Snp 5.14 — Udayamāṇavapucchā Sutta — Questions of the Brahmin Udaya

English translation by Bhikkhu Candana.
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Text

Snp. 5.14

Udayamāṇavapucchā Sutta

“Questions of the Brahmin Udaya”

1105. The brahmin Udaya said:

“O! Resplendent Meditator, seated as You are, stainless with all contaminants of the heart destroyed,” as he continued:

“You, who have completed the Task; done what should be done, having gone through all phenomena by crossing beyond to the farther shore. I have come to you with the desire to make this request. Please help me understand the nature of Release, by way of Directly Knowing that obliterates ignorance.”

1106. And The Blessed One instructed by saying:

“Give up entirely your impassioned attitude towards sensual pleasures, as well as towards painful and distressing situations. Throw out drowsiness, and cultivate wise restraint, so to eliminate all regrets.

1107. “And as you work on purifying the practice with mindfulness and equanimity, continue applying wholesome

examination of the various states you encounter. This way, I declare, you will come to personally taste Release, by way of Directly Knowing that obliterates ignorance.”

1108. The brahmin Udaya then said:

“What is the relationship between the world and the fetters? How can one identify them for what they truly are? And by abandoning what exactly, can one finally experience Nibbāna?”

1109. The Blessed One replied:

“Seeking enjoyment is the fetter of the world. Thinking and pondering about things leads to identifying, but it is through the abandoning of craving that one can finally experience Nibbāna. This, is what I declare.”

1110. The brahmin Udaya then said:

“Behaving mindfully in which manner could consciousness come to cease, without a trace? We come to listen to The Blessed One’s instruction on this. Kindly speak to us the words that will clarify this for us.”

1111. And The Blessed One replied:

“No longer looking for satisfaction in feelings, be they internally or externally generated. When one behaves mindfully in this manner, then consciousness comes to cease, without a trace.”