

Majjhima Nikāya - The Middle Length Discourses

Advice to Venerable Bhaddali (Bhaddaalisutta)

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed from there. Bhikkhus, I partake a single meal for the day, and on account of it experience few afflictions, few ailments, lightness, power, and a pleasant abiding. Come! bhikkhus, you too partake a single meal for the day, and on account of it experience few afflictions, few ailments, lightness, power, and a pleasant abiding. When this was said venerable Bhaddali said thus to the Blessed One-Venerable sir, I would not venture to eat one meal for the day. Eating one meal a day, doubts and remorse arise to me (* 1). Then Bhaddali, when you are invited do you partake there, and carry away food to another region and partake it? Bhaddali are you supported that way too? Even then venerable sir, I would not venture to eat one meal for the day. Eating one meal a day, doubts and remorse arise to me. When the Blessed One, was laying down the rules and the Community of bhikkhus accepting to abide by the rules, venerable Bhaddali was not venturing to accept them. So Venerable Bhaddali did not come to the presence of the Blessed One during those three months as one incomplete in the training, in the dispensation of the Teacher..

At that time many bhikkhus were sewing the Blessed One's robe; When the robe was sewn and completed the Blessed One was to leave on a tour. Venerable Bhaddali approached those bhikkhus, exchanged friendly greetings and sat on a side. Then those bhikkhus said. 'Bhaddali, here, we are sewing the Blessed One's robe, when it is completed and at the end of the three months the blessed One is leaving on a tour. Come, Bhaddali, be careful. Don't fall into unpleasantness for a long time.' Venerable Bhaddali accepting the advice given by those bhikkhus, approached the Blessed One, worshipped, sat on a side and said, to the Blessed One: 'Venerable sir, I have transgressed, owing to foolishness, delusion and demerit. When the rules were laid down for the Community of bhikkhus, and when the bhikkhus were accepting the rules, I declared not venturing to accept. Pardon my fault,

venerable sir, and that would be for future restraint'. 'Bhaddali, you have transgressed, owing to foolishness, delusion, and demerit. When I was laying down the rules, and when the Community of bhikkhus were accepting the rules, you declared not venturing to accept them.

Bhaddali, didn't it occur to you, the Blessed One lives in Savatthi, and will know me as a bhikkhu incomplete in the training? Bhaddali, didn't it occur to you, many bhikkhus have come for the rains to Savatthi, they will know me as a bhikkhu incomplete in the training? Bhaddali, didn't it occur to you, many bhikkhunis have come for the rains to Savatthi, they will know me as a bhikkhu incomplete in the training? Bhaddali, didn't it occur to you, many male lay disciples have come to Savatthi, they will know me as a bhikkhu incomplete in the training? Bhaddali, didn't it occur to you, many female lay disciples have come to Savatthi, they will know me as a bhikkhu incomplete in the training? Bhaddali, this too didn't occur to you, many recluses and brahmins of other sects have come to Savatthi for the rains, they will know me as a bhikkhu incomplete in the training? A disciple of the recluse Gotama, a certain elder in the dispensation is incomplete in the training.' 'Venerable sir, I have transgressed, owing to foolishness, delusion and demerit. When the rules were laid down for the Community of bhikkhus, and when the bhikkhus were accepting the rules, I declared not venturing to accept them. Pardon my fault, venerable sir, and that would be for future restraint. Bhaddali, you have transgressed, owing to foolishness, delusion, and demerit, when I was laying down the rules, and when the Community of bhikkhus were accepting the rules, you declared not venturing to accept them.

Bhaddali, I tell a bhikkhu released both ways, (* 1) Come bhikkhu, lie in this mud for me. Would he lie in the mud, or would he put something else on the mud, or would he say no?' 'That, would not happen, venerable sir.' 'Bhaddali, I tell a bhikkhu released through wisdom. (* 2) Come bhikkhu lie in this mud for me. Would he lie in the mud, or would he put something else on the mud, or would he say no?' 'That would not be venerable sir.' 'Bhaddali, I tell a body witness of the path, (* 3) or one come to righteousness of view, (* 4) or one released through faith (* 5), or one faring according to the Teaching, (* 6) or one faring according to faith (* 7). Come bhikkhu lie in the mud for me. Would he lie in the mud, or would he put something else on the mud, or would he say no?'

