

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

1. The Collection of the Long Discourses - Commentaries
(1. Dīgha Nikāya - Aṭṭhakathā)

3. Commentary on the Chapter on Pāthika
(3. Pāthikavaggaṭṭhakathā)

8. Commentary on the Discourse to Siṅgāla
(8. Siṅgālasuttavaṇṇanā)

[DN 31, PTS 3.180-3.193]



PaliVerse

1.The Collection of the Long Discourses - Commentaries

3. Commentary on the Chapter on Pāthika

8. Explanation of the Discourse to Siṅgāla

Commentary on the Introduction

242. "Thus have I heard" - this is the Siṅgāla Discourse. Herein, this is the explanation of obscure terms - "In the Bamboo Grove, the Squirrels' Feeding Ground" - "Bamboo Grove" is the name of that park. That, it is said, was fenced with bamboos and with a wall eighteen cubits high, fitted with gateways and watchtowers, with a dark-blue lustre, delightful; on account of that it is called "Bamboo Grove." And here they gave fodder for the squirrels; on account of that it is called "the Squirrels' Feeding Ground."

Formerly, it is said, a certain king came there for the purpose of amusement in the park and, intoxicated by the tipsiness of liquor, fell into a daytime sleep. And his retinue, thinking "the king is asleep," being enticed by flowers, fruits and so on, departed here and there. Then, attracted by the smell of liquor, a venomous black snake, having come out from a certain hollow tree, was coming towards the king; having seen that, a tree deity, thinking "I shall give the king his life," having come in the guise of a squirrel, made a sound at the base of his ear. The king woke up. The black snake turned back. He, having seen that, thinking "By this squirrel my life has been given," established fodder for the squirrels there, and had a proclamation of safety proclaimed. Therefore, from that time onwards, that came to be reckoned as "the Squirrels' Feeding Ground." For "squirrels" is the name for those black ones.

"Now at that time" means at the time when the Blessed One, making Rājagaha his village as food resort, dwells in the Bamboo Grove, the Squirrels' Feeding Ground, at that time. "Siṅgālaka, a householder's son" - "Siṅgālaka" is his name. "A householder's son" means the son of a householder is a householder's son. His father, it is said, was a very wealthy householder, and stored and deposited in his house there were four hundred million in wealth. He was a lay follower who had reached a conclusion regarding the Blessed One, a stream-enterer, and his wife too was indeed a stream-enterer. But his son was faithless and undevoted. Then his mother and father constantly exhorted him thus - "Dear son, approach the Teacher, approach the General of the Dhamma, Mahāmoggallāna, Mahākassapa, the eighty great disciples." He speaks thus: "There is no business for me in approaching your ascetics. Having gone to the presence of ascetics, one has to pay homage; for one who bows down and pays homage, the back aches; the knees become rough; one has to sit on the ground; for one sitting there, garments become soiled and worn out; from the time of sitting nearby, friendly conversation arises; when that exists, intimacy arises; then, having invited them, robes, almsfood and so on have to be given. This being so, one's wealth

declines. There is no business for me in approaching your ascetics." Thus, even though his mother and father exhorted him for life, they were unable to bring him to the Dispensation.

Then his father, lying on his deathbed, having thought "It is fitting to give exhortation to my son," thought again - "I shall give him exhortation thus: 'Pay homage to the directions, dear son.' He, not knowing the meaning, will pay homage to the directions; then the Teacher or the disciples, having seen him, will ask 'What are you doing?' Thereupon he will say 'My father exhorted me saying: Pay homage to the directions.' Then they will expound the Teaching to him thus: 'Your father does not have you pay homage to those directions, but he has you pay homage to these directions.' He, having known the virtue in the Buddha's Dispensation, will perform meritorious action." Then, having had him summoned, he said "Dear son, having risen right early, you should pay homage to the six directions." The words of one lying on his deathbed are indeed to be remembered for life. Therefore that householder's son, remembering that father's word, did so. Therefore "having risen early in the morning, having gone out from Rājagaha" and so on was stated.

243. "Various directions" means many directions. Now, showing those, he said beginning with "the eastern direction." "Entered" means he had not yet entered; however, because he had gone out with the intention "I shall enter," even though he was still on the way, it is said thus. "The Blessed One saw" means he did not see only at that time; even at the time towards the break of dawn, surveying the world with the Buddha-eye, having seen him paying homage to the directions, "Today I shall teach the Siṅgāla Discourse, the discipline for laypeople, to Siṅgāla the householder's son; that talk will be fruitful for the public; I should go there." Therefore, having gone out right early, he entered Rājagaha for almsfood, and while entering he saw him in just the same way. Therefore it was said - "The Blessed One saw." "He said this" means he, it is said, does not see the Teacher even though standing not far away, but pays homage only to the directions. Then the Blessed One, having opened his mouth like a great lotus blooming through the touch of the sun's rays, said this to him beginning with "Why do you, householder's son."

