

VIII Buddhist perspectives

While this book stresses the Brahmanical theories of the gift more than the Buddhist ones, the following quotations are meant to allow the reader comparative perspectives.⁴⁹⁶ I could have included Jain perspectives as Heim (2004) did, but decided against it.

A Orientation

Structuring Buddhist theories of the gift seems even more difficult than structuring Brahmanical *dānadharma*. I mostly rely on the *Upāsakajanāṅkāra*, the “Ornament of Lay Followers”⁴⁹⁷, whose first chapters are listed here:

- I. “Explanation of the Morality of the Refuges” (*saraṇasīlaniddeso*)
- II. “Explanation of Morality” (*sīlaniddeso*)
- III. “Explanation of the Austere Practices” (*dhutaṅganiddeso*)
- IV. “Explanation of Livelihood” (*ājīvaniddeso*)
- V. “Explanation of the Ten Bases of Pure Actions” (*dasapuñṇakiriyavatthuniddeso*)

With respect to the first item in the above list, going to the Buddha for refuge (*saraṇāgamana*) is of central importance in Buddhist texts (see next section). Note, however, that oftentimes, three types of refuge are mentioned: refuge to the Buddha, refuge to the Doctrine, and refuge to the Order.⁴⁹⁸ Under the heading of “morality” (*sīla*, see II), the so-called “precepts” (*sīla* or *sikkhāpada*⁴⁹⁹) are discussed. They refer to lists of five, eight, or ten moral prohibitions, such as not killing or not stealing.⁵⁰⁰ They are thus negatively framed.

Omitting the third chapter, the fourth chapter, on “explanation of livelihood”, contains advice, both moral and thisworldly, to householders. We will quote from that

496 Readers interested in a much closer philological analysis of early Vedic and Pali sources should turn to Candotti et al. (2020, 2021).

497 Agostini (2015). The list of chapters below is taken from that book.

498 See, for example, ĀUJA 1.11.

499 See ĀUJA 2.12.

500 See Agostini (2015, pp. 65–170).

fourth chapter extensively. Turning to the topic of the fifth chapter, the following list is of particular relevance:

- ⟨154⟩ The “ten bases of pure action” (*dasapuññakiriyavatthūni*) or the “ten [acts of] righteousness” (*dasadhammāni*)⁵⁰¹ that are to be fulfilled “every day” (*dine dine*)⁵⁰² are
1. *dāna* (“giving”)⁵⁰³,
 2. *sīla* (“morality”),
 3. *bhāvanā* (“mental cultivation”),
 4. *apacāyana* (“reverence”),
 5. *veyyāvacca* (“service”),
 6. *pattidāna* (“giving of good fortune”),
 7. *anumodana* (“rejoicing [in others’ good fortune]”),
 8. *dhammasavaṇa* (“listening to the Doctrine”),
 9. *dhammadesanā* (“teaching the Doctrine”), and
 10. *diṭṭhijjukamma* (“straightening one’s view”).

Dāna is addressed as the first basis of pure action, but is also present in later items (see section E below). The second item regards the precepts just mentioned:

- ⟨155⟩ *niccasilādivasena pañca aṭṭha dasa vā sīlāni samādiyantassa paripūrentassa*.⁵⁰⁴
 Morality is the intention that occurs when one undertakes [and] fulfils the five, eight, or ten precepts as one’s permanent morality or as other types.⁵⁰⁵

B Going for refuge and gifting

Going for refuge is closely related to gifting. Indeed, refuge may be taken in the context of identifying the donor with the given object, as is apparent from the following citation:

- ⟨156⟩ *bhagavato attānaṃ pariccajāmi, dhammassa saṅghassa attānaṃ pariccajāmi, pariccatto yeva me attā, pariccattaṃ yeva me jīvitaṃ, jivitapariyantikaṃ buddhaṃ saraṇaṃ gacchāmi, buddho me saraṇaṃ tāṇaṃ lenaṃ parāyanan*.⁵⁰⁶

I donate myself to the Blessed One, I donate myself to the Doctrine (*dhamma*) and to the Order. I have donated myself, I have donated my life. Until the end of my life, I go to the Buddha for refuge. The Buddha is my refuge, my protection, my shelter, my ultimate support.⁵⁰⁷

501 ĀUJA 5.1, Agostini (2015)

502 ĀUJA 2.1, Agostini (2015)