‘That would not be venerable sir.’ ‘Bhaddali, weren’t you at that time empty, useless and gone wrong?’ ‘Yes, venerable sir. I have transgressed owing to foolishness, delusion and demerit. When the rules were laid down for the Community of bhikkhus, and when the bhikkhus were accepting the rules, I declared not venturing to accept them. Pardon my fault, venerable sir. That would be for future restraint.’ ‘Bhaddali, you have transgressed, owing to foolishness, delusion, and demerit. When I was laying down the rules, and when the Community of bhikkhus were accepting the rules, you declared not venturing to accept them. Bhaddali, since you accept the fault, and ask to be pardoned for future restraint, I pardon you. It is growth in the noble one’s dispensation to ask to be pardoned, seeing the fault and for future restraint.

Bhaddali, there is a bhikkhu in the dispensation of the Teacher not yet complete in the training, he thinks Indeed I will attain some distinctive knowledge above human if I dwelt in some secluded dwelling like the root of a tree in the forest, a cave or grotto in the mountains, a charnel ground, a jungle forest, an open space or a heap of straw..He dwells in some secluded dwelling like the root of a tree in the forest, a cave or grotto in the mountains, a charnel ground, a jungle forest, an open space or a heap of straw. The Teacher blames him, considering it the wise co-associates blame him, gods and he himself blames him and he does not attain some distinctive knowledge above human. What is the reason? That happens to one incomplete in the training in the dispensation of the Teacher..

Bhaddali, there is a bhikkhu in the dispensation of the Teacher complete in the training, he thinks Indeed I will attain some distinctive knowledge above human if I dwelt in some secluded dwelling like the root of a tree in the forest, a cave or grotto in the mountains, a charnel ground, a jungle forest, an open space or a heap of straw..He dwells in some secluded dwelling like the root of a tree in the forest, a cave or grotto in the mountains, a charnel ground, a jungle forest, an open space or a heap of straw. When he abides thus secluded the Teacher does not blame him, considering it the wise co-associates do not blame him, gods and he himself do not blame him and he attains some distinctive knowledge above human. Secluded from sensual desires, and thoughts of demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attained to abides

in the first jhana: What is the reason?. Bhaddali it happens to one complete in the training of the dispensation of the Teacher. Again the bhikkhu overcoming thoughts and thought processes with the mind appeased and in one point, without thoughts and thought processes and with joy and pleasantness born of concentration attained to abides in the second jhana: What is the reason? Bhaddali, it happens to one complete in the training. Again, Bhaddali the bhikkhu with equanimity to joy and detachment and experiencing pleasantness with the body too abides in the third jhana. To this the noble ones say abiding in pleasantness mindful of equanimity. What, is the reason?. Bhaddali it happens to one complete in the training. Again, Bhaddali, the bhikkhu dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure..With equanimity purifying mindfulness abides in the fourth jhana. What is the reason? Bhaddali it happens to one complete in the training in the dispensation of the Teacher.

When the mind is concentrated, pure without blemish free of minor defilements workable and malleable and is steady he directs the mind to know previous births. He recollects innumerable previous births. What is the reason? Bhaddali it happens to one complete in the training in the dispensation of the Teacher. When the mind is concentrated, pure without blemish free from minor defilements, workable malleable and steady, he directs the mind to know the disappearing and appearing of beings. With the heavenly eye purified beyond human he sees beings disappearing and appearing in unexalted and exalted states, beautiful and ugly in good and bad states. Knows beings according their actions. What is the reason? Bhaddali it happens to one complete in the training in the dispensation of the Teacher When the mind is concentrated, pure, without blemish free from minor defilements, workable malleable and is steady directs the mind for the destruction of desires. He knows, as it really is, this is unpleasant---- knows the path to the cessation of desires as it really. When he knows and sees thus, his mind is released from sensual desires, from the desires 'to be' and from ignorant desires. When released knows, I'm released. Birth is destroyed, the holy life is lived, what should be done is done. There is nothing more to wish. What is the reason? Bhaddali it happens to one complete in the training, in the dispensation, of the Teacher'

