

Laṭukikopamasutta **(Majjhima Nikāya Sutta No. 66)**

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Chatta Sangāyanā Edition

1. Introduction

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[To be incorporated later]

2. The Simile of the Quail

Translated by Bhikkhu Bodhi

1. Thus have I heard. On one occasion the Blessed One was living in the country of the Aṅguttarāpama at a town of theirs named Āpaṇa.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Āpaṇa for alms. When he had wandered for alms in Āpaṇa and had returned from his alms-round, after his meal he went to a certain grove for the day's abiding. Having entered the grove, he sat down at the root of a tree for the day's abiding.

3. When it was morning, the venerable Udāyin dressed, and taking his bowl and outer robe, he too went into Āpaṇa for alms. When he had wandered for alms in Āpaṇa and had returned from his alms-round, after his meal he went to that same grove for the day's abiding. Having entered the grove, he sat down at the root of a tree for the day's abiding.

4. Then, while the venerable Udāyin was alone in meditation, the following thought arose in his mind: "How many painful states has the Blessed One rid us of! How many pleasant states has the Blessed One brought us! How many unwholesome states has the Blessed One rid us of! How many wholesome states has the Blessed One brought us!"

5. Then, when it was evening, the venerable Udāyin rose from meditation, went to the Blessed One, and after paying homage to him, he sat down at one side [448] and told him:

6. "Here, venerable sir, while I was alone in meditation, the following thought arose in my mind: 'How many painful states has the Blessed One rid us of! ... How many wholesome states has the Blessed One brought us!' Venerable sir, formerly we used to eat in the evening, in the morning, and during the day outside the proper time. Then there was an occasion when the Blessed One addressed the bhikkhus thus: "Bhikkhus, please abandon that daytime meal outside the proper time." Venerable sir, I was upset and sad, thinking: "Faithful householders give us good food of various kinds during the day outside the proper time, yet the Blessed One tells us to abandon it, the Sublime One tells us to relinquish it." Out of our love and respect for the Blessed One, and out of shame and fear of wrongdoing, we abandoned that daytime meal outside the proper time.¹

"Then we ate only in the evening and in the morning. Then there was an occasion when the Blessed One addressed the bhikkhus thus: 'Bhikkhus, please abandon that night meal, which is outside the proper time.' Venerable sir, I was upset and sad, thinking: 'The Blessed One tells us to abandon the more sumptuous of our two meals, the Sublime One tells us to relinquish it.' Once, venerable sir, a certain man had obtained some soup during the day and he said: 'Put that aside and we will all eat it together in the evening.' [Nearly] all cooking is done at night, little by day. Out of our love

1. From this passage and that to follow, it appears that the Buddha restricted the allowable time for bhikkhus' meals in two successive stages, first prohibiting only the afternoon meal and allowing a night meal. However, in the Vinaya account of the origin of Pac 37 (Vin iv.85) no mention is made of this successive prohibition. To the contrary, the text seems to assume that it is an item of common knowledge that monks should not consume food past noon, and it shows the Buddha laying down the rule against untimely eating with one complete pronouncement valid for all meals past noon.

and respect for the Blessed One, and out of shame and fear of wrongdoing, we abandoned that night meal, which was outside the proper time.

“It has happened, venerable sir, that bhikkhus wandering for alms in the thick darkness of the night have walked into a cesspit, fallen into a sewer, walked into a thornbush, and fallen over a sleeping cow; they have met hoodlums who had already committed a crime and those planning one, and they have been sexually enticed by women. Once, venerable sir, I went wandering for alms in the thick darkness of the night. A woman washing a pot saw me by a flash of lightning and screamed out in terror: ‘Mercy me, a devil has come for me!’ I told her: ‘Sister, I am no devil, I am a bhikkhu waiting for alms.’ ‘Then it’s a bhikkhu whose ma’s died and whose pa’s died.’² Better, bhikkhu, that you get your belly cut open with a sharp butcher’s knife than this prowling for alms for your belly’s sake in the thick darkness of the night!’ Venerable sir, when I recollected that I thought: ‘How many painful states has the Blessed One rid us of! How many pleasant states has the Blessed One brought us! How many unwholesome states has the Blessed One rid us of! How many wholesome states has the Blessed One brought us!’”

7. “So too, Udāyin, there are certain misguided men here who, when told by me ‘Abandon this,’ say: ‘What, such a mere trifle, such a little thing as this? This recluse is much too exacting!’ And they do not abandon that and they show discourtesy towards me as well as towards those bhikkhus desirous of training. For them that thing becomes a strong, stout, tough, unrotting tether and a thick yoke.

8. “Suppose, Udāyin, a quail were tethered by a rotting creeper and would thereby expect injury, captivity, or death. Now suppose someone said: ‘The rotting creeper by which that quail is tethered and thereby expects injury, captivity, or death, is for her a feeble, weak, rotting, coreless tether.’ Would he be speaking rightly?”

“No, venerable sir. For that quail the rotting creeper by which she is tethered and thereby expects injury, captivity, or death, is a strong, stout, tough, unrotting tether and a thick yoke.”

“So too, Udāyin there are certain misguided men here who, when told by me ‘Abandon this’... do not abandon that and they show discourtesy towards me as well as towards those bhikkhus desirous of training. For them that thing becomes a strong, stout, tough, unrotting tether and a thick yoke.

9. “Udāyin, there are certain clansmen here who, [450] when told by me ‘Abandon this,’ say: ‘What, such a mere trifle, such a little thing to be abandoned as this, the Blessed One tells us to abandon, the Sublime One tells us to relinquish.’ Yet they abandon that and do not show discourtesy towards me or towards those bhikkhus desirous of training. Having abandoned it, they live at ease, unruffled, subsisting on others’ gifts, with mind as aloof as a wild deer’s. For them that thing becomes a feeble, weak, rotting, coreless tether.

10. “Suppose, Udāyin, a royal tusker elephant with tusks as long as chariot-poles, full-grown in stature, high-bred and accustomed to battle, were tethered by stout leather thongs, but by simply twisting his body a little he could break and burst the thongs and then go where he likes. Now suppose someone said: ‘The stout leather thongs by which this royal tusker elephant is tethered ... are for him a strong, stout, tough, unrotting tether and a thick yoke.’ Would he be speaking rightly?”

“No, venerable sir. The stout leather thongs by which that royal tusker elephant is tethered, which by simply twisting his body a little he could break and burst and then go where he likes, are for him a feeble, weak, rotting, coreless tether.”

