

***Cāgānussati***  
**The Recollection of Charity**  
 [The power of giving]  
 (Visuddhi,magga 7.107-114/223 f)  
 Translated by Piya Tan ©2006

**Introduction**

**(1) *Cāga***

The word *cāga* is the noun form of the verb *cajati*, “he gives up, renounces.” The Pali-English Dictionary (PED) gives it the following definition:

[Vedic *tyaj*. Cp Skt *tyāga*.]

(a) abandoning, giving up, renunciation (V 1:10; S 3:13, 26, 158; M 1:486; A 1:299).

More frequently as:

(b) n: liberality, generosity, munificence; adj: generous, munificent. *Sīla,sampano saddho purisa,puggalo sabbe maccharino loke cāgena atirocati*, “he who is virtuous and religious (sic) excels all stingy people in generosity” (A 3:34).

In frequent combinations with, eg, *sacca dama dhiti* ~ (Sn 188 = S 1:215); *sacca dama ~ khanti* (Sn 189 = S 1:215); (adj) *mutta*,~, liberal, munificent (S 5:351 = 392); ~,*paribhāvita citta*, “a heart bent on giving” (S 5:369).

In this sense, *cāga* forms one of the (3, 4, 5 or 7) noble treasures..., viz (as 5) *saddhā sīla suta cāga paññā* (faith, virtue, right knowledge, liberality, wisdom) (S 1:232; A 1:210, 3:80 = S 4:250; M 3:99; D 3:164, 165; cp A 1:152 = 3:44); (as 4: the last minus *suta*) S 5:395; A 2:63 (*sama*~); (as 3) *saddhā sīla cāga* (J 3:112); (as 7) *ajjhesanā tapo sīla sacca cāga sati mati* (J 2:327);

cp *sīla śruta tyāga* (Jtkm 31.1).—PvA 30, 120; Saddhammopāyana 214, 323.

(PED; refs normalized)

**The Ālavaka Sutta** (S 10.12)<sup>1</sup> contains two interesting stanzas related to *cāga*:

**853** *Yass’ete caturo dhammā  
saddhassa gharam esino  
saccaṃ dhammo<sup>3</sup> dhiti cāgo  
sa ve pecca na socati  
[asmā lokā paraṃ lokāṃ  
evam pecca na socati]*

These four things are found<sup>2</sup>  
In the faithful house-seeker:  
Truth, righteousness, steadfastness, charity—  
He (with these) sorrow not hereafter.  
[Passing from this world to the next,  
In this way, he sorrows not.]<sup>4</sup>

**854** *Iṅgha aññe pi pucchassu  
puthu,samaṇa,brāhmaṇe*

Come now! Asks others, too,  
Of the many recluses and brahmins,

<sup>1</sup> S 10.12/1:213-216 = Sn 1.10/181-192/pp31-33.

<sup>2</sup> A more idiomatic tr would be: “A faithful house-seeker who has these four things...” SnA glosses *gharam esino* (“house-seeker”) as one who seeks the fivefold sense-pleasures (*pañca kāma,guṇa*) (SnA 237). However, from the sutta context—and also ItA 2:163—it clearly refers to a lay person who, while living the household life, keeps to the lay precepts. Cf A 3:377; PvA 124. Norman: “It is possible to interpret *-m-* as a sandhi consonant (see n on [Sn] 132), or to take *gharam-esin* as an *aluk-samāsa*, ie a *tatpuruṣa* compound with the case ending of the first element retained” (Sn:N 185 n188).

<sup>3</sup> All MSS (incl Sn) read *dhammo*, except PTS: *damo*.

<sup>4</sup> Found only in 2 MSS used for S:PTS.

