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Patta Kamma Sutta

The Discourse on Worthwhile Work | A 4.61/2:65-69

Theme: How to enjoy the benefits of both worlds

Translated by Piya Tan ©2011

1 Sutta structure

1.1 WEALTH AND WELFARE. The **Patta Kamma Sutta** (A 4.61) is a remarkable little discourse on the ideal lay practitioner, heading for accomplishment or excellence both on the worldly and spiritual levels. It closely parallels **the Dīgha, jānu Sutta** (A 8.54), which however discusses “worldly welfare” first [§§2-9] followed by “spiritual welfare” [§§10-15],¹ while the Patta Kamma Sutta presents a *reverse* structure. Both these suttas deal with the fourfold noble growth (*ariya, vaḍḍha*) of faith, moral virtue, charity and wisdom² [§§3-8].

The section on worldly welfare or accomplishment closely resembles **the Ādiya Sutta** (A 5.41), which deals with the benefits of wealth well gotten.³ This subject is famously treated in great detail in **the Sigāl’ovāda Sutta** (D 31).⁴

As already mentioned above, what is special, even unique, about the Patta Kamma Sutta is that it begins with defining *spiritual accomplishment* and closes with *worldly welfare*, quite the reverse of such discourses as the Dīgha, jānu Sutta, which deals first with worldly welfare and closes with spiritual welfare. In fact, this new sequence shows how the four spiritual accomplishments (*sampadā*) of *faith, moral virtue, charity and wisdom* are the “four things that allow us to get the four things that are wished for, desirable, agreeable, but hard to get in the world,” that is, *wealth, fame, longevity and heavenly rebirth* [§3].

1.2 DHYANA FOR LAYMEN. Indeed, this is what makes the Patta Kamma Sutta interesting. It should be noted that it is a discourse for *the laity*—it is addressed to the Buddha’s chief lay supporter, Anātha, piṇḍika [§1]. The sutta structure (teaching spiritual accomplishment first, and closing with worldly accomplishment) makes sense if we see it is a follow-up on **the (Anātha, piṇḍika) Pīti Sutta** (A 5.176), where the Buddha, after acknowledging that Anātha, piṇḍika and his 500 followers, are great supporters of the sangha, admonishes them that they should do more, that is, for their own spiritual development: they should “from time to time attain and dwell in the zest of solitude,” that is, practise meditation and enjoy dhyana.⁵

With such spiritual development, even as lay practitioners, they would still be able to overcome the five mental hindrances if they work at it. When these hindrances are overcome, they would be able to attain dhyana, so enjoy “zest,” here a shorthand for dhyanic bliss.⁶ In other words, it is good for the laity to meditate, too.⁷

1.3 THE SUTTA TITLE. The Sutta title needs some comment. The Commentary glosses *patta, kamma* as “work that is engaged, work that is worthwhile” (*patta, kammānī ti yutta, kammāni anucchavika, kammāni*, AA 3:99). The Pali sentence is plural throughout, but I have rendered it here in idiomatic English as singular. Except for the title (which I follow the Commentary), I have rendered the phrase, *patta, kamma*, simply as “gained through work” throughout, except in the title.

¹ Also called **Vyaggha, pajja S** (A 8.54/4:281-285) = SD 5.10.

² **Sampadā S** (A 5.46) adds “learning” (*suta*) and calls them “the 5 accomplishments” (*sampadā*) (A 5.46/3:53). The foll **Dhana S** (A 5.47) calls them “the 5 treasures” (*pañca dhana*) (A 5.47/3:53 f). For details, see §3 n below.

³ A 5.41/3:45 f = SD 2.1.

⁴ D 31/3:180-193 = SD 4.1.

⁵ A 5.176/3:206-208 = SD 19.8.

⁶ See **Dhyana** = SD 8.4.

⁷ For those who are unable to meditate, or face continuing difficulties preventing them from doing so, see (**Anicca**) **Cakkhu S** (S 25.1/4:225 f) = SD 16.7 & **The layman and dhyana** = SD 8.5 (5).

