


THE
WORD OF
THE
BUDDHA
GENEROSITY

“BY GIVING, ONE BECOMES DEAR,
ONE FOLLOWS THE DUTY OF THE GOOD;
THE GOOD SELF-CONTROLLED MONKS
ALWAYS RESORT TO ONE.”

GENEROSITY

CĀGA
GENEROSITY

**“AND WHAT IS ACCOMPLISHMENT IN
GENEROSITY?
HERE, A NOBLE DISCIPLE DWELLS AT
HOME WITH A MIND FREE FROM THE
STAIN OF MISERLINESS, FREELY
GENEROUS, OPENHANDED, DELIGHTING
IN RELINQUISHMENT, DEVOTED TO
CHARITY, DELIGHTING IN GIVING AND
SHARING. THIS IS CALLED
ACCOMPLISHMENT IN GENEROSITY.”**



First Chapter

On one occasion the Blessed One was dwelling at Rajagaha in the Bamboo Grove, the Squirrel Sanctuary. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, once in the past in this same Rajagaha there was a poor man, a pauper, an indigent. He

undertook faith, virtue, learning, **generosity**, and wisdom in the Dhamma and Discipline proclaimed by the Tathagata. Having done so, with the breakup of the body, after death, he was reborn in a good destination, in a heavenly world, in the company of the Tavatimsa devas, where he outshone the other devas in regard to beauty and glory.

“Thereupon the Tavatimsa devas found fault with this, grumbled, and complained about it, saying: ‘It is wonderful indeed, sir! It is amazing indeed, sir! For formerly, when this young deva was a human being, he was a poor man, a pauper, an indigent. Yet with the breakup of the body, after death, he has been reborn in a good destination, in a heavenly world, in the company of the Tavatimsa devas, where he outshines the other devas in regard to beauty and glory.’

“Then, bhikkhus, Sakka, lord of the devas, addressed the Tavatimsa devas thus: ‘Dear sirs, do not find fault with this young deva. Formerly, when this young deva was a human being, he

undertook faith, virtue, learning, generosity, and wisdom in the Dhamma and Discipline proclaimed by the Tathagata. Having done so, with the breakup of the body, after death, he has been reborn in a good destination, in a heavenly world, in the company of the Tavatimsa devas, where he outshines the other devas in regard to beauty and glory.’

“Then, bhikkhus, instructing the Tavatimsa devas, Sakka, lord of the devas, on that occasion recited these verses:

“When one has faith in the Tathagata,
Unshakable and well established,
And good conduct built on virtue,
Dear to the noble ones and praised;

“When one has confidence in the Saṅgha
And one’s view is straightened out,
They say that one isn’t poor;
One’s life is not lived in vain.

“Therefore the person of intelligence,

Remembering the Buddha's Teaching,
Should be devoted to faith and virtue,
To confidence and vision of the Dhamma.””

Daliddasutta SN 11.14 <https://suttacentral.net/sn11.14>
Translated by Bhikkhu Bodhi



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Dhamma That Should Be Known First

Then the wanderer Vacchagotta approached the Blessed One ... and said to him:

“ Master Gotama, I have heard: ‘The ascetic Gotama says: “Alms should be given only to me, not to others; alms should be given only to my disciples, not to the disciples of others. Only what is given to me is very fruitful, not what is given to others; only what is given to my disciples is

very fruitful, not what is given to the disciples of others.” Do those who speak thus state what has been said by Master Gotama and not misrepresent him with what is contrary to fact? Do they explain in accordance with the Dhamma so that they would not incur any reasonable criticism or ground for censure? For we do not want to misrepresent Master Gotama.”

“Those, Vaccha, who say: ‘The ascetic Gotama says: “Alms should be given only to me ... only what is given to my disciples is very fruitful, not what is given to the disciples of others,”’ do not state what has been said by me but misrepresent me with what is untrue and contrary to fact. One who prevents another from giving alms creates an obstruction and stumbling block for three people. What three? He creates an obstruction to the donor’s acquiring merit, to the recipients’ gaining a gift, and already he has maimed and injured himself. One who prevents another from giving alms creates an obstruction and stumbling block for these three people.

“But, Vaccha, I say that one acquires merit even if one throws away dishwashing water in a refuse dump or cesspit with the thought: ‘May the living beings here sustain themselves with this!’ How much more, then, does one acquire merit when one gives to human beings! However, I say that what is given to one of virtuous behavior is more fruitful than what is given to an immoral person. And the most worthy recipient is one who has abandoned five factors and possesses five factors.

“What five factors has he abandoned? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five factors that he has abandoned.

“And what five factors does he possess? The virtuous behavior, concentration, wisdom, liberation, and knowledge and vision of liberation of one beyond training. These are the five factors that he possesses.

“It is in such a way, I say, that what is given to one who has abandoned five factors and possesses five factors is very fruitful.”

Among cattle of any sort,
whether black, white, red, or golden,
mottled, uniform, or pigeon-colored,
the tamed bull is born,
the one that can bear the load,
possessing strength, advancing with good speed.
They yoke the burden just to him;
they are not concerned about his color.

So too, among human beings
it is in any kind of birth—
among khattiyas, brahmins, vessas,
suddas, caṇḍālas, or scavengers—
among people of any sort
that the tamed person of good manners is born:
one firm in Dhamma, virtuous in conduct,
truthful in speech, endowed with moral shame;
one who has abandoned birth and death,
consummate in the spiritual life,
with the burden dropped, detached,

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who has done his task, free of taints;
who has gone beyond all things of the world
and by non-clinging has reached nibbāna:
an offering is truly vast
when planted in that spotless field.

Fools devoid of understanding,
dull-witted, unlearned,
do not attend on the holy ones
but give their gifts to those outside.
Those, however, who attend on the holy ones,
on the wise ones esteemed as sagely,
and those whose faith in the Fortunate One
is deeply rooted and well established,
go to the world of the devas
or are born here in a good family.
Advancing in successive steps,
those wise ones attain nibbāna.

Vacchagottasutta AN 3.57 <https://suttacentral.net/an3.57>
Translated by Bhikkhu Bodhi



**“MAHALI, IN THE PAST, WHEN
SAKKA, LORD OF THE DEVAS,
WAS A HUMAN BEING, HE GAVE
GIFTS CONSIDERATELY;
THEREFORE, HE IS CALLED
SAKKA.”**



**In the Past, When Sakka, Lord
of the Devas, was a Human
Being, He Gave Gifts
Considerately; Therefore, He Is
Called Sakka**

THUS HAVE I HEARD.

On one occasion the Blessed One was dwelling at Vesalī in the Great Wood in the Hall with the Peaked Roof. Then Mahali the Licchavi approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, has the Blessed One seen Sakka, lord of the devas?”

“I have, Mahali.”

“Surely, venerable sir, that must have been one who looked like Sakka, lord of the devas; for Sakka, lord of the devas, is difficult to see.”

“I know Sakka, Mahali, and I know the qualities that make for Sakka, by the undertaking of which Sakka achieved the status of Sakka.

“In the past, Mahali, when Sakka, lord of the devas, was a human being, he was a brahmin youth named Magha. Therefore he is called Maghava.

“Mahali, in the past, when Sakka, lord of the devas, was a human being, he gave gifts in city after city; therefore he is called Purindada, the Urban Giver.

“Mahali, in the past, when Sakka, lord of the devas, was a human being, he gave gifts considerately; therefore he is called Sakka.

“Mahali, in the past, when Sakka, lord of the devas, was a human being, he gave a rest house; therefore he is called Vasava.

“Mahali, Sakka, lord of the devas, thinks of a thousand matters in a moment; therefore he is called Sahassakkha, Thousand-eyed.

“Mahali, Sakka’s wife is the asura maiden named Suja; therefore he is called Sujampati, Suja’s husband.

“Mahali, Sakka, lord of the devas, exercises supreme sovereignty and rulership over the Tavatimsa devas; therefore he is called lord of the devas.

“Mahali, in the past, when Sakka, lord of the devas, was a human being, he adopted and undertook seven vows by the undertaking of

which he achieved the status of Sakka. What were the seven vows?

(1) ““As long as I live may I support my parents.’

(2) ““As long as I live may I respect the family elders.’

(3) ““As long as I live may I speak gently.’

(4) ““As long as I live may I not speak divisively.’

(5) ““As long as I live may I dwell at home with a mind devoid of the stain of stinginess, freely generous, open-handed, delighting in relinquishment, devoted to charity, delighting in giving and sharing.’

(6) ““As long as I live may I speak the truth.’

(7) ““As long as I live may I be free from anger, and if anger should arise in me may I dispel it quickly.’

“In the past, Mahali, when Sakka, lord of the devas, was a human being, he adopted and

undertook these seven vows by the undertaking of which he achieved the status of Sakka.

“When a person supports his parents,
And respects the family elders;
When his speech is gentle and courteous,
And he refrains from divisive words;

When he strives to remove meanness,
Is truthful, and vanquishes anger,
The Tavatimsa devas call him
Truly a superior person.”

Mahālisutta SN 11.13 <https://suttacentral.net/sn11.13>
Translated by Bhikkhu Bodhi



**Accomplishment in Generosity
Is Thing that Leads to
Obtaining Four Things that Are
Wished for, Desired, Agreeable,
and Rarely Gained in the
World**

Then the householder Anāthapiṇḍika approached the Blessed One.... The Blessed One said to him:

“Householder, there are these four things that are wished for, desired, agreeable, and rarely gained in the world.

What four?

“One thinks: **‘May wealth come to me righteously!’** This is the first thing in the world that is wished for, desired, agreeable, and rarely gained in the world.

“Having gained wealth righteously, one thinks: **‘May fame come to me and to my relatives and preceptors!’** This is the second thing in the world that is wished for, desired, agreeable, and rarely gained in the world.

“Having gained wealth righteously and having gained fame for oneself and for one’s relatives and preceptors, one thinks: **‘May I live long and enjoy a long life span!’** This is the third thing in the world that is wished for, desired, agreeable, and rarely gained in the world.

“Having gained wealth righteously, having gained fame for oneself and for one’s relatives and preceptors, living long and enjoying a long life span, one thinks: **‘With the breakup of the**

body, after death, may I be reborn in a good destination, in a heavenly world!’ This is the fourth thing in the world that is wished for, desired, agreeable, and rarely gained in the world. “These are the four things that are wished for, desired, agreeable, and rarely gained in the world.

“There are, householder, four other things that lead to obtaining those four things. What four?

Accomplishment in faith,

Accomplishment in virtuous behavior,

Accomplishment in generosity,

And accomplishment in wisdom.

“And what, householder, is accomplishment in faith? Here, a noble disciple is endowed with faith; he places faith in the enlightenment of the Tathāgata thus: ‘The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the

Enlightened One, the Blessed One.’ This is called accomplishment in faith.

“And what is accomplishment in virtuous behavior? Here, a noble disciple abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants, the basis for heedlessness. This is called accomplishment in virtuous behavior.

“And what is accomplishment in generosity?”

Here, a noble disciple dwells at home with a mind free from the stain of miserliness, freely generous, openhanded, delighting in relinquishment, devoted to charity, delighting in giving and sharing. This is called accomplishment in generosity.

“And what is accomplishment in wisdom?”

If one dwells with a heart overcome by longing and unrighteous greed, one does what should be avoided and neglects one's duty, so that one's fame and happiness are spoiled. If one dwells with a heart overcome by ill will ... by dullness and drowsiness ... by restlessness and remorse ... by doubt, one does what should be avoided and neglects one's duty, so that one's fame and happiness are spoiled.

“When, householder, a noble disciple has understood thus: ‘Longing and unrighteous greed are a defilement of the mind,’ he abandons them. When he has understood thus: ‘Ill will is a defilement of the mind,’ he abandons it. When he has understood thus: ‘Dullness and drowsiness are a defilement of the mind,’ he abandons them. When he has understood thus: ‘Restlessness and remorse are a defilement of the mind,’ he abandons them. When he has understood thus: ‘Doubt is a defilement of the mind,’ he abandons it.

“When, householder, a noble disciple has understood thus: ‘Longing and unrighteous greed are a defilement of the mind’ and has abandoned them; when he has understood thus: ‘Ill will ... Dullness and drowsiness ... Restlessness and remorse ... Doubt is a defilement of the mind,’ and has abandoned it, he is then called a noble disciple of great wisdom, of wide wisdom, one who sees the range, one accomplished in wisdom. This is called accomplishment in wisdom.

“These are the four other things that lead to obtaining the four things that are wished for, desired, agreeable, and rarely gained in the world.

“With wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple undertakes four worthy deeds. What four?

“Here, householder, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous

wealth righteously gained, **the noble disciple makes himself happy and pleased and properly maintains himself in happiness;**

He makes his parents happy and pleased and properly maintains them in happiness;

He makes his wife and children, his slaves, workers, and servants happy and pleased and properly maintains them in happiness;

He makes his friends and companions happy and pleased and properly maintains them in happiness.

This is the first case of wealth that has gone to good use, that has been properly utilized and used for a worthy cause.

“Again, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple makes provisions against the losses that might arise from

fire, floods, kings, thieves, or displeasing heirs; he makes himself secure against them. This is the second case of wealth that has gone to good use, to have been properly used, to have been utilized for a worthy cause.

“Again, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, **the noble disciple makes the five oblations:** to relatives, guests, ancestors, the king, and the deities. This is the third case of wealth that has gone to good use, to have been properly used, to have been utilized for a worthy cause.

“Again, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple establishes an uplifting offering of alms—an offering that is heavenly, resulting in happiness, conducive to heaven—to those ascetics and brahmins who refrain from intoxication and heedlessness, who

are settled in patience and mildness, who tame themselves, calm themselves, and train themselves for nibbāna. This is the fourth case of wealth that has gone to good use, to have been properly used, to have been utilized for a worthy cause.

“These, householder, are the four worthy deeds that the noble disciple undertakes with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained. When anyone exhausts wealth on anything apart from these four worthy deeds, that wealth is said to have gone to waste, to have been squandered, to have been used frivolously. But when anyone exhausts wealth on these four worthy deeds, that wealth is said to have gone to good use, to have been properly used, to have been utilized for a worthy cause.”

“I’ve enjoyed wealth,
supported my dependents,
and overcome adversities.

I have given an uplifting offering
and performed the five oblations.
I have served the virtuous monks,
the self-controlled celibate ones.

“I have achieved whatever purpose
a wise person, dwelling at home,
might have in desiring wealth;
what I have done brings me no regret.”
Recollecting this, a mortal
remains firm in the noble Dhamma.
They praise him here in this life,
and after death he rejoices in heaven.

The Buddha's words
Pattakamma Sutta AN 4.61 AN ii 65
Translated by Bhikkhu Bodhi
<https://suttacentral.net/an4.61>



The Wealth of Generosity Is One of the Five Kinds of Wealth

“Bhikkhus, there are these five kinds of wealth.
What five?”

