

hAPPINESS

HERE AND HEREAFTER

4 discourses of the historical Buddha

PIYA TAN

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centre

THE MINDING CENTRE
SINGAPORE 2016



HAPPINESS HERE AND HEREAFTER

4 discourses of the historical Buddha

Translated & annotated
by
Piya Tan

2016
THE MINDING CENTRE
Singapore

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THE MINDING CENTRE, based in Singapore, is part of Piya Tan's Dharma ministry. It was founded in 2006 to provide non-religious Dharma-based services to those in need of counsel and solace. It also serves as a haven and hub for those seeking Dharma by way of critical thinking, creative feeling, meditation, sutta translation and study, spiritual experience, and sharing that light and joy. The Centre also supports and promotes Piya Tan in his full-time Buddhist and related work.

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Suttas: <http://dharmafarer.org>

THE MERE BUDDHIST VISION. We aspire to learn, teach and practise mere Dharma, or "non-religious Buddhism," that is, Buddhism as simple as possible, as the Buddha Dharma of the historical Buddha, so that it is open to all who seek true stillness and liberating wisdom. We aspire to compassionately and joyfully proclaim the possibility, necessity and urgency of gaining spiritual liberation in this life itself—at least as streamwinners, with or without dhyana—in keeping with the spirit of the Okkanti Samyutta (S 25). ***Mere Buddhism is easy: live it and be free***

INTRODUCTORY PREFACE

This book, *Happiness Here and Hereafter*, comprises the following four discourses of the historical Buddha:

- | | | |
|--|---------|----------|
| (1) (Cira-ṭ,ṭhita) Kula Sutta
(The discourse on the family that lasts long) | A 4.225 | SD 37.10 |
| (2) Dīgha,jānu Sutta or Vyaggha,pajja Sutta
(The discourse to Dīgha,jānu) | A 8.54 | SD 5.10 |
| (3) Sigāl'ovāda Sutta
(The discourse on the advice to Sigāla) | D 31 | SD 4.1 |
| (4) Amba,laṭṭhikā Rāhul'ovāda Sutta
(The discourse on the advice to Rāhula at Amba,laṭṭhikā) | M 61 | SD 3.10 |

The short **(Cira-ṭ,ṭhita) Kula Sutta** (A 4.225) is a classic in home economics, with four key pieces of advice.

The Dīgha,jānu Sutta (A 8.54) speaks of both happiness here and hereafter, that is, how a lay Buddhist should harmonize with spiritual practice. The training on happiness hereafter refers to the attaining of streamwinning. The method of practice for this is mentioned in the “accomplishment of wisdom” (S 8.54,15), which is a version of the perception of impermanence, which constantly practised bring us streamwinning in this life itself.

The Sigāl'ovāda Sutta (D 31) has been called the “layman’s discipline,” just as the Vinaya is for monastics. It’s advantageous to read Sutta introduction carefully first. The first part of the Sutta deals our moral and social wellbeing, such as keeping wholesome company. The second part deals with reciprocal ethics for a healthy family, social and spiritual life.

The Amba,laṭṭhikā Rāhul'ovāda Sutta (M 61) famously teaches the value of telling the truth, especially as a benchmark for recluship. The second section teaches us to constantly reflect of all our actions, whether of the body, speech or the mind.

The four suttas cover almost every significant practical aspect of our lay life. They should be read again and again as reflections and the standards for a quality life of lay individuals who are desirous of attaining awakening in this life itself, that is, at least by attaining streamwinning, that is, the very first stage of awakening, as taught by the historical Buddha.

Thanks and hugs, Ratna, for keeping up the editorial standards. Well done and thanks, Veron Lien, for the simply heart-warming covers, humanly professional.

Piya Tan

17th October 2016

Acknowledgement

The merits of the generous support for making this book freely available go to

Madam Le Trong, Kim (USA)

KEEPING BUDDHISM CENTRED

Sutta translations: <http://dharmafarer.org>

As people today become more aware of Buddhism, many seek the simple original teachings of the Buddha. For over two decades now, Piya Tan has been inspired by this ideal of “mere Buddhism.” In this connection, he has set up the Minding Centre and Pali House.

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On Vesak Day, 12th May, 2006, Pali House was born, fulfilling Piya's long-time dream for living space that is spacious, quiet and conducive for his Dharma work.

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Pali House is possible through the generosity of the Buddhist community and various individuals like yourself who have generously and regularly contributed to Piya Tan's work. He is doing full-time lay Dharma work without any salary. As such, your continued support will greatly help our Dharma work.

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Piya Tan, who works on these Suttas and notes, and teaches them, was a former Theravada monk for 20 years. Today he is a full time lay Dharma teacher specializing in early Buddhism. He was consultant and regular lecturer to the Buddhist Studies Team (BUDS) that successfully introduced Buddhist Studies in Singapore Secondary Schools in the 1980s. After that, he was invited as a visiting scholar to the University of California at Berkeley, USA. He has written many ground-breaking and educational books on Buddhism (such as *Total Buddhist Work*) and social surveys (such as *Buddhist Currents* and *Charisma in Buddhism*).

As a full-time Dharma teacher, he runs Buddhist, Sutta and Pali classes like the basic Pali course series, the Sutta Study Group (NUSBS), Dharma courses (the Singapore Buddhist Federation), Sutta Discovery classes (Buddhist Fellowship and elsewhere), and Sutta-based (including meditation) courses (Brahm Education Centre), besides his own full-time Pali translation and research project, the Pali House, and doing a comparative study of the Pali Nikāyas and the Chinese Āgamas. As a Theravāda monk, he learned insight meditation from Mahasi Sayadaw himself in the 1980s. As a lay teacher, he learned forest meditation from the Ajahn Brahmavamsa. He has run numerous meditation courses and retreats for students and adults (including non-Buddhists) since 1980s. In 1992, he taught meditation at the University of California at Berkeley, USA, and also to BP, JPMorgan, the Defence Science Organization, GMO, HP and SIA. He is doing all this for the love of Dharma and of Ratna and their two children.

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- has taught meditation for over 30 years
- has taught at the Univ of California @ Berkeley, Defence Science Organization, GMO, SIA, HP, Hitachi, JPMorgan, BP, etc
- mentor and meditation instructor to various executives and individuals
- referrals from doctors, social workers, etc
- now translating and teaching early Indian texts on meditation and psychology.

Wiki Piya: http://en.wikipedia.org/wiki/Piya_Tan

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1

(Cira-ṭṭhita) Kula Sutta

The Discourse on the Family (That Lasts Long) | A 4.255 (SD 37.10)

A 4.5.6.3 • Āṅguttara Nikāya 4, Catukka Nipāta 5, Pañcama Paṇṇāsaka 6, Abhiññā Vagga 3

Translated by Piya Tan ©2007, 2011

Theme: Four things that make a wealthy family stand long

1 Significance of the Sutta

1.1 SUTTA HIGHLIGHTS

1.1.1 The (Cira-ṭṭhita) Kula Sutta (A 4.255) is a short teaching dealing with basic home management. The wisdom taught is simple and practical: look for what is lost; repair what needs repairing; eat and drink in moderation, and have someone virtuous to manage things. Such teachings are a part of an important collection of Buddhist teachings for the laity, known as the “householder’s discipline” (*gihi, vinaya*),¹ the classics of which are **the Sigāl’ovāda Sutta** (D 31)² and **the Dīghajāṇu Sutta** (A 8.54).³

1.1.2 The first two admonitions relate to **material possessions**. To make a habit of looking for what is lost means that there is no need to obtain new ones. Not only is no wealth dissipated in purchasing replacements, but the house does not become cluttered up since what is lost might still be somewhere hidden in it.

1.1.3 To habitually repair what is worn out is to promote the recycling of things and avoid wastage. This is especially true when the worn-out object or device only needs a bit of touch-up or a minor repair. Often, we only need to look up or ask around for some information on how to do so. A classic account of recycling is that of the Dhammapada story of the recycled robes.⁴

1.1.4 Eating and drinking in moderation not only saves money and avoids wastage, but also keep us healthy. **The Doṇa, pāka Sutta** (S 3.13), for example, relates how the Buddha helps rajah Pasenadi overcome his problem of gluttony so that he loses some weight and gains good health.⁵

1.1.5 To have someone virtuous to manage things, according to the Commentary, refers to the position of a treasurer or store-keeper (*bhaṇḍ’āgārika-ṭṭhāna*) (AA 3:220), that is, managing of wealth and property. However, we can take its sense more broadly, not only to mean that a morally good and capable person should manage the family’s finance and assets, but the general wellbeing of everyone.

1.1.6 **The Sigāl’ovāda Sutta** (D 31), in its teachings on the lay person’s conduct actually specifies that, in response to the wife’s love for him, he should reciprocate by “handing over authority to her” (*issariya, vossaggena*). The Pali term literally means “surrendering over lordship,” giving, according to the Commentary, means giving her full authority concerning the management of the food and meals of the house (*bhatta, geha*, DA 3:955).

While her husband works and manages the family’s finance, the Sutta adds that she should look after the household stores and property, which of course, includes what he brings back.⁶ Understandably here, it means that husband and wife share the task and authority of running the house and family.

1.2 SPIRITUAL SIGNIFICANCE

1.2.1 Although the (Cira-ṭṭhita) Kula Sutta presents the Buddha as giving mundane advice on home management, we know that this is merely an abstract, a cameo, from his wider teachings on spiritual growth and awakening. As such, we can tease out further useful teachings on a higher, even spiritual,

¹ This term is commentarial (DA 3:492), a byname for **Sigāl’ovāda S** (D 31/3:180-193), SD 4.1 (DA 3:959). For suttas related to the householder’s discipline, see **Dīghajāṇu S** (A 8.54/4:281-285), SD 5.10 Intro.

² D 31/3:180-193 (SD 4.1).

³ A 8.54/4:281-285 (SD 5.10).

⁴ **How robes are recycled** (SD 37.14).

⁵ S 3.13/1:81 f (SD 37.13).

⁶ D 31,30/3:190 (SD 4.1).

level. For example, we can well apply these guidelines to our own workplace, or Buddhist centre, or a Buddhist community.

1.2.2 Firstly, to “**look for what is lost**” can also refer to family members or friends we have not spent enough quality time with, and so need to do so. Or, there might be some relative or friend with whom we have lost touch, so that it is worth looking him or her up. Here we might even include our old teachers, whom we have lost touched with. It would be great to be able to visit them even just to pay our respects.

1.2.3 Secondly, “**repair what needs repairing**” means more than merely putting old things back into good working order. On a deeper level, we might have neglected certain types or aspects of our meditation practices. So, it would be good to reconnect with such practices. Or, we might have stopped our practice for some time, and need to get back to our wholesome practice again. On a community level, we should try to nip organisational or interpersonal problems by properly investigating, reconciling and healing those individuals and parties concerned.

1.2.4 On a social or positive emotion (*brahma, vihāra*) level, we might have hurt someone, and been apart for a while. It might be time for visit at a proper time to patch things up. Or, we could send a happy message or email reflecting on how special your friendship means. Or, even do something as simple yet effective as directing a lovingkindness meditation to that special relative, friend, colleague or teacher.

1.2.5 To “**eat and drink in moderation,**” in itself is part of our practice in moderation and moral virtue, as a basis for mental cultivation. We should also learn to eat more healthy food and have more healthy eating habits (like having regular meals). Another great idea is to strengthen our bonds with someone or a few friends over a relaxed meal.

1.2.6 Beyond the biological family, that is, in terms of a Buddhist group or a spiritual community, this means that, whenever we can afford it, to share food and eat together as a community as part of a Dharma event. True Buddhist monastics are very easy to feed as they are moderate eaters, to whom we, each of us often need only give as little as just a spoonful of food. After all, in an average meal, we can only need about 30 to 50 spoonfuls of food for a healthy intake.

1.2.7 To “**have someone virtuous to manage things**” need not just apply to our homes, but also where we work, and of course, at our Buddhist centre or group. This means recognizing another’s talents and showing our gladness over it. Working in this way also strengthens our spiritual friendship with others.

1.2.8 While most Buddhist groups are run on a volunteer basis, we might need to actually employ, or at least support, a worker or teacher who is well qualified, experienced or competent in his work. In this way, we would be able to get the best possible team or workers. Even then, such workers should first be selected on account of their commitment to the Dharma, and not be mere employees. Buddhist work at any level must be done with lovingkindness, if not with vision and direction.

2 Kula Suttas

There are at least eight discourses named Kula Sutta, five of which are listed in the Dictionary of Pali Proper Names. They are as follows:

(Ceto,vimutti) Kula Sutta	S 20.3	SD 66.17	One unliberated is like having a family with too many women (in a male-dominated society)
(Asibandhaka,putta) Kulā Sutta	S 42.9	SD 7.11	8 causes of the destruction of families
(Cira-ṭṭhita) Kula Sutta	A 4.225	SD 37.10	4 ways that make a wealthy family stand long
(Pabbajita) Kula Sutta	A 5.199	SD 90.5	5 benefits to a family visited by virtuous renunciants
Kul’upaka Sutta 1	A 5.225	SD 90.6	5 disadvantages of a monk frequenting a house
Kul’upaka Sutta 2	A 5.226	SD 90.7	5 disadvantages of a monk frequenting a house
(Sattaka Upagantabba) Kula Sutta	A 7.13	SD 90.8	7 reasons for renunciants to approach a family
(Upagantabba) Kula Sutta	A 9.17	SD 37.11	9 conditions when a family may be approached

— — —

The Discourse on the Family (That Lasts Long)

A 4.255

The wealthy family that fails

1 Whatsoever families, bhikshus, that have attained greatness of wealth, all of them *cannot* stand long for four reasons, or for one or other of them. What are the four?

- | | |
|---|---|
| (1) They do not look for what is lost. | <i>naṭṭhaṃ na gavesanti</i> |
| (2) They do not repair what is worn out. | <i>jiṇṇaṃ na paṭisaṅkharonti</i> |
| (3) They drink and eat excessively. | <i>aparimīta, pāna, bhojanā honti</i> |
| (4) They put authority in an immoral woman or man. ⁷ | <i>dussīlaṃ itthiṃ vā purisaṃ vā
ādhīpacce ṭhapenti</i> |

Whatsoever families, bhikshus, that have attained greatness of wealth, all of them cannot stand long for these four reasons, or for one or other of them.

The wealthy family that lasts

2 Whatsoever families, bhikshus, that have attained greatness of wealth, all of them *stand long* for four reasons, or for one or other of them. What are the four?

- | | |
|--|---|
| (5) They look for what is lost. | <i>naṭṭhaṃ gavesanti</i> |
| (6) They repair what is worn out. | <i>jiṇṇaṃ paṭisaṅkharonti</i> |
| (7) They do not drink and eat excessively. | <i>parimīta, pāna, bhojanā honti</i> |
| (8) They put authority in a virtuous woman or man. | <i>sīlavantaṃ itthiṃ vā purisaṃ vā
ādhīpacce ṭhapenti</i> |

Whatsoever families, bhikshus, that have attained greatness of wealth, all of them stand long for these four reasons, or for one or other of them.

— evaṃ —

160929

⁷ Comy limits this to the position of a treasurer or store-keeper (*bhaṇḍ'āgārika-ṭṭhāna*) (AA 3:220), ie the custody and dispensing of wealth and things, but we can take its sense more broadly. See Intro (1.1.5+6 & 1.2.7).

2

Dīgha,jānu Sutta

Be **Dīgha,jānu Sutta** The Discourse to Dīghajānu | A 8.54 (SD 5.10)

Vyaggha,pajja Sutta The Discourse to Vyaggha,pajja

A 8.2.1.4 • Aṅguttara Nikāya 8, Aṭṭhaka Nipāta 2, Duttiya Paṇṇāsaka 1, Gotamī Vagga 4

Translated & slightly abridged by Piya Tan ©2003, 2010

Theme: The layperson's welfare

1 Introduction

1.1 This Sutta belongs to the well known group of discourses comprising the laity's way of life or lay discipline (*gihī,vinaya*). Amongst the best known discourses in this collection are:

<u>Discourse</u>	<u>Reference</u>	<u>Key topic</u>
Sigāl'ovāda Sutta	D 31/3:180-193	SD 4.1 The layman's code of discipline
Bhadd'eka,ratta Sutta	M 131/3:187	SD 8.9 Living in the present
Aputtaka Sutta 1	S 3.19/1:89-91	SD 22.4 Wealth is to be enjoyed
Aputtaka Sutta 2	S 3.20/1:91-93	SD 22.5 Wealth is to be enjoyed
Subhāsita Sutta	S 8.5/1:188 f	
	Sn 450-454	Right speech
Ālavaka Sutta	S 10.12/1:213-216	
	Sn 181-192	True happiness and spirituality
Anaṇa Sutta	A 4.62/2:68	SD 2.2 Worldly happiness free from debt
(Bhoga) Kula Sutta	A 4.255/2:249	SD 37.10 A successful family life
Ādiya Sutta	A 5.41/3:45 f	SD 2.1 How to enjoy one's wealth
Ṭhāna Sutta	A 5.48/3:54-56	Being strong-willed
Gihi Sutta	A 5.179/3:211-214	SD 70.20 The 4 qualities of a streamwinner
Sappurisa Sutta 2	A 8.38/4:244	The ways of the virtuous
Dīgha,jānu Sutta	A 8.54/4:281-285	SD 5.10 Worldly and spiritual welfare
Maṅgala Sutta	Kh 5; Sn 258-269	Blessings or the causes of one's success
Parābhava Sutta	Sn 91-115	The causes of one's downfall
Vasala Sutta	Sn 116-142	The ways of the bad (one truly an outcaste)
Hiri Sutta	Sn 253-257	True friendship
Salla Sutta	Sn 574-593	Drawing out the dart of suffering

Most of these are found in the booklet, *Buddhism: A Layman's Guide to Life* by the renowned Thai scholar monk, Prayudh Payutto.¹

1.2 **The Dīgha,jānu Sutta** (A 8.54) closely parallels **the Patta Kamma Sutta** (A 4.61) which however discusses "spiritual welfare" first (A 4.61.2-9), followed by "worldly welfare" (A 4.61.10-15), while the former Sutta presents worldly welfare first. Both these suttas, all the same, deal with the fourfold noble growth (*ariya,vaḍḍha*) of faith, moral virtue, charity and wisdom² [§§10-15]. This is the Sutta's concluding section—that is, the "spiritual welfare" section—is found as a separate sutta, **the (Upāsaka,-sampadā) Mahānāma Sutta** (S 55.37). It should also be studied in connection with **the (Upāsaka) Mahānāma Sutta** (A 8.25).

