

## 0.1 Bhaddali (Excerpt)

1. Thus was heard by me. At one time the Auspicious One was dwelling in Sāvattthi 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."

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

## 0.1 bhaddālisuttam (Excerpt)

1. evaṃ me sutam ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi bhikkhavoti. bhadanteti te bhikkhū bhagavato paccassosum. bhagavā etadavoca: ahaṃ kho bhikkhave ekāsanabhojanaṃ bhuñjāmi. ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābādhaṇaṃ sañjānāmi appātāṇkataṇca lahuṭṭhāṇaṃ balaṇca phāsuvihāraṇaṃ. etha tumhepi bhikkhave ekāsanabhojanaṃ bhuñjatha, ekāsanabhojanaṃ kho bhikkhave tumhepi bhuñjamānā appābādhaṇaṃ sañjānissatha appātāṇkataṇca lahuṭṭhāṇaṃ balaṇca phāsuvihāraṇcāti.

2. evaṃ vutte āyasmā bhaddāli bhagavantam etadavoca: 'ahaṃ kho bhante na ussahāmi ekāsanabhojanaṃ bhuñjitum. ekāsanabhojanaṃ hi me bhante bhuñjato siyā kukkucam, siyā vippaṭisāroti. tena hi tvam bhaddāli yattha nimantito assasi tattha ekadesam bhuñjitvā ekadesam nīharitvā<sup>1</sup> pi bhuñjeyyāsi. evampi kho tvam bhaddāli bhuñjamāno<sup>1</sup> yāpessasīti. evampi kho ahaṃ bhante na ussahāmi bhuñjitum. evampi hi me bhante bhuñjato siyā kukkucam siyā vippaṭisāroti. atha kho āyasmā bhaddāli bhagavatā sikkhāpade paññāpiyamāne<sup>2</sup> bhikkhusaṅge sikkham samādiyamāne anusāham pavedesi. atha kho āyasmā bhaddāli sabbantaṃ temāsam na bhagavato sammukhībhāvaṃ adāsi

<sup>1</sup>bhuñjamāno ekāsano (machasam) ■

<sup>2</sup>paññāpayamāne (simu) ■

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, by which [way led to] those bhikkhus, by that way the venerable Bhaddali approached. Having approached, 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 ever 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, by which [way led to] the Auspicious One, by that way he approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the venerable Bhaddali ever said this to the Auspicious One. A transgression

yathā taṃ satthusāsane sikkhāya aparipūrakārī.

3. tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti, niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ 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 cīvarakammaṃ karīyati. niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī'ti. iṅghāvuso bhaddāli etaṃ desakaṃ<sup>3</sup> sādhukaṃ manasi karohi. mā te pacchā dukkarataraṃ ahoṣīti.

4. evamāvusoti kho āyasmā bhaddāli tesāṃ bhikkhūnaṃ paṭissutvā yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā bhaddāli bhagavantaṃ etadavoca: accayo maṃ bhante accagamā yathābālaṃ yathāmūḷhaṃ yathā akusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. tassa me bhante bhagavā accayaṃ accayato patigaṇhātu āyatim saṃvarāyāti.

---

pts page 438■

<sup>3</sup>dosakaṃ (simu, machasaṃ); desaṃ (syā)■

bjt page 176■

overcame me, O Bhante, in that being so foolish, so confused, 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.

5. Certainly, a transgression overcame you Bhaddali, in that being so foolish, so confused, 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 training in the Teacher’s dispensation.” On that occasion, O Bhaddali, this too was not comprehended [by you].

5. taggha tvam bhaddāli accayo accagamā yathābā-  
lam yathāmūlham yathā akusalam, yaṃ tvam mayā  
sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkham  
samādiyamāne anussāham pavedesi.

6. samayo'pi kho te bhaddāli appaṭividdho ahosi, bha-  
gavā kho sāvattiyam viharati. bhagavā'pi maṃ jānis-  
sati bhaddāli nāma bhikkhu satthu sāsane sikkhāya  
aparipūrakārīti. ayampi kho te bhaddāli samayo ap-  
paṭividdho ahosi.

7. samayo'pi kho te bhaddāli appaṭividdho ahosi. sam-  
bahulā kho bhikkhū sāvattiyam vassam upagatā, te'pi  
maṃ jānissanti: 'bhaddāli nāma bhikkhu satthusāsane  
sikkhāya aparipūrakārī'ti. ayampi kho te bhaddāli sa-  
mayo appaṭividdho ahosi.

8. samayo'pi kho te bhaddāli appaṭividdho ahosi. sam-  
bahulā kho bhikkhuniyo sāvattiyam vassam upagatā,  
tā'pi maṃ jānissanti: 'bhaddāli nāma bhikkhu satthu-  
sāsane sikkhāya aparipūrakārī'ti. ayampi kho te bhad-  
dāli samayo appaṭividdho ahosi.

9. samayo'pi kho te bhaddāli appaṭividdho ahosi. sam-  
bahulā kho upāsakā sāvattiyam paṭivasanti. te'pi maṃ  
jānissanti: 'bhaddāli nāma bhikkhu satthusāsane sik-  
khāya aparipūrakārī'ti. ayampi kho te bhaddāli sa-  
mayo 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 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 dispensation.” 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 ascetics and brāhmins 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 disciple of the ascetic Gotama, is one who does not fulfill the training.” On that

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

11. samayo'pi kho te bhaddāli appaṭividdho ahosi: sambahulā kho nānā titthiyā samaṇabrāhmaṇā sāvatthiyaṃ vassaṃ upagatā, te'pi maṃ jānissanti: 'bhaddāli nāma bhikkhu samaṇassa gotamassa sāvako therāṇṇatara satthusāsane sikkhāya aparipūrakārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahosīti.