“So too, Udāyin, there are certain clansmen here who, when told by me ‘Abandon this’... abandon that and do not show discourtesy towards me or towards those bhikkhus desirous of training. Having abandoned it, they live at ease, unruffled, subsisting on others’ gifts, with mind [as aloof] as a wild deer’s. For them that thing becomes a feeble, weak, rotting, coreless tether.

11. “Suppose, Udāyin, there were a poor, penniless, destitute man, and he had one dilapidated hovel open to the crows, not the best kind, and one dilapidated wicker bedstead, not the best kind, [451] and some grain and pumpkin seeds in a pot, not the best kind, and one hag of a wife, not the best kind. He might see a bhikkhu in a monastery park sitting in the shade of a tree, his hands and feet well washed after he had eaten a delicious meal, devoting himself to the higher mind. He might think: ‘How pleasant the recluse’s state is! How healthy the recluse’s state is! If only I could shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness!’ But being unable to abandon his one dilapidated hovel open to the crows, not the best kind, and his one dilapidated wicker bedstead, not the best kind, and his grain and pumpkin seeds in a pot, not the best kind, and his hag of a wife, not the best kind, he is unable to shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Now suppose someone said: ‘The tethers by which that man is tethered so that he cannot abandon his one dilapidated hovel ... and his hag of a wife, not the best kind, and shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness - for him those are a feeble, weak, rotting, coreless tether.’ Would he be speaking rightly?”

“No, venerable sir. The tethers by which that man is tethered so that he cannot abandon his one dilapidated hovel

2. The utterance is in what appears to be very colloquial Pali. MA explains: If one's mother and father were alive, they would give their son various kinds of food and offer him a place to sleep, and thus he would not have to wander about for food at night.

... and his hag of a wife, not the best kind, and shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness - for him those are a strong, stout, tough, unrotting tether and a thick yoke.”

“So too, Udayin, there are certain misguided men here who, when told by me ‘Abandon this’... do not abandon that and they show discourtesy towards me as well as towards those bhikkhus desirous of training. For them that thing becomes a strong, stout, tough, unrotting tether and a thick yoke.

12. “Suppose, Udāyin, there were a rich householder or a householder’s son, [452] with great wealth and property, with a vast number of gold ingots, a vast number of granaries, a vast number of fields, a vast amount of land, a vast number of wives, and a vast number of men and women slaves. He might see a bhikkhu in a monastery park sitting in the shade of a tree, his hands and feet well washed after he had eaten a delicious meal, devoting himself to the higher mind. He might think: ‘How pleasant the recluse’s state is! How healthy the recluse’s state is! If only I could shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness!’ And being able to abandon his vast number of gold ingots, his vast number of granaries, his vast number of fields, his vast amount of land, his vast number of wives, and his vast number of men and women slaves, he is able to shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Now suppose someone said: ‘The tethers by which that householder or householder’s son is tethered so that he can abandon his vast number of gold ingots ... his vast number of men and women slaves, and shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness for him those are a strong, stout, tough, unrotting tether.’ Would he be speaking rightly?”

“No, venerable sir. The tethers by which that householder or householder’s son is tethered so that he can abandon his vast number of gold ingots ... his vast number of men and women slaves, and shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness - for him those are a feeble, weak, rotting, coreless tether.”

“So too, Udāyin, there are certain clansmen here who, when told by me ‘Abandon this’... abandon that and do not show discourtesy towards me or towards those bhikkhus desirous of training. [453] Having abandoned it, they live at ease, unruffled, subsisting on others’ gifts, with mind [as aloof] as a wild deer’s. For them that thing becomes a feeble, weak, rotting, coreless tether.

13. “Udāyin, there are four kinds of persons to be found existing in the world. What are the four?”³

14. “Here, Udāyin, some person practises the way to the abandoning of attachment, to the relinquishing of attachment.⁴ When he is practising the way, memories and intentions associated with attachment beset him. He tolerates them; he does not abandon them, remove them, do away with them, and annihilate them. Such a person I call fettered, not unfettered. Why is that? Because I have known the particular diversity of faculties in this person.

15. “Here, Udāyin, some person practises the way to the abandoning of attachment, to the relinquishing of attachment. When he is practising the way, memories and intentions associated with attachment beset him. He does not tolerate them; he abandons them, removes them, does away with them, and annihilates them. Such a person too I call fettered, not unfettered. Why is that? Because I have known the particular diversity of faculties in this person⁵

16. “Here, Udāyin, some person practises the way to the abandoning of attachment, to the relinquishing of attachment. When he is practising the way, memories and intentions associated with attachment beset him now and then through lapses of mindfulness. His mindfulness may be slow in arising, but he quickly abandons them, removes them, does away with them, and annihilates them⁶ just as if a man were to let two or three drops of water fall onto an iron plate heated for a whole day, the falling of the water drops might be slow but they would quickly vaporise and vanish. So too, here some person practises the way ... His mindfulness may be slow in arising, but he quickly abandons them, removes them, does away with them, and annihilates them. Such a person too I call fettered, not unfettered. [454] Why is that? Because I have known the particular diversity of faculties in this person.

17. “Here, Udāyin, some person, having understood that, attachment is the root of suffering, divests himself of attachment, and is liberated with the destruction of attachment. Such a person I call unfettered, not fettered.⁷ Why is that? Because I have known the particular diversity of faculties in this person.

18. “There are, Udāyin, five cords of sensual pleasure. What are the five? Forms cognizable by the eye that are

3. MA: The Buddha undertakes this teaching in order to analyse the person who abandons what he is told to abandon (§9) into four distinct types of individuals.

4. *Upadhi*. MA glosses: For the abandoning of four kinds of *upadhi* – the aggregates, defilements, volitional formations, and cords of sensual pleasure (*khandh’upadhi*, *kiles’upadhi*, *abhisankhar’upadhi*, *kamagun’upadhi*).

5. MA: The ordinary man, the stream-enterer, the once returner, and the non-returner can all be included under the first category (§14), the non-returner because the craving for being still exists in him and thus at times he can delight in thoughts of worldly enjoyment. The same four can be included in the second category (§15), the ordinary man because he may suppress arisen defilements, arouse energy, develop insight, and eradicate defilements by attaining the supramundane path.

