin, I have proclaimed to my disciples the way to develop the eight liberations.

BV: And I've gone to this before and I've never been satisfied with what it says because it's from Buddhaghosa.

(Reads from footnote #764 – " MA explains liberation (vimokkha) here as meaning the mind's full (but temporary) release by delighting in the object. ..."

He's talking about one-pointed concentration, right there. So, I would like to see what the sub-commentary says about that – might put things back to right.

Ok –

MN: Possessed of material form, one sees forms: this is the first liberation. Not perceiving form internally, one sees forms externally:

this is the second liberation. One is resolved only upon the beautiful:
this is the third liberation.

BV: Now, to my way of thinking, what he's talking about right here is
the first three jhānas. I'm not sure, but I think that that is what it is.

MN: With the complete surmounting of perceptions of form, with the
disappearance of perceptions of sensory impact, with non-attention
to perceptions of diversity, aware that 'space is infinite one enters
upon and abides in the base of infinite space: this is the fourth
liberation. By completely surmounting the base of infinite space,
aware that 'consciousness is infinite one enters upon and abides in
the base of infinite consciousness: this is the fifth liberation. By
completely surmounting the base of infinite consciousness, aware
that 'there is nothing one enters upon and abides in the base of
nothingness: this is the sixth liberation. By completely surmounting
the base of nothingness, one enters upon and abides in the base of
neither-perception-nor-non-perception: this is the seventh liberation.
By completely surmounting the base of neither-perception-nor-non-
perception, one enters upon and abides in the cessation of
perception and feeling: this is the eighth liberation. And thereby
many disciples of mine abide having reached the consummation and
perfection of direct knowledge.

23. "Again, Udāyin, I have proclaimed to my disciples the way to
develop the eight bases for transcendence. Perceiving form
internally, one sees forms externally, limited, fair and ugly; by
transcending them, one perceives thus: 'I know, I see.' This is the
first base for transcendence. Perceiving form internally, one sees
forms externally, immeasurable, fair and ugly; by transcending them,
one perceives thus: 'I know, I see.' This is the second base for
transcendence. Not perceiving form internally, one sees forms
externally, limited, fair and ugly; by transcending them, one
perceives thus: 'I know, I see.' This is the third base for
transcendence.

BV: (Sighs) Now we start getting into the things that I really don't
understand.

MN: Not perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: I know, I see.' This is the fourth base for transcendence. Not perceiving form internally, one sees forms externally, blue, of blue color, blue in appearance, with blue luminosity. Just like a flax flower, which is blue, of blue color, blue in appearance, with blue luminosity, or just like Benares cloth smoothed on both sides, which is blue, of blue color, blue in appearance, with blue luminosity; so too, not perceiving form internally, one sees forms externally...with blue luminosity; by transcending them, one perceives thus: I know, I see.' This is the fifth base for transcendence. Not perceiving form internally, one sees forms externally, yellow, of yellow color, yellow in appearance, with yellow luminosity. Just like a kannikara flower, which is yellow, of yellow color, yellow in appearance, with yellow luminosity, or just like Benares cloth smoothed on both sides, which is yellow, of yellow color, yellow in appearance, with yellow luminosity; so too, not perceiving form internally, one sees forms externally

BV: Now the way I understand the kasinas, is you stare at the external form, and it's in a circle. And then you close your eyes, and you start to see it internally. And then you get up and you do your walking meditation and you keep your eyes open but you see it externally, you see the white, the white disk.

And then when you go out on your walk, your mind will tend towards that white color, you'll see white in everything, you look up in the sky, and you see white, and then you see that turn into a disk. I think that's what they're talking about. But this is a form of one-pointed concentration. So I really don't know what they are saying. You see blue, and then all of a sudden blue turns into a disk. You see yellow, it turns into a disk. All of these, this is the external form that they're talking about.

MN: { ... }

This is the sixth base for transcendence. Not perceiving form externally, one sees forms externally, red, of red color, red in appearance,

{...}

so too, not perceiving form internally, one sees forms externally...with red luminosity; by transcending them, one perceives thus: 'I know, I see.'

BV: That doesn't do much for me.

MN: This is the seventh base for transcendence. Not perceiving form internally, one sees forms externally, white, of white color,

BV: And then we go through that whole thing again.

MN: {...}

This is the eighth base for transcendence. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

BV: That's real confusing. Sorry about that.

