

## **Majjhima Nikāya - The Middle Length Discourses**

### **The Discourse with the Comparison of The Quail (Latukikopama Sutta)**

I heard thus.

At one time the Blessed One lived in Anguttaraapa in a hamlet named Aapana in the bazaar. Then the Blessed One put on robes in the morning and taking bowl and robes entered Aapana for alms. After returning from the alms round and after the meal was over, the Blessed One entered a forest stretch and sat at the root of a tree to spend the day. Venerable Udayi too putting on robes in the morning and taking bowl and robes entered Aapana for alms. After returning from the alms round and after the meal was over, entered that same forest stretch and sat under a certain tree to spend the day. To venerable Udayi in his seclusion this discursive thought arose: Indeed a lot of our unpleasant things of demerit are removed by the Blessed One and a lot of pleasant things of merit reinstated instead. Then, in the evening venerable Udayi got up from his seclusion, approached the Blessed One, worshipped, sat on a side and said 'Venerable sir, in my seclusion this discursive thought arose: to me Indeed a lot of our unpleasant things of demerit are removed by the Blessed One and a lot of pleasant things of merit reinstated instead. Venerable sir, in the past we partook food in the evening, early in the morning, during the day, and at untimely hours. There was a time when the Blessed One addressed the bhikkhus thus. Come! Bhikkhus, give up partaking food in the day time, venerable sir, it was disagreeable to me, I was displeased. Some householders offer us nourishing eatables and drinks out of faith during the day and at untimely hours. The Blessed One says, give them up. Venerable sir, I gave up partaking food during the day and at untimely hours out of love, reverence, shame and remorse for the Blessed One. Venerable sir, in the past we partook food in the evening, early in the morning, during the day and at untimely hours. There was a time when the Blessed One addressed the bhikkhus thus: Come! Bhikkhus, give up partaking food in the night and at untimely hours. Venerable sir, it was disagreeable to me. I was displeased. Of the two meals offered the more excellent one the Blessed One says give up. Venerable sir, a certain man gaining soups in the day, put them away thinking we will partake them together in the evening. Venerable sir, all left overs are in the night. There are little left overs during the day. Venerable sir, I gave up

partaking food at night and at untimely hours out of love, reverence, shame and remorse for the Blessed One. Venerable sir, in the past, bhikkhus going for alms in the darkness of the night, fell into pools. At the entrance of the village, fell into dirty water pools. Climbed on thorny fences, tread on sleeping cows, met young men gone or not gone for evil, and encountered women calling for evil. Venerable sir, when I was going for alms in the darkness of the night, a certain woman was washing pots in the darkness. With a streak of lightening she saw me and frightened, shouted ‘am caught by a demon’ Then I said to her, Sister, it is not a demon, it is a bhikkhu standing for alms. Then she said, Bhikkhu, it is better that you die, isn’t it noble to die, cutting the belly with the sharp carving knife of a butcher, than to go for alms for the sake of the belly in the darkness of the night’. Venerable sir, when I recall these, it occurs to me: Indeed a lot of our unpleasant things of demerit are removed by the Blessed One and a lot of pleasant things of merit reinstated instead’.

Udayi, a certain foolish man when I say dispel this, would say, what does it matter to the diligent bhikkhu of this world. The rising to the beyond is for a recluse (\* 1) So they do not give it up, they arouse aversion for me. For the bhikkhus, desirous of the training, it is a strong bond, a firm bond, a not decaying bond, a bond similar to a big log. Udayi, the quail bound with the decaying creeper, is tortured, bound, and meets death there itself. Like the quail bound with the decaying creeper is tortured, bound and meets death there itself, to them that weak bond, decaying bond, useless bond, would that be a good bond to say it rightly? No, venerable sir. Like the quail bound with the decaying creeper is tortured, bound and meets death. It becomes a strong bond, a firm bond, a not decaying bond, like a big log. Udayi, in this manner a certain foolish man when I say dispel this, would say, what does it matter to the diligent bhikkhu of this world. The rising to the beyond is for a recluse; so they do not give it up. They arouse aversion for me. For the bhikkhus, who are desirous of the training, it is a strong bond, a firm bond, a not decaying bond, a bond similar to a big log.

