

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.6.6

Siṅgālasuttaṃ - part two (Suhadamitto) Buddha's advice to Laypeople (part 2) (Loyal friends)



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Siṅgālasuttaṃ - Suhadamitto	The Buddha's advice to Laypeople – Loyal friends
.....“Cattārome, gahapatiputta, mittā suhadā veditabbā.”There are four loyal friends, O’ son of a householder:
Upakāro mitto suhado veditabbo,	One, who is a supporter should be seen as loyal friend;
samānasukhadukkho mitto suhado veditabbo,	one, who remains the same during happy and difficult times should be seen as loyal friend;
atthakkhāyī mitto suhado veditabbo,	one, who provides beneficial advice should be seen as loyal friend;
anukampako mitto suhado veditabbo.	and one, who is full of sympathetic goodwill should be seen as loyal friend.
Catūhi kho, gahapatiputta, ṭhānehi upakāro mitto suhado veditabbo.	There are four reasons why one, who is a supporter, should be seen a loyal friend:
Pamattaṃ rakkhati, pamattassa sāpateyyaṃ rakkhati, bhīṭassa saraṇaṃ hoti, uppannesu kiccakaraṇīyesu taddiguṇaṃ bhogaṃ anuppadeti.	He takes care in case of carelessness; he protects one’s possessions in case of carelessness; he provides refuge in case of fear and in case of any urgent errand to be undertaken he provides with twice as much.
Imehi kho, gahapatiputta, catūhi ṭhānehi upakāro mitto suhado veditabbo.	These are the four reasons why one, who is a supporter, should be seen as a loyal friend.
Catūhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo.	There are four reasons why one, who remains the same during happy and difficult times, should be seen as a loyal friend:
Guyhamassa ācikkhati, guyhamassa parigūhati, āpadāsu na vijahati,	He shares his secrets; he keeps secrets to himself; he does not forsake one during hardship and he

jīvitampissa atthāya pariccattam hoti.	would sacrifice his own life for one.
Imehi kho, gahapatiputta, catūhi thānehi samānasukhadukkho mitto suhado veditabbo.	These are the four reasons why one, who remains the same during happy and difficult times, should be seen as a loyal friend.
Catūhi kho, gahapatiputta, thānehi atthakkhāyī mitto suhado veditabbo.	There are four reasons why one, who provides beneficial advice, should be seen as a loyal friend:
Pāpā nivāreti, kalyāṇe niveseti, assutaṃ sāvetai, saggassa maggaṃ ācikkhati.	He keeps one away from evil; he enjoins one in doing good; he informs about things not heard and he points the path to heaven.
Imehi kho, gahapatiputta, catūhi thānehi atthakkhāyī mitto suhado veditabbo.	These are the four reasons why one, who provides beneficial advice, should be seen as a loyal friend.
Catūhi kho, gahapatiputta, thānehi anukampako mitto suhado veditabbo.	There are four reasons why one, who is full of sympathetic goodwill, should be seen as loyal friend:
Abhavenassa na nandati, bhavenassa nandati, avaṇṇaṃ bhaṇamānaṃ nivāreti, vaṇṇaṃ bhaṇamānaṃ pasaṃsati.	He does not rejoice in one's misfortune; he rejoices in one's fortune; he hinders anyone who speaks bad about one and praises who speaks in one's favour.
Imehi kho, gahapatiputta, catūhi thānehi anukampako mitto suhado veditabbo''ti.	These are the four reasons why one, who is full of sympathetic goodwill, should be seen as loyal friend.
(Chaddisāpaṭicchādanakaṇḍaṃ) Kathaṅca, gahapatiputta, ariyasāvako chaddisāpaṭicchādī hoti?	(Section about the protection of the six directions): And how, O' householder's son does the ariyasāvako protect the six directions?
Cha imā, gahapatiputta, disā veditabbā.	The six directions should be considered in this way:
Puratthimā disā mātāpitaro veditabbā, dakkhiṇā disā ācariyā veditabbā, pacchimā disā puttadārā veditabbā, uttarā disā mittāmaccā veditabbā, heṭṭhimā disā dāsakammakarā veditabbā, uparimā disā samaṇabrāhmaṇā veditabbā.	One's mother and father should be understood as the eastern quarter; one's teachers as the southern; one's wife and children as the west; one's friends and companions as the north; one's servants (and employees) as the nadir and ascetics and Brahmins as the zenith.
Pañcahi kho, gahapatiputta, thānehi puttana puratthimā disā mātāpitaro paccupaṭṭhātabbā –	There are five ways in which, householder's son, a son should minister upon mother and father as the eastern quarter:
bhato ne bharissāmi, kiccaṃ nesaṃ karissāmi,	By 'having received their support I will support them';