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

25. "Again, Udāyin, I have proclaimed to my disciples the way to develop the four jhānas. Here, quite secluded from sensual

pleasures, secluded from unwholesome states, a monk enters upon and abides in the first jhāna, which is accompanied by thinking and examining thought, with joy and happiness born of seclusion. He makes the joy and happiness born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the joy and happiness born of seclusion. Just as a skilled bath man or a bath man's apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it till the moisture wets his ball of bath powder, soaks it and pervades it inside and out, yet the ball itself does not ooze; so too, a monk makes the joy and happiness born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the joy and happiness born of seclusion.

26. "Again, with the stilling of thinking and examining thought, a monk enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without thinking and examining thought, with joy and happiness born of collectedness. He makes the joy and happiness born of collectedness drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the joy and happinessborn of collectedness. Just as though there were a lake whose waters welled up from below and it had no inflow from east, west, north, or south and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water; so too, a monk makes the joy and happiness born of collectedness drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the joy and happinessborn of collectedness.

27. "Again, with the fading away as well of joy, a monk abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' He makes the pleasure divested of joy drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of joy. Just as in

a pond of blue or red or white lotuses, some lotuses that are born and grow in the' water thrive immersed in the water without rising out of it, and cool water drenches, steep, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water; so too, a monk makes the happiness divested of joy drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the happiness divested of joy.

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

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

this consciousness of mine is supported by it and bound up with it.' And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

30. "Again, Udāyin, I have proclaimed to my disciples the way to create from this body another body having form, mind-made, with all its limbs, lacking no faculty. Just as though a man were to pull out a reed from its sheath and think thus: This is the sheath, this is the reed; the sheath is one, the reed is another; it is from the sheath that the reed has been pulled out'; or just as though a man were to pull out a sword from its scabbard and think thus: This is the sword, this is the scabbard; the sword is one, the scabbard another; it is from the scabbard that the sword has been pulled out'; or just as though a man were to pull a snake out of its slough and think thus: This is the snake, this is the slough; the snake is one, the slough another; it is from the slough that the snake has been pulled out.' So too, I have proclaimed to my disciples the way to create from this body another body having form, mind-made, with all its limbs, lacking no faculty. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

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

even as far as the Brahma-world. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

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

33. "Again, Udāyin, I have proclaimed to my disciples the way to understand the minds of other beings, of other persons, having encompassed them with their own minds. They understand a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; they understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; they understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; they understand a contracted mind as contracted

BV: What's a contracted mind?

S: ~

BV: No. No. Contracted mind is a mind that has sloth and torpor in it.

MN: and a distracted mind as distracted;

BV: What's distracted?

S: ~

BV: Restlessness, that's right.

MN: they understand an exalted mind as exalted and an unexalted mind as unexalted;

BV: What is an exalted mind?

S: ~

BV: Mind in the RUPA jhānas.

MN: they understand a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; they understand a concentrated mind as concentrated and an unconcentrated mind as unconcentrated;

S: ~ [What is a surpassed mind?]

BV: Arupa jhānas.

MN: they understand a collected mind as collected and an uncollected mind as uncollected; they understand a liberated mind as liberated and an unliberated mind as unliberated. Just as a man or a woman—young, youthful, and fond of ornaments—on viewing the image of his or her own face in a clean bright mirror or in a bowl of clear water, would know if there were a spot thus: 'There is a spot,' or would know if there were no spot thus: 'There is no spot'; so too, I have proclaimed to my disciples the way to understand...an unliberated mind as unliberated. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

34. "Again, Udāyin, I have proclaimed to my disciples the way to recollect their manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: 'There I was so named, of such a clan, with such an

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

35. "Again, Udāyin,

BV: (Sighs) This is a long one.

MN: I have proclaimed to my disciples the way whereby with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. They understand how beings pass on according to their actions thus: 'These worthy beings who were ill conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.' Thus with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and they understand how beings pass on according to their actions. Just as though there were

two houses with doors and a man with good sight standing there between them saw people entering the houses and coming out and passing to and fro. So too, I have proclaimed to my disciples the way whereby with the divine eye...They understand how beings pass on according to their actions. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

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

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

38. "These, Udāyin, are the five qualities because of which my disciples honor, respect, revere, and venerate me, and live in dependence on me, honoring and respecting me."

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

BV: (Sighs)

S: ~

BV: Yeah, I'd be real disappointed if he got up and said: "Ah, you don't know what you're talking about."

But the part in there that really miffs me is the part about the kasinas. I wish I understood them, but I just don't. And I've been around monks that have practiced kasina, but they're practicing the Visuddhimagga. Now, the Buddha didn't teach any practices that didn't directly lead to nibbana, so there has to be something there that's being missed. Hopefully, come on guys, help me out here, I need to find this out. Hopefully, I'll find out one day.

