

0.0.1 Bhaddali (Excerpt)

bhaddālisuttam (Excerpt)

1. Thus was heard by me. At one time the Auspicious One was dwelling in Sāvatti at Jeta's Grove, Anathapindika's Park. There, the Auspicious One did address the bhikkhus: O bhikkhus, I only ever eat a meal in one-sitting. But I, O bhikkhus, eating a meal in one-sitting, do perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding. "Come you, O bhikkhus, you too must eat a meal only in one-sitting. You too, O bhikkhus, eating a meal in one-sitting, you will nevertheless perceive that little affliction and that little illness, a lightness and strength and a comfortable abiding."

evam me sutam ekam samayam bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi bhikkhavoti. bhadanteti te bhikkhū bhagavato paccassosum. bhagavā etadavoca: aham kho bhikkhave ekāsanabhojanam bhuñjāmi. ekāsanabhojanam kho aham bhikkhave bhuñjamāno appābādhatañca sañjānāmi appātānkatañca lahuṭṭhānañca balañca phāsuvi-hārañca. etha tumhepi bhikkhave ekāsanabhojanam bhuñjatha, ekāsanabhojanam kho bhikkhave tumhepi bhuñjamānā appābādhatañca sañjānis-satha appātānkatañca lahuṭṭhānañca balañca phāsuvi-hārañcāti.

2. When thus was said, the venerable Bhaddali said this to the Auspicious One: “I, O Bhante, cannot endeavor to eat a meal in one-sitting. Indeed Bhante, there might be worry in me from eating a meal in one-sitting, there might be regret.” “Well now Bhaddali, the place at which you are invited [for alms], in that place, having eaten one portion, having also taken out one portion, [you] may eat. Thus eating too, you bhaddāli, do keep [yourself] going.” “Even so too, I, O Bhante, cannot endeavor to eat a meal in one-sitting. Indeed Bhante, there might be worry in me from eating a meal in one-sitting, there might be regret. So when the training rule was being made known by the Auspicious One, when the bhikkhu Sangha was upholding the training, the venerable Bhaddali declared his lack of endurance for undertaking the training. So then, the venerable Bhaddali, for all that three months, did not present [himself] face to face to the Auspicious One, as happens for one who does not fulfill the training in line with the Teacher’s instructions.

evam vutte āyasmā bhaddāli bhagavantam eta-
davoca: 'aham kho bhante na ussahāmi ekāsa-
nabhojanam bhuñjitum. ekāsanabhojanam hi me
bhante bhuñjato siyā kukkuccam, siyā vippaṭisā-
roti. tena hi tvam bhaddāli yattha nimantito as-
sasi tattha ekadesam bhuñjitvā ekadesam nīha-
ritvā'pi bhuñjeyyāsi. evampi kho tvam bhaddāli
bhuñjamāno¹ yāpessasīti. evampi kho aham bhante

¹bhuñjamāno ekāsano (machasaṃ) ■

na ussahāmi bhuñjitum. evampi hi me bhante bhuñjato siyā kukkucam siyā vipphaṭṭasāroti. atha kho āyasmā bhaddāli bhagavatā sikkhāpade paññāpiyamāne² bhikkhusaṅghe sikkham samādiyamāne anussāham pavedesi. atha kho āyasmā bhaddāli sabbantaṃ temāsaṃ na bhagavato sammukhībhāvaṃ adāsi yathā taṃ satthusāsane sikkhāya aparipūrakārī.

3. At that time, many bhikkhus were engaged in robe making for the Auspicious One, [with the expectation:] “With the passing away of three months, the Auspicious One will set out wondering when the robe is finished.” So then, the venerable Bhaddali visited with those bhikkhus. Upon arrival, he exchanged friendly greetings with those bhikkhus. Having exchange greetings of friendliness and courtesy, he sat down to one side. Having sat down to one side, those bhikkhus said this to the venerable Bhaddali. “This robe making [here] friend Bhaddali, is being done for the Auspicious One [with the expectation:] “With the passing away of three months, the Auspicious One will set out wondering when the robe is finished.” “Come now friend Bhaddali, pay good attention to this advice. Let it not come to be even more difficult for you afterwards.”

tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti, niṭṭhitacīvaro bha-

²paññāpayamāne (sīmu) ■
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gavā temāsaccayena cārikam pakkamissatīti. atha kho āyasmā bhaddāli yena te bhikkhū tenupasaṅkami. upasaṅkamitvā tehi bhikkhūhī saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddāliṃ te bhikkhū etadavocum: 'idaṃ kho āvuso bhaddāli bhagavato cīvara-kammaṃ karīyati. niṭṭhitacīvaro bhagavā temāsaccayena cārikam pakkamissatī'ti. iṅghāvuso bhaddāli etaṃ desakaṃ³ sādhukaṃ manasi karohi. mā te pacchā dukkarataraṃ ahoṣīti.

4. “Yes friends.” The venerable Bhaddali having replied to those bhikkhus, went to the Auspicious One. Upon arrival, he bowed down to the Auspicious One and he sat down to one side. Having sat down to one side, the venerable Bhaddali said this to the Auspicious One. A transgression overcame me, O Bhante, in that being so foolish, so deluded, so unskillful, when the training rule was being made known by the Auspicious One, when the bhikkhu Sangha was upholding the training, I declared my lack of endurance for undertaking the training. Bhante, may the Auspicious One forgive my transgression seen as transgression for the sake of future restraint.

evamāvusoti kho āyasmā bhaddāli tesam bhikkhūnaṃ paṭissutvā yena bhagavā tenupasaṅkami. upa-

³dosakaṃ (sīmu, machasaṃ); desaṃ (syā) ■
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saṅkamitvā bhagavantam abhivādetvā ekamantaṃ
 nisīdi. ekamantaṃ nisinno kho āyasmā bhaddāli
 bhagavantam etadavoca: accayo maṃ bhante ac-
 cagamā yathābālam yathāmūlham yathā akusa-
 lam, yohaṃ bhagavatā sikkhāpade paññāpiyamāne
 bhikkhusaṅghe sikkham samādiyamāne anussā-
 ham pavedesiṃ. tassa me bhante bhagavā acca-
 yaṃ accayato patigaṇhātu āyatim saṃvarāyāti.

5. Certainly, a transgression overcame you Bhaddali, in that being so foolish, so deluded, so unskillful, when the training rule was being made known by me, when the bhikkhu Sangha was upholding the training, you declared your lack of endurance for undertaking the training.

taggha tvaṃ bhaddāli accayo accagamā yathābā-
 lam yathāmūlham yathā akusalam, yaṃ tvaṃ mayā
 sikkhāpade paññāpiyamāne bhikkhusaṅghe sik-
 kham samādiyamāne anussāham pavedesi.

6. On that occasion, O Bhaddali, this was not compre-
 hended by you: “The Auspicious One dwells in [this]
 very Sāvatti. The Auspicious One will know me [thus:]
 indeed the bhikkhu Bhaddali, is one who does not fulfill
 the training in line with the Teacher’s instructions.” On
 that occasion, O Bhaddali, this was not comprehended
 by you.

samayo’pi kho te bhaddāli appaṭividdho ahosi, bha-

gavā kho sāvattiyam viharati. bhagavā'pi maṃ jānissati bhaddāli nāma bhikkhu satthu sāsane sikkhāya aparipūrakārīti. ayampi kho te bhaddāli samayo appaṭividdho ahosi.

7. On that occasion, O Bhaddali, this too was not comprehended by you: “Many bhikkhus have come to [this] very Sāvatti for the rains. Those too will know me [thus:] the bhikkhu named Bhaddali, is one who does not fulfill the training in line with the Teacher’s instructions.” On that occasion, O Bhaddali, this too was not comprehended by you.

samayo'pi kho te bhaddāli appaṭividdho ahosi. sambahulā kho bhikkhū sāvattiyam vassam upagatā, te'pi maṃ jānissanti: 'bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahosi.

