

# The Sigalovada in Pictures

A Pictorial Presentation of the Advice to Sigala

Compiled by Ven. K. Dhammasiri

Art by K. W. Janaranjara



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Buddha Dharma Education Association Inc.

# THE SIGALOVADA IN PICTURES

(A pictorial presentation of the advice to Sigala)

Compiled

by

Venerable Kandarapanguwe Dhammasiri

Art by

K. W. Janaranjana

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This book is dedicated  
to  
my beloved parents

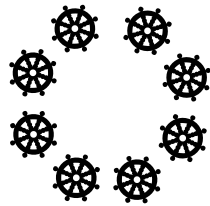
"...Matapitaro pubbacariyati vuccare"

(Parents are called the First Teachers)

Sabrahmaka Sutta  
Anguttara Nikaya

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# INTRODUCTION

The Buddha, the Fully Enlightened One found out the Middle Path by fulfilling Perfections through a long period of innumerable æons wandering in the cycle of births and deaths. The maturity He acquired by resorting to practise Perfections, ultimately led Him to attain Full Enlightenment at the foot of the Bodhi tree at Gaya in India.

The Path which avoids two extremes of Self-indulgence and Self-mortification is called Middle Path and is constituted of eight steps. Hence it is otherwise known as Noble Eightfold Path; which is a Path unheard before either by Gods or by men. It is the Path of Liberation which leads to eternal peace, Nibbana. The practice of which as expounded by the Buddha is twofold in respect of the person who follows it. The Path enunciated for laity is called Mode of Right Conduct for Laymen (*Gihisamici patipada*) while the Path prescribed for monks who have left the household life behind is called Mode of Right Conduct for Monks (*Samanasamici patipada*).

Moral conduct governing the Middle Path and meant for laymen, who are bound by numerous social obligations, are to be practised bilaterally and reciprocally for the well-being of society as a whole.

There are of course, many canonical references depicting the ways and means of putting the norms of right moral conduct into operation for the purpose of maintaining healthy social relations.

One of those instances is found with reference to *Anathapindika*, the millionaire; whose extravagant son was asked to go to listen to the Buddha on the condition of giving a grant in gold coins on his return. But once he listened to the Buddha he was thoroughly convinced and managed to build up his character by giving up his dissolute ways of living altogether and no longer asked for the remuneration.

In another instance, Visakha, who was the foremost female supporter of the dispensation was instructed on ten points by her father when she was about to marry. By living up to these instructions given by the father she was able to convert her father-in-law Migara to Buddhism. In the same way young



*Sigala*, who was asked by his father to worship the six quarters was made to understand the real significance of the six quarters in relation to twelve social units symbolized in six quarters.

The discourse in question, delivered to the youth by the Omniscient Buddha, comes in the *Digha Nikaya* of the Pali Canon. The student of Dhamma should slowly but steadily develop his two faculties of ear and eye. For which he needs thoughtful reflection (*Yoniso manasikara*). The compassionate Buddha has paved the way for the right development of those faculties. The observance of moral conduct is the first and the foremost step to be followed for the promotion of spiritual life.

The second step is concentration (*Samadhi*).

The third is the development of wisdom in accordance with the system of Insight Meditation (*Vipassana pannabhavana*) given by the Master.

*Sigalovada Sutta* is known as the Code of Layman's Ethics (*Gihi vinaya*) which unfolds a code of conduct to be followed for the reformation of character and for the maintenance of healthy social relations which result in happiness in this life and after.

Ven. K. Dhammasiri is an erudite Buddhist scholar who served Dhammaduta College, Colombo 10, Sri Lanka for a long period of his teaching career.

He has viewed the Sutta in a different angle to bring about its social implications with illustrations. The Sigalovada in Pictures is indeed a contribution to Buddhist literature. It gives me great pleasure to state here that Ven. Dhammasiri is not only well-versed in Tripitaka but also is an ideal monk living a well-disciplined life of a monk. He is rendering a great service by disseminating the teaching of the Buddha in a way that suits the modern taste.

May he be able to produce more and more works of this nature to make the present generation more cultured, sociable and wise!

Ven. Dr. Pandit Parawahera Pannananda  
Nayaka Maha Thero  
B.A. Hons (London)  
D. Litt (Sri Lanka)  
Chief Sanganayaka of  
Western Sri Lanka  
Chancellor, Ruhunu University

# FOREWORD

The first sermon of the Buddha was delivered at the Deer Park (Migadaya) in Saranath (Isipatana) near Benares (Baranasi) in India.

The Buddha preached the *Dhammacakkappavattana, Sutta* on that day to five ascetics named Kondanna, Vappa, Bhaddiya, Mahanama and Assaji. The first sermon contains the essence of the Teachings of the Buddha.

The fundamental tenets of Buddhism are found in this discourse and known as Four Noble Truths. viz:

1. Suffering.
2. The Cause of Suffering.
3. The Transcending of Suffering.
4. The Path leading to the transcending of Suffering.

