

dīgha nikāya 31
Long Discourses 31

siṅgālasutta
Advice to Sigālaka

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

tena kho pana samayena siṅgālako gahapatiputto kālasseva uṭṭhāya rājagahā nikkhamitvā allavatto allakeso pañjaliko puthudisā namassati—
Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his joined palms to revere the quarters—

puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ hetṭhimaṃ disaṃ uparimaṃ disaṃ.
east, south, west, north, below, and above.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

addasā kho bhagavā siṅgālakaṃ gahapatiputtaṃ kālasseva vuṭṭhāya rājagahā nikkhamitvā allavattaṃ allakesaṃ pañjalikaṃ puthudisā namassantaṃ—
He saw Sigālaka revering the quarters

puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ hetṭhimaṃ disaṃ uparimaṃ disaṃ.

disvā siṅgālakaṃ gahapatiputtaṃ etadavoca:
and said to him,

“kiṃ nu kho tvaṃ, gahapatiputta, kālasseva vuṭṭhāya rājagahā nikkhamitvā allavatto allakeso pañjaliko puthudisā namassasi—
“Householder's son, why are you revering the quarters in this way?”

puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ hetṭhimaṃ disaṃ uparimaṃ disaṃ”ti?

“pitā maṃ, bhante, kālaṃ karonto evaṃ avaca:
“Sir, on his deathbed my father said to me:

‘disā, tāta, namasseyyāsī’ti.
‘My dear, please revere the quarters.’

so kho ahaṃ, bhante, pituvacanaṃ sakkaronto garuṃ karonto mānento pūjento kālasseva uṭṭhāya rājagahā nikkhamitvā allavatto allakeso pañjaliko puthudisā namassāmi—
Honoring, respecting, and venerating my father's words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my joined palms to revere the quarters—

puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ hetṭhimaṃ disaṃ uparimaṃ disaṃ”ti.
east, south, west, north, below, and above.”

1. cha disā
1. The Six Quarters

“na kho, gahapatiputta, ariyassa vinaye evaṃ cha disā namassitabbā”ti.
“Householder's son, that's not how the six quarters should be revered in the training of the noble one.”

“yathā kathaṃ pana, bhante, ariyassa vinaye cha disā namassitabbā?

“But sir, how should the six quarters be revered in the training of the noble one?”

sādhū me, bhante, bhagavā tathā dhammaṃ desetu, yathā ariyassa vinaye cha disā namassitabbā”ti.

“Sir, please teach me this.”

“tena hi, gahapatiputta, suṇohi sādhukaṃ manasikarohi bhāsissāmī”ti.

“Well then, householder’s son, listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho siṅgāloko gahapatiputto bhagavato paccassosi.

“Yes, sir,” replied Siṅgāloka.

bhagavā etadavoca:

The Buddha said this:

“yato kho, gahapatiputta, ariyasāvakassa cattāro kammakilesā pahīnā honti, catūhi ca ṭhānehi pāpakammaṃ na karoti, cha ca bhogānaṃ apāyamukhāni na sevati, so evaṃ cuddasa pāpakāpagato chaddisāpaṭicchādī

“Householder’s son, a noble disciple gives up four corrupt deeds, doesn’t do bad deeds on four grounds, and avoids six drains on wealth. When they’ve left these fourteen bad things behind they have the six quarters covered.

ubholokavijayāya paṭipanno hoti. tassa ayañceva loko āraddho hoti paro ca loko.

They’re practicing to win in both worlds, and they succeed in this world and the next.

so kāyassa bhedā paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati.

When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

2. cattāro kammakilesā

2. Four Corrupt Deeds

katamassa cattāro kammakilesā pahīnā honti?

What four corrupt deeds have they given up?

pānātipāto kho, gahapatiputta, kammakilesa, adinnādānaṃ kammakilesa, kamesumicchācāro kammakilesa, musāvādo kammakilesa.

Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds.

imassa cattāro kammakilesā pahīnā hontī”ti.

These are the four corrupt deeds they’ve given up.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“pānātipāto adinnādānaṃ,

“Killing, stealing,

musāvādo ca vuccati;

telling lies,

paradāragamanañceva,

and committing adultery;

nappasaṃsanti paṇḍitā”ti.

astute people don’t praise these things.”