8. On that occasion, O Bhaddali, this too was not comprehended by you: “Many bhikkhunis have come to [this] very Sāvatti for the rains. Those too will know me [thus:] the bhikkhu named Bhaddali, is one who does not fulfill the training in line with the Teacher’s instructions.” On that occasion, O Bhaddali, this too was not comprehended by you.

samayo'pi kho te bhaddāli appaṭividdho ahosi. sam-

bahulā kho bhikkhuniyo sāvattiyam vassam upa-
gatā, tā'pi maṃ jānissanti: 'bhaddāli nāma bhik-
khu satthusāsane sikkhāya aparipūrakārī'ti. ayampi
kho te bhaddāli samayo appaṭividdho ahosi.

9. On that occasion, O Bhaddali, this too was not com-
prehended by you: “Many male lay disciples dwell in
[this] very Sāvatti. Those too will know me [thus:] the
bhikkhu named Bhaddali, is one who does not fulfill the
training in line with the Teacher’s instructions.” On that
occasion, O Bhaddali, this too was not comprehended by
you.

samayo'pi kho te bhaddāli appaṭividdho ahosi. sam-
bahulā kho upāsakā sāvattiyam paṭivasanti. te'pi
maṃ jānissanti: 'bhaddāli nāma bhikkhu satthu-
sāsane sikkhāya aparipūrakārī'ti. ayampi kho te
bhaddāli samayo appaṭividdho ahosi.

10. On that occasion, O Bhaddali, this too was not com-
prehended by you: “Many female lay disciples dwell in
[this] very Sāvatti. Those too will know me [thus:] the
bhikkhu named Bhaddali, is one who does not fulfill the
training in line with the Teacher’s instructions.” On that
occasion, O Bhaddali, this too was not comprehended by
you.

samayo pi kho te bhaddāli appaṭividdho ahosi:
sambahulā kho upāsikā sāvattiyam paṭivasanti.

tā'pi maṃ jānissanti: bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahosi.

11. On that occasion, O Bhaddali, this too was not comprehended by you: “Many samanas and brahmanas of various sects have come to [this] very Sāvatthi for the rains. Those too will know me [thus:] a certain elder bhikkhu named Bhaddali, a disciple of the samana Gotama, is one who does not fulfill the training.” On that occasion, O Bhaddali, this too was not comprehended by you.

samayo'pi kho te bhaddāli appaṭividdho ahosi: sambahulā kho nānā titthiyā samaṇabrāhmaṇā sāvattiyam vassaṃ upagatā, te'pi maṃ jānissanti: 'bhaddāli nāma bhikkhu samaṇassa gotamassa sāvako theraññataro satthusāsane sikkhāya aparipūrakārī'ti. ayampi kho te bhaddāli samayo appaṭividdho aho-sīti.

12. A transgression overcame me, O Bhante, in that being so foolish, so deluded, so unskillful, when the training rule was being made known by the Auspicious One, when the bhikkhu Sangha was upholding the training, I declared my lack of endurance for undertaking the training. Bhante, may the Auspicious One forgive my transgression seen as transgression for the sake of future restraint. Certainly, a transgression overcame you Bhadd-

dali, in that being so foolish, so deluded, so unskillful, when the training rule was being made known by me, when the bhikkhu Sangha was upholding the training, you declared your lack of endurance for undertaking the training.

accayo maṃ bhante accagamā yathābālaṃ yathā-mūḷhaṃ yathā akusalaṃ, yo'haṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. tassa me bhante bhagavā accayaṃ accayato patigaṇhātu āyatiṃ saṃvarāyāti, taggha tvaṃ bhaddāli accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