¹ Published by Mahachulalongkorn Buddhist University, 1966 (mimeo), 1969; various reprints.

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 §10 n below.

1.3 The name Dīghajānu means “the one with long knees.” This is obviously a nickname³ which commonly used in the Buddha’s time. Other nicknames include Anātha,piṇḍika (“the alms-giver to the destitute,” original name Sudatta, V 2:154 ff, M 143), Oṭṭh’addha (“hare-lipped,” original name Mahāli, D 6), Kūṭa,danta (“sharp-toothed” or “buck-toothed,” D 5), and Dāru,pattika (“the one with the wooden bowl,” D 1:157). In many cases, we only know the person’s nickname as his original name (*mūla,nāma*) is not mentioned.

The name Vyaggha,pajja or Byaggha,pajja means “tiger’s foot,” which the Commentaries say was the name given to the city of the Koliyas because it was built on a tiger’s track. So the Koliyas themselves came to be called by the same name (DA 1:262, SnA 1:356; cf Mvst 1:355). The Koliya capital was at Rāmagāma about 6.5 km (4 miles) from Kapilavatthu, the capital of the Sakyas. The Koliyas were themselves of Sakya origin, but unlike the Sakyas who were a part of Kosala (under a monarchy), were members of the Vajjī confederacy or republic located to the north of Magadha.

The name Kakkara,patta means “jungle-cock’s feather.”

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The Discourse to Dīghajānu

A 8.54

1 [281] Thus have I heard.

At one time the Blessed One was staying amongst the Koliyas in their market town called Kakkara,-patta.

1.2 Then Dīghajānu, a native of Koliya,⁴ approached the Blessed One, saluted him and sat down at one side. Sitting thus at one side, he said this to the Blessed One:

“Bhante, we are laymen⁵ who enjoy sense-pleasures. We dwell in a home crowded with children. We enjoy Kāsī sandalwood. We wear garlands, scents and make-up. We enjoy gold and silver [use jewelry and money].⁶

Bhante, to such as us, let the Blessed One teach the Dharma, teach those things that lead to the welfare and happiness both in this life and in the hereafter.”⁷

(A) WORLDLY WELFARE⁸

2 “These four things, Vyaggha,pajja, lead to the welfare and happiness of a son of family in this very life. What are the four?”

- | | |
|---|------------------------|
| 3 (1) The accomplishment of diligence. | <i>uṭṭhāna,sampadā</i> |
| (2) The accomplishment of watchfulness. | <i>ārakkha,sampadā</i> |

³ On the 8 modes of addressing or referring to a person, see T W Rhys Davids intro essay to **Mahāli S** (D:RD 1:193 f).

⁴ *Koliya,putta*.

⁵ *Gihī*.

⁶ *Mayaṃ bhante gihī kāma,bhogino* [Be; Ce Ee Se ~bhogī] *putta,sambādha,sayanam ajjhāvasāma kāsika,candanam paccanubhoma mālā,gandha,vilepanam dhārayāma jāta.rūpa,rajataṃ sādāyāma* is stock (with variations of syntax): **Sandaka S** (M 76,8.6+11.5+14.5+17.6/1:515, 516, 517, 518), SD 35.7; **Piya,jātika S** (M 87,28/2:111), SD 84.11 (only “Kāsī sandalwood ... unguents”); **(Satta) Jaṭila S** (S 3.11,7/1:78, 79) = **Ossajjana S** (U 6.2/65, 66), SD 14.11; **Veḷu,dvāreyya S** (S 55.7,4/5:353), SD 1.5 (in separate sentences); **Dhamma,dinna S** (S 55.53,4/5:407), SD 46.4; **Dāru,kammika S** (A 6.59,3/3:391), SD 80.4; **Dīgha,jānu S** (A 8.54,1/4:281), SD 5.10; **Kvu** 167, 168×4, 268; **Miln** 243,348.

⁷ Cf **Veḷu,dvāreyya S** (S 55.7.41/5:353) for a parallel passage.

⁸ “Worldly welfare,” ie, qualities conducive to life here and now,” *diṭṭha,dhammik’attha samvattanika,dhamma*.

(3) Spiritual friendship.

kalyāṇa, mittatā

(4) Balanced living.

sama, jīvitā

4 (1) What is the accomplishment of diligence (*uṭṭhāna, sampadā*)?

Here, Vyagghapajja, by whatever means a son of family earns his living—whether by farming, by trading, by cattle-herding, by archery,⁹ by serving in the civil service, or by any kind of craft—

at that he is skillful and is not lazy.

4.2 He has a sharp inquiring mind as to ways and means to accomplish his tasks.

This, Vyagghapajja, is called the accomplishment of diligence.

5 (2) What is the accomplishment of watchfulness (*ārakkha, sampadā*)?

Here, Vyagghapajja, whatever wealth [282] the son of family receives through work and zeal,

gathers by the strength of his arms,

earns by the sweat of his brow, and

justly obtains by right means—

5.2 such he guards and watches over, so that

kings would not seize it,

thieves would not steal it,

fire would not burn it,

water would not wash it away,

unloving heirs would not take it away.¹⁰

This, Vyagghapajja, is called the accomplishment of watchfulness.

6 (3) What is spiritual friendship (*kalyāṇa, mittatā*)?

Here, Vyagghapajja, in whatever village or market town the son of family dwells,

he associates, converses, discusses with householders or householders' sons,

young men mature in virtue, or old men mature in virtue,

endowed with faith, moral virtue, charity and wisdom.¹¹

6.2 He emulates the faith¹² of the faithful,

the virtue of the virtuous,

the charity of charitable, and

the wisdom of the wise.

This, Vyagghapajja, is called the accomplishment of spiritual friendship.

7 (4) What is balanced living (*sama, jīvitā*)?

Here, Vyagghapajja, the son of family,

knowing his income and expenses, lives within his means,

being neither extravagant nor stingy,

⁹ That is, archery as a science of arms and profession (CPD).

¹⁰ For a list of ways that families and wealth are destroyed, see (*Asi, bandhaka, putta*) **Kulā S** (S 42.9, 10/4:324), SD 7.11. Cf **Cūḷa Dukkha-k, khandha S** (M 14, 9/1:92), SD 4.7. For greater surety of our wealth, see **Sappurisa Dāna S** (A 5.148), SD 22.15 (2(5)).

¹¹ These four are the conditions for spiritual welfare: see §11 below.

¹² “Faith,” *saddhā*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlika, 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); also called *avecca-p, pasāda* (S 12.41, 11/2:69). “Wise faith” is syn with (2). *Amūlika* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith in its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody ... the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.” (Gethin 2001:107; my emphases).

considering thus his income will stand in excess of his expenses,
but not his expenses in excess of his income.

7.2 Just as a scalesman,¹³ or his apprentice, knows, on holding up the scales, that by so much it has dipped down, by so much it has tilted up—

even so, a son of family, *knowing his income and expenses, lives within his means, being neither extravagant nor stingy, considering thus his income [283] will stand in excess of his expenses, but not his expenses in excess of his income.*

7.3 If, Vyagghapajja, a son of family with little income leads a luxurious life, there will be those who say, ‘This son of family enjoys his wealth like a fig-eater!’¹⁴

7.4 If, Vyagghapajja, a son of family with a large income leads a mean life, there will be those who say, ‘This son of family will die of starvation!’¹⁵

This, Vyagghapajja, is called balanced living.¹⁶

Losing wealth, gaining wealth

8 These are **these 4 ways of losing wealth**¹⁷ thus built up:¹⁸

- (1) Womanizing [lechery].¹⁹
- (2) Addiction to drinking.
- (3) Addiction to gambling.
- (4) Bad company.

8.2 Just as in the case of a **great tank** with 4 inlets and 4 outlets, if a man were to close the inlets and open the outlets and there were to be no proper rainfall, a loss is to be expected in the tank, not a gain.

Even so, Vyagghapajja, there are these 4 sources of loss of wealth:

womanizing, addiction to drinking, addiction to gambling, bad company.

9 These are **these 4 ways of accumulating wealth** [causes of growth of wealth]²⁰ thus built up:

- (5) Not womanizing.
- (6) Not addicted to drinking. [284]
- (7) Not addicted to gambling.

¹³ *Tulā, dhāra*, lit “scale-bearer.”

¹⁴ “Fig-eater,” *udumbara, khādika*. Comy explains that when one, desiring to eat figs, shakes the tree, but much fruit falls and a large amount is wasted.

¹⁵ **Aputtaka S 1** (S 3.19) speaks of a wealthy man who lives a very frugal life, dies intestate, and the king seizes his wealth. (S 3.19/1:89-91), SD 22.4.

¹⁶ These 4 worldly happinesses here are linked to the 4 joys of a layman (*gihi, sukha*), as found in **Anaṇa S** (A 4.62/2:69), SD 2.2 thus:

- | | |
|---|---------------------------|
| (1) The accomplishment of diligence: | The joy of ownership. |
| (2) The accomplishment of watchfulness: | The joy of enjoyment. |
| (3) Spiritual friendship: | The joy of blamelessness. |
| (4) Balanced living: | The joy of debtlessness. |

For details, see **Sigāl’ovāda S** (D 31), SD 4.1 (4).

¹⁷ Lit, “causes [sources] of destruction of wealth” (*bhogānñ apāya, mukhā*).

¹⁸ (**Cira-ṭṭhita**) **Kula S** (A 4.255) shows 4 ways how a wealthy family may lose its wealth: (1) they do not seek for what is lost; (2) they do not repair what is worn out; (3) they eat and drink in excess; (4) they put authority in a woman or a man who is immoral. The causes for increase of wealth in a wealthy family consists of the opposite of these 4 factors (A 4.255/2:249), SD 37.10. **Sigāl’ovāda S** (D 31) gives 6 sources of loss (*apāya, mukhā*) of wealth: (1) drunkenness; (2) hanging about the streets at unseasonable times; (3) frequenting fairs; (4) gambling; (5) bad company; (6) habitual laziness (D 31,7/3:182 f). The 4 causes of the loss of wealth [§8] are elaborated in **Sigāl’ovāda S** (D 31,7-13/3:182-184), SD 4.1. See foll n.

¹⁹ It is important to remember that this is a culture-bound statement reflecting a patriarchal society. Although the full context or sense may not be apparent in the translation, this should be clarified during Sutta instruction.

²⁰ *Āya, mukha*, lit “inlet (for water).” *Āya* is formed from *ā* + *√i*, to go (poetic). Opp *apāya, mukha*.

(8) Spiritual friendship.

9.2 Just as a great tank with 4 inlets and 4 outlets, and a man were to open the inlets and close the outlets and there were to be proper rainfall—a gain is to be expected in the tank, not a loss.

Even so, Vyagghapajja, there are these 4 sources of the growth of wealth:

not womanizing, not addicted to drinking, not addicted to gambling, spiritual friendship.

These are the 4 things that lead to the welfare and happiness of a son of family here and now.

(B) SPIRITUAL WELFARE²¹

10 These 4 things, Vyagghapajja, lead to the welfare and happiness of a son of family in the world to come. What are the four?²²

- | | |
|--|-----------------------|
| 11 (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> |

12 (1) What is the accomplishment of faith (*saddhā,sampadā*)?

Here, Vyagghapajja, the son of family has (wise) faith.²³ He has faith in the Buddha's awakening, thus:

‘So too, is he the Blessed One:²⁴

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, Vyagghapajja, is called the accomplishment of faith.

13 (2) What is the accomplishment of moral virtue (*sīla,sampadā*)?

Here, Vyagghapajja, the son of family

²¹ “Spiritual welfare,” *samparāyik’attha saṁvattanika,dhamma*, ie, qualities conducive to spiritual development and life hereafter, leading to self-awakening. This is actually a “secret teaching” leading to streamwinning. See **Veḷu,dvāreyya S** (S 55.7) where only wise faith (in the 3 jewels) and moral virtue are mentioned (S 55.7.13-17/-5:355 f), and moral qualities for lay followers are given in full (S 55.7.6-12/5:353-355). The Buddha calls this teaching, leading to streamwinning, “the personal teaching” (*attūpanāyikam dhamma,pariyāyam*), ie, a teaching for personal practice, and for the benefit of others. See S 55.7.5 n @ SD 1.5.

²² These 4 qualities—the bases for spiritual welfare—are said to arise as “the foremost of beneficent conduct” (*etad aggaṁ attha,cariyānam*): **(Saṅgaha) Bala S** (A 9.5.6c/4:364), SD 2.21. They are also known as “the fourfold noble growths” (*ariya,vaḍḍha*): **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. Cf **(Upāsaka,sampadā) Mahānāma S** (S 55.37) where these same 4 accomplishments (*cātu sampadā*) are listed 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.

²³ *Saddhā*, that is, *ākāravati saddhā*, faith founded on seeing; synonymous with *avecca,pasāda*, that is, 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).

²⁴ Alt tr: “For the following reasons, too, he is the Blessed One [the Lord]...” On the meaning of *iti pi so*, see **Buddhānussati**, SD 15.7 (2.2) & n.

abstains from harming life,
 abstains from taking the not-given,
 abstains from sexual misconduct,
 abstains from false speech,
 abstains from strong drinks, distilled drinks, fermented drinks and that which causes heedlessness.

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

14 (3) What is the accomplishment of charity (*cāga,sampadā*)?

Here, Vyagghapajja, the son of family
 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.²⁵

This, Vyagghapajja, is called the accomplishment of charity.

15 (4) What is the accomplishment of wisdom (*paññā,sampadā*)? [285]

Here, Vyagghapajja, the son of family is
 wise, possesses wisdom directed²⁶ to the rising and falling away (of phenomena)²⁷
 that is noble and penetrative, leading to the complete destruction of suffering.²⁸

This, Vyagghapajja, is called the accomplishment of wisdom.

15.2 These are the 4 things that lead to the welfare and happiness of a son of family in the world to come.²⁹

16 Industrious, heedful, skilled in his work,
 Living a balanced life, protecting his wealth,
 Faithful, accomplished in virtue, generous, free from avarice,
 He forever clears his path to wellbeing hereafter.

17 Thus for the faithful son of family, these eight things
 Have been declared by the one whose name is truth
 to bring happiness in both worlds:
 To welfare in this world and to happiness hereafter—
 Thus, for such laymen, their charity grows as merit.³⁰

— evaṃ —

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²⁵ This passage is stock, found in eg **Dhana S** (A 7.6/4:6), **Nakula,māta S** (A 8.48/4:268 f), SD 5.3; 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 (2) & **Cāgā-nussati**, SD 15.12. In **Thapati S** (S 55.6), this “accomplishment of charity” is the 4th of the “4 qualities” (*catu dhammā*) of a streamwinner (S 55.6,24(4)/5:351), SD 42.7. For details on “delighting in having a share in giving,” **dāna,samvibhāga,rata**, see SD 42.7 (3.2).

²⁶ On directed cultivation, see further **Bhikkhuṇī Vāsaka S** (S 47.10/5:154-157), SD 24.2 (1.2).

²⁷ On watching the rise and fall of feeling, see (**Aññathatta**) **Ānanda S 1** (S 22.37/3:37 f), SD 33.11.

²⁸ For its significance, see (**Sotāpanna**) **Nandiya S** (S 55.40), esp SD 47.1 (1.1.3.3).

²⁹ The 4 qualities are also those of the *kalyāṇa,mitta*: see **Spiritual friendship**, SD 34.1 (4.1).

³⁰ This line recurs at **Iṇa S** (A 6.45,26/3:354), SD 37.5.

3

Sigāl'ovāda Sutta

The Discourse on the Advice to Sigāla | D 31 (SD 4.1)
 Se: **Siṅgālak'ovāda Sutta** The Discourse on the Advice to Siṅgāla;
 Be WT: **Siṅgāla Sutta** The Discourse to Siṅgāla
 D 3.8 • Dīgha Nikāya 3, Pāthika Vagga 8

Theme: The lay code of ethics and social responsibilities
 Translated with notes by Piya Tan ©2003, rev 2016

1 Introduction

1.1 BACKGROUND. The Sigāl'ovāda Sutta is a classic text on lay ethics and social responsibilities, an exposition of the whole code of domestic and social duties of a layman according to the Buddhist point of view. It is often called by latter-day Buddhists as “the householder’s discipline” (*gihi,vinaya*).¹ Due to the universal appeal of this Sutta, it is one of the earliest European translations we have of a Pali sutta: Paul Grimbolt (the French Consul in Ceylon) in *Sept Suttas Palis* (Paris, 1876); D J Gogerly (a Wesleyan missionary), *Journal of the Royal Asiatic Society*, Ceylon Branch, 1847; and R C Childers, “The Whole Duty of the Buddhist Layman” in *Contemporary Review* (London, 1876).

Buddhaghosa, in his Commentary on the Sutta, relates how Sigāla’s parents were not only lay followers, but also streamwinners, but they could not persuade him to accompany them to hear the Dharma. Sigāla declared that he would have nothing to do with recluses because saluting them would make his back ache, stiffen his knees, and wear out his clothes having to sit on the ground. And having known the recluses, one has to invite them and give them donations, and so incurring losses upon oneself. Finally, the father, on his deathbed employed a skillful means. If a lay-follower’s son were to worship the directions (*disā namassana*), the Buddha and his disciples would surely notice him and teach him better things. And since one’s parent’s last wishes are to be honoured, the son obeyed. (DA 3:942)

1.2 SUTTA HIGHLIGHTS**1.2.1 Sutta summary**

The Sutta opens with the Buddha’s meeting Sigāla and their conversation [§§1-2]. After the summary or synopsis [§3.1], the Buddha lists the 4 defilements of conduct [3.2-4] and the 4 motives or biases [§§5-6]. These two brief sections are followed by more elaborate teachings. Section III deals with “Six ways of losing wealth” where 6 dangers (*ādīnavā*) are listed for each of the 6 ways of loss (*apāya,mukhā*) [§§7-14].

Section IV deals with “4 false friends and 4 true friends” which, following the same basic structure, lists 4 characteristics of a false friend [§§15-20] and of a true friend [§§21-26]. It is interesting to note that where usually the term “spiritual friend” (*kalyāṇa,mitta*) would be used (eg S 1:88, 5:29),² here we find “true-hearted friend” (*suhada,mitta*) [§§21-26]. This latter is a precursor of the spiritual friend.³

The Sutta climaxes and closes with the section on the 6 directions in relation to oneself [§§27-34], that is, a graphic presentation of a comprehensive code of social responsibilities and reciprocal ethics.

