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Patta Kamma Sutta

The Discourse on Worthwhile Work | A 4.61/2:65-69

Theme: How to enjoy the benefits of both worlds

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1 Sutta structure

The **Patta Kamma Sutta** (A 4.61) is a remarkable little discourse on the ideal lay practitioner, heading for accomplishment or excellence both on the worldly and spiritual levels. It closely parallels the **Dīgha,jānu Sutta** (A 8.54), which however discusses “worldly welfare” first [§§2-9] followed by “spiritual welfare” [§§10-15],¹ while the Patta Kamma Sutta presents a reverse structure. Both these suttas deal with the fourfold noble growth (*ariya,vaḍḍha*) of faith, moral virtue, charity and wisdom² [§§3-8].

The section on worldly welfare or accomplishment closely resembles the **Ādiya Sutta** (A 5.41), which deals with the benefits of wealth well gotten.³ This subject is famously treated in great detail in the **Sigāl’ovāda Sutta** (D 31).⁴

As already mentioned above, which is special, even unique, about the Patta Kamma Sutta is that it begins with defining spiritual accomplishment and closes with worldly welfare, quite the reverse of such discourses as the Dīgha,jānu Sutta, which deals first with worldly welfare and closes with spiritual welfare.

In fact, this is what makes the Patta Kamma Sutta interesting. It should be noted that it is a discourse for the laity—it is addressed to the Buddha’s chief lay supporter, Anātha,piṇḍika [§1]. The sutta structure (teaching spiritual accomplishment first, and closing with worldly accomplishment) makes sense if we see it is a follow-up on the **(Anātha,piṇḍika) Pīti Sutta** (A 5.176), where the Buddha, after acknowledging that Anātha,piṇḍika and his 500 followers, are great supporters of the sangha, admonish them that they should do more, that is, for their own spiritual development: they should “from time to time attain and dwell in the zest of solitude.”⁵

With such spiritual development, even as lay practitioners, they would still be able to overcome the five mental hindrances if they work at it. When these hindrances are overcome, they would be able to attain dhyana, so enjoy “zest,” here a shorthand for dhyanic bliss. In other words, it is good for the laity to meditate, too.⁶

2 The five domestic hindrances

The importance of overcoming the five hindrances in lay life is pointed out in the **Patta Kamma Sutta** (A 4.61). The Sutta lists these five hindrances as follows:

- | | | |
|------------------------------|-----------------------------------|---------------------------------|
| (1) rampant greed | (<i>visama,lobha</i>), | |
| (2) ill will | (<i>vyāpāda</i>), | |
| (3) sloth and torpor | (<i>thīna,middha</i>), | |
| (4) restlessness and remorse | (<i>uddhacca,kukkucca</i>), and | |
| (5) doubt | (<i>vicikicchā</i>). | (A 4.61.7-8/2:66 f) = SD 37.12. |

¹ Also called **Vyaggha,pajja S**, A 8.54/4:281-285 = SD 5.10.

² **Sampadā S** (A 5.46) adds “learning” (*suta*) and calls them “the 5 accomplishments” (*sampadā*) (A 5.46/3:53). The foll **Dhana S** (A 5.47) calls them “the 5 treasures” (*dhana*) (A 5.47/3:53 f). For details, see §3 n below.

³ A 5.41/3:45 f = SD 2.1.

⁴ D 31/3:180-193 = SD 4.1.

⁵ A 5.176/3:206-208 = SD 19.8.

⁶ For those who are unable to meditate, or face continuing difficulties preventing them from doing so, see **(Anicca) Cakkhu S** (S 25.1/4:225 f) = SD 16.7 & **The layman and dhyana** = SD 8.5 (5).

It is noteworthy here that only the first factor is different from that of the usual five mental hindrances.⁷ Here, instead of the more usual *kāma-c, chanda*, we have *visama, lobha* (rampant greed), an expression also found in **the Cakka, vatti Sīha, nāda Sutta** (D 26). Evidently, these five hindrances apply not so much to meditation as they do to the wholesome progress lay life as a whole.⁸

The Dīgha Commentary defines *visama, lobha* as excessive greed (or neurotic desire) by way of consuming things (*paribhoga, yuttesu pi thānesu atibalava, lobho*); in short, excessive materialism and consumerism) (DA 3:853). This definition fits very well into the context of the Patta Kamma Sutta in regards to the lay person's progress. For, it says that should a householder (or lay person) live under the power of these hindrances, he would do what should not be done and fail to do what should be done.⁹ This is a description of moral and economic decline on *an individual and domestic level*. The Cakka, vatti Sīha, nāda Sutta, on the other hand, describes moral and economic decline on *a social level*.