503 ĀUJA 5.1–2, Agostini (2015), for the whole list

504 ĀUJA 5.8

505 Agostini (2015)

506 ĀUJA 1.120.1

507 Agostini (2015)

One manner of going to the Buddha for refuge is called prostration (*paṇipāta*):

⟨157⟩ *tattha ñātibhayācariyadakkhiṇeyyavasena catubbidhesupaṇipātesu dakkhiṇeyyapaṇipāten' eva saraṇāgamaṇaṃ hoti, na itarehi.*⁵⁰⁸

Prostrations are of four types: for a relative, out of fear, for a master, and for a worthy recipient of gifts. The act of going for refuge takes place only by the prostration for a worthy recipient of gifts, not by the others.⁵⁰⁹

This list is somewhat similar to the bases (motivations) of giving in the Brahmanical theory of the gift (section VI.D). In particular, one can identify *bhayadāna* and *dharma-dāna*.

C Stories

(1) The jātaka of the hare

In the Buddhist jātaka (birth-story) of the hare, the extremely beautiful, strong, energetic, ascetic, kind, etc. hare⁵¹⁰ stresses the value of giving:

⟨158⟩ Strive to increase your merit
through giving, the ornament of virtue.
For merit is the best support for creatures
who wander the perils of rebirth.⁵¹¹

However, the potential giver's wish to give may conflict with the potential receiver's desire not to accept. Indeed, this is what happens when the hare offers his own body to a travelling Brahmin:

⟨159⟩ A hare raised in the forest
has no beans, sesame seeds, or grains of rice.
But here is my body to cook on a fire.
Enjoy it today and reside in this ascetic forest.
At the joyous occasion of a beggar's arrival,
one gives a possession to cater to their needs.
I have no possessions other than my body.
Please accept it. It is everything I own.⁵¹²

After the Brahmin utters some protest, the hare insists:

⟨160⟩ Giving is a duty and my heart wishes to give.
And it is apt when I have a guest such as you.

508 ĀUJA 1.129

509 Agostini (2015)

510 BB 6.1–2

511 BB 6.8, Meiland (2009a)

512 BB 6.29–30, Meiland (2009a, pp. 124–125)

An opportunity like this cannot easily be gained.
I rely on you to ensure my gift is not in vain.⁵¹³

Apparently, the hare sees himself in an egoistic conflict. This concept is formalised in the etic part of this book (see section XIX.K). The hare jumps into the fire. Luckily, the travelling Brahmin was Śakra, the lord of the gods (i.e., Indra), in disguise⁵¹⁴, who rescues the hare from the fire and praises the hare:

⟨161⟩ Look you gods who dwell in heaven! And rejoice in the astonishing feat of this Great Being!
See how, in his love of guests,
this creature gave up his body without attachment,
while those of unsteady nature cannot discard
even a used garland without quivering!
His noble generosity and sharp mind
seem so contradictory to his animal birth!
His deed is a clear rebuke to both gods and men
who have weak regard for merit.⁵¹⁵

“To proclaim the Great Being’s exceptional deed [...] Shakra then adorned an image of the hare [...] on the disc of the moon.”⁵¹⁶

(2) The birth-story of the elephant

In the birth-story from the previous subsection, the hare begs the traveller to ensure that his “gift is not in vain”. A similar idea crops up in the birth-story of the elephant. After the former Buddha has killed himself to offer his flesh to destitute travellers, some of these have this noble idea:

⟨162⟩ Who could possibly eat the flesh of this virtuous being, who was so determined to help us that he sacrificed his very life for our benefit, showing us greater affection than a loving relative or friend? We should instead repay our debt to him by honoring him with a cremation and due rites of worship.⁵¹⁷

These travellers recognize the elephant’s noble offer, but decline to eat the flesh. Other travellers, obviously in consent with the narrator, argue against this rejection of the elephant’s sacrifice:

⟨163⟩ For it was to save us that
this unknown kinsman

513 BB 6.22, Meiland (2009a, pp. 120–121)

514 BB 6.22, Meiland (2009a, pp. 120–121)

515 BB 6.34–35, Meiland (2009a, pp. 128–129)

516 BB 6.37, Meiland (2009a, pp. 128–129). One word for the moon in Sanskrit is *śaśin*, “the one with the hare”, where “hare” in Sanskrit is *śaśa*.