12. 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 āyatim saṃvarāyāti, taggha tvam bhaddāli accayo accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ yaṃ tvam mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

13. taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu ubhatobhāgavimutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvam bhikkhu paṅke saṅkamo hohī'ti. apinu so saṅkameyya vā aññaena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetam bhante. taṃ kiṃ maññasi bhaddāli:



occasion, O Bhaddali, this too was not comprehended [by you].

12. A transgression overcame me, O Bhante, in that being so foolish, so confused, 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 confused, 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.

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:

'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 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 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. taṃ kiṃ 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. taṃ kiṃ maññasi bhaddāli: 'api nu tvaṃ bhaddāli tasmim samaye ubhato bhāgavimutto vā hosi, paññāvimutto cā kāyasakkhī vā diṭṭhappatto vā saddhāvimutto vā dhammānusārī cā saddhānusārī vāti. no hetam bhante. nanu tvaṃ bhaddāli tasmim

“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 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? [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

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 saṃvarāyāti.

**14.** taggha tvaṃ bhaddāli accayo accagamā yathābālaṃ yathāmūlaṃ yathā akusalaṃ yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. yato ca kho tvaṃ bhaddāli accayaṃ accayato disvā yathādhammaṃ paṭikarosi. taṃ te mayaṃ patigaṇhāma. vuddhi hesā bhaddāli ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatim saṃvaram āpajjati.

**15.** idha bhaddāli ekacco bhikkhu satthusāsane sikkhāya aparipūrakārī<sup>4</sup> hoti, tassa evaṃ hoti: yannūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ, araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. appevanāmaṃ uttarimanussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsanaṃ bhajati, araññaṃ rukkhamaṃ 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

Bhante, in that being so foolish, so confused, 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.

14. Certainly, a transgression overcame you Bhaddali, in that being so foolish, so confused, 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 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

satthārā'pi upavadito anuvicca viññūhi sabrahmacārīhi upavadito devatāhi'pi upavadito attanā'pi attānaṃ upavadito na uttarimanussadhammā<sup>5</sup> alamariyañāṇadassanavisesaṃ sacchikaroti. taṃ kissa hetu: evaṃ hetam bhaddāli hoti, yathā taṃ satthusāsane sikkhāya aparipūrakārissa.

**16.** idha bhaddāli ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti, tassa evaṃ hoti: yannūnaṃ ham vivittaṃ senāsanaṃ bhajeyyaṃ, araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. appevanāmaṃ ham uttarimanussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsanaṃ bhajati, araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ 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 anupavadito anuvicca viññūhi sabrahmacārīhi anupavadito devatāhi'pi anupavadito attanā'pi attānaṃ anupavadito uttarimanussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti.

**17.** so vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati taṃ kissa hetu: evaṃ

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

bjt page 180 ■

pts page 441 ■

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 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, 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

hetam bhaddāli hoti yathātam satthusāsane sikkhāya paripūrakārissa.

**18.** puna ca param bhaddāli bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. tam kissa hetu: evam hetam bhaddāli hoti yathā tam satthusāsane sikkhāya paripūrakārissa.

**19.** puna ca param bhaddāli bhikkhu pītiyā ca virāgā upekkhako ca viharati. sato ca sampajāno sukhañca kāyena paṭisaṃvedeti. yantam ariyā ācikkhanti upekkhako satimā sukhavihārīti, tatiyaṃ jhānaṃ upasampajja viharati. tam kissa hetu: evam hetam bhaddāli hoti yathātam satthusāsane sikkhāya paripūrakārissa.

**20.** puna ca param bhaddāli bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhā satipārisuddhiṃ catuttham jhānaṃ upasampajja viharati. tam kissa hetu: evam hetam bhaddāli hoti yathātam satthusāsane sikkhāya paripūrakārissa.

**21.** so evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. so anekavihitam pubbenivāsaṃ anussa-



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

17. "Quite secluded from sense-desires, secluded from unwholesome dhammas, he enters and dwells in the first jhana, which is with thinking and pondering, with rapture and pleasure born of seclusion. 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, with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he enters upon and dwells in the second jhana, which is without thinking and pondering, with rapture and pleasure born of samadhi. 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, dwelling equanimous, mindful and clearly com-

rati, seyyathīdaṃ: ekampi jātiṃ dvepi jātiyo, tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatiṃpi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahasampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe amutrāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkha paṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādiṃ tatrāpāsiṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkha paṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāraṃ saudesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati. taṃ kissa hetu: evaṃ hetuṃ bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

**22.** so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cūtūpapātaññāya cittaṃ abhininnāmeti. so dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hine paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathā-kammūpage satte pajānāti. ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupa-

prehending, still experiencing in himself that pleasure of which the Noble Ones say: “He is an equanimous one, a mindful one, one who dwells in pleasure,” he enters upon and dwells 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.

20. Furthermore, O Bhaddāli, having given up [physical] pleasure and pain, and with the disappearance of former mental pleasure and mental pain, he enters upon and dwells in the fourth jhana, which is beyond pleasure and pain, with utter purity of mindfulness and equanimity. 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.

21. 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 recollection of past abodes. He recollects his manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world expansion, many aeons of world-contraction and expansion thus: “There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life

vādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bheda parammaraṇā sugatiṃ saggam lokaṃ 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.

**23.** 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 āsavaśamudayoti 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 hetam bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissā'ti.

span; and passing away from there, I re-appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I re-appeared here.” Thus with their aspects and particulars he recollects his manifold past abodes. 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.

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

