

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.6.5

Siṅgālasuttaṃ-part one

The Buddha's advice to Laypeople (part 1)



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Siṅgālasuttaṃ-part one	The Buddha's advice to Laypeople (part 1)
.....“(Cattārokammakilesā):(The four unwholesome, defiling actions):
“Katamassa cattāro kammakilesā pahīnā honti?”	“What are the four unwholesome, defiling actions that are shunned?”
Pāṇātipāto kho, gahapatiputta, kammakilesō, adinnādānaṃ kammakilesō, kāmesumicchācāro kammakilesō, musāvādo kammakilesō.	Killing living beings, O' householder's son, is an unwholesome, defiling action; taking things that are not given is an unwholesome, defiling action and undergoing sexual misconduct is an unwholesome, defiling action and speaking falsehood is an unwholesome, defiling action.
Imassa cattāro kammakilesā pahīnā honti’’ti.	These are the four unwholesome, defiling actions that are shunned’.
Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā –	Thus spoke the Bhagavā. After the Sugato had revealed this, the teacher added further:
“Pāṇātipāto adinnādānaṃ, musāvādo ca vuccati; Paradāragamanañceva, nappasaṃsanti paṇḍitā’’ti.	“Killing living beings, taking what is not given, and speaking falsehood, Getting involved with the wives of other; these actions the wise ones do reject!”
(Catuṭṭhānaṃ):	(The four motivators):
“Katamehi catūhi ṭhānehi pāpakammaṃ na karoti?”	“What are the four basic motivators that result in evil, which one should not act on?”
Chandāgaṭiṃ gacchanto pāpakammaṃ karoti, dosāgaṭiṃ gacchanto pāpakammaṃ karoti, mohāgaṭiṃ gacchanto pāpakammaṃ karoti, bhayāgaṭiṃ gacchanto pāpakammaṃ karoti.	One performs an evil action driven by desires, one performs an evil action driven by anger, one performs an evil action driven by delusion and ignorance and one performs an evil action driven by fear.

Yato kho, gahapatiputta, ariyasāvako neva chandāgatim gacchati, na dosāgatim gacchati, na mohāgatim gacchati, na bhayāgatim gacchati;	Therefore, householder's son, a noble disciple should neither fall prey to desire, nor to anger, delusion or fear.
imehi catūhi thānehi pāpakammaṃ na karotī''ti.	Then he will not perform evil actions resulting from these four basic motivators''.
Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā –	Thus spoke the Bhagavā. After the Sugato had revealed this, the teacher added further:
''Chandā dosā bhayā mohā, yo dhammaṃ ativattati;	''Desire, anger, fear and delusion, through these one transgresses the laws of Dhamma,
Nihīyati yaso tassa, kāḷapakkheva candimā.	And one's renown shrinks like the moon at waning-time
''Chandā dosā bhayā mohā, yo dhammaṃ nātivattati;	Desire, anger, fear and delusion, through these one does not transgress the laws of Dhamma,
Āpūratī yaso tassa, sukkapakkheva candimā''ti.	And one's reputation increases like the moon at waxing-time.''
(Cha apāyamukhāni):	(Six ways of diminishing and wasting one's substance):
''Katamāni cha bhogānaṃ apāyamukhāni na sevati?	''Now what are the six ways of diminishing and wasting one's substance that one does not adopt?
Surāmerayamajjappamādaṭṭhānānuyogo kho, gahapatiputta, bhogānaṃ apāyamukhaṃ,	Getting engaged in drinking and being addicted to liquor, wine and other besotting substances that are the occasion for negligence is one.
vikālavisikhācariyānuyogo bhogānaṃ apāyamukhaṃ, samajjābhicaraṇaṃ bhogānaṃ apāyamukhaṃ, jūtappamādaṭṭhānānuyogo bhogānaṃ apāyamukhaṃ,	Further the habit of wandering about at unsuitable time in the streets is another, visiting fairs is one, being infatuated to gambling is the next;
pāpamittānuyogo ālasyānuyogo bhogānaṃ apāyamukhaṃ.	associating with evil friends of negative influence is one and being addicted to laziness is another.''
(Surāmerayassa cha ādīnavā):	(Six dangers through addiction to liquor, wine and other besotting substances):
''Cha khome, gahapatiputta, ādīnavā surāmerayamajjappamādaṭṭhānānuyoge.	''There are six dangers, householder's son, that arise through addiction to liquor, wine and other besotting substances that are the occasion for negligence:
Sandiṭṭhikā dhanajāni, kalahappavaḍḍhanī, rogānaṃ āyatanā, akittisañjanā, kopīnanidaṃsanī, paññāya dubbalikaraṇīteva chaṭṭhaṃ padaṃ bhavati.	Actual waste of one's substance and wealth; increasing tendency to quarrelling; liability to sickness; diminishing of good report; tendency to exposure of one's private parts and fading of intellect.
Ime kho, gahapatiputta, cha ādīnavā surāmerayamajjappamādaṭṭhānānuyoge.	These are, householder's son, the six dangers that arise through addiction to liquor, wine and all