2 The five domestic hindrances

The importance of overcoming the five hindrances in lay life is pointed out in **the Patta Kamma Sutta** (A 4.61). The Sutta lists these five hindrances as follows:

- | | | |
|------------------------------|-----------------------------------|--------------------------------|
| (1) rampant greed | (<i>visama,lobha</i>), | |
| (2) ill will | (<i>vyāpāda</i>), | |
| (3) sloth and torpor | (<i>thīna,middha</i>), | |
| (4) restlessness and remorse | (<i>uddhacca,kukkucca</i>), and | |
| (5) doubt | (<i>vicikicchā</i>). | (A 4.61.7-8/2:66 f) = SD 37.12 |

It is noteworthy here that only the first factor is different from that of the usual five mental hindrances.⁸ Here, instead of the more usual *kāma-c, chanda*, we have **visama,lobha** (rampant greed), an expression also found in **the Cakka,vatti Sīha,nāda Sutta** (D 26). Evidently, these five hindrances here apply not so much to meditation as they do to the progress of lay life as a whole, that is, as “domestic hindrances” to be overcome by the lay practitioner.⁹

The Dīgha Commentary defines **visama,lobha** as excessive greed (or neurotic desire) by way of consuming things (*paribhoga,yuttesu pi thānesu atibalava,lobho*); in short, excessive materialism and consumerism) (DA 3:853). This definition fits very well into the context of the Patta Kamma Sutta in regards to the lay person’s progress. For, it says that should a householder (or lay person) live under the power of these hindrances, he would do what should not be done and fail to do what should be done.¹⁰ This is a description of moral and economic decline on an individual and domestic level. The Cakka,vatti Sīha,nāda Sutta, on the other hand, describes moral and economic decline on *a social level*.¹¹

The Patta Kamma Sutta, furthermore, defines the lay follower’s success here and hereafter as comprising the attainments of faith, moral virtue, generosity, and wisdom. Here, the lay follower’s attainment of wisdom (*paññā sampadā*) is defined as the overcoming of these five “domestic hindrances.” Having overcome them, the lay person would be doing *what should be done, and abstain from what should not be done*.¹² As such, we might call the five hindrances mentioned in the Patta Kamma Sutta as the layman’s hindrances to wisdom.

The Discourse on Worthwhile Work

A 4.61/2:65-69

1 Then the houselord¹³ Anātha,piṇḍika approached the Blessed One, saluted him and then sat down at one side. As the houselord Anātha,piṇḍika was sitting thus at one side, the Blessed One said this to him: [66]

⁸ See *Nīvaraṇa* = SD 32.1.

⁹ D 26.17e/3:70 = SD 36.10 & SD 36.10 (5.2).

¹⁰ A 4.61.7/2:67 = SD 37.12.

¹¹ **Cakka,vatti Sīha,nāda S** (D 26) mentions 3 negative emotions that are widespread in an unhealthy society, viz abnormal lust (*adhamma,rāgo*), excessive greed (*visama,lobho*), and deviant conduct (*micchā,dhammo*) (D 26.17.5/-3:70) & SD 36.10 (5.1). Comy here explains “**abnormal lust**” as incest, “**excessive greed**” or “neurotic desire,” as unbridled materialism and consumerism, and “**deviant conduct**” as homosexuality (DA 3:853).

¹² A 4.61.8/2:67 = SD 37.12.

¹³ *Gaha,pati*, an owner various assets, esp houses and great wealth. Cf *gaha,patika*, a “housemaster,” ie, owner of only a single house (DA 1:171; Nc 342; PvA 39). Cf *brāhmaṇa,gaha.patika*: see n at **Māra Tajjanīya S** (M 50.12/-1:334), SD 36.4 & **Gihī S** (A 5.179) @ SD 70.10 (2.1). See SD 38.6 (2.1).

Four things hard to get in the world

2 “There are these **four things**, houselord, that are wished for, desirable, agreeable, but hard to get in the world. What are the four?

(1) One wishes, ‘May wealth arise to me in a righteous manner!’¹⁴

This is the first thing that is wished for, desirable, agreeable, but difficult to obtain in the world.

(2) When one has gotten wealth in a just manner, then one wishes,

‘May fame righteously come to me, as well as to my relatives and to my preceptors!’¹⁵

This is the second thing that is wished for, desirable, agreeable, but hard to get in the world.