Thenceforth, throughout the remaining forty-five years (after Enlightenment) of His life, He wandered from place to place teaching His new discovery to the people of different walks of life.

Three months after the demise of the Buddha, His teaching was recited and compiled at the first Council held in Rajagaha. The aim of the Council was to preserve the teachings of the Buddha in its pristine purity for the sake of future generations. The Council was presided over by Ven. Maha Kassapa under the patronage of King Ajatasattu of Magadha in India.

At the first Buddhist Council, all the teachings of the Buddha were divided into three divisions (*Ti-pitaka*, *Tri-pitaka* – Three Baskets).

The three divisions are the *Vinaya pitaka*, *Sutta pitaka* and *Abhidhamma pitaka*.

The *Vinaya pitaka* or the basket of discipline deals with the Rules for Buddhist monks and nuns and consists of five books. They are *Parajika* pali-book on Major Offences, *Pacttiya* pali-book on Minor Offences, *Maha vagga* pali-book on Greater Section, *Culla vagga* pali-book on Smaller Section and *Parivara* pali-book on Epitome of the Vinaya.

The *Sutta Pitaka* or the Basket of Discourses consists of five books. They are the *Digha Nikaya* – Collection of Long Discourses, *Majjhima Nikaya* – Collection

of Middle Length Discourses, *Samyutta Nikaya* – Collection of Kindred Sayings or Grouped Discourses, *Anguttara Nikaya* – Collection of Gradual Sayings or Collection of Numerical Sayings and *Khuddaka Nikaya* – Collection of Minor Works.

The *Abhidhamma pitaka* or the Basket of Sublime Doctrine consists of seven books. They are *Dhammasanganipakarana* – Enumeration of the Dhamma, *Vibhangapakarana* – Analysis of the Dhamma, *Dhatukathapakarana* – Discussion of Elements, *Puggalapannatti pakarana* – Description of individuals, *Kathavatthu pakarana* – Subjects of Discussion, *Yamakapakarana* – Book of pairs and *Patthanapakarana* – the Book of Causal Relations.

The Sigalovada Sutta\* or the Sigala Homily (Advice to Sigala) is included in the Digha Nikaya – the Collection of Long Discourses of Sutta pitaka.

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\* Variant readings of the word are found in different editions.  
e. g. Singalaka – Thai Edition  
Singala-Myanmar (Burmese) Edition  
Sigala – P.T.S. Edition  
Singalaka, Singalovada, Sigala – Sinhala Edition.

The Buddha was once staying near Rajagaha in the Bamboo wood at the Squirrels Feeding Ground (*Kalandakanivapa*). Now at that time, Sigala<sup>1</sup>, a son of a householder of Rajagaha, rising in the early morning went forth to Rajagaha with wet hair and wet garments, clasped hands uplifted, worshipped the six quarters of the earth and sky – to the east, south, west and north, to the nadir and the zenith. Early in the morning, on that day, the Buddha entered Rajagaha seeking alms. He saw the young Sigalaka worshipping and asked Sigalaka “Why do you rising early and leaving Rajagaha with wet hair and wet garments worship the six quarters including earth and sky?” “Sir, my father<sup>2</sup> when he was dying, said to me, dear son; you should worship the quarters of the earth and sky. So I, Sir, honouring the advice of my father revering and holding sacred what he said, rise in the early morning leave Rajagaha and worship the six quarters.”

The Buddha said “But according to the religion of Ariyans (in the Buddha’s teaching), young householder, the six quarters should not be worshipped thus.”

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<sup>1, 2, 3</sup> – see Appendix

Sigalaka, the young householder asked: “How then Sir, in the religion of the Ariyan should the six quarters be worshipped? It would be excellent Sir, if the Buddha would teach me the doctrine in accordance with which in the religion of Ariyans how the six quarters should be worshipped?” Then the Buddha taught him how one should worship the six quarters.

“Inasmuch, Sigalaka young householder, as the Ariyan disciple put away the four vices in the conduct; inasmuch as he does no evil actions from the four motives (from four places); inasmuch as he does not pursue the six channels for dissipating wealth, he thus, avoiding these fourteen evil things, is a coverer of the six quarters. He has practiced so as to conquer both worlds, he tastes success both in this world and in the next, after death, he is reborn to a happy destiny in heaven.”

The destruction of life, the taking away of things that are not given, sexual misconduct and lying are the four vices of conduct that he has given up<sup>3</sup>.

By which four motives, four places he does no evil deed? Evil deeds are done from motives of partiality,

enmity, stupidity and fear. But inasmuch as the Ariyan disciple is not led away by these motives, through them he does no evil deed.”

Then the Buddha taught the six channels for dissipating wealth. They are: addiction to intoxicating liquors, frequenting the streets at unseemly hours, haunting of fairs, indulgence in gambling, association with evil companions and the habit of idleness and the perils attached to them. Each one has six perils.

Then the Buddha taught about four kinds of false friends and four kinds of true hearted friends<sup>4</sup> and their qualities.

