

DAKKHIṆĀVIBHAṄGASUTTAMĀ (MN 142)

THE DISCOURSE GIVING THE ANALYSIS OF OFFERINGS

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Dakkhiṇāvibhaṅgasuttam
The Discourse giving the Analysis of Offerings

MN 142 edited & translated by Ānandajoti Bhikkhu

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The Setting

Evam me¹ sutam:

Thus I heard:

ekam samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme.

at one time the Fortunate One was dwelling amongst the Sakyas, near to Kapilavatthu, in Nigrodha's Monastery.²

Atha kho Mahāpajāpatī³ Gotamī navam dussayugam ādāya

Then Mahāpajāpatī Gotamī, having taken a new pair of robes⁴

yena Bhagavā tenupasaṅkami,

approached the Fortunate One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekam-antam nisīdi.

and after approaching and worshipping the Fortunate One, she sat down on one side.

Ekam-antam nisinnā kho Mahāpajāpatī Gotamī Bhagavantam etad-avoca:

While sitting on one side Mahāpajāpatī Gotamī said this to the Fortunate One:

“Idam me bhante navam dussayugam Bhagavantam uddissa,

“This new pair of robes, reverend Sir, is for the Fortunate One,

sāmam kantaṃ sāmam vāyitaṃ.

I have cut them myself, I have sewn them myself.

Tam me bhante Bhagavā paṭiggaṇhātu anukampaṃ upādāyā” ti.

Please accept this from me, reverend Sir, Fortunate One, taking compassion (on me).”

Evam vutte, Bhagavā Mahāpajāpatim Gotamim etad-avoca:

After that was said, the Fortunate One said this to Mahāpajāpatī Gotamī:

¹ Thai: *Evam-me*.

² Kapilavatthu was the Buddha's home town. Nigrodha was a Sakyan who donated this park to the Saṅgha. The Buddha performed the Double Miracle (*Yamakapāṭihāriya*) there on his first visit to his home town after the Awakening. It was also the place where Mahāpajāpatī Gotamī first requested the foundation of the Bhikkhuṇī order. Later the Buddha would relate the Vessantarajātaka while living there (source DPPN).

³ ChS: *Mahāpajāpati*, and similarly throughout.

⁴ *Dussa* literally means cloth, but here has the more specialised meaning of robes.

“Saṅghe Gotami dehi, Saṅghe te dinne ahañ-ceva pūjito bhavissāmi Saṅgho cā” ti.
“Give them to the Community, Gotamī, when you have given them to the Community, you will have offered them to me and the Community.”

Dutiyam-pi kho Mahāpajāpatī Gotamī Bhagavantam etad-avoca:
For a second time Mahāpajāpatī Gotamī said this to the Fortunate One:

“Idam me bhante navam dussayugam Bhagavantam uddissa,
“This new pair of robes, reverend Sir, is for the Fortunate One,

sāmam kantam sāmam vāyitam.
I have cut them myself, I have sewn them myself.

Tam me bhante Bhagavā paṭiggaṇhātu anukampaṃ upādāyā” ti.
Please accept this from me, reverend Sir, Fortunate One, taking compassion (on me).”

Dutiyam-pi kho Bhagavā Mahāpajāpatim Gotamim etad-avoca:
For a second time the Fortunate One said this to Mahāpajāpatī Gotamī:

“Saṅghe, Gotami, dehi, Saṅghe te dinne ahañ-ceva pūjito bhavissāmi Saṅgho cā” ti.
“Give them to the Community, Gotamī, when you have given them to the Community, you will have offered them to me and the Community.”

Tatīyam-pi kho Mahāpajāpatī Gotamī Bhagavantam etad-avoca:
For a third time Mahāpajāpatī Gotamī said this to the Fortunate One:

“Idam me bhante navam dussayugam Bhagavantam uddissa,
“This new pair of robes, reverend Sir, is for the Fortunate One,

sāmam kantam sāmam vāyitam.
I have cut them myself, I have sewn them myself.

Tam me bhante Bhagavā paṭiggaṇhātu anukampaṃ upādāyā” ti.
Please accept this from me, reverend Sir, Fortunate One, taking compassion (on me).”