517 BB 30.41, Meiland (2009b, pp. 320–321)

sacrificed his body,
his guests dearer to him still.
We should then fulfill his wishes,
or his efforts will be in vain.
Such was the affection he gave
all he had as his guest-offering.
Who would invalidate this act
of honor by not accepting it?⁵¹⁸

(3) The story of king Kappina and his queen

Ānanda quotes the story of king Kappina, who became a follower of the Buddha.⁵¹⁹ Upon learning of her husband's and his ministers' having joined the Buddha, his queen is also intent on honouring the three jewels, i.e., the Buddha, the doctrine, and the order. She tells the ministers' wives:

⟨164⟩ *ammā, so tāva rājā hutvā magge ʔhitako va tīhi satasahashehi tīṇi ratanāni pūjetvā khelaṇiṇḍaṃ viya sampattiṃ pahāya 'pabbajissāmī' ti nikkhanto. Mayā pana tinnam ratanānam sasanam sutvā tīṇi ratanāni navasatasahashehi pūjitāni. Na kho pan'esā sampatti nāma rañño eva dukkhā mayham pi dukkhā yeva. Ko rañño chadditam khelaṇiṇḍaṃ jannukehi patiṭṭhahitvā mukhena gaṇhissati? Na mayham sampattiyā attho, aham pi satthāraṃ uddissa gantvā pabbajissāmī*⁵²⁰

Dear ladies, just now he was the king, but he stood on the road, honoured the three jewels with three hundred thousand [coins], abandoned his fortune like a mass of saliva, and departed to receive ordination. As for me, upon hearing the news about the three jewels, I honoured the three jewels with an additional nine hundred thousand [coins]. Indeed, this [material wealth] is not what we call 'fortune': painful to the king, it is painful to me as well. Who will get down on his knees to take into his mouth a mass of saliva discarded by the king? To me, there is no use for his fortune: I too shall go to the Teacher and receive ordination.⁵²¹

D A simile for the giving triad

In order to explain the relationship between the three fields of merit, Ānanda uses a long list of similes, among them the following:

518 BB 30.41–43, Meiland (2009b, pp. 320–323)

519 ĀUJA 1.186–208

520 ĀUJA 1.203

521 Agostini (2015)

⟨165⟩ *sunāviko viya buddho, nāvā viya dhammo, tāya pārappatto viya satthikajano saṅgho. [...] dhanado viya buddho, dhanam iva dhammo, yathādhippāyaladdhadhano jano viya sammāladdha-ariyadhano saṅgho.*⁵²²

The Buddha is like a good ferryman. The Doctrine is like a boat. The Order is like caravan people who have reached the other shore on it. [...] The Buddha is like a donor of wealth. The Doctrine is like wealth. The Order, which has received the noble wealth, is like people who have received wealth in accordance with their desires.⁵²³

E Giving in the context of the bases of pure actions

(1) *Dāna* as the first base of pure action

Turning to the “ten bases of pure action” (see section A), the importance of *dāna* is clear from its position as first on that list. Ānanda cites from Saddhammopāyana:

⟨166⟩ *annādidānavatthūnaṃ | cāgo so buddhipubbako ||
ye taṃ dānan ti dīpentī | buddhā dānaggadāyino ||*⁵²⁴

A gift is a donation of food and other objects of giving, accompanied by good understanding. So explain the Buddhas, who give the foremost gift.⁵²⁵

Ānanda then comments:

⟨167⟩ *dānavatthupariyesanavasena dinnassa somanassacittena anussaraṇavasena ca pavattā pubbhāgapacchābhāgacetanā pi etth’ eva saṅgahaṃ samodhānaṃ gacchati.*⁵²⁶

Included and classified with this very [basis of pure actions] are also the prior and subsequent intentions, which occur by way of looking for an object of giving and by way of recollecting with a happy thought what has been given.⁵²⁷

In this manner, “three intentions in all” (*tisso pi cetanā*) are important: before, during, and after the act of giving.⁵²⁸ Similarly,

⟨168⟩ *pubb’ eva dānā sumano | dadaṃ cittam pasādāye ||
datvā attamano hoti | esā yaññassa sampadā ||*⁵²⁹

522 ĀUJA 1.101, 103

523 Agostini (2015)

524 ĀUJA 5.3

525 Agostini (2015)

526 ĀUJA 5.3

527 Agostini (2015)

528 ĀUJA 5.5, Agostini (2015)

529 ĀUJA 5.27

Happy before giving, one should clear one's mind while giving; after giving, one is delighted: this is the accomplishment of charity.⁵³⁰

Apparently, <167> und <168> share the spirit of the Brahmanical “joy of giving” (*śraddhā*, section VI.B).