The wealth of faith,
The wealth of virtuous behavior,
The wealth of learning,
The wealth of generosity,
And the wealth of wisdom.

“And what, bhikkhus, is the wealth of faith? Here, a noble disciple is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: ‘The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’ This is called the wealth of faith.

“And what is the wealth of virtuous behavior? Here, a noble disciple abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants, the basis for heedlessness. This is called the wealth of virtuous behavior.

“And what is the wealth of learning? Here, a noble disciple has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the

end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view.

“And what is the wealth of generosity? Here, a noble disciple dwells at home with a heart devoid of the stain of miserliness, freely generous, openhanded, delighting in relinquishment, devoted to charity, delighting in giving and sharing. This is called the wealth of generosity.

“And what is the wealth of wisdom? Here, a noble disciple is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering. This is called the wealth of wisdom.

“These, bhikkhus, are the five kinds of wealth.”

When one has faith in the Tathāgata,

unshakable and well established,
and virtuous behavior that is good,
loved and praised by the noble ones;
when one has confidence in the Saṅgha
and one's view has been straightened out,
they say that one is not poor,
that one's life is not lived in vain.

Therefore, an intelligent person,
remembering the Buddhas' teaching,
should be intent on faith and virtuous behavior,
confidence and vision of the Dhamma.

Dhanasutta AN 5.47 <https://suttacentral.net/an5.47>

Translated by Bhikkhu Bodhi



**The Brahmin Ujjaya Is Going
Abroad, and Asks the Buddha
to Teach Him. The Buddha
Teaches Four Practical Ways to
Ensure Success in This Life,
and Another Four Ways to
Ensure Success in the Next**

Then Ujjaya the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Master Gotama, we wish to travel abroad. May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and in future lives.”

“Brahmin, these four things lead to the welfare and happiness of a gentleman in this life. What four? Accomplishment in initiative, protection, good friendship, and balanced finances.

And what is accomplishment in initiative? A gentleman may earn a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. He understands how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

And what is accomplishment in protection? It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. He ensures it is guarded and protected, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' This is called accomplishment in protection.

And what is accomplishment in good friendship? It's when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

And what is accomplishment in balanced finances? It's when a gentleman, knowing his

income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.' It's like an appraiser or their apprentice who, holding up the scales, knows that it's low by this much or high by this much. In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.' If a gentleman has little income but an opulent life, people will say: 'This gentleman eats their wealth like a fig-eater!' If a gentleman has a large income but a spartan life, people will say: 'This gentleman is starving themselves to death!' But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, 'In this way my income will exceed my expenditure, not the reverse.' This is called accomplishment in balanced finances.

There are four drains on wealth that has been gathered in this way. Womanizing, drinking,

gambling, and having bad friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the drains and close off the inlets, and the heavens don't provide enough rain. You'd expect that large reservoir to dwindle, not expand. In the same way, there are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates.

There are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the inlets and close off the drains, and the heavens provide plenty of rain. You'd expect that large reservoir to expand, not dwindle. In the same way, there are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

These are the four things that lead to the welfare and happiness of a gentleman in this life.

These four things lead to the welfare and happiness of a gentleman in future lives. What four? Accomplishment in faith, ethics, **generosity**, and wisdom.

And what is accomplishment in faith? It's when a gentleman has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called accomplishment in faith.

And what is accomplishment in ethics? It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. This is called accomplishment in ethics.

And what is accomplishment in generosity? It's when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

And what is accomplishment in wisdom? It's when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

These are the four things that lead to the welfare and happiness of a gentleman in future lives.

They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

Faithful, accomplished in ethics,
bountiful, rid of stinginess,

they always purify the path
to well-being in lives to come.
And so these eight qualities
of a faithful householder
are declared by the one who is truly named
to lead to happiness in both spheres,

welfare and benefit in this life,
and happiness in the next.
This is how, for a householder,
merit grows by generosity.”

Ujjayasutta AN 8.55 <https://suttacentral.net/an8.55>
Translated by Bhikkhu Sujato



Eight Accomplishments, Both Worldly and Spiritual, in Detail

“Mendicants, there are these eight accomplishments. What eight?”

Accomplishment in initiative, protection, good friendship, and balanced finances. And accomplishment in faith, ethics, **generosity**, and wisdom.

And what is accomplishment in initiative? It's when a gentleman earns a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. He understands how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

And what is accomplishment in protection? It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. He ensures it is guarded and protected, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' This is called accomplishment in protection.

And what is accomplishment in good friendship? It's when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics,

generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

And what is accomplishment in balanced finances? It's when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.' It's like an appraiser or their apprentice who, holding up the scales, knows that it's low by this much or high by this much. In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.' If a gentleman has little income but an opulent life, people will say: 'This gentleman eats their wealth like a fig-eater!' If a gentleman has a large income but a spartan life, people will say: 'This gentleman is starving themselves to death!' But a

gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, ‘In this way my income will exceed my expenditure, not the reverse.’ This is called accomplishment in balanced finances.

And what is accomplishment in faith? It’s when a gentleman has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha ... teacher of gods and humans, awakened, blessed.’ This is called accomplishment in faith.

And what is accomplishment in ethics? It’s when a gentleman doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. This is called accomplishment in ethics.

And what is **accomplishment in generosity**? It’s when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go,

committed to charity, loving to give and to share.
This is called accomplishment in generosity.
And what is accomplishment in wisdom? It's
when a gentleman is wise. He has the wisdom of
arising and passing away which is noble,
penetrative, and leads to the complete ending of
suffering. This is called accomplishment in
wisdom.

These are the eight accomplishments.

They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

Faithful, accomplished in ethics,
bountiful, rid of stinginess,
they always purify the path
to well-being in lives to come.

And so these eight qualities
of a faithful householder
are declared by the one who is truly named

to lead to happiness in both spheres,

welfare and benefit in this life,
and happiness in the next.

This is how, for a householder,
merit grows by generosity.”

Dutiyasampadāsutta AN 8.76 <https://suttacentral.net/an8.76>

Translated by Bhikkhu Sujato



A Noble Disciple Who Develops Four Powers Overcomes Five Fears

“Mendicants, there are these four powers. What four? The powers of wisdom, energy, blamelessness, and inclusiveness.

And what is the power of wisdom? One has clearly seen and clearly contemplated with wisdom those qualities that are skillful and

considered to be skillful; those that are unskillful ... blameworthy ... blameless ... dark ... bright ... to be cultivated ... not to be cultivated ... not worthy of the noble ones ... worthy of the noble ones and considered to be worthy of the noble ones. This is called the power of wisdom.

And what is the power of energy? One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to give up those qualities that are unskillful and considered to be unskillful; those that are blameworthy ... dark ... not to be cultivated ... not worthy of the noble ones and considered to be not worthy of the noble ones. One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to gain those qualities that are skillful and considered to be skillful; those that are blameless ... bright ... to be cultivated ... worthy of the noble ones and considered to be worthy of the noble ones. This is called the power of energy.

And what is the power of blamelessness? It's when a mendicant has blameless conduct by way

of body, speech, and mind. This is called the power of blamelessness.

And what is the power of inclusiveness? There are these four ways of being inclusive. Giving, kindly words, taking care, and equality.

The best of gifts is the gift of the teaching.

The best sort of kindly speech is to teach the Dhamma again and again to someone who is engaged and who lends an ear.

The best way of taking care is to encourage, settle, and ground the unfaithful in faith, the unethical in ethics, **the stingy in generosity**, and the ignorant in wisdom.

The best kind of equality is the equality of a stream-enterer with another stream-enterer, a once-returner with another once-returner, a non-returner with another non-returner, and a perfected one with another perfected one.

This is called the power of inclusiveness. These are the four powers.

A noble disciple who has these four powers has got past five fears. What five? Fear regarding livelihood, disrepute, feeling insecure in an assembly, death, and bad rebirth.

Then that noble disciple reflects: ‘I have no fear regarding livelihood. Why would I be afraid of that? I have these four powers: the powers of wisdom, energy, blamelessness, and inclusiveness. A witless person might fear for their livelihood. A lazy person might fear for their livelihood. A person who does blameworthy things by way of body, speech, and mind might fear for their livelihood. A person who does not include others might fear for their livelihood. I have no fear of disrepute ... I have no fear about feeling insecure in an assembly ... I have no fear of death ... I have no fear of a bad rebirth. Why would I be afraid of that? I have these four powers: the powers of wisdom, energy, blamelessness, and inclusiveness. A witless

person might be afraid of a bad rebirth. A lazy person might be afraid of a bad rebirth. A person who does blameworthy things by way of body, speech, and mind might be afraid of a bad rebirth. A person who does not include others might be afraid of a bad rebirth.’

A noble disciple who has these four powers has got past these five fears.”

Balasutta AN 9.5 <https://suttacentral.net/an9.5>

Translated by Bhikkhu Sujato



The Same Generosity Is One Thing that Leads to Living Together in the Present Life and Future Lives

On one occasion the Blessed One was dwelling among the Bhaggas in Sumsumāragira in the deer park at Bhesakalā Grove. Then, in the morning, the Blessed One dressed, took his bowl and robe, and went to the residence of the householder Nakulapitā, where he sat down in the prepared seat. Then the householder Nakulapitā and the

housewife Nakulamātā approached the Blessed One, paid homage to him, and sat down to one side. The householder Nakulapitā then said to the Blessed One:

“Bhante, since I was young, when the young girl Nakulamātā was given to me in marriage, I do not recall ever transgressing against her even in thought, much less by deed. We wish, Bhante, to see one another not only in this present life but also in future lives.”

The housewife Nakulamātā in turn said to the Blessed One: “Bhante, since I was a young girl given to the young householder Nakulapitā in marriage, I do not recall ever transgressing against him even in thought, much less by deed. We wish, Bhante, to see one another not only in this present life but also in future lives.”

“Householders, if both husband and wife wish to see one another not only in this present life but also in future lives, they should have the same faith, the same virtuous behavior, **the same**

generosity, and the same wisdom. Then they will see one another not only in this present life but also in future lives.”

Both husband and wife are endowed with faith,
charitable and self-controlled,
living their lives righteously,
addressing each other with pleasant words,

Then many benefits accrue to them
and they dwell at ease.
Their enemies are saddened
when both are the same in virtue.

Having practiced the Dhamma here,
the same in virtuous behavior and observances,
delighting after death in a deva world,
they rejoice, enjoying sensual pleasures.

WAYS OF **GIVING**

*“Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.*

*So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.”*

Dānasutta Iti 26 <https://suttacentral.net/iti26>

Translated by John D. Ireland

If you knew, as the Buddha Knows, the Results of Giving and Sharing, You Would Not Eat Without Having Shared

“Bhikkhus, if beings knew, as I know, the result of giving and sharing, they would not eat without having given, nor would they allow the stain of meanness to obsess them and take root in their minds. Even if it were their last morsel, their last mouthful, they would not eat without having shared it, if there were someone to share it with.

But, bhikkhus, as beings do not know, as I know, the result of giving and sharing, they eat without having given, and the stain of meanness obsesses them and takes root in their minds.”

If beings only knew—
So said the Great Sage—
How the result of sharing
Is of such great fruit,
With a gladdened mind,
Rid of the stain of meanness,
They would duly give to noble ones
Who make what is given fruitful.

Having given much food as offerings
To those most worthy of offerings,
The donors go to heaven
On departing the human state.
Having gone to heaven they rejoice,
And enjoying pleasures there,
The unselfish experience the result
Of generously sharing with others.



When Three Things Are Present, a Clansman Endowed with Faith Generates Much Merit

“ Bhikkhus, when three things are present, a clansman endowed with faith generates much merit. What three?

(1) When faith is present, a clansman endowed with faith generates much merit.

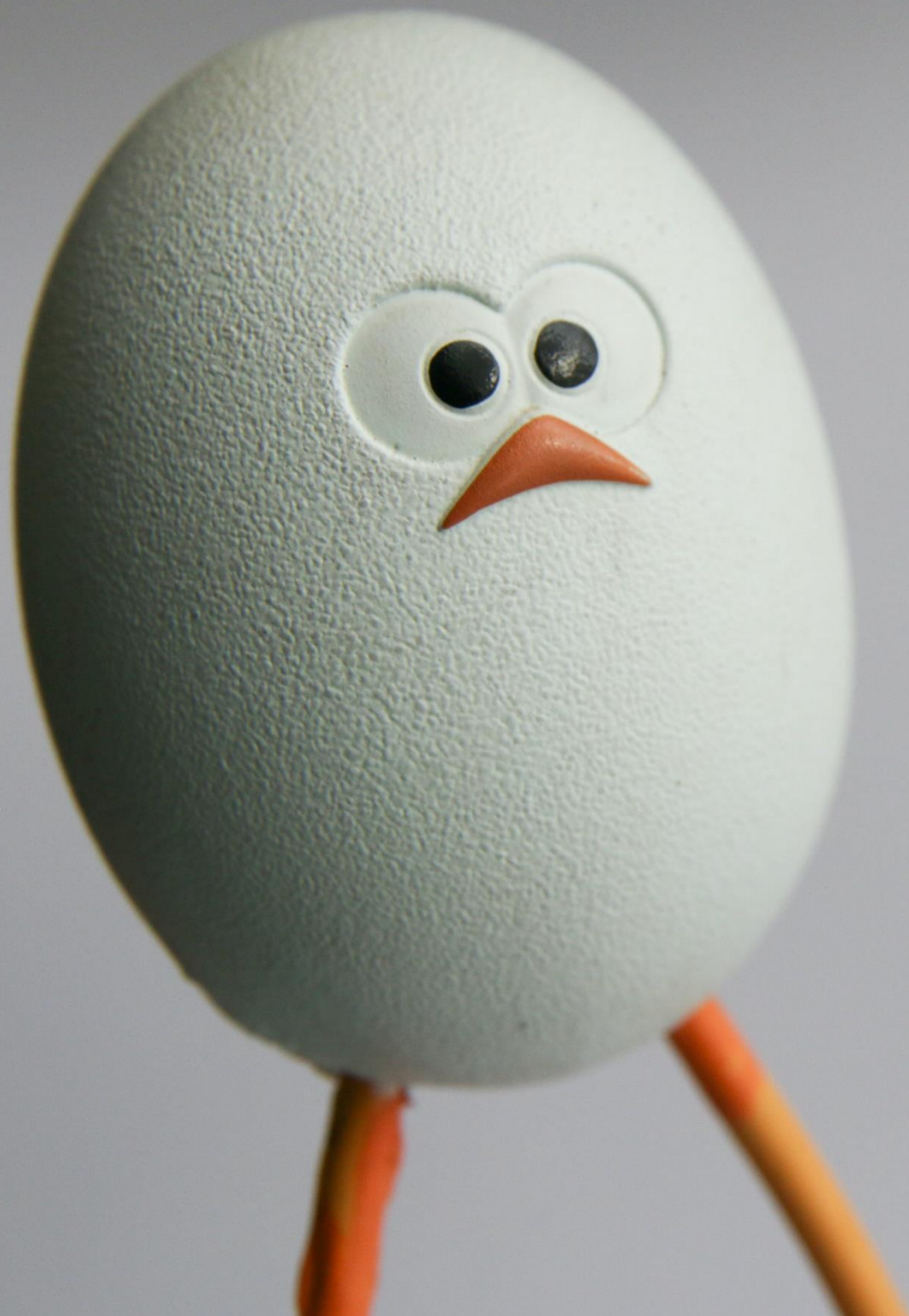
(2) **When an object to be given is present**, a clansman endowed with faith generates much merit.