Tatīyam-pi kho Bhagavā Mahāpajāpatim Gotamim etad-avoca:
For a third time the Fortunate One said this to Mahāpajāpatī Gotamī:

“Saṅghe, Gotami, dehi, Saṅghe te dinne ahañ-ceva pūjito bhavissāmi Saṅgho cā” ti.
“Give them to the Community, Gotamī, when you have given them to the Community, you will have offered them to me and the Community.”

Ānanda's Intercession

Evam vutte, āyasmā Ānando Bhagavantam etad-avoca:

After this was said, venerable Ānanda said this to the Fortunate One:

“Paṭiggaṇhātu bhante Bhagavā Mahāpajāpatiyā Gotamiyā navam dussayugam.

“Please accept, reverend Sir, Fortunate One,⁵ the new pair of robes from Mahāpajāpatī Gotamī.

Bahūpakārā⁶ bhante Mahāpajāpatī Gotamī Bhagavato,

Mahāpajāpatī Gotamī, reverend Sir, has been a big help to the Fortunate One,

mātucchā āpādikā posikā khīrassa dāyikā.

as Mother's Sister, foster-mother, step-mother, wet-nurse.

Bhagavantam Janettiyā kālakatāya⁷ thaññam pāyesi.

When your Mother passed away she suckled the Fortunate One with mother's milk.⁸

Bhagavā pi bhante bahūpakāro Mahāpajāpatiyā Gotamiyā.

Also the Fortunate One, reverend Sir, has been a big help to Mahāpajāpatī Gotamī.

Bhagavantam bhante āgamma Mahāpajāpatī Gotamī

Because of the Fortunate One, reverend Sir, Mahāpajāpatī Gotamī

Buddham saraṇam gatā, Dhammam saraṇam gatā, Saṅgham saraṇam gatā.

has gone for refuge to the Buddha, has gone for refuge to the Dhamma, has gone for refuge to the Community.

Bhagavantam bhante āgamma Mahāpajāpatī Gotamī

Because of the Fortunate One, reverend Sir, Mahāpajāpatī Gotamī

pāṇātipātā paṭiviratā, adinnādānā paṭiviratā, kāmesu micchācārā paṭiviratā,

refrains from killing living creatures, refrains from taking what has not been given, refrains from sexual misconduct,

⁵ Both *bhante* and *Bhagavā* are vocatives used in conjunction (see also the note on vocatives in the section giving the Buddha's reply below).

⁶ Thai: *Bahukāra*, similarly elsewhere.

⁷ Thai: *kālakatāya*.

⁸ Ānanda interceded on behalf on his Aunt Mahāpajāpatī Gotamī in a similar way when she requested the going-forth from the Buddha at Nigrodha's Monastery, see the beginning of Bhikkhuṇikkhandhakam, Vinayam Cūlavagam 10.

musāvādā paṭiviratā, surāmerayamajjapamādaṭṭhānā paṭiviratā.

refrains from false speech, refrains from liquors, wines, or intoxicants which cause heedlessness.

Bhagavantaṃ bhante āgamma Mahāpajāpatī Gotamī

Because of the Fortunate One, reverend Sir, Mahāpajāpatī Gotamī

Buddhe aveccappasādena samannāgatā, Dhamme aveccappasādena samannāgatā,

is endowed with perfect confidence in the Buddha, is endowed with perfect confidence in the Dhamma,

Saṅghe aveccappasādena samannāgatā, Ariyakantehi sīlehi samannāgatā.

is endowed with perfect confidence in the Community, is endowed with the virtue that is agreeable to the Ariyas.⁹

Bhagavantaṃ bhante āgamma Mahāpajāpatī Gotamī

Because of the Fortunate One, reverend Sir, Mahāpajāpatī Gotamī

dukkhe nikkāṅkhā, dukkhasamudaye nikkāṅkhā,

has no doubt about suffering, has no doubt about the arising of suffering,

dukkhanirodhe nikkāṅkhā, dukkhanirodhagāminiyā paṭipadāya nikkāṅkhā.

has no doubt about the cessation of suffering, has no doubt about the practice leading to the end of suffering.

Bhagavā pi bhante bahūpakāro Mahāpajāpatiyā Gotamiyā” ti.

The Fortunate One, reverend Sir, has been a big help to Mahāpajāpatī Gotamī.”

⁹ These are the *Sotāpattiyaṅga*, the four things that one who has attained the First Path is endowed with. *The virtue that is agreeable to the Ariyas* means that she is able to maintain the first five precepts unbroken.

