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Laṭukikôpama Sutta

The Discourse on the Parable of the Quail | M 66

Theme: Overcoming all the fetters

Translated by Piya Tan ©2005

1 Introduction

1.1 SUTTA SUMMARY. Udāyī recalls how the Buddha progressively introduces *the rules prohibiting the taking of solid food during wrong hours* until, in the end, no such meal is allowed between noon and daybreak. He reflects how, though at first these rules [3] involved hardships, in the end, they are very helpful in dispelling unwholesome states and bringing about wholesome ones.

The Buddha endorses Udāyī’s words, and adds that there are the foolish who consider such sacrifices *trivial*, feeling discontented when asked to make them. But the wise, regard such sacrifices as being *trivial*, considering their benefits. Those who cling to such pleasures (such as over-eating), are caught up with them, like trapped quails, unable to escape from their bonds. Others, the wise who are able to forsake such pleasures, are like mighty war-elephants, bursting their bonds and going where they wish.

There are four types of such individuals, differing according as to whether they are attached to their bonds or detached from them, but they are all “fettered” (*saṃyutta*), that is, still not fully rid of mental hindrances.¹ Only the one with the wisdom that fully understands these fetters is fully rid of the fetters [§§13-17]. The Buddha then gives his teachings on *the progressive relinquishment* of even higher states, those of dhyanas and formless attainments, so that in the end the saint enjoys the cessation of perception and feeling. [3]

The Laṭukikôpama Sutta’s passages on the transcending of the form and formless dhyanas should be studied with **the Citta Hatthi, sārīputta Sutta** (A 6.60), which warns that even after having attained the profoundly blissful states of the form dhyanas, and even the signless samadhi, but the meditator then excessively socializes with others, he would be overcome by lust and leave the order.² For this reason, the Buddha declares that all the four form dhyanas, and even the four formless dhyana, “need to be transcended,” for they are in themselves “not enough” for spiritual liberation [§§26-34]. Only the attainment of the cessation of perception and feeling, attainable only by the Buddha and the arhats, are truly free of the subtlest mental fetter [§34].

1.2 BUDDHAGHOSA’S INTERPRETATION. In Buddhaghosa’s commentary on **the Alagaddûpama Sutta** (M 22), explaining its key sentence, “you should abandon even dharmas, how much more that which are not dharmas!” (*dhammā pi vo pahātabbā pag’eva adhammā*),³ quotes teaching of progressing relinquishment in **the Laṭukikôpama Sutta** (M 66), that is, the letting go of the various dhyanic attainments as one has fully attained them, stage by stage [§§26-34]. According to him, here it is meditation attainments that one should not be attached to, but taken as stages in the pilgrim’s progress.

A few scholars have disagreed with Buddhaghosa’s interpretation. **Richard Gombrich**, for example, thinks that Buddhaghosa, interpreting of *dhammā* in terms of “prescribed behaviour or condition, ... therefore drags in types of meditation, which are mentioned nowhere in the text and are completely alien to the context” (1996:25 n27). Although Buddhaghosa belonged to or was reflecting the scholastic tradition of the Mahāvihāra of Anuradhapura in mediaeval Sri Lanka, we can take him as *reinterpreting* the Sutta according to the prevalent Buddhist view of meditation (as *samatha* and *vipassanā*). Such a free interpret-

¹ From the Sutta context, I surmise that “fettered” (*saṃyutta*) here refers to the 5 mental hindrances (*pañca, nīvaraṇa*) are: (1) sensual lust (*kāma-c, chanda*), (2) ill will (*vyāpāda*), (3) restlessness and remorse (*uddhacca, kukkucça*), (4) sloth and torpor (*thīna, middha*), and (5) doubt (*vicikicchā*): see **Saṅgārava S** (S 46.55 = SD 3.12). Cf **Mahā Assa, pura S** (M 39.13/1:274); see also **Mahā Satipaṭṭhāna S** (D 22.13); **Satipaṭṭhāna S** (M 10.36) on how to deal with the hindrances in one’s meditation; **Sāmañña, phala S** (D 2.68/1:71) = SD 8.10.

² See A 6.60/3:392-399 = SD 51.3.

³ M 22.14/1:135 + SD 3.13 (3.2).

ation of canonical texts are common with Dharma teachers, as part of a living Dharma transmission, even today. However, in textual criticism,⁴ a “closer reading” is often desirable, at least for the academicians.

2 Āṅg’uttārapa & Āpaṇa

2.1 AṅG’UTTĀRAPA. Āṅg’uttārapa was a country north of the river Mahī, evidently a part of Aṅga on the other side of that river.⁵ As such, Āṅg’uttārapa is not found in the list of 16 great states (*mahā,-janapada*) of northern India.⁶

The country was probably rich because Āpaṇa, probably its capital, is a market-town (*nigama*) (MA 3:37; SnA 2:440). Furthermore, Buddhaghosa tells us that there are numerous shops in Āṅg’uttārapa (MA 3:37) [2.2]. We are also told that the Buddha, accompanied by 1,250 monks, is entertained by the matted-hair ascetic (*jaṭila*) Keṇiya at Āpaṇa (V 1:245-251; Sn p103).

2.2 ĀPAṆA. Āpaṇa or Āpana is a brahmin village in An’guttarāpa country, probably its capital. Āpaṇa seems to have been her capital, because it is always mentioned in connection with Anguttarāpa. Although Āṅg’uttārapa is not listed as one of the 16 great states, it was probably a rich country. For, the Buddha once visits Āpaṇa with 1,250 monks and the whole company is entertained by the matted-hair ascetic (*jaṭila*) Keṇiya (V 1:245 ff).

Āpaṇa is the home of the elder Sela (ThaA 3:45). On the occasion of the Buddha’s visit to Āpaṇa, during which he converts Sela and Keṇiya, the Buddha apparently stays at Āpaṇa for over a week and there ordains three hundred monks in the company of Sela (Sn 102 f/Sn p112).

From Bhaddiya (in Aṅga) (DhA 1:384), the Buddha proceeds to Āṅg’uttārapa and thence to Āpaṇa (V 1:243-5; DhA 3:363). From Āpaṇa, the Buddha goes on to Kusinārā (V 1:247). In the Samyutta Nikāya (S 5:225), Āpaṇa is spoken of as a market-town (*nigama*) of the Angas (*angānaṃ nigamo*) and the Buddha is mentioned as having stayed there with Sāriputta. Several discourses record the Buddha as teaching at Āpaṇa, such as:

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|-------------------------|---------------------------|----------------------------|
| • Potaliya Sutta | on true renunciation | M 1:359 ff; |
| • Latukikopama Sutta | on spiritual growth | M 1:447 ff; |
| • Sela Sutta | Sela’s awakening; Keṇiya | M 2:146 ff = Sn pp 102 ff; |
| • Saddhā or Āpaṇa Sutta | the significance of faith | S 5:225-227. |

According to Buddhaghosa (MA ii.586), the village is called Āpaṇa because it has twenty thousand bazaars (*āpanā*) and is therefore distinguished for its shops (*āpanānaṃ ussannattā*). Near the village, on the banks of the famous river Mahī, is the woodland where the Buddha stays during his visits.

3 Comments on the Sutta

3.1 RULES REGARDING MEALS.

3.1.1 Successive promulgations of meal rules. The Laṭukikôpama Sutta (M 66) opens with the monk Udāyī reflecting on the comfort and happiness that the Buddha has brought upon the community [§§1-4]. Meeting the Buddha, Udāyī reflects on his initial unhappiness when the Buddha admonishes the monks not to take food “outside the proper time” [§§5-6]. Udāyī recalls the rules made by the Buddha regarding the proper time for meals, how such rules grow until, in the end, no food is allowed outside the proper time. Udāyī reflects on the hardships that monks faced when seeking alms in the dark of night: they walked into a cesspit, fell into a sewer, walked into a thornbush, bumped into a sleeping cow, met delinquents who had committed a crime or misdeed, or those planning one [§6.5]. Udāyī himself one night, while standing at to the doorstep of a woman’s house, startled here in the lightning, when she

⁴ Also called “lower criticism,” ie the attempt to reconstruct the original text as far as can be determined, involving reconstruction of transmission history and assessment of the relative value of manuscripts. “Higher criticism” deals with matters such as historical background, authorship, nature and date of composition, etc.

⁵ *Angā eva so janapado, gangāya [mahā,mahī,gangāya] pana yā uttarena āpo, tāsam avidūrattā Uttarāpati vucati* (SnA 2:437; also MA 3:34).

⁶ On the 16 great states, see **Mahāparinibbāna S** (D 16) = SD 9 (16a).

thought that the devil had come for her! [§6.6]. In the end, however, they were very helpful in dispelling unwholesome mental states and instilling wholesome ones [§6.7].