*yadi saccā damā cāgā  
khantiyā<sup>6</sup> bhiyyo 'dha vijjati*

Whether truth, discipline [self-control], charity,<sup>5</sup>  
Patience, have any better here.  
(S 10.12/1:213-216 = Sn 188 f, except S 853ef)

**Bodhi**, in his translation of the Saṃyutta Nikāya has this useful discussion on the two stanzas:<sup>7</sup>

The problem is to correlate the two tetrads mentioned in **vv 853-854**. The difficulty arises not only on account of the replacement of *dhiti* by *khantiyā* in the second verse but also because of the variant readings of the second term. Perhaps the best reading is that in Ce, which accords with Sn (Ee1) vv 187-189: in **v 853**, *saccam dhammo dhiti cāgo*; in **v 854**, *saccā damā cāgā khantiyā*. SA (Be) and SA (Ce) differ over the second term; the former has *dhammo* and *dhammā*. The explanations in the SAPṬ establish beyond doubt that *dhammo* and *damā* were the respective readings to Dhammapāla.

The four qualities mentioned at **vv 853-854** refer back to **vv 851-852**. *Truth* corresponds to truthfulness in **v 852c** (*sacca* in all three instances) while *generosity* (*cāga*) clearly corresponds to giving (*dadamī*) in **v 852d**. (S:B 487 n602, qv for details)

## (2) Contexts of *cāga*

Besides being the subject of a recollection (*anussati*), **charity** (*cāga*) is also one of the four resolves (*adhiṭṭhāna*) of the Bodhisattva, one of the four attainments (*sampadā*), and one of the seven treasures (*dhana*).

As a Bodhisattva, the ascetic Siddhattha made these four resolves (*adhiṭṭhāna*) (UA 134), namely:

the resolve for wisdom	( <i>paññādhīṭṭhāna</i> ),
the resolve for truth	( <i>sacc'ādhiṭṭhāna</i> ),
the resolve for charity	( <i>cāg'ādhiṭṭhāna</i> ), and
the resolve for peace	( <i>upasam'ādhiṭṭhāna</i> ). (D 33.1.11(27)/3:229; DA 1022)

These four resolves apparently formed one of the earliest cores of what probably later became the ten perfections (*pāramī*) of the Bodhisattva.

**The Sampadā Sutta 1** (A 5.91) lists these four attainments [blessings] (*sampadā*), namely:

the attainment of faith <sup>8</sup>	( <i>saddhā sampadā</i> ),
the attainment of moral virtue	( <i>sīla sampadā</i> ),
the attainment of learning	( <i>suta sampadā</i> ), and
the attainment of <u>charity</u>	( <i>cāga sampadā</i> ). (A 5.91/3:118)

<sup>5</sup> A more idiomatic tr here would be: “Whether one can find here anything better than truth, discipline, charity, patience.”

<sup>6</sup> Norman: “It is possible that the ending of *khantiyā* is due to the omission of a svarabhakti vowel by a scribe who knew Sanskrit. The same reading occurs at S 1:215,7\*.” (Sn:N 186 n189)

<sup>7</sup> Conventions. Be = Burmese ed; Ce = Sinhalese ed; Ee = European (PTS) ed. For other conventions, see Epilegomena vol.

<sup>8</sup> “Faith,” *saddhā*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka, saddhā*), baseless or irrational faith, blind faith (M 95.13/2:169 f); (2) “faith with a good cause” (*ākāravati, saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p, pasāda* (S 12.41.11/2:69). See also M 60.4/1:401; AA:Se 3/227 DhA:Se 1/72, 5/81; UA:Se 369. “Wise faith” is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243, 3:163 & Comy). **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith is its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.” (Gethin 2001:207; my emphases). Further details, see **Āpaṇa S** (S 48.50/5:225 f) = SD 10.4 Introd (2.2). On 4 kinds of faith, see DA 2:529, 3:1028; AA 3:257; also SA 2:174; AA 4:56.

Neither the Aṅguttara nor the Commentaries give any further explanation for these four attainments. They are clearly the qualities of a good lay follower, as a similar list is found in **the Dīgha,jānu Sutta** (A 8.54), with learning (*suta*) replaced by wisdom (*paññā*).

**The Dīgha,jānu Sutta** (A 8.54), also called the Vyaggha,pajja Sutta, mentions charity in its definition of spiritual friendship (*kalyāṇa mittatā*), the third of the four benefits of worldly welfare,<sup>9</sup> thus:

What is spiritual friendship?

