

Bhaddhālisutta **(Majjhima Nikāya Sutta No. 65)**

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1. Introduction

by Victor Gunasekara

[To be incorporated later]

2. To Bhaddāli

Translated by Bhikkhu Bodhi

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus: "Bhikkhus." - "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, I eat at a single session.¹ By so doing, I am free from illness and affliction, and I enjoy health, strength, and a comfortable abiding. Come, bhikkhus, eat at a single session. By so doing, you too will be free from illness and affliction, and you will enjoy health, strength, and a comfortable abiding."

3. When this was said, the venerable Bhaddāli told the Blessed One: "Venerable sir, I am not willing to eat at a single session; for if I were to do so, I might have worry and anxiety about it."²

"Then, Bhaddāli, eat one part there where you are invited and bring away one part to eat. By eating in that way, [4381 you will maintain yourself."

"Venerable sir, I am not willing to eat in that way either; for if I were to do so, I might also have worry and anxiety about it."³

4. Then, when this training precept was being made known by the Blessed One, the venerable Bhaddāli publicly declared in the Sangha of bhikkhus his unwillingness to undertake the training. Then the venerable Bhaddāli did not present himself to the Blessed One⁴ for the whole of that three-month period [of the Rains], as he did not fulfil the training in the Teacher's Dispensation.

5. Now on that occasion a number of bhikkhus were engaged in making up a robe for the Blessed One, thinking: "With his robe completed, at the end of the three months [of the Rains], the Blessed One will set out wandering."

6. Then the venerable Bhaddāli went to those bhikkhus and exchanged greetings with them, and when this courteous and amiable talk was finished, he sat down at one side. When he had done so, they said to him: "Friend Bhaddāli, this robe is being made up for the Blessed One. With his robe completed, at the end of the three months [of the Rains], the Blessed One will set out wandering. Please, friend Bhaddāli, give proper attention to your declaration. Do not let it become more difficult for you later on."

7. "Yes, friends," he replied, and he went to the Blessed One, and after paying homage to him, he sat down at one side and said: "Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, when a

1. This refers to the Buddha's practice of eating a single meal in the forenoon only. According to the Patimokkha, the bhikkhus are prohibited from eating from noon until the following dawn, though the single-session practice is only recommended but not required.

2. MA: He would be worried and anxious whether he could live the holy life for his entire life.

3. His anxiety persisted because he would still have to finish his meal of the remains by noon.

4. This is the rule prohibiting eating outside the proper time limits. See Vin Pac 37/iv.35.

training precept was being made known by the Blessed One, I publicly declared in the Sangha of bhikkhus my unwillingness to undertake the training. Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future."

8. "Surely, Bhaddāli, a transgression overcame you, in that like a fool, confused and blundering, when a training precept was being made known by me, you publicly declared in the Sangha of bhikkhus your unwillingness to undertake the training.

9. "Bhaddāli, this circumstance was not recognised by you: 'The Blessed One is living at Sāvattṭhī, and the Blessed One will know me thus: "The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher's Dispensation.'" This circumstance was not recognised by you.

"Also, this circumstance was not recognized by you: 'Many bhikkhus have taken up residence at Sāvattṭhī for the Rains, and they too will know me thus: "The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher's Dispensation. "' This circumstance too was not recognised by you.

"Also, this circumstance was not recognised by you: 'Many bhikkhunis have taken up residence at Sāvattṭhī for the Rains, and they too will know me thus: "The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher's Dispensation. This circumstance too was not recognised by you.

"Also, this circumstance was not recognised by you: 'Many men lay followers ... Many women lay followers are staying at Sāvattṭhī, and they too will know me thus: "The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher's Dispensation.---This circumstance too was not recognised by you.

"Also, this circumstance was not recognised by you: 'Many recluses and brahmins of other sects have taken up residence at Sāvattṭhī for the Rains, and they too will know me thus: "The bhikkhu named Bhaddāli, an elder disciple of the recluse Gotama, is one who does not fulfil the training in the Teacher's Dispensation.- This circumstance too was not recognised by you."

10. "Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, when a training precept was being made known by the Blessed One, I publicly declared in the Sangha of bhikkhus my unwillingness to undertake the training. Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future."

"Surely, Bhaddāli, a transgression overcame you, in that like a fool, confused and blundering, when a training precept was being made known by me, you publicly declared in the Sangha of bhikkhus your unwillingness to undertake the training.

11. "What do you think, Bhaddāli? Suppose a bhikkhu here were one liberated-in-both-ways⁵ and I told him: 'Come, bhikkhu, be a plank for me to walk across the mud.' Would he walk across himself,⁶ or would he dispose his body otherwise, or would he say 'No'?"

"No, venerable sir."

"What do you think, Bhaddāli? Suppose a bhikkhu here were one liberated-by-wisdom ... a body-witness ... one attained-to-view ... one liberated-by-faith ... a Dhamma-follower ... a faith-follower, and I told him: 'Come, bhikkhu, be a plank for me to walk across the mud.' Would he walk across himself, or would he dispose his body otherwise, or would he say 'No'?"

"No, venerable sir."

12. "What do you think, Bhaddāli? Were you on that occasion one liberated-in-both-ways or [440] one liberated-by-wisdom or a body-witness or one attained-to-view or one liberated-by-faith or a Dhamma-follower or a faith-follower?"

"No, venerable sir."

"Bhaddāli, on that occasion were you not an empty, hollow wrong-doer?"

13. "Yes, venerable sir. Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, when a training precept was being made known by the Blessed One, I publicly declared in the Sangha of bhikkhus my unwillingness to undertake the training. Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future."

"Surely, Bhaddāli, a transgression overcame you, in that like a fool, confused and blundering, when a training precept was being made known by me, you publicly declared in the Sangha of bhikkhus your unwillingness to undertake the training. But since you see your transgression as such and make amends in accordance with the Dhamma, we forgive you; for it is growth in the Noble One's Discipline when one sees one's transgression as such and makes amends in accordance with the Dhamma by undertaking restraint for the future.

5. The seven terms used in this section represent a seven fold classification of noble individuals. They are explicated at MN 70.14-21.

6. Both Rm and Horner take *sankameyya* here to mean that the bhikkhu makes himself a plank, i.e., lies down across the mud. This, however, is contradicted by Bhaddali's negative answer. Thus it would seem more correct to take this verb to mean that he crosses over himself (as the verb literally does mean), in disregard of the Buddha's injunction. MA points out that the Buddha would never give such a command to his disciples, but only says this to emphasise the recalcitrant behaviour of Bhaddali.

14. "Here, Bhaddāli, some bhikkhu does not fulfil the training in the Teacher's Dispensation. He considers thus: 'Suppose I were to resort to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw - perhaps I might realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones.' He resorts to some such secluded resting-place. While he lives thus withdrawn, the Teacher censures him, wise companions in the holy life who have made investigation censure him, gods censure him, and he censures himself. Being censured in this way by the Teacher, by wise companions in the holy life, by gods, and by himself, he realises no superhuman state, no distinction in knowledge and vision worthy of the noble ones. Why is that? That is how it is with one who does not fulfil the training in the Teacher's Dispensation.

