

10

Dīgha,jānu Sutta

The Discourse to Dīghajānu | A 8.54/4:281-285
Vyaggha,pajja Sutta The Discourse to Vyaggha,pajja
 Theme: The layperson's welfare
 Translated & slightly abridged by Piya Tan ©2003, 2010

Introduction

This sutta belongs to the well known group of discourses comprising the laity's way of life or lay discipline (*gihī,vinaya*). Amongst the best known discourses in this collection are:

<u>Discourse</u>	<u>Reference</u>	<u>Key topic</u>
Sigāl'ovāda Sutta	(D 31/3:180-193)	The layman's code of discipline.
Bhadd'eka,ratta Sutta	(M 130/3:187)	Living in the present.
Aputtaka Sutta 1	(S 3.19/1:89-91)	Wealth is to be enjoyed.
Aputtaka Sutta 2	(S 3.20/1:91-93)	Wealth is to be enjoyed.
Subhāsita Sutta	(S 8.5/1:188 f; Sn 450-454)	Right speech.
Ālavaka Sutta	(S 10.12/1:213-216; Sn 181-192)	True happiness and spirituality. A successful family life.
(Bhoga) Kula Sutta	(A 4.255/2:249)	Worldly happiness free from debt.
Anna,nātha Sutta	(A 4.62/2:68)	How to enjoy one's wealth.
Ādiya Sutta	(A 5.41/3:45 f)	Being strong-willed.
Ṭhāna Sutta	(A 5.48/3:54-56)	The 4 qualities of a streamwinner.
Gihi Sutta	(A 4.179/3:211-214)	The ways of the virtuous.
Sappurisa Sutta II	(A 8.38/4:244)	Worldly and spiritual welfare.
Dīgha,jānu Sutta	(A 8.54/4:281-285)	Blessings or the causes of one's success.
Maṅgala Sutta	(Kh 2-3; Sn 258-269)	The causes of one's downfall.
Parābhava Sutta	(Sn 91-115)	The ways of the evil (one truly an outcaste).
Vasala Sutta	(Sn 116-142)	True friendship.
Hiri Sutta	(Sn 253-257)	Drawing out the dart of suffering.
Salla Sutta	(Sn 574-593)	

Most of these are the titles are found in the booklet *Buddhism: A Layman's Guide to Life* by the renowned Thai scholar monk, Prayudh Payutto.¹

The concluding section of the Dīghajānu Sutta [§§10-15]—that is, the “spiritual welfare” section—is found as a separate sutta, **the (Upāsaka,sampadā) Mahānāma Sutta** (S 55.37/5:395). It should also be studied in connection with **the (Upāsaka) Mahānāma Sutta** (A 8.25/4:220-222).

The name Dīgha,jānu means “the one with long knees.” This is obviously a nickname² which commonly used in the Buddha's time. Other nicknames include Anātha,piṇḍika (“the alms-giver to the destitute,” original name Sudatta, V 2:154 ff, M 143), Oṭṭh'addha (“hare-lipped,” original name Mahāli, D 6), Kūṭa,danta (“sharp-toothed” or “buck-toothed,” D 5), and Dāru,pattika (“the one with the wooden bowl,” D 1:157). In many cases, we only know the person's nickname as his original name (*mūla,nāma*) is not mentioned.

The name Vyaggha,pajja or Byaggha,pajja means “tiger's foot,” which the Commentaries say was the name given to the city of the Koliyas because it was built on a tiger's track. So the Koliyas themselves came to be called by the same name (DA 1:262, SnA 1:356; cf Mvst 1:355). The Koliya capital was at Rāmagāma about 6.5 km (4 miles) from Kapilavatthu, the capital of the Sakyas. The Koliyas were them-

¹ Published by Mahachulalongkorn Buddhist University, 1966 (mimeo), 1969; various reprints.

² On the 8 modes of addressing or referring to a person, see TW Rhys Davids introductory essay to **Mahāli S** (D:RD 1:193 f).

selves of Sakya origin, but unlike the Sakyas who were a part of Kosala (under a monarchy), were members of the Vajjī confederacy or republic located to the north of Magadha.

The name Kakkara,patta means “jungle-cock’s feather.”

— — —

The Discourse to Dīghajānu

A 8.54/4:281-285

1 [281] Thus have I heard.

