

CHAḶAṄGADĀNA
THE SIX FACTORS OF GIVING
ĀNANDAJOTI BHIKKHU



Preface

This is a short discourse from the Aṅguttaranikāya which is a very popular subject for teaching at the time of giving gifts (*dāna*) to the Saṅgha. It describes the important factors to be borne in mind when giving gifts, and serves to remind all present how important their own intentions are for the proper fulfilment of the gift.

I have translated it together with its commentary interleaved which gives some important doctrinal information over and above the discourse, and also seeks to clarify it in places. It should also give the student an idea of how the word commentaries (*vaṇṇanā*) work together with their discourse.

The colour coding is as follows:

Discourse Text

Discourse Translation

Commentarial Text

Commentarial Translation

In the html version you can choose to hide the commentary if you wish.

Ānandajoti Bhikkhu
August 2014

Chaḷaṅgadāna

The Six Factors of Giving

Discourse and Commentary, AN & AA 6.37
translated from the Burmese Chaṭṭhasaṅgāyana text by

Ānandajoti Bhikkhu

Ekam samayaṃ Bhagavā Sāvattھیyaṃ viharati

At one time the Fortunate One was dwelling near Sāvattḥī,

Jetavane Anāthapiṇḍikassa ārāme.

in Jeta's Wood, at Anāthapiṇḍika's monastery.

Tena kho pana samayena Veḷukaṇḍakī Nandamātā upāsikā,

Then at that time the female lay follower Veḷukaṇḍakī Nandamātā,

Sattame, 'Veḷukaṇḍakī' ti Veḷukaṇḍakanagaravāsini.

In the seventh (discourse), 'Veḷukaṇḍakī' means she who dwells in the Veḷukaṇḍaka (Bamboo Thorn) town.

**Sāriputtamoggallānappamukhe Bhikkhusaṅghe,
chaḷaṅgasamannāgataṃ dakkhiṇaṃ paṭiṭṭhāpeti.**

had prepared a gift endowed with six factors for the Community of monks with Sāriputta and Moggallāna at their head.

'Chaḷaṅgasamannāgatan'-ti chahi guṇaṅgehi samannāgataṃ.

'Endowed with six factors' means endowed with six virtuous factors.

'Dakkhiṇaṃ paṭiṭṭhāpeti' ti dānaṃ deti.

'Prepared a gift' means gave a gift.

Addasā kho Bhagavā dibbena cakkhunā, visuddhena atikkantamānusakena,

The Fortunate One saw with the divine eye, which is purified and surpasses that of (normal) men,

Veḷukaṇḍakim Nandamātaram upāsikam,

the female lay follower Veḷukaṇḍakī Nandamātā,

**Sāriputtamoggallānappamukhe Bhikkhusaṅghe,
chaḷaṅgasamannāgataṃ dakkhiṇaṃ paṭiṭṭhāpeti.**

had prepared a gift endowed with six factors for the Community of monks with Sāriputta and Moggallāna at their head.

Disvā bhikkhū āmantesi:

And after seeing it he addressed the monastics,

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“Esā, bhikkhave, Veḷukaṇḍakī Nandamātā upāsikā,
saying: “This female lay follower Veḷukaṇḍakī Nandamātā, monastics,

Sāriputtamoggallānappamukhe Bhikkhusaṅghe,
chaḷaṅgasamannāgataṃ dakkhiṇaṃ paṭiṭṭhāpeti.

has prepared a gift endowed with six factors for the Community of monks with Sāriputta and Moggallāna at their head.

Kathañ-ca, bhikkhave, chaḷaṅgasamannāgatā dakkhiṇā hoti?

And what, monastics, is a gift endowed with six factors?

Idha, bhikkhave, dāyakassa tīṇaṅgāni honti, paṭiggāhakānaṃ tīṇaṅgāni.

Here, monastics, for the donor there are three factors, and for the receivers there are three factors.

Katamāni dāyakassa tīṇaṅgāni?

What are the three factors for the donor?