Udayi, to a certain son of a clansman: I say, dispel this, he would say, I will dispel. It is simple for a diligent bhikkhu of this world. If the Blessed One says give up, we give it up and they give it up and do not arouse aversion for me. They are desirous of the training. They give it up, live at ease subdued, fond of being prepared and living calmly. Udayi, to them that bond is weak, not firm, a decaying

bond, an useless bond. Like the leather straps of the king's huge elephant with long tusks, gone to the battle which he would easily break, bending his body and would go where he wished. Udayi, if someone was to say, the strong firm leather straps, of the king's elephant were strong, firm, bonds. Could be compared to a log of wood. Is he saying it rightly? No, venerable sir. The strong, firm, leather straps, by which the king's elephant was bound, which he broke bending his body and went where he wished to go. They to him were weak, infirm, decaying, useless bonds. In the same manner, a certain son of a clansman, when I say, dispel this. Would say, what is it for the diligent bhikkhu of this world. If the Blessed One says give up. We give it up, and they give it up and do not arouse aversion for me. They are desirous of the training. They give it up, live at ease subdued, fond of being prepared and living calmly. Udayi, to them that bond is weak, not firm, a decaying bond, a useless bond.

Udayi, a poor destitute miserable man, had a single, valueless, rotting and falling house, in it a bedstead, a single pot to store grains, a fire -place to cook. He would go to the monastery and see the bhikkhus, with clean hands and feet partaking of delightful food and sitting in a shady place yoked to the development of the mind. Then it would occur to him I shall shave head and beard, put on yellow clothes, and become a homeless. It is not possible for him to give up that single, valueless, rotting and falling house, bedstead, pot to store grains and the fire -place. So it is not possible for him to shave head and beard, put on yellow clothes, and go forth. Udayi, if someone was to say. It is not possible for this man to give up that single, valueless, rotting and falling house, bedstead, the single pot to store grains, and that single fire place, to cook. So it is not possible for him, to shave head and beard, put on yellow clothes, and go forth. If someone says, this bond to him is weak, feeble, a decaying useless bond. Would he be saying it rightly? No, venerable sir. The bonds by which that man is bound, to the house, that bedstead, that pot to store grains, and that fire place, on account of which he finds it impossible to shave head and beard, put on yellow clothes, and go forth as a homeless. That bond to him is strong, not feeble, firm, not a decaying bond, it is a huge log. Udayi, in the same manner, I tell a certain foolish man to dispel. He would say. What does it matter to the diligent bhikkhu of this world? The rising to the beyond is for a recluse. So does not give it up. He arouses aversion for me. As for the bhikkhus, who are desirous of the training, it is a strong bond, a firm bond, a not decaying bond, a bond similar to a big log.

Udayi, like a householder or a householder's son, with wealth, fields, treasures, wives, slaves male and female of innumerable amounts, gone to the monastery would see the bhikkhus, partake pleasant food, and sitting under shady trees yoked to the development of the mind. Then it would occur to him: Indeed recluseship is pleasant, recluseship is with ease. What if I shaved head and beard and put on yellow clothes and went forth? It is possible for him to give up the collection of innumerable wealth, innumerable fields, innumerable treasures, innumerable number of wives, slaves male and female. He would shave head and beard put on yellow clothes and go forth. Udayi, if someone was to say. It was possible for him to give up all his wealth, fields, treasures, an innumerable number of wives, slaves male and female, shave head and beard put on yellow clothes and go forth. As his bond was weak, not firm, a decaying bond, an useless bond. Would he be saying it rightly? He would be venerable sir. In the same manner, a certain son of a clansman: when I say dispel this. Would say, what is it, to the diligent bhikkhu of this world? If the Blessed One says give up, we give it up. They give it up and do not arouse aversion for me. They are desirous of the training. They give it up, live at ease subdued, fond of being prepared and living calmly. Udayi, to them that bond is weak, not firm, a decaying bond, an useless bond.

Udayi, there are four persons evident in the world. What are the four? Udayi, a certain person falls to the method of dispelling and giving up endearments. Thoughts about endearments assail him, he endures them, does not dispel them and make them not to rise again. Udayi, I say this person is yoked. What is the reason? I know this person through my developed mental faculties. A certain person, comes to the method of dispelling and giving up endearments. Thoughts about endearments assail him. He does not endure them, dispels them and makes them not to rise again. Udayi, I say this person too is yoked. What is the reason? I know this person through my developed mental faculties. Udayi, a certain person falls to the method of dispelling and giving up endearments. On account of lapses in mindfulness, thoughts about endearments arise, mindfulness arises to him slowly, and he instantly dispels them, and makes them not to rise again. Like a man dropping a few drops of water to an iron pot heated through out the day. The falling of the water may be slow, but the water vanishes instantly. Udayi, in the same manner a certain person falls to the method of dispelling and giving up endearments. On account of lapses in mindfulness, thoughts about

endearments arise, mindfulness arises to him slowly, and he instantly dispels them, and makes them not to rise again. I say this person too is yoked. What is the reason? I know this person through my developed mental faculties. Uddayi a certain person, knowing that endearments are the origin of unpleasantness, frees himself from endearments and the reckonings of endearments and is released (\* 2) Udayi, I say this person is unyoked. What is the reason? I know this person through my developed mental faculties. .

