

1

Sigāl'ovāda Sutta

The Discourse on the Advice to Sigāla | D 31

Se: **Siṅgālak'ovāda Sutta** The Discourse on the Advice to Siṅgāla;

Be WT: **Siṅgāla Sutta** The Discourse to Siṅgāla

Theme: The lay code of ethics and social responsibilities

Translated with notes by Piya Tan ©2003

1 Introduction

1.0 SUTTA CONTENTS

The Sigāl'ovāda Sutta (D 31) [1.2.0]

THE MORAL LIFE

§§1-3 The Buddha meets young **Sigāla** worshipping the 6 directions.

§4 The 4 defilements of conduct.

§§5-6 The 4 motives.

WEALTH MANAGEMENT

§§7-14 The 6 ways of losing wealth.

§§15-20 The 4 false friends.

§§21-25 The 5 true friends.

§26 The Dharmafarer's wealth.

THE LAYMAN'S SOCIAL DUTIES

§§27-42 **The 6 directions**: social duties (reciprocal morality).

§43 Sigāla goes for refuge.

1.1 BACKGROUND

1.1.1 The Sigāl'ovāda Sutta (D 31) 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. The Dīgha Commentary states that, on account of the Sutta's teachings, it is also called "**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).

1.1.2 Buddhaghosa, in his Commentary on the Sutta, relates how Sigāla's parents [5]–Sigāla,mātā and Sigāla,pitā–were not only lay followers, but had great faith in the Buddha and became streamwinners.² However, they could not persuade Sigāla 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

¹ This term is commentarial (DA 3:959), 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 Comy says that Sigāla,mātā (like Sigāla,pitā), renounces, too, becomes a nun, and an arhat (AA 1:381). [5.1]]

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, according to the Dīgha Commentary, 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

1.2.0 Sutta contents [1.0]

- §§1-2 Sigāla worships **the 6 directions**, and meets the Buddha.
- §3.1 Verse-summary to I-II: moral virtue.
- I §§3.2-4 The 4 defilements of conduct.
- II §§5-6 The 4 biases.

WEALTH MANAGEMENT

- III §§7-14 The 6 ways of losing wealth: wealth management.
- IV §§15-20 The 4 kinds of false friends.
- V §§21-26 The 4 kinds of true friends.
- §26 Verse-summary to III + V plus budgeting one's wealth.

SOCIAL WELL-BEING

- VI **§27 The 6 directions as social duties (reciprocal ethics):**
- §28 Children and parents.
- §29 Student and teacher.
- §30 Husband and wife.
- §31 Family-man and friends.
- §32 Employer and employees
- §33 Student and teachers.
- §34 Verse-summary to VI.
- §35 Sigāla goes for refuge in the 3 jewels.

1.2.1 Sutta summary

The Sutta opens with the Buddha's meeting Sigāla, followed by their conversation, when the Buddha points out that the Sigāla's worshipping of **the 6 directions** has a different significance: Sigāla is keen to learn [§§1-2]. The Buddha then gives practical teachings leading up to those on the 6 directions [§§3-26].

Then, comes the verse-summary of the teachings to follow [§3.1], after which the Buddha lists the 4 defilements of conduct [3.2-4] and the 4 biases (*agati*) [§§5-6]. These two brief sections are followed by more elaborate teachings. Section III deals with "**6 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),³ here we

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

find “true-hearted friend” (*suhada,mitta*) [§§21-26]. This latter is possibly a precursor of the term “spiritual friend.”⁴

The Sutta climaxes with the section on **the 6 directions** and their social significance in terms to oneself [§§27-34], that is, a practical and comprehensive code of social responsibilities and reciprocal ethics. The Sigāl’ovāda Sutta happily closes with the young Sigāla taking refuge in the 3 jewels.⁵

1.2.2 The 6 directions

It is interesting that the closing verse-summary of the Sigāl’ovāda Sutta [§§35-36] gives a more poetic version of the quarters, as evident in this comparative table:

<u>prose section</u> [§27]		<u>verse</u> [§35-36]	<u>signifying</u>	<u>representing</u> [2]	
<i>puratthima</i>	east	<i>pubba</i>	the front	(rising sun)	parents (and guardians)
<i>dakkhiṇa</i>	south	<i>dakkhiṇa</i>	the right	(respect)	teachers
<i>pacchima</i>	west	<i>paccha</i>	the back	(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 the 6 directions are also mentioned in sutta passages regarding **the cultivation of lovingkindness** (*mettā,bhāvanā*) and the other divine abodes (*brahma,vihāra*). Note these clear differences:

- (1) The 4 cardinal quarters (east, south, west and north) are not directly mentioned therein—they are simply referred to as “across” (*tiriya*), and as the “first quarter,” “the second ...” and so on;
- (2) The nadir and the zenith are mentioned as “above” (*adho*) and “below” (*uddham*).⁶

1.2.3.2 Both the prose and verse sections of the Sutta use **heṭṭhima** for the nadir. *Heṭṭhima* is the superlative derivation (sometimes comparative) from the adjective *heṭṭhā*, “down, below, underneath.” Hence, *heṭṭhima* (*heṭṭhā + ima*) means “the lowest.”⁷ 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.⁸ Its opposite, **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

⁴ See **Group karma**, SD 39.1(7.1).

⁵ For related suttas, see **Ādiya S** (A 5.41/3:45 f), SD 2.1(1).

⁶ SD 38.5 (2.1.3.2).

⁷ The suffix *-ima* is here used to form the superlative: *heṭṭhima*, “lowest.”

⁸ See entries on *adho* in CPD.

opposite is *pacchima*, “after, last, latest.” The 3 watches of the night⁹ are, respectively, called *purima,yāma*, “the first watch,” *majjhima,yāma*, “the middle watch,” and *pacchima,yāma*, “the last watch”¹⁰; or, in a line of people: the front, the middle and the back.¹¹ In time sequence, *purimam* is “past”; *majjhima*, “present”; and *pacchima*, “future.”¹²

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 householder (*gahapat’aggi*), ie, one’s family;
- (3) the fire of religious offerings (*dakkhiṇeyy’aggi*), ie, recluses and brahmins (viz, religious practitioners). (A 7.44,12-16/4:45)¹³

1.3.2 The rationale for **the early Buddhist social ethics** as embodied in the Sigāl’ovāda Sutta is the personal teaching (*attūpanāyikam dhamma,pariyāyam*), or, what in modern philosophy, is called “the golden rule,” as taught in **the Veḷu,dvāreyya Sutta** (S 55.7).¹⁴ Stated positively, this entails that we should do to others what we wish others to do to us, or simply put, we should treat others wholesomely as we would treat ourself.

1.3.3 Sections of the Sigāl’ovāda Sutta are found elsewhere in the Sutta Piṭaka. The duties of a son [a daughter],¹⁵ for example, are reworded in **the Ṭhāna Putta Sutta** (A 5.39) as *the reasons for parents to have a son* [a daughter], 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** [a child]¹⁶ to be born in the family. What are the five?

⁹ On the 5 parts of the day, see SD 32.13 (1.1).

¹⁰ M 4,28+30+33/1:23.

¹¹ Sn 773; DA 1:45 f.

¹² 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).

¹³ See (**Uggata,sarīra**) **Aggi S** in SD 3.16.

¹⁴ S 55.7,5/5:353 @ SD 1.5(1).

¹⁵ Although *putta* is often tr as “son,” in many contexts, such as those of the suttas here, they have a broad sense that includes “daughter” [§9b n; §30.1 n]. Hence, it is like the Malay, *anak*, “child,” which refers to either a son or a daughter.

¹⁶ Since this is a social teaching, its teaching can and should be teased out to also refer, mutatis mutandis, to a daughter. See **Neyy’attha Nī’t’attha S** (A 2.3.5+6), SD 2.6b.