3. catuṭhānaṃ

3. Four Grounds

“katamehi catūhi ṭhānehi pāpakammaṃ na karoti?

“On what four grounds do they not do bad deeds?”

chandāgatiṃ gacchanto pāpakammaṃ karoti, dosāgatiṃ gacchanto pāpakammaṃ karoti, mohāgatiṃ gacchanto pāpakammaṃ karoti, bhayāgatiṃ gacchanto pāpakammaṃ karoti.

One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice.

yato kho, gahapatiputta, ariyasāvako neva chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati;

When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice,

imehi catūhi thānehi pāpakammaṃ na karoti”ti.

they don’t do bad deeds on these four grounds.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“chandā dosā bhayā mohā,

“If you act against the teaching

yo dhammaṃ ativattati;

out of favoritism, hostility, cowardice, or stupidity,

nihiyati yaso tassa,

your fame shrinks,

kālapakkheva candimā.

like the moon in the waning fortnight.

chandā dosā bhayā mohā,

If you don’t act against the teaching

yo dhammaṃ nātivattati;

out of favoritism, hostility, cowardice, and stupidity,

āpūراتi yaso tassa,

your fame swells,

sukkapakkheva candimā”ti.

like the moon in the waxing fortnight.”

4. cha apāyamukhāni

4. Six Drains on Wealth

“katamāni cha bhogānaṃ apāyamukhāni na sevati?

“What six drains on wealth do they avoid?

surāmerayamajjappamādaṭṭhānānuyogo kho, gahapatiputta, bhogānaṃ apāyamukhaṃ, vikālavisikhācariyānuyogo bhogānaṃ apāyamukhaṃ, samajjābhicaraṇaṃ bhogānaṃ apāyamukhaṃ, jūtappamādaṭṭhānānuyogo bhogānaṃ apāyamukhaṃ, pāpamittānuyogo bhogānaṃ apāyamukhaṃ, ālasyānuyogo bhogānaṃ apāyamukhaṃ.

Habitually engaging in the following things is a drain on wealth: drinking alcohol; roaming the streets at night; frequenting festivals; gambling; bad friends; laziness.

5. surāmerayassa cha ādīnavā

5. Six Drawbacks of Drinking

cha khome, gahapatiputta, ādīnavā surāmerayamajjappamādaṭṭhānānuyoge.

There are these six drawbacks of habitually drinking alcohol.

sandiṭṭhikā dhanajāni, kalahappavaddhanī, rogānaṃ āyatanāṃ, akittisañjananī, kopānidamsanī, paññāya dubbalikaraṇīteva chatthaṃ padaṃ bhavati.

Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing.

ime kho, gahapatiputta, cha ādinavā surāmerayamajjappamādaṭṭhānānuyoge.
These are the six drawbacks of habitually drinking alcohol.

6. vikālacariyāya cha ādinavā
6. Six Drawbacks of Roaming the Streets at Night

cha khome, gahapatiputta, ādinavā vikālavisikhācariyānuyoge.
There are these six drawbacks of roaming the streets at night.

attāpissa agutto arakkhito hoti, puttadāropissa agutto arakkhito hoti,
sāpateyyampissa aguttaṃ arakkhitaṃ hoti, saṅkiyo ca hoti pāpakesu ṭhānesu,
abhūtavacanaṅca tasmīṃ rūhati, bahūnaṅca dukkhadhammaṇaṃ purakkhato hoti.
*Yourself, your partners and children, and your property are all left unguarded. You're
suspected of bad deeds. Untrue rumors spread about you. You're at the forefront of many
things that entail suffering.*

ime kho, gahapatiputta, cha ādinavā vikālavisikhācariyānuyoge.
These are the six drawbacks of roaming the streets at night.