Dāna's benefits are manyfold:

<169> *ānisaṃsesu pana, dānasamvibhāgānisaṃso*⁵³¹ *evaṃ veditabbo: dānaṃ nāma' etaṃ dasapāramitāsu paṭhamapāramī, catusu saṅgahavatthusu paṭhamasaṅgahavatthu, dānasīlabhāvanāsaṅkhātesu paṭhamo puññakiriyavatthu, sabbabodhisattānaṃ sañcaraṇamaggo, sabbabuddhānaṃ vaṃso.*⁵³²

As for their benefits, the benefit of giving and sharing should be understood as follows: this giving is the first perfection among the ten perfections, the first basis of sympathy among the four bases of sympathy, the first basis of pure actions among those called giving, morality, and mental cultivation, the path taken by all Bodhisattas, the road frequented by all Buddhas.⁵³³

These benefits refer the listener to other lists, among them the “ten bases of pure action”, i.e., <154>.

Depending on the manner of gifting, the giver obtains large worldly benefits:

<170> As a matter of definition, “a good man's gifts” (*sappurisadānāni*) are given

1. *saddhāya* (“with faith” [compare to the cognate *śraddhā*, HW]),
2. *sakkaccaṃ* (“with respect”),
3. *kālena* (“in time”),
4. *anaggaḥitaḥitto* (“with an unconstrained heart”), and
5. *attānañ ca parañ ca anupahacca* (“without harming himself or anybody else”).

The good man can expect to be “rich, having much wealth and much property”. And, more specifically, depending on the five manners listed above:

- 1) “[H]e is handsome, good-looking, fair, and possessed of the utmost beauty of complexion.”
- 2) “His children, wife, slaves, servants, or employees obey him, lend ear onto him, and direct their thoughts to his orders.”
- 3) “[A]t death his goods are abundant.”
- 4) “[H]e directs his mind to the enjoyment of the five great sensual qualities [that please the five senses].”
- 5) “[N]or does any harm come to him from anywhere, from fire or from water, from the king or from thieves or from unaffectionate heirs.”⁵³⁴

530 Agostini (2015)

531 This is the reading by Agostini (2015, p. 241: fn. 2) instead of *dāne samvibhāgānisaṃso*.

532 ĀUJA 5.25

533 Agostini (2015)

534 ĀUJA 5.34–36, Agostini (2015)

Ānanda glosses “with an unconstrained heart” (*anaggahitacitto*) (see 4.) as “with a heart not enveloped by stinginess” (*macchariyena अपरियणद्धा*).⁵³⁵

Long lists of the benefits of giving are then enumerated:

- ⟨171⟩ *dānaṃ tānaṃ manussānaṃ | dānaṃ bandhuparāyanaṃ ||*
dānaṃ dukkhādhīpanānaṃ | sattānaṃ paramā gati ||
 [...] *pītiṃ udāraṃ vindati dātā | gāravam asmiṃ gacchati loke ||*
*khyātiṃ anantaṃ yāti ca dātā | vissasaṇīyo hoti ca dātā ||*⁵³⁶

Giving is the protection of men. Giving is the support of friends. Giving is the best way out for sentient beings fallen into suffering.

[...]

A giver finds sublime joy, is respected in this world. A giver goes to an endless renown, and a giver is trustworthy.⁵³⁷

A theoretical answer to why a giver is trustworthy is attempted in section XVIII.E.

