

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.6.7

Dīghajāṇusuttaṃ

Earning one's Bread honestly by the Sweat of one's Brow



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Dīghajāṇusuttaṃ -	Earning one's Bread honestly by the Sweat of one's Brow
<p>Ekam samayaṃ bhagavā kolyesu viharati kakkarapattam nāma kolyānaṃ nigamo. Atha kho dīghajāṇu kolyaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dīghajāṇu kolyaputto bhagavantam etadavoca –</p>	<p>At one time the Bhagavā was dwelling amongst the Koliyan at the Kolyān-area near a town named Kakkarapattam. There a young Kolian by the name of Dīghajāṇu approached the Bhagavā, having approached he greeted the Bhagavā respectfully and sat down at one side. Having sat down at one side Dīghajāṇu, the young Kolian addressed the Bhagavā:</p>
<p>“mayam, bhante, gihī kāmabhogino puttasambādhasayanam ajjhāvasāma, kāsikacandanaṃ paccanubhoma, mālāgandhavilepanam dhārayāma, jātārūparajataṃ sādayāma. Tesam no, bhante, bhagavā amhākaṃ tathā dhammaṃ desetu ye amhākaṃ assu dhammā diṭṭhadhammahitāya diṭṭhadhammasukhāya, samparāyahitāya samparāyasukhāyā’ ti.</p>	<p>“We are, Bhante, householders, living a life of enjoyment in sensual pleasures, being engaged with family responsibilities, are enjoying sandalwood from Kāsi, are adorning ourselves with garlands, scents and perfumes and receive gold and silver. May, O’ Bhante, the Bhagavā teach the Dhamma to us for our welfare and happiness in this very life and for our welfare and happiness in the next life!”</p>

<p>“Cattārome, byagghapajja, dhammā kulaputtassa diṭṭhadhammahitāya saṃvattanti diṭṭhadhammasukhāya. Katame cattāro?</p>	<p>“There are four constituents, Byagghapajja, that lead to the welfare and happiness of a clansman in this very life. What are the four?</p>
<p>Uṭṭhānasampadā, ārakkhasampadā, kalyāṇamittatā, samajīvitā.</p>	<p>They are: accomplishment of unwavering effort, accomplishment of vigilance, upholding beneficial friendship and leading a balanced livelihood.</p>
<p>Katamā ca, byagghapajja, uṭṭhānasampadā? Idha, byagghapajja, kulaputto yena kammaṭṭhānena jīvikam kappeti – yadi kasiyā, yadi vaṇijjāya, yadi gorakkhena, yadi issattena, yadi rājaporisena, yadi sippaññatarena – tattha dakkho hoti analam, tatrupāyāya vīmaṃsāya samannāgato, alam kātum alam saṃvidhātum. Ayaṃ vuccati, byagghapajja, uṭṭhānasampadā.</p>	<p>What is accomplishment of steadfast effort? Here, Byagghapajja, in which ever way a clansman earns his living, whether by farming, by trading, by rearing cattle, by archery, by employment under the king, or by any other kind of craft — he performs these skillful and diligently. Established in the ability to discriminate proper methods he fulfills and arranges his duties. This, Byagghapajja is called the accomplishment of steadfast effort.</p>
<p>Katamā ca, byagghapajja, ārakkhasampadā? Idha, byagghapajja, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā bāhābalaparicitā, sedāvakkhittā,</p>	<p>What is the accomplishment of vigilance? Here, Byagghapajja, whatsoever wealth a householder possesses, having obtained it by his vigorous effort, collected by the strength of his arm, by the sweat of his</p>

