

0.1 Bhaddali (Excerpt)

0.0.1 bhaddālisuttaṃ (Excerpt)

<p>1. Thus was heard by me. At one time the Auspicious One was dwelling in Sāvatti at Jeta's Grove, Anāthapindika'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."</p>	<p>evaṃ me sutāṃ ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati sjetavane 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 appābādhataṇca sañjānāmi appātāṅkataṇca lahuṭṭhāṇaṇca balaṇca phāsuvihāraṇca. etha tumhepi bhikkhave ekāsanabhojanaṃ bhuñjatha, ekāsanabhojanaṃ kho bhikkhave tumhepi bhuñjamānā appābādhataṇca sañjāniṣṭha appātāṅkataṇca lahuṭṭhāṇaṇca balaṇca</p>
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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

phāsuvihārañcāti.

evaṃ vutte āyasmā bhaddāli bhagavan-taṃ etadavoca: ‘ahaṃ kho bhante na ussa-hāmi ekāsanabhoja-naṃ bhuñjituṃ. ekā-sanabhojanaṃ hi me bhante bhuñjato siyā kukkuccaṃ, siyā vip-paṭisāroti. tena hi tvaṃ bhaddāli yattha ni-mantito assasi tattha ekadesaṃ bhuñjitvā ekadesaṃ nīharitvā¹ pi bhuñjeyyāsi. evampi kho tvaṃ bhaddāli bhuñjamāno¹ yāpessa-sīti. evampi kho ahaṃ bhante na ussa-hāmi bhuñjituṃ. evampi hi me bhante bhuñ-jato siyā kukkuccaṃ siyā vip-paṭisāroti. atha kho āyasmā bhaddāli bhagavatā sikkhāpade

¹bhuñjamāno ekāsano (machasam) ■

training, the venerable Bhaddali declared his lack of endurance for undertaking the training. So then, the venerable Bhaddali, for all that three months, did not present [himself] face to face to the Auspicious One, as happens for one who does not fulfill the training in the Teacher's dispensation.

3. At that time, many bhikkhus were engaged in robe making for the Auspicious One, [with the expectation:] "With the passing away of three months, the Auspicious One will set out wondering when the robe is finished." So then, 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

paññāpiyamāne² bhikkhusaṅghe sikkhaṃ samādiyamāne anusāhaṃ pavedesi. atha kho āyasmā bhaddāli sabbantaṃ temāsaṃ na bhagavato sammukhībhāvaṃ adāsi yathā taṃ satthusāsane sikkhāya aparipūrakārī.

tena kho pana samāyena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti, niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatīti. atha kho āyasmā bhaddāli yena te bhikkhū tenupasaṅkami. upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisin-

²paññāpayamāne (sīmu) ■
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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

naṃ kho āyasmantaṃ bhaddāliṃ te bhikkhū etadavocuṃ: ‘idaṃ kho āvuso bhaddāli bhagavato cīvarakamamaṃ karīyati. niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’ti. inghāvuso bhaddāli etaṃ desakaṃ³ sādhukaṃ manasi karohi. mā tepacchā dukkarataraṃ ahoṣīti.

evamāvusoti kho āyasmā bhaddāli tesam bhikkhūnaṃ paṭisutvā yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho āyasmā bhaddāli bha-

³dosakaṃ (sīmu, machasaṃ);
desaṃ (syā)
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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 compre-

gavantam etadavoca:
accayo maṃ bhante
accagamā yathābā-
laṃ yathāmūḷhaṃ ya-
thā akusalaṃ, yo haṃ
bhagavatā sikkhāpade
paññāpiyamāne bhik-
khusaṅge sikkhaṃ
samādiyamāne anussā-
haṃ pavedesiṃ. tassa
me bhante bhagavā
accayaṃ accayato pati-
gaṇhātu āyatiṃ samva-
rāyāti.

taggha tvaṃ bhaddāli
accayo accagamā ya-
thābālaṃ yathāmūḷ-
haṃ yathā akusalaṃ,
yaṃ tvaṃ mayā sik-
khāpade paññāpiya-
māne bhikkhusaṅge
sikkhaṃ samādiya-
māne anussāhaṃ pa-
vedesi.

samayo'pi kho te bhad-
dāli appaṭividdho ahosi,

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 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].

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

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

samayo’pi kho te bhaddāli appaṭividdho ahosi. sambahulā kho bhikkhū sāvattiyaṃ vassam upagatā, te’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 bhik-

[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

khuniyo sāvattiyam vassam upagatā, tā'pi maṃ jānissanti: 'bhad-dāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahosi.

samayo'pi kho te bhad-dāli 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.

samayo pi kho te bhad-dāli appaṭividdho ahosi: sambahulā kho upāsikā sāvattiyam paṭivasanti. tā'pi maṃ jānissanti: bhaddāli

[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 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

nāma bhikkhu satthu-sāsane sikkhāya aparipūrakārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahosi.