As in the Brahmanical theory of the gift, the effects of giving depend on the receiver. Compare section VI.F. Lots of merit is produced by giving to a “single stream-enterer”⁵³⁸ (*ekassa sotāpanna*⁵³⁹), but even more through others:

- ⟨172⟩ [...] *tato ekassa sakadāgāmino, tato ekassa anāgāmino, tato ekassa arahato, tato ekassa paccekabuddhassa, tato sammāsambuddhassa, tato buddha pamukhassa saṅghassa dinnadānaṃ mahapphalataraṃ*⁵⁴⁰
 [...] Greater than this is the fruit of a gift done to a single once-returner, [and progressively greater is the fruit of a gift done] to a single non-returner, to a single worthy one, to a solitary Buddha, to a Perfectly Awakened Buddha, and to the Order headed by the Buddha.⁵⁴¹

(2) Service as a *dāna*-like activity

Differing from the fourth basis, reverence, the fifth basis of pure action is called service:

- ⟨173⟩ *cīvarādisu paccāsārahitassa asaṅkiliṭṭhena ajjhāsayaṇa samaṇabrāhmaṇavud-dhānaṃ vattaṭṭhānaṃ vattapaṭivattakaraṇavasena gilānūpaṭṭhānaṃ vattapaṭivattakaraṇavasena ca pavattā cetanā veyyāvaccamaṃ nāma. veyyāvaccāpacāyanānaṃ hi ayaṃ viṣeso: vayasā guṇena ca jeṭṭhānaṃ gilānānaṃ ca taṃ taṃ kiccakaraṇaṃ veyyāvaccamaṃ, sāmīcikiriyā apacāyanaṃ ti.*⁵⁴²

535 ĀUJA 5.37, Agostini (2015)

536 ĀUJA 5.49–50

537 Agostini (2015)

538 Agostini (2015). See ĀUJA 1.184, where such a person is described as a sort of novice.

539 ĀUJA 1.183

540 ĀUJA 1.183

541 Agostini (2015)

542 ĀUJA 5.11

Service is the intention that occurs by way of performing all kinds of duties for ascetics, brahmins, and elderly people, and by way of helping the sick, without expecting robes or something in return, with an undefiled attitude. For this is the difference between service and reverence: service is any performance of duties for one's superiors, by age or virtue, and for the sick; reverence is an act of homage.⁵⁴³

Unsurprisingly, there are also benefits from providing service to others, including to friends in times of distress:

⟨174⟩ *āpadāsu saḥāyānaṃ lābhā naṭṭhatthasiddhiyā |
parivārasampadā ceti veyyāvaccaphalaṃ matā ||*
[...]
*yo gilānaṃ upaṭṭhāti so upaṭṭhāti maṃ iti |
mahākāraṇikenā pi so bhusaṃ parivaṇṇito ||*⁵⁴⁴

Finding friends in times of distress, the achievement of desired goals, and an excellent retinue are thought to be the fruit of service.

[...]

Even the very compassionate [Buddha] praised him strongly: ‘Whoever nurses a sick man, nurses me.’⁵⁴⁵

This last injunction is reminiscent of Jesus’ teaching (Mt_E 25.40): “whenever you did this for one of the least important of these brothers of mine, you did it for me”.

(3) *Pattidāna* as a *dāna*-like activity

Pattidāna (the sixth basis) seems to concern the passing-on of merit to third parties:⁵⁴⁶

⟨175⟩ *dānādikaṃ yaṃ kiñci sucaritaṃ kammaṃ katvā asukassa nāma patti hotu, sabbasattānaṃ vā hotū ti evaṃ attanā katassa parehi sādharmaṇabhāvaṃ paccāsiṃsanavasena pavattā cetanā pattidānaṃ nāma. kim pan’ evaṃ pattiṃ dadato puññakkhaya hotī ti? na hoti. yathā ekadīpaṃ jāletvā tato dīpasahassaṃ jālentassa paṭhamadīpo khīṇo ti na vattabbo. [...] evaṃ eva pattiṃ dadato parihāni nāma na hoti, vadḍhi yeva pana hotī ti daṭṭhabbo.*⁵⁴⁷

When a good action, a gift or anything else, is done, the giving of good fortune is the intention that occurs by way of wishing that others share what has been done by oneself thus: “May such-and-such or all sentient beings have my good fortune.” But does one who gives one’s good fortune incur an exhaustion of one’s own merit? No, just as it should not be said that when one, having lighted

543 Agostini (2015)

544 ĀUJA 5.57

545 Agostini (2015)

546 Note, however, that ĀUJA 5.14 contradicts the interpretation suggested here.

547 ĀUJA 5.12

a lamp, lights a thousand lamps from it, the first lamp is exhausted. [...] Just so, for one who gives one's good fortune, there is certainly no loss, but only increase [of merits].⁵⁴⁸

In the *Upāsakajanālaṅkāra*, we find this remark on the benefit of giving good fortune:

⟨176⟩ *attattham anapekkhitvā parattham dīyate yato |
karuṇākataññutāyogā pattidānaṃ visesitaṃ ||*⁵⁴⁹

The giving of good fortune is outstanding because it is given for another's benefit, without expecting one's own benefit, through compassion and gratitude.⁵⁵⁰

From the etic point of view, merit transfer is dealt with in section XIX.I.

