



Kalyāṇa-Mitta Meditation Center

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Advice to Lay People

The Sigālaka Sutta (Dīgha Nikāya 31) is available for study below, is translated as Advice to Sigālaka or The Discourse to Sigālaka, and is a teaching on how to live a responsible, ethical, and fulfilling life as a layperson.

This sutta focuses on the relationships and activities of life: parents and children, teachers and students, marriage, friendship, employment, wealth, generosity, and social responsibility. The message of the sutta is that the spiritual life is not separate from everyday life. Ethical conduct, wise use of wealth, fulfilling one's responsibilities, choosing good companions, and cultivating mutual respect are all elements of the path.

The Buddha does not tell Sigālaka, young householder, to abandon household life. Instead, the Buddha teaches Sigālaka how to transform his relationships and daily activities into a foundation for well-being, moral development, and spiritual progress.

The discourse begins with Sigālaka fulfilling his father's instructions to worship the six directions by rising early, bathing, and paying homage to the six directions with joined palms. The Buddha encounters Sigālaka and asks why he is performing this ritual. Rather than dismissing the practice, the Buddha explains its deeper meaning. The six directions become a symbolic framework for the responsibilities that structure a person's social world as listed below.

1. East: parents and children.
2. South: teachers and students.
3. West: husband and wife.
4. North: friends and companions.
5. Below: employers and workers.
6. Above: householders and spiritual practitioners.

The Buddha transforms a ritual of reverence into a practical teaching about ethical relationships. True reverence is expressed not merely through gestures, prayers, or ceremonies, but through how we treat the people to whom we have obligations. The teaching takes a familiar cultural practice and redirects it toward ethical awareness, mutual care, and responsible living. The teaching describes how a layperson can protect their life from avoidable harm with three interconnected areas: moral conduct, sound judgment, and the responsible management of wealth.

The training in moral conduct is based in the avoidance of The Four Defilements of Action or forms of harmful misconduct that undermine personal integrity and social trust are the following.

1. Taking life is intentionally harming or killing living beings.
2. Taking what is not given is stealing, fraud, or appropriating another person's property.
3. Sexual misconduct is violating appropriate sexual and relational boundaries.
4. False speech is lying and deliberately deceiving others.

These harmful actions damage more than the immediate victim, they also shape the character of the person who commits them, create fear and conflict, and weaken the trust on which families and communities depend. Morality is not simply obedience to external rules but is a training of intention and conduct. For example, honesty is not merely avoiding a direct lie but also means resisting the temptation to manipulate others for personal advantage. Moral conduct aims at the reduction of suffering and does not create suffering for oneself and others.

The sutta warns against acting under the influence of the following Four Causes of Evil or forms of bias.

1. Favoritism (attachment): doing what benefits people we like, regardless of fairness.
2. Aversion (ill-will): treating someone unjustly because we dislike or resent them.
3. Delusion (folly): making poor decisions because we fail to understand the facts or consequences.
4. Fear: abandoning what is wholesome or skillful because we are afraid of criticism, punishment, or disapproval.

A person can know what is right and still act wrongly when emotions or self-interest take control over the mind. The teaching encourages impartiality, not emotional coldness. We can love our family, support our friends, and care deeply about others while still judging the situations fairly.

The sutta also warns against Six Unwholesome Habits or pursuits that can drain wealth and undermine a stable life. The six categories are causes of financial and social decline.

1. Addiction to strong drink and sloth-producing drugs are intoxicants that promote heedlessness. Alcohol and other intoxicants can impair judgment, weaken restraint, waste money, and expose people to conflict or danger. Intoxicants causes the loss of mindfulness and self-control.
2. Habitually wandering about at inappropriate hours, neglecting one's responsibilities and exposing oneself and one's household to avoidable risks. Going out at unsuitable hours, especially at night, without a necessary purpose or adequate regard for one's responsibilities and safety. Going out at night for work, caregiving, travel, or another legitimate purpose is not what the teaching criticizes.
3. Constantly seeking and preoccupation with spectacles, entertainment, performances and amusements can become distractions from one's responsibilities. The concern is not all entertainment but habitual indulgence. Also, excessive sleeping, sleeping late or at inappropriate times can cause the neglect of responsibilities. Such behavior can form a pattern of avoidance that leaves necessary work undone.
4. Addiction to gambling can lead to financial losses, dishonesty, strained relationships, and a desire to recover losses through further risky behavior.
5. Keeping bad company, companions who encourage intoxication, gambling, dishonesty, or reckless behavior can form destructive habits.
6. Idleness and habitual avoidance of work and responsibility prevents new wealth from being earned and allows existing resources to diminish.

