0.0.1 To Vyagghapajja

vyagghapajja suttaṃ

1. At one time the Auspicious One was dwelling among the Koliyans at a market town of the Koliyans named Kakkarapatta. At that place Dighajanu, son of the Koliyans, visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, Dighajanu, son of the Koliyans, said this to the Auspicious One:

ekaṃ samayaṃ bhagavā koliyesu viharati kakkarapattaṃ nāma koliyānaṃ nigamo. tatra kho[1] dīghajāṇu koliyaputto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho dīghajāṇu koliyaputto bhagavantaṃ etadavoca:

2. “We, O Bhante, are lay people enjoying sensual pleasures, dwelling at home crowded with children, partaking in sandalwood from Kasi, wearing garlands, scents and unguents, consenting to gold and silver. For us, O Bhante, may the Auspicious One teach the dhamma, regarding things that would be for our welfare in this life, happiness in this life, welfare in the after-life, happiness in the after-life.”

[1] atha kho - machasaṃ

mayaṃ bhante, gihī kāmabhogī[2] puttasambādhasayanaṃ ajjhāvasāma, kāsikacandanaṃ paccanubhoma, mālāgandhavilepanaṃ dhārayāma, jātarūparajataṃ sādiyāma. tesaṃ no bhante, bhagavā tathā dhammaṃ desetu, ye amhākaṃ assu dhammā diṭṭhadhammahitāya diṭṭhadhammasukhāya samparāya hitāya samparāyasukhāyāti.

3. There are, O Vyagghapajja, these four dhammas that lead to a young clansman's welfare in this life, happiness in this life. What four? Accomplishment in initiative, accomplishment in protection, noble friendship, balanced living.

cattārome vyagghapajja, dhammā kulaputtassa diṭṭhadhammahitāya saṃvattanti diṭṭhadhammasukhāya. katame cattāro: uṭṭhānasampadā ārakkhasampadā kalyāṇamittatā samajīvikatā[3].

4. And what, O Vyagghapajja, is accomplishment in initiative? Here, O Vyagghapajja, by whichever occupation a young clansman makes his living, whether by farming or by trade, whether by cow herding or by archery, whether by royal service or by some craft. There, he is skilled, energetic, endowed with investigation relevant to that, enough to do, enough to take care of them. This, O Vyagghapajja, is called accomplishment in initiative.

[2] kāmabhogino - machasaṃ
[3] samajīvitā - machasaṃ

katamā ca vyagghapajja, uṭṭhānasampadā: idha vyagghapajja kulaputto yena kammaṭṭhānena jīvikaṃ kappeti, yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena[4] yadi rājaporisena yadi sippaññatarena. tattha dakkho hoti analaso tatrupāyāya vimaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ, ayaṃ vuccati vyagghapajja, uṭṭhānasampadā.

5. And what, O Vyagghapajja, is accomplishment in protection? Here O Vyagghapajja, a young clansman's righteous wealth is obtained by initiative and effort, gathered by the strength of his arms, earned by the sweat of his eye-brows, righteously gained. He strives to achieve protection and guard [thinking]: "How could these wealth of mine neither be taken by kings, nor be taken by thieves, nor be burnt by fire, nor be carried away by water, nor be taken by unloved heirs?" This, O Vyagghapajja, is called accomplishment in protection.

katamā ca vyagghapajja, ārakkhasampadā: idha vyagghapajja, kulaputtassa bhogā honti uṭṭhānaviriyādhigatā bāhābalapāricitā sedāvakkhittā 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 hareyyunti. ayaṃ vuccati vyagghapajja, ārakkhasampadā.

[4] issattena - machasaṃ

6. And what, O Vyagghapajja, is noble friendship? Here, O Vyagghapajja, whatever village or town a clansman lives, he associates with heads of household or sons of heads of household there, whether young but fulfilled in virtue, or old but fulfilled in virtue, those accomplished in faith, virtuous behavior, generosity, and wisdom. He converses with them and engages in discussions with them. Insofar as they are accomplished in faith, he emulates them with respect to their accomplishment in faith; insofar as they are accomplished in virtuous behavior, he emulates them with respect to their accomplishment in virtuous behavior; insofar as they are accomplished in generosity, he emulates them with respect to their accomplishment in generosity; insofar as they are accomplished in wisdom, he emulates them with respect to their accomplishment in wisdom. This, O Vyagghapajja, is called noble friendship.

. katamā ca vyagghapajja, kalyāṇamittatā: idha vyagghapajja, kulaputto yasmiṃ gāme vā nigame vā paṭivasati. tattha ye te honti gahapati vā gahapatiputto vā daharā vā vuddhasīlino vuddhā vā vuddhasīlā saddhāsampannā sīlasampannā cāgasampannā paññāsampannā' tehi saddhiṃ santiṭṭhati sallapati sākacchaṃ samāpajjati. yathā rūpānaṃ saddhāsampannānaṃ saddhāsampadaṃ anusikkhati, yathārūpānaṃ sīlasampannānaṃ sīlasampadaṃ anusikkhati yathārūpānaṃ cāgasampannānaṃ cāgasampadaṃ anusikkhati, yathārūpānaṃ paññāsampannānaṃ paññāsampadaṃ anu-

sikkhati. ayaṃ vuccati vyagghapajja, kalyāṇamittatā.