kulavamsaṃ ṭhapesāmi, dāyajjaṃ paṭipajjāmi,	‘I will perform duties for them’; ‘I will maintain the lineage and tradition’;
atha vā pana petānaṃ kālaṅkatānaṃ dakkhiṇaṃ anuppadassāmīti.	I will prove worthy of the inheritance’ ‘after their passing away I will give donations on behalf of the dead’.
Imehi kho, gahapatiputta, pañcahi ṭhānehi puttana puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti.	And there are five ways in which, householder’s son, mother and father thus ministered upon by their son protecting the eastern quarter should support him out of compassion:
Pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpentī, patirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādentī.	They restrain him from evil; inspire him to do good; teach him some skills; find a suitable wife for him and when the time comes, hand over his inheritance to him.
Imehi kho, gahapatiputta, pañcahi ṭhānehi puttana puratthimā disā mātāpitaro paccupaṭṭhitā imehi pañcahi ṭhānehi puttaṃ anukampanti.	These are the five ways in which, householder’s son, mother and father thus ministered upon by their son protecting the eastern quarter support him out of compassion.
Evamassa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.	In this way the eastern quarter is fully protected, made safe and free from fear.
Pañcahi kho, gahapatiputta, ṭhānehi antevāsinaṃ dakkhiṇā disā ācariyā paccupaṭṭhitā –	There are five ways in which, householder’s son, a pupil should minister upon his teacher as the southern quarter:
uṭṭhānena upaṭṭhānena sussusāya pāricariyāya sakkaccaṃ sippapaṭiggahaṇena.	by rising in salutation; by waiting on him; by inquisitiveness to learn; by serving him; by perfecting the skills that were taught.
Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinaṃ dakkhiṇā disā ācariyā paccupaṭṭhitā pañcahi ṭhānehi antevāsinaṃ anukampanti –	And there are five ways in which, householder’s son, a teacher thus ministered upon by his pupil protecting the southern quarter should support him out of compassion:
suviniṭṭaṃ vinenti, suggahitaṃ gāhāpentī, sabbasippasuttaṃ samakkhāyino bhavanti, mittāmaccesu paṭiyādentī, disāsu parittāṇaṃ karonti.	educate him well so he gets well trained; help him to grasp what has been taught; develop him thoroughly in all skills; recommend him amongst friends and companions; protect him from all sides.
Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinaṃ dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi ṭhānehi antevāsinaṃ anukampanti.	These are the five ways in which, householder’s son, a teacher thus ministered upon by his pupil protecting the southern quarter should support him out of compassion.

Evamassa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.	In this way the southern quarter is fully protected, made safe and free from fear.
Pañcahi kho, gahapatiputta, ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā –	There are five ways in which, householder’s son, a husband should minister upon his wife as the western quarter:
Sammānanāya Anavamānanāya Anaticariyāya issariyavossaggena alānkārānuppadānena.	by respecting her; by not disparaging her; by not being unfaithful; by handing over full authority to her; by bestowing adequate embellishment.
Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi ṭhānehi sāmikaṃ anukampati –	And there are five ways in which a wife, thus ministered upon as the western quarter should support him out of compassion:
susaṃvihitakamantā ca hoti, saṅgahitaparijanā ca, anaticārinī ca, sambhatañca anurakkhati, dakkhā ca hoti analasā sabbakiccesu.	By properly attending to her work; by duly looking after the servants in a sympathetic manner; by not being unfaithful; by taking good care of the provisions; by skilfully and industriously fulfilling her duties.
Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi ṭhānehi sāmikaṃ anukampati.	These are five ways in which a wife, thus ministered upon as the western quarter should support him out of compassion.
Evamassa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.	In this way the western quarter is fully protected, made safe and free from fear.
Pañcahi kho, gahapatiputta, ṭhānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhātabbā –	There are five ways in which, householder’s son, a clansman should minister upon friends and colleagues as the northern quarter:
dānena peyyavajjena atthacariyāya samānattatāya avisamvādanatāya.	By distributing gifts, upholding kind speech; by supporting their welfare; by maintaining impartiality; by acting in accordance to his words.
Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhitā pañcahi ṭhānehi kulaputtam anukampanti –	And there are five ways in which friends and colleagues, thus ministered upon as the northern quarter should support him out of compassion:
pamattam rakkhanti, pamattassa sāpateyyam rakkhanti, bhītassa saraṇam honti, āpadāsu na vijahanti, aparapajā cassa paṭipūjenti.	By taking care of him in case of indolence; by looking after his property in case of his indolence; by offering him refuge in case of fear; by not deserting him in case of trouble and by taking care of his family.