The Buddha agrees, adding that many foolish people consider such sacrifices to be trivial and troubling, becoming discontented when asked to make them [§7]. But this discontentment, small as it is, develops into a bond strong enough to hold them fast. Some people are *like trapped quails*, unable to escape from their bonds [§8].

Renunciation, says the Buddha, is difficult for anyone who is attached to the world. It is difficult even for a poor man who is attached to what little he has [§11], but it is easy for a rich man who is able to abandon his wealth and pleasures [§12].

Yet, sincere practitioners, too, regard such restrictions to be trivial, but untroubling [§9]. They are *like mighty war elephants of the rajahs* who, having easily burst through their bonds, going where they wish [§10].

3.1.2 The Vinaya formulation of meal rules. While the **Kīṭā,giṇi Sutta** (M 70) records the Buddha as admonishing the monks against taking food at night,⁷ the **Bhaddāli Sutta** (M 65) records him as declaring that he takes only one meal a day, not taking food “at the wrong time” (*vikāla*).⁸ In both suttas, the Buddha says that this moderation in eating keeps him physically healthy and at ease. In the Vinaya, **Pācittiya 37** prohibits monastics from taking any solid food during the “wrong time” (*vikāla*), that is, between noon and daybreak. Food can only be taken by monastics between daybreak and noon (V 4:85 f; M 1:-474).

The **Laṭukikōpama Sutta** (M 66), on the other hand, shows how the Buddha progressively introduces rules prohibiting solid food during the wrong hours. At first, no night meals are allowed [§6.2], and then no day meals during the “wrong time” (that is, between noon and night) are allowed [§6.3]. Udāyī then reflects on the hardships that monks face when seeking alms in the dark of night: they walk into a cesspit, fall into a sewer, walk into a thornbush, bump into a sleeping cow, meet delinquents who have committed a crime or misdeed, or are planning one [§6.4]. Udāyī himself one night, while standing at to the doorstep of a woman’s house, startles her in the lightning: she thinks that a demon has come for her! [§6.6]. In the end, however, these rules are very helpful in dispelling unwholesome mental states and instilling wholesome ones [§.7].

As such, we can see that the Buddha introduces the rules regarding the allowable time for monastic meals *in two successive stages*: first, prohibiting night meals, and then after noon meals. The Vinaya origin story of the related rule at **Pācittiya 37** (V 4:85), however, makes no mention of these successive prohibitions. The Vinaya seems to assume that it is common knowledge that monastics should not take food only between first light and before noon. The Vinaya records the Buddha as laying down the rule against untimely eating in one categorical pronouncement regarding all meals between noon and the following dawn.

Following the principle of *lectio difficilior potior*,⁹ it is more likely that the Laṭutikopama Sutta account is the older and authentic account, while the Vinaya regulation was made later. This in no way invalidates the Vinaya account or rule, which still preserves the *spirit* of the rules promulgated by the Buddha, as recorded in the Sutta.

⁷ M 70.2/1:473 = SD 11.1.

⁸ M 65.2/1:437 = SD 56.2. Comy says that this is the rule against eating at the wrong time (MA 4:149), i.e. **Pācittiya 37** (V 4:85 f). The “wrong time” (*vikāla*), when no solid meals is to be taken, is after noon and before daybreak. Food can only be taken by monastics between daybreak and noon.

⁹ *Lectio difficilior potior* (Latin, “the more difficult reading is the stronger”) is a main principle of textual criticism. Where different manuscripts or texts conflict on a particular word or account, this principle suggests that the more unusual one is more likely to be the original. The presupposition is that redactors or scribes would more often replace odd words and difficult sayings with more familiar and less controversial ones, than vice versa.

3.2 BIRTH-BASIS (UPADHI). The Buddha goes on to speak of 4 types of individuals who train to give up the bases for birth [the substrates of existence] (*upadhi*),¹⁰

- (1) when memories and intentions associated with the basis for birth arise, he does not abandon them;
- (2) when such memories and intentions arise, he abandons them;
- (3) when such memories and intentions arise, he is slow in mindfulness, but he quickly abandons them;
- (4) having understood that *the birth-basis*¹¹ is the root of suffering, he abandons it. [§§13-17]

The import of this teaching is about the total destruction of suffering, that is, by the ending of all birth-bases or substrates of existence (*sabbūpadhi paṭinissagga*).¹² The Pali term *upādhi* (Pali/Skt) means “basis, substrate, remnant” or “acquisitiveness, acquisition, accumulation,” that is, any attachment that leads to rebirth.¹³ It is best to translate *upadhi* as an uncountable abstract noun—as “birth-basis” or “basis for (re)birth”—where it is used in a psychological sense referring to a subjective or mental trait.

However, it is important to examine the context where the term *upadhi* is used. The early usage of *upadhi*, for example, is more broad and can refer to either *the objects* of desire (property, belongings, etc) (eg Sn 33), that is, the worldly sense, or to the *desire* for such objects (eg Sn 364, 546, 728), that is, the psychological sense. The Commentaries generally define *upadhi* as both objectively and subjectively as being fourfold, namely, “the 5 aggregates (*khandha*), defilements (*kilesa*), karma-formations (*abhisāṅkhāra*, ie karma) and the cords of sense-pleasures (*pañca, kāma, guṇa*).”¹⁴ In such cases, *upadhi* has a countable objective sense.

In introducing the teaching on birth-basis (*upadhi*) at this juncture, the Buddha is preparing us for the teaching on the gradual path through abandoning (*paṭinissagga*), that is, the gradual transcending of the dhyanas until, and including, the attainment of the highest of the formless attainment (the base of neither-perception-nor-non-perception) [§§22-33]. For, in order to attain this “peak of existence” (*bhav’agga*),¹⁵ all worldly and divine acquisition must be forsaken. [4]

3.3 THE CORDS OF SENSE-PLEASURES. Immediately after that and before the section on dhyanas, the Buddha presents the teaching on the five cords of sense-pleasures (*pañca kāma, guṇa*) and their gratification (*assāda*) [§§18-19]. The “five cords of sense-desire” are so called because they are the *objects* of the five physical senses.¹⁶ They are also the qualities of desire, that is, that which brings pleasure to the senses, or desirable sense-experience, as listed in the passage here.

¹⁰ *Upadhi*, the cumulative “residue” that acts as the *basis* for renewed birth. There are 4 kinds of *upadhi*: the aggregates (*khandh’upadhi*), the defilements (*kiles’upadhi*), volitional formations (*abhisāṅkhār’upadhi*), and the cords of sense-pleasures (*kāma, guṇ’upadhi*) (MA 3:169). See foll n.

¹¹ “Birth-basis,” as noted here, has pregnant senses, and can be uncountable in the subjective sense of the *desire* for things, or countable (alt tr, “birth-bases”) in the objective sense, referring to desirable objects. See prec n.

¹² The full phrase with syns: *Sabba, saṅkhāra, samatho sabb’upadhi, paṭinissaggo taṇha-k, khayo virāgo nirodho nibbānam, Vinaya* (V 1:5,3), **Mahā’padāna S** (D 14,3.1/2:36), **Alaggadūpama S** (M 22,20/1:136 + 21/1:137), **Āyācana S** (S 6.1/1:136), **Channa S** (S 22.90/3:133, 134), **Āpaṇa S** (S 48.50/5:226), **(Duka) Padhāna S** (A 2.1.2/-1:49 ×3), **(Dasaka) Samādhi S** (A 10.6/5:8), **(Ekā, dasaka) Saññā S** (A 11.7/5:320), **Mahā Niddesa** (Nm 1:27 = 424). Comy: “The settling of of all formations, all this is itself nirvana (*sabba, saṅkhāra, samatho ti ādi sabbam nibbānam eva*,” DA 464).

¹³ Eg Tha 152. It is often confused with *upādi*, “clinging” (from *upa + ā + dā* “to take”). Despite the subtle but important difference in meaning, most modern commentators regard them as synonymous, and do not try to explain how and why the difference arose. See **Mahāparinibbāna S** (D 16), SD 9.15 & **The Unconscious**, SD 17.8b (4.4).

¹⁴ *Khandh’upadhi, kiles, upadhi, abhisāṅkhār’upadhi, kāma, guṇ’upadhi* (MA 3:169); *upadhi ti khandha, kilesa, kāma, -guṇābhisāṅkhāra, bheda cattāro* (SnA 436); *upadhīsū ti khandha, kilesābhisāṅkhāresu* (SA 1:270); *khandhūpadhi abhisāṅkhārūpadhi pañca, kāma, guṇ’upadhī ti ime upadhayo honti* (MA 5:60 ad M 3:245,21).