Commentary on the Six Directions and So On

244. "In what way, then, venerable sir": it is said that he, having heard that very word of the Blessed One, thought: "The six directions which were said by my father to be paid homage to are truly not these; truly other are the six directions to be paid homage to by a noble disciple." "Come, let me, having asked about the very directions to be paid homage to by a noble disciple, pay homage to them." He, asking about those, said beginning with "In what way, then, venerable sir." Therein, "yathā" is merely a particle. "Katham pana" is the actual interrogative term. "Defilements of action": by those actions beings are defiled, therefore they are called "defilements of action." "On grounds" means for reasons. "Causes of ruin" means causes of destruction. "He" means that stream-enterer noble disciple. "Gone beyond the fourteen evils" means gone beyond these fourteen evil, inferior things. "Covering the six directions" means covering the six directions. "For victory in both worlds" means for the purpose of conquering both this world and the world beyond. "For him this world is won": for one of such nature, the five enmities do not exist in this world; therefore for him this world is won, both gratified and accomplished. In the world

beyond too the five enmities do not exist; therefore for him the next world too is won. Therefore he, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world.

245. Thus, the Blessed One, having set down the matrix in brief, now expanding that very same, said beginning with "What are the four defilements of action." "Defilement of action" means it is action and, because of its being associated with mental defilements, it is a defilement - thus it is a defilement of action. For indeed one with mental defilement kills a living being; one free from mental defilement does not kill. Therefore killing living beings is said to be a "defilement of action." In the case of taking what is not given and so on too, the same method applies. "And further" means he spoke yet another verse composition that illuminates this very same meaning - this is the meaning.

Commentary on the Four Grounds and So On

246. "Commits evil deeds" - this the Blessed One said because, since when the doer is shown the non-doer becomes obvious, therefore, even though having set down the matrix as "does not commit evil deeds," through skilfulness in teaching, he said this showing the doer first of all. Therein, "going to bias through desire" means going to bias through desire, through affection, doing what ought not to be done. The same method applies to the other terms as well. Therein, whoever, thinking "this one is my friend or devoted companion or acquaintance or relative, or else he gives me a bribe," through the influence of desire makes one having no sponsor into an owner, this one, going to bias through desire, is said to commit an evil deed. Whoever, thinking "this one is my enemy," through the influence of natural enmity or through the influence of wrath arisen at that moment, makes an owner into one having no sponsor, this one, going to bias through hatred, is said to commit an evil deed. But whoever, through dullness and sheer delusion, having said this or that, makes one having no sponsor into an owner, this one, going to bias through delusion, is said to commit an evil deed. But whoever, frightened thinking "this one is a king's favourite or one dependent on the unrighteous, and he might even cause me harm," makes one having no sponsor into an owner, this one, going to bias through fear, is said to commit an evil deed. But whoever, while distributing anything, gives excessively through the influence of affection thinking "this one is my acquaintance or devoted companion," gives deficiently through the influence of hate thinking "this one is my enemy," through sheer delusion, not knowing what has been given and what has not been given, gives to someone less and to someone more, or frightened thinking "this one, when this is not being given, might cause me harm," gives to someone excessively - he, though fourfold, going to bias through desire and so on in due order, is said to commit an evil deed.

But a noble disciple, even when reaching the destruction of life, does not go to bias through desire and so on. Therefore it was said - "On these four grounds he does not commit evil deeds."

"His fame diminishes" means the fame of renown and the fame of retinue of that one who goes to bias diminishes, declines.

Commentary on the Six Causes of Ruin and So On

247. "The pursuit of spirits, liquor and intoxicants that cause negligence" - herein, "spirits" means flour liquor, cake liquor, rice liquor, with yeast added, connected with ingredients - these are five spirits. "Liquor" means flower extract, fruit extract, honey extract, molasses extract, connected with ingredients - these are five extracts. All that is an intoxicant by way of causing intoxication. "Cause of negligence" means the reason for negligence. The volition by which one drinks that intoxicant - this is the designation for that. "Pursuit" means the repeated pursuit of that spirits, liquor and intoxicants that cause negligence, the doing again and again. But because for one engaged in this, wealth that has arisen declines, and wealth that has not arisen does not arise, therefore it is said "a cause of ruin for wealth." "The pursuit of wandering the streets at improper times" means the state of being engaged in wandering in the streets at improper times.

"Visiting fairs" means going to fairs by way of seeing dancing and so on. "The pursuit of laziness" means the state of being engaged and devoted to bodily laziness.

