

Majjhima Nikāya - The Middle Length Discourses

Venerable Mahaakaccaana's explanation of the single auspicious attachment

(Mahaakaccaanabhaddekarattasutta)

At one time the Blessed One lived in the monastery that offered warm water in Raajagaha. Venerable Samiddhi got up in the last watch of the night and went to wash his body in warm water having washed his body, came out and stood in one robe to dry his body. Then a certain deity illuminated the whole of the warm forest, approached venerable Samiddhi, stood on a side and said 'Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment?

'Friend, I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?

'Bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment. Bhikkhu, learn the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life.

The deity saying this vanished from there. Venerable Samiddhi at the end of that night approached the Blessed One, worshipped, sat on a side and said.

'Venerable sir, I got up in the last watch of the night and went to wash my body in warm water having washed I came out and stood in one robe to dry my body. Then a certain deity illuminated the whole of the warm forest, approached me and stood on a side and said, bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment? I said, Friend, I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?

Then the deity said, 'Bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment and the deity also said Bhikkhu, learn the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life. saying this, the deity vanished from there. Venerable sir, what is the short and detailed exposition of the single auspicious attachment?

Bhikkhu, then I will teach the 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

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

The Blessed One said this and getting up from his seat went into his dwelling

Soon after the Blessed One was gone, it occurred to those bhikkhus. 'Friends, the Blessed One gave us this short exposition and without giving the detailed exposition, went into his dwelling.

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.

Now who could give us the detailed exposition of this short exposition?

It occurred to those bhikkhus, venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Mahaakaccaana and asked this. Then those bhikkhus approached venerable Mahaakaccaana, exchanged friendly greetings, sat on a side and said. 'Friend, Kaccaana, the Blessed One gave this short exposition and without giving the detailed exposition got up from the seat and went to his dwelling.

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.

Friend Kaccaana, soon after the Blessed One had gone, it occurred to us.' Friends, the Blessed One gave us this short exposition and without giving the detailed exposition, went into his dwelling

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.'

Now who could give us the detailed exposition of this short exposition?'

It occurred to us venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Mahaakaccaana and asked this. So those bhikkhus approached venerable Mahaakaccaana and said 'Friend Kaccaana, explain this to us.'

'Friends, it is like a man in need of heartwood, going in search of it, come to a standing huge tree full of heartwood, ignoring the heartwood, roots and trunk was to think that the branches and leaves was the heartwood. In the same manner, the venerable ones come face to face with the Teacher have ignored him and should ask it from me. That Blessed One knows, sees, has become wise, has become

the Teaching and has become Brahmaa. He preaches and practises, is the bringer of meanings, the giver of deathlessness, the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds’.

‘Friend Kaccaana, indeed, that Blessed One knows, sees, has become wise, has become the Teaching and has become Brahmaa. He preaches and practises it, is the bringer of meanings, the giver of deathlessness, the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds. Yet, venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. Friend Kaccaana, explain this to us, if it is not troublesome to you’.

‘Then friends, listen and attend carefully. Of this short exposition given by the Blessed One thus:.

‘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.’

I know the detailed explanation thus.

Friends, how is the past recollected? My eye and forms were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My ear and sounds were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My nose and scents were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My tongue and tastes were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My body and touches were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My mind and ideas were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. Friends, thus the past is recollected.

Friends, how is the past not recollected? My eye and forms were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My ear and sounds were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My nose and scents were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My tongue and tastes were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My body and touches were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My mind and ideas were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight.. Without delight the past is not recollected. Friends, thus the past is not recollected.

Friends, how do you desire the future? My eye and forms will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. My ear and sounds will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. My nose and scents will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. My tongue and tastes will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. My body and touches will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. My mind and ideas will be thus in the future. For the not gained an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. Friends, thus the future is desired.

Friends, how do you not desire the future? My eye and forms will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. My ear and sounds will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. My nose and scents will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. My tongue and tastes will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. My body and touches will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. My mind and ideas will be thus in the future. For the not gained an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. Friends, thus the future is not desired.

Friends, how is there faltering in things arisen in the present? Friends, the eye and forms are both things that arise in the present. Based on them arises consciousness bound to interest and greed in

the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The ear and sounds are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The nose and scents are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The tongue and tastes are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The body and touches are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The mind and ideas are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. Friends, in this manner there is faltering in things arisen in the present.

Friends, how is there no faltering in things arisen in the present? Friends, the eye and forms are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. The ear and sounds are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. The nose and scents are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. The tongue and tastes are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted

there is no faltering in things arisen in the present. The body and touches are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. The mind and ideas are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. Friends, in this manner there is no faltering in things arisen in the present.

Friends, of this short exposition given by the Blessed One thus:.

'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.'

I know the detailed explanation thus. If you wish approach the Blessed One and ask him about it.

As he explains it, we will bear it in our minds.

Those bhikkhus delighted with the words of venerable Mahaakaccaana and appreciating them got up from their seats, approached the Blessed One worshipped, sat on a side and said. 'Venerable sir,

that exposition, which the Blessed One stated in short and without giving the detailed explanation got up from the seat and went to the dwelling, such as :

'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.'

Soon after the Blessed One had gone to his dwelling it occurred to us who could give us the detailed exposition of this short exposition?'

It occurred to us venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. We approached venerable Mahaakaccaana and asked him to explain this to us. He explained it in this manner with these words and phrases.

Bhikkhus, Mahaakaccaana is wise, if you had asked it from me, I would have explained it in this same manner. This is its meaning, bear it as that.

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