

(Khandha) Udāyī Sutta

The Discourse to Udāyī (on the aggregates)

[Mahā Udāyī's lion-roar]

(Saṃyutta Nikāya 46.30/5:89 f)

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1 Udāyī

The Udāyī of the **(Khandha) Udāyī Sutta** (S 46.30) is probably **Mahā Udāyī**.¹ The reasons for this are that

- (1) Mahā Udāyī is the best known of those monks called Udāyī, in terms of teachings and attainment.
- (2) A monk named “Udāyī” is mentioned in the Saṃyutta Nikāya in the following discourses:
 - **Verahaccāni Sutta** (S 35.133/4:121);
 - **Udāyī Sutta** (S 35.234/4:166-168);
 - **Pañcak’āṅga Sutta** (S 36.19/4:223 f) = **Bahu,vedanīya Sutta** (M 59/1:396-400);
 - **Taṅha-k,khaya Sutta** (S 46.26/5:86 f); and
 - **(Khandha) Udāyī Sutta** (S 46/30/5:89 f).

Both the Commentaries to **the Pañcak’āṅga Sutta** (S 36.19) and to **the Bahu,vedanīya Sutta** (M 59), which are identical discourses, say that the Udāyī here refers to “the wise elder Udāyī” (*paṇḍita,-udāyī-t,thero*, MA 3:114 = SA 3:79), which is most likely Mahā Udāyī. All references to Udāyī in the Saṃyutta are in regards to important teachings (such as the aggregates, feelings, and awakening factors) and Udāyī is represented in a positive way.

It is also possible, due to the obscurity of the location of the Sutta teaching, that this Udāyī appears only in this Sutta.

2 Sutta summary

The (Khandha) Udāyī Sutta records teachings given at one of the most obscure places in early Buddhism: we only know that it is near a market town named Setaka (or Sedaka or Desaka) in Sumbha country (*sumbha,raṭṭha*) [§1], which could possibly be where the present town of Sumbha Deorghī in Bihar is (that is, as far as similar names go). The Sutta in fact records the lion-roar of Udāyī, who proclaims his breakthrough into awakening before the Buddha, who endorses it [§6]. It is not certain which Udāyī: it could be Mahā Udāyī; or an Udāyī who appears only in this Sutta. [1]

Udāyī first declares his faith in the Buddha, reflecting on how his life has been transformed by the Dharma, from that of a lay life without regard for the Dharma and the Sangha, to a renounced life of moral virtue and veneration for the Buddha, and that he has gone forth out of faith in the Buddha [§3].

Udāyī then details his experience of the Dharma. First, he learns from the Buddha regarding the arising and passing away of the five aggregates [§3]. Then, during his solitary practice, he directly saw the true nature of the four noble truths, which forms the basis for higher realization [§4].

Then he says that he “has attained the path.” The Commentary says that if this statement refers to streamwinning, then Udāyī would be heading for any of the three higher stages of sainthood, or if this is non-return, then he is heading for arhathood (SA 3:150). In his closing, however, Udāyī clearly says that he goes on to cultivate the seven awakening-factors for the attaining arhathood [§5b]. The Buddha endorses Udāyī’s lion-roar [§6].

3 Udāyī’s lion-roar

The (Khandha) Udāyī Sutta apparently presents Mahā Udāyī as making a jubilant lion-roar of his awakening. Although the discourse does not specifically state that he has become an arhat, we can safely

¹ See **(Anussati-ṭ,thāna) Udāyī S** (A 6.29) = SD 24.8 Intro (1.1).

assume that Udāyī is reporting to the Buddha *that he has made breakthrough into awakening*.² There are a number of such lion-roars of the great disciples recorded in the Suttas, such as:³

