

Bhaddekaratta Sutta

An Auspicious Day



Translated from the Pali by Thanissaro Bhikkhu.
For free distribution

Compiled for the Serene Joy and Emotion of the Pious

A Gift of Dhamma

FOREWARD

This discourse makes me very humble, said my sister who owned, a few decades in the past, so real-estate, so many businesses and properties in Burma. She some times had some night mares of waking up to see those she once cherished, to pass on to her children, and owned that were taken away under the *Nationalization Act*, making all her properties and businesses, overnight transformation to “*People’s Shop No. xxx*”.

I said to her, have you my dear sister has learned this Buddha discourse “*An Auspicious Day*” while you were a Buddhist living in Burma?

*You shouldn't chase after the past
or place expectations on the future.
What is past
is left behind.
The future
is as yet unreached.
Whatever quality is present
you clearly see -- right there,
right there.
Not taken in,
unshaken,
that's how you develop the heart*

When I show this “*An Auspicious Day*” discourse to her, she said, I am a Buddhist grew up in Burma, being illiterate, like many of the Burmese, of the *Pali language*, she said these discourses were not readily available in simple Burmese and as such she has had no opportunity to learn the *Buddha Dhamma*. Many of the discourses are available only in Pali or when a Dhamma preacher recites the discourses in prayer gathering. Pali language was the monastic language only taught to the Monks. As there were no *Bhikkhuni* in Burma, it is even far fetch for her to learn the Pali language.

She said I am a *Theravada Buddhist*; all these past years where I grew up, I have not been exposed to the Buddha Discourses in simple Burmese. She turned to me and said, now, how lucky you are that you have the opportunity to learn the Buddha discourses in *English living in USA*.

Yes, I said, many who grew up in Burma, do not understand the Pali language, except the Buddhist Monks and the Dhamma preachers. Many lay Buddhists will recite the discourses in Pali but have no penetrating knowledge of the Dhamma. We are truly grateful to the translators working hard on the Buddha Dhamma to spread them across the Globe for all to get *a taste of the true Buddha Dhamma and not secluded in a few.*”.

I am truly grateful to the translators while I reflect on every discourse that I wrote to share with my Dhamma friends, what little I have learnt about the Buddha discourses that paved the way for our freedom from the round of rebirths, *Samsara. Every thing is impermanence; suffering is every where; nothing that we can own.*

Compiled this for the Serene Joy and the Emotion of the Pious

*Maung Paw
California*

Bhaddekaratta Sutta

An Auspicious Day

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Majjhima Nikaya 131
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॥ ඝෛෂා ටස්සා භගවතො ආරාහතො සමුඝාසමුද්දායා ॥
॥ नमो तस्स भगवतो अरहतो सम्मसम्बुद्धस्स ॥
නමෝ භගවතො ආරාහතො සමුඝාසමුද්දායාස.
ॐ नमो भगवते वासुदेवाय ॥
Vamo tassa bhagavato arahato sammāsāṃ buddhassa

1. An Auspicious Day

I have heard that on one occasion the Blessed One was staying in *Savatthi*, at Jeta's Grove, *Anathapindika's monastery*. There he addressed the monks: "Monks!"

Monk's: "Yes, lord," the monks responded.

The Blessed One: "Monks, I will teach you the summary and exposition of one who has had an auspicious day. Listen and pay close attention. I will speak."

Monk's: "As you say, lord," the monks replied.

The Blessed One :

*You shouldn't chase after the past
or place expectations on the future.
What is past
is left behind.
The future
is as yet unreached.
Whatever quality is present
you clearly see -- right there,
right there.
Not taken in,
unshaken,
that's how you develop the heart.*

*Ardently doing
what should be done -- today,
for -- who knows? -- tomorrow
death.
There is no bargaining
with Mortality and his mighty horde.*

*Whoever lives thus ardently,
relentlessly
both day and night,
have truly had an auspicious day:
so says the Peaceful Sage.*

1.1. Chasing after the Past

The Blessed one:

"And how, monks, does one chase after the past?"

One gets carried away with the delight of

- 'In the past I had such a form (body)'...
- 'In the past I had such a feeling'...
- 'In the past I had such a perception'...
- 'In the past I had such a thought-fabrication'...
- 'In the past I had such a consciousness.'

