

MAJJHIMA NIKĀYA

Sutta 131

One Lucky Day

Translated from the Pāḷi
by
Michael M. Olds



BuddhaDust Publications

Los Altos

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Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**



**May all beings be well and happy
May I act with friendliness in thought, word, and deed
towards all living beings
in whatsoever of the ten directions they may abide
whether far or near
May I sympathize with their pains and sorrows
Empathize with their situations
and be at all times objectively detached.**

**Majjhima Nikāya
3. Upari Paṇṇāsa
4. Vibhaṅga Vagga**

Sutta 131

Bhadd'Eka-Ratta Suttam

One Lucky Day

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Namo tassa bhagavato arahato sammā sambuddhassa

In the name of The Lucky Man,
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To My Teachers
in the order encountered
H.C. Warren, Buddhism in Translations,
The Pali Text Society translators
T.W. and C.A.F. Rhys Davids, F.L. Woodward,
E.M. Hare, I.B. Horner,
and all those too little sung heros
that came before
and laid the foundations of today's Dhamma resources.
Ven. Jinamurti
Ven. Mew Fung Chen
Ven. M. Puṇṇaji
Carlos Castaneda

I Hear Tell:

**Once Upon a Time, The Lucky Man, Sāvattthī-town
Anāthapiṇḍika's Jeta Grove,
came-a revisiting.**

There, to the Beggars gathered round, he said:

Beggars!

And the beggars responding:

"Broke Tooth!"

Bhagava said:

"I will teach you, beggars the verses and the analysis of One Lucky Day.

Give ear!

Give your mind over to studious attention!

I will speak!"

And the beggars responding:

"Even so, bhante!"

Bhagava said:

One Lucky Day

**Turn not again to what is past,
nor after futures hanker.**

**Let go the past,
and futures not yet come.**

**But do research
those things appearing here,**

**And taken not in, nor shaken by
what's found from man has sprung,**

**This Very Day in duty's doing, burning
for certain good; — for sure is death tomorrow;**

**No pacts are ever made
with Judgment's great battalions! —**

**Live you therefore ardent,
unremitting Night and Day,**

**If indeed you'd have it said: 'One Lucky Day
he became a sage at peace'.**



And how beggars, is there turning again to what is past?

Thinking: 'Thus was my form in time past'

and at such taking delight;

thinking: 'Thus were my sense-experiences in time past'

and at such taking delight;

thinking: 'Thus were my perceptions in time past'

and at such taking delight;

thinking: 'Thus was my own-making in time past'

and at such taking delight;

thinking: 'Thus was my consciousness in time past'

and at such taking delight.

This then, beggars is turning again to what is past.



And how beggars, is there not turning again to what is past?

Though thinking: 'Thus was my form in time past'

at such taking no delight;

though thinking: 'Thus were my sense-experiences in time past'

at such taking no delight;

though thinking: 'Thus were my perceptions in time past'

at such taking no delight;

though thinking: 'Thus was my own-making in time past'

at such taking no delight;

though thinking: 'Thus was my consciousness in time past'

at such taking no delight.

This then, beggars is not turning again to what is past.



And what, beggars is hankering after the future?

Thinking: 'Let my form be thus in future time',

and at such taking delight;

thinking: 'Let my sense-experiences be thus in future time'

and at such taking delight;

thinking: 'Let my perceptions be thus in future time'

and at such taking delight;

thinking: 'Let my own-making be thus in future time'

**and at such taking delight;
thinking: 'Let my consciousness be thus in future time'
and at such taking delight.**

This then, beggars is hankering after the future.



And what, beggars is not hankering after the future?

**Though thinking: 'Let my form be thus in future time',
at such taking no delight;
thinking: 'Let my sense-experiences be thus in future time'
at such taking no delight;
thinking: 'Let my perceptions be thus in future time'
at such taking no delight;
thinking: 'Let my own-making be thus in future time'
at such taking no delight;
thinking: 'Let my consciousness be thus in future time'
at such taking no delight.**

This then, beggars is not hankering after the future?



And how, beggars, is there being taken in and shaken by things of the present?

**In the case of this case, Beggars, we have the case of the untamed,
untrained,
uneducated**

common man;

**untamed to the discipline of the aristocrats,
untrained in the manners of the aristocrats,
uneducated to the teachings of the aristocrats,
untamed to the ways of the Sorcerers,
untrained in the craft of the Sorcerers,
uneducated in the lore of the Sorcerers,
he regards shape as the self, or,
he regards the self as having shape, or,
he regards shape as an aspect of self, or,
he regards self as an aspect of shape; or,
he regards sense experience as the self, or,
he regards the self as having sense experience, or,**

he regards sense experience as an aspect of self, or,
he regards self as an aspect of sense experience; or,
he regards perception as the self, or,
he regards the self as having perception, or,
he regards perception as an aspect of self, or,
he regards self as an aspect of perception; or,
he regards own-making as the self, or,
he regards the self as having own-making, or,
he regards own-making as an aspect of self, or,
he regards self as an aspect of own-making; or,
he regards consciousness as the self, or,
he regards the self as having consciousness, or,
he regards consciousness as an aspect of self, or,
he regards self as an aspect of consciousness.

This is how, beggars, there is being taken in and shaken by things of the present.



And how, beggars, is there not being taken in and shaken by things of the present?

In the case of this case, Beggars, we have the case of the well tamed,
well trained,
well educated
student of the Aristocrats;
well tamed to the discipline of the aristocrats,
well trained in the manners of the aristocrats,
well educated to the teachings of the aristocrats,
well tamed to the ways of the Sorcerers,
well trained in the craft of the Sorcerers,
well educated in the lore of the Sorcerers,
he does not regard shape as the self, or,
he does not regard the self as having shape, or,
he does not regard shape as an aspect of self, or,
he does not regard self as an aspect of shape; or,
he does not regard sense experience as the self, or,
he does not regard the self as having sense experience, or,
he does not regard sense experience as an aspect of self, or,
he does not regard self as an aspect of sense experience; or,
he does not regard perception as the self, or,
he does not regard the self as having perception, or,

he does not regard perception as an aspect of self, or,
he does not regard self as an aspect of perception; or,
he does not regard own-making as the self, or,
he does not does not regards the self as having own-making, or,
he does not regard own-making as an aspect of self, or,
he does not regard self as an aspect of own-making; or,
he does not regard consciousness as the self, or,
he does not regard the self as having consciousness, or,
he does not regard consciousness as an aspect of self, or,
he does not regard self as an aspect of consciousness.

This is how, beggars, there is not being taken in and shaken by things of the present.

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Turn not again to what is past,
nor after futures hanker.

Let go the past,
and futures not yet come.

But do research
those things appearing here,

And taken not in, nor shaken by
what's found from man has sprung,

This Very Day in duty's doing, burning
for certain good; — for sure is death tomorrow;

No pacts are ever made
with Judgment's great battalions! —

Live you therefore ardent,
unremitting Night and Day,

If indeed you'd have it said: 'One Lucky Day
he became a sage at peace'.

When, beggars, I said:

"I will teach you, beggars the verses and the analysis of One Lucky Night."

It was having this in mind that I said it."

So spoke the Lucky Man.

Pleased in mind,
these bhkkhus said:

"Wonderful!"