S: ~

BV: I don't talk about that sort of thing. There are stories, so I won't say whether I saw these people doing anything or not, but there are stories about.. there was one monk that was very good at one-pointed concentration and he could fly in the air, and all of a sudden, he became an arahat, because villagers saw him flying in the air. And he would go out on almsround, and he would get enough food for a hundred monks in a monastery, and when a Kathina came, people came from all over Burma, and gave him robes. He must have had five hundred robes given to him because they thought that he was an arahat because he could fly. But, he wasn't. So the psychic abilities, I mean they're real neat and all of that, I don't talk about them too much, that's just parlor trick stuff. Although, if you can develop your psychic abilities like that, they have uses for them. It would certainly be nice to develop another body, or

S: ~

BV: Well, supposedly Dipa Ma did that, and she would pop up wherever Munindra was. Pop up into his room. (Laughs)

Now those are stories, I don't know whether they were true or not. But it doesn't matter, if you.. Have you ever read the book "The Holographic Universe"?

S: ~

BV: I think it was in the seventies when it came out. It was pretty good. And it talks about how different beings can do different things like that and how. . . it has to do with your belief system, but it also has to do with your amount of, ability to change forms. If you put your hand through the wall, you're putting your hand in space, but your mind says: "That's a wall, that's solid." So you let go of that concept, and then you're putting your hand through the space, and you got your hand out on the other side of the wall, or you can walk thorough, just like walking through mountains and stuff like that. It takes a certain kind of sensitivity to feelings, that I certainly don't have, but I have had students that were very sensitive to feelings. And they were actually quite good at some of these things. But, mostly it was divine ear, divine eye, remembering past lifetimes. I remember when I came back visit you when I was in Malaysia, you were talking about this one lady: "She can remember a hundred and eighty seven past lifetimes." And I'm looking at that and: "I got a student that can do an expansion and contraction of the universe." And she told me and I believed her. I really did believe her. It's all a matter of degree, but the thing with remembering past lifetimes is you really have to have strong equanimity.

There's a story about one of the monks, and he saw a Buddha in one of his past lifetimes, and he made the determination after giving the Buddha some kind of food or some kind of gift, that he never wanted to hear the words: "I don't have." So he went through many lifetimes and never hearing those words. And in his last lifetime he was playing with some friends, and they were playing a gambling game, and he lost, and what he was betting was cakes that his mother had made, so he sent the servant to go get some more cakes so then everybody keep playing and all of that, and he kept losing, and he kept sending the servant and finally the mother says: "I don't have any more." She says to the servant. And oh that really upset the servant and: "I can't go back with nothing." And she said: "Well, I don't care. I'm going to give you this, and it's just a cover for the cakes on this platter, just take that back to him." And because of his determination, the devas said: "No, no, we can't let this happen." So

they put some celestial food in there and he gets the thing and he opens it up and the smell is awmaa just unbelievable. And then they started tasting it, they'd never tasted anything this good before. So he gets up, and he goes to his mother, he said: "You don't really love me, do you?" And his mother said: "What are you talking about? – "Well, you've never given me these 'don't have' cakes before, so you really don't love me." And anytime after that when he wanted any cake, she would send an empty thing and tell him that is was 'don't have' cakes. And eventually he became a monk and became one of the arahats, but ... I always liked that story. (Laughs) "I don't have any" Oh, but you can't use those words! That was the monk that his last lifetime as a layman, he was so delicate that he never put his feet on the ground, he was always carried, wherever he was, and he would sit cross legged, and, actually fine hair started to grow on the bottoms of his feet. And then he decided that he wanted to become a monk, after hearing the Buddha give a discourse and he became a monk, and monks, didn't .. they weren't allowed to use any kind of slipper or anything, to walk around. But he was real ardent and he was really trying very hard and he would get up and he would do walk on the path and he walked and bled so much, that it looked like there was a big animal that had been killed, been slaughtered there, and the Buddha came around and he saw this and he said: "Hey, what's the cause of this?" And he said: "Oh, it's just this monk, his feet are so tender that whenever he walks, it causes blood to come out." And because of that monk. We are now allowed to have slippers. Thanks, big guy! (Laughs) Anyway – Think that was an interesting sutta?

S: ~

BV: But it's nice to have an overview of that too, to have all that information stuffed into you, (laughs) Ok, let's share some merit.

May suffering ones, be suffering free
And the fear struck, fearless be
May the grieving shed all grief
And may all beings find relief.

May all beings share this merit that we have thus acquired
For the acquisition of all kinds of happiness.

May beings inhabiting space and earth
Devas and nagas of mighty power
Share this merit of ours.

May they long protect the Buddha's dispensation.

Sadhu . . . Sadhu . . . Sadhu . . .

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