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

accayo maṃ bhante accagamā yathābālaṃ yathāmūlaṃ yathā akusalaṃ, yo'haṃ bhagavatā sikkhāpade

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

paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. tassa me bhante bhagavā accayaṃ accayato patigaṇhātu āyatiṃ samvarāyāti, taggha tvaṃ bhaddāli accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu ubhatobhāgavimutto, tamahaṃ evaṃ vadeyyaṃ: ‘ehi me tvaṃ bhikkhu paṅke saṅkamo hohī’ti. apinu

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

so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetam bhante. tam kiṃ maññasi bhaddāli: 'idhassa bhikkhu paññāvimutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetam bhante. tam kiṃ maññasi bhaddāli: idhassa bhikkhu kāyasakkhī, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetam bhante. tam kiṃ maññasi bhaddāli: idhassa bhikkhu diṭṭhappatto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhik-

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

khu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetam bhante. tam kiṃ maññasi bhad-dāli: idhassa bhikkhu saddhāvimutto, tama-haṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetam bhante. tam kiṃ maññasi bhad-dāli: idhassa bhikkhu dhammānusārī, tama-haṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetam bhante. tam kiṃ maññasi bhad-dāli: idhassa bhikkhu

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 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.

saddhānusārī, tama-
haṃ evaṃ vadeyyaṃ:
'ehi me tvaṃ bhikkhu
paṅke saṅkamo hohi'ti.
apinu so saṅkameyya
vā aññena vā kāyaṃ
sannāmeyya, noti vā
vadeyyāti. no hetam
bhante. tam kiṃ mañ-
ñasi bhaddāli: 'api
nu tvaṃ bhaddāli ta-
smiṃ samaye ubhato
bhāgavimutto vā hosi,
paññāvimutto cā kāya-
sakkhī vā diṭṭhappatto
vā saddhāvimutto vā
dhammānusārī cā sad-
dhānusārī vāti. no
hetam bhante. nanu
tvaṃ bhaddāli tasmīṃ
samaye ritto tuccho
aparaddho'ti. evaṃ
bhante. accayo maṃ
bhante accagamā ya-
thābālaṃ yathāmūl-
haṃ yathā akusalaṃ,
yohaṃ bhagavatā sik-
khāpade paññāpiya-
māne bhikkhusaṅghe
sikkhaṃ samādiya-

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.

māne anussāhaṃ pave-
desi. tassa me bhante
bhagavā accayaṃ ac-
cayato patigaṇhātu
āyatim saṃvarāyāti.

taggha tvaṃ bhaddāli
accayo accagamā ya-
thābālaṃ yathāmūl-
haṃ yathā akusalaṃ
yaṃ tvaṃ mayā sik-
khāpade paññāpiya-
māne bhikkhusaṅghe
sikkhaṃ samādiya-
māne anussāhaṃ pa-
vedesi. yato ca kho
tvaṃ bhaddāli acca-
yaṃ accayato disvā
yathādhammaṃ paṭi-
karosi. taṃ te mayaṃ
patigaṇhāma. vuddhi
hesā bhaddāli ariyassa
vinaye yo accayaṃ
accayato disvā yathā-
dhammaṃ paṭikaroti,
āyatim saṃvaram āpa-
jati.

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

idha bhaddāli ekacco bhikkhu satthusāsane sikkhāya aparipūra-kārī⁴ hoti, tassa evaṃ hoti: yannūnāhaṃ vivittaṃ senāsanāṃ bhajeyyaṃ, araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. appevanāmaṃ uttarimanussa-dhammā alamariya-ñānadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsanāṃ bhajati, araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. tassa tathā vūpakaṭṭhassa viharato satthā'pi upavadati. anuvicca pi viññū sabrahmacārī upavadanti. devatā'pi upa-

⁴satthusāsane aparipūrakārī hoti (pts) ■

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

vadanti. attāpi attānaṃ upavadati. so satthārā'pi upavadito anuvicca viññūhi sabrahmacārīhi upavadito devatāhi'pi upavadito attanā'pi attānaṃ upavadito na uttarimanussadhammā⁵ alamariyaññadassanavisesaṃ sacchikaroti. taṃ kissa hetu: evaṃ hetam bhaddāli hoti, yathā taṃ satthusāsane sikkhāya aparipūrakārissa.

idha bhaddāli ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti, tassa evaṃ hoti: yannūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ, araññaṃ rukkhamūlaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ ab-