(3) When one has gotten wealth in a just manner, and fame has righteously come to one, to one’s relatives and preceptors, then one wishes,

‘May I live long! May I have longevity!’

This is the third thing that is wished for, desirable, agreeable, but hard to get in the world.

(4) When one has gotten wealth in a just manner, and fame has righteously come to one, to one’s relatives and preceptors, and one lives long and have longevity, then one wishes,

‘After death, with the body’s breaking up, may I be reborn in a heaven-world!’¹⁶

This is the fourth thing that is wished for, desirable, agreeable, but hard to get in the world.

These, houselord, are the four things that are wished for, desirable, agreeable, but hard to get in the world.

SPIRITUAL ACCOMPLISHMENT

The four spiritual accomplishments

3 Now, houselord, there are these **four things** that *allow* us to get the four things that are wished for, desirable, agreeable, but hard to get in the world.¹⁷ What are the four?¹⁸

- | | | |
|---------------------------|--------------|-------------------------|
| (1) The accomplishment of | faith | <i>saddhā, sampadā.</i> |
| (2) The accomplishment of | moral virtue | <i>sīla, sampadā.</i> |
| (3) The accomplishment of | charity | <i>cāga, sampadā.</i> |
| (4) The accomplishment of | wisdom | <i>paññā, sampadā.</i> |

4 (1) And what, houselord, is the accomplishment of faith?

Here, houselord, a noble disciple has (wise) faith.¹⁹ He has faith in the Buddha’s awakening thus:

‘So too, is he the Blessed One:²⁰ for, he is an arhat, the fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of tamable persons, teacher of gods and humans, awakened, blessed.’

This, houselord, is called the accomplishment of faith.

¹⁴ *Bhogā me uppajjantu saha, dhammenāti.*

¹⁵ *Bhoge laddhā saha, dhammena, yaso me āgacchatu saha ñātīhi saha upajjhāyehīti.*

¹⁶ *Bhoge laddhā saha, dhammena, yasaṃ laddhā saha ñātīhi saha upajjhāyehi, ciraṃ jīvitvā dīgham āyuaṃ pāletvā, kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggāṃ lokāṃ upapajjāmi ti.*

¹⁷ *Imesaṃ kho, gaha, pati, catunnaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ cattāro dhammā paṭilābhāya samvattanti.*

¹⁸ (**Upāsaka, sampadā**) **Mahānāma S** (S 55.37) lists these 4 accomplishments (*sampadā*) with *sīla, sampadā* first, ie, as moral virtue, faith, charity and wisdom, and are known as the four assurances (*assāsaniyā dhammā*) (S 55.37/-5:395) = SD 6.2. On how these 4 become the 7 noble treasures (*satta ariya, dhana*), see **Ariya Dhana S** (A 7.5+6) @ SD 37.6 (1.1-2).

¹⁹ *Saddhā*, ie, *ākāra, vati saddhā*, faith founded on seeing; synonymous with *avecca, pasāda*, ie, faith through understanding. There are 2 kinds of faith: (1) “rootless faith (*amūlaka, saddhā*), baseless or irrational faith, blind faith (M 2:170); (2) “faith with a good cause” (*ākāravati, saddhā*), faith founded on seeing (M 1:320,8, 401,23). M 1:401 AA 3/227 DhA 1/72 5/81 UA 369 (all Se). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy).

²⁰ Alt tr: “For the following reasons, too, he is the Blessed One [the Lord]...” On the meaning of *itī pi so*, see **Buddhānussati** = SD 15.7 (2.2) & n.

5 (2) What is the accomplishment of moral virtue?

Here, houselord, a noble disciple

refrains from harming life,

refrains from taking the not-given,

refrains from sexual misconduct,

refrains from false speech,

refrains from strong drinks, distilled drinks, fermented drinks and that which causes heedlessness.

This, houselord, is called the accomplishment of moral virtue.

6 (3) What is the accomplishment of charity?

Here, houselord, a noble disciple dwells at home with a heart free from the stain of stinginess, devoted to charity, open-handed, delighting in giving, devoted to alms-giving, delighting to have a share in giving.²¹

This, houselord, is called the accomplishment of charity.

