

16

(Chakka) Sārāṇīya Dhamma Sutta 2

Dutiya (Chakka) Sārāṇīya Dhamma Sutta

The 2nd (Sixes) Discourse on the Conditions for Conciliation | A 6.12

Theme: Conditions that conduce to spiritual life of renunciants

Translated & annotated by Piya Tan ©2014, 2019

1 Sutta summary and significance

1.1.1 SUMMARY

1.1.1.1 The (Chakka) Sārāṇīya Dhamma Sutta 2 (A 6.12)—the 2nd discourse on the 6 conditions for conciliation (*sārāṇīya, dhamma*)¹—teaches the qualities a monastic should cultivate for a wholesome communal life, just as in **the (Chakka) Sārāṇīya Dhamma Sutta 1** (A 6.11), that is:

(1) lovingkindness through <u>the body</u> (openly and privately)	<i>mettaṃ kaya, kammaṃ</i>
(2) <i>lovingkindness</i> through <u>speech</u> (openly and privately)	<i>mettaṃ vacī, kammaṃ</i>
(3) <i>lovingkindness</i> through <u>the mind</u> (openly and privately)	<i>mettaṃ mano, kammaṃ</i>
(4) unreserved generosity , (sharing his gains)	<i>appaṭivibhatta, bhogī</i>
(5) compatibility in moral virtues , (untattered, etc)	<i>silā, sāmañña, gato</i>
(6) compatible view , noble and liberating, ending suffering.	<i>diṭṭhi, sānañña, gato</i>

[1.1.2]

Each of these 6 conditions for conciliation have been explained in the chapter on **the (Chakka) Sārāṇīya Dhamma 1** (A 6.11).²

1.1.1.2 The two Suttas are identical except for their refrain. While **A 6.11** simply mentions “the conditions for conciliation” (*dhammā sārāṇīyā*), **A 6.12** has a longer refrain for each of the 6 conditions, that it brings about “affection, respect, welfare, non-dispute, concord, unity.” A 6.12 then closes, thus: “These 6 states [conditions] that bring about affection, respect, welfare, non-dispute, concord, unity” (*cha-y-ime ... dhammā sārāṇīyā piya, karaṇā garu, karaṇā saṅgahāya avivādāya sāmaggīyā ekī, bhāvāya samvattanti*).

1.1.2 The refrain

As we have noted [1.1.1.2], each of the 6 conditions of **the (Chakka) Sārāṇīya Dhamma Sutta 2** (A 6.12) has a refrain saying that it brings about “affection, respect, welfare, non-dispute, concord, unity.” The Sutta then closes, thus: “These 6 states [conditions] that bring about affection, respect, welfare, non-dispute, concord, unity.”

1.1.3 HIGHLIGHTS

1.1.3.1 Both **the (Chakka) Sārāṇīya Dhamma Sutta 1** (A 6.11)³ and **the (Chakka) Sārāṇīya Dhamma Sutta 2** (A 6.12)⁴ list the same 6 conditions for conciliation (*cha sārāṇīya, dhamma*) [1.1.1.1]. These 6 con-

¹ On *sārāṇīya*, see SD 55.15 (1.1.3). If this is your first time studying A 6.12, you may like to begin with a study of **A 6.11** (SD 55.15), since they have the same teachings.

² See SD 55.15 (2),

³ A 6.11/3:288 f (SD 55.15).

⁴ A 6.12/3:289 f (SD 55.16).

ditions are identical with the 6 memorable qualities (*sārāṇīya, dhamma*) of **the Sāma, gāma Sutta** (M 104).⁵

1.1.3.2 Like **A 6.11, the (Chakka) Sārāṇīya Dhamma Sutta 2** (A 6.12), has the same teaching. They both list the 6 conditions of conciliation, that, on a worldly level, conduce to a Dhamma-spirited community that is ideal for moral training and mental training, that is, living a truly wholesome **monastic life** for the full benefit of renunciation. Or, for lay practitioners, they serve as the conditions that nurture the true spirit of full-time lay Dharma work, even a **full-time lay ministry**.

On a higher level, these 6 conditions of conciliation are conducive to personal practice for progress in reaching the path of awakening in this life itself. In other words, they help us in living a spiritual life that leads to attaining **streamwinning** in this life itself.

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(Chakka) Sārāṇīya Dhamma Sutta 2

The Second (Sixes) Discourse on the Conditions for Conciliation

A 6.12

1 Bhikshus, there are these **6 conditions for conciliation** that bring forth affection, respect, welfare,⁶ non-conflict, concord and unity.⁷

What are the six?

2 (1) Here, bhikshus, a monk keeps up **bodily acts of lovingkindness** to fellow brahmacharis both openly and privately.

This is a condition for conciliation that brings forth affection, respect, welfare, non-conflict, concord and unity.

3 (2) Further, bhikshus, a monk keeps up **verbal acts of lovingkindness** to fellow brahmacharis both openly and privately.

This, too, is a condition for conciliation *that brings forth affection, respect, welfare, non-conflict, concord and unity.*

4 (3) Further, bhikshus, a monk keeps up **mental acts of lovingkindness** to fellow brahmacharis both openly and privately.

⁵ See SD 55.15 (2.0.2.2).

⁶ Cf “welfare,” *saṅgaha*, see SD 2.21 (1.2). On the 4 bases of welfare (*saṅgaha, vatthu*)—generosity (*dāna*), pleasant speech (*peyya, vajja*), beneficent conduct (*attha, cariya*) and impartiality (*samān’attatā*)—see **Āḷavaka S** (A 3.34), SD 4.8; **Saṅgaha Bala S** (A 9.5.6), SD 2.21; **Lakkhaṇa S** (D 30,1.16), SD 33.9. On the 4 bases for conciliation (*saṅgaha*), see **Saṅgaha Bala S** (A 9.5,5-6), SD 2.21.