(4) *Dhammadesanā* as a *dāna*-like activity

Dhammadesanā, the ninth basis of pure action, is also seen as a gift:

⟨177⟩ *āmisakiñcikkhanirapekkhacittassa attano paṇaṇaṃ dhammaṃ [...] desentassa,
tath' eva niravajjavijjāyatanādikaṃ upadisantassa ca pavattā cetanā dhammade-
sanā nāma.*⁵⁵¹

Teaching the Doctrine (*dhamma*) is the intention that occurs when one, without expecting any material gain whatsoever in one's mind, teaches the Doctrine (*dhamma*) with which one is well-acquainted [...] and when one teaches blameless subjects of [ordinary] learning.⁵⁵²

The benefits of teaching *dhamma* are transcendental, rather than thisworldly:

⟨178⟩ *sabbadānaṃ dhammadānaṃ jināti ti jino 'bravī |
desayī desakavaro desetā dullabho ti ca ||
attho padīyamāno hi tato khippaṃ vigacchati |
dhammo padīyamāno hi ubhayatthābhivaḍḍhati ||
[...]
sabhāvañānaṃ dhammānaṃ saṃsārādīnavaññutā |
saccānaṃ cābhisamayo sabbe te desanā bhavā ||*⁵⁵³

“The gift of the Doctrine (*dhamma*) surpasses all other gifts,” so said the Conqueror. And the best of teachers also taught, “A teaching is hard to find.”

For when wealth is given out, it then disappears quickly. When the Doctrine (*dhamma*) is given out, it increases on both sides.

[...]

548 Agostini (2015)

549 ĀUJA 5.58

550 Agostini (2015)

551 ĀUJA 5.16

552 Agostini (2015)

553 ĀUJA 5.61

Knowledge of the intrinsic nature of phenomena (*dhamma*), awareness of the dangers of the world of rebirth, and penetration of the truths: they all arise from teaching.⁵⁵⁴

The giver of *dhammadāna* does not expect any material gain. Inversely, however, the idea of the monks' reciprocating the reception of material gifts by teaching the Doctrine is well documented:

⟨179⟩ *gihīnam upakarontānaṃ niccam āmisadānato |*
*karotha dhammadānena tesam paccūpakāraṃ ||*⁵⁵⁵

To those householders who are supporters from their constant giving of material things, render a service in return by the giving of the Doctrine (*dhamma*).⁵⁵⁶

While *dhammadāna* here in ⟨179⟩ etymologically corresponds with *dharmadāna* in ⟨94⟩, these two terms are not to be confounded with one another. *Dhammadāna* is a genitive tatpuruṣa compound (“giving of the doctrine”), whereas *dharmadāna* is a karmadhāraya compound (“a dharmic giving”).

F Less-idealised viewpoints on householders

The previous section stresses the importance of giving from the point of view of the Ten Bases of Pure Actions. These prescriptions are put into perspective by other parts of the Buddhist lay literature, in particular by the “explanation for livelihood” (see section A).

(1) The six-quarters theory

According to the Upāsakajanālaṅkāra, “six quarters must be protected” (*cha disā parivajjitabbā*)⁵⁵⁷:

⟨180⟩ *mātā pitā disā pubbā ācariyā dakkhiṇā disā |*
puttadārā disā pacchā mittāmaccā ca uttarā ||
dāsakammakarā heṭṭhā uddham samaṇabrāhmaṇā |
etā disā namasseyya alam attho kule gihī ||

[...]

ācariyā dakkhiṇeyyatāya dakkhiṇā disā ti

554 Agostini (2015)

555 ĀUJA 1.57

556 Agostini (2015)

557 ĀUJA 4.6, Agostini (2015)

[...]

*samaṇabrāhmaṇā guṇehi upariṭṭhitabhāvena uparimā disā ti veditabbā ti*⁵⁵⁸

One's mother and father are the eastern quarter,
one's teachers are the southern quarter,
one's children and wife are the western quarter,
and one's friends and companions are the northern quarter.