¹⁵ S 3:83 f; A 2:78 (4 kinds of *agga: rūp’agga, vedanā’gga, saññā’gga, bhav’agga*); B 27*; Vbh 426; Miln 132, 336. Cf **Kathā, vatthu**, where the scholium or “title summary” (*uddāna*) seems to def it as “realm of the non-conscious beings” (*asañña, satta*) (Kvu 266,28). See **Agga S 1+2** = SD 40a.12(3.5ab).

¹⁶ V 1:3, 17, 225, 293, 3:111; D 1:172, 2:243, 3:60, 238; M 1:47; S 1:9, 132; A 3.411.3 ff; Dh 48, 415; Sn 436; Tha 254; J 3:466, 4:172, 173, 469. 6:127; Ap 547; Nm 1; Vbh 256; Mvst 3.417.2; MA 1:199, 131, 2:261).

They are “cords” (*guṇa*) because they *bind* us to them, and they “multiply” (*guṇa*) themselves, thus binding us ever tighter to them. *Kāma* is also desire personified, that is, the god of love, sometimes identified with Māra (Tha 3.88; BA 289). It is interesting to note here that there is no “mental pleasure” (*so-manassa*) in the list. Such mental pleasures generally arise through mental focus or meditation, and as such are not regarded as *guṇa*, insofar as they provide a lasting sense of satisfaction and inner peace that lead to letting-go. **The Vīṇa Sutta** (S 35.246) explains how to overcome the cords of sense-pleasure.¹⁷

The teaching of the five cords of sense-pleasure is strategically placed here, right before the teaching on the dhyanas. The reason is simple: *only with the abandoning of all attachment to sense-pleasures* do we attain to the dhyanas. These five cords bind us to the body in a physical sense, so that we are unable to focus our mental energies. By letting go of these five cords, the mind easily focuses into mental absorption or dhyana.

3.4 THE GRADUAL PATH BY WAY OF ABANDONING. The Laṭukikopama Sutta then gives a comprehensive survey of the progress of mental development by way of deep meditation, that is of the dhyanas (*rūpa jhāna*) and the formless attainments (*arūpa samāpatti*).

3.4.1 The imperturbable. Firstly, the dhyanas are defined using the traditional pericopes [§§20-25]. All the first three dhyanas are declared to be “perturbable” (*iñjita*) [§§22-24]. The term *iñjati* (Ved/BHS *rñjāte*) is the verb and *iñjita* (ts) is the adjective.¹⁸ *Iñjita* is opposite to *ānañja* (BHS *āniñjya*), *ānañja*, *aneja*, *anejja*, *aneñja*, *aneja*, and *āneñja*. The Vinaya Commentary glosses *āneñja* as *acala*, “unshaking, steady” (VA 157). The adjective “imperturbable” (*aniñjita*) [§25] is an important canonical technical term describing the fourth dhyana and the four formless attainments (*arūpa, samāpatti*) (MA 3:171).

However, in **the Sunakkhatta Sutta** (M 105) and **the Āneñja, sappāya Sutta** (M 106), only the fourth dhyana and the two lower formless attainments are discussed as “the imperturbable,”¹⁹ the higher two attainments are discussed separately elsewhere.²⁰ All the states below the fourth dhyana are classified as “the perturbable” (*iñjita*). It is interesting to note that even the attaining of “the imperturbable” does not guarantee one’s attaining of sainthood, even of streamwinning [§9.4].²¹

These states are called *imperturbable* because they are unshaken or untroubled by any worldly or divine condition, or even by the slightest hint of thought. They are totally thought-free (*ācinteyya*) and as such profoundly peaceful. Understandably, the Buddha and the arhats would often dwell in them, as stated for example in **the Yasoja Sutta** (U 3.3).²² Those who have mastered the four analytic skills²³ are said “to be held in great esteem” (*garu ca bhāvanīyo ca*, A 3:113) by their colleagues, and “to attain the imperturbable state in no long time” (*na cirass’eva akuppaṃ paṭivijjhati*, A 3:119).²⁴

3.4.2 The dhyanas need to be transcended. In the next section [§§26-29], still dealing with the dhyanas, the Buddha states that each of them needs to be transcended. The second dhyana is attained by the transcending (that is, the abandoning) of twin dhyana-factors of initial and sustained applications (*vitakka, vicāra*) [§27]. The third dhyana is attained by the transcending of zest (*pīti*); the fourth dhyana, by the transcending of happiness (*sukha*). All these four dhyanas are defined with similes in **the Sāmañña-phala Sutta** (D 2).²⁵

3.4.3 The formless attainments, too, need to be transcended. The Sutta closes with the Buddha listing the four formless attainments, each of which should be progressively transcended [§§30-33]. With that, the meditator (here referring to either the Buddha or the arhat) attains and dwells in the cessation of

¹⁷ S 35.246/4:195-198 = SD 28.8.

¹⁸ See CPD: *ānañja*; BHSD: *āniñjya*.

¹⁹ M 105.10/2:254 & M 106.3-9/2:262-264.

²⁰ See V 3:4; cf M 2:229 where wrong views regarding the imperturbable are discussed.

²¹ M 122.9d/ 3:112. See **Mahā Suññatā S** (M 122) = SD 11.4 Intro (3.1).

²² U 3.3.20-21/26 = SD 28.9c.

²³ “Analytic skills,” *paṭisambhidā*, ie, those in effects (*attha*~), in causes (conditionality) (*dhamma*~), in language (*nirutti*~), and ready wit (*paṭibhāna*~) (A 2:160; Pm 1:119; Vbh 294): see SD 28.4 (4).

²⁴ On *āneñjābhisaṅkhāra* (imperturbable karma-formations) (D 3:217; S 2:82; Vism 330), see **Saṅkhār’upapatti S** (M 120) = SD 3.4 Intro (1).

²⁵ D 2.77-86/1:73-77 = SD 8.10.

perception and feeling (*saññā, vedayita, nirodha*) [§34]. As such, every kind of “fetter, subtle or gross [small or great],” are all transcended by the arhat. It should be noted however that this cessation is not the result of the progressive stages of meditation, but here refers to the cultivation of liberation insight leading to arhathood.

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The Discourse on the Parable of the Quail

M 66

1 Thus have I heard.

At one time the Blessed One was staying in Aṅg’uttarāpa country. There was a market town of the Aṅg’uttarāpas named Āpaṇa.

Udāyī’s reflection

2 Then the Blessed One, early in the morning, having dressed himself, taking robe and bowl, entered Āpaṇa for alms. Having walked for alms in Āpaṇa and returned from the alms-round, after his meal, he went into a certain forest grove for the noon rest. Having plunged into the forest grove, he sat at the foot of a certain tree for the midday rest.

3 The venerable Udāyī, too, early in the morning, having dressed himself, taking robe and bowl, entered Āpaṇa for alms. Having walked for alms in Āpaṇa and returned from the alms-round, after his meal, he went into a certain forest grove for the noon rest. Having plunged into the forest grove, he sat at the foot of a certain tree for the midday rest.

4 Then this thought arose in the mind of the venerable Udāyī while he was alone in his solitary retreat:²⁶

“Many indeed are the sufferings that the Blessed One has rid us of! Many indeed are the pleasant states that the Blessed One has brought us!”²⁷

Many indeed are the unwholesome states that the Blessed One has rid us of! Many indeed are the wholesome states that the Blessed One has brought us!”²⁸

Monastic rules regarding meals

5 Then the venerable Udāyī, having emerged from his solitary retreat in the evening, approached the Blessed One, saluted him and sat down at one side. [448]

²⁶ *Idha mayham, bhante, raho, gatassa paṭisallīnassa evam cetaso parivitakko udapādi.* This is stock. Those who speak to the Buddha incl: Māluṅkyā,putta in **Cūḷa Māluṅkyā,putta S** (M 63.3/1:427); Udāyī in **Laṭukikôpama S** (M 66.6/1:448); Pasenadi Kosala in **(Pasenadi) Piya S** (S 3.4/1:71, qu in Nett 174), in **Atta Rakkhita S** (S 3.5/-1:72), in **Appaka S** (S 3.6/1:73), & in **(Kalyāṇa.mitta) Appamāda S** (S 3.18/1:87); a certain monk in **Raho,gata S** (S 36.11/4:216); the monk Uttiya in **Uttiya S** (S 45.30/5:22); **Sāriputta** in **Sakkacca S** (A 7.66.2/4:121), in **Pār 1** (V 3:7,21); Vaṅgīsa in **Nigrodha,kappa S** (Sn 2.12/60,2); Dabba Malla,putta in **Culla,vagga** (V 2:74,30) & **Saṅgh 8** 3:158,7), Seniya Bimbisāra in **Mahā,vagga** (V 1:101,8). By those other than the Buddha, such as the layman Soṇa Kuṭikaṇṇa to Mahā Kaccāna in **Soṇa S** (U 57,7, 58,8, 58,17); the monk Soṇa to Mahā Kaccāna in **Vinaya** (V 1:195,-9).

