

### 0.0.1 Udayi

#### 0.0.1 udayīsuttam

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 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 in-

version 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 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 setakaṃ<sup>1</sup> nāma sumhānaṃ nigamo. atha kho āyasmā udāyī yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā udāyī bhagavantaṃ etadavoca: acchariyaṃ bhante, abbhutaṃ bhante, yāva bahukataṃ ca<sup>2</sup> me bhante, bhagavati pemaṃ ca gāravo ca hiri ca ottappaṇca. ahaṃ hi bhante, pubbe agārikabhūto samāno abahukato ahoṣiṃ dhammena. abahukato saṅghena. so khvāhaṃ bhante, bhagavati pemaṃ ca gāravaṃ ca hiriṃ<sup>3</sup> ca ottappaṇca sampassamāno agārasmā anagāriyaṃ pabbajim<sup>4</sup>. 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 viñ-

<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. ■

ñāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa attha-gamo"ti. so khvāhaṃ bhante, suññāgāragato imesu pañcasu upādānakkhandhesu<sup>5</sup> ukkujjāvakujjaṃ sam-parivattento idaṃ dukkhanti yathābhūtaṃ abbhaññā-siṃ, ayaṃ dukkhasamudayoti yathābhūtaṃ abbhaññā-siṃ, ayaṃ dukkhanirodhoti yathābhūtaṃ abbhaññā-siṃ, ayaṃ dukkhanirodhagāminīpaṭipadāti yathābhū-taṃ abbhaññā-siṃ.

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: “Destroyed is birth, lived is the life of purity, done is

<sup>5</sup>imesaṃ pañcupādānakkhandhānaṃ - machasaṃ, syā. ■  
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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. satisambojjhaṅgo 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 nāparaṃ itthattāyā"ti pajānissāmi. pītisambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā jāti vusitaṃ brahmacari-

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

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

yam katam karaṇīyam nāparam itthattāyā"ti pajānis-sāmi. passaddhisambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāham "khīṇā jāti vusitaṃ brahmacariyam katam karaṇīyam nāparam itthattāyā"ti pajānissāmi. samādhisambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāham "khīṇā jāti vusitaṃ brahmacariyam katam karaṇīyam nāparam itthattāyā"ti pajānissāmi. upekkhāsambojjhaṅgo kho me bhante, paṭiladdho yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāham "khīṇā jāti vusitaṃ brahmacariyam katam karaṇīyam nāparam itthattāyā"ti pajānissāmi. ayam kho me bhante, maggo paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāham "khīṇā jāti vusitaṃ brahmacariyam katam karaṇīyam nāparam itthattāyā"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 sādhū udāyi, eso hi te udāyi, maggo paṭiladdho, yo te bhāvito bahulīkato tathā tathā viharantaṃ

tathattāya upanessati yathā tvam "khīṇā jāti vusitaṃ  
brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā"ti  
pajānissasīti.