The Sigāl'ovāda Sutta happily closes with the young Sigāla taking refuge in the 3 jewels.⁴

1.2.2 The 6 directions

It is interesting that the closing verse-summary of the Sigāl'ovāda Sutta gives a more poetic version of the quarters, as evident in this comparative table:

¹ This term is commentarial (DA 3:492), a byname for **Sigāl'ovāda S** (DA 3:959). For suttas related to the householder’s discipline, see **Dīgha,jānu S** (A 8.54/4:281-285), SD 5.10 Intro.

² See Piya Tan, “The Buddha and His Disciples” lecture series, Singapore, 2002b: ch 3 (“True Friendship: Sāriputta & Moggallāna”).

³ See **Group karma**, SD 39.1(7.1).

⁴ For related suttas, see **Ādiya S** (A 5.41/3:45 f), SD 2.1(1).

<u>Prose section</u> [§27]		<u>Verse</u> [§36]		<u>Signifying</u> [2]
<i>puratthima</i>	east	<i>pubba</i>	the front	parents (and guardians)
<i>dakkhiṇa</i>	south	<i>dakkhiṇa</i>	the right	teachers
<i>pacchima</i>	west	<i>paccha</i>	behind	wife and children (and wards)
<i>uttara</i>	north	<i>uttara</i>	the left (upper, noble)	friends and colleagues
<i>heṭṭhima</i>	nadir	<i>heṭṭhima</i>	below (the earth)	slaves, servants, workers
<i>purima</i>	zenith	<i>uddha</i>	above (the sky)	recluses and brahmins

1.2.3 The 6 directions and the divine abodes

1.2.3.1 Note that in the 6 directions are also mentioned in sutta passages dealing with **the cultivation of lovingkindness** (*mettā, bhāvanā*) and the divine abodes (*brahma, vihāra*). Two clear differences should be noted:

- (1) The 4 cardinal quarters (east, south, west and north) are not mentioned—the suttas refers to them simply as “across” (*tiriya*), and as the “first quarter,” “the second ...” and so on;
- (2) The nadir and the zenith are mentioned as *adho* and *uddham*.⁵

1.2.3.2 Both the prose and verse sections of the Sutta uses *heṭṭhima* for the nadir. *Heṭṭhima* is the superlative derivations (sometimes comparative) from the adjective *heṭṭhā*, “down, below, underneath.” Hence, *heṭṭhima* (*heṭṭhā + ima*) means “the lowest.”⁶ This sense is clearly physical, but is applicable to a social position in terms of duties, as in the Sigāl’ovāda Sutta.

Its near-synonym, *adho*, “below, down, downwards,” has a more abstract sense. Hence, it is used for a direction in the cultivation of the divine abodes.⁷ Its opposite is *uddha* has the abstract senses of “rising or tending upwards; erect, upright” (CPD). In terms of time, it refers to the future, “henceforth, afterwards,” and in terms of space, it means “up, above, upwards.”

On account of its abstract and spatial senses, *uddha* is applicable in describing the way the divine abodes are cultivated and directed. Its physical spatial sense makes it suitable as one of the directions of the Sigāl’ovāda Sutta, too,

Like *heṭṭhima*, *purima*, “zenith,” is a superlative (serving both as a noun and an adjective), from *pura*, “(be)fore” + *ima* (superlative suffix), literally, “fore-most,” that is, “preceding, former, earlier, before.” Its opposite is *pacchima*, “after, last, latest.” The three watches of the night are called *purima, yāma*, “the first watch,” *majjhima, yāma*, “the middle watch,” and *pacchima, yāma*, “the last watch”⁸; or, in a lines of people: the front, the middle, and the back.⁹ In time sequence, *purima* (“past”), *majjhima* (“present”) and *pacchima* (“past”).¹⁰

1.3 RELATED SUTTAS

1.3.1 Of the 6 directions [§§27-34], **T W Rhys Davids** remarks, “The symbolism is deliberately chosen: as the day in the East, so life begins with parents’ care; teachers’ fees and the South are the same word: *dakkhiṇa*; domestic cares follow when the youth becomes man, as the West holds the later daylight; North is ‘beyond,’ so by the help of friends, etc, he gets beyond troubles.” (D:RD 3:180). The 6 directions are conflated into the 3 fires (*aggi*) in (**Uggata, sarīra**) **Aggi Sutta** (A 7.44):

- (1) the fire worthy of oblation (*āhuneyy’aggi*), ie one’s parents;
- (2) the fire of the houselord (*gahapat’aggi*), ie one’s family;

⁵ SD 38.5 (2.1.3.2).

⁶ The suffix *-ima* is here used to form the superlative: *heṭṭhima*, “lowest.”

⁷ See entries on *adho* in CPD.

⁸ M 4,28+30+33/1:23.

⁹ Sn 773; DA 1:45 f.

¹⁰ D 1:239 f; DA 1:45 f; cf “Let go of the front (*pure*) ... the back (*pacchato*) ... the middle (*majjhe*)” (Dh 348), ie, the past, the future, and the present: **Ugga, sena Vatthu**, DhA 24.6/4:59-65: see SD 10.6 (5.2).

- (3) the fire of religious offerings (*dakkhiṇeyy'aggi*), ie recluses and brahmins (viz, religious practitioners). (A 7.44,12-16/4:45)¹¹

1.3.2 The rationale for the Buddhist social ethics as embodied in the Sigāl'ovāda Sutta is the personal teaching (*attūpanāyikāṃ dhamma,pariyāyam*), or what in modern philosophy is called “the golden rule,” as taught in **the Veḷu,dvāreyya Sutta** (S 55.7).¹² Stated positively, this entails that one should do to others that which one wishes others to do to one, or simply put, one should treat others (in a wholesome way) as one would treat oneself.

1.3.3 Sections of the Sigāl'ovāda Sutta are found elsewhere in the Sutta Piṭaka. The duties of a son, for example, is reworded in **the Ṭhāna Putta Sutta** (A 5.39) as *the reasons for parents to have a son*, thus:

SD 4.1(1.3)

Ṭhāna Putta Sutta

The Discourse on Reasons for Having a Son | A 5.39/3:43 f

A 5.1.4.9 = Aṅguttara Nikāya 5, Pañcaka Nipāta 1, Paṭhama Paṇṇāsaka 4, Sumana Vagga 9

- 1** “Bhikshus, seeing these 5 reasons, parents wish for a son to be born in the family. What are the five?”
- 2** (1) ‘Having been supported, he will support us in turn,’ or
 (2) ‘He will perform duties for us,’ or
 (3) ‘He will keep the family tradition standing long,’¹³ or
 (4) ‘He will be worthy of his heritage,’ or
 (5) ‘He will make offerings (*dakkhiṇa*) to the dead and departed.’¹⁴
- Seeing these 5 reasons, bhikshus, parents wish for a son to be born in the family.

Seeing these 5 reasons, the wise desire a son:

Having been supported, he will support us in turn; he will perform duties for us;
 He will keep the family tradition standing long; he will be worthy of his heritage;
 Or, that he will make offerings to the dead and departed.
 Seeing these reasons the wise desire for a son.

Therefore, the peaceful true individuals are grateful, rejoicing in the favour:¹⁵
 Recalling what parents have done in the past, they support them;
 They do their duties to those who have done theirs in the past.
 Nourished by support, they keep to admonitions, not forgetting family tradition.
 The faithful son, accomplished in moral virtue, is worthy of praise.

— evaṃ —

¹¹ See (**Uggata,sarīra**) **Aggi S** in SD 3.16.

¹² S 55.7,5/5:353 @ SD 1.5(1).

¹³ Dīgha Comy ad D 28(c) says: By guarding the wealth and property gathered by one’s parents, and if parents lack faith in the Dharma, one restores family honour by giving different types of donations (ticket food, etc) to the Order (DA 3:953).

¹⁴ That is, by dedicating merits to the departed. See (**Saddha**) **Jāpussoṇī S** (A 10.177/5:269-273), SD 2.6a & **Tiro,kuḍḍa S** (Kh 7/6), SD 2.7.

¹⁵ “One grateful, etc,” *kataññū kata,vedino*. I have rendered *-vedino* (from *-veda*) as “rejoicing,” which suggests gladness (*muditā*), rejoicing in the good of others: see **Agata,phala Mahā,nāma S** (A 6.10,2/3:285), SD 15.3 (4).

1.4 The Nakula,mātā Sutta (A 8.48) lists 8 duties of the wife [cf §30]. These 8 qualities which will secure for a woman birth amongst the Manāpa,kāyika devas (A 8.48/4:268 f)¹⁶ are in summary:

- (1) She serves, respect and loves her husband well.
- (2) She respects her husband's relatives.
- (3) She is capable and industrious in her work (especially in assisting her husband).
- (4) She manages her household duties well.
- (5) She takes good care of the goods and wealth that her husband brings home.
- (6) She is a lay disciple who has taken refuge in the 3 jewels.
- (7) She keeps the 5 precepts well.
- (8) She is a charitable person.

(A 8.48/4:268 f), SD 5.3

2 Worship of the 6 directions

2.1 T W Rhys Davids (D:RD), in the Introduction to his translation of the Sigāl'ovāda Sutta, notes that the Atharva Veda (3.26.27) identifies each "region" with a god—Agni, Indra, Varuṇa, Soma, Viṣṇu, and Br̥haspati.¹⁷ In the Śatapatha Brāhmaṇa,¹⁸ five as well as seven directions are mentioned in rites. In the Gṛhya Sūtras,¹⁹ the four quarters are to be worshipped in connection with certain rites. "And so much self-anointing or contact with water is enjoined that the lay celebrant may well have had both hair and garments wet as Sigāla had." (D:RD 3:170).²⁰

2.2 A striking characteristic of some of the ancient Vedic gods can be seen from the brahminical texts. From the Brāhmaṇas onwards, certain gods are regarded as guardians of certain quarters. In this diagram, we see the placement of the gods literally *oriented*, that is, taking the east, the principal quarter. The ancient Indians of the Buddha's time, where the magnetic compass²¹ was unknown, oriented themselves by facing the sun at dawn (the east).

By that time, there was already the belief that all the quarters were the domains of different gods.²² The centre of all these quarters was the axis mundi (the cosmic centre), around which all the gods inhabit. The worshipper would understandably take himself (consciously or unconsciously) as the omphalos (navel) or axis mundi, and so worshipped these gods by paying homage to their respective directions.

¹⁶ In **(Manāpa,kāyika,devā) Anuruddha S** (A 8.46/4:262-266), it is recorded that these devas visit Anuruddha and try to entertain him with their powers of colours, sounds and happiness, but Anuruddha is not impressed. The Buddha later tells Anuruddha of the 8 qualities that enable women to be born amongst the Manāpa,kāyikā devas (A 4:265 ff). The two following suttas repeat the text with different interlocutors. In **(Manāpa,kāyika,devā) Visākhā S** (A 8.47), the Buddha teaches the same thing to the lady Visākhā (A 8.46/4:268). The **Nakula,mātā S** (A 8.48/4:268 f), SD 5.3 follows, and this should be studied with **Sigāl'ovāda S** (D 31).

¹⁷ See also Clasquin 1995:4 html ed.

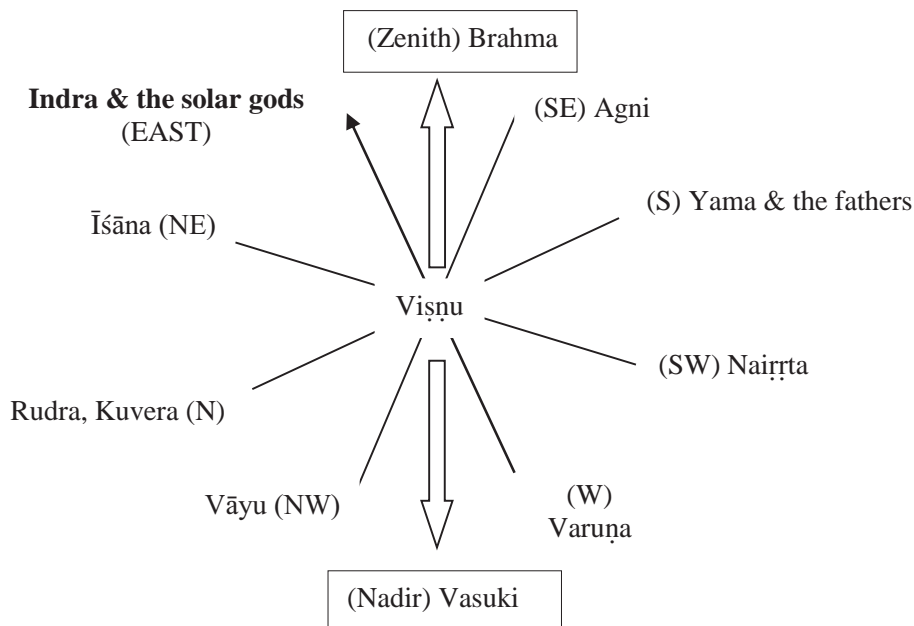
¹⁸ SBE xii, 382; xliii, 277, 314.

¹⁹ SBE xxix, 320; cf 232; xxx, 171, 194, 313, 278.

²⁰ It should be noted that the Pali Canon does not mention any of the "directional" gods of the Vedas. The names mentioned here are only examples so identified during a certain period in the theological development of Brahmanism.

²¹ On the magnetic compass, see §26 & n below.

²² See eg R̥gveda 3.27.2; also S Bhattacharji 1970:6-9; J Gonda 1970:6.



2.3 In a description of the Vedic rites connected with the building of a house (*vāstu, śamana*), mentions, for instance, made of ten *bali*-offerings to be given to the protectors of the ten regions, namely Indra (in the east), Vayu, Yama, the Pitarah, Varuṇa, Mahārāja, Soma, Mahendra (north-east), Vasuki (the nadir) and Brahma (in the zenith). In Manu 5.96 these gods are Indra, Vāyu (the wind), Yama, the sun, Agni, Varuna, the moon, and Kubera. As such, the grouping of these great devas of the early Epic literature was not fixed.

3 Demythologization

3.1 Even before the days of modern demythologization, Rhys Davids remarks in the pioneer days of Pali studies,

The conversion from the invoking of animistically conceived nature-forces to that loving service to fellow-beings which is the truest worship of Deity, was the more easily effected because Sigāla’s own convictions were not involved. (D:RD 3:171)

However, it should be noted that only three Vedas were known during the Buddha’s time (see, for example, **the Te,vijja Sutta**, D 13).²³ The Atharva Veda is a less sophisticated collection of hymns, magic spells and incantations that remains partly outside the Vedic sacrifice and is a post-Buddhist compilation. However, its roots clearly lay in older traditions such as those reflected in the worship of the directions.

3.2 Michel Clasquin, in his paper, “Demythologisation in Axial Age India—the Siṅgalovāda Suttanta,”²⁴ gives an insightful study of the Sigāl’ovāda Sutta. Scholars and students of religion often associate the term demythologization (German *Entmythologisierung*) with the Lutheran theologian Rudolf Bultmann (1884-1976),²⁵ and the word did not enter into the English language until 1950.²⁶ Clasquin explains “demythologization” as follows:

²³ SD 1.8 (2).

²⁴ “Demythologisation in Axial Age India—the Singalovada Suttanta.” Unisa [University of South Africa] Press Online: *Myth and Symbol* 2 1995:19-38.

²⁵ Here demythologization is the interpretation “of those parts of the Bible considered to be mythological (ie, where the supernatural, transcendent is described in terms of the mundane, this-worldly) by understanding the essen-

It refers to an effort to see beyond the specific, culturally defined mythical embellishments of religious teachings. It differs, however, from ordinary positivist debunking in that the intention of demythologizing is not just to prove the myths factually wrong, but to discern a deeper, timeless meaning that is assumed to lie buried beneath layer upon layer of mythical material.

(Clasquin, 1995:1 html ed)

Clasquin goes on to state that demythologization is not a modern process, but in the West goes as far back as Socrates and, in the East, the Buddha, that is, more specifically, the Sigālo'vāda Sutta (1995:2).

3.3 Clasquin further notes that the 6 directions, as demythologized by the Buddha “appear to display a clearly structured arrangement; they can be divided into a pair of triplets,” (1995:6 html ed) the first of which is the parents/teachers/wife triad. This early stage of a man’s life would in later Hinduism form that of the “celibate student” (or “bachelor” stage) (*brahma, cārin*) in the “**stages of life**” (Skt *aśrama, dharmā*). This would be followed by the “householder” stage (*gṛhastya*), when the youth takes a wife (Crawford, 1982:61-70).²⁷ As Clasquin notes, these two stages (found in the first triad of parents/teachers/wife) is *diachronic* in nature, tracing a person’s passage through time. The following two stages of the “forest-dweller” (*vana, prastha*) and the “ascetic” (*sannyāsi*), both involving withdrawal from the household life were introduced later as a Hindu reaction partly against Buddhist monasticism.²⁸

The second triad of relationships involves one’s friends and companions, servants and co-workers, and religious practitioners (“recluses and brahmins”). This group, Clasquin notes, is *synchronic* in nature, “but shows a certain progression nonetheless. In this case, we observe an increase in formality.” (1995:6).

3.4 While Bultmann’s demythologization is *theological*, that of the Sigālo'vāda Sutta is ethical—

... the Buddhist ethic is solidly based on the pan-Buddhist principle of interdependent causality. It might be summarized as follows: “You are free to do whatever you want: there will be consequences.” And these consequences are described in very positive terms, which is unusual for a Buddhist text. If we treat people in the ways prescribed, they will respond naturally and almost inevitably in very specific ways that will, incidentally, be to our benefit.

(Clasquin 1995:9 html ed)

3.5 Clasquin closes his study with this remark:

And this is the final irony: In Theravada Buddhist countries, the Sigālovāda Suttanta has become such a popular source of religious inspiration drawn from antiquity, it has served as such an eminent source of pro-social codes of conduct, that it has become a myth itself. Moreover, it has become a myth that is itself sorely in need of demythologization.