At one time the Blessed One was staying amongst the Koliyas in their market town called Kakkara,-patta. Then Dīghajānu, a native of Koliya,³ approached the Blessed One, saluted him and sat down at one side. Sitting thus at one side, he said this to the Blessed One:

“Bhante, we are laymen⁴ who enjoy sense-pleasures. We dwell in a home full of children. We enjoy Kāsī sandalwood. We wear garlands, scents and make-up. We enjoy gold and silver [using jewelry and money]. Bhante, to such as us, let the Blessed One teach the Dharma, teach those things that lead to the welfare and happiness both in this life and in the hereafter.”⁵

(A) WORLDLY WELFARE⁶

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

- 3 (1) The accomplishment of diligence (uṭṭhāna,sampadā).
 (2) The accomplishment of watchfulness (ārakkha,sampadā).
 (3) Spiritual friendship (kalyāṇa,mittatā).
 (4) Balanced livelihood (sama,jīvitā).

(1) **What is the accomplishment of diligence (uṭṭhāna,sampadā)?**

4 Here, Vyagghapajja, by whatever means a son of family earns his living, whether by farming, by trading, by cattle-herding, by archery,⁷ by serving in the civil service, or by any kind of craft—at that he is skillful and is not lazy. He has a sharp inquiring mind as to ways and means to accomplish his tasks.

This, Vyagghapajja, is called the accomplishment of diligence.

(2) **What is the accomplishment of watchfulness (ārakkha,sampadā)?**

5 Here, Vyagghapajja, whatever wealth [282] the son of family receives through work and zeal, gathers by the strength of his arms, earn by the sweat of his brow and justly obtains by right means—such he guards and watches over so that

kings would not seize it,
 thieves would not steal it,
 fire would not burn it,
 water would not wash it away,
 unloving heirs would not take it away.⁸

³ Koliya,putta.

⁴ Gihī.

⁵ Cf **Veḷu,dvāreyya S** (S 55.7.41/5:353) for a parallel passage.

⁶ “Worldly welfare,” ie, qualities conducive to life here and now,” *diṭṭha,dhammik’attha saṃvattanika,dhamma*.

⁷ That is, archery as a science of arms and profession (CPD).

⁸ For a list of destruction of families, see (**Asi,bandhaka,putta**) **Kulā S** (S 42.9.10/4:324) = SD 7.11. Cf **Cūḷa Dukkha-k,khandha S** (M 14.9/1:92) = SD 4.7. For greater surety of our wealth, see **Sappurisa Dāna S** (A 5.148) = SD 22.15 Intro (2(5)).

This, Vyagghapajja, is called the accomplishment of watchfulness.

(3) **What is spiritual friendship (*kalyāṇa,mittatā*)?**

6 Here, Vyagghapajja, in whatever village or market town the son of family dwells, he associates, converses, discusses with householders or householders' sons, young men mature in virtue, or old men mature in virtue, endowed with faith, moral virtue, charity and wisdom.⁹ He emulates the faith¹⁰ of the faithful, the virtue of the virtuous, the charity of charitable, and the wisdom of the wise.

This, Vyagghapajja, is called the accomplishment of spiritual friendship.

(4) **What is balanced livelihood (*sama,jīvītā*)?**

7 Here, Vyagghapajja, the son of family, knowing his income and expenses, lives within his means, being neither extravagant nor stingy, considering thus his income will stand in excess of his expenses, but not his expenses in excess of his income.

Just as a scalesman,¹¹ or his apprentice, knows, on holding up the scales, that by so much it has dipped down, by so much it has tilted up—even so, a son of family, knowing his income and expenses, lives within his means, being neither extravagant nor stingy, considering thus his income [283] will stand in excess of his expenses, but not his expenses in excess of his income.

If, Vyagghapajja, a son of family with little income leads a luxurious life, there will be those who say, 'This son of family enjoys his wealth like a fig-eater!'¹²

If, Vyagghapajja, a son of family with a large income leads a mean life, there will be those who say, 'This son of family will die of starvation!'¹³

This, Vyagghapajja, is called balanced livelihood.¹⁴

How wealth can be lost

8 These are the four ways of squandering wealth [causes of loss of wealth] thus built up:¹⁵

⁹ These four are the conditions for spiritual welfare: see §11 below.