Idha, bhikkhave, dāyako pubbeva dānā sumano hoti,

Here, monks, the donor before giving is happy in mind,

‘Pubbeva dānā sumano’ ti dānaṃ dassāmī ti,
‘Before giving is happy in mind’ means (before) giving a gift,

māsaḍḍhamāsato paṭṭhāya somanassappatto hoti.
for a fortnight or a month before she has a feeling of well-being.

Ettha hi, pubbecetanā ‘Dassāmī,’ ti
Herein, previously having the intention ‘I will give,’

cittuppādakā lato paṭṭhāya: ‘Ito uṭṭhitena dānaṃ dassāmī,’ ti
from the time that this idea arises: ‘I will give a gift with (proper) effort,’

khettaggahaṇaṃ ādim katvā, cintentassa labbhati.
by acquiring the field and so on, she has this thought.

dadaṃ cittaṃ pasādeti, datvā attamano hoti.

while giving her mind is gladdened, and after giving there is delight.

‘Dadaṃ cittaṃ pasādeti,’ ti evaṃ vuttā muñcetanā pana dānakāle yeva labbhati.
‘While giving her mind is gladdened,’ this is said because she realises her intention at the time of giving.

‘Datvā attamano hoti’ ti ayaṃ pana aparacetanā aparāparaṃ anussarantassa labbhati.
‘After giving there is delight’ but this is another thought she receives that comes when remembering (her gift).

Imāni dāyakassa tīṇaṅgāni.

These are the three factors for the donor.

Katamāni paṭiggāhakānaṃ tīṇāṅgāni?

What are the three factors for the receivers?

Idha, bhikkhave, paṭiggāhakā vītarāgā vā honti, rāgavinayāya vā paṭipannā,

Here, monastics, the receivers are without passion, or they are practising to remove passion,

‘Vītarāgā’ ti vigatarāgā khīṇāsavā.

‘Without passion’ means without passion (different form), without pollutants.

‘Rāgavinayāya vā paṭipannā’ ti rāgavinayapaṭipadam paṭipannā.

‘Practising to remove passion’ means practising the path to remove passion.

Ukkaṭṭhadesanā cesā, na kevalaṃ pana khīṇāsavānaṃ,

This points out someone who is excellent, but not completely without pollutants.

Anāgāmi-Sakadāgāmi-Sotāpānānam-pi antamaso,

at least a Non-Returner, a Once-Returner, a Stream-Enterer,

tad-ahupabbajitassa, bhaṇḍagāhakasāmaṇerassāpi,

one gone forth on that day, a novice who carries (a senior monk’s) requisites,

dinnā dakkhiṇā chaḷaṅgasamannāgatā va hoti.

there is a gift given endowed with these six factors.

So pi hi sotāpattimaggattham-eva pabbajito.

Because he is one gone forth with the purpose of (attaining) Stream Entry.

vītidosā vā honti dosavinayāya vā paṭipannā,

they are without hatred, or they are practising to remove hatred,

vītamohā vā honti mohavinayāya vā paṭipannā.

they are without delusion, or they are practising to remove delusion.

Imāni paṭiggāhakānaṃ tīṇāṅgāni.

These are the three factors for the receivers.

Iti dāyakassa tīṇāṅgāni, paṭiggāhakānaṃ tīṇāṅgāni.

So the donor has three factors and the receivers have three factors

Evaṃ kho, bhikkhave, chaḷaṅgasamannāgatā dakkhiṇā hoti.

Thus, monastics, there is a gift endowed with six factors.

Evaṃ chaḷaṅgasamannāgatāya, bhikkhave, dakkhiṇāya

Thus, monastics, for a gift endowed with these six factors

na sukaraṃ puñṇassa pamāṇaṃ gahetuṃ:

it is not easy to take a measure of the merit,

The Six Factors of Giving - 4

‘Ettako puññābhisando kusalābhisando,

saying: ‘So much is the accumulation of merit, is the accumulation of wholesomeness,

sukhassāhāro sovaggiko sukhavipāko saggasāmvattaniko,

is the means of happiness, leading to heaven, having a happy result, conducive to heaven,

iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatī.’ ti

which leads to what is wanted, lovely, attractive, beneficial and pleasant.’