- 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,'¹⁷ or
- (4) 'He will be worthy of his heritage,' or
- (5) 'He will make offerings (*dakkhiṇa*) to the pretas, the departed'¹⁸

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 [a daughter]:¹⁹

Having been supported, he will support us in turn;	<i>bhato vā no bharissati</i>	
he will perform duties for us;	<i>kiccaṃ vā no karissati</i>	
He will keep the family tradition standing long;	<i>kula,vaṃso ciraṃ tiṭṭhe</i>	
he will be worthy of his heritage;	<i>dāyajjāṃ paṭipajjati</i>	
Or, that he will make offerings	<i>atha vā pana petānaṃ</i>	<i>g</i>
to the pretas, the departed.	<i>dakkhiṇaṃ anuppadassati</i>	<i>f</i>

Seeing these reasons, the wise desire for a son [a daughter]:²⁰

Therefore, the peaceful true individuals	<i>tasmā santo sappurisā</i>	
are grateful, rejoicing in the favour: ²¹	<i>kataññū kata,vedino</i>	
Recalling what parents have done in the past,	<i>bharanti mātā,pitaro</i>	<i>d</i>
they support them (in turn); [44]	<i>pubbe katam anussaraṃ</i>	<i>c</i>
They do their duties	<i>karonti nesaṃ kiccāni</i>	
to those who have done theirs in the past.	<i>yathā taṃ pubba,kārimaṃ</i>	
Supporting those who'd supported them, keeping to admonitions,	<i>ovāda,kārī bhata,poṣī</i>	
not neglecting good family tradition.	<i>kula,vaṃsaṃ ahāpayāṃ</i>	
Accomplished in faith, in moral virtue,	<i>saddho sīlena sampanno</i>	
that son [daughter] is worthy of praise.	<i>putto hoti pasamsito'ti</i>	

— evaṃ —

1.4 The Nakula,mātā Sutta (A 8.48) lists the 8 duties of the wife [cf §30]. These 8 qualities which will bring a woman birth amongst the Manāpa,kāyika devas (A 8.48/4:268 f)²² are, in summary:

¹⁷ 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).

¹⁸ "The pretas, the departed," *petānaṃ kāla,katānaṃ*, lit "who have done their time," ie, died. This expression specifically refers to the departed, ie, not the pretas as shades or "hungry ghosts" of later mythology. The filial offspring dedicates merits to the departed. See (**Saddha**) **Jāṇussoṇī S** (A 10.177/5:269-273), SD 2.6a & **Tiro,kuḍḍa S** (Kh 7/6), SD 2.7.

¹⁹ *Pañca-ṭ,ṭhānāni sampassaṃ puttāṃ icchanti paṇḍitā*. On *puttā* as "all the offspring," see §28.1 n.

²⁰ *Ṭhānān'etāṇi sampassaṃ puttāṃ icchanti paṇḍitā*.

²¹ "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).

²² 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 over 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

- (1) She serves, respects 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

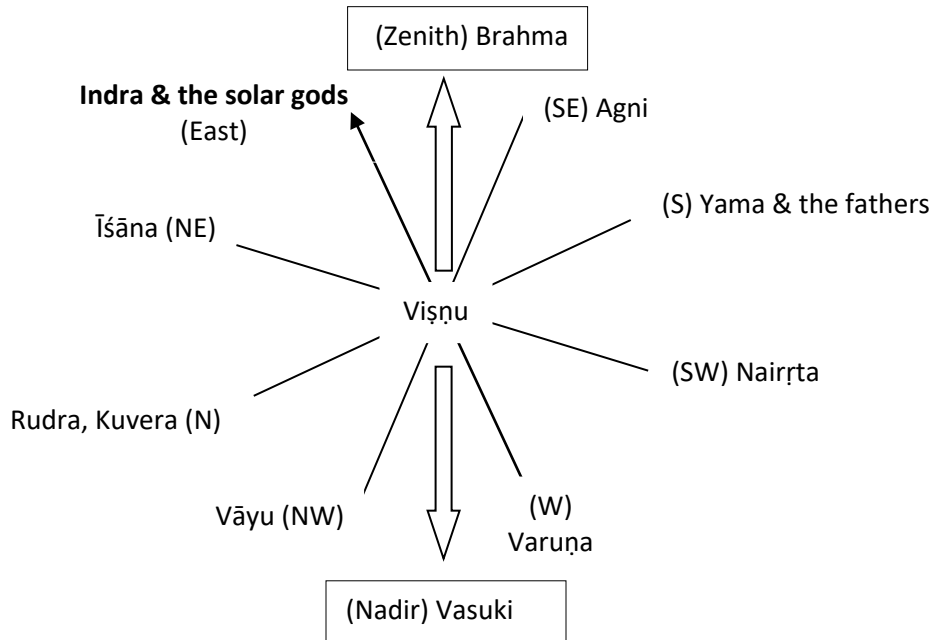


Diagram 2. The ancient Indian tutelary gods of the quarters

2 The 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 Bṛhaspati.²³ In the Śatapatha Brāhmaṇa,²⁴ five as well as seven directions are mentioned in rites. In the Gṛhya Sūtras,²⁵ the 4 quarters are to be worshipped in connection with certain various 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).²⁶

(A 4:265 ff). The 2 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). **Nakula,mātā S** (A 8.48/4:268 f), SD 5.3 follows, and this should be studied with **Sigāl'ovāda S** (D 31).

²³ See also Clasquin 1995:4 html ed.

²⁴ SBE xii, 382; xliii, 277, 314.

²⁵ SBE xxix, 320; cf 232; xxx, 171, 194, 313, 278.

²⁶ It should be noted that the Pali Canon does not mention any of the "directional" Vedic gods. The names here are only examples so identified during a certain period in the theological development of Brahmanism.

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 compass²⁷ 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.²⁸ The centre of all these quarters was the axis mundi (the cosmic centre), around which all the gods dwell. 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.

2.3 A description of the Vedic rites connected with the building of a house (*vāstu,śamana*), mentions, for instance, 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).²⁹ 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,"³⁰ 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),³¹ and the word did not enter into the English language until 1950.³² Clasquin explains "**demythologization**" as follows:

²⁷ On the magnetic compass, see §26 & n below.

²⁸ See eg Rgveda 3.27.2; also S Bhattacharji 1970:6-9; J Gonda 1970:6.

²⁹ SD 1.8 (2).

³⁰ "Demythologisation in Axial Age India—the Singalovada Suttanta." Unisa [University of South Africa] Press On-line: *Myth and Symbol* 2 1995:19-38. On the "Axial Age," see SD 22.8 (3.1).

³¹ 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 essential 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 gives *new* (often opposing) meanings to the old terms. See **Myth in Buddhism**, SD 36.1 (8); SD 52.1 (3.4.2.2).

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, is found in 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, -dharma*). This would be followed by the “householder” stage (*grhastya*), when the youth takes a wife (Crawford, 1982:61-70).³³

As Clasquin notes, these two stages (found in the first triad of parents/teachers/wife) are *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.³⁴

The 2nd 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)³⁵

³² *Oxford English Dictionary*, 2nd ed, 1989, 4:452.

³³ See **Myth in Buddhism**, SD 36.1 (1.7.1).

³⁴ Cf P Olivelle 1993:7 & passim. See **Doṇa Brāhmaṇa S** (A 5.192) @ SD 36.14 (1.2.3).

³⁵ 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.

4 Buddhist financial management and happiness

4.1 FINANCIAL MANAGEMENT

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

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

He divides his wealth into 4 parts:³⁶
one part he should enjoy,
with two he invests in his work,
and the fourth he should set aside,
should there be any misfortune. [§26]

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. [Fig 4]

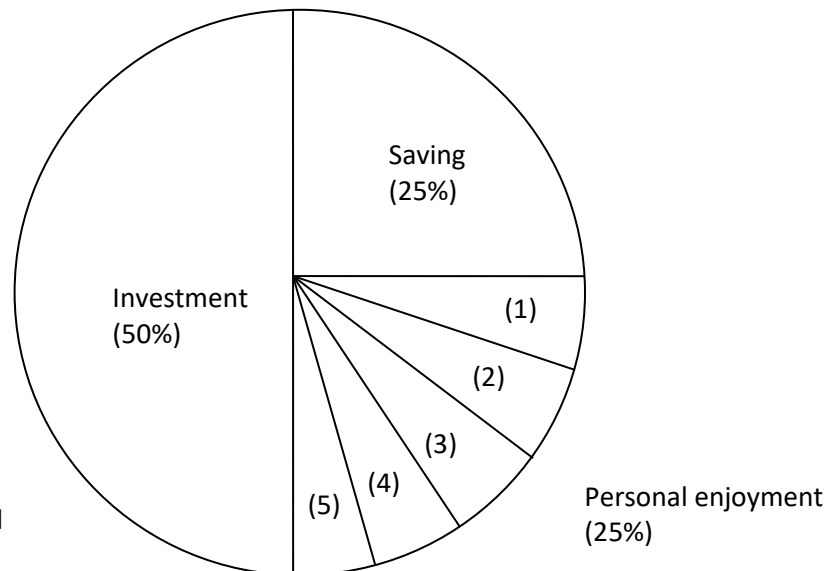


Fig 4 The Buddhist personal financial pie-chart

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 bhogaṇaṃ ādiyā*), namely:³⁷

- (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;³⁸

³⁶ The text has as preceding line *save mittāni ganthati* (“he truly binds his friends to himself”), but which fits better with the preceding quatrain: see main text below [§26].

³⁷ 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.

- (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;³⁹
- (5) faith offering: supporting worthy religious practitioners (Dharma work).