The Buddha's Reply

“Evam-etam̐, Ānanda, evam-etam̐, Ānanda.¹⁰

“Just so, Ānanda, just so, Ānanda.

Yam̐ h' Ānanda, puggalo puggalam̐ āgamma

For the person, Ānanda, who because of another person

Buddham̐ saraṇam̐ gato hoti, Dhammam̐ saraṇam̐ gato hoti,

has gone for refuge to the Buddha, has gone for refuge to the Dhamma,

Saṅgham̐ saraṇam̐ gato hoti,

has gone for refuge to the Community,

imass' Ānanda, puggalassa iminā puggalena na suppaṭikāram̐¹¹ vadāmi,

Ānanda,¹² it is not easy for that person to be repaid by the (other) person, I say,

yad-idaṃ: abhivādanapaccuṭṭhānāñjalikammasāmīcikkamma-

that is to say: with worship, rising from one's seat, reverential salutation, homage,

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānuppadānena.¹³

gifts of robes, alms-food, dwellings, and requisites of medicine for support when sick.

Yam̐ h' Ānanda, puggalo puggalam̐ āgamma

For the person, Ānanda, who because of another person

pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti,

has refrained from killing living creatures, has refrained from taking what has not been given,

kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti,

has refrained from sexual misconduct, has refrained from false speech,

surāmerayamajjapamādaṭṭhānā paṭivirato hoti,

has refrained from liquors, wines, or intoxicants which cause heedlessness,

imass' Ānanda, puggalassa iminā puggalena na suppaṭikāram̐ vadāmi,

Ānanda, it is not easy for that person to be repaid by the (other) person, I say,

yad-idaṃ: abhivādanapaccuṭṭhānāñjalikammasāmīcikkamma-

that is to say: with worship, rising from one's seat, reverential salutation, homage,

¹⁰ ChS omits the repetition.

¹¹ Thai: *suppaṭikāram̐*, ChS: *suppatikāram̐*, same elsewhere.

¹² Note the use of the same vocative twice in this sentence, something which is normally avoided in English, but quite common in Pāḷi.

¹³ Thai: *abhivādanam̐ paccuṭṭhānam̐ añjalikammaṃ sāmīcikkammaṃ cīvara-*, etc, same elsewhere. This is a very long compound, consisting of 47 syllables, that I have had to split over two lines.

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānuppādānena.
gifts of robes, alms-food, dwellings, and requisites of medicine for support when sick.

Yaṃ h' Ānanda, puggalo puggalaṃ āgama
For the person, Ānanda, who because of another person

Buddhe aveccappasādena samannāgato hoti,
is endowed with perfect confidence in the Buddha,

Dhamme aveccappasādena samannāgato hoti,
is endowed with perfect confidence in the Dhamma,

Saṅghe aveccappasādena samannāgato hoti,
is endowed with perfect confidence in the Community,

Ariyakantehi sīlehi samannāgato hoti,
is endowed with the virtue that is agreeable to the Ariyas,

imass' Ānanda, puggalassa iminā puggalena na suppaṭikāraṃ vadāmi,
Ānanda, it is not easy for that person to be repaid by the (other) person, I say,

yad-idaṃ: abhivādanapaccuṭṭhānāñjalikammasāmīcikamma-
that is to say: with worship, rising from one's seat, reverential salutation, homage,

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānuppādānena.
gifts of robes, alms-food, dwellings, and requisites of medicine for support when sick.

Yaṃ h' Ānanda, puggalo puggalaṃ āgama
For the person, Ānanda, who because of another person

dukkhe nikkāṅkho hoti, dukkhasamudaye nikkāṅkho hoti,
has no doubt about suffering, has no doubt about the arising of suffering,

dukkhanirodhe nikkāṅkho hoti,
has no doubt about the cessation of suffering,

dukkhanirodhagāminiyā paṭipadāya nikkāṅkho hoti,
has no doubt about the practice leading to the end of suffering,

imass' Ānanda, puggalassa iminā puggalena na suppaṭikāraṃ vadāmi,
Ānanda, it is not easy for that person to be repaid by the (other) person, I say,

yad-idaṃ: abhivādanapaccuṭṭhānāñjalikammasāmīcikamma-
that is to say: with worship, rising from one's seat, reverential salutation, homage,

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānuppādānena.
gifts of robes, alms-food, dwellings, and requisites of medicine for support when sick.