(3) When those worthy of offerings are present, a clansman endowed with faith generates much merit.

When these three things are present, a clansman endowed with faith generates much merit.”

Sammukhībhāvasutta AN 3.41 <https://suttacentral.net/an3.41>

Translated by Bhikkhu Bodhi



How to Know a Faithful Person

“There are three grounds, mendicants, by which a person with faith and confidence can be known. What three?”

They like to see ethical people.

They like to hear the true teaching.

And they live at home rid of the stain of stinginess, freely generous, open-handed,

loving to let go, committed to charity, loving to give and to share.

These are the three grounds by which a person with faith and confidence can be known.

They like to see ethical people;
they want to hear the true teaching;
they've driven out the stain of stinginess:
that's who's called a person of faith.”

Tiṭhānasutta AN 3.42 <https://suttacentral.net/an3.42>

Translated by Bhikkhu Sujato



Giving, Going Forth and Attending Upon One's Mother and Father Is Prescribed by The Wise

“Bhikkhus, there are these three things prescribed by the wise, prescribed by good people. What three?

(1) **Giving** is prescribed by the wise, prescribed by good people.

(2) The going forth is prescribed by the wise,
prescribed by good people.

(3) Attending upon one's mother and father is
prescribed by the wise, prescribed by good
people.

These three things are prescribed by the wise,
prescribed by good people.”

Good people prescribe giving,
harmlessness, self-control, and self-taming,
service to one's mother and father
and to the peaceful followers of the spiritual life.

These are the deeds of the good
which the wise person should pursue.
The noble one possessed of vision
goes to an auspicious world.



Eight Ways of Giving a Gift

“Bhikkhus, there are these eight gifts. What eight?”

(1) Having insulted the recipient, one gives a gift.

(2) One gives a gift from fear.

(3) One gives a gift, thinking: ‘He gave to me.’

(4) One gives a gift, thinking: ‘He will give to me.’

(5) One gives a gift, thinking: ‘Giving is good.’

(6) One gives a gift, thinking: ‘I cook; these people do not cook. It isn’t right that I who cook should not give to those who do not cook.’

(7) One gives a gift, thinking: ‘Because I have given this gift, I will gain a good reputation.’

(8) One gives a gift for the purpose of ornamenting the mind, equipping the mind.”

Paṭhamadānasutta AN 8.31 <https://suttacentral.net/an8.31>

Translated by Bhikkhu Bodhi



Eight Grounds for Giving

“Bhikkhus, there are these eight grounds for giving. What eight?”

- (1) One gives a gift from desire.
- (2) One gives a gift from hatred.
- (3) One gives a gift from delusion.
- (4) One gives a gift from fear.

(5) One gives a gift, thinking: ‘Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom.’

(6) One gives a gift, thinking: ‘Having given this gift, with the breakup of the body, after death, I will be reborn in a good destination, in a heavenly world.’

(7) One gives a gift, thinking: ‘When I am giving this gift my mind becomes placid, and elation and joy arise.’

(8) One gives a gift for the purpose of ornamenting the mind, equipping the mind. These are the eight grounds for giving.”

Dānavatthusutta AN 8.33 <https://suttacentral.net/an8.33>
Translated by Bhikkhu Bodhi

*“Faith, moral shame, and wholesome giving
are qualities pursued by the good person;
for this, they say, is the divine path
by which one goes to the world of the
devas.”*

Dutiyadānasutta AN 8.32

<https://suttacentral.net/an8.32>



Kāladānasutta AN 5.36 <https://suttacentral.net/an5.36>

Translated by Bhikkhu Bodhi

Timely Gifts

“Bhikkhus, there are these five timely gifts.
What five?

- (1) One gives a gift to a visitor.**
- (2) One gives a gift to one setting out on a journey.**
- (3) One gives a gift to a patient.**
- (4) One gives a gift during a famine.**
- (5) One first presents the newly harvested crops and fruits to the virtuous ones.**

These are the five timely gifts.”

At the proper time, those wise,
charitable, and generous folk
give a timely gift to the noble ones,
who are stable and upright;
given with a clear mind,
one’s offering is vast.

Those who rejoice in such deeds
or who provide other service
do not miss out on the offering;
they too partake of the merit.

Therefore, with a non-regressing mind,
one should give a gift where it yields great fruit.
Merits are the support of living beings
when they arise in the other world.



The Rewards of Giving Are Compared to Fields of Different Qualities

“Bhikkhus, a seed sown in a field that possesses eight factors does not bring forth abundant fruits, its fruits are not delectable, and it does not yield a profit. What eight factors?”

“Here, (1) the field has mounds and ditches; (2) it contains stones and gravel; (3) it is salty; (4) it is not deeply furrowed; (5) it does not have inlets for

the water to enter; (6) it does not have outlets for excess water to flow out; (7) it does not have irrigation channels; and (8) it does not have boundaries. A seed sown in a field that possesses these eight factors does not bring forth abundant fruits, its fruits are not delectable, and it does not yield a profit.

“So too, bhikkhus, a gift given to ascetics and brahmins who possess eight factors is not of great fruit and benefit, and it is not very brilliant or pervasive. What eight factors? Here, the ascetics and brahmins are of wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. A gift given to ascetics and brahmins who possess these eight factors is not of great fruit and benefit, and it is not very brilliant or pervasive.

“Bhikkhus, a seed sown in a field that possesses eight factors brings forth abundant fruits, its fruits are delectable, and it yields a profit. What eight factors?

“Here, (1) the field does not have mounds and ditches; (2) it does not contain stones and gravel; (3) it is not salty; (4) it is deeply furrowed; (5) it has inlets for the water to enter; (6) it has outlets for excess water to flow out; (7) it has irrigation channels; and (8) it has boundaries. A seed sown in a field that possesses these eight factors brings forth abundant fruits, its fruits are delectable, and it yields a profit.

“So too, bhikkhus, a gift given to ascetics and brahmins who possess eight factors is of great fruit and benefit, and it is extraordinarily brilliant and pervasive. What eight factors? **Here, the ascetics and brahmins are of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.** A gift given to ascetics and brahmins who possess these eight factors is of great fruit and benefit, and it is extraordinarily brilliant and pervasive.”

When the field is excellent,
and the seed sown is excellent,

and there is an excellent supply of rain,
the yield of grain is excellent.

Its health is excellent;
its growth too is excellent;
its maturation is excellent;
its fruit truly is excellent.

So too when one gives excellent food
to those accomplished in virtuous behavior,
it arrives at several kinds of excellence,
for what one has done is excellent.

Therefore, if one desires excellence
let a person here be accomplished;
one should resort to those accomplished in
wisdom;
thus, one's own accomplishments flourish.

One accomplished in true knowledge and
conduct,
having gained accomplishment of mind,
performs action that is accomplished
and accomplishes the good.

Having known the world as it is,
one should attain accomplishment in view.
One accomplished in mind advances
by relying on accomplishment in the path.
Having rubbed off all stains,
having attained nibbāna,
one is then freed from all sufferings:
this is total accomplishment.

Khettasutta AN 8.34 <https://suttacentral.net/an8.34>

A Gift with Six Factors

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Veḷukaṇṭakī, Nanda's mother, was preparing a religious donation with six factors for the mendicant Saṅgha headed by Sāriputta and Moggallāna. The Buddha saw her doing this, with his clairvoyance that is purified and superhuman, and he addressed the mendicants:

“This Veḷukaṅṭakī, Nanda’s mother, is preparing a religious donation with six factors for the mendicant Saṅgha headed by Sāriputta and Moggallāna.

And how does a religious donation have six factors? Three factors apply to the donor and three to the recipients.

What three factors apply to the donor?

It’s when a donor is in a good mood before giving, while giving they feel confident, and after giving they’re uplifted.

These three factors apply to the donor.

What three factors apply to the recipients? It’s **when the recipients are free of greed, hate, and delusion, or practicing to be free of them.** These three factors apply to the recipients.

Thus three factors apply to the donor and three to the recipients. That’s how a religious donation has six factors.

It's not easy to grasp the merit of such a six-factored donation by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness and is conducive to heaven, ripening in happiness and leading to heaven. And it leads to what is likable, desirable, agreeable, to welfare and happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

It's like trying to grasp how much water is in the ocean. It's not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water. In the same way, it's not easy to grasp the merit of such a six-factored donation ...

A good mood before giving,
confidence while giving,
feeling uplifted after giving:
this is the perfect sacrifice.

Free of greed, free of hate,

free of delusion, undefiled;
this is the field for the perfect sacrifice,
the disciplined spiritual practitioners.

After rinsing,
you give with your own hands.
This sacrifice is very fruitful
for both yourself and others.

When an intelligent, faithful person,
sacrifices like this, with a mind of letting go,
that astute one is reborn
in a happy, pleasing world.”

Chalaṅgadānasutta AN 6.37 <https://suttacentral.net/an6.37>

Translated by Bhikkhu Sujato



Gifts of a Bad Person

Gifts of a Good Person

“Mendicants, there are these five gifts of a bad person. What five?

They give carelessly.

They give thoughtlessly.

They don't give with their own hand.

They give the dregs.

They give without consideration for consequences.

These are the five gifts of a bad person.

There are these five gifts of a good person. What five?

They give carefully.

They give thoughtfully.

They give with their own hand.

They don't give the dregs.

They give with consideration for consequences.

These are the five gifts of a good person.”

Asappurisdānasutta AN 5.147 <https://suttacentral.net/an5.147>

Translated by Bhikkhu Sujato

“HAVING GIVEN A GIFT OUT OF FAITH, IN WHATEVER PLACE THE RESULT OF THAT GIFT MANIFESTS THEY BECOME RICH, AFFLUENT, AND WEALTHY. AND THEY’RE ATTRACTIVE, GOOD-LOOKING, LOVELY, OF SURPASSING BEAUTY.”

Gifts of a Good Person

“There are these five gifts of a good person.

What five?

They give a gift out of faith.

They give a gift carefully.

They give a gift at the right time.

They give a gift with no strings attached.

They give a gift without hurting themselves or others.

Having given a gift out of faith, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And they're attractive, good-looking, lovely, of surpassing beauty.

Having given a gift carefully, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And their children, wives, bondservants, workers, and staff want to listen. They pay attention and try to understand.

Having given a gift at the right time, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And when the time is right, they get all that they need.

Having given a gift with no strings attached, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And their mind tends to enjoy the five refined kinds of sensual stimulation.

Having given a gift without hurting themselves or others, in whatever place the result of that gift

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manifests they become rich, affluent, and wealthy. And no damage comes to their property from anywhere, whether fire, flood, rulers, bandits, or unloved heirs.

These are the five gifts of a good person.”

Sappurisdānasutta AN 5.148 <https://suttacentral.net/an5.148>

Translated by Bhikkhu Sujato



Rebirth on Account of Giving

“Bhikkhus, there are these eight kinds of rebirth on account of giving. What eight?”

(1) “Here, someone gives a gift to an ascetic or a brahmin: food and drink; clothing and vehicles; garlands, scents, and unguents; bedding, dwellings, and lighting. Whatever he gives, he expects something in return. He sees affluent khattiyas, affluent brahmins, or affluent householders enjoying themselves furnished and

endowed with the five objects of sensual pleasure. It occurs to him: ‘Oh, with the breakup of the body, after death, may I be reborn in companionship with affluent khattiyas, affluent brahmins, or affluent householders!’ He sets his mind on this, fixes his mind on this, and develops this state of mind. That aspiration of his, resolved on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with affluent khattiyas, affluent brahmins, or affluent householders—and that is for one who is virtuous, I say, not for one who is immoral. The heart’s wish of one who is virtuous succeeds because of his purity.

(2) “Someone else gives a gift to an ascetic or a brahmin: food and drink ... and lighting. Whatever he gives, he expects something in return. He has heard: ‘The devas ruled by the four great kings are long-lived, beautiful, and abound in happiness.’ It occurs to him: ‘Oh, with the breakup of the body, after death, may I be reborn in companionship with the devas ruled by the four

great kings!’ He sets his mind on this, fixes his mind on this, and develops this state of mind. That aspiration of his, resolved on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the devas ruled by the four great kings—and that is for one who is virtuous, I say, not for one who is immoral. The heart’s wish of one who is virtuous succeeds because of his purity.

(3)–(7) “Someone else gives a gift to an ascetic or a brahmin: food and drink ... and lighting. Whatever he gives, he expects something in return. He has heard: ‘The Tāvātimsa devas ... the Yāma devas ... the Tusita devas ... the devas who delight in creation ... the devas who control what is created by others are long-lived, beautiful, and abound in happiness.’ It occurs to him: ‘Oh, with the breakup of the body, after death, may I be reborn in companionship with the devas who control what is created by others!’ He sets his mind on this, fixes his mind on this, and develops this state of mind. That aspiration of his, resolved

on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the devas who control what is created by others—and that is for one who is virtuous, I say, not for one who is immoral. The heart’s wish of one who is virtuous succeeds because of his purity.

(8) “Someone else gives a gift to an ascetic or a brahmin: food and drink ... and lighting. Whatever he gives, he expects something in return. He has heard: ‘The devas of Brahmā’s company are long-lived, beautiful, and abound in happiness.’ It occurs to him: ‘Oh, with the breakup of the body, after death, may I be reborn in companionship with the devas of Brahmā’s company!’ He sets his mind on this, fixes his mind on this, and develops this state of mind. That aspiration of his, resolved on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the devas of Brahmā’s company—and that is for one who is virtuous, I say, not for one who is immoral; for

one without lust, not for one with lust. The heart's wish of one who is virtuous succeeds because of his purity.

“These, bhikkhus, are the eight kinds of rebirth on account of giving.”

Dānūpapattisutta AN 8.35 <https://suttacentral.net/an8.35>

Translated by Bhikkhu Bodhi



Three Bases of Meritorious Activity

“Bhikkhus, there are these three bases of meritorious activity. What three?”

