

### 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  
nīharitvā<sup>1</sup>pi bhuñ-  
jeyyāsi. evampi kho  
tvam bhaddāli bhuñ-  
jamāno<sup>1</sup> yāpessasīti.  
evampi kho ahaṃ  
bhante na ussaḥāmi  
bhuñjitum. evampi

<sup>1</sup>bhuñjamāno 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 line with the Teacher's instructions.

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 paññāpiyamāne<sup>2</sup> 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-

<sup>2</sup>paññāpayamāne (sīmu) ■  
pts page 438 ■

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 bhaddālīṃ te bhikkhū etadavocum: ‘idaṃ kho āvuso bhaddāli bhagavato cīvarakammaṃ karīyati. niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’ti. inghāvuso bhaddāli etaṃ desakaṃ<sup>3</sup> sādhukaṃ manasi karohi. mā te pacchā dukkarataraṃ aho-sīti.

evamāvusoti kho

<sup>3</sup>dosakaṃ (sīmu, machasaṃ);  
desaṃ (syā)  
bjt page 176

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 Sāvatthi. 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.

7. On that occasion, O Bhaddali, this too was not comprehended by you: “Many bhikkhus have come to [this] very Sāvatthi for the rains. Those too will know me [thus:] the bhikkhu named

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

samayo'pi kho te bhaddāli appaṭividdho ahosi, bhagavā kho sāvattiyam 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. sambahulā kho bhikkhū sāvattiyam vassam upagatā, te'pi maṃ jānissantī: 'bhad-

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.

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.

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

dāli nāma bhikkhu satthusāsane sikkhāya 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 sikkhāya 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: 'bhadd-

in line with the Teacher's instructions." 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 line with the Teacher's instructions." 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

dāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī'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: 'bhad-



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.

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 Bhaddali, in that being so foolish, so deluded, so unskillful, when the training rule was being made known by

dāli nāma bhikkhu  
samaṇassa gotamassa  
sāvako therāñña-  
taro satthusāsane  
sikkhāya aparipūra-  
kāri'ti. ayampi kho  
te bhaddāli samayo  
appaṭividdho ahoṣīti.

accayo maṃ bhante  
accagamā yathābā-  
laṃ yathāmūlhaṃ  
yathā akusalaṃ, yo'haṃ  
bhagavatā sikkhā-  
pade paññāpiyamāne  
bhikkhusaṅghe sik-  
khaṃ samādiyamāne  
anussāhaṃ pavede-  
siṃ. tassa me bhante  
bhagavā accayaṃ  
accayato patigaṇ-  
hātu āyatim saṃva-  
rāyāti, taggha tvaṃ  
bhaddāli accayo ac-  
cagamā yathābālaṃ  
yathāmūlhaṃ yathā-  
akusalaṃ yaṃ tvaṃ  
mayā sikkhāpade  
paññāpiyamāne bhik-  
khusaṅghe sikkhaṃ

me, when the bhikkhu Saṅgha was upholding the training, 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

samādiyamāne anusāhaṃ pavedesi.

taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu ubhatobhāgavimutto, tamaḥaṃ evaṃ vadeyyaṃ: 'ehi me tvam 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 paññāvimutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvam bhikkhu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ

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

sannāmeyya, noti vā vadeyyāti. no he-  
taṃ bhante. taṃ  
kiṃ maññasi bhad-  
dāli: idhassa bhik-  
khu kāyasakkhī, ta-  
mahaṃ evaṃ vadey-  
yaṃ: 'ehi me tvam  
bhikkhu pañke sañ-  
kamo hohī'ti. apinu  
so saṅkameyya vā  
aññena vā kāyaṃ  
sannāmeyya, noti  
vā vadeyyāti. no he-  
taṃ bhante. taṃ  
kiṃ maññasi bhad-  
dāli: idhassa bhik-  
khu diṭṭhappatto, ta-  
mahaṃ evaṃ vadey-  
yaṃ: 'ehi me tvam  
bhikkhu pañke sañ-  
kamo hohī'ti. apinu  
so saṅkameyya vā  
aññena vā kāyaṃ  
sannāmeyya, noti  
vā vadeyyāti. no he-  
taṃ bhante. taṃ kiṃ  
maññasi bhaddāli:  
idhassa bhikkhu sad-  
dhāvimutto, tama-

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

ham evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke 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, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no he-taṃ bhante. taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu sad-dhānusārī, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ

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.

sannāmeyya, noti  
vā vadeyyāti. no he-  
taṃ bhante. taṃ  
kiṃ maññasi bhad-  
dāli: 'api nu tvaṃ  
bhaddāli tasmim sa-  
maye ubhato bhā-  
gavimutto vā hosi,  
paññāvimutto cā kā-  
yasakkhī vā diṭṭhap-  
patto vā saddhāvi-  
mutto vā dhammā-  
nusārī cā saddhā-  
nusārī vāti. no he-  
taṃ bhante. nanu  
tvaṃ bhaddāli tas-  
mim samaye ritto  
tuccho aparaddho'ti.  
evaṃ bhante. ac-  
cayo maṃ bhante  
accagamā yathābā-  
laṃ yathāmūlhaṃ  
yathā akusalaṃ, yo-  
haṃ bhagavatā sik-  
khāpade paññāpiya-  
māne bhikkhusaṅ-  
ghe sikkhaṃ samā-  
diyamāne anussā-  
haṃ pavedesi. tassa  
me bhante bhagavā