The Fourteen Kinds of Offerings to an Individual

Cuddasa kho panim' Ānanda pāṭipuggalikā dakkhiṇā.

There are these fourteen offerings to an individual.

Katamā cuddasa?¹⁴

What fourteen?

Tathāgate Arahante Sammāsambuddhe dānaṃ deti,

A gift one gives to a Realised One, a Worthy One, a Perfect Sambuddha,

ayaṃ paṭhamā pāṭipuggalikā dakkhiṇā.

this is the first offering to an individual.

Paccekasambuddhe dānaṃ deti,

A gift one gives to an Independent Sambuddha,¹⁵

ayaṃ dutiyā pāṭipuggalikā dakkhiṇā.

this is the second offering to an individual.

Tathāgatasāvake Arahante dānaṃ deti,

A gift one gives to a Realised One's disciple who is a Worthy One,

ayaṃ tatiyā pāṭipuggalikā dakkhiṇā.

this is the third offering to an individual.

Arahattaphalasacchikiriyāya paṭipanne dānaṃ deti,

A gift one gives to one who has entered upon the way to experiencing the fruit of Worthiness,

ayaṃ catutthi¹⁶ pāṭipuggalikā dakkhiṇā.

this is the fourth offering to an individual.

Anāgāmissa dānaṃ deti,

A gift one gives to a Non-Returner,

ayaṃ pañcamī pāṭipuggalikā dakkhiṇā.

this is the fifth offering to an individual.

¹⁴ Thai omits.

¹⁵ One of the more difficult terms to render accurately. A Paccekasambuddha is one who has discovered the Four Noble Truths by himself and become Fully Awakened, but who does not establish a Sāsana in the world. Gotama Buddha himself almost became a Paccekasambuddha, when after his Awakening he inclined to inaction because of the difficulty in getting people to understand the Teaching. He was eventually persuaded to teach by Brahmā Sahampati, the highest God in Heaven.

¹⁶ Thai: *catutthā*, also in the next section.

Anāgāmiṭhalasacchikiriyāya paṭipanne dānaṃ deti,

A gift one gives to one who has entered upon the way to experiencing the fruit of Non-Returning,

ayaṃ chaṭṭhī¹⁷ pāṭipuggalikā dakkhiṇā.

this is the sixth offering to an individual.

Sakadāgāmiṭṭha dānaṃ deti,

A gift one gives to a Once-Returner,

ayaṃ sattamī pāṭipuggalikā dakkhiṇā.

this is the seventh offering to an individual.

Sakadāgāmiṭhalasacchikiriyāya paṭipanne dānaṃ deti,

A gift one gives to one who has entered upon the way to experiencing the fruit of Once-Returning,

ayaṃ aṭṭhamī pāṭipuggalikā dakkhiṇā.

this is the eighth offering to an individual.

Sotāpanne dānaṃ deti,

A gift one gives to a Stream-Enterer,

ayaṃ navamī pāṭipuggalikā dakkhiṇā.

this is the ninth offering to an individual.

Sotāpattiphalasacchikiriyāya paṭipanne dānaṃ deti,

A gift one gives to one who has entered upon the way to experiencing the fruit of Stream-Entry,

ayaṃ dasamī pāṭipuggalikā dakkhiṇā.

this is the tenth offering to an individual.

Bāhirake kāmesu vītarāge dānaṃ deti,

A gift one gives to an outsider who is without passion for sensual desires,¹⁸

ayaṃ ekādasamī pāṭipuggalikā dakkhiṇā.

this is the eleventh offering to an individual.

¹⁷ Thai: *chaṭṭhā*, also in the next section.

¹⁸ MA: *Bāhirake kāmesu vītarāge ti kammavādikiriyavādimhi lokiyapañcābhīṇe*; to an outsider who is without passion for sensual desires means to one who holds the view of actions and results of actions, and has developed the five mundane deep knowledges.

Puthujjanasīlavante dānaṃ deti,

A gift one gives to a virtuous ordinary person,¹⁹

ayaṃ dvādasamī pāṭipuggalikā dakkhiṇā.

this is the twelfth offering to an individual.

Puthujjanadussīle dānaṃ deti,

A gift one gives to an unvirtuous ordinary person,²⁰

ayaṃ terasamī pāṭipuggalikā dakkhiṇā.

this is the thirteenth offering to an individual.