This is called chasing after the past.

1.2. Not Chasing after the past

"And how does one not chase after the past?"

One does not get carried away with the delight of

'In the past I had such a form (body)'...

'In the past I had such a feeling'...

'In the past I had such a perception'...

'In the past I had such a thought-fabrication'...

'In the past I had such a consciousness.'

This is called not chasing after the past.

1.3. Do not place expectation on the future

"And how does one place expectations on the future?"

One gets carried away with the delight of '

- 'In the future I might have such a form (body)'...
- 'In the future I might have such a feeling'...
- 'In the future I might have such a perception'...
- 'In the future I might have such a thought-fabrication'...
- 'In the future I might have such a consciousness.'

This is called placing expectations on the future.

1.4. One not place expectations on the future

"And how does one not place expectations on the future?"

One does not get carried away with the delight of:

- 'In the future I might have such a form (body)'..
- . 'In the future I might have such a feeling'...
- 'In the future I might have such a perception'...
- 'In the future I might have such a thought-fabrication'...
- 'In the future I might have such a consciousness.'

This is called not placing expectations on the future.

1.5. One taken in with regard to present qualities

"And how is one taken in with regard to present qualities?"

There is the case where **an un instructed mediocre naïve person**

- He/she is person who has not seen the noble ones,
- He/she is not versed in the teachings of the noble ones,
- He/she is not trained in the teachings of the noble ones,
- He/she sees form as self, or
- He/she sees self as possessing form, or
- He/she sees form as in self, or self as in form.
- "He/she sees feeling as self,
- He/she sees self as possessing feeling,
- He/she sees feeling as in self,
- He/she sees self as in feeling.
- "He/she sees perception as self, or
- He/she sees self as possessing perception, or perception as in self,

- He/she sees self as in perception.
- "He/she sees thought-fabrications as self, or
- He/she sees self as possessing thought-fabrications,
- His thought-fabrications as in self, or self as in thought-fabrications.
- "He/she sees consciousness as self, or
- His self as possessing consciousness, or consciousness as in self,
- His self as in consciousness.

This is called being taken in with regard to present qualities.

1.6. One not taken in with regard to present qualities

"And how is one not taken in with regard to present qualities?"

There is the case where **a disciple of the noble ones**:

- He/she has seen the noble ones,
- He/she is versed in the teachings of the noble ones,
- He/she is well-trained in the teachings of the noble ones,
- He/she does not see form as self,
- He/she does not self as possessing form, or
- He/she does not see form as in self, or
- He/she does not see self as in form.
- "He/she does not see feeling as self, or
- He/she does not see self as possessing feeling, or
- He/she does not see feeling as in self,
- He/she does not see self as in feeling.
- "He/she does not see perception as self, or
- He/she does not see self as possessing perception, or
- He/she does not see perception as in self, or
- He/she does not see self as in perception.
- "He/she does not see thought-fabrications as self,
- He/she does not see self as possessing thought-fabrications, or
- He/she does not see thought-fabrications as in self, or
- He/she does not see self as in thought-fabrications.
- "He/she does not see consciousness as self,
- He/she does not see self as possessing consciousness,
- He/she does not see consciousness as in self, or self as in consciousness.

This is called being one not taken in with regard to present qualities This

1.7. This is what you should do

*You shouldn't chase after the past
or place expectations on the future.*

*What is past
is left behind.
The future
is as yet unreached.
Whatever quality is present
you clearly see -- right there,
right there.
Not taken in,
unshaken,
that's how you develop the heart.*

*Ardently doing
what should be done -- today,
for -- who knows? -- tomorrow
death.
There is no bargaining
with Mortality and his mighty horde.*

*Whoever lives thus ardently,
relentlessly
both day and night,
have truly had an auspicious day:
so says the Peaceful Sage.*

Buddha: "*Monks, I will teach you the summary and exposition of one who has had an auspicious day.*" Thus was it said, and in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Revised: Saturday 2005.01.29

<http://www.accesstoinight.org/canon/sutta/majjhima/mn131.html>

Sadhu! Sadhu! Sadhu!