

0.0.1 Bhaddali (Excerpt)

1. Thus was heard by me. At one time the Auspicious One was dwelling in Sāvatti at Jeta's Grove, Anathapindikā'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."

bhaddālisuttaṃ (Excerpt)

evaṃ me sutam ekam samayaṃ bhagavā sāvattiyaṃ viharati jetavane anātha-piṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi bhikkhavoti. bhaddanteti te bhikkhū bhagavato paccasosum. bhagavā etadavoca: ahaṃ kho bhikkhave ekāsana-bhojanam bhuñjāmi. ekāsana-bhojanam kho ahaṃ bhikkhave bhuñjamāno appābādhatañca sañjānāmi appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi bhikkhave ekāsana-bhojanam bhuñjatha, ekāsana-bhojanam kho bhikkhave tumhepi bhuñjamānā ap-

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

pābādhatañca sañjā-
nissatha appātañka-
tañca lahuṭṭhānañca
balañca phāsuvihā-
rañcāti.

evam vutte āyasmā
bhaddāli bhagavan-
taṃ etadavoca: 'ahaṃ
kho bhante na ussa-
hāmi ekāsanabhoja-
naṃ bhuñjitum. ekā-
sanabhojanaṃ hi me
bhante bhuñjato siyā
kukkuccam, siyā vip-
paṭisāroti. tena hi
tvam bhaddāli yat-
tha nimantito assasi
tattha ekadesaṃ
bhuñjitvā ekadesaṃ
nīharitvā¹pi bhuñ-
jeyyāsi. evampi kho
tvam bhaddāli bhuñ-
jamāno¹ yāpessasīti.
evampi kho ahaṃ
bhante na ussaḥāmi
bhuñjitum. evampi

¹bhuñjamāno ekāsano (machasam) ■

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 the Teacher's dispensation.

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

hi me bhante bhuñjato siyā kukkuccaṃ siyā vipphaṇṇasāroti. atha kho āyasmā bhaddāli bhagavatā sikkhāpade paññāpiyamāne² bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. atha kho āyasmā bhaddāli sabbantaṃ temāsaṃ na bhagavato sammukhībhavaṃ adāsi yathā taṃ satthusāsane sikkhāya aparipūrakārī.

tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti, niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakamissatīti. atha kho āyasmā bhad-

²paññāpayamāne (sīmu) ■
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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.”

4. “Yes friends.” The venerable Bhaddali having replied to those bhikkhus, went to

dāli yena te bhikkhū tenupasaṅkami. upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisa-retvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddāliṃ te bhikkhū etadavocum: ‘idaṃ kho āvuso bhaddāli bhagavato cīvarakammaṃ karīyati. niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’ti. inghāvuso bhaddāli etaṃ desakaṃ³ sādhuakaṃ manasi karohi. mā te pacchā dukkarataraṃ aho-sīti.

evamāvusoti kho

³dosakaṃ (sīmu, machasaṃ);
desaṃ (syā)
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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.

āyasmā bhaddāli
tesaṃ bhikkhūnaṃ
paṭissutvā yena bhagavā tenupasaṅkami.
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ
nisīdi. ekamantaṃ
nisinno kho āyasmā
bhaddāli bhagavantaṃ etadavoca: accayo maṃ bhante
accagamā yathābālaṃ yathāmūlhaṃ
yathā akusalaṃ, yo haṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. tassa me bhante bhagavā accayaṃ accayato pati gaṇhātu āyatim saṃvarāyāti.

5. Certainly, a transgression overcame you Bhaddali, in that being so foolish, so de-

taggha tvam bhaddāli accayo accagamā yathābālaṃ yathāmūlhaṃ yathā

luded, 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.

6. On that occasion, O Bhaddali, this was not comprehended 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 the Teacher’s dispensation.” On that occasion, O Bhaddali, this was not comprehended by you.

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

akusalam, yaṃ tvam mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkham samādiyamāne anusāham pavedesi.

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

samayo'pi kho te bhaddāli appaṭividdho ahosi. sambhulā kho bhikkhū sāvattiyaṃ vassaṃ upagatā, te'pi maṃ jānissantī: 'bhaddāli nāma bhikkhu

training in the Teacher's dispensation." On that occasion, O Bhaddali, this too was not comprehended by you.

