

worship the several quarters of earth and sky?

Sir, my father, when he was a-dying, said to me:

Dear son, you should worship the quarters of earth and sky.

So I, sir, honouring my father's word,
reverencing, revering, holding it sacred,
rise betimes and, leaving Rājagaha, worship on this wise.

But in the religion of an Ariyan, young householder,
the six quarters should not be worshipped thus.

How then, sir, in the religion of an Ariyan,
should the six quarters be worshipped?

It would be an excellent thing, sir,
if the Exalted One would so teach me the doctrine
according to which, in the religion of an Ariyan,
the six quarters should be worshipped.

Hear then, young householder, give ear to my words and I will speak.

So be it, sir, responded young Sigāla.

And the Exalted One said:

3. Inasmuch, young householder, as the Ariyan disciple has put away the
four vices in conduct,
inasmuch as he does no evil actions from the four motives,
inasmuch as he does not pursue the six channels for dissipating wealth,
he thus, avoiding these fourteen evil things,
is a coverer of the six quarters;
he has practised so as to conquer both worlds;
he tastes success both in this world and in the next.

At the dissolution of the body, after death,
he is reborn to a happy destiny in heaven.

What are the four vices of conduct that he has put away?

The destruction of life,
the taking what is not given,
licentiousness,
and lying speech.

These are the four vices of conduct that he has put away.

Thus spake the Exalted One.

4. And when the Blessed One had thus spoken,
the Master spake yet again:

*Slaughter of Life, theft, lying, adultery:
To these no word of praise the wise award.*

5. By which four motives does he do no evil deed?

**Evil deeds are done from motives of partiality,
enmity,
stupidity
and fear.**

**But inasmuch as the Ariyan disciple is not led away by these motives,
he through them does no evil deed.**

Thus spake the Exalted One.

6. And when the Blessed One had thus spoken, the Master spake yet again:

*Whoso from partiality or hate
Or fear or dulness doth transgress the Norm,
All minishèd good name and fame become
As in the ebbing month the waning moon.*

*Who ne'er from partiality or hate
Or fear or dulness doth transgress the Norm,
Perfect and full good name and fame become,
As in the brighter half the waxing moon.*

7. And which are the six channels for dissipating wealth?

**The being addicted to intoxicating liquors,
frequenting the streets at unseemly hours,
haunting fairs,
the being infatuated by gambling,
associating with evil companions,
the habit of idleness.**

**8. There are, young householder, these six dangers through the being
addicted to intoxicating liquors:**

**actual loss of wealth,
increase of quarrels,
susceptibility to disease,
loss of good character,
indecent exposure,
impaired intelligence.**

**9. Six, young householder, are the perils from frequenting the streets at
unseemly hours: —
he himself is without guard or protection**

and so also are wife and children;
so also is his property;
he moreover becomes suspected
[as the doer] of [undiscovered] crimes,
and false rumours fix on him,
and many are the troubles he goes out to meet.

10. Six, young householder, are the perils from the haunting of fairs: —
[He is ever thinking] where is there dancing?
where is there singing?
where is there music?
where is recitation?
where are the cymbals?
where the tam-tams?

11. Six, young householder, are the perils for him who is infatuated with gambling:
as winner he begets hatred;
when beaten he mourns his lost wealth;
his actual substance is wasted;
his word has no weight in a court of law;
he is despised by friends and officials;
he is not sought after by those who would give or take in marriage,
for they would say that a man who is a gambler
cannot afford to keep a wife.

12. Six, young householder, are the perils from associating with evil companions:
any gambler,
any libertine,
any tippler,
any cheat,
any swindler,
any man of violence
is his friend and companion.

13. Six, young householder, are the perils of the habit of idleness: —
he says, it is too cold, and does no work;
he says, it is too hot, and does no work;
he says, it is too early, and does no work;
he says, it is too late, and does no work;
he says, I am too hungry and does no work;
he says, I am too full, and does no work.

**And while all that he should do remains undone,
new wealth he does not get,
and such wealth as he has dwindles away.**

Thus spake the Exalted One.