(Clasquin 1995:9)²⁹

4 Buddhist financial management and happiness

4.1 FINANCIAL MANAGEMENT

4.1.1 §26, which marks the end of the first half of Sutta, dealing with personal ethics and friendship, closes with a remarkable statement on financial management:

tial existential truths contained in the imagery of the myth” (Huey & Corley, *A Student’s Dictionary for Biblical and Theological Studies*, 1983:58). The Buddha’s demythologization efforts are comparatively more radical in the sense that he actually gives *new* (often opposing) meanings to the old terms. See **Myth in Buddhism**, SD 36.1.

²⁶ *Oxford English Dictionary*, 2nd ed 1989, 4:452.

²⁷ See **Myth in Buddhism**, SD 36.1 (1.7.1).

²⁸ Cf P Olivelle 1993:7 & passim. See **Doṇa Brāhmaṇa S** (A 5.192) @ SD 36.14 (1.2.3).

²⁹ See also SD 39.3 (3.3.4.3). For a discussion from the angle of secularization, see **(Saṅgha) Uposatha S** (A 4.190), SD 15.10b.

*Catudha vibhaje bhoge
ekena bhoge bhuñjeyya
dvīhi kammaṃ payoje
catutthañ ca nidhāpeyya
āpadāsu bhavissati*

He divides his wealth into four:³⁰
one part he should enjoy,
With two he invests in his work,
and the fourth he should save
should there be any misfortune.

In other words, we should “enjoy,” or use for daily purposes, a quarter (25%) of our income or wealth; half (50%) should be usefully invested; and the last quarter (25%) should be saved.

4.1.2 The first 25%, the quarter for personal use, is dealt with in **the Ādiyā Sutta** (A 5.41), and **the Patta Kamma Sutta** (A 4.61) admonishes on “the 5 uses of wealth” (*pañca bhogānaṃ ādiyā*), namely:³¹

- (1) personal and family use (eg support of parents, spouse, children, servants, and visiting family friends and colleagues);
- (2) for the benefit of friends (including entertainment of guests and clients);
- (3) invest in security and insurance;³²
- (4) the fivefold offering (*pañca, balī*): given to relatives, to guests, to the departed, to the government (as payment of taxes, etc), and to devas;³³
- (5) for supporting worthy religious (Dharma work).

(A 5.41/3:45 f @ SD 2.1; A 4.61.12/2:68 @ SD 37.12)

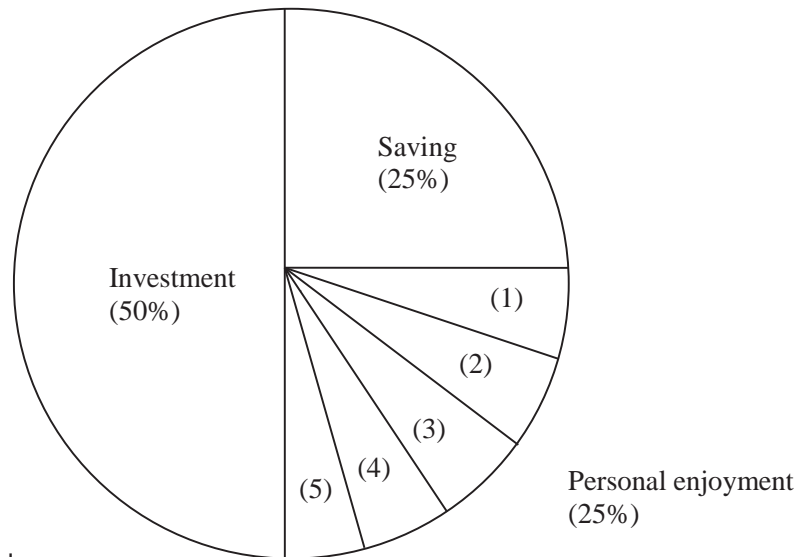


Fig 4 The Buddhist personal financial pie-chart

³⁰ The text has the line *save mittāni ganthati* (“he truly binds his friends to himself”), but which fits better with the preceding quatrain: see main text below [§26].

³¹ Some may interpret the “5 uses of wealth” as applying to a fourfold division [§26], ie, the *whole* of the pie-chart, but that effectively omits the investment and savings aspects.

³² **Patta Kamma S** (A 4.61) combine this with the next item, ie, (2+3) (A 4.61,12/2:68), SD 37.12. “Insurance” here is def in **Ādiya S** (A 5.41), thus: “Furthermore, houselord, with wealth *thus gotten*, the noble disciple makes himself secure against all misfortunes whatsoever, such as may happen by way of fire, water, the king, robbers and bad heirs. He makes himself secure, keeping his goods in safety.” (A 5.41,4/3:45), SD 2.1.

³³ This should *not* be misread as encouraging deva worship, but rather as the Buddha’s accommodating a social duty (*dharma*) of his days, insofar as it does not conflict with the Buddha Dharma. For a further discussion of this point, see **Ādiya S** (A 5.41/3:45 f), SD 2.1(2-3).

4.1.3 These 5 offerings are actually traditional Indian social duties by way of offerings to relatives and guests, civic duty to the government (paying taxes, etc), and religious duties to the departed and the devas. These duties or offerings are not instituted by the Buddha, but common non-Buddhist practices that were tolerated insofar as they did not seriously conflict with Buddhist practice.³⁴

Putting all these facts together, we can work out this pie-chart, from which we can deduce that we are admonished by the Buddha to set aside about 5% of our income or wealth for Dharma-spirited purposes [see Fig 4].

4.1.4 The bottom right quadrant [Fig 4] constitutes “the 5 uses of wealth” (also called the “fivefold offering,” *pañca, bāli*), as taught in the **Ādiyā Sutta** (A 5.41), thus: (1) personal and family use; (2) for friends and guests; (3) for security and insurance; (4) the fivefold offering (social duties); and (5) for Dharma-spirited work and charity.³⁵ Assuming an equal division, each sub-sector will be 5% of our income or wealth. However, it should be understood that these 5 sub-sectors (as well as the other quadrants) do overlap in parts.

4.2. WORLDLY WELFARE

4.2.1 The **Dīgha, jānu Sutta** (A 8.54) explains the 4 bases of worldly welfare, which are here collated with the 4 worldly joys of a householder (*gihi, sukha*), as described in the **Anaṇa Sutta** (A 4.62), thus:

<u>Dīgha, jānu Sutta (A 8.54)</u>	<u>Anaṇa Sutta (A 4.62)</u>	<u>Spiritual welfare</u>
(1) The accomplishment of diligence	the joy of ownership	faith
(2) The accomplishment of watchfulness	the joy of enjoyment	moral virtue
(3) Spiritual friendship	the joy of blamelessness	wisdom
(4) Balanced living	the joy of debtlessness	charity

(A 8.54/4:281-285), SD 5.10; (A 4.62/2:69 f), SD 2.2

(1) The **Dīgha, jānu Sutta** mentions the **accomplishment of diligence** (*uṭṭhāna, sampadā*) first, and in the **Anaṇa Sutta**, we can connect it to the **joy of ownership** (*atthi, sukha*). When you have worked hard and honestly for something, you feel a joyful satisfaction towards what you have earned. When you are joyful, it is easier to have a calm mind to study and investigate the Dharma, so that **wise faith** (*saddhā*) arises.

(2) The **accomplishment of watchfulness** (*ārakkha, sampadā*) protects the hard-earned wealth so that they are not lost or destroyed, making sure it is safe and well-insured against natural disasters, thieves, legal problems and exploitation. Then you can truly **enjoy your wealth** (*bhoga, sukha*) with loved ones and friends, and do acts of merit, such as supporting Dharma work, and so on. All this makes your effort to keep the precepts and enhance your **moral virtue** (*sīla*) all the easier and greater.

(3) **Spiritual friendship** (*kalyāṇa, mittatā*) is basically how true Buddhist practitioners relate to one another, that is, in terms of spiritual welfare on account of faith, moral virtue, charity and wisdom. In this sort of relationship, there is a minimum of interpersonal issues and personal problems: there is the **joy of blamelessness** (*anavajja, sukha*), on account of the previous two qualities.

(4) **Balanced living** (*sama, jīvitā*)³⁶ means good economics, that is, keeping home and society in healthy social and financial order. We spend within our means, and yet enjoy the healthy benefits of our wealth with loved ones, friends, and others, and with a deep commitment to Dharma work and personal development.

4.2.2 Debtlessness. The **joy of debtlessness** (*anaṇa, sukha*) basically means we are free of financial debts, or in our own times, we can manage our loans well, even profit from it. Of course, if we have much surplus wealth, it is better not to have any debt at all.

There is also the debt of kindness we owe others, and often we forget those who have been kind to us sometime in our lives. If we merely return such kindness, we are merely being *grateful*. We might feel—

³⁴ See eg (**Alabhanīya**) **Thāna S** (A 5.48 stanzas) for the Buddha's tolerant approach: see SD 2.1(4). On “transference of merit,” see (**Saddha**) **Jāṇussoṇī S** (A 10.177/5:269-273), SD 2.6a, esp Intro.

³⁵ A 5.41,5/3:45 (SD 2.1).

³⁶ For a closer study, see **Right livelihood**, SD 37.8.

especially if we have been socially conditioned—that we are obliged to “settle” our debts to others. Conversely, might feel that we “owe” no debt of kindness to those who have not helped us. If such a perception become habitual, then we are likely to lack lovingkindness, measuring others (as if that is possible) by how much kindness we have received from others. Like love, kindness is a wholesome action that must begin with us.

When we are kind to others, even when they do *not* deserve it (especially when we *think* that they do not deserve it), then we are being *compassionate* to them. In the long run, in this samsara, we somehow owe someone something; so, it makes sense to be kind to others, friends, strangers or foe. Since this is not some easy to do, we need to learn do to this. The best way to learn is from our mistakes and weaknesses.

5 Sigāla’s parents

5.1 Sigāla,mātā (“Sigāla’s mother”) comes from a merchant banker (*setṭhi*) family in Rājagaha and, after marriage, has a son called Sigāla. She hears the Buddha’s teaching and gaining faith, joins the Order. According to the Apadāna, the Buddha teaches her the sutta regarding the worship of the directions (evidently the Sigāl’ovāda Sutta) (Ap 2:603 f). Having listened to it, she becomes a streamwinner.

She is full of faith and goes to hear the Buddha teaching so that she can gaze at his personal beauty. The Buddha, realizing her disposition, expedites her faith so that, in due course, she becomes an arhat. Later, she is declared the foremost of nuns who have won liberation by faith (*saddhā’dhimuttānam*, A 1:25).

In the time of Padum’uttara Buddha, (the 16th Buddha before our Buddha),³⁷ she belonged to a minister’s family, and once went with her father to hear the Buddha’s teaching. Full of faith, she entered the Order, and, hearing a nun declared as the foremost of those who had faith, she aspired to win the same honour (AA 1:381).

5.2 Sigāla,pitā (“Sigāla’s father”) is a houselord or householder of Sāvattihī. He joins the order, and the Buddha asks him to meditate on the perception of a skeleton. He lives in the Bhesakalā,vana in Sunsumāra,giri, where a forest deity encourages him with a verse (Tha 18). Thus inspired, he develops insight and becomes an arhat.

Ninety-four aeons ago he had given a palmyra or palm (*tāla*) fruit to the pratyeka buddha named Sata,raṃsī. In the time of Kassapa Buddha, he was a monk and developed meditation on the perception of a skeleton (ThaA 1:74 f).

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³⁷ Padum’uttara is the 13th of the 24 Buddhas: see **Mahā’padāna S** (D 14), SD 49.8(2).

The Discourse on the Advice to Sigāla

D 31

1 Thus have I heard.

At one time the Blessed One was staying in the squirrels' feeding-ground in the Bamboo Grove near Rājagaha.

Sigāla worships the directions

1.2 At that time, Sigāla, the young houselord,³⁸ having risen early in the morning³⁹ and left Rājagaha, was with wet clothes and wet hair, and with lotus palms worshipping the different directions, that is, the east, the south, the west, the north, the nadir and the zenith.⁴⁰

2 Then, the Blessed One, having dressed himself in the morning and taking robe and bowl, entered Rājagaha for alms.

The Blessed One saw Sigāla the young houselord, having risen early in the morning and left Rājagaha, with wet clothes and wet hair, and with lotus palms saluting the different directions, that is, the east, the south, the west, the north, the nadir and the zenith.⁴¹

Seeing Sigāla the young houselord the Blessed One said this to him:

2.2 “Young houselord, why do you, having risen early in the morning and left Rājagaha, with wet clothes and wet hair, and with lotus palms salute the different [181] directions, that is, *the east, the south, the west, the north, the nadir and the zenith*?”

“Bhante, when my father was dying, he said: ‘Son, the directions should be worshipped.’ So I, bhante, honouring my father’s word, respecting it, valuing it, hallowing it, having risen early in the morning and left Rājagaha, was with wet clothes and wet hair, and with lotus palms saluting the different directions, that is, *the east, the south, the west, the north, the nadir and the zenith*.”

2.3 “But young houselord, the directions are not to be worshipped in this manner in the noble one’s discipline.”

“In that case, bhante, how are the directions to be worshipped in the noble one’s discipline? It would be good if the Blessed One were to teach me that dharma [duty] regarding how the directions should be worshipped.” [§27]

“Then, listen, young houselord, pay close attention, I will speak.”

“Yes, bhante,” the young houselord replied in assent to the Blessed One.⁴²

³⁸ *Gaha.pati.putta*, lit “houselord’s son,” “young houselord” (DA 3:941). However, it is clear here that Sigāla’s father (Sigāla.pitā) has died a saint (Tha 18; ThaA 1:74 f)—and assuming that he is not another namesake—it would not be proper to call him a “houselord’s” son. Moreover, as in *deva.putta*, “young deva” (D 2:12, 14; S 1:46 f, 216 f, 4:289; A 1:278; It 76), *gahapati.putta* fittingly translates as “young houselord,” here, since Sigāla is now the head of the house, following his father’s renunciation and death. On *gihi, gaha.pati*, etc, see **Gihī S** (A 5.179), SD 70.10 (2). See n on *ayya.putta* at **Ambaṭṭha S** (D 3,1.16.1/1:92) n, SD 21.3.

³⁹ “Early in the morning,” *kālassa eva*.

⁴⁰ The ancient Indians of the Buddha’s time had no magnetic compass. They literally “orientate” (turn to the east) by facing the sun at dawn, calling that direction the “front” (*puratthima*). The right-hand right direction (*dakkhiṇa*) is the south; the direction at the back (*pacchima*) is the west; the left-hand direction is the north (*uttara*). See n to Plate 2 below.

⁴¹ For details on these 6 directions, see (1.2.2).

⁴² Apparently, there is an abrupt break here, ie, §§3b-26. Originally, this section probably continues immediately with §27.

Summary

3 The Blessed One said this:

“Young houselord, the noble disciple
gives up the four defilements of conduct,⁴³
does no bad deeds out of the four motives,⁴⁴
does not indulge in the 6 ways of losing wealth⁴⁵—

through avoiding these fourteen bad ways, he covers⁴⁶ the 6 directions, and he is on his way to conquering both worlds, successful both in this world and in the next. When the body has broken up after death, he arises in a happy heavenly world.

I. THE 4 DEFILEMENTS OF CONDUCT

3.2 What are **the 4 defilements of conduct** (*kamma,kilesa*) that he has given up?

Young houselord, they are:⁴⁷

- | | | |
|---------------------------------------|--------------------------------------|--------------------------|
| (1) the defilement of conduct that is | <u>the harming of life;</u> | <i>pāṇātipāta</i> |
| (2) the defilement of conduct that is | <u>the taking of the not-given;</u> | <i>adinnā’ādāna</i> |
| (3) the defilement of conduct that is | <u>sexual misconduct;</u> | <i>kāmesu micchâcāra</i> |
| (4) the defilement of conduct that is | <u>the uttering of false speech.</u> | <i>musā,vāda</i> |

—These are the 4 defilements of conduct that he has given up.”

The Blessed One said this.

4 Having said that, the Sugata [the well-farer], the Teacher, further said this: [182]

The harming of life, taking the not-given, false speech,
and going with the women of others—these. It is said, the wise praise not.

*Pāṇātipāto adinn’ādānaṃ musā,vādo ca vuccati
para,dāra,gamaṇā c’eva na-p,pasamsanti paṇḍitāti*

II. THE 4 MOTIVES

5 “By which **4 motives** [grounds]⁴⁸ does he do no bad deed?

- | | | |
|--------------------------------|---|-------------------|
| (1) He does no bad deed led by | the bias of <u>desire</u> , ⁴⁹ | <i>chandâgati</i> |
| (2) He does no bad deed led by | the bias of <u>hate</u> ; | <i>dosâgati</i> |
| (3) He does no bad deed led by | the bias of <u>delusion</u> ; | <i>mohâgati</i> |
| (4) He does no bad deed led by | the bias of <u>fear</u> . | <i>bhayâgati</i> |

⁴³ “Defilements of conduct,” *kamma,kilesa*, lit “defilements of karma”; alt tr “vices of conduct” (Prayudh Payutto, 1969). These refer to actions of body and of speech, ie, moral virtue (*sīla*).

⁴⁴ “Out of ... motives,” *thānehi*, or “for ... the reasons”.

⁴⁵ “Ways of losing wealth,” *bhogānaṃ apāya,mukhāni*, or “the sources of loss of wealth.”

⁴⁶ “Covers,” *paṭicchadī*, lit “get ... covered,” protect.

⁴⁷ Listed here are the first 4 of the 5 precepts, the fifth being the precept against taking drinks and intoxicants, which is discussed in §§7-8.

⁴⁸ “Motives” (*thānā*), here syn with *agati*, lit “not coming,” ie, wrong course or “bias,” conditioned by the four motives here (V 1:339; Vism 22.55/683).

⁴⁹ *Chandâgatiṃ gacchanto pāpa,kammaṃ na karoti*. *Chanda* normally tr neutrally as “desire” but here is used in the negative sense, meaning “sense-desire.” *Agati* has been rendered as “bias.” *Gacchanto* here lit tr as “going (by)” and is idiomatically rendered as “led by,” “by way of” or “because of.” Alt tr: “He does no bad by way of being led by desire”.

Because the noble disciple, young householder, is not led by the bias of desire, nor led by the bias of hate, nor led by the bias of delusion, nor led by the bias of fear, he does no bad deed through these four motives.”

The Blessed One said this.