15. "Here, Bhaddāli, some bhikkhu does fulfil the training in the Teacher's Dispensation. He considers thus: 'Suppose I were to resort to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, [441] an open space, a heap of straw - perhaps I might realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones.' He resorts to some such secluded resting-place. While he lives thus withdrawn, the Teacher does not censure him, wise companions in the holy life who have made investigation do not censure him, gods do not censure him, and he does not censure himself. Being uncensured in this way by the Teacher, by wise companions in the holy life, by gods, and by himself, he realises a superhuman state, a distinction in knowledge and vision worthy of the noble ones.

16. "Quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Why is that? That is how it is with one who fulfils the training in the Teacher's Dispensation.

17. 'With the stilling of applied and sustained thought, he enters upon and abides in the second jhana ... With the fading away as well of rapture ... he enters upon and abides in the third jhana ... With the abandoning of pleasure and pain ... he enters upon and abides in the fourth jhana ... Why is that? That is how it is with one who fulfils the training in the Teacher's Dispensation.

18. "When his concentrated mind is thus purified and bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives ... (as Sutta 51, §24) ... Thus with their aspects and particulars he recollects his manifold past lives. Why is that? That is how [442] it is with one who fulfils the training in the Teacher's Dispensation.

19. "When his concentrated mind is thus purified and bright ... attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings ... (as Sutta 51, §25) ... Thus with the divine eye, which is purified and surpasses the human, he understands how beings pass on according to their actions. Why is that? That is how it is with one who fulfils the training in the Teacher's Dispensation.

20. "When his concentrated mind is thus purified and bright ... attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: 'This is suffering'... (as Sutta 51, §26) ... He understands as it actually is: 'This is the way leading to the cessation of the taints.'

21. "When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint 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 more coming to any state of being.' Why is that? That is how it is with one who fulfils the training in the Teacher's Dispensation."

22. Thereupon the venerable Bhaddāli asked: "Venerable sir, what is the cause, what is the reason, why they take action against some bhikkhu here by repeatedly admonishing him? What is the cause, what is the reason, why they do not take such action against some bhikkhu here by repeatedly admonishing him?"

23. "Here, Bhaddāli, some bhikkhu is a constant offender with many offences. When he is corrected by the bhikkhus, he prevaricates, leads the talk aside, shows disturbance, hate, and bitterness; he does not proceed rightly, he does not comply, he does not clear himself, he does not say: 'Let me so act that the Sangha will be satisfied.' [443] Bhikkhus, taking account of this matter, think: 'It would be good if the venerable ones examine this bhikkhu in such a way that this litigation against him is not settled too quickly.' And the bhikkhus examine that bhikkhu in such a way that the litigation against him is not settled too quickly.

24. "But here some bhikkhu is a constant offender with many offences. When he is corrected by the bhikkhus, he does not prevaricate, lead the talk aside, or show disturbance, hate, and bitterness; he proceeds rightly, he complies, he clears himself, he says: 'Let me so act that the Sangha will be satisfied.' Bhikkhus, taking account of this matter, think: 'It would be good if the venerable ones examine this bhikkhu in such a way that this litigation against him is settled quickly.' And the bhikkhus examine that bhikkhu in such a way that the litigation against him is settled quickly.

25. "Here some bhikkhu is a chance offender without many offences. When he is corrected by the bhikkhus, he prevaricates...(repeat rest of §23) ... And the bhikkhus examine that Bhikkhu in such a way that [444] the litigation against him is not settled too quickly.

26. "But here some bhikkhu is a chance offender without many offences. When he is corrected by the bhikkhus, he does not prevaricate ... (repeat rest of §24) ... And the bhikkhus examine that Bhikkhu in such a way that the litigation

against him is settled quickly.

27. "Here some bhikkhu progresses by a measure of faith and love.⁷ In this case bhikkhus consider thus: 'Friends, this bhikkhu progresses by a measure of faith and love. Let him not lose that measure of faith and love, as he may if we take action against him by repeatedly admonishing him.' Suppose a man had only one eye; then his friends and companions, his kinsmen and relatives, would guard his eye, thinking: 'Let him not lose his one eye.' So too, some bhikkhu progresses by a measure of faith and love...' Let him not lose that measure of faith and love, as he may if we take action against him by repeatedly admonishing him.'

28. "This is the cause, this is the reason, why they take action against some bhikkhu here by repeatedly admonishing him; this is the cause, this is the reason, why they do not take such action against some bhikkhu here by repeatedly admonishing him."

29. "Venerable sir, what is the cause, what is the reason, why there were previously [445] fewer training rules and more bhikkhus became established in final knowledge? What is the cause, what is the reason, why there are now more training rules and fewer bhikkhus become established in final knowledge?"

30. "That is how it is, Bhaddāli. When beings are deteriorating and the true Dhamma is disappearing, then there are more training rules and fewer bhikkhus become established in final knowledge. The Teacher does not make known the training rule for disciples until certain things that are the basis for taints become manifest here in the Sangha;⁸ but when certain things that are the basis for taints become manifest here in the Sangha, then the Teacher makes known the training rule for disciples in order to ward off those things that are the basis for taints.

31. "Those things that are the basis for taints do not become manifest here in the Sangha until the Sangha has reached greatness; but when the Sangha has reached greatness, then those things that are the basis for taints become manifest here in the Sangha, and then the Teacher makes known the training rule for disciples in order to ward off those things that are the basis for taints. Those things that are the basis for taints do not become manifest here in the Sangha until the Sangha has reached the acme of worldly gain ... the acme of fame ... the acme of great learning ... the acme of long-standing renown; but when the Sangha has reached the acme of long-standing renown, then those things that are the basis for taints become manifest here in the Sangha, and then the Teacher makes known the training rule for disciples in order to ward off those things that are the basis for taints.

32. "There were few of you, Bhaddāli, when I taught the Dhamma through the simile of the young thoroughbred colt. Do you remember that, Bhaddāli?"

"No, venerable sir."

"To what reason do you attribute that?"

"Venerable sir, I have long been one who did not fulfil the training in the Teacher's Dispensation."

"That is not the only cause or the only reason. But rather, by encompassing your mind with my mind, I have long known you thus: 'When I am teaching the Dhamma, this misguided man does not heed it, does not give it attention, does not engage it with all his mind, does not hear the Dhamma with eager ears.' Still, Bhaddāli, I will teach you the Dhamma through the simile of the young thoroughbred colt. Listen and attend closely [446] to what I shall say."

"Yes, venerable sir," the venerable Bhaddah replied.