13. So what do you think Bhaddali? [Suppose] here that I might say of a both ends liberated bhikkhu thus: “come you bhikkhu, be a bridge in the mud for me.” Would he cross over [the mud himself] or would he turn his body another way, or would he say “no.” Certainly not Bhante. So what do you think Bhaddali? [Suppose] here that I might say of a wisdom liberated bhikkhu thus: “come you bhikkhu, be a bridge in the mud for me.” Would he cross over [the mud himself] or would he turn his body another way, or would he say “no.” Certainly not Bhante. So what do you think Bhaddali? [Suppose] here

that I might say of a body witness bhikkhu thus: “come you bhikkhu, be a bridge in the mud for me.” Would he cross over [the mud himself] or would he turn his body another way, or would he say “no.” Certainly not Bhante. So what do you think Bhaddali? [Suppose] here that I might say of a view attainer bhikkhu thus: “come you bhikkhu, be a bridge in the mud for me.” Would he cross over [the mud himself] or would he turn his body another way, or would he say “no.” Certainly not Bhante. So what do you think Bhaddali? [Suppose] here that I might say of a faith liberated bhikkhu thus: “come you bhikkhu, be a bridge in the mud for me.” Would he cross over [the mud himself] or would he turn his body another way, or would he say “no.” Certainly not Bhante. So what do you think Bhaddali? [Suppose] here that I might say of a dhamma follower bhikkhu thus: “come you bhikkhu, be a bridge in the mud for me.” Would he cross over [the mud himself] or would he turn his body another way, or would he say “no.” Certainly not Bhante. So what do you think Bhaddali? [Suppose] here that I might say of a faith follower bhikkhu thus: “come you bhikkhu, be a bridge in the mud for me.” Would he cross over [the mud himself] or would he turn his body another way, or would he say “no.” Certainly not Bhante. So what do you think Bhaddali? “Were you then, O Bhaddali, on that occasion, both ends liberated and wisdom liberated, or a body witness, or view attainer, or faith liberated, or dhamma follower and faith follower?”). Certainly not Bhante. “Were you not, O Bhaddali, on that occasion empty, barren, and at fault?” Yes Bhante. A transgression

overcame me, O Bhante, in that being so foolish, so deluded, so unskillful, when the training rule was being made known by the Auspicious One, when the bhikkhu Sangha was upholding the training, I declared my lack of endurance for undertaking the training. Bhante, may the Auspicious One forgive my transgression seen as transgression for the sake of future restraint.

taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu ubha-
 tobhāgavimutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi
 me tvaṃ bhikkhu pañke saṅkamo hohī'ti. apinu
 so saṅkameyya vā aññena vā kāyaṃ sannāmeyya,
 noti vā vadeyyāti. no hetam bhante. taṃ kiṃ
 maññasi bhaddāli: 'idhassa bhikkhu paññāvimutto,
 tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu
 pañke saṅkamo hohī'ti. apinu so saṅkameyya vā
 aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti.
 no hetam bhante. taṃ kiṃ maññasi bhaddāli: idhassa
 bhikkhu kāyasakkhī, tamahaṃ evaṃ vadeyyaṃ:
 'ehi me tvaṃ bhikkhu pañke saṅkamo hohī'ti. apinu
 so saṅkameyya vā aññena vā kāyaṃ sannāmeyya,
 noti vā vadeyyāti. no hetam bhante. taṃ kiṃ
 maññasi bhaddāli: idhassa bhikkhu diṭṭhappatto,
 tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu
 pañke saṅkamo hohī'ti. apinu so saṅkameyya vā
 aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti.
 no hetam bhante. taṃ kiṃ maññasi bhaddāli: idhassa
 bhikkhu saddhāvimutto, tamahaṃ evaṃ vadey-
 yaṃ: 'ehi me tvaṃ bhikkhu pañke saṅkamo hohī'ti.
 apinu so saṅkameyya vā aññena vā kāyaṃ sannā-

meyya, noti vā vadeyyāti. no hetam bhante. tam kim maññasi bhaddāli: idhassa bhikkhu dhammānusārī, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetam bhante. tam kim maññasi bhaddāli: idhassa bhikkhu saddhānusārī, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetam bhante. tam kim maññasi bhaddāli: 'apinu tvaṃ bhaddāli tasmim samaye ubhato bhāgavimutto vā hosi, paññāvimutto cā kāyasakkhī vā ditṭhappatto vā saddhāvimutto vā dhammānusārī cā saddhānusārī vāti. no hetam bhante. nanu tvaṃ bhaddāli tasmim samaye ritto tuccho aparaddho'ti. evaṃ bhante. accayo maṃ bhante accagamā yathābālaṃ yathāmūlhaṃ yathā akusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. tassa me bhante bhagavā accayaṃ accayato patigaṇhātu āyatim saṃvarāyāti.