The basis of meritorious activity consisting in giving;

The basis of meritorious activity consisting in virtuous behavior;

**And the basis of meritorious activity
consisting in meditative development.**

(1) “Here, bhikkhus, someone has practiced the basis of meritorious activity consisting in giving to a limited extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a limited extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn among humans in an unfavorable condition.

(2) “Someone else has practiced the basis of meritorious activity consisting in giving to a middling extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a middling extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn among humans in a favorable condition.

(3) “Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the devas ruled by the four great kings. There the four great kings, who had practiced superlatively the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior surpass the devas ruled by the four great kings in ten respects: in celestial life span, celestial beauty, celestial happiness, celestial glory, and celestial authority; and in celestial forms, sounds, odors, tastes, and tactile objects.

(4) “Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not

undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the Tāvātimsa devas. There Sakka, ruler of the devas, who had practiced superlatively the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the Tāvātimsa devas in ten respects: in celestial life span ... and tactile objects.

(5) “Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the Yāma devas. There the young deva Suyāma, who had practiced superlatively the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses

the Yāma devas in ten respects: in celestial life span ... and tactile objects.

(6) “Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the Tusita devas. There the young deva Santusita, who had practiced superlatively the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the Tusita devas in ten respects: in celestial life span ... and tactile objects.

(7) “Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not

undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the devas who delight in creation. There the young deva Sunimmita, who had practiced superlatively the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the devas who delight in creation in ten respects: in celestial life span ... and tactile objects.

(8) “Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the devas who control what is created by others. There the young deva Vasavattī, who had practiced superlatively the basis of meritorious activity consisting in giving

and the basis of meritorious activity consisting in virtuous behavior, surpasses the devas who control what is created by others in ten respects: in celestial life span, celestial beauty, celestial happiness, celestial glory, and celestial authority; and in celestial forms, sounds, odors, tastes, and tactile objects.

“These, bhikkhus, are the three bases of meritorious activity.”

Puññakiriyavatthusutta AN 8.36 <https://suttacentral.net/an8.36>
Translated by Bhikkhu Bodhi



The Good Person’S Gifts

“Bhikkhus, there are these eight gifts of a good person. What eight?

- (1) He gives what is pure;
- (2) he gives what is excellent;
- (3) he gives a timely gift;
- (4) he gives what is allowable;
- (5) he gives after investigation;
- (6) he gives often;
- (7) while giving he settles his mind in confidence; and

(8) having given, he is elated. These are the eight gifts of a good person.”

He gives what is pure and excellent,
allowable drinks and food at the proper time;
he gives gifts often to fertile fields of merit,
to those who lead the spiritual life.

He does not feel regret,
having given away many material things.
Those with deep insight praise
the gifts given in this way.

Having thus practiced charity
with a mind freely generous,
one intelligent and wise, rich in faith,
is reborn in a pleasant, unafflicted world.

Sappurisdānasutta AN 8.37 <https://suttacentral.net/an8.37>
Translated by Bhikkhu Bodhi

A Very Fruitful Gift

“Sāriputta, someone who gives gifts, not for any other reason, but thinking, ‘This is an adornment and requisite for the mind’, when their body breaks up, after death, is reborn among the gods of Brahmā’s Host. When that deed, success, fame, and sovereignty is spent they are a non-returner; they do not return to this state of existence.”

Dānamahapphalasutta AN 7.52

<https://suttacentral.net/an7.52>

Translated by Bhikkhu Sujato

**The Lay Followers of Campā
Seek a Teaching from the
Buddha. Together with
Sāriputta, They Ask the
Buddha about What Makes a
Gift Fruitful**

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

Then several lay followers of Campā went to Venerable Sāriputta, bowed, sat down to one side, and said to him, “Sir, it’s been a long time since we’ve heard a Dhamma talk from the Buddha. It would be good if we got to hear a Dhamma talk from the Buddha.”

“Well then, reverends, come on the next sabbath day. Hopefully you’ll get to hear a Dhamma talk from the Buddha.”

“Yes, sir” they replied. Then they rose from their seats, bowed to Sāriputta, and respectfully circled him before leaving.

Then on the next sabbath the lay followers of Campā went to Venerable Sāriputta, bowed, and stood to one side. Then they went together with Sāriputta to the Buddha, bowed, and sat down to one side. Sāriputta said to the Buddha:

“Sir, could it be that someone gives a gift and it is not very fruitful or beneficial, while someone else

gives exactly the same gift and it is very fruitful and beneficial?”

“Indeed it could, Sāriputta.”

“Sir, what is the cause, what is the reason for this?”

“Sāriputta, take the case of a someone who gives a gift as an investment, their mind tied to it, expecting to keep it, thinking ‘I’ll enjoy this in my next life’. They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. What do you think, Sāriputta, don’t some people give gifts in this way?”

“Yes, sir.”

“Sāriputta, someone who gives a gift as an investment, when their body breaks up, after death, is reborn in the company of the gods of the Four Great Kings. When that deed, success, fame,

and sovereignty is spent they return to this state of existence.

Next, take the case of a someone who gives a gift not as an investment, their mind not tied to it, not expecting to keep it, and not thinking, 'I'll enjoy this in my next life'. But they give a gift thinking, 'It's good to give' ...

They give a gift thinking, 'Giving was practiced by my father and my father's father. It would not be right for me to abandon this family tradition.'
...

They give a gift thinking, 'I cook, they don't. It wouldn't be right for me to not give to them.' ...

They give a gift thinking, 'The ancient brahmin hermits were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāsetṭha, Kassapa, and Bhagu. Just as they performed great sacrifices, I will share a gift.' ...

They give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ ...

They don’t give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ But they give a gift thinking, ‘This is an adornment and requisite for the mind.’ They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. What do you think, Sāriputta, don’t some people give gifts in this way?”

“Yes, sir.”

“Sāriputta, someone who gives gifts, not for any other reason, but thinking, ‘**This is an adornment and requisite for the mind**’, when their body breaks up, after death, is reborn among the gods of Brahmā’s Host. When that deed, success, fame, and sovereignty is spent they are a non-returner; they do not return to this state of existence.

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This is the cause, this is the reason why someone gives a gift and it is not very fruitful or beneficial, while someone else gives exactly the same gift and it is very fruitful and beneficial.”

Dānamahapphalasutta AN 7.52 <https://suttacentral.net/an7.52>
Translated by Bhikkhu Sujato

“And so, sir, may the merit and the growth of merit in this gift be for the happiness of the great king Vessavaṇa.”

Nanda's Mother

SO I HAVE HEARD.

At one time the venerables Sāriputta and Mahāmoggallāna were wandering in the Southern Hills together with a large Saṅgha of mendicants. Now at that time the laywoman Veḷukaṇṭakī, Nanda's mother, rose at the crack of dawn and recited the verses of "The Way to the Beyond".

And at that time the great king Vessavaṇa was on his way from the north to the south on some business. He heard Nanda's Mother reciting, and stood waiting for her to finish.

Then when her recital was over she fell silent. Then, knowing she had finished, Vessavaṇa applauded, saying, "Good, sister! Good, sister!"

"But who might you be, my dear?"

"Sister, I am your brother Vessavaṇa, the great king."

"Good, my dear! Then may my recital of the teaching be my offering to you as my guest."

'Good, sister! And let this also be your offering to me as your guest. Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭa before breakfast. When you've served the Saṅgha, please dedicate the religious donation to me. Then that will also be your offering to me as your guest.'

And when the night had passed the lay woman Nanda’s Mother had a variety of delicious foods prepared in her own home. Then the Saṅgha of mendicants headed by Sāriputta and Moggallāna arrived at Veḷukaṇṭa. Then Nanda’s Mother addressed a man, “Please, mister, go to the monastery and announce the time to the Saṅgha, saying: ‘Sirs, it’s time. The meal is ready in the home of the lady Nanda’s Mother.’”

“Yes, Ma’am,” that man replied, and he did as she said.

And then the Saṅgha of mendicants headed by Sāriputta and Moggallāna robed up in the morning and, taking their bowls and robes, went to the home of Nanda’s Mother, where they sat on the seats spread out. Then Nanda’s Mother served and satisfied them with her own hands with a variety of delicious foods.

When Sāriputta had eaten and washed his hand and bowl, Nanda’s Mother sat down to one side. Sāriputta said to her, “Nanda’s Mother, who told

you that the Saṅgha of mendicants was about to arrive?”

“Sir, last night I rose at the crack of dawn and recited the verses of ‘The Way to the Beyond’, and then I fell silent. Then the great king Vessavaṇa, knowing I had finished, applauded me, ‘Good, sister! Good, sister!’

I asked: ‘But who might you be, my dear?’

‘Sister, I am your brother Vessavaṇa, the great king.’

‘Good, my dear! Then may my recital of the teaching be my offering to you as my guest.’

‘Good, sister! And let this also be your offering to me as your guest. Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭha before breakfast. When you’ve served the Saṅgha, please dedicate the religious donation to me. Then that will also be your offering to me as your guest.’

And so, sir, may the merit and the growth of merit in this gift be for the happiness of the great king Vessavaṇa.”

“It’s incredible, Nanda’s Mother, it’s amazing that you converse face to face with a mighty and illustrious god like the great king Vessavaṇa.”

“Sir, this is not my only incredible and amazing quality; there is another. I had an only son called Nanda who I loved dearly. The rulers forcibly abducted him on some pretext and had him executed. But I can’t recall getting upset when my boy was under arrest or being arrested, imprisoned or being put in prison, killed or being killed.”

“It’s incredible, Nanda’s Mother, it’s amazing that you purify even the arising of a thought.”

“Sir, this is not my only incredible and amazing quality; there is another. When my husband passed away he was reborn in one of the realms of spirits. He revealed to me his previous life-

form. But I can't recall getting upset on that account."

"It's incredible, Nanda's Mother, it's amazing that you purify even the arising of a thought."

"Sir, this is not my only incredible and amazing quality; there is another. Ever since we were both young, and I was given in marriage to my husband, I can't recall betraying him even in thought, still less in deed."

"It's incredible, Nanda's Mother, it's amazing that you purify even the arising of a thought."

"Sir, this is not my only incredible and amazing quality; there is another. Ever since I declared myself a lay follower, I can't recall deliberately breaking any precept."

"It's incredible, Nanda's Mother, it's amazing!"

"Sir, this is not my only incredible and amazing quality; there is another. Whenever I want, quite

secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.”

“It’s incredible, Nanda’s Mother, it’s amazing!”

“Sir, this is not my only incredible and amazing quality; there is another. Of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”

“It’s incredible, Nanda’s Mother, it’s amazing!”

Then Venerable Sāriputta educated, encouraged, fired up, and inspired Nanda’s Mother with a Dhamma talk, after which he got up from his seat and left.

Nandamātāsutta AN 7.53 <https://suttacentral.net/an7.53>

Translated by Bhikkhu Sujato



The Four Means of Sustaining a Favorable Relationship

“Bhikkhus, there are these four means of sustaining a favorable relationship. What four? Giving, endearing speech, beneficent conduct, and impartiality. These are the four means of sustaining a favorable relationship.”

**Giving, endearing speech,
beneficent conduct, and impartiality**

under diverse worldly conditions,
as is suitable to fit each case: these means
of sustaining a favorable relationship
are like the linchpin of a rolling chariot.

If there were no such means
of sustaining a favorable relationship,
neither mother nor father
would be able to obtain esteem
and veneration from their children.

But since there exist these means
of sustaining a favorable relationship,
wise people respect them;
thus they attain to greatness
and are highly praised.

Saṅgahasutta AN 4.32 <https://suttacentral.net/an4.32>
Translated by Bhikkhu Bodhi



Hatthaka of Ālavī Sustains His Large Retinue by the Four Means of Sustaining a Favorable Relationship

On one occasion the Blessed One was dwelling at Ālavī at the Aggāḷava Shrine. Then Hatthaka of Ālavī, accompanied by five hundred lay followers, approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

“Your retinue is large, Hatthaka. How do you sustain this large retinue?”

“ I do so, Bhante, by the four means of sustaining a favorable relationship taught by the Blessed One. When I know: ‘This one is to be sustained by a gift,’ I sustain him by a gift. When I know: ‘This one is to be sustained by endearing speech,’ I sustain him by endearing speech. When I know: ‘This one is to be sustained by beneficent conduct,’ I sustain him by beneficent conduct. When I know: ‘This one is to be sustained by impartiality,’ I sustain him by impartiality. There is wealth in my family, Bhante. They don’t think they should listen to me as if I were poor.”

“Good, good, Hatthaka! This is the method by which you can sustain a large retinue. For all those in the past who sustained a large retinue did so by these same four means of sustaining a favorable relationship. All those in the future who will sustain a large retinue will do so by these

same four means of sustaining a favorable relationship. And all those at present who sustain a large retinue do so by these same four means of sustaining a favorable relationship.”

Then, after the Blessed One had instructed, encouraged, inspired, and gladdened Hatthaka of Āḷavī with a Dhamma talk, Hatthaka rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and departed.

Then, not long after Hatthaka of Āḷavī had left, the Blessed One addressed the bhikkhus: “Bhikkhus, you should remember Hatthaka of Āḷavī as one who possesses eight astounding and amazing qualities. What eight?

- (1) He is endowed with faith.
- (2) He is virtuous, and
- (3) has a sense of moral shame and
- (4) moral dread.
- (5) He is learned,
- (6) generous, and
- (7) wise.

(8) He has few desires.

You should remember Hatthaka of Āḷavī as one who possesses these eight astounding and amazing qualities.”

Dutiyahatthakasutta AN 8.24 <https://suttacentral.net/an8.24>
Translated by Bhikkhu Bodhi

GENEROSITY

BENEFITS OF **GIVING**

The Benefits of Giving

“Bhikkhus, there are these five benefits of giving. What five?”

- (1) One is dear and agreeable to many people.
- (2) Good persons resort to one.
- (3) One acquires a good reputation.
- (4) One is not deficient in the layperson’s duties.
- (5) With the breakup of the body, after death, one is reborn in a good destination, in a heavenly world.

These are the five benefits in giving.”

**By giving, one becomes dear,
one follows the duty of the good;
the good self-controlled monks
always resort to one.**

**They teach one the Dhamma
that dispels all suffering,
having understood which
the taintless one here attains nibbāna.**

Dānānisamsasutta AN 5.35 <https://suttacentral.net/an5.35>

Translated by Bhikkhu Bodhi



**The Buddha Teaches General
Sīha the Benefits Which He Can
See for Himself in This Life,
and Those in the Next Life,
Which He Goes by Faith in the
Buddha**

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then Sīha the general approached the

Blessed One, paid homage to him, sat down to one side, and said:

“Is it possible, Bhante, to point out a directly visible fruit of giving?”

“It is, Sīha,” the Blessed One said.

(1) “A donor, Sīha, a munificent giver, is dear and agreeable to many people. This is a directly visible fruit of giving.