Then the Buddha explained how to use the amassed wealth. Wealth must be divided into four parts, one portion should be spent for daily expenses, two parts to be invested to conduct business and the fourth part should be deposited for future use<sup>5</sup>.

Finally the Buddha taught Sigalaka the young householder, the six quarters to be honoured by performing the reciprocal duties incumbent on them. Parents are the east<sup>6</sup>, teachers are the south, wife and children are the west, friends and companions



as the north, servants and work people as the nadir, religious teachers as the zenith.

Details are then given with reference to duties to be performed bilaterally.

The discourse is an exposition of whole domestic and social duty of a layman according to the Buddhist point of view, and, as such, it is famous under the name Gihivinaya; the discipline of the laity.

In the past, some people believed that the rain, the wind, the hills as Gods and took refuges in them. The Buddha rejected those practices. Sigalaka the young householder was in practice of worshipping six quarters of the earth and the sky, the Buddha said that it is useless and instead He taught to honour by performing the duties due to parents, teachers etc.

The Sigalovada Sutta, the Sigala homily is useful to build up a peaceful society. The Buddha's doctrine of love and goodwill between man and man is here set forth in a domestic and social ethics with more comprehensive details than elsewhere.

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4, 5, 6 – see Appendix

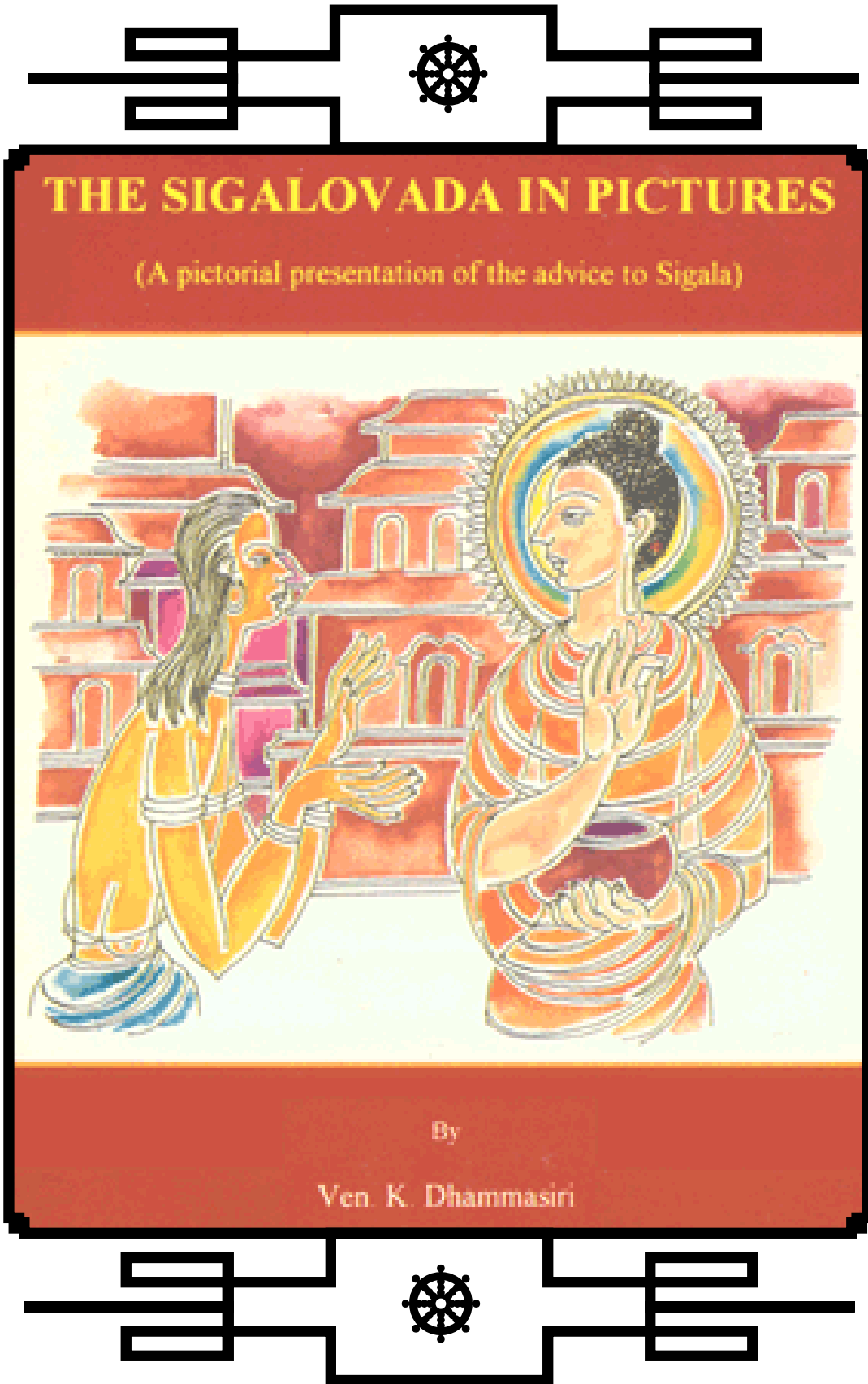
I thought to publish this Sigalovada Sutta, the Sigala homily discourse in pictures because it is easy to understand by adults as well as by children; but here there are no pictures for the four vices and four motives found in the discourse.