<p>dhammikā dhammaladdhā. Te ārakkhena guttiyā sampādeti – ‘kinti me ime bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi ḍaheyya, na udakaṃ vaheyya, na appiyā dāyādā hareyyu’nti! Ayaṃ vuccati, byagghapajja, ārakkhasampadā.</p>	<p>brow, honest and acquired by righteous means — that he protects well by guarding and watching it: ‘May neither kings seize it, thieves not steal it, fire not damage it, nor water drown it, nor do inimical heirs remove it. This, Byagghapajja is the accomplishment of vigilance.</p>
<p>Katamā ca, byagghapajja, kalyāṇamittatā? Idha, byagghapajja, kulaputto yasmim̐ gāme vā nigame vā paṭivasati, tatha ye te honti – gahapatī vā gahapatiputtā vā daharā vā vuddhasīlino, vuddhā vā vuddhasīlino, saddhāsampannā, sīlasampannā, cāgasampannā, paññāsampannā – tehi saddhim̐ santiṭṭhati sallapati sākacchaṃ samāpajjati; yathārūpānaṃ saddhāsampannānaṃ saddhāsampadaṃ anusikkhati, yathārūpānaṃ sīlasampannānaṃ sīlasampadaṃ anusikkhati, yathārūpānaṃ cāgasampannānaṃ cāgasampadaṃ anusikkhati, yathārūpānaṃ paññāsampannānaṃ paññāsampadaṃ</p>	<p>What is upholding beneficial friendship? Here, Byagghapajja, in whatsoever village or town a householder may dwell, with whatever householders or their sons, either young and well established in morality or old and well established in morality, established in faith, established in sīla, generous and established in pañña – with those he associates, communicates and discusses. He tries to match with the saddhā of the faithful, with the sīla of the virtuous, with the cāga of the generous and</p>

<p>anusikkhati. Ayaṃ vuccati, byagghapajja, kalyāṇamittatā.</p>	<p>with the pañña of the wise.</p> <p>This, Byagghapajja, is called upholding beneficial friendship.</p>
<p>Katamā ca, byagghapajja, samajīvitā?</p>	<p>What is a balanced livelihood?</p>
<p>Idha, byagghapajja, kulaputto āyañca bhogānaṃ viditvā, vayañca bhogānaṃ viditvā, samaṃ jīvikam kappeti nāccogāḷhaṃ nātihīnaṃ – ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ ti.</p> <p>Seyyathāpi, byagghapajja, tulādhāro vā tulādhārantevāsī vā tulaṃ paggahetvā jānāti – ‘ettakena vā oṇataṃ, ettakena vā unnata’nti; evamevaṃ kho, byagghapajja, kulaputto āyañca bhogānaṃ viditvā, vayañca bhogānaṃ viditvā, samaṃ jīvikam kappeti nāccogāḷhaṃ nātihīnaṃ – ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ ti.</p>	<p>Here, Byagghapajja, a clansman knowing his income and his expenses fully well he leads a balanced life, neither living in excess nor niggardly, by thinking: ‘Thus my income will maintain excess over my expenses and my expenses will not exceed my income’.</p> <p>It is just like, Byagghapajja, an appraiser or an appraiser’s apprentice when holding a scale knows very well: ‘By that much it is bending down, by that much it is moving up’, in the same way a clansman knowing his income and his expenses fully well leads a balanced life, neither living in excess nor niggardly, by thinking: ‘Thus my income will maintain excess over my expenses and my expenses will not exceed my income’.</p>
<p>Sacāyaṃ, byagghapajja, kulaputto appāyo samāno uḷāraṃ jīvikam kappeti,</p>	<p>If this clansman, Byagghapajja, leads a life in excess, one will say about him:</p>

