

0.1 Bhaddali (Excerpt)

0.1.0 bhaddālisuttaṃ (Excerpt)

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

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 appābādhatañca sañjānāmi appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi bhikkhave ekāsanabhojanaṃ bhuñjatha, ekāsanabhojanaṃ kho bhikkhave tumhepi bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcāti.

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.

evaṃ vutte āyasmā bhaddāli bhagavantam etadavoca:
'aḥaṃ kho bhante na ussahāmi ekāsanabhojanam bhuñ-
jitum. ekāsanabhojanam hi me bhante bhuñjato siyā
kukkuccam, siyā vippaṭisāroti. tena hi tvaṃ bhaddāli
yattha nimantito assasi tattha ekadesam bhuñjitvā eka-
desam nīharitvā¹ pi bhuñjeyyāsi. evampi kho tvaṃ bhad-
dāli bhuñjamāno¹ yāpessasīti. evampi kho aḥaṃ bhante
na ussahāmi bhuñjitum. evampi hi me bhante bhuñ-
jato siyā kukkuccam siyā vippaṭisāroti. atha kho āya-

¹bhuñjamāno ekāsano (machasaṃ) ■

smā bhaddāli bhagavatā sikkhāpade paññāpiyamāne
² bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ
 pavedesi. atha kho āyasmā bhaddāli sabbantaṃ temā-
 saṃ 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, 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.”

tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti, niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatīti. atha kho āyasmā bhaddāli yena te bhikkhū tenupasaṅkami. upa-

²paññāpayamāne (sīmu) ■
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saṅkamitvā tehi bhikkhūhī saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddāliṃ te bhikkhū etadavocuṃ: 'idaṃ kho āvuso bhaddāli bhagavato cīvarakammaṃ karīyati. niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī'ti. inghāvuso bhaddāli etaṃ desakaṃ³ sādhukaṃ manasi karohi. mā te pacchā dukkarataraṃ ahoṣīti.

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 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. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmā bhaddāli bhagavantaṃ

³dosakaṃ (sīmu, machasaṃ); desaṃ (syā) ■

etadavoca: accayo maṃ bhante accagamā yathābālaṃ yathāmūḷhaṃ yathā akusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅhe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. tassa me bhante bhagavā accayaṃ accayato patigaṇhātu āyatīṃ 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 yathābālaṃ yathāmūḷhaṃ yathā akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅhe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

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.

samayo’pi kho te bhaddāli appaṭividdho ahosi, bhagavā kho sāvattiyaṃ 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. sambahulā kho bhikkhuniyo sāvattiyam vassam upagatā, tā'pi maṃ jānissanti: 'bhaddāli nāma bhikkhu satthu-

sāsane 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 Sāvātthi 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 sāvātthiyaṃ vassaṃ upagatā, te'pi maṃ jānissanti: 'bhaddāli nāma bhikkhu samaṇassa gotamassa sāvako theraññataro satthusāsane sikkhāya aparipūrakārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahoṣīti.

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 yathāmūl-
 haṃ yathā akusalaṃ, yo'haṃ bhagavatā sikkhāpade
 paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne
 anussāhaṃ pavedesiṃ. tassa me bhante bhagavā ac-
 cayaṃ accayato patigaṇhātu āyatim saṃvarāyāti, tag-
 gha tvaṃ bhaddāli accayo accagamā yathābālaṃ ya-
 thāmūlhaṃ 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 ubhato-
 bhāgavimutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvāṃ
 bhikkhu pañke saṅkamo hohī'ti. apinu so saṅkameyya
 vā aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti.
 no hetāṃ bhante. taṃ kiṃ maññasi bhaddāli: 'idhassa
 bhikkhu paññāvimutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi
 me tvāṃ bhikkhu pañke saṅkamo hohī'ti. apinu so
 saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā
 vadeyyāti. no hetāṃ bhante. taṃ kiṃ maññasi bhad-
 dāli: idhassa bhikkhu kāyasakkhī, tamahaṃ evaṃ va-
 deyyaṃ: 'ehi me tvāṃ bhikkhu pañke saṅkamo hohī'ti.
 apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya,
 noti vā vadeyyāti. no hetāṃ bhante. taṃ kiṃ mañ-
 ñasi bhaddāli: idhassa bhikkhu diṭṭhappatto, tama-
 haṃ evaṃ vadeyyaṃ: 'ehi me tvāṃ bhikkhu pañke
 saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā
 kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetāṃ bhante.
 taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu saddhāvi-
 mutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvāṃ bhik-
 khu pañke saṅkamo hohī'ti. apinu so saṅkameyya vā
 aññena vā kāyaṃ sannāmeyya, noti vā vadeyyāti. no
 hetāṃ bhante. taṃ kiṃ maññasi bhaddāli: idhassa
 bhikkhu dhammānusārī, tamahaṃ evaṃ vadeyyaṃ: 'ehi
 me tvāṃ bhikkhu pañke saṅkamo hohī'ti. apinu so
 saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti
 vā vadeyyāti. no hetāṃ bhante. taṃ kiṃ maññasi
 bhaddāli: idhassa bhikkhu saddhānusārī, tamahaṃ
 evaṃ vadeyyaṃ: 'ehi me tvāṃ bhikkhu pañke saṅ-
 kamo hohī'ti. apinu so saṅkameyya vā aññena vā kā-
 yaṃ sannāmeyya, noti vā vadeyyāti. no hetāṃ bhante.