²⁷ Be *Bahūnam* [Ce Ee Ke Se bahunnam] *vata no bhagavā dukkha,dhammānam apahattā, bahūnam vata no bhagavā sukha,dhammānam upahattā.*

²⁸ Qu at Kvu 528.

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

6 “Here, bhante, this thought arose in my mind while I was alone in my solitary retreat:

‘Many indeed are the sufferings that the Blessed One has rid us of! Many indeed are the pleasant states that the Blessed One has brought us!

Many indeed are the unwholesome states that the Blessed One has rid us of! Many indeed are the wholesome states that the Blessed One has brought us!’

6.2 NO UNTIMELY DAY MEAL. Formerly, bhante, we faithful housemasters²⁹ used to eat at untimely hours [outside the proper time], in the evening, and in the morning, and in the day.³⁰

Then there was a time when the Blessed One addressed the monks, thus:

‘Come now, bhikshus, please give up that day meal that is untimely!’³¹

I was truly uncertain, bhante, truly saddened,³² thinking,

‘Faithful houselords give us sumptuous food, hard and soft, *at untimely hours during the day*, but the Blessed One tells us to give it up, the Well-farer One [Sugata] tells us to relinquish it!’

Bhante, regarding the Blessed One with love, respect, moral shame and moral fear,³³ *we gave up the day meal that is untimely.*

So, bhante, we took food only in the evening and in the morning.

6.3 NO NIGHT MEAL. Then there was a time when the Blessed One addressed the monks, thus:

‘Come now, bhikshus, please give up that night meal, that is untimely!’³⁴

I was truly uncertain, bhante, truly saddened, thinking,

‘Faithful houselords give us excellent food, hard and soft, *during the night*, at untimely hours, but the Blessed One tells us to give up these two meals, the well-farer [Sugata] tells us to relinquish them!’

Bhante, regarding the Blessed One with love, respect, moral shame and moral fear, *we gave up the more sumptuous of the two meals, too.*

6.4 NO UNTIMELY DAY MEAL. Once, bhante, a certain person, having obtained some soup during the day, said this:

‘Let’s put this aside [keep this], so that in the evening we will all take it together.’

Nearly all cooking, bhante, is done at night; very little is done in the day.³⁵

Bhante, regarding the Blessed One with love, respect, moral shame and moral fear, we gave up the day meal that is untimely.

6.5 DANGERS IN THE NIGHT. Once, bhante, monks who were wandering for alms in the pitch darkness of night,³⁶ walked into a cesspit, or fell into a sewer, or walked into a thorny bush, or walked into a sleeping cow, or met groups of youths³⁷ committing a robbery or about to do so [committing some mischief, or idling around],³⁸ or women who were enticing them with sexual favours.³⁹

²⁹ *Gaha,patikā* is here a synecdoche ref to a class of people, viz the houselords, but they each own only their own house. We could tr *gaha,patika* (sg) as “one of the houselord class.” But see SD 38.6 (2.1).

³⁰ *Mayañ hi, bhante, pubbe sāyañ c’eva bhujjāma pāto ca divā ca vikāle.* See V 4:85; M 1:474; see Intro (4) above.

³¹ *Te mayam, bhante, bhagavati pemañ ca gāraṇaṇ ca hiriñ ca ottappañ ca sampassamānā.* Cf very similar words Udāyī uses in (**Khandha**) **Udāyī S** (S 46.30.3/5:89) = SD 28.10.

³² Be *Tassa mayham, bhante, ahu-d-eva aññathattam, ahu-d-eva* [Ce Ee only *ahu*] *domanassam.* On “uncertain,” *aññathatta*, see **Cātumā S** (M 67.7b/1:457) = SD 34.7.

³³ *Īṅha tumhe, bhikkhave, etaṃ divā, vikāla, bhojanam pajahathā ti.* “Untimely,” *vikāla*. Here, *vikāla* means noon to sunset, ie referring to the “day meal.”

³⁴ Here *vikāla* means from sunset to daybreak, ie in reference to the “night meal.” On lay practitioners keeping to such meal rules, see (**Tad-ah’**) **Uposatha S** (A 3.70/1:205) = SD 4.18.

³⁵ *Yā kāci, bhante, saṅkhatīyo sabbā tā rattim, appā divā.*

³⁶ “In the pitch darkness of night” (*ratt’andhakāra, timisāya*), cf D 3:85; Pug 30.

³⁷ *Māṇava*, which Comy as usual explains by “thief” (*cora*) (MA 3:164).

³⁸ *Māṇavehi pi samāgacchanti kata, kammehi pi akata, kammehi pi.* Comy: “Having just committed a robbery is said to be *kata, kamma*; going to commit a robbery is said to be *akata, kamma*” (*corikaṃ katvā nikkhantā katam, -kammā nāma, corikaṃ kātuṃ gacchantā akata, kammā nāma*, MA 3:271 = A 3:102; similarly at Nm 13; Miln 293; Vism 180). Although Comys generally agree here, I think the ancient sense of the phrase has the general sense of

6.6 THE FRIGHTENED WOMAN. Once, bhante, I was wandering for alms in the pitch darkness of night. A certain woman, washing a vessel,⁴⁰ having seen me during a lightning flash, gave a terrified scream, ‘O woe is me! A demon is after me!’⁴¹

When this was said, I, bhante, said this to the woman:

‘Sister, I am no demon. I’m a monk [449] waiting for alms.’

‘The monk’s dead father! The monk’s dead mother! [Stop! You monk whose father and mother are dead!]⁴² It is better, bhikshu, that your belly is cut open with a sharp butcher’s knife, than going about on alms round in the pitch darkness of night for the sake of the belly!’⁴³

6.7 Bhante, recalling that event, this occurred to me:

‘Many indeed are the sufferings that the Blessed One has rid us of! Many indeed are the pleasant states that the Blessed One has brought us!’⁴⁴

Many indeed are the unwholesome states that the Blessed One has rid us of! Many indeed are the wholesome states that the Blessed One has brought us!’

Empty persons respond negatively

7 “Indeed, so it is, Udāyī, some empty persons here when told by me, ‘Give this up!’ they told me: ‘But *what a mere trifle this is!* Such a small thing! *This ascetic is much too strict!*’⁴⁵

And they simply did not abandon that, and they caused dissatisfaction to be shown towards me and those monks desirous of training.⁴⁶

For them, Udāyī, this⁴⁷ is a strong bond, a firm bond, an unrotting bond, a massive wood-block.⁴⁸

8 THE PARABLE OF THE QUAIL. Suppose, Udāyī, a female quail, a little bird,⁴⁹ were tethered with a *pūti* [rotting] creeper: it would come to slaughter right there, or to captivity, or to death,

“commission” (*kata,kamma*, lit “action done”) and “omission” (*akata,kamma*, lit “action undone”), ie, referring to either they (the youths) are committing some unwholesome act (not just robbery), or avoiding some duties or chores (incumbent upon them). This is broadly hinted at in other Comys (eg J 5:121, “inactivity,” expl as improper work, evil deed, J 123,7-9*). See CPD: sv a-kamma 2.

³⁹ *Mātugāmo’pi te* [Ke *tena*] *asaddhammena nimanteti*. Comy here glosses *asaddhammena* as “with the sexual act” (*methuna,dhammena*); as at D 3:89,13-14; V 3:28,8 & Comy; DhA 3:119; cf Pāc 6 = V 4:17-20.

⁴⁰ Qu at DA 34.

⁴¹ Be *Abhum me* [Ee Se *abbhum me*] *pisāco vata man’ti!* The Culla,vagga records this same remark as being uttered by a woman shocked at seeing a monk using a skull-bowl (Cv 5.10.2 = V 2:115).

⁴² *Bhikkhussa ātu,mārī, bhikkhussa mātu,mārī* [Ke *ṭhito’ti bhikkhussa ātu mātu mārī*!] This is surely a colloquial expletive. Comy explains that if one’s mother and father were alive, they would give their son various kinds of food and offering him a place to sleep, and so he would not have to wander about looking for food at night. So the woman thought that the monk’s parents must be dead (MA 3:165). However, anyone familiar with *latah* or arctic hysteria would surmise that she is making a reflexive utterance of fright, the meaning of which is of no consequence. A milder form of *latah* seems to be shown by the brahminee Dhānañjānī, who, upon stumbling would invariably utter *Namo tassa bhagavato arahato sammā,sambuddhassa* thrice: see **Saṅgārava S** (M 100.2/2:209 f) = SD 10.9 Intro (3.1).