14. Certainly, a transgression overcame you Bhaddali, in that being so foolish, so deluded, so unskillful, when the training rule was being made known by me, when the bhikkhu Sangha was upholding the training, you declared your lack of endurance for undertaking the

training. But since you, O Bhaddali, having seen your transgression as transgression, make amends in accordance with the Dhamma for the sake of future restraint, we forgive you. For this is growth indeed, O Bhaddali, in the Noble Ones' discipline when, having seen one's transgression as transgression, one makes amends for the sake of future restraint.

taggha tvaṃ bhaddāli accayo accagamā yathābā-
laṃ yathāmūlhaṃ yathā akusalaṃ yaṃ tvaṃ mayā
sikkhāpade paññāpiyamāne bhikkhusaṅghe sik-
khaṃ samādiyamāne anussāhaṃ pavedesi. yato
ca kho tvaṃ bhaddāli accayaṃ accayato disvā ya-
thādhammaṃ paṭikarosi. taṃ te mayaṃ patigaṇ-
hāma. vuddhi hesā bhaddāli ariyassa vinaye yo
accayaṃ accayato disvā yathādhammaṃ paṭika-
roti, āyatiṃ saṃvaram āpajjati.

15. Here, O Bhaddali, a certain bhikkhu is one who does not fulfill the training in line with the Teacher's instructions. It occurs to him thus: What if I were to resort to secluded lodging, a wilderness, a root of a tree, a mountain glen, a hillside cave, a charnel ground, a lonely spot in the forest, the open air, a heap of straw. Perhaps I might realize a beyond-human dhamma, a distinction in knowledge and vision worthy of the Noble Ones. He resorts to a secluded lodging, a wilderness, a root of a tree, a mountain glen, a hillside cave, a charnel ground, a lonely spot in the forest, the open air, a heap of straw.

Of him dwelling thus withdrawn, the Teacher censures [him]. Having found out, his wise companions in the life of purity also censor [him]. The devas too censor [him]. He himself too censures himself. He being censored by the Teacher, also censored by his wise fellows in the life of purity having found out, also censored from the devas, also self-censored by he himself, he does not realize a beyond-human dhamma, a distinction in knowledge and vision worthy of the Noble Ones. What is the reason for that? This is just so indeed, O Bhaddali, as happens for one who does not fulfill the training in line with the Teacher's instructions.

idha bhaddāli ekacco bhikkhu satthusāsane sikkhāya aparipūrakārī⁴ hoti, tassa evaṃ hoti: yaṇṇāhaṃ vivittaṃ senāsaṇaṃ bhajeyyaṃ, araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. appevanāmāhaṃ uttarimanussadhammā alamariyaṇṇadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsaṇaṃ bhajati, araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. tassa tathā vūpakaṭṭhassa viharato satthā'pi upavadati. anuvicca pi viññū sabrahmacārī upavadanti. devatā'pi upavadanti. attāpi attānaṃ upavadati. so satthārā'pi upavadito anuvicca viññūhi sabrahmacārīhi upavadito devatāhi'pi upavadito attanā'pi

⁴satthusāsane aparipūrakārī hoti (pts) ■

attānaṃ upavadito na uttarimanussadhammā⁵ alama-
 mariyaññāṇadassanavisesaṃ sacchikaroti. taṃ kissa
 hetu: evaṃ hetuṃ bhaddāli hoti, yathā taṃ sat-
 thusāsane sikkhāya aparipūrakāriṣṣa.