7. samajjābhicaraṇassa cha ādinavā
7. Six Drawbacks of Festivals

cha khome, gahapatiputta, ādinavā samajjābhicaraṇe.
There are these six drawbacks of frequenting festivals.

kva naccaṃ, kva gītaṃ, kva vāditaṃ, kva akkhānaṃ, kva pāṇissaraṃ, kva
kumbhathunanti.
*You're always thinking: 'Where's the dancing? Where's the singing? Where's the music?
Where are the stories? Where's the applause? Where are the kettle-drums?'*

ime kho, gahapatiputta, cha ādinavā samajjābhicaraṇe.
These are the six drawbacks of frequenting festivals.

8. jūtappamādassa cha ādinavā
8. Six Drawbacks of Gambling

cha khome, gahapatiputta, ādinavā jūtappamādaṭṭhānānuyoge.
There are these six drawbacks of habitually gambling.

jayaṃ veraṃ pasavati, jino vittamanusocati, sanditthikā dhanajāni, sabhāgatassa
vacanaṃ na rūhati, mittāmaccaṇaṃ paribhūto hoti, āvāhavivāhakānaṃ apatthito
hoti:
*Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A
gambler's word carries no weight in public assembly. Friends and colleagues treat them with
contempt. And no-one wants to marry a gambler, for they think:*

‘akkhadhutto ayaṃ purisapuggalo nālaṃ dārabharaṇāyā’ti.
‘This individual is a gambler—they’re not able to support a partner.’

ime kho, gahapatiputta, cha ādinavā jūtappamādaṭṭhānānuyoge.
These are the six drawbacks of habitually gambling.

9. pāpamittatāya cha ādinavā
9. Six Drawbacks of Bad Friends

cha khome, gahapatiputta, ādinavā pāpamittānuyoge.
There are these six drawbacks of bad friends.

ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā. tyāssa mittā
honti te sahāyā.
*You become friends and companions with those who are scoundrels, drunkards, addicts,
frauds, swindlers, and thugs.*

ime kho, gahapatiputta, cha ādinavā pāpamittānuyoge.
These are the six drawbacks of bad friends.

10. ālasyassa cha ādinavā
10. Six Drawbacks of Laziness

cha khome, gahapatiputta, ādinavā ālasyānuyoge.

There are these six drawbacks of habitual laziness.

atisītanti kammaṃ na karoti, atiuṇhanti kammaṃ na karoti, atisāyanti kammaṃ na karoti, atipātoti kammaṃ na karoti, atichātosmīti kammaṃ na karoti, atidhātosmīti kammaṃ na karoti.

You don't get your work done because you think: 'It's too cold! It's too hot. It's too late! It's too early! I'm too hungry! I'm too full!'

tassa evaṃ kiccāpadesabahulassa viharato anuppannā ceva bhogā nuppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti.

By dwelling on so many excuses for not working, you don't make any more money, and the money you already have runs out.

ime kho, gahapatiputta, cha ādinavā ālasyānuyoge”ti.

These are the six drawbacks of habitual laziness.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“hoti pānasakhā nāma,

“Some are just drinking buddies,

hoti sammiyasammiyo;

some call you their dear, dear friend,

yo ca atthesu jātesu,

but a true friend is one

sahāyo hoti so sakhā.

who stands by you in need.

ussūraseyyā paradārasevanā,

Sleeping late, adultery,

verappasavo ca anattatā ca;

making enemies, harmfulness,

pāpā ca mittā sukadariyatā ca,

bad friends, and avarice:

ete cha ṭhānā purisaṃ dhamṣayanti.

these six grounds ruin a person.

pāpamitto pāpasakho,

With bad friends, bad companions,

pāpaācāragocaro;

bad behavior and alms-resort,

asmā lokā paramhā ca,

a man falls to ruin

ubhayā dhamṣate naro.

in both this world and the next.

akkhitthiyo vāruṇī naccagītaṃ,

Dice, women, drink, song and dance;

divā soppaṃ pāricariyā akāle;

sleeping by day and roaming at night;

pāpā ca mittā sukadariyatā ca,

bad friends, and avarice:

ete cha ṭhānā purisaṃ dhamsayanti.
these six grounds ruin a person.

akkhehi dibbanti suraṃ pivanti,
They play dice and drink liquor,

yantitthiyo pāṇasaṃ paresaṃ;
and consort with women loved by others.