	besotting substances that are the occasion for negligence.”
(Vikālacariyāya cha ādīnavā): “Cha khome, gahapatiputta, ādīnavā vikālavisikhācariyānuyoge.	(The six dangers that arise through wandering about at unsuitable times in the streets): “There are six dangers, householder’s son, that arise through the habit of wandering about at unsuitable times in the streets.
Attāpissa agutto arakkhito hoti, puttadāropissa agutto arakkhito hoti,	There is no protection nor safeguard of oneself, likewise are one’s wife and children defenceless and unprotected,
sāpateyyampissa aguttaṃ arakkhitaṃ hoti, saṅkiyo ca hoti pāpakesu thānesu, abhūtavacanañca tasmim rūhati, bahūnañca dukkhadhammānaṃ purakkhato hoti.	one’s property is unguarded and unprotected, one gets suspected of evil crimes, false accusations are spread (about him) and he encounters manifold unpleasant situations.
Ime kho, gahapatiputta, cha ādīnavā vikālavisikhācariyānuyoge.	These are, householder’s son, six dangers that arise through the habit of wandering about at unsuitable times in the streets.”
(Samajjābhicaraṇassa cha ādīnavā):	(The six dangers that arise through frequenting fairs):
“Cha khome, gahapatiputta, ādīnavā samajjābhicaraṇe. Kva naccam, kva gītaṃ,	“There are six dangers, householder’s son, that arise through frequenting fairs: ‘Where there is dancing; where there is singing;
kva vāditam, kva akkhānam, kva pāṇissaram, kva kumbhathunanti.	where there is music; where they are telling legends or are reciting; where they are making music by hands; where do they play drums?’
Ime kho, gahapatiputta, cha ādīnavā samajjābhicaraṇe.	(Thinking in this way), these are the six dangers, householder’s son, that arise through frequenting fairs.”
(Jūtappamādaṇṇassa cha ādīnavā):	(The six dangers that arise through becoming uncaring through gambling):
“Cha khome, gahapatiputta, ādīnavā jūtappamādaṭṭhānānuyoge.	“There are six dangers, householder’s son, that arise through becoming uncaring through gambling:
Jayaṃ veraṃ pasavati, jino vittamanusocati, sandiṭṭhikā dhanajāni,	His victory begets enemies; he bewails his possessions after his loss; his actual substance and wealth is wasted;
sabhāgatassa vacanam na rūhati,	amongst assemblies his word is no longer trusted;
mittāmaccānam paribhūto hoti, āvāhavivāhakānam apatthito hoti – ‘akkhadhutto ayaṃ purisapuggalo nālaṃ dārabharaṇāyā’ti.	amongst his friends and colleagues he is disregarded and finding a suitable wife for marriage is discarded because ‘someone addicted to gambling will not be able to maintain a wife!’
Ime kho, gahapatiputta, cha ādīnavā jūtappamādaṭṭhānānuyoge.	These are the six dangers, householder’s son, that arise through getting uncaring through gambling.”