The Patta Kamma Sutta, furthermore, defines the lay follower's success here and hereafter as comprising the attainments of faith, of moral virtue, of generosity, and of wisdom. Here, the lay follower's attainment of wisdom (*paññā sampadā*) is defined as the overcoming of these five "domestic hindrances." Having overcome them, the lay person would be doing what should be done, and abstain from what should not be done.¹⁰ As such, we might call the five hindrances mentioned in the Patta Kamma Sutta as the layman's hindrances to wisdom.

The Discourse on Worthwhile Work

A 4.61/2:65-69

1 Then the householder Anātha, piṇḍika approached the Blessed One, saluted him and then sat down at one side. As the householder Anātha, piṇḍika was sitting thus at one side, the Blessed One said this to him: [66]

Four things hard to get in the world

2 "There are these **four things**, householder, that are wished for, desirable, agreeable, but hard to get in the world. What are the four?

(1) One wishes, 'May wealth arise to me in a righteous manner!'¹¹

This is the first thing that is wished for, desirable, agreeable, but difficult to obtain in the world.

(2) When one has gotten wealth in a just manner, then one wishes,

'May fame righteously come to me, as well as to my relatives and to my preceptors!'¹²

This is the second thing that is wished for, desirable, agreeable, but hard to get in the world.

(3) When one has gotten wealth in a just manner, and fame has righteously come to one, to one's relatives and preceptors, then one wishes,

'May I live long! May I have longevity!'

This is the third thing that is wished for, desirable, agreeable, but hard to get in the world.

(4) When one has gotten wealth in a just manner, and fame has righteously come to one, to one's relatives and preceptors, and one lives long and have longevity, then one wishes,

⁷ See *Nīvaraṇa* = SD 32.1.

⁸ D 26.17e/3:70 = SD 36.10 & SD 36.10 (5.2).

⁹ A 4.61.7/2:67 = SD 37.12.

¹⁰ A 4.61.8/2:67 = SD 37.12.

¹¹ *Bhogā me uppajjantu saha, dhammenāti.*

¹² *Bhoge laddhā saha, dhammena, yaso me āgacchatu saha nātīhi saha upajjhāyehīti.*

‘After death, with the body’s breaking up, may I be reborn in a heaven-world!’¹³

This is the fourth thing that is wished for, desirable, agreeable, but hard to get in the world.

These, householder, are the four things that are wished for, desirable, agreeable, but hard to get in the world.

SPIRITUAL ACCOMPLISHMENT

The four spiritual accomplishments

3 Now, householder, there are these **four things** that *allow* us to get the four things that are wished for, desirable, agreeable, but hard to get in the world.¹⁴ What are the four?¹⁵

- | | | |
|---------------------------|--------------|-------------------------|
| (1) The accomplishment of | faith | <i>saddhā, sampadā.</i> |
| (2) The accomplishment of | moral virtue | <i>sīla, sampadā.</i> |
| (3) The accomplishment of | charity | <i>cāga, sampadā.</i> |
| (4) The accomplishment of | wisdom | <i>paññā, sampadā.</i> |

4 (1) And what, householder, is the accomplishment of faith?

Here, householder, a noble disciple has (wise) faith.¹⁶ He has faith in the Buddha’s awakening thus:

‘So too, is he the Blessed One:¹⁷ 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.’

This, householder, is called the accomplishment of faith.

5 (2) What is the accomplishment of moral virtue?

Here, householder, a noble disciple

- refrains from harming life,
- refrains from taking the not-given,
- refrains from sexual misconduct,
- refrains from false speech,
- refrains from strong drinks, distilled drinks, fermented drinks and that which causes heedlessness.

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

6 (3) What is the accomplishment of charity?

Here, householder, a noble disciple 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.¹⁸

This, householder, is called the accomplishment of charity.