niḥīnasevī na ca vuddhasevī,
Associating with the worse, not the better,

niḥīyate kālapakkheva cando.
they diminish like the waning moon.

yo vāruṇī addhano akiñcano,
A drunkard, broke, and destitute,

pipāso pivaṃ papāgato;
thirsty, drinking in the bar,

udakamiva iṇaṃ vigāhati,
drowning in debt,

akulaṃ kāhiti khippamattano.
will quickly lose their way.

na divā soppasīlena,
When you're in the habit of sleeping late,

rattimuttṭhānadessinā;
seeing night as time to rise,

niccaṃ mattenā soṇḍena,
and always getting drunk,

sakkā āvasituṃ gharaṃ.
you can't keep up the household life.

atisītāṃ atiuṇhaṃ,
'Too cold, too hot,

atisāyamidāṃ ahu;
too late,' they say.

iti vissatṭhakammante,
When the young neglect their work like this,

atthā accenti māṇave.
riches pass them by.

yodha sītañca uṇhañca,
But one who considers hot and cold

tiṇā bhiyyo na maññati;
as nothing more than blades of grass—

karaṃ purisakiccāni,
he does his manly duty,

so sukhaṃ na viḥāyati”ti.
and happiness never fails.”

11. mittapatirūpaka *11. Fake Friends*

“cattārome, gahapatiputta, amittā mittapatirūpakā veditabbā.
“Householder's son, you should recognize these four enemies disguised as friends:

aññadatthuharo amitto mittapātirūpako veditabbo, vacīparamo amitto mittapātirūpako veditabbo, anuppiyabhāṇī amitto mittapātirūpako veditabbo, apāyasahāyo amitto mittapātirūpako veditabbo.
the taker, the talker, the flatterer, the spender.

catūhi kho, gahapatiputta, ṭhānehi aññadatthuharo amitto mittapātirūpako veditabbo.
You can recognize a fake friend who's all take on four grounds.

aññadatthuharo hoti,
Your possessions end up theirs.

appena bahumicchati;
Giving little, they expect a lot.

bhayassa kiccaṃ karoti,
They do their duty out of fear.

sevati atthakāraṇā.
They associate for their own advantage.

imehi kho, gahapatiputta, catūhi ṭhānehi aññadatthuharo amitto mittapātirūpako veditabbo.
You can recognize a fake friend who's all take on these four grounds.

catūhi kho, gahapatiputta, ṭhānehi vacīparamo amitto mittapātirūpako veditabbo.
You can recognize a fake friend who's all talk on four grounds.

atītena paṭisantharati, anāgatena paṭisantharati, niratthakena saṅgaṇhāti, paccuppannesu kiccesu byasanaṃ dasseti.
They're hospitable in the past. They're hospitable in the future. They're full of meaningless pleasantries. When something needs doing in the present they point to their own misfortune.

imehi kho, gahapatiputta, catūhi ṭhānehi vacīparamo amitto mittapātirūpako veditabbo.
You can recognize a fake friend who's all talk on these four grounds.

catūhi kho, gahapatiputta, ṭhānehi anuppiyabhāṇī amitto mittapātirūpako veditabbo.
You can recognize a fake friend who's a flatterer on four grounds.

pāpakampissa anujānāti, kalyāṇampissa anujānāti, sammukhāssa vaṇṇaṃ bhāsati, parammukhāssa avaṇṇaṃ bhāsati.
They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back.

imehi kho, gahapatiputta, catūhi ṭhānehi anuppiyabhāṇī amitto mittapātirūpako veditabbo.
You can recognize a fake friend who's a flatterer on these four grounds.

catūhi kho, gahapatiputta, ṭhānehi apāyasahāyo amitto mittapātirūpako veditabbo.
You can recognize a fake friend who's a spender on four grounds.

surāmerayamajjappamādatṭhānānuyoge sahāyo hoti, vikālavisikhācariyānuyoge sahāyo hoti, samajjābhicarāṇe sahāyo hoti, jūtappamādatṭhānānuyoge sahāyo hoti.
They accompany you when drinking, roaming the streets at night, frequenting festivals, and gambling.