Here, Vyagghapajja, in whatever village or market town the son of family dwells, he associates, converses, discusses with householders or householders' sons, young men mature in virtue, or old men mature in virtue, endowed with **faith, moral virtue, charity and wisdom**.<sup>10</sup> He emulates the faith of the faithful, the virtue of the virtuous, the charity of charitable, and the wisdom of the wise.

This, Vyagghapajja, is called the accomplishment of spiritual friendship.

The same sutta goes on to define spiritual welfare<sup>11</sup> in the following terms:

These four things, Vyagghapajja, lead to the welfare and happiness of a son of family in the world to come. What are the four?

1. Accomplishment of faith.
2. Accomplishment of moral virtue.
3. Accomplishment of charity.
4. Accomplishment of wisdom.

1. What is the accomplishment of faith?

Here, Vyagghapajja, the son of family has (wise) faith.<sup>12</sup> He has faith in the Buddha's awakening thus: 'The Blessed One is an arhat, the fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of tamable people, teacher of gods and humans, awakened, blessed.'

This, Vyagghapajja, is called the accomplishment of faith.

2. What is the accomplishment of moral virtue?

Here, Vyagghapajja, the son of family abstains from harming life, from taking the not-given, from sexual misconduct, from false speech, from strong drinks, distilled drinks, fermented drinks and that which causes heedlessness.

This, Vyagghapajja, is called the accomplishment of moral virtue.

3. What is the accomplishment of charity (cāga,sampadā)?

Here, Vyagghapajja, the son of family dwells in the house with a heart free from the stain of miserliness, devoted to charity, open-handed, delighting in giving, devoted to alms-giving, delighting to have a share in giving.<sup>13</sup>

<sup>9</sup> The other 3 benefits here and now are: (1) the accomplishment of diligence (*uṭṭhāna,sampadā*), (2) the accomplishment of watchfulness (*ārakkha,sampadā*), (4) the accomplishment of (*sama,jīvitā*).

<sup>10</sup> These four are also the conditions for spiritual welfare: see below.

<sup>11</sup> "Spiritual welfare," that is, qualities conducive to life hereafter," *samparāyik'attha samvattanika,dhamma*. This is actually a "secret teaching" leading to stream-winning. See **Veḷu,dvāreyya S** (S 55.7.13-17/5:355 f) where only wise faith (in the Three Jewels) and moral virtues are mentioned, and moral virtues for lay followers are given in full (S 55.7.6-12/5:353-355). The Buddha calls this teaching leading to Stream-winning "the personal teaching" (*attūpanāyikaṃ dhamma,pariyāyaṃ*), ie a teaching for personal practice, and for the benefit of others. See S 55.7.5 n in SD 1.5, 2003a.

<sup>12</sup> *Saddhā*, that is, *ākāravati saddhā*, faith founded on seeing; syn with *avecca,pasāda*, that is, faith through understanding. On the 2 kinds of faith, see above here, **Sampadā S 1** n.

<sup>13</sup> This passage is stock, found in eg **Dhana S** (A 7.6/4:6), **Nakula,māta S** (A 8.48/4:268 f); cf **Vata,pada S** (S 11.11/1:228). At **Dīgha,jānu S** (A 8.54.14/4:284 = SD ), this serves as the def for "the accomplishment in charity" (*cāga,sampadā*). Commented upon at Vism 7.101-106.

This, Vyagghapajja, is called the accomplishment of charity.

4. What is the accomplishment of wisdom?

Here, Vyagghapajja, the son of family is wise, possesses wisdom directed to [noting] the rising and falling away [of phenomena] that is noble and penetrative, leading to the complete destruction of suffering.

This, Vyagghapajja, is called the accomplishment of wisdom.

