

2

Bhaddāli Sutta

The Discourse to Bhaddāli | M 65

Theme: The Buddha, the sangha and a monk's training

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1 Summary and significance

1.1 SUTTA SUMMARY

1.1.1 Bhaddāli's difficulty and the monks' concern

The **Bhaddāli Sutta** (M 65) is a beautiful teaching on the care and compassion that the Buddha and the early monastics show other monastics, especially those who have difficulty keeping to the rule regarding moderation in food [1.2.1], that is, taking only one meal a day [§2]. **Bhaddāli** says he is unable to follow this rule despite the Buddha's concession and encouragement [§3].

Hence, Bhaddāli avoids seeing the Buddha for the rest of the 3-month rains-retreat [§4]. His absence does not go unnoticed. During the robe-making session near the end of the rains-retreat [§5], some concerned monks advise Bhaddāli to rectify his situation before it worsens (such as his giving up the training) [§6].

1.1.2 Bhaddāli sees the Buddha

Bhaddāli acquiesces, goes to the Buddha and seeks his forgiveness [§7; 3.2.1]. The Buddha explains the significance of Bhaddāli's predicament:

- [§§7-10] The monks, the nuns, the laymen and the laywomen will know about Bhaddāli's inability of keeping to a Vinaya rule. [1.2.1]
- [§§11-12] The Buddha tells Bhaddāli about the 7 individuals [4], which are essentially terms describing how one progresses as a saint on the path. Any of them is more than willing to do whatever the Buddha asks him, such as placing his own body as a bridge over the mud in the Buddha's path so that he may cross over comfortably [3.2]. The Buddha reminds Bhaddāli that he has not attained any of these stages (hence, he needs to train himself).

1.1.3 The Buddha's teaching to Bhaddāli

- [§§14-15] The Buddha reminds Bhaddāli that without proper training, especially moral virtue, even when a renunciant goes into retreat he will not succeed. However, with proper training, his meditation will be successful.
- [§§16-21] He will attain the 4 dhyanas, followed by the 3 knowledges, and awaken as **an arhat**.
- [§§22-26] The Buddha speaks of the 4 kinds of offenders. Whether they are constant or occasional offenders with many or few offences, when they are willing to better themselves, the sangha will always work to rehabilitate them.
- [§§27-28] There are some monks, when shown some faith and love, will be able to progress: the sangha sees them as those "**with only one eye**," as such his sight (renunciation) is precious. They will repeatedly exhort him in the right path.
- [§§29-31] When Bhaddāli asks the Buddha why there are more training-rules when there are fewer arhats, the Buddha explains that there will be a stronger presence of **the influxes** in the sangha. This especially happens when the sangha has won greatness in fame and size, worldly gains, fame, great learning and long-standing renown. The training-rules (the Vinaya) prevents the deterioration of the sangha from these sources.
- [§§32] The main reason monastics fail is when they do not diligently heed Dhamma teachings.
- [§33] The Buddha gives the parable of training a thoroughbred colt. Its **gradual training** is like that of the renunciants.
- [§34] The renunciant's gradual training comprises **the 10 rightnesses**, that is, the eightfold path, right knowledge and right freedom. Bhaddāli benefits from the Buddha's teaching. [§34.4 n]

1.2 THE EK'ĀSANA, BHOJANA RULE

1.2.1 The “single-session meal” rule: present conditions

1.2.1.1 The Bhaddāli Sutta opens with the Buddha declaring that he takes **only one meal a day**, so that he is “free from illness and affliction, and enjoy ... lightness, strength and dwell in comfort” [§2.1] On this truth, he encourages others to do the same. In short, he is teaching a good practice by his own example [§2.2]: “As he speaks, so he does; as he does, so he speaks” (*yathā, vādī tathā, kāri, yathā, kāri yathā, vadī*).¹ This is the Buddha’s teaching: speaking directly into our hearts and minds.²

1.2.1.2 The “single-session meal” is not an exception in our daily habits, but it is *exceptional* as a practice, since it keeps us well, fit, strong, light and at ease. This helps us in our personal practice. Moreover, such teachings are not isolated but are an integral part of the Buddha’s instructions on food (*āhāra*). There are at least 3 important related teachings on food, that is: **moderation in food** [1.2.2.1], **the loathsomeness of food** [1.2.2.2] and **the 4 kinds of food** [1.2.3].

1.2.2 Teachings on food

1.2.2.1 In practical terms, **moderation in food** (*bhojane mattaññutā*) refers to the “middle way” in eating habits. Basically, we “eat to live,” not “live to eat.” From the 6 years of his self-mortification practice, the Buddha learns that the physical body needs material food to stay alive and support a healthy mind for awakening. This life—our present being, especially when we know some Dharma—is vital as the means to reach the path of awakening.

To be **moderate in food** means that we (especially the renunciant) should eat only for the sake of our health, so that we have a healthy body working for a healthy mind (in watchfulness, mindfulness and meditation).³ A number of suttas reminds us that we should mindfully review the purpose of taking food before and after doing so.⁴

Conversely, **over-eating** (especially for monastics) is unhealthy in various ways. A fat or obese monastic gives us the impression that he is leading a luxurious and indolent life. In a matter of time, it contributes to ill health and other afflictions. It is difficult for such a monastic to remain awake and mindful, since he is easily overcome by sloth and torpor.⁵

1.2.2.2 For those of us who need to strengthen or deepen our practice of moderation in food, we can go on to practise **the perception of loathsomeness in food** (*āhāre paṭikkūla, saññā*). Buddhaghosa, in his **Visuddhi, magga** calls this the perception of the repulsiveness of food, which he explains can be

¹ SD 29.6a (7.3.2); SD 55.2 (2.2.2.4).

² See **Kakacūpama S** (M 21,7), where the Buddha makes the same announcement (SD 38.1). Cf **Kiṭṭhā, giri S** (M 70,4), SD 11.1; **Bakkula S** (M 124) @ SD 3.15 (2); (**Ānanda**) **Subha S** (D 10,1.2), SD 40a.3, = **Mahā, parinibbāna S** (D 10,1.2), SD 9. For details, see §2 n.

³ See SD 55.14 (1.2.3.2). On watchfulness, see **Jāgara S** (S 1.6), SD 54.2f + **Jāgariya S** (It 47), SD 54.2f(5). On mindfulness, see **Nimitta and anuvyañjana**, SD 19.14. On meditation, see **Bhāvanā**, SD 15.2.

⁴ On reviewing before taking a meal: **Sabbāsava S** (M 2,4), SD 30.3; **Mahā Assa, pura S** (M 39,9/1:273), SD 10.13; **Sekha S** (M 53,9/1:355), SD 21.14; **Gaṇaka Moggallāna S** (M 107,5/3:2), SD 56.3; **Sāriputta Saddhi, vihārika S** (S 35.-129/4:104); **Rathōpama S** (S 35.239/4:176, 177), SD 55.14; **Apaṇṇaka Paṭipada S** (A 3.16/1:114), SD 74.11; **Aparihāna S** (A 4.37,4/2:40); (**Taṇhā**) **Bhikkhuṇī S** (A 4.159,4/2:145), SD 10.14; **Nanda S** (A 8.9,3/4:167); **Nm** 1:240, 241, 368× 2, 484; **Nc:Be** 292; **Dhs** 231; **Vbh** 249; **Pug** 25. On reviewing after meals, see the “review the past” (*atīta, pac-cavekkhaṇa*), see Piyasilo, *The Pūjā Book*, 1990d:48. For comy: Vism 1.85-94/30-34.

⁵ On overcoming sloth and torpor: SD 54.3f (6.3).

done as follows: the food and drink that we take in by one orifice goes out through 9; we consume them in company but void them in secret; we take them with delight but excrete them in disgust; and over time, even in a single night, food will rot.⁶

1.2.2.3 The (Chakka) Maraṇa,sati Sutta 1 (A 6.19) teaches a simple form of the loathsomeness of food combined with a powerful version of the perception of impermanence, that is, to reflect on death even as we eat. As we chew a single morsel or mouthful, we reflect how death may come to us at any time.⁷

1.2.2.4 Clearly, the ek'āsana,bhojana—the practice of taking only one simple meal a day—started with the Buddha himself. In due course, as other monastics practise to emulate the Buddha, even a few of his self-mortifying practices,⁸ he made them *optional* since they were not actually blamable or morally unethical, but they may, with proper application help some individuals to enhance their practice, as an inspiration to others, or simply because they are habitually inclined to do so.

In fact, the single-session meal or “one-sitting meal” (*ek'āsana,bhojana*) rule is one of **the 13 ascetic practices** (*dhutaṅga*) [§2.1 n], optional rules for those who wish to live a life of stricter practice, as in the case of the monk Bakkula. Of these 13 ascetic rules, 5 of them (nos 3-7) are related to food, and the “one-session meal” rule is the 5th, thus:

- (3) The practice of **the almsfood eater** (*piṇḍapātik'aṅga*), which is taken up with the resolution: *atireka,-lābhaṃ paṭikkhipāmi, piṇḍapātik'aṅgaṃ samādiyāmi* (I reject the extra acquisitions; I take upon myself the practice of the almsfood eater.)
- (4) The practice of **faring house-to-house** (for almsfood) (*sapadāna,cārik'aṅga*), which is taken up with the resolution: *loluppacāraṃ paṭikkhipāmi, sapadāna,cārik'aṅgaṃ samādiyāmi* (I reject faring according to what is desired; I take upon myself the practice of the house-to-house farer.)
- (5) The practice of **eating at one sitting** (*ek'āsanic'aṅga*), which is taken up with the resolution: *nānāsana,bhojanaṃ paṭikkhipāmi, ek'āsanic'aṅgaṃ samādiyāmi* (I reject eating at various sittings; I take upon myself the practice of the one-sitting eater.)
- (6) The practice of **eating almsfood from a bowl** (*patta,piṇḍik'aṅga*), which is taken up with the resolution: *dutiya,bhājanaṃ paṭikkhipāmi, patta,piṇḍik'aṅgaṃ samādiyāmi* (I reject a second vessel; I take upon myself the practice of eating from an almsbowl.)
- (7) The practice of **refusing further food** (*khalu,pacchā,bhattik'aṅga*), which is taken up with the resolution: *atiritta,bhojanaṃ paṭikkhipāmi, khalu,pacchā,bhattik'aṅgaṃ samādiyāmi* (I reject the extra vessel; I take upon myself the practice of the seconds-refuser.)

Bakkula Sutta (M 124) + SD 3.15 (2)

1.2.3 The 4 kinds of food

1.2.3.0 We will now briefly survey **an early Buddhist psychology of food**. In the suttas,⁹ the Buddha speaks of **the 4 kinds of food** (*āhāra*):¹⁰

⁶ Vism 11.23/346: SD 20.6 (3.2); SD 20.6 (3.2).

⁷ A 6.19/3:306 (SD 48.11); SD 55.14 (1.2.3.6).

⁸ The best known of these is the practice of “sustained effort”—that of restraining the mind “with clenched teeth and the tongue pressing on the palate”—listed as the 5th and last of the 5 methods of “stilling the mind” (overcoming distractions) in **Vitakka Saṅṭhāna S** (M 20) + SD 1.6 (2.2).

⁹ (**Nīvaraṇa Bojjhaṅga**) **Āhāra S** (S 46.51) SD 7.15; **Abhisāṇḍa Ss** (S 55.31-33).

¹⁰ For details on “food” (*āhāra*), see SD 20.6 (2); SD 55.14 (2).

- | | |
|----------------------------------|------------------------|
| (1) material food, | <i>kabaliṅkārahāra</i> |
| (2) contact as food, | <i>phass'āhāra</i> |
| (3) mental volition as food, and | <i>saṅkhārāhāra</i> |
| (4) consciousness as food. | <i>viññāṇ'āhāra</i> |

1.2.3.1 Basically, **material food** (*kabaliṅkārahāra*) is the solid and liquid food that we often or regularly consume for our health and strength. In connection with **the Bhaddāli Sutta** (M 65), we have studied how material food (the meals we take) should be understood as merely giving us physical health and strength so that we can keep up an effective Dhamma practice. If you are still unable to recall what these are, please reread the preceding passages [1.2.1-1.2.3].

1.2.3.2 Contact as food (*phass'āhāra*) basically refers to “food” that feeds the mental body as **feeling** arising from the sense-objects of the eye, ear, nose, tongue, and body; we can also include the early stages of thinking (before we “act” on them). This food produces the 3 kinds of feeling, that is, what is perceived as pleasurable, painful and neither (that is, neutral).¹¹

1.2.3.3 Mental volition as food (*saṅkhārāhāra*) is when we *act* on our thoughts in *reaction* to our perceptions of things and others. Basically, “mental volition” refers to when we intentionally or deliberately like the pleasurable (feeding our lust), dislike the painful, and ignore the neutral. They are karmic formations that respectively feed our latent tendencies (*anusaya*) of lust, repulsion and ignorance.¹² This habit furthers our existence in the sense-world (since we are feeding our senses). On the other hand, when we meditate and attain the form-dhyanas or the formless dhyanas, with the right conditions, they respectively will bring us birth in the form worlds or the formless worlds (which are still part of samsara).

1.2.3.4 Consciousness as food (*viññāṇa*) is the “backstage” activity of the “control centre” that is our mind that makes all the previous processes possible and perpetuate them. Psychologically, consciousness conditions name-and-form, that is, a reification process where, upon perceiving any external sense-object (“form”), we appropriate it by *naming* it. In this way, it becomes “sense-data” (through the 6 sense-bases) for consciousness.¹³

1.3 A COMPASSIONATE DIET

1.3.1 Purity of food

1.3.1.1 One of the most controversial and contentious issues concerns **a diet that keep us healthy without harming or exploiting others in any way**. Hence, certain individuals and some communities avoid taking meat, and some (the vegans) even avoid using any kind of product that exploits other humans and beings. However, interestingly, no religion actually seems to teach a violence-free diet. The reason is partly (but significantly) because the kind of food we take is often dictated by economic circumstances and scientific progress.

1.3.1.2 The Buddha and his early disciples have clear teachings on **the purity of food**—the kind of food that is karmically wholesome to be taken and to be given to renunciants. But first, let us briefly

¹¹ On feeling, see *Vedanā*, SD 17.3.

¹² On the latent tendencies, see *Anusaya*, SD 31.3.

¹³ See Diagram 5.1.1 (SD 5.16).

examine why the Buddha and his early disciples were, as a rule, neither vegan nor vegetarian. We should, however, note that the recluse Gotama certainly kept to a meatless diet during the 6 years of his self-mortification.¹⁴

The Buddha and the early sangha, are completely dependent (*nissaya*) on the laity for their **alms-food**. This is the only one of the 4 life-supports that the early monastics are not allowed to prepare for themselves, and there are also rules regarding the acceptance of almsfood.¹⁵ As a rule, the early monastics receive as almsfood what is “off the table,” that is, food that the laity has already prepared for themselves, and from which they “drop morsels” (*piṇḍa, pāta*) into the renunciants’ bowls.

Some more faithfully diligent lay followers may, of course, prepare special offerings (like milk-rice) or some other allowable food as alms. Either way, as a rule, this, too, is the proper way, today.

1.3.2 Eating rightly

1.3.2.1 Similarly, when meals were specially prepared for the Buddha and his monastics by invitation, any meat dishes are only acceptable when the monastics have not “seen, heard or suspected” that the meat has been specially prepared for them.¹⁶ In other words, any meat dish comes from what is said to be “available meat” (*pavatta, maṁsa*), which was not specially prepared for the alms-offering.¹⁷

The **economic argument** of “demand” attracting “supply” is a modern one, which can perhaps be effectively corrected by technological progress in the production of healthy meatless foods for humans.

Moreover, the Buddha reminds us (especially monastics) to take every mouthful of food as if we were consuming the flesh of our beloved, such as our own “son’s flesh” (*putta, maṁsa*), as recorded in **the Putta, maṁsa Sutta** (S 12.63).¹⁸ Yet, we are unequivocally reminded that the food we take does *not* purify us: at best, a meatless meal, or better, **an unexploitative diet**, is merely an ethically wholesome *act*: it does not make us an ethically wholesome person, which entails, for example, keeping to all the 5 precepts and the rules of right livelihood.¹⁹

1.3.2.2 A key teaching for practitioners concerning meals is **the rule of mindful eating**, which works in tandem with everything mentioned about wholesome meal habits above. First, we should be familiar in the reviewing of the purpose of taking food [1.2.2]—which is basically for our health to help us in our spiritual practice.

Next, we should understand what is called the “sign” (*nimitta*), especially to prevent **over-eating**. This is one of the key reasons why monastics, retreatants and practitioners *eat mindfully*, and stop eating before we feel full, or a few mouthfuls before we are full (Tha 983). This detail on a helpful habit has been given elsewhere.²⁰

¹⁴ None of the records we have of the self-mortification mention any meat diet. **Mahā Saccaka S** (M 36), a key text on this period, only mentions the Bodhisattva taking jujube fruit (kola), bean, sesame and rice (M 36,28), SD 49.4.

¹⁵ On food that is acceptable as “almsfood,” see SD 4.24 (3). On some rules regarding alms collecting, see *The Pātimokkha* (ed Pruitt; tr Norman), 2001 index: alms.

¹⁶ See SD 4.24 (3.1.1) The general Sīha episode.

¹⁷ On *pavatta, maṁsa*, see SD 4.24 (3.1.7).

¹⁸ S 12.63 (SD 20.6).

¹⁹ On rules regarding almsfood, see SD 28.11 (3.1). On meatless diet and meat-eating, see **Āma, gandha S** (Sn 2.2) + SD 4.24 (3). See also **Right livelihood**, SD 37.8.