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 the Teacher's dispensation." On that occasion, O Bhaddali, this too was not comprehended by you.

9. On that occasion, O Bhaddali, this too was not comprehended 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 the Teacher's dis-

satthusāsane sikhāya aparipūra-kārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahosi.

samayo'pi kho te bhaddāli appaṭividdho ahosi. sambahulā kho bhikkhuniyo sāvattiyam vassam upagatā, tā'pi maṃ jānissanti: 'bhaddāli nāma bhikkhu satthusāsane sikhāya aparipūra-kārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahosi.

samayo'pi kho te bhaddāli appaṭividdho ahosi. sambahulā kho upāsakā sāvattiyam paṭivasanti. te'pi maṃ jānissanti: 'bhaddāli nāma bhikkhu

pensation.” On that occasion, O Bhaddali, this too was not comprehended by you.

10. On that occasion, O Bhaddali, this too was not comprehended 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 the Teacher’s dispensation.” On that occasion, O Bhaddali, this too was not comprehended by you.

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 Sāvatti for the rains. Those too will know me [thus:] a certain elder bhikkhu named Bhaddali, a

satthusāsane sikkhāya aparipūra-kārī’ti. ayampi kho te bhaddāli samayo appaṭividdho ahosi.

samayo pi kho te bhaddāli appaṭividdho ahosi: sambahulā kho upāsikā sāvattiyaṃ paṭivasanti. tā’pi maṃ jānissanti: bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. ayampi kho te bhaddāli samayo appaṭividdho ahosi.

samayo’pi kho te bhaddāli appaṭividdho ahosi: sambahulā kho nānā tithiyā samaṇabrāhmaṇā sāvattiyaṃ vassaṃ upagatā, te’pi maṃ jānissanti: ‘bhaddāli nāma bhikkhu samaṇassa gotamassa

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.

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 Saṅgha 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 Bhaddali, in that being so foolish, so deluded, so unskillful, when the training rule was being made known by me, when the bhikkhu Saṅgha was upholding the train-

sāvako therañña-taro satthusāsane sikkhāya aparipūra-kārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahoṣiti.

accayo maṃ bhante accagamā yathābālaṃ yathāmūlhaṃ yathā akusalaṃ, yo'haṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. tassa me bhante bhagavā accayaṃ accayato patigaṇhātu āyatīṃ saṃvārāyāti, taggha tvaṃ bhaddāli accayo accagamā yathābālaṃ yathāmūlhaṃ yathā akusalaṃ yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anus-

ing, you declared your lack of endurance for undertaking the training.

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,

sāhaṃ pavedesi.

taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu ubhatobhā-gavimutto, tama-
haṃ evaṃ vadey-
yaṃ: 'ehi me tvam
bhikkhu pañke saṅ-
kamo hohī'ti. apinu
so saṅkameyya vā
aññena vā kāyaṃ
sannāmeyya, noti
vā vadeyyāti. no he-
taṃ bhante. taṃ kiṃ
maññasi bhaddāli:
'idhassa bhikkhu
paññāvimutto, ta-
mahaṃ evaṃ vadey-
yaṃ: 'ehi me tvam
bhikkhu pañke saṅ-
kamo hohī'ti. apinu
so saṅkameyya vā
aññena vā kāyaṃ
sannāmeyya, noti
vā vadeyyāti. no he-

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,

taṃ bhante. taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu kāyasakkhī, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvāṃ bhikkhu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no he-
taṃ bhante. taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu diṭṭhappatto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvāṃ bhikkhu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no he-
taṃ bhante. taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu saddhāvimutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvāṃ

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 de-

bhikkhu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no he-taṃ bhante. taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu dhammānusārī, tamaḥaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no he-taṃ bhante. taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu saddhānusārī, tamaḥaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no he-

luded, 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 bhante. taṃ kiṃ maññasi bhaddāli: 'api nu tvaṃ bhaddāli tasmiṃ samaye ubhato bhāgavimutto vā hosi, paññāvimutto cā kāyasakkhī vā diṭṭhapatto vā saddhāvimutto vā dhammānusārī cā saddhānusārī vāti. no he taṃ bhante. nanu tvaṃ bhaddāli tasmiṃ samaye ritto tuccho aparaddho'ti. evaṃ bhante. accayo maṃ bhante accagamā yathābālaṃ yathāmūlaṃ yathā akusalaṃ, yo haṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. tassa me bhante bhagavā accayaṃ accayato patigaṇhātu āyatim

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.