(A 5.41/3:45 f @ SD 2.1; A 4.61,12/2:68 @ SD 37.12)

4.1.3 These **5 offerings** were 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 were not instituted by the Buddha, but common non-Buddhist practices that were tolerated insofar *as they did not seriously conflict with Buddhist practice*.⁴⁰

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 [Fig 4].

4.1.4 The bottom right quadrant [Fig 4] constitutes “the 5 uses of wealth” (also called the “fivefold offering,” *pañca, bālī*), as taught in **the Ādiya 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.⁴¹

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 4 bases of worldly welfare

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

<u>Dīgha, jānu Sutta (A 8.54)</u>	<u>Anana 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	

³⁸ **Patta Kamma S** (A 4.61) combines 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, householder, 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.

³⁹ 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). On a Buddhist response to culture, see SD 52.1 (18.3.2.4).

⁴⁰ See eg (**Alabhanīya**) **Ṭhāna S** (A 5.48 stanzas) for the Buddha’s tolerant approach: see SD 2.1(4). On “transfer-ence of merit,” see (**Saddha**) **Jānussonī S** (A 10.177/5:269-273), SD 2.6a, esp Intro.

⁴¹ A 5.41,5/3:45 (SD 2.1).

(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 it is not lost or destroyed, making sure it is safe and well-insured against natural disasters, thieves, legal problems and exploitation (such as being wasted by ill-disposed heirs). 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* or *jīvikatā*)⁴² 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

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

Then, there is the debt of kindness that we owe others, especially those we forget who have been kind to us. Even when we return such kindness, we are merely being *grateful*. We might feel—especially if we have been socially conditioned—that we are obliged to “settle” our debts to others.

4.2.2.2 Conversely, might feel that we “owe” no debt of kindness to those who have not helped us. If such a view becomes habitual, then, we are likely to lack lovingkindness, measuring others (as if that were possible) by how much kindness we have received from them. Like love, kindness is a wholesome action that must begin with us, and should be cultivated boundlessly.

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 of samsara, there are always those to whom we owe something. We may forget this, not even know it. Hence, it makes sense to be kind to others, be they friends, strangers or foes. Since this is not always easy to do, we need to learn how to do it right. The best way to learn is from our mistakes and weaknesses, difficult as this may be.

⁴² Ce *jīvikatā*. For a closer study, see **Right livelihood**, SD 37.8.

5 Sigāla's parents

5.1 SIGĀLA,MĀTĀ

Sigāla,mātā (“Sigāla’s mother”) or Siṅgāla,pitā, comes from a merchant banker (*seṭṭhi*) family in Rājagaha and, after marriage, has a son called Sigāla. She hears the Buddha’s teaching and gaining faith, joins the sangha (as Sigāla,pitā does, too).⁴³ 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’s 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, as does Sigāla,pitā [5.2]. 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),⁴⁴ 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,pitā (“Sigāla’s father”) or Siṅgāla,pitā, is a houselord or householder of Sāvattthī. Like, Sigāla,mātā, he joins the order, and the Buddha asks him to meditate on the perception of a skeleton. He lives in the Bhesakalā,vana in Sumsumāra,gira, where a forest deity encourages him with a verse (Tha 18). Thus inspired, he develops insight and becomes an arhat, as Sigāla,mātā does, too. [5.1]

Ninety-four aeons ago he had given a palmyra or palm (*tāla*) fruit to the pratyeka buddha named Sata,raṁsī. In the time of Kassapa Buddha, he was a monk and developed meditation on the perception of a skeleton (ThaA 1:74-77).

— — —

Sigāl’ovāda Sutta

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,⁴⁵ having risen early in the morning⁴⁶ 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.⁴⁷

⁴³ However, we are not told whether they renounced together or who renounced first.

⁴⁴ Padum’uttara is the 13th of the 24 Buddhas: see **Mahā’padāna S** (D 14), SD 49.8(2).

⁴⁵ *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)—assuming that he is not another namesake—it would not

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*.⁴⁸

Sigāla, pitā's last request

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

“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**,⁴⁹ 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.” [3]

“In that case, bhante, how are the directions to be worshipped in the noble one's discipline?”

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

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

“Yes, bhante,” the young houselord replied in assent to the Blessed One.⁵⁰

3 TEACHING SUMMARY

“So long, young houselord, as the noble disciple gives up the 4 defilements of conduct,⁵¹ does no bad deeds out of the 4 motives [grounds],⁵² does not indulge in the 6 ways of losing wealth⁵³—

*Yato kho gahapati,putta ariya,sāvakassa
cattāro kamma,kilesā pahīnā honti
catūhi ca thānehi pāpa,kammaṃ na karoti
cha ca bhogānaṃ apāya,mukhāni na sevati*

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 **Gihi 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.

⁴⁶ “Early in the morning,” *kālassa eva*.

⁴⁷ 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 (*dak-khīṇa*) 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 (after §26). A more literal tr would be: “the eastern direction,” etc.

⁴⁸ For details on these 6 directions, see (1.2.2).

⁴⁹ Apparently, Sigāla's father dies as a lay arhat. On Sigāla, pitā, see (5.2).

⁵⁰ Apparently, there is an abrupt break here, ie, §§3b-26. Originally, this section probably continues immediately with §27.

⁵¹ “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*). They are elaborated in **§3.2**.

⁵² “Out of ... motives,” *thānehi*, or “for ... the reasons,” [§5]

⁵³ “Ways of losing wealth,” *bhogānaṃ apāya,mukhāni*, or “the sources of loss of wealth. [Section III]

through avoiding these 14 bad ways, he covers⁵⁴ 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

Cattāro kamma,kilesā

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

Young houselord, they are:⁵⁵

- | | | |
|---------------------------------------|--------------------------------------|--------------------------|
| (1) the defilement of conduct that is | <u>the taking of life;</u> | <i>pāṇātipāta</i> |
| (2) the defilement of conduct that is | <u>the taking of the not-given;</u> | <i>adinna'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 taking 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,gamanañ c'eva na-p,pasamsanti paṇḍitāti*

II. THE 4 GROUNDS

Catu ṭhānaṃ

5 “By which **4 grounds** [motives]⁵⁶ does he do no bad deed?”

- | | | |
|---------------------------------------|---|-------------------|
| (1) He does <i>no</i> bad deed led by | the bias of <u>desire</u> ; ⁵⁷ | <i>chandâgati</i> |
| (2) He does <i>no</i> bad deed led by | the bias of <u>hate</u> ; | <i>dosâgati</i> |
| (3) He does <i>no</i> bad deed led by | the bias of <u>delusion</u> ; | <i>mohâgati</i> |
| (4) He does <i>no</i> bad deed led by | the bias of <u>fear</u> . ⁵⁸ | <i>bhayâgati</i> |

⁵⁴ “Covers,” *paṭicchadi*, lit, “get ... covered,” protect.

⁵⁵ 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.

⁵⁶ “Motives” (*ṭhānā*), here syn with *agati*, lit, “not the going,” ie, wrong course or “bias,” conditioned by the 4 motives here (V 1:339; Vism 22.55/683).

⁵⁷ *Chandâgatim 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”.

⁵⁸ While the first 3 biases are the 3 unwholesome roots (*akusala,mūla*) [**Mūla S** (A 3.69) SD 18.2; SD 4.14 (1.5); SD 50.20 (3.1.3)], which are “spiritual,” in that they are karmically potent, **fear** is often the result of one or other of

Because the noble disciple, young houselord, is
 not led by the bias of desire,
 not led by the bias of hate,
 not led by the bias of delusion,
 not led by the bias of fear—
 he does no bad deed through these 4 grounds.”
 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.

*Chandā dosā bhayā mohā
 yo dhammaṃ ativattati
 nihīyati yaso tassa
 kāḷa,pakkh’eva candimā*

Whoever by desire, hate, fear, delusion,
 transgresses not the Dharma,
 his fame waxes
 like the moon in the bright fortnight.

*Chandā dosā bhayā mohā
 yo dhammaṃ nātivattati
 āpūrati yaso tassa
 sukka,pakkh’eva candimā ti.*

III. THE 6 WAYS OF LOSING WEALTH

*Cha apāya,mukhāni*⁵⁹

HOW WEALTH IS LOST

7 “What are **the 6 ways of losing wealth** to be avoided?⁶⁰

Young houselord:

- | | |
|--|--|
| (1) habitually taking strong drinks, distilled drinks, fermented drinks , the basis for heedlessness, | is a way of losing wealth. ⁶¹ |
| (2) Habitually loitering in [roaming] 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, | 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. |

the triad. Fear may also be socially induced through wrong beliefs and practices, esp through the God-idea and notion of sin.

⁵⁹ Lit, “the 6 sources for the loss of wealth.”