These are the four things that lead to the welfare and happiness of a son of family in the world to come. (A 8.54/4:284 f) = SD 5.10

The four accomplishments (*sampadā*) are expanded in **the Dhana Suttas 1-2** (A 7.5-6) into the seven treasures (*dhana*) are, namely:<sup>14</sup>

- |                                   |                            |
|-----------------------------------|----------------------------|
| 1. the treasure of faith          | ( <i>saddhā</i> ),         |
| 2. the treasure of moral virtue   | ( <i>sīla,dhana</i> ),     |
| 3. the treasure of moral shame    | ( <i>hiri,dhana</i> ),     |
| 4. the treasure of moral fear     | ( <i>ottappa,dhana</i> ),  |
| 5. the treasure of learning       | ( <i>suta,dhana</i> ),     |
| 6. <b>the treasure of charity</b> | ( <i>cāga,dhana</i> ), and |
| 7. the treasure of wisdom         | ( <i>paññā,dhana</i> ).    |

(D 3:163, 267; A 7.5-6/4:4 f; UA 285; cf Thī 342)

Whoever has these treasure, are said by the Buddhas and by the Pratyeka Buddhas to be wealthy, and their lives are not in vain (A 4:5). The Majjhima Commentary explains that these seven treasures are “the Teacher’s great legacy” (*mahantaṃ kho paṇ’etaṃ Satthu dāyajjaṃ*, MA 1:295). **The Visuddhi,magga** declare that the stream-winner of the path actually enjoys these seven treasures (Vism 22.14/675).

### (3) The limbs of the stream-winner

The most significant context of *cāga* is that of the four limbs of the stream-winner (*sotāpannessa aṅgāni*), usually defined as faith in the Three Jewels, and excellent moral virtue.<sup>15</sup> In **the Thapatayo Sutta** (S 55.6), *cāga* replaces moral virtue as the fourth limb of the stream-winner:

- (1) Here, householder, a noble disciple possesses wise faith<sup>16</sup> in the Buddha thus:

“The Blessed One is such:

He is arhat,  
fully self-awakened one,  
accomplished in wisdom and conduct,  
well-farer,  
knower of worlds,  
peerless guide of persons to be tamed,<sup>17</sup>  
teacher of gods and humans,

<sup>14</sup> See Soma Thera, “Treasure of the Noble.” Bodhi leaves B27. Kandy: Buddhist Publication Society, 1965.

<sup>15</sup> See eg **Pañca,bhera,bhaya S** (S 12.41/2:68-70) = SD 3.3.4(2).

<sup>16</sup> “Wise faith,” *avecca-p,pasāda*. This is a syntactical cpd with *avecca* (Sky *avetya*) absolutive of \**aveti*, “he undergoes, knows, experiences.” [On syntactical cpds, see KR Norman, 1991a:3.] The stream-winner’s faith is defined in **Vīmaṅsaka S** (M 47) as “his faith is strong, supported by reasons, rooted in vision” (*ākāra,vatī saddhā dassana,mūlikā dalhā*, M 47.16/ 1:320). See (2) n above.

<sup>17</sup> **Purisa,damma sārathī**. Here *-damma* (adj) is grd, meaning “to be tamed or restrained,” often spoken of a young bullock (M 1:225, *bala,gāvā damma,gāvā*, “the strong cattle and cattle to be tamed,” ie bulls and young steers); also of other animals: *assa,damma,sārathī*, a horse trainer (A 2:112); It 80. In *purisa,damma sārathī*, fig (“the trainer of the human steer”) of unconverted persons, likened to a refractory bullocks; D 1:62 (wr *-dhamma*) = 2:93 = 3:5; M 2:38; A 2:112; Vv 17.13; cf VvA 86.

awakened,  
blessed.