The Blessed One said this:

33. "Bhaddāli suppose a clever horse-trainer obtains a fine thoroughbred colt. He first makes him get used to wearing the bit. While the colt is being made to get used to wearing the bit, because he is doing something that he has never done before, he displays some contortion, writhing, and vacillation, but through constant repetition and gradual practice, he becomes peaceful in that action.⁹

"When the colt has become peaceful in that action, the horse trainer further makes him get used to wearing the harness. While the colt is being made to get used to wearing the harness, because he is doing something that he has never done before, he displays some contortion, writhing, and vacillation, but through constant repetition and gradual practice, he becomes peaceful in that action.

"When the colt has become peaceful in that action, the horse trainer further makes him act in keeping in step, in running in a circle, in prancing, in galloping, in charging, in the kingly qualities, in the kingly heritage, in the highest speed, in the highest correctness, in the highest gentleness. While the colt is being made to get used to doing these things, because he is doing something which he has never done before, he displays some contortion, writhing, and vacillation,

7. MA: He maintains himself by a measure of worldly faith and worldly love towards his preceptor and teacher. Because the other bhikkhus help him, he remains in the homeless life and may eventually become a great monk attained to the direct knowledges.

8. This passage refers to the fixed principle that the Buddha does not lay down a training rule until a case arises that requires the promulgation of an appropriate training rule. See Vin Par I/iii.9-10.

9. *Tasmiffi thane parinibbāyati*. The verb used here is the verbal form of *parinibbāna*, and could be literally, though erroneously, translated, "He attains final Nibbana in that action."

but through constant repetition and gradual practice, he becomes peaceful in those actions.

"When the colt has become peaceful in these actions, the horse-trainer further rewards him with a rubbing down and a grooming. When a fine thoroughbred colt possesses these ten factors, he is worthy of the king, in the king's service, and considered one of the factors of a king.

34. "So too, Bhaddali, when a bhikkhu possesses ten qualities, he is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What are the ten? Here, Bhaddāli, a bhikkhu possesses the right view of one beyond training,¹⁰ the right intention of one beyond training, the right speech of one beyond training, the right action of one beyond training, the right livelihood of one beyond training, the right effort of one beyond training, [447] the right mindfulness of one beyond training, the right concentration of one beyond training, the right knowledge of one beyond training, and the right deliverance of one beyond training.¹¹ When a bhikkhu possesses these ten qualities, he is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

That is what the Blessed One said. The venerable Bhaddāli was satisfied and delighted in the Blessed One's words.

3. Discourse to Bhaddali

Translated by I. B. Horner (PTS)

Thus have I heard: At one time the Lord was staying near Sāvattihī in the Jeta Grove in Anāthapiṇḍika's monastery. While he was there the Lord addressed the monks, saying: " Monks! " Revered one," these monks answered the Lord in assent. The Lord spoke thus:

"I, monks, partake of my food at one session. Partaking of my food at one session, I, monks, am aware of good health and of being without illness and of buoyancy and strength and living in comfort. Come, do you too, monks, partake of your food at one session. Partaking of your food at one session, you too, monks, will be aware of good health, of being without illness, of buoyancy and strength and living in comfort."

When this had been said, the venerable Bhaddāli spoke thus to the Lord: " I, reverend sir, am not capable¹ of eating my food at one session; reverend sir, if I ate my food at one session, I might have scruples,² I might have misgivings."

" Well then, you, Bhaddāli, having eaten one portion there where you were invited, having taken another portion away, might eat that too; so [438] could you, Bhaddāli, eating thus, keep yourself going."

"I, reverend sir, am not capable of eating in this fashion; even eating so, reverend sir, I might have scruples, I might have misgivings."

Then the venerable Bhaddāli, while a rule of training was being laid down by the Lord,³ while the Order of monks was undertaking the training, made known his inability. Then the venerable Bhaddāli did not see the Lord face to face for an entire three months because he was one who did not carry out in full the training under the Teacher's instruction.

Now at that time a number of monks were making up robe material for the Lord, and they said: " When the Lord's robe material is settled," he will set out on a three months tour." Then the venerable Bhaddāli approached these monks; having approached, he exchanged greetings with these monks; having conversed in a friendly and courteous way, he sat down at a respectful distance. These monks spoke thus to the venerable Bhaddāli as he was sitting down at a respectful distance:

" Reverend Bhaddāli, this robe-material is being made up for the Lord. When the robe-material is settled, the Lord will set out on a three months tour. Please, reverend Bhaddāli, pay careful attention to this opportunity,⁴ lest later it is more difficult for you."

" Yes, your reverences," and the venerable Bhaddāli, having answered these monks in assent, approached the

10. "One beyond training" (*asekha*) is an arahant. MA explains these ten factors as constituents of the fruit of arahantship.

11. Right knowledge (*sammā ñāna*) is the knowledge pertaining to the fruit of arahantship, right *deliverance* (*samma vimutti*) the arahant's liberation from all defilements.

1. *na ussahami*, I am not able, or, I do not dare.

2. *kukkucca* is scrupulous doubting, doubting whether one is doing right. Bhaddāli says he wonders if he could or could not fare the Brahma-faring for the whole of his life if he ate thus. He had been a crow in a former birth, and because crows are great eaters he had the nickname of Mahāchātaka, Great Eater, MA. iii. 148 f.

3. According to MA. iii. 149 this was the rule forbidding eating at the wrong time (given at Vin. iv. 85).

4. *desaka* M.A. iii. 149 has the v.l. *dosaka* and explains by *okāsa aparādha* occasion (permission) and fault.

Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Bhaddāli spoke thus to the Lord:

" Revered sir, a transgression has overcome me, foolish, misguided and wrong that I was, inasmuch as I made known an inability when a rule of training was being laid down by the Lord and when the Order of monks was undertaking the training. Revered sir, may the Lord acknowledge the transgression as a transgression for the sake of restraint in the future."

" Indeed, Bhaddāli, a transgression overcame you, foolish, misguided and wrong that you were, inasmuch as while a rule of training was being laid down by me and while the training was being undertaken by the Order of monks, you made known your inability.

At that time this was not realised by you, Bhaddāli: The Lord is staying near Sāvathī and the Lord will know of me that the monk named Bhaddāli is not one that carries out in full the training under the Teacher's instruction. At that time this was not realised by you, Bhaddāli. Nor at that time was this realised by you, Bhaddāli: A number [439] of monks who have come to Sāvathī for the rains will also know of me that the monk named Bhaddāli is not one that carries out in full the training under the Teacher's instruction. At that time this was not realised by you either, Bhaddāli. Nor at that time was this realised by you, Bhaddāli: A number of nuns who have come to Sāvathī for the rains will also know of me ... a number of layfollowers who are living at Sāvathī ... a number of women layfollowers who are living in Sāvathī will also know of me that the monk named Bhaddāli is not one that carries out in full the training under the Teacher's instruction. At that time this was not realised by you either, Bhaddāli. Nor at that time was this realised by you, Bhaddāli: a number of recluses and brahmans belonging to other sects who have come to Sāvathī for the rains will also know of me that the monk named Bhaddāli, a disciple and an elder under the recluse Gotama, is not one that carries out in full the training under the Teacher's instruction. At that time this was not realised by you either, Bhaddāli."

