

Majjhima Nikāya - The Middle Length Discourses

A single Auspicious Attachment (Bhaddekarattasutta)

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika, in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. 'Bhikkhus, I will teach you the short and detailed exposition of the single auspicious attachment, listen attending carefully.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present, see them with insight as they arise (*1)

Not faltering and not moved, think about them.

Today itself the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army (*2)

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhus, how do you recollect the past? You think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past. Bhikkhus, thus you recollect the past.

Bhikkhus, how do you not recollect the past? You do not think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past. Bhikkhus, thus you do not recollect the past.

Bhikkhus, how do you not desire the future? You do not desire interestedly, I should be of such matter in the future I should be of such feelings in the future I should be of such perceptions in the future I should be of such determinations in the future I should be of such consciousness in the future Bhikkhus, thus you do not desire the future.

Bhikkhus, how do you falter with things of the present? Bhikkhus, the not learned ordinary man, who has not seen noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching reflects, matter in self, or a material self, or in self matter, or in matter self. Reflects feelings in self, or a feeling self, or in self feelings, or in feelings self. Reflects perceptions in self, or a perceiving self, or in self perceptions, or in perceptions self. Reflects determinations in self, or a determining self, or in self determinations or in determinations self. Reflects consciousness in self, or a conscious self, or in self consciousness, or in consciousness self. Bhikkhus, thus you falter with things of the present.

Bhikkhus, how do you not falter with things of the present? Bhikkhus, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching does not reflect, matter in self, or a material self, or in self matter, or in matter self. Does not reflect feelings in self, or a feeling self, or in self feelings, or in feelings self. Does not reflect perceptions in self, or a perceiving self, or in self perceptions, or in perceptions self. Does not reflect determinations in self, or a determining self, or in self determinations or in determinations self. Does not reflect consciousness in self, or a conscious self, or in self consciousness, or in consciousness self. Bhikkhus, thus you do not falter with things of the present.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present, see them with insight as they arise (*1)

Not faltering and not moved, think about them.

Today itself the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army (*2)

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhus, if I said, I will teach the short and detailed exposition of the single auspicious attachment, it was said on account of this.

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

Notes.

1. These things of the present, see them with insight as they arise ‘Paccuppanna~n ca yo dhamma.m tattha tattha vipassati.’ The things that constantly arise in the present are matter, that is whatever matters at one or the other of the doors of mental contact, such as sights, sounds, smells, tastes, touches and ideas. Then the feelings that arise on account of these sights etcetra and the perceptions and determinations and consciousnesses that follow. These things have to be seen with right insight and the self view should be destroyed.

2. We will not have any associations with Death and his great army ‘na hi no sa.mgaran tena mahaasenena maccunaa’ The army of Death consists of all the defiling things that arise in the mind. They are sensuality, aversion, hunger, thirst, craving, sloth and torpor, fear, doubts, besmearing, stubbornness. Gain, fame and honour obtained unrighteously, praising oneself and disparaging others. This is the army of Death.