

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 ekāsana-bhojanaṃ bhuñjatha, ekāsanabhojanaṃ kho bhikkhave tumhepi bhuñjamānā appābādhataṇca sañjānissatha 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 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 samva-
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 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 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 yathāmūḷhaṃ 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 pañke saṅkamo hohi'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 pañke saṅkamo hohi'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 pañke saṅkamo hohi'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.”

kāyaṃ sannāmeyya, noti vā vadeyyāti. no hetam bhante. tam kiṃ maññasi bhad-dāli: idhassa bhikkhu saddhāvimutto, tama-
ham evaṃ vadeyyaṃ: 'ehi me tvam bhik-
khu pañke saṅkamo hohī'ti. apinu so saṅ-
kameyya 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 tvam bhik-
khu pañke saṅkamo hohī'ti. apinu so saṅ-
kameyya 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 tvam bhikkhu

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.

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 sad-dhānusārī vāti. no hetam bhante. nanu tvaṃ bhaddāli tasmim samaye ritto tuccho aparaddho'ti. evaṃ bhante. accayo maṃ bhante accagamā ya-thābālaṃ yathāmūlaṃ yathā akusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiya-māne bhikkhusaṅghe sikkhaṃ samādiya-māne 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 censures 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 rukhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ. appevanāmāhaṃ uttarimanussa-dhammā alamariya-ñānadassanavisesaṃ sacchikareyyanti. so vittaṃ senāsanāṃ bhajati, araññaṃ rukhamūlaṃ 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 upavadatai. so sat-thārā'pi upavadito anuvicca viññūhi sabrahmacārīhi upavadito devatāhi'pi upavadito attanā'pi attānaṃ upavadito na uttarimanusadhammā⁵ 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 alamariyaññāḍassa-navisesaṃ 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 alamariyaññāḍassa-navisesaṃ sacchikaroti.

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 training in the Teacher’s dis-

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 satthusāsane sikkhāya paripūrakāriṣṣa.

pensation.

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 purity of mindfulness and

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 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 upasampajja viharati. taṃ kissa hetu: evaṃ he-

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 named, of such a clan, with

taṃ bhaddāli hoti ya-thātaṃ satthusāsane sikkhāya paripūrakārissa.

so evaṃ samāhite citte parisuddhe pariyo-dāte anaṅgaṇe vigatū-pakkilese mudubhūte kammaniye t̥hite āneñ-jappatte pubbenivā-sānussatiñāṇāya cit-taṃ abhininnāmeti. so anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ: ekampi jātīṃ dvepi jātīyo, tis-sopi jātīyo catassopi jātīyo pañcapi jātīyo dasapi jātīyo vīsatiṃpi jātīyo tiṃsampi jā-tīyo cattārīsampi jā-tīyo paññāsampi jā-tīyo jātisatampi jā-tisahassampi jātisatasahassampi anekapi saṃvaṭṭakappe

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, steady, and attained to im-

anekepi vivatṭakappe
anekepi saṃvatṭavi-
vatṭakappe 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-
lese mudubhūte kam-

perturbability, 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,

maniye ðhite āneñjap-patte sattānaṃ cūtū-papātaññāya cittaṃ abhininnāmeti. so dib-bena cakkhunā visud-dhena atikkantamānu-sakena satte passati cavamāne upapajja-māne, hine pañite su-vaṇṇe dubbaṇṇe su-gate duggate yathā-kammūpage satte pajā-nāti. ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchā-diṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena sa-

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 understands as it has come

mannāgatā ariyānaṃ anupavādakā sammā-diṭṭhikā sammādiṭṭhi-kammasamādānā, te kāyassa bhedā param-maraṇā sugatiṃ saggaṃ lokaṃ upannā’ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathā-kammūpage satte pajjānāti. taṃ kissa hetu: evaṃ hetam bhaddāli hoti yathā taṃ satthussāsane sikkhāya paripūrakāriṣṣa.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakki-
lese mudubhūte kammaniye ṭhite āneñjap-
patte āsavānaṃ kha-
yaññāyā cittaṃ abhi-
ninnāmeti. so idaṃ
dukkhanti yathābhū-

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

taṃ pajānāti. ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhagāminīpaṭipadāti yathābhūtaṃ pajānāti. ime āsavāti yathābhūtaṃ pajānāti. ayaṃ āsavasamudayoti yathābhūtaṃ pajānāti. ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti. ayaṃ āsavanirodhagāminīpaṭipadāti yathābhūtaṃ pajānāti. tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati. bhavāsavāpi cittaṃ vimuccati. avijjāsavā pi cittaṃ vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthatāyāti pajānāti. taṃ kissa hetu: evaṃ he-

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.”

taṃ bhaddāli hoti ya-
thā taṃ satthusāsane
sikkhāya paripūrakā-
rissā'ti.

