

# AN 7.70: Sakkacca Sutta

## *Respectfulness*

Translated by Bhante Suddhāso

Then when Venerable Sāriputta was alone in retreat, this line of thought occurred to him: “What is it that, when a monk lives with respect and reverence for it, the unwholesome is abandoned and the wholesome is developed?”

Then he thought, “When a monk lives with respect and reverence for the Teacher, the unwholesome is abandoned and the wholesome is developed.

“When a monk lives with respect and reverence for the Dhamma, the unwholesome is abandoned and the wholesome is developed.

“When a monk lives with respect and reverence for the Saṅgha, the unwholesome is abandoned and the wholesome is developed.

“When a monk lives with respect and reverence for the training, the unwholesome is abandoned and the wholesome is developed.

“When a monk lives with respect and reverence for samādhi, the unwholesome is abandoned and the wholesome is developed.

“When a monk lives with respect and reverence for heedfulness, the unwholesome is abandoned and the wholesome is developed.

“When a monk lives with respect and reverence for hospitality, the unwholesome is abandoned and the wholesome is developed.”

Then he thought, “These qualities of mine are completely pure and clean; perhaps I will go to the Fortunate One and speak about these qualities. In this way, these qualities of mine which are completely pure will be considered even more pure. Just as a person who acquires a gold ornament that is completely pure and clean might think, ‘This golden ornament of mine is completely pure and clean; perhaps I will go to a smith and show them this golden ornament. In this way, this golden ornament of mine that is completely pure and clean will be considered even more pure.’ In the same way, these qualities of mine are completely pure and clean; perhaps I will go to the Fortunate One and speak about these qualities. In this way, these qualities of mine which are completely pure will be considered even more pure.”

Then in the evening Venerable Sāriputta emerged from retreat, approached the Fortunate One, paid respects to him, and sat to one side. While seated to one side, Venerable Sāriputta said to the Fortunate One,

“Bhante, when I was alone in retreat, this line of thought occurred to me: ‘What is it that, when a monk lives with respect and reverence for it... these qualities of mine which are completely pure will be considered even more pure.’”

“Excellent, excellent, Sāriputta! Sāriputta, when a monk lives with respect and reverence for the Teacher... the Dhamma... the Saṅgha... the training... samādhi... heedfulness... hospitality, the unwholesome is abandoned and the wholesome is developed.

When this was said, Venerable Sāriputta said to the Fortunate One, “Bhante, I understand the detailed meaning of the Fortunate One’s brief statement.

“Bhante, it is not possible that a monk who lacks reverence for the Teacher will have reverence for the Dhamma. Bhante, a monk who lacks reverence for the Teacher also lacks reverence for the Dhamma.

“Bhante, it is not possible that a monk who lacks reverence for the Teacher and for the Dhamma will have reverence for the Saṅgha. Bhante, a monk who lacks reverence for the Teacher and for the Dhamma also lacks reverence for the Saṅgha.

“Bhante, it is not possible that a monk who lacks reverence for the Teacher, the Dhamma, and the Saṅgha will have reverence for the training. Bhante, a monk who lacks reverence for the Teacher, the Dhamma, and the Saṅgha also lacks reverence for the training.

“Bhante, it is not possible that a monk who lacks reverence for the Teacher, the Dhamma, the Saṅgha, and the training will have reverence for samādhi. Bhante, a monk who lacks reverence for the Teacher, the Dhamma, the Saṅgha, and the training also lacks reverence for samādhi.

“Bhante, it is not possible that a monk who lacks reverence for the Teacher, the Dhamma, the Saṅgha, the training, and samādhi will have reverence for heedfulness. Bhante, a monk who lacks reverence for the Teacher, the Dhamma, the Saṅgha, the training, and samādhi also lacks reverence for heedfulness.

“Bhante, it is not possible that a monk who lacks reverence for the Teacher, the Dhamma, the Saṅgha, the training, samādhi, and heedfulness will have reverence for hospitality. Bhante, a monk who lacks reverence for the Teacher, the Dhamma, the Saṅgha, the training, samādhi, and heedfulness also lacks reverence for hospitality.

“Bhante, it is not possible that a monk who has reverence for the Teacher will not have reverence for the Dhamma. Bhante, a monk who has reverence for the Teacher also has reverence for the Dhamma.

“Bhante, it is not possible that a monk who has reverence for the Teacher and the Dhamma will not have reverence for the Saṅgha. Bhante, a monk who has reverence for the Teacher and the Dhamma also has reverence for the Saṅgha.

“Bhante, it is not possible that a monk who has reverence for the Teacher, the Dhamma, and the Saṅgha will not have reverence for the training. Bhante, a monk who has reverence for the Teacher, the Dhamma, and the Saṅgha also has reverence for the training.

“Bhante, it is not possible that a monk who has reverence for the Teacher, the Dhamma, the Saṅgha, and the training will not have reverence for samādhi. Bhante, a monk who has reverence for the Teacher, the Dhamma, the Saṅgha, and the training also has reverence for samādhi.

“Bhante, it is not possible that a monk who has reverence for the Teacher, the Dhamma, the Saṅgha, the training, and samādhi will not have reverence for heedfulness. Bhante, a monk who has reverence for the Teacher, the Dhamma, the Saṅgha, the training, and samādhi also has reverence for heedfulness.

“Bhante, it is not possible that a monk who has reverence for the Teacher, the Dhamma, the Saṅgha, the training, samādhi, and heedfulness will not have reverence for hospitality. Bhante, a monk who has reverence for the Teacher, the Dhamma, the Saṅgha, the training, samādhi, and heedfulness also has reverence for hospitality.

“Bhante, this is the way I understand the detailed meaning of the Fortunate One’s brief statement.”

“Excellent, excellent, Sāriputta! Sāriputta, it is excellent that you understand in this way the detailed meaning of my brief statement. Sāriputta, it is not possible that a monk who lacks reverence for the Teacher will have reverence for the Dhamma... a monk who has reverence for the Teacher, the Dhamma, the Saṅgha, the training, samādhi, and heedfulness also has reverence for hospitality. Sāriputta, this is the detailed meaning of my brief statement.”