- (2) He possesses wise faith in the Dharma thus:  
‘Well-taught is the True Teaching of the Blessed One,  
visible here and now,  
immediate,  
inviting one to come and see,  
accessible,  
to be personally known by the wise.’<sup>18</sup>
- (3) He possesses wise faith in the Sangha thus:  
‘The Blessed One’s community of disciples keeps to the good way;  
the Blessed One’s community of disciples keeps to the straight way;  
the Blessed One’s community of disciples keeps to the right way;  
the Blessed One’s community of disciples keeps to the proper way.’<sup>19</sup>  
*These four pairs of persons, the eight individuals,  
are this Blessed One’s community of disciples:  
worthy of offerings,<sup>20</sup>  
worthy of hospitality,  
worthy of gifts,<sup>21</sup>  
worthy of salutation with the lotus-palms,  
a supreme field of merit for the world.’*
- (4) He dwells at home with a heart free from the stain of miserliness, devoted to charity, open-handed, delighting in giving, devoted to sacrifice,<sup>22</sup> delighting to have a share in giving.<sup>23</sup>  
(S 55.6.24/5:351 f)

The highest level of charity is defined in **the Dhātu,vibhaṅga Sutta** (M 140), in the Buddha’s instruction to the young renunciant Pukkusāti, thus:

<sup>18</sup> *Svākkhāto bhagavatā dhammo sandiṭṭhiko akālika ehi,passiko opanayiko paccattam veditabbo viññūhī ti.* The Dharma is something that can be seen for oneself (*sandiṭṭhika*); that can be known immediately (*akālika*); that it entails personal verification (*ehi,passika*); that it is accessible (*opanayika*); that it is to be personally realized by the wise (*paccattam veditabbo viññūhī*). “The terms all highlight, not the intrinsic nature of the Dhamma, but its relation to human knowledge and understanding. They are all epistemological in import, not ontological; they are concerned with how the Dhamma is known, not with the temporal status of the known.” (Bodhi, 1998 §27/p31 digital ed). Bodhi also notes that “the common rendering of [*opanayiko*] as ‘leading onward’ seems difficult to justify either on etymological grounds or by reference to the texts. The Commentaries take it as an implicit gerundive, *upanetabba*, ‘to be brought near, to be drawn close to.’ Hence ‘accessible’ may be the English word that best captures the intended sense. (See Vism 7.83 f).” (Bodhi op cit n44). On the tr of this passage, see Brahmavariso, 2003b:59-62.

<sup>19</sup> These seems to be an abrupt break here, with the mention of “These four pairs of persons...” which seems to refer back to some missing passage, which evidently is found in the Skt version: see Introd 3: Saṅghānusmṛti & **Aṭṭha,puggala S 1** (A 4:292 = D 33.3.1(3)/3:255).

<sup>20</sup> *Āhuneyyo*. That is, worthy of receiving sacrifices or offerings. The Skt cognate *āhavanīya* refers to that which was offered as an oblation as in *āhuneyy’aggī*, one of the 3 brahminical sacrificial fires (the one in the east).

<sup>21</sup> *Dakkiṇeyyo*. Specifically refers to offerings made for the benefit of the departed by way of dedication of merits to them.

<sup>22</sup> See S:B 496 n635, 1955 n327.

<sup>23</sup> *Vigata,mala,maccherena cetasā agāraṇi ajjhāvasati, mutta,cāgo payata,pāṇī vossagga,rato yaca,yogo* [read *yaja,yogo*] *dāna,samvibhāga,rato*. This passage is stock, found in eg **Dhana S** (A 7.6/4:6), **Nakula,māta S** (A 8.48/4:268 f); cf **Vata,pada S** (S 11.11/1:228). At **Dīgha,jānu S** (A 8.54.14/4:284 = SD ), this serves as the def for “the accomplishment in charity” (*cāga,sampadā*). Commented upon at Vism 7.101-106.

Formerly [as an ordinary person], when one was ignorant, one was preoccupied with and indulged in acquisitions.<sup>24</sup> Now one has abandoned them, cut them off at the root, made them like a palm-tree stump, done away with them so that they are not subject to further growth.

Therefore, such an accomplished bhikshu is one accomplished in **the supreme foundation of letting go**.<sup>25</sup> For this, bhikshu, is the supreme noble letting go, that is to say, the letting go of all acquisitions. (M 140.27/3:245) = SD 4.17

On the worldly level, *cāga* is often translated as “charity, generosity,” but here it has a broader spiritual sense of “letting go” of not only material things, but also mental states, all of which are summarily called “acquisitions” (*upadhi*). This of course brings one to the level of arhathood.

