0.0.1 Six-factored Giving

chaḷaṅgadāna suttaṃ

1. At one time the Auspicious One was dwelling at Savatthi in Jeta's Grove, Anathapindika's Park. Now on that occasion the female lay disciple, Nandamata of Velukantaka, was bestowing an offering endowed with six factors to the community of bhikkhus headed by Sariputta and Moggallana.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tena kho pana samayena veḷukaṇṭakī nandamātā upāsikā sāriputtamoggallāna pamukhe bhikkhusaṅghe chaḷaṅgasamannāgataṃ dakkhiṇaṃ patiṭṭhapeti.

2. With the divine eye which is purified and surpasses the human, the Auspicious One saw that the female lay disciple, Nandamata of Velukantaka was bestowing an offering endowed with six factors to the community of bhikkhus headed by Sariputta and Moggallana. Having seen, he addressed the bhikkhus:

addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena veḷukaṇṭakiṃ nandamātaraṃ upāsikaṃ sāriputtamoggallāna pamukhe bhikkhusaṅghe chaḷaṅgasamannāgataṃ dakkhiṇaṃ patiṭṭhāpentiṃ. disvā bhikkhū āmantesi:

3. This female lay disciple, Nandamata of Velukantaka, O bhikkhus, is bestowing an offering endowed with six factors to the community of bhikkhus headed by Sariputta and Moggallana.

esā bhikkhave veḷukaṇṭakī nandamātā upāsikā sāriputtamoggallānapamukhe bhikkhusaṅghe jaḷaṅgasamannāgataṃ dakkhiṇaṃ patiṭṭhāpeti.

4. And how, O bhikkhus, is the offering endowed with six factors?

kathañca bhikkhave chaḷaṅgasamannāgatā dakkhiṇā hoti:

5. Here, O bhikkhus, the giver possesses three factorss, the recipient possesses three factors.

idha bhikkhave dāyakassa tīṇaṅgāni honti. paṭiggāhakānaṃ tīṇaṅgāni.

6. What are the giver's three factors?

katamāni dāyakassa tīṇaṅgāni?

7. Here, O bhikkhus, the giver is happy before the offering, offers with a gladdened mind, is elated in mind after the offering. These are the giver's three factors.

idha bhikkhave dāyako pubbeva dānā sumano hoti, dadaṃ cittaṃ pasādeti, datvā attamano hoti. imāni dāyakassa tīṇaṅgāni.

8. What are the recipient's three factors?

katamāni paṭiggāhakānaṃ tīṇaṅgāni?

9. Here, O bhikkhus, the recipients are free from lust or have entered upon the path for the removal of lust. They are free from hatred or have entered upon the path for the removal of hatred. They are free from delusion or have entered upon the path for the removal of delusion. These are the recipient's three factors.

idha bhikkhave paṭiggāhakā vītarāgā vā honti rāgavinayāya vā paṭipannā. vītadosā vā honti dosavinayāya vā paṭipannā. vītamohā vā honti mohavinayāya vā paṭipannā. imāni paṭiggāhakānaṃ tīṇaṅgāni.

10. So the giver possesses three factorss, the recipient possesses three factors. Thus, O bhikkhus, the offering is endowed with six factors.

iti dāyakassa tīṇaṅgāni, paṭiggākānaṃ tīṇaṅgāni. evaṃ kho bhikkhave chaḷaṅgasamannāgatā dakkhiṇā hoti.

11. O bhikkhus, for an offering thus endowed with six factors, it is not easy to calculate the measure of merits so as to say: “This much stream of merit, this much stream of the wholesome, nutriment of happiness, connected with heaven, ripening in pleasure, leading to heaven, leading to what is wished for, to what is agreeable, to what is pleasing, to welfare, to happiness.” It is simply reckoned as an immeasurable, great mass of merit.

evaṃ chaḷaṅgasamannāgatāya bhikkhave dakkhiṇāya na sukaraṃ puññassa pamāṇaṃ gahetuṃ ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatīti. atha kho asaṅkheyyo appameyyo mahā puññakkhandhotveva saṅkhaṃ gacchati.

12. Just as, O bhikkhus, it is not easy to calculate the measure of water in the great ocean so as to say, “this much buckets of water”, or “this much hundreds of buckets of water” or “this much thousands of buckets of water” or “this much hundreds of thousands of buckets of water.” It is simply reckoned as an incalculable, immeasurable, great mass of water.

seyyathāpi bhikkhave mahāsamudde na sukaraṃ udakassa pamāṇaṃ gahetuṃ. ettakāni udakāḷhakānī, ti vā, ettakāni udakāḷhakasatānī, ti vā, ettakāni udakāḷhakasahassānī, ti vā ettakāni uda-

kāḷhakasatasahassānīti vā. atha kho asaṅkheyyo appameyyo mahāudakakkhandhotveva saṅkhaṃ gacchati.

13. So too, O bhikkhus, for an offering thus endowed with six factors, it is not easy to calculate the amount of merits to say, "this much stream of merit, this much stream of the wholesome, nutriment of happiness, connected with heaven, ripening in pleasure, leading to heaven, leading to what is wished for, to what is agreeable, to what is pleasing, to welfare, to happiness." It is simply reckoned as an immeasurable, great mass of merit.

evameva kho bhikkhave evaṃ chaḷaṅgasamannāgatāya dakkhiṇāya na sukaraṃ puññassa pamāṇaṃ gahetuṃ: ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatīti. atha kho asaṅkheyyo appameyyo mahāpuññakkhandhotveva saṅkhaṃ gacchatīti.

"Happy before giving,
with a gladdened mind while giving; 14
elated in mind having given,
this is the most excellent of sacrifices.

pubbeva dānā sumano,
dadaṃ cittaṃ pasādaye; 14

datvā attamano hoti,
esā yaññassa sampadā.

Free from lust, free from hatred,
free from delusion, free from the asavas; 15
the self-controlled ones faring the life of purity,

are the excellent field for a sacrifice.

vītarāgā vītadosā,
vītamohā anāsavā; 15
khettaṃ yaññassa sampannaṃ,
saññatā brahmacārino.

Having washed one's hands and rinsed one's
mouth,
having given with one's own hands; 16
such a sacrifice is of great fruits,
both for oneself and others.

sayaṃ ācamayitvāna,
datvā sakehi pāṇīhi; 16
attato parato ceso,
yaññho hoti mahapphalo.

The wise one having thus sacrificed,
his mind liberated by faith; 17
that wise one arises,
in an unafflictive pleasant world."

evaṃ yajitvā medhāvī,
saddho muttena cetasā; 17
abyāpajjhaṃ sukhaṃ lokaṃ,
paṇḍito upapajjatī'ti.