16. Here, O Bhaddali, a certain bhikkhu is one who fulfills the training in line with the Teacher's instructions. It occurs to him thus: What if I were to resort to secluded lodging, a wilderness, a root of a tree, a mountain glen, a hillside cave, a charnel ground, a lonely spot in the forest, the open air, a heap of straw. Perhaps I might realize a beyond-human dhamma, a distinction in knowledge and vision worthy of the Noble Ones. He resorts to a secluded lodging, a wilderness, a root of a tree, a mountain glen, a hillside cave, a charnel ground, a lonely spot in the forest, the open air, a heap of straw. Of him dwelling thus withdrawn, the Teacher does not censor [him]. Having found out, his wise companions in the life of purity also do not censor [him]. The devas too do not censor [him]. He himself too does not censor himself. He not being censored by the Teacher, also not censored by his wise fellows in the life of purity having found out, also not censored from the devas, also not self-censored by himself, he realizes a beyond-human dhamma, a distinction in knowledge and vision worthy of the Noble Ones. What is the reason for that? This is just so indeed, O Bhaddali, as happens for one who fulfills the training

⁵uttariṃ manussadhammā (syā) ■

in line with the Teacher's instructions.

idha bhaddāli ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti, tassa evaṃ hoti: yaṇṇāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ, araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. appevanāmāhaṃ uttarimanussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. tassa tathā vūpakatṭhassa viharato satthā'pi na upavadati. anuvicca pi viññū sabrahmacārī na upavadanti. na devatā'pi na upavadanti. attā'pi attānaṃ na upavadati. so satthārā'pi anupavadito anuvicca viññūhi sabrahmacārīhi anupavadito devatāhi'pi anupavadito attanā'pi attānaṃ anupavadito uttarimanussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti.

17. “Quite secluded from sense-desires, secluded from unwholesome dhammas, he enters upon and abides in the rapture and pleasure born of seclusion connected with thinking and pondering, the first jhana. What is the reason for that? This is just so indeed, O Bhaddali, as happens for one who fulfills the training in line with the Teacher's instructions.

so vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathātaṃ satthusāsane sikkhāya paripūrakārissa.

18. Furthermore, O Bhaddali, from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due to] the absense of thinking and pondering, a bhikkhu enters upon and abides in the rapture and pleasure born of samadhi, the second jhana. What is the reason for that? This is just so indeed, O Bhaddali, as happens for one who fulfills the training in line with the Teacher's instructions.

puna ca param bhaddāli bhikkhu vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathātaṃ satthusāsane sikkhāya paripūrakārissa.

19. Furthermore, O Bhaddali, with detachment from rapture, a bhikkhu dwelling mindful and clearly comprehending, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: "He is a mindful one who [looks on with] equanimity, one who dwells in pleasure," enters upon and abides in the third jhana. What is the reason for that? This is just so

indeed, O Bhaddali, as happens for one who fulfills the training in line with the Teacher's instructions.

puna ca param bhaddāli bhikkhu pītiyā ca virāgā upekkhako ca viharati. sato ca sampajāno su-khañca kāyena paṭisaṃvedeti. yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti, tatiyaṃ jhānaṃ upasampajja viharati. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathātaṃ satthusāsane sikkhāya paripūrakārissa.

20. Furthermore, O Bhaddāli, from the abandoning of [physical] pleasure and pain, from the extinction of former mental pleasure and mental pain, a bhikkhu enters upon and abides in the utter purity of mindfulness and equanimity without pain and pleasure, the fourth jhana. What is the reason for that? This is just so indeed, O Bhaddali, as happens for one who fulfills the training in line with the Teacher's instructions.

puna ca param bhaddāli bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhā satipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathātaṃ satthusāsane sikkhāya paripūrakārissa.