Tiracchānagate dānaṃ deti,

A gift one gives to an animal,

ayaṃ cuddasamī pāṭipuggalikā dakkhiṇā ti.

this is the fourteenth offering to an individual.

Tatr' Ānanda, tiracchānagate dānaṃ datvā

Here, Ānanda, having given a gift to an animal

sataguṇā dakkhiṇā pāṭikaṅkhitabbā,

a hundred-fold offering is to be expected (in return),

puthujjanadussīle dānaṃ datvā

having given a gift to an unvirtuous ordinary person

sahasaguṇā dakkhiṇā pāṭikaṅkhitabbā,

a thousand-fold offering is to be expected (in return),

puthujjanasīlavante dānaṃ datvā

having given a gift to a virtuous ordinary person

satasahasaguṇā dakkhiṇā pāṭikaṅkhitabbā,

a hundred-thousand-fold offering is to be expected (in return),

¹⁹ MA: *Puthujjanasīlavante ti puthujjanasīlavā nāmagosīladhātuko hoti, asaṭho amāyāvī param apīletvā dhammena samena kasiyā vā vaṇijjāya vā jīvikam kappetā*; to a virtuous ordinary person means to a virtuous ordinary person known to have the nature of suitable virtue, not being crafty or deceitful, not oppressing others; being righteous, peaceful, and earning his living through farming or trading (and so on).

²⁰ MA: *Puthujjanadussīle ti puthujjanadussīlā nāma kevaṭṭamacchabandhādayo param pīḷāya jīvikam kappetā*; to an unvirtuous ordinary person means to an unvirtuous ordinary person known as a fisherman who captures fish and who, through earning his living, does harm to others (and so on).

bāhirake kāmesu vītarāge dānaṃ datvā

having given a gift to an outsider who is without passion for sensual desires

koṭisatasahassaguṇā dakkhiṇā pāṭikaṅkhitabbā,

a hundred-thousand times a hundred-thousand-fold offering is to be expected (in return),

sotāpattiphalasacchikiriyāya paṭipanne dānaṃ datvā

having given a gift to one who has entered upon the way to experiencing the fruit of Stream-Entry

asaṅkheyyā appameyyā dakkhiṇā pāṭikaṅkhitabbā.

an immeasurable, unlimited offering is to be expected (in return).

Ko pana vādo Sotāpanne?

What to say about a Stream-Enterer?

Ko pana vādo Sakadāgāmiphallasacchikiriyāya paṭipanne?

What to say about one who has entered upon the way to experiencing the fruit of Once-Returning?

Ko pana vādo Sakadāgāmissa?

What to say about a Once-Returner?

Ko pana vādo Anāgāmiphallasacchikiriyāya paṭipanne?

What to say about one who has entered upon the way to experiencing the fruit of Non-Returning?

Ko pana vādo Anāgāmissa?

What to say about a Non-Returner?

Ko pana vādo Arahattaphallasacchikiriyāya paṭipanne?

What to say about one who has entered upon the way to experiencing the fruit of Worthiness?

Ko pana vādo Arahante?

What to say about a Worthy One?

Ko pana vādo Paccekasambuddhe?

What to say about an Independent Sambuddha?

Ko pana vādo Tathāgate Arahante Sammāsambuddhe?

What to say about a Realised One, a Worthy One, a Perfect Sambuddha?

The Seven Kinds of Offerings to a Community

Satta kho panim' Ānanda Saṅhagatā dakkhiṇā.

There are these seven offerings to a Community.²¹

Katamā satta?²²

What seven?

Buddhappamukhe ubhatosaṅghe dānaṃ deti,

A gift one gives to both Communities, with the Buddha at their head,

ayaṃ paṭhamā Saṅhagatā dakkhiṇā.

this is the first offering to a Community.

Tathāgate parinibbute ubhatosaṅghe dānaṃ deti,

A gift one gives to both Communities, after the Realised One has attained Emancipation,

ayaṃ dutiyā Saṅhagatā dakkhiṇā.

this is the second offering to a Community.

Bhikkhusaṅghe dānaṃ deti,

A gift one gives to the monks' Community,

ayaṃ tatiyā Saṅhagatā dakkhiṇā.

this is the third offering to a Community.

Bhikkhuṇisaṅghe²³ **dānaṃ deti,**

A gift one gives to the nuns' Community,

ayaṃ catutthī Saṅhagatā dakkhiṇā.

this is the fourth offering to a Community.