7 (4) What is the accomplishment of wisdom? [67]

OVERCOME BY THE 5 MENTAL HINDRANCES:

(1) Houselord, when he dwells with a mind that is overcome by *covetousness and rampant greed*,²² he does what should not be done, and is made to fail in his task.²³

Doing what is not to be done, failing in his task, he is deprived of fame and happiness.²⁴

(2) Houselord, when he dwells with a mind that is overcome by *ill will*,²⁵ he does what should not be done, and is made to fail in his task.

Doing what is not to be done, failing in his task, he is deprived of fame and happiness.

(3) Houselord, when he dwells with a mind that is overcome by *sloth and torpor*,²⁶ he does what should not be done, and is made to fail in his task.

Doing what is not to be done, failing in his task, he is deprived of fame and happiness.

(4) Houselord, when he dwells with a mind that is overcome by *restlessness and remorse*,²⁷ he does what should not be done, and is made to fail in his task.

Doing what is not to be done, failing in his task, he is deprived of fame and happiness.

(5) Houselord, when he dwells with a mind that is overcome by *doubt*,²⁸ he does what should not be done, and is made to fail in his task.

Doing what is not to be done, failing in his task, he is deprived of fame and happiness.

²¹ This passage is stock, found in eg **Ariya Dhana S 1** (A 7.6/4:6), **Nakula,māta S** (A 8.48/4:268 f); cf **Vata,pada S** (S 11.11/1:228). Commented upon at **Vism 7.101-106**: see **Sappurisa Dāna S** (A 5.148) = SD 22.15 Intro 2 & **Cāgānussati** = SD 15.12.

²² “Covetousness and rampant greed” (*abhijjhā,visama.lobha*) are an imperfection of the mind (*cittassa upakkilessa*) meaning that the dvandva (“desire and lust”) is really a single imperfection, differentiated only by the sequence of its appearance. First, we desire something, and when we already have it, we tend to cling to it (lust). Comy on **Dhamma Dāyāda S** (M 3) def *abhijjhā* as desire-or-lust (*chanda,rāga*) for our own things, while *visama,lobha* is desire-or-lust for those of others (MA 1:169). Comy on **Cakka,vatti Siha,nāda S** (D 26) defs *visama,lobha* as excessive greed (or neurotic desire) by way of consuming things (*paribhoga,yuttesu pi thānesu atibalava,lobho*), in other words, excessive materialism and consumerism (DA 3:853): see SD 31.7 (7.1). This last sense fits the above context best, as this Sutta applies to the laity, who enjoy sensual pleasures (such as using money and shopping). See **Vatthûpama S** (M 7.3/1:36 f) = SD 28.12; (**Anuruddha**) **Upakkilesa S** (M 128.27 + 30/3:161-163) = SD 5.18; also **Kāma-c,chanda** = SD 32.2 (1.1.3).

²³ *Abhijjhā,visama.lobhābhūtena, gaha,pati, cetasā viharanto akiccaṃ karoti, kiccaṃ aparādheti*. Here *aparādheti* is caus pres 3 sg of *aparajjhati*, “he misses (his aim), fails, wrongs, offends against.”

²⁴ *Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhāmsati*.

²⁵ “Overcome by ill will,” *vyāpādābhūtena*.

²⁶ “Overcome by sloth and torpor,” *thina,middhābhūtena*.

²⁷ “Overcome by restless and remorse,” *uddhacca,kukkuccābhūtena*.

²⁸ “Overcome by doubt,” *vicikicchā'bhūtena*.

Abandoning the mental hindrances

8.1 Indeed, houselord, when this noble disciple,

(1) having known that his mind is overcome by the mental impurity of covetousness and rampant greed, he abandons the mental impurity of covetousness and rampant greed.

(2) Having known that his mind is overcome by the mental impurity of ill will, he abandons ill will, he abandons the mental impurity of ill will.

(3) Having known that his mind is overcome by the mental impurity of sloth and torpor, he abandons the mental impurity of sloth and torpor.

(4) Having known that his mind is overcome by the mental impurity of restlessness and remorse, he abandons the mental impurity of restlessness and remorse.

(5) Having known that his mind is overcome by the mental impurity of doubt, he abandons the mental impurity of doubt.