¹⁰ "Faith," *saddhā*. There are 2 kinds of faith (*saddhā*): (1) "rootless faith" (*amūlika,saddhā*), baseless or irrational faith, blind faith. (M 2:170); (2) "faith with a good cause" (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p,pasāda* (S 12.41.11/2:69). "Wise faith" is syn with (2). *Amūlika* = "not seen, not heard, not suspected" (V 2:243 3:163 & Comy). **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilke, *Early Buddhist Theory of Knowledge*, 1963:387): "Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith is its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary." (Gethin 2001:207; my emphases).

¹¹ *Tulā,dhāra*, lit "scale-bearer."

¹² "Fig-eater," *udumbara,khādika*. Comy explains that when one, desiring to eat figs, shakes the tree, but much fruit falls and a large amount is wasted.

¹³ **The Aputtaka S 1** (S 3.19/1:89-91) = SD 22.4 speaks of a wealthy man who lives a very frugal life, dies intestate, and the king seizes his wealth.

¹⁴ These 4 worldly happinesses here are linked to the 4 joys of a layman (*gihi,sukha*), as found in **Anaṇa S** (A 4.62/2:69) = SD 2.2 thus:

- | | |
|---|---------------------------|
| (1) The accomplishment of diligence: | The joy of ownership. |
| (2) The accomplishment of watchfulness: | The joy of enjoyment. |
| (3) Spiritual friendship: | The joy of blamelessness. |
| (4) Balanced livelihood: | The joy of debtlessness. |

For details, see **Sigāl'ovāda S** (D 31) = SD 4.1 Intro (4).

¹⁵ **Sigāl'ovāda S** gives 6 sources of loss (*apāya,mukhā*) of wealth: (1) drunkenness; (2) hanging about the streets at unseasonable times; (3) frequenting fairs; (4) gambling; (5) bad company; (6) habitual laziness (D 31.7 /3:182 f). The 4 causes of the loss of wealth are elaborated in Sigāl'ovāda S (D 31.7-13/3:182-184). The **Kula S** (A 4.255/-2:249) shows 4 ways where a wealthy family might lost is wealth: (1) they do not seek for what is lost; (2) they do not repair what is worn out; (3) they eat and drink in excess; (4) they put authority in a woman or a man who is immoral. The causes for increase of wealth in a wealthy family consists of the opposite of these 4 factors. See foll n.

- (1) Womanizing [lechery].¹⁶
- (2) Addiction to drinking.
- (3) Addiction to gambling.
- (4) Bad company.

Just as in the case of a great tank with four inlets and four outlets, if a man were to close the inlets and open the outlets and there were to be no proper rainfall, a loss is to be expected in the tank, not a gain. Even so, Vyagghapajja, there are these four sources of loss of wealth: womanizing, addiction to drinking, addiction to gambling, bad company.

9 These are the four ways of accumulating wealth [causes of growth of wealth]¹⁷ thus built up:

- (5) Not womanizing.
- (6) Not addicted to drinking. [284]
- (7) Not addicted to gambling.
- (8) Spiritual friendship.

Just as a great tank with four inlets and four outlets, and a man were to open the inlets and close the outlets and there were to be proper rainfall—a gain is to be expected in the tank, not a loss. Even so, Vyagghapajja, there are these four sources of the growth of wealth: not womanizing, not addicted to drinking, not addicted to gambling, spiritual friendship.

These are the four things that lead to the welfare and happiness of a son of family here and now.

(B) SPIRITUAL WELFARE¹⁸

10 These four things, Vyagghapajja, lead to the welfare and happiness of a son of family in the world to come. What are the four?¹⁹

- 11 (1) The accomplishment of faith (*saddhā,sampadā*).
- (2) The accomplishment of moral virtue (*sīla,sampadā*).
- (3) The accomplishment of charity (*cāga,sampadā*).
- (4) The accomplishment of wisdom (*paññā,sampadā*).

12 (1) What is the accomplishment of faith (*saddhā,sampadā*)?

Here, Vyagghapajja, the son of family has (wise) faith.²⁰ He has faith in the Buddha's awakening thus:

‘So too, is he the Blessed One:²¹ for, he is an arhat, the fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of tamable people, teacher of gods and humans, awakened, blessed.’

¹⁶ It is important to remember that this is a culture-bound statement reflecting a man-dominated or patriarchal society. Although the full context or sense may not be apparent in the translation, this should be clarified during Suta instruction.