" Revered sir, a transgression has overcome me, foolish, misguided and wrong that I was ... may the Lord acknowledge the transgression as a transgression for the sake of restraint in the future."

" Indeed, Bhaddāli, a transgression overcame you, foolish, misguided and wrong that you were, inasmuch as while a rule of training was being laid down by me and while the training was being undertaken by the Order of monks, you made known your inability.

What do you think about this, Bhaddāli? There might be a monk here, freed both ways,⁵ to whom I might speak thus: 'Come you, monk, be a causeway for me across the mire.' Would he make a causeway of himself⁶ or would he twist his body in another (direction), or would he say No ?'

" Not this, revered sir."

"What do you think about this, Bhaddāli? There might be a monk here, freed through intuitive wisdom ... a mental realiser⁷ ... won to view ... freed through faith ... who strives after *dhamma* . . . who strives after faith,⁸ and to whom I might speak thus: 'Come you, monk, be a causeway for me across the mire.' Would he make a causeway of himself, or would he twist his body in another (direction), or would he say No?"

" Not this, revered sir."

" What do you think about this, Bhaddāli? At that time were you, Bhaddāli, freed both ways [440] or freed through intuitive wisdom or a mental realiser or one that had won to view or one freed through faith or one striving after *dhamma* or one striving after faith?"

" Not this, revered sir."

" At that time were not you, Bhaddāli, empty, void, fallen short?"⁹

" Yes, revered sir. Revered sir, a transgression overcame me, foolish, misguided, wrong that I was, inasmuch as I made known an inability while a rule of training was being laid down by the Lord and while the training was being undertaken by the Order of monks. May the Lord acknowledge the transgression as a transgression for the sake of restraint in the future."

" Indeed, Bhaddāli, a transgression overcame you, foolish, misguided and wrong that you were, inasmuch as while

5. See *M. i.* 477 (and below, p. 151). This and the other six terms (freed through intuitive wisdom down to the one who strives after faith) occur also at *M. i.* 477-479 and at *A. i.* 73-74, iv. 10; *D. iii.* 105, 253-254; *Pug.* 14-15; and with three others at *A. v.* 23.

6. *sañtkameyya. Of. Jā. iii.* 373, *aittāna.m sañkama.m katvā.*

7. *kāyasakkhin.* See *M. I.* 478. *Of. A. i.* 118 *f.* on this and the next two terms, and where it is said it is difficult to decide which is the most excellent. *MA. iii.* 189=AA. ii. 190 says the *kāyasakkhin* first attains *jhāna* and later realises stopping and *nibbāna*. *M. i.* 478=*Pug.* 14, 73 describes him as "a person who abides having attained the (eight) Deliverances *Myena* (through mind? while in the body ?) and some of whose cankers are destroyed if he has seen by means of right wisdom." He should be compared with the person who is freed both ways and the one freed by means of wisdom.

8. Cf. the strivers after *dhamma* and after faith at *M. i.* 226.

9. *M A. iii.* 152 says " empty and void because of lack of inner developm of the qualities of ariyans."

a rule of training was being laid down by me, and while the training was being undertaken by the Order of monks, you made known an inability. But since you, Bhaddāli, see the transgression as a transgression and confess it according to the rule,¹⁰ we acknowledge it for you. For, Bhaddāli, in the discipline for an ariyan, this is growth: whoever, seeing a transgression as a transgression, confesses according to the rule, he comes to restraint in the future.

Herein, Bhaddāli, some monk is not one that carries out¹¹ in full the Teacher's instruction. It occurs to him: 'Suppose I were to resort to a remote lodging – to a forest, to the root of a tree, a mountain slope, a wild place, a hill cave, a cemetery, a woodland thicket, the open air, a heap of straw – I should probably realise conditions of further-men, the excellent knowledge and insight befitting the ariyans.' So he resorts to a remote lodging – to a forest, to the root of a tree ... a heap of straw. As he is staying aloof in this way the Teacher upbraids him, and when they have examined him his learned fellow Brahma-farers upbraid him, and *devatās* upbraid him, and the self upbraids the self. He, upbraided by the Teacher, and upbraided by his learned fellow Brahma-farers after they have examined him, and upbraided by *devatās* and the self itself upbraided by the self, does not realise conditions of further-men, the excellent knowledge and insight befitting the ariyans. What is the reason for this? It is thus, Bhaddāli, since he is not one that carries out in full the training under the Teacher's instruction.'

But, Bhaddāli, there is some monk here who fully carries out the training under the Teacher's instruction. It occurs to him: 'If I were to resort to a remote lodging – to a forest, to the root of a tree, a mountain slope, a wild place, a hill cave, a cemetery, a woodland thicket, the open air, [441] a heap of straw, I should probably realise conditions of further-men, the excellent knowledge and insight befitting the ariyans.' So he resorts to a remote lodging – to a forest, to the root of a tree ... a heap of straw. As he is staying aloof in this way neither the Teacher upbraids him, nor, after they have examined him, do his learned fellow Brahma-farers upbraid him, nor do *devatās* upbraid him, nor does the self upbraid the self. He, neither upbraided by the Teacher, nor upbraided by his learned fellow Brahma-farers after they have examined him, nor upbraided by *devatās*, nor the self upbraided by the self, realises conditions of further-men, the excellent knowledge and insight befitting the ariyans. He, aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness and is rapturous and joyful. What is the reason for this? It is thus, Bhaddāli, for one who fully carries out the training under the Teacher's instruction.

And again, Bhaddāli, the monk, by allaying initial and discursive thought, the mind subjectively tranquillised and fixed on one point, enters and abides in the second meditation which is devoid of initial and discursive thought, is born of concentration and is rapturous and joyful. What is the reason for this? It is thus, Bhaddāli, for one who fully carries out the training under the Teacher's instruction.

And again, Bhaddāli, the monk, by the fading out of rapture, dwells with equanimity, attentive and clearly conscious and he experiences in his person that joy of which the ariyans say: 'Joyful lives he who has equanimity and is mindful,' and he enters and abides in the third meditation. What is the reason for this? It is thus, Bhaddāli, for one who fully carries out the training under the Teacher's instruction.

And again, Bhaddāli, the monk, by getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, enters and abides in the fourth meditation, which has neither joy nor anguish and which is entirely purified by equanimity and mindfulness. What is the reason for this? It is thus, Bhaddāli, for one who fully carries out the training under the Teacher's instruction.

He, with his mind thus composed, quite purified, quite clarified' . . . directs his mind to the knowledge and recollection of former habitations ... Thus he recollects a variety of former habitations in all their modes and details. What is the reason for this? It is thus, [442] Bhaddāli, for one who fully carries out the training under the Teacher's instruction.