²⁰ SD 55.14 (1.2.3).

2 The elder Bhaddāli

2.1 THE PRACTICE OF ONE-SESSION MEAL. While staying in Jeta,vana, the Buddha declares that he takes only one meal a day, and finds that it keeps him healthy and comfortable. Hence, he encourages the monks to do the same.²¹ The monk Bhaddāli protests that he is unable to do so. The Buddha then advises him to eat one part of what he gets where he is invited and bring away one part to be eaten later. Bhaddāli insists that he would not be able to do so, and is troubled by this.

2.2 THE RULE OF THE ONE-SESSION MEAL. The Buddha then formally introduces the training-rule regarding meals for monastics.²² Bhaddāli, deeply troubled, avoids seeing the Buddha for the rest of the 3-month rains retreat. Near the end of the rains-retreat, when the monks are making a robe for the Buddha before they go on their wandering tours, Bhaddāli approaches the monks.

They advise him not to worsen his situation and to see the Buddha at once for instruction. He accordingly sees the Buddha and seeks the Buddha’s forgiveness. The Buddha praises him for doing the right thing, and patiently answers his questions and instructs him in the nature of the holy life. The Buddha ends his instructions to Bhaddāli by giving him **the parable of training a thoroughbred colt** [3.7.1], and Bhaddāli rejoices in the Buddha’s teaching.

2.3 BHADDĀLI’S PAST

The Commentary tells us that, in a previous birth, Bhaddāli was **a crow**. Hence, in this life he was always hungry and was known among his fellows as the “elder of great hunger” (*mahā,chātaka,thera*) (MA 3:149,4-6).

However, in the distant past, Bhaddāli had done a great act of merit. It is said that 30 world-cycles ago, he met the Buddha Sumedha²³ in a forest, wrapt in meditation. Having tidied the area where the Buddha was sitting, he erected a pavilion over him (Ap 2:365 f). That good karma gives him the proper opportunity to meet our Buddha in his last life so that he is liberated.²⁴

3 Bhaddāli’s training

Here is a summary of **Bhaddāli’s spiritual progress** as documented in the Sutta:

§6	Bhaddāli listens to his brother monks’ advice that he should approach the Buddha.	[3.1]
§7	He approaches the Buddha and confesses his fault.	[3.2]
§§8-10	The Buddha’s teaching on <u>moral shame</u> (<i>hiri</i>).	[3.3.1]
§§11-13	<u>Moral fear</u> (<i>ottappa</i>): The 7 individuals.	[3.3.2]
	The “bridge across the mud.”	[3.3.3]
§§14-21	The fruits of recluship (<i>sāmañña,phala</i>): training in moral virtue.	[3.4.1]
§§15-21	Training in concentration: the 4 dhyanas and the 3 knowledges; wisdom training.	[3.4.2]
§§22-28	The 4 kinds of offenders; “with just a bit of faith, with just a bit of love.”	[3.5]
§§29-31	Decline in the sangha.	[3.6]
§§32-34	Gradual training. The thoroughbred colt; the 10 qualities of a true monastic.	[3.7]

²¹ The single daily meal is an optional ascetic practice. See foll n.

²² M 65,4/1:438 (SD 56.2). This is clearly **Pāc 37** (V 4:85 f), the rule regarding the “wrong time” (*vikāla*), when no solid meals are to be taken, is after noon and before daybreak. Food can only be taken by monastics between daybreak and noon. For details, see SD 11.1 (2).

²³ Sumedha is the 14th past buddha from our Gotama Buddha: SD 36.2 (3.4.3).

²⁴ On Bhaddāli, see SD 56.1 (2.2.2).

3.1 BHADDĀLI'S AMENABILITY

3.1.1 Bhaddāli's progress and arhathood

3.1.1.1 The Bhaddāli Sutta is a study in how the gradual teaching—highlighted by **the parable of the thoroughbred colt** [6]—works with an amenable monk [3.1.1.2] who listens to the good advice of his colleagues, and who has the advantage of being **a quick learner** (*ugghaṭita-ñ,ñū,puggala*)²⁵ [3.1.1.1]. In other words, should Bhaddāli hear the Dharma, he will at once be able to understand and benefit from it.

Usually, such a monastic, inspired by the Buddha, would take leave to go into a personal retreat to meditate and attain arhathood.²⁶ We are not told this, since from the progress of the Sutta teachings, it is clear that, despite Bhaddāli's initial reluctance to keep to the "single-sitting rule" [1.1.1], his progress of training is smooth and gradual—thanks to the compassionate intercession of the sangha and teaching from the Buddha for Bhaddāli. [3.7]

3.1.1.2 The kind of teaching given by the Buddha to Bhaddāli is able to help a person with his spiritual readiness to gain the highest goal (*kūṭa*, "peak") (MA 3:163,2-4). This is a clear hint that Bhaddāli attains **arhathood** on account of the Buddha's teaching. In fact, from the drift of the Dharma given in the Bhaddāli Sutta, it is clear that such a teaching leads to arhathood. Despite the Sutta's silence, there is no reason for us not to understand that he directly benefits from the teaching whose fruit is arhathood in this life itself.

3.1.2 Chinese versions

3.1.2.1 The Bhaddāli Sutta (M 65) has a parallel in the Madhyama Āgama (MĀ 194) and a partial parallel in the Ekottarika Āgama (EĀ 49.6).²⁷ Part of the instructions to eat only once a day have also been preserved in a Sanskrit fragment,²⁸ and an account of how Bhaddāli refuses for keep to these instructions throughout the 3 months of the rains-retreat can be found in the Mahāsaṅghika Vinaya.²⁹

3.1.2.2 The Ekottarika Āgama version differs as it relates to a different monk, and parallels an account in **the Laṭukikôpama Sutta** (M 66).³⁰ The EĀ 49.7 version seems to conflate what in M 65 and the

²⁵ On the 4 kinds of learners (students)—(1) the quick learner (*ugghaṭita-ñ,ñū*) learns upon hearing; (2) the diffuse learner (*vipacita-ñ,ñū*) understands after some detailed analysis; (3) the tractable (*neyya*) understands through the stages of learning; and (4) the word learner (*pada,parama*), despite everything, only knows on the *word* level—see **Ugghaṭita-ñ,ñū S** (A 4.143), SD 3.13(3.3) ≈ Pug 4.5/41, listed at 6(4). On the psychology of these kinds of persons and the 5 spiritual faculties, see **Pubba,koṭṭhaka S** (S 48.44), SD 10.7 (2+3).

²⁶ See eg the case of Māluṅkya,putta: **(Arahatta) Māluṅkya,putta S** (S 35.95), SD 5.9.

²⁷ MĀ 194 (T1.746b-749b); EĀ 49.7 (T2.800b-801c), partial parallel [3.1.2.2]. MĀ 194 and EĀ 49.7 agree with M 65 on the location: Jeta's Grove outside Sāvathī. MĀ 194 also agrees with M 65 on having the protagonist's name as the Sutta title, 跋陀和利 *bá tuó hé lì*. EA 49.7 (T2.800c1) also has the four-syllable name of the monk, reading 跋提婆羅 *bá tí pó luó*. On MĀ 194, cf Thich Minh Chau 1964:180 f.

²⁸ SHT II 559 (pp34 f), which preserve a Skt version of the instruction at M 65/1:437,17.

²⁹ T1425 (T22.359b11-20).

³⁰ EĀ 49.7 (T2.800c7-801b16) relates how on another occasion the monk Udāyī goes on almsround on a rainy night and startles a pregnant woman so that she has a miscarriage (cf a similar story, M 66 and MĀ 192). People then criticize the monks. On hearing this criticism, the Buddha assembles the monks and recommends that they take only one daily meal as a rule since this is also conducive to the development of concentration and to insight into the 4 noble truths. This part of EĀ 49.7 concludes with the Buddha recommending some of the ascetic prac-

MĀ 194 are two different events.³¹ The EĀ 49.7 discourse later returns to the Bhaddāli account, reporting that the Buddha gives him an exhortation in prose and in verse, in which he recommends the cultivation of contentment. According to the EĀ account, Bhaddāli thereupon goes into solitary retreat and becomes an arhat.³²

3.1.3 Related suttas

3.1.3.1 Despite his initial inability to keep to the training-rule of the “one-session meal” [1.2] and his absence from the Buddha during that rains retreat [§4], Bhaddāli is, in fact, a very amenable monk. He listens to the good advice of his fellow monks, and approaches the Buddha for instructions from which he benefits [§34.4+n]. There are at least 4 other suttas reporting similar incidents regarding the Buddha exhorting the monks on **regulating their food**. Two incidents reported in M 66 and M 70 are closely related to the Bhaddāli account.

(1) **The Laṭukikôpama Sutta** (M 66) relates how the monk **Udāyī**, like Bhaddāli, feels unhappy about the Buddha introducing the rule regarding monastics not taking any solid food outside the allowable hours (*vikāla*) (from noon to dawn). The monk Udāyī complains regarding the various rules about meal restriction and why they were made by the Buddha.³³ The Buddha then explains in some detail on the purpose of such a training-rule. Udāyī rejoices at the end of the teaching. (SD 28.11)

(2) **The Kīṭā, giri Sutta** (M 70) dramatically recounts the Buddha admonishing the monks against taking food at night, especially for the sake of their health. At Kīṭā, giri, Buddha admonishes the monks Assaji and Punabbasu,³⁴ but they refuse to comply, replying that they find greater benefits of eating “in the evening, in the morning, in the day, outside the proper time.” These monks refuse to comply with the Buddha’s instructions.³⁵

M 65, M 66 and M 70 all deal with the matter of understanding the true nature and proper purpose of food in the spiritual life. These suttas probably record events within a few years of each other, or they may even refer to the same event: the Buddha making the rule regarding food and meals. An in-depth study will be needed to ascertain their details and chronology.

3.1.3.2 Similarly, despite the monks’ protests and Buddha’s admonitions, both Ariṭṭha and Sāti, in separate incidents, refuse to give up their wrong views. These notorious incidents are recorded in M 22 and M 38, which contain valuable teachings for us even today.

tices and praising Mahā Kassapa’s conduct, after which EA 49.7 returns to the events concerning Bhaddāli, namely by reporting that Bhaddāli has not seen the Buddha for 3 months, followed by Ananda’s intervention and Bhaddāli’s confession.

³¹ The conflation is clearly evident in EĀ 49.7 (T2.801c5), where a short sentence with an exhortation to develop contentment is addressed to Bhaddāli, 跋提婆羅 *bá tí pó luó*, but ends by telling Upāli, 優波離 *yōu bō lí*, that he should train himself in this way.

³² EĀ 49.7 (T2.801c10). See Analayo 2011:358-362.

³³ M 66,6 (SD 28.11).

³⁴ The sutta has **Assaji, punabbasukā**, but it is not clear whether this refers to the duo, Assaji-Punabbasu, or the Assaji-Punabbasuka monks [3 here] headed by them. There is no clear mention of the Assaji-Punabbasu monks themselves in the Sutta itself. Comy mentions the name *Punabbasuka* (as an individual) throughout; so too the Chinese Āgamas: 《中阿含經》賴中有二比丘。一名; [20]阿濕; [21]貝。二名; [22]弗那婆修 (CBETA, T1.26.749c11-12); [20]阿濕貝~ Assaji; [21]貝= 貝【宋】【元】【明】 [22] 弗那婆修~ Punabbasuka. I thank Bh Anālayo for this information. However, it is possible, even likely, that the followers of Assaji-Punabbasu are also present at this congregation.

³⁵ M 70,4-6; M 70,6-11, feelings; M 70,11-13, renunciants’ duties; M 70,14-21 the 7 kinds of individuals; M 70,22-23, the gradual path; M 70.24-27, the Buddha moving rebuke of the recalcitrant monks; also SD 11.1 (2).

(1) **The Alagaddûpama Sutta** (M 22) records the monk Ariṭṭha’s serious wrong view that sensual pleasures (especially sexual pleasure) are no stumbling blocks to monastic training. Despite the Buddha giving 2 of the best known of Buddhist parables—those of the water-snake and of the raft, Ariṭṭha remains adamant in his views.³⁶ The Vinaya Commentary mentions Ariṭṭha amongst those who are enemies of the Buddha’s teaching.³⁷

(2) **The Mahā Taṇhā,saṅkhaya Sutta** (M 38) recounts the monk Sāti’s wrong view (following an Upanishadic teaching) that one’s consciousness is the very same one that continues after death without any break.³⁸ Despite the Buddha’s exhortation, Sāti is unmoved and unrepentant.³⁹ This is a case where a belief in the soul view is a serious impediment to the training and to awakening.

3.2 BHADDĀLI’S CONFESSIONS

3.2.1 Bhaddāli confesses thrice

3.2.1.1 As soon as Bhaddāli meets the Buddha, he confesses his offence:

“Bhante, I have lapsed [transgressed]⁴⁰—just as one foolish, one confused, one unskillful—when a training precept was being made known by the Blessed One, when the sangha of monks was undertaking the training, I declared my incapability of doing so. [§4.1]

Bhante, may the Blessed One **accept my lapse as such**,⁴¹ so that I may henceforth show restraint.”⁴² [§7.3]

Note the structure of this passage. First, **the confessor**⁴³ (Bhaddāli) clearly states what his offence is. Then, he requests the Buddha to accept him as such, so that he is empowered to restrain himself thenceforth.⁴⁴ [3.2.2.2]

3.2.1.2 The Sutta records Bhaddāli as making **3 confessions** on this occasion [§§7.3, 10, 13]. Why does he confess thrice? When we carefully examine the contexts of Bhaddāli’s confessions, we will notice that after his **1st confession** [§7.3], the Buddha speaks on the moral aspect of his lapse [§§9-12; 3.3]. After his **2nd confession** [§10], the Buddha continues with the fruits of the moral life, that is, becoming

³⁶ The Sutta’s key teachings are: Ariṭṭha’s wrong view (M 22,1-10); the parable of the water-snake (M 22,11); the parable of the raft (M 22,12-14); and the Buddha’s admonitions on arhat, and on non-self (M 22,15-47), SD 3.13.

³⁷ VA 4:874.

³⁸ M 65 @ SD 7.10 (2).

³⁹ The Sutta’s key teachings are: M 65,6, consciousness is dependently arisen; M 65,15 f, the 4 kinds of food; M 65,17-22, dependent arising; M 65,23, the 16 speculative doubts; M 65,26, the 3 conditions of arising of human life; M 65,30, the 6 senses; M 65,31-40, the 3 trainings (SD 7.10). Like, Ariṭṭha (above). Comy says that Sāti is not very intelligent, and his wrong view makes him a “thief” in the Buddha’s teaching (MA 2:305).

⁴⁰ *Accayo maṃ bhante accagamā.*

⁴¹ Meaning, “Please take my transgression or lapse for what it is, a result of my unmindfulness.” Such an endorsement by the Buddha, another monk, or teacher, means that the error is “contained” and left where it should be, in the past, so that the person may go on to cultivate spiritually.

⁴² *Tassa me bhante bhagavāccayam accayato paṭiggaṇhātu āyatim saṃvarāyā ti.* The essence is that “I hereby acknowledge my transgression: please accept this acknowledgement.” Both this confession and the foll para (the Buddha’s response) are stock monastic formulas used when confessing transgressions (V 1:314, 4:18 f). Cf Ajāta, sattu’s confession: **Sāmañña,phala S** (D 2,101.4), SD 8.10.

⁴³ Note that “confessor” here means “one who confesses,” ie, discloses the nature of an act or error so that the person heals himself back to his “original” wholesome condition and practice in the Dharma.

⁴⁴ On confession, see SD 8.10 (6).

one of the 7 individuals [§§11-12]. And after **the 3rd confession** [§13], the Buddha speaks of the benefits of fulfilling the training. This is when the Buddha knows that Bhaddāli is ready for the teaching on **the fruits of recluseship** [§§15-21; 3.4], which prepares him for arhathood.

3.2.2 The nature of early Buddhist confession

3.2.2.1 A couple of technical points should be noted regarding the nature of **confession** and the early sangha. In the case of Bhaddāli, he confesses before the Buddha and the Buddha counsels him: this is what we would today call a **“counselling session,”** not a legal case (*adhikaraṇa*), which is mentioned by the Buddha 4 times [§§23.3, 24.3, 25.3, 26.3]. The Buddha mentions “legal case” in reference to what the sangha will do to help monastics who have lapsed.

These statements on the **“legal case”** are significant: it means that the events of the Bhaddāli Sutta are clearly late, probably referring to the 2nd period of the ministry,⁴⁵ by which time the Buddha has conferred **“legal personality”** upon the sangha so that it can, with a properly convened conclave and Ecclesiastical act (*kamma, vācā*, “the words of an act”), conduct a “sangha act” (or “formal act,” *saṅgha, kamma*), such as ordaining a monastic.⁴⁶

3.2.2.2 The next point to note is on how the early sangha functions as a spiritual community and a **legal person**: its role in a legal case (*adhikaraṇa*) is never “adversarial” but **rehabilitative**.⁴⁷ The offender’s lapse is described or presented before the sangha of elders who deliberates on it according to the Dharma-Vinaya. The purpose behind such a “litigation” is to clarify the nature of a questionable act or error so that the offender sees it as such and why. The sangha’s role is to deliberate and execute measures for healing the offender so that he returns to good standing in the sangha and is able to properly continue his practice as a renunciant.

3.2.2.3 A classic example of such a **litigation** by the sangha is that of the arhat Ānanda during **the 1st Buddhist council** held outside Rājagaha, 3 months after the Buddha’s passing. Near the end of the council, the elders pointed out to Ānanda that he had committed 5 offences entailing wrong-doing (*dukkata*), for which he should *confess*.