6 Having said that, the Sugata [the well-farer], the Teacher, further said this:

Whoever by desire, hate, fear, delusion, transgresses the Dharma, his fame wanes like the moon in the dark fortnight.	<i>Chandā dosā bhayā mohā yo dhammaṃ ativattati nihīyati yaso tassa kāḷa,pakkh'eva candimā</i>
--	--

Whoever by desire, hate, fear, delusion, transgresses not the Dharma, his fame waxes like the moon in the bright fortnight.	<i>Chandā dosā bhayā mohā yo dhammaṃ nātivattati āpūراتi yaso tassa sukka,pakkh'eva candimā ti.</i>
--	---

III. THE 6 WAYS OF LOSING WEALTH

7 HOW WEALTH IS LOST. “What are the 6 ways of losing wealth to be avoided?⁵⁰

Young householder,

- | | |
|--|--|
| (1) habitually taking strong drinks, distilled drinks, fermented drinks, which causes heedlessness, ⁵¹ | is a way of losing wealth. ⁵² |
| (2) Habitually loitering in the streets at unseemly hours | is a way of losing wealth. |
| (3) Frequenting fairs [shows] | is a way of losing wealth. |
| (4) Being addicted to gambling, a basis for heedlessness, ⁵³ | is a way of losing wealth. |
| (5) Habitually associating with bad friends | is a way of losing wealth. |
| (6) The habit of idleness | is a way of losing wealth. |

8 (1) These, young householder, are the 6 dangers [disadvantages] from the addiction to strong drinks, distilled drinks, fermented drinks, that which causes heedlessness:

- The immediate (and visible) loss of wealth.
- An increase of quarrels.
- The likelihood of illness.
- It is a source of disgrace. [183]
- The indecent exposure of oneself.
- It weakens one's intelligence.

⁵⁰ *Katamāni cha bhogānaṃ apāya,mukhāni na sevati.* These vices are also those of an bad friend (*pāpa,mitta*) who is a “reckless companion” [§19]. The **Dīgha,jānu S** (A 8.54) gives a summary of 4 ways of losing wealth: (1) womanizing; (2) addiction to drinking; (3) addiction to gambling; (4) bad company (A 8.54,8-9/4:283 f), SD 5.10.

⁵¹ “Strong drinks ... that causes heedlessness,” *sura,meraya,majja-p,pamāda-ṭ,ṭhāna*, also tr as “strong drinks, distilled drinks and fermented drinks that causes heedlessness.” Comy says that there are 5 kinds of “strong drinks” (*surā*): made from crushed seeds (*piṭṭha,surā*), from cakes (*pūva,surā*), from rice (*odana,surā*), from fermented yeast (*kiṇṇa,pakkhita,surā*), from a mixture of ingredients (*sambhāra,samūyutta,surā*) (DA 3:944; VvA 73; VbhA 381). Comy also says there are 5 kinds of “distilled drinks” (*meraya = āsava*): made from flowers (*pupph'āsava*), from fruits (*phal'āsava*), from honey (*madhv-āsava*), from sugar (*gul'āsava*), and from a mixture of ingredients (*sambhāra,samūyutt'āsava*) (DA 3:944). *Majja* seems to be a general term for “drinks.” However, it is likely that *majja* is the weakest of the three, while *surā* is the strongest. On when the precept against intoxicants is not breached, see Pāc 51 (V 4:110). It is, however, allowable when the drink is cooked with food, or part of a concoction (id). For a contemporary scholarly analysis, see Trafford 2009.

⁵² “A way of losing wealth,” *bhogānaṃ apāya,mukhāni*, lit “a source of destroying wealth.”

⁵³ “Gambling, a basis for heedlessness,” *jūta-p,pamāda-ṭ,ṭhāna*. See also **Mada S** (A 3.39) @ SD 42.13 (2.3.3.3).

These, young householder, are the 6 dangers from the addiction to strong drinks, distilled drinks, fermented drinks, that which causes heedlessness.

9 (2) These, young householder, are the 6 dangers from the habit of roaming the streets at unseemly hours:

- (a) He is himself without guard or protection.
- (b) His wife and children [sons and women] are without guard or protection.
- (c) His wealth is without guard or protection.
- (d) He is liable to be suspected of wrongs [crimes].
- (e) He increasingly falls prey to false rumours.
- (f) He is flooded by numerous troubles.

These, young householder, are the 6 dangers from the habit of roaming the streets at unseemly hours.

10 (3) These, young householder, are the 6 dangers from frequenting fairs [or shows]:⁵⁴

- (a) ‘Where is there dancing?’
- (b) ‘Where is there singing?’
- (c) ‘Where is there music playing?’
- (d) ‘Where is there a talk show [or story-telling]?’
- (e) ‘Where is there hand-clapping [hand music]?’⁵⁵
- (f) ‘Where is there drum-beating?’⁵⁶

These, young householder, are the 6 dangers from frequenting fairs [or shows].



Plate 1. Indian drums: The duggi and the tabla

11 (4) These, young householder, are the 6 dangers from addiction to gambling, a basis for heedlessness:

- (a) When one wins, one begets hatred.⁵⁷
- (b) When one loses, one regrets one’s loss.
- (c) There is immediate (and visible) loss of wealth.
- (d) One’s word carries no weight in an assembly.
- (e) One is looked down by friends and colleagues.
- (f) One is not sought after for marriage,⁵⁸ for how could a person⁵⁹ addicted to gambling support a wife?

⁵⁴ The questions below suggest that such a person is perpetually dissatisfied and emotionally empty.

⁵⁵ “Hand-clapping,” *pāni-s, sara*, lit “hand sound.” See **Brahmajāla S**, D 1,1.13/1:6 (SD 25.2).

⁵⁶ “Drum-beating,” *kumbha, ṭhūna*, a type of drum, prob an ancestor of the modern tabla and duggi.

⁵⁷ Cf. “Victory breeds hatred. | The defeated lives in pain. | The peaceful lives happily, | Having given up both victory and defeat.” (Dh 201)

These, young householder, are the 6 dangers from addiction to gambling, a basis for heedlessness.

12 (5) These, young householder, are the 6 dangers from associating with bad friends:

One has friends and companions such as these—

- (a) The gamblers.⁶⁰
- (b) The libertines.
- (c) The drunkards.
- (d) The cheats.⁶¹
- (e) The swindlers.⁶²
- (f) The violent. **[184]**

These, young householder, are the 6 dangers from associating with bad friends.

13 (6) These, young householder, are the 6 dangers from the habit of idleness:⁶³

- (a) He avoids work, saying, ‘It’s too cold.’
- (b) He avoids work, saying, ‘It’s too hot.’
- (c) He avoids work, saying, ‘It’s too late.’
- (d) He avoids work, saying, ‘It’s too early.’
- (e) He avoids work, saying, ‘I’m too hungry.’
- (f) He avoids work, saying, ‘I’m too full.’

—Thus, nothing comes [arises] from his dwelling in numerous excuses from his tasks—his wealth grows not, and what wealth he has goes to ruin.⁶⁴

These, young householder, are the 6 dangers from the habit of idleness.”

The Blessed One said this.

14 Having said that, the Sugata [the well-farer], the Teacher, further said this:

*Hoti pāna, sakhā nāma
hoti sammiya, sammiyo
yo ca atthesu jātesu
sahāyo hoti so sakhā*

There is the bottle friend,⁶⁵
there is one who merely says, ‘My friend! My friend!’
But who’s a friend indeed when one’s in need:
a companion is he, a friend, too!

14.2 *Ussūra, seyyā para, dara, sevānā
vera-p, pasaṅgo ca anattatā ca
pāpa, mitto pāpa, sakho
ete cha ṭhānā purisaṃ dhamsayanti*

Sleeping late, consorting with the women of others,
given to anger and lacking purpose,
having a bad friend, a bad companion—
these six things bring ruin to a person.

⁵⁸ “Marriage,” *āvāha, vivāha*, lit “sending the bride off” (*āvāha*) and “receiving the bride” (*vivāhā*). Comys explain that *āvāha* is “receiving a maiden” (*kaññā, gahana*) and *vivāhā* is “giving away of maiden” (*kaññā, dāna*) (MA 3:400, 19 = SnA 2:448, 5). *āvāha* is “the bringing in of a girl from another family” (*dārakassa para, kulato dārikāya āharaṇaṃ*) and *vivāhā* “the sending off of one’s own girl to another family” (*attano dārikāya para, kula, pesanaṃ*) (VA 552, 31). The dvandva is maiden-centred, ie, in *āvāha*, she is bound for the man’s home, while in *vivāhā*, she is leaving her own own.

⁵⁹ “Person,” *purisa, puggala*, alt tr (usu positive), “individual” esp in “recollection on the sangha” (*saṅghānussati*). ie, “the 8 individuals” (*aṭṭha, purisa, puggala*): D 3:227; S 4:272 f = It 88 (explained at Vism 219); S 1:220; A 4:407, 5:183, 330: see SD 15.10a (4). See also V 4:212 (male); D 3:5; S 2:69, 80, 206; A 1:32, 130, 173, 189, 2:34, 56, 3:36, 349, 5:139; VbhA 497. On true individuality, see **The person in Buddhism**, SD 28.6b (1.3).

⁶⁰ See §§11+12 above.

⁶¹ *Nekatikā*, one who cheats another through disguise (*paṭirūpakena vañcanakā*, DA 3:947).

⁶² *Vañcanikā*, ie, one who cheats another face to face (*sammukhāvañcanāhi vañcanikā*, DA 3:947).

⁶³ These 6 negative points should be read in pairs: lines ab concern the weather or the temperature (personal comfort); lines cd concern the time or duration of work; lines ef concern one’s own physical condition.

⁶⁴ *Tassa evaṃ kiccāpadesa, bahulassa viharato anuppannā c’eva bhogā n’uppajjanti, uppannā ca bhogā parikhayaṃ gacchanti.*

⁶⁵ “Bottle friend,” *pāna, sakhā*, ie, “drinking partner.”

- 14.3 *Pāpa.mitto pāpa,sakho
pāpâcāra,gocaro
asmā lokā paramhā ca
ubhayā dham̐sate naro* The man with a bad friend, a bad companion,
bad in conduct, bad in resort,
comes to ruin in both worlds,
in this world and in the next.
- 14.4 *Akkh'itthiyo vāruṇī nacca,gītāṃ
divā,sappam̐ pāricariyā akālam̐
pāpā ca mittā su,kadariyatā ca
ete cha ṭhānā purisaṃ dham̐sayantīti* Gambling and women, drinking, dance and song,
sleeping by day, frolicking at unseemly times,
bad friends and sharp stingingness—
these 6 things ruin a person.
- 14.5 *Akkhehi dibbanti suram̐ pivanti
yant'itthiyo pāṇa,samā paresam̐
nihīna,sevī na ca vuddha,sevī
nihīyati kāla,pakkhe va cando* Who delight in gambling, who take strong drinks,
who go to women dear as life to others, [185]
associating with the morally low,⁶⁶ not with the mature—
they wane⁶⁷ like the moon in the dark half.
- 14.6 *Yo varuṇī adhano akiñcano
pipāso pivam̐ papā,galo
udakam̐ iva iṇam̐ vigāhati
akulam̐⁶⁸ kāhati khippam̐ attano* The drunkard, without wealth, having nothing,
who haunts bars, thirsting after drinks,
will sink into debt (like a stone) in water
will quickly be without family (and home).
- 14.7 *Na⁶⁹ divā suppanā,sīlena
rattin-uṭṭhāna,dassinā
niccam̐ mattena soṇḍena
sakkā āvasitum̐ ghāram̐* Who habitually sleeps [dreams] by day,
who hates rising in the night [before dawn],⁷⁰
ever drunk, drowned in drinks,
is unfit to lead a household life.
- 14.8 *“Ati,sītam̐ ati,uṇham̐
ati-sāyam̐” idam̐ āhu
iti vissatṭha,kammanto
atthā accenti māṇave* Who thus says: ‘It’s too cold;⁷¹
It’s too hot! It’s too late!’
so leaving his work undone,
opportunities slip by these men [boys].
- 14.9 *Yo ca sītañ ca uṇhañ ca
tiṇā bhīyyo na maññati
karam̐ purisa,kiccāni
so sukhā na vihāyatīti* Whoever regards cold and heat
no more than he does a blade of grass,
who does his work as a man should—
his happiness will never fall away.

IV. THE 4 FALSE FRIENDS AND THE 4 TRUE FRIENDS

A. False friends

15 “Young houselord, there are these 4 who should be known as enemies in the guise of friends:⁷²

(1) **The downright taker**,⁷³ young houselord, should be known as an enemy in the guise of a friend.

(2) **The mere talker**,⁷⁴ young houselord, should be known as an enemy in the guise of a friend.

⁶⁶ “Who associate with those of low morals,” *nihīna,sevī*, lit “who associate with the low.” This is a wordplay to link it to the verb *nihīyati* (falls into ruin or “fades (away)”) in the next line.

⁶⁷ “They wane,” *nihīyati*, lit “he goes down, falls into ruin, is destroyed”.

⁶⁸ Be *ākulam̐* (adj), “confused, bewildered.”

⁶⁹ *Na* here attracts *sakkā* in line d.

⁷⁰ “Who detests rising at night,” following Be & Se reading: *rattin-uṭṭhāna,dessinā*; so Comy (DA 3:948).

⁷¹ These last two quatrains are identical to those ascribed to Mātāṅga,putta (Tha 74/231 f).

⁷² *Cattāro'me gahapati,putta amittā mitta,patirūpakā veditabbā*.

⁷³ “The downright taker,” *añña-d-atthu,haro*, lit “one who merely takes away,” the out-and-out robber.

- (3) **The sweet talker**,⁷⁵ young houselord, should be known as an enemy in the guise of a friend.
 (4) **The destructive companion**,⁷⁶ young houselord, should be known as an enemy in the guise of a friend.

Young houselord, these are the 4 who should be known as enemies in the guise of friends.

16 (1) The downright taker, young houselord, [186] should be known as an enemy in the guise of a friend for these four reasons:

- | | |
|--|--------------------------------|
| (a) He only takes (without ever giving). | <i>añña-d-atthu, haro hoti</i> |
| (b) With little, he desires much. | <i>appena bahum icchati</i> |
| (c) He does what needs doing only out of fear. | <i>bhayassa kiccaṃ karoti</i> |
| (d) He serves with an ulterior motive. | <i>sevati attha, kāraṇā</i> |

The downright taker, young houselord, should be known as an enemy in the guise of a friend for these four reasons.

17 (2) The mere talker, young houselord, should be known as an enemy in the guise of a friend for these four reasons:

- | | |
|--|---|
| (a) He claims to having been hospitable in the past. ⁷⁷ | <i>atītena paṭisantharati</i> |
| (b) He promises hospitality in the future. ⁷⁸ | <i>anāgatena paṭisantharati</i> |
| (c) He worms his way with empty favours. ⁷⁹ | <i>niratthakena saṅgaṇhāti</i> |
| (d) In present tasks, he feigns misfortune. ⁸⁰ | <i>paccuppannesu kiccesu vyasanam dasseti</i> |

For these four reasons, young houselord, the mere talker should be known as an enemy in the guise of a friend.

18 (3) The sweet talker, young houselord, (should be known as an enemy in the guise of a friend for these four reasons:

- | | |
|--|--|
| (a) He approves of your doing wrong. | <i>pāpakaṃ pi'ssa anujānāti</i> |
| (b) He approves of your doing right [or disapproves of it, depending on what profits him]. ⁸¹ | <i>kalyāṇam pi'ssa anujānāti</i> |
| (c) He sings your praises to your face. | <i>sammukhāssa vaṇṇam bhāsati</i> |
| (d) He runs you down behind your back. | <i>param, mukhāssa avañṇam bhāsati</i> |

For these four reasons, young houselord, the sweet talker should be known as an enemy in the guise of a friend.

⁷⁴ “The mere talker,” *vacī, paramo*, lit “who is word at best,” “a man of much profession” (DPL), one who merely pays lip-service, an empty vessel, an insincere person.

⁷⁵ “The sweet talker,” *anuppiya, bhāṇī*, lit “speaker of what is pleasant,” one who says what others like to hear, one who is politically correct at best, a flatterer, a toady.

⁷⁶ “The companion who destroys one’s wealth,” *apāya, sahāya*, lit “a companion who leads one to loss”; Comy: “a companion who brings about loss of wealth” (*bhogānam apāyesu sahāyo hoti*, DA 3:948), a wastrel. Qu at J 2:390,-19*.

⁷⁷ *Atītena paṭisantharati*, lit “he is hospitable with the past.” Comy: He sweetly claims, “So much maize was set aside for you. We waited by the road but you did not come. Now it has gone bad.” (DA 3:949).

⁷⁸ *Anāgatena paṭisantharati*, lit “he is hospitable about the future.” Comy: He sweetly claims, “This time we have good maize and loads of fruit. We will be sure to set aside a pile of maize for you.” (DA 3:949).

⁷⁹ *Niratthakena saṅgaṇhāti*, ie, he displays kindness but it is an empty promise.

⁸⁰ *Paccuppannesu kiccesu vyasanam dasseti*, lit “he points to his misfortune in what is to be done now.” Comy: If you need a cart, he claims it has broken a wheel, etc (DA 3:949). When we need help, this false friend gives excuses.

⁸¹ All MSS have vll reading either *kalyāṇam pi'ssa anujānāti* or *kalyāṇam pi'ssa nānujānāti*. Both Be (VRI) and Se (BUDSIR) edd read *anujānāti*, which is preferred as it reflects the moral nonchalance of the false friend. Alt tr: “He does not consent to your doing good.” Although this characteristic may at times apply to him, considering the fact that (d) “He runs you down behind your back,” the false friend, being a sycophant, is more likely to be a sort of “yes-man.” Ultimately, both readings apply here since such a person would approve or disapprove of one’s doing good, depending on whether it benefits him.

19 (4) The destructive companion, young householder, should be known as an enemy in the guise of a friend for these four reasons:⁸²

- (a) He is your companion in taking strong drinks, distilled drinks, fermented drinks that which causes heedlessness.
- (b) He is your companion in roaming (and loitering in) the streets at unseemly hours.
- (c) He is your companion in frequenting fairs [shows].
- (d) He is your companion in indulging in gambling, a basis for heedlessness.

For these four reasons, young householder, the destructive companion should be known as an enemy in the guise of a friend.”

The Blessed One said this.