Commentary on the Six Dangers of Spirits and Liquor and So On

248. Having thus set down the matrix of the six causes of ruin, now analysing them, he said beginning with "Householder's son, there are six dangers." Therein, "visible here and now" means to be seen by oneself, occurring in this world. "Loss of wealth" means deterioration of wealth. "Increase of disputes" means increasing verbal disputes and also bodily disputes such as laying hands on others and so on. "A basis for diseases" means a field for those various diseases such as eye diseases and so on. "Generating ill repute" means for having drunk liquor, they strike even their mother, even their father, they say much that ought not to be said, and they do what ought not to be done. On account of that they receive reproach, punishment, and even the cutting off of hands, feet and so on; they reach ill repute both in this world and in the world beyond; thus for them that liquor is called "generating ill repute." "Exposure of private parts" means for the private place, when being uncovered, disturbs and destroys shame; therefore it is called "kopīna"; and those intoxicated by the intoxication of liquor go about having uncovered this and that limb; therefore, for them, that liquor, because of the exposure of the private parts, is called "exposure of private parts." "Weakening of wisdom" means it weakens the wisdom of the ownership of one's actions, as in the case of the Elder Sāgata; therefore it is called "weakening of wisdom." However, it is not able to weaken path wisdom. For in the case of those who have attained the path, it does not even enter their mouth. "The sixth factor" means the sixth reason.

249. "He himself is unguarded and unprotected" means for one wandering at an improper time treads upon stumps, thorns and the like, encounters snakes, demons and the like, and having known that he goes to this or that place, even his enemies, having hidden, seize him or strike him. Thus he himself is unguarded and unprotected. "His children and wife" also - thinking "Our father, our husband wanders about at night, far less than we" - thus his sons and daughters and wife too, having made aspirations outside, wandering about at night, reach calamity and disaster. Thus his children and wife too are unguarded and unprotected. "His property" means having known the habit of wandering at night of his children, wife and attendants, thieves enter the empty house and carry away whatever they wish. Thus his property too is unguarded and unprotected. "And he becomes suspected" means even in evil

deeds done by others, he becomes one to be suspected, thinking "It must have been done by this one." Past whatever house-door he goes, whatever theft or adultery done there by another, when it is said "This was done by this one," what is untrue and non-existent takes root and becomes established regarding him. "And beset by many painful states" means it is not possible to say "this much suffering, this much displeasure"; when there is no other person, everything is to be brought upon the one who wanders at improper times; thus he is beset by and foremost among many painful states.

250. "Where is there dancing" means having asked "In which place is there dancing of dancers, actors and so on," in whichever village or town that exists, one must go there. For him, thinking "Tomorrow I shall go to see the dancing," even today, while preparing cloth, perfume, garlands and so on, there is a cutting off of work for the whole day. Through watching the dancing, he remains right there for one day, two days, or even three days. Then, even having obtained the success of rain and so on, for one not doing the sowing and so on at the time of sowing and so on, unarisen wealth does not arise. Having known the fact of his having gone outside, in the unprotected house, thieves do whatever they wish; because of that, even his arisen wealth perishes. In "Where is there singing" and so on too, the same method applies. The difference between them has been stated in the Brahmajāla itself.

251. "Winning, one begets enmity" means thinking "I have won," in the midst of the assembly he takes another's cloth or turban; that person, thinking "You show me contempt in the midst of the assembly, so be it, I shall teach you," thereupon binds enmity; thus the one who is winning himself begets enmity. "The loser" means being defeated by another, whatever turban or cloth or else other wealth such as gold and silver that was taken by him from that person, he bewails that, thinking "Alas, I had it, alas, that is no longer mine" - on account of that he grieves. Thus the loser bewails his wealth. "The word of one who frequents assemblies is not heeded" means when he is asked as a witness at a place of judgment, his word is not heeded, does not find a footing; there are those who say "This one is a dice-addict, a gambler, do not accept his word." "He is despised by friends and colleagues" means his friends and colleagues thus say - "My dear, you too, a son of good family, having become a gambler, a broken and shattered person, go about; this is not suitable for your birth and clan; from now on do not act thus." He, even though spoken to thus, does not heed their word. Thereupon they do not stand together with him nor sit together with him. On his account, even when asked as witnesses, they do not speak. Thus he is despised by friends and colleagues.

"Those arranging marriages" means the āvāhakā are those who wish to take a girl from his house. The vivāhakā are those who wish to give a girl to his house. "Is not desired" means is not wished for. "Not capable of maintaining a wife" means not able to maintain a wife. A girl given to his house or one come from his house will have to be supported by us alone.

