# AN 6.10 — With Mahānāma

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## Text

Numbered Discourses 6.10

1. Worthy of Offerings

With Mahānāma

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, when a noble disciple has reached the fruit and understood the instructions, what kind of meditation do they frequently practice?”

“Mahānāma, when a noble disciple has reached the fruit and understood the instructions they frequently practice this kind of meditation.

Firstly, a noble disciple recollects the Realized One: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is quite unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the Buddha.

Furthermore, a noble disciple recollects the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the teaching.

Furthermore, a noble disciple recollects the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha’s disciples that is

worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.' When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the Saṅgha.

Furthermore, a noble disciple recollects their own ethical precepts, which are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of ethics.

Furthermore, a noble disciple recollects their generosity: 'I'm so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.' When a noble disciple recollects their generosity their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of generosity.

Furthermore, a noble disciple recollects the deities: 'There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to create, the gods who control what is created by others, the gods of the Divinity's host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is quite unswerving, based on the deities. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When you're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the deities.

When a noble disciple has reached the fruit and understood the instructions this is the kind of meditation they frequently practice."