

### 0.0.1 Udayi

udayīsuttam

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, moral dignity and moral dread 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, moral dignity and moral dread for the Auspicious 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 knowl-

edge 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 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.”

ekaṃ samayaṃ bhagavā sumhesu viharati seta-  
kaṃ<sup>1</sup> nāma sumhānaṃ nigamo. atha kho āyasmā  
udāyī yena bhagavā tenupasaṅkami. upasaṅka-  
mitvā bhagavantaṃ abhivādetvā ekamantaṃ ni-  
sīdi. ekamantaṃ nisinno kho āyasmā udāyī bha-  
gavantaṃ etadavoca: acchariyaṃ bhante, abbhu-  
taṃ bhante, yāva bahukataṃ ca<sup>2</sup> me bhante, bha-  
gavati pemaṃ ca gāravo ca hiri ca ottappaṇca.  
ahaṃ hi bhante, pubbe agārikabhūto samāno aba-  
hukato ahoṣiṃ dhammena. abahukato saṅghena.  
so khvāhaṃ bhante, bhagavati pemaṃ ca gāra-  
vaṃ ca hiriṃ<sup>3</sup> ca ottappaṇca sampassamāno agā-  
rasmā anagāriyaṃ pabbajiṃ<sup>4</sup>. tassa me bhagavā  
dhammaṃ desesi: "iti rūpaṃ, iti rūpassa samu-  
dayo, iti rūpassa atthagamo, iti vedanā, iti veda-  
nāya samudayo, iti vedanāya atthagamo, iti saññā,  
iti saññāya samudayo, iti saññāya atthagamo, iti  
saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhā-

<sup>1</sup>sedakaṃ - sī 1, 2. ■

<sup>2</sup>bahukārāpi - syā. ■

<sup>3</sup>gāravo ca hiri ca - sī 1, 2. ■

<sup>4</sup>pabbajito - machasaṃ, sīmu. ■

rānaṃ atthagamo, iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthagamo"ti. so khvāhaṃ bhante, suññāgāragato imesu pañcasu upādānakkhandhesu<sup>5</sup> ukkujjāvakujjaṃ samparivattento idaṃ dukkhanti yathābhūtaṃ abbhaññāsiṃ, ayaṃ dukkhasamudayoti yathābhūtaṃ abbhaññāsiṃ, ayaṃ dukkhanirodhoti yathābhūtaṃ abbhaññāsiṃ, ayaṃ dukkhanirodhagāminīpaṭipadāti yathābhūtaṃ abbhaññāsiṃ.

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 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:

<sup>5</sup>imesaṃ pañcupādānakkhandhānaṃ - machasaṃ, syā. ■  
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“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 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 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.”

dhammo ca me bhante, abhisamito<sup>6</sup>, maggo ca paṭiladdho<sup>7</sup>, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ 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 nāparaṃ itthattāyā"ti pajānissāmi. dhammavicayasambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā"ti pajānissāmi. viriyasambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nā-

<sup>6</sup>abhisameto - sī 1, 2. syā. ■

<sup>7</sup>maggo ca me paṭiladdho - machasaṃ, syā. ■

param itthattāyā"ti pajānissāmi. pītisambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahu-  
 likato tathā tathā viharantaṃ tathattāya upanes-  
 sati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacari-  
 yaṃ kataṃ karaṇīyaṃ nāparam itthattāyā"ti pa-  
 jānissāmi. passaddhisambojjhaṅgo kho me bhante,  
 paṭiladdho yo me bhāvito bahulīkato tathā tathā  
 viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā  
 jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nā-  
 param itthattāyā"ti pajānissāmi. samāddhisamboj-  
 jhaṅgo kho me bhante, paṭiladdho yo me bhāvito  
 bahulīkato tathā tathā viharantaṃ tathattāya upa-  
 nessati. yathāhaṃ "khīṇā jāti vusitaṃ brahmaca-  
 riyaṃ kataṃ karaṇīyaṃ nāparam itthattāyā"ti pa-  
 jānissāmi. upekhāsambojjhaṅgo kho me bhante,  
 paṭiladdho yo me bhāvito bahulīkato tathā tathā  
 viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā  
 jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nā-  
 param itthattāyā"ti pajānissāmi. ayaṃ kho me  
 bhante, maggo paṭiladdho, yo me bhāvito bahu-  
 likato tathā tathā viharantaṃ tathattāya upanes-  
 sati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacari-  
 yaṃ kataṃ karaṇīyaṃ nāparam itthattāyā"ti pa-  
 jānissāmīti.

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 bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati yathā tvaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā"ti pajānissasīti.