⁴³ *Varam te, bhikkhu, tiṅhena govik’antanena kucchi parikanto, na tveva varam yaṃ* [Ee Se *na tveva yā*] *ratt’andha.kāra,tiṃsāyaṃ kucchi,hetu piṇḍāya carasī’ti* [Ee Se *carasā ti*].

⁴⁴ Be *Bahūnaṃ* [Ce Ee Ke Se *bahunnāṃ*] *vata no bhagavā dukkha,dhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukha,dhammānaṃ upahattā.*

⁴⁵ *Kim pan’imassa appa,mattakassa ora,mattakassa adhisallikhat’evāyaṃ samaṇo’ti*. Comys expl the phrase **adhisallikhat’evāyaṃ samaṇo** (CPD sv *adhisallikkhati*: “he lays too much strain upon (abstinence),” M 1:449,12): as “he over-strains, he makes too much effort” (*atisallekhati, ativāyāmaṃ karoti*, MA 3:165) = A 1:236,30 f, where Comy expls “it means that overly strains himself, having done so, he preaches it fastidiously” (*ativiya sallekhati* [Ee *salli-*], *ativiya sallikhitāṃ katvā saṅhaṃ saṅhaṃ kathetī ti attho*, AA 2:353); cf Sadd 330,19.

⁴⁶ *Te tañ c’eva na-p,pajahanti, mayi ca appaccayaṃ upaṭṭhāpentī ye ca bhikkhū sikkhā,kāmā.*

⁴⁷ This “trivial” matter.

⁴⁸ *Tesaṃ taṃ, udāyī, hoti balavaṃ bandhanaṃ, daḥhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo kalingaro*. Comy says that it is like a large piece of wood tied to their necks (MA 3:166); cf S 2:268; Dh 41.

so that, Udāyī, if anyone were to say, ‘That quail, a little bird, tethered with a *pūti* [rotting] creeper, would come to slaughter right there, or to captivity, or to death; yet for her it is but *a weak bond*, a frail bond, a rotting bond, a coreless bond’— would anyone speaking thus, Udāyī, be speaking rightly?”

8.2 “No, bhante. For, that female quail, a little bird, were tethered with a *pūti* [rotting] creeper, would come to slaughter right there, or to captivity, or to death; since, for her, it is *a strong bond*, a firm bond, an unrotting bond, a massive wood-block.”

8.3 EMPTY PERSONS. Even so, Udāyī, when I tell some empty persons here, ‘Give this up!’ they told me:

‘But what a mere trifle this is! Such a small thing! This ascetic is much too strict!’

And they simply did not abandon that, and they caused dissatisfaction to be shown towards me and those monks desirous of training.

For them, Udāyī, this was a strong bond, a firm bond, an unrotting bond, a massive wood-block.

Sons of family respond positively

9 But, Udāyī, some sons of family here when told by me thus, ‘Give this up!’ [450] they told me: ‘But *what a mere trifle this is!* Such a small thing that is to be abandoned, that the Blessed One tells us to abandon! *Our well-farer speaks of relinquishment!*’⁵⁰

And they simply abandoned that, and they caused no dissatisfaction to be shown towards me and those monks desirous of training.

Having abandoned it, they lived at ease, untroubled [unruffled], subsisting on what others gave, with a mind like that of a wild deer’s.⁵¹

For them, Udāyī, this was a weak bond, a frail bond, a rotting bond, a coreless bond.

10 THE PARABLE OF THE ROYAL TUSKER. Suppose, Udāyī, a royal tusker with tusks as long as chariot poles, fully grown, of high pedigree, accustomed to battle, were tethered with strong leather bonds,⁵² but *by just twisting his body a little* he could burst and break the bonds, and wander off as he wishes.⁵³

Now, Udāyī, if someone were to say:

⁴⁹ For a positive imagery of quails, see **Ambaṭṭha S** (D 3.1.14/1:91 = SD 21.3).

⁵⁰ *Kim pan ’imassa appa,mattakassa ora,mattakassa pahātabbassa yassa no bhagavā pahānam āha, yassa no sugato paṭinissaggam ’āhā’ti?* The last phrase, *yassa no sugato paṭinissaggam ’āhā*, can also be tr as “The Well-farer One speaks to us of relinquishment.”

⁵¹ The word *miga*, often rendered “deer,” can also refer to any wild beast of the woods: as at V 2:184. *Te taṃ pahāya apposukkā panna,lomā para,datta,vuttā* [Ce Ee Ke Se *parada,vuttā*] *miga,bhūtena cetasā viharanti*. The 4 epithets, as at **Dhamma,cetiya S** (M 89.12/2:121) & **Bhaddiya Kāligodhā S** (U 2.10/19), are here explained. **Apposukka** “unconcerned, carefree” (*anussukka*, MA 3:166). **Panna,loma**, lit “whose hair has fallen or put down (ie, do not stand erect as a result of excitement or fear), subdued, pacified; opp *haṭṭha,loma* (“with bristling hair, ie excited, troubleed”; cf *lomam pātetī* (“he clears himself”) (V 1:331-333, 2:5, 8 f, 15, 20 f, 23-25, 28, 127; M 65.23-26/1:442 f; M 66.9/1:450); another form (contracted) is *palloma* (D 1:96; M 1:17; cf “there will be no hair-standing for him, too” (*loma.hamsa,mattam pi’ssa na bhavissati*, DA 1:266; JPTS 1889: 206). **Parada,vutta** (vll *para,data,vutta*) (M 1:450; U 19; VA 1275); MA says “subsisting on what is obtained from others, living on what is given by others” (*parehi dinna,vuttino parato laddhena yapentā*, MA 3:167); UA says “living on robes, etc, given by others” (*parehi dinnena cīvar’ādinā vattamāno*, UA 163); cf V:O 3:232 n3, V:H 5:259 n2, UA:M 440 n1176. **Miga,bhūtena cetasā**, “with a mind become like that of a deer” (UA 162), quoting a pratyela-buddha verse: “Just as an unsnared deer in a forest | goes wherever it wishes for pasture, | the wise man seeing freedom, | should wander alone like a rhinoceros” (Sn 39). MA however seems to suggest that *miga,bhūtena* means not expecting or hoping for anything (*apaccāsīsa-na,pakkhe*, or better, *~sīmsana~*, MA 3:167).

⁵² *Seyyathāpi, udāyī, rañño nāgo tīsādanto urūḷhavā abhijāto saṅgāmāvacaro dalhehi varattehi bandhanehi baddho*. Cf S 3:85; A 2:33.

⁵³ *īsakaṃ yeva kāyaṃ sannāmetvā tāni bandhanāni samchinditvā sampadāletvā yena kāmam pakkamati*.

‘This royal tusker with tusks as long as chariot poles, fully grown, of high pedigree, accustomed to battle,⁵⁴ is bound to a *strong leather tether*, a strong bond, a firm bond, an unrotting bond, a massive wood-block’—would someone be speaking rightly, if he were to say so?’

‘No, bhante. The royal tusker with tusks as long as chariot poles, fully grown, of high pedigree, accustomed to battle, is tethered with strong leather bonds, but *by just twisting his body a little* he could burst and break the bonds and wander off as he wishes. For him, it is but a weak bond, a frail bond, a rotting bond, a coreless bond.’

10.2 THE SON OF FAMILY. ‘Even so, Udāyī, some sons of family here when told by me thus, ‘Give this up!’ they told me:

‘But what a mere trifle this is! Such a small thing that is to be abandoned, that the Blessed One tells us to abandon! This Well-farer One speaks of relinquishment!’⁵⁵

And they simply abandoned that, and they caused no dissatisfaction to be shown toward me and those monks desirous of training.

Having abandoned it, they lived at ease, untroubled [unruffled], subsisting on what others gave, with a mind like that of a wild deer’s.

For them, Udāyī, this was a weak bond, a frail bond, a rotting bond, a coreless bond.

Attachment to the world prevents renunciation

11 THE POOR MAN ATTACHED TO HIS POVERTY. Suppose, Udāyī, there were a **person, poor, owning nothing, needy**,⁵⁶ and he has a single tumble-down⁵⁷ hovel [shelter],⁵⁸ open to the crows, not of the best kind, a single worn-out pallet, not the best kind, and some pot for storing grain, [451] not the best kind, and a wife, not the best kind.⁵⁹

He might see a monk in a forest monastery [park],⁶⁰ his hands and feet well washed, after a good meal, sitting in the cool shade, engaged in the higher mind.⁶¹

This might occur to him:

‘O how pleasant, sir, is recluseship! O how healthy, sir, is recluseship! If only I could shave off my hair and beard, don the saffron robe, and go forth from the house into homelessness!’

11.2 But, being unable to forsake his single tumble-down hovel [shelter], open to the crows, not of the best kind, a single worn-out pallet, not the best kind, and some pot for storing grain, not the best kind, and a wife, not the best kind, he is *unable* to shave off his hair and beard, don the saffron robe, and go forth from the house into homelessness.