**14. And when the Blessed One had thus spoken, the Master spake yet
again: —**

*Some friends are bottle-comrades; some are they
Who [to your face] dear friend! dear friend! will say.
Who proves a comrade in your hour of need
Him may ye rightly call a friend indeed.*

*Sleeping when sun has risen, adultery,
Entanglement in strife, and doing harm,
Friendship with wicked men, hardness of heart
These causes six to ruin bring a man.*

*Is he of evil men comrade and friend,
Doth he in evil ways order his life,
Both from this world and from the world to come
To woeful ruin such a man doth fall.*

*Dicing and women, drink, the dance and song,
Sleeping by day, prowling around at night
Friendship with wicked men, hardness of heart: —
These causes six to ruin bring a man.*

*Playing with dice, drinking strong drink, he goes
To women dear as life to other men,
Following the baser, not th'enlightened minds,
He wanes as in the darker half the moon.*

*The tippler of strong drink, poor, destitute,
Athirst while drinking, haunter of the bar,
As stone in water so he sinks in debt;
Swift will he make his folk without a name.*

*One who by habit in the day doth sleep,
Who looks upon the night as time to arise,
One who is ever wanton, filled with wine,
He is not fit to lead a household life.*

*Too cold! too hot I too late I such is the cry.
And so past men who shake off work that waits
The opportunities for good pass by.
But he who reckons cold and heat as less*

*Than straws, doing his duties as a man.
He nowise falls away from happiness."*

**15. Four, O young householder, are they
who should be reckoned as foes
in the likeness of friends;
to wit, a rapacious person,
the man of words not deeds,
the flatterer,
the fellow-waster.**

**16. Of these the first is on four grounds
to be reckoned as a foe
in the likeness of a friend: —
he is rapacious;
he gives little and asks much;
he does his duty out of fear;
he pursues his own interests.**

**17. On four grounds the man of words, not deeds,
is to be reckoned as a foe
in the likeness of a friend: —
he makes friendly profession as regards the past;
he makes friendly profession as regards the future;
he tries to gain your favour by empty sayings;
when the opportunity for service has arisen
he avows his disability.**

**18. On four grounds the flatterer is to be reckoned
as a foe in the likeness of a friend: —
he both consents to do wrong,
and dissents from doing right;
he praises you to your face;
he speaks ill of you to others.**

**19. On four grounds the fellow-waster companion is to be reckoned
as a foe in the likeness of a friend: —
he is your companion when you indulge in strong drinks;
he is your companion when you frequent the streets at untimely hours;
he is your companion when you haunt shows and fairs;
he is your companion when you are infatuated with gambling.**

Thus spake the Exalted One.

And when the Blessed One had thus spoken,

the Master spake yet again: —

*The friend who's ever seeking what to take,
The friend whose words are other than his deeds,
The friend who flatters, pleasing you withal.
The boon companion down the errant ways: —
These four are Foes. Thus having recognized.
Let the wise man avoid them from afar
As they were path of peril and of dread.*

21. Four, O young householder, are the friends who should be reckoned as sound at heart: —

the helper;

the friend who is the same in happiness and adversity;

the friend of good counsel;

the friend who sympathizes.

22. On four grounds the friend who is a helper

is to be reckoned as sound at heart: —

he guards you when you are off your guard,

he guards your property when you are off your guard;

he is a refuge to you when you are afraid;

when you have tasks to perform

he provides a double supply [of what you may need].

23. On four grounds the friend who is the same in happiness and adversity

is to be reckoned as sound of heart: —

he tells you his secrets;

he keeps secret your secrets;

in your troubles he does not forsake you;

he lays down even his life for your sake.

24. On four grounds the friend who declares what you need to do

is to be reckoned as sound of heart: —

he restrains you from doing wrong;

he enjoins you to [do what is] right;

he informs you of what you had not heard before;

he reveals to you the way to heaven.

25. On four grounds the friend who sympathizes

is to be reckoned as sound at heart: —

he does not rejoice over your misfortunes;

he rejoices over your prosperity;

he restrains anyone who is speaking ill of you;

he commends anyone who is praising you.

Thus spake the Exalted One.

**26. And when the Blessed One had thus spoken,
the Master spake yet again: —**

*The friend who is a helpmate, and the friend
Of bright days and of dark, and he who shows
What 't is you need, and he who throbs for you
With sympathy: — these four the wise should know
As friends, and should devote himself to them
As mother to her own, her bosom's child.*

*Whoso is virtuous and intelligent,
Shines like a fire that blazes [on the hill].
To him amassing wealth, like roving bee
Its honey gathering [and hurting naught],
Riches mount up as ant-heap growing high.
When the good layman wealth has so amassed
Able is he to benefit his clan.*

*In portions four let him divide that wealth.
So binds he to himself life's friendly things.*

*One portion let him spend and taste the fruit.
His business to conduct let him take two.
And portion four let him reserve and hoard;
So there'll be wherewithal in times of need.*

27. And how, O young householder, does the Ariyan disciple protect the six quarters?

The following should be looked upon as the six quarters: —

**parents as the east,
teachers as the south,
wife and children as the west,
friends and companions as the north,
servants and work people as the nadir,
religious teachers and brahmins as the zenith.**