<p>tassa bhavanti vattāro – ‘udumbarakhādīvāyaṃ kulaputto bhoge khādatī’ ti. Sace panāyaṃ, byagghapajja, kulaputto mahāyo samāno kasiram jīvikam kappeti, tassa bhavanti vattāro – ‘ajēṭṭhamaraṇaṃvāyaṃ kulaputto marissatī’ ti. Yato ca khoyaṃ, byagghapajja, kulaputto āyaṅca bhogaṇaṃ viditvā, vayaṅca bhogaṇaṃ viditvā, samaṃ jīvikam kappeti nāccogāḷhaṃ nātihīnaṃ – ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ ti. Ayaṃ vuccati, byagghapajja, samajīvitā.</p>	<p>‘This clansman eats up his wealth like an eater of figs’. If he leads a life too miserly, one will say about him: ‘This clansman starves himself to death’. Therefore, Byagghapajja, a clansman knowing his income and his expenses leads a balanced life, neither living in excess nor niggardly, thinking: ‘Thus my income will stand in excess of my expenses and my expenses will not exceed my income.’ This is what is called, Byagghapajja, leading a balanced livelihood.</p>
<p>Evaṃ samuppannaṇaṃ, byagghapajja, bhogaṇaṃ cattāri apāyamukhāni honti – itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko. Seyyathāpi, byagghapajja, mahato taḷākassa cattāri ceva āyamukhāni, cattāri ca apāyamukhāni. Tassa puriso yāni ceva āyamukhāni tāni pidaheyya, yāni ca</p>	<p>Likewise, Byagghapajja, wealth that has been accumulated has four sources of corruption. These are: being obsessed with women; getting addicted to drinking; getting addicted to gambling and upholding evil friendship, maintaining corrupt company and endorsing unwholesome comradeship. It is just like a large water-reservoir which has four inlets and four outlets. A man would block the inlets but open the outlets,</p>

<p>apāyamukhāni tāni vivareyya; devo ca na sammā dhāraṃ anuppaveccheyya.</p> <p>Evañhi tassa, byagghapajja, mahato taḷākassa parihāniyeva pāṭikañkhā, no vuddhi; evamevaṃ, byagghapajja, evaṃ samuppannānaṃ bhogānaṃ cattāri apāyamukhāni honti –itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko.</p>	<p>and sufficient rains were not supplied.</p> <p>In the same way, Byagghapajja, that one can expect that large water-reservoir to decrease and not to increase, likewise wealth that has been accumulated has four sources of corruption: being obsessed with women; getting to drinking; getting addicted to gambling and upholding evil friendship, maintaining bad company and endorsing unwholesome comradeship.</p>
<p>Evaṃ samuppannānaṃ, byagghapajja, bhogānaṃ cattāri āyamukhāni honti –</p>	<p>Likewise, Byagghapajja, wealth that has been accumulated has four sources of increase.</p>
<p>Evaṃ samuppannānaṃ, byagghapajja, bhogānaṃ cattāri āyamukhāni honti – na itthidhutto, na surādhutto, na akkhadhutto, kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko.</p>	<p>These are: avoiding womanizing; avoiding drinking; avoiding gambling and upholding supportive friendship, maintaining good company and endorsing wholesome comradeship.</p>
<p>Seyyathāpi, byagghapajja, mahato taḷākassa cattāri ceva āyamukhāni, cattāri ca apāyamukhāni.</p> <p>Tassa puriso yāni ceva āyamukhāni tāni vivareyya, yāni ca apāyamukhāni tāni pidaheyya; devo ca sammā dhāraṃ anuppaveccheyya.</p> <p>Evañhi tassa, byagghapajja, mahato</p>	<p>It is just like a large water-reservoir which has four inlets and four outlets.</p> <p>A man would open the inlets but block the outlets, and sufficient rains were supplied.</p> <p>In the same way, Byagghapajja, that one can expect the large water-reservoir to</p>