He, with his mind thus composed, quite purified ... directs his mind to the knowledge of the passing hence and arising of beings . . . Thus with the purified *deva-vision* surpassing that of men does he see beings as they pass hence, as they arise; he comprehends that beings are mean, excellent, comely, ugly, well-going, ill-going according to the consequences of deeds. What is the reason for this? It is thus, Bhaddāli, for one who fully carries out the training under the Teacher's instruction.

He, with his mind thus composed, quite purified, quite clarified . . . directs his mind to the knowledge of the destruction of the cankers. He comprehends as it really is: This is anguish ... He comprehends as it really is: This is the course leading to the stopping of anguish. He comprehends as it really is: These are the cankers ... He comprehends as it really is: This is the course leading to the stopping of the cankers. Knowing this thus, seeing this thus, his mind is freed from the canker of sense-pleasures and his mind is freed from the canker of becoming and his mind is freed from the canker of ignorance. In freedom the knowledge comes to be: I am freed; and he comprehends: Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so. What is the reason for

10. Cf. Vin. i. 315, ii. 126, 192, iv. 18-19, etc. See PTC. S.v. *accaya*.

11. Probably, *sikkhāya*, the training, should be inserted here as it occurs in all the corresponding passages in this Discourse.

this? It is thus, Bhaddāli, for one who fully carries out the training under the Teacher's instruction.'

When this had been said, the venerable Bliaddili spoke thus to the Lord: "What is the cause, revered sir, what the reason why they constantly¹² take action¹³ against some monk here? What is the cause, revered sir, what the reason why they do not constantly take similar action against some other monk here?"

"As to this, Bhaddāli, some monk is a constant offender, full of offences.¹⁴ On being spoken to by the monks he shelves the question by asking another, he answers off the point, he evinces anger and ill-will and discontent, he does not conduct himself properly, is not subdued, does not mend his ways, and does not say: 'What can I do to please the Order?' Therefore, Bhaddāli, it occurs to the monks: 'This monk, your reverences, is a constant offender, full of offences. On being spoken to by the monks he shelves the question . . . and does not say: "What can I do to please the Order?"' [448] It were good if the venerable ones were to investigate this monk in such a way that this legal question of his should not be settled quickly.' So, Bhaddāli, the monks investigate this monk in such a way that this legal question of his is not settled quickly.

But, Bhaddāli, some monk is a constant offender, full of offences. He, on being spoken to by the monks does not shelve the question by asking another, he does not answer off the point, he does not evince anger and ill-will and discontent, he conducts himself properly, is subdued, mends his ways, and he says: 'What can I do to please the Order?' Therefore, Bhaddāli, it occurs to the monks: 'This monk, your reverences, is a constant offender . . . and he says: "What can I do to please the Order?"' It were good if the venerable ones were to investigate this monk in such a way that this legal question of his should be settled quickly.' So, Bhaddāli, the monks investigate this monk in such a way that this legal question of his is settled quickly.

Then, Bhaddāli, some monk here is an occasional offender, he is not full of offences. But he, on being spoken to by the monks shelves the question by asking another, he answers off the point, he evinces anger and ill-will and discontent, he does not conduct himself properly, is not subdued, does not mend his ways, and he does not say: 'What can I do to please the Order?' Therefore, Bhaddāli, it occurs to the monks: 'This monk, your reverences, is an occasional offender, he is not full of offences . . . he does not say: "What can I do to please the Order?"' It were good if the venerable ones were to investigate this monk in such a way that this legal question of his should not be settled quickly.' So, Bhaddāli, the monks investigate this monk in such a way that [444] this legal question of his is not settled quickly.

But, Bhaddāli, some monk is an occasional offender, he is not full of offences. He, on being spoken to by the monks does not shelve the question by asking another, he does not answer off the point, he does not evince anger and ill-will and discontent, he conducts himself properly, is subdued, mends his ways, and he says: 'What can I do to please the Order?' Therefore, Bhaddāli, it occurs to the monks: 'This monk, your reverences, is an occasional offender, he is not full of offences . . . he says: "What can I do to please the Order?"' It were good if the venerable ones were to investigate this monk in such a way that this legal question of his should be settled quickly.' So, Bhaddāli, the monks investigate this monk in such a way that this legal question of his is settled quickly.

In this connection, Bhaddāli, some monk is going along with only a little faith, with only a little regard.¹⁵ Therefore, Bhaddāli, it occurs to the monks: 'This reverend monk is going along with only a little faith, only a little regard. If we constantly take action against this monk, be careful lest even that little faith of his, even that little regard, deteriorate.' Bhaddāli, it is like a man with only one eye¹⁶ – his friends and acquaintances, his kith and kin would take care of that one eye so that that one eye of his did not deteriorate, thinking: 'Take care lest that one eye of his deteriorates.' Even so, Bhaddāli, some monk goes along with only a little faith, only a little regard. Therefore, Bhaddāli, it occurs to the monks: 'This reverend monk is going along with only a little faith . . . be careful lest even that little faith of his, even that little regard, deteriorate'.

This, Bhaddāli, is the cause, this the reason why they constantly take action against some monk here. But, Bhaddāli, this is the same, this the reason why they do not constantly take similar action against some (other) monk here."

"What is the cause, revered sir, what the reason why there were formerly fewer [445] rules of training but more monks who were established in profound knowledge? And what is the cause, revered sir, what the reason why there are now more rules of training but fewer monks who are established in profound knowledge?"

"It is thus, Bhaddāli: When beings are deteriorating, when true dhamma is vanishing away, there are more rules of training and fewer monks established in profound knowledge. Not until some conditions which cause cankers appear

12. *pavayha pavayha*, urgent, pressing, constantly. *MA. iii. 153* says: flaying constantly reproved him for even trifling faults. Cf. *M. iii. 118*.

13. *kāraṇaṃ karonti*. This probably means the juridical action that the Sangha (Order) has power to employ. Similarly below, *adhikarana*, "legal question refers only to the four types of these that the Sangha is able to deal with. They are treated in detail at *Vin. Ii 88ff*, and come under "ecclesiastical" jurisdiction only, having nothing to do with a secular court of justice.

14. *āpattibāhula*, as at *Vin. i. 321, 330, 332*.

15. *pema*, affection or regard.

16. Lit., "like the eye of one man."

here in the Order does the Teacher, Bhaddāli, lay down a rule of training for disciples.' But when, Bhaddāli, some conditions which cause cankers appear here in the Order, then the Teacher lays down a rule of training for disciples so as to ward off those very conditions which cause cankers. Not until the Order has arrived at greatness¹⁷, Bhaddāli, do some conditions which cause cankers appear here in the Order. But when, Bhaddāli, the Order has arrived at greatness, then some conditions which cause cankers appear here in the Order, and then the Teacher lays down a rule of training for disciples so as to ward off those very conditions which cause cankers. Not until the Order has arrived at the height of gains¹⁸ ... at the height of fame¹⁹ ... at much learning²⁰ ... at long standing,²¹ Bhaddāli, do some conditions which cause cankers appear here in the Order. But when, Bhaddāli, the Order has arrived at long standing, then some conditions which cause cankers appear in the Order, and then the Teacher lays down a rule of training for disciples so as to ward off those very conditions which cause cankers.