⁶⁰ *Katamāni cha bhogānaṃ apāya,mukhāni na sevati.* These vices are also those of a bad friend (*pāpa,mitta*) who is a “reckless companion” [§19]. **Dīgha,jānu S** (A 8.54) gives a summary of **4 ways of losing wealth**: (1) womanizing; (2) devotion to drinking; (3) devotion to gambling; (4) bad company (A 8.54,8-9/4:283 f), SD 5.10.

⁶¹ “A way of losing wealth,” *bhogānaṃ apāya,mukhāni*, lit, “a source of destroying wealth.”

(1) THE 6 DISADVANTAGES OF INTOXICANTS (*SURA, MERAYASSA CHA ĀDĪNAVĀ*)⁶²

8 These, young householder, are the 6 dangers [disadvantages] from the devotion to **strong drinks, distilled drinks, fermented drinks, a basis for heedlessness**.⁶³

- (a) The immediate (and visible) loss of wealth.
- (b) An increase of quarrels.
- (c) One is prone to illnesses.
- (d) It is a source of disgrace [disrepute]. **[183]**
- (e) The indecent exposure of oneself.
- (f) It weakens one's wisdom—this is the 6th cause.

These, young householder, are the 6 dangers *from the devotion to strong drinks, distilled drinks, fermented drinks, a basis for heedlessness*.

(2) THE 6 DISADVANTAGES OF LOITERING AROUND AT UNSEEMLY HOURS (*VIKĀLA, CARIYĀYA CHA ĀDĪNAVĀ*)

9 These, young householder, are *the 6 dangers* from habitually **loitering in [roaming] the streets** at unseemly hours:

- | | |
|---|-------------------------------|
| (a) He is himself | unguarded, unprotected. |
| (b) His wife and children ⁶⁴ are | unguarded, unprotected. |
| (c) His wealth is left | unguarded, unprotected. |
| (d) He is liable to be | suspected of wrongs [crimes]. |
| (e) False rumours about him | become widespread. |
| (f) And numerous troubles | await him. |

These, young householder, are the 6 dangers *from habitually loitering in the streets at unseemly hours*.

⁶² "Taking strong drinks ... the basis for heedlessness," *sura, meraya, majja-p, pamāda-ṭ, ṭhāna*, also tr as "taking strong drinks, distilled drinks and fermented drinks that cause heedlessness." Comy says that there are 5 kinds of "strong drinks" (*surā*): made from crushed seeds (*piṭṭha, surā*), from cakes (*pūva, surā*), from boiled rice (*odana, surā*), from fermented yeast (*kiṇṇa, pakkhita, surā*), from a mixture of ingredients (*sambhāra, saṃyutta, surā*) (DA 3:944; VvA 73; VbhA 381). Comy also says there are 5 kinds of "brews" or "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, saṃyutt'āsava*) (DA 3:944). **Majja** seems to be a general term for "drinks that intoxicate." However, it is likely that *majja* is the weakest of the 3, 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). Further see SD 47.3b (2.2.1.2). For a contemporary scholarly analysis, see Trafford, 2009 esp 11 f: The significance of *pamādaṭṭhāna*. [§8 n]; also SD 59.5 (2.5).

⁶³ This rule, without mention of *pamādaṭṭhāna*, for monks is at Pāc 51 (V 4:110,13); for nuns, Bhī Pāc 132. This phrase also qualifies gambling [§]. The sutta interpretation of *pamāda-ṭ, ṭhāna* is "cause or basis for heedlessness," ie, "which are the occasion of intoxication" (Gombrich) or "as they are occasions for heedlessness" (Trafford), while Buddhists from "drinking cultures" tend to take this as "when they are the occasion for intoxication and carelessness." See esp Trafford, *Avoiding pamāda*, 2009:11 f; Ledi Sayadaw, *A Talk on Intoxicants and Gambling*, 2013; Bodhi, *Going For Refuge and Taking the Five Precepts*, 1981; Buddhaghosacariya (tr Kantasilo), *From Uposatha Sila*, 1993; Gombrich, *Precept and Practice*, 1971a:256, 1995:298. [§7.1 n]

⁶⁴ Comy mentions "sons and daughter ... wife" (*putta, dhītarō pi bhariyā pi*. DA 3:945 f). Subcomy here adds that the phrase *putta, dāro* incl sons and daughters (*ettha putta, gahanena puttī pi gahitā'ti*, DAṬ 3:170,19 f).

(3) THE 6 DISADVANTAGES OF FREQUENTING FAIRS (SAMAJJĀBHICARANASSA CHA ĀDĪNAVĀ)

10 These, young householder, are *the 6 dangers* from frequenting **fairs [shows]**:⁶⁵

- 'Where is there dancing?'
- 'Where is there singing?'
- 'Where is there music playing?'
- 'Where is there a talk show [or story-telling]?'
- 'Where is there hand-clapping [hand music]?'⁶⁶
- 'Where is there drum-beating?'⁶⁷ [Plate 10]

These, young householder, are the 6 dangers *from frequenting fairs*.



Plate 10. Indian drums: The duggi and the tabla

(4) THE 6 DISADVANTAGES OF GAMBLING (JŪTA-P, PAMĀDASSA CHA ĀDĪNAVĀ)

11 These, young householder, are the 6 dangers from being addicted to **gambling**, a basis for heedlessness:⁶⁸

- When one wins, one begets hatred.⁶⁹
- When one loses, one regrets one's loss.
- There is immediate (and visible) loss of wealth.
- One's word carries no weight in a public assembly.
- One is looked down by friends and colleagues.
- One is not sought after for marriage;⁷⁰ for, how could a person⁷¹ addicted to gambling support a wife?

⁶⁵ The questions below suggest that such a person is perpetually dissatisfied and emotionally empty.

⁶⁶ "Hand-clapping," *pāni-s, sara*, lit, "hand sound." See **Brahma, jāla S**, D 1,1.13/1:6 (SD 25.2).

⁶⁷ "Drum-beating," *kumbha, ṭhūna*, a type of drum, prob an ancestor of the modern tabla and duggi.

⁶⁸ "Gambling, a basis for heedlessness," *jūta-p, pamāda-ṭ, ṭhāna*. See also **Mada S** (A 3.39) @ SD 42.13 (2.3.3.3).

On *pamāda-ṭ, ṭhāna*, see (§8 n). [§8 n]

⁶⁹ Cf "Victory breeds hatred. | The defeated lives in pain. | The peaceful lives happily, | Having given up both victory and defeat." (Dh 201)

⁷⁰ "Marriage," **āvāha, vivāha**. Comys explain that *āvāha* is "receiving a maiden" (*kaññā, gahana*) and *vivāhā* is "giving away a 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 āharaṇam*) and *vivāhā* "the sending off of one's own girl to another family" (*attano dārikāya para, kula, pesanam*) (VA 552,31). The dvandva is *maiden-centred*, ie, in *āvāha*, she is bound for the man's home, while in *vivāhā*, she leaves her own home.

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

(5) THE 6 DISADVANTAGES OF BAD FRIENDSHIP (*PĀPA, MITTATĀYA CHA ĀDĪNAVĀ*)

12 These, young householder, are *the 6 dangers* from habitually associating with bad friends:

- | | |
|---|----------------------------------|
| (a) They are scoundrels. | <i>ye dhuttā</i> ⁷² |
| (b) They are drunkards. | <i>ye soṇḍā</i> |
| (c) They thirst after sense-pleasures. | <i>ye pipāsā</i> ⁷³ |
| (d) They are subtle cheats [confidence tricksters]. | <i>ye nekatikā</i> ⁷⁴ |
| (e) They are open cheats [swindlers]. | <i>ye vañcīkā</i> ⁷⁵ |
| (f) The violent [thugs]. [184] | <i>ye sāhasīkā</i> |

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

(6) THE 6 DISADVANTAGES OF LAZINESS (*ALASYASSA CHA ĀDĪNAVĀ*)

13 These, young householder, are *the 6 dangers* from the habit of idleness:⁷⁶

- | | |
|-----------------------------|-------------------|
| (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.⁷⁷

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:

- | | |
|---|------------------------------|
| 14.1 There is the bottle friend [drinking partner], ⁷⁸ | <i>Hoti pāna, sakhā nāma</i> |
| there is one who merely says, ‘My friend! My friend!’ | <i>hoti sammiya, sammiyo</i> |
| But who’s a friend (only) when in need— | <i>yo ca atthesu jātesu</i> |
| such a companion, a friend, is he! | <i>sahāyo hoti so sakhā</i> |

⁷¹ “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).

⁷² *Dhuttā* (m), those who lead corrupted lives; cheats; scoundrels.