imehi kho, gahapatiputta, catūhi ṭhānehi apāyasahāyo amitto mittapātirūpako veditabbo”ti.
You can recognize a fake friend who's a spender on these four grounds.”

idamavoca bhagavā.
That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“aññadatthuharo mitto,
“One friend is all take,

yo ca mitto vacīparo;
another all talk;

anuppiyañca yo āha,
one's just a flatterer,

apāyesu ca yo sakhā.
and one's a friend who spends.

ete amitte cattāro,
An astute person understands

iti viññāya paṇḍito;
these four enemies for what they are

ārakā parivajjeyya,
and keeps them at a distance,

maggam paṭibhayam yathā"ti.
as they'd shun a risky road."

12. suhadamitta *12. Good-Hearted Friends*

“cattārome, gahapatiputta, mittā suhadā veditabbā.
“Householder's son, you should recognize these four good-hearted friends:

upakāro mitto suhado veditabbo, samānasukhadukkho mitto suhado veditabbo,
atthakkhāyī mitto suhado veditabbo, anukampako mitto suhado veditabbo.
the helper, the friend in good times and bad, the counselor, and the one who's compassionate.

catūhi kho, gahapatiputta, ṭhānehi upakāro mitto suhado veditabbo.
You can recognize a good-hearted friend who's a helper on four grounds.

pamattam rakkhati, pamattassa sāpateyyam rakkhati, bhītassa saraṇam hoti,
uppannesu kiccakaraṇīyesu taddiguṇam bhogaṇ anuppadeti.
They guard you when you're negligent. They guard your property when you're negligent. They keep you safe in times of danger. When something needs doing, they supply you with twice the money you need.

imehi kho, gahapatiputta, catūhi ṭhānehi upakāro mitto suhado veditabbo.
You can recognize a good-hearted friend who's a helper on these four grounds.

catūhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo.
You can recognize a good-hearted friend who's the same in good times and bad on four grounds.

guyhamassa ācikkhati, guyhamassa parigūhati, āpadāsu na vijahati, jīvitampissa
atthāya pariccattam hoti.
They tell you secrets. They keep your secrets. They don't abandon you in times of trouble. They'd even give their life for you.

imehi kho, gahapatiputta, catūhi ṭhānehi samānasukhadukkho mitto suhado
veditabbo.
You can recognize a good-hearted friend who's the same in good times and bad on these four grounds.

catūhi kho, gahapatiputta, ṭhānehi atthakkhāyī mitto suhado veditabbo.
You can recognize a good-hearted friend who's a counselor on four grounds.

pāpā nivāreti, kalyāne niveseti, assutam sāveti, saggassa maggam ācikkhati.
They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to heaven.

imehi kho, gahapatiputta, catūhi ṭhānehi atthakkhāyī mitto suhado veditabbo.
You can recognize a good-hearted friend who's a counselor on these four grounds.

catūhi kho, gahapatiputta, ṭhānehi anukampako mitto suhado veditabbo.
You can recognize a good-hearted friend who's compassionate on four grounds.

abhavenassa na nandati, bhavenassa nandati, avaṇṇaṃ bhaṇamānaṃ nivāreti,
vaṇṇaṃ bhaṇamānaṃ pasaṃsati.

*They don't delight in your misfortune. They delight in your good fortune. They keep others
from criticizing you. They encourage praise of you.*

imehi kho, gahapatiputta, catūhi thānehi anukampako mitto suhado veditabbo”ti.

You can recognize a good-hearted friend who's compassionate on these four grounds.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“upakāro ca yo mitto,

“A friend who's a helper,

sukhe dukkhe ca yo sakhā;

one the same in both pleasure and pain,

atthakkhāyī ca yo mitto,

a friend of good counsel,

yo ca mittānukampako.

and one of compassion;

etepi mitte cattāro,

an astute person understands

iti viññāya paṇḍito;

these four friends for what they are

sakkaccaṃ payirupāseyya,

and carefully looks after them,

mātā puttaṃva orasaṃ;

like a mother the child at her breast.

paṇḍito sīlasampanno,

The astute and virtuous

jalaṃ aggīva bhāsatī.

