0.0.1 Udayi

udayīsuttaṃ

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 home-

ekaṃ samayaṃ bhagavā sumhesu viharati setakaṃ[1] 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[2] me bhante, bhagavati pemaṃ ca gāravo ca hiri ca ottappañca. ahaṃ hi bhante, pubbe agārikabhūto samāno abahukato ahosiṃ dhammena. abahukato saṅghena. so

[1] sedakaṃ - sī 1, 2.
[2] bahukārāpi - syā.

lessness; [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 appropriable khandhas, understood with supreme knowledge as it has come to be: “This is suffering;” understood with supreme knowledge as it has come to be: “This is the origination of suffering;” understood with supreme

khvāhaṃ bhante, bhagavati pemaṃ ca gāravaṃ ca hiriṃ[3] ca ottappañca sampassamāno agārasmā anagāriyaṃ pabbajiṃ[4]. 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

[3] gāravo ca hiri ca - sī 1, 2.
[4] pabbajito - machasaṃ, sīmu.

knowledge as it has come to be: “This is the cessation of suffering;” understood with supreme knowledge as it has come to be: “This is the path leading to the cessation of suffering.”

pañcasu upādānakkhandhesu[5] 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 enculturated and 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 nothing else

dhammo ca me bhante, abhisamito[6], maggo ca paṭiladdho[7], yo me bhāvito bahulīkato tathā tathā viharantaṃ tathattāya upanessati. yathāhaṃ "khīṇā jāti vusi-

[5] imesaṃ pañcupādānakkhandhānaṃ - machasaṃ, syā. bjt page 180

[6] abhisameto - sī 1, 2. syā.

[7] maggo ca me paṭiladdho - machasaṃ, syā.

for thusness.” The awakening factor of mindfulness, O Bhante, has been obtained by me which when enculturated and 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 nothing else for thusness.” The awakening factor of investigation of dhammas, O Bhante, has been obtained by me which when enculturated and 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 nothing else for thusness.” The awakening factor of energy, O Bhante, has been obtained by me which when enculturated and made abundant by me dwelling

taṃ 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

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 nothing else for thusness.” The awakening factor of happiness, O Bhante, has been obtained by me which when enculturated and 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 nothing else for thusness.” The awakening factor of tranquility, O Bhante, has been obtained by me which when enculturated and 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

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

be done, there is nothing else for thusness.” The awakening factor of samadhi, O Bhante, has been obtained by me which when enculturated and 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 nothing else for thusness.” The awakening factor of equanimity, O Bhante, has been obtained by me which when enculturated and 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 nothing else for thusness.” This, O Bhante, is the path having been obtained by me which when enculturated and made abundant by me dwelling

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. upekhāsambojjhaṅgo 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.

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 nothing else for thusness.”

yathāhaṃ "khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā"ti pajānissāmīti.

3. Good, good Udayi. This indeed, O Udayi, is the path having been obtained by you which when enculturated and 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 nothing else for thusness.”

sādhu 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.

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