You were few at the time when I, Bhaddāli, taught you the disquisition on dhamma – the Parable of the Thoroughbred Colt. Do you, Bhaddāli, remember?"

" No, revered sir."

" To what cause do you attribute this, Bhaddāli?"

" It is that I, revered sir, for a long time was not one who carried out in full the training under the Teacher's instruction."

" This was not the only cause or reason, Bhaddāli. For, for a long time, Bhaddāli, I have known your mind with my mind (and I knew): While dhamma is being taught by me this foolish man does not listen to dhamma with ready ear, applying himself, paying attention, concentrating with all his mind.' However, I, Bhaddāli, will teach you the disquisition on dhamma – the Parable of the Thoroughbred Colt. Listen to it, attend carefully, [446] and I will speak."

" Yes, revered sir," the venerable Bhaddāli answered the Lord in msent. The Lord spoke thus:

" Bhaddāli, as a skilled horse-trainer, having received a beautiful thoroughbred, first of all makes it get used to the training in respect of wearing the bit; while it is getting used to the training in respect of wearing the bit, whatever the contortions, capers, struggles²² while it is getting used to a training it was not used to before, yet because of the continual training, the gradual training it is brought to perfection²³ in that respect. When, Bhaddāli, the beautiful thoroughbred is perfected²⁴ in that respect by the continual training, the gradual training, the horse-trainer makes it get used to a further training in respect of wearing the harness. While it is getting used to the training in respect of wearing the harness ... because of the gradual training it is brought to perfection in that respect. When, Bhaddāli, the beautiful thoroughbred is perfected in that respect by the continual training, the gradual training, the horse-trainer makes it get used to a further

17. *mahatta*, a considerable size. MA. iii. 155-156 says that when the Order has become large, *mahantabhāva*, then the lodgings do not suffice for the elders, those of middle standing and the newly ordained monks. So conditions causing cankers arise in regard to the lodgings. The rules of training laid down for an Order attained to largeness are (1) " whatever monk should lie down to sleep with one who is not ordained, there is a pācittiya offence " (*Pāc. 5. Vin. iv. 16*), and (2) " Whatever nun should ordain every year, there is a pācittiya.... (3) Whatever nun should ordain two (probationers) in one year, there is a pācittiya offence " (*Nuns' Pāc. 72, 73, Vin. iv. 336, 337*).

18. *lābhagga. Vin. iii. 10* reads *lābhaggamahatta*; see *B.D. i. 19*, n. 1. The conditions causing cankers to arise when the Order has arrived at the height of gains or acquisitions are controlled by Pāc. 41 (*Vin. iv. 92*, cited at *MA. iii. 156*): " Whatever monk should with his own hand give solid or soft food to an unclothed ascetic or to a male or female wanderer, there is a pācittiya offence."

19. *yasagga*. Not at *Vin. iii. 10*. For this stage in the Order's deterioration the 51st Pāc. (*Vin. iv. 110*) was laid down: " in drinking strong drinks and intoxicants, there is a pācittiya offence," cited at *MA. iii. 156*. Cf. *lābhaggayasasaggapattā* of the Bodhisatta's mother at *Jā. i. 51*.

20. At this stage there are misunderstandings, and people explain the Teacher's instruction by what is against *dhamma* and against *vinaya*. *MA. iii. 156* cites *Vin. iv. 135-139*, which include the " perverse or wrong views ascribed to the monk Ariththa and the novice Kandaka (*Pāc. 68, 70*).

21. *rattaññuta*. Here, as in the other cases, the reference is to the members of the Order rather than to the Order as a whole. So, here the meaning is " when those who have gone forth for a long time know how many nights it is since they first went forth." *MA. iii. 157* refers to Upasena Vailgantaputta's offence in ordaining his pupil when he himself was only of one year's standing – he had seen monks being ordained when they were less than ten years' standing. So, " One of less than ten years' standing should not be ordained " (*Vin. 1. 50*), and " One should not be ordained by an ignorant, inexperienced (monk) . . . I allow monks to be ordained by an experienced, capable (monk) if they are of ten years' standing or of more than ten years' standing" (*Vin. I (10). As MA. iii. 157* remarks two rules of training are laid down to cover the time of reaching " long-standing."

22. Cf. *M. i. 234* for these words where they are applied to Saccaka the Jain because of his inconsistent statements.

23. *parinibbāyati*, or, is perfected, perfectly trained, dompted or extinguished in regard to its former restlessness, etc.

24. *parinibbuta*.

training in respect of going straight on²⁵, in respect of (running in) a circle,²⁶ in respect of its hoofs,²⁷ in respect of galloping, of neighing, of the "royal trick,"²⁸ the "royal acrobatic feat,"²⁹ in respect of matchless speed, of matchless swiftness, of matchless manners. While it is getting used to the training in matchless speed, matchless swiftness, matchless manners, whatever the contortions, capers, struggles while it is getting used to a training it was not used to before, yet because of the continual training, the gradual training it is brought to perfection in each respect. When, Bhaddāli, the beautiful thoroughbred is perfected in each respect, the horse-trainer provides it further with a gloss and shine.³⁰ Bhaddāli, a beautiful thoroughbred, when endowed with these ten qualities,³¹ becomes worthy of a king, a royal treasure, and it is reckoned as an attribute of royalty. Even so, Bhaddāli, if a monk is endowed with ten qualities, he is worthy of offerings, worthy of hospitality, worthy of gifts, to be saluted with joined palms, an unsurpassed field of merit for the world. With what ten? Herein, Bhaddāli, a monk is endowed with an adept's right view, he is endowed with an adept's right thought, he is endowed with an adept's right speech, he is endowed with an adept's right action, he is endowed with an adept's right mode of livelihood, he is endowed with an adept's right endeavour, [447] he is endowed with an adept's right mindfulness, he is endowed with an adept's right concentration, he is endowed with an adept's right knowledge, he is endowed with an adept's right freedom. Bliaddili, if a monk is endowed with these ten qualities, he is worthy of offerings, worthy of hospitality, worthy of gifts, to be saluted with joined palms, an unsurpassed field of merit for the world."

Thus spoke the Lord. Delighted, the venerable Bhaddāli rejoiced in what the Lord had said.

