

### 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, 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 his lack of endurance for undertaking the training. So

### 0.0.1 bhaddālisuttaṃ (Excerpt)

1. evaṃ me suttaṃ ekaṃ samayaṃ bhagavā sāvattiyaṃ 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 appābādhañca sañjānāmi appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi bhikkhave ekāsanabhojanaṃ bhuñjatha, ekāsanabhojanaṃ kho bhikkhave tumhepi bhuñjamānā appābādhañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcāti.

2. evaṃ vutte āyasmā bhaddāli bhagavantaṃ etadavoca: 'ahaṃ kho bhante na ussahāmi ekāsanabhojanaṃ bhuñjitum. ekāsanabhojanaṃ hi me bhante bhuñjato siyā kukkucçaṃ, siyā vipphaṇṇasāroti. tena hi tvaṃ bhaddāli yattha nimantito assasi tattha ekadesaṃ bhuñjitvā ekadesaṃ nīharitvā'pi bhuñjeyyāsi. evampi kho tvaṃ bhaddāli bhuñjamāno<sup>1</sup> yāpessasīti. evampi kho ahaṃ bhante na ussahāmi bhuñjitum. evampi hi me bhante bhuñjato siyā kukkucçaṃ siyā vipphaṇṇasāroti. atha kho āyasmā bhaddāli bhagavatā sikkhāpade paññāpiyamāne<sup>2</sup> bhikkhusaṅghe sikkhaṃ samādiyamāne anusāhaṃ pavedesi. atha kho āyasmā bhaddāli sabbantaṃ temāsaṃ na bhagavato sammukhībhāvaṃ adāsi

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

<sup>2</sup>paññāpayamāne (simu) ■

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 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 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

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.

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

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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 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.

6. On that occasion, O Bhaddali, this was not comprehended by you: “The Auspicious One dwells in [this] very Sāvattthi. 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 Sāvattthi 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.

8. On that occasion, O Bhaddali, this too was not comprehended by you: “Many bhikkhunis have come to

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.

[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 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 bhikkhu named Bhaddali, a disciple of the samana 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 therāññatara 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 tvaṃ bhaddāli accayo accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

13. taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu ubhatobhāgavimutto, 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:



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 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: “come

'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

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

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 senāsanam bhajeyyaṃ, araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. appevanāmaṃ uttarimanussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsanam 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

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.

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 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

satthārā'pi upavadito anuvicca viññūhi sabrahmacārīhi upavadito devatāhi'pi upavadito attanā'pi attānaṃ upavadito na uttarimanussadhammā<sup>5</sup> alamariyañña-dassanavisesaṃ 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 alamariyañña-dassanavisesaṃ 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 alamariyañña-dassanavisesaṃ sacchikaroti.

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

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

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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 censured by the Teacher, also censured by his wise fellows in the life of purity having found out, also censured 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 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

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-



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 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 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 com-

rati, seyyathīdam: ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsātimpi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññā-sampi jātiyo jātisatampi jātisahassampi jātisatasahas-sampi 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 evamāyupa-riyanto. so tato cuto idhūpapanno'ti. iti sākāraṃ saud-desam anekavihitam pubbenivāsam anussarati. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathā taṃ sat-thusāsane sikkhāya paripūrakārissa.

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

prehending, 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.

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.

21. so evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. so anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe amutrāsīm evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādiṃ tatrāpāsīm evannāmo evaṅgotto evaṃvaṇṇo

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 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 hetam bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissā'ti.

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

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 unfortu-



nate, 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.

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 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."

