AN 6.44 — With Migasālā

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Text

Numbered Discourses 6.44

5. About Dhammika

With Migasālā

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the laywoman Migasālā, where he sat down on the seat spread out.

Then the laywoman Migasālā went up to Ānanda, bowed, sat down to one side, and said to him, “Honorable Ānanda, how on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?

My father Purāṇa was chaste, set apart, refraining from the vulgar act of sex. When he passed away the Buddha declared that, since he was a once-returner, he was reborn in the host of joyful gods.

But my uncle Isidatta was not chaste; he lived content with his wife. When he passed away the Buddha declared that, since he too was a once-returner, he was reborn in the host of joyful gods.

How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?”

“You’re right, sister, but that’s how the Buddha declared it.”

Then Ānanda, after receiving almsfood at Migasālā’s home, rose from his seat and left. Then after the meal, on his return from almsround, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened.

“Ānanda, who is this laywoman Migasālā, a foolish incompetent aunty, with an aunty’s wit? And who is it that knows how to assess individual persons? These six individuals are found in the world. What six?

Take a certain individual who is gentle and pleasant to be with. And spiritual companions enjoy living together with them. And they’ve not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They’re going to a lower place, not a higher.

Take another individual who is gentle and pleasant to be with. And spiritual companions enjoy living together with them. And they’ve listened and learned and penetrated

theoretically and found temporary freedom. When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

In this case, the individual who is gentle … and has listened, learned, penetrated theoretically, and found temporary freedom is better and finer than the other individual. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One?

So, Ānanda, don't be judgmental about individuals. Don't pass judgment on individuals. Those who pass judgment on individuals harm themselves. I, or someone like me, may pass judgment on individuals.

Take another individual who is angry and conceited, and from time to time has greedy thoughts. And they've not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

Take another individual who is angry and conceited, and from time to time has greedy thoughts. … Because the stream of the teaching carries them along. … When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them …

I, or someone like me, may pass judgment on people.

Take another individual who is angry and conceited, and from time to time has the impulse to speak inappropriately. And they've not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

Take another individual who is angry and conceited, and from time to time has the impulse to speak inappropriately. But they've listened and learned and penetrated theoretically and found temporary freedom. When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

In this case, the individual who is angry and conceited, but has listened, learned, penetrated theoretically, and found temporary freedom is better and finer than the other individual. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One?

So, Ānanda, don't be judgmental about individuals. Don't pass judgment on individuals. Those who pass judgment on individuals harm themselves. I, or someone like me, may

pass judgment on individuals.

Who is this laywoman Migasālā, a foolish incompetent aunty, with an aunty's wit? And who is it that knows how to assess individual persons? These six individuals are found in the world.

If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa could not have even known Isidatta's destination. And if Purāṇa had achieved Isidatta's level of wisdom, Isidatta could not have even known Purāṇa's destination. So both individuals were lacking in one respect."