7 (4) What is the accomplishment of wisdom? [67]

¹³ *Bhoge laddhā saha, dhammena, yasaṃ laddhā saha nātīhi saha upajjhāyehi, ciraṃ jīvitvā dīghaṃ āyuaṃ pāletvā, kāyassa bhedaṃ paraṃ maraṇaṃ sugatīṃ saggāṃ lokāṃ upapajjāmi ti.*

¹⁴ *Imesaṃ kho, gahapati, catunnaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ cattāro dhammā paṭilābhāya samvattanti.*

¹⁵ (**Upāsaka, sampadā**) **Mahānāma S** (S 55.37) lists these **4 accomplishments** (*sampadā*) with *sīla, sampadā* first, ie, as moral virtue, faith, charity and wisdom, and are known as the four assurances (*assāsaniyā dhammā*) (S 55.37/-5:395) = SD 6.2. On how these 4 become the 7 noble treasures (*satta ariya, dhana*), see **Ariya Dhana S** (A 7.5+6) @ SD 37.6 (1.1-2).

¹⁶ *Saddhā*, that is, *ākāra, vati 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” (*ākāravati, 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).

¹⁷ 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.

¹⁸ This passage is stock, found in eg **Ariya Dhana S 1** (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.

OVERCOME BY THE 5 MENTAL HINDRANCES:

1. Householder, when one dwells with a mind that is overcome by *covetousness and rampant greed*,¹⁹

one does what should not be done, and is made to fail in one's task.²⁰

Doing what is not to be done, failing in his task, one is deprived of fame and happiness.²¹

2. Householder, when one dwells with a mind that is overcome by *ill will*,²²

one does what should not be done, and is made to fail in one's task.

Doing what is not to be done, failing in his task, one is deprived of fame and happiness.

3. Householder, when one dwells with a mind that is overcome by *sloth and torpor*,²³

one does what should not be done, and is made to fail in one's task.

Doing what is not to be done, failing in his task, one is deprived of fame and happiness.

4. Householder, when one dwells with a mind that is overcome by *restlessness and remorse*,²⁴

one does what should not be done, and is made to fail in one's task.

Doing what is not to be done, failing in his task, one is deprived of fame and happiness.

5. Householder, when one dwells with a mind that is overcome by *doubt*,²⁵

one does what should not be done, and is made to fail in one's task.

Doing what is not to be done, failing in his task, one is deprived of fame and happiness.

Abandoning the mental hindrances

8a Indeed, householder, when this noble disciple,

(1) having known that his mind is overcome by the mental impurity of *covetousness and rampant greed*, he abandons the mental impurity of covetousness and rampant greed.

(2) Having known that his mind is overcome by the mental impurity of *ill will*, he abandons ill will, he abandons the mental impurity of ill will.

(3) Having known that his mind is overcome by the mental impurity of *sloth and torpor*, he abandons the mental impurity of sloth and torpor.

(4) Having known that his mind is overcome by the mental impurity of *restlessness and remorse*, he abandons the mental impurity of restlessness and remorse.

(5) Having known that his mind is overcome by the mental impurity of *doubt*, he abandons the mental impurity of doubt.

The ideal householder

8b To the extent, householder, that **the noble disciple**,

(1) having known that his mind is overcome by the mental impurity of *covetousness and rampant greed*, abandons the mental impurity of *covetousness and rampant greed*;

(2) having known that his mind is overcome by the mental impurity of *ill will*, he abandons the mental impurity of *ill will*;

(3) having known that his mind is overcome by the mental impurity of *sloth and torpor*, he abandons the mental impurity of *sloth and torpor*;

¹⁹ "Covetousness and rampant greed" (*abhijjhā, visama.lobha*) are an imperfection of the mind (*cittassa upakkile-sa*): see **Vatthūpama S** (M 7.3/1:36 f) = SD 28.12; (**Anuruddha**) **Upakkilesa S** (M 128.27+30/3:161-163) = SD 5.18; also **Kāma-c, chanda** = SD 32.2 (1.1.3).

²⁰ *Abhijjhā, visama.lobhābhūtena, gahapati, cetasā viharanto akiccaṃ karoti, kiccaṃ aparādheti*. Here **aparā-dheti** is caus pres 3 sg of *aparajjhati*, "he misses (his aim), fails, wrongs, offends against."