The 5 offences, as recorded in **the Culla, vagga** (Cv 11.10), were:

- (1) that he failed to ask the Buddha for the definition of the **“lesser and minor rules”** (*khuddakānukhuddakāni sikkhāpadāni*) which may be abrogated should the sangha choose to; (Ānanda’s reply was that he was “unmindful” then);
- (2) that he stepped on the Blessed One’s cloth for the rains while sewing it; (Ānanda replied that it was not done out of disrespect);
- (3) that he had the Blessed One’s body (after the great parinirvana) first of all honoured by women; (Ānanda explained that the hour was late (“the wrong time,” *vikāla*));
- (4) that despite the Blessed One giving to Ānanda broad hints for being able to extend his life to a full term, Ānanda failed to invite the Blessed One to do so; (Ānanda replied that he was distracted by Māra); and
- (5) he initiated efforts for the going-forth of women in the Dharma-Vinaya; (Ānanda explained that this was out of gratitude to Mahā Pajāpati who was the Buddha’s aunt, foster mother and wet nurse).

⁴⁵ On the 2 or 3 periods of the Buddha’s ministry, see SD 1.1 (2.2); SD 40a.1 (1.3).

⁴⁶ See Upasak, *A Dictionary of Early Buddhist Monastic Terms*, 1975: Kamma; Saṅgha. On ordination, see SD 45.16.

⁴⁷ See SD 8.10 (6). On the rehabilitative aspects of Buddhist monastic legal system, see D Loy, “How to reform a serial killer,” 2000.

Ānanda’s recorded responses at the end of each of these accusations are worth remembering as reflecting his **faith** and love for the sangha (and also the fact that he is awakened): “**I do not see it as a wrong-doing, but out of faith in the venerable ones, I confess them as a wrong-doing**” (*nāhaṃ taṃ dukkataṃ passāmi, api cāyasmantānaṃ saddhāya desemi taṃ dukkaṭaṃ*).⁴⁸

3.3 THE 2 BRIGHT STATES (THE WORLD PROTECTORS)

3.3.1 Moral shame: A regard for others

3.3.1.1 When Bhaddāli (after his confession) is ready to receive the Dhamma from the Buddha, he starts off by pointing out the moral significance of Bhaddāli’s lapse: “Bhaddāli, you did not realize **the significance of the situation**” (*samayo’pi kho te bhaddāli appaṭividdho ahoṣi*) [§9 etc]. The essence of this initial instruction is to remind Bhaddāli that **he is not alone** even as a renunciant. The world is watching him.

As a **renunciant**, Bhaddāli has other colleagues. Although the Sutta mentions only monks [§9.2] and nuns [§9.3], this is merely a synecdoche that includes novices, female probationers, laymen, laywomen, followers of other religions, and others. They will know that Bhaddāli “does not fulfill the training in the Teacher’s teaching.” Either they may be unhappy with him, or they may not be inspired to continue with their own training, too, or they will have no confidence in the Buddha’s teaching at all.

3.3.1.2 Moreover, Bhaddāli is a **renunciant** (*pabbajita*), that is, one who “leaves behind the world” of laymen [§9.4] and lay women [§9.5]. They would have expected such a renunciant to be happy with his training for him to give up so much: Could he be unsure of himself now, and thinking of returning to the world?

Then, there are the “recluses and brahmins of other sects” [§9.6] who are watching the Buddha and his community. Even a single bad example would be a gossip item for them to spread bad publicity and give the sangha a wrong image to those susceptible to common gossip, and so affect their own spiritual development.

This very first instruction by the Buddha to Bhaddāli, then, is basically about **moral shame** (*hiri*). “Shame” here is neither a feeling of exposure for false pretences nor a subtle means of social control. It is a positive quality of **regard for others** and how they would respond to our conduct, which they may emulate. Hence, it would be morally unwholesome when we set a bad example and they emulate it.⁴⁹

3.3.2 Moral fear: Self-accountability

3.3.2.1 In a way, the next section of Bhaddāli’s training [§11] from the Buddha centres on **moral fear** (*ottappa*),⁵⁰ which pairs with moral shame [3.1.1.4] to be the “bright states, guardians of the world”: they keep society wholesome and productive. Basically, the Buddha is asking Bhaddāli whether he has attained any of the spiritual states that **renunciation** is about, that is, stages in the path of awakening.

Moral fear is basically taking great care not to fall into any bad karma when we can actually avoid it. A renunciant is one who has freely taken the vows to first keep to the rules and training of the Vinaya (monastic discipline) and of the Dhamma (meditation and wisdom). When we renege on such vows, we

⁴⁸ Cuv 11.1.10 (V 2:288,35-289,33). For a modern day case of a sangha act of suspension (*ukkhapanīya, kamma*) of a monk who refuses to acknowledge his offence, see SD 1.9 (8-10). See Upasak, op cit: *ukkhapanīyakamma*.

⁴⁹ On moral shame, see SD 2.5.

⁵⁰ On moral shame (*hiri*) and moral fear (*ottappa*), see SD 2.5.

have not only lied, but also cheated the world that shows us respect and supports us. Hence, we are indeed a “thief” (*cora*) in the teaching.⁵¹ The karmic consequences of living such a lie is dire: suffering now and subhuman rebirth hereafter.⁵²

3.3.2.2 The various attainments listed by the Buddha comprises **the 7 individuals** (*satta puggala*), that is, one freed-both-ways, one wisdom-freed, a body-witness, a view-attainer, one faith-freed, a truth-follower, and a faith-follower [4]. This interesting list of individuals is not actually that of noble saints: they each refer to transitional or evolutionary stages of attaining the path or progressing up the path itself. [4.0.1].

Basically, then, the Buddha is asking Bhaddāli a fundamental question: Have you attained any stage of sainthood or at least approached the path—for which you have renounced the world? [§12]

3.3.3 The “bridge across the mud” [§11]

3.3.3.1 After Bhaddāli has been instructed on the key purpose of renunciation (that is, the attaining of some level of the path), the Buddha alludes to his alleged incapability in keeping the “single-session meal” rule, despite the Buddha’s admonition. The Buddha tells him that should he (the Buddha) ask any of the 7 individuals [4] to place his body across a muddy patch so that he is able to safely walk across, he would at once do so! [§11]

The “**bridge across the mud**” hyperbole is a refrain that occurs a total of 7 times, once for each of the passages on the 7 individuals. By this dramatic statement, the Buddha is pointing out to Bhaddāli that keeping to the single daily meal rule is not as bad as having to be stepped on and over by someone else while one is lying prone in the mud! Moreover, this practice benefits one’s own health. It’s not that difficult to keep to such a rule. The Buddha seems to say: You are not doing this for me, but for your own benefit.

3.3.3.2 Apparently, previous translators have missed the significance of this passage on the “bridge across the mud” [§11]. The Buddha is unlikely to have given such a command to his disciples, much less to one who is not yet on the path. This remark is a **hyperbole** to highlight Bhaddāli’s difficult behaviour.

The hyperbole’s lesson is that of the humility and selflessness of a bodhisattva (buddha-to-be). Hence, we have an account of how the rich young brahmin **Sumedha** of Amaravati voluntarily becoming a “bridge across the mud,” by placing his own body across a muddy rut for the buddha Dīpaṅkara to safely cross. With this portentous act, Gotama first resolves to be the future buddha. Hence, he is said to be the Bodhisattva.⁵³

3.4 THE FRUITS OF RECLUSESHIP

3.4.1 Noticing that Bhaddāli is wholeheartedly repentant of his error in thinking that he is incapable of keeping to the “single-session meal” rule, and that he is wholesomely amenable to Dharma instruction,

⁵¹ On a monastic as a “thief,” see **Arahatta Susīma S** (S 12.70,58). SD 16.8; SD 45.18 (2.3.3.2) almsfood; SD 49.2 (1.1.3) recluses.

⁵² For cases where bad monastics are reborn in suffering subhuman states: **Pāpa Bhikkhunī S**, an evil nun from Kassapa Buddha’s time became a preti (a female preta) with burning robes and bowl (S 19.18/2:261); **Pāpa Sikkhāmānā S**, a female probationer preti (S 19.20); **Pāpa Sāmaṇera S**, a novice preti (S 19.20); **Pāpa Sāmaṇerī S**, a female novice preti (S 19.21); **Devadatta V**, Devadatta in hell (DhA 1.12/1:148); **Sūkara,mukha Pv**, a monk from Kassapa Buddha’s time was reborn a preta with a boar’s mouth (Pv 1.2); **Gūtha,khadaka Pv**, a layman who listened to a miserly abusive monk and blamed other monks was reborn a preta (Pv 4.8)

⁵³ B 2.5-61/6-10; J 1:2-6; DhA 1.7,8a/1:83 f; SnA 1:49.

the Buddha goes on to show him the spiritual wealth of the “fruits of recluseship” (*sāmañña, phala*).⁵⁴ This well known teaching sequence is given in some form in all the 13 suttas of the opening chapter (*sīla-k, khandha vagga*, the chapter on the moralities) of the Dīgha Nikāya (D 1-13). The renunciant will, in stages, enjoy the benefits or “fruits” (*phala*) of his spiritual efforts, ripening in the attaining of arhat-hood (like the Buddha himself).

3.4.2 The *sāmañña, phala* is essentially the Buddha’s teaching on the practice of **the 3 trainings**.⁵⁵ The 1st training is that in **moral virtue** (*sīla*), which is the refining of our bodily actions and speech in keeping with the Vinaya, so that they are harmonized for the 2nd training, in **mental concentration** (*samādhi*), which begins with the overcoming of the 5 mental hindrances.⁵⁶ Without this *moral training* our efforts in meditation will not succeed. [§14]

When the mental hindrances are all overcome, we attain **dhyana** (*jhāna*), when the mind is fully freed of the physical senses [§§16-17]. The mind is then so calm and clear that it is able to see the true reality of impermanence, suffering and non-self. Once the mastery of the mind is certain, we are ready to go on to the 3rd training, that in **wisdom** (*paññā*), which is to free our mind of all views so that it is like a clear mirror reflecting true reality just as it is [§§18-19]. This brings us **right knowledge** (of the 4 noble truths), and **right freedom**, that is, nirvana, with the attaining of arhat-hood [§§20-21].

Even when we are unable to attain dhyana, whether as a monastic or a lay practitioner, we can still cultivate **mindfulness** (*sati*), even in simple ways, especially in the perception of impermanence, which can be applied to any of our actions, practices and experiences. This wholesome habit assures us of attaining **streamwinning** (*sotāpatti*) in this life itself. This means that we have made the first step on the path of awakening, and within 7 lives at most, we will attain awakening in nirvana.

3.5 THE 4 KINDS OF OFFENDERS

3.5.1 In the next stage of training, it is Bhaddāli who questions the Buddha why certain monastics (like Bhaddāli) are constantly exhorted while others are not [§22]. The Buddha lists **4 kinds of offenders**:

- (1) a constant offender with many offences who is **uncooperative** when disciplined by the sangha: it will take *a long time* for the sangha to rehabilitate him; [§23]
- (2) a constant offender with many offences who is **cooperative** when disciplined by the sangha: he will be *quickly* rehabilitated by the sangha; [§24]
- (3) an occasional offender with not many offences but who is **uncooperative** when disciplined by the sangha: it will take *a long time* for the sangha to rehabilitate him; [§25]
- (4) an occasional offender with not many offences who is **cooperative** when disciplined by the sangha: he will be *quickly* rehabilitated by the sangha. [§26]

Although the Sutta does not explicitly tell us which kind of offender that Bhaddāli is, we can, from his amenability, deduce that he would be the 4th or last kind. He has committed only the offence of not being able to keep to the optional “one-sitting meal” rule, and we see him as being very attentive to the Buddha’s instructions to him.

⁵⁴ On *sāmañña, phala*, see **Sāmañña, phala S** (D 2,39-100), SD 8.10; SD 21.6 (2).

⁵⁵ See SD 21.6 (1.2).

⁵⁶ The 5 mental hindrances (*pañca nīvaraṇa*) are sensual desire (*kāma-c, chanda*), ill will (*vyāpāda*), restlessness and worry (*uddhacca, kukkucca*), sloth and torpor (*thīna, middha*), and doubt (*vicikicchā*): **Nīvaraṇa**, SD 32.1.

3.5.2 “With just a bit of faith, with just a bit of love” [§§27-28]

3.5.2.1 What the Buddha explains next about how the sangha rehabilitates a monastic offender is highly significant. In the case of a monastic “**with just a bit of faith, with just a bit of love**” (*saddhā, mattakena ... pema, mattakena*),⁵⁷ he considers thus: “Let him not lose that bit of faith, that bit of love, which he may, if we take action against him by repeatedly admonishing him.” (§27). The sentence clearly speaks of the offending monk as having “some love and faith” for the 3 jewels or any one of it; that this will facilitate the offender in turning a new leaf to progress in his training.⁵⁸

3.5.2.2 The parable of the man with the one eye in the following paragraph [§27.2] confirms this attitude of the early sangha. “Suppose, Bhaddāli,” says the Buddha, “**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, a certain monk carries on with just a bit of faith, with just a bit of love.” (§27.2).

The Sutta Commentary confirms this sentiment: He (the offender) maintains himself by a measure of worldly faith and worldly love towards his preceptor and teacher. Because of help from other monks, he remains a renunciant and may eventually become a great monk who attains the direct knowledges.⁵⁹

3.6 DECLINE IN THE SANGHA [§§29-31]

3.6.1 Early Buddhist prophecy

3.6.1.1 The next section deals with the Buddha’s **prophecy** of decline in the sangha [§§29-31], another sign of lateness. This is obvious enough: after the rise and heyday of a religion or nation, decline follows. The Buddha’s warning of the sangha’s decline is given in answer to Bhaddāli’s question on the situation of the sangha then. Knowing that there were less training-rules before but more arhats (“who were established in final knowledge,” *aññāya saṅṭhahimsu*), he asks: “**Why are there now more training-rules but fewer monks become established in final knowledge?**” (§29).

The Buddha explains that when the Dharma begins to disappear, then, the society will deteriorate, and the sangha, too, will decline—monastics, following the way of the world, will weaken in their renunciant life and become more worldly [§30]. The sangha declines when the “**(mental) influxes**” (*āsava*)⁶⁰—those of lust, of existence (becoming this and that), of ignorance—flood and drown its members.

What are **the signs of the rise in these influxes**?⁶¹ The Buddha declares the signs to be as follows:

- | | |
|--|----------------------|
| (1) the sangha reaches greatness ; | <i>mahatta</i> |
| (2) the sangha reaches the peak of worldly gain ; | <i>lābh’agga</i> |
| (3) the sangha reaches the peak of fame ; | <i>yasa’agga</i> |
| (4) the sangha reaches great learning ; | <i>bahu, sacca</i> |
| (5) the sangha reaches long-standing renown . | <i>ratta-ñ, ñūta</i> |

3.6.1.2 When the Buddha Dharma becomes well known and respected, the sangha **grows in size**, attracting more supporters and support. Although the Commentary takes this to refer to the monastic pop-

⁵⁷ Alt tr, “with some faith, with some love.”

⁵⁸ Further on “a little bit of faith, a little bit of love,” see SD 3.6 (4.1).

⁵⁹ MA 3:154,19-27.

⁶⁰ See SD 30.3 (1.3); SD 4.25 (5); SD 50.12 (2.5.2); SD 55.9 (1.3.2.5).

⁶¹ The earliest texts give a set of 3 influxes: those of sense-desire (*kāma’āsava*), existence (*bhav’āsava*) and ignorance (*avijjāśava*); the later better known set of 4 incl the influx of views (*diṭṭh’āsava*) added in no 3. See SD 17.4 (8.3.2).

ulation, we can include prestige as well. As the monasteries get more crowded, so do the conditions for mental influxes to arise in that connection.

Hence, the Buddha has laid down rules prohibiting ordained monks sleeping in the same room as the unordained, that is, **Pācittiya 5** (V 4:16); that a nun should not ordain candidates every year, **Bhikkhunī Pācittiya 72** (V 4:336); she should not ordain probationers in a year, **Bhikkhunī Pācittiya 73** (V 4:337). (MA 3:155 f)

3.6.1.3 With great **wealth**, monastic life becomes more luxurious, comfortable and secure—hence, more worldly—and will greatly **attract** opportunists and those with ulterior motives. The crowded monasteries mean that they become less conducive for personal practice and encourage greater socialization, becoming more worldly.⁶²

The conditions causing influxes to arise in this connection are controlled by Pācittiya 41: a monk should not with his own hand give any food to a naked ascetic or a wanderer (male or female) (Pāc 41, V 4:92) (MA 3:156).

3.6.1.4 When the sangha becomes more **famous**, attracting more publicity and honor to itself, its monasteries and centres will become more involved with society and social work, and forget its original ideals of renunciation and the quest for the path. Materialistic and misguided monastics and priests will sanctimoniously declare “We don't just sit in the forest and meditate; to isolate ourselves for our own religious practice would be kind of selfish. We want to be involved in society.”⁶³ Such populist talk not only reflects radical ignorance of the Dharma or blatant disregard for the Vinaya, but easily attracts the support and praise of the world and the worldly.