4. Pali Text of Sutta

Bhaddālisuttaṃ

134. Evaṃ me suttaṃ— ekaṃ samayaṃ bhagavā sāvattḥhiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi— "bhikkhavo"ti. "Bhadante"ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca— "ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho, ahaṃ, bhikkhave, bhuñjamāno appābādhatañca sañjānāmi (2.0101) appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuṭṭhānañca balañca phāsuvihārañcā"ti. Evaṃ vutte, āyasmā bhaddāli bhagavantaṃ etadavoca— "ahaṃ kho, bhante, na ussahāmi ekāsanabhojanaṃ bhuñjituṃ; ekāsanabhojanañhi me, bhante, bhuñjato siyā kukkucçaṃ, siyā vippaṭṭisāro"ti. "Tena hi tvam, bhaddāli, yatha nimantito assasi tattha ekadesaṃ bhuñjitvā ekadesaṃ nīharitvāpi bhuñjeyyāsi. Evampi kho tvam, bhaddāli, bhuñjamāno ekāsano yāpessasī"ti . "Evampi kho ahaṃ, bhante, na ussahāmi bhuñjituṃ; evampi hi me, bhante, bhuñjato siyā kukkucçaṃ, siyā vippaṭṭisāro"ti. Atha kho āyasmā bhaddāli bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussahaṃ pavedesi. Atha kho āyasmā bhaddāli sabbaṃ taṃ temāsaṃ na bhagavato sammukhībhavaṃ adāsi, yathā taṃ satthusāsane sikkhāya aparipūrākārī.

135. 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 sammodī. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddāliṃ te bhikkhū etadavoca— "idaṃ kho, āvuso bhaddāli, bhagavato cīvarakammaṃ karīyati . Niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissati. Iñghāvuso bhaddāli, etaṃ dosakaṃ sādhukaṃ manasi karohi, mā te pacchā dukkarataraṃ ahoṣī"ti. "Evamāvuso"ti kho

25. *anukkama. MA. iii. 156* appears to explain that the trainer gives the four feet a hit with a knife so that the horse raises them. Childers, s., v. *anukkama*, gives "regular succession, order." The idea seems to be that the horse is trained to raise all its four feet the same distance from the ground.

26. *maṅḍale*, in a ring or circle. *MA. iii. 158* says that if someone is sitting on the horse's back he can pick up a weapon that has fallen to the ground; for the sake of doing this he makes the horse go in a circle. Cf. *Mavs. xxiii. 73* where a horse was made to gallop *maṅḍale* in a circle."

27. *khurakāya*. The horse is trained to go along on the tips of its hoofs so that no sound is heard, *MA. iii. 159*.

28. *rājaguṇa. PED.* says "a trick of a circus horse"; according to *MA. iii. 159* it is some trick of plunging into water.

29. *rājavaṃsa. Cf. vaṃsa . . . ghaṭṭikā* at *D. i. 6*.

30. *vanniya ca valiya ca*. Meaning is not clear. The *Comy.* says nothing.

31. Three at *A. i. 244*; four at *A. ii. 113. Cf. A. i. 284, ii. 116, 170*.

āyasmā bhaddāli tesam bhikkhūnaṃ paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā bhaddāli bhagavantaṃ etadavoca— “accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathā-akusalaṃ, yo haṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā”ti.

“Taggha (2.0102) tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathā-akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi— ‘bhagavā kho sāvattiyaṃ viharati, bhagavāpi maṃ jānissati— bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi— ‘sambahulā kho bhikkhu sāvattiyaṃ vassaṃ upagatā, tepi maṃ jānissanti— bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi— ‘sambahulā kho bhikkhuniyo sāvattiyaṃ vassaṃ upagatā, tāpi maṃ jānissanti— bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi— ‘sambahulā kho upāsikā sāvattiyaṃ paṭivasanti, tepi maṃ jānissanti— bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi— ‘sambahulā kho upāsikā sāvattiyaṃ paṭivasanti, tāpi maṃ jānissanti— bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi— ‘sambahulā kho nānātthiyaṃ samaṇabrāhmaṇā sāvattiyaṃ vassaṃ upagatā, tepi maṃ jānissanti— bhaddāli nāma bhikkhu samaṇassa gotamassa sāvako theraññataro bhikkhu sāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi”ti.

“Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathā-akusalaṃ, yo haṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā”ti. “Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathā-akusalaṃ, yaṃ tvaṃ mayā sikkhāpade (2.0103) paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi”.

136. “Taṃ kiṃ maññasi, bhaddāli, idhassa bhikkhu ubhatobhāgavimutto, tamaḥ evaṃ vadeyyaṃ— ‘ehi me tvaṃ, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā”ti?

“No hetuṃ, bhante”.

“Taṃ kiṃ maññasi, bhaddāli, idhassa bhikkhu paññāvimutto... kāyasakkhi... diṭṭhippatto... saddhāvimutto... dhammānusārī... saddhānusārī, tamaḥ evaṃ vadeyyaṃ— ‘ehi me tvaṃ, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā”ti?

“No hetuṃ, bhante”.

“Taṃ kiṃ maññasi, bhaddāli, api nu tvaṃ, bhaddāli, tasmīṃ samaye ubhatobhāgavimutto vā hosi paññāvimutto vā kāyasakkhi vā diṭṭhippatto vā saddhāvimutto vā dhammānusārī vā saddhānusārī vā”ti?

“No hetuṃ, bhante”.

“Nanu tvaṃ, bhaddāli, tasmīṃ samaye ritto tuccho aparaddho”ti?

“Evaṃ, bhante. Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathā-akusalaṃ, yo haṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā”ti. “Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathā-akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Yato ca kho tvaṃ, bhaddāli, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhihesā, bhaddāli, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjati”.

137. “Idha, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya aparipūrakārī hoti. Tassa evaṃ hoti— ‘yaṃnūnāhaṃ vivittaṃ senāsaṃ bhajeyaṃ araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Appeva nāmāhaṃ uttari, manussadhammā alamariyaññadassanavisesaṃ sacchikareyyan’ti. So vivittaṃ senāsaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ (2.0104) kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato satthāpi upavadati, anuviccapi viññū sabrahmacārī upavadanti, devatāpi upavadanti, attāpi attānaṃ upavadati. So satthārāpi upavadito, anuviccapi viññūhi sabrahmacārīhi upavadito, devatāhipi upavadito, attanāpi attānaṃ upavadito na uttari manussadhammā alamariyaññadassanavisesaṃ sacchikaroti. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya aparipūrakārissa.

138. “Idha pana, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti. Tassa evaṃ hoti— ‘yaṃnūnāhaṃ vivittaṃ senāsaṃ bhajeyaṃ araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Appeva nāmāhaṃ uttari manussadhammā alamariyaññadassanavisesaṃ

sacchikareyyan'ti. So vivittaṃ senāsanaṃ bhajati araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato satthāpi na upavadati, anuviccapi viññū sabrahmacārī na upavadanti, devatāpi na upavadanti, attāpi attānaṃ na upavadati. So satthārāpi anupavadito, anuviccapi viññūhi sabrahmacārīhi anupavadito, devatāhi anupavadito, attanāpi attānaṃ anupavadito uttari manussadhammā alamariyañāḍassanavisesaṃ sacchikaroti. So vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukkaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

139. “Puna caparaṃ, bhaddāli, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukkaṃ dutiyaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“Puna caparaṃ, bhaddāli, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti— ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ (2.0105) upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“Puna caparaṃ, bhaddāli, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati parisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāḍāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ— ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātāñāḍāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti— ‘ime vata bhonto sattā kāyaduccharitena samannāgatā ...pe... vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā ...pe... sugatiṃ saggaṃ lokaṃ upapannā’ ti iti dibbena cakkhunā visuddhena atikkantamānusakena ...pe... yathākammūpage satte pajānāti. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāḍāya cittaṃ abhininnāmeti. So ‘idaṃ dukkhan’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ ti yathābhūtaṃ pajānāti; ‘ime āsavā’ ti yathābhūtaṃ pajānāti, ‘ayaṃ (2.0106) āsavaṃ samudayo’ ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissā” ti.