7. And what, O Vyagghapajja, is balanced living? Here, O Vyagghapajja, a young clansman having known his income, having known his expenditure, lives evenly, not too extravagant, not too frugal [thinking: "Thus, my income will overwhelm my expenditure, but my expenditure will not overwhelm my income."

katamā ca vyagghapajja samajīvikatā: idha vyagghapajja, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti nāccogāḷhaṃ nātihīnaṃ, evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatīti.

8. Just as, O Vyagghapajja, an appraiser or an appraiser's apprentice having lifted up a scale knows, it is weighed down by this much, or it is raised up by this much. So too, O Vyagghapajja, a young clansman having known his income, having known his expenditure, lives evenly, not too extravagant, not too frugal [thinking: "Thus, my income will overwhelm my expenditure, but my expenditure will not overwhelm my income." If, O Vyagghapajja, this young clansman lives extravagantly on little income, there will be those who say of him: "This young clansman chews his wealth like one devouring figs." However if, O Vyagghapajja, this young clansman lives austerely

on great income, there will be those who say of him: "This young clansman will die of starvation."

seyyathāpi vyagghapajja, tulādhāro vā tulādhārantevāsī vā tulaṃ paggahetvā jānāti ettakena vā onataṃ ettakena vā unnatanti. evameva kho vyagghapajja, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti, na ca accogāḷhaṃ na atihīnaṃ. evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatīti. sacāyaṃ vyagghapajja, kulaputto appāyo samāno uḷāraṃ jīvikaṃ kappeti, tassa bhavanti vattāro udumbarakhādīkaṃ vāyaṃ[5] kulaputto bhoge khādatī'ti. sace panāyaṃ vyagghapajja, kulaputto mahāyo samāno kasiraṃ jīvikaṃ kappeti, tassa bhavanti vattāro 'ajaddhumārikaṃ vāyaṃ[6] kulaputto marissatīti.

9. But because, O Vyagghapajja, certainly this young clansman, having known his income, having known his expenditure, lives evenly, makes his living, not too extravagant, not too frugal [thinking: "Thus, my income will overwhelm my expenditure, but my expenditure will not overwhelm my income." This, O Vyagghapajja, is called balanced living.

yato ca khvāyaṃ vyagghapajja, kulaputto āyañca

[5] udumbarakhādicāyaṃ - machasaṃ
[6] ajeḷamaraṇaṃ cāyaṃ machasaṃ

bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti na accogāḷhaṃ nātihīnaṃ, evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī ti. ayaṃ vuccati vyagghapajja, samajīvikatā.

10. For wealth thus originated, O Vyagghapajja, there are four outlets: endulging in women, endulging in alcohol, endulging in gambling, evil friendship, evil companionship, evil comradery. Just as, O Vyagghapajja, for a great reservoir having only four inlets and four outlets, a man would close the inlets and open the outlets, and the rain deva would not supply proper rain-shower, thus indeed, O Vyagghapajja, for the great reservoir, only dwindling is to be expected, not increase. So too, O Vyagghapajja, for wealth thus originated, O Vyagghapajja, there are four outlets: endulging in women, endulging in alcohol, endulging in gambling, evil friendship, evil companionship, evil comradery.

evaṃ samuppannānaṃ vyagghapajja bhogānaṃ cattāri apāyamukhāni honti: itthidhutto hoti surādhutto akkhadhutto pāpamitto pāpasahāyo pāpasampavaṅko. seyyathāpi vyagghapajja, mahato taḷākassa cattāri ceva āyamukhāni. cattāri ca apāyamukhāni, tassa puriso yāni ceva āyamukhāni tāni pidabheyya, yāni ca apāyamukhāni tāni vivareyya, devo ca na sammādhāraṃ anuppaveccheyya, evaṃ hi tassa vyagghapajja mahato taḷā-

kassa hāniyeva pāṭikaṅkhā. no vuddhī. evameva kho vyagghapajja, evaṃ samuppannānaṃ bhogānaṃ cattāri apāyamukhāni honti: itthidhutto hoti surādhutto akkhadhutto pāpamitto pāpasahāyo pāpasampavaṅko.

11. For wealth thus originated, O Vyagghapajja, there are four inlets: not endulging in women, not endulging in alcohol, not endulging in gambling, good friendship, good companionship, good comradery. Just as, O Vyagghapajja, for a great reservoir having only four inlets and four outlets, a man would open the inlets and close the outlets, and the rain deva would supply proper rain-shower, thus indeed, O Vyagghapajja, for the great reservoir, only increase is to be expected, not decrease. So too, O Vyagghapajja, for wealth thus originated, O Vyagghapajja, there are four inlets: not endulging in women, not endulging in alcohol, not endulging in gambling, good friendship, good companionship, good comradery.

evaṃ samuppannānaṃ vyagghapajja, bhogānaṃ cattāri āyamukhāni honti. na itthidhutto hoti na surādhutto na akkhadhutto kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko. seyyathāpi vyagghapajja, mahato taḷākassa cattāri ceva āyamukhāni cattāri ceva apāyamukhāni, tassa puriso yāni ceva āyamukhāni tāni vivareyya, yāni ca apāyamukhāni tāni pidaheyya, devo ca sammā dhāraṃ anuppaveccheyya, evaṃ hi tassa vyaggha-

pajja, mahato taḷākassa vuddhiyeva pāṭikaṅkhā no parihāni, evameva kho vyagghapajja, evaṃ samuppannānaṃ bhogānaṃ cattāri āyamukhāni honti na itthidhutto hoti, na surādhutto na akkhadhutto kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko.