15. Here, O Bhaddali, a certain bhikkhu is one who does not fulfill the training in the

saṃvarāyāti.

taggha tvaṃ bhaddāli accayo accagamā yathābālaṃ yathāmūḷhaṃ yathā akusalaṃ yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anusāhaṃ pavedesi. yato ca kho tvaṃ bhaddāli accayaṃ accayato disvā yathā-dhammaṃ paṭikarosi. taṃ te mayaṃ patigaṇhāma. vuddhi hesā bhaddāli ariyassa vinaye yo accayaṃ accayato disvā yathā-dhammaṃ paṭikaroti, āyatīṃ saṃvaram āpajjati.

idha bhaddāli ekacco bhikkhu satthusā-

Teacher's dispensation. 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 censors himself. He being censored by the Teacher, also censored by his wise fellows in the life of purity having found out, also

sane sikkhāya apari-pūrakārī⁴ hoti, tassa evaṃ hoti: yannūnāham vivittaṃ senāsanam bhajeyyam, araññaṃ rukkhamūlam pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapattham abbhokāsaṃ paḷālapuñjaṃ. appevanāmāhaṃ uttarimanussadhammā alamariyaññadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsanam bhajati, araññaṃ rukkhamūlam pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapattham abbhokāsaṃ paḷālapuñjaṃ. tassa tathā vūpakatthassa viharato satthā'pi upavadati. anuvicca pi viññū

⁴satthusāsane aparipūrakārī hoti (pts) ■

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 of one who does not fulfill the training in the Teacher's dispensation.

16. Here, O Bhaddali, a certain bhikkhu is one who fulfills the training in the Teacher's dispensation. It occurs to him thus: What if I were to resort to secluded lodging, a wilderness, a root of a tree, a mountain glen,

sabrahmacārī upavadanti. devatā'pi upavadanti. attāpi attānaṃ upavadati. so satthārā'pi upavadito anuvicca viññūhi sabrahmacārīhi upavadito devatāhi'pi upavadito attanā'pi attānaṃ upavadito na uttari-manussadhammā⁵ alamariyaññāḍassa navisesaṃ sacchikaroti. taṃ kissa hetu: evaṃ hetuṃ bhaddāli hoti, yathā taṃ satthusāsane sikkhāya aparipūrākārissa.

idha bhaddāli ekacco bhikkhu satthusāsane sikkhāya paripūrākārī hoti, tassa evaṃ hoti: yannūnāham vivittaṃ senā-

⁵uttariṃ manussadhammā (syā) ■

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

sanam bhajeyyam, araṇṇaṃ rukkhamaṃ-
laṃ pabbataṃ kanda-
raṃ giriguhaṃ
susānaṃ vanapata-
thaṃ abbhokāsaṃ
paḷālapuñjaṃ. ap-
pevanāmaṃ utta-
rimanussadhammā
alamariyaṇṇadassa-
navisesaṃ sacchika-
reyyanti. so vivittaṃ
senāsaṇaṃ bhajati,
araṇṇaṃ rukkhamaṃ-
laṃ pabbataṃ kanda-
raṃ giriguhaṃ
susānaṃ vanapata-
thaṃ abbhokāsaṃ
paḷālapuñjaṃ. tassa
tathā vūpakaṭṭhassa
vihārato satthā'pi na
upavadati. anuvicca
pi viññū sabrahma-
cārī na upavadanti.
na devatā'pi na upa-
vadanti. attā'pi at-
tānaṃ na upavadati.
so satthārā'pi anu-
pavadito anuvicca
viññūhi sabrahma-

in knowledge and vision worthy of the Noble Ones. What is the reason for that? This is just so indeed, O Bhaddali, as happens of one who fulfills the training in the Teacher's dispensation.

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 of one who fulfills the training in the Teacher's dispensation.