One of the rules introduced to counter and correct this aspect of sangha decline is **Pācittiya 51** (V 4:10), prohibiting the consumption of intoxicants (MA 3:156).⁶⁴ When Gotama renounced the world, he gave up all his family, legacy, power, pleasures, wealth and security. He lived for 45 years as a renunciant without any property, wealth or use of money. With this he provides a spiritual alternative to the worldly life of pleasure, power, property and wealth. Hence, it would be simply against the spirit of the Dharma-Vinaya for monastics to own property, use money, enjoy pleasures and get caught up in politics.⁶⁵

3.6.1.5 The sangha is burdened with **worldly learning**, keeping to academic standards, being school-ed for qualification, taking up salaried jobs, and living by titles and status (such as “Ven Dr ...”). The true spirit of sutta learning, Dharma wisdom and meditative insight are seriously diluted and forgotten.

With the rise of popularity of “Buddhism,” the market for Buddhism as a product grows. This further attracts a rise in number of Buddhism teachers and writers, and those who claim to know Dharma and use it for some therapy or self-help skills. These only contribute to more serious misunderstanding of the Dharma. Buddhism is seen merely as a market product.⁶⁶

3.6.1.6 The Commentary explains *rattaññutā* as “when those who have gone forth for a long time know how many nights it is since they first went forth” (*pabbajita,divasato paṭṭhāya bahu,rattiyō jānanti*

⁶² By the beginning of the 21st century, the largest of the Singapore temples had numerous halls, a swimming pool, a sports hall, and various modern facilities.

⁶³ Attr to one of Hsingyun's nuns and assistant, Man Hua: Kevin Sullivan, “Monk at issue is an icon in Taiwan,” *The Washington Post* 25 Oct 1996.

⁶⁴ Cf *lābh'agga.yasa'agga-p,patta* of the Bodhisattva's mother (J 1:51).

⁶⁵ See **Monastics and money**, SD 4.19-23.

⁶⁶ Comy cites V 4:135-139, which incl the “bad view” (*pāpaka diṭṭhi,gata*) of the monk Ariṭṭha [Pāc 68 (V 4:133-136); M 22 + SD 3.13 (1.1)] and of the novice Kaṇḍaka (Pāc 70 (V 4:138-140). (MA 2:157,2-5).

cira, pabbajitā).⁶⁷ There is the case of the monk Upasena Vaṅganta,putta, who, when he himself was only 1 year's standing as a monk ordained his resident pupil (since Upasena had seen monks of 1-2 years standing did so).

The Commentary notes that in connection with the issue of "long-standing," the Buddha introduced 2 rules: (1) an ignorant or inexperienced candidate should not be ordained (V 1:59,32-34), and (1) a monk of less than 10 rains should not ordain others (V 1:60,16 f).⁶⁸ Clearly, the problem is not always with the sangha as a community, but with individual members or groups in the sangha. However, as the sangha spread into new areas, it has to face new challenges.

As Buddhism spread, so did its sangha. The great distances and vast different cultures posed great challenges for such local sanghas. History shows that when they thrived over a long term, they often attract the patronage of the rich and powerful, even the ruling class. The sangha was then transformed into some kind of power structure or organization closely connected with worldly politics and power. Otherwise, the sangha simply lost control of itself, since it was now under a higher secular power.

Then, the sangha is no more a sanctuary for Vinaya practice, Dharma learning, mindfulness and meditation, or quest for the path of awakening. The sangha has become another field of worldly activity, even a tool of the powerful and worldly.

3.6.1.7 There are over a dozen early suttas that preserve warnings of the decline of the Dharma and the sangha.⁶⁹ In this section of **the Bhaddāli Sutta** (M 65), the Buddha warns that the sangha (including any monastic sangha rooted in the early sangha) will face decline when it becomes very big, wealthy, famous, bent on scholarship and become an established "institution" [3.6.1.0].

When this happens, the sangha will have become some kind of hierarchical power-structure, a family-based monastic landlordism,⁷⁰ or religious business network or empire,⁷¹ one that is person-centred and wealth-based rather than Dharma-spirited as clearly explained in **the Go,paḥka Moggallāna Sutta** (M 108), regarding how the sangha is "self-regulating," with the Vinaya as its "constitution," and the Dharma as its practice.⁷²

The warning of sangha decline is more fully stated in **the Saddhamma Paṭirūpaka Sutta** (S 16.13), perhaps the key prophetic sutta, where the Buddha addresses his concern over the sangha's decline to Mahā Kassapa, thus:

It is not the earth element, Kassapa, that causes the true Dharma to disappear, nor the water element, nor the fire element, nor the wind element. **It is the spiritually empty people (*mogha,-purisa*) who arise right here (in this religion) who cause the true Dharma to disappear.**

(S 16.13/2:225), SD 104.10

3.6.1.8 In summary, then, when the monk **Bhaddāli** (M 65) asks the Buddha why there are more rules in his time but less arhats (as compared to earlier in the ministry), the Buddha replies the Teacher does not introduce the "training-rule" or monastic code of conduct "until certain states that are the bases for the influxes appear here in the sangha" [§30.2 etc]. The Buddha then declares that this will happen

⁶⁷ MA 3:157,6-9; cf DA 1:143,10-13.

⁶⁸ MA 3:157,11-22. M:H 2:116 n6 wrongly tr both the Vinaya refs.

⁶⁹ For a list of suttas and their descriptions, see SD 1.10 (3).

⁷⁰ On monastic landlordism and temple ownership, see SD 44.18 (2.3).

⁷¹ As common in Chinese Buddhism today: Mimi Lau, "Decline and fall of Chinese Buddhism ... politics and fast money ..." <https://www.scmp.com/news/china/politics/article/2165088/decline-and-fall-chinese-buddhism-how-modern-politics-and-fast>.

⁷² M 108/3:7-15 (SD 33.5).

when the sangha has reached the peak of worldly gain, the peak of fame, great learning, long-standing renown.⁷³ [3.6.1.0]

The Vinaya records the elder Sāriputta as asking the Buddha to introduce training-rules for the monks early in the ministry. Since the sangha is pure then, there is no need for such rules. The Buddha gives a similar but shorter reply to Sāriputta (V 3:8).⁷⁴

3.6.2 When the Dharma begins to disappear

3.6.2.1 The sangha's decline is highlighted in a number of suttas, such as **the Bhaddāli Sutta** [§§29-31], to highlight the urgency of preserving the Vinaya so that the “holy life” of renunciation is possible and properly lived. These include the ideal conditions for the attaining of mental cultivation and insight wisdom leading to awakening in this life itself.

However, when monastics begin to disregard the Vinaya or give it only lip-service, and the laity, too, have no true interest in the diligence of the monastics and their purity, then the Dharma, too, will decline. For, the Vinaya is not just a set of rules and legal methods, but it represents the spiritual bond, a social contract, between the monastics and the laity: most of the Vinaya rules were introduced on account of the laity's concern for the quality of sangha life.

3.6.2.2 The wholesome presence of the Buddha Dharma and a Dharma-spirited sangha are clear signs of **the good society**, that is, the presence of true individuals in society and the possibility of spiritual development in that society. Such a society, then, has “an opening out of the crowd” (*sambādh'okāsa*), a viable spiritual alternative to leave the worldly crowd for the spiritual community and individuation—becoming a truly free person.

With the decline of the Buddha Dharma—when the Buddha's teaching is diluted, counterfeited, exploited or obliterated—society will be deprived of not only a viable alternative life-style, “an opening out of the crowd,” but it will also be deprived of the best teachings on humanity, divinity and spiritual freedom available to us. Society will then roll downhill, slowly at first but surely towards decay and decadence, as prophesized in such texts as **the Cakka,vatti Sīha Sutta** (D 26).⁷⁵

3.7 THE GRADUAL TRAINING

3.7.1 The parable of the thoroughbred colt [§§32-34]

3.7.1.1 The Bhaddāli Sutta (M 65), near its end, relates the Buddha's **parable of the thoroughbred colt** [§32-34], which is a metaphor on the gradual training⁷⁶ in the Buddha Dharma in 10 stages. Coming from the kshatriya or warrior class, the Buddha is very familiar with horses and their training. A young horse is repetitively and progressively “broken” to become **a thoroughbred** in 10 stages: (1) it is fitted with the bit; (2) then, is made to wear the harness; (3) it is taught to walk “in step”; (4) to go in a circle; (5) to tip-toe; (6) to gallop; (7) to imbibe the royal qualities and heritage; (8) to show speed and swiftness; (9) be docile; and finally (10) given a well deserved rubbing down and grooming. [§33].⁷⁷

⁷³ M 65,29/1:445 f (SD 56.2).

⁷⁴ See Piya Tan, *The Buddha and His Disciples*, 2002c 5:27. See SD 1.10 (2.1).

⁷⁵ D 26/3:58-79 (SD 36.10).

⁷⁶ On the gradual way, see SD 56.1; on Bhaddāli, see (2.2).

⁷⁷ **Assājānīya S 1** (A 3.96) lists 3 qualities of a king's excellent thoroughbred (*bhadda assājānīya*) are beauty, strength and speed (A 3.96/1:244 f). **Java S** (A 4.112) lists these 4 qualities of a horse that makes it worthy of a king: uprightness (*ajjava*), speed (*java*), patience (*khanti*) and gentleness (*soracca*): these are also the qualities of a

3.7.1.2 The 1st, 2nd and 9th training stages are interesting in that each of their passages says that the colt, in due course, accepts that level of training, and “becomes pacified” (*parinibbayati*) [§33]. This word is usually used for an arhat when he awakens,⁷⁸ but the Commentary explains that here it is used in the sense that the colt, broken at each of the levels of training, “gives up self-indulgence and becomes docile” (*nibbisevano hoti taṃ visevanāṃ jahatīti attho*, MA 3:158). Similarly, at each stage of a practitioner’s training, we are “tamed,” that is, freed from certain kinds of negative habits and defilements until we reach the path, and in due course, fully awaken.

3.7.2 The 10 qualities of a worthy monastic

3.7.2.1 The Bhaddāli Sutta closes with the Buddha mentioning the **10 qualities** that make a monastic a noble individual worthy of offerings, hospitality, gifts and salutation with the lotus palms, and is a supreme merit-field for the world—these are the first 5 of the 9 virtues of the noble sangha. These 10 qualities are the **non-learner’s** 8 factors of the noble path (the arhat’s eightfold path), right knowledge and right freedom [§34].⁷⁹

The Commentary explains that while **right knowledge** (*sammā,ñāṇa*) is simply the preceding right view (but now is both path and fruition),⁸⁰ while the other 8 fruition-factors (*phal’āṅgāni*) altogether constitute **right freedom** (*sammā,vimutti*).⁸¹ The Saṃyutta Commentary explains that while “right knowledge” is the “right review” of the freedom, “right freedom” is the actual processing of the fruit that is the freedom and escape (from suffering) (SA 2:251).⁸²

3.7.2.2 The Buddha tells Bhaddāli that these “**10 qualities**” (*dasa dhamma*) are “worthy of offerings” (*āhuneyya*), and so on, and “a supreme field of merit for the world” (*anuttaram puñña-k,khettam lok-assa*)⁸³—this is a short version of the 9 virtues of the noble sangha.⁸⁴ However, the Buddha actually specifies that they are **the 10 qualities of a “non-learner”** (*asekha*), that is, an arhat [§34.2]. On that note, the Sutta ends.

The Commentary tells us that this Sutta is about how arhathood is attained by one who is an **intuitive individual** (*ugghaṭitaññū,puggala*), a quick learner. The kind of teaching given by the Buddha here is able to help such a person gain the highest goal (*kūṭa*, “peak”), that is, arhathood (MA 3:163,2-4). This is a clear hint that Bhaddāli attains arhathood on account of the Buddha’s teaching. However, we are not told whether he becomes an arhat at the end of the teachings, but it is more likely that after this, he takes leave of the Buddha to go into solitary meditation and then emerges an arhat, as often is the case with good monastic training.

renunciant who is worthy of the offerings he receives and is a field of merit to the world (A 4.122/2:113 f). See also **Patoda S** (A 4.113/2:116).

⁷⁸ **Mahā,nidāna S** (D 15,32/2:67), SD 5.17; **Cūḷa Sīha,nāda S** (M 11,15/1:67), SD 49.2; **Cūḷa Taṇhā,saṅkhaya S** (M 37,3/1:251 + 12/1:254), SD 54.8; **Parivāraṃsana S** (S 12.51/2:82), SD 11.5; **Upāya S** (S 22.53/3:54), SD 29.4; (**Anat-tā**) **Udāyī S** (S 35.193/4:168), SD 26.4.

⁷⁹ The non-learner’s 8 path-factors, right knowledge and right wisdom are also listed in **Asekha Ss 1+2** (A 10.111+112)/5:222); **Saṅgīti S** (D 33,3.3(6)/3:271); **Das’uttara S** (D 34,2.3(10)).

⁸⁰ It is the fulfilment of the path-factor of right view (AA 5:71); that is, arhathood itself (PmA 1:138).

⁸¹ *Sammā,ñāṇam pubbe vutta,sammā,ditṭhi yeva ṭhapetvā pana aṭṭha phal’āṅgāni sesā dhamma vimuttīti vedītabbā* (MA 3:162,22-163,1).

⁸² On these 10 “rightnesses” (*sammata*), see SD 10.16: on “right knowledge” (9) and “right freedom” (10).

⁸³ On these qualities, see SD 15.10a (1.0.1).

⁸⁴ On the 9 virtues of the noble sangha, see **Saṅghānussati**, SD 15.10a.

4 The 7 individuals (a summary)

4.0 OVERVIEW AND SOURCES

4.0.1 Overview

4.0.1.1 The 7 individuals (*satta puggala*) are usually arranged in the following order:

(1) the one freed both ways	<i>ubhato.bhāga,vimutta</i>	[4.1]
(2) the wisdom-freed	<i>paññā,vimutta</i>	[4.2]
(3) the body-witness	<i>kaya,sakkhī</i>	[4.3]
(4) the view-attainer	<i>diṭṭhi-p,patta</i>	[4.4]
(5) the faith-freed	<i>saddhā,vimutta</i>	[4.5]
(6) the truth-follower	<i>dhammānusārī</i>	[4.6]
(7) the faith-follower	<i>saddhā'nusārī</i>	[4.7]

This interesting list of individuals is not that of the noble saints (streamwinner etc). They each refer to transitional or evolutionary stages of attaining the path or progressing up the path itself. It is probably an ancient list of spiritual development based on **the 5 spiritual faculties** (*indriya*) [4.8.3.1] and **the 3 characteristics** (*lakkhana*).⁸⁵

4.0.1.2 Due to its complexity, it was probably later “simplified,” that is, replaced by the 4 stages of noble saints (streamwinner, once-returner, non-returner and arhat; as paths and as fruitions). This simpler set as the 4 paths and 4 fruitions comprise **the 8 individuals** (*aṭṭha,purisa,puggala*). “**Path**” (*magga*) refers to the streamwinner-to-be, the once-returner-to-be, the non-returner-to-be and the arhat-to-be, while “**fruition**” (*phala*) refers to each of them as full-fledged saints.

Technically, the first 7 kinds of saints--that is, all except the arhat-fruition, are said to be “**learners**” (*sekha*), or not yet fully awakened. Only the 8th individual, the “arhat-become” or arhat-fruition (*arahata,phala*) is a “**non-learner**” or “adept” (*asekha*), since he has fully understood the nature of the 4 noble truths and has nothing more to learn that is worth learning. [§34.2+n]

The term “**8 individuals**” (*aṭṭha,purisa,puggala*) is mentioned and fully listed in such texts as **the Aṭṭha Puggala Sutta 1** (A 8.59).⁸⁶ They are also called “**the 4 pairs of persons**” (*cattāri purisa,yugāni*) (the 4 paths and the 4 fruitions), in the well known sangha recollection in **the Dhaj’agga Sutta** (S 11.3).⁸⁷ The term *asekha* is used at **the Bhaddāli Sutta**’s closing to refer to each of the 10 “qualities,” that is, the 10 rightnesses (*sammata*), comprising the 8 factors of the eightfold path, right knowledge and right freedom of the arhat [§34.2].⁸⁸

4.0.2 Sources

4.0.2.1 **The canonical definitions** of these 7 types of individuals (*satta puggala*) or any of them are explained in some detail (marked with an asterisk *) in the following suttas (and their commentaries) [4.0.2.2]:

⁸⁵ On the 3 characteristics (*ti,likkhana*), see SD 1.2 (2); *sāmañña lakkhana* 3 (comy), SD 18.2 (2.2).

⁸⁶ A 8.59,2/4:292 (SD 15.10a(1)), where, for “the saints, paths and fruitions” see (1).

⁸⁷ S 11.3,15 line 10 (SD 15.5). See also SD 15.10a (1.0.4); SD 16.7 (1.1.2.1).

⁸⁸ See also SD 15.10a (1.1); SD 21.14 (2).

