

0.0.1 Udayi

1. At one time the Auspicious One lived among the Sumbhas, in a market town named Setaka. Then the venerable Udayi visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the venerable Udayi said this to the Auspicious One: It is marvellous, O Bhante. It is unprecedented, O Bhante, how profitable, O Bhante, my affection, reverence, sense of shame and fear of wrongdoing for the Auspicious One has been. Indeed O Bhante, formerly while being a householder, I did not profit by the Dhamma, did not profit by the Saṅgha. [It is profitable] that indeed I, O Bhante, considering my affection, reverence, sense of shame and fear of wrongdoing for the Auspicious One, went forth from

udayīsuttam

ekaṃ samayaṃ bhagavā sumhesu viharati setakaṃ¹ nāma sumhānaṃ nigamo. atha kho āyasmā udāyī yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā udāyī bhagavantam etadavoca: acchariyaṃ bhante, abbhutaṃ bhante, yāva bahukataṃ ca² me bhante, bhagavati pemaṃ ca gāravo ca hiri ca ottappañca. ahaṃ hi bhante, pubbe agārikabhūto samāno abahukato ahosiṃ dhammena. abahukato saṅghena. so

¹sedakaṃ - sī 1, 2.

²bahukārāpi - syā.

the house [life] into homelessness; [profitable] that for me, the Auspicious One taught the Dhamma [thus]: “Such is form, such is form’s arising, such is form’s disappearance, such is feeling, such is feeling’s arising, such is feeling’s disappearance, such is perception, such is perception’s arising, such is perception’s disappearance, such are sankharas, such are sankharas’ arising, such are sankharas’ disappearance, such is consciousness, such is consciousness’s arising, such is consciousness’s disappearance;” [profitable] that indeed I, O Bhante, gone to an empty hut, setting in motion the restoration and inversion in these five stocks of appropriation, understood with higher knowledge as it has come to be: “This is suffering;” understood with higher knowledge as it has come to be: “This is the origin of suffering;” understood with

khvāhaṃ bhante, bhagavati pemaṃ ca gāraṃ ca hiriṃ³ ca ottappaṇca sampassamāno agā-rasmā anagāriyaṃ pabbajim⁴. tassa me bhagavā dhammaṃ desesi: "iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo, iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo, iti saññā, iti saññāya samudayo, iti saññāya atthagamo, iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthagamo, iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthagamo"ti. so khvāhaṃ bhante, suññāgaragato imesu

³gāraṃ ca hiri ca - sī 1, 2. ■

⁴pabbajito - machasaṃ, simu. ■

higher knowledge as it has come to be: “This is the cessation of suffering;” understood with higher knowledge as it has come to be: “This is the means for progress leading to the cessation of suffering.”

2. The breakthrough to the Dhamma has been made by me, O Bhante, and the path has been obtained by me which when matured, made abundant by me dwelling in the appropriate way, will lead [me] onwards to the state of being thus, as I will understand: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for

pañcasu upādānak-
khandhesu⁵ ukkuj-
jāvakujaṃ sampari-
vattento idaṃ duk-
khanti yathābhūtaṃ
abbhaññāsiṃ, ayaṃ
dukkhasamudayoti
yathābhūtaṃ ab-
bhaññāsiṃ, ayaṃ
dukkhanirodhoti ya-
thābhūtaṃ abbhañ-
ñāsiṃ, ayaṃ dukkha-
nirodhagāminīpaṭi-
padāti yathābhūtaṃ
abbhaññāsiṃ.

dhammo ca me bhante,
abhisamito⁶, maggo
ca paṭiladdho⁷, yo
me bhāvito bahulī-
kato tathā tathā vi-
harantaṃ tathattāya
upanessati. yathā-
haṃ "khīṇā jāti vusi-

⁵imesaṃ pañcupādānakkhan-
dhānaṃ - machasaṃ, syā. ■

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⁶abhisameto - sī 1, 2. syā. ■

⁷maggo ca me paṭiladdho -
machasaṃ, syā. ■

thusness.” The awakening factor of mindfulness, O Bhante, has been obtained by me which when matured, made abundant by me dwelling in the appropriate way, will lead [me] onwards to the state of being thus, as I will understand: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.” The awakening factor of investigation of dhammas, O Bhante, has been obtained by me which when matured, made abundant by me dwelling in the appropriate way, will lead [me] onwards to the state of being thus, as I will understand: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.” The awakening factor of energy, O Bhante, has been obtained by me which when matured, made abundant by me dwelling

taṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparam itthattāyā”ti pajānissāmi. sati-sambojjhaṅgo kho me bhante, paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ “khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparam itthattāyā”ti pajānissāmi. dhammavicayasambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ “khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparam itthattāyā”ti pajānissāmi. viriyasambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito

in the appropriate way, will lead [me] onwards to the state of being thus, as I will understand: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.” The awakening factor of rapture, O Bhante, has been obtained by me which when matured, made abundant by me dwelling in the appropriate way, will lead [me] onwards to the state of being thus, as I will understand: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.” The awakening factor of tranquility, O Bhante, has been obtained by me which when matured, made abundant by me dwelling in the appropriate way, will lead [me] onwards to the state of being thus, as I will understand: “Destroyed is birth, lived is the life of purity, done is what had to be

bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā"ti pajānissāmi. pītisambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā"ti pajānissāmi. passaddhisambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā"ti

done, there is no other for thusness.” The awakening factor of samadhi, O Bhante, has been obtained by me which when matured, made abundant by me dwelling in the appropriate way, will lead [me] onwards to the state of being thus, as I will understand: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.” The awakening factor of equanimity, O Bhante, has been obtained by me which when matured, made abundant by me dwelling in the appropriate way, will lead [me] onwards to the state of being thus, as I will understand: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.” This, O Bhante, is the path having been obtained by me which when matured, made abundant by me dwelling in the appro-

pajānissāmi. samādhisambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā"ti pajānissāmi. upekkhāsambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā"ti pajānissāmi. ayaṃ kho me bhante, maggo paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati.

priate way, will lead [me] onwards to the state of being thus, as I will understand: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.”

3. Good, good Udayi. This indeed, O Udayi, is the path having been obtained by you which when matured, made abundant by you dwelling in the appropriate way, will lead [you] onwards to the state of being thus, as you will understand: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.”

yathāhaṃ "khīṇā jāti
vusitaṃ brahmaca-
riyaṃ kataṃ kara-
ṇiyaṃ nāparaṃ it-
thattāyā"ti pajānissā-
mīti.

sādhū sādhū udāyi,
eso hi te udāyi, maggo
paṭiladdho, yo te
bhāvito bahulīkato
tathā tathā viharan-
taṃ tathattāya upa-
nessati yathā tvaṃ
"khīṇā jāti vusitaṃ
brahmacariyaṃ ka-
taṃ karaṇiyaṃ nā-
paraṃ itthattāyā"ti
pajānissasīti.