shine like a burning flame.

bhoge saṃharamānassa,

They pick up riches as bees

bhamarasseva irīyato;

roaming round pick up pollen.

bhogā sannicayaṃ yanti,

And their riches proceed to grow,

vammikovupacīyati.

like an ant-hill piling up.

evaṃ bhoge samāhatvā,

In gathering wealth like this,

alamatto kule gihī;

a householder does enough for their family.

catudhā vibhaje bhoge,

And they'd hold on to friends

sa ve mittāni ganthati.

by dividing their wealth in four.

ekena bhoge bhuñjeyya,
One portion is to enjoy.

dvīhi kammaṃ payojaye;
Two parts invest in work.

catutthañca nidhāpeyya,
And the fourth should be kept

āpadāsu bhavissatī”ti.
for times of trouble.”

13. chaddisāṇṭicchādanakaṇḍa
13. Covering the Six Quarters

“kathañca, gahapatiputta, ariyasāvako chaddisāṇṭicchādī hoti?
“And how, householder’s son, does a noble disciple cover the six quarters?

cha imā, gahapatiputta, disā veditabbā.
These six quarters should be recognized:

puratthimā disā mātāpitāro veditabbā, dakkhiṇā disā ācariyā veditabbā, pacchimā
disā puttadārā veditabbā, uttarā disā mittāmaccā veditabbā, hetthimā disā
dāsakammakarā veditabbā, uparimā disā samaṇabrāhmaṇā veditabbā.
*parents as the east, teachers as the south, partner and children as the west, friends and
colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as
above.*

pañcahi kho, gahapatiputta, thānehi puttana puratthimā disā mātāpitāro
paccupaṭṭhātabbā—

A child should serve their parents as the eastern quarter in five ways, thinking:

bhato ne bharissāmi, kiccaṃ nesam karissāmi, kulavamsam ṭhapessāmi, dāyajjam
paṭipajjāmi, atha vā pana petānaṃ kālaṅkatānaṃ dakkhiṇaṃ anuppadassāmīti.
*‘I will support those who supported me. I’ll do my duty for them. I’ll maintain the family
traditions. I’ll take care of the inheritance. When they have passed away, I’ll make an offering
on their behalf.’*

imehi kho, gahapatiputta, pañcahi thānehi puttana puratthimā disā mātāpitāro
paccupaṭṭhitā pañcahi thānehi puttaṃ anukampanti.

Parents served by the children in these five ways show compassion to them in five ways.

pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpentī, patirūpena dārena
saṃyojenti, samaye dāyajjam niyyādentī.

*They keep them from doing bad. They support them in doing good. They train them in a
profession. They connect them with a suitable partner. They transfer the inheritance in due
time.*

imehi kho, gahapatiputta, pañcahi thānehi puttana puratthimā disā mātāpitāro
paccupaṭṭhitā imehi pañcahi thānehi puttaṃ anukampanti.

Parents served by their children in these five ways show compassion to them in these five ways.

evamassa eṣā puratthimā disā ṇṭicchannā hoti khemā appaṭibhayā.
And that’s how the eastern quarter is covered, kept safe and free of peril.

pañcahi kho, gahapatiputta, thānehi antevāsinaṃ dakkhiṇā disā ācariyā
paccupaṭṭhātabbā—

A student should serve their teacher as the southern quarter in five ways:

utthānena upaṭṭhānena sussusāya pāricariyāya sakkaccaṃ sippapaṭiggahanena.
*by rising for them, by serving them, by listening well, by looking after them, and by carefully
learning their profession.*

imehi kho, gahapatiputta, pañcahi thānehi antevāsinaṃ dakkhiṇā disā ācariyā
paccupaṭṭhitā pañcahi thānehi antevāsiṃ anukampanti—

Teachers served by their students in these five ways show compassion to them in five ways.

suvinītaṃ vinenti, suggahitaṃ gāhāpenti, sabbasippassutaṃ samakkhāyino bhavanti, mittāmaccesu paṭiyādenti, disāsu parittāṇaṃ karonti.

They make sure they're well trained and well educated. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region.

imehi kho, gahapatiputta, pañcahi thānehi antevāsina dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi thānehi antevāsiṃ anukampanti.