6. This type is distinguished from the previous type only by his sluggishness in arousing mindfulness to abandon arisen defilements.

7. This is the arahant, who alone has eradicated all the fetters. [This passage refers to the fixed principle that the Buddha does not lay down a training rule until a case arises that requires the promulgation of an appropriate training rule. See Vin Par 1/iii]

wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear ... Odours cognizable by the nose ... Flavours cognizable by the tongue... Tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. These are the five cords of sensual pleasure.⁸

19. “Now, Udāyin, the pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure - a filthy pleasure, a coarse pleasure, an ignoble pleasure. I say of this kind of pleasure that it should not be pursued, that it should not be developed, that it should not be cultivated, that it should be feared.

20. “Here, Udāyin, quite secluded from sensual pleasures, secluded from unwholesome states, a Bhikkhu enters upon and abides in the first jhāna ... With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna ... With the fading away as well of rapture ... he enters upon and abides in the third jhāna ... With the abandoning of pleasure and pain ... he enters upon and abides in the fourth jhāna...

21. “This is called the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment.” I say of this kind of pleasure that it should be pursued, that it should be developed, that it should be cultivated, that it should not be feared.

22. “Here, Udāyin, quite secluded from sensual pleasures, secluded from unwholesome states, a Bhikkhu enters upon and abides in the first jhāna ... Now this, I say, belongs to the perturbable.⁹ And what therein belongs to the perturbable? The applied thought and sustained thought that have not ceased therein, that is what belongs to the perturbable.

23. “Here, Udāyin, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna ... Now this, I say, also belongs to the perturbable. And what therein belongs to the perturbable? The rapture and pleasure that have not ceased therein, that is what belongs to the perturbable.

24. “Here, Udāyin, with the fading away as well of rapture ... a bhikkhu enters upon and abides in the third jhāna ... Now this, I say, also belongs to the perturbable. And what therein belongs to the perturbable? The equanimity [455] and pleasure that have not ceased therein, that is what belongs to the perturbable.

25. “Here, Udāyin, with the abandoning of pleasure and pain ... a bhikkhu enters upon and abides in the fourth jhāna... Now this, I say, belongs to the imperturbable.

26. “Here, Udāyin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna ... That, I say, is not enough.¹⁰ Abandon it, I say; surmount it, I say. And what surmounts it?

27. “Here, Udāyin, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhana ... That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?¹¹

28. “Here, Udāyin, with the fading away as well of rapture ... a bhikkhu enters upon and abides in the third jhana ... That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

29. “Here, Udāyin, with the abandoning of pleasure and pain ... a bhikkhu enters upon and abides in the fourth jhana... That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

30. “Here, Udāyin, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in the base of infinite space. That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

31. “Here, Udāyin, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ a bhikkhu enters upon and abides in the base of infinite consciousness. That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

32. “Here, Udāyin, by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ a bhikkhu enters upon and abides in the base of nothingness. That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

8. Here I have departed from Rm in rendering *sukha* as “bliss” rather than “Pleasure” in order to avoid the awkward-sounding phrases that would result from strict consistency. MA explains the jhanas as *nekkhammasukha* because they yield the bliss of renouncing sensual pleasures; as *pavivekasukha* because they yield the bliss of being secluded from the crowd and from defilements; as *upasamasukha* because their bliss is for the purpose of quieting down the defilements; and as *sambodhasukha* because their bliss is for the purpose of attaining enlightenment. The jhanas themselves, of course, are not states of enlightenment.

9. “One beyond training” (*asekha*) is an arahant. MA explains these ten factors as constituents of the fruit of arahantship.

10. MA: It is not fitting to become attached to it with craving, and one should not come to a standstill at this point.

11. All states of mind below the fourth jhana are classified as “the perturbable” (*ifijita*). The fourth jhana and all higher states are called “the imperturbable” (*anifijita*).

33. Here, Udāyin, by completely surmounting the base of nothingness, a bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception. That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

34. “Here, Udāyin, by completely surmounting the base of neither-perception-nor-non-perception, a bhikkhu enters upon and abides in the cessation of perception and feeling.¹² That surmounts it. Thus I speak of the abandoning even of the base of neither-perception-nor-non-perception. Do you see, Udāyin, any fetter, small or great, of whose abandoning I do not speak?”

“No, venerable sir.”

That is what the Blessed One said. The venerable Udāyin was satisfied and delighted in the Blessed One’s words.

3. Discourse on the Simile of the Quail

Translated by I. B. Horner (PTS)

Thus have I heard: At one time the Lord was staying near Aṅguttatāpa. Apāna¹ was the name of a market town in Aṅguttatāpa. Then the Lord, having dressed in the morning, taking his bowl and robe, entered Apāna for almsfood. When he had walked for almsfood and was returning from the almsgathering after the meal, he approached a forest-thicket for the day-sojourn. When he had plunged into that forest-thicket, he sat down at the root of a tree for the day-sojourn. And the venerable Udāyin also, having dressed in the morning, and taking his bowl and robe, entered Apāna, for almsfood. When he had walked for almsfood and was returning from the almsgathering after the meal, he approached that same forest-thicket for the day-sojourn. When he had plunged into that forest-thick et, he sat down at the root of a tree for the day-sojourn. Then while the venerable Udāyin was in private seclusion a reasoning arose in his mind thus:

“Indeed our Lord is a remover of many painful things, indeed our Lord is a bringer of many pleasant things, indeed our Lord is a remover of many unskilled things, indeed our Lord is a bringer of many skilled things.”² Then the venerable Udāyin, emerging from his seclusion towards evening, approached the Lord; having approached, having greeted the Lord, [448] he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Udāyin spoke thus to the Lord:

“While I, revered sir, was in private seclusion, a reasoning arose in my mind thus: ‘Indeed our Lord is a remover of many painful things ... indeed our Lord is a bringer of many skilled things.’ We, revered sir, used to eat in the evening and in the morning and during the day-at a wrong time.³ Revered sir, the Lord at that time addressed the monks, saying: ‘Please do you, monks, give up eating at this wrong time, during the day.’ I was depressed because of this, revered sir, I was sorry, and thought: ‘The Lord speaks of our giving up that sumptuous food, solid and soft, which the believing householders give us during the day-at the wrong time, and the Wellfarer speaks of our rejecting it.’ Those of us, revered sir, who look to the Lord with regard and respect and modesty and fear of blame, gave up such food as this (given) during the day, at the wrong time. Then we, revered sir, used to eat in the evening as well as in the morning. It was at this time that the Lord addressed the monks, saying: ‘Please do you, monks, give up eating at this wrong time, during the night.’ I was depressed because of this, revered sir, I was sorry, and thought: ‘The Lord speaks of our giving up that which is reckoned as the more sumptuous of these two meals, and the Well-farer speaks of our rejecting it.’ Once upon a time, revered sir, a certain man, having obtained some curry during the day, spoke thus: ‘Come, let us put this aside, and in the evening we will enjoy it all together.’ All cooking, revered sir, is at night, there is little during the day. But those of us, revered air, who look to the Lord with regard and respect and modesty and fear of blame, gave up such food as this (given) at night, at the wrong time. Once upon a time, revered sir, when the monks were walking for almsfood in the dense darkness of the night,⁴ they would walk into a pool at the entrance to a village, and they would fall into the dirty pool near the village, and they would blunder into a thorny hedge, and they would blunder into a sleeping cow, and they would meet with young men,⁵ both those who had committed a crime and those who had not, and women would solicit them against

12. The cessation of perception and feeling is not simply one more higher attainment along the scale of concentration, but here implies the full development of insight brought to its climax in arahantship.

1. *Potaliya Sutta*, M. i. 359, was preached here.

2. Quoted at Kvu. 528.

3. See Vin. iv. 85, and B.D. ii. 335, n. Pāc. 37 makes it an offence to eat after noon has passed until the next sunrise. See M. i. 474.

4. *rattandhakāratimisāya*: cf. D. iii. 85, Pug. 30.

5. MA. iii. 164 explains *mānava*, as is often the case, by *cora*, thief.

true *dhamma*. Once upon a time I, revered sir, used to walk for almsfood in the dense darkness of the night, and a certain woman saw me during a lightning flash as she was washing a bowl, and terrified at seeing me, she uttered a scream of horror: ‘How terrible for me, indeed there is a demon after me.’⁶ This said, I, revered sir, said to this woman: ‘Sister, I am not a demon, I am a monk [449] standing for almsfood.’ She said, ‘The monk’s father must be dead, the monk’s mother must be dead⁷ – it were better for you, monk, to have your belly cut out with a sharp butcher’s knife than to walk for almsfood for the sake of your belly in the dense darkness of the night.’ When I remember this, revered sir, it occurs to me: ‘Indeed our Lord is the remover of many painful things, indeed our Lord is the bringer of many pleasant things, indeed our Lord is the remover of many unskilled things, indeed our Lord is the bringer of many skilled things.’⁸

“But even so, Udāyin, some foolish persons here, on being told by me: ‘Give this up,’ speak thus: ‘But what of this trifling insignificant matter? This recluse lays too much emphasis on (exertion).’⁸ But they do not give it up and they cause dissatisfaction to be nursed against me and against those monks who desire the training. This, becomes for them, Udāyin, a strong bond, a stout bond, a solid bond, a bond that does not rot away, a thick log of wood. Udiyīn,⁹ as a quail, a little hen bird, because she is caught in a trap of creepers, comes to slaughter there or to captivity or dying; so that, Udāyin, if any one should say: ‘That quail, a little hen bird, because she is caught in a trap of creepers comes to slaughter there or to captivity, or dying, yet for her it is a bond of no strength, a weak bond, a bond that rots away, a pithless bond’ – would anyone speaking thus, Udāyin, be speaking rightly?”

“No, revered sir. That quail, a little hen bird, revered sir, because she is caught in a trap of creepers, comes to slaughter there or to captivity, or dying, since for her it is a strong bond, a stout bond, a solid bond, a bond that does not rot away, a thick log of wood.”

“Even so, Udāyin, some foolish persons here, on being told by me, ‘Give this up,’ speak thus: ‘But what of this trifling insignificant matter? This recluse lays too much emphasis on (exertion),’ and they do not give it up and they cause dissatisfaction to be nursed against me and against those monks who desire the training. This is for them, Udāyin, a strong bond, a stout bond, a solid bond, a bond that does not rot away, a thick log of wood.

But, Udāyin, some young men of family here, on being told by me, ‘Give this up,’ [450] speak thus: ‘But what of this trifling insignificant matter to be given up and of whose giving up the Lord speaks to us, and of whose rejection the Well-farer speaks to us?’ And they give it up and they do not cause dissatisfaction to be nursed against me or against those monks who desire the training. These, giving that up, are unconcerned, unruffled, dependent on others, with a mind become as a wild creature’s. This for them, Udāyin, is a bond of no strength, a weak bond, a bond that rots away, a pithless bond. Udāyin, it is like a king’s bull-elephant whose tusks are as long as a plough-pole, who is massive, finely bred, whose home is the battle-field and who, if bound with a stout leather bond, having easily twisted his body, having burst those bonds tearing them asunder, goes away as he pleases. Now, Udāyin, if anyone should speak thus: ‘That king’s bull-elephant whose tusks are as long as a plough-pole . . . and who, if bound with a stout leather bond, having easily twisted his body, having burst those bonds tearing them asunder, goes away as he pleases; yet for him it was a strong bond, a stout bond, a solid bond, a bond that does not rot away, a thick log of wood anyone speaking thus, Udāyin, be speaking rightly?’

“No, revered sir. That king’s bull-elephant, revered sir, whose tusks are as long as a plough-pole . . . and who if bound with a stout leather bond, having easily twisted his body, having burst those bonds tearing them asunder, goes away as he pleases, because for him it is a bond of no strength, a weak bond, a bond that rots away, a pithless bond.”

“Even so, Udiyīn, some young men of family here, on being told by me, ‘Give this up,’ speak thus: ‘But what of this trifling insignificant matter to be given up and of whose giving up the Lord speaks to us and of whose rejection the Well-farer speaks to us?’ And they give it up and they do not cause dissatisfaction to be nursed against me or against those monks who desire the training. These, giving that up, are unconcerned, unruffled, dependent on others, with a mind become as a wild creature’s. This for them, Udāyin, is a weak bond, a bond of no strength, a bond that rots away, a pithless bond.

