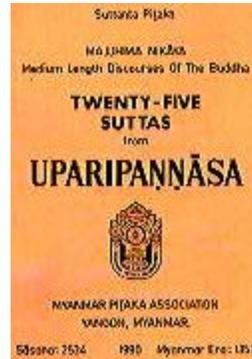


DAKKHINA VIBHANGA SUTTA

Discourse on the Kinds of Offerings and its Benefits

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Introduction – Knowing the benefits that we could accrue, we have a choice to whom we should give our charity. This sutta is a valuable guide to all of us who are striving for great benefits to accrue great merits to realize our aspiration.

Offering to Buddha – accrues the greatest benefits (is immeasurable and limitless) and so on down the order.

Thus have I heard:

Once, the Bhagava was residing at the **Nigrodharama monastery** in Kapilavatthu in the country of the Sakyans. On that occasion, **Maha Pajapati Gotami**, bringing a new pair of robes with her, approached the Bhagava, made obeisance to him, and sat in a suitable place. Having seated, she addressed the Bhagava thus:

"Venerable Sir, I have spun (the thread) and have woven by myself this pair of new robes, intending it for the Bhagava. Venerable Sir, may the Bhagava, out of compassion, accept this pair of new robes of mine". When so requested, the Bhagava said to Maha Pajapati Gotami thus: "Gotami, offer it to the Order of bhikkhus. By offering it to the Order, you would have venerated me as well as the Order."

For the second time Maha Pajapati Gotami addressed the Bhagava thus: "Venerable Sir, I have spun (the thread) and have woven by myself this pair of new robes, intending it for the Bhagava. Venerable Sir, may the Bhagava, out of compassion, accept this pair of new robes of mine." For the second time the Bhagava also said to Maha Pajapati Gotami thus: "Gotami, offer it to the Order. By offering it to the Order, you would have venerated me as well as the Order." For the third time Maha Pajapati Gotami addressed the Bhagava thus: "Venerable Sir, I have spun (the thread) and have woven by myself this pair of new robes, intending it for the Bhagava. Venerable Sir, may the Bhagava, out of compassion, accept this pair of new robes of mine." For the third time the Bhagava also said to Maha Pajapati Gotami thus: "Gotami, offer it to the Order. By offering it to the Order, you would have venerated me as well as the Order."

377. Upon this, the Venerable Ananda addressed the Bhagava thus: "Venerable Sir, may the Bhagava accept Maha Pajapati Gotami's new pair of robes. Venerable Sir, Maha Pajapati Gotami has done much for the Bhagava she has been your foster mother, she brought you up, and she fed you and gave you her milk. She suckled you after your mother passed away. Venerable Sir, the Bhagava has also done much for Maha Pajapati Gotami. Venerable Sir, on account of the Bhagava, Maha Pajapati Gotami has taken refuge in the Buddha, has taken refuge in the Dhamma and has taken refuge in the Samgha. Venerable Sir, on account of the Bhagava, Maha Pajapati Gotami has abstained from killing, has abstained from taking what is not given, has abstained from sexual misconduct, has abstained from telling lies, and has abstained from taking intoxicants. Venerable Sir, on account of the Bhagava, Maha Pajapati Gotami has unshakable perfect faith in the Buddha, has unshakable perfect faith in the Dhamma, has unshakable perfect faith in the Samgha, and is endowed with sila (moral virtues) cherished by the ariyas. Venerable Sir, on account of the Bhagava, Maha Pajapati Gotami has no doubts regarding dukkha, no doubts regarding the origin of dukkha, no doubts regarding the cessation of dukkha, no doubts regarding the path leading to the cessation of dukkha. Venerable Sir, the Bhagava has also done much for Maha Pajapati Gotami.

378. Ananda, what you have said is true. Ananda, the disciple, on account of the teacher, takes refuge in the Buddha, in the Dhamma and in the Samgha. Ananda, I do not teach that it is the best way of showing gratitude for that disciple to pay respect to that teacher, to welcome him, to make obeisance to him with raised joined palms (to the forehead), to offer him such requisites as robes, food, shelter and medicine for use in illness.

Ananda, the disciple, on account of the teacher, abstains from killing, abstains from taking what is not given, abstains from sexual misconduct, abstains from telling lies, abstains from taking intoxicants. Ananda, I do not teach that it is the best way of showing gratitude for that disciple to pay respect to that teacher, to welcome him, to make obeisance to him with raised joined palms (to the forehead), to offer him such requisites as robes, food, shelter, and medicine for use in illness.