The teaching is not to never enjoy entertainment, rest, or leisure. Rather, pleasure becomes a problem when it develops into heedlessness, compulsion, waste, or neglect. The skillful course is moderation guided by discernment. Work matters, but so do rest and recreation. Consider whether ones' habits support a balanced and responsible life.

The sutta next examines friendship. The teaching describes Four Types of Undependable People who are false friends.

1. The Taker is a person who gives little but takes much, offers help only to gain an advantage, and associates with others for personal benefit.
2. The Fair-Weather Friend (the great talker) is a person who is generous in words but unreliable in action. They promise support, make excuses when help is needed, or cultivate friendship for their own advantage.
3. The Flatterer is a person who agrees with wrongdoing, praises you regardless of your conduct, and offers approval to your face while failing to provide honest guidance.
4. The Companion in Ruin (fellow-spendthrift) is a person who encourages intoxication, gambling, aimless wandering, or other destructive habits.

Companionship influences character, when we repeatedly associate with people who have harmful behavior, we will have a tendency to gradually adopt their unwholesome ways.

The sutta then provides the Four Dependable and Wholesome Types of Friends.

1. The Helpful Friend protects you when you are vulnerable, helps safeguard your interests, and offers support when needed.

2. The Friend Through Good and Bad Times; remains loyal in difficulty, can be trusted with confidences, and offers real assistance rather than empty promises.
3. The Good Adviser encourages you to avoid wrongdoing, supports beneficial conduct, and gives honest counsel even when it is uncomfortable.
4. The Compassionate Friend does not rejoice in your misfortune, welcomes your success, discourages unfair criticism of you, and speaks up when others recognize your good qualities.

The description of the above loyal friends are a checklist for judging others and also provide a standard for examining ones' own conduct in friendship. A true friend is not necessarily someone who always agrees with us, sometimes the most compassionate act is to tell a person that their behavior is harmful. The distinction is between criticism intended to humiliate and honest advice intended to help, the former diminishes but the latter supports growth. Wholesome conduct within relationships is where one acts wisely, generously, and honestly.

The sutta does not condemn wealth, but recognizes that material security can support family life, generosity, and responsible participation in society. The teaching investigates how wealth is obtained and used. The discourse describes the value of energetic, conscientious work and uses the image of a bee gathering nectar to illustrate the gradual accumulation of resources. The sutta describes a Four-Part Allocation of Wealth and is not a modern budgeting formula.

- One part (25%) is allocated for enjoyment and daily needs. Use a portion to meet ordinary needs and enjoy the fruits of honest work.
- Two parts (50%) is allocated for productive activity. Put resources toward productive work, business, or maintaining one's livelihood.
- One part (25%) is allocated for protection against hardship. Preserve a reserve for emergencies and future difficulties.

The teaching is to balance three needs: living well in the present, maintaining the means of livelihood, and preparing for uncertainty. The exact proportions need not be followed mechanically. A person with substantial debt, limited income, dependents, or unstable employment may need a different allocation. The general guidelines are as follows.

- Earn ones' livelihood through honest and responsible means.
- Avoid wasteful or compulsive spending.
- Do not confuse wealth accumulation with the purpose of life.
- Make reasonable provision for future needs.
- Use some resources to support others and contribute to the community.
- Enjoy material well-being without becoming enslaved by it.

Wealth is most beneficial when it supports security, generosity, and a life free from avoidable harm.

The six directions are the central teaching of the sutta. Each direction represents a relationship in which responsibilities flow both ways. Social harmony is not the responsibility of only one person, each relationship involves duties, care, and reciprocity.

