

0.0.1 Udayi

1. At one time the Auspicious One lived among the Sumbhas, in a market town named Setaka. Then by which way [led to] the Auspicious One, by that way the venerable Udayi approached. Having approached the Auspicious One, having bowed down, he 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 Sangha. [It is profitable] that indeed I, O Bhante, considering my affection, reverence, sense of shame and fear of wrongdoing for the Auspi-

0.0.1 udayīsuttam

ekam samayaṃ bhagavā sumhesu viharati setakaṃ¹ nāma sumhānaṃ nigamo. atha kho āyasmā udāyī yena bhagavā tenupa-saṅkami. upasaṅka-mitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā udāyī bhagavantaṃ etadavoca: acchariyaṃ bhante, abbhutaṃ bhante, yāva bahuka-taṃ ca² me bhante, bhagavati pemaṃ ca gāravo ca hiri ca ot-tappaṇca. ahaṃ hi bhante, pubbe agārikabhūto samāno abahukato ahoṣiṃ dhammena. abahukato saṅghena. so khvāhaṃ bhante, bhagavati pemaṃ ca gāraṃ ca

¹sedakaṃ - sī 1, 2.

²bahukārāpi - syā.

cious One, went forth from 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

hirim³ ca ottappañca 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, suññāgāragato imesu pañcasu upādānakkhandhesu⁵ ukkujjāvakujaṃ samparivattento idaṃ dukkhanti yathābhūtaṃ abbhāññāsim, ayaṃ

³gāravo ca hiri ca - sī 1, 2. ■

⁴pabbajito - machasaṃ, simu. ■

⁵imesaṃ pañcupādānakkhandhānaṃ - machasaṃ, syā. ■

suffering;" understood with 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 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

dukkhasamudayoti yathābhūtaṃ abbhaññāsiṃ, ayaṃ dukkhanirodhoti yathābhūtaṃ abbhaññāsiṃ, ayaṃ dukkhanirodhagāminīpaṭipadāti yathābhūtaṃ abbhaññāsiṃ.

dhammo ca me bhante, abhisamito⁶, maggo ca paṭiladdho⁷, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇa jāti vusitaṃ brahmaccariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthat-tāyā"ti pajānissāmi. satisambojjhaṅgo kho me bhante, paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ

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⁶abhisameto - sī 1, 2. syā.

⁷maggo ca me paṭiladdho - machasaṃ, syā.

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 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

"khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā"ti pajānis-sāmi. dhammavicaya-sambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanes-sati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā"ti pajānissāmi. viriyasambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā"ti pajānissāmi. pītisambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ ta-

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 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

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

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 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.”

tathā tathā viharantaṃ tathattāya upanes-sati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karāṇīyaṃ nāparaṃ itthat-tāyā"ti pajānissāmi. ayaṃ kho me bhante, maggo paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanes-sati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karāṇīyaṃ nāparaṃ itthat-tāyā"ti pajānissāmīti.

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.”

sādhū sādhu udāyi,
eso hi te udāyi, maggo
paṭiladdho, yo te bhā-
vito bahulīkato tathā
tathā viharantaṃ ta-
thattāya upanessati
yathā tvaṃ "khīṇā jāti
vusiṭaṃ brahmacari-
yaṃ kataṃ karaṇīyaṃ
nāparaṃ itthattāyā"ti
pajānissasīti.