(2) “Again, good persons resort to a donor, a munificent giver. This, too, is a directly visible fruit of giving.

(3) “Again, a donor, a munificent giver, acquires a good reputation. This, too, is a directly visible fruit of giving.

(4) “Again, whatever assembly a donor, a munificent giver, approaches—whether of khattiyas, brahmins, householders, or ascetics—

he approaches it confidently and composed. This too is a directly visible fruit of giving.

(5) “Again, with the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world. This is a fruit of giving pertaining to future lives.”

When this was said, Sīha the general said to the Blessed One: “Bhante, I do not go by faith in the Blessed One concerning those four directly visible fruits of giving declared by him. I know them, too. For I am a donor, a munificent giver, and I am dear and agreeable to many people. I am a donor, a munificent giver, and many good persons resort to me. I am a donor, a munificent giver, and I have acquired a good reputation as a donor, sponsor, and supporter of the Saṅgha. I am a donor, a munificent giver, and whatever assembly I approach—whether of khattiyas, brahmins, householders, or ascetics—I approach it confidently and composed. I do not go by faith in the Blessed One concerning these four directly visible fruits of giving declared by him. I know

them, too. But when the Blessed One tells me: ‘Sīha, with the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world,’ I do not know this, and here I go by faith in the Blessed One.”

“So it is, Sīha, so it is! With the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world.”

By giving, he becomes dear and many resort to him.

He attains a good reputation and his fame increases.

The generous man is composed and confidently enters the assembly.

Therefore, seeking happiness,
wise persons give gifts,
having removed the stain of miserliness.
When they are settled in the triple heaven,
for a long time they delight
in companionship with the devas.

Having taken the opportunity to do wholesome
deeds,
passing from here, self-luminous, they roam in
Nandana,
where they delight, rejoice, and enjoy
themselves,
furnished with the five objects of sensual
pleasure.
Having fulfilled the word of the unattached
Stable One,
the Fortunate One's disciples rejoice in heaven.

Sīhasenāpatisutta AN 5.34 <https://suttacentral.net/an5.34>

Translated by Bhikkhu Bodhi

A close-up photograph of a gift wrapped in brown kraft paper. The gift is secured with a rustic twine bow. A small, rectangular black tag is attached to the bow, featuring the words "thank you" written in a white, cursive script. In the blurred background, a round, golden-brown cookie with dark spots is visible on a light-colored surface.

thank
you

Princess Sumanā Asks the Buddha about the Karmic Results of Generosity, When Other Qualities Are Equal

On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park. Then Princess Sumanā, accompanied by five hundred chariots and five hundred court girls, approached the Blessed One, paid homage to him, and sat down to one side. Princess Sumanā then said to the Blessed One:

“Here, Bhante, there might be two disciples of the Blessed One equal in faith, virtuous behavior, and wisdom, but one is generous while the other is not. With the breakup of the body, after death, they would both be reborn in a good destination, in a heavenly world. When they have become devas, would there be any distinction or difference between them?”

“There would be, Sumanā,” the Blessed One said. “The generous one, having become a deva, would surpass the other in five ways: in celestial life span, celestial beauty, celestial happiness, celestial glory, and celestial authority. The generous one, having become a deva, would surpass the other in these five ways.”

“But, Bhante, if these two pass away from there and again become human beings, would there still be some distinction or difference between them?”

“There would be, Sumanā,” the Blessed One said. “When they again become human beings, the generous one would surpass the other in five

ways: in human life span, human beauty, human happiness, human fame, and human authority. When they again become human beings, the generous one would surpass the other in these five ways.”

“But, Bhante, if these two should go forth from the household life into homelessness, would there still be some distinction or difference between them?”

“There would be, Sumanā,” the Blessed One said.

“The generous one, having gone forth, would surpass the other in five ways. (1) He would usually use a robe that has been specifically offered to him, seldom one that had not been specifically offered to him. (2) He would usually eat almsfood that has been specifically offered to him, seldom almsfood that had not been specifically offered to him. (3) He would usually use a lodging that had been specifically offered to him, seldom one that had not been specifically offered to him. (4) He would usually use

medicines and provisions for the sick that had been specifically offered to him, seldom those that had not been specifically offered to him. (5) His fellow monastics, those with whom he dwells, would usually behave toward him in agreeable ways by bodily, verbal, and mental action, seldom in disagreeable ways. They would usually present him what is agreeable, seldom what is disagreeable. The generous one, having gone forth, would surpass the other in these five ways.”

“But, Bhante, if both attain arahantship, would there still be some distinction or difference between them after they have attained arahantship?”

“In this case, Sumanā, I declare, there would be no difference between the liberation of one and the liberation of the other.”

“It’s astounding and amazing, Bhante! Truly, one has good reason to give alms and do meritorious deeds, since they will be helpful if one becomes a

deva, again becomes a human being, or goes forth.”

“So it is, Sumanā! So it is, Sumanā! Truly, one has good reason to give alms and do meritorious deeds, since they will be helpful if one becomes a deva, again becomes a human being, or goes forth.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“As the stainless moon
moving through the sphere of space
outshines with its radiance
all the stars in the world,
so one accomplished in virtuous behavior,
a person endowed with faith,
outshines by generosity
all the misers in the world.

“As the hundred-peaked rain cloud,
thundering, wreathed in lightning,

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pours down rain upon the earth,
inundating the plains and lowlands,
so the Perfectly Enlightened One's disciple,
the wise one accomplished in vision,
surpasses the miserly person
in five specific respects:
life span and glory,
beauty and happiness.
Possessed of wealth, after death
he rejoices in heaven.”

Sumanasutta AN 5.31 <https://suttacentral.net/an5.31>
Translated by Bhikkhu Bodhi

*“The wise one is a giver of life,
strength, beauty, and discernment.
The intelligent one is a donor of happiness
and in turn acquires happiness.*

*Having given life, strength, beauty,
happiness, and discernment,
one is long-lived and famous
wherever one is reborn.”*

Bhojanasutta AN 5.37 <https://suttacentral.net/an5.37>

Translated by Bhikkhu Bodhi

A Donor Who Gives Food Gives the Recipients Five Things

“Bhikkhus, a donor who gives food gives the recipients five things. What five?”

**One gives life, beauty, happiness, strength,
and discernment.**

(1) Having given life, one partakes of life,
whether celestial or human.

(2) Having given beauty, one partakes of beauty, whether celestial or human.

(3) Having given happiness, one partakes of happiness, whether celestial or human.

(4) Having given strength, one partakes of strength, whether celestial or human.

(5) Having given discernment, one partakes of discernment, whether celestial or human.

A donor who gives food gives the recipients these five things.”

The wise one is a giver of life, strength, beauty, and discernment.

The intelligent one is a donor of happiness and in turn acquires happiness.

Having given life, strength, beauty, happiness, and discernment, one is long-lived and famous wherever one is reborn.

**“Suppavāsā, a female noble disciple who
gives food gives the recipients four things.
What four? She gives life, beauty,
happiness, and strength.**

**Suppavāsāsutta AN 4.57 <https://suttacentral.net/an4.57>
Translated by Bhikkhu Bodhi**

With Suppavāsā

On one occasion the Blessed One was dwelling among the Koliyans near the Koliyan town named Sajjana. Then, in the morning, the Blessed One dressed, took his bowl and robe, and went to the residence of the Koliyan daughter Suppavāsā, where he sat down in the prepared seat. **Then the Koliyan daughter Suppavāsā, with her own hand, served and satisfied the Blessed One with various kinds of delicious food.** When the Blessed One had finished eating

and had put away his bowl, the Koliyan daughter Suppavāsā sat down to one side. The Blessed One then said to her:

“Suppavāsā, a female noble disciple who gives food gives the recipients four things. What four? **She gives life, beauty, happiness, and strength.**

Having given life, she partakes of life, whether celestial or human.

Having given beauty, she partakes of beauty, whether celestial or human.

Having given happiness, she partakes of happiness, whether celestial or human.

Having given strength, she partakes of strength, whether celestial or human.

Suppavāsā, a female noble disciple who gives food gives the recipients these four things.”

When one gives well-prepared food,

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pure, delicious, and flavorful,
to the upright ones who are
exalted and of excellent conduct,
that offering, which links merit with merit,
is praised as very fruitful
by the world-knowers.

Those recollecting such generosity
dwell in the world inspired by joy.
Having removed the stain of miserliness and its
root,
blameless, they go to the heavenly abode.

Suppavāsāsutta AN 4.57 <https://suttacentral.net/an4.57>

Translated by Bhikkhu Bodhi



**The Deity Serī Speaks of How
Everyone Loves Food., to
Which the Buddha Responds
with Verses in Praise of Giving.
Serī Speaks of His Own
Generosity in a Past Life**

Standing to one side, the god Serī addressed the Buddha in verse:

“Both gods and humans
enjoy their food.

So what's the name of the spirit
who doesn't like food?"

**“Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.**

**So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.”**

“It's incredible, sir, it's amazing, how well said
this was by Master Gotama.” He repeated the
Buddha's verses, and said:

“Once upon a time, sir, I was a king named Serī,
a giver, a donor, who praised giving. I gave gifts
at the four gates to ascetics and brahmins, to
paupers, vagrants, travelers, and beggars. Then
the ladies of my harem approached me and said,

‘Your Majesty gives gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the first gate to the ladies of my harem. There they gave gifts, while my own giving dwindled.

Then my aristocrat vassals approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the second gate to my aristocrat vassals. There they gave gifts, while my own giving dwindled.

Then my troops approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me,

‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the third gate to my troops. There they gave gifts, while my own giving dwindled.

Then my brahmins and householders approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, your troops give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the fourth gate to my brahmins and householders. There they gave gifts, while my own giving dwindled.

Then my men approached me and said, ‘Now Your Majesty is not giving gifts at all!’ When they said this, I said to those men, ‘So then, my men, send half of the revenue from the outer districts to the royal compound. Then give half right there to ascetics and brahmins, to paupers,

vagrants, travelers, and beggars.’ Sir, for a long time I made so much merit and did so many skillful deeds. I never reached any limit so as to say ‘there’s this much merit’ or ‘there’s this much result of merit’ or ‘for so long I’ll remain in heaven’. It’s incredible, sir, it’s amazing, how well said this was by Master Gotama:

‘Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.’”

Serīsutta SN 2.23 <https://suttacentral.net/sn2.23>
Translated by Bhikkhu Sujato



The Giver of the Agreeable

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then, in the morning, the Blessed One dressed, took his bowl and robe, and went to the residence of the householder Uggā of Vesālī, where he sat down in the appointed seat. Then the householder Uggā of Vesālī approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One:

“Bhante, in the presence of the Blessed One I heard and learned this: ‘The giver of what is agreeable gains what is agreeable.’ Bhante, my sal flower porridge is agreeable. Let the Blessed One accept it from me, out of compassion.” The Blessed One accepted, out of compassion.

“Bhante, in the presence of the Blessed One I heard and learned this: ‘The giver of what is agreeable gains what is agreeable.’ Bhante, my pork embellished with jujubes is agreeable. Let the Blessed One accept it from me, out of compassion.” The Blessed One accepted, out of compassion.

“Bhante, in the presence of the Blessed One I heard and learned this: ‘The giver of what is agreeable gains what is agreeable.’ Bhante, my fried vegetable stalks are agreeable. Let the Blessed One accept them from me, out of compassion.” The Blessed One accepted, out of compassion.

“Bhante, in the presence of the Blessed One I heard and learned this: ‘The giver of what is agreeable gains what is agreeable.’ Bhante, my boiled hill rice cleared of dark grains, accompanied by various sauces and condiments, is agreeable. Let the Blessed One accept it from me, out of compassion.” The Blessed One accepted, out of compassion.

“Bhante, in the presence of the Blessed One I heard and learned this: ‘The giver of what is agreeable gains what is agreeable.’ Bhante, my cloths from Kāsi are agreeable. Let the Blessed One accept them from me, out of compassion.” The Blessed One accepted, out of compassion.

“Bhante, in the presence of the Blessed One I heard and learned this: ‘The giver of what is agreeable gains what is agreeable.’ Bhante, my couch spread with rugs, blankets, and covers, with an excellent covering of antelope hide, with a canopy above and red bolsters at both ends, is agreeable. Although I know this is not allowable

for the Blessed One, this sandalwood plank of mine is worth over a thousand. Let the Blessed One accept it from me, out of compassion.” The Blessed One accepted, out of compassion.

Then the Blessed One expressed his appreciation to the householder Ugga of Vesālī thus:

“The giver of the agreeable gains the agreeable, when he gives willingly to the upright ones clothing, bedding, food, and drink, and various kinds of requisites.

“Having known the arahants to be like a field for what is relinquished and offered, not held back, the good person gives what is hard to give: the giver of agreeable things gains what is agreeable.”

Then, after expressing his appreciation to the householder Ugga of Vesālī, the Blessed One rose from his seat and left. Then, some time later, the householder Ugga of Vesālī passed away. After

his death, the householder Ugga of Vesālī was reborn among a certain group of mind-made deities. On that occasion the Blessed One was dwelling at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, the young deva Ugga, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One, paid homage to him, and stood to one side. The Blessed One then said to him: “I hope, Ugga, that it is as you would have wished.”

“Surely, Bhante, it is as I had wished.”

Then the Blessed One addressed the young deva Ugga with verses:

“The giver of the agreeable gains the agreeable;
the giver of the foremost again gains the
foremost;
the giver of the excellent gains the excellent;
the giver of the best reaches the best state.

“The person who gives the best,

the giver of the foremost,
the giver of the excellent,
is long-lived and famous
wherever he is reborn.”

Manāpadāyīsutta AN 5.44 <https://suttacentral.net/an5.44>

Translated by Bhikkhu Bodhi



Five Utilizations of Wealth

On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then the householder Anāthapiṇḍika approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

“Householder, there are these five utilizations of wealth. What five?”

“ Here, householder, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple makes himself happy and pleased and properly maintains himself in happiness; he makes his parents happy and pleased and properly maintains them in happiness; he makes his wife and children, his slaves, workers, and servants happy and pleased and properly maintains them in happiness. This is the first utilization of wealth.

“ Again, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple makes his friends and companions happy and pleased and properly maintains them in happiness. This is the second utilization of wealth.

“ Again, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple makes

provisions with his wealth against the losses that might arise because of fire or floods, kings or bandits or unloved heirs; he makes himself secure against them. This is the third utilization of wealth.

“ Again, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple makes the five oblations: to relatives, guests, ancestors, the king, and the deities. This is the fourth utilization of wealth.

“ Again, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple establishes an uplifting offering of alms—an offering that is heavenly, resulting in happiness, conducive to heaven—to those ascetics and brahmins who refrain from intoxication and heedlessness, who are settled in patience and mildness, who tame themselves, calm themselves, and train

themselves for nibbāna. This is the fifth utilization of wealth.