Ananda, the disciple, on account of the teacher, has unshakable perfect faith in the Buddha in the Dhamma in the Samgha, and is endowed with sila cherished by the ariyas. Ananda, I do not teach that it is the best way of showing gratitude for that disciple pay respect to that teacher, to welcome him, to make obeisance to him with raised joined palms (to the forehead), to offer him such requisites as robes, food, shelter and medicine for use in illness.

Ananda, the disciple, on account of the teacher, has no doubts regarding dukkha; no doubts regarding the origin of dukkha, no doubts regarding the cessation of dukkha, no doubts regarding the path leading to the cessation of dukkha. Ananda, I do not teach that it is the best way of showing gratitude for that disciple to pay respect to that teacher, to welcome him, to make obeisance to him with raised joined palms (to the forehead), to offer him such requisites as robes, food, shelter and medicine for use in illness.

Offerings to Fourteen Kinds of Individual beings

Ananda, there are offerings made to fourteen kinds of individual beings. What are the fourteen?

1. An offering made to a **Tathagata** who is worthy of special veneration and who is perfectly Self-Enlightened is the first kind of offering made to an individual.
2. An offering made to a **Paccekabuddha**¹ is the second kind of offering made to an individual.
3. An offering made to an **arahant** disciple of the Tathagata is the third kind of offering made to an individual.
4. An offering made to one who is practicing to attain Arahatta Fruition (i.e. one who has attained **Arahatta Magga**) is the fourth kind of offering made to an individual.

¹ 1. **Paccekabuddha**: One who, like the Buddha, is Self-enlightened in the Four Ariya Truths and has uprooted all the kilesa. However, he does not expound this dhamma to others. Paccekabuddhas appear during the absence of the Buddha *sasana* or Teaching.

5. An offering made to one who is an **Anagami** is the fifth kind of offering made to an individual.
6. An offering made to one who is **practicing to attain Anagami Fruition** (i.e. one who has attained Anagam Magga) is the sixth kind of offering made to an individual.
7. An offering made to one who is a **Sakadagami** is the seventh kind of offering made to an individual.
8. An offering made to one who is **practicing to attain Sakadagami Fruition** (i.e. one who has attained Sakadagami Magga) is the eighth kind of offering made to an individual.
9. An offering made to one who is a **Sotapanna** is the ninth kind of offering made to an individual.
10. An offering made to one who is **practicing to attain Sotapatti Fruition** (i.e. one who has attained Sotapatti Magga) is the tenth kind of offering made to an individual.
11. An offering made in a period when the Buddha's Teaching is absent, to one who **lives detached from sensual pleasures²** is the eleventh kind of offering made to an individual.
12. An offering made to a common worldling who is **endowed with morality** is the twelfth kind of offering made to an individual.
13. An offering made to a **common worldling** who is without morality is the thirteenth kind of offering made to an individual.
14. An offering made to **an animal** is the fourteenth kind of offering made to an individual being.

Benefits to be Accrued

Ananda, of these **fourteen kinds of offering**,

- a. An offering made to an animal would result in a **hundred fold benefit**.
- b. An offering made to a common worldling who is without morality would result in a **thousand fold benefit**.
- c. An offering made to a common worldling who is endowed with morality would result in a **hundred- thousand-fold benefit**.

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- d. An offering made in a period when the Buddha's Teaching is absent to one who lives detached from sensual pleasures would result in benefit multiplied by **a thousand crores**.
- e. An offering made to one who is practicing to attain Sotapatti Fruition would result in benefit which **is immeasurable and limitless**.

There is no need to say how much more would be the benefit that accrues from an offering made to a Sotapanna. There is no need to say how much more would be the benefit that accrues from an offering made to one **who is practicing to attain Sakadagami Fruition**.

There is no need to say how much more would be the benefit that accrues from an offering made to a **Sakadagami**.

There is no need to say how much more would be the benefit that accrues from an offering made to one who is **practicing to attain Anagami Fruition**.

There is no need to say how much more would be the benefit that accrues from an offering made to an **Anagami**.

There is no need to say how much more would be the benefit that accrues from an offering made to one who is **practicing to attain Arahatta Fruition**.

There is no need to say how much more would be the benefit that accrues from an offering made to an **arahant**.

There is no need to say how much more would be the benefit that accrues from an offering made to a **Pacceka Buddha**.

There is no need to say how much more would be the benefit that accrues from an offering made to a Tathagata who is worthy of special veneration and who is Perfectly Self-Enlightened.