1. East direction represents parents (mother and father) and children who practice mutual gratitude, care, and responsible inheritance. Children care for parents who cared for them, fulfill appropriate family responsibilities, live honorably, and use inherited resources wisely. Parents guide their children away from harmful behavior, encourage goodness, provide education and practical training, and prepare them for adulthood.
2. South direction represents teachers and students who practice mutual respect, learning, and guidance. Students approach learning with attention, respect, and a genuine desire to understand. Teachers teach competently, ensure students grasp what is taught, develop their abilities, and help prepare them for life beyond the classroom.
3. West direction represent husband and wife who practice mutual respect, fidelity, and shared responsibility. The relationship promotes courtesy, faithfulness, respect, giving, and the sharing of authority. There is reciprocal care for the household and its resources. The ethical value is in the recognition that an intimate relationship requires dependable conduct and mutual regard.

4. North direction represents friends and companions who practice mutual generosity, honesty, and loyalty. We treat friends with generosity, kind speech, helpfulness, fairness, and sincerity. Friends reciprocate by protecting us when we are vulnerable, offering refuge in difficulty, remaining loyal through adversity, and caring about our families.
5. Below direction represents employers and employees who practice mutual fair treatment and dignified work. Employers assign work appropriate to the employees' abilities, provide fair compensation, care for the employees when sick, share benefits, and allow reasonable leave. Employees perform their duties responsibly, act honestly, and do their work well.
6. Above direction represents laypeople and spiritual teachers who practice mutual generosity, ethical guidance, and wisdom. Laypeople should support sincere spiritual practitioners through kindness, hospitality, and material assistance. Spiritual teachers should respond by encouraging ethical conduct, teaching beneficial principles, clarifying doubts, and guiding people toward wisdom.

The six directions suggest that a healthy society is built through relationships in which people recognize one another's needs and responsibilities. A parent is not merely entitled to obedience; a parent must also guide and care for a child. An employer is not merely entitled to labor; an employer must also treat employees fairly. A teacher is not merely entitled to respect; a teacher must also teach responsibly. Respect is not simply something we demand from others, it is cultivated by fulfilling our own responsibilities. The six directions is understood as six areas in which we practice generosity, fairness, accountability, and care.

The teaching reflected in the six directions presents four qualities or practices that help people live together harmoniously. They are known as the Four Bases of Social Cohesion (*saṅgahavatthu*).

1. Generosity (*dāna*) is the sharing of resources, time, attention, and assistance.
2. Kind Speech (*piyavācā*) is to speak respectfully, constructively, and considerately.
3. Beneficial Action (*atthacariyā*) is to do things that genuinely help others.
4. Impartiality (*samānattatā*) is to treat people fairly.

These four qualities explain how ethical principles become effective in everyday social life. The four qualities work together: generosity gives, kind speech communicates respect, beneficial action provides practical assistance, and impartiality helps sustain a sense of shared humanity. Good relationships require visible, consistent conduct.

The practical advice of the *Sigālaka Sutta* can be understood on several levels.

- A. Ethics is a foundation for spiritual development. The cultivation of wisdom is supported by ethical discipline. When a person habitually lies, exploits others, or acts from uncontrolled desire, their mind is likely to become entangled in worry, conflict, defensiveness, and regret. Ethical conduct reduces these sources of disturbance and creates more favorable conditions for mindfulness, concentration, and wisdom.
- B. Interdependence is lived through relationships. The discourse does not present a householder as an isolated individual pursuing personal happiness alone. Parents, teachers, friends, employees, family members, and spiritual guides all contribute to a person's life, their well-being is connected. The six directions make this interdependence apparent, we depend on others, and others depend on us; recognizing that fact encourages humility and responsibility.
- C. Wealth is a means, not the ultimate goal. The importance of material stability is reflected in the discussion of earning and preserving wealth. Yet wealth is placed within a larger ethical framework: the way we earn money matters, the way we spend it matters, and the relationships affected by our economic choices matter. Success should be evaluated not solely by accumulation, but also by its effects on people and the quality of one's life.
- D. Good character is demonstrated through conduct. The teaching repeatedly shifts attention away from appearances and toward behavior: a person can perform rituals without being kind, a friend can speak warmly without being dependable, and a leader can claim moral authority without treating people fairly. A person demonstrates integrity through consistent honesty, generosity,

fairness, and reliability. Virtue is not merely an identity we claim; it is a pattern of actions we cultivate.

The following is the complete discourse.