When this was said venerable Bhaddali said to the Blessed One. Venerable sir, why is a certain bhikkhu pursued closely and another not? Bhaddali, a certain bhikkhu always does an offence. When the bhikkhus question him, he leads the talk aside and shows anger, aversion and displeasure. He does not behave correctly and say, I will act in such a way to please the Community. Then it occurs to those bhikkhus. This bhikkhu always does an offence. When questioned by the bhikkhus, he leads the talk aside and shows anger, aversion and displeasure. He does not behave correctly and say, I will act in such a way to please the Community. Then the bhikkhus say, good if the venerable ones do not settle this bhikkhu's question quickly. Bhaddali, then it happens that the bhikkhus do not settle that bhikkhu's question quickly. Here Bhaddali, a certain bhikkhu always does an offence, when the bhikkhus question him, he does not lead the talk aside and does not show anger, aversion and displeasure, he behaves calmly and says, I will act in such a way to please the Community. Then it occurs to those bhikkhus. The bhikkhu always does an offence. When questioned by the bhikkhus he does not lead the talk aside and show anger, aversion and displeasure. He behaves calmly and says, I will act in such a way to please the Community, Then the bhikkhus say, good if the venerable ones settle this bhikkhu's question quickly. Bhaddali, then it happens that the bhikkhus settle that bhikkhu's question quickly. .

Here Bhaddali, a certain bhikkhu is always guilty, without an offence when the bhikkhus question him, he leads the talk aside and shows anger, aversion and displeasure. He does not behave correctly and say, I will act in such a way to please the Community. Then it occurs to those bhikkhus. This bhikkhu is always guilty without an offence, when questioned by the bhikkhus leads the talk aside and shows anger, aversion and displeasure. He does not behave correctly and say, I will act in such a way to please the Community, Then the bhikkhus say, good if the venerable ones do not settle this bhikkhu's question quickly. Bhaddali, then it happens that the bhikkhus do not settle that bhikkhu's question quickly. Here Bhaddali, a certain bhikkhu is always guilty without an offence, when the bhikkhus question him, he does not lead the talk aside and does not show anger, aversion and displeasure. He behaves calmly and says, I will act in such a way to please the Community. Then it occurs to those bhikkhus. This bhikkhu is always guilty without an offence, when questioned by the bhikkhus he does not lead the talk aside and show anger, aversion and displeasure he behaves calmly and says. I will act in such a way to please the Community, Then the bhikkhus say, good if the

venerable ones settle this bhikkhu's question quickly. Bhaddali, then it happens that the bhikkhus settle that bhikkhu's question quickly. .

Bhaddali, a certain bhikkhu goes on, only out of faith and love. Then it occurs to the bhikkhus: This bhikkhu goes on only out of faith and love: If we pursue this bhikkhu too much his little faith and love will decrease. When a man has a single eye, his friends, co-associates and blood relations protect his single eye, do not do this and that, your one eye will be lost. In the same manner it occurs to the bhikkhus: This bhikkhu goes on only out of faith and love: If we pursue this bhikkhu too much even his little faith and love will decrease.

Bhaddali this is the reason for a certain bhikkhu to be pursued closely and another not to be pursued closely ‘

‘Venerable sir, what is the reason that earlier, with few rules many bhikkhus attained extinction, and now with many rules a few bhikkhus attain extinction?’ ‘Baddali, it happens when human beings diminish in good and when the Teaching deteriorates. Many rules are appointed few bhikkhus attain extinction. Bhaddali, the Teacher does not appoint a rule until a fall for desires is evident, when falls for desires are evident among the Community, the Teacher appoints a rule for the dispelling of those falls for desires. Until the Community grows large, these falls for desires do not become evident. Until the Community become the highest gainers, the Community reaches the highest fame, become the most learned, the long standing ones, a fall for desires does not become evident. Bhaddali, when a bhikkhu becomes a long standing one a fall for desires becomes evident and then the Teacher appoints a rule to dispel those falls for desires.’