<u>Sutta</u>	<u>Reference</u>	<u>Lion-roar</u>
• Jiṇṇa Sutta	S 16.5/2:202	Mahā Kassapa, on his forest-dwelling;
• Khema Sumana Sutta	A 6.49/3:358 f	Khema and Sumana declare their arhathood;
• (Vesālika) Ugga Sutta	A 8.21.5-6/4:209 f	layman Ugga declares his streamwinning; ⁴
• Piṇḍola Bhāra,dvāja	[SD 27.6a]	his readiness to clear others' doubts; ⁵

The (Khandha) Udāyī Sutta Commentary says that Udāyī has attained the Dharma of insight (*vipassanā,dhamma*) and reached the path of insight (*vipassanā,magga*) (SA 3:150). These glosses indicate the realization of the supramundane, although the text does not specify any level of attainment. It would of course be at least that of streamwinning, as *abhisamita* (fr *abhisameti*, “he breaks through”) implies. This is not novel, as we have the layman Ugga, as recorded in **the (Vesālika) Ugga Sutta** (S 8.21) who declares his attaining of streamwinning before the Buddha.⁶ However, it is also possible that in **the (Khandha) Udāyī Sutta** (S 46.30), Udāyī is declaring his attaining of arhathood, which is just the next step following his attaining of the path (*magga*) [§5b]. In other words, he could well be an arhat of the path, that is, an arhat-to-be (the seventh kind of saint).⁷

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² But see n in §5a.

³ **The lion-roar** (*sīha,nāda*) also refers to a public declaration of faith in the Buddha or Dharma; see **Cakka,vatti Sīha,nāda S** (D 26) = SD 36.10 Intro (3).

⁴ See **The Layman and Dhyana** = SD 8.5(11.1).

⁵ See also AA 1:196; ThaA 4; ApA 300.

⁶ A 8.21.5-6/4:209 f.

⁷ On the 8 kinds of saints, see **Aṭṭha,puggala S** (A 8.59) = SD 15.10a Intro (4) §93.

The Discourse to Udāyī (on the aggregates) (S 46.30/5:89 f)

1 Thus have I heard.

Mahā Udāyī sees the Buddha

At one time the Blessed One was staying in Sumbha country;⁸ there was a market town of the Sumbhas named Setaka.⁹

2 Then the venerable Udāyī approached the Blessed One, and saluted him. Having saluted the Blessed One, he sat down at one side.

Seated thus at one side, he said this to the Blessed One:

Mahā Udāyī's wise faith in the Three Jewels

3 “It is wonderful, bhante! It is marvellous, bhante! How much regard, bhante, there is in me in terms of love, respect, moral shame and moral fear for the Blessed One.¹⁰

For, in the past, bhante, when I was still a living a household life, there was not much regard in me for the Dharma, or for the Sangha.¹¹

But when I was considering my love, respect, moral shame and moral fear for the Blessed One, I went forth from the house life into homelessness.

The Blessed One showed me this Dharma, thus:

‘Such is form, such is the arising of form, such is the passing away of form.

Such is feeling, such is the arising of feeling, such is the passing away of feeling.

Such is perception, such is the arising of perception, such is the passing away of perception.

Such are formations, such is the arising of formations, such is the passing away of formations.

Such is consciousness, such is the arising of consciousness, such is the passing away of consciousness.’

4 Then, bhante, when I was staying in an empty hut, closely following the surging and ebbing¹² of the five aggregates of clinging,

I directly knew as it really is, ‘This is suffering.’

I directly knew as it really is, ‘This is the arising of suffering.’ [90]

I directly knew as it really is, ‘This is the ending of suffering.’

I directly knew as it really is, ‘This is the path leading to the ending of suffering.’

5a The Dharma, bhante, has been fully grasped by me.

⁸ Little is known of the Sumbha tribe, except that their market-town (*nigama*) is called Sedaka (Ce), Setaka (Be Se) or Desaka (Ee) (J 1:393). Interestingly, the J Intro qu **Janapada Kalyāṇi S** (S 47.20/5:169 f), which is given in Sumbha country. There is locality in modern Bihar called Sumbha Deorhi, with the 3 pincode of 848229.