140. Evaṃ vutte, āyasmā bhaddāli bhagavantaṃ etadavoca— “ko nu kho, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha, kāraṇaṃ karonti? Ko pana, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karontī” ti? “Idha, bhaddāli, ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ ti nāha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti— ayaṃ kho, āvuso, bhikkhu abhiñhāpattiko āpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ ti nāha. Sādhu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ, adhikaraṇaṃ na khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

141. “Idha pana, bhaddāli, ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pāpeti, netthāraṃ vattati, ‘yena saṅgho attamano (2.0107) hoti taṃ karomī’ ti āha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti— ayaṃ kho, āvuso, bhikkhu abhiñhāpattiko āpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pāpeti, netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ ti āha. Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

142. “Idha, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ ti nāha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti—

ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathāṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ti nāha. Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ na khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

143. “Idha pana, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, na bahiddhā kathāṃ apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti, sammā vattati, lomaṃ pāpeti, netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ti āha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti— ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, na bahiddhā kathāṃ apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti, sammā vattati, lomaṃ pāpeti, netthāraṃ vattati, ‘yena saṅgho (2.0108) attamano hoti taṃ karomī’ti āha. Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

144. “Idha, bhaddāli, ekacco bhikkhu saddhāmatkena vahati pemamattakena. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti— ayaṃ kho, āvuso, bhikkhu saddhāmatkena vahati pemamattakena. Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma— mā yampissa taṃ saddhāmattekaṃ pemamattakaṃ tamhāpi parihāyī’ti. Seyyathāpi, bhaddāli, purisassa ekaṃ cakkhuṃ, tassa mittāmaccā nātisālohitā taṃ ekaṃ cakkhuṃ rakkheyyuṃ— mā yampissa taṃ ekaṃ cakkhuṃ tamhāpi parihāyī’ti; evameva kho, bhaddāli, idhekacco bhikkhu saddhāmatkena vahati pemamattakena. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti— ‘ayaṃ kho, āvuso, bhikkhu saddhāmatkena vahati pemamattakena. Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma— mā yampissa taṃ saddhāmattekaṃ pemamattakaṃ tamhāpi parihāyī’ti. Ayaṃ kho, bhaddāli, hetu ayaṃ paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti. Ayaṃ pana, bhaddāli, hetu ayaṃ paccayo, yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karontī”ti.

145. “Ko nu kho, bhante, hetu, ko paccayo yena pubbe appatarāni ceva sikkhāpadāni ahesuṃ bahutarā ca bhikkhū aññāya saṅghahimsu? Ko pana, bhante, hetu, ko paccayo yena etarahi bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṅghahantī’ti? “Evametam, bhaddāli, hoti sattesu hāyamānesu, saddhamme antaradhāyamāne, bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṅghahantīti. Na tāva, bhaddāli, satthā sāvakanāṃ sikkhāpadaṃ paññāpeti yāva na idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti. Yato ca kho, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakanāṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya. Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho mahattaṃ patto hoti. Yato ca kho, bhaddāli, saṅgho mahattaṃ patto hoti, atha idhekacce (2.0109) āsavaṭṭhānīyā dhammā saṅghe pātubhavanti. Atha satthā sāvakanāṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya. Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho lābhaggaṃ patto hoti, yasaggaṃ patto hoti, bāhusaccaṃ patto hoti, rattaññutaṃ patto hoti. Yato ca kho, bhaddāli, saṅgho rattaññutaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakanāṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

146. “Appakā kho tumhe, bhaddāli, tena samayena ahuvattha yadā vo ahaṃ ājānīyasusūpamaṃ dhammapariyāyaṃ desesiṃ. Taṃ sarasi, bhaddāli”ti?

“No hetam, bhante”.

“Tatra, bhaddāli, kaṃ hetuṃ pacesī”ti?

“So hi nūnāhaṃ, bhante, dīgharattaṃ satthusāsane sikkhāya aparipūrakārī ahosin”ti.

“Na kho, bhaddāli, eseva hetu, esa paccayo. Api ca me tvaṃ, bhaddāli, dīgharattaṃ cetasā cetoparicca vidito— ‘na cāyaṃ moghapuriso mayā dhamme desiyamāne aṭṭhiṃ katvā manasi katvā sabbacetaso, samannāharitvā ohitasoto dhammaṃ suṇātī’ti. Api ca te ahaṃ, bhaddāli, ājānīyasusūpamaṃ dhammapariyāyaṃ desessāmi. Taṃ suṇāhi, sādhu kaṃ manasi karohi; bhāsissāmi”ti. “Evaṃ, bhante”ti kho āyasmā bhaddāli bhagavato paccassosi. Bhagavā etadavoca—

147. “Seyyathāpi, bhaddāli, dakkho assadamako bhadrāṃ assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇaṃ kāreti. Tassa mukhādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati. Yato kho, bhaddāli, bhadro assājānīyo abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenāṃ assadamako uttari kāraṇaṃ kāreti yugādhāne. Tassa yugādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati (2.0110). Yato kho, bhaddāli, bhadro assājānīyo abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenāṃ assadamako uttari kāraṇaṃ kāreti anukkame maṇḍale khurakāse, dhāve davatte, rājaguṇe rājavamaṃse uttame jave uttame haye uttame sākhalaye. Tassa uttame jave uttame haye uttame sākhalaye kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā

taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati. Yato kho, bhaddāli, bhadro assājānīyo abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenam̐ assadamako uttari vaṇṇiyañca pāṇiyañca , anuppavecchati. Imehi kho, bhaddāli, dasahaṅgehi samannāgato bhadro assājānīyo rājāraho hoti rājabhoggo rañño aṅganteva saṅkhyam̐ gacchati.

“Evameva kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram̐ puññakkhettaṃ lokassa. Katamehi dasahi? Idha, bhaddāli, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammā-ājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti—imehi kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram̐ puññakkhettaṃ lokassā”ti.

Idamavoca bhagavā. Attamano āyasmā bhaddāli bhagavato bhāsitaṃ abhinandīti.

Bhaddālisuttaṃ niṭṭhitaṃ pañcamam̐.