Offerings to the Order

Ananda, there are these **seven kinds of offering** made to the Order. What are the seven?

1. **An offering made to the Order, headed by the Buddha** containing both bhikkhus and bhikkhunis is the first kind of offering made to the Order.
2. **An offering made to the Order, containing both bhikkhus and bhikkhunis after the passing away** (Parinibbana) of the Tathagata is the second kind of offering made to the Order.

3. **An offering made to the Order consisting of bhikkhus only** is the third kind of offering made to the Order.
4. **An offering made to the Order consisting of bhikkhunis only** is the fourth kind of offering made to the Order.
5. **An offering made to the Order with the request, 'May the Order assign such and such a number of bhikkhus and bhikkhunis to receive my offering,'** is the fifth kind of offering made to the Order.
6. **An offering made to the Order with the request, 'May the Order assign such and such a number of bhikkhus to receive my offering,'** is the sixth kind of offering made to the Order.
7. **An offering made to the order with the request, 'May the Order assign such and such a number of bhikkhunis to receive my offering'** is the seventh kind of offering made to the Order.

Ananda, in the future, there will be those who are samanans only in name and who only have a piece of robe round the neck, who are devoid of morality and whose habits are immoral. An offering may be made to such persons, who are devoid of morality, with the intention of making offering to the Order (of bhikkhus endowed with morality). **Ananda, I teach that even in such a case also the benefit which accrues from an offering is immeasurable and limitless.** Ananda, by no means do I teach that the benefit which accrues from an offering made to an individual is greater than that of one made to the Order.

Purity of Offerings

Ananda, there are these **four kinds of purity of offering**. What are the four?

1. Ananda, there is the offering in which **the donor is pure but the recipient is not.**
2. Ananda, there is the offering in which **the recipient of the offering is pure, but the donor is not.**
3. Ananda, there is the offering in which **neither the donor nor the recipient is pure.**
4. Ananda, there is the offering in which **the donor as well as the recipient is pure.**

1a. Ananda, which is the kind of offering in which the donor is pure but the recipient is not? Ananda, in this matter, the donor is endowed with morality and has good habits; the recipient is devoid of morality and has immoral habits. Ananda, such kind of offering is one in which the donor is pure, but the recipient is not.

2a. Ananda, which is the kind of offering in which the recipient of the offering is pure but the donor is not? Ananda, in this matter, the donor is devoid of morality and has immoral habits; the recipient is endowed with morality and has good habits. Ananda, such kind of offering is one in which the recipient of the offering is pure but the donor is not.

3a. Ananda, which is the kind of offering in which neither the donor nor the recipient is pure? Ananda, in this matter, the donor as well as the recipient is devoid of morality and has immoral habits. Ananda, such kind of offering is one in which neither the donor nor the recipient is pure.

4a. Ananda, which is the kind of offering in which the donor as well as the recipient is pure? Ananda, in this matter, the donor as well as the recipient is endowed with morality and have good habits. Ananda, such kind of offering is one in which the donor as well as the recipient is pure. Ananda, these are the four kinds of purity of offering.

The Bhagava delivered this discourse. After having said this, the Sugata, the Teacher, further said thus:

Pure Offerings Made Believing in Kamma Actions:

1. A certain **person endowed with morality** makes an offering of a **lawfully acquired object** to a person without morality, with purity of mind and very much **believing in the great consequences of kamma-actions**. **That kind of offering is one which is pure in respect of the one who makes the offering.**

2. A certain **person without morality** makes an offering of an **unlawfully acquired object** to a person who is endowed with morality, without purity of mind and without believing in the great consequences of kamma-actions. **That kind of offering is one which is pure in respect of the recipient of the offering.**

Impure Offerings not believing in Kamma actions

A certain person without morality makes an offering of an **unlawfully acquired object** to a person without morality, without purity of mind and **without believing in the great consequences of kamma-actions**. I do not teach that that kind of offering results in great benefit.

Benefits of Offering

1a. A certain **person endowed with morality** makes an offering of a **lawfully acquired object** to a person also endowed with morality, with purity of mind and very much believing in the great consequences of kamma-actions. I teach that that kind of offering indeed **results in great benefit**.

2a. A certain person who is free from attachment makes an offering of a lawfully acquired object to a person who is also free from attachment, with purity of mind and very much believing in the great consequences of kamma -actions. I teach that that kind of offering is indeed the greatest amongst offerings of material requisites.

End of the Dakkhinavibhanga Sutta.