**28. In five ways a child should minister to his parents
as the eastern quarter: —**

**Once supported by them
I will now be their support;
I will perform duties incumbent on them;
I will keep up the lineage and tradition of my family;
I will make myself worthy of my heritage.**

**In five ways parents thus ministered to,
as the eastern quarter,
by their child,
show their love for him: —
they restrain him from vice,
they exhort him to virtue,
they train him to a profession,
they contract a suitable marriage for him,
and in due time they hand over his inheritance.**

**Thus is this eastern quarter protected by him
and made safe and secure.**

**29. In five ways should pupils minister to their teachers
as the southern quarter:
by rising (from their seat, in salutation)
by waiting upon them,
by eagerness to learn,
by personal service,
and by attention when receiving their teaching.**

**And in five ways do teachers,
thus ministered to as the southern quarter by their pupils,
love their pupil: —
they train him in that wherein he has been well trained;
they make him hold fast
that which is well held;
they thoroughly instruct him in the lore of every art;
they speak well of him among his friends and companions.**

They provide for his safety in every quarter.

**Thus is this southern quarter
protected by him and made safe and secure.**

**30. In five ways should a wife
as western quarter be ministered to by her husband: —
by respect,
by courtesy,
by faithfulness,
by handing over authority to her,
by providing her with adornment.**

**In these five ways does the wife,
ministered to by her husband as the western quarter, love him: —**

her duties are well performed,
by hospitality to the kin of both,
by faithfulness,
by watching over the goods he brings,
and by skill and industry in discharging all her business.

Thus is this western quarter
protected by him and made safe and secure.

31. In five ways should a clansman minister to his friends and familiars as the northern quarter: —

by generosity,
courtesy
and benevolence,
by treating them as he treats himself,
and by being as good as his word.

In these five ways
thus ministered to as the northern quarter,
his friends and familiars love him: —
they protect him when he is off his guard,
and on such occasions guard his property;
they become a refuge in danger,
they do not forsake him in his troubles,
and they show consideration for his family.

Thus is the northern quarter
by him protected and made safe and secure.

32. In five ways does an Ariyan master minister to his servants and employees as the nadir: —

by assigning them work according to their strength;
by supplying them with food and wages;
by tending them in sickness;
by sharing with them unusual delicacies;
by granting leave at times.

In these ways ministered to by their master,
servants and employees love their master in five ways; —
they rise before him,
they lie down to rest after him;
they are content with what is given to them;
they do their work well;
and they carry about his praise and good fame.

**Thus is the nadir
by him protected and made safe and secure.**

**33. In five ways should the clansman
minister to recluses and brahmins as the zenith: —
by affection in act and speech and mind;
by keeping open house to them,
by supplying their temporal needs.**

**Thus ministered to as the zenith,
recluses and brahmins show their love for the clansman in six ways: —
they restrain him from evil,
they exhort him to good,
they love him with kindly thoughts;
they teach him what he had not heard,
they correct and purify what he has heard,
they reveal to him the way to heaven.**

**Thus by him is the zenith
protected and made safe and secure.**

Thus spake the Exalted One.

**And when the Blessed One had so spoken,
the Master said yet further: —**

*Mother and father are the Eastern view,
And teachers are the quarters of the South.
And wife and children are the Western view,
And friends and kin the quarter to the North;
Servants and working folk the nadir are,
And overhead the brahmin and recluse.
These quarters should be worshipped by the man
Who fitly ranks as houseman in his clan.
He that is wise, expert in virtue's ways,
Gentle and in this worship eloquent,
Humble and docile, he may honour win.
Active in rising, foe to laziness,
Unshaken in adversities, his life
Flawless, sagacious, he may honour win.
If he have winning ways, and maketh friends,
Makes welcome with kind words and generous heart,
And can he give sage counsels and advice,
And guide his fellows, he may honour win.*

*The giving hand, the kindly speech, the life
Of service, impartiality to one
As to another, as the case demands: —
These be the things that make the world go round
As linchpin serves the rolling of the car.
And if these things be not, no mother reaps
The honour and respect her child should pay,
Nor doth the father win them through the child.
And since the wise rightly appraise these things,
They win to eminence and earn mens praise.*

**When the Exalted One had thus spoken
Sigāla the young householder said this:**

Beautiful, lord, beautiful!

**As if one should set up again
that which had been overthrown,
or reveal that which had been hidden,
or should disclose the road
to one that was astray,
or should carry a lamp into darkness, saying:
'They that have eyes will see!'**

Even so hath the Truth been manifested by the Exalted One in many ways.

**And I, even I, do go to him as my refuge,
and to the Truth
and to the Order.**

**May the Exalted One receive me
as his lay-disciple,
as one who has taken his refuge in him
from this day forth
as long as life endures.**

Here ends the Sigālovāda Suttanta.