“These, householder, are the five utilizations of wealth. Householder, if a noble disciple’s wealth is exhausted when he has utilized it in these five ways, he thinks: ‘I have utilized wealth in these five ways and my wealth is exhausted.’ Thus he has no regret. But if a noble disciple’s wealth increases when he has utilized it in these five ways, he thinks: ‘I have utilized wealth in these five ways and my wealth has increased.’ Thus, either way, he has no regret.”

“I’ve enjoyed wealth,
supported my dependents,
and overcome adversities.
I have given an uplifting offering,
and performed the five oblations.

I have served the virtuous monks,
the self-controlled celibate ones.
“I have achieved whatever purpose
a wise person, dwelling at home,

might have in desiring wealth;
what I have done brings me no regret.”

Recollecting this, a mortal
remains firm in the noble Dhamma.
They praise him here in this life,
and after death he rejoices in heaven.

Ādiyasutta AN 5.41 <https://suttacentral.net/an5.41>
Translated by Bhikkhu Bodhi

*When an ethical person with trusting heart
gives a proper gift to ethical persons,
trusting in the ample fruit of deeds,
I declare that gift is abundantly fruitful.*

*Dakkhiṇāvibhaṅgasutta MN 142 <https://suttacentral.net/mn142>
Translated by Bhikkhu Sujato*

A Religious Donation

“ Mendicants, there are these four ways of purifying a religious donation. What four?

There's a religious donation that's purified by the giver, not the recipient.

There's a religious donation that's purified by the recipient, not the giver.

There's a religious donation that's purified by neither the giver nor the recipient.

There's a religious donation that's purified by both the giver and the recipient.

And how is a religious donation purified by the giver, not the recipient? It's when the giver is ethical, of good character, but the recipient is unethical, of bad character.

And how is a religious donation purified by the recipient, not the giver? It's when the giver is unethical, of bad character, but the recipient is ethical, of good character.

And how is a religious donation purified by neither the giver nor the recipient? It's when both the giver and the recipient are unethical, of bad character.

And how is a religious donation purified by both the giver and the recipient? It's when both the

giver and the recipient are ethical, of good character.

These are the four ways of purifying a religious donation.”

Dakkhiṇasutta AN 4.78 <https://suttacentral.net/an4.78>

Translated by Bhikkhu Sujato



The Analysis of Religious Donations

SO I HAVE HEARD.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then Mahāpajāpati Gotamī approached the Buddha bringing a new pair of garments. She bowed, sat down to one side, and said to the

Buddha, “Sir, I have spun and woven this new pair of garments specially for the Buddha. May the Buddha please accept this from me out of compassion.”

When she said this, the Buddha said to her, “Give it to the Saṅgha, Gotamī. When you give to the Saṅgha, both the Saṅgha and I will be honored.”

For a second time ...

For a third time, Mahāpajāpatī Gotamī said to the Buddha, “Sir, I have spun and woven this new pair of garments specially for the Buddha. May the Buddha please accept this from me out of compassion.”

And for a third time, the Buddha said to her, “Give it to the Saṅgha, Gotamī. When you give to the Saṅgha, both the Saṅgha and I will be honored.”

When he said this, Venerable Ānanda said to the Buddha, “Sir, please accept the new pair of

garments from Mahāpajāpatī Gotamī. Sir, Mahāpajāpatī was very helpful to the Buddha. As his aunt, she raised him, nurtured him, and gave him her milk. When the Buddha's birth mother passed away, she nurtured him at her own breast.

And the Buddha has been very helpful to Mahāpajāpatī. It is owing to the Buddha that Mahāpajāpatī has gone for refuge to the Buddha, the teaching, and the Saṅgha. It's owing to the Buddha that she refrains from killing living creatures, stealing, committing sexual misconduct, lying, and taking alcoholic drinks that cause negligence. It's owing to the Buddha that she has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones. It's owing to the Buddha that she is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation. The Buddha has been very helpful to Mahāpajāpatī.”

“ That's so true, Ānanda. When someone has enabled you to go for refuge, it's not easy to repay

them by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick.

When someone has enabled you to refrain from killing, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence, it's not easy to repay them ...

When someone has enabled you to have experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones, it's not easy to repay them ...

When someone has enabled you to be free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation, it's not easy to repay them by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick.

Ānanda, there are these fourteen religious donations to individuals. What fourteen?

One gives a gift to the Realized One, the perfected one, the fully awakened Buddha. This is the first religious donation to an individual.

One gives a gift to a Buddha awakened for themselves. This is the second religious donation to an individual.

One gives a gift to a perfected one. This is the third religious donation to an individual.

One gives a gift to someone practicing to realize the fruit of perfection. This is the fourth religious donation to an individual.

One gives a gift to a non-returner. This is the fifth religious donation to an individual.

One gives a gift to someone practicing to realize the fruit of non-return. This is the sixth religious donation to an individual.

One gives a gift to a once-returner. This is the seventh religious donation to an individual.

One gives a gift to someone practicing to realize the fruit of once-return. This is the eighth religious donation to an individual.

One gives a gift to a stream-enterer. This is the ninth religious donation to an individual.

One gives a gift to someone practicing to realize the fruit of stream-entry. This is the tenth religious donation to an individual.

One gives a gift to an outsider who is free of sensual desire. This is the eleventh religious donation to an individual.

One gives a gift to an ordinary person who has good ethical conduct. This is the twelfth religious donation to an individual.

One gives a gift to an ordinary person who has bad ethical conduct. This is the thirteenth religious donation to an individual.

One gives a gift to an animal. This is the fourteenth religious donation to an individual.

Now, Ānanda, gifts to the following persons may be expected to yield the following returns.

To an animal, a hundred times.

To an unethical ordinary person, a thousand.

To an ethical ordinary person, a hundred thousand. To an outsider free of sensual desire, 10,000,000,000.

But a gift to someone practicing to realize the fruit of stream-entry may be expected to yield incalculable, immeasurable returns.

How much more so a gift to a stream-enterer, someone practicing to realize the fruit of once-

return, a once-returner, someone practicing to realize the fruit of non-return, a non-returner, someone practicing to realize the fruit of perfection, a perfected one, or a Buddha awakened for themselves? How much more so a Realized One, a perfected one, a fully awakened Buddha?

But there are, Ānanda, seven religious donations bestowed on a Saṅgha. What seven?

One gives a gift to the communities of both monks and nuns headed by the Buddha. This is the first religious donation bestowed on a Saṅgha.

One gives a gift to the communities of both monks and nuns after the Buddha has finally become extinguished. This is the second religious donation bestowed on a Saṅgha.

One gives a gift to the Saṅgha of monks. This is the third religious donation bestowed on a Saṅgha.

One gives a gift to the Saṅgha of nuns. This is the fourth religious donation bestowed on a Saṅgha.

One gives a gift, thinking: ‘Appoint this many monks and nuns for me from the Saṅgha.’ This is the fifth religious donation bestowed on a Saṅgha.

One gives a gift, thinking: ‘Appoint this many monks for me from the Saṅgha.’ This is the sixth religious donation bestowed on a Saṅgha.

One gives a gift, thinking: ‘Appoint this many nuns for me from the Saṅgha.’ This is the seventh religious donation bestowed on a Saṅgha.

In times to come there will be members of the spiritual family merely by virtue of wearing ocher cloth around their necks; but they are unethical and of bad character. People will give gifts to those unethical people in the name of the Saṅgha. Even then, I say, a religious donation bestowed on the Saṅgha is incalculable and immeasurable. But I say that there is no way a personal offering

can be more fruitful than one bestowed on a Saṅgha.

Ānanda, there are these four ways of purifying a religious donation. What four?

There's a religious donation that's purified by the giver, not the recipient.

There's a religious donation that's purified by the recipient, not the giver.

There's a religious donation that's purified by neither the giver nor the recipient.

There's a religious donation that's purified by both the giver and the recipient.

And how is a religious donation purified by the giver, not the recipient? It's when the giver is ethical, of good character, but the recipient is unethical, of bad character.

And how is a religious donation purified by the recipient, not the giver? It's when the giver is unethical, of bad character, but the recipient is ethical, of good character.

And how is a religious donation purified by neither the giver nor the recipient? It's when both the giver and the recipient are unethical, of bad character.

And how is a religious donation purified by both the giver and the recipient? It's when both the giver and the recipient are ethical, of good character. These are the four ways of purifying a religious donation.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“When an ethical person with trusting heart gives a proper gift to unethical persons, trusting in the ample fruit of deeds, that offering is purified by the giver.

When an unethical and untrusting person,
gives an improper gift to ethical persons,
not trusting in the ample fruit of deeds,
that offering is purified by the receivers.

When an unethical and untrusting person,
gives an improper gift to unethical persons,
not trusting in the ample fruit of deeds,
I declare that gift is not very fruitful.

When an ethical person with trusting heart
gives a proper gift to ethical persons,
trusting in the ample fruit of deeds,
I declare that gift is abundantly fruitful.

But when a passionless one gives to the
passionless
a proper gift with trusting heart,
trusting in the ample fruit of deeds,
that's truly the best of material gifts.”



About Velāma

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Householder, I wonder whether your family gives gifts?”

“It does, sir. But only coarse gruel with pickles.”

“Householder, someone might give a gift that’s either coarse or fine. But they give it carelessly, thoughtlessly, not with their own hand. They give the dregs, and they give without consideration for consequences. Then wherever the result of any such gift manifests, their mind doesn’t incline toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And their children, wives, bondservants, employees, and workers don’t want to listen to them. They don’t pay attention or try to understand. Why is that? Because that is the result of deeds done carelessly.

Someone might give a gift that’s either coarse or fine. And they give it carefully, thoughtfully, with their own hand. They don’t give the dregs, and they give with consideration for consequences. Then wherever the result of any such gift manifests, their mind inclines toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And their children, wives, bondservants, employees, and workers want to listen. They pay attention and try to

understand. Why is that? Because that is the result of deeds done carefully.

Once upon a time, householder, there was a brahmin named Velāma. He gave the following gift, a great offering. 84,000 gold bowls filled with silver. 84,000 silver bowls filled with gold. 84,000 bronze bowls filled with gold coins. 84,000 elephants with gold adornments and banners, covered with gold netting. 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with gold netting. 84,000 milk cows with silken reins and bronze pails. 84,000 maidens bedecked with jeweled earrings. 84,000 couches spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with canopies above and red pillows at both ends. 8,400,000 fine cloths of linen, cotton, silk, and wool. And who can say how much food, drink, snacks, meals, refreshments, and beverages? It seemed like an overflowing river.

Householder, you might think: ‘Surely the brahmin Velāma must have been someone else at that time?’ But you should not see it like this. I myself was the brahmin Velāma at that time. I gave that gift, a great offering. But at that event there was no-one worthy of a religious donation, and no-one to purify the religious donation.

It would be more fruitful to feed one person accomplished in view than that great offering of Velāma.

It would be more fruitful to feed one once-returner than a hundred persons accomplished in view.

It would be more fruitful to feed one non-returner than a hundred once-returners.

It would be more fruitful to feed one perfected one than a hundred non-returners.

It would be more fruitful to feed one Buddha awakened for themselves than a hundred perfected ones.

It would be more fruitful to feed one Realized One, a perfected one, a fully awakened Buddha than a hundred Buddhas awakened for themselves.

It would be more fruitful to feed the mendicant Saṅgha headed by the Buddha than to feed one Realized One, a perfected one, a fully awakened Buddha.

It would be more fruitful to build a dwelling especially for the Saṅgha of the four quarters than to feed the mendicant Saṅgha headed by the Buddha.

It would be more fruitful to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart than to build a dwelling for the Saṅgha of the four quarters.

It would be more fruitful to undertake the training rules—not to kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence—than to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart.

It would be more fruitful to develop a heart of love—even just as long as it takes to pull a cow’s udder—than to undertake the training rules.

It would be more fruitful develop the perception of impermanence—even for as long as a finger-snap—than to do all of these things, including developing a heart of love for as long as it takes to pull a cow’s udder.”

Velāmasutta AN 9.20 <https://suttacentral.net/an9.20>
Translated by Bhikkhu Sujato



**The Householder
Dārukammika Claims to Give
Gifts to Arahants. But the
Buddha Warns Him That It's
Hard to Know Who Is Really
an Arahant, and Encourage
Him Instead to Make Offerings
to the Saṅgha**

SO I HAVE HEARD.

At one time the Buddha was staying at Nādika in the brick house.

Then the householder Dārukammika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Householder, I wonder whether your family gives gifts?”

“It does, sir. Gifts are given to those mendicants who are perfected or on the path to perfection; they live in the wilderness, eat only almsfood, and wear rag robes.”

“Householder, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and money, it’s hard for you to know who is perfected or on the path to perfection.

If a mendicant living in the wilderness is restless, insolent, fickle, scurrilous, loose-tongued,

unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they're reprehensible. If a mendicant living in the wilderness is not restless, insolent, fickle, scurrilous, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties, then in this respect they're praiseworthy.

If a mendicant who lives within a village restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they're reprehensible. If a mendicant who lives within a village is not restless, insolent, fickle, scurrilous, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties, then in this respect they're praiseworthy.

If a mendicant who eats only almsfood is restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they're reprehensible. If a mendicant who eats only almsfood is not restless, insolent, fickle, scurrilous, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties, then in this respect they're praiseworthy.

If a mendicant who accepts invitations is restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they're reprehensible. If a mendicant who accepts invitations is not restless, insolent, fickle, scurrilous, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained

faculties, then in this respect they're praiseworthy.

If a mendicant who wears rag robes is restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they're reprehensible. If a mendicant who wears rag robes is not restless, insolent, fickle, scurrilous, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties, then in this respect they're praiseworthy.

If a mendicant who wears robes offered by householders is restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they're reprehensible. If a mendicant who wears robes offered by householders is not restless, insolent, fickle, scurrilous, or loose-tongued, but has established mindfulness,

situational awareness and immersion, with unified mind and restrained faculties, then in this respect they're praiseworthy.

Go ahead, householder, give gifts to the Saṅgha. Your mind will become bright and clear, and when your body breaks up, after death, you'll be reborn in a good place, a heavenly realm.”

“Sir, from this day forth I will give gifts to the Saṅgha.”

Dārukammikasutta AN 6.59 <https://suttacentral.net/an6.59>

Translated by Bhikkhu Sujato



UNITED STATES
WASHINGTON
AMERICA
MEXICO
LA HABANA
CUBA
SANTIA GODE CUBA
Belize JAMAICA
HONDURAS
NICARAGUA
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COSTA RICA
PANAMA
Caribbean Sea
GRENADA
VENEZUELA
BOGOTA
COLOMBIA
ECUADOR
PERU
LIMA
BRAZIL
SOUTH AMERICA
ARGENTINA
BOLIVIA
PARAGUAY
SUCRE
BRASILIA
ANTAGONIA
SANTIA GODE CHILE
VIA DEL PASADO

Two Kinds of People in the World Who Are Worthy of a Religious Donation

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, sat down to one side, and said to the Buddha, “How many kinds of people in the world are worthy of a religious donation? And where should a gift be given?”