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<sup>24</sup> “Acquisitions,” *upadhi*, substrates of existence, essentials of being, worldly possessions as a source of rebirth. Comy mentions 4 kinds of acquisitions: the aggregates (*khandh’upadhi*), defilements (*kiles’upadhi*), volitional formations (*abhisāṅkhār’upadhi*), and the cords of sense-pleasure (*kāma,guṇ’upadhi*) (MA 2:112, 3:169, 5:60)

<sup>25</sup> “Letting go,” *cāga*, often tr as “charity, generosity,” but here has a broader spiritual sense of “letting go” of not only material things, but also mental states, all of which are summarily called “acquisitions” (*upadhi*).

## The Recollection of Charity

(Vism 7.107-114/223 f)

**107** One who wishes to cultivate the recollection of charity should naturally be devoted to charity and to the constant practice of giving and having a share in giving.<sup>26</sup>

Or, if he is just beginning to cultivate it, he should make the resolve:

“From now on, when there is anyone present to receive, I shall not eat even a single mouthful without having given a gift.”

And that very day he should make a gift by sharing, according to his ability and his means, to those who have excellent virtues.

When he has grasped the sign in that, he should go into solitary retreat [spend personal quiet time] and recollect his own charity with its quality of being free from the stain of miserliness, and so on, thus:

Truly it is a gain for me, a true gain for me, that amongst a generation obsessed by the stain of miserliness, I dwell at home with a heart free from the stain of miserliness, devoted to charity, open-handed, delighting in giving, devoted to alms-giving, delighting to have a share in giving.<sup>27</sup>

(A 6.10.6/3:287)

**108** Herein, “**it is a gain for me**” (*lābhā vata me*) means it is my gain, a blessing (*vara*). The intention is that I shall have a share of those gains of a giver, as praised by the Blessed One, thus:

“One who gives life (by giving food) shall have his share of life, divine or human” (A 4:42) and

“A giver is loved and many associate with him” (A 3:40), and

“One who gives is loved, according to the Dharma of the wise” (A 3:41), and so on.

**109** “**A true gain for me**” (*suladdham vata me*) means it is a great gain for me that this Teaching, or the human state, has been gained by me. Why? Because of the fact that

I dwell at home with a heart free from the stain of miserliness, devoted to charity, open-handed, delighting in giving, devoted to alms-giving, delighting to have a share in giving.

(A 6.10.6/3:287)

**110** Herein, “**obsessed by the stain of miserliness**” (*macchera,mala,pariyuṭṭhitāya*) means one is overwhelmed by the stain of miserliness.

“**Generation**” (*pajā*), that is, beings, so called by way of their being generated. So the meaning here is this: amongst beings who are overwhelmed by the stain of miserliness, that is, one of the dark states that corrupt the mind’s brightness [A 1:10], and which has the characteristic of being unable to bear sharing one’s own fortune with others.

**111** “**From the stain of miserliness**” (*vigata,mala,maccharena*) means because of being free both from miserliness and from other stains, that is, greed, hate, and so on.

“**I dwell...with a heart**” (*cetasā viharāmi*) means I abide with my mind [consciousness] of the nature already stated. [224]

<sup>26</sup> “The constant practice of giving and sharing,” *nicca-p,pavatta,dāna,samvibhāgena*. Here the “having a share in giving” (*samvibhāgena*) refers both to sharing with others what one has, but also having a share in communal giving. See foll n.

<sup>27</sup> This passage is stock, found in eg **Dhana S** (A 7.6/4:6), **Nakula,māta S** (A 8.48/4:268 f); cf **Vata,pada S** (S 11.11/1:228). At **Dīgha,jānu S** (A 8.54.14/4:284 = SD 5.10), this serves as the def for “the accomplishment in charity” (*cāga,sampadā*). On “delighting to have a share in giving,” (*dāna,samvibhāga,rato*), see prev n. For explanations, see Vism 7.101-106.

