

AN VI 10 Mahanama

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Banyan Tree Park. Then Mahanama the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One:

"Bhante, how does a noble disciple who has arrived at the fruit and understood the teaching often dwell?"¹²⁵⁶

"Mahanama, a noble disciple who has arrived at the fruit and understood the teaching often dwells in this way:¹²⁵⁷

(1) "Here, Mahanama, a noble disciple recollects the Tathagata thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One/'

When a noble disciple recollects the Tathagata, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Tathagata.

A noble disciple whose mind is straight
gains inspiration in the meaning,
gains inspiration in the Dhamma,
gains joy connected with the Dhamma.

When he is joyful, rapture arises.

For one with a rapturous mind, the body becomes tranquil.

One tranquil in body feels pleasure.

For one feeling pleasure, the mind becomes concentrated.

This is called a noble disciple who dwells in balance amid an unbalanced population, who dwells unafflicted amid an afflicted population.

As one who has entered the stream of the Dhamma',²⁵⁹
he develops recollection of the Buddha.

(2) "Again, Mahanama, a noble disciple, recollects the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.'

When a noble disciple recollects the Dhamma, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Dhamma.

A noble disciple whose mind is straight
gains inspiration in the meaning,
gains inspiration in the Dhamma,
gains joy connected with the Dhamma.

When he is joyful, rapture arises.
For one with a rapturous mind, the body becomes tranquil.
One tranquil in body feels pleasure.
For one feeling pleasure, the mind becomes concentrated.

This is called a noble disciple who dwells in balance amid an unbalanced population,
who dwells unafflicted amid an afflicted population.

As one who has entered the stream of the Dhamma,
he develops recollection of the Dhamma.

(3) "Again, Mahanama, a noble disciple recollects the Sangha thus: 'The Sangha of the Blessed One's disciples is practicing the good way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals— this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world/

When a noble disciple recollects the Sangha, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Sangha.

A noble disciple whose mind is straight
gains inspiration in the meaning,
gains inspiration in the Dhamma,
gains joy connected with the Dhamma.

When he is joyful, rapture arises.
For one with a rapturous mind, the body becomes tranquil.
One tranquil in body feels pleasure.
For one feeling pleasure, the mind becomes concentrated.

This is called a noble disciple who dwells in balance amid an unbalanced population,
who dwells unafflicted amid an afflicted population.

As one who has entered the stream of the Dhamma,
he develops recollection of the Sangha.

(4) "Again , Mahanama, a noble disciple recollects his own virtuous behavior as unbroken, flawless; unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration.

When a noble disciple recollects his virtuous behavior, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on virtuous behavior.

A noble disciple whose mind is straight
gains inspiration in the meaning,
gains inspiration in the Dhamma,
gains joy connected with the Dhamma.

When he is joyful, rapture arises.
For one with a rapturous mind, the body becomes tranquil.
One tranquil in body feels pleasure.
For one feeling pleasure, the mind becomes concentrated.

This is called a noble disciple who dwells in balance amid an unbalanced population,
who dwells unafflicted amid an afflicted population.

As one who has entered the stream of the Dhamma;
he develops recollection of virtuous behavior.

(5) "Again , Mahanama, a noble disciple recollects his own generosity thus: 'It is truly my good fortune and gain that in a population obsessed by the stain of miserliness, I dwell at home with a mind devoid of the stain of miserliness, freely generous, open-handed, delighting in relinquishment, devoted to charity, delighting in giving and sharing/

When a noble disciple recollects his generosity, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on generosity.

A noble disciple whose mind is straight
gains inspiration in the meaning,
gains inspiration in the Dhamma,
gains joy connected with the Dhamma.

When he is joyful, rapture arises.
For one with a rapturous mind, the body becomes tranquil.
One tranquil in body feels pleasure.
For one feeling pleasure, the mind becomes concentrated.

This is called a noble disciple who dwells in balance amid an unbalanced population,

who dwells unafflicted amid an afflicted population.

As one who has entered the stream of the Dhamma,
he develops recollection of generosity.

(6) "Again, Mahanama, a noble disciple recollects the deities thus: 'There are devas [ruled by] the four great kings, Tavatimsa devas, Yama devas, Tusita devas, devas who delight in creation, devas who control what is created by others, devas of Brahma's company, and devas still higher than these.1260

There exists in me too such faith as those deities possessed because of which, when they passed away here, they were reborn there; there exists in me too such virtuous behavior . . . such learning . . . such generosity . . . such wisdom as those deities possessed because of which, when they passed away here, they were reborn there.'

When a noble disciple recollects the faith, virtuous behavior, learning, generosity, and wisdom in himself and in those deities, on that occasion his mind is not obsessed by lust, hatred or delusion; on that occasion his mind is simply straight, based on the deities.

A noble disciple whose mind is straight
gains inspiration in the meaning,
gains inspiration in the Dhamma,
gains joy connected with the Dhamma.

When he is joyful, rapture arises.
For one with a rapturous mind, the body becomes tranquil.
One tranquil in body feels pleasure.
For one feeling pleasure, the mind becomes concentrated.

This is called a noble disciple who dwells in balance amid an unbalanced population,
who dwells unafflicted amid an afflicted population.

As one who has entered the stream of the Dhamma,
he develops recollection of the deities.

"Mahanama, a noble disciple who has arrived at the fruit and understood the teaching often dwells in just this way ."