Commentary on the Six Dangers of Evil Friendship and So On

252. "Dhuttā" means gamblers. "Soṇḍā" means those addicted to women, addicted to food, addicted to cakes, addicted to radishes. "Pipāsā" means those addicted to drink. "Nekatikā" means those who cheat by means of disguise. "Vañcanikā" means

deceivers through face-to-face deceptions. "Sāhasikā" means those who commit violent deeds such as housebreaking and so on. "Tyāssa mittā hontī" means they become his friends. He does not delight together with other good persons, but like a pig that has been adorned with scents, garlands, and so on and placed upon an excellent bed goes to a dung pit, he approaches only those evil friends. Therefore he undergoes much harm both in this present life and in the future life.

253. "It is too cold" and he does not work means when told by people who have risen early in the morning "Come, friend, let us go to work," he says "It is too cold for now, the bones seem to be breaking, you go, I shall see to it later," and sits warming himself by the fire. They, having gone, do the work. The other's work declines. In "it is too hot" and so on too, the same method applies.

"There is one called a drinking companion" means a certain person is a friend only at the drinking place, at the liquor house itself. "Pannasakhā" is also a reading; the meaning is the same. "Sammiyasammiyo" means saying "my dear, my dear," he is a friend only face to face; behind one's back, like an enemy, he seeks only a fault. "When needs arise" means when such duties have arisen. "Abundance of enmity" means the state of having much enmity. "Harmfulness" means the causing of harm. "Extreme miserliness" means thoroughly niggardly, the state of obstinate stinginess. "He plunges into debt like into water" means like a stone sinking into water, he plunges into debt.

"By one who dislikes rising at night" means by one who has the habit of not rising at night. "It is too late in the evening, thus it was" means those who, having said "this has become too late in the evening," do not work. "Thus for those who abandon their work" means those who, having spoken thus, have given up their work. "Benefits pass by the young man" means benefits pass by such persons; they do not remain with them.

"More than grass" means even more than grass. "He does not abandon happiness" means that man does not give up happiness; he is endowed with happiness itself. By this narrative he shows this meaning: "By one who is a householder, mindful, this much action should not be done; for one who does it, there is no growth whatsoever. In this world and in the world beyond, he attains only reproach."

Commentary on the False Friends and So On

254. Now, whatever harm arises for one who acts thus, or else whatever fears there may be, whatever misfortunes, whatever dangers - all of them arise in dependence on the fool. Therefore, in order to show the foolish enemies disguised as friends, thinking "such fools should not be associated with," he said beginning with "These four, householder's son, are enemies." Therein, "the taker of what is other" means having come himself empty-handed, he absolutely takes away whatever there is. "One who excels in words" means one for whom words are paramount; by mere words alone he is as if a donor and a doer. "The speaker of what is not pleasant" means he speaks what is not pleasant. "The spendthrift companion" means he is a companion in the loss of wealth.

255. Having thus shown the four enemies, then analysing each one there by four grounds, he said beginning with "Householder's son, by four grounds." Therein, "he is a taker of what is other" means he is absolutely a taker only. Having come empty-handed to his friend's house, he praises the worn cloth and other things; the other, thinking "You, my dear, praise this exceedingly," puts on another and gives him that one. "With little he desires much" means having given whatever little thing, he expects much from him. "He does a task out of fear" means when fear has arisen for himself, having become like a slave to him, he does this and that task; this one does not do it always, he does it when fear has arisen, not out of affection - thus he has become an enemy. "He associates for the sake of benefit" means he does not associate by way of association with a friend; he associates expecting only his own benefit.

256. "He offers hospitality with the past" means when a friend has come, he treats kindly with the past thus: "You did not come yesterday or the day after, during this occasion our crop was exceedingly produced, having set aside many seeds of rice, barley and so on, we sat looking at the road, but today all is eliminated." "With the future" means he treats kindly with the future thus: "During this occasion our crop will be agreeable, the rice and so on laden with the burden of fruit, when the crop harvest is done, we shall be able to treat you kindly." "With what is useless" means while seated on an elephant's back or on horseback, having seen a friend, he says "Come, my dear, sit down here." Having put on an agreeable cloth, he says "This is indeed suitable for my friend, but I have no other." Thus he treats kindly with what is useless. "He shows disaster in present duties" means when it is said "I have need of a cart," he says such things as "Its wheel is broken, the axle is cut."

257. "He allows what is evil" means when regarding any of the things such as killing living beings and so on, when it is said "Let us do something," he allows it saying "Good, my dear, let us do it." In the case of what is good too, the same method applies. "He is a companion" means when it is said "At such and such a place they drink liquor, come, let us go there," he goes saying "Good!" This same method applies everywhere. "Having thus known" means having known thus: "These are enemies disguised as friends."