²¹ *Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhāmsati*.

²² "Overcome by ill will," *vyāpādābhūtena*.

²³ "Overcome by sloth and torpor," *thina, middhābhūtena*.

²⁴ "Overcome by restless and remorse," *uddhacca, kukkucābhūtena*.

²⁵ "Overcome by doubt," *vicikicchā'bhūtena*.

(4) having known that his mind is overcome by the mental impurity of *restlessness and remorse*, he abandons the mental impurity of *restlessness and remorse*;

(5) having known that his mind is overcome by the mental impurity of *doubt*, he abandons the mental impurity of *doubt*—

this noble disciple, householder, is called **one with great wisdom, thick in wisdom, who sees what is within range, great in wisdom.**²⁶

This, householder, is called the accomplishment of wisdom.²⁷

8c These, householder, are the four things that *allow* us to get these four things that are wished for, desirable, agreeable, but hard to get in the world.

WORLDLY ACCOMPLISHMENT

The proper uses of wealth

9 Now, householder, this noble disciple, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way,²⁸

undertakes four kinds of worthy works. What are the four?

10 (1) Here, householder, the noble disciple, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way, makes himself happy and zestful,²⁹ and keeps up that rightful happiness.

He makes *his parents* happy and zestful, and keeps them rightfully happy,

He makes *his children and women [wife and daughters], his servants,*³⁰ *labourers and workers* happy and zestful, and keeps them rightfully happy.³¹

He makes *friends and companions* happy and zestful, and keeps them rightfully happy.³²

This, householder, is **the first worthy case** of wealth gained through work that is used in worthwhile deeds, fittingly enjoyed.³³ [68]

11 (2) Furthermore, householder, the noble disciple, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way,

²⁶ *Ayaṃ vuccati, gahapati, ariya, sāvako mahā, pañño puthu, pañño āpātha, daso paññā, sampanno.* Ee *āpātha, dasa,* vl *āpāta, daso.*

²⁷ Here, the accomplishment of wisdom (which starts at §7) is def as the overcoming of the 5 mental hindrances, which alludes to the attaining of dhyana (A 4.61/2:65-69) = SD 37.12. **Dīgha, jānu S** (A 8.54) def this item simply as watching the rise and fall of phenomena (A 8.54.10-15/4:284 f) = SD 5.10. This is understandable as **Dīgha, jānu S** is addressed to the laity in general, while the **Patta Kamma S** is given to Anātha, piṇḍika, who is capable of deeper practice. This shows that dhyana practice is suitable for both lay and monastic, as long as they are inclined to it. See also **Ariya Dhana S 1+2** (A 7.5+6) @ SD 37.6 (1.1).

²⁸ This whole section up to here: *Sa kho so, gahapati, ariya, sāvako uṭṭhāna, vīriyādhigatehi bhogehi bāhā, bala, paricitehi sedā, vakkhitehi dhammikehi dhamma, laddhehi cattāri patta, kammāni kattā hoti.* As at **Ādiya S** (A 5.41.-2(1)/3:45) = SD 2.1. Comy glosses **patta, kamma** as “work that is engaged, work that is worthwhile” (**patta, kammā-nī ti yutta, kammāni anucchavika, kammāni**, AA 3:99). I have rendered it simply as “gained through work.”

²⁹ “Makes...zestful,” *pīṇeti*, “gladdens, pleases, satisfies, cheers; invigorates, makes strong” (D 1:51, 3:130 f; S 1:90, 4:331). It occurs in the definition of *pīti* (zest) (Vism 143 = DhsA 115).

³⁰ “Servants,” *dāsā*, lit “slaves”.

³¹ **Ādiya S** (A 5.41) definition of the 1st of 5 uses of wealth (*bhoga*) is up to here (A 5.41.2/3:45) = SD 2.1.

³² *Mitt’āmacce sukheti pīṇeti sammā sukhaṃ pariharati.* **Ādiya S** (A 5.41) takes this as the 2nd of 5 uses of wealth (*bhoga*) (A 5.41.3/3:45) = SD 2.1.