Teachers served by their students in these five ways show compassion to them in these five ways.

evamassa eṣā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhaya.

And that's how the southern quarter is covered, kept safe and free of peril.

pañcahi kho, gahapatiputta, thānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā—

A husband should serve his wife as the western quarter in five ways:

sammānanāya anavamānanāya anaticariyāya issariyavossaggena alaṅkāranuppadānena.

by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments.

imehi kho, gahapatiputta, pañcahi thānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi thānehi sāmikaṃ anukampati—

A wife served by her husband in these five ways shows compassion to him in five ways.

susaṃvihitakamantā ca hoti, saṅgahitaparijanā ca, anaticārini ca, sambhatañca anurakkhati, dakkhā ca hoti analasā sabbakiccesu.

She's well-organized in her work. She manages the domestic help. She's not unfaithful. She preserves his earnings. She's deft and tireless in all her duties.

imehi kho, gahapatiputta, pañcahi thānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi thānehi sāmikaṃ anukampati.

A wife served by her husband in these five ways shows compassion to him in these five ways.

evamassa eṣā pacchimā disā paṭicchannā hoti khemā appaṭibhaya.

And that's how the western quarter is covered, kept safe and free of peril.

pañcahi kho, gahapatiputta, thānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhātabbā—

A gentleman should serve their friends and colleagues as the northern quarter in five ways:

dānena peyyavajjena atthacariyāya samānattatāya avisamvādanatāya.

giving, kindly words, taking care, equality, and not using tricky words.

imehi kho, gahapatiputta, pañcahi thānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhitā pañcahi thānehi kulaputtaṃ anukampanti—

Friends and colleagues served by a gentleman in these five ways show compassion to them in five ways.

pamattaṃ rakkhanti, pamattassa sāpateyyaṃ rakkhanti, bhītaṃ saraṇaṃ honti, āpadāsu na vijahanti, aparapajā cassa paṭipūjenti.

They guard them when they're negligent. They guard their property when they're negligent. They keep them safe in times of danger. They don't abandon them in times of trouble. They honor their descendants.

imehi kho, gahapatiputta, pañcahi thānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhitā imehi pañcahi thānehi kulaputtaṃ anukampanti.

Friends and colleagues served by a gentleman in these five ways show compassion to them in these five ways.

evamassa eṣā uttarā disā paṭicchannā hoti khemā appaṭibhaya.

And that's how the northern quarter is covered, kept safe and free of peril.

pañcahi kho, gahapatiputta, thānehi ayyirakena heṭṭhimā disā dāsakammakara paccupaṭṭhātabbā—

A master should serve their bondservants and workers as the lower quarter in five ways:

yathābalaṃ kammantaṣaṃvidhānena bhattavetanānuppādānena gilānupaṭṭhānena
acchariyānaṃ rasānaṃ saṃvibhāgena samaye vossaggena.

*by organizing work according to ability, by paying food and wages, by nursing them when sick,
by sharing special treats, and by giving time off work.*

imehi kho, gahapatiputta, pañcahi thānehi ayyirakena heṭṭhimā disā dāsakammakarā
paccupaṭṭhitā pañcahi thānehi ayyirakaṃ anukampanti—

*Bondservants and workers served by a master in these five ways show compassion to them in
five ways.*

pubbupāyino ca honti, pacchā nipātino ca, dinnādāyino ca, sukatakammakarā ca,
kittivaṇṇaharā ca.

*They get up first, and go to bed last. They don't steal. They do their work well. And they
promote a good reputation.*

imehi kho, gahapatiputta, pañcahi thānehi ayyirakena heṭṭhimā disā dāsakammakarā
paccupaṭṭhitā imehi pañcahi thānehi ayyirakaṃ anukampanti.

*Bondservants and workers served by a master in these five ways show compassion to them in
these five ways.*

evamassa eṣā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā.

And that's how the lower quarter is covered, kept safe and free of peril.

pañcahi kho, gahapatiputta, thānehi kulaputtana uparimā disā samaṇabrāhmaṇā
paccupaṭṭhātabbā—

A gentleman should serve ascetics and brahmins as the upper quarter in five ways:

mettena kāyakammena mettena vacīkammena mettena manokammena
anāvaṭadvāratāya āmisānuppādānena.