Imehi kho, gahapatiputta, pañcahi thānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhitā imehi pañcahi thānehi kulaputtaṃ anukampanti.	These are the five ways in which friends and colleagues, thus ministered upon as the northern quarter should support him out of compassion.
Evamassa esā uttarā disā paṭicchannā hoti khemā appaṭibhayā.	In this way the northern quarter is fully protected, made safe and free from fear.
Pañcahi kho, gahapatiputta, thānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhātabbā –	There are five ways in which, householder’s son, a nobleman should minister upon servants and workers as the nadir:
yathābalaṃ kammantasamvidhānena bhattavetanānuppādānena gilānupaṭṭhānena accharyānaṃ rasānaṃ samvibhāgena samaye vossaggena.	By arranging their work in accordance to their abilities; by providing them properly with food and wages; by supporting them in case of illness; by sharing with them special delicacies and allowing them appropriate time off.
Imehi kho, gahapatiputta, pañcahi thānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā pañcahi thānehi ayyirakaṃ anukampanti –	And there are five ways in which servants and workers, thus ministered upon as the nadir should support the nobleman out of compassion:
pubbuṭṭhāyino ca honti, pacchā nipātino ca, dinnādāyino ca, sukatakammakarā ca, kittivaṇṇaharā ca.	By getting up before him; by getting to bed after him; by accepting the remuneration given by him; by performing their work appropriately and by taking care about his report and renown.
Imehi kho, gahapatiputta, pañcahi thānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā imehi pañcahi thānehi ayyirakaṃ anukampanti.	These are the five ways in which servants and workers, thus ministered upon as the nadir should support the nobleman out of compassion.
Evamassa esā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā.	In this way the nadir is fully protected, made safe and free from fear.
Pañcahi kho, gahapatiputta, thānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhātabbā –	There are five ways in which, householder’s son, a clansman should minister upon ascetics and Brahmins as the zenith:
mettena kāyakammena mettena vacīkammena mettena manokammena anāvaṭadvāratāya āmisānuppādānena.	By upholding kindness in physical action; by upholding friendliness in speech; by maintaining metta in mind and by keeping their doors open for them and by providing them accordingly with food.
Imehi kho, gahapatiputta, pañcahi thānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā chahi thānehi kulaputtaṃ anukampanti –	And there are five ways in which ascetics and Brahmins thus ministered upon as the zenith should support the clansman out of compassion:
pāpā nivārenti, kalyāṇe nivesenti, kalyāṇena manasā anukampanti, assutaṃ sāventi, sutaṃ pariyodāpentī,	They restrain him from evil; inspire him to do good; they show compassion and benevolence to him in their thoughts; they teach him in what he hasn’t heard and establish him in what he has heard;

saggassa maggaṃ ācikkhanti.	they point out the way to heaven.
Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā imehi chahi ṭhānehi kulaputtaṃ anukampanti.	These are five ways in which ascetics and Brahmins thus ministered upon as the zenith should support the clansman out of compassion.
Evamassa esā uparimā disā paṭicchannā hoti khemā appaṭibhayā’’ti.	In this way the zenith is fully protected, made safe and free from fear.