I am very grateful to Ven. Dr. Parawahera Pannananda – Chancellor of Ruhunu University of Sri Lanka, Ven. Dr. Pategama Gnanarama – Principal of Buddhist and Pali College of Singapore and Ven. Pandit Obbegoda Dhammatilaka M.A. the Chief incumbent of Pokunugala Purana Vihara Monaragala Sri Lanka. This book was compiled under their advice.

My sincere thanks are also due to Ven. Phrakru Si Phatanakun abbot of Wat Nakprok Bangkok, Ven. Phrakru Settakic Samahito C.A. U.S.A., Ven. Welipitye Ratanasiri, Ven. Kandaudapanguwe Nagita, E. Dayaratne, S. S. Wiickramarachchi retired principal of Aluvihara Vidyala Matale Sri Lanka; Ruwan Franendo, Miss Evelyn Yeo, K. W. Janaranjana and Mudiyanalage Jayaratna.

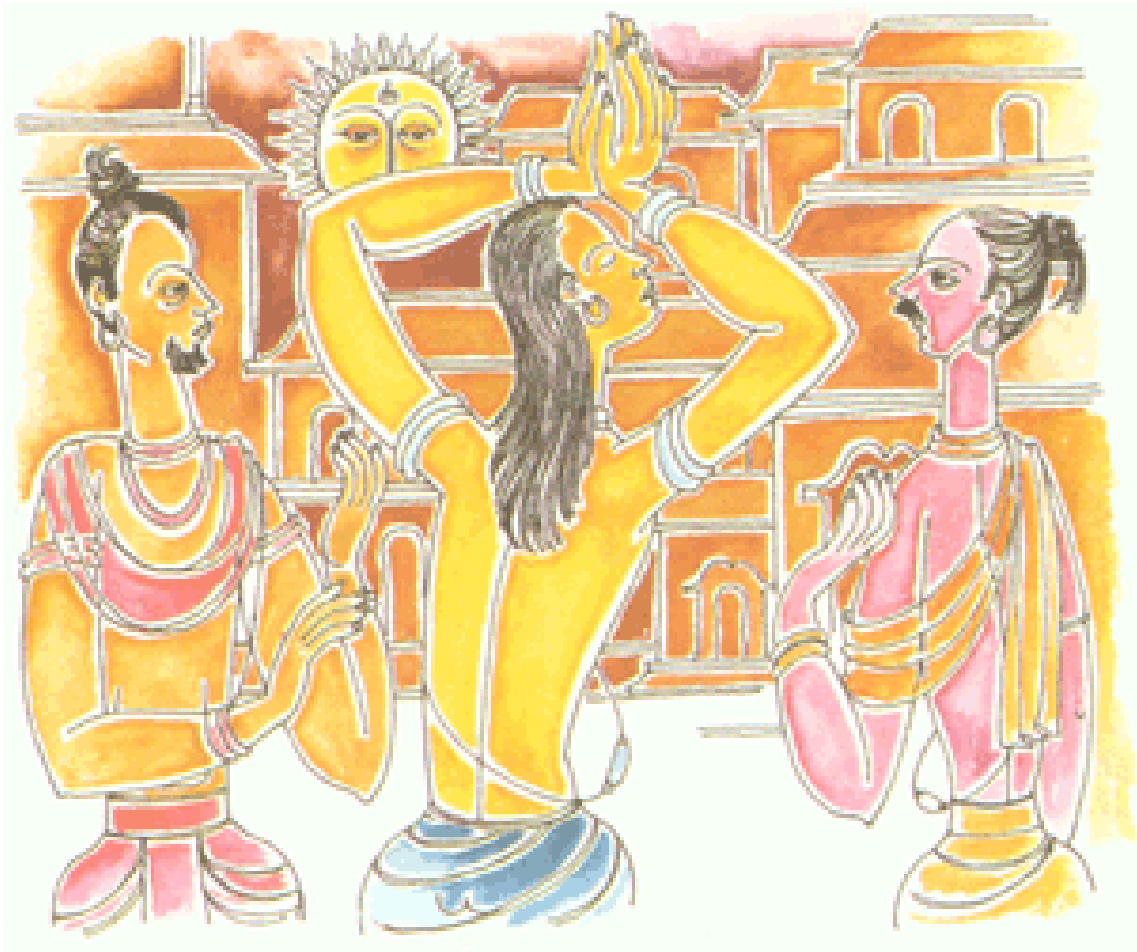
Sabba Danam Dhamma Danam Jinati  
(The gift of the Dhamma excels all other gifts)

Ven. K. Dhammasiri





Sigalaka householder on his deathbed said to his son, “my dear son, after my death, get up early in the morning and with wet hair and wet garments you should worship the east, south, west, north, nadir and zenith. You should do this without fail. This is my last advice.”