'Ettakā²⁴ **me bhikkhū ca bhikkhuṇiyo ca Saṅghato uddissathā' ti dānaṃ deti,**

A gift one gives after saying 'this many monks and nuns have been nominated from the monks' and nuns' Community',

ayaṃ pañcamī Saṅhagatā dakkhiṇā.

this is the fifth offering to a Community.

²¹ *Saṅhagatā*, to those who have the nature of a Community is a more accurate but cumbersome way of saying it.

²² Thai omits.

²³ Thai, ChS: *bhikkhuṇi*- here and elsewhere.

²⁴ Thai: *Ettake*, here and below.

‘Ettakā me bhikkhū Saṅghato uddissathā’ ti dānaṃ deti,

A gift one gives after saying ‘this many monks have been nominated from the monks’ Community’,

ayaṃ chaṭṭhī Saṅhagatā dakkhiṇā.

this is the sixth offering to a Community.

‘Ettakā²⁵ me bhikkhuṇiyo Saṅghato uddissathā’ ti dānaṃ deti,

A gift one gives after saying ‘this many nuns have been nominated from the nuns’ Community’,

ayaṃ sattamī Saṅhagatā dakkhiṇā.

this is the seventh offering to a Community.

Bhāvissanti kho pan’ Ānanda anāgatam-addhānaṃ,

There will be in the future, Ānanda,

gotrabhuno kāsāvakaṇṭhā dussilā pāpadhammā.

clansmen with an ochre robe around their necks who are unvirtuous and bad-natured.

Tesu dussīlesu Saṅghaṃ uddissa dānaṃ dassanti

But even a gift that is given to those unvirtuous ones because of the Community

tadā pāhaṃ Ānanda Saṅhagataṃ dakkhiṇaṃ asaṅkheyyaṃ appameyyaṃ vadāmi.

at that time, Ānanda, will be an immeasurable, unlimited offering to the Community, I say.²⁶

Na tvevāhaṃ Ānanda kenaci pariyāyena,

I certainly in no way, Ānanda,

Saṅhagatāya dakkhiṇāya pāṭipuggalikaṃ dānaṃ²⁷ mahapphalataraṃ vadāmi.

say that a gift to an individual can have greater fruit than an offering to a Community.

²⁵ Thai: *Ettikā*.

²⁶ This statement needs to read in light of the statement in the next section, where it is explained how gifts can be purified by the giver, even when the receiver is unworthy. It should not be taken as endorsing support for unvirtuous monks and nuns.

²⁷ Thai: *pāṭipuggalikadānaṃ*.

The Purification of Offerings

Catasso kho panim' Ānanda²⁸ dakkhiṇā visuddhiyo.

There are, Ānanda, these four purifications of offerings.

Katamā catasso?

Which four?

Atth' Ānanda dakkhiṇā dāyakato visujjhati no paṭiggāhakato,

There is an offering that is purified by the giver, not by the receiver,

atth' Ānanda dakkhiṇā paṭiggāhakato visujjhati no dāyakato,

there is an offering that is purified by the receiver, not by the giver,

atth' Ānanda dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato,

there is an offering that is neither purified by the giver nor by the receiver,

atth' Ānanda dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

there is an offering that is purified by the giver and by the receiver,

Kathañ-c' Ānanda dakkhiṇā dāyakato visujjhati no paṭiggāhakato?

What, Ānanda, is an offering that is purified by the giver not by the receiver?

Idh' Ānanda dāyako hoti sīlavā kalyāṇadhammo,

Here, Ānanda, the giver is virtuous and good-natured,

paṭiggāhakā honti dussīlā pāpadhammā,

and the receivers are unvirtuous and bad-natured,²⁹

evaṃ kho Ānanda dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

in this way, Ānanda, the offering is purified by the giver not by the receiver.

Kathañ-c' Ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato?

What, Ānanda, is an offering that is purified by the receiver not by the giver?

Idh' Ānanda dāyako hoti dussīlo pāpadhammo,

Here, Ānanda, the giver is unvirtuous and bad-natured,

paṭiggāhakā honti sīlavanto kalyāṇadhammā,

and the receivers are virtuous and good-natured,

evaṃ kho Ānanda dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

in this way, Ānanda, the offering is purified by the receiver not by the giver.