*by loving deeds of body, speech, and mind, by not turning them away at the gate, and by
providing them with material needs.*

imehi kho, gahapatiputta, pañcahi thānehi kulaputtana uparimā disā
samaṇabrāhmaṇā paccupaṭṭhitā chahi thānehi kulaputtaṃ anukampanti—

*Ascetics and brahmins served by a gentleman in these five ways show compassion to them in
five ways.*

pāpā nivārenti, kalyāṇe nivesenti, kalyāṇena manasā anukampanti, assutaṃ sāventi,
sutaṃ pariyodāpentī, saggassa maggaṃ ācikkhanti.

*They keep them from doing bad. They support them in doing good. They think of them with
kindly thoughts. They teach them what they do not know. They clarify what they've already
learned. They explain the path to heaven.*

imehi kho, gahapatiputta, pañcahi thānehi kulaputtana uparimā disā
samaṇabrāhmaṇā paccupaṭṭhitā imehi chahi thānehi kulaputtaṃ anukampanti.

*Ascetics and brahmins served by a gentleman in these five ways show compassion to them in
these five ways.*

evamassa eṣā uparimā disā paṭicchannā hoti khemā appaṭibhayā”ti.

And that's how the upper quarter is covered, kept safe and free of peril.”

idaṃavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“mātāpitā disā pubbā,

“Parents are the east,

ācariyā dakkhiṇā disā;

teachers the south,

puttadārā disā pacchā,

wives and child the west,

mittāmaccā ca uttarā.

friends and colleagues the north,

dāsakammakarā heṭṭhā,
servants and workers below,

uddhaṃ samaṇabrāhmaṇā;
and ascetics and brahmins above.

etā disā namasseyya,
By honoring these quarters

alamatto kule gihī.
a householder does enough for their family.

paṇḍito sīlasampanno,
The astute and the virtuous,

saṇho ca paṭibhānavā;
the gentle and the articulate,

nivātavutti atthaddho,
the humble and the kind:

tādiso labhate yasaṃ.
they're who win glory.

uṭṭhānako analaso,
The diligent, not lazy,

āpadāsu na vedhati;
those not disturbed by troubles,

acchinnavutti medhāvī,
those consistent in conduct, the intelligent:

tādiso labhate yasaṃ.
they're who win glory.

saṅgāhako mittakaro,
The inclusive, the makers of friends,

vadaññū vītamaccharo;
the kind, those rid of stinginess,

netā vinetā anunetā,
those who lead, train, and persuade:

tādiso labhate yasaṃ.
they're who win glory.

dānañca peyyavajjañca,
Giving and kindly words,

atthacariyā ca yā idha;
taking care here,

samānattatā ca dhammesu,
and treating equally in worldly conditions,

tattha tattha yathārahaṃ;
as befits them in each case;

ete kho saṅgahā loke,
these ways of being inclusive in the world

rathassāṇīva yāyato.
are like a moving chariot's linchpin.

ete ca saṅgahā nāssu,
If there were no such ways of being inclusive,

na mātā puttakāranā;
neither mother nor father

labhetha mānaṃ pūjaṃ vā,
would be respected and honored

pitā vā puttakāranā.
for what they've done for their children.

yasmā ca saṅgahā ete,
But since these ways of being inclusive do exist,

sammapekkhanti paṇḍitā;
the astute do regard them well,

tasmā mahattaṃ papponti,
so they achieve greatness

pāsaṃsā ca bhavanti te”ti.
and are praised.”

evaṃ vutte, siṅgālo gahapatiputto bhagavantaṃ etadavoca:
When this was said, Siṅgālo the householder's son said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.
“Excellent, sir! Excellent!

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya,
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya
‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhagavatā anekapariyāyena dhammo
pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways.

esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhagavā dhāretu, ajjatangge pānupetaṃ saraṇaṃ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

siṅgālasuttaṃ niṭṭhitaṃ aṭṭhamāṃ.