

0.0.1 Bhaddali (Excerpt)

bhaddālisuttam (Excerpt)

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

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

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

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

¹bhuñjamāno ekāsano (machasaṃ) ■

na ussahāmi bhuñjitum. evampi hi me bhante bhuñjato siyā kukkucçaṃ siyā vipphaṭṭisāroti. atha kho āyasmā bhaddāli bhagavatā sikkhāpade paññāpiyamāne² bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. atha kho āyasmā bhaddāli sabbantaṃ temāsaṃ na bhagavato sammukhībhāvaṃ adāsi yathā taṃ satthusāsane sikkhāya aparipūrakārī.

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

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

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

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

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

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

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

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

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

samayo'pi kho te bhaddāli appaṭividdho ahosi, bha-

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

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

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

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

samayo'pi kho te bhaddāli appaṭividdho ahosi. sam-

bahulā kho bhikkhuniyo sāvattiyam vassam upagata, tā'pi maṃ jānissanti: 'bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahosi.

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.

samayo'pi kho te bhaddāli appaṭividdho ahosi. sambahulā kho upāsakā sāvattiyam paṭivasanti. te'pi maṃ jānissanti: 'bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahosi.

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.

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

te bhaddāli samayo appaṭividdho ahosi.

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

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

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

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

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

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

made known by the Auspicious One, when the bhikkhu Sangha was upholding the training, I declared my lack of endurance for undertaking the training. Bhante, may the Auspicious One forgive my transgression seen as transgression for the sake of future restraint.

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

nusārī, 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: 'apinu 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 samaye ritto tuccho aparaddho'ti. evaṃ bhante. accayo maṃ bhante accagamā yathābālaṃ yathāmūlhaṃ yathā akusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. tassa me bhante bhagavā accayaṃ accayato patigaṇhātu āyatim saṃvarāyāti.

14. Certainly, a transgression overcame you Bhaddali, in that being so foolish, so deluded, so unskillful, when the training rule was being made known by me, when the bhikkhu Sangha was upholding the training, you declared your lack of endurance for undertaking the training. But since you, O Bhaddali, having seen your transgression as transgression, make amends in accor-

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

taggha tvam bhaddāli accayo accagamā yathābālam yathāmūlham yathā akusalam yaṃ tvam mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkham samādiyamāne anussāham pavedesi. yato ca kho tvam bhaddāli accayaṃ accayato disvā yathādhammaṃ paṭikarosi. taṃ te mayaṃ patigaṇhāma. vuddhi hesā bhaddāli ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatim samvaram āpajjati.

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 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.

idha bhaddāli ekacco bhikkhu satthusāsane sikkhāya aparipūrakārī⁴ hoti, tassa evaṃ hoti: yaṇṇāhaṃ vivittaṃ senāsaṇaṃ bhajeyyaṃ, araṇṇaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. appevanāmāhaṃ uttarimanussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsaṇaṃ bhajati, araṇṇaṃ 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 satthārā'pi upavadito anuvicca viññūhi sabrahmacārīhi upavadito devatāhi'pi upavadito attanā'pi attānaṃ upavadito na uttarimanussadhammā⁵ alamariyañāṇadassanavisesaṃ sacchikaroti. taṃ kissa

⁴satthusāsane aparipūrakārī hoti (pts) ■

⁵uttariṃ manussadhammā (syā) ■

hetu: evaṃ hetam bhaddāli hoti, yathā taṃ satthusāsane sikkhāya aparipūrakārissa.

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 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.

idha bhaddāli ekacco bhikkhu satthusāsane sik-

khāya paripūrakārī hoti, tassa evaṃ hoti: yaṇ-
 nūnāhaṃ vivittaṃ senāsaṇaṃ bhajeyyaṃ, arañ-
 ñaṃ rukkhamaṃ pabbataṃ kandaraṃ girigu-
 haṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷāla-
 puñjaṃ. appevanāmāhaṃ uttarimanussadhammā
 alamariyañāṇadassanavisesaṃ sacchikareyyanti.
 so vivittaṃ senāsaṇaṃ bhajati, araññaṃ rukkha-
 māṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ
 vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. tassa
 tathā vūpakatṭhassa viharato satthā'pi na upava-
 danti. anuvicca pi viññū sabrahmacārī na upava-
 danti. na devatā'pi na upavadanti. attā'pi attā-
 naṃ na upavadati. so satthārā'pi anupavadito
 anuvicca viññūhi sabrahmacārīhi anupavadito de-
 vatāhi'pi anupavadito attanā'pi attānaṃ anupava-
 dito uttarimanussadhammā alamariyañāṇadassa-
 navisesaṃ sacchikaroti.

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

so vivicceva kāmehi vivicca akusalehi dhammehi
 savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ pa-

ṭhamam jhānam upasampajja viharati taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathātaṃ satthu-sāsane sikkhāya paripūrakārissa.

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

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

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

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

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

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

21. so evaṃ samāhite citte parisuddhe pariyo-dāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñā-

ṇāya cittaṃ abhininnāmeti. so anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ: ekampi jātiṃ dvepi jātiyo tisso pi jātiyo catasso pi jātiyo pañcapi jātiyo dasapi jātiyo vīsati pi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jāti-satampi jāti-sahassampi jāti-satasahassampi aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe amutrāsīṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādiṃ tatrāpāsīṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati. taṃ kissa hetu: evaṃ hetuṃ bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakāriṣṣa.

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.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cūtūpapātāñāṇāya cittaṃ abhininnāmeti. so dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hine paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ niraayaṃ upapannā, ime vā pana bhonto sattā kāyasu-

caritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammaśamādānā, te kāyassa bhedaṃ parammaraṇā sugatim saggaṃ 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 paripūrakāriṣṣa.

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

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 hetuṃ bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissā'ti.