³³ *Idam assa paṭhamam thāna, gatam hoti patta, gatam āyatanaso paribhuttam.* Comy: “**Reasonably used**” means to have good reason to do so. But about what? A good reason for producing wealth, that is, the work to be done with a single share of wealth by way of four kinds of work (**thāna, gatam hoti ti kāraṇa, gatam hoti. Kim pana tan’ti? Catūsu patta, kammesu ekam bhogehi kattabba, kammam bhoga, jātam eva thāna, gatam** (AA 3:99).

he makes himself secure against all misfortunes whatsoever, such as may arise from fire, from water, from the king, from robbers, and from bad heirs.³⁴

He makes himself secure, keeping his goods in safety.³⁵

This, householder, is **the second reasonable case** of wealth gained through work that is used in worthwhile deeds, fittingly enjoyed.

12 (3) Furthermore, a householder, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way,

the noble disciple makes the fivefold offering (*pañca, balī*),³⁶ namely:

- | | |
|--------------------------------------------------------------|-------------------------|
| (a) offering to relatives, | <i>ñāti, balī</i> |
| (b) offering to guests, ³⁷ | <i>atithi, balī</i> |
| (c) offering to the departed, | <i>pubba.peta, balī</i> |
| (d) offering to the king [the government], ³⁸ and | <i>rāja, balī</i> |
| (e) offering to devas. ³⁹ | <i>devatā, balī</i> |

This, householder, is the third case of wealth gained through work that is used in worthwhile deeds, fittingly enjoyed.⁴⁰

13 (4) Furthermore, a householder, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way,

the noble disciple makes offerings⁴¹ to all those recluses and brahmins

- who refrain from intoxication and heedlessness,
- who bear all things with patience and restraint,⁴²
- each taming himself,
- each calming himself,
- each cooling himself⁴³

—to such he offers a gift that has the highest fruit, a heavenly gift, resulting in happiness, leading to heaven.⁴⁴

³⁴ *Yā tā honti āpadā aggito vā udakato vā rājato vā corato vā appiyato vā dāyādato, tathā, rūpāsu āpadāsu pari-yodhāya samvattati. Ādiya S* (A 5.41) takes this as the 3rd of 5 uses of wealth (*bhoga*) (A 5.41.4/3:45) = SD 2.1. This is stock. **Mahā Dukkha-k, khandha S** (M 13) lists these 5 as the causes of suffering for one who has to protect his wealth (M 13.10/1:86). **The (Satta, dhana) Uggā S** (A 7.7) declares how worldly wealth is subject to these 5 dangers, but not the 7 treasures (*satta dhana*), namely, faith (*saddhā*), moral virtue (*sīla*), moral shame (*hiri*), moral fear (*ottappa*), learning (*suta*), charity (*cāga*) and wisdom (*paññā*) (D 3:163; M 3:99; A 7.5,6/4:7; cf A 1:210 f).

³⁵ *Sotthim attānam karoti.*

³⁶ “The fivefold offerings” (*pañca, balī*), as in **Patta Kamma S** (A 4.61.12/2:68) = SD 37.12. The *balī* or *bhūta, yajña* is one of the five daily sacrifices (*yajña*) to be performed by a householder (Manu, smṛti 3.67, 91). It consists of a portion of the daily meal (rice, grain, ghee etc) to all creatures, and is usually performed by throwing the offering up into the air near the main door before consuming the meal. Such practices are not accepted in the Buddha’s teachings. The Buddha instead secularized them to become more meaningful social or religious acts. See Piyasilo 1990c:17, 71.

³⁷ See **Love** = SD 38.4 (6.2.2).

³⁸ *Rāja, balī*, ie, a way of paying due taxes and levies, building public projects, etc.

³⁹ “Offering to devas,” *deva, balī*. See Intro (2-3).

⁴⁰ **Ādiya S** (A 5.41) takes this as the 4th of 5 uses of wealth (*bhoga*) (A 5.41.5/3:45) = SD 2.1.

⁴¹ “Offerings,” *dakkhiṇā*, Skt *dakṣiṇā*: both meaning “south = right hand direction, the right,” ie, the right hand, the giving hand, and by extension, “gift,” especially fees donated to a teacher. On this passage, cf D 3:61; A 4:45.