⁷³ *Pipāsā* (f) (desid from VPĀ, ti drink (*pipati* > *pipati*, lit, desire to drink) here fig, referring to those devoted to drinking (J 2:319), eating, debauchery, unwholesome desires (D 3:238; S 3:7, 108, 190, 4:387; A 2:34).

⁷⁴ *Nekatikā*, one who cheats another through disguise, dishonesty (*paṭirūpakena vañcanakā*, DA 3:947).

⁷⁵ *Vañcīkā*, ie, one who cheats another face-to-face (*sammukhāvañcanāhi vañcīkā*, DA 3:947).

⁷⁶ 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.

⁷⁷ *Tassa evaṃ kiccāpadesa, bahulassa viharato anuppannā c’eva bhogā n’uppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti.*

⁷⁸ “Bottle friend,” *pāna, sakhā*, ie, “drinking partner.”

- 14.2 Sleeping late, consorting with the women of others,
given to anger and lacking purpose,
having a bad friend, a bad companion—
these 6 things bring ruin to a person.
- 14.3 A bad friend, a bad companion,
bad in conduct and resort,⁸⁰
that man comes to ruin in both worlds,
in this world and in the next.
- 14.4 Gambling and women, drinking, dance and song,
sleeping by day, frolicking at unseemly hours,
bad friends and sharp stinginess—
these 6 things ruin a person.
- 14.5 Who delight in gambling, who take strong drinks,
who go to women dear as life to others, **[185]**
associating with the morally low,⁸¹ not with the mature—
they wane⁸² like the moon in the dark fortnight.
- 14.6 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 Who habitually sleeps [dreams] by day,
who hates rising in the night [before dawn],⁸⁵
ever drunk, drowned in drinks,
is unfit to lead a household life.
- 14.8 Who thus says: ‘It’s too cold;⁸⁶
It’s too hot! It’s too late!’
so leaving his work undone,
opportunities slip by these men [boys].
- 14.9 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.
- Ussūra,seyyā para,dara,sevanā
vera-p,pasaṅgo ca anattatā⁷⁹ ca
pāpa,mitto pāpa,sakho
ete cha ṭhānā purisaṃ dhamṣayanti*
- Pāpa,mitto pāpa,sakho
pāpācāra,gocaro
asmā lokā paramhā ca
ubhayā dhamṣate naro*
- Akkh’itthiyo vāruṇī nacca,gītaṃ
divā,sappaṃ pāricariyā akālaṃ
pāpā ca mittā su,kadariyatā ca
ete cha ṭhānā purisaṃ dhamṣayantīti*
- Akkhehi dibbanti suraṃ pivanti
yant’itthiyo pāṇa,samā paresaṃ
nihīna,sevī na ca vuddha,sevī
nihīyati kāla,pakkhe va cando*
- Yo varuṇī adhana akiñcano
pipāso pivāṃ papā,gato
udakaṃ iva iṇaṃ vigāhati
akulaṃ⁸³ kāhati khippaṃ attano*
- Na⁸⁴ divā suppanā,sīlena
rattin-uṭṭhāna,dassinā
niccaṃ mattena soṇḍena
sakkā āvasitum ghāraṃ*
- ‘Ati,sītaṃ ati,uṇhaṃ
ati-sāyaṃ’ idaṃ āhu
iti vissaṭṭha,kammanto
atthā accenti māṇave*
- Yo ca sītañ ca uṇhañ ca
tiṇā bhiyyo na maññati
karaṃ purisa,kiccāni
so sukhā na vihāyatīti*

⁷⁹ *An-attha-tā: attha* is polysemic: “1. aim, purpose, goal; advantage, profit, benefit; 2. use, need, want; 3. Affair, concern, business; problem; thing, matter; 4. Wealth, prosperity; 5. meaning, sense.” Here, clearly only the 1st sense applies. Comy only says “*anattā,kāritā*,” who does no *attha* (DA 3:948,3).

⁸⁰ Ie, thinking and doing similar unwholesome acts, and frequenting the same unwholesome places.

⁸¹ “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.

⁸² “They wane,” *nihīyati*, lit, “he goes down, falls into ruin, is destroyed”.

⁸³ Be *ākulaṃ* (adj), “confused, bewildered.”

⁸⁴ *Na* here attracts *sakkā* in line d.

⁸⁵ “Who detests rising at night,” following Be & Se reading: *rattin-uṭṭhāna,dessinā*; so Comy (DA 3:948).

⁸⁶ These last two quatrains are identical to those ascribed to Mātaṅga,putta (Tha 74/231 f).

IV. THE 4 FALSE FRIENDS AND THE 4 TRUE FRIENDS

(A) THE 4 FALSE FRIENDS (*MITTA PAṬIRŪPAKA*)

15 “Young houselord, there are these 4 who should be known as enemies in the guise of friends:⁸⁷

- (1) **The downright taker**⁸⁸ should be known as an enemy in the guise of a friend.
 (2) **The mere talker**⁸⁹ should be known as an enemy in the guise of a friend.
 (3) **The sweet talker**⁹⁰ should be known as an enemy in the guise of a friend.
 (4) **The destructive companion**⁹¹ should be known as an enemy in the guise of a friend.

(1) THE DOWNRIGHT TAKER (*AÑÑA-D-ATTHU, HARO*)

16 **The downright taker**, young houselord, [186] *should be known as an enemy in the guise of a friend* for these 4 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 kiccam karoti</i> |
| (d) He serves with a selfish motive. | <i>sevati attha, kāraṇā</i> |

On these 4 grounds, young houselord, the downright taker should be known as an enemy in the guise of a friend.

(2) THE MERE TALKER (*VACĪ, PARAMO*)

17 **The mere talker**, young houselord, *should be known as an enemy in the guise of a friend* for these 4 reasons:

- | | |
|--|---|
| (a) He claims to having been hospitable in the past. ⁹² | <i>atītena paṭisantharati</i> |
| (b) He promises hospitality in the future. ⁹³ | <i>anāgatena paṭisantharati</i> |
| (c) He worms his way with empty favours. ⁹⁴ | <i>niratthakena saṅgaṇhāti</i> |
| (d) In present tasks, he feigns misfortune. ⁹⁵ | <i>paccuppannesu kiccesu vyasanam dasseti</i> |

On these 4 grounds, young houselord, the mere talker should be known as an enemy in the guise of a friend.

⁸⁷ *Cattāro’me gahapati, putta amittā mitta, patirūpakā veditabbā.*

⁸⁸ “The downright taker,” *añña-d-atthu, haro*, lit, “one who merely takes away,” the out-and-out robber.

⁸⁹ “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.

⁹⁰ “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.

⁹¹ “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*.

⁹² *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).

⁹³ *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).

⁹⁴ *Niratthakena saṅgaṇhāti*, ie, he displays kindness but it is an empty promise.

⁹⁵ *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.

(3) THE SWEET TAKER (*ANUPPIYA, BHĀNĪ*)

18 The sweet talker, young houselord, *should be known as an enemy in the guise of a friend* for these 4 reasons:

- | | |
|--|--|
| (a) He approves of your doing wrong. | <i>pāpakam pi'ssa anujānāti</i> |
| (b) He approves of your doing right (or disapproves of it, depending on what profits him). ⁹⁶ | <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 avaṇṇam bhāsati</i> |

For these 4 reasons, young houselord, the sweet talker should be known as an enemy in the guise of a friend.

(4) THE DESTRUCTIVE COMPANION (*APĀYA, SAHĀYO*)

19 The destructive companion, young houselord, *should be known as an enemy in the guise of a friend* for these 4 reasons:⁹⁷

- He is your companion in habitually taking strong drinks, distilled drinks, fermented drinks, a basis for heedlessness.
- He is your companion in habitually loitering in [roaming] the streets at unseemly hours.
- He is your companion in frequenting fairs [shows].
- He is your companion in habitually indulging in gambling, a basis for heedlessness.

On these 4 grounds, young houselord, 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:⁹⁸

The friend who's a downright taker, and the friend who's a mere talker, and the one who's a sweet-talker, and the one who's a companion in losses— these 4 are not friends. Thus the wise should know: they should be avoided from afar like a dangerous path.	[187]	<i>annadatthu, haro mitto yo ca mitto vacī, paro anuppiyañ ca yo āhu apāyesu ca yo sakhā ete amitte cattāro iti viññāya paṇḍito ārakā parivajjeyya maggam paṭibhayam yathā'ti</i>
---	--------------	---

⁹⁶ All MSS have vll reading either *kalyāṇam pi'ssa anujānāti* or *kalyāṇam pi'ssa nānujānāti*. Both Be (VRI) and Se (BUDSIR) eds 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.

⁹⁷ These 4 reasons are also the ways of losing one's wealth [§7].