Sampasādhaniya Sutta	D 28,8	SD 14.14	the 7 individuals
Kīṭā,giri Sutta*	M 70,14-21	SD 11.1 (5.2)	the 7 individuals (qv)
Parisa Sutta 7	A 2.5.7 ⁸⁹	SD 113.7	the 7 who value the good Dharma
Saviṭṭha Sutta or Kāya,sakkhī Sutta	A 3.21	SD 80.21	on 3 individuals 3, 4, 5 [4.8.1]
(Sattaka) Puggala Sutta	A 7.14	SD 50.30(2.1.2)	the 7 individuals
(Hatthi,gāma) Ugga Sutta	A 8.22	SD 45.15	the 7 individuals ⁹⁰
(Navaka) Kāya,sakkhī Sutta	A 9.43	SD 50.30	9 kinds of body-witness ⁹¹
(Navaka) Paññā,vimutta Sutta	A 9.44	SD 50.31	9 kinds of wisdom-liberated
(Navaka) Ubhato.bhāga,vimutta S	A 9.45	SD 50.32	9 kinds of one freed both ways
Puggala Paññatti*	Pug 1.30-36		7 suttas, on the 7 individuals

4.0.2.2 Technical explanations of the 7 individuals are found in a number of Commentaries:

Dīgha Commentary on	Sampasādhaniya Sutta	(D 28)	DA 3:889,11-891,7
Majjhima Commentary on	Kīṭā,giri Sutta	(M 70)	MA 3:188,3-191,23
Saṃyutta Commentary on	Eka,bījī Sutta	(S 48.24)	SA 3:239,24-240,8 ⁹²
Aṅguttara Commentary on	Parisa Sutta 7	(A 2.5.7)	AA 2:147,26-149,6
Aṅguttara Commentary on	(Satta) Puggala Sutta	[A 7.14]	AA 2:25-5,11
Puggala Paññatti Commentary on	Pug 1.30-36	[4.0.2.1]	PugA 190,6-195,21
Buddhaghosa's	Visuddhi,magga		Vism 21.74-89/659-663

4.1 THE ONE FREED BOTH WAYS (*ubhato.bhāga,vimutta*)

A well known commentarial definition of the *ubhato.bhāga,vimutta* says: “An *ubhato,bhāga.vimutta* is one freed in two parts: he is freed from the physical body by way of the formless attainment, he is freed from the mental body by way of the path” (*ubhato,bhāga,vimutto'ti dvīhi bhāgehi vimutto, arūpa, samāpattiyā rūpa,kāyato vimutto, maggena nāma,kāyato vimutto'ti*).⁹³

The *ubhato.bhāga,vimutta*, then, is one freed *through* 2 “parts” and freed *from* 2 “parts”—hence, “freed from both parts” (*ubhato,bhāga*): by attaining the formless spheres,⁹⁴ he is freed from the body (*kāya*), that is, not limited by his physical senses (like the beings of the sense-world), and through attaining the path of arhathood (*agga,magga*, “the foremost path”) he is freed from the mind (*nāma*), that is, he is freed of all mental defilements and unlimited by any mental process. This, of course, only refers to the nature of his existence, not to his life-span, which is still that of a human.

4.2 THE WISDOM-FREED (*paññā,vimutta*)

The *paññā,vimutta* is an arhat “wisdom-freed” by way of cultivating only the 1st dhyana or all of the 4 form-dhyanas. In other words, by using the calm and clarity that the dhyana provides, he directs his attention to see true reality with right view.⁹⁵ He is one freed by wisdom, in the sense that he has destroyed his mental influxes (*āsava*) [3.6.1.0] by attaining such states as that of the 3 knowledges (*paññā,vimut-*

⁸⁹ Be A 2.48 (A 1:73 f).

⁹⁰ This Sutta shows that the individuals are *not* “moments” of attainment as claimed in Abhidhamma teachings.

⁹¹ (**Navaka**) **Kāya,sakkhī S** (A 9.43), SD 50.30 lists 9 kinds of body-witnesses in terms of their attainments of each of the 9 progressive abodes (the 4 form dhyanas, the 4 formless attainments, and cessation) [4.0.2.1]; cf (4.3).

⁹² Comy only on *dharmānusārī* and *saddhā'nusārī*.

⁹³ DA 2:514,3-5 (quoting Sn 1074), 3:889,18-26; SA 1:278,12-14; AA 2:147,26 (the 7 types of saints), 4:2,25-3,6, 207; PugA 190,6-191,20.

⁹⁴ This means that he has also mastered the 4 form dhyanas: SD 56.1 (6.1.2.1).

⁹⁵ SD 4.25 (3.1); SD 10.16 (14.2); SD 50.26 (1.4.3).

tāti paññāya vimuttā te, vijjādi, bhāvaṃ appattā khīṇ'āsava).⁹⁶ He is said to have attained arhathood through pure insight, that is, fully seeing into true reality (*paññā, vimutto'ti paññāya vimutto sukka, vipassaka.khīṇ'āsavo*).⁹⁷

4.3 THE BODY WITNESS (*kāya, sakkhī*)

The “body-witness,” (*kāya, sakkhī*) is a learner (*sekha*) who “bodily” (personally) attains the 1st form dhyana or higher, up to the 3rd formless attainment, or the 8 liberations (*vimokkha*),⁹⁸ but destroys only some of the influxes (*āsava*).⁹⁹ He can be any of the 1st 3 supermundane fruitions (streamwinning, once-returning, non-returning) who has mastered dhyana (DA 3:889,34-890,4).¹⁰⁰ As a non-returner, he is able to attain cessation (*nirodha*).¹⁰¹

4.4 THE VIEW-ATTAINER (*diṭṭhi-p, patta*)

Diṭṭhi-p, patta is a broad term for a learner from streamwinning fruition (*sotāpatti, phala*) to arhat path (*arahatta, magga*). The same individual, at the level of streamwinning path is called *dhammānusārī*; on attaining arhat-fruition, a *paññā, vimutta*.¹⁰² It should be noted that *paññā, vimutta* can also be used more broadly to refer to one who evolves on the path (that is, soteriologically) based on the wisdom faculty [4.8.2].

4.5 THE FAITH-FREED (*saddhā, vimutta*)

Saddhā, vimutta refers to any of the 6 individuals who are *kaya, sakkhī* [4.3] but lacking the formless attainment (MA 3:189 f). Only some of their influxes are destroyed, seeing them with wisdom, from which faith arises in the Buddha and the teaching.¹⁰³

4.6 THE TRUTH FOLLOWER (*dhammānusārī*)

Dhammānusārī simply refers to a streamwinner-to-be on account of his faculty of wisdom, as described in the **(Anicca) Cakkhu Sutta** (S 25.1).¹⁰⁴ Both the *dhammānusārī* and the *saddhā'nusārī* (who is faith-based) [4.7] are those established in the fruit of streamwinning (*ubho p'ete sotāpatti, magga-ṭ.ṭhā yeva*).¹⁰⁵

4.7 THE FAITH-FOLLOWER (*saddhā'nusārī*)

Saddhā'nusārī simply refers to a streamwinner-to-be on account of his faculty of faith, as described in the **(Anicca) Cakkhu Sutta** (S 25.1).¹⁰⁶ Both the *saddhā'nusārī* and the *dhammānusārī* (who is wisdom-

⁹⁶ SA 1:278,14 f; AA 4:3,7-13; PugA 191,21-26.

⁹⁷ DA 3:889,27-33; AA 2:147,27.

⁹⁸ The 4th formless attainment is omitted because although one is able to attain it, neither path nor fruition can occur there: **Aṭṭhaka, nāgara S** (M 52,14.6) n, SD 41.2 (3). See also SD 5.17 (10); SD 49.5b (3).

⁹⁹ Pug 32; SD 30.3 (1).

¹⁰⁰ See **Kāya, sakkhī S** (A 9.43/4:451 f) + SD 50.30 (2); **Kīṭā, giri S** (M 70,17-21), SD 11.1; also SA 3:889,34-890,4; AA 2:147,28 f, 4:3,14-20; PugA 191,27-33. See Ency Bsm: kayasakkhī (6:170 f).

¹⁰¹ On cessation (*nirodha*), see SD 48.7 (3.2); SD 50.7 (1.2).

¹⁰² See **Kīṭā, giri S** (M 70,18), SD 11.1 (5.2.6); also DA 3:890,5-13; AA 2:148,1, 4:3,21-30; PugA 192,1-194,2. For Abhidhamma comy: Vism 659. Also Ency Bsm: diṭṭhippatta (4:642 f).

¹⁰³ DA 3:890,15-31; AA 2:148,3 f, 4:4,1-19; PugA 192,25-194,5.

¹⁰⁴ S 25.1,5 (SD 16,7). See also DA 3:890,32-38; MA 2:120; SA 3:240; AA 4:4,21; PugA 194,6-14. Also Ency Bsm: dhammānusārī (4:486 f).

¹⁰⁵ DA 3:891,1-7; AA 2:148,5 f, 4:4,23-5,11 (quotes Vism 659-663) [4.0.2.2]; PugA 194,15-195,21.

¹⁰⁶ S 25.1,4 (SD 16,7).

based) [4.6] are those established in the fruit of streamwinning (*ubho p'ete sotāpatti, magga-ṭ.ṭhā yeva*).¹⁰⁷

4.8 OVERVIEW

4.8.1 The Savitṭha Sutta (A 3.21) lists 3 of the 7 individuals—*kaya, sakkhī, diṭṭhi-p, patta* and *saddhā, vimutta*—who are precursors to the 4 types of noble saints—*sotāpanna, sakadāgāmi, anāgāmi* and *arahatta*. These 3 individuals are merely generic types, showing *how* they become noble saints. As reflected in **Table 4**, we can see that the 3 individuals are distinguished by their dominant **spiritual faculty** (*indriya*), thus: the *kaya, sakkhī*, samadhi; the *diṭṭhi-p, patta*, wisdom; and the *saddhā, vimutta*, faith.¹⁰⁸

In other words, one with a strong faculty in samadhi (meditation) who goes on to become a noble saint is said to be a *kaya, sakkhī*, “body-witness” [4.3]; one evolves with a strong faculty in wisdom (*paññā*) is a *diṭṭhi-p, patta*, “a view-attainer” [4.4]; and one who progresses on a strong faculty of faith (*saddhā*) is a *saddhā, vimutta*, “faith-freed” [4.5]

It should also be understood that for any of these 3 individuals to evolve into non-returners (*anāgāmi*) or arhats (*arahata*), whatever their strong faculty may be, they still need **dhyana** (*jhāna*) [§§16-17]. However, they have all the 5 faculties—faith, effort, mindfulness, samadhi and wisdom—and their dominant faculty will, when they work on it, help them in attaining dhyana and working with it successfully.

4.8.2 Terms: descriptive and relational

4.8.2.1 The commentary on **the Eka, bījī Sutta** (S 48.24) says that there are 2 ways of attaining the supramundane state (*lok'uttara dhamma*), that is, the path of awakening. Either way, we must first become a *sotāpanna* (streamwinner). This can be done in either of 2 ways: if we are **faith-inclined**, by becoming *saddhā'nusārī* (a faith-follower) upon attaining the path,¹⁰⁹ or as *saddhā, vimutti* (a faith-freed) upon fruition. Both these terms, of course, refer to the *sotāpanna* (as path and as fruition).

The **wisdom-inclined**, for his part, first becomes a *dhammānusārī* (a truth-follower) upon gaining the path of the *sotāpanna*,¹¹⁰ and, in due course, a *paññā, vimutta* (one wisdom-freed) at path-fruition, as stated in the Saṃyutta Commentary (SA 3:240,1-8). The better known term here is *diṭṭhi-p, patta* (view-attainer).

Here, *paññā, vimutta* performs a “descriptive” function (describing *how* the *dhammānusārī* through wisdom becomes a *sotāpanna*). *Diṭṭhi-p, patta*, on the other hand, is a “relational” term, specifically *relating* to *how* the *dhammānusārī* evolves into the *diṭṭhi-p, patta*. Both terms refer to the *sotāpanna* (as path and as fruition).

4.8.2.2 Another explanation is given in the Majjhima Commentary, which says that a **truth-follower** is one on the path of streamwinning. When he attains its fruition, he is called a **view-attainer** (*diṭṭhi-p, patta*) (MA 2:120,4-17). This is simply a case of using different terms for the same thing: the better known term that is paired with the *dhammānusārī* is that of *diṭṭhi-p, patta*.

¹⁰⁷ DA 3:891,1-7; AA 2:148,5 f, 4:4,23-5,11 (quotes Vism 659-663) [4.0.2.2]; PugA 194,15-195,21.

¹⁰⁸ A 3.21/1:118-120 (SD 80.21).

¹⁰⁹ The Abhidhamma and comy traditions use the term “path-moment” (*magga-k, khaṇa*), viewing that it takes a mind-moment to attain the path of streamwinning; and “fruition-moment” (*phala-k, khaṇa*) for the moment of becoming a full-fledged streamwinner. Such a view is not supported by the suttas: at best we can understand that there is a sort of “a first moment” of attaining the path or the fruition, but neither is in itself merely a moment: SD 45.15 (3.2.2).

¹¹⁰ The state of a *sotāpanna* (streamwinner) is called *sotāpatti* (streamwinning).

4.8.2.3 That the term *paññā, vimutta* specifically refers to a kind of arhat [4.2] is well known. It can, however, be *broadly* applied to one who attained the fruition of streamwinning by wisdom or insight. This means that we can also speak of the fruitions of once-returning and non-returning as *paññā, vimutta*—when the fruition arises from *insight*.

Interestingly, *paññā, vimutta* here does not define any saint, but merely **describes** how he upgrades himself to the next level. When this occurs through wisdom, we can say that he is *paññā, vimutta*, “freed by wisdom.” This implies that *paññā, vimutti* and *diṭṭhi-p, patti* are synonymous, but that the former is a broad term, while the latter specifically refers to a *dhammānusārī* who becomes a *diṭṭhi-p, patta*.

This is a reminder for us to ascertain the context—how the fruition or transformation occurs—when a term is applied.¹¹¹

4.8.3 Differences in faculties (*indriya, vemattatā*)

4.8.3.1 The 2nd chapter of **the Indriya Saṃyutta** (the collected teachings on the spiritual faculties),¹¹² called **Mudutara Vagga** (the chapter on the weaker) (S 48.11-20/5:199-203) basically tells us how the development of the faculties brings its fruits, thus:

- when the faculties are fully developed and balanced they bring us mental freedom (*ceto, vimutti*) + freedom by wisdom (*paññā, vimutti*)—that is, arhathood;
- when there is only partial development, they bring the states of *sotāpatti, sakadāgāmi* or *anāgāmi*.

4.8.3.2 There are 3 short suttas showing how the 5 faculties relate with the individual’s progress on the path. The same individuals are listed in the descending order of attaining nirvana, thus:

- the arhat, the 5 kind of non-returners,¹¹³ the streamwinner, the truth-follower [4.6] and the faith-follower [4.7].

Their differences are on account of which spiritual faculty (*indriya*) is strongest in each of them, thus:

S 48.15 (Indriya) Vitthāra Sutta 1 (S 48.15/5:201), SD 56.11:

the arhat has fulfilled *all* the faculties; others have relatively “weaker” (*mudutara*) faculties.

S 48.16 (Indriya) Vitthāra Sutta 2 (S 48.16/5:201), SD 56.12:

These individuals’ attainments are due to a difference in their faculties (*indriya, vemattatā*) bringing different fruitions.

S 48.17 (Indriya) Vitthāra Sutta 3 (S 48.17/5:202), SD 56.13:

The spiritual faculties are never barren: they are activated either *fully* or *partly*, with corresponding fruitions, that is, arhathood, non-returning (5 kinds), streamwinning, truth-following and faith-following.

4.8.3.3 The Laṭukikōpama Sutta (M 66) gives a broadly similar application of the faculties in its list of the 4 kinds of persons, thus:

- | | |
|--|-----------------------------|
| (1) the one who tolerates negative thoughts: | he is one “fettered”; |
| (2) the one who removes negative thoughts: | he is one still “fettered”; |

¹¹¹ On the rule of contextuality, see SD 53.5 (4.2.3); SD 54.3b (2.3.2.3).

¹¹² For the 5 spiritual faculties—faith (*saddh’indriya*), effort (*viriy’indriya*), mindfulness (*sat’indriya*), samadhi (*samādh’indriya*) and wisdom (*paññ’indriya*)—with diagram, see **Pañc’indriya**, SD 10.4.

¹¹³ On the 5 kinds of non-returners (*anāgāmi*), see **Niṭṭha S** (A 10.63,3), SD 3.3(1.2); SD 2.17 (4-5).

- (3) the one mindfully slow but quick to reject negative thoughts: he is one still “fettered”;
 (4) the one who understands acquisitions: he is one “unfettered.”
 (M 66,13-17/1:453), SD 28.11

Broadly speaking, these types may be used to describe the 4 types of saints.

The streamwinner, on the path but not yet fully awakened, still “tolerates negative thoughts,” but does not fall for them. The same is said of the 5 kinds of non-returners [4.8.3.2], the streamwinner, the truth-follower [4.6] and faith-follower [4.7]. They are all “fettered.”

The once-returner “removes negative thoughts” by weakening the 3 unwholesome roots (greed, hate and delusion). He is said to be “still fettered.” Notice that this term is relative to the preceding.

The non-returner has overcome all lust and ill will. In his own way, he is still fettered, since he still has to overcome the higher fetters.

Only **the arhat** has fully understood what fuels suffering and birth: he is unfettered (*no visam̐yutta*).

4.8.3.4 The Mahā Māluṅkya,putta Sutta (M 64) closes with the elder Ānanda asking the Buddha why, despite the path being the same, there are those ‘freed of mind’ (*ceto, vimutti*) and those ‘freed by wisdom’ (*paññā, vimutti*). The Buddha’s famous reply is that “**the difference is in their faculties.**”¹¹⁴

The Sutta’s commentary explains that for those who progress by way of mental calm (*samatha*), a meditator who works on the oneness (focusing) of the mind (*citt’ek’aggatā*), will gain **freedom of mind** (*ceto, vimutti*). Another person who focuses on wisdom (*paññā*), that is, insight into true reality, will go on to gain **freedom by wisdom** (*paññā, vimutti*).

The 2 chief disciples, for example, gain arhathood by cultivating both calm and insight (*samatha, vipassanā*). But Sāriputta becomes one **wisdom-freed** (*paññā, vimutta*), while Moggallāna is one **mind-freed** (*ceto, vimutta*). This is due to the difference in their faculties: in Sāriputta, wisdom predominates; in Moggallāna, samadhi.¹¹⁵ (MA 3:147 f)

¹¹⁴ M 64,17/1:437 (SD 21.10).

