

## **Majjhima Nikāya - The Middle Length Discourses**

A single auspicious attachment to Venerable Lomasangiya (Lomasangiyabhaddekaratthasutta)

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. At that time venerable Lomasangiya was dwelling in Nigrodha's monastery in Kapilavatthu in the Sakya country. Then the deity Chandana when the night was waning illuminated the whole Nigrodha monastery with a resplendent light, approached venerable Lomasangiya, 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, do you remember the verses of the single auspicious attachment.'

'Friend, I do not remember the verses of the single auspicious attachment. Do you remember them?'

'Bhikkhu, I remember the verses of the single auspicious attachment.'

'Friend, how is it that you remember the verses of the single auspicious attachment?'

‘Bhikkhu, once the Blessed One abode under the Paricchattaka shade with the gods of the thirty and there the short and detailed explanation of the single auspicious attachment was preached to the gods of the thirty three.

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

Bhikkhu, in this manner I remember the verses of the single auspicious attachment. Bhikkhu, learn, practise and remember 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 Lomasangiya at the end of that night, arranged his dwelling and taking bowl and robes, left on a tour to reach Saavatthi. Coming in stages he reached the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi, approached the Blessed One worshipped and sat on a side. Venerable Lomasangiya said. ‘Venerable sir, once I was dwelling in Nigrodha’s monastery in Kapilavatthu in the Sakya country. Then a certain deity, when the night was waning illuminated the whole Nigrodha monastery with a resplendent light, approached me, 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 that deity said, bhikkhu, I too do not remember

the short and detailed exposition of the single auspicious attachment. Bhikkhu, do you remember the verses of the single auspicious attachment? Then I said friend, I do not remember the verses of the single auspicious attachment. Do you remember them? Then he said bhikkhu, I remember the verses of the single auspicious attachment. Then I asked, friend, how is it that you remember the verses of the single auspicious attachment? Venerable sir he said, bhikkhu, once the Blessed One abode under the Paricchattaka shade with the gods of the thirty and there the short and detailed explanation of the single auspicious attachment was preached to the gods of the thirty three.

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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

Bhikkhu, in this manner I remember the verses of the single auspicious attachment. Bhikkhu, learn, practise and remember 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. Good! If the Blessed One teaches me the short and detailed exposition of the single auspicious attachment.'

'Bhikkhu, do you know that deity?

'Venerable sir, I do not know him.'

‘Bhikkhu, his name is Chandana, he listens to the Teaching reflectively and attentively to take the essential. Attend carefully, I will teach you now.

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

Bhikkhu, 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. Bhikkhu, thus you recollect the past.

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

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

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

Bhikkhu, how do you not falter with things of the present? Bhikkhu, 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. Bhikkhu, 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

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 thus and venerable Lomasangiya delighted in the words of the Blessed One.

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