⁹⁸ This verse, qu at **Puṭa, dūsaka J**, is charmingly tr W H D Rouse: *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 4 the wise as enemies should fear, | And keep aloof, if there be danger near.* (J 280/2:290).

(B) TRUE-HEARTED FRIENDS (*SUHADA,MITTA*)

21 “Young houselord, there are these 4 who should be known as true-hearted friends:⁹⁹

- | | |
|---|--|
| (1) The helper | should be known as a true-hearted friend. |
| (2) One constant in joy and sorrow | <i>should be known as a true-hearted friend.</i> |
| (3) The good counsellor | <i>should be known as a true-hearted friend.</i> |
| (4) The caring | <i>should be known as a true-hearted friend.</i> |

(1) THE HELPER (*UPAKĀRA*)

22 **The helper**, young houselord, should be known as a true-hearted friend for these 4 reasons:¹⁰⁰

- | | |
|--|--|
| (a) He guards you when you are heedless. ¹⁰¹ | <i>pamattarṃ rakkhati</i> |
| (b) He guards your property when you are heedless. | <i>pamattassa sāpateyyarṃ rakkhati</i> |
| (c) He is a refuge to you when you are in fear [in danger]. | <i>bhītassa saraṇarṃ hoti</i> |
| (d) When you are faced with tasks, he provides you with double the supplies you need. ¹⁰² | <i>uppannesu kicca,karaṇīyesu tad di,guṇarṃ bhogarṃ anuppadeti</i> |

The helper, young houselord, should be known as *a true-hearted friend for these 4 reasons.*

(2) THE ONE CONSTANT IN JOY AND IN SORROW (*SAMĀNA,SUKHA,DUKKHA*)

23 **The one constant in joy and in sorrow** [a friend through thick and thin], young houselord, should be known as a true-hearted friend for these 4 reasons:

- | | |
|--|--|
| (a) He tells you his secrets. ¹⁰³ | <i>guyham assa ācikkhati</i> |
| (b) He keeps your secrets. | <i>guyham assa parigūhati</i> |
| (c) He does not abandon you in your troubles. ¹⁰⁴ | <i>āpadāsu na vijahati</i> |
| (d) He would even give up his life for you. ¹⁰⁵ | <i>jīvitarṃ pi’ssa atthāya pariccattarṃ hoti</i> |

⁹⁹ “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 a social one. For “spiritual friend” (*kalyāṇa,mitta*), on a more spiritual level, see SD 8.1. **Thānā 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.

¹⁰⁰ The first 3 qualities below are given as part of those reciprocal qualities that your “friends and companions” should show you [§31fgh].

¹⁰¹ 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)

¹⁰² *Uppannassa kicca,karaṇīyesu tad diguṇarṃ bhogarṃ anuppādeti.*

¹⁰³ Cf “secret speech” (*raho,vāda*) in **Araṇa Vibhaṅga S** (M 139,13(4)), SD 7.8.

¹⁰⁴ This is also the reciprocal quality that your “friends and companions” should show you [§31i].

¹⁰⁵ A famous example here is that of **Ānanda**, who stands right in front of the Buddha to prevent the intoxicated elephant Nālāgiri from trampling the Buddha. Ānanda remains 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 **Kakkaṭṭha J** (267/5:341-345) on how even in previous lives, Ānanda gave up his own life to save the Buddha. 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: “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

The one who is constant in joy and sorrow, young houselord, should be known as *a true-hearted friend* for these 4 reasons.

(3) THE GOOD COUNSELLOR (*ATTH'AKKHĀYĪ*)¹⁰⁶

24 The good counsellor [the one who shows benefits or the goal], young houselord, should be known as a true-hearted friend for these 4 reasons:¹⁰⁷

- | | |
|---|----------------------------------|
| (a) He restrains you from (doing) bad. | <i>pāpā nivāreti</i> |
| (b) He exhorts you in (doing) good. | <i>kalyāṇe niveseti</i> |
| (c) He lets you hear what you have not heard before. ¹⁰⁸ | <i>assutaṃ sāveti</i> |
| (d) He shows you the way to heaven. | <i>saggassa maggaṃ ācikkhati</i> |

The good counsellor, young houselord, should be known as *a true-hearted friend* for these 4 reasons.

(4) THE CARING [COMPASSIONATE] (*ANUKAMPAKA*)

25 The caring,¹⁰⁹ young houselord, should be known as a true-hearted friend for these 4 reasons:

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

The one who is caring, young houselord, 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]**

- | | |
|--|---|
| (1) The friend who is a helper,
and the friend in weal and woe,
and the friend who gives good counsel,
and the caring friend— | <i>upakāro ca yo mitto
yo ca mitto sukhe dukkhe
atth'akkhāyī ca yo mitto
yo ca mittānukampako</i> |
| (2) these 4 are (true) friends,
thus the wise should know
and devote himself respectfully (to them)
as a child would devote himself to his parents. | <i>ete pi mitte cattāro
iti viññāya paṇḍito
sakkaccaṃ payirupāseyya
mātā puttāṃ va orasaṃ</i> |
| (3) The wise accomplished in moral virtue,
glows like a fire on a hill-top, ¹¹⁰ | <i>paṇḍito sīla, sampanno
jalaṃ aggi'va bhāsati</i> |

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).

¹⁰⁶ Alt trs: “the one who shows benefits,” or “the shower of the goal.”

¹⁰⁷ These duties are almost identical to those of the recluses and brahmins reciprocating the son of family [§33f-k].

¹⁰⁸ I.e., he teaches you what you do not know.

¹⁰⁹ “Caring,” *anukampaka*, fr the verb *anukampati* = *anu* (after, repetitive) + *kampati* (shake, tremble), lit, “he shakes or trembles along after (someone)” (D:RD 3:171).

¹¹⁰ Comy: That is, like a fire burning on a hill-top at night (DA 3:951).

<p>building his wealth the way bees do,¹¹¹</p> <p>(4) his wealth piles up in abundance the way an anthill grows, having gathered his wealth thus, he is ready for family and home— truly he binds his friends to himself.¹¹²</p> <p>(5) He divides his wealth into <u>4 parts</u>: [4.1.2, Fig 4] with one part he would himself enjoy,¹¹³ with two he invests in his work, and the fourth he should save should there be any misfortune.</p>	<p><i>bhoge saṃharamānassa bhamarass’eva iriyato</i></p> <p><i>bhogā sannicayaṃ yanti vammiko v’upacīyati evaṃ bhoge samāhantvā alam-attho kule gihi catudhā vibhaje bhoge</i> 6a</p> <p><i>sa ve mittāni ganthati</i> 5e <i>ekena bhoge bhuñjeyya dvīhi kammaṃ payojaye catutthañ ca nidhāpeyya āpadāsu bhavissatīti</i></p>
--	---



Plate 2. Ancient Chinese (“south-pointer”) compass (around 200 BCE)¹¹⁴

¹¹¹ An allusion to Dh 49.

¹¹² *Sa ve 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? ... By giving, one binds friends” (S vv850, 852/10.12/1:214 f).

¹¹³ *Ekena bhoge bhuñjeyya*. 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).

¹¹⁴ 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 漢朝 *hàncháo* (202 BCE to 220 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 *luópān*) that has the eight trigrams (八掛 *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 these divination concepts (like *fēngshui*) for locating and designing of buildings or fortuitous times and locations for almost any enterprise. It is said that the 1st Chinese 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

The section on covering the 6 directions (*cha, disā, paṭicchādāna, kaṇḍa*)

27 “And how, young houselord, should the noble disciple cover¹¹⁵ **the 6 directions**?¹¹⁶ [§2.3]
Young houselord, these should be regarded [known] as the 6 directions, namely:¹¹⁷

(1) Parents should be regarded as	the <u>east</u> .	[the front]	<i>puratthima</i>
(2) Teachers should be regarded as	the <u>south</u> .	[right-hand] [189]	<i>dakkhiṇa</i>
(3) Wife and children ¹¹⁸ should be regarded as	the <u>west</u> .	[the back]	<i>pacchima</i>
(4) Friends and companions should be regarded as	the <u>north</u> .	[superior]	<i>uttara</i>
(5) Slaves and workers should be regarded as	the <u>nadir</u> .	[below]	<i>hetṭhima</i>
(6) Recluses and brahmins should be regarded as	the <u>zenith</u> .	[above]	<i>purima</i>

(1) THE EAST (*PURATTHIMĀ DISĀ*): PARENTS (*MĀTĀ, PITARO*)

28 Young houselord, **parents**, as **the east** [the front quarter], should be ministered to by **a son or a daughter**,¹¹⁹ in these 5 ways, considering thus:¹²⁰

- ‘Having been supported by them, I will support them in turn.’
- ‘I will do their work for them.’
- ‘I will keep the family tradition.’¹²¹
- ‘I will be worthy of my heritage [inheritance].’
- ‘And I will make offerings¹²² to the pretas, the departed ones.’¹²³

¹¹⁵ “Cover,” *paṭicchadi*, lit, “get ... covered,” protect.