The ideal houselord

8.2 To the extent, houselord, that **the noble disciple**,

(1) having known that his mind is overcome by the mental impurity of *covetousness and rampant greed*, abandons the mental impurity of *covetousness and rampant greed*;

(2) having known that his mind is overcome by the mental impurity of *ill will*, he abandons the mental impurity of *ill will*;

(3) having known that his mind is overcome by the mental impurity of *sloth and torpor*, he abandons the mental impurity of *sloth and torpor*;

(4) having known that his mind is overcome by the mental impurity of *restlessness and remorse*, he abandons the mental impurity of *restlessness and remorse*;

(5) having known that his mind is overcome by the mental impurity of *doubt*, he abandons the mental impurity of *doubt*—

this noble disciple, houselord, is called **one with great wisdom, thick in wisdom, who sees what is within range, great in wisdom**.²⁹

This, houselord, is called the accomplishment of wisdom.³⁰

8.3 These, houselord, are the four things that *allow* us to get these four things that are wished for, desirable, agreeable, but hard to get in the world.

WORLDLY ACCOMPLISHMENT

The proper uses of wealth

9 Now, houselord, this noble disciple, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way,³¹

undertakes four kinds of worthwhile work. What are the four?

²⁹ *Ayam vuccati, gaha,pati, ariya,sāvako mahā,pañño puthu,pañño āpātha,daso paññā,sampanno. Ee āpātha,dasa, vl āpāta,daso.*

³⁰ Here, the accomplishment of wisdom (which starts at §7) is def as the overcoming of the 5 mental hindrances, which alludes to the attaining of dhyana (A 4.61/2:65-69) = SD 37.12. **Dīgha,jānu S** (A 8.54) def this item simply as watching the rise and fall of phenomena (A 8.54.10-15/4:284 f) = SD 5.10. This is understandable as **Dīgha,jānu S** is addressed to the laity in general, while the **Patta Kamma S** (A 4.61) is given to the streamwinner Anātha,piṇḍika, who is capable of deeper practice. This shows that dhyana practice is suitable for both monastics as well as the laity, as long as they are inclined to it. See also **Ariya Dhana S 1+2** (A 7.5+6) @ SD 37.6 (1.1).

³¹ This whole section up to here: *Sa kho so, gaha,pati, ariya,sāvako uṭṭhāna,vīriyādhigatehi bhogehi bāhā,bala,-paricitehi sedā,vakkhitehi dhammikehi dhamma,laddhehi cattāri patta,kammāni kattā hoti.* As at **Ādiya S** (A 5.41.-2(1)/3:45) = SD 2.1.

10 (1) Here, houselord, the noble disciple, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way,

makes himself happy and zestful,³² and keeps up that rightful happiness.

He makes *his parents* happy and zestful, and keeps them rightfully happy,

He makes *his children and women [wife and daughters], his servants,*³³ *labourers and workers* happy and zestful, and keeps them rightfully happy.³⁴

He makes *friends and companions* happy and zestful, and keeps them rightfully happy.³⁵

This, houselord, would be **the first worthy case** [good example] of his worthwhile work that is put to full proper use.³⁶ **[68]**

11 (2) Furthermore, houselord, the noble disciple, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way,

he makes himself secure against all misfortunes whatsoever, such as may arise from fire, from water, from the king, from robbers, and from bad heirs.³⁷

He makes himself secure, keeping his goods in safety.³⁸

This, houselord, would be **the second worthy case** [good example] of his worthwhile work that is put to full proper use.

12 (3) Furthermore, a houselord, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way,

the noble disciple makes the fivefold offering (*pañca, balī*),³⁹ namely:

- | | |
|--|-------------------------|
| (a) offering to relatives, | <i>ñāti, balī</i> |
| (b) offering to guests, ⁴⁰ | <i>atithi, balī</i> |
| (c) offering to the departed, | <i>pubba.peta, balī</i> |
| (d) offering to the king [the government], ⁴¹ and | <i>rāja, balī</i> |

³² “Makes...zestful,” *pīṇeti*, “gladdens, pleases, satisfies, cheers; invigorates, makes strong” (D 1:51, 3:130 f; S 1:90, 4:331). It occurs in the definition of *pīti* (zest) (Vism 143 = DhsA 115).