⁷ *Cha-y-ime bhikkhave dhammā sārāṇīyā piya, karaṇā garu, karaṇā saṅgahāya avivādāya sāmaggīyā ekī, bhāvāya saṁvattanti.*

This, too, is a condition for conciliation *that brings forth affection, respect, welfare, non-conflict, concord and unity*.

5 (4) Further, bhikkhus, a monk **uses without apportioning**⁸ any righteous gains that have been righteously obtained, including even⁹ the contents of his alms bowl, and uses such things in common [290] with his virtuous fellow brahmacharis.¹⁰

This, too, is a condition for conciliation *that brings forth affection, respect, welfare, non-conflict, concord and unity*.

6 (5) Further, bhikkhus, a monk dwells accomplished in **moral virtue** with the moral virtue untattered, unrented, unmixed, spotless, liberating, praised by the wise, untarnished, giving rise to concentration,¹¹ and so, too, he dwells with his fellow brahmacharis, both openly and privately.¹²

This, too, is a condition for conciliation *that brings forth affection, respect, welfare, non-conflict, concord and unity*.

7 (6) Further, bhikkhus, a monk dwells harmoniously with **right view**¹³ that leads out¹⁴ to the noble liberation, conducing to the utter destruction of suffering, dwelling in such manner with their companions in the holy life both openly and privately.¹⁵

⁸ “Shares without reservation,” *appaṭivibhatta, bhogī*. *Appaṭivibhatta* (neg past part of *paṭivibhajati*), “not divided into fixed portions (said of food or gifts to the sangha), to be enjoyed in common (*sādhāraṇa, bhogī*)” (M 1:322,18, 2:251,4 = A 3:289,32; S 4:304,15, 5:352,6 = 397,11). Comy explains that there are 2 kinds of reservation (*dve paṭivibhattāni*), regarding things and regarding persons. Reservation regarding things means that one decides to give away so much and keep so much for oneself. Reservation regarding persons means that one decides to give to one person but not to another. The monk described here does not make either of these reservations.

⁹ “Even,” *antamaso*.

¹⁰ *Puna ca paraṃ bhikkhave bhikkhu ye te lābhā dhammikā dhamma, laddhā antamaso patta, pariyāpanna, mat-tam pi, tathā, rūpehi lābhehi appaṭivibhatta, bhogī hoti silavantehi sabrahmacārīhi sādhāraṇa, bhogī*. Cf **Sāma, gāma S** (M 104,21), where this condition is listed as one of the 6 “memorable qualities” (*sāraṇīya dhamma*), SD 2.21 (2).

¹¹ “Moral virtues unbroken, ... giving rise to concentration,” *sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni aparāmatthāni samādhi, samvattanakāni* (D 2:80, 3:245; M 1:322, 2:251; S 5:408; A 3:134, 3:289, 290; Pm 1:44; Nett 56). These are said to be “virtues dear to the noble ones,” *ariya, kantāni sīlāni* (S 5:364, 382, 386, 396, 408; A 3:36). The noble ones’ virtues are explained at Vism 221 f. SA says that the noble ones do not violate the 5 precepts; hence, these virtues are dear to them (SA 2:74). See UA 268. On the phrase, **akhaṇḍāni acchiddāni asabalāni akammāsāni** (“unbroken, untorn, unmixed, spotless”), DA (speaking of the 7 groups of monastic offences, V 5:91) explains that when one commits the first or the last of them, one is said to be “**tattered**” (*khaṇḍa*), like one whose robe is torn all around at the edges; if he commits one of the middle offences, he “**rent**” [holed] (*chidda*) like one whose robe that is rent [with a hole] in its middle; if one commits 2 or 3 successive offences, one’s conduct is “**mottled**” (*sabala*), like a cow with red or black pigments, with a different colour rising upon its back or belly; or, if one transgresses now and then, one’s conduct is said to be “**blotchy**” (*kammāsa*), like a cow with coloured spots here and there. (DA 2:536)

Cf **Ṭhāna S** (A 4.192), SD 14.12.

¹² *Puna ca paraṃ bhikkhave bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni aparāmatthāni samādhi, samvattanikāni, tathā, rūpehi sīlehi sīla, sāmāññagato viharati sabrahmacārīhi āvi c’eva raho ca*.

¹³ “Harmoniously with right view,” *diṭṭhi, sāmāñña, gatā*: on *sāmāñña* as abstract n of *sāmāna*, “same, similar, equal, even” (Sn 18, 309; J 2:108). See **(Aṭṭhaka) Paññā S** (A 8.2,10.3), SD 44.13.

¹⁴ “Which leads out” of the crowd (family life), crowdedness (sensual pleasures), or suffering.

This, too, is a condition for conciliation *that brings forth affection, respect, welfare, non-conflict, concord and unity*.

8 These, bhikkhus, are **the 6 conditions for conciliation** *that bring forth affection, respect, welfare, non-conflict, concord and unity*.

— evaṃ —

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¹⁵ *Puna ca param bhikkhave bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti tak, karassa sammā, dukkha-k, khayāya, tathā, rūpāya diṭṭhiyā diṭṭhi, sāmāññagato viharati sabrahmacārīhi āvi c'eva raho ca. Āvi, āvī, āvirī (indecl), "clear, manifest, evident, before the eye; openly, in public; opp raho; CPD: āvi.*