Udayi, these are the five strands of sensual pleasures: What five? Pleasant agreeable forms cognizable by eye consciousness, arousing fondness and delight. Sound cognizable by ear consciousness. Smells cognizable by nose consciousness..Tastes cognizable by tongue consciousness and touches cognizable by body consciousness, arousing fondness and delight. Udayi, these are the five strands of sensual pleasures. Whatever pleasure and pleasantness arises on account of these five strands of sensual pleasures, are said to be low pleasures, of the ordinary man, not the pleasures of the nobles ones. These should not be practised, developed and made much. I say this pleasantness should be feared. Udayi, the bhikkhu, secluded from sensual desires and thoughts of demerit, with thoughts and thought processes, and with joy and pleasantness born from seclusion, abides in the first jhana. Overcoming thoughts and thought processes, and the mind appeased and in one point, without thoughts and thought processes and with joy and pleasant born from concentration abides in the second jhana—third jhana,— abides in the fourth jhana. This is the pleasantness of giving up, the pleasantness of seclusion, pleasantness of appeasement, the pleasantness of enlightenment, which should be practised, developed, made much and I say this pleasantness should not be feared.

Here, Udayi, the bhikkhu secluded from sensual desires--- abides in the first jhana Udayi, I say it is vacillation. So long as the thoughts and thought processes have not ceased, it is vacillation. Udayi, the bhikkhu overcoming thoughts and thought processes, abides in the second jhana. Udayi, I say this too is vacillation. What vacillates in this? So long as joy and pleasantness have not ceased, it is vacillation. Udayi, the bhikkhu with equanimity to joy and detachment—abides in the third jhana Udayi, I say this too is vacillation. What vacillates in this? As long as pleasantness to equanimity

has not ceased, it is vacillation. Udayi the bhikkhu dispelling pleasantness and unpleasantness—abides in the fourth jhana. Udayi, I say, this does not vacillate

Udayi, the bhikkhu, secluded from sensual desires—abides in the first jhana. Udayi, I say it is insufficient. Dispel it and go beyond it. What's beyond it? Here, Udayi the bhikkhu, overcoming thoughts and thought processes, abides in the second jhana. Udayi, I say it is insufficient. Dispel it and go beyond it. What's beyond it? Udayi the bhikkhu with equanimity to joy and detachment—abides in the third jhana. This is beyond that. Udayi, I say this too is insufficient. Dispel it and go beyond it? What's beyond it? Udayi the bhikkhu dispelling pleasantness and unpleasantness—abides in the fourth jhana. This is beyond that. Udayi, I say this too is insufficient. Dispel it and go beyond it. What's beyond it? Udayi the bhikkhu overcoming all perceptions of matter and perceptions of aversion, not attending to various perceptions, with space is boundless abides in the sphere of space. This is beyond that. Udayi, I say this too is insufficient. Dispel it and go beyond it. What's beyond it? Udayi, the bhikkhu overcoming all perceptions of space, with consciousness is boundless abides in the sphere of consciousness. This is beyond that. Udayi, I say this too is insufficient. Dispel it and go beyond it. What's beyond it? Udayi, the bhikkhu overcoming all the sphere of consciousness with there is nothing abides in the sphere of no-thingness. This, is beyond that. Udayi, I say this too is insufficient, dispel it and go beyond it. What's beyond? The bhikkhu overcoming all the sphere of no-thingness abides in the sphere of neither -perception-nor -non-perception. This is beyond that. Udayi, I say this too is insufficient. Dispel it and go beyond it. What's beyond it? The bhikkhu overcoming all the sphere of neither-perception-nor-non-perception attains to the cessation of perceptions and feelings. Thus Udayi I declare the dispelling of the sphere of neither-perceptions-nor-non-perceptions. Udayi, do you see the bond small or large, on account of which I tell you dispel it?. No, venerable sir.

The Blessed One said thus and venerable Udayi delighted in the words of the Blessed One.

Notes:

1. The rising to the beyond is for a recluse 'ki.mpanimassa appamattakassa oramattakassa adhisallikatevaaya.m samonoti' The rising to the beyond is realisation of extinction. For which all impurities have to be overcome. Please read M. 1.8. Sallekhasutta.m. But recluseship should not be shirked, saying it is for some other.

2. Knowing endearments as the origin of unpleasantness, frees himself from endearments and the reckonings of endearments and is released. 'upadhi dukkhassa muulanti iti veditvaa nirupadhi hoti upadhisankhaye vimutto' Knowing that unpleasantness originates from dear ones, he gives up everything concerning dear ones, even the small traces of thoughts about dear ones.

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