11.3 Now, Udāyī, if someone were to say:

⁵⁴ For a similar imagery, see **Mahā Rāhul’ovāda S** (M 61.7/1:414) = SD 3.10.

⁵⁵ *Kim pan’imassa appa,mattakassa ora,mattakassa pahātabbassa yassa no bhagavā pahānam āha, yassa no sugato paṭinissaggam’āhā’ti?*

⁵⁶ *Puriso daliddo assako anālhiyo*: these 3 epithets at M 66.11/1:451 f; M 96.4/2:178; A 6.45.2/3:351 f. The phrase *daliddo assako anālhiyo* (3+3+4) follows the principle of “waxing compounds,” a rule in oral Pali literature, where, in a word-sequence, words with fewer syllables are followed by those of equal or more syllables: Ency Bsm: waxing syllables. See CPD: an-ālhiya.

⁵⁷ As at M 1:80.

⁵⁸ *Āgaraka*, which Comy glosses as “a small house” (*khuddaka,geha*) (MA 3:167).

⁵⁹ *Seyyathā pi, udāyi, puriso daliddo assako anālhi, tassa’ssa ekaṃ agāraṃ olugga,viluggaṃ kākātīdāyīm* [vī kākātīdāyīm] *na parama,rūpaṃ, ekā khaṭṭopikā* [Ke kaṭṭopikā] *olugga,viluggā na parama,rūpā, ekissā kumbhiyā dhañña,samavāpakaṃ na parama,rūpaṃ, ekā jāyikā na parama,rūpā.*

⁶⁰ *Ārāma*, “park,” ie, either as a park within a monastery, or the monastery itself. I have rendered it as “forest monastery,” to refer to the residence of a group of eremites (wandering monks) as in the Buddha’s time, or a settled monastic community of cœnobites (in the after-centuries). Vinaya and Comy def them as flower-parks and orchards (V 3:49; MA 1:119, 187). A park that is cultivated, a pleasure garden is called *uyyāna* (J 5:418; cf V 4:934 where forests can also be used pleasure-parks).

⁶¹ The higher mind (*adhicitta*) here refers to meditation, esp one leading to dhyana: see **(Ti) Sikkhā S** (A 3.88/-1:235) = SD 24.10c.

‘The bonds by which that man is bound so that he is unable to forsake his single tumble-down hovel, open to the crows, not of the best kind, a single tumble-down pallet, not the best kind, and some pot for storing grain, not the best kind, and a wife, not the best kind, so as to shave off his hair and beard, don the saffron robe, and go forth from the house into homelessness,

for him, this is *a weak bond, a frail bond, a rotting bond, a coreless bond*—
would someone be speaking rightly, if he were to say so?’

‘No, bhante. The bonds by which that man is bound so that he is unable to forsake his single tumble-down hovel, open to the crows, not of the best kind, a single tumble-down pallet, not the best kind, and some pot for storing grain, not the best kind, and a wife, not the best kind, so as to shave off his hair and beard, don the saffron robe, and go forth from the house into homelessness,

for him it is a strong bond, a firm bond, an unrotting bond, a massive wood-block.’

11.4 THE FOOLISH IS ATTACHED TO HIS PLEASURES. “Even so, Udāyī, when some empty persons here when told by me, ‘Give this up!’ they tell me:

‘But what a mere trifle this is! Such a small thing! This ascetic is much too strict!’

And they simply do not abandon that, and they cause dissatisfaction to be shown toward me and those monks desirous of training.

For them, Udāyī, this is a strong bond, a firm bond, an unrotting bond, a massive woodblock.

Non-attachment to the world conduces to renunciation

12 THE RICH MAN UNATTACHED TO HIS WEALTH. Suppose, Udāyī, **a houselord or a houselord’s son, rich, [452]** very rich, of great wealth, who has amassed numerous gold coins, numerous measures of grain, numerous counts of fields, numerous counts of land, numerous wives, numerous male slaves, numerous female slaves.

He might see a monk in a forest monastery [park],⁶² his hands and feet well washed who, after a good meal, sitting in the cool shade, engaged in the higher mind.

This might occur to him:

‘O how pleasant, sir, is recluseship! O how healthy, sir, is recluseship! If only I could shave off my hair and beard, don the saffron robe, and go forth from the house into homelessness!’

12.2 And, *capable* of forsaking his numerous gold coins, numerous measures of grain, numerous counts of fields, numerous counts of land, numerous wives, numerous male slaves, numerous female slaves, he is *able* to shave off his hair and beard, don the saffron robe, and go forth from the house into homelessness.

12.3 Now, Udāyī, if someone were to say:

‘The bonds by which that houselord or houselord’s son is bound so that he is capable of forsaking his numerous gold coins, numerous measures of grain, numerous counts of fields, numerous counts of land, numerous wives, numerous male slaves, numerous female slaves, so as to be able to shave off his hair and beard, don the saffron robe, and go forth from the house into homelessness,

for him, this is *a strong bond, a firm bond, an unrotting bond, a massive wood-block*—
would someone be speaking rightly, if he were to say so?’

‘No, bhante. The bonds by which that man is bound so that he is capable of forsaking his numerous gold coins, numerous measures of grain, numerous counts of fields, numerous counts of land, numerous wives, numerous male slaves, numerous female slaves, so as to be able to shave off his hair and beard, don the saffron robe, and go forth from the house into homelessness,

for him, this is a weak bond, a frail bond, a rotting bond, a coreless bond.’

12.4 THE WISE IS UNATTACHED TO HIS PLEASURES. “Even so, Udāyī, some sons of family here when told by me thus, ‘Give this up!’ they tell me:

‘But what a mere trifle this is! Such a small thing that is to be abandoned, that the Blessed One tells us to abandon! This well-farer speaks of relinquishment!’

⁶² *Ārāma*, “park,” see n §11a.

And they simply abandon that, and they cause no dissatisfaction to be shown toward me and those monks desirous of training.

Having [453] abandoned it, they lived at ease, untroubled [unruffled], subsisting on what others gave, with a mind like that of a wild deer's.

For them, Udāyī, this was a weak bond, a frail bond, a rotting bond, a coreless bond.

Four kinds of person

13 Udāyī, there are these four persons found in the world. What are the four?⁶³

14 (1) THE ONE WHO TOLERATES NEGATIVE THOUGHTS. Here, Udāyī, a certain person practises the way for the abandoning of birth-basis,⁶⁴ for the relinquishing of birth-basis.

While he is practising the way for the abandoning of birth-basis, for the relinquishing of birth-basis, memories and thoughts [intentions] connected with birth-basis assail him.⁶⁵

He *tolerates* them, does not abandon them, does not remove them, does not get rid of them, does not exterminate them.⁶⁶

This person, Udāyī, I call 'fettered' (*saṃyutta*), not 'unfettered' (*no visāmyuytta*).

What is the reason for this?

Because, Udāyī, the diverse distinctions in faculties in this person is known to me.⁶⁷

15 (2) THE ONE WHO REMOVES NEGATIVE THOUGHTS. But here, Udāyī, a certain person practises the way for the abandoning of birth-basis, for the relinquishing of birth-basis.

While he is practising the way for the abandoning of birth-basis, for the relinquishing of birth-basis, memories and thoughts [intentions] connected with birth-basis assail him.

He does *not* tolerate them, he abandons them, removes them, gets rid of them, exterminates them.⁶⁸

This person, too, Udāyī, I call 'fettered' (*saṃyutta*), not 'unfettered' (*no visāmyuytta*). [454]

What is the reason for this?

Because, Udāyī, the diverse distinctions in faculties in this person is known to me.⁶⁹

16 (3) THE ONE SLOW MINDFULLY BUT QUICK TO REJECT NEGATIVE THOUGHTS. But here, Udāyī, a certain person practises the way for the abandoning of birth-basis, for the relinquishing of birth-basis.

While he is practising the way for the abandoning of birth-basis, for the relinquishing of birth-basis, memories and thoughts [intentions] connected with birth-basis now and then assail him on account of lapses in mindfulness.

*His mindfulness, Udāyī, is slow in arising, but he quickly abandons them, removes them, gets rid of them, exterminates them.*⁷⁰

⁶³ Comy: The Buddha gives this teaching so as to analyze the person who abandons (*pajahanaka.puggalā*) what he is told to abandon [§9] into 4 distinct types of individuals (MA 3:169).

⁶⁴ *Upadhi*: see Intro (3.2).

⁶⁵ *Tam enaṃ upadhi.pahānāya paṭipannaṃ upadhi.paṭinissaggāya upadhi.paṭisaṃyuttā sara,saṅkappā sam-udācaranti*. The phrase *sara,saṅkappa* occurs as M 3:89, 132; S 43:76, 190.