12. These, O Vyagghapajja, are the four dhammas that lead to a young clansman's welfare in this life, happiness in this life.

ime kho vyagghapajja, cattāro dhammā kulaputtassa diṭṭhadhammahitāya saṃvattanti, diṭṭhadhammasukhāyāti.

13. There are, O Vyagghapajja, these four dhammas that lead to a young clansman's welfare in the after-life, happiness in the after-life. What four? Accomplishment in faith, accomplishment in virtue, accomplishment in generosity, accomplishment in wisdom.

cattārome vyagghapajja, dhammā kulaputtassa samparāyahitāya saṃvattanti samparāyasukhāya, katame cattāro: saddhāsampadā sīlasampadā cāgasampadā paññāsampadā.

14. And what, O Vyagghapajja, is accomplishment in faith? Here, O Vyagghapajja, a young clansman is one of faith. He has faith in the awakening of the Tathagata: "Truly is he the Auspicious One, the Arahant,

rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious." This, O Vyagghapajja, is called accomplishment in faith.

katamā ca vyagghapajja, saddhāsampadā: idha vyagghapajja, kulaputto saddho hoti saddahati tathāgatassa bodhiṃ: iti'pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. ayaṃ vuccati vyagghapajja saddhāsampadā.

15. And what, O Vyagghapajja, is accomplishment in virtue? Here, O Vyagghapajja, a young clansman abstains from the killing of living beings, abstains from the taking of what is not given, abstains from misconduct in sensual pleasures, abstains from false speech, abstains from drinking distilled and fermented liquor that are the bases for negligence." This, O Vyagghapajja, is called accomplishment in virtue.

katamā ca vyagghapajja, sīlasampadā: idha vyagghapajja kulaputto pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesumicchācārā paṭivirato hoti. musāvādā paṭivirato hoti surāmeraya majjapamādaṭṭhānā paṭivirato hoti, ayaṃ vuccati vyagghapajja sīlasampadā.

16. And what, O Vyagghapajja, is accomplishment in generosity? Here, O Vyagghapajja, a young clansman dwells at home with a mind free from the stain of miserliness, freely giving, open handed, delighting in letting go, devoted to charity, delighting in giving and sharing. This, O Vyagghapajja, is called accomplishment in generosity.

katamā ca vyagghapajja cāgasampadā: idha vyagghapajja, kulaputto vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato, ayaṃ vuccati vyagghapajja cāgasampadā.

17. And what, O Vyagghapajja, is accomplishment in wisdom? Here, O Vyagghapajja, a young clansman is a wise one, endowed with wisdom that sees appearance and disappearance, which is of the noble, penetrative type that leads to the thorough extinction of suffering. This, O Vyagghapajja, is called accomplishment in wisdom.

katamā ca vyagghapajja paññāsampadā: idha vyagghapajja, kulaputto paññavā hoti udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammādukkhakkhayagāminiyā, ayaṃ vuccati vyagghapajja paññāsampadā.

18. These, O Vyagghapajja, are the four dhammas that lead to a young clansman's welfare in the after-life, hap-

piness in the after-life.

ime kho vyagghapajja, cattāro dhammā kulaputtassa samparāyahitāya saṃvattanti samparāyasukhāyāti.

> “Energetic in his work activities,
> the vigilant one, skillful at managing;
> lives a balanced way of living,
> protecting the accumulated [wealth].
>
> uṭṭhātā kammadheyyesu,
> appamatto vidhānavā;
> samaṃ kappeti jīvikaṃ,
> sambhataṃ anurakkhati.
>
> The one endowed with faith and virtue,
> the generous one free from miserliness;
> constantly purifying the path,
> welfare pertaining to the after-life.
>
> saddho sīlena sampanno,
> vadaññū vītamaccharo;
> niccaṃ maggaṃ visodheti,
> sotthānaṃ samparāyikaṃ.
>
> Thus these eight dhammas,
> for the faithful one seeking a home;
> was declared and truly named,
> bringer of happiness in both ways.

iccete aṭṭha dhammā ca,
saddhassa gharamesino;
akkhātā saccanāmena,
ubhayattha sukhāvahā.

For welfare in this life,
and for happiness in the after-life;
that is just so for a householder,
for the generous one, merit grows.”

diṭṭhadhammahitatthāya,
samparāyasukhāya ca;
evametaṃ gahaṭṭhānaṃ ,
cāgo puññaṃ pavaḍḍhatīti.