21. so evaṃ samāhite citte parisuddhe pariyo-
 dāte anaṅgaṇe vigatūpakkilese mudubhūte kam-
 maniye ṭhite āneñjappatte pubbenivāsānussatiñā-
 ṇāya cittaṃ abhininnāmeti. so anekavihiṭaṃ pub-
 benivāsaṃ anussarati, seyyathīdaṃ: ekampi jā-
 tiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañ-
 capi jātiyo dasapi jātiyo vīsatiṃpi jātiyo tiṃsampi
 jātiyo cattārīsampi jātiyo paññāsampi jātiyo jāti-
 satampi jātiśahassampi jātiśatasahassampi ane-
 kepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi
 saṃvaṭṭavivaṭṭakappe amutrāsīṃ evannāmo evaṅ-
 gotto evaṃvaṇṇo evamāhāro evaṃsukhadukkha-
 paṭisaṃvedī evamāyupariyanto. so tato cuto amutra
 udapādiṃ tatrāpāsīṃ evannāmo evaṅgotto evaṃ-
 vaṇṇo evamāhāro evaṃsukhadukkhaṭisaṃvedī
 evamāyupariyanto. so tato cuto idhūpapanno'ti.
 iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivā-
 saṃ anussarati. taṃ kissa hetu: evaṃ hetam
 bhaddāli hoti yathā taṃ satthusāsane sikkhāya
 paripūrakāriṣṣa.

22. When his samadhi is thus purified, cleansed, un-
 blemished, devoid of defilements, malleable, workable,
 steady, and attained to imperturbability, he directs it to
 knowledge of the passing away and reappearance of be-
 ings. With the divine eye, which is purified and surpasses
 the human, he sees beings passing away and reappear-
 ing, inferior and superior, beautiful and ugly, fortunate

and unfortunate. He understands how beings pass on according to their actions thus: “These worthy beings who were ill-conducted in body, speech, and mind, revilers of Noble Ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of Noble Ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.” Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. What is the reason for that? This is just so indeed, O Bhaddali, as happens for one who fulfills the training in line with the Teacher’s instructions.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cūtūpapātañāṇāya cittaṃ abhininnāmeti. so dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hine paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā

micchādiṭṭhikammasamādānā, te kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nira-
yaṃ upapannā, ime vā pana bhonto sattā kāyasu-
caritena samannāgatā vacīsucaritena samannā-
gatā manosucaritena samannāgatā ariyānaṃ anu-
pavādakā sammādiṭṭhikā sammādiṭṭhikammasa-
mādānā, te kāyassa bheda parammaraṇā suga-
tiṃ saggaṃ lokaṃ upannā'ti. iti dibbena cakkhunā
visuddhena atikkantamānusakena satte passati ca-
vamāne upapajjamāne hīne paṇīte suvaṇṇe dub-
baṇṇe sugate duggate yathākammūpage satte pa-
jānāti. taṃ kissa hetu: evaṃ hetam bhaddāli hoti
yathā taṃ satthusāsane sikkhāya paripūrakārissa.

23. When his samadhi is thus purified, cleansed, un-
blemished, devoid of defilements, malleable, workable,
steady, and attained to imperturbability, he directs it
to knowledge of the destruction of the asavas. He un-
derstands as it has come to be: "This is suffering"; he
understands as it has come to be: "This is the origin of
suffering"; he understands as it has come to be: "This
is the cessation of suffering"; he understands as it has
come to be: "This is the way leading to the cessation of
suffering." He understands as it has come to be: "These
are the asavas"; he understands as it has come to be:
"This is the origin of the asavas"; he understands as it
has come to be: "This is the cessation of the asavas";
he understands as it has come to be: "This is the way
leading to the cessation of the asavas." When he knows

and sees thus, his mind is liberated from the asava of sensual desire, from the asava of being, and from the asava of ignorance. When it is liberated there comes the knowledge: “It is liberated.” He understands: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no other for thusness.” What is the reason for that? This is just so indeed, O Bhaddali, as happens for one who fulfills the training in line with the Teacher’s instructions.”

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. so idaṃ dukkhanti yathābhūtaṃ pajānāti. ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhagāminīpaṭipadāti yathābhūtaṃ pajānāti. ime āsavāti yathābhūtaṃ pajānāti. ayaṃ āsavasamudayoti yathābhūtaṃ pajānāti. ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti. ayaṃ āsavanirodhagāminīpaṭipadāti yathābhūtaṃ pajānāti. tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati. bhavāsavāpi cittaṃ vimuccati. avijjāsavā pi cittaṃ vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāti. taṃ kissa hetu: evaṃ hetuṃ bhaddālī hoti yathā taṃ satthusāsane sikkhāya paripūrakārissā'ti.