And, Udāyin, it is like a man, poor, needy, destitute, who has one little tumbledown hovel,¹⁰ open to the crows, unlovely to see, one tumbledown pallet, unlovely to see, his [451] grain and store-room in one jar, unlovely to see, his one wife unlovely to see. He might see a monk in a monastery, his hands and feet properly washed, who, after eating a delicious meal, was sitting in the cool shade intent on the higher thought. It might occur to him: ‘Indeed, recluseship, is pleasant, indeed recluseship is healthy. Suppose that I, having cut off my hair and beard, having donned saffron robes,

6. *bhikkhussa ātu māri bhikkhussa mtitu mari*. According to Trenckner (Af. i. 567) the text---no doubt purports to make the woman speak a sort of patois.”

7. *Bhikkhussa ātumārī, bhikkhussa mātumārī*. According to Trenckner the text “no doubt purports to make the woman speak a sort of patois”.

8. *adhisallikhati*; as at A. i. 236. See G.S. i. 217, n. 1, and Neumann, vol. i. 22, n. MA. iii. 165 explains by *atisallekhati ativāyāmati karoti*.

9. *Thūla kalingara*. MA. iii. 166 says it is like a great piece of wood tied to their throats. Cf. S. ii. 268, *Dhp.* 41.

10. *agāraka*. MA. iii. 167 says *khuddakageha*, little house.

should go forth from home into homelessness ?’ But he might not be able to bring himself to give up his one little tumbledown hovel ... his one wife, unlovely to see, and to go forth from home into homelessness, having cut off his hair and beard and having donned saffron robes. Now, Udāyin, if anyone should speak thus: ‘That man, bound by those bonds is unable, giving up his one little tumbledown hovel ... his one wife, unlovely to see, to go forth from home into homelessness, having cut off his hair and beard and having donned saffron robes, because for him it is a bond of no strength, a weak bond, a bond that rots away, a pithless bond – would anyone speaking thus, Udāyin, he speaking rightly?’

“No, revered sir. That man, bound by those bonds, is not able to give up his one little tumbledown hovel ... his one wife, unlovely to see, and to go forth from home into homelessness, having cut off his hair and beard and having donned saffron robes, because for him it is a strong bond, a stout bond, a solid bond, a bond that does not rot, away, a thick log of wood.’

Even so, Udāyin, some foolish persons here, on being told by me, ‘Give this up,’ speak thus: ‘But what of this trifling insignificant matter ? This recluse lays too much emphasis on (exertion).’ And they do not give it up and they cause dissatisfaction to be nursed against me and against those monks who desire the training. This is for them, Udāyin, a strong bond, a stout bond, a solid bond, a bond that does not rot away, a thick log of wood.

“And, Udāyin, it is like a householder or his son, rich, [452] of great wealth, of great possessions, with a mass of abundant gold ornaments, a mass of abundant corn, a mass of abundant fields, with a mass of abundant raiment, with a mass of abundant wives, a mass of abundant men slaves, a mass of abundant women slaves. He might see a monk in a monastery, his hands and feet properly washed, who, after eating a delicious meal, was sitting in the cool shade intent on the higher thought. It might occur to him: ‘Indeed recluship is pleasant, indeed recluship is healthy. Suppose that I, having cut off my hair and beard, having donned saffron robes, should go forth from home into homelessness ?’ And he might be able to bring himself to give up his mass of abundant gold ornaments, his mass of abundant corn ... his mass of abundant women slaves, and to go forth from home into homelessness, having cut off his hair and beard and having donned saffron robes. If anyone should speak thus, Udāyin: ‘That householder or his son, bound by those bonds, is able to give up his mass of abundant gold ornaments, his mass of abundant fields, his mass of abundant raiment, his mass of abundant wives, his mass of abundant men slaves, his mass of abundant women slaves, and having cut off his hair and beard and having donned saffron robes, to go forth from home into homelessness, because for him it was a strong bond, a stout bond, a solid bond, a bond that does not rot away, a thick log of wood’-would any one speaking thus, Udiyin, be speaking rightly?’”

“No, revered sir. That householder or householder’s son, revered sir, bound by those bonds, is able to give up his mass of abundant gold ornaments, his mass of abundant corn ... his mass of abundant women slaves, and to go forth from home into homelessness, having cut off his hair and beard and donned saffron robes, because for him that was a bond of no strength, a weak bond, a bond that rots away, a pithless bond.”

“Even so, Udāyin, some young men of family here, on being told by me, ‘Give this up,’ speak thus: ‘But what of this trifling insignificant matter to be given up and of whose giving up the Lord speaks to us and of whose rejection the Well-farer speaks to us ?’ And they give it up and they do not cause dissatisfaction to be nursed against me or against those monks who desire the training. These, [453] giving that up, are unconcerned, unruffled, dependent on others, with a mind become as a wild creature’s. This for them, Udāyin, is a bond of no strength, a weak bond, a bond that rots away, a pithless bond.

Udāyin, these four types of persons are found existing in the world. What four ? As to this, Udāyin, a certain person is faring along towards the getting rid of clinging,¹¹ towards the casting out of clinging. But while he is faring along towards the getting rid of clinging, towards the casting out of clinging, memories and thoughts¹² belonging to clinging beset him. He gives in to them, he does not get rid of them, he does not dispel them, he does not make an end of them, he does not send them to destruction. I, Udāyin, say that this person is fettered, not unfettered. What is the reason for this ? Differences in faculties in this person are known to me, Udāyin.

And here, Udāyin, some person is faring along towards the getting rid of clinging, towards the casting out of clinging. But while he is faring along towards the getting rid of clinging, towards the casting out of clinging, memories and thoughts belonging to clinging beset him. He does not give in to them, he gets rid of them, he dispels them, he makes an end of them, he sends them to destruction. But I say that this person is also fettered, Udāyin, not unfettered. What in the reason for this? Differences in faculties in this person are known to me, Udāyin.

And some person here, Udāyin, is faring along towards the getting rid of clinging, towards the casting out of clinging. While he is faring along towards the getting rid of clinging, towards the casting out of clinging, from confusion in mindfulness memories and thoughts belonging to clinging at times beset him. Slow, Udāyin, is the arising of mindfulness, and then he gets rid of it quickly, dispels it, makes an end of it, sends it to destruction. Udāyin, it is as if a man were to let two or three drops of water fall into an iron pot that had been heated all day long. Slow, Udāyin, is the

11. *upadhi*, a residual basis remaining for a new birth.