Servants and employees are the nadir,
ascetics and brahmins are the zenith.
These quarters should be honoured by a houseman
who is truly beneficial to his clan.

[...]

One's teachers are the southern (*dakkhiṇ-*) quarter because they are worthy recipients of gifts (*dakkhiṇ-*).

[...]

Ascetics and brahmins should be understood as the zenith (*upari-*) because they rank higher (*upari-*) in their virtues.⁵⁵⁹

Thus, a good householder is not an extremist when it comes to giving. In the above quotation, gifting to teachers is explicitly mentioned. Similarly, when turning to “ascetics and brahmins”, the *Upāsakajanāṅkāra* provides this list:

⟨181⟩ *mettena kāyakammena, mettena vacīkammena, mettena manokammena, anāvataḍvāratāya, āmisānuppadānenā*⁵⁶⁰

[He ministers to them] by affectionate bodily action, by affectionate verbal action, by affectionate mental action, by not closing the door on them, by providing for their material needs.⁵⁶¹

Here, “material needs” is explained as “meal of rice gruel for those who observe the precepts”.⁵⁶² However, gifting does not belong to the five ways in which a pupil should “minister to his teachers”.⁵⁶³

(2) The four-parts theory

The *Upāsakajanāṅkāra* advises the continual splitting of one's riches into four parts:

558 ĀUJA 4.67–68

559 Agostini (2015)

560 ĀUJA 4.77

561 Agostini (2015)

562 ĀUJA 4.100, Agostini (2015)

563 ĀUJA 4.71, Agostini (2015). Instead, one does so by “by attending upon them, and by respectfully acquiring the training”.

⟨182⟩ *tasmā catukoṭṭhāsaṃ saṃvibhajetvā ekena koṭṭhāseṇa bhogā bhuñjitabbā. dvīhi koṭṭhāsehi kasivaṇijjādikammaṃ payojetabbam. catuttho pana koṭṭhāso āpa-datthāya nidahitvā ṭhapetabbo.*⁵⁶⁴

Therefore, one should divide one's riches into four parts and enjoy them using one part. With two parts one should promote one's job, agriculture, commerce, and so on. But the fourth part should be stored and kept aside for emergencies.⁵⁶⁵

This passage prompts the question of how donations are meant to be financed. The answers are far from clear-cut:

⟨183⟩ *tasmā yathā vibhavaṃ saddhānurūpaṃ catūhi ekena vā koṭṭhāseṇa puññakaraṇaṃ icchanto bhagavā tad atthāya viṣuṃ koṭṭhāsaṃ anuddharitvā catudhā bhogaṃ vibhajī ti veditabbam.*

*aṭṭhakathācariyā pana bhuñjitabbakoṭṭhāsato “bhikkhūnam pi kapaṇaddhikavaṇibbakādīnam pi dānaṃ dātabban”⁵⁶⁶ ti vadanti. taṃ ādikammikassa dānapaṭi-pattiyaṃ otaraṇatthāyā ti veditabbam. otiṇṇo hi kamena so viya bhagavā attano maṃsalohitam pi dātum samattho bhaveyyā ti.*⁵⁶⁷

Therefore, the Blessed One, in his wish that pure actions [no matter if done] with one or four parts [of one's income], be proportionate to one's wealth and reflect one's faith, did not allocate a separate part for that purpose, but divided wealth into four parts. It should be understood thus.

And yet, according to the masters of the commentaries, it is out of the part allocated for food—they say—that “one must make gifts both to monks and to poor men, travellers, wayfarers, and the like”. [But] one should understand this [view] as aimed at introducing a beginner to the practice of giving. For after being [thus] introduced, he would gradually become capable of giving even his own flesh and blood as the Blessed One did [in his past lives].⁵⁶⁸

The householder's wife is also engaged in the giving of food and other items:

⟨184⟩ [...] *sāyaṇhe ca gehe bhuñjantānaṃ sabbesaṃ bhojanaṃ dāpetvā, ye aladdhabhojanā tesam pi bhojanaṃ sampādetvā [...]. amaccharī hutvā dānaṃvibhāgaratā hoti. [...] yā pana akkodhanā hoti, sā abhirūpā hoti. yā dānaṃ deti, sā mahābhogā hoti.*⁵⁶⁹

[...] [A]nd in the evening she has food given to all who eat in the house and prepares food also for those who have no food. [...] Being unstingy, she likes

564 ĀUJA 4.102

565 Agostini (2015)

566 Quotation marks added by the current author. Agostini (2015, p. 221: fn. 4) mentions that this quotation is from the *Sumaṅgalavilāsini*.