“Householder, there are two kinds of people in the world who are worthy of a religious donation: **the trainee and the master.**

These are two kinds of people in the world who are worthy of a religious donation, and that's where you should give a gift.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“In this world, the trainee and the master, are worthy of offerings dedicated to the gods. They are upright in body, speech, and mind. This is the field for sponsors of sacrifice— what's given here is very fruitful.”

Samacittavagga AN 2.32–41 <https://suttacentral.net/an2.32-41>
Translated by Bhikkhu Sujato



Seven People Worthy of Offerings Due to Observing Impermanence in the Eye

“Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven?

First, take a person who meditates observing impermanence in the eye. They perceive

impermanence and experience impermanence. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is the first person who is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Next, take a person who meditates observing impermanence in the eye. ... Their defilements and their life come to an end at exactly the same time. This is the second person who is worthy of offerings ...

Next, take a person who meditates observing impermanence in the eye. ... With the ending of the five lower fetters they're extinguished between one life and the next. ...

With the ending of the five lower fetters they're extinguished upon landing. ...

With the ending of the five lower fetters they're extinguished without extra effort. ...

With the ending of the five lower fetters they're extinguished with extra effort. ...

With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. ... This is the seventh person.

These are the seven people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

AN 7.95 <https://suttacentral.net/an7.95>

Translated by Bhikkhu Sujato



Seven People Worthy of Offerings Due to Observing Suffering, etc., in the Eye, etc.

“Mendicants, these seven people are worthy of offerings ... What seven?”

First, take a person who meditates observing suffering in the eye. ... observing not-self in the eye. ... observing ending in the eye. ... observing vanishing in the eye. ... observing

fading away in the eye. ... observing cessation
in the eye. ... observing letting go in the eye. ...

ear ... nose ... tongue ... body ... mind ...

sights ... sounds ... smells ... tastes ... touches
... thoughts ...

eye consciousness ... ear consciousness ... nose
consciousness ... tongue consciousness ... body
consciousness ... mind consciousness ...

eye contact ... ear contact ... nose contact ...
tongue contact ... body contact ... mind contact
...

feeling born of eye contact ... feeling born of ear
contact ... feeling born of nose contact ...
feeling born of tongue contact ... feeling born of
body contact ... feeling born of mind contact ...

perception of sights ... perception of sounds ...
perception of smells ... perception of tastes ...

perception of touches ... perception of thoughts
...

intention regarding sights ... intention regarding
sounds ... intention regarding smells ...
intention regarding tastes ... intention regarding
touches ... intention regarding thoughts ...

craving for sights ... craving for sounds ...
craving for smells ... craving for tastes ...
craving for touches ... craving for thoughts ...

thoughts about sights ... thoughts about sounds
... thoughts about smells ... thoughts about
tastes ... thoughts about touches ... thoughts
about thoughts ...

considerations regarding sights ...
considerations regarding sounds ...
considerations regarding smells ...
considerations regarding tastes ... considerations
regarding touches ... considerations regarding
thoughts ...

meditates observing impermanence in the five aggregates ... the aggregate of form ... the aggregate of feeling ... the aggregate of perception ... the aggregate of choices ... the aggregate of consciousness ... meditates observing suffering ... not-self ... ending ... vanishing ... fading away ... cessation ... letting go ...”

AN 7.96–614 <https://suttacentral.net/an7.96-614>

Translated by Bhikkhu Sujato



Seven Persons Who Are Worthy of Gifts and Veneration (1st)

“Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

What seven?

First, take a person who meditates observing impermanence in all conditions. They perceive impermanence and experience impermanence. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom.

They've realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. This is the first person.

Next, take a person who meditates observing impermanence in all conditions. Their defilements and their life come to an end at exactly the same time. This is the second person.

Next, take a person who meditates observing impermanence in all conditions. With the ending of the five lower fetters they're extinguished between one life and the next. ...

With the ending of the five lower fetters they're extinguished upon landing. ...

With the ending of the five lower fetters they're extinguished without extra effort. ...

With the ending of the five lower fetters they're extinguished with extra effort. ...

With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. This is the seventh person.

These are the seven people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

Aniccānupassīsutta AN 7.16 <https://suttacentral.net/an7.16>

Translated by Bhikkhu Sujato

*“When an ethical person with trusting heart
gives a proper gift to ethical persons,
trusting in the ample fruit of deeds,
I declare that gift is abundantly fruitful.*

*But when a passionless one gives to the passionless
a proper gift with trusting heart,
trusting in the ample fruit of deeds,
that’s truly the best of material gifts.”*

Dakkhiṇāvibhaṅgasutta MN 142 <https://suttacentral.net/mn142>

Translated by Bhikkhu Sujato

Seven Persons Who Are Worthy of Gifts and Veneration (2nd)

“Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven? First, take a person who meditates observing suffering in all conditions. They perceive

suffering and experience suffering. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. ...”

Dukkhānupassīutta AN 7.17 <https://suttacentral.net/an7.17>
Translated by Bhikkhu Sujato



Seven Persons Who Are Worthy of Gifts and Veneration (3rd)

“Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven?

“First, take a person who meditates observing not-self in all things. They perceive not-self and

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experience not-self. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. ...”

Anattānupassīsutta AN 7.18 <https://suttacentral.net/an7.18>
Translated by Bhikkhu Sujato



Nine Persons Are Worthy of Gifts

“Mendicants, these nine people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What nine?

The perfected one and the one practicing for perfection.

The non-returner and the one practicing to realize the fruit of non-return.

The once-returner and the one practicing to realize the fruit of once-return.

The stream-enterer and the one practicing to realize the fruit of stream-entry.

And a member of the spiritual family (gotrabhū—).

These are the nine people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

Āhuneyyasutta AN 9.10 <https://suttacentral.net/an9.10>
Translated by Bhikkhu Sujato



**Ten Persons Are Worthy of
Gifts, Worthy of Hospitality,
Worthy of Offerings, Worthy of
Reverential Salutation, an
Unsurpassed Field of Merit for
the World**

“Bhikkhus, these ten persons are worthy of gifts,
worthy of hospitality, worthy of offerings,

worthy of reverential salutation, an unsurpassed field of merit for the world. What ten?

The Tathāgata, the Arahant, the Perfectly Enlightened One;

a paccekabuddha;

the one liberated in both respects;

the one liberated by wisdom;

the body witness;

the one attained to view;

the one liberated by faith;

the Dhamma follower;

the faith follower;

and the clan member.

These ten persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.”

Āhuneyyasutta AN 10.16 <https://suttacentral.net/an10.16>
Translated by Bhikkhu Bodhi



Worthy of Offerings Dedicated to the Gods

“Mendicants, a mendicant with ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What ten?

It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and

seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They have good friends, companions, and associates.

They have right view, possessing right perspective.

They wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if

through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate ...mind without hate ...mind with delusion ...mind without delusion ...constricted mind ...scattered mind ...expansive mind ...unexpansive mind ...mind that is not supreme ...mind that is supreme ...mind immersed in samādhi ...mind not immersed in samādhi ...freed mind ... They understand unfreed mind as ‘unfreed mind’.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ Thus they recollect their many past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn

according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Āhuneyyasutta AN 10.97 <https://suttacentral.net/an10.97>
Translated by Bhikkhu Sujato



Worthy of Offerings (1st)

SO I HAVE HEARD.

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

“Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six?

It’s a mendicant who, when they see a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

When they hear a sound with their ears ...

When they smell an odor with their nose ...

When they taste a flavor with their tongue ...

When they feel a touch with their body ...

When they know a thought with their mind, they’re neither happy nor sad. They remain equanimous, mindful and aware.

A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of

hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

Paṭhamaāhuneyyasutta AN 6.1 <https://suttacentral.net/an6.1>
Translated by Bhikkhu Sujato



Worthy of Offerings (2nd)

“Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six?

It's a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a

mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate ...mind without hate ...mind with delusion ...mind without delusion ...constricted mind ...scattered mind ...expansive mind ...unexpansive mind ...mind that is not supreme ...mind that is supreme ...mind immersed in samādhi ...mind not immersed in samādhi ...freed mind ... They understand unfreed mind as ‘unfreed mind’.

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn

according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

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A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Dutiyaāhuneyyasutta AN 6.2 <https://suttacentral.net/an6.2>
Translated by Bhikkhu Sujato



A Mendicant Who Has Seven Qualities Is Worthy, with a Special Emphasis on Listening to and Learning the Teaching

“A mendicant with seven qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What seven? It’s when a mendicant knows the teachings,

knows the meaning, has self-knowledge, knows moderation, knows the right time, knows assemblies, and knows people high and low.

And how is a mendicant one who knows the teachings? It's when a mendicant knows the teachings: statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications. If a mendicant did not know these teachings, they would not be called 'one who knows the teachings'. But because they do know these teachings, they are called 'one who knows the teachings'. Such is the one who knows the teachings.

And how are they one who knows the meaning? It's when a mendicant knows the meaning of this or that statement: 'This is what that statement means; that is what this statement means.' If a mendicant did not know the meaning of this or that statement, they would not be called 'one who knows the meaning'. But because they do know the meaning of this or that statement, they are

called ‘one who knows the meaning’. Such is the one who knows the teachings and the one who knows the meaning.

And how are they one who has self-knowledge? It’s when a mendicant has self-knowledge: ‘This is the extent of my faith, ethics, learning, generosity, wisdom, and eloquence.’ If a mendicant did not have self-knowledge, they would not be called ‘one who has self-knowledge’. But because they do have self-knowledge, they are called ‘one who has self-knowledge’. Such is the one who knows the teachings, the one who knows the meaning, and the one who has self-knowledge.

And how are they one who knows moderation? It’s when a mendicant knows moderation when receiving robes, almsfood, lodgings, and medicines and supplies for the sick. If a mendicant did not know moderation, they would not be called ‘one who knows moderation’. But because they do know moderation, they are called ‘one who knows moderation’. Such is the one

who knows the teachings, the one who knows the meaning, the one who has self-knowledge, and the one who knows moderation.

And how are they one who knows the right time? It's when a mendicant knows the right time: 'This is the time for recitation; this is the time for questioning; this is the time for meditation; this is the time for retreat.' If a mendicant did not know the right time, they would not be called 'one who knows the right time'. But because they do know the right time, they are called 'one who knows the right time'. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, and the one who knows the right time.

And how are they one who knows assemblies? It's when a mendicant knows assemblies: 'This is an assembly of aristocrats, of brahmins, of householders, or of ascetics. This one should be approached in this way. This is how to stand, to act, to sit, to speak, or to stay silent when there.'

If a mendicant did not know assemblies, they would not be called ‘one who knows assemblies’. But because they do know assemblies, they are called ‘one who knows assemblies’. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, the one who knows the right time, and the one who knows assemblies.

And how are they one who knows people high and low? It’s when a mendicant understands people in terms of pairs. Two people: one likes to see the noble ones, one does not. The person who doesn’t like to see the noble ones is reprehensible in that respect. The person who does like to see the noble ones is praiseworthy in that respect.

Two people like to see the noble ones: one likes to hear the true teaching, one does not. The person who doesn’t like to hear the true teaching is reprehensible in that respect. The person who does like to hear the true teaching is praiseworthy in that respect.

Two people like to hear the true teaching: one lends an ear to the teaching, one does not. The person who doesn't lend an ear to the teaching is reprehensible in that respect. The person who does lend an ear to the teaching is praiseworthy in that respect.

Two people lend an ear to the teaching: one remembers the teaching they've heard, one does not. The person who doesn't remember the teaching they've heard is reprehensible in that respect. The person who does remember the teaching they've heard is praiseworthy in that respect.

Two people remember the teaching they've heard: one reflects on the meaning of the teachings they have remembered, one does not. The person who does not reflect on the meaning of the teachings they have remembered is reprehensible in that respect. The person who does reflect on the meaning of the teachings they have remembered is praiseworthy in that respect.

Two people reflect on the meaning of the teachings they have remembered: one understands the meaning and the teaching and practices accordingly, one understands the meaning and the teaching but does not practice accordingly. The person who understands the meaning and the teaching but does not practice accordingly is reprehensible in that respect. The person who understands the meaning and the teaching and practices accordingly is praiseworthy in that respect.

Two people understand the meaning and the teaching and practice accordingly: one practices to benefit themselves but not others, and one practices to benefit both themselves and others. The person who practices to benefit themselves but not others is reprehensible in that respect. The person who practices to benefit both themselves and others is praiseworthy in that respect.

That's how a mendicant understands people in terms of pairs.

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That's how a mendicant is one who knows people high and low. A mendicant with these seven qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Dhammaññūsutta AN 7.68 <https://suttacentral.net/an7.68>

Translated by Bhikkhu Sujato



With Jāṇussoṇi

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “We who are known as brahmins give gifts and perform memorial rites for the dead: ‘May this gift aid my departed relatives and family. May they partake of this gift.’ But does

this gift really aid departed relatives and family?
Do they actually partake of it?”

**“It aids them if the conditions are right,
brahmin, but not if the conditions are wrong.”**

“Then, Master Gotama, what are the right and
wrong conditions?”

“Brahmin, take someone who kills living
creatures, steals, and commits sexual misconduct.
They use speech that’s false, divisive, harsh, or
nonsensical. And they’re covetous, malicious,
with wrong view. When their body breaks up,
after death, they’re reborn in hell. There they
survive feeding on the food of the hell beings. The
conditions there are wrong, so the gift does not
aid the one who lives there.

Take someone else who kills living creatures ...
and has wrong view. When their body breaks up,
after death, they’re reborn in the animal realm.
There they survive feeding on the food of the
beings in the animal realm. The conditions there

too are wrong, so the gift does not aid the one who lives there.

Take someone else who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, and have right view. When their body breaks up, after death, they're reborn in the human realm. There they survive feeding on human food. The conditions there too are wrong, so the gift does not aid the one who lives there.

Take someone else who doesn't kill living creatures ... and has right view. When their body breaks up, after death, they're reborn in the company of the gods. There they survive feeding on the food of the gods. The conditions there too are wrong, so the gift does not aid the one who lives there.

Take someone else who kills living creatures ... and has wrong view. When their body breaks up, after death, they're reborn in the ghost realm.

There they survive feeding on the food of the beings in the ghost realm. Or else they survive feeding on what friends and colleagues, relatives and kin provide them with from here. The conditions there are right, so the gift aids the one who lives there.”

“But Master Gotama, who partakes of that gift if the departed relative is not reborn in that place?”

“Other departed relatives reborn there will partake of that gift.”