⁶⁶ *So te adhvāseti, na-p,pajahati, na vinodeti, na vyantī,karoti, na anabhāvaṃ gameti*.

⁶⁷ *Indriya,vemattatā hi me, udāyi, imasmim puggale viditā*. **Saṅkhitta S 2** (S 48.13) explains *indriya,vemattatā* as the "difference in individuals" (*puggala,vemattatā*), which is due to one's level in cultivating the 5 spiritual faculties (*indriya*)—faith, effort, mindfulness, concentration, wisdom—"Thus, monks, due to a difference in the faculties there is a difference in the fruits; due to a difference in the fruits, there is a difference among individuals" (S 48.13/-5:200). See **Mahāparinibbāna S** (D 16.5.28b/2:152) n = SD 9 & **Acela Kassapa S** (S 12.17) = SD 18.5 Intro (4). See also Lily de Silva, *Pali Buddhist Review* 3,3 1978: 134-136.

⁶⁸ *So te adhvāseti, na-p,pajahati, na vinodeti, na vyantī,karoti, na anabhāvaṃ gameti*.

⁶⁹ Comy: The ordinary worldling, the streamwinner, the once-returner, and the non-returner can all be included under the first category [§14]: the non-returner still has desire for being still exists in him, and so at times he can delight in thoughts of worldly enjoyment. The same 4 is included in the second category [§15]: the ordinary worldling may suppress arisen defilements, exert effort, cultivate insight, and eradicate defilements by attaining the supra-mundane path. (MA 3:170)

This person, too, Udāyī, I call ‘fettered’ (*samyutta*), not ‘unfettered’ (*no visamyuytta*).

What is the reason for this?

Because, Udāyī, the diverse distinctions in faculties in this person is known to me.

16.2 THE SIMILES OF THE HOT-PLATE. Suppose, Udāyī, a person were to let two or three drops of water drop onto an iron plate fired up for a whole day, the falling drops of the water, Udāyī, might fall slowly,

But, Udāyī, quick indeed would they vaporize and vanish.

16.3 Even so, Udāyī, a certain person here practises the way for the abandoning of birth-basis, for the relinquishing of birth-basis.

While he is practising the way for the abandoning of birth-basis, for the relinquishing of birth-basis, memories and thoughts [intentions] connected with birth-basis now and then assail him on account of lapses in mindfulness.

His mindfulness, Udāyī, is slow in arising, but he quickly abandons them, removes them, gets rid of them, exterminates them.

This person, too, Udāyī, I call ‘fettered,’ not ‘unfettered.’

What is the reason for this?

Because, Udāyī, the diverse distinctions in faculties in this person is known to me.

17 (4) THE ONE WHO UNDERSTANDS BIRTH-BASIS. But here, Udāyī, a certain person, having understood that *birth-basis is the root of suffering*, is free from birth-basis, is liberated on account of the destruction of birth-basis.

Such a person, Udāyī, I call ‘unfettered,’ not fettered.⁷¹

What is the reason for this?

Because, Udāyī, the diverse distinctions in faculties in this person is known to me.

The five cords of sense-pleasures

18 There are, Udāyī, these **five cords of sense-pleasure**.⁷² What are the five?⁷³

- (1) Forms cognizable by the eye that are wished for, desirable, agreeable and pleasing, connected with sense-desire, arousing lust.⁷⁴
- (2) Sounds cognizable by the ear that are wished for, desirable, agreeable and pleasing, connected with sense-desire, arousing lust.
- (3) Smells cognizable by the nose that are wished for, desirable, agreeable and pleasing, connected with sense-desire, arousing lust.
- (4) Tastes cognizable by the tongue that are wished for, desirable, agreeable and pleasing, connected with sense-desire, arousing lust.
- (5) Touches cognizable by the body that are wished for, desirable, agreeable and pleasing, connected with sensual desire, arousing lust.

These, Udāyī, are five cords of sense-pleasure.

19 PLEASURE TO BE FEARED. Udāyī, the joy and pleasure that arise from these five cords of sense-pleasure are called sense-pleasure that is a vile pleasure, a vulgar pleasure, an ignoble pleasure, not to be engaged in, not to be cultivated, not to be developed—I say of this pleasure that *it is to be feared*.⁷⁵

⁷⁰ “This type is distinguished from the previous type only by his sluggishness in arousing mindfulness to abandon arisen defilements.” (M:NB 1271 n676)

⁷¹ This is of course *the arhat*, who alone is unfettered, ie, fully liberated.

⁷² “Five cords of sense-pleasure (*pañca kāma,guṇa*): as in **Mahā Dukkha-k,khandha S** (M 13.7/1:85) = SD 6.9; **Vammika S** (M 29.46/1:114) = SD 28.13; see Intro (3.3) above.

⁷³ As at D 1:245; M 1:85, 92, 226, 3:234; A 3:411. Def as “gratification of desire” (*kamānaṃ assāda*) at **Cūḷa Dukkha-k,khandha S** (M 14.6/1:92) = SD 4.7; also at **Mahā Dukkha-k,khandha S** (M 13.7-15/1:85-88) = SD 6.9. See **Mahā Suññata S** (M 122.14/3:114) = SD 11.4.

⁷⁴ *Cakkhu,viññeyyā rūpā iṭṭhā kantā manāpā piya,rūpā kāmūpasamhitā rajanīyā.*

The dhyanas as spiritual joy

20 Here, Udāyī, quite secluded from sense-pleasures, secluded from unwholesome mental states, a monk enters upon and dwells in the **first dhyana**, accompanied by initial application and sustained application, accompanied by zest and happiness, *born of solitude*.⁷⁶

Here, Udāyī, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, the monk enters upon and dwells in **the second dhyana**, free from initial application and sustained application, accompanied by zest and happiness *born of concentration*.⁷⁷

Here, Udāyī, with the fading away of zest, he dwells equanimous, mindful and clearly knowing, and experiences happiness with the body. The monk enters upon and dwells in **the third dhyana**, of which the noble ones declare, “Happily he dwells in equanimity and mindfulness.”⁷⁸

Here, Udāyī, with the abandoning of joy and abandoning of pain,⁷⁹ and with the earlier disappearance of pleasure and displeasure, attains and dwells in **the fourth dhyana** that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.⁸⁰

21 PLEASURE NOT TO BE FEARED. This is called **the joy of renunciation**,⁸¹ the joy of solitude, the joy of peace, the joy of self-awakening, to be engaged in, to be cultivated, to be developed—I say of this pleasure that it is not to be feared.⁸²

⁷⁵ *Yaṃ kho, udāyī, ime pañca kāma,guṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāma,sukhaṃ mīḷha,sukhaṃ [Ce Ee mīḷha,sukhaṃ] puthujjana,sukhaṃ anariya,sukhaṃ, na sevitaḅbaṃ, na bhāvetabbaṃ, na bahulī.kātabbaṃ, “bhāyitabbaṃ etassa sukhaṃ”ti vadāmi.*

⁷⁶ *Idha udāyī vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pīti,sukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.* For a fuller formula, see **Sāmañña,phala S** (D 2.77/1:73) = SD 8.10 On the omission of “one-pointedness of mind” (*cittassa ek’aggatā*) and “concentration” (*samādhi*) here, see **The layman and dhyana** = SD 8.5. See also **Paṭhama Jhāna Pañha S** (S 40.1/4:262 f) = SD 24.11.

⁷⁷ *Idha udāyī vitakka,vicāraṇaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodi,bhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti,sukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.* The 2nd dhyana is known as “the noble silence” (*ariya,tuṅhī,bhāva*) because within it initial application and sustained application (*vitakka,vicāra*) cease, and with their cessation, speech cannot occur (S 2:273); cf. S 4:293 where *vitakka* and *vicāra* are called verbal formation (*vacī,saṅkhāra*), the mental factors responsible for speech. In **Ariya,pariyesanā S** (M 1:161), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence” (ie either talk Dharma or meditate). See also **Dutiya Jhāna Pañha S** (S 40.2/4:263 f) = SD 24.12a.

⁷⁸ *Idha udāyī pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti, “upekkhako satimā sukha,vihāri”ti tatiyaṃ jhānaṃ upasampajja viharati.* See also **Tatiya Jhāna Pañha S** (S 40.3/4:264 f) = SD 24.13.

⁷⁹ “Joy...pain,” *sukha...dukkha*: this refers to *physical* feelings. The next phrase—“pleasure and displeasure,” *domanassa...somanassa*—refers to *mental* feelings, transcended earlier. Mental feelings must be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended. On the significance of this, see **Sall’atthena S** (S 36.6/4:207-210) = SD 5.5.