³³ “Servants,” *dāsā*, lit “slaves”.

³⁴ **Ādiya S** (A 5.41) def of the 1st of 5 uses of wealth (*bhoga*) is up to here (A 5.41.2/3:45) = SD 2.1.

³⁵ *Mitt’āmacce sukheti pīṇeti sammā sukhaṃ pariharati*. **Ādiya S** (A 5.41) takes this as the 2nd of 5 uses of wealth (*bhoga*) (A 5.41.3/3:45) = SD 2.1.

³⁶ *Idam assa paṭhamam thāna.gataṃ hoti patta.gataṃ āyatanaso paribhuttaṃ*. Comy: “**Is...worthy case**” means to have good reason to do so. But about what? A good reason for producing wealth, ie, the work to be done with a single share of wealth by way of four kinds of work (**thāna.gataṃ hotī ti kāraṇa.gataṃ hoti**. *Kim pana tan’ti? Catūsu patta.kammesu ekam bhogehi kattabba.kammaṃ bhoga.jātam eva thāna.gataṃ* (AA 3:99). **Assa**, 3 sg pot of *atthi*, “it is, there is.” **Āyatanaso** (adv), “in the right sphere, suitable, proper.” **Paribhutta** (pp of *paribhuñjati*), “use, made use of, employed, enjoyed.”

³⁷ *Yā tā honti āpadā aggīto vā udakato vā rājato vā corato vā appiyato vā dāyādato, tathā,rūpāsu āpadāsu pari-yodhāya saṃvattati*. **Ādiya S** (A 5.41) takes this as the 3rd of 5 uses of wealth (*bhoga*) (A 5.41.4/3:45) = SD 2.1.

This is stock. **Mahā Dukkha-k,khandha S** (M 13) lists these 5 as the causes of suffering for one who has to protect his wealth (M 13.10/1:86). (**Satta,dhana**) **Ugga S** (A 7.7) declares how worldly wealth is subject to these 5 dangers, but not the 7 treasures (*satta dhana*), namely, faith (*saddhā*), moral virtue (*sīla*), moral shame (*hiri*), moral fear (*ottappa*), learning (*suta*), charity (*cāga*) and wisdom (*paññā*) (D 3:163; M 3:99; A 7.5,6/4:7; cf A 1:210 f).

³⁸ *Sothim attānaṃ karoti*.

³⁹ “The fivefold offerings” (*pañca, balī*), as in **Ādiya S** (A 5.41.5/3:45) + SD 2.1 (3). The *balī* or *bhūta,vajña* is one of the five daily sacrifices (*vajña*) to be performed by a householder (Manu,smṛti 3.67, 91). It consists of a portion of the daily meal (rice, grain, ghee etc) to all creatures, and is usually performed by throwing the offering up into the air near the main door before consuming the meal. Such practices are not accepted in the Buddha’s teachings. The Buddha instead secularized them to become more meaningful social or religious acts. This ref to “offering to devas” (the 5th *balī*) does not mean that the Buddha approves of deva-worship, but that it is here a “bridge,” a skillful means, for God-believers who are attracted to the Dharma, as an inspiring meditation to deepen their mind training: see **Devatā,nussati** = SD 15.13. See Piyasilo 1990c:17, 71.

⁴⁰ See **Love** = SD 38.4 (6.2.2).

⁴¹ *Rāja, balī*, ie, paying due taxes, levies and fines, and contributing to building public projects, etc.

(e) offering to devas.⁴²*devatā, balī*

This, houselord, would be **the third worthy case** [good example] of his worthwhile work that is put to full proper use.⁴³

13 (4) Furthermore, a houselord, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way, the noble disciple makes offerings⁴⁴ to all those recluses and brahmins who refrain from intoxication and heedlessness, who bear all things with patience and restraint,⁴⁵ each taming himself, each calming himself, each cooling himself⁴⁶

—to such he offers a gift that has the highest fruit, a heavenly gift, resulting in happiness, leading to heaven.⁴⁷

This, houselord, would be **the fourth worthy case** [good example] of his worthwhile work that is put to full proper use.

Wealth well enjoyed

14a Indeed, houselord, this noble disciple, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way, undertakes these four kinds of worthwhile work.