¹¹⁶ *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** (A 7.44): (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 (*dakkhineyy’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.

¹¹⁷ *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*, *hetṭhima* 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).

¹¹⁸ “Wife and children,” *putta, dārā*. Cf §30 n on “the wife.”

¹¹⁹ “By a son or a daughter,” *puttena*. Comy on Sn 24b (**Dhaniya S**) says that *puttā* “refers to all the offspring, daughters and sons altogether” (*puttā’ti dhītarō ca puttā ca, te sabbe puttātv-eva ekajjhaṃ vuccanti*, SnA 1:38, 13-15), which is applicable here.

¹²⁰ This whole section, forms a sutta called **Ṭhāna Putta S** (A 5.39/3:43), SD 4.1(1.3), is restated as a parent’s reasons for having a son.

¹²¹ *Kula, varṃsaṃ ṭhapessāmi*. “The family tradition,” *kula, varṃsa*, 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, varṃsaṃ cirāṃ ṭhassati*, “He will keep the family tradition standing long” (**Ṭhāna Putta S**, A 5.39/3:43), SD 4.1(1.3).

¹²² “Offerings,” *dakkhinā*; an allusion to doing deeds of merit and the dedication of merits to the departed.

¹²³ *Atha vā pana petānaṃ kāla, katānaṃ dakkhiṇaṃ anuppaddassāmī*, ie, by dedicating merits to the departed. On the significance of this, see **§2(5)** + n.

28.2 **Parents**, young houselord, as the east, having been ministered to thus by **the son or the daughter** show them their¹²⁴ compassion in these 5 ways, thus:¹²⁵

- | | |
|-----------------------------------|---|
| (f) They restrain him | from bad. |
| (g) They exhort him | to do good. |
| (h) They have him trained | in a profession. ¹²⁶ |
| (i) They arrange for his marriage | to a suitable wife [suitable husband]. ¹²⁷ |
| (j) They hand over, in due time, | his inheritance. ¹²⁸ |

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

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

(2) THE SOUTH (*DAKKHINĀ DISĀ*): TEACHERS (*ĀCĀRIYĀ*)

29 Young houselord, **teachers** as the south [the right quarter], should be ministered to by **the student** in these 5 ways, 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)¹²⁹ with respect.

29.2 **The teachers**, young houselord, as the south, having been ministered to thus by **the student**,¹³⁰ 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. ¹³¹ |
| (i) They introduce him to | friends and companions. |
| (j) They provide him with | safety in every quarter. |

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

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

¹²⁴ This is a common-gender plural.

¹²⁵ Duties (f) & (g) are identical to those of the recluses and brahmins reciprocating the son of family's goodness [§33fg].

¹²⁶ "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).

¹²⁷ *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 finds a suitable spouse."

¹²⁸ That is, at proper times and at death (DA 3:953).

¹²⁹ Here *sippa* apparently refers to "education" in general. Cf n to §28h.

¹³⁰ "Student," *antevasī*, lit, "inmate," ie, a resident student, apprentice.

¹³¹ This refers to a well-balanced (even cross-disciplinary) curriculum.

(3) THE WEST (*PACCHIMĀ DISĀ*): WIFE AND CHILDREN (*PUTTA, DĀRĀ*)

30 Young houselord, **the wife**¹³² as the west [the back quarter], should be ministered to by **the husband**, in these 5 ways:¹³³

- (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.¹³⁴
- (e) By providing her with adornments.¹³⁵

30.2 **The wife**, young houselord, as *the west*, having been ministered to thus by **the husband** shows him compassion in these 5 ways:¹³⁶

- (f) She manages her work very well.
- (g) She is hospitable to those around her [such as servants and husband's relatives].¹³⁷
- (h) She is not unfaithful to him.
- (i) She looks after the household stores [and property].¹³⁸
- (j) She is skillful and diligent in all her duties.

Young houselord, the wife, as *the west*, having been ministered to thus by the husband, shows him her compassion in these 5 ways.

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

(4) THE NORTH (*UTTARĀ DISĀ*): FRIENDS AND COMPANIONS (*MITTĀMACCĀ*)

31 Young houselord, **friends and companions**¹³⁹ as the north should be ministered to by **the son of family**, in these 5 ways, thus:¹⁴⁰

¹³² "Wife," *bharyā*, but above [§27] given as "wife and children," *putta, dārā*, lit, "son and women [maidens]," which reflects the socio-family context in the Buddha's day. In our own time, 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. [§9b n; 133 n]

¹³³ 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.

¹³⁴ *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-ṭ, ṭhita**) **Kula S** (A 4.255/2:249), SD 39.10 on the successful family life.

¹³⁵ *Alañkāranuppādāna = alaṅkāra + anuppādāna*. The verb for *alaṅkāra* is *alam, 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.

¹³⁶ **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.

¹³⁷ "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).

¹³⁸ Including goods brought back by her husband.

¹³⁹ *Amacca* (Skt *amātya*) is one who lives in the same household (not necessarily a relation); a companion, esp that of a king; (chief) minister, as in the stock, "friends or companions or relatives or blood relatives" (*mittā vā amaccā vā ñātī vā sālohitā vā*. S 5:364,9 = A 1:222,10)

¹⁴⁰ The first 4 items below are called *saṅgaha, vatthu*, the 4 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

- (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* [the left quarter],¹⁴¹ having been ministered to thus by **the son of family**, show him their compassion in these 5 ways, thus:¹⁴²

- (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.¹⁴³
- (j) They respect his family members.¹⁴⁴

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

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

(5) THE NADIR (*HEṬṬHIMĀ DISĀ*): SERVANTS AND WORKERS (*DĀSA, KAMMAKĀRĀ*)

32 Young houselord, **slaves and hired workers** [employees and charges]¹⁴⁵ as **the nadir** [below],¹⁴⁶ [191] should be ministered to by **the master [the employer]**, in these 5 ways, thus:¹⁴⁷

- (a) By allocating work according to the strength of the worker.
- (b) By providing them with food and wages.¹⁴⁸

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 (**Saṅgha**) **Bala S** (A 9.5/4:363-365), SD 2.21.

¹⁴¹ In early Buddhism, the left (*vāma*) of the Buddha is the arhat's Moggallāna's position; in his compassion, he trains others to attain streamwinning, while Sāriputta trains them to reach higher states. See SD 11.11 (3). The left is also said to be nearer the heart; hence, represents true-hearted friendship [§21].

¹⁴² Qualities (f), (g), and (h) are part of those of the true-hearted friend who is "a helper" [§22(1)].

¹⁴³ This is a quality of the true-hearted friend "who is the same in joy and in pain" [§23(2)].

¹⁴⁴ "Other family members," *apara, paja*, lit, "other generations," which Comy explains as "one's children, grandchildren and great grandchildren, such as organizing auspicious occasions for them" (DA 3:956).

¹⁴⁵ *Dāsa, kamma.kara*. Slavery 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).

¹⁴⁶ "Nadir," ie, lowest point, the earth below, represents 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, such as that of the Buddha's times. See Chakravarti 1987:26-29.

¹⁴⁷ "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.

¹⁴⁸ This is one of the earliest documented statements on a fair wage scheme and perks.

- (c) By attending to their medical and health needs.¹⁴⁹
 (d) By sharing excellent tastes [food etc] with them.¹⁵⁰
 (e) By giving them timely breaks.¹⁵¹

32.2 **Slaves and hired workers**¹⁵² [employees and charges], young householder, as *the nadir*, having been ministered to thus by **the master**, show him their compassion in these 5 ways, thus:

- (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.¹⁵³

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

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

(6) THE ZENITH (*UPARIMĀ DISĀ*): RECLUSES AND BRAHMINS (*SAMAṆA, BRĀHMAṆA*)

33 Young householder, **recluses and brahmins** [religious renunciants and practitioners] as *the zenith* [above],¹⁵⁴ should be ministered to by **the son of family**, in these 5 ways, 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 **Recluses and brahmins** [religious renunciants and practitioners], young householder, as the zenith [the direction above], having been ministered to thus by **the son of family**, show him their compassion in these 6 ways, thus:¹⁵⁵

- (f) They restrain him from (doing) bad.
 (g) They exhort him in (doing) good.
 (h) They, with a good mind, show him compassion.
 (i) They let him hear what he has not heard before.¹⁵⁶

¹⁴⁹ This is one of the earliest documented statements on a medical aid scheme.