20 Having said that, the Sugata [the well-farer], the Teacher, further said this:⁸³

The friend who merely takes, and the one who sweet-talks, these four are not friends. they should be avoided from afar	and the friend who only talks, and the companion who brings destruction— Thus the wise should know: like a dangerous path.	[187]
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B. True friends

21 “Young householder, there are these 4 who should be known as true-hearted friends:⁸⁴

- (1) **The helper** (*upakāra*) should be known as a true-hearted friend.
- (2) **The one constant in joy and in sorrow** (*samāna, sukha, dukkha*) should be known as a true-hearted friend.
- (3) **The good counsellor** (*atth’akkhāyī*)⁸⁵ should be known as a true-hearted friend.
- (4) **The caring** (*anukampaka*) should be known as a true-hearted friend.

22 (1) The helper, young householder, should be known as a true-hearted friend for these four reasons:⁸⁶

- | | |
|--|--|
| (a) He guards you when you are heedless. ⁸⁷ | <i>pamattaṃ rakkhati</i> |
| (b) He guards your property when you are heedless. | <i>pamattassa sāpateyyaṃ rakkhati</i> |
| (c) He is a refuge to you when you are in fear [in danger]. | <i>bhūtaṃ saraṇaṃ hoti</i> |
| (d) When you are faced with tasks, he provides you
with double the supplies you need. ⁸⁸ | <i>uppannesu kicca, karaṇīyesu tad
di, guṇaṃ bhogaṃ anuppādeti</i> |

The helper, young householder, should be known as a true-hearted friend for these four reasons.

⁸² These 4 reasons are also the ways of losing one’s wealth [§7].

⁸³ This verse is qu at **Puṭa, dūsaka J**, where W H D Rouse gives a charming tr: *The friend who robs another without ceasing; / He that protests, protests incessantly; / The friend who flatters for the sake of pleasing; / The boon companion in debauchery;— / These four the wise as enemies should fear, / And keep aloof, if there be danger near.* (J 280/2:290).

⁸⁴ “True-hearted friends” *suhadā mittā*, or “friends with good hearts”: see **Dūta S** (A 8.16), SD 46.7 (8.2). Here the context is social one. For “spiritual friend” (*kalyāṇa, mitta*), on a more spiritual level, see SD 8.1. **Ṭhānā S** (A 4.192) lists and defines these 4 ways of truly knowing a person: (1) through living with another, another’s moral virtue is known; (2) through dealing with another, another’s honesty is known, (3) through adversities, another’s fortitude [moral strength] is known and (4) through discussing with another, his wisdom is known (A 4.192/2:187-190), SD 14.12.

⁸⁵ Alt trs: “the one who shows benefits,” or “the shower of the goal.”

⁸⁶ The first three qualities below are given as part of those reciprocal qualities that your “friends and companions” should show you [§31fgh].

⁸⁷ Comy: “When he sees that you have fallen in the middle of town or at the city gate or on the road after having taken some drinks, he sits down by you until you wake, lest your clothes be stolen.” (DA 3:949)

⁸⁸ *Uppannassa kicca, karaṇīyesu tad diguṇaṃ bhogaṃ anuppādeti.*

23 (2) The one constant in joy and in sorrow [a friend through thick and thin] should be known as a true-hearted friend for these 4 reasons:

- | | |
|---|--|
| (a) He tells you his secrets. ⁸⁹ | <i>guyham assa ācikkhati</i> |
| (b) He keeps your secrets. | <i>guyham assa parigūhati</i> |
| (c) He does not abandon you in your troubles. ⁹⁰ | <i>āpadāsu na vijahati</i> |
| (d) He would even give up his life for you. ⁹¹ | <i>jīvitam pi'ssa atthāya pariccattam hoti</i> |

The one who is constant in joy and sorrow, young householder, should be known as a true-hearted friend for these four reasons.

24 (3) The good counsellor [the one who shows benefits or the goal] should be known as a true-hearted friend for these four reasons:⁹²

- | | |
|--|--------------------------------|
| (a) He restrains you from bad. | <i>pāpā nivāreti</i> |
| (b) He exhorts you to do good. | <i>kalyāṇe niveseti</i> |
| (c) He lets you hear what you have not heard before. | <i>assutam sāveti</i> |
| (d) He shows you the way to heaven. | <i>saggaṃ maggaṃ ācikkhati</i> |

The good counsellor, young householder, should be known as a true-hearted friend for these four reasons.

25 (4) The caring⁹³ should be known as a true-hearted friend for these four reasons:

- | | |
|--|------------------------------------|
| (a) He does not delight in your misfortunes. | <i>abhaven'assa na nandati</i> |
| (b) He delights in your good fortunes. | <i>bhavana'ssa nandati</i> |
| (c) He prevents others from speaking ill of you. | <i>avaṇṇam bhaṇamānam nivāreti</i> |
| (d) He commends others who speak well of you. | <i>vaṇṇam bhaṇamānam pasamsati</i> |

The one who is caring, young householder, should be known as a true-hearted friend for these 4 reasons.”

The Blessed One said this.

The Dharmafarer's wealth

26 Having said that, the Sugata [the well-farer], the Teacher, further said this: **[188]**

The friend who is a helper, and the friend who gives good counsel, these four are (true) friends, and devotes himself with respect	and the friend in weal and woe, and the caring friend— thus the wise should know as a child would his parents.
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⁸⁹ Cf “secret speech” (*raho, vāda*) in **Araṇa Vibhaṅga S** (M 139,13(4)), SD 7.8.

⁹⁰ This is also the reciprocal quality that your “friends and companions” should show you [§31i].

⁹¹ A famous example here is that of **Ānanda**, who stands right in front of the Buddha to prevent the intoxicated elephant Nāḷāgiri from trampling the Buddha. Ānanda remained where he is despite the Buddha forbidding him thrice. The Buddha “makes the earth turn around” to get Ānanda out of the way (J 533/5:335 f; DhA 1.12/1:140 f). In this connection, the Buddha relates **Cūḷa Haṃsa J** (J 533, 5:333-354), **Mahā Haṃsa J** (534/5:354-382), and **Kakkāṭa J** (267/5:341-345) on how even in previous lives, Ānanda gave up his own life to save the Buddha's. On what is even higher than dying for those (or what) we love, see **Spiritual friendship**, SD 34.1 (2.5.3).

In western philosophy, cf Aristotle's *Nicomachean Ethics*: “But it is also true that the virtuous man's conduct is often guided by the interests of his friends and of his country, and that he will if necessary lay down his life in their behalf. For he will surrender wealth and power and all the goods that men struggle to win, if he can secure nobility for himself; since he would prefer an hour of rapture to a long period of mild enjoyment.... And this is doubtless the case with those who give their lives for others.... Also the virtuous man is ready to forgo money if by that means his friends may gain more money; for thus, though his friend gets money, he himself achieves nobility... (10.8.9 Loeb tr).

⁹² These duties are almost identical to those of the recluses and brahmins reciprocating the son of family [§33f-k].

⁹³ “Caring,” *anukampaka*, fr the verb *anukampati* = *anu* (after, repetitive) + *kampati* (shake, tremble), lit “he shakes or trembles along after (someone)” (D:RD 3:171).

The wise accomplished in moral virtue,
 building his wealth
 his wealth piles up
 having gathered his wealth thus,
 truly he binds his friends to himself.⁹⁶

glows like a fire on a hill-top,⁹⁴
 the way bees do,⁹⁵
 the way an anthill grows,
 he is ready for family and home—

He divides his wealth into four:
 One part he should enjoy,⁹⁷
 With two he invests in his work,
 And the fourth he should save
 Should there be any misfortune.



Plate 2. Ancient Chinese (“south-pointer”) compass (around 200 BCE)⁹⁸

⁹⁴ Comy: That is, like a fire burning on a hill-top at night (DA 3:951).

⁹⁵ An allusion to Dh 49.

⁹⁶ *Save mittāni ganthati*: this line actually comes after the next line, “He divides his wealth into four,” but fits better with the preceding quatrain. Cf **Aḷavaka S** (S 10.12): “How does one bind friends to oneself?... By giving, one binds friends” (S vv850, 852/10.12/1:214 f).

⁹⁷ *Ekena bhoge bhujjeyya*. Buddhaghosa thinks that of these four, the first is the best for doing wholesome acts since one could both donate to monks, the destitute and travellers, and also pay the weavers, bathmen, etc [ie, for personal services] (DA 3:952). See Intro (4).

⁹⁸ Some of the earliest Chinese records show a spoon-shaped compass made of lodestone or magnetite ore, called a “south-pointer” (指南針 *zhǐ nán zhēn*), dating back to the Han Dynasty (2nd century BCE to 2nd century CE). The spoon-shaped device is placed on a cast bronze plate called a “heaven-plate” (also called diviner’s board or compass board, 羅盤 *luópán*) that has the eight trigrams (八卦 *bāguà*) of the I-ching (易經 *yìjīng*), as well as the 24 directions (based on the constellations), and the 28 lunar mansions (based on the constellations dividing the Equator). Often, the Big Dipper (Great Bear) is drawn within the centre disc. The square symbolizes earth and the circular disc symbolizes heaven. Upon these are inscribed the azimuthal points (compass bearings) relating to the constellations. Its primary use is that of geomancy (風水 *fēngshuǐ*, “wind-water,” prognostication and placement) to determine the best location and time for such things as burials. In a culture that places extreme importance on reverence for ancestors, this remains an important tool well into the 19th century on the mainland. Even in modern times there are those who use this divination concepts fengshui for locating and design of buildings or fortuitous times and locations for almost any enterprise. It is said that the first Chin emperor used the divining board and compass in court to affirm his right to the throne. Primarily, the compass was used for geomancy for a long time before it was used for navigation. (Based on Susan Silverman AC: see http://www.smith.edu/hsc/museum/ancient_inventions/compass2.html.)

V. THE 6 DIRECTIONS

27 “And how, young houselord, should the noble disciple cover⁹⁹ **the 6 directions**?¹⁰⁰ [§2.3]
Young houselord, these should be regarded [known] as the 6 directions, namely:¹⁰¹

(1) Parents should be regarded as	the <u>east</u> .	<i>puratthima</i>
(2) Teachers should be regarded as	the <u>south</u> . [189]	<i>dakkhiṇa</i>
(3) Wife and children should be regarded as	the <u>west</u> .	<i>pacchima</i>
(4) Friends and companions should be regarded as	the <u>north</u> .	<i>uttara</i>
(5) Slaves and workers should be regarded as	the <u>nadir</u> .	<i>heṭṭhima</i>
(6) Recluses and brahmins should be regarded as	the <u>zenith</u> .	<i>purima</i>

28 (1) In 5 ways, young houselord, parents as *the east* [the front quarter], should be ministered to by **a son** or **a daughter**, considering:¹⁰²

- (a) ‘Having been supported by them, I will support them in turn.’
- (b) ‘I will do their work for them.’
- (c) ‘I will keep the family tradition.’¹⁰³
- (d) ‘I will be worthy of my heritage.’
- (e) ‘And I will make offerings (*dakkhiṇa*) to the dead and departed.’¹⁰⁴

28.2 **The parents**, young houselord, as *the east*, having been ministered thus by the son or the daughter show them their¹⁰⁵ compassion in these 5 ways, thus:¹⁰⁶

- (f) They restrain him from bad.
- (g) They exhort him to do good.
- (h) They have him trained in a profession.¹⁰⁷
- (i) They arrange for his marriage to a suitable wife [suitable husband].¹⁰⁸

⁹⁹ “Cover,” *paṭicchadi*, lit “get ... covered,” protect.

¹⁰⁰ *Kathaṅ ca gahapati,putta ariya,sāvako cha-d,disā paṭicchādī hoti*. **The 6 directions** are conflated into the 3 fires (*aggi*) in (**Uggata,sarīra**) **Aggi S** (A7.44): (a) the fire that is worthy of oblation (*āhuneyy’aggi*), ie, one’s parents; (b) the fire of the houselord (*gahapat’aggi*), ie, one’s family; (c) the fire of religious offerings (*dakkhiṇeyy’aggi*), ie, recluses and brahmins (viz religious practitioners) (A 7.44,12-16/4:45). See (2.1) n above. See (**Uggata,-sarīra**) **Aggi S**, SD 3.16.

¹⁰¹ *Cha-y-imā gahapati,putta disā veditabbā*, alt tr: “These 6 directions should be known (thus).” In Pali, the 6 directions (*disā*) are respectively: *puratthima*, *dakkhiṇa*, *pacchima*, *uttara*, *heṭṭhima* and *uparima*. Rhys Davids remarks: “The symbolism is deliberately chosen: as the day [begins] in the East, so life begins with parents’ care; teachers’ fees and the South are the same word: *dakkhiṇa*; domestic cares follow when the youth becomes man, as the West holds the later daylight; North is ‘beyond,’ so by the help of friends, etc, he gets beyond troubles.” (D:RW 3:180 n4). On these 6 directions, see (1.2.2).

¹⁰² This whole section, forms a sutta called **Ṭhāna Putta S** (A 5.39/3:43), SD 4.1(1.3), restated as a parent’s reasons for having a son.

¹⁰³ *Kula,vaṃsaṃ ṭhappessāmi*. “The family tradition,” *kula,vaṃsa*, ie, by guarding the wealth and property gathered by one’s parents, and if parents lack faith in the Dharma, one restores family honour by giving different types of donations (ticket food, etc) to the Order (DA 3:953). Cf *kula,vaṃsaṃ ciraṃ ṭhassati*, “He will keep the family tradition standing long” (**Ṭhāna Putta S**, A 5.39/3:43), SD 4.1(1.3) .

¹⁰⁴ *Atha vā pana petānaṃ kāla,katānaṃ dakkhiṇaṃ anuppadassāmī*, ie, by dedicating merits to the departed.

¹⁰⁵ This is a common-gender plural.

¹⁰⁶ Duties (f) & (g) are identical to those of the recluses and brahmins reciprocating the son of family’s goodness [§33fg].

¹⁰⁷ “Profession,” *sippa*, lit “the arts,” but here, following Comy, it has been rendered so. Comy says that the son is trained in the family profession such as conveyancing [transfer of property], accounting, etc (DA 3:953).

¹⁰⁸ *Paṭirūpena dārena saṃyojenti*, lit “they have him bound to a suitable woman,” which is said in reference to Indian society in the Buddha’s time. In contemporary terms, this has to be contextualized to “they let their son or daughter find a suitable spouse.”

(j) They hand over his inheritance in due time.¹⁰⁹

In these 5 ways, young houselord, the parents, as the east, having been ministered thus by the son [or daughter] show them their compassion.

Thus the east is covered by him and made safe and secure.

29 (2) In 5 ways, young houselord, teachers as *the south* [the right quarter], should be ministered to by **the student**, thus:

- (a) By rising (in salutation).
- (b) By waiting upon them.
- (c) By eagerness to listen [to learn].
- (d) By personal service.
- (e) By learning the arts [and professions]¹¹⁰ with respect.

29.2 The teachers, young houselord, as *the south*, having been ministered thus by the student,¹¹¹ show him their compassion in these 5 ways, thus:

- (f) They discipline him so that he is well-disciplined.
- (g) They teach him so that he is well-taught and learned.
- (h) They ensure that he is learned in every art and learning.¹¹²
- (i) They introduce him to friends and companions.
- (j) They provide him with safety in every quarter.

In these 5 ways, young houselord, [**190**] the teachers, as the south, having been ministered thus by the student, show their compassion.

Thus the south is covered by him and made safe and secure.

30 (3) In 5 ways, young houselord, the wife¹¹³ as *the west* [the back quarter], should be ministered to by **the husband**, thus:¹¹⁴

- (a) By treating her with respect.
- (b) By not showing her discourtesy.
- (c) By not being unfaithful to her.
- (d) By handing over authority to her.¹¹⁵
- (e) By providing her with adornments.¹¹⁶

30.2 The wife, young houselord, as *the west*, having been ministered thus by the husband shows him compassion in these 5 ways:¹¹⁷

- (f) She manages her work very well.
- (g) She is hospitable to those around her [such as servants and husband's relatives].¹¹⁸

¹⁰⁹ That is, at proper times and at death (DA 3:953).

¹¹⁰ Here *sippa* apparently refers to “education” in general. Cf n to §28h.

¹¹¹ “Student,” *antevasī*, lit “inmate,” ie, a resident student, apprentice.

¹¹² This refers to a well-balanced (even cross-disciplinary) curriculum.

¹¹³ “Wife,” *bhāriyā*, but above [§27] given as “wife and children,” *putta, dārā*, lit “son and women,” which reflects the social and family values in the Buddha’s days. In our own times, it would be appropriate to contextualize this to “family.” Similarly, “husband,” *sāmika*, lit “owner,” should here be properly contextualized in a gender-neutral way (“spouse”) to reflect the current situation.

¹¹⁴ On the ideal couple, see **Sama, jīvi S** (A 4.55/2:61 f). On compatibility of couples, see **Samvāsa S** (A 4.54/2:59-61), SD 5.1.

¹¹⁵ *Issariya, vossaggena*, lit “surrendering over lordship,” ie, giving her authority concerning the food and meals of the house (*bhatta, geha*, DA 3:955). Cf (**Cira-t, ṭhita**) **Kula S** (A 4.255/2:249), SD 39.10 on the successful family life.

¹¹⁶ *Alaṅkāra-nuppādāna* = *alaṅkāra* + *anuppādāna*. The verb for *alaṅkāra* is *alaṅ, karoti*, meaning (a) to adorn; (b) to dress oneself, to put on; (c) to content oneself with (CPD); here appears to be a wordplay connoting that the husband should keep his wife happy and contented.

¹¹⁷ **Nakula, mātā S** (A 8.48) lists 8 virtues of a woman that would bring her rebirth amongst the Manāpa, kāyikā devas (A 8.48/4:268 f), SD 5.3. These virtues are an elaboration of the 5 given here.

- (h) She is not unfaithful to him.
- (i) She looks after the household stores [and property].¹¹⁹
- (j) She is skillful and diligent in all her duties.

In these 5 ways, young houselord, the wife, as the west, having been ministered thus by the husband, shows him her compassion.

Thus the west is covered by him and made safe and secure.

31 (4) In 5 ways, young houselord, friends and companions as *the north* should be ministered to by **the son of family**, thus:¹²⁰

- (a) With generosity.
- (b) With pleasant [courteous] speech.
- (c) With beneficial conduct [in looking after their welfare].
- (d) With impartiality [treating them as he would treat himself].
- (e) By not going back on his word.