14b Houselord, whose wealth comes to an end in *other* ways than these four cases of wealth gained through work, houselord,⁴⁸

for them, these, houselord, are called wealth gained through work that is used in *unworthwhile* deeds, *unfittingly* enjoyed.⁴⁹

Houselord, whose wealth comes to an end in *these* four cases of wealth gained through work, houselord,⁵⁰

for them, these, houselord, are called wealth gained through work that is used in *worthwhile* deeds, *fittingly* enjoyed.⁵¹

*Bhuttā bhogā bhatā bhaccā
vitiṇṇā āpadāsu me
uddh'aggā dakkhiṇā dinnā
atho pañca, balī kata*⁵³

Wealth has been enjoyed, dependents supported,
misfortunes have I overcome,
uplifting⁵² gifts have been offered.
The fivefold offerings, too, have been made,

⁴² “Offering to devas,” *deva, balī*. See **Ādiya S** (A 5.41) @ SD 3.2 Intro (2-3).

⁴³ **Ādiya S** (A 5.41) takes this as the 4th of 5 uses of wealth (*bhoga*) (A 5.41.5/3:45) = SD 2.1.

⁴⁴ “Offerings,” *dakkhiṇā*, Skt *dakṣiṇā*: both meaning “south = right hand direction, the right,” ie, the right hand, the giving hand, and by extension, “gift,” especially fees donated to a teacher. On this passage, cf D 3:61; A 4:45.

⁴⁵ Patience and restraint” (*khanti, soracca*) are that which beautify us or gracing virtues (V 1:349; A 1:94).

⁴⁶ This important passage throws clear light on who are worthy of offerings, as against the schedules of “worthy recipients” given on **Dakkhiṇa Vibhaṅga S** (M 142.5-8/3:255-257).

⁴⁷ From “the noble disciple...” up to here: *ariya, sāvako... ye te samaṇa, brāhmaṇā | mada-p, pamādā paṭiviratā khanti, soracce nivīṭṭhā | ekam attānaṃ damenti, | ekam attānaṃ samenti, | ekam attānaṃ parinibbāpentī, | tathā, - rūpesu samaṇa, brāhmaṇesu uddh'aggikaṃ dakkhiṇaṃ paṭiṭṭhāpeti | sovaḅḅikaṃ sukha, vipākaṃ sagga, saṃvattani-kaṃ*.

⁴⁸ *Yassa kassaci, gaha, pati, aññatra imehi catūhi patta, kammehi bhogā parikkhayaṃ gacchanti*.

⁴⁹ *Ime vuccanti, gaha, pati, bhogā aṭṭhāna, gatā apatta, gatā anāyatanaso paribhuttā*.

⁵⁰ *Yassa kassaci, gaha, pati, imehi catūhi patta, kammehi bhogā parikkhayaṃ gacchanti*.

⁵¹ *Ime vuccanti, gaha, pati, bhogā ṭṭhāna, gatā patta, gatā āyatanaso paribhuttā ti*.

⁵² *Uddh'agga*, lit “with raised point,” ie “pointing upwards,” meaning “lofty, beneficial (of gifts)”;

⁵³ cf *uddh'agga*, “aiming at or resulting in a lofty end, promoting spiritual welfare, beneficial (of gifts)” (D 1:51 = 3:66; S 1:90; A 3:59).

*upaṭṭhitā sīlavanto
saññatā brahma, cārayo.*

placed in the morally virtuous,
who live the holy life, restrained.

*Yad atthaṃ bhogaṃ iccheyya
paṇḍito gharaṃ āvasaṃ [69]
so me attho anupatto
kataṃ ananutāpiyaṃ.*

The benefits of wealth that
the wise managing their homes would wish for,
that wealth I have gained,
done, never to be regretted.

*Etāṃ anussaraṃ macco
ariya, dhamme ṭhito naro
idh'eva naṃ pasamsanti
pecca sagge pamodatī ti.*

Pondering thus, a mortal
man stands in the noble Dharma,
even right here he is praised,
hereafter, he rejoices in heaven.

— evaṃ —

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⁵³ “The fivefold offerings” (*pañca, balī*): see §12.