Atha kho asaṅkhyeyyo appameyyo,

Rather it is immeasurable, unbounded,

mahāpuññakkhandho tveva saṅkham gacchati.

and is reckoned as a great mass of merit.

Seyyathā pi, bhikkhave, mahāsamudde

Just as with the great ocean, monastics,

na sukaram udakassa pamāṇam gahetum:

it is not easy to take a measure of the water,

‘Ettakāni udakāḷhakānīti vā ettakāni udakāḷhakasatānīti vā

saying: ‘There are so many litres of water, or so many hundreds of litres of water,

ettakāni udakāḷhakasahassānīti vā, ettakāni udakāḷhakasatasahassānī’ ti vā.

or so many thousands of litres of water, or so many hundreds of thousands of litres of water.’

Atha kho asaṅkhyeyyo appameyyo

Rather it is immeasurable, unbounded,

mahā-udakakkhandho tveva saṅkham gacchati.

and is reckoned as a great mass of water.

Evam-evam kho, bhikkhave, evam chaḷaṅgasamannāgatāya dakkhiṇāya

Just so, monastics, for a gift endowed with these six factors

na sukaram puññassa pamāṇam gahetum:

it is not easy to take a measure of the merit,

‘Ettako puññābhisando kusalābhisando

saying: ‘So much is the accumulation of merit, is the accumulation of wholesomeness,

sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko,

is the means of happiness, leading to heaven, having to a happy result, conducive to heaven,

iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatī' ti.

which leads to what is wanted, lovely, pleasant, beneficial and pleasant.'

Atha kho asaṅkhyeyyo appameyyo

Rather it is immeasurable, unbounded,

mahāpuññakkhandho tveva saṅkham̐ gacchatī. ti

and is reckoned as a great mass of merit.

Pubbeva dānā sumano, dadam̐ cittaṃ pasādaye,

Before giving she is happy in mind, while giving her mind is gladdened,

datvā attamano hoti, esā yaññassa sampadā.

and after giving she is uplifted, this is the success of her sacrifice.

'Yaññassa sampadā' ti dānassa paripuṇṇatā.

'The success of her sacrifice' means the fulfilment of her giving.

Vītarāgā, vītadosā, vītamohā, anāsavā,

Without passion, without hate, without delusion, without pollutants,

khettaṃ yaññassa sampannaṃ, saññatā brahmacārayo.

the field for the sacrifice is successful, being restrained in the spiritual life.

'Saññatā' ti sīlasaññamena saññatā.

'Restrained' restrained with the restraint of virtuous conduct (etc.)

Sayaṃ ācamayitvāna, datvā sakehi pāṇibhi,

After cleansing oneself, and giving with one's own hands,

'Sayaṃ ācamayitvānā' ti attanāva hatthapāde dhovitvā, mukhaṃ vikkhāletvā.

'After cleansing oneself' means after washing one's own hands, after cleaning one's face.

'Sakehi pāṇibhi' ti attano hatthehi.

'With one's own hands' with her own hands.

'Sayehī' ti pi pāṭho.

'Sayehi' (one's own) is another reading.

attano parato ceso, yañño hoti mahapphalo.

for oneself and for the other, the sacrifice is of great fruit.

The Six Factors of Giving - 6

Evam yajitvā medhāvī, saddho muttena cetasā,

The intelligent one, having made such a sacrifice, faithful, with her mind released,

‘Saddho’ ti Ratanattayaguṇe saddahanto.

‘Faithful’ having faith in the virtues of the Three Treasures.

‘Muttana cetasā’ ti lābhamacchariyādīhi vimuttana cittena.

‘With her mind released’ means with a mind freed from greed, selfishness and so on.

abyāpajjam sukham lokam paṇḍito upapajjatī.” ti

that wise one arises in a happy world, free of suffering.”

‘Abyāpajjam sukham lokam’-ti niddukham uḷārasukhasomanassam devalokam.

‘A happy world, free of oppression means in the world of the gods, free of (gross) suffering, having the highest happiness and well-being.