⁴² Patience and restraint” (*khanti, soracca*) are that which beautify us or gracing virtues (V 1:349; A 1:94).

⁴³ This important passage throws clear light on who are worthy of offerings, as against the schedules of “worthy recipients” given on **Dakkhiṇa Vibhaṅga S** (M 142.5-8/3:255-257).

⁴⁴ From “the noble disciple...” up to here: *ariya, sāvako...ye te samaṇa, brāhmaṇā | mada-p, pamādā paṭiviratā khanti, soracce niviṭṭhā | ekam attānam damenti, | ekam attānam samenti, | ekam attānam parinibbāpentī, | tathā, rūpesu samaṇa, brāhmaṇesu uddh’aggikam dakkhiṇam paṭiṭṭhāpeti | sovaggikam sukha, vipākam sagga, samvattani-kam.*

This, householder, is the fourth case of wealth gained through work that is used in worthwhile deeds, fittingly enjoyed.

Wealth well enjoyed

14a Indeed, householder, this noble disciple, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way, undertakes these four kinds of worthy work.

14b Householder, whose wealth comes to an end in *other* ways than these four cases of wealth gained through work, householder,⁴⁵

for them, these, householder, are called wealth gained through work that is used in *unworthwhile* deeds, *unfittingly* enjoyed.⁴⁶

Householder, whose wealth comes to an end in *these* four cases of wealth gained through work, householder,⁴⁷

for them, these, householder, are called wealth gained through work that is used in *worthwhile* deeds, *fittingly* enjoyed.⁴⁸

*Bhuttā bhogā bhatā bhaccā
vitiṇṇā āpadāsu me
uddh'aggā dakkhiṇā dinnā
atho pañca, balī katā⁵⁰
upaṭṭhitā sīlavanto
saññatā brahma, cārayo.*

Wealth has been enjoyed, dependents supported,
misfortunes have I overcome,
uplifting⁴⁹ gifts have been offered.
The fivefold offerings, too, have been made,
placed in the morally virtuous,
who live the holy life, restrained.

*Yad atthaṃ bhogaṃ iccheyya
paṇḍito gharam āvasaṃ [69]
so me attha anuppatto
kataṃ ananūtāpiyaṃ.*

The benefits of wealth that
the wise managing their homes would wish for,
that wealth I have gained,
done, never to be regretted.

*Etam anussaram macco
ariya, dhamme ṭhito naro
idh'eva naṃ pasamsanti
pecca sagge pamodaṭī ti.*

Pondering thus, a mortal
man stands in the noble Dharma,
even right here he is praised,
hereafter, he rejoices in heaven.

— evaṃ —

⁴⁵ *Yassa kassaci, gahapati, aññatra imehi catūhi patta, kammehi bhogā parikkhayaṃ gacchanti.*

⁴⁶ *Ime vuccanti, gahapati, bhogā aṭṭhāna, gatā apatta, gatā anāyatanaso paribhuttā.*

⁴⁷ *Yassa kassaci, gahapati, imehi catūhi patta, kammehi bhogā parikkhayaṃ gacchanti.*

⁴⁸ *Ime vuccanti, gahapati, bhogā ṭhāna, gatā patta, gatā āyatanaso paribhuttā ti.*

⁴⁹ *Uddh'agga*, lit “with raised point,” ie “pointing upwards,” meaning “lofty, beneficial (of gifts)”;⁵⁰ cf *uddh'agga*, “aiming at or resulting in a lofty end, promoting spiritual welfare, beneficial (of gifts)” (D 1:51 = 3:66; S 1:90; A 3:59).

⁵⁰ “The fivefold offerings” (*pañca, balī*), as in **Patta Kamma S** (A 4.61.12/2:68) = SD 37.12. The *balī* or *bhūta*, -*yajña* is one of the five daily sacrifices (*yajña*) to be performed by a householder (Manu, *smṛti* 3.67, 91). It consists of a portion of the daily meal (rice, grain, ghee etc) to all creatures, and is usually performed by throwing the offering up into the air near the main door before consuming the meal. Such practices are not accepted in the Buddha’s teachings. The Buddha instead secularized them to become more meaningful social or religious acts. See Piyasilo 1990c:17, 71.

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