¹¹⁵ Further, see Lily de Silva 1978:134-136.

		<i>Jhāna</i> (dhyana)		<i>lakkhana</i> (characteristic) & <i>paññā</i> (reflection)		<i>ariya puggala</i> (noble individual)			
Table 4. The 7 individuals		<i>rūpa jhāna</i> (the 4 form dhyanas)	<i>arūpa samāpatti</i> (the 4 formless attainments)	dominant <i>indriya</i> (spiritual faculty): <i>saddhā</i> <i>virīya</i> <i>sati</i> <i>samādhi</i> <i>paññā</i>	<i>ti, lakkhana</i> (the 3 characteristics): <i>anicca</i> (impermanence) <i>dukkha</i> (suffering) <i>anatta</i> (non-self)	<i>sotāpanna</i> (streamwinner)	<i>sakadāgāmi</i> (once-returner)	<i>anāgāmi</i> (non-returner)	<i>arahata</i> (arhat)
1	<i>ubhato.bhāga, vimutta</i> one freed both ways	all 4	all 4	all 5	all 3				✓
2	<i>paññā, vimutta</i> one wisdom-freed	1 st <i>jhāna</i> etc	none	<i>paññā</i>	<i>dukkha</i> (suffering)	x	x	x	✓
3	<i>kāya, sakkhī</i> a body-witness	1 st <i>jhāna</i> etc	1 st -3 rd	<i>samādhi</i>	<i>dukkha</i> (suffering)	✓	✓	✓	✓
4	<i>diṭṭhi-p, patta</i> a view-attainer	1 st <i>jhāna</i> etc	none	<i>paññā</i>	<i>anatta</i> (non-self)	✓	✓	✓	✓
5	<i>saddhā, vimutta</i> one faith-freed	none	none	<i>saddhā</i>	<i>anicca</i> (impermanence)	✓	✓	✓	✓
6	<i>dhammānusārī</i> a truth-follower	none	none	<i>paññā</i>	<i>anatta</i> (non-self)	✓	x	x	x
7	<i>saddhā'nusārī</i> a faith-follower	none	none	<i>saddhā</i>	<i>anicca</i> (impermanence)	✓			

X means that the term applies contextually showing how that faculty (faith or wisdom) factors in the path evolution of the individual. The transforming factor is always **wisdom** (*paññā*) or **insight** (*vipassanā*). In the case of **faith** (*saddhā*), it acts as a kind of support or motivator.

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Bhaddāli Sutta

The Discourse to Bhaddāli

M 65

1 Thus have I heard.

The single-session meal

At one time, the Blessed One was staying in Anātha,piṇḍika’s park monastery in Jeta’s grove outside Sāvattthī.

There he addressed the monks, thus: “Bhikshus”

“Bhante,” they replied.

2 The Blessed One said this:

“Bhikshus, I’m a **single-session meal-taker**.¹¹⁶ By so doing, I am free from illness and affliction, and I enjoy lightness, strength, and dwell in comfort.¹¹⁷

2.2 Come, monks, be a single-session meal-taker. By so doing, you, too, will be *free from illness and affliction, and you will enjoy lightness, strength, and dwell in comfort.*”

Bhaddāli is unable to keep to the rule

3 When this was said, the venerable **Bhaddāli** told the Blessed One:

“Bhante, I’m incapable of taking only a single-session meal. For, if I were to do so, I may have worry and regret about it.”¹¹⁸

“Then, Bhaddāli, eat one portion where you have been invited, and bring away another portion to eat, too. Eating in this way, **[438]** you will keep yourself going.”

“Bhante, I am incapable of eating in that way, too. For, even if I were to do so, I may still have worry and regret about it.”¹¹⁹

4 Then, when **the training-rule** was being made known by the Blessed One,¹²⁰ when the sangha of monks was undertaking the training, the venerable Bhaddāli declared his incapability of doing so.

¹¹⁶ *Ek’āsana, bhojanam*, “one-sitting meal” taker, ie, one who takes only 1 simple meal a day. The Buddha makes the same announcement at **Kakacūpama S** (M 21,7/1:124), SD 38.1. Comy says this is one of the 7 meals possible between dawn and noon (MA 2:97). See **Kiṭṭa, giri S** (M 70,4/1:473), SD 11.1; **Bakkula S** (M 124) @ SD 3.15 (2). A shorter stock passage for asking after another’s health—“he asks whether (the other) is free from illness and affliction, enjoying health and strength, and dwelling in comfort,” *appābādham appātaṅkam lahu-ṭṭhānam balaṃ phāsu, vihāraṃ pucchati*—is found at (**Ānanda**) **Subha S** (D 10,1.2/1:204), SD 40a.13, = **Mahā, parinibbāna S** (D 16,1.2/-2:72), SD 9. [1.2.2]

¹¹⁷ This is the Buddha’s practice of taking a single meal in the forenoon (between dawn and noon) only. The Pātimokkha says that monastics are prohibited from taking solid food from noon until the following dawn. This one-meal rule, however, is optional, being one of the 13 strict ascetic practices (*dhutaṅga*) listed at Vism 2/59-83 (Dhutaṅga, niddesa); Miln ch 6. For a modern explanation, see eg caloric restriction:

http://en.wikipedia.org/wiki/Calorie_restriction.

¹¹⁸ *Ahaṃ kho bhante na ussāmi ek’āsana, bhojanam bhuñjituṃ. Na ussāmi*, “I’m incapable,” “I dare not.” Comy: He is worried and may regret that he is unable to live the holy life for his entire life. (MA 3:148,13-16)

¹¹⁹ Comy: He remained anxious that he would still have to finish his remaining meal by noon. (MA 3:148,22-149,2). It is said that he was a crow in his past life [3.3].

4.2 Then, the venerable Bhaddāli did not go before the Blessed One for the whole of that 3-month period (of the rains), since he is one who does not fulfill the training in the Teacher’s teaching.

The monks’ concern for Bhaddāli

5 Now at that time, a number of monks were engaged in making up a robe for the Blessed One, thinking:

“With his robe completed, at the end of the 3 months [of the rains], the Blessed One will set out on a walking tour.”¹²¹

6 Then, the venerable Bhaddāli went to those monks and exchanged greetings with them, and when this courteous and amiable talk was finished, he sat down at one side.

As he sat at one side, they said to him:

“Avuso Bhaddāli, *this robe is being made up for the Blessed One. With his robe completed, at the end of the 3 months, the Blessed One will set out on a walking tour.*

Please, avuso Bhaddāli, give good attention to this opportunity [advice].¹²² Do not let it become more difficult for yourself later on.”¹²³

7 “Yes, avuso,” the venerable Bhaddāli replied, and he went to the Blessed One.

Bhaddāli sees the Buddha

7.2 Having saluted the Blessed One, he sat down at one side. Seated there, he said:

1ST CONFESSION [§§10+13]

7.3 “Bhante, **I have lapsed** [transgressed]¹²⁴—just as one foolish, one confused, one unskillful—when a training precept was being made known by the Blessed One, when the sangha of monks was undertaking the training, I declared my incapability of doing so. [§4.1]

Bhante, may the Blessed One **accept my lapse as such**,¹²⁵ so that I may henceforth show restraint.”¹²⁶

8 “Surely, Bhaddāli, you have lapsed—*just as one foolish, one confused, one unskillful—when a training precept was being made known by the Blessed One, when the sangha of monks was undertaking the training, you declared your incapability of doing so.*

¹²⁰ Pāc 37 (V 4:87,1 f).

¹²¹ *Nitṭhita, cīvaro bhagavā te.mās’accayena cārikam pakkmissatīti.* For a similar occasion, see Nis 1.2 (V 3:195 f).

¹²² Ce Ee *desakam*; Se *desam*. Comy vl *desakam*, explained as “this occasion, this fault,” *etam okāsam etam aparādham*, MA 3:149,26.

¹²³ *Ingh’āvuso bhaddāli etam dosakam* sādham manasi karohi, mā te pacchā dukkara, taram ahoṣīti.*

¹²⁴ *Accayo maṃ bhante accagamā.* On Bhaddāli’s confession, see (3.4).

¹²⁵ Meaning, “Please take my transgression or lapse for what it is, a result of my unmindfulness.” Such an endorsement by the Buddha, another monk, or teacher, means that the error is “contained” and left where it should be, in the past, so that the person may go on to cultivate spiritually.

¹²⁶ *Tassa me bhante bhagavāccayam accayato paṭigganḥātu āyatim samvarāyā ti.* The essence is that “I hereby acknowledge my transgression: please accept this acknowledgement.” Both this confession and the foll para (the Buddha’s response) are stock monastic formula used when confessing transgressions (V 1:314, 4:18 f). On confession, see SD 8.10 (6). Cf Ajāta, sattū’s confession: **Sāmañña, phala S** (D 2,101.4), SD 8.10.

The Buddha's instructions to Bhaddāli

9 Bhaddāli, you did not realize **the significance of the situation**:¹²⁷

'**The Blessed One** is living at Sāvattḥī, and the Blessed One will know me thus:

'The monk named Bhaddāli is one who does not fulfill the training in the Teacher's teaching.'¹²⁸

9.2 *You, Bhaddāli, did not realize the significance of this situation:*

'Many **[439] monks** have taken up residence at Sāvattḥī for the rains, and they too will know me thus:

"The monk named Bhaddāli is one who does not fulfill the training in the Teacher's teaching."

You, Bhaddāli, did not realize the significance of this situation, too.

9.3 *You, Bhaddāli, did not realize the significance of the situation:*

'Many **nuns** have taken up residence at Sāvattḥī for the rains, and they, too, will know me thus:

"The monk named Bhaddāli is one who does not fulfill the training in the Teacher's teaching."

9.4 *You, Bhaddāli, did not realize the significance of this situation.*

'Many **laymen followers** have taken up residence at Sāvattḥī for the rains, and they, too, will know me thus:

"The monk named Bhaddāli is one who does not fulfill the training in the Teacher's teaching."

9.5 *You, Bhaddāli, did not realize the significance of this situation:*

'Many **laywomen followers** have taken up residence at Sāvattḥī for the rains, and they, too, will know me thus:

"The monk named Bhaddāli is one who does not fulfill the training in the Teacher's teaching."

You, Bhaddāli, did not realize the significance of this situation, too.

9.6 *You, Bhaddāli, did not realize the significance of this situation:*

'Many **recluses and brahmins of other sects** have taken up residence at Sāvattḥī for the rains, and they, too, will know me thus:

"The monk named Bhaddāli is one who does not fulfill the training in the Teacher's teaching."

*You, Bhaddāli, did not realize the significance of this situation, too.*¹²⁹

Bhaddāli's 2nd confession [§13]

10 "Bhante, I have lapsed—just as one foolish, one confused, one unskillful—when a training precept was being made known by the Blessed One, when the sangha of monks was undertaking the training, I declared my incapability of doing so.

Bhante, may the Blessed One **accept my lapse as such**, so that I may henceforth show restraint."

10,2 "Surely, Bhaddāli, you have lapsed—just as one foolish, one confused, one unskillful—when a training precept was being made known by the Blessed One, when the sangha of monks was undertaking the training, you declared your incapability of doing so.

¹²⁷ *Samayo'pi kho te bhaddāli appaṭividdho ahoṣi. Samaya* is prodigiously polysemic. Usual it means "congregation, time," which has at least 9 senses (DhsA 57 f): PED sv. See (3.1.1.4).

¹²⁸ Qu at VA 1:107,8-12; DA 31,32-32,4; UA 19,16-20; DhsA 57,31-35.

¹²⁹ This whole passage is erroneously omitted by M:ÑB.

The 7 individuals

11 What do you think, Bhaddāli?

Suppose a monk here were **one freed-both-ways**,¹³⁰ and I told him: *ubhato.bhāga,vimutta*

‘Come, bhikshu, be a bridge for me across the mud!’¹³¹

Would he walk across himself, or would he turn his body away, or would he say ‘No’?¹³²

“Not at all, bhante.”

11.2 “What do you think, Bhaddāli?

Suppose a monk here were **one wisdom-freed**,¹³³ and I told him: *pañña,vimutta*

‘Come, bhikshu, be a bridge for me across the mud!’

Would he walk across himself, or would he turn his body away, or would he say ‘No’?”

“Not at all, bhante.”

11.3 “What do you think, Bhaddāli?

Suppose a monk here were **a body-witness**¹³⁴ and I told him: *kāya,sakkhī*

‘Come, bhikshu, be a bridge for me across the mud!’

Would he walk across himself,¹³⁵ or would he turn his body away, or would he say ‘No’?”

“Not at all, bhante.”

11.4 “What do you think, Bhaddāli?

Suppose a monk here were **a view-attainer**¹³⁶ and I told him: *diṭṭhi-p,patta*

‘Come, bhikshu, be a bridge for me across the mud!’

Would he walk across himself, or would he turn his body away, or would he say ‘No’?”

“Not at all, bhante.”

11.5 “What do you think, Bhaddāli?

Suppose a monk here were **one faith-freed**¹³⁷ and I told him: *saddhā,vimutta*

‘Come, bhikshu, be a bridge for me across the mud!’

Would he walk across himself, or would he turn his body away, or would he say ‘No’?”

“Not at all, bhante.”

11.6 “What do you think, Bhaddāli?

Suppose a monk here were **a truth-follower**¹³⁸ and I told him: *dhamānusārī*

‘Come, bhikshu, be a bridge for me across the mud.’

Would he walk across himself, or would he turn his body away, or would he say ‘No’?”

“Not at all, bhante.”

¹³⁰ This and the foll 6 terms refer to the 7 types of individuals explained in some detail in **Kīṭā,giri S** (M 70,14-21 + SD 11.1 (5.2); AA 2:147: [4.0]. On the one freed both ways (*ubhato.bhāga,vimutta*): [4.1].

¹³¹ *Ehi me tvaṃ bhikkhu paṅke saṅkamo hohīti*. See (3.3).

¹³² *Api nu kho so saṅkameyya vā añjena vā kāyaṃ saññāmeyya no’ti vā vādeyyāti*.

¹³³ “The wisdom-freed” (*pañña,vimutta*): [4.2]..

¹³⁴ The “body-witness” (*kāya,sakkhī*): [4.3].

¹³⁵ *Saṅkameyya*. Cf **Mahā Kapi J** (J 407): *attānaṃ saṅkamaṃ katvā*, “Having made a bridge of myself” (J 407/3:-373,1): the Bodhisattva, reborn as a monkey, leader of his pack, he saved its lives by holding onto the tree branches across the river so that other monkeys could cross over to safety.

¹³⁶ The “view-attainer” (*diṭṭhi-p,patta*): [4.4].

¹³⁷ The “faith-freed” (*saddhā,vimutta*): [4.5].

¹³⁸ The “truth-follower” (*dhammānusārī*): [4.6].

11.7 “What do you think, Bhaddāli?”

Suppose a monk here were a **faith-follower**,¹³⁹ and I told him:

saddhā'nusārī

‘Come, bhikshu, be a bridge for me across the mud!’

‘Would he walk across himself, or would he turn his body away, or would he say ‘No’?’

“Not at all, bhante.”

12 “What do you think, Bhaddāli?”

Were¹⁴⁰ you at that time **one freed-both-ways**?¹⁴¹ [440] “No, bhante.”

“Were you at that time **one wisdom-freed**?” “No, bhante.”

“Were you at that time a **body-witness**?” “No, bhante.”

“Were you at that time a **view-attainer**?” “No, bhante.”

“Were you at that time **one faith-freed**?” “No, bhante.”

“Were you at that time a **truth-follower**?” “No, bhante.”

“Were you at that time a **faith-follower**?” “No, bhante.”

“Bhaddāli, at that time you were empty, hollow, mistaken, were you not?”¹⁴² “Yes, bhante.”

Bhaddāli’s 3rd confession [§10]

13 Bhante, I have lapsed—just as one foolish, one confused, one unskillful—when a training precept was being made known by the Blessed One, when the sangha of monks was undertaking the training, I declared my incapability of doing so. [§7.3]

Bhante, may the Blessed One accept my lapse as such, so that I may henceforth show restraint.”

[§10.1]

13.2 “Surely, Bhaddāli, you have lapsed—just as one foolish, one confused, one unskillful—when a training precept was being made known by the Blessed One, when the sangha of monks was undertaking the training, you declared your incapability of doing so.

But, Bhaddāli, since you see your lapse as such and make amends in accordance with the Dharma, we accept it.¹⁴³

For, Bhaddāli, it is growth in the discipline of the noble one when one, having seen a lapse as such, makes amends in accordance with the Dharma, and practises restraint henceforth.

¹³⁹ The “faith-follower” (*saddhā'nusārī*): [4.7].

¹⁴⁰ Pali is in historical present. Tr this as referring to the past reflects that Bhaddāli’s rehabilitation has already begun with the Buddha’s teaching him.

¹⁴¹ Ee abridges the rest: *Api nu tvaṃ bhaddāli tasmim samaya ubhato, bhāga.vimutto vā paññā, vimutto vā kaya, sakkhī vā diṭṭhi-p, patto vā saddhā, vimutto vā dhammānusārī vā saddhā'nusarī vā'ti*. Be Se lay down the 1st passage in full abridges with **pa** (*peyyāla* = “et cetera”) following each of the 7 headings. Ce lays down all in full.

