

10

Dīghajānu Sutta

Be **Dīghajānu Sutta** The Discourse to Dīghajānu | **A 8.54**
Vyaggha,pajja Sutta The Discourse to Vyaggha,pajja
 Theme: A layperson's worldly and spiritual welfare
 Translated & slightly abridged by Piya Tan ©2003, 2010

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
Āḷavaka 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
Dīghajānu 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 Dīghajānu 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 Dīgha,jānu 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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Dīgha,jānu Sutta

The Discourse to Dīgha,jānu

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 Kāsi 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

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 “Kāsi 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.

(A) WORLDLY WELFARE⁸

2 “These 4 things, Vyaggha,pajja, lead to the welfare and happiness of a son of family in this very life. What are the four?

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|---|---|------------------------|
| 3 | (1) The accomplishment of diligence . | <i>uṭṭhāna,sampadā</i> |
| | (2) The accomplishment of watchfulness . | <i>ārakkha,sampadā</i> |
| | (3) Spiritual friendship . | <i>kalyāṇa,mittatā</i> |
| | (4) Balanced living . | <i>sama,jīvitā</i> |

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

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

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.

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,¹³
being neither extravagant nor stingy,
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**,¹⁴ 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.*¹⁵

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!’¹⁶

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!’¹⁷

This, Vyagghapajja, is called balanced living.¹⁸

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).

¹³ *Samaṃ jīvikam* [vl *jīvitam*] *kappeti*. For comy, see SD 10.16 (5.1.2.3).

¹⁴ *Tulā, dhāra*, lit “scale-bearer.”

¹⁵ On this accomplishment of balance living as the essence of right livelihood, see SD 10.16 (5.1.2.2).

¹⁶ “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.

¹⁷ **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

¹⁸ 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:

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|---|---------------------------|
| (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).

Losing wealth, gaining wealth

8 These are **these 4 ways of losing wealth**¹⁹ thus built up:²⁰

- (1) Womanizing [lechery].²¹
- (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]²² thus built up:

- (5) Not womanizing.
- (6) Not addicted to drinking. **[284]**
- (7) Not addicted to gambling.
- (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 WELFARE²³

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?²⁴

¹⁹ Lit, “causes [sources] of destruction of wealth” (*bhogānaṃ apāya, mukhā*).

²⁰ (**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.

²¹ 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.

²² *Āya, mukha*, lit “inlet (for water).” *Āya* is formed from ā + √i, to go (poetic). Opp *apāya, mukha*.

²³ “Spiritual welfare,” *samparāyik’attha sarāvatṭanika, dhamma*, ie, qualities conducive to spiritual development and life hereafter, leading to self-awakening. This is actually a “secret teaching” leading to streamwinning. See **Velu, 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” (*attūpanāyikāṃ dhamma, pariyāyāṃ*), ie, a teaching for personal practice, and for the benefit of others. See S 55.7.5 n (SD 1.5).

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|---|-----------------------|
| 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.²⁵ He has faith in the Buddha's awakening, thus: 'So too, is he the Blessed One.'²⁶

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

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.²⁷

²⁴ These 4 qualities—the bases for spiritual welfare—are said to arise as “the foremost of beneficent conduct” (*etad aggam attha, cariyānaṃ*): (**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 (*assāsanīyā dhammā*) (S 55.37/5:395), SD 6.2.

²⁵ *Saddhā*, ie, *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).

²⁶ 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.

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 directed²⁸ to the rising and falling away (of phenomena)²⁹
that is noble and penetrative, leading to the complete destruction of suffering.³⁰

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.³¹

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.³²

— evaṃ —

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²⁷ 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 & **Cāgānussati**, 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).

²⁸ On directed cultivation, see further **Bhikkhuṇī Vāsaka S** (S 47.10/5:154-157), SD 24.2 (1.2).

²⁹ *Paññavā hoti, uday’attha,gāminiyā paññāya samannāgato*: D 3:237,17; M 1:356,19; S 5:197,19; A 3:2,26; Nm 40,2 etc. On watching the rising and falling of feeling, see **(Aññathatta) Ānanda S 1** (S 22.37/3:37 f), SD 33.11.

³⁰ For its significance, see **(Sotāpanna) Nandiya S** (S 55.40), esp SD 47.1 (1.1.3.3).

³¹ The 4 qualities are also those of the *kalyāṇa,mitta*: see **Spiritual friendship**, SD 34.1 (4.1).

³² This line recurs at **Iṇa S** (A 6.45,26/3:354), SD 37.5.