12. *sarasaṅkappa*, an at M. iii. 89, 132, 8. iv. 76, 190.

falling of the drops of water, but they would be quickly destroyed and consumed. Even so, Udāyin, some person here is faring along towards the getting rid of clinging, towards the casting out of clinging. While he is faring along towards the getting rid of clinging, towards the casting out of clinging, from confusion in mindfulness memories and thoughts belonging to clinging at times beset him. Slow, Udāyin, is the arising of mindfulness, and then he gets rid of it quickly, dispels it, makes an end of it, sends it to destruction. I, Udāyin, say that this person is also fettered, not unfettered. [454] What is the reason for this ? Differences in faculties in this person are known to me, Udāyin.

But some person here, Udāyin, thinking, ‘Clinging is the root of anguish,’ and having understood it so, he is without clinging, freed by the destruction of clinging. I, Udāyin, say that this person is unfettered, not fettered. What is the reason for this ? Differences in faculties in this person are known to me, Udāyin.

There are these five strands of sense-pleasures, Udāyin. What five? Material shapes cognisable by the eye, agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. Sounds cognisable by the ear ... Smells cognisable by the nose ... Tastes cognisable by the tongue . . . Touches cognisable by the body, agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. These, Udāyin, are the five strands of sense-pleasures. Whatever happiness, whatever joy, Udāyin, arises in consequence of these five strands of sense-pleasures, it is called a happiness of sense pleasures that is a vile happiness, the happiness of an average person, an unariyan happiness. It should not be pursued, developed or made much of. I say of this happiness that it is to be feared. In this connection, Udāyin, a monk, aloof from the pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, and is rapturous and joyful. By allaying initial and discursive thought, with the mind subjectively tranquillised and fixed on one point, he enters and abides in the second meditation which is devoid of initial and discursive thought, is born of concentration, and is rapturous and joyful ... he enters and abides in the third meditation ... the fourth meditation. This is called the happiness of renunciation, the happiness of aloofness, the happiness of tranquillity, the happiness of self-awakening.¹³ It should be pursued, developed and made much of. I say of this happiness that it is not to be feared.

As to this, Udāyin, a monk, aloof from pleasures of the senses ... enters and abides in the first meditation which is ... rapturous and joyful. I, Udāyin, say that this is in the unstable.¹⁴ And what is in the unstable there ? That very initial and discursive thought that is not stopped there – this is in the unstable there. As to this, Udāyin, a monk, by allaying initial and discursive thought ... enters and abides in the second meditation which is . . . , rapturous and joyful. I, Udāyin, say that this too is in the unstable. And what is in the unstable there ? That very rapture and joy that are not stopped there – these are in the unstable there. As to this, Udāyin, a monk, by the fading out of rapture, dwells with equanimity, attentive and clearly conscious ... and enters and abides in the third meditation. I, Udāyin, say that this too is in the unstable. And what is in the unstable there ? That very happiness in equanimity [455] that is not stopped there – this is in the unstable there. As to this, Udāyin, a monk, by getting rid of happiness and by getting rid of anguish ... enters and abides in the fourth meditation which ... is entirely purified by equanimity and mindfulness. I, Udiyīn, say that this is in the stable.

As to this, Udāyin, a monk, aloof from pleasures of the senses ... enters and abides in the first meditation ... which is rapturous and joyful. I, Udāyin, say, ‘This is not enough,’ I say, ‘Get rid of it,’ I say, ‘Transcend it.’ And what, Udāyin, is its transcending? As to this, Udāyin, a monk, by allaying initial and discursive thought ... enters and abides in the second meditation. This is its transcending. But I, Udāyin, again say, ‘This is not enough,’ I say, ‘Get rid of it,’ I say, ‘Transcend it.’ And what is its transcending ? As to this, Udāyin, a monk, by the fading out of rapture ... enters and abides in the third meditation. This is its transcending. But I, Udāyin, again say, ‘This is not enough,’ I say, ‘Get rid of it,’ I say, ‘Transcend it.’ And what is its transcending ? As to this, Udāyin, a monk, by getting rid of happiness ... enters and abides in the fourth meditation. This is its transcending. But I, Udāyin, again say, ‘This is not enough,’ I say, ‘Get rid of it,’ I say, ‘Transcend it.’ And what is its transcending ? As to this, Udiyīn, a monk, by wholly transcending perception of material shapes, by the going down of perception due to sensory impressions, by not attending to perception of variety, thinking, ‘Ether is unending,’ enters and abides in the plane of infinite ether. This is its transcending. But I, Udāyin, again say, ‘This is not enough,’ I say, ‘Get rid of it,’ I say, ‘Transcend it.’ And what is its transcending? As to this, Udāyin, a monk, by wholly transcending the plane of infinite ether, thinking, ‘Consciousness is unending,’ enters and abides in the plane of infinite consciousness. This is its transcending. But I, Udāyin, again say, ‘This is not enough,’ I say, ‘Get rid of it,’ I say, ‘Transcend it.’ And what is its transcending ? As to this, Udāyin, a monk, by wholly transcending the plane of infinite consciousness, thinking, ‘There is not anything,’ enters and abides in the plane of no-thing. This is its transcending. But I, Udāyin, again say, ‘This is not enough,’ I say, ‘Get rid of it,’ I say, ‘Transcend it.’ And what is its transcending ? As to this, Udāyin, a monk, by wholly transcending the plane of no-thing, enters and abides in the plane of neither-perception-nor-non-perception. [456] This is its transcending. But I, Udāyin, again say, ‘This is not enough,’ I say, ‘Get rid of it,’ I say, ‘Transcend it.’ And what is its transcending ? As to this, Udāyin, a monk, by wholly transcending the plane of

13. As at M. i. 85. These four ‘happinesses,’ *sukha*, occur also at A. iv. 341-342.

14. *iñjitasmiñ*, what can be stirred or moved. Cf. S. i. 109: them. is no instability in the wholly freed Buddhas. Cf. also S. iv. 202, Sn. 750.

neither-perception-nor-non-perception, enters and abides in the stopping of perception and feeling. This is its transcending. It is for this that I, Udāyin, speak even of the getting rid of the plane of neither-perception-nor non-perception. Now do you, Udāyin, see any fetter, minute or massive, of the getting rid of which I have not spoken to you?”
“No, revered sir.”

Thus spoke the Lord. Delighted, the venerable Udāyin rejoiced in what the Lord had said.