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

cārīhi anupavadito devatāhi'pi anupavadito attanā'pi attānam anupavadito uttarimanussadhammā alamariyaññadassanavisesaṃ sacchikaroti.

so vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajaṃ jhānaṃ upasampajja viharati taṃ kissa hetu: evaṃ hetajaṃ bhaddāli hoti yathātaṃ satthusāsane sikkhāya paripūrakārissa.

puna ca paraṃ bhaddāli bhikkhu vitakkaṃ vicārānaṃ vūpasamā ajjhataṃ samasādanam cetaso

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 of one who fulfills the training in the Teacher's dispensation.

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 of one who fulfills the training in the Teacher's dispensation.

ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. taṃ kissa hetu: evaṃ hetuṃ bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

puna ca paraṃ bhaddāli bhikkhu pītiyā ca virāgā upekkhako ca viharati. sato ca sampajāno sukhañca kāyena paṭisaṃvedeti. yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti, tatiyaṃ jhānaṃ upasampajja viharati. taṃ kissa hetu: evaṃ hetuṃ 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 of one who fulfills the training in the Teacher's dispensation.

puna ca param bhaddāli bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanas-sānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhā satipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. taṃ kissa hetu: evaṃ hetuṃ bhaddāli hoti yathā-taṃ satthusāsane sikkhāya paripūrakā-rissa.

21. so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakki-
lese mudubhūte kammaniye tṭhite āneñjappatte pubbenivāsānussatiñāṇāya cit-
taṃ abhininnāmeti.
so anekavihiṭaṃ pubbenivāsaṃ anussa-

rati, seyyathīdam:
 ekampi jātiṃ dvepi
 jātiyo tissopi jātiyo
 catassopi jātiyo pañ-
 capi jātiyo dasapi
 jātiyo vīsatiṃpi jā-
 tiyo tiṃsampi jātiyo
 cattārīsampi jātiyo
 paññāsampi jātiyo
 jātisatampi jātisahas-
 sampi jātisatasahas-
 sampi anekepi saṃ-
 vaṭṭakappe anekepi
 vivaṭṭakappe ane-
 kepi saṃvaṭṭavivaṭ-
 ṭakappe amutrāsiṃ
 evannāmo evaṅgotto
 evaṃvaṇṇo evamā-
 hāro evaṃsukha-
 dukkhapaṭisaṃvedī
 evamāyupariyanto.
 so tato cuto amutra
 udapādiṃ tatrāpā-
 siṃ evannāmo evaṅ-
 gotto evaṃvaṇṇo
 evamāhāro evaṃsu-
 khadukkhapaṭisaṃ-
 vedī evamāyupari-
 yanto. so tato cuto
 idhūpapanno'ti. iti

22. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. 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. He understands how beings pass on according to their actions thus: “These worthy beings who were ill-conducted in

sākāraṃ sauddesaṃ
anekavihiṭṭaṃ pub-
benivāsaṃ anussa-
rati. taṃ kissa hetu:
evaṃ hetuṃ bhad-
dāli hoti yathā taṃ
satthusaṇe si-
khāya paripūrakā-
rissa.

so evaṃ samāhite
citte parisuddhe pa-
riyodāte anāgaṇe
vigatūpakkilese mu-
dubhūte kammaniye
ṭhite āneñjappatte
sattānaṃ cūṭupa-
pātāññāya cittaṃ
abhininnāmeti. so
dibbena cakkhunā
visuddhena atikkan-
tamaṇusakena satte
passati cavamāne
upapajjamāne, hīne
paṇīte suvaṇṇe dub-
baṇṇe sugate dug-
gate yathākammū-
page satte pajānāti.

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

ime vata bhonto sattā
kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammaśamādānā, te kāyassa bheda parammaraṇa apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammaśamādānā, te kāyassa bheda parammaraṇa sugatiṃ saggaṃ lokaṃ upannā'ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte

happens of one who fulfills the training in the Teacher's dispensation.

23. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the asavas. He understands 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 lead-

passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayaññāṇāya cittaṃ abhininnāmeti. so idaṃ dukkhanti yathābhūtaṃ pajānāti. ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhagāminīpaṭipadāti yathābhū-

ing 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 of one who fulfills the training in the Teacher’s dispensation.”

taṃ 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 karaṇiyaṃ, nāparaṃ itthattāyāti pajānāti. taṃ kissa hetu: evaṃ hetuṃ bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissā'ti.

