

Majjhima Nikāya - The Middle Length Discourses

Classification of Offerings (Dakkinavibhanga Suttam)

I heard thus.

At one time the Blessed One lived with the Sakyas in Nigrodha's monastery in Kapilavatthu. Then Mahapajaapati Gotamii taking a set of new clothes approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir to make this set of clothes for the Blessed One I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' The Blessed One said. 'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.' For the second time Mahapajaapati Gotamii said 'Venerable sir to make this set of clothes for the Blessed One, I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' For the second time the Blessed One said. 'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.' For the third time Mahapajaapati Gotamii said 'Venerable sir to make this set of clothes for the Blessed One I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' For the third time the Blessed One said. 'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.'

Hearing this venerable Ananda said to the Blessed One. 'Venerable sir, accept the set of new clothes from Mahapajaapatii Gotami. She was of much help to you, as stepmother, supporter, the one who fed milk, when the Blessed One's mother died. The Blessed One too was of great help to Mahapajaapati Gotamii. Come to the Blessed One she took refuge in the Enlightenment, in the Teaching and the Community. Come to the Blessed One she abstained from, taking the life of living things, taking what is not given, misbehaving sexually, telling lies and taking intoxicating drinks. Come to the Blessed One Mahapajaapati Gotami got established in unwavering faith in Enlightenment, in the Teaching and the Community. Come to the Blessed One Mahajaapati Gotamii

dispelled doubts about the truth of unpleasantness, its arising, its cessation and the path and method leading to its cessation. Thus the Blessed One was of great help to Mahapajaapati Gotami’

‘That is so. Aananda, if a person come to another person, took refuge in the Enlightenment, the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Aananda, if a person come to another person, abstained, from taking the life of living things, taking what is not given, misbehaving sexually, telling lies and taking intoxicating drinks. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Aananda, if a person come to another person, is established in unwavering faith in the Enlightenment, the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Aananda, if a person meeting another person, became virtuous. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Aananda, if a person, met another person and dispelled his doubts about the Enlightenment, the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill.

Aananda, there are fourteen personal offerings that could be made. An offering made to the Thus Gone One, worthy and rightfully enlightened is the first personal offering. An offering made to the silent Enlightened One, is the second personal offering. An offering made to a worthy disciple, (*1) is the third personal offering. An offering made to a person fallen to the method of realizing worthiness, (*2) is the fourth personal offering. An offering made to a non-returner, (*3) is the fifth personal offering. An offering made to a person fallen to the method of realizing the state of non-

returning is the sixth personal offering. An offering made to one, returning once, (*4) is the seventh personal offering. An offering made to a person fallen to the method of realizing the state of returning once is the eighth personal offering. An offering made to one who has entered the stream of the Teaching is the ninth personal offering. An offering made to a person fallen to the method of realizing the state of entry into the stream of the Teaching is the tenth personal offering. An offering made to one, not greedy and turned away from sensuality is the eleventh personal offering. An offering made to an ordinary virtuous person is the twelfth personal offering. An offering made to an ordinary not virtuous person is the thirteenth personal offering. An offering made to an animal is the fourteenth personal offering. .

Aananda, of an offering made to an animal the results expected are by hundreds. Of an offering made to an ordinary not virtuous person the results expected are by thousands. Of an offering made to an ordinary virtuous person the results expected are by hundred -thousands Of an offering made to a not greedy one, turned away from sensuality the results expected are by hundred thousand millions. Of an offering made to a person fallen to the method of realizing the state of entry into the stream of the Teaching, the results expected are innumerable and unlimited. What would be the results for offering a gift to a stream entrant of the Teaching? Or one fallen to the method of realizing the state of not returning? Or one who would not return? Or one fallen to the method of realizing worthiness? Or a worthy disciple of the Thus Gone One? Or the silent enlightened One? Or the worthy, rightfully enlightened Thus Gone One?

. Aananda, these seven are the offerings made to the Community. An offering to both bhikkhus and bhikkhunis headed by the Blessed One. This is the first offering made to the Community. After the demise of the Blessed One, an offering made to both bhikkhus and bhikkhunis. This is the second offering made to the Community. An offering made to the bhikkhus. This is the third offering to the Community. An offering made to the bhikkhunis. This is the fourth offering to the Community. An offering made indicating the number of bhikkhus and bhikkhunis. This is the fifth offering to the Community. An offering made indicating the number of bhikkhus. This is the sixth offering to the

Community. An offering made indicating the number of bhikkhunis. This is the seventh offering to the Community.

Aananda, in the future there will be the last bhikkhus in the lineage, not virtuous with evil things, wearing yellow strings round their necks. I say, even the results of an offering made to them on account of the Community is innumerable and limitless. I would not tell you, how an offering made to the Community is more fruitful than a personal offering.

Aananda, there are four kinds of purity in an offering. An offering is pure, on the side of the donor, not the receiver. An offering is pure, on the side of the receiver, not the donor. An offering is neither pure on the side of the donor, nor the receiver. An offering is pure, on the side of the donor, as well as the receiver.

Aananda, how is the offering pure, on the side of the donor and not the receiver? Here the donor is virtuous with good thoughts, the receiver is not virtuous with evil thoughts. Thus the offering is pure, on the side of the donor and not the receiver.

Aananda, how is the offering pure, on the side of the receiver and not the donor? Here the receiver is virtuous with good thoughts, the donor is not virtuous with evil thoughts. Thus the offering is pure, on the side of the receiver and not the donor.

Aananda, how is the offering neither pure on the side of the donor nor the receiver? Here the donor is not virtuous with evil thoughts and the receiver is not virtuous with evil thoughts. Thus the offering is neither pure, on the side of the donor nor the receiver

Aananda, how is the offering pure on the side of the donor as well as the receiver? Here the donor is virtuous with good thoughts and the receiver is virtuous with good thoughts. Thus the offering is pure, on the side of the donor as well as the receiver.’

The Blessed One said. ‘These are the four kinds of purity and further said:

A virtuous donor offers to one without virtues, things obtained righteously, with a pleasant mind, Believing the results of actions. That offering is purified on the side of the donor.

A not virtuous donor offers to the virtuous, things not obtained righteously, with an unpleasant mind, Disbelieving the results of actions. That offering is purified on the side of the receiver

A not virtuous donor offers to the not virtuous, things not obtained righteously, with an unpleasant mind,

Disbelieving the results of actions. That offering is not purified on either side.

A virtuous donor offers to the virtuous, things obtained righteously, with a pleasant mind, Believing the results of actions. I say, that offering brings great results

One not greedy offers to those not greedy, things obtained righteously, with a pleasant mind, Believing the results of actions. I say, that is the highest material offering ‘

Notes.

1. An offering made to a worthy disciple of the Thus Gone One. ‘Tathaagatasavaake arahante daana.m deti’ A worthy disciple of the Thus Gone One has attained the noble state ‘arahatta’ which he aims to attain

2. A person fallen to the method of realizing worthiness.’Arahattaphalasacchikiriyaaya pa.tipanne.’ Before attaining worthiness the bhikkhu has to make much effort to attain worthiness.

3. An offering made to a non-returner. ‘Anaagaamissa daana.m deti.’ A non-returner would not be born in the sensual world, to enjoy the five strands of sensual pleasures.

4. An offering made to one returning once. ‘Sakadaagaamissa daana.m deti.’ A certain one is born in this world only once, to fulfil a certain aspiration.

Source: BudSas.org | PDF by Doan, Thoai MD (BudSas.top)