Sigalaka young householder rising early with wet hair and wet garments and clasped hands uplifted, paid worship to east, south, north nadir and the zenith.



Early in the morning the Buddha entered Rajagaha seeking alms. Then he saw the young Sigalaka worshipping and asked him the reason for doing that. Young Sigalaka replied that his dead father had asked him to do so. The Buddha then taught him that, in the Buddha's teaching too there is worship of six quarters.



There are six perils from addiction to intoxicants:

- ⊗ actual loss of wealth
- ⊗ loss of good character<sup>7</sup>
- ⊗ increase of quarrels
- ⊗ indecent exposure<sup>8</sup>
- ⊗ susceptibility to disease
- ⊗ impaired intelligence

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<sup>7,8</sup> – see Appendix



There are six perils by frequenting the streets at unseemly hours.

- ❁ He himself is without guard or protection
- ❁ So also are his wife and children
- ❁ As is his property
- ❁ He is liable to be suspected of crimes<sup>9</sup>
- ❁ He is the subject of false rumours
- ❁ He will meet a lot of troubles

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<sup>9</sup> – see Appendix





There are six perils from the haunting of fairs.

- ❁ He is ever thinking, where is there dancing?
- ❁ Where is there singing?
- ❁ Where is there music?
- ❁ Where are the recitations?
- ❁ Where are the cymbals?
- ❁ Where the tam-tams, performances?



There are six perils for him who is infatuated with gambling.

- ❁ As a winner he begets hatred
- ❁ As a loser mourns for his lost money<sup>10</sup>
- ❁ There is actual loss of wealth
- ❁ His word has no weight in a court of law<sup>11</sup>
- ❁ He is despised by friends and companions
- ❁ He is not sought after by those who would give or take in marriage, for they would say that a man who is a gambler cannot afford to keep a wife.

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<sup>10, 11</sup> – see Appendix



There are six perils by associating with evil companions<sup>12</sup>.

- ❁ gamblers
- ❁ libertines
- ❁ drunkard
- ❁ cheater with false things
- ❁ swindler
- ❁ men of violence

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<sup>12</sup> – see Appendix



There are perils of the habit of idleness<sup>13</sup>.

- ❁ He says it is too hot and does no work
- ❁ He says it is too cold and does no work
- ❁ He says it is too early and does no work
- ❁ He says it is too late and does no work
- ❁ He says I am too hungry and does no work
- ❁ He says I am too full and does no work

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<sup>13</sup> – see Appendix



*Annadatthuhara* — a rapacious person. On four grounds to be reckoned as a foe in the likeness of a friend.

- ❁ He is rapacious
- ❁ He gives little and expects much
- ❁ He gives a helping hand only when he himself is in danger
- ❁ He pursues his own interests.



*Vaciparama* — the man who pays lip-service. On four grounds the man of words, not deeds is to be reckoned as a foe in the likeness of a friend.

- ❁ He speaks to you about a fair past
- ❁ He speaks to you about a fair future
- ❁ He tries to gain your favour by empty sayings
- ❁ When the opportunity for service has arisen he avows his disability.



*Anuppiya bham* — flatterer. On four grounds the flatterer is to be reckoned as a foe in the likeness of a friend.

- ❁ He consents to your doing wrong
- ❁ He consents to your doing right
- ❁ He praises you to your face
- ❁ He speaks ill of you to others.



*Apaya sahaya* — the fellow-waster. On four grounds the fellow-waster companion is to be reckoned a foe in the likeness of a friend.

- ❁ He is your companion when you indulge in strong drinks
- ❁ He is your companion when you frequent the streets at unseemly hours
- ❁ He is your friend when you haunt shows and fairs
- ❁ He is your companion when you are infatuated with gambling.





*Upakaraka* — the helper. On four grounds the friend who is a helper is to be reckoned as sound at heart.

- ❁ He guards you when you are off your guard
- ❁ He guards your property when you are off your guard
- ❁ He is a refuge to you when you are afraid
- ❁ He provides a double supply of what you may ask in time of need.



*Samana sukha dukkha* — the man who is the same in weal and woe. On four grounds the friend who is the same in weal and woe is to be reckoned as sound at heart.

- ❁ He tells you his secrets
- ❁ He keeps your secrets
- ❁ He does not forsake you in your troubles
- ❁ He can even die for your sake



*Atthakkhayi* — the man who gives good counsel. On four grounds the friend who declares what you need to do is sound at heart.

- ❁ He restrains you from doing wrong
- ❁ He encourages you to do good
- ❁ He informs you of what you have not heard
- ❁ He reveals to you the way to heaven.



*Anukampaka* — the man who sympathizes. On four grounds the friend who sympathizes is to be reckoned as sound at heart.

