

Majjhima Nikāya - The Middle Length Discourses

A single Auspicious Attachment to Venerable Aananda (Aanandabhaddekarattasutta)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. At that time venerable Aananda was in the attendance hall, instructing, advising, and making the hearts light of the bhikkhus, with the short and detailed exposition of the single auspicious attachment. Then the Blessed One got up from his seclusion in the evening approached the attendance hall sat on the prepared seat and addressed the bhikkhus. 'Bhikkhus, who was instructing, advising, and making the hearts light of the bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment?'

'Venerable sir, venerable Aananda, was instructing, advising, and making the hearts light of the bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment'

Then the Blessed One addressed venerable Aananda. 'Aananda, how did you instruct advise and make the hearts light of the bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment?'

'Venerable sir, I instructed, advised and made the hearts light of the bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment, in this manner.

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

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

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.

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‘Venerable sir I instructed, advised and made the hearts light of the bhikkhus with the short and detailed exposition of the single auspicious attachment in this manner..

‘Aananda, how is the past recollected? 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 . Aananda, thus you recollect the past.

Aananda, 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. Aananda, thus you do not recollect the past.

Aananda, 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 Aananda, thus you do not desire the future.

.Aananda, how do you falter with things of the present? Aananda, 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. Aananda, thus you falter with things of the present.

Aananda, how do you not falter with things of the present? Aananda, 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. Ananda, thus you do not falter with things of the present.

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The past is over, the future has not come.

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Not faltering and not moved, think about them.

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You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells'

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

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