Discourse on the Simile of the Quail:
The Sixth

4. Pali Text of Sutta

6. Laṭukikopamasuttaṃ

148. Evaṃ (2.0111) me suttaṃ— ekaṃ samayaṃ bhagavā aṅguttarāpesu viharati āpaṇaṃ nāma aṅguttarāpānaṃ nigamo. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvīsi. Aṇe piṇḍāya caritvā pacchābhataṃ piṇḍapātaṇḍikkanto yenaññataro vanasaṅgo tenupasaṅkami divāvihārāya. Taṃ vanasaṅgaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Ayasmāpi kho udāyī pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvīsi. Aṇe piṇḍāya caritvā pacchābhataṃ piṇḍapātaṇḍikkanto yena so vanasaṅgo tenupasaṅkami divāvihārāya. Taṃ vanasaṅgaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Atha kho āyasmato udāyissa rahogatassa paṭisallīnassa evaṃ cetaso parivattakko udapādi— “bahūnaṃ , vata no bhagavā dukkhadhammānaṃ upahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā; bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ upahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā”ti. Atha kho āyasmā udāyī sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

149. Ekamantaṃ nisinno kho āyasmā udāyī bhagavantam etadvoca— “idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivattakko udapādi— ‘bahūnaṃ vata no bhagavā dukkhadhammānaṃ upahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā; bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ upahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā’ti. Mayañhi, bhante, pubbe sāyañceva bhuñjāma pāto ca divā ca vikāle. Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi— ‘iṅgha tumhe, bhikkhave, etaṃ divāvīkālabbhojanaṃ pajahathā’ti. Tassa mayhaṃ, bhante, ahudeva aññathattaṃ, ahudeva , domanassaṃ— ‘yampi no saddhā gahapatikā divā vikāle paṇītaṃ khādanīyaṃ bhojanīyaṃ denti tassapi no bhagavā pahānamāha, tassapi no sugato paṭinissaggamāhā’ti. Te (2.0112) mayaṃ, bhante, bhagavati pemañca gāravañca hiriñca ottappañca sampassamānā evaṃ taṃ divāvīkālabbhojanaṃ pajahimhā. Te mayaṃ, bhante, sāyañceva bhuñjāma pāto ca. Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi— ‘iṅgha tumhe, bhikkhave, etaṃ rattimvikālabbhojanaṃ pajahathā’ti. Tassa mayhaṃ, bhante, ahudeva aññathattaṃ ahudeva domanassaṃ— ‘yampi no imesaṃ dvinnānaṃ bhattānaṃ paṇītasāṅkhātātaraṃ tassapi no bhagavā pahānamāha, tassapi no sugato paṭinissaggamāhā’ti. Bhūtapubbaṃ, bhante, aññataro puriso divā sūpeyyaṃ labhitvā evamāha— ‘handā ca imaṃ nikkhipatha, sāyaṃ sabbeva samaggā bhuñjissāmā’ti. Yā kāci, bhante, saṅkhatīyo sabbā tā rattim, appā divā. Te mayaṃ, bhante, bhagavati pemañca gāravañca hiriñca ottappañca sampassamānā evaṃ taṃ rattimvikālabbhojanaṃ pajahimhā. Bhūtapubbaṃ, bhante, bhikkhū rattandhakāratimisāyaṃ piṇḍāya carantā candanikampi pavisanti, oligallepi papatanti, kaṇṭakāvāṭampi , ārohanti, suttampi gāvīṃ ārohanti, māṇavehipi samāgacchanti katakammehipi akatakammehipi, mātugāmopi te , asaddhammena nimanteti. Bhūtapubbāhaṃ, bhante, rattandhakāratimisāyaṃ piṇḍāya carāmi. Addasā kho maṃ, bhante, aññatarā itthī vijjantarikāya bhājanaṃ dhovantī. Disvā maṃ bhītā vissaramakāsi— ‘abhumme , pisāco vata man’ti! Evaṃ vutte, ahaṃ, bhante, taṃ itthim etadvocaṃ— ‘nāhaṃ, bhagini, pisāco; bhikkhu piṇḍāya ṭhito’ti. ‘Bhikkhussa ātumārī, bhikkhussa mātumārī ,! Varam te, bhikkhu, tiṅghena govikantanena kucchi parikanto, na tveva varam yaṃ , rattandhakāratimisāyaṃ kucchihetu piṇḍāya carasī’ti . Tassa mayhaṃ, bhante, tadanussarato evaṃ hoti— ‘bahūnaṃ vata no bhagavā dukkhadhammānaṃ upahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā; bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ upahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā’”ti.

150. “Evameva panudāyī, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu— ‘kiṃ panimassa appamattakassa oramattakassa adhisallikhatevāyaṃ samaṇo’ti. Te tañceva nappajahanti, mayi (2.0113) ca appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyī, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro— seyyathāpi, udāyī, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti. Yo nu kho, udāyī, evaṃ vadeyya— ‘yena sā laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti, tañhi tassā abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanan’ti; sammā nu kho so, udāyī, vadamāno vadeyyā’”ti? “No hetam, bhante. Yena sā, bhante, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti, tañhi tassā balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro”ti. “Evameva kho, udāyī, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu— ‘kiṃ panimassa appamattakassa oramattakassa

adhisallikhatevāyaṃ samaṇo'ti? Te tañceva nappajahanti, mayi ca appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro”.

151. “Idha panudāyi, ekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu– ‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṭinissaggamāhā’ti? Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā , migabhūtena cetasā viharanti. Tesam taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ– seyyathāpi, udāyi, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varattehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā saṃpadāletvā yena kāmaṃ pakkamati. Yo nu kho, udāyi, evaṃ vadeyya– ‘yehi so rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varattehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā saṃpadāletvā yena kāmaṃ pakkamati, tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ (2.0114) bandhanaṃ, thūlo, kaliṅgaro’ti; sammā nu kho so, udāyi, vadamāno vadeyyā’ti? “No hetam, bhante. Yehi so, bhante, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varattehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā saṃpadāletvā yena kāmaṃ pakkamati, tañhi tassa abalaṃ bandhanaṃ ...pe... asāraṃ bandhanan”ti. “Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu– ‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṭinissaggamāhā’ti? Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti. Tesam taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ”.