¹⁴² *Nanu tvaṃ bhaddāli tasmim samaye ritto tuccho aparaddho'ti*. Comy explains “empty, hollow” (*ritto tuccho*) as “empty, hollow on account of non-development of inner noble virtues” (*anto ariya, guṇānaṃ abhāvena rittako tucchako*, MA 3:152, 10 f)

¹⁴³ *Yato ca kho tvaṃ mahā, rāja accayaṃ accayato disvā yathā dhammaṃ paṭikarosi, tan te mayaṃ paṭigaṇhāma*. “We accept,” *paṭigaṇhāma*, sometimes, but improperly, “we forgive”; here the 1st pl is not the royal pronoun, but the Buddha, on behalf of the sangha, “accepts” the transgression. Cf V 1:315, 126, 192, 4:18 f. See SD 8.10 (6.2).

THE FRUITS OF RECLUSESHIP
(§§14-34)

Training in moral virtue

14 Here, Bhaddāli, a certain monk **does not fulfill the training**¹⁴⁴ in the Teacher's teaching. He considers thus:

14.2 'Suppose I were to resort to a secluded dwelling: the forest, the foot of a tree, a mountain, a gully [gorge], a hillside cave, a charnel ground [cemetery], a remote forest [jungle grove], the open air, a heap of straw—

perhaps I may realize a superhuman state, a distinction in knowledge and vision worthy of the noble ones.¹⁴⁵

14.3 He resorts to such a *secluded dwelling*. 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.

14.4 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, Bhaddāli? That is how it is with one who does not fulfill the training in the Teacher's teaching.¹⁴⁶

Training in samadhi

15 Here, Bhaddāli, a certain monk **does fulfill the training** in the Teacher's teaching. He considers thus:

15.2 'Suppose I were to resort to a secluded dwelling: the forest, the foot of a tree, a mountain, a gully [gorge], a hillside cave, a charnel ground [cemetery], a remote forest [jungle grove], **[441]** the open air, a heap of straw—

perhaps I may realize a superhuman state, a distinction in knowledge and vision worthy of the noble ones.'

15.3 He resorts to some *secluded dwelling*. 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.

15.4 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.**

The 4 dhyanas

16 Quite secluded [detached] from sense-objects,¹⁴⁷ secluded from unwholesome mental states, he attains and dwells in **the 1st dhyana**, accompanied by initial application and sustained application, and

¹⁴⁴ Ee omits *sikkhāya* here, which should be inserted, as it occurs in all the other corresponding passages in the Sutta, and also in other MSS.

¹⁴⁵ *Appeva nāmāhaṃ uttarmi* [only Be *uttari*] *manussa, dhammā alam-ariya, ñāṇa, dassana, visesaṃ sacchi-kareyyan'ti*.

¹⁴⁶ *Sikkhāya aparipūrakārī hoti*. The neg version occurs at **Sarakāni S 2** (S 55.25,5/5:378,10), SD 77.8.

¹⁴⁷ On the tr of *kāmehi* (pl), see SD 8.4 (5.1.1.1).

with zest and joy born of solitude.¹⁴⁸

16.2 Why is that, Bhaddāli? That is how it is with one who fulfills the training in the Teacher's teaching.

17 Furthermore, Bhaddāli, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he attains and dwells in **the 2nd dhyana**, free from initial application and sustained application, with zest and joy born of stillness [samadhi].¹⁴⁹

17.2 Why is that, Bhaddāli? That is how it is with one who fulfills the training in the Teacher's teaching.

17.3 Furthermore, Bhaddāli, with the fading away of zest, he remains equanimous, mindful and clearly understanding, and feels joy with the body.¹⁵⁰

He attains and dwells in **the 3rd dhyana**, of which the noble ones declare, 'Happily he dwells in equanimity and mindfulness.'

17.4 Why is that, Bhaddāli? That is how it is with one who fulfills the training in the Teacher's teaching.

17.5 Furthermore, Bhaddāli, with the abandoning of joy and abandoning of pain,¹⁵¹ and with the earlier disappearance of pleasure and displeasure, he attains and dwells in **the 4th dhyana** that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.¹⁵²

17.6 Why is that, Bhaddāli? That is how it is with one who fulfills the training in the Teacher's teaching.

¹⁴⁸ "Born of solitude," *viveka, ja*; ie, it is the result of abandoning the hindrances: on the 3 kinds of solitude, see **The body in Buddhism**, SD 29.6a (1.5). On the omission of "one-pointedness of mind" (*cittassa ek'aggatā*) and "stillness/samadhi" (*samādhi*) here, see **The layman and dhyana** (SD 8.5).

¹⁴⁹ The 2nd dhyana is known as "the noble silence" (*ariya, tuṅhī, bhāva*) because within it initial application and sustained application (thinking and discursion, *vitakka, vicāra*) cease, and with their cessation, speech cannot occur. (S 2:273); cf S 4:293 where *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya Pariyesanā S** (M 1:161), the Buddha exhorts the monks when assembled to "either speak on the Dharma or observe the noble silence" (ie either talk Dharma or meditate). See **Dutiya Jhāna Pañha S** (S 40.-/4:263 f), SD 24.12.

¹⁵⁰ On this point, see **The Buddha discovers dhyana @** SD 33.1b (6.4.1): On coming out of dhyana.

¹⁵¹ "Joy and pain," *sukha-dukkha*: this refers to the physical feelings. The next phrase—"pleasure and displeasure," *domanassa-somanassa*—refers to mental feelings, which have been transcended earlier. Mental feelings need to be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended: on its significance, see **Sall'atthana S** (S 36.6/4:207-210), SD 5.5.

¹⁵² Here, **Vibhaṅga** gives 3 factors of the 4th dhyana—equanimity (*upekhā*), mindfulness (*sati*) and one-pointedness of mind (*cittassa ek'aggatā*)—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See **Dhyana @** SD 8.4 (5.4).

THE 3 KNOWLEDGES

(1) The knowledge of the recollection of past lives [rebirth]¹⁵³

18 With his concentrated mind thus purified, and bright, unblemished, free from defects,¹⁵⁴ pliant, malleable, steady and utterly unshakable, he directs it to **the knowledge of the recollection of past lives**.¹⁵⁵

He recollects manifold past existence,

that is to say, one birth, two births, three births, four births, five births,

ten births, twenty births, thirty births, forty births, fifty births,

one hundred births, one thousand births, one hundred thousand births,

many aeons of cosmic contraction, many aeons of cosmic expansion,

many aeons of cosmic contraction and expansion, thus:

‘There I had such a name, belonged to such a clan, had such an appearance.

Such was my food, such my experience of joy and pain, such the end of my life.

Passing away from that state, I re-arose there.

There too I had such a name, belonged to such a clan, had such an appearance.

Such was my food, such my experience of joy and pain, such my life-span.

Passing away from that state, I re-arose here.’

Thus,¹⁵⁶ Bhaddāli, he recollects his manifold past lives in their modes and details.

18.2 *Why is that, Bhaddāli? That is how [442] it is with one who fulfills the training in the Teacher’s teaching.*

(2) The knowledge of how beings fare according to karma¹⁵⁷

19 With his concentrated mind thus purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,

he directs it to **the knowledge of the passing away and re-arising of beings**.¹⁵⁸

He sees—by means of **the divine eye** [clairvoyance],¹⁵⁹ purified and surpassing the human—beings passing away and re-arising,

and he knows how they are inferior and superior, beautiful and ugly, fortunate and unfortunate, in the heavens, in the suffering states, faring in accordance with their karma:

‘These beings, alas, sirs—who were endowed with evil conduct of body, speech, and mind,

who reviled the noble ones,

held wrong views and undertook actions under the influence of wrong views—

¹⁵³ As at **Kandaraka S** (M 51,24). SD 32.9.

¹⁵⁴ *Upakkilesa*: to be distinguished from *kilesa*, “defilement.” Perhaps the 10 “imperfections of insight” listed in Vism 20.105 ff are meant here, but potential hindrances at a certain stage of insight meditation. (Walshe)

¹⁵⁵ *Pubbe,nivāsanānussati*, lit “recollection of past abiding [existence].” The remainder of this is expanded into 4 sections in **Brahma,jāla S** (D 1,1.31-34/1:13-), SD 25.3(76.3) and 3 sections in **Sampasādaniya S** (D 27,15-17/3:107-112), SD 10.12. In both cases, each explains how the eternalist view arose.

¹⁵⁶ *Iti*.

¹⁵⁷ As at **Kandaraka S** (M 51,25). SD 32.9.

¹⁵⁸ *Cutūpapāta ñāṇa*, or “knowledge of rebirth according to karma” (*yathā,kammūpaga ñāṇa*), or “the divine eye” (*dibba,cakkhu*): see foll n.

¹⁵⁹ *Dibba,cakkhu*, clairvoyance, not to be confused with the Dharma-eye (*dhamma,cakkhu*) (see n in §104). On the relationship of this knowledge to the 62 grounds for wrong views: **Brahma,jāla S** (D 1), SD 25.3 (76.3). See prec n.

with the body's breaking up, after death,
 have re-arisen in a plane of misery, an evil destination, a lower realm, in hell.
 But these beings, sirs—who were endowed with good conduct of body, speech, and mind,
 who did not revile the noble ones,
 who held right views and undertook actions under the influence of right views—
 with the body's breaking up, after death, have reappeared in a happy destination, in heaven.’
 Thus, *Bhaddāli*, by means of the divine eye, thus purified, surpassing the human, he sees beings
 passing away and re-arising, and understands how they fare according to their karma.
 19.2 *Why is that, Bhaddāli? That is how it is with one who fulfills the training in the Teacher's teaching.*

(C) DEVELOPMENT OF WISDOM

(3) The knowledge of the destruction of mental influxes¹⁶⁰

20 *With his concentrated mind thus purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,*
 he directs it to **the knowledge of the destruction of the mental influxes.**¹⁶¹

He knows, as it is really is,	“This is suffering (<i>dukkha</i>)”;
He knows, as it is really is,	“This is the arising of suffering”;
He knows, as it is really is,	“This is the ending of suffering”;
He knows, as it is really is,	“This is the path to the ending of suffering” ¹⁶²
He knows, as it is really is,	“These are mental influxes (<i>āsava</i>)”;
He knows, as it is really is,	“This is the arising of influxes”;
He knows, as it is really is,	“This is the ending of influxes”;
He knows, as it is really is,	“This is the path to the ending of influxes.” ¹⁶³

¹⁶⁰ As at **Kandaraka S** (M 51,26 f). SD 32.9.

¹⁶¹ **Āsava-k, khaya, ñāṇa**. The term *āsava* (lit “cankers”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints”, RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists 4 *āsavas*: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence or becoming (*bhav’āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16,2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*oghā*) and “yokes” (*yogā*). The list of 3 influxes (omitting the influx of views) is probably older and is found more frequently in the Suttas (D 33,1.10(20)/3:216; M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See BDict under *āsava*.

¹⁶² These 4 statements on suffering pose an interesting problem: they are not called “noble truths” here (nor in **Ariya,pariyesanā S**, M 26,43). Elsewhere, K R Norman (a non-Buddhist scholar) remarks that these 4 statements, which also likewise appear in **Mahā Saccaka S** (M 36,42/1:249), but are not referred to as the noble truths about suffering, “and since they appear to be subordinate to the four statements about the *āsavas*, it is possible that the statements about misery are a later addition [here], which led to a parallel, but inappropriate, set of four statements being evolved about the *āsavas*, to provide a symmetry” (Norman 1990:26). For a discussion on the formulation of the noble truths, see Norman 1982:377-91 & also Schmithausen 1981:205. See also S 22.83,10 f/3:105 (SD 52.4).

¹⁶³ As in **Ariya Pariyesanā S** (M 26,42), SD 1. On the application of the 4-truth template to both *dukkha* and to *āsava* here, see Analayo 2003:224 n28 + SD 17.4 (8.4)

21 His mind, thus knowing, thus seeing,
is released from the influx of *sensual desire*, the influx of *existence*, the influx of *ignorance*.¹⁶⁴

With release, there is the knowledge, “Free!”¹⁶⁵

He understands:

“Destroyed is birth.

The holy life has been lived.

What needs to be done has been done.

There is no more of this state of being.”¹⁶⁶

21.2 *Why is that, Bhaddāli? That is how it is with one who fulfills the training in the Teacher’s teaching.”*

THE 4 KINDS OF OFFENDERS

22 When this was said, the venerable Bhaddāli said to the Blessed One:

“Bhante, what is the cause, what is the reason, why they take action to admonish a certain monk here again and again?¹⁶⁷

Bhante, what is the cause, what is the reason, why they do not take such action to admonish a certain monk here again and again?”

(1) THE CONSTANT OFFENDER WITH MANY OFFENCES (UNCOOPERATIVE)

23 “Here, Bhaddāli, a certain monk is a **constant offender with many offences**.¹⁶⁸

When he is corrected by the monks,
he evades the question by asking another,
and leads the talk astray;

he shows anger, hate, and dejection;¹⁶⁹

he does not proceed rightly,¹⁷⁰

he does not show compliance,¹⁷¹

aññen’aññaṃ paṭicarati

bahiddhaṃ kathaṃ apanāmeti

kopañ ca dosañ ca appaccayañ ca pātukaroti

na sammā vattati

na lomaṃ pātati

¹⁶⁴ See “mental influxes”: A 9.37,26 n (SD 55.19).

¹⁶⁵ *Vimuttismim vimuttam iti ñāṇaṃ hoti*, or “When free, there is the knowledge, it (the mind) is free.” Note that the self is not addressed here. On “Free!” see SD 50.1 (3.1.2.2).

¹⁶⁶ *Nāparaṃ itthatāya*: lit. “there is no more of ‘thusness.’” See SD 53.1 (3.2.2).

¹⁶⁷ *Ko nu kho bhante hetu, ko paccayo, yena m-idh’ekaccaṃ bhikkhuṃ pasayha pasayha* karaṇam karonti*. Be *pasayha pasayha* (ger of *pasahati*, “to use force”); Ce Ee Se *pavayha pavayha* (always redupl; ger of *pavahati*), “carrying on, pressing, urgently, constantly” (M 3:118 = DhA 2:108; M 1:442, 444). Comy: Having constantly re-proved him for even minor faults (MA 3:153,3 f). Clearly **karaṇa**, “action,” here is closely related (even synonymous) to *adhikaraṇa*, “(monastic) legal cases” [§23.2], discussed in detail at Cv 4.14 (V 2:88-104). On the Buddha’s constant exhortation: cf **Mahā Sūññata S** (M 122,27/3:118), SD 11.4..

¹⁶⁸ *Abhiñh’āpattiko āpatti,bahulo*. On *āpatti,bahulo*, see V 1:321,38, 330,4, 332,26.

¹⁶⁹ (**Aṭṭhaka**) **Khaluṅka S** (A 8.14,13) takes the 3 phrases as 1 sentence by which a monk evades himself when accused of an offence (SD 7.9). The phrase recurs at **D 24**,1.13/3:10,24 + *pātvākāsi*; **M 16**/1:99,21+23 + *pātukaromi*, **M 36**/1:250,29 + *pātvākāsi*; **A 3.25**/1:124,6; **Sn** 92,6+13 + *pātukaronti*; **Vbh** 387,32; **Pug** 30,7.

¹⁷⁰ On the rest of this passage, cf Mv 1.25.22 (V 1:49,35-37), where it is said of a preceptor (*upajjhāya*).

¹⁷¹ *Lomaṃ pāteti*, lit, “let the hair drop”: this phrase occurs 8 times (4 times negatively, 4 time positively) in this Sutta: §§23.1+2, 24.1+2, 25.1+2, 26.1+2. Comy: “He goes not with the grain (natural order of things), but stays against the grain” (*anuloma,vatte na vattati, vilomam eva gaṇhāti*, MA 3:153,17 f): submitting to the will another in deference (such as the sangha). Cf *panna,loma* (“with hair laid down,” ie pacified, V 2:5, 3:183; M 1:442; opp *haṭṭha,loma*, “bristling hair,” ie excited, agitated).

he does not work to clear himself,¹⁷² *na nittharaṃ*¹⁷³ *vattati,*
 he does not say, *yena saṅgho attamano [443] hoti, taṃ*
 'I will do whatever to satisfy the sangha.'¹⁷⁴ *karomīti nāha.*

23.2 In this connection, Bhaddāli, this occurred to the monks:
 'Avuso, this monk is a constant offender with many offences.
 When he is corrected by the monks,
 he evades the question by asking another,
 he leads the talk astray,
 he shows anger, hate, and dejection;
 he does not proceed rightly,
 he does not show compliance,
 he does not work to clear himself,
 he does not say, "I will do whatever to satisfy the sangha."

23.3 It is good if the venerable ones were to investigate this monk in such a way that this legal question of his would not be settled too quickly.

So, Bhaddāli, the monks investigate in such a way that this monk's legal case¹⁷⁵ is not settled too quickly.'

(2) THE CONSTANT OFFENDER WITH MANY OFFENCES (COOPERATIVE)

24 But here, Bhaddāli, a certain monk is **a constant offender with many offences**.
 When he is corrected by the monks,
 he *neither* evades the question by asking another, *nāññen'aññaṃ paṭicarati*
nor leads the talk astray; *bahiddhaṃ kathaṃ apanāmeti*
 he shows *no* anger, hate, and dejection; *kopañ ca dosañ ca appaccayañ ca pātukaroti*
 he proceeds rightly, *sammā vattati*
 he shows compliance, *lomaṃ pātati*
 he works to clear himself,¹⁷⁶ *nittharaṃ*¹⁷⁷ *vattati,*
 he says, *yena saṅgho attamano [443] hoti, taṃ*
 'I will do whatever to satisfy the sangha.'¹⁷⁸ *karomīti āha.*

24.2 In this connection, Bhaddāli, this occurred to the monks:
 'Avuso, this monk is an occasional offender with not many offences.
 When he is corrected by the monks,
 he *neither* evades the question by asking another,
nor leads the talk astray;
 he shows *no* anger, hate, and dejection;
 he does proceed rightly,
 he shows compliance,
 he works to clear himself,

¹⁷² Cf §24 n on "he works to clear himself."