- ❁ He does not rejoice over your misfortunes
- ❁ He rejoices over your prosperity
- ❁ He admires anyone who is praising you
- ❁ He restrains anyone who is speaking ill of you.



In five ways a child should minister to his parents as the eastern quarter.

- ❁ Once supported by them I will now be their support<sup>14</sup>
- ❁ I will perform duties incumbent on them
- ❁ I will keep up the honour and the tradition of my family
- ❁ I will make myself worthy of my heritage
- ❁ I will make merit offerings to them after their death.

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<sup>14</sup> – see Appendix



In five ways parents thus minister, as the eastern quarter by their child, to show their love for him:

- ❁ They restrain him from vice
- ❁ They train him in virtue
- ❁ They have him taught arts and sciences
- ❁ They contract a suitable marriage for him
- ❁ They hand over inheritance to him in due time.



In five ways should pupils minister to their teachers as the southern quarter.

- ❁ by raising to receive them (in salutation)
- ❁ by waiting upon them
- ❁ by eagerness to learn
- ❁ by personal service
- ❁ by attention when receiving their teaching



In five ways do teachers, thus ministered to as the southern quarter by their pupils, love their pupils.

- ❁ They train them so that they have been well trained
- ❁ They hold fast that which is well held
- ❁ They thoroughly instruct them in the lore of every art
- ❁ They speak well of them amongst their friends and companions
- ❁ They provide for their safety in every quarter.





In five ways should a wife as western quarter be ministered to by her husband.

- ❁ by respect
- ❁ by courtesy
- ❁ by faithfulness
- ❁ by handing over authority
- ❁ by providing her with ornaments.



In five ways his wife, thus served as the western quarter, show her love for him.

- ❁ Her duties are well performed
- ❁ by hospitality to the kin of both<sup>15</sup>
- ❁ by faithfulness<sup>16</sup>
- ❁ by watching over the goods he brings
- ❁ by skill and industry in discharging all her business.

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<sup>15, 16</sup> – see Appendix



In five ways a clansman should serve his friends and associates as the northern quarter.

- ❁ by generosity
- ❁ by kind words
- ❁ by helping them and acting for their welfare
- ❁ by being sincere to them.



In five ways his friends and associates thus served as the northern quarter, show their love for him.

- ❁ They protect him when he is off guard
- ❁ They guard his property when he is careless
- ❁ They are a refuge for him when he is in danger
- ❁ They do not forsake him in his troubles
- ❁ They show due respect to other members of his family.



In five ways a master ministers to his servants and employees as the nadir.

- ❁ by assigning them work according to their strength
- ❁ by giving them food and wages
- ❁ by tending them in sickness
- ❁ by sharing with them unusual delicacies
- ❁ by granting leave at suitable times<sup>17</sup>

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<sup>17</sup> – see Appendix



In five ways ministered by their master, servants and employees love their master in five ways.

- ❁ They rise before him (they go to work before the master)
- ❁ They to rest after him
- ❁ They are content with what is given to them
- ❁ They do their work well
- ❁ They carry about his praise and good fame.



In five ways should the clansman minister to monks and brahmins as the zenith.

- ❁ By kindly acts
- ❁ By kindly words
- ❁ By kindly thought
- ❁ By keeping open house to them
- ❁ By supplying their temporal needs.



In six ways the monks and brahmins, thus ministered as zenith quarter, show their love for him.

- ❁ They restrain him from evil
- ❁ They encourage him to do good
- ❁ They love him with kindly thought
- ❁ They teach him what he had not heard before
- ❁ They correct and purify what he has heard
- ❁ They reveal to him the way to heaven.





At the end of the sermon, Sigalaka became a follower of the Buddha<sup>18</sup>

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<sup>18</sup> – see Appendix

## APPENDIX

1. **Singala, Sigala, Singalaka Putto;** young householder. Sigalaka was his personal name. He was the son of Sigalaka householder, therefore he was called Sigalaka gahapati putto – Sigalaka young householder. His father was Sigalaka pita and his mother was Sigalaka mata.

Young Sigalaka's parents were pious Buddhist; lay followers of the Buddha. They could not persuade their son, Sigalaka to accompany them to hear the Buddha's doctrine. They requested him many times to go to the Buddha but he did not go. "Nay" he would say "I 'naught to do with the recluses. "his parents advised him again and gain to see the Buddha and his disciples but he refused. [back](#)

2. **Sigalaka pita**

He was a householder of Savatthi and belonged to a Setthi family. Sigalaka pita had a son named Sigalaka gahapati putto. Later he entered the Order the Buddha asked him to meditate on the idea of a skeleton. He lived in the Bhesakalavana in Sumsumaragiri. There a woodland spirit encouraged him with a verse. "There was a Bhikkhu, an heir of the Buddha, in the Bhesakala forest; he suffered this whole earth with the contemplation of the skeleton

notion, very quickly, I think, he will get rid of desire for sensual pleasure.”