152. “Seyyathāpi, udāyi, puriso daliddo assako anāḷhiyo; tassa’ssa ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyīṃ , naparamarūpaṃ, ekā khaṭopikā , oluggaviluggā naparamarūpā, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ, ekā jāyikā naparamarūpā. So āramagataṃ bhikkhuṃ passeyya sudhotatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evamassa– ‘sukhaṃ vata, bho, sāmaññaṃ, ārogyaṃ vata, bho, sāmaññaṃ! So vatassaṃ , yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti. So na sakkuṇeyya ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyīṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Yo nu kho, udāyi, evaṃ vadeyya– ‘yehi so puriso bandhanehi baddho na sakkoti ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyīṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ (2.0115) ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ; tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanan’ti; sammā nu kho so, udāyi, vadamāno vadeyyā’ti? “No hetam, bhante. Yehi so, bhante, puriso bandhanehi baddho, na sakkoti ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyīṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ; tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro”ti. “Evameva kho, udāyi, idhekacce moghapurisa ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu– ‘kiṃ panimassa appamattakassa oramattakassa adhisallikhatevāyaṃ samaṇo'ti? Te tañceva nappajahanti, mayi ca appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro”.

153. “Seyyathāpi, udāyi, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, nekānaṃ nikkhagaṇānaṃ cayo, nekānaṃ dhaññaṅgaṇānaṃ cayo, nekānaṃ khettagaṇānaṃ cayo, nekānaṃ vatthugaṇānaṃ cayo, nekānaṃ bhariyagaṇānaṃ cayo, nekānaṃ dāsagaṇānaṃ cayo, nekānaṃ dāsigaṇānaṃ cayo; so āramagataṃ bhikkhuṃ passeyya sudhotatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evamassa– ‘sukhaṃ vata, bho, sāmaññaṃ, ārogyaṃ vata, bho, sāmaññaṃ! So vatassaṃ yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti. So sakkuṇeyya nekāni nikkhagaṇāni pahāya, nekāni dhaññaṅgaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Yo nu kho, udāyi, evaṃ vadeyya– ‘yehi so gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññaṅgaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ, tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro’ti; sammā nu kho so, udāyi, vadamāno vadeyyā’ti? “No hetam, bhante. Yehi so, bhante, gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññaṅgaṇāni pahāya, nekāni khettagaṇāni pahāya,

nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ; tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraḱaṃ bandhanan”ti. “Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu— ‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha yassa, no sugato paṭinissaggamāhā’ti? Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti. Tesam taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraḱaṃ bandhanaṃ”.

154. “Cattārome, udāyi, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idhudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. So te adhivāseti, nappajahati, na vinodeti, na byantīkaroti, na anabhāvaṃ gameti. Imaṃ kho ahaṃ, udāyi, puggalaṃ ‘saṃyutto’ti vadāmi no ‘visaṃyutto’. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

“Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. So te nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Imampi kho ahaṃ, udāyi (2.0117), puggalaṃ ‘saṃyutto’ti vadāmi no ‘visaṃyutto’. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

“Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti; dandho, udāyi, satuppādo. Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Seyyathāpi, udāyi, puriso divasaṃsantatte, ayokaṭaḱe dve vā tīṇi vā udakaphusitāni nipāteyya; dandho, udāyi, udakaphusitānaṃ nipāto. Atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya. Evameva kho, udāyi, idhekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti; dandho, udāyi, satuppādo. Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Imampi kho ahaṃ, udāyi, puggalaṃ ‘saṃyutto’ti vadāmi no ‘visaṃyutto’. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

“Idha panudāyi, ekacco puggalo ‘upadhi dukkhassa mūlan’ti— iti viditvā nirupadhi hoti, upadhisāṅkhaye vimutto. Imaṃ kho ahaṃ, udāyi, puggalaṃ ‘visaṃyutto’ti vadāmi no ‘saṃyutto’ti. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā. Ime kho, udāyi, cattāro puggalā santo saṃvijjamānā lokasmiṃ.

155. “Pañca kho ime, udāyi, kāmaguṇā. Katame pañca? Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā ...pe... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho, udāyi, pañca kāmaguṇā. Yaṃ kho, udāyi, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ miḷhasukhaṃ, puthujjanasukhaṃ anariyasukhaṃ, na sevittabbaṃ, na bhāvetabbaṃ, na bahulīkātabbaṃ; ‘bhāyittabbaṃ etassa sukhassā’ti vadāmi.

156. “Idhudāyi (2.0118), bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati, vitakkavicārānaṃ vūpasamā... dutiyaṃ jhānaṃ upasampajja viharati, pītiyā ca virāgā... tatiyaṃ jhānaṃ upasampajja viharati, sukhassa ca pahānā... catutthaṃ jhānaṃ upasampajja viharati. Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ, āsevittabbaṃ, bhāvetabbaṃ, bahulīkātabbaṃ; ‘na bhāyittabbaṃ etassa sukhassā’ti vadāmi.

“Idhudāyi, bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati; idaṃ kho ahaṃ, udāyi, iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ? Yadeva tattha vitakkavicārā aniruddhā honti idaṃ tattha iñjitasmiṃ. Idhudāyi, bhikkhu vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ upasampajja viharati; idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ? Yadeva tattha pītisukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ. Idhudāyi, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati; idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ? Yadeva tattha upekkhāsukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ. Idhudāyi, bhikkhu sukhassa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati; idaṃ kho ahaṃ, udāyi, aniñjitasmiṃ vadāmi.

“Idhudāyi, bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati; idaṃ kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu vitakkavicārānaṃ vūpasamā... dutiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu pītiyā ca virāgā... tatiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sukhassa ca pahānā... catutthaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā

‘ananto ākāso’ti ākāsānañcāyatanam upasampajja viharati, ayam tassa samatikkamo; idampi kho aham, udāyi, ‘analan’ti (2.0119) vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso ākāsānañcāyatanam samatikkamma ‘anantañ viññāṇan’ti viññāṇañcāyatanam upasampajja viharati, ayam tassa samatikkamo; idampi kho aham, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati, ayam tassa samatikkamo; idampi kho aham, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati, ayam tassa samatikkamo; idampi kho aham, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, ayam tassa samatikkamo; iti kho aham, udāyi, nevasaññānāsaññāyatanassapi pahānam vadāmi. Passasi no tvaṃ, udāyi, taṃ saṃyojanam aṇuṃ vā thūlaṃ vā yassāham no pahānam vadāmi’ti? “No hetam, bhante”ti.

Idamavoca bhagavā. Attamano āyasmā udāyī bhagavato bhāsitaṃ abhinandīti.

Laṭṭukikopamasuttaṃ niṭṭhitaṃ chaṭṭham.