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 cer-

accayaṃ accayato  
patigaṇhātu āyatim  
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 yathādhammaṃ  
paṭikaroti, āyatim  
saṃvaram āpajjati.

tain 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

idha bhaddāli ekacco bhikkhu satthusā-sane sikkhāya aparipūrakārī<sup>4</sup> hoti, tassa evaṃ hoti: yannūnā-  
ham vivittaṃ senāsanam bhajeyyam, araṇṇam rukkhamūlam pabbataṃ kandaram giriguhaṃ susānam vanapattham abbhokāsam paḷālapuñjam. appevanāmāham uttarimanussadhammā alamariyaññadassanavisesam sacchikareyyanti. so vivittaṃ senāsanam bhajati, araṇṇam rukkhamūlam pabbataṃ kandaram giriguhaṃ susānam vanapattham abbhokāsam paḷālapuñjam. tassa tathā vūpakatthassa viharato

<sup>4</sup>satthusāsane aparipūrakārī hoti (pts) ■

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.

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

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 attānaṃ upavadito na uttari-manussadhammā<sup>5</sup> alamariyañāṇadassanavisesaṃ sacchikaroti. taṃ kissa hetu: evaṃ hetam bhaddāli hoti, yathā taṃ satthusāsane sikkhāya aparipūrākārissa.

idha bhaddāli ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti, tassa

<sup>5</sup>uttariṃ manussadhammā (syā) ■



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 him-

evaṃ hoti: yannūnāhaṃ vivittaṃ senāsanāṃ bhajeyyaṃ, araṇṇaṃ rukkhamaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. appēvanāmāhaṃ uttarimanussadhammā alamariyaññānadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsanāṃ bhajati, araṇṇaṃ rukkhamaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. tassa tathā vūpakaṭṭhassa viharato satthā'pi na upavadati. anuvicca pi viññū sabrahmacārī na upavadanti. na devatā'pi na upavadanti. attā'pi attānaṃ na upavadati. so satthārā'pi anu-

self, 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 in line with the Teacher's instructions.

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.

18. Furthermore, O Bhaddali, from the subsiding of thinking and pondering, with the internal tranquilization

pavadito anuvicca viññūhi sabrahma-cārīhi anupavadito devatāhi'pi anupavadito attanā'pi attānaṃ anupavadito uttarimanussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti.

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

puna ca paramaṃ bhaddāli bhikkhu vitakkaṃ vicārānaṃ vūpa-

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.

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

samā ajjhataṃ sam-pasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

puna ca param 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 hetam bhaddāli hoti yathātaṃ satthusāsane sikkhāya paripūrakā-

one who fulfills the training in line with the Teacher's instructions.

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.

riṣṣa.

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

21. so evaṃ samāhite citte parisuddhe pariyodāte anāgaṇe vigatūpakkiḷḷe mudubhūte kammaniye tṭhite āneñjappatte pubbenivā-

sānussatiññāyā cit-  
 taṃ abhininnāmeti.  
 so anekavihiṭaṃ pub-  
 benivāsaṃ anussa-  
 rati, seyyathīdaṃ:  
 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-

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 under-

khadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cūtūpāpātāññāya cittaṃ abhininnāmeti. so dibbena cakkhunā visuddhena atikkan-tamānusakena satte passati cavamāne upapajjamāne, hine

stands 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

paṇīte suvaṇṇe dub-  
baṇṇe sugate dug-  
gate yathākammū-  
page satte pajānāti.  
ime vata bhonto sattā  
kāyaduccaritena sa-  
mannāgatā vacīduc-  
caritena samannā-  
gatā manoduccari-  
tena samannāgatā  
ariyānaṃ upavādakā  
micchādiṭṭhikā mic-  
chādiṭṭhikamma-  
mādānā, te kāyassa  
bhedā parammaraṇā  
apāyaṃ duggatiṃ  
vinipātaṃ nirayaṃ  
upapannā, ime vā  
pana bhonto sattā  
kāyasucaritena sa-  
mannāgatā vacīsuc-  
aritena samannāgatā  
manosucaritena sa-  
mannāgatā ariyā-  
naṃ anupavādakā  
sammādiṭṭhikā sam-  
mādiṭṭhikamma-  
mādānā, te kāyassa  
bhedā parammaraṇā  
sugatiṃ saggaṃ lo-

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.

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

kam upannā'ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte 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 dukkhaniro-



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

dhoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhagāminīpaṭipadāti yathābhūtaṃ pajānāti. ime āsavāti yathābhūtaṃ pajānāti. ayaṃ āsavasaṃsāraṃ 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 bhaddāli hoti yathā

happens for one who fulfills  
the training in line with the  
Teacher's instructions.”

taṃ satthusāsane  
sikkhāya paripūrakā-  
rissā'ti.