Commentary on the True-Hearted Friends and So On

260. Having thus shown the evil friends who should not be associated with, now showing the good friends who should be associated with, he again said beginning with "These four, householder's son." Therein, "good-hearted" means those with beautiful hearts.

261. "He protects the heedless one" means having seen one who, having drunk intoxicant, has lain down in the middle of a village or at the village entrance or on the road, thinking "Someone might carry away even the inner robe and outer robe of one lying down thus," he sits down nearby and at the time of awakening takes him and goes. "The property of the heedless one" means the friend has either gone outside or is heedless having drunk liquor, and the house is unguarded; thinking "Someone might carry away anything," he enters the house and protects his wealth. "Of the frightened one" means when some fear has arisen, saying "Do not fear, when a friend like me is present, why do you fear?" - removing that fear, he becomes a shelter.

"Double the wealth" means when duties to be done have arisen, having seen the friend who has come to his presence, he says "Why have you come?" There is work at the royal court. What is proper to receive? One coin. "Work in the city is not accomplished with just one coin; take two" - thus however much he states, he gives double that.

262. "He tells him his secrets" means without telling another the matter that is proper to be concealed as one's own secret, he tells it to that very person. "He conceals his secrets" means he protects the secret told by him so that another does not know it. "He does not abandon him in misfortunes" means when danger has arisen, he does not give him up. "Even his life is for his benefit" means even one's own life is indeed given up for the benefit of that friend; even without counting one's own life, he indeed does his work.

263. "He prevents from evil" means he prevents thus: "While we are watching, watching, you are not permitted to do thus; do not commit the five enmities and the ten unwholesome courses of action." "He establishes in good" means he urges towards good thus: "Engage in good action - in the three refuges, in the five precepts, in the ten wholesome courses of action; give gifts, perform meritorious deeds, listen to the Teaching." "He makes known what has not been heard" means he makes known a subtle, refined reason not previously heard. "The path to heaven" means he points out the path to heaven thus: "Having performed this action, one is reborn in heaven."

264. "He does not rejoice in one's misfortune" means having seen or having heard such loss of his children and wife or of his attendants, that is, their decline, he does not rejoice, he is displeased. "In one's fortune" means having seen or having heard of such a one's growth, that is, his success or attainment of supremacy, he rejoices, he is delighted. "He prevents one speaking dispraise" means when it is said "Such and such a person is ugly, not pleasing, of bad birth, immoral," he prevents another from speaking dispraise of his own friend with words beginning with "Do not speak thus, he is beautiful and pleasing and well-born and accomplished in morality." "He praises one speaking praise" means when it is said "Such and such a person is beautiful, pleasing, well-born, accomplished in morality," he praises another speaking praise of his own friend thus: "Ah, you speak well, it is well spoken by you, so it is, this person is beautiful, pleasing, well-born, accomplished in morality."

265. "Shines like a blazing fire" means he is brilliant like a fire burning on a mountain top at night.

"For one who gathers wealth" means for one who, without oppressing either oneself or others, righteously and impartially combines wealth together, making a heap.

"Moving like a bee" means just as a bee, without damaging the colour and scent of flowers, having gathered nectar with both its beak and its wings, gradually makes a honeycomb the size of a wheel, so too for one who gradually makes a great heap of wealth. "Wealth goes to accumulation" means his wealth goes to accumulation. How? Like an ant-hill being gradually built up by termites. Therefore he said "like an ant-hill being built up." Just as an ant-hill is built up, so they go to accumulation - this is the meaning.

"Having gathered" means having collected. "Capable" means one whose nature is

suitable, or one who is competent and able to establish the household life.

Now, instructing as to how the household life should be established, he said beginning with "should divide wealth in four ways." Therein, "he indeed binds friends" means he, dividing thus, binds friends, that is, he establishes them as inseparable. For only one who has wealth is able to establish friends, not the other.

"With one part he should enjoy wealth" means with one portion he should enjoy wealth. "With two he should engage in work" means with two portions he should engage in work such as farming, trading, and so on. "And the fourth he should store away" means having stored away the fourth portion, he should keep it. "It will be there in times of misfortune" means for families things do not go the same way at all times; sometimes misfortunes arise by way of kings and so on; therefore, since it will be there when such misfortunes have arisen, he said "one should store away one portion." But from which of these four portions should one take to do what is wholesome? The portion stated as "he should enjoy wealth." Taking from that, one should give to monks and also to the poor, travellers, and so on, and wages should also be given to weavers, barbers, and so on.