Sigalaka there developed insight and became an Arahant. During the time of Kassapa Buddha he was a monk and developed meditation on the idea of a skeleton. (The Elder’s Verses = There Gatha Part I P.T.S. There Gatha Atthakatha Part I P.T.S.)

### **Sigalaka mata.**

She was born in Rajagaha, belonged to a family of setthi. After marriage she had a son called Sigalaka. Then she became Sigalaka mata. She heard the Buddha preaching and entered the Order. One day Sigalaka mata went to the monastery, the Buddha realizing her nature, preached. She became an Arahant. Later she was declared the chief of nuns and had attained release by faith.

In the time of Padumuttara Buddha she belonged to a minister’s family. One day she went with her father to hear the Buddha preaching. Full of faith, she entered the Order and hearing a nun declared foremost of those who had faith, she wished similar eminence.

During the time of the Gotama Buddha she received the same position. (Anguttara Nikaya = Numerical Sayings Part 1, Monoratapurani = Buddhagosa’s Commentary on the Anguttara Nikaya. P.T.S.) [back](#)

3. If somebody practises Norm-method he can abstain from four vices, the Buddha had explained Norm-method in Veludvareyya Sutta, thus, ...housefather, of what sort is the Norm-method which brings profit to self? In this matter, housefathers, the Ariyan disciple thus reflects: Here I am, fond of my life, not wanting to die, fond of pleasure and averse from pain. Suppose someone should rob me of my life (fond of life as I am and not wanting to die, fond of pleasure and averse from pain), it would not be a thing pleasing or delightful to me. If I, in my turn, should rob of his life, not wanting to die, one fond of pleasure and averse from pain, it would not be a thing pleasing or delightful to him. For a state that is not pleasant or delightful to me must be so to him also; and a state that is not pleasing or delightful to me, how could I inflict that upon another?

As a result of such reflection he himself abstains from taking the life of creatures and he encourages others so to abstain, and speaks in praise of so abstaining. Thus as bodily conduct he is utterly pure. Then again, housefathers, the Ariyan disciple thus reflects: If someone should take with thievish intent what I have not given him, it would not be a thing pleasing or delightful to me. If I, in my turn, should take from another with thievish intent what he has not given me, it would not be a thing pleasing or

delightful to him; and a state that is not pleasant, that is not delightful to me, must be so to him also. What does not please me, what does not delight me, how could I inflict that upon another?

As a result of this reflection, he himself abstains from taking what is not given and he encourages other to abstain, he speaks in praise of so abstaining, thus as regards bodily conduct he is utterly pure.

Again, housefathers, the Ariyan disciple thus reflects: If someone should have intercourse with my wives, it would not be a thing pleasing or delightful to me. If I, in my turn, should so behave with another's wives, it would not be a thing pleasing or delightful to him, and a state that is unpleasant, not delightful to me, how could I inflict that upon another?

As a result of this reflection, he himself abstains from wrong practice in respect of sense desires, and he encourages others to do so, he speaks in praise of such abstinence. Thus as regards personal conduct he is utterly pure.

Again, housefathers, the Ariyan disciple thus reflects: If someone should spoil my fortune by lying speech, it would not be a thing pleasant or delightful to me. If I, in my turn, should spoil another's fortune by lying speech, it would not be a thing pleasant or delightful to him; and a state that is unpleasant,

not delightful to me, how could I inflict that upon another?

As a result of this reflection he himself abstains from lying speech, he encourages another so to abstain, speak in praise of abstaining therefrom, thus as regards conduct in speech he is utterly pure.

Again, housefathers, the Ariyan disciple thus reflects: If someone should estrange me from my friends by slander, it would not be a thing pleasant or delightful to me. If I in my turn should estrange him from his friends, it would not be a thing pleasant or delightful to him; and a state that is not pleasant or delightful to me, how could I inflict that upon another?

As a result of this reflection, he himself abstains from slanders. Thus as regards conduct in speech he is utterly pure.

Again, housefathers, the Ariyan disciple thus reflects: If someone should treat me with harsh speech it would not be a thing pleasant or delightful to me... nor to him if I treated him so... and a state that is not pleasant or delightful to me, how could I inflict that upon another?

As a result of this reflection... as regards conduct in speech he is utterly pure.

Again, housefathers, the Ariyan disciple thus reflects: If someone should treat me with pointless frivolous talk, it would not be a thing pleasant or delightful to me. If I in my turn should so treat him, it would not be pleasant or delightful to him. For a state that is unpleasant, not delightful to me must be so to him also, and a state that is not pleasant, not delightful to me, how could I inflict that upon another?

As a result of this reflection, he himself abstains from pointless frivolous talk: he encourages another to do so, he speaks in praise of so doing. Thus, as regards conduct in speech he is utterly pure. [back](#) (Veludvareyya Sutta, Samyutta Nikaya Part V. P.T.S.)

4. *Suhada* – true-hearted friends (sound at heart, Rhys David's translation)

*Suhada*; Pali term. *Su* + *hada* = *Suhada*; True-hearted friends.

