

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, Anathapindikā'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."

0.0.1 bhaddālisuttaṃ (Excerpt)

evaṃ me sutāṃ 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 appābādhatañca sañjānāmi appātānkatañca lahuṭṭhānañca balañca phāsuvihārañca. etha tumhepi bhikkhave ekāsana-bhojanaṃ bhuñjatha, ekāsanabhojanaṃ kho bhikkhave tumhepi bhuñjamānā appābādhatañca sañjānissatha appātānkatañca lahuṭṭhānañca balañca

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 samayena 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 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.

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 compre-

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

taggha tvaṃ bhaddāli
accayo accagamā ya-
thābālaṃ yathāmūḷ-
haṃ yathā akusalaṃ,
yaṃ tvaṃ mayā sik-
khāpade paññāpiya-
māne bhikkhusaṅghe
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 [this] very Sāvatti for the

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 bhikkhuniyo sāvattiyaṃ

rains. Those too will know me [thus:] the bhikkhu named Bhaddali, is one who does not fulfill the training in the Teacher's dispensation." On that occasion, O Bhaddali, this too was not comprehended by you.

9. On that occasion, O Bhaddali, this too was not comprehended by you: "Many male lay disciples dwell in [this] very Sāvatti. Those too will know me [thus:] the bhikkhu named Bhaddali, is one who does not fulfill the training in the Teacher's dispensation." On that occasion, O Bhaddali, this too was not comprehended by you.

10. On that occasion, O Bhaddali, this too was not comprehended by you: "Many female lay disciples dwell in [this] very Sāvatti. Those too will know me [thus:] the bhikkhu named Bhaddali, is

vassaṃ upagatā, tā'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 upāsakā sāvattiyaṃ paṭivasanti. 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 upāsikā sāvattiyaṃ paṭivasanti. tā'pi maṃ jānissanti: bhaddāli nāma bhikkhu satthusāsane sikkhāya apa-

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 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 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 San-

ripūrakārī'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 theraññatara satthusāsane sikkhāya aparipūrakārī'ti. ayampi kho te bhaddāli samayo appaṭividdho ahosīti.

accayo maṃ bhante accagamā yathābālaṃ yathāmūlaṃ yathā akusalaṃ, yo'haṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussā-

gha 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.” Cer-

ham 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.

taṃ kiṃ maññasi bhaddāli: idhassa bhikkhu ubhatobhāgavimutto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohi'ti. apinu so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, noti vā vadey-

tainly 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.” Cer-

yāti. no hetam bhante. tam kim 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 kim 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 kim maññasi bhaddāli: idhassa bhikkhu diṭṭhappatto, tamahaṃ evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu paṅke saṅkamo hohī'ti. apinu so saṅkameyya vā aññena vā

tainly 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

kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetam bhante. tam kiṃ maññasi bhad-dāli: idhassa bhikkhu saddhāvimutto, tama-ham evaṃ vadeyyaṃ: 'ehi me tvaṃ bhik-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 dhammānusārī, tama-ham evaṃ vadeyyaṃ: 'ehi me tvaṃ bhik-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 saddhānusārī, tama-ham evaṃ vadeyyaṃ: 'ehi me tvaṃ bhikkhu

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.

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 kāya-sakkhī vā diṭṭhappatto vā saddhāvimutto vā dhammānusārī cā sadhānusārī vāti. no hetam bhante. nanu tvaṃ bhaddāli tasmim samaye ritto tuccho aparaddho'ti. evaṃ bhante. accayo maṃ bhante accagamā yathābālaṃ yathāmūlaṃ yathā akusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pave-desi. tassa me bhante bhagavā accayaṃ ac-

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

cayato patigaṇhātu
āyatim saṃvarāyāti.

taggha tvam bhaddāli
accayo accagamā ya-
thābālaṃ yathāmūl-
haṃ yathā akusalaṃ
yaṃ tvam mayā sik-
khāpade paññāpiya-
māne bhikkhusaṅghe
sikkhaṃ samādiya-
māne anussāhaṃ pa-
vedesi. yato ca kho
tvam 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 āpaj-
jati.

idha bhaddāli ekacco

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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

bhikkhu satthusāsane sikkhāya aparipūra-kārī⁴ hoti, tassa evaṃ hoti: yannūnāhaṃ vittaṃ senāsanāṃ bhajeyyaṃ, araññaṃ ruk-khamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. appevanāmāhaṃ uttarimanussa-dhammā alamariya-ñānadassanavisesaṃ sacchikareyyanti. so vittaṃ senāsanāṃ bhajati, araññaṃ ruk-khamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. tassa tathā vūpakatṭhassa viharato satthā'pi upavadati. anuvicca pi viññū sabrahmacārī upavadanti. devatā'pi upavadanti. attāpi attā-