Commentary on the Section on Covering the Six Directions

266. Thus the Blessed One, by this much of a narrative, having given exhortation to the householder's son that a noble disciple, having abandoned the unwholesome by four causes, having avoided the causes of ruin for wealth by six causes, associating with sixteen friends, having established the household life, maintaining a wife, lives by a righteous livelihood, and shines like a great mass of fire among gods and humans - for the purpose of avoiding things that should be avoided and for the purpose of associating with things that should be associated with - now showing the six directions that should be paid homage to, said beginning with "And how, householder's son."

Therein, "one who covers the six directions" means just as fear of approach does not come from the six directions, there is security and fearlessness; one dwelling thus is called "one who covers the six directions." In the passage beginning with "The eastern direction should be known as mother and father," mother and father should be known as the eastern direction because of being benefactors from the beginning. Teachers are the southern direction because of being worthy of offerings. Children and wife are the western direction by way of following behind. Friends and colleagues are the northern direction because, in dependence on friends and colleagues, one overcomes various kinds of suffering; therefore the northern direction. Slaves and workers are the lower direction by way of being established at the feet. Ascetics and brahmins should be known as the upper direction by the state of standing above through their virtues.

267. "Having been supported by them, I will support them" means I, having been given mother's milk by my parents, having had my hands and feet nurtured, having had the mucus removed from my face, having been bathed, having been adorned - supported, maintained, watched over - I today will support them when they are old by washing their feet, bathing them, giving them rice gruel, food, gifts and so on.

"I will do their duties for them" means having set aside one's own work, I will go and do the duties that have arisen for mother and father in the royal court and so on. "I will maintain the family lineage" means even one who protects the property of mother and father - fields, sites, unwrought gold, gold and so on - without destroying it, maintains the family lineage. Even one who removes mother and father from an unrighteous tradition and establishes them in a righteous tradition, and even one who continues without interrupting the ticket meals and so on that have come down through the family lineage, maintains the family lineage. With reference to this it was said - "I will maintain the family lineage."

"I will proceed as an heir" means mother and father, having reached a judgment regarding children who do not act according to their exhortation and are wrongly practising, make them non-sons; they are not worthy of inheritance. But when they act according to the exhortation, they make them owners of the family property. It was said "I will proceed as an heir" with the intention "I will conduct myself thus."

"I will give offerings" means having made a transference of merit to them, from the third day onwards I will give gifts. "They prevent from evil" means having spoken of the danger pertaining to the present life and the future life of killing living beings and so on, they prevent saying "Dear son, do not do such a thing," and they censure what has been done. "They establish in good" means like Anāthapiṇḍika, even by giving a bribe, they establish them in the undertaking of morality and so on. "They have him trained in a craft" means having known that he is established in their exhortation, they have him trained in a craft handed down through the lineage such as computation, calculation and so on. "With a suitable one" means with one suitable in family, morality, appearance and so on.

"At the proper time they hand over the inheritance" means at the proper time they give wealth. Therein, there are two times: the regular time and the occasional time. Giving at the regular time means they give saying "Having risen and exerted yourself, take what should be taken; let this be your expenditure; do wholesome deeds with this." Giving at the occasional time means they give at the time of the top-knot ceremony, the marriage arrangement from the bride's side, the marriage arrangement from the groom's side and so on. Further, even giving to one lying on his deathbed at the final time saying "Do wholesome deeds with this" is giving at the proper time. "It is covered" means whatever fear might come from the eastern direction, it is closed so that it does not come. For if the sons were acting wrongly, while the mother and father had rightly practised by watching over them and so on from childhood, the fear might come that "These children are not befitting of their mother and father." If the sons were rightly practising and the mother and father were acting wrongly, the fear might come that "The mother and father are not suitable for their sons." When both are acting wrongly, that fear is of both kinds. When both are rightly practising, none of it arises. Therefore it was said - "It is covered, secure, without fear."

And having said thus, the Blessed One said this to Siṅgālaka - "It is not indeed, householder's son, that your father has you pay homage to the eastern direction as agreed upon by the world. But he has you pay homage having made mother and father similar to the eastern direction. For indeed this eastern direction was declared by your father, not another."

268. "By rising" means by rising from one's seat. For a pupil, having seen the teacher coming from afar, should rise from his seat, go out to meet him, take his belongings from his hand, prepare a seat, cause him to sit down, and perform fanning, foot-washing, and foot-anointing. With reference to that it was said "by rising." "By attendance" means by going to attend three times a day. But at the time of learning the craft, one must go without fail. "By obedience" means by listening with faith. For one who listens without faith does not attain distinction. "By service" means by the remaining minor services. For a pupil should rise right early, give the teacher water for washing the face and a wooden toothbrush, and even at meal time, having taken drinking water, having performed attendance and so on, having paid homage, he should go. Soiled garments and so on should be washed; in the evening, bathing water should be prepared. In times of illness, he should attend upon him. Even by one gone forth, the entire duty of a pupil should be performed. With reference to this it was said - "by service." "By attentively receiving the craft" means attentive reception is, having taken a little, rehearsing it many times; even a single term should be grasped in complete purity.