¹⁷³ Be Ce *nettharaṃ* throughout; Ee Se *nittharaṃ* throughout.

¹⁷⁴ Note how this sentence is used in **(Aṭṭhaka) Khaluṅka S** (A 8.14,17), SD 7.9.

¹⁷⁵ On the significance of the Buddha's mentioning of "legal case" (*adhikaraṇa*), see (3.2.2.1).

¹⁷⁶ Cf Mv 1.25.22 (V 1:49,35-37), where *netthāraṃ* is used.

¹⁷⁷ Be Ce *nettharaṃ* throughout; Ee Se *nittharaṃ* throughout.

¹⁷⁸ Note how this sentence is used in **(Aṭṭhaka) Khaluṅka S** (A 8.14,17), SD 7.9.

he says, "I will do whatever to satisfy the sangha."

24.3 It is good if the venerable ones were to investigate this monk in such a way that this legal case of his is settled quickly.'

So, Bhaddāli, the monks investigate in such a way that this monk's legal case is settled very quickly.'

(3) THE OCCASIONAL OFFENDER WITH MANY OFFENCES (UNCOOPERATIVE)

25 But here, Bhaddāli, a certain monk is **an occasional [a chance] offender with not many offences.**

When he is corrected by the monks,
he evades the question by asking another,
and leads the talk astray;

he shows anger, hate, and dejection;

he does not proceed rightly,

he does not show compliance,

he does not work to clear himself,

he does not say, 'I will do whatever to satisfy the sangha.'

25.2 In this connection, Bhaddāli, this occurred to the monks:

'Avuso, this monk is an occasional offender with not many offences.

When he is corrected by the monks,

he evades the question by asking another,

he leads the talk astray,

he shows anger, hate, and dejection;

he does not proceed rightly,

he does not show compliance,

he does not work to clear himself,

he does not say, "I will do whatever to satisfy the sangha."

25.3 It is good if the venerable ones were to investigate this monk in such a way that [444] this monk's legal case is not settled too quickly.'

So, Bhaddāli, the monks investigate in such a way that this monk's legal case is settled not too quickly.'

(4) THE OCCASIONAL OFFENDER WITH MANY OFFENCES (COOPERATIVE)

26 But here, Bhaddāli, some monk is **an occasional offender with not many offences.**

When he is corrected by the monks,
he *neither* evades the question by asking another,
nor leads the talk astray;

he shows *no* anger, hate, and dejection;

he proceeds rightly,

he shows compliance,

he works to clear himself,

he says, 'I will do whatever to satisfy the sangha.'

26.2 In this connection, Bhaddāli, this occurred to the monks:

'Avuso, this monk is an occasional offender with not many offences.

When he is corrected by the monks,

he neither evades the question by asking another,

*nor leads the talk astray;
he shows no anger, hate, and dejection;
he does proceed rightly,
he shows compliance,
he works to clear himself,
he says, "I will do whatever to satisfy the sangha."*

26.3 It is good if the venerable ones were to investigate this monk in such a way that this legal case of his is settled quickly.'

So, Bhaddāli, the monks investigate in such a way that this monk's legal case is settled very quickly.'

With just a bit of faith, with just a bit of love

27 Here, Bhaddāli, a certain monk carries on [are moved] **with just a bit of faith, with just a bit of love.**¹⁷⁹

In this connection, Bhaddāli, this occurred to the monks:

'Avuso, this monk carries on with just a bit of faith, with just a bit of love. Let him not lose that bit of faith, that bit of love, which he may, if we take action against him by repeatedly admonishing him.'

27.2 Suppose, Bhaddāli, **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, a certain monk carries on *with just a bit of faith, with just a bit of love*.

28 Even so, Bhaddāli, a certain monk carries on with just a bit of faith, with just a bit of love.

Therein, Bhaddāli, it occurred to the monks:

'Avuso, this monk carries on with just a bit of faith, with just a bit of love. Let him not lose that bit of faith, that bit of love, which he may, if we take action against him by repeatedly admonishing him.'

This, Bhaddāli, is the reason why they take action against a certain monk here by repeatedly admonishing him.

This, Bhaddāli, is the cause, this is the reason, why they do not take such action against a certain monk here by repeatedly admonishing him."

Arresting the decline of the sangha

29 "Bhante, what is the cause, what is the reason, **why there were previously [445] fewer training-rules but more monks became established in final knowledge?**¹⁸⁰

What is the cause, what is the reason, why are there now more training-rules but fewer monks become established in final knowledge?"

30 That is how it is, Bhaddāli.

When **the true Dhamma is disappearing, beings deteriorate**: then, there are more training-rules but fewer monks become established in final knowledge.¹⁸¹

¹⁷⁹ *Saddhā, mattakena vahati pema, mattakena*. Alt tr, "For comy, see (3.5.2).

¹⁸⁰ *Ko nu kho bhante hetu, ko paccayo, yena pubbe appatarāni c'eva sikkhāpadāni ahesuṃ, bahutarā ca bhikkhū aññāya saṅghahimsu*. This question is also asked by Mahā Kassapa in **Saddhamma Paṭirūpaka S** (S 16.13/2:224), SD 104.10.

¹⁸¹ *Sattesu hāyamānesu saddhamme antaradhāyamāne bahutarāni c'eva sikkhāpadāni honti, appatarā ca bhikkhū aññāya saṅghahantīti*.

30.2 The Teacher does *not* make known the training-rule for disciples until certain states that are the bases for the influxes appear here in the sangha, but only when certain states that are the bases for the influxes appear in the sangha.¹⁸²

Then, the Teacher makes known the training-rule for disciples in order to ward off those bases for the influxes.

31 Bhaddāli, from the time that the sangha has reached **greatness**, then certain states that are the bases for the influxes will appear here in the sangha.¹⁸³

Then, the Teacher makes known the training-rule for disciples to ward off those states that are the bases for influxes.

31.2 Bhaddāli, from the time that the sangha has reached **the peak of worldly gain**,¹⁸⁴ then certain states that are the bases for influxes will appear here in the sangha.

From the time that the sangha has reached the peak of fame,¹⁸⁵ then certain states that are the bases for influxes will appear here in the sangha.

From the time that the sangha has reached great learning,¹⁸⁶ then certain states that are the bases for influxes will appear here in the sangha.

Bhaddāli, *from the time that the sangha has reached long-standing renown*,¹⁸⁷ then certain states that are the bases for influxes will appear here in the sangha.

*Then, the Teacher makes known the training-rule for disciples to ward off those states that are the bases for influxes.*¹⁸⁸

Parable of the thoroughbred colt

32 Bhaddāli, there were few of you, Bhaddāli, when I taught an exposition of the Dharma that is **the parable of the young thoroughbred colt**.¹⁸⁹ Do you remember it, Bhaddāli?"

"No, bhante."

32.2 "What, Bhaddāli, do you think is the reason for that?"¹⁹⁰

"Bhante, I have long been one who did not fulfill the training in the Teacher's teaching."

32.3 "That is not the only cause or only reason, Bhaddāli. But rather, by encompassing your mind with my mind, I have long known you, thus:

'When I am teaching the Dharma, this hollow man hears not the Dharma with ready ears, heeding it not, attending not to it, concentrating not with all his mind.'¹⁹¹

32.4 Even then, Bhaddāli, I will give you a Dharma exposition that is **the parable of the young thoroughbred colt**. Listen, pay close attention, **[446]** I will speak."

"Yes, bhante," the venerable Bhaddāli replied.

¹⁸² MA 3:155,15-24. This passage refers to the fixed principle that the Buddha does not introduce a training-rule until a case arises that necessitates such a training-rule. The Buddha gives the same reply to Sāriputta when he asks the Buddha to introduce the training-rules: Pār 1 (V 3:9 f).

¹⁸³ "Greatness," *mahatta*. See (3.6.1.1).

¹⁸⁴ "Peak of worldly gain" (*lābh'agga*), ie, wealth. V 3:10 reads *lābh'agga,mahatta* [V:H 1:19 n1]. See (3.6.1.2).

¹⁸⁵ "Peak of fame," *yas'agga*; not found at V 3:10. See (3.6.1.3).

¹⁸⁶ "Peak of great learning" (*bahu,sacca*). See (3.6.1.4).

¹⁸⁷ "The peak of long-standing," *rattaññutā*. See (3.6.1.5).

¹⁸⁸ Ce repeats the whole section [§31] here.

¹⁸⁹ *Ājānīya,susūpamaṃ dhamma,pariyāyaṃ*. See §33.

¹⁹⁰ *Tatra bhaddāli kaṃ hetuṃ paccasīti*, "What reason, Bhaddāli, do you attribute (it to)?"

¹⁹¹ *Na cāyaṃ mogha,puriso mayā dhamme desiyamāne aṭṭhiṃ katvā manasi katvā sabba,cetaso samannāharitvā ohita,soto dhammaṃ suṇātīti*. Cf **Kosambiya S** (M 48/1:325,5-8), SD 64.1.

The Blessed One said this:¹⁹²

33 “Bhaddāli, suppose a skilled horse-trainer obtains a fine thoroughbred colt.¹⁹³

(1) He first makes him get used to wearing the bit (*mukha, ādhāna*¹⁹⁴).

¹⁹⁵Bhaddāli, while the colt is being made to get used to wearing the bit, because he is doing something that he has not done before, he twists, turns, wriggles about.¹⁹⁶

Through repetitive practice, gradual practice,¹⁹⁷ he becomes pacified in that routine.¹⁹⁸

(2) When the colt has become pacified in that routine, the horse-trainer further makes him get used to wearing the harness (*yug'ādhāna*).

Bhaddāli, while the colt is being made to get used to wearing the harness, because he is doing something that he has not done before, he twists, turns, wriggles about.

Through repetitive practice, gradual practice, he becomes pacified in that routine.

(3) When the colt has become pacified in that routine, the horse-trainer further makes him act in keeping in step (*anukkama*),¹⁹⁹

(4) in going in a circle (*maṇḍala*),²⁰⁰

(5) in tip-toeing (*khura, kāsa*),²⁰¹

(6) in galloping (*dhāva*) and charging (*ravattha*),²⁰²

(7) in royal qualities (*raja, guṇa*) and the royal heritage (*raja, vaṃsa*),²⁰³

(8) in supreme speed (*uttama java*) and supreme swiftness (*uttama haya*),²⁰⁴

¹⁹² Apparently, this parable is found in a sutta now lost to us, but the parable is given here in full. Alluded to in **Gaṇaka Moggallāna S** (M 107,3/3:2,3-5), SD 56.3. A fuller parable of the thoroughbred with 8 qualities occurs in **(Aṭṭhaka) Assājānīya S** (A 8.13/4:188,14-189,11), SD 112.3. For a thoroughbred's 3 qualities, see **(Tika) Ājānīya S** (A 3.94/1:244 f).

¹⁹³ See (3.2.3).

¹⁹⁴ M 1:446,4; ThaA 2:265,15.

¹⁹⁵ Sentence: *Tassa mukhādhāne kāraṇaṃ kāriyamānassa honti-yeva visūkāyitāni visevitāni vipphanditāni kānīci kānīci, yathā taṃ akārita, pubbaṃ kāraṇaṃ kāriyamānassa.*

¹⁹⁶ “He twists, turns, wriggles about,” *visūkāyitāni visevāni vipphanditāni*. Cf **Cūḷa Saccaka S** (M 35), where these words are applied to Saccaka the nirgranthi's son on account of his inconsistent statements (M 35/1:234,19 f), SD 26.5.

¹⁹⁷ This is also a metaphor for the gradual way: SD 56.1 (2.2.1).

¹⁹⁸ *So abhiṇṇa, kāraṇā anupubba, kāraṇā tasmim' ṭhāne parinibbāyati*. The verb *parinibbāyati* is formed from *parinibbāna*, and which usu means “he attains final nirvana.” A wordplay is evident: the horse is tamed, trained and ready is “pacified”; in the disciple's case, he is liberated as a tamed, disciplined and awakened noble saint.

¹⁹⁹ Comy describes a martial training for the horse (MA 3:158,16-20). Logically, the first training for a horse is that of teaching it to respond to a command to walking in step, which *anukkama* clearly suggests here.

²⁰⁰ MA 3:158,21-23.

²⁰¹ Be Se *khurakāse*; Ce Ee *khurakāye* (wr). Comy: This is said in prob connection with training a horse, at a signal, to go on its toes, that is, with the hoof-tips digging into the ground so that it moves noiselessly (not to be heard), dragging and furrowing with its hoofs (*agga, khurehi paṭhavi, kasane rattim' okkanti, karaṇasmim' hi yathā pada, sado na sūyati tad atthaṃ ekasmim' ṭhāne saññāṃ datvā agg'agga, khurehi yeva gamanaṃ sikkhāpentī ta sandhāy'etaṃ vuttaṃ*, MA 3:159,1-4).

²⁰² Ce Ee Ke Se Comy *dhava + ravatthe* (Se:SR *varatthe*); Be *dhava + davatte*. Comy: In battle, the horse fearlessly and speedily charges at the enemy, unafraid of the elephants, their trumpeting, the soldiers' cacophony, the chariots, and the carnage. (MA 3:159,8-12)

²⁰³ Comy describes in some detail on the horse in the king's service and as a royal emblem (MA 3:159,13-160,6). We must imagine here that the horse would also be trained to act and perform well in a parade and other royal activities.

²⁰⁴ While both *java* and *haya* are synonyms meaning “speed,” *haya* also refers to “a horse” (Vv 64.1; J 2:98, 6:125; Miln 2). Comy speaks of the famous Sind or Sindh horse (*sindhava*) (MA 3:160,14-161,13), and the horse's other abilities while in royal service (MA 160,9-162,12).

(9) in supreme **docility** (*uttama sākhalya*).²⁰⁵

Bhaddāli, while the colt is being made to get used to doing these routines, *because he is doing something that he has not done before, he twists, turns, wriggles about.*

Through repetitive practice, gradual practice, he becomes pacified in that routine.

(10) When the colt has become peaceful in these routines, the horse-trainer further rewards him with a **rubbing down and a grooming**.

Bhaddāli, when a fine thoroughbred colt possesses these 10 factors, he is worthy of the king, in the king's service, and considered one of the king's emblems.

The 10 qualities of one worthy of offerings

34 Even so, Bhaddāli, when a monk possesses 10 qualities,²⁰⁶ he is worthy of offerings,

worthy of hospitality,

worthy of gifts,

worthy of salutation with the lotus palms,
a supreme field of merit for the world.²⁰⁷

āhuneyya

pāhuṇeyya

dakkhiṇeyya

añjalī, karaṇīya

anuttaraṃ puñña-k, khettaṃ lokassa

34.2 What are **the 10**?

Here, Bhaddāli, a monk is accomplished in

(1) the non-learner's²⁰⁸ right view,

(2) the non-learner's right intention,

(3) the non-learner's right speech,

(4) the non-learner's right action,

(5) the non-learner's right livelihood,

(6) the non-learner's right effort, **[447]**

(7) the non-learner's right mindfulness,

(8) the non-learner's right concentration,

(9) the non-learner's right knowledge, and

(10) the non-learner's right freedom.²⁰⁹

asekha sammā, diṭṭhi

asekha sammā, saṅkappa

asekha sammā, vācā

asekha sammā, kammanta

asekha sammā, ājīva

asekha sammā, vāyāma

asekha sammā, sati

asekha sammā, samādhi

asekha sammā, ñāṇa

asekha sammā, vimutti

34.3 Bhaddāli, when a monk accomplished in these 10 qualities, he is *worthy of offerings, worthy of hospitality, worthy of gifts, worthy of salutation with the lotus palms, a supreme field of merit for the world.*"

34.4 The Blessed One said this. The venerable Bhaddāli, satisfied, delighted in the Blessed One's word.²¹⁰

²⁰⁵ Comy adds that the horse not only responds to the king's gentlest command but also receives the best of royal treatment. (MA 3:162,13-16)

²⁰⁶ These are the 10 rightnesses (*sammatta*), an abstract summary of the eightfold path and its goal: SD 10.16 (1.2.2).

²⁰⁷ These are the last 5 of the 9 virtues of the noble sangha: **Aṭṭha Puggala S 1** (A 8.59), SD 15.10a(1) + (4).

²⁰⁸ The "non-learner" (*asekha*) or adept is **the arhat** (*arahata*), one who has nothing more to learn as far as the 3 trainings [SD 24.10c; SD 21.6; SD 1.11 (5)] go, since he has awakened to nirvana. Comy explains that these 10 factors are the constituents of the fruit of arhathood: "It should be known that first, right knowledge is simply a name for right view; however, the remainder of the 8 path-factors are aspects of right freedom" (*dhammā*) (*sammā, ñāṇaṃ pubbe vutta, sammā, diṭṭhi yeva ṭhapetvā pana aṭṭha phal'aṅgāni sesā dhammā sammā vimuttīti veditabbā*) (MA 1:162,22-163,4).

²⁰⁹ On right knowledge (*sammā ñāṇa*) and right freedom (*sammā vimutti*), see (3.7.2.1).

— evaṃ —

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²¹⁰ Comy tells us that this Sutta is about how arhathood is attained by one who is an intuitive individual (*ugghaṭi-taññū, puggala*), a quick learner. The kind of teaching given by the Buddha here is able to help such a person gain the highest goal (*kūṭa*, “peak”), ie, arhathood (MA 3:163,2-4). This is a clear hint that Bhaddāli attains arhathood on account of the Buddha’s teaching. [3.1.1.1]