31.2 **Friends and companions**, young houselord, as *the north*, having been ministered thus by the son of family, show him their compassion in these 5 ways:¹²¹

- (f) They guard him when he is heedless.
- (g) They guard his property when he is heedless.
- (h) They are a refuge to him when he is in fear [or danger].
- (i) They do not abandon him in his troubles.¹²²
- (j) They respect his family members.¹²³

In these 5 ways, young houselord, friends and companions, as *the north*, having been ministered thus by the son of family, show him their compassion.

Thus the north is covered by him and made safe and secure.

32 (5) In 5 ways, young houselord, slaves and hired workers [employees and charges]¹²⁴ as *the nadir* [below],¹²⁵ [191] should be ministered to by **the master [the employer]**, thus:¹²⁶

¹¹⁸ “The servants [and husband’s relatives],” *parijana*, lit “the people around,” ie, “attendants, servants, retinue, suite” (PED) but Comy explains as “husband’s relatives” (DA 3:955).

¹¹⁹ Including goods brought back by her husband.

¹²⁰ The first 4 items below are called *saṅgaha, vatthu*, the four conditions (*dāna, peyya, vajja, attha, cariya, samān’-attatā*) for the integration of a group or of society, or consolidating friendship, partnership and unity (D 3:152, 232; A 2:32, 248, 4:218, 363). (**Saṅgaha**) **Bala S** (A 9.5/4:363-365) explains them as follows (a) The gift of Dharma is the foremost gift (cf Dh 354a); (b) The foremost of pleasant speech (*piya, vācā* or *peyya, vajja*) is teaching the Dharma again and again to those who love it and listen attentively; (c) The foremost of beneficial conduct (*attha, cariyā*) is to rouse, instill, establish faith (*saddhā*) in the faithless; to rouse, instill, establish moral virtue (*sīla*) in the immoral; to rouse, instill, establish charity (*cāga*) in the miser; to rouse, instill, establish wisdom (*paññā*) in the foolish [ignorant]; (d) The foremost impartiality (*samān’attatā*) is a streamwinner’s impartiality towards another streamwinner, a once-returner’s impartiality towards another once-returner, a non-returner’s impartiality towards another non-returner, an arhat’s impartiality towards another arhat. See (**Saṅgaha**) **Bala S** (A 9.5/4:363-365), SD 2.21.

¹²¹ Qualities (f), (g), and (h) are part of those of the true-hearted friend who is “a helper” [§22(1)].

¹²² This is a quality of the true-hearted friend “who is the same in joy and in pain” [§23(2)].

¹²³ “Other family members,” *apara, paja*, lit “other generation,” which Comy explains as “one’s children, grandchildren and great grandchildren, such as organizing auspicious occasions for them” (DA 3:956).

¹²⁴ *Dāsa, kamma, kara*. Slavery evidently existed in Indian society of the Buddha’s time and these instructions reflect his attempt at manumission (the emancipation of slavery), or at least their humane treatment. Chakravarti, qu **D N Chanana**, *Slavery in Ancient India* (1960:58, 162), notes: “Of the three categories of *dāsa* [slaves], *kammakara* [labourers], and *porisa* [hired men], the *dāsas* may actually have been better off since they were integrated into the family that owned them” (1986:26).

¹²⁵ “Nadir,” ie, the earth below, representing the material support and services provided by this quarter. Slaves and hired workers are symbolically located at the lowest quarter because they have to work the hardest but have no control over what they produce (their labour), and are at the mercy of their masters or employers. Yet, they are the foundation of a society that depends on surplus labour, which is descriptive of the society of the Buddha’s times. See Chakravarti 1987:26-29.

- (a) By allocating work according to the strength of the worker.
- (b) By providing them with food and wages.¹²⁷
- (c) By attending to their medical and health needs.¹²⁸
- (d) By sharing excellent tastes [food, etc] with them.¹²⁹
- (e) By giving them timely breaks.¹³⁰

32.2 **The slaves and hired workers [employees and charges]**, young householder, as *the nadir*, having been ministered thus by the master, show him their compassion in these 5 ways:

- (f) They rise before him.
- (g) They retire after him.
- (h) They take only what is given.
- (i) They do their work well.
- (j) They spread about his good name and praise.¹³¹

In these 5 ways, young householder, the slaves and hired workers [employees and charges], as the direction below, having been ministered thus by the master, show him their compassion.

Thus the direction below is covered by him and made safe and secure.

33 (6) In 5 ways, young householder, recluses and brahmins [religious renunciants and practitioners] as *the zenith* [above],¹³² should be ministered to by **the son of family**, thus:

- (a) By physical acts of lovingkindness.
- (b) By words of lovingkindness.
- (c) By thoughts of lovingkindness.
- (d) By keeping the house open to them.
- (e) By providing them with material needs.

33.2 **The recluses and brahmins [religious renunciants and practitioners]**, young householder, as *the zenith*, having been ministered thus by the son of family, show him their compassion in these 6 ways:¹³³

- (f) They restrain him from bad.
- (g) They exhort him to do good.
- (h) They, with a good mind, show him compassion.
- (i) They let him hear what he has not heard before.
- (j) They clarify what he has heard.
- (k) They show him the way to heaven.

In these 6 ways, young householder, the recluses and brahmins [religious renunciants and practitioners], as the direction above, having been ministered thus by the son of family, show him their compassion.

Thus the direction above is covered by him and made safe and secure.”

¹²⁶ “Master,” *ayyira*, an unusual form, probably “clerical contamination of *ayya*” (CPD: *ayyira-kula*). The better reading is perhaps *ayira(ka)*, from *ariya* or *ayya*, a nobleman, lord, sir, master. On the metathesis, see Müller, *Simplified Grammar of the Pali Language*, London, 1884:49.

¹²⁷ This is one of the earliest documented statements on a fair wage scheme and perks.

¹²⁸ This is one of the earliest documented statements on a medical aid scheme.

¹²⁹ *Acchariyānaṃ rasānaṃ saṃvibhāgena*, lit “by giving a portion of marvellous tastes.” Comy mentions “honey” as an example (DA 3:956). *Rasa* has a wide range of meanings including “juice, taste, object of enjoyment (entertainment), flavour and its substances (eg soup)” (PED). One could take all these meanings as applicable here.

¹³⁰ *Samaye vossaggena*. Comy: Giving them enough rest so that their work is better performed without working all day, and giving special leave during festivals, etc, providing them with extra food and adornments for the occasion (DA 3:956).

¹³¹ *Kitti.vaṇṇa,harā ca*, lit “and they are bearers of fame and praise.”

¹³² “Zenith,” ie, the sky above, representing the potential for personal and spiritual development and liberation.

¹³³ Significantly, while all the other “directional” duties come in sets of 5 (*pañcahi*), the spiritual teacher’s duties are 6 (*chahi*) in number. The spiritual teacher’s duties are similar to those of the true-hearted friend “who gives good counsel” [§24] and the first two duties here are those of the parents to their child [§28fg]. In other words, the spiritual teacher is also a wise parent and a loving friend all rolled into one.

The Blessed One said this.

34 Having said that, the Sugata [the well-farer], the Teacher, further said this:

- 35 *Māta pitā disā pubbā¹³⁴
ācariyā dakkhiṇā disā
putta,dārā disā pacchā
mitt'āmaccā cs uttarā* Mother and father are the direction in front,
teachers are the southern quarter,
wife and children are the direction at the back, [192]
friends and companions are the north,
- 36 *Dāsā kamma,karā heṭṭhā
uddhaṃ samaṇā brāhmaṇā
etā disā namaseyya
alam attho kule hīhi* and slaves and workers the nadir,
recluses and brahmins the zenith—
these are the directions to be honoured
by one who would be fit to be a houselord in his clan.
- 37 *Paṇḍitā sīlā sampanno
saṅho ca paṭibhānavā
nivāto,vutti atthaddho
tādiso labhate yasaṃ* The wise one, accomplished in moral virtue,
refined and eloquent,
humble, free from pride—
such a one wins fame.
- 38 *Uṭṭhānako¹³⁵ analaso
āpadāsu na vedhati
acchida,vutti¹³⁶ medhavī
tādiso labhate yasaṃ* The early riser, industrious,
unshaken by troubles,
flawless in conduct, wise—
such a one wins fame.
- 39 *Saṅgāhako mitta,karo
vadaññū vīta,maccharo
netā vinetā anunentā
tādiso labhate yasaṃ* Hospitable, a maker of friends,
wise in words, free from stinginess,¹³⁷
fore-runner, leader, guide,¹³⁸—
such a one wins fame.
- 40 *Dānaṃ ca peyya,vajjañ¹³⁹ ca
attha,cariyā ca yā idhā
samānattatā ca dhammesu
tatha tatha yathā'raham* Generosity and pleasant speech,¹⁴⁰
and beneficial conduct here,
and impartiality towards all things,
everywhere as is fitting—
- 41 *Ete kho saṅgahā loke
rathassa āṇiva yāyato
ete ca saṅgahā n'assu
na mātā putta,kāraṇā
labhetha mānaṃ pūjāṃ vā
pitā vā putta,kāraṇā* These are what holds the world together
like a lynch-pin holding the chariot-wheel;
without such welfare
no mother would receive from her son
any honour or respect
nor the father from his son.

¹³⁴ Here *pubba* means “the fore-part, eastern.” Along with *uttara* (“upper part, north”) and *adhara* (“lower part”), they are inflected like *sabba*. See Geiger, *Pali Grammar* §113.8.

¹³⁵ Ce Comy *uṭṭhāhako*.

¹³⁶ Be Comy *acchinna-*.

¹³⁷ *Vadaññū vīta,maccharā*, this line (*pada*) as in **Macchhari S** (S vv166 f/1:34).

¹³⁸ *Netā vinetā anunentā*, lit “one who leads, who leads away, who leads after,” ie, one who is wiser than others, keeps others away from bad, and sets an example himself (ie, as a follower himself).

¹³⁹ Ce so; Be Ke *piya-*.

¹⁴⁰ This verse is about the 4 conditions of welfare (*saṅgaha,vatthu*): namely, generosity (*dāna*), pleasant speech (*piya,vācā*), beneficial conduct (*attha,cariyā*) and impartiality (*samānatattā*) (D 3:152, 232; A 2:32, 248, 4:218, 363).

- 42 *Yasmā ca saṅgahe ete
samavekkhanti paṇḍitā
tasmā mahattaṃ papponti
pāsaṃsā ca bhavanti te'ti.* But since there are these things
the wise regard¹⁴¹ as welfare, [193]
therefore they bring greatness,
and win their praises.

43 When this was said, Sigāla the young houselord said this to the Blessed One:

“Excellent, bhante! Excellent, bhante!

Just as if one were to place upright what had been overturned,

or were to reveal what was hidden,

or were to show the way to one who was lost,

or were to hold up a lamp in the dark so that those with eyes could see forms,

in the same way, in numerous ways, the Dharma has been made clear by the Blessed One.

I go to the Blessed One for refuge, to the Dharma, and to the community of monks. May the Blessed One remember me as a layman who has gone to him for refuge from this day forth for life.”

— evaṃ —

¹⁴¹ “Regard,” *samavekkhanti* = *sam* + *avekkhati* (he looks) (M 1:225; A 2:32; It 30).

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4

Amba,laṭṭhikā Rāhul’ovāda Sutta

The Discourse on the Advice to Rāhula at Amba,laṭṭhikā | M 61 (SD 3.10)

M 2.2.1 • Majjhima Nikāya 2, Majjhima Paṇṇasā 2, Bhikkhu Vagga 1

Translated by Piya Tan ©2003, rev 2016

Theme: Dangers of lying and need for constant self-reflection

Related suttas

1.0 Suttas related to Rāhula include:

			<u>Notes</u>
Kumāra,pañha	Khp 1		when he is a 7-year-old novice ¹
Mahā Rāhul’ovada Sutta	M 62	SD 3.11	when he is an 18-year-old
Cūḷa Rāhul’ovāda Sutta	M 147	SD 70.7	= S 35.121. His attaining of arhathood.
Rāhula Saṃyutta	S 18		S 18.1-22 (S 2:244-253)
Cakkhu Sutta 1	S 18.1		
Rūpa Sutta 1	S 18.2		
Viññāṇa Sutta	S 18.3		
Samphassa Sutta	S 18.4		
Vedanā Sutta	S 18.5		
Saññā Sutta	S 18.6		
Sañcetanā Sutta	S 18.7		
Taṇhā Sutta	S 18.8		
Dhātu Sutta	S 18.9		
Khandha Sutta	S 18.10		
Cakkhu Sutta 2	S 18.11		} The teachings of S 18.11-20 are identical to those of S 18.1.10 except that here the Buddha questions Rāhula.
Rūpa Sutta 2	S 18.12		
Viññāṇa Sutta 2	S 18.13		
Samphassa Sutta 2	S 18.14		
Vedanā Sutta 2	S 18.15		
Saññā Sutta 2	S 18.16		
Sañcetanā Sutta 2	S 18.17		
Taṇhā Sutta 2	S 18.18		
Dhātu Sutta 2	S 18.19		
Khandha Sutta 2	S 18.20		
Mānānusaya Sutta	S 18.21	SD 19.2a(7.5)	
Apagata Sutta	S 18.22		
(Māna) Rāhula Sutta 1	S 22.91		or (Anusaya) Rāhula Sutta; see SD 19.2a(7.5)
(Māna) Rāhula Sutta 2	S 22.92		or (Apagata) Rāhula Sutta; see SD 19.2a(7.5)
(Dhātu) Rāhula Sutta	A 4.177		on the 4 elements, elaborated in M 62
(Kalyāṇa,mitta) Rāhula Sutta	Sn 2.11		Sn 335-342, on spiritual friendship

1.1 Rāhula is the Buddha’s only son, born (according to tradition) on the day his father renounces the world to seek awakening. When the Buddha first returns to Kapila,vatthu after his awakening—some say, it is the second year of the ministry; others say it was the 6th or even the 12th year²—Rāhula approaches

¹ These questions, however, are first recorded as being used as the going-forth procedure for the precocious 7-year-old novice, **Sopāka**, an arhat (Tha 480-486): see SD 45.16 (2.4).

² It is not certain when exactly the Buddha first returned to Kapilavatthu. The Jātaka **Nidāna Kathā**, however says that the Buddha spends the first rains at Isi,patana (Sarnath). Then he goes to Uruvelā, staying there for 3 months, after which he stays in Rāja,gaha for 2 months. Then he leaves for Kapila,vatthu, arriving there after a 2-month jour-

him and asks for his “inheritance.” So, at the age of 7, he is initiated into the Order as a novice (*sāmaṇera*) by Sāriputta.³

1.2 The Commentaries say that the Ambalaṭṭhikā Rāhul’ovāda Sutta (and **the Kumāra,pañha**, Khp 1) was taught to Rāhula when he was a 7-year-old novice (*satta, vassika, sāmaṇera, kāle*) (MA 3:126; AA 1:258). Once, when the 18-year-old Rāhula was following the Buddha on alms-round, he harboured carnal thoughts through being fascinated by the beauty of his body and that of the Buddha. The Buddha, noticing his unwholesome thoughts, gave him the teachings of **the Mahā Rāhul’ovāda Sutta** (M 62).

1.3 There are some 5 Rāhula Suttas. One is in the Aṅguttara—the **(Dhātu) Rāhula Sutta** (A 4.177), a brief teaching on the emptiness of the 4 elements that is elaborated in the Mahā Rāhul’ovāda Sutta (M 62,8-17). The Khandha Vagga of the Saṃyutta contains a famous pair of Rāhula Suttas: **the (Anusaya) Rāhula Sutta** (or Rāhula Sutta 1) and **the (Aparāga) Rāhula Sutta** (or Rāhula Sutta 2) (S 22.91-92), both on overcoming the notions of “I” and “mine”, which are repeated in the Nidāna Vagga respectively as **the Anusaya Sutta** and **the Aparāga Sutta** (S 18.21-22).

1.4 The short but instructive **(Kalyāṇa,mitta) Rāhula Sutta** (Sn 2.11) of the Sutta Nipāta is on spiritual friendship. It is a set of basic instructions on how Rāhula should prepare for his meditation.

1.5 THE RĀHULA SAṂYUTTA

1.5.1 The 18th section of the Saṃyutta is called the **Rāhula Saṃyutta** (S 18), containing teachings given to Rāhula by the Buddha on various occasions from the time Rāhula joined the Order until his attainment of arhathood (MA 2:126). The 22 short suttas are arranged in two chapters (*vagga*).

1.5.2 The first 10 explain the 3 characteristics in relation to 20 groups of phenomena: the 6 internal sense-bases; the 6 external sense-objects; the 6 classes each of consciousness, of contact, feeling, perception, volition and craving; the 6 elements; and the 5 aggregates. They are given to Rāhula in response to a request for instruction.

1.5.3 The first 10 suttas of the second chapter present the Buddha speaking the same 10 suttas to Rāhula, but doing so on his own initiative (unprompted). This probably means that they are encores to ensure that Rāhula understands these topics. The two additional suttas instruct on how to abandon the conceptions of “I” and “mine,” and the tendency to conceit.

1.5.4 The arrangement of these suttas, in terms of the successive teachings, is significant, as it shows the progress from easier individual topics, to their presentation as a set (the 5 aggregates), then, an encore, and, finally, on non-self.

1.6 THE CŪLA RĀHUL’OVĀDA SUTTA (M 147 = S 35.121)

1.6.1 This Sutta is given shortly after Rāhula’s higher ordination (when he is 20 years old), recounts how he attains arhathood after listening to a discourse by the Buddha on the development of insight.⁴

1.6.2 The Commentaries say that Rāhula, rising early in the morning, and taking a handful of sand in his hand, would aspire, “May I today receive just as much advice from the Buddha, and my preceptor and teachers!”⁵

Understandably, on account of such diligence of Rāhula that the Buddha declares him as the foremost amongst those monks desirous of training (*sikkhā,kāma*) (A 1:24).