(Pāpamittatāya cha ādīnavā):	(The six dangers that arise through evil friendship)
“Cha khome, gahapatiputta, ādīnavā pāpamittānuyoge.	“There are six dangers, householder’s son, that arise through having evil friends:
Ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā. Tyāssa mittā honti te sahāyā.	Anyone, being a gambler, a libertine, a drunkard, a cheat, a swindler and anyone who easily falls to violence is his friend, all these are his companions.
Ime kho, gahapatiputta, cha ādīnavā pāpamittānuyoge.	These are the six dangers, householder’s son, that arise through having evil friends.”
(Ālasyassa cha ādīnavā): “Cha khome, gahapatiputta, ādīnavā ālasyānuyoge.	(The six dangers that arise through idleness): “There are six dangers, householder’s son, that arise through idleness:
Atisītanti kammaṃ na karoti, atiṇḥanti kammaṃ na karoti,	‘It is too cold!’ he says and does not perform any work; ‘it is too hot!’ he says and does not perform any work;
atisāyanti kammaṃ na karoti, atipātoti kammaṃ na karoti,	‘it is too early!’ he says and does not perform any work; ‘It is too late!’ he says and does not perform any work;
atichātosmīti kammaṃ na karoti, atidhātosmīti kammaṃ na karoti.	‘I am too hungry!’ he says and does not perform any work; ‘I am too full!’ he says and does not perform any work.
Tassa evaṃ kiccāpadesabahulassa vihārato anuppannā ceva bhogā nuppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti.	Thus while under the pretext of many excuses he dwells neglecting his duties, wealth he hasn’t obtained he can not achieve and the wealth he has acquired comes to waste.
Ime kho, gahapatiputta, cha ādīnavā ālasyānuyoge’”ti.	These are the six dangers, householder’s son, that arise through idleness.”
(Mittapatirūpakā) “Cattārome, gahapatiputta, amittā mittapatirūpakā veditabbā.	(Resembling friends) “There are four foes, householder’s son that should be known as they appear in the likeness of a friend:
Aññadatthuharo amitto mittapatirūpako veditabbo, vacīparamo amitto mittapatirūpako veditabbo, anuppiyabhāṇī amitto mittapatirūpako veditabbo, apāyasahāyo amitto mittapatirūpako veditabbo.	The one who takes everything, appears in the likeness of a friend; the one who talks in excess appears in the likeness of a friend; the one who flatters appears in the likeness of a friend and the one who is a fellow squanderer appears in the likeness of a friend.
Catūhi kho, gahapatiputta, thānehi aññadatthuharo amitto mittapatirūpako veditabbo:	One should understand that there are four reasons, householder’s son, why one who takes everything appears in the likeness of a friend:

Aññadatthuharo hoti, appena bahumicchati; bhayassa kiccaṃ karoti, sevati atthakāraṇā.	He takes what he can get; he desires a lot for little; he does his duty out of fear and he serves only to his own needs.
Imehi kho, gahapatiputta, catūhi ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.	Because of these four reasons it should be understood, householder's son, that one who takes everything, appears in the likeness of a friend.
Catūhi kho, gahapatiputta, ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.	One should understand that there are four reasons, householder's son, why one who talks in excess appears in the likeness of a friend:
Atītena paṭisantharati, anāgatena paṭisantharati, niratthakena saṅgaṇhāti, paccuppannesu kiccesu byasanaṃ dasseti.	He recalls favours from the past; he expresses goodwill for the future; he is full of empty words and in regards of duties of the present he pretends misfortune.
Imehi kho, gahapatiputta, catūhi ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.	Because of these four reasons it should be understood, householder's son, that one who talks in excess appears in the likeness of a friend.
Catūhi kho, gahapatiputta, ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo.	One should understand that there are four reasons, householder's son, why the one who flatters appears in the likeness of a friend:
Pāpakamṛṣṣa anujānāti, kalyāṇamṛṣṣa anujānāti	He approves of evil deeds; he likewise approves good actions;
sammukkhāssa vaṇṇaṃ bhāsati, parammukkhāssa avaṇṇaṃ bhāsati.	he praises one in one's presence; he denigrates one in one's absence.
Imehi kho, gahapatiputta, catūhi ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo.	Because of these four reasons it should be understood, householder's son, why one who flatters appears in the likeness of a friend.
Catūhi kho, gahapatiputta, ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo.	One should understand that there are four reasons, householder's son, why one who is a fellow squanderer appears in the likeness of a friend:
Surāmeraya majjappamādaṭṭhānānuyoge sahāyo hoti,	He is a companion in occasions when indulging in liquor, wine or other all besotting substances that are the occasion for negligence;
vikāla visikhā cariyānuyoge sahāyo hoti,	he is a companion when wandering about at unsuitable times in the streets;
samajjābhicarāṇe sahāyo hoti, jūtappamādaṭṭhānānuyoge sahāyo hoti.	he is a companion when getting careless through gambling and he is a companion when frequenting festivals and fairs.
Imehi kho, gahapatiputta, catūhi ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo''ti.	Because of these four reasons it should be understood, householder's son, why one who is a fellow squanderer appears in the likeness of a friend."