⁴satthusāsane aparipūrakārī hoti (pts) ■

purity having found out, also censored from the devas, also self-censored by he himself, he does not realize a beyond-human dhamma, a distinction in knowledge and vision worthy of the Noble Ones. What is the reason for that? This is just so indeed, O Bhaddali, as happens of one who does not fulfill the training in the Teacher's dispensation.

16. Here, O Bhaddali, a certain bhikkhu is one who fulfills the training in the Teacher's dispensation. It occurs to him thus: What if I were to resort to secluded lodging, a wilderness, a root of a tree, a mountain glen, a hillside cave, a charnel ground, a lonely spot in the forest, the open air, a heap of straw. Perhaps I might realize a beyond-human dhamma, a distinction in

naṃ 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 rukkhamaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñ-

⁵uttariṃ manussadhammā (syā) ■

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

jam. appevanāmāhaṃ uttarimanussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyanti. so vivittaṃ senāsaṇaṃ bhajati, araññaṃ rukkhamaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. tassa tathā vūpakaṭṭhassa viharato satthā'pi na upavadati. anuvicca pi viññū sabrahmacārī na upavadanti. na devatā'pi na upavadanti. attā'pi attānaṃ na upavadati. so satthārā'pi anupavadito anuvicca viññūhi sabrahmacārīhi anupavadito devatāhi'pi anupavadito attanā'pi attānaṃ anupavadito uttarimanussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti.

dispensation.

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.

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

so vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathātaṃ satthussāsane 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: evaṃ hetam bhaddāli hoti yathā taṃ satthussāsane sikkhāya paripūrakāriṣṣa.

fulfills the training in the Teacher's dispensation.

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.

20. Furthermore, O Bhaddali, 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 equanim-

puna ca param bhaddāli bhikkhu pītiyā ca virāgā upekkhako ca viharati. sato ca sampajāno sukhañca kāyena paṭisaṃvedeti. yaṃtaṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti, tatiyaṃ jhānaṃ upasampajja viharati. taṃ kissa hetu: evaṃ he taṃ bhaddāli hoti ya-thātaṃ satthusāsane sikkhāya paripūrakārissa.

puna ca param bhaddāli bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhā satipārisuddhiṃ catutthaṃ jhānaṃ upa-

ity 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.

sampajja viharati. taṃ kissa hetu: evaṃ he-
taṃ bhaddāli hoti ya-
thātaṃ satthusāsane
sikkhāya paripūrakā-
rissa.

21. so evaṃ samā-
hite citte parisuddhe
pariyodāte anaṅgaṇe
vigatūpakkilese mu-
dubhūte kammaniye
ṭhite āneñjappatte
pubbenivāsānussati-
ñāṇāya cittaṃ abhi-
ninnāmeti. so aneka-
vihitaṃ pubbenivā-
saṃ anussarati, sey-
yathīdaṃ: ekampi jā-
tiṃ 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-

22. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable,

kepi saṃvaṭṭakappe
anekepi vivaṭṭakappe
anekepi saṃvaṭṭavi-
vaṭṭakappe amutrā-
siṃ evannāmo evaṇ-
gotto evaṃvaṇṇo eva-
māhāro evaṃsukha-
dukkhapaṭisaṃvedī
evamāyupariyanto.
so tato cuto amutra
udapādiṃ tatrāpāsiṃ
evannāmo evaṇgotto
evaṃvaṇṇo evamāhāro
evaṃsukhadukkhapa-
ṭisaṃvedī evamāyupa-
riyanto. so tato cuto
idhūpapanno'ti. iti sā-
kāraṃ sauddesaṃ ane-
kavihiṭaṃ pubbenivā-
saṃ anussarati. taṃ
kissa hetu: evaṃ he-
taṃ bhaddāli hoti ya-
thā taṃ satthusāsane
sikkhāya paripūrakā-
rissa.

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 cūṭupapātaññāya 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 atikkan-tamānusakena 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 vigatūpakki- lese mudubhūte kammaniye ṭhite āneñjap-patte āsavānaṃ khayaññāya cittaṃ abhinnaṇāmeti. so idaṃ

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

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.