1.6.3 His Elder’s Verses (**Thera,gāthā**) are at Tha 295-298.

ney, teaching along the way (J 1:82, 85). The Chinese text, 方廣大莊嚴經 *Fāng guǎng dà zhuāngyán jīng*, fasc 7, says that after spending 6 years in ascetic practices, the Buddha attains awakening (T3.187.582a18). 方廣大莊嚴經 *Fāng guǎng dà zhuāngyán jīng*, adds that 6 years later, he meets his father again: “Twelve years after his renunciation, they met again.” (T3.614a + 616a). 佛說十二遊經 *Fó shuō shí’èr yóu jīng* says that the Buddha leaves home at 29, gains awakening at 35, and meets his father again after 12 more years (T4.195.146c29-14a1). (Nakamura 2000: 327, 479 n50, with corrections.) See also Mv 1.53.1 (V 1:82 f); J 1:85-94.

³ For details, see SD 45.16 (2.2.1).

⁴ M 147/3:277-280 = S 35.121/4:105-107 (SD 70.7).

⁵ MA 3:134; AA 1:258.

1.7 The Apadāna and the Commentaries say that although Rāhula is the Buddha's own son, the Buddha shows the same lovingkindness to him and to his murderous cousin Devadatta, the bandit Aṅgulimāla, and the intoxicated elephant Dhanapāla (sent out by Devadatta to kill him).⁶

1.8 The Ambalaṭṭhikā Rāhul'ovāda Sutta is mentioned in **the Bhābrū Rock Edict** of Asoka as being among those texts that all monks, nuns, laymen and laywomen should often listen to and reflect upon. This Sutta is a good example of using an "object lesson" in teaching Dharma to the young. The Sutta structure is very simple and systematic. The admonition begins with three parables—those of the water-pot, the royal elephant and the mirror—with which the Buddha impresses on Rāhula the importance of not lying, even in jest [§§3-8]. From the use of imagery, the Buddha goes on to teach in terms of ideas (*dhamma*) regarding the three doors of action and how one should wisely attend to each before, during and after the deed [§§9-17]. The admonition significantly closes with a statement of the universality of the moral virtue of such actions.

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The Discourse on The Advice to Rāhula at Amba,laṭṭhikā

M 61

1 [414] Thus have I heard.

At one time the Blessed One was staying in the squirrels' feeding-ground in the Bamboo Grove near Rājagaha.

2 At that time the venerable Rāhula was staying at Amba,laṭṭhikā.⁷

Then, the Blessed One, emerging from his evening retreat,⁸ went to where the venerable Rāhula was staying at Amba,laṭṭhikā. The venerable Rāhula saw him coming from afar and, on seeing him, prepared a seat and water for washing the feet.

The Blessed One sat down on the prepared seat and, while seated, washed his feet. The venerable Rāhula, then bowed down to the Blessed One and sat down at one side.

Parable of the water in a pot

3 Then, the Blessed One, having left a little bit of the water in the water-vessel, said to the venerable Rāhula,

“Rāhula, do you see this little bit of water remaining in the water vessel?”

“Yes, bhante.”

“Even so, Rāhula, little is the recluseship⁹ of those who have no shame in telling a deliberate lie.”

4 Having thrown away the little bit of remaining water, the Blessed One said to the venerable Rāhula,

“Rāhula, do you see how this little bit of remaining water is thrown away?”

⁶ Ap 6.145/p47; MA 2:387; Dh 1:146; Miln 410.

⁷ Amba,laṭṭhikā: *amba* is “mango”; *laṭṭhikā* or *laṭṭhi* means “sapling, a plant sprout”, but *laṭṭhi* can also mean “a stick of sugarcane” (PvA 257), and is found in place-names, eg Laṭṭhi,vana (J 1:83). As such, *amba,laṭṭhikā* tr as “the grove of mango saplings (or sprouts)” (DA 1:41). Vinaya Comy explains it as “palmyra or talipot-palm pleasure” (*tāl'uyyāna*, VA 972). It was a royal park on the highway between Rājagaha and Nālandā. From this account, it appears that the Squirrels' Feeding Ground (*Kalandaka,nivāpa*) was within walking distance of Amba,laṭṭhikā.

⁸ “Retreat,” *paṭisallānā*, alt tr “seclusion.”

⁹ “Recluseship,” *sāmañña*; cf *samaṇa* (n), “recluse.”

“Yes, bhante.”

“Even so, Rāhula, thrown away is the recluseship of those who have no shame in telling a deliberate lie.”

5 Having turned the water vessel upside down, the Blessed One said to the venerable Rāhula,

“Rāhula, do you see how this water vessel is turned upside down?”

“Yes, bhante.”

“Even so, Rāhula, upside down is the recluseship of those who have no shame in telling a deliberate lie.”

6 Having turned the water vessel right side up, the Blessed One said to the venerable Rāhula,

“Rāhula, do you see how empty and hollow this water vessel is?”

“Yes, bhante.”

“Even so, Rāhula, empty and hollow is the recluseship of those who have no shame in telling a deliberate lie.”

Parable of the royal elephant

7 Suppose, Rāhula, there is this royal elephant:¹⁰ its tusks (long) like chariot poles, fully grown [fit to carry a burden], of good pedigree, accustomed to battles, and in battle, it uses its forefeet and hindfeet, its forequarters and hindquarters, its head and ears, and its tusks and tail, [415] but protects its trunk.¹¹ Noticing this, the elephant rider thinks,

‘This royal elephant, *its tusks (long) like chariot poles, fully grown [fit to carry a burden], of good pedigree, accustomed to battles, and in battle, it uses its forefeet and hind feet, its forequarters and hind-quarters, its head and ears, and its tusks and tail, but protects its trunk: it has not given up its life.*’

7.2 But, Rāhula, when the royal elephant, *its tusks (long) like chariot poles, fully grown [fit to carry a burden], of good pedigree, accustomed to battles, and*

in battle uses its forefeet and hindfeet, its forequarters and hindquarters, its head and ears, and its tusks and tail—and uses its trunk, too—

noticing this, the elephant rider thinks,

‘This royal elephant, *its tusks (long) like chariot poles, fully grown [fit to carry a burden], of good pedigree, accustomed to battles, and in battle uses its trunk, too: it has given up its life. Now there is nothing it will not do.*’

7.3 Rāhula, it is the same with anyone who has no shame in telling a deliberate lie: there is no bad, I say, he will not do.

Rāhula, you should train yourself, thus: ‘I will not tell a deliberate lie even in jest.’¹²

Parable of the mirror

8 What do you think, Rāhula, what is a mirror for?”

“For reflection,¹³ bhante.”

8.2 “In the same way, Rāhula,

bodily action should be done only after repeated reflection [constant review],

verbal action should be done only after repeated reflection [constant review],

mental action should be done only after repeated reflection [constant review].¹⁴

¹⁰ *Rañño nāgo*, alt tr “royal tusker.”

¹¹ By putting it in its mouth (MA 3:128). This obviously alludes to not speaking falsehood and being mindful of one’s speech. Cf (Nāga) Sota S (A 5.140) where the war-elephant guards *all* its limbs mentioned here (A 5.140,4/3:-162), SD 46.9.

¹² Comy: The Buddha thinks that young boys say things both proper and improper, and are called *piya, musā, vādā* (“lovable fibs”; “fond of lying”); for they would say that they saw something when they did not, or would say they did not when they did (MA 3:125).

¹³ “Reflection,” *paccavekkhana*.

THE 3 DOORS

Reflecting on bodily action

9 (1a) CONSIDER WISELY BEFORE DOING. Rāhula, **whenever you want to do** an action with the body, you should reflect on it, thus:¹⁵

‘This action I want to do with the body—will it harm me, or harm others, or harm both?’¹⁶ Is it an unwholesome bodily action with painful outcome, painful result?’

9.2 If, Rāhula, on reflection, you know, ‘It will harm me, or harm others, or harm both, it will be an unwholesome bodily action with painful outcome, painful result,’ then certainly¹⁷ you should *not* do such an action with the body. [416]

9.3 But, Rāhula, if on reflection you know, ‘It will not harm me, nor harm others, nor harm both, it will be a wholesome bodily action with pleasant outcome, pleasant result,’ then you *should* do such an action with the body.

10 (1b) CONSIDER WISELY WHILE DOING. Rāhula, **while you are doing** an action with the body, you should reflect on it:

‘This action I am doing with the body—is it harming me, or harming others, or harming both? Is it an unwholesome body action with painful outcome, painful results?’

10.2 If, Rāhula, on reflection, you know, ‘It is harming me, or harming others, or harming both: it is an unwholesome bodily action with painful outcome, painful results,’ then you should give it up.

10.3 But, Rāhula, if on reflection you know, ‘It is not harming me, nor harming others, nor harming both: it will be a wholesome bodily action with pleasant outcome, pleasant results,’ then you should pursue¹⁸ it.

11 (1c) CONSIDER WISELY AFTER DOING. Rāhula, having done an action with the body, you should reflect on it:

‘This action I have done with the body—did it harm me, or harm others, or harm both? Was it an unwholesome bodily action with painful outcome, painful results?’

CONFESSION & CONTRITION. If, Rāhula, on reflection, you know, ‘*It did harm me, or harmed others, or harmed both*, it was an unwholesome bodily action with painful outcome, painful results,’

then **you should confess it**, reveal it, lay it open to the Teacher or to wise companions in the holy life.¹⁹

11.2 Having confessed it, revealed it, laid it open to the Teacher or to wise companions in the holy life, [417] you should show restraint in the future.²⁰

¹⁴ “Repeated reflection,” *paccavekkhitvā paccavekkhitvā* is an example of a reduplicative (a verb repeating itself to show repeated or continuous action). Although the verb *paccavekkhati* usually means “he reviews” in the sense of an examination of conscience after the fact, here it is used as a synonym for *yoniso manasikāroti*, “he wisely considers,” that is, before the deed, during the deed and after the deed as clearly evident from the 3 phases of each of the 3 doors of action: “when you want to do an action” [§§9, 12, 15], “while you are doing an action” [§§10, 13, 16] and “after you have done an action” [§§11, 14, 16].

¹⁵ *Yad eva tvaṃ rāhula kammaṃ kattu.kāmo hosi tad eva te kāya.kammaṃ paccavekkhitabbaṃ.*

¹⁶ “Will it harm me, or harm others, or harm both?” *atta, vyābādhāya pi ... para, vyābādhāya pi ... ubhaya, vyābādhāya pi saṃvatteyya.* The common key word here, *vyābādha*, means “distress, pain, affliction.” This phrase constitutes the golden rule: see **Veḷu, dvāreyya S** (S 55.7) for a broader application, where a wholesome action should be “purified” in three ways, ie by observing them oneself, by exhorting others to observe them, and by praising (thus encouraging other to practise) such deeds (S 55.7, 6-12/5:354 f).

¹⁷ “Certainly,” *sasakkaṃ* (also at M 1:514). Comy glosses with *ekaṃsena*, “surely, definitely, certainly” (MA 3:128). If taken as *sa, sakkam*, it means “with ability” or perhaps “to the best of one’s ability.”

¹⁸ “Pursue,” *anupadañjeyyāsi*, alt tr “should continue (with an action).” Comy: *upatthambheyyāsi punappunam kareyyāsi*, “should support and do it often” (MA 3:128).

¹⁹ “Wise companions in the holy life,” *viññū sa, brahma, cārī*, that is, spiritual friends (*kalyāṇa, mittā*).

11.3 But, Rāhula, if on reflection you know, ‘It did *not* harm me, nor harmed others, nor harmed both: it was a wholesome bodily action with pleasant outcome, pleasant results,’
then you should, with zest and joy,²¹ train night and day in wholesome things.

Reflecting on verbal action

12 (2a) CONSIDER WISELY BEFORE SPEAKING. Rāhula, whenever you want to do an action with speech, you should reflect on it:

‘This action I want to do with speech—will it harm me, or harm others, or harm both? Is it an unwholesome verbal action with painful outcome, painful results?’

12.2 If, Rāhula, on reflection, you know, ‘It *will* harm me, or harm others, or harm both, it will be an unwholesome verbal action with painful outcome, painful result,’ **[418]** then certainly you should not do such an action with speech.

12.3 But, Rāhula, if on reflection you know, ‘It will *not* harm me, nor harm others, nor harm both, it will be a wholesome verbal action with pleasant outcome, pleasant result,
then you should do such an action with speech.

13 (2b) CONSIDER WISELY WHILE SPEAKING. Rāhula, while you are doing an action with speech, you should reflect on it:

‘This action I am doing with speech—is it harming me, or harming others, or harming both? Is it an unwholesome verbal action with painful outcome, painful results?’

13.2 If, Rāhula, on reflection, you know, ‘It *is* harming me, or harming others, or harming both: it is an unwholesome verbal action with painful outcome, painful results,’ then, certainly, you should give up such an action with speech.

13.3 But, Rāhula, if on reflection you know, ‘It is *not* harming me, nor harming others, nor harming both: it will be a wholesome verbal action with pleasant outcome, pleasant results,’
then you should pursue such an action with speech.

14 (2c) CONSIDER WISELY AFTER SPEAKING. Rāhula, having done an action with speech, you should reflect on it:

‘This action I have done with speech—did it harm me, or harm others, or harm both? Was it an unwholesome verbal action with painful outcome, painful results?’

14.2 CONFESSION & CONTRITION. If, Rāhula, on reflection, you know, ‘It *did* harm me, or harmed others, or harmed both, it was an unwholesome verbal action with painful outcome, painful results,’ then **you should confess it**, reveal it, lay it open to the Teacher or to wise companions in the holy life.

14.3 Having confessed it, revealed it, laid it open to the Teacher or to wise companions in the holy life, you should show restraint in the future.

14.4 But, Rāhula, if on reflection you know, ‘It did *not* harm me, nor harmed others, nor harmed both: it was a wholesome verbal action with pleasant outcome, pleasant results,’
then you should, with zest and joy, train night and day in wholesome things.

Reflecting on mental action

15 (3a) CONSIDER WISELY BEFORE THINKING. Rāhula, whenever you want to do an action with the mind, you should reflect on it:

‘This action I want to do with the mind—will it harm me, or harm others, or harm both? Is it an unwholesome mental action with painful outcome, painful results?’

15.2 If, Rāhula, on reflection, you know,

‘It *will* harm me, or harm others, or harm both, it will be an unwholesome mental action with painful outcome, painful result,’

²⁰ To acknowledge a wrong deed with contrition, confess it, and observe restraint in it leads to growth in the noble disciple. Cf the cases of king Ajāta,sattu (D 2,99-100/1:85), the monk Bhaddalī (M 65,13/1:440) and the wanderer Nigrodha (D 25,22/3:55).

²¹ “With zest and joy,” *pīti,pāmuḍḍhā*, ie with bodily joyful energy and mental joy.

then certainly you should not do such an action with the mind.

15.3 But, Rāhula, if on reflection you know,

‘It will *not* harm me, nor harm others, nor harm both, it will be a wholesome mental action with pleasant outcome, pleasant [419] result,’

then you should do such an action with the mind.

16 (3b) CONSIDER WISELY WHILE THINKING. Rāhula, while you are doing an action with the mind, you should reflect on it:

‘This action I am doing with the mind—is it harming me, or harming others, or harming both? Is it an unwholesome mental action with painful outcome, painful results?’

16.2 If, Rāhula, on reflection, you know,

‘It *is* harming me, or harming others, or harming both: it is an unwholesome mental action with painful outcome, painful results,’

then, certainly, you should give up such an action with the mind.

16.3 But, Rāhula, if on reflection you know,

‘It is *not* harming me, nor harming others, nor harming both: it will be a wholesome mental action with pleasant outcome, pleasant results,’

then you should pursue such an action with the mind.

17 (3c) CONSIDER WISELY AFTER THINKING. Rāhula, having done an action with the mind, you should reflect on it:

‘This action I have done with the mind—did it harm me, or harm others, or harm both? Is it an unwholesome mental action with painful outcome, painful results?’

17.2 DISOWNING THE PAIN. If, Rāhula, on reflecting, you know,

‘It *did* harm me, or harmed others, or harmed both, it was an unwholesome mental action with painful outcome, painful results,’

then **you should be concerned, ashamed, disgusted**²² regarding that mental action.²³

Rāhula, feeling concerned, ashamed, disgusted, you should show restraint from then on.

17.3 But, Rāhula, if on reflection you know,

‘It did *not* harm me, nor harmed others, nor harmed both: it was a wholesome mental action with pleasant outcome, pleasant results,’

then you should, with zest and joy, train night and day in wholesome things. [420]

Purity of the 3 doors²⁴

18 Rāhula, all those recluses and brahmins in the past who
purified their bodily actions,
purified their verbal actions,
purified their mental actions,

had done so

through repeated reflection on their bodily actions,
through repeated reflection on their verbal actions,
through repeated reflection on their mental actions.

Rāhula, all those recluses and brahmins of the future who

²² “Should be concerned, ashamed, disgusted,” *aṭṭiyitabbam harāyitabbam jigucchitabbam*. MA glosses *aṭṭiyitabbam* as *aṭṭena pīlītena bhavitabbam*, “one should be distressed, (feel) harassed”; *harāyitabbam* = *lajjitabbam*, “one should be ashamed”; *jigucchitabbam* = *gūtham disvā viya jigucchā uppādetabbā*, “one should arouse disgust (in oneself) as if looking at excrement” (MA 3:129). See **Kevaḍḍha S** (D 11): *aṭṭiyāmi harāyāmi jigucchāmi*, “I feel concerned, ashamed, disgusted” (D 11,5/1:213), SD 1.7.

²³ This sentence differs from both the preceding pericopes (stock repetitions) in connection with actions of the body and of speech. This is because unwholesome thoughts, unlike bodily and verbal transgressions, do not entail confession as a means of expiation. Both Horner (M:H 2:90) and Ñānamoli (M:ÑB) missed this variation.

²⁴ This conclusion impresses on Rāhula the universality of the virtue taught to him.

will purify their bodily actions,
 will purify their verbal actions,
 will purify their mental actions,
 will do so
 through repeated reflection on their bodily actions,
 through repeated reflection on their verbal actions,
 through repeated reflection on their mental actions.
 Rāhula, all those recluses and brahmins of the present who
 are purifying their bodily actions,
 are purifying their verbal actions,
 are purifying their mental actions,
 are doing so
 through repeated reflection on their bodily actions,
 through repeated reflection on their verbal actions,
 through repeated reflection on their mental actions.
 Therefore, Rāhula, thinking thus:
 'I will purify my bodily actions through repeated reflection;
 I will purify my verbal actions through repeated reflection;
 I will purify my mental actions through repeated reflection;'—
 this is how, Rāhula, you should train yourself."

The Blessed One said this. The venerable Rāhula joyfully approved of the Blessed One's word.

— evaṃ —

161110

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