taṃ kiṃ maññasi bhaddāli: 'api nu tvaṃ bhaddāli tasmim̐ samaye ubhato bhāgavimutto vā hosi, paññāvimutto cā kāyasakkhī vā diṭṭhappatto vā saddhāvimutto vā dhammānusārī cā saddhānusārī vāti. no he-
taṃ bhante. nanu tvaṃ bhaddāli tasmim̐ samaye ritto
tuccho aparaddho'ti. evaṃ bhante. accayo maṃ bhante
accagamā yathābālaṃ yathāmūlaṃ yathā akusalaṃ,
yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhu-
saṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.
tassa me bhante bhagavā accayaṃ accayato patigaṇ-
hātu āyatim̐ 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 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.

taggha tvaṃ bhaddāli accayo accagamā yathābālaṃ
yathāmūlaṃ yathā akusalaṃ yaṃ tvaṃ mayā sikkhā-
pade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samā-

diyamāne anussāhaṃ pavedesi. yato ca kho tvam bhaddāli accayaṃ accayato disvā yathā dhammaṃ paṭikarosi. taṃ te mayaṃ patigaṇhāma. vuddhi hesā bhaddāli ariyassa vinaye yo accayaṃ accayato disvā yathā dhammaṃ paṭikaroti, āyatiṃ saṃvaram 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 censures 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: yannūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ, araññaṃ rukkkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. appevanāmāhaṃ uttari-manussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsanaṃ bhajati, araññaṃ rukkkhamūlaṃ 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 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

⁴satthusāsane aparipūrakārī hoti (pts) ■

⁵uttariṃ manussadhammā (syā) ■

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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 sikkhāya paripūrakārī hoti, tassa evaṃ hoti: yannūnāhaṃ vivittaṃ senāsaṇaṃ bhajeyyaṃ, araññaṃ rukkhamaṇaṃ pabbataṃ kandamaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. appevanāmāhaṃ uttari-manussadhammā alamariyaññadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsaṇaṃ bhajati, araññaṃ rukkhamaṇaṃ pabbataṃ kandamaṃ 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 at-

tanā'pi attānaṃ anupavadito uttarimanussadhammā
alamariyañāṇadassanavisesaṃ 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 savi-
takkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ
jhānaṃ upasampajja viharati taṃ kissa hetu: evaṃ
hetam bhaddāli hoti yathātaṃ satthusāsane 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 vitakkavicārānaṃ
vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhā-

vaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathā taṃ 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 paraṃ 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 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 sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhā sati pārissuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathātaṃ satthusāsane sikkhāya paripūrakārissa.

21. so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte pubbenivāsānussatiññāya cittaṃ abhininnāmeti. so anekavihitam pubbenivāsaṃ anussarati, 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 anekavihitam 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 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 anañ-
gaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñ-
jappatte sattānaṃ cūtūpapātāñāñāya cittaṃ abhinin-

nāmeti. so dibbena cakkhunā visuddhena atikkanta-
 mānusakena satte passati cavamāne upapajjamāne, hīne
 paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākam-
 mūpage satte pajānāti. ime vata bhonto sattā kāya-
 duccaritena samannāgatā vacīduccaritena samannā-
 gatā manoduccaritena samannāgatā ariyānaṃ upavā-
 dakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te
 kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vini-
 pātaṃ nirayaṃ upapannā, ime vā pana bhonto sattā
 kāyasucaritena samannāgatā vacīsucaritena samannā-
 gatā manosucaritena samannāgatā ariyānaṃ anupa-
 vādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā,
 te kāyassa bheda parammaraṇā sugatiṃ saggam lo-
 kaṃ upannā'ti. iti dibbena cakkhunā visuddhena atik-
 kantamānusakena satte passati cavamāne upapajja-
 māne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
 yathākammūpage satte pajānāti. taṃ kissa hetu: evaṃ
 hetam bhaddāli hoti yathā taṃ satthusāsane sikkhāya
 paripūrakārissa.

23. When his samadhi is thus purified, cleansed, un-
 blemished, devoid of defilements, malleable, workable,
 steady, and attained to imperturbability, he directs it
 to knowledge of the destruction of the asavas. He un-
 derstands 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 anan-
gaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñ-
jappatte āsavānaṃ khayaññāya cittaṃ abhininnāmeti.
so idaṃ dukkhanti yathābhūtaṃ pajānāti. ayaṃ duk-
khasamudayoti yathābhūtaṃ pajānāti. ayaṃ dukkha-
nirodhoti yathābhūtaṃ pajānāti. ayaṃ dukkhaniro-
dhagāminīpaṭipadāti yathābhūtaṃ pajānāti. ime āsa-
vāti yathābhūtaṃ pajānāti. ayaṃ āsavasamudayoti
yathābhūtaṃ pajānāti. ayaṃ āsavanirodhoti yathābhū-
taṃ pajānāti. ayaṃ āsavanirodhagāminīpaṭipadāti ya-
thābhūtaṃ pajānāti. tassa evaṃ jānato evaṃ passato
kāmasavā pi cittaṃ vimuccati. bhavāsavāpi cittaṃ vi-
muccati. avijjāsavā pi cittaṃ vimuccati. vimuttasmim
vimuttamiti ñāṇaṃ hoti. khīṇā jāti, vusitaṃ brahma-
cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajā-

nāti. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathā
taṃ satthusāsane sikkhāya paripūrakārissā'ti.