⁹ So Be Se; Sedaka (Ce); Desaka (Ee) (J 1:393).

¹⁰ *Yāva bahu, kataṇ ca me, bhante, bhagavati pemaṇ ca gāravo ca hirī ca ottappaṇ ca*. Cf very similar words Udāyī uses in **Laṭutikôpama S** (M 66.6c/1:448) = SD 28.11.

¹¹ *Ahaṇ hi, bhante, pubbe agārika, bhūto samāno abahukato ahoṣiṃ dhammena [dhamme (?)] abahukato saṅghena*. Cf S:B 1905 n 74.

¹² “Closely following the arising and decline” (*ukkujjāvakujjam samparivattento*). **Ukkujja** (mfn), lit “with the curve (Skt *kubja*), the hollow, up, concave”; **1** with the hollow side, ie, the opening, up, *uparimukha* (pot); **2** metaph **ukkujjākujja** (n) the up and down, rise and fall (= *samudaya* and *atthagama*, S 5:89,21; = *udaya* and *vaya*, SA 3:-159,12): see CPD, cv ukkujja. Comy glosses “surging” (*ukkujja*) as “arising” (*ukkujja*), and “ebbing” (*avakujja*) as “passing away” (*vayo*), ie, he was watching the aggregates by way of their “rise and fall” (*udaya-b.baya, vasena*). (SA 3:150). That is to say, by watching the rise and fall of phenomena, he realizes the four noble truths, which marks his attainment of the supramundane path.

The path has been attained by me,¹³
 and which, having cultivated and much developed, and dwelling in this way, will lead me on to reality, so that I will understand thus:¹⁴
 ‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’

The seven awakening factors

5b The awakening factor of mindfulness, bhante, has been attained by me,
 and which, having cultivated and much developed, and dwelling in this way, will lead me on to reality, so that I will understand thus:
 ‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’

The awakening factor of investigation of states, bhante, has been attained by me,
 and which, having cultivated and much developed, and dwelling in this way, will lead me on to reality, so that I will understand thus:
 ‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’

The awakening factor of effort, bhante, has been attained by me,
 and which, having cultivated and much developed, and dwelling in this way, will lead me on to reality, so that I will understand thus:
 ‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’

The awakening factor of zest, bhante, has been attained by me,
 and which, having cultivated and much developed, and dwelling in this way, will lead me on to reality, so that I will understand thus:
 ‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’

The awakening factor of tranquillity, bhante, has been attained by me,
 and which, having cultivated and much developed, and dwelling in this way, will lead me on to reality, so that I will understand thus:
 ‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’

The awakening factor of concentration, bhante, has been attained by me,
 and which, having cultivated and much developed, and dwelling in this way, will lead me on to reality, so that I will understand thus:
 ‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’

The awakening factor of equanimity, bhante, has been attained by me,
 and which, having cultivated and much developed, and dwelling in this way, will lead me on to reality, so that I will understand thus:
 ‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’

¹³ *Dhammo ca me bhante abhisamito, maggo ca paṭiladdho.* Comy says that he attained the Dharma of insight (*vipassanā,dhamma*) and reached the path of insight (*vipassanā,magga*) (SA 3:150). These glosses indicate the realization of the supramundane, although the text does not specify any level of attainment. It would of course be at least that of streamwinning, as *abhisamita* (fr *abhisameti*, “he breaks through”) implies. See S:B 1905 n76; but see Intro (3).

¹⁴ *Yo me bhāvito bahulī,kato tathā tathā viharantaṃ tathattāya upanessati yathā’ham...pajānissāmi.*

The path, bhante, has been attained by me,
and which, having cultivated and much developed, and dwelling in this way, will lead me on to reality, so that I will understand thus:

‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’”

The Buddha endorses Udāyī’s awakening

6 “Good, good, Udāyī! Indeed, Udāyī, the path has been attained by you,
and which, having cultivated and much developed, and dwelling in this way, will lead you on to reality, so that you will understand thus:

‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’”

— evaṃ —

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