¹⁷ *Āya,mukha*, lit “inlet (for water).” *Āya* is formed from *ā* + *√I*, to go (poetic). Opp *apāya,mukha*. See prev n.

¹⁸ “Spiritual welfare,” *samparāyik’attha saṁvattanika,dhamma*, ie, qualities conducive to spiritual development and life hereafter, leading to self-awakening. This is actually a “secret teaching” leading to streamwinning. See **Veḷu,dvāreyya S** (S 55.7) where only wise faith (in the three jewels) and moral virtue are mentioned (S 55.7.13-17/5:355 f), and moral qualities for lay followers are given in full (S 55.7.6-12/5:353-355). The Buddha calls this teaching, leading to streamwinning, “the personal teaching” (*attūpanāyikaṁ dhamma,pariyāyaṁ*), ie, a teaching for personal practice, and for the benefit of others. See S 55.7.5 n @ SD 1.5.

¹⁹ These 4 qualities—the bases for spiritual welfare—are said to arise as “the foremost of beneficent conduct” (*etad aggaṁ attha,cariyānaṁ*): (**Saṅgaha**) **Bala S** (A 9.5.6c/4:364) = SD 2.21.

²⁰ *Saddhā*, that is, *ākāravatī saddhā*, faith founded on seeing; synonymous with *avecca,pasāda*, that is, faith through understanding. There are 2 kinds of faith: (1) “rootless faith (*amūlaka,saddhā*), baseless or irrational faith, blind faith (M 2:170); (2) “faith with a good cause” (*ākāravatī,saddhā*), faith founded on seeing (M 1:320,8, 401,-23). M 1:401 AA 3/227 DhA 1/72 5/81 UA 369 (all Se). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy).

This, Vyagghapajja, is called the accomplishment of faith.

(2) What is the accomplishment of moral virtue (*sīla,sampadā*)?

13 Here, Vyagghapajja, the son of family abstains from harming life, from taking the not-given, from sexual misconduct, from false speech, from strong drinks, distilled drinks, fermented drinks and that which causes heedlessness.

This, Vyagghapajja, is called the accomplishment of moral virtue.

(3) What is the accomplishment of charity (*cāga,sampadā*)?

14 Here, Vyagghapajja, the son of family dwells at home with a heart free from the stain of stinginess, devoted to charity, open-handed, delighting in giving, devoted to alms-giving, delighting to have a share in giving.²²

This, Vyagghapajja, is called the accomplishment of charity.

(4) What is the accomplishment of wisdom (*paññā,sampadā*)? [285]

15 Here, Vyagghapajja, the son of family is wise, possesses wisdom directed²³ to the rising and falling away (of phenomena) that is noble and penetrative, leading to the complete destruction of suffering.

This, Vyagghapajja, is called the accomplishment of wisdom.

These are the four things that lead to the welfare and happiness of a son of family in the world to come.²⁴

Industrious, heedful, skilled in his work,
Living a balanced life, protecting his wealth,
Faithful, accomplished in virtue, generous, free from avarice,
He forever clears his path to wellbeing hereafter.

Thus for the faithful son of family, these eight things
Have been declared by the one whose name is truth
to bring happiness in both worlds:
To welfare in this world and to happiness hereafter—
Thus, for such laymen, their charity grows as merit.²⁵

— evaṃ —

040602; 061231; 070927; 081218; 091108 LEG ; 101230 ; 111125 ; 111129

²¹ Alt tr: “For the following reasons, too, he is the Blessed One [the Lord]...” On the meaning of *iti pi so*, see *Buddhānussati* = SD 15.7 (2.2) & n.

²² This passage is stock, found in eg *Dhana S* (A 7.6/4:6), *Nakula,māta S* (A 8.48/4:268 f); cf *Vata,pada S* (S 11.11/1:228). Commented upon at Vism 7.101-106: see *Sappurisa Dāna S* (A 5.148) = SD 22.15 Intro 2 & *Cāgānussati* = SD 15.12.

²³ On directed cultivation, see further *Bhikkhuṇī Vāsaka S* (S 47.10/5:154-157) = SD 24.2 Intro (1.2).

²⁴ The 4 qualities are also those of the *kalyāṇa,mitta*: see *Spiritual friendship* = SD 34.1 (4.1).

²⁵ This line recurs at *Iṇa S* (A 6.45.26/3:354) = SD 37.5.