But in the Sutta, “**I dwell at home**” (*agāraṃ ajjhāvasāmi*, A 3:287, 5:331), and so on, is said, because it is taught there as a mental abiding to Mahānāma the Sakya, who was a stream-winner, asking about an abiding to rely on. Therein is the meaning of “Overcoming, I live...” (*abhibhavitvā vasāmi ti*).<sup>28</sup>

**112 “Devoted to charity”** (*mutta,cāgo*) means freely charitable.

“**Open-handed**” (*payata,pāṇī*) means with purified hands, meaning, with hands that are always washed in order to give gifts carefully with one’s own hands.

“**Delighting in giving**” (*vossagga,rato*): *vossagga* is the act of relinquishing (*vosajjana*), meaning giving away. To delight in giving is to delight in constant devotion to that relinquishing.

“**Devoted to alms-giving**” (*yācayogo*) means accustomed to being asked. Another reading is *yāja,-yogo*, which means “devoted to sacrificing”; in other words, sacrificing (*yajana*).<sup>29</sup>

“**Delighting to have a share in giving**” (*dāna,samvibhāga,rato*) means that he recollects thus, “I give gifts and I share out what is to be used by me, and I rejoice in both.”

**113a** As long as he recollects his own charity by way of their being free from miserliness, and so on, in this way, then [as stated in **the (Anussati) Mahānāma Sutta**],

...at that time, his mind is not obsessed by greed, or by hate, or by delusion. Indeed, at that time, his mind has become straight (*uju,gatam*), taking moral virtue as his object.<sup>30</sup>

(A 6.10.3/3:285)

**113b [THE SUCCESSFUL RECOLLECTION]** So when he has suppressed the mental hindrances, by preventing obsession (*pariyuṭṭhāna*) by greed, etc, and his mind is straight (*uju*) before the meditation subject, then his initial application and sustained application occur with an inclination towards charity.

As he continues to exercise initial application and sustained application on the charity, zest (*pīti*) arises in him. With a zestful mind, with the zest as a basis [proximate cause], his bodily and mental disturbances gain tranquillity (*passaddhi*). When the disturbances have been tranquillized, bodily and mental joy (*sukha*) arise in him. Being joyful, his mind, taking the charity as objects, becomes concentrated (*samādhiyati*), and so the dhyana factors eventually arise in a single thought-moment.

But due to the depth of the moral qualities, or else due to his being occupied in recollecting qualities of many kinds, he only reaches access concentration,<sup>31</sup> not full concentration (*appanā*), that is, dhyana. That (access concentration) is itself regarded as the recollection of charity, because it has arisen by virtue of the recollecting of charity.

**114 [BENEFITS]** And when a monk is devoted to this recollection of charity, he becomes ever more devoted to charity. His inclination is towards non-greed. He acts in conformity with lovingkindness. He is fearless [intrepid]. He gains abundant zest and gladness. He has much zest and gladness.

If he penetrates no higher, he would at least cross over to a happy destiny.

Therefore one who is truly wise would surely cultivate heedfulness,

In this way, one always has great power (*anubhāva*) through recollection of charity. [225]

060324; 060927; 081225a

<sup>28</sup> The lemma here is not found anywhere else: I am not sure what this sentence means.

<sup>29</sup> On this vl, see S:B 496 n635, 1995 n327.

<sup>30</sup> “Taking...as his object,” *ārabbha*, lit “having begun, beginning with or from, having initiated”; here it is used in the sense of “mentally focussed on; inspired by.” See CPD sv.

<sup>31</sup> “Access concentration” (*upacāra*). In meditation, an entirely clear and immovable image (*nimitta*) arising at a high degree of concentration is called **counter-image** (*paṭibhāga,nimitta*). As soon as this image arises, the stage of neighbourhood (or access) concentration (*upacāra,samādhi*) is reached. For details, see SD 13.3.1d(7); also see BDict: *kaṣiṇa,samādhi*.