²⁸ ChS: *kho imā Ānanda*.

²⁹ There is an odd asymmetry in the grammar here, in that *paṭiggāhakato* is singular, but *paṭiggāhakā* is plural, whereas we would expect them to match.

Kathañ-c' Ānanda dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato?

What, Ānanda, is an offering that is neither purified by the giver nor by the receiver?

Idh' Ānanda dāyako ca hoti dussīlo pāpadhammo,

Here, Ānanda, the giver is unvirtuous and bad-natured,

paṭiggāhakā ca honti dussilā pāpadhammā,

and the receivers are unvirtuous and bad-natured,

evaṃ kho Ānanda dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

in this way, Ānanda, the offering is purified neither by the giver nor by the receiver.

Kathañ-c' Ānanda dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca?

What, Ānanda, is an offering that is purified by the giver and by the receiver?

Idh' Ānanda dāyako ca hoti sīlavā kalyāṇadhammo,

Here, Ānanda, the giver is virtuous and good-natured,

paṭiggāhakā ca honti sīlavanto kalyāṇadhammā

and the receivers are virtuous and good-natured,

evaṃ kho Ānanda dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

in this way, Ānanda, the offering is purified by the giver and by the receiver.

Imā kho Ānanda catasso dakkhiṇā visuddhiyo" ti.

These, Ānanda, are these four purifications of offerings.

Summary Verse

Idam-avoca Bhagavā, idam vatvāna, Sugato athāparam etad-avoca Satthā:

The Fortunate One said this, and after saying this, the Happy One, the Teacher, said something more.³⁰

“Yo sīlavā dussīlesu dadāti dānaṃ, dhammena laddhaṃ supasannacitto,³¹

“That virtuous person who, with a mind full of confidence, gives a gift that has been righteously obtained to unvirtuous people,

abhisaddahaṃ kammaphalaṃ uḷāraṃ, sā dakkhiṇā dāyakato visujjhati.

who has great faith in actions and their results, that gift will be purified by the giver.³²

³⁰ This is the normal way in the discourses of introducing a verse summary of a prose discourse. Unfortunately translators have a habit of omitting the verses as they only repeat what has been said before. But a memorial summary serves a very useful function.

³¹ The metre of these lines is a mixture of Tuṭṭhubha and Jagatī, with the first line in each verse being hypermetrical.

³² The translation of these verses in The Middle Length Discourses of the Buddha is rather looser than usual.

Yo dussīlo sīlavantesu dadāti dānaṃ, adhammena laddhaṃ appasannacitto,

That unvirtuous person who, with a mind lacking in confidence, gives a gift that has been unrighteously obtained to virtuous people,

anabhisaddahaṃ kammaphalaṃ uḷāraṃ, sā dakkhiṇā paṭiggāhakato visujjhati.

who does not have great faith in actions and their results, that gift will be purified by the receiver.

Yo dussīlo dussīlesu dadāti dānaṃ, adhammena laddhaṃ appasannacitto,

That unvirtuous person who, with a mind lacking in confidence, gives a gift that has been unrighteously obtained to unvirtuous people,

anabhisaddahaṃ kammaphalaṃ uḷāraṃ, na taṃ dānaṃ vipulapphalan-ti³³ brūmi.

who does not have great faith in actions and their results, that gift will not bring an extensive reward I say.

Yo sīlavā sīlavantesu dadāti dānaṃ, dhammena laddhaṃ supasannacitto,

That virtuous person who, with a mind full of confidence, gives a gift that has been righteously obtained to virtuous people,

abhisaddahaṃ kammaphalaṃ uḷāraṃ, taṃ ve dānaṃ vipulapphalan-ti brūmi.

who has great faith in actions and their results, that gift will bring an extensive reward I say.

Yo vītarāgo vītarāgesu dadāti dānaṃ, dhammena laddhaṃ supasannacitto,

That passionless person who, with a mind full of confidence, gives a gift that has been righteously obtained to passionless people,

abhisaddahaṃ kammaphalaṃ uḷāraṃ, taṃ ve dānaṃ āmisadānānam-aggan”-ti.

who has great faith in actions and their results, that gift is the highest of worldly gifts.”

Dakkhiṇāvibhaṅgasuttaṃ niṭṭhitam

The Discourse giving the Analysis of Offerings is Finished

³³ Thai: *vipulaphalan-ti*, similarly below.