567 ĀUJA 4.105–106

568 Agostini (2015)

569 ĀUJA 4.107–110

giving and sharing. [...] [I]f she does not grow angry, she becomes beautiful [in another life]. If she makes gifts, she becomes wealthy.⁵⁷⁰

Perhaps unsurprisingly, giving should be focused on the Buddhist order:

⟨185⟩ *pañcahi bhikkhave, dhammehi samannāgato upāsako upāsakacaṇḍālo ca hoti, upāsakamalañ ca upāsakapatikiṭṭho ca. katamehi pañcahi? asaddho hoti, [...] bahiddhā dakkhiṇeyyaṃ pariyesati, tattha ca pubbakāraṃ karotī [ti ...]*⁵⁷¹

Monks, a lay follower endowed with five qualities is the outcast of lay followers, the dirt of lay followers, the vilest of lay followers. What five? He has no faith, [...] he looks for a worthy recipient of gifts outside this [Buddhist Order] and there he first offers his services.⁵⁷²

If householders are approached by alms-seekers, they may not wish to give, and instead resort to a lie:

⟨186⟩ *api ca gahaṭṭhānaṃ attano santakaṃ adātukāmatāya natthī ti ādinayappavatto appasāvajjo*⁵⁷³

Moreover, householders do not wish to give their goods, and therefore [they falsely say,] “I do not have [anything to give].” When [false speech] occurs in this and similar ways, it is little blameworthy.⁵⁷⁴

G Taking what is not given

The Upāsakajanālakāra defines the five factors that constitute “taking what is not given”:

⟨187⟩ *idāni tad anantaraṃ niddiṭṭhassa adinnādānassa*
 1. *parapariggahitattaṃ*
 2. *parapariggahitasaññitā*
 3. *theyyacittaṃ*
 4. *upakkamo*
 5. *tena ca haraṇan*
*ti pañc’ eva aṅgāni veditabbāni.*⁵⁷⁵

Now, next is explained “taking what is not given”. Its five factors should be known:

1. something is someone else’s property;
2. one is aware that it is someone else’s property;

570 Agostini (2015)

571 ĀUJA 4.116

572 Agostini (2015)

573 ĀUJA 2.123

574 Agostini (2015)

575 ĀUJA 1.100

3. the thought to steal;
4. the onset of the action;
5. as a result of that [onset], taking away [that property].⁵⁷⁶

Depending on the means of taking, one is concerned with theft, robbery, and the like. The above list is noteworthy for providing a very helpful checklist to judges who have to decide whether a taking comes under one of these headings.

H Grounds for evil actions

Ānanda lists four grounds for evil actions: partiality, enmity, fear, and delusion.⁵⁷⁷ Applied to giving, one obtains:

⟨188⟩ *tathā kiñci bhājento*

1. “*ayaṃ me sandiṭṭho vā sambhatto vā*” *ti pemavasena atirekaṃ deti*,
2. “*ayaṃ me verī*” *ti dosavasena ūnakaṃ deti*,
3. “*ayaṃ imasmiṃ adīyamāne mayhaṃ anattam pi kareyyā*” *ti bhīto kassaci atirekaṃ deti*,
4. *momūhattā dinnādinnaṃ ajānanto kassaci ūnakaṃ kassaci adhikaṃ deti*.⁵⁷⁸

Thus, while distributing something,

1. one gives more out of love, [thinking:] “This is my acquaintance” or else “my companion”;
2. one gives less out of enmity, [thinking:] “This is my enemy”;
3. one gives more to someone, fearing that “If I did not give it to him, he could even harm me”;
4. one gives less to someone and more to someone [else], without realising what is being given or is not being given out of delusion.⁵⁷⁹

The third item in the above list corresponds to *bhayadharma*, listed in ⟨94⟩.

576 Agostini (2015)

577 ĀUJA 4.9, in a slightly different order

578 ĀUJA 4.13, with numbers added by the current author

579 Agostini (2015), with numbers added by the current author