⁸⁰ Here, **Vibhaṅga** gives 3 factors of the 4th dhyana—equanimity (*upekkhā*), mindfulness (*sati*) and one-pointedness of mind (*cittassa ek’aggatā*)—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See also **Sāmañña,phala S** (D 2.83/1:75) = SD 8.10 & **Dhyana** = SD 8.4 (5.4).

⁸¹ Comy explains the dhyanas as “the joy of renunciation” (*nekkhamma,sukha*) because it turns us away from sense-pleasures (*kāmato nikkhanta,sukha*); as “the joy of solitude” (*paviveka,sukha*) because it is the bliss of being away from the group and from defilements (*gaṇato pi kilesato pi vivitta,sukhaṃ*); as “the joy of peace” (*upasama,sukha*) because it is the bliss for the sake of stilling lust, etc (*rāg’ādi,vūpasamatthāya sukhaṃ*); and as “the joy of self-awakening” (*sambodha,sukha*) because it is the bliss for the sake of bringing about the path to awakening (*maggā,saṅkhātassa sambodhassa nibbattan’atthāya sukhaṃ*) (MA 3:171). These 4 joys (*sukha*) also occurs as **Yasa S** (A 8.86/4:341-342).

⁸² *Idaṃ vuccati nekkhamma,sukhaṃ paviveka,sukhaṃ upasama,sukhaṃ sambodha,sukhaṃ, āsevitaḅbaṃ, bhāvetabbaṃ, bahulī,kātabbaṃ, na bhāyitabbaṃ etassa sukhaṃ”ti vadāmi.*

The nature of the dhyanas

22 THE FIRST DHYANA. Here, Udāyī, quite secluded from sense-pleasures, secluded from unwholesome mental states, the monk enters upon and dwells in the **first dhyana**, accompanied by initial application and sustained application, accompanied by zest and happiness, born of solitude.

Now, Udāyī, I say that this is *perturbable*.⁸³ And what therein is the perturbable?

The initial application and sustained application that have not ceased—this is the perturbable therein.

23 THE SECOND DHYANA. Here, Udāyī, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, the monk enters upon and dwells in the **second dhyana**, free from initial application and sustained application, accompanied by zest and happiness born of concentration.

Now, Udāyī, I say that this is *perturbable*. And what therein is the perturbable?

The zest and happiness that have not ceased—this is the perturbable therein.

24 THE THIRD DHYANA. Here, Udāyī, with the fading away of zest, he dwells equanimous, mindful and clearly knowing, and experiences happiness with the body. The monk enters upon and dwells in the **third dhyana**, of which the noble ones declare, “Happily he dwells in equanimity and mindfulness.

Now, Udāyī, I say that this is *perturbable*. And what therein is the perturbable?

The equanimity [455] and pleasure that have not ceased—this is the perturbable therein.

25 THE FOURTH DHYANA. Here, Udāyī, with the abandoning of joy and abandoning of pain, and with the earlier disappearance of pleasure and displeasure, he attains and dwells in the **fourth dhyana** that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.

Now, Udāyī, I say that this is *imperturbable*.⁸⁴

The dhyanas need to be transcended

26 THE FIRST DHYANA SHOULD BE TRANSCENDED. Here, Udāyī, quite secluded from sense-pleasures, secluded from unwholesome mental states, the monk enters upon and dwells in the **first dhyana**, accompanied by initial application and sustained application, accompanied by zest and happiness, *born of solitude*.

This I say, Udāyī, is not enough.⁸⁵ Abandon it, Udāyī, I say!

Transcend it, Udāyī, I say! And what transcends it?

27 THE SECOND DHYANA SHOULD BE TRANSCENDED. Here, Udāyī, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, the monk enters upon and dwells in the **second dhyana**, free from initial application and sustained application, accompanied by zest and happiness born of concentration.

This I say, Udāyī, is not enough. Abandon it, Udāyī, I say!

Transcend it, Udāyī, I say! And what transcends it?

28 THE THIRD DHYANA SHOULD BE TRANSCENDED. Here, Udāyī, with the fading away of zest, he dwells equanimous, mindful and clearly knowing, and experiences happiness with the body. The monk enters upon and dwells in the **third dhyana**, of which the noble ones declare, “Happily he dwells in equanimity and mindfulness.

This I say, Udāyī, is not enough. Abandon it, Udāyī, I say!

Transcend it, Udāyī, I say! And what transcends it?

29 THE FOURTH DHYANA SHOULD BE TRANSCENDED. Here, Udāyī, quite secluded from sense-pleasures, secluded from unwholesome mental states, the monk enters upon and dwells in the **first dhyana**,

⁸³ *Īñjita*. Cf **Pāsāna S** (S 4.11), which states that there is no instability in the fully self-awakened Buddhas (S 4.11/1:109). Cf S 4:202; Sn 750. Cf *imperturbable* (*aniñjita*): see foll n.

⁸⁴ “Imperturbable” (*aniñjita*), a canonical term for the 4th dhyana and the 4 formless attainments (*arūpa, samāpatti*) (MA 3:171).

⁸⁵ Comy: Attachment on account of craving should not arise therein, thus it should be understood (*tanhālayo ettha na uppādetabbo ti dasseti*, MA 3:172).

accompanied by initial application and sustained application, accompanied by zest and happiness, born of solitude.

This I say, Udāyī, is not enough. Abandon it, Udāyī, I say!

Transcend it, Udāyī, I say! And what transcends it?

The four attainments & cessation

30 Here, Udāyī, by completely transcending the perceptions of form, with the disappearance the perceptions of sense-reaction, with non-attention to perceptions of diversity, aware that ‘Space is infinite,’ the monk enters upon and dwells in **the base of infinite space**.⁸⁶

This transcends it; but that, too, Udāyī, is not enough, I say.

Transcend it, Udāyī, I say! And what transcends it?

31 Here, Udāyī, by completely transcending the base of infinite space, aware that ‘Consciousness is infinite,’ the monk enters upon and dwells in **the base of infinite consciousness**.⁸⁷

32 Here, Udāyī, by completely transcending the base of infinite consciousness, aware that ‘There is nothing,’ the monk enters upon and dwells in **the base of nothingness**.⁸⁸

This transcends it; but that, too, Udāyī, is not enough, I say.

Transcend it, Udāyī, I say! And what transcends it?

33 Here, Udāyī, by completely transcending the base of nothingness, the monk enters and dwells in **the base of neither-perception-nor-non-perception**.⁸⁹ [456]

This transcends it; but that, too, Udāyī, is not enough, I say.

Transcend it, Udāyī, I say! And what transcends it?

34 Here, Udāyī, by completely transcending the base of neither-perception-nor-non-perception, the monk enters and dwells in **the cessation of perception and feeling**.⁹⁰

That transcends it.

Thus, Udāyī, I speak of *the abandoning even of the base of neither-perception-nor-non-perception, too*.

Do you, Udāyī, see any fetter, subtle or gross [small or great], of whose abandoning I do not speak?”⁹¹

“No, bhante.”

The Blessed One said this. The venerable Udāyī, joyful at heart, approved of the Blessed One’s word.

— evaṃ —

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⁸⁶ *Idh’udāyī, bhikkhu sabbaso rūpa,saññānaṃ samatikkamā paṭigha,saññānaṃ atthaṅgamā nānatta,saññānaṃ amanasikārā “ananto ākāso’ti ākāśānañc’āyatanam upasampajja viharati. See Ākāśānañc’āyatana Pañha S (S 40.5/4:266) = SD 24.15.*

⁸⁷ *Idh’udāyī, bhikkhu sabbaso ākāśānañc’āyatanam samatikkamma “anantaṃ viññāṇaṃ’ti viññāṇañc’āyatanam upasampajja viharati. See Viññāṇañc’āyatana Pañha S (S 40.6/4:266 f) = SD 24.16.*

⁸⁸ *Idh’udāyī, bhikkhu sabbaso viññāṇañc’āyatanam samatikkamma “n’atthi kiñcī’ti ākiñcaññ’āyatanam upasampajja viharati. See Ākiñcaññ’āyatana Pañha S (S 40.7/4:267 f) = SD 24.17.*

⁸⁹ *Idh’udāyī, bhikkhu sabbaso n’eva,saññā,nāsaññ’āyatanam samatikkamma saññā,vedayita,nirodham upasampajja viharati. See N’eva,saññā,nāsaññ’āyatana Pañha S (S 40.8/4:268 f) = SD 24.18.*

⁹⁰ *Saññā,vedayita,nirodha: see Sappurisa S (M 113) = SD 23.7 Intro (2).*

⁹¹ Qu at **MA 2:109** in explaining the statement “you should abandon even dharmas, how much more that which are not dharmas!” at the end of the parable of the raft in **Alagaddûpama S (M 22.14/1:135):** see Intro (1.2) above.