Bhaddali you were small when I taught the discourse with the comparison of the thoroughbred, do you remember it? No, venerable sir. Bhaddali, do you know why it was taught? Venerable sir, isn't it for being incomplete in the training in the dispensation of the Teacher for a long time? Bhaddali, that only, is not the reason, I have penetrated and seen your mind throughout a long time. I knew, :this

foolish man does not consider the Teaching as a whole and and take the essence. I will give the discourse with the simile of the thoroughbred, listen and attend carefully.’ Venerable Bhaddali agreed and the Blessed One said thus:

‘Bhaddali, a good tamer of horses, getting a thoroughbred to train would first train it to the mouth. While getting trained to the mouth it would be restless, disagreeable and would writhe with the unusual training but would quickly do the first and the last of those exercises and soon the restlessness, disagreeability and the writhing would subside. When the restlessness, disagreeability and the writhing by wearing the mouth -piece subsides, the horse trainer gives it a further training in fixing the yoke. When fixed to the yoke too the thoroughbred would be restless, disagreeable and would writhe with the unusual training but would quickly do the first and the last of the exercises and soon the restlessness, disagreeability and the writhing would subside. Then the horse trainer would give him a further training in galloping in circles, repeatedly. Getting trained in the unusual galloping in circles, repeatedly it would be restless, disagreeable and would writhe with the unusual training but would quickly do the first and the last of those exercises and soon the restlessness, disagreeability and the writhing would subside. When the restlessness, disagreeability and the writhing subsides, when galloping in circles, repeatedly, the horse trainer would give it a further training in maintaining silence. While getting trained in maintaining silence too, it would be restless, disagreeable and would writhe with the unusual training but would quickly do the first and the last of those exercises and soon the restlessness, disagreeability and the writhing would subside. When the thoroughbred has finished this tenfold training, it becomes worthy for the king, worthy for the services of the king, the royal property. In the same manner the bhikkhu endowed with these ten things would be worthy for hospitality, offerings, gifts, and for reverential salutation. He becomes an incomparable field of merit for the world: What ten: The bhikkhu should be endowed with the right view, of one gone beyond the training and right thoughts of one gone beyond the training. Endowed with right words and right actions of one gone beyond the training. Endowed with the right livelihood of one gone beyond the training. With right effort and right mindfulness of one gone beyond the training. Should be endowed with the right concentration and right release of one gone beyond the training. Bhaddali, the bhikkhu endowed with these ten things becomes worthy for

hospitality, worthy for offerings, worthy for gifts, worthy for reverential salutation and an incomparable field of merit for the world’.

The Blessed One said thus and venerable Bhaddali delighted in the words of the Blessed One.

Notes

1. A bhikkhu released both ways.’ubhatovimutto’ A bhikkhu released both ways literary knows the release and he experiences that release here and now. That is he experiences the release that he knows with the body here and now.eg. He is not touched by any contact at one or the other doors of mental contact. He also has experienced this through the jhaanas.

2. Released through wisdom.’pa~n~naavimutto’ He literary knows the release, and he experiences it in jhaanas and higher absorptions.

3. A body witness of the path.’kaayasakkhi’ The body witness of the path, once in a way has experienced the path. He has to make much effort to experience the results here and now. Yet he is quite safe and would experience its results at least on his death bed.

4. One come to righteousness of view.’di.t.thipatto’ The one come to righteousness of view is safely gliding on the path. He also is safe and would experience, results on his death bed, to the extent of his attainment, if he does not make effort here and now.

5. One released through faith.’saddhaavimutto’ The one released through faith has a lot of faith in the enlightenment of the Blessed One, in the Teaching and in the Community of bhikkhus. On account of it he is released through faith. He is safely on the path and the maximum number of births left for him would be seven, even if he becomes lazy and indolent.

6. The one faring according to the Teaching 'dhammaanusaari' He leads a life according to the Teaching and if he is not lazy and indolent, is sure to enter the stream of the Teaching.

7. One faring according to faith.'saddhaanusaari' The one faring according to faith too is sure to enter the stream of the Teaching, if he is not lazy and indolent.

Source: BudSas.org | PDF by Doan, Thoai MD (BudSas.top)