*Su* is a prefix, meaning good, well, happy and thorough; *hada* – heart, mind. *Suhada*; good hearted friends, true hearted friends, good minded friends.

*Suhada-sundara hadaya*, excellent hearted friends – Comy.\* e.g. *Suhajja*; friend, *Subhumi*; good soil, *Sudivasa*; lucky day.

*Su*<sup>2</sup> – see Pali English Dictionary, P.T.S.

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\* Comy is an abbreviation of commentary.

5. Wise man earns riches, wealth gradually like a roving bee who gathers honey, riches mount up as ant-heap growing high.

The earnings should be divided into four portions. While the first portion is to be set apart for daily expenditure, the second and third to be invested in business enterprises. The fourth is to be deposited and to be taken in times of need.

The first can be used to give gifts to recluses as well as destitutes and make payments to servants.

“What, Tigerfoot, is the even life? Herein a clansman while experiencing both gain and loss in wealth, continues His business serenely, not unduly elated or depressed. Thinks he: “Thus my income, after deducting the loss, will stand (at so much) and my outgoing will not exceed my income.”

Just as one who carries scales, or his apprentice knows, on holding up the balance, that either by so much it has dipped down or by so much it has tilted up; even so, Tigerfoot, a clansman experiencing both gain and loss continues his business serenely, neither unduly elated nor unduly depressed, but realizes that after allowing for the loss his income will stand at so much and that his outgoings will not exceed his income. If, Tigerfoot, this clansman have but small earnings and live on a grand scale, it will be rumoured of him; This clansman eats his



wealth like a fig-tree glutton. And if his earnings be great and he lives meanly, rumour will say of him: This clansman will die like a starveling. Wherefore this clansman... continues his business serenely... knowing that his out-goings-goings will not exceed his income. This is called the even life. (Anguttara Nikaya Vyagghapajja Sutta Vol IV P.T.S.)

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6. Parents are the east, 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. *dakkhina*; domestic cares follow when the youth become man, as west holds the later daylight; North is beyond; so by help of friends etc.; he gets beyond troubles. (Digha Nikaya III, Dialogues of the Buddha, by Rhys Davids footnotes 4 pg 180 P.T.S.)

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7. Drunkard quarrels with mother and father, beats them as well as speaks indecent words. He does improper things does not do proper things and spoil his character himself, he begets ill-fame in this world and in the next world because of his drunkenness. Comy:

“Debauchery in drinking is the channel for the flowing away of amassed wealth” (Anguttara Nikaya Vyagghapajja Sutta P.T.S.)

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8. Drunkard never cares to dress properly. He subjects himself to indecent exposure, lives with bare body and indecent exposure. [back](#)

9. Frequenting the streets at unseemly hours; he is liable to be suspected of crimes. Crimes committed by a thief or an adulterer are fathered on him. Comy. [back](#)

10. *Jayamveram pammati – dukkham seti parajito,  
upasanto sukham seti – hitva jaya parajayam*

Victory breeds hatred; the conquered dwells in sorrow. He who has given up victory and defeat, he is calm and lives happily.

(The Dhammapada Sukha Vagga 201)

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11. Who is infatuated with gambling, his words carries no weight in a court of law. Men would say, this man is indulgent in gambling don't accept his word in an assembly. Comy. [back](#)

12. *Na bhaje papake mitte – Na bhaje purisadhame  
Bhajetha mitte kalyane – Bhajetha purisuttame*

One should not associate with friends who are evil-doers nor with person who are despicable, associate with friends who are virtuous, associate with the best of men.

(The Dhammapada Pandita Vagga 78)

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13. The habit of idleness, laziness is a cause of one's downfall. (Khuddka Nikaya Parabhava Sutta). [back](#)

14. My parents fed me, they milked me, washed, bathed, dressed, nursed me during my childhood. Now they are old, gone are their days having been supported by them, I will support them in my turn, so saying child must help his parents. Child should do their duties towards the parents, should supply food, clothes etc. Comy.

“He, whose mother and father grown old, does not look after them, that is a cause of his downfall”.  
(Parabhava Sutta SuttaNipata)

“Attending on the mother and father is a highest blessing”.  
(Sutta Nipata Maha Mangala Sutta).

“The son who obeys the parents’ word is the best son.”  
(Samyutta Nikaya Part 1)

“Children are mankind’s basis and support”. ib.

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15. Hospitality to kinsmen of both, it means relatives of husband and her relatives. Comy.

“Wife is the best friend”.  
(Samyutta Nikaya Part 1)

“The best among wives she that best ministers”. ib.

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16. Should abstain from thinking of another man except her own husband. Comy. [back](#)
  
17. Constant relaxation so that they need not work all day and special leave with extra food and adornment for festival. Comy. [back](#)
  
18. All duties of layman are included into this Discourse. Nothing in the duties of householder is left unmentioned. This Sutta is called the Vinaya of the Laity. Hence in one who practises what he has been taught in it, progress is to be looked for, and not degeneration. Comy. [back](#)

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