"They train him to be well-trained" means they teach and train him in conduct thus: "You should sit thus, you should stand thus, you should chew thus, you should eat thus, evil friends should be avoided, good friends should be associated with." "They make him grasp what is rightly grasped" means so that he grasps it rightly, having verified both the meaning and the phrasing, having shown the practical application, they make him grasp it. "They establish him among friends and colleagues" means having spoken of his virtues thus: "This is our pupil, experienced and very learned, equal to me; you should take note of this" - they establish him among friends and colleagues.

"They provide protection in the directions" means by teaching him the craft itself, they provide protection for him in all directions. For one who has learnt the craft, having gone to whatever direction and displaying the craft, material gain and honour arises for him there and there. That is said to be made by the teacher; and when the public speaks of his virtues, they first speak of the virtues of the teacher himself, saying "This one indeed is a pupil who dwelt having washed the feet of the teacher"; and even material gain arising to the measure of the Brahma world belongs to the teacher. Furthermore, whatever knowledge one recites and, while travelling, thieves in the forest do not see him, or non-human spirits or long-bodied creatures and so on do not harass him - by teaching that too, they provide protection in the directions. Or to whatever direction he has gone, having aroused interest from there, to people who have come to their own presence, saying "In that direction our pupil dwells, and between him and me there is no difference in this craft; go and ask him" - thus by supporting the pupil too, they provide protection for him there through the arising of material gain and honour; the meaning is they provide support. The remainder here should be construed by the former method.

269. In the section on the third direction, "by honouring" means by speaking with esteemed talk such as "mother of a god" or "mother of Tissa." "By not disrespecting" means by not speaking having scorned and treated with contempt, in the way that people speak to slaves and workers and so on, having beaten and vexed them. "By not committing adultery" means one who, having passed beyond her, consorts with

another woman outside is called one who commits adultery against her; by not doing so. "By relinquishing authority" means women, even having obtained an ornament as large as a great creeper, become angry when not allowed to manage the food. When the kitchen has been relinquished by placing the ladle in her hand and saying "Do as you please," all authority is called relinquished. The meaning is by doing thus. "By providing ornaments" means by giving ornaments in accordance with one's own wealth. "She has her work well-arranged" means she has her work well arranged by not letting the times for cooking rice gruel and food and so on pass, and by doing each of those things properly. "She has the household attendants well-organised" means she has the household attendants well-organised by honouring and so on, and by sending gifts and so on. Here "household attendants" means the relatives of both the husband and of oneself. "She is not adulterous" means having left aside the husband, she does not desire another even in thought. "What has been brought" means wealth brought in by doing farming, trading, and so on. "And she is skilful" means she is clever and accomplished in the preparation of rice gruel and food and so on. "Not lazy" means free from idleness. Unlike other lazy women who merely remain seated where they are seated and standing where they are standing, not being thus, she accomplishes all duties with an active mind. The remainder here too should be construed by the former method.

270. In the section on the fourth direction, "by not deceiving" means whoever's name he mentions, without deceiving each one, saying "This too is in our house, this too is there, take it and go" - thus by giving without deceiving. "And they honour his descendants" means the friend's sons and daughters are called "generation"; their sons and daughters and grandchildren and great-grandchildren are called "descendants." They honour them, play with them, cherish them, and at times of blessings and so on they perform blessings and so on for them. The remainder here too should be understood by the former method.

271. "By assigning work according to their strength" means by not having the young do what should be done by the old, or the old do what should be done by the young, or men do what should be done by women, or women do what should be done by men, but by assigning work in accordance with each one's strength. "By providing food and wages" means having considered what is suitable for each one, thinking "this one has a small family, this one lives alone," by giving food and by giving wages. "By looking after them when sick" means by not making them work during times of illness, by giving suitable medicine and so on, and by caring for them. "By sharing wonderful delicacies" means having obtained wonderful sweet delicacies, by not eating them oneself alone, but by sharing from that with them too. "By release at the right time" means by releasing them at the regular time and at the occasional time. Release at the regular time means those doing work the whole day become wearied. Therefore, releasing them having known the time so that they do not become wearied. Release at the occasional time means releasing them having given ornaments, goods, solid and soft food and so on at festivals, celebrations and amusements and so on. "They take only what is given" means without taking anything by theft, they are takers of only what is given by their masters. "They do their work well" means without grumbling "What is the use of this work being done, we do not obtain anything," with satisfied hearts, they are doers who do that work in such a way that it is well done. "They spread his fame and praise" means when talk

arises in the midst of an assembly, they are bearers of praise saying "Who is there equal to our masters? We do not even know our own state of being slaves, nor do we know their state of being masters - thus do they have compassion for us." The remainder here too should be construed by the former method.