<p>taḷākassa vuddhiyeva pāṭikaṅkhā, no parihāni; evamevaṃ kho, byagghapajja, evaṃ samuppannānaṃ bhogaṇaṃ cattāri āyamukhāni honti – na itthidhutto, na surādhatta, na akkhadhutto, kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko.</p>	<p>increase and not to decrease, likewise wealth that has been accumulated has four sources of increase: avoiding womanizing; avoiding drinking; avoiding gambling and upholding good friendship, maintaining good company and endorsing wholesome comradeship.</p>
<p>Ime kho, byagghapajja, cattāro dhammā kulaputtassa diṭṭhadhammahitāya saṃvattanti diṭṭhadhammasukhāya.</p>	<p>These are the four things, Byagghapajja, if developed by a clansman lead to welfare in this very life and lead to happiness in this very life.</p>
<p>Cattārome, byagghapajja, dhammā kulaputtassa samparāyahitāya saṃvattanti samparāyasukhāya.</p>	<p>There are four further qualities, Byagghapajja, that if developed by a clansman lead to welfare in the next life and lead to happiness in the next life.</p>
<p>Katame cattāro? Saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā. Katamā ca, byagghapajja, saddhāsampadā?</p>	<p>What are the four? They are accomplishment in saddhā, accomplishment in sīla, accomplishment in cāga and accomplishment in pañña. And what, Byagghapajja, is accomplishment in saddhā?</p>
<p>Idha, byagghapajja, kulaputto saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū</p>	<p>Here, Byagghapajja, a clansman upholds full faith. He is devotedly endowed in the faith of the Buddha’s enlightenment thus: ‘Such truly is he, the Bhagavā, freed from impurities, having destroyed all mental defilements, fully enlightened by his own efforts, perfect in theory and in practice,</p>

<p>anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā'ti.</p> <p>Ayaṃ vuccati, byagghapajja, saddhāsampadā.</p>	<p>having reached the final goal, knower of the entire universe, incomparable trainer of men, teacher of gods and humans, the Buddha, the Blessed One'.</p> <p>This, Byagghapajja, is called: Accomplishment in saddhā.</p>
<p>Katamā ca, byagghapajja, sīlasampadā?</p> <p>Idha, byagghapajja, kulaputto pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti.</p> <p>Ayaṃ vuccati, byagghapajja, sīlasampadā.</p>	<p>And what, Byagghapajja, is accomplishment in sīla?</p> <p>Here, Byagghapajja, a clansman having abandoned killing, lives a life abstaining from the destruction of life. Having abandoned taking what is not given he lives a life abstaining from what is not given. Having abandoned sexual misconduct he lives a life abstaining from sexual misconduct. Having abandoned false speech he lives a life abstaining from lying. Having abandoned drinking liquor, wine or other besotting drink that cause negligence he lives a life abstaining from liquor, wine or other besotting drink as opportunity for heedlessness.</p> <p>That, Byagghapajja, is what is called accomplishment in sīla.</p>
<p>Katamā ca, byagghapajja, cāgasampadā?</p> <p>Idha, byagghapajja, kulaputto vigatamalamaccherena cetasā agāraṃ</p>	<p>And what, Byagghapajja, is accomplishment in cāga?</p> <p>Here, Byagghapajja, a clansman lives in a house with his mind freed from the stain</p>

<p>ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasamvibhāgarato. Ayaṃ vuccati, byagghapajja, cāgasampadā.</p>	<p>of stinginess, freely generous, openhanded, taking pleasure in giving, devoted to charity and joyfully sharing and donating. That, Byagghapajja, is what is called accomplishment in in cāga.</p>
<p>Katamā ca, byagghapajja, paññāsampadā? Idha, byagghapajja, kulaputto paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Ayaṃ vuccati, byagghapajja, paññāsampadā.</p>	<p>And what, Byagghapajja, is accomplishment in pañña? Here, Byagghapajja, a clansman has wisdom; he is endowed with the wisdom related to arising and passing, which is noble, conducive to penetration and leading to the destruction of all suffering. That, Byagghapajja, is what is called accomplishment in pañña.</p>
<p>Ime kho, byagghapajja, cattāro dhammā kulaputtassa samparāyahitāya samvattanti samparāyasukhāya’'ti.</p>	<p>These are the four qualities, Byagghapajja, that if developed by a clansman lead to welfare in the next life and lead to happiness in the next life.</p>