⁵uttarim manussadhammā (syā) ■

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

bhokāsaṃ paḷālapuñ-
jaṃ. appevanāmāhaṃ
uttarimanussadhammā
alamariyaññāḍassa-
navisesaṃ sacchika-
reyyanti. so vivittaṃ
senāsaṇaṃ bhajati,
araññaṃ rukkhama-
laṃ pabbataṃ kanda-
raṃ giriguhaṃ susā-
naṃ vanapatthaṃ ab-
bhokāsaṃ paḷālapuñ-
jaṃ. tassa tathā vū-
pakaṭṭhassa viharato
satthā'pi na upavadati.
anuvicca pi viññū sa-
brahmacārī na upava-
danti. na devatā'pi na
upavadanti. attā'pi at-
tānaṃ na upavadati.
so satthārā'pi anupava-
dito anuvicca viññūhi
sabrahmacārīhi anu-
pavadito devatāhi'pi
anupavadito attanā'pi
attānaṃ anupavadito
uttarimanussadhammā
alamariyaññāḍassa-
navisesaṃ sacchika-

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

roti.

so vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamañ jhānaṃ upasampajja viharati taṃ kissa hetu: evañ hetañ bhaddāli hoti yathātaṃ satthusāsane sikkhāya paripūrakāriṣṣa.

puna ca param bhaddāli bhikkhu vitakka-vicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. taṃ kissa hetu: evañ hetañ bhaddāli hoti yathā taṃ satthu-

training in the Teacher's dispensation.

19. Furthermore, O Bhaddali, with detachment from rapture, dwelling equanimous, mindful and clearly comprehending, 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 Bhaddali, 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

sāsane sikkhāya paripūrākārissa.

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 paripūrākārissa.

puna ca param bhaddāli bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhā satipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. taṃ

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

kissa hetu: evaṃ he-
taṃ bhaddāli hoti ya-
thātaṃ satthusāsane
sikkhāya paripūrākā-
rissa.

so evaṃ samāhite citte
parisuddhe pariyo-
dāte anaṅgaṇe vigatū-
pakkilese mudubhūte
kammaniye ṭhite āneñ-
jappatte pubbenivā-
sānussatiñāṇāya cit-
taṃ abhininnāmeti. so
anekavihiṭaṃ pubbe-
nivāsaṃ anussarati,
seyyathīdaṃ: ekampi
jātiṃ dvepi jātiyo, tis-
sopi jātiyo catassopi
jātiyo pañcapi jātiyo
dasapi jātiyo vīsatiṃpi
jātiyo tiṃsampi jā-
tiyo cattārīsampi jā-
tiyo paññāsampi jā-
tiyo jātisatampi jā-
tisahassampi jātisa-
tasahassampi ane-

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 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,

kepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavi-vaṭṭakappe amutrā-siṃ evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādiṃ tatrāpāsīm evannāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno'ti. iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. taṃ kissa hetu: evaṃ hetuṃ bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakki-

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

lese mudubbhūte kammaniye t̥hite āneñjapatte 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 bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā

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

manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokam upannā'ti. iti dibbena cakkhunā visuddhena atikantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathā-kammūpage satte pajānāti. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakāriṣṣa.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkiḷḷe mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayaññāya cittaṃ abhinnaṃmeti. so idaṃ

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

dukkhanti yathābhū-
taṃ pajānāti. ayaṃ
dukkhasamudayoti ya-
thābhūtaṃ pajānāti.
ayaṃ dukkhanirodhoti
yathābhūtaṃ pajānāti.
ayaṃ dukkhanirodha-
gāminīpaṭipadāti ya-
thābhūtaṃ pajānāti.
ime āsavāti yathābhū-
taṃ pajānāti. ayaṃ
āsavasamudayoti ya-
thābhūtaṃ pajānāti.
ayaṃ āsavanirodhoti
yathābhūtaṃ pajānāti.
ayaṃ āsavanirodhagā-
minīpaṭipadāti yathā-
bhūtaṃ pajānāti. tassa
evaṃ jānato evaṃ pas-
sato kāmāsavā pi cit-
taṃ vimuccati. bhavā-
savāpi cittaṃ vimuc-
cati. avijjāsavā pi cit-
taṃ vimuccati. vimut-
tasmiṃ vimuttamiti
ñāṇaṃ hoti. khīṇā jāti,
vusiṭaṃ brahmacari-
yaṃ, kataṃ karaṇi-
yaṃ, nāparaṃ itthat-
tāyāti pajānāti. taṃ

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.”

kissa hetu: evaṃ he-
taṃ bhaddāli hoti ya-
thā taṃ satthusāsane
sikkhāya paripūrakā-
rissā'ti.

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