¹⁵⁰ *Acchariyānaṃ rasānaṃ samvibhāgena*, 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.

¹⁵¹ *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).

¹⁵² “Slaves and hired workers,” *dāsa, kammakara*. See n at the start of this section.

¹⁵³ *Kitti.vañña, harā ca*, lit, “and they are bearers of fame and praise.”

¹⁵⁴ “Zenith,” ie, the highest point, the meridian, the sky above, representing the potential for personal and spiritual development and liberation.

¹⁵⁵ Significantly, while all the other “directional” duties come in sets of 5 (*pañcahi*), the spiritual teacher’s duties are 6 (**chaḥi**) in number: 4 of these (fgik) taught to him by the good counsellor [§24(3)], the true-hearted friend whose duties are very much like those of the spiritual teacher’s, 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.

¹⁵⁶ As at §24(c).

- (j) They clarify what he has heard.
 (k) They show him the way to heaven.

34 Young houselord, **recluses and brahmins** [religious renunciants and practitioners], as the *zenith*, having been ministered to thus by **the son of family**, show him their compassion in these 6 ways. Thus, the *zenith* is covered by him and made safe and secure.”

The Blessed One said this.

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

- | | |
|---|--|
| <p>35 Mother and father are the east [direction in front],
 teachers are the south [right-hand quarter],
 wife and children are the west [direction at the back], [192]
 friends and companions are the north [the superior quarter],</p> | <p><i>Māta pitā disā pubbā¹⁵⁷</i>
 <i>ācariyā dakkhiṇā disā</i>
 <i>putta,dārā disā pacchā</i>
 <i>mitt’āmaccā ca uttarā</i></p> |
| <p>36 and slaves and workers the nadir [the quarter below],
 recluses and brahmins the zenith [the quarter above]—
 these are the directions [quarters] to be honoured
 by one who would be fit to be a houselord in his clan.</p> | <p><i>Dāsā kamma,karā heṭṭhā</i>
 <i>uddhaṃ samaṇā brāhmaṇā</i>
 <i>etā disā namaseyya</i>
 <i>alaṃ attho kule gīhi</i></p> |
| <p>37 The wise one, accomplished in moral virtue,
 refined and eloquent,
 humble, free from pride—
 such a one wins fame.</p> | <p><i>Paṇḍitā sīlā sampanno</i>
 <i>saṇho ca paṭibhāṇavā</i>
 <i>nivāto,vutti atthaddho</i>
 <i>tādiso labhate yasaṃ</i></p> |
| <p>38 The early riser, not lazy [industrious],
 unshaken by troubles,
 flawless in conduct, wise—
 such a one wins fame.</p> | <p><i>Uṭṭhānako¹⁵⁸ analaso</i>
 <i>āpadāsu na vedhati</i>
 <i>acchida,vutti¹⁵⁹ medhavī</i>
 <i>tādiso labhate yasaṃ</i></p> |
| <p>39 Hospitable, a maker of friends,
 wise in words, free from stinginess,¹⁶⁰
 fore-runner, leader, guide,¹⁶¹—
 such a one wins fame.</p> | <p><i>Saṅgāhako mitta,karo</i>
 <i>vadaññū vīta,maccharo</i>
 <i>netā vinetā anunentā</i>
 <i>tādiso labhate yasaṃ</i></p> |
| <p>40 Generosity and pleasant speech,¹⁶²
 and beneficial conduct here,
 and impartiality towards all things,
 everywhere as is fitting—</p> | <p><i>Dānañ ca peyya,vajjañ¹⁶³ ca</i>
 <i>attha,cariyā ca yā idhā</i>
 <i>samānattatā ca dhammesu</i>
 <i>tattha tattha yathā’raham</i></p> |

¹⁵⁷ 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.

¹⁵⁸ Ce Comy *uṭṭhāhako*.

¹⁵⁹ Be Comy *acchinna-*.

¹⁶⁰ *Vadaññū vīta,maccharā*, this line (*pada*) as in **Macchari S** (S vv166 f/1:34).

¹⁶¹ *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).

¹⁶² This verse is about the 4 conditions of welfare (*saṅgaha,vatthu*): viz, generosity (*dāna*), pleasant speech (*piya,-vācā*), beneficial conduct (*attha,cariyā*) and impartiality (*samānatattā*) (D 3:152, 232; A 2:32, 248, 4:218, 363).

¹⁶³ Ce so; Be Ke *piya-*.

41 These are what holds the world together
like a linch-pin holding the chariot-wheel;
without such welfare,
on the child's account, no mother would receive
any honour or respect,
nor a father, too, on the child's account.

*Ete kho saṅgahā loke
rathassa āṇḍva yāyato
ete ca saṅgahā n'assu
na mātā putta,kāraṇā
labhetha mānaṃ pūjaṃ vā
pitā vā putta,kāraṇā*

42 But since there are these things
the wise regard¹⁶⁴ as welfare, **[193]**
therefore, they bring greatness,
and win their praises.

*Yasmā ca saṅgahē ete
samavekkhanti paṇḍitā
tasmā mahattaṃ papponti
pāsaṃsā ca bhavanti te'ti.*

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, bhante, 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 —

Bibliography

- Bhattacharji, Sukumari
1970 *The Indian Theogony: Brahmā, Viṣṇu and Śiva*. Cambridge: Cambridge University Press,
1970. New Delhi: Penguin, 2000.
- Chakravarti, Uma
1987 *The Social Dimensions of Early Buddhism*. Delhi: Munishiram Manoharlal, 1996.
- Clasquin, Michel
1995 “Demythologisation in Axial Age India—the Singalovada Suttanta.” Unisa [University of
South Africa] Press Online: *Myth and Symbol* 2 1995:19-38.
- Cole, Alan
1999 “Homestyle Vinaya and docile boys in Chinese Buddhism.” *Positions: East Asia Cultures
Critique* 7,1 1 Feb 1999:5-50. <http://positions.dukejournals.org/>.
- Crawford, S C
1982 *The Evolution of Hindu Ethical Ideals*. Honolulu: University of Hawaii Press, 1982.
- Dubois, J A
1906 *Hindu Manners, Customs and Ceremonies*. Tr Henry K Beauchamp. Oxford: The Clarendon
Press, 1906.
- Gonda, Jan

¹⁶⁴ “Regard,” *samavekkhanti* = *saṃ + avekkhati* (he looks) (M 1:225; A 2:32; It 30).

- 1970 *Visnuism and Sivaism: A comparison*. London: Athlone Press (University of London), 1970. Repr New Delhi: Munshiram Manoharlal, 1976; Columbia, MO: South Asia Books, 1996.
- Hardacre, Helen
2004 "Laity." In *Encyclopedia of Buddhism*, ed Robert E Buswell. NY: MacMillan, 2004-2005.
- Harvey, Peter
2000 *An Introduction to Buddhist Ethics: Foundations, values and issues*. Cambridge: Cambridge University Press, 2000:97-100.
- Olivelle, Patrick
1993 *The Āśrama System: The history and hermeneutics of a religious institution*. Oxford: Oxford University Press, 1993. Repr New Delhi: Munshiram Manoharlal, 1993.
- Pannasiri, B
1950 "Sigālovāda-Sutta" [tr of T16.1,251c16-17]. *Visva-Bharati Annals* 3 1950:150-228.
- Rajavaramuni (Prayudh Payutto)
1990 "Foundations of Buddhist social ethics." In Sizemore & Swearer, 1990:29-53 (ch 1), esp 34-36.
- Rhys Davids, Thomas W
1921 *Dialogues of the Buddha* [Dīgha tr]. Oxford: Oxford University Press, 1921. Intro to Sigālovāda Suttanta, pp168-172.
- Tsuchida, Ryūtarō
1991 "Two categories of brahmins in the early Buddhist period," *The Memoirs of the Toyo Bunko* 49 1991:51-95.
- Shih, Heng-ching
1994 *The Sūtra on Upāsaka Precepts*. Berkeley: Bukkyō Dendō Kyōkai and Numata Center for Buddhist Translation and Research, 1994.
- Sizemore, Russell F; & Donald K Swearer
1990 (ed) *Ethics, Wealth, and Salvation: A study in Buddhist social ethics*. Columbia, SC: Univ of South Carolina Press, 1990. See Rajavaramuni.
- Trafford, Paul
2009 "Avoiding *pamāda*: An analysis of the fifth precept as social protection in contemporary contexts with reference to the early Buddhist teachings." *Masters in the Study of Religion*, Oxford Univ, 2009. From http://www.chezpaul.org.uk/buddhism/MSt_dissertation.htm.

050103 rev061231 071106 080903 091202 101106 111006 121128 131214 140930 150814 161128 171004
180813 190215 210711 211101 220702 250124