272. In "with bodily action through friendliness" and so on, bodily action and so on performed having established a mind of friendliness are called "of friendliness." Therein, going to the monastery thinking "I shall invite monks," taking a water-strainer and filtering water, and performing back-rubbing, foot-rubbing and so on - this is called bodily action of friendliness. Having seen monks who have entered for almsfood, words such as "Give rice gruel attentively, give food" and also, having given applause, hearing of the Teaching, and attentively making friendly welcome and so on - this is called verbal action of friendliness. Thinking thus "May the elder monks dependent on our family be free from enmity, free from affliction" - this is called mental action of friendliness. "By keeping the door open" means by having the door not shut. Therein, even having opened all doors, one who does not give and does not act for the virtuous is one whose door is shut indeed. But even having shut all doors, one who is a donor and a doer for them is one whose door is open indeed. Thus, when virtuous ones have come to the house door, one should give without saying "there is nothing" about what actually exists. Thus it is called keeping the door open.

"By providing material gifts" means what is to be consumed before the meal is called material gift; therefore the meaning is by providing rice gruel and food to the virtuous. "They have compassion with a good mind" means by the suffusion of welfare thus: "May all beings be happy, free from enmity, healthy, free from affliction." Further, even when entering the house of attendants having taken other virtuous fellow monks in the holy life, they have compassion with a good mind. "They purify what has been heard" means whatever learning they naturally have, they explain its meaning and dispel uncertainty, or they cause them to practise accordingly. The remainder here too should be construed by the former method.

273. "Capable" means able to dwell in a house having maintained children and wife. "Wise" means having been wise in the matter of venerating the directions. "Smooth" means having been smooth through seeing subtle meanings or through speaking smooth speech. "Discerning" means having been discerning in the matter of venerating the directions. "Humble in conduct" means of lowly conduct. "Not obstinate" means devoid of obstinacy. "Industrious" means accomplished in industrious energy. "Not lazy" means free from idleness. "Of unbroken conduct" means of unbroken conduct by way of continuous performance. "Intelligent" means endowed with wisdom that arises on each occasion.

"One who supports others" means one who performs acts of support through the four ways of supporting others. "One who makes friends" means one who seeks friends. "Bountiful" means one who, having been previously served, knows the words spoken. When he has gone to a friend's house, remembering the words spoken thus: "Give a turban to my friend, give a cloth, give food and wages to the workers," when that friend has come to his own house, he reciprocates with that much or more than that - this is the meaning. Furthermore, having gone to a friend's house, knowing the

unspoken words of a friend who has come thinking "I shall take this particular thing" but who is unable to take it out of shame, accomplishing the purpose for which he has come - such a one is called bountiful. Or else, whatever the friend is lacking in, having observed it, even one who gives this and that is indeed bountiful. "A leader" means one who, showing this and that meaning, is a leader through wisdom. One who leads by showing various reasons is a trainer. One who leads again and again is a conciliator.

"In each case" means in each and every person. "Like the linchpin of a moving chariot" means just as a chariot moves only when there is a linchpin, and does not move when there is not, so the world functions only when these ways of supporting others exist, and does not function when they do not exist. Therefore it was said - "These ways of supporting others in the world are like the linchpin of a moving chariot."

"A mother on account of her child" means if a mother were not to perform these ways of supporting others for her child, she would not obtain respect or veneration on account of her child.

"Saṅgahā etc" is the nominative case used in the accusative sense. Or the reading is "saṅgahe etc." "Sammapekkhanti" means they rightly regard. "And they become praiseworthy" means and they become worthy of praise.

274. Thus the Blessed One, with reference to which directions the householder's son's father said "You should pay homage to the directions," these are those six directions. Showing "If you carry out your father's word, pay homage to these directions," having stood upon Siṅgālaka's question, having brought the teaching to its summit, he entered Rājagaha for almsfood. Siṅgālaka too, having become established in the refuges, having scattered forty ten millions of wealth in the Buddha's Dispensation, having performed meritorious action, was destined for heaven. And in this discourse, whatever action is to be done by laypeople, there is nothing that has not been spoken of; this discourse is called the discipline for laypeople. Therefore, for one who, having heard this, practises in accordance with the advice, only growth is to be expected, not decline.

In the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

the explanation of the Discourse to Siṅgāla is finished.



ABOUT THIS TRANSLATION

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