“But who partakes of the gift when neither that relative nor other relatives have been reborn in that place?”

“It’s impossible, brahmin, it cannot happen that that place is vacant of departed relatives in all this long time. It’s never fruitless for the donor.”

“Does Master Gotama propose this even when the conditions are wrong?”

“I propose this even when the conditions are wrong. Take someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. When their body breaks up, after death, they’re reborn in the company of elephants. There they get to have food and drink, garlands and various adornments.

Since in this life they killed living creatures ... and had wrong view, they were reborn in the company of elephants. Since they gave to ascetics or brahmins ... they get to have food and drink, garlands and various adornments.

Take someone else who kills living creatures ... and has wrong view. They give to ascetics or brahmins ... When their body breaks up, after death, they’re reborn in the company of horses.

... cattle ... dogs. There they get to have food and drink, garlands and various adornments.

Since in this life they killed living creatures ... and had wrong view, they were reborn in the company of dogs. Since they gave to ascetics or brahmins ... they get to have food and drink, garlands and various adornments.

Take someone else who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. They give to ascetics or brahmins ... When their body breaks up, after death, they're reborn in the human realm. There they get to have the five kinds of human sensual stimulation.

Since in this life they didn't kill living creatures ... and had right view, they were reborn in the company of humans. Since they gave to ascetics or brahmins ... they get to have the five kinds of human sensual stimulation.

Take someone else who doesn't kill living creatures ... and has right view. They give to ascetics or brahmins ... When their body breaks up, after death, they're reborn in the company of the gods. There they get to have the five kinds of heavenly sensual stimulation.

Since in this life they didn't kill living creatures ... and had right view, they were reborn in the company of the gods. Since they gave to ascetics or brahmins ... they get to have the five kinds of heavenly sensual stimulation. It's never fruitless for the donor."

"It's incredible, Master Gotama, it's amazing, Just this much is quite enough to justify giving gifts and performing memorial rites for the dead, since it's never fruitless for the donor."

"That's so true, brahmin. It's never fruitless for the donor."

“Excellent, Master Gotama! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Jāṇussoṇisutta AN 10.177 <https://suttacentral.net/an10.177>
Translated by Bhikkhu Sujato



WORLD BUSINESS

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...countries.

Why for Different People the Same Kind of Business Undertaking Might Fail or Succeed

Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is the cause, what is the reason why for different people the same kind of business undertaking might fail, while another doesn’t meet expectations, another meets expectations, and another exceeds expectations?”

“Sāriputta, take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. But they fail to give what’s requested. When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake fails.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what’s requested, but don’t meet expectations. When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake doesn’t meet expectations.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what’s requested, meeting expectations. When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake meets expectations.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what's requested, exceeding expectations. When they've passed away from that life, if they're reborn in this state of existence, whatever business they undertake exceeds expectations.

This is the cause, this is the reason why for different people the same kind of business enterprise might fail, while another doesn't meet expectations, another meets expectations, and another exceeds expectations.”

Vañijjasutta AN 4.79 <https://suttacentral.net/an4.79>

Translated by Bhikkhu Sujato



When Ethical Renunciates Come to a Family, the People Make Much Merit for Five Reasons

“When ethical renunciates come to a family, the people make much merit for five reasons.

What five?

When they see ethical renunciates coming to their family, the people bring up confidence in their hearts. At that time the family is practicing a path leading to heaven.

When ethical renunciates come to their family, the people rise from their seats, bow down, and offer them a seat. At that time the family is practicing a path leading to a birth in an eminent family.

When ethical renunciates come to their family, the people get rid of the stain of stinginess. At that time the family is practicing a path leading to being illustrious.

When ethical renunciates come to their family, the people share what they have as best they can. At that time the family is practicing a path leading to great wealth.

When ethical renunciates come to their family, the people ask questions and listen to the

teachings. At that time the family is practicing a path leading to great wisdom.

When ethical renunciates come to a family, the people make much merit for these five reasons.”

Kulasutta AN 5.199 <https://suttacentral.net/an5.199>

Translated by Bhikkhu Sujato



Some Deities Come to the Buddha and Speak of How Their Practice in Their Past Life Was Limited and Unsatisfactory

“Mendicants, tonight, several glorious deities, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them, but we didn’t bow. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’

Then several other deities came to me and said: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them and bowed, but we didn’t offer a seat. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’

Then several other deities came to me and said: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them, bowed, and offered a seat, but we didn’t share as best we could. ...’

‘... we didn’t sit nearby to listen to the teachings. ...’

‘... we didn’t lend an ear to the teachings. ...’

‘... we didn’t memorize the teachings. ...’

‘... we didn’t examine the meaning of teachings we’d memorized. ...’

‘... having understood the meaning and the teaching, we didn’t practice accordingly. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’

Then several other deities came to me and said: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose, bowed, and offered them a seat. We shared as best we could. We sat nearby to listen to the teachings, lent an ear, memorized them, and examined their meaning. Understanding the teaching and the meaning we practiced accordingly. And so, having fulfilled our duty, free of remorse and regret, we were reborn in a superior realm.’

Here, mendicants, are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later, like those former deities.”

Devatāsutta AN 9.19 <https://suttacentral.net/an9.19>

Translated by Bhikkhu Sujato



The Buddha Encourages Anāthapiṇḍika to Not Rest Short with Generosity, But to Practice Meditation Too

Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Householders, you have supplied the mendicant Saṅgha with robes, alms-food, lodgings, and

medicines and supplies for the sick. **But you should not be content with just this much. So, you should train like this: ‘How can we, from time to time, enter and dwell in the rapture of seclusion?’ That’s how you should train.”**

When he said this, Venerable Sāriputta said to the Buddha, “It’s incredible, sir, it’s amazing! How well said this was by the Buddha: ‘Householders, you have supplied the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick. But you should not be content with just this much. So, you should train like this: “How can we, from time to time, enter and dwell in the rapture of seclusion?” That’s how you should train.’

At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren’t present in him.

The pain and sadness connected with sensual pleasures.

The pleasure and happiness connected with sensual pleasures.

The pain and sadness connected with the unskillful.

The pleasure and happiness connected with the unskillful.

The pain and sadness connected with the skillful.

At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren't present in him.”

“Good, good, Sāriputta! At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren't present in him. The pain and sadness connected with sensual pleasures. The pleasure and happiness connected with sensual pleasures. The pain and sadness connected with the unskillful. The pleasure and happiness connected with the unskillful. The pain

and sadness connected with the skillful. At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren't present in him.”

Pītisutta AN 5.176 <https://suttacentral.net/an5.176>
Translated by Bhikkhu Sujato



With Nāgita

THUS HAVE I HEARD.

On one occasion the Blessed One was wandering on tour among the Kosalans together with a large Saṅgha of bhikkhus when he reached the Kosalan brahmin village named Icchānaṅgala. There the Blessed One dwelled in the Icchānaṅgala woodland thicket. The brahmin householders of Icchānaṅgala heard: “It is said that the ascetic

Gotama, the son of the Sakyans who went forth from a Sakyan family, has arrived at Icchānaṅgala and is now dwelling in the Icchānaṅgala woodland thicket. Now a good report about that Master Gotama has circulated thus: ‘That Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One. Having realized by his own direct knowledge this world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, its devas and humans, he makes it known to others. He teaches a Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he reveals a spiritual life that is perfectly complete and pure.’ Now it is good to see such arahants.”

Then, when the night had passed, the brahmin householders of Icchānaṅgala took abundant food of various kinds and went to the Icchānaṅgala

woodland thicket. They stood outside the entrance making an uproar and a racket. Now on that occasion the Venerable Nāgita was the Blessed One's attendant. The Blessed One addressed the Venerable Nāgita: "Who is making such an uproar and a racket, Nāgita? One would think it was fishermen at a haul of fish."

"Bhante, these are the brahmin householders of Icchānaṅgala who have brought abundant food of various kinds. They are standing outside the entrance, wishing to offer it to the Blessed One and the Saṅgha of bhikkhus."

"Let me never come upon fame, Nāgita, and may fame never catch up with me. One who does not gain at will, without trouble or difficulty, this bliss of renunciation, bliss of solitude, bliss of peace, bliss of enlightenment that I gain at will, without trouble or difficulty, might accept that vile pleasure, that slothful pleasure, the pleasure of gain, honor, and praise."

“Let the Blessed One now consent, Bhante, let the Fortunate One consent. This is now the time for the Blessed One to consent. Wherever the Blessed One will go now, the brahmin householders of town and countryside will incline in the same direction. Just as, when thick drops of rain are pouring down, the water flows down along the slope, so too, wherever the Blessed One will go now, the brahmin householders of town and country will incline in the same direction. For what reason? Because of the Blessed One’s virtuous behavior and wisdom.”

“Let me never come upon fame, Nāgita, and may fame never catch up with me. One who does not gain at will, without trouble or difficulty, this bliss of renunciation ... might accept that vile pleasure, that slothful pleasure, the pleasure of gain, honor, and praise.

(1) “Nāgita, what is eaten, drunk, consumed, and tasted winds up as feces and urine: this is its outcome.

(2) From the change and alteration of things that are dear arise sorrow, lamentation, pain, dejection, and anguish: this is its outcome.

(3) For one devoted to practicing meditation on the mark of unattractiveness, revulsion toward the mark of the beautiful becomes established: this is its outcome.

(4) For one who dwells contemplating impermanence in the six bases for contact, revulsion toward contact becomes established: this is its outcome.

(5) For one who dwells contemplating arising and vanishing in the five aggregates subject to clinging, revulsion toward clinging becomes established: this is its outcome.”

Nāgitasutta AN 5.30 <https://suttacentral.net/an5.30>

Translated by Bhikkhu Bodhi



After a Long and Difficult Pregnancy, Suppavāsā Invites the Buddha and the Sangha for a Meal

SO I HAVE HEARD.

At one time the Buddha was staying near Kuṇḍiyā in the Kuṇḍadhāna Grove. Now at that time Suppavāsā the Koliyan had been pregnant for seven years, and in difficult labor for seven days. While suffering painful, sharp, severe, acute

feelings, three thoughts helped her endure: “Oh! The Blessed One is indeed a fully awakened Buddha, who teaches the Dhamma for giving up suffering such as this. Oh! The Saṅgha of the Buddha’s disciples is indeed practicing well, who practice for giving up suffering such as this. Oh! Extinguishment is so very blissful, where such suffering as this is not found.”

Then Suppavāsā addressed her husband, “Please, master, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: ‘Suppavāsā the Koliyan has been pregnant for seven years, and in difficult labor for seven days. While suffering painful, sharp, severe, acute feelings, three thoughts help her endure: “Oh! The Blessed One is indeed a fully awakened Buddha, who teaches the Dhamma for giving up suffering such as this. Oh! The Saṅgha of the Buddha’s disciples is indeed practicing well, who practice for giving up suffering such as this. Oh! Extinguishment is so very blissful, where such suffering as this is not found.”’”

“Excellent idea,” he replied. He went to the Buddha and told him of his wife’s struggles. The Buddha said:

“May Suppavāsā the Koliyan be happy and healthy! May she give birth to a healthy child!” As soon as he spoke, Suppavāsā, happy and healthy, gave birth to a healthy child.

Saying “Yes, sir,” the Koliyan gentleman approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he returned to his own house. He saw that his wife, happy and healthy, had given birth to a healthy child, and thought, “It’s incredible, it’s amazing! The Realized One has such psychic power and might! For as soon as he spoke, Suppavāsā, happy and healthy, gave birth to a healthy child.” He became uplifted and overjoyed, full of rapture and happiness.

Then Suppavāsā addressed her husband, “Please, master, go to the Buddha, and in my name bow

with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say, ‘Suppavāsā the Koliyan, who was pregnant for seven years, and in difficult labor for seven days, is now happy and healthy and has given birth to a healthy child. She invites the mendicant Saṅgha headed by the Buddha to a meal for seven days. Sir, may the Buddha please accept seven meals from Suppavāsā.’”

“Excellent idea,” he replied. He went to the Buddha, told him the good news, and conveyed his wife’s invitation.

Now at that time a certain lay follower had already invited the Saṅgha of monks headed by the Buddha for the meal on the following day. That lay follower was Venerable Mahāmoggallāna’s supporter. Then the Buddha addressed Venerable Mahāmoggallāna, “Please, Moggallāna, go to the that lay follower and say to him, ‘Suppavāsā the Koliyan, who was pregnant for seven years, and in difficult labor for seven days, is now happy and healthy and has given

birth to a healthy child. She invites the mendicant Saṅgha headed by the Buddha to a meal for seven days. Let Suppavāsā make seven meals, afterwards you can make yours.’ He is your supporter.”

“Yes, sir,” replied Mahāmoggallāna. He went to that lay follower and conveyed the Buddha’s request.

“If, sir, Venerable Mahāmoggallāna can guarantee me three things—wealth, life, and faith—then let Suppavāsā make seven meals, afterwards I shall make mine.” “I can guarantee you two things—wealth and life. But as for faith, you alone are the guarantor.”

“If, sir Venerable Mahāmoggallāna can guarantee me two things—wealth and life—then let Suppavāsā make seven meals, afterwards I shall make mine.”

Having persuaded that lay follower, Mahāmoggallāna went to the Buddha and said,

“I’ve persuaded the lay follower. Let Suppavāsā make seven meals, afterwards he shall make his.”

For seven days Suppavāsā served and satisfied the Buddha with her own hands with a variety of delicious foods. And she made her little boy bow to the Buddha and the mendicant Sangha.

Then Sāriputta said to the boy, “I hope you’re keeping well, little boy; I hope you’re alright. I hope that you are not in pain.” “How could I be keeping well? How could I be alright? For seven years I lived in a pot of blood.” Lohitakumbhiya is probably a play on the common phrase lohakumbhiya, “copper pot”, which is commonly used in descriptions of hell. The boy, it seems, had an unusually rapid linguistic development.

Then Suppavāsā, thinking, “My child is conversing with the General of the Dhamma!” was uplifted and overjoyed, full of rapture and happiness. Knowing this, the Buddha said to her, “Would you like to have another child like this?”

“Sir, I would like to have seven more children like this!”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

**“Pain in the guise of pleasure,
the disliked in the guise of the liked,
suffering in the guise of happiness,
overpower the negligent.”**

Suppavāsāsutta Ud 2.8 <https://suttacentral.net/ud2.8>
Translated by Bhikkhu Sujato

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**“At the proper time, those wise,
charitable, and generous folk
give a timely gift to the noble ones,
who are stable and upright;
given with a clear mind,
one’s offering is vast.**

**Those who rejoice in such deeds
or who provide other service
do not miss out on the offering;
they too partake of the merit.**

**Therefore, with a non-regressing mind,
one should give a gift where it yields great fruit.
Merits are the support of living beings
when they arise in the other world.”**

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