The Long Discourses of the Buddha: A Translation of the Digha Nikaya translated by Maurice O'C. Walshe
DN 31 Sigālaka Sutta: To Sigālaka⁹⁷² Advice to Lay People

1. THUS HAVE I HEARD. Once the Lord was staying at Rājagaha, at the Squirrels' Feeding Place in the Bamboo Grove. And at that time Sigālaka the householder's son, having got up early and gone out of Rājagaha, was paying homage, with wet clothes and hair and with joined palms, to the different directions: to the east, the south, the west, the north, the nadir and the zenith.

2. And the Lord, having risen early and dressed, took his robe and bowl and went to Rājagaha for alms. And seeing Sigālaka paying homage to the different directions, he said: 'Householder's son, why have you got up early to pay homage to the different directions?' 'Lord, my father, when he was dying, told me to do so. And so, Lord, out of respect for my father's words, which I revere, honour and hold sacred, I have got up thus early to pay homage in this way to the six directions.' 'But, householder's son, that is not the right way to pay homage to the six directions according to the Ariyan discipline.' 'Well, Lord, how should one pay homage to the six directions according to the Ariyan discipline? It would be good if the Blessed Lord were to teach me the proper way to pay homage to the six directions according to the Ariyan discipline.' 'Then listen carefully, pay attention, and I will speak.' 'Yes, Lord', said Sigālaka, and the Lord said:

3. 'Young householder, it is by abandoning the four defilements of action,⁹⁷³ by not doing evil from the four causes, by not following the six ways of wasting one's substance⁹⁷⁴ – through avoiding these fourteen evil ways – that the Ariyan disciple covers the six directions, and by such practice becomes a conqueror of both worlds, so that all will go well with him in this world and the next, and at the breaking-up of the body after death he will go to a good destiny, a heavenly world. 'What are the four defilements of action that are abandoned? Taking life is one, taking what is not given is one, sexual misconduct is one, lying speech is one. These are the four defilements of action that he abandons.' Thus the Lord spoke.

4. And the Well-Farer having spoken, the Teacher added:⁹⁷⁵

'Taking life and stealing, lying,
Adultery, the wise reprove.

5. 'What are the four causes of evil from which he refrains? Evil action springs from attachment, it springs from ill-will, it springs from folly, it springs from fear. If the Ariyan disciple does not act out of attachment, ill-will, folly or fear, he will not do evil from any one of the four causes.' Thus the Lord spoke.

6. And the Well-Farer having spoken, the Teacher added:

'Desire and hatred, fear and folly:
He who breaks the law through these,
Loses all his fair repute
Like the moon at waning-time.

Desire and hatred, fear and folly,
He who never yields to these
Grows in goodness and repute
Like the moon at waxing-time.

7. 'And which are the six ways of wasting one's substance that he does not follow? Addiction to strong drink and sloth-producing drugs is one way of wasting one's substance, haunting the streets at unfitting times is one, attending fairs is one, being addicted to gambling is one, keeping bad company is one, habitual idleness is one.

8. 'There are these six dangers attached to addiction to strong drink and sloth-producing drugs: present waste of money, increased quarrelling, liability to sickness, loss of good name, indecent exposure of one's person, and weakening of the intellect.

9. 'There are these six dangers attached to haunting the streets at unfitting times: one is defenceless and without protection, and so are one's wife and children, and so is one's property; one is suspected of crimes,⁹⁷⁶ and false reports are pinned on one, and one encounters all sorts of unpleasantness.

10. 'There are these six dangers attached to frequenting fairs: [One is always thinking:] "Where is there dancing? Where is there singing? Where are they playing music? Where are they reciting? Where is there hand-clapping?"⁹⁷⁷ Where are the drums?"

11. 'There are these six dangers attached to gambling: the winner makes enemies, the loser bewails his loss, one wastes one's present wealth, one's word is not trusted in the assembly, one is despised by one's friends and companions, one is not in demand for marriage,⁹⁷⁸ because a gambler cannot afford to maintain a wife.

12. 'There are these six dangers attached to keeping bad company: any gambler, any glutton, any drunkard, any cheat, any trickster, any bully is his friend, his companion.

13. 'There are these six dangers attached to idleness: Thinking: "It's too cold", one does not work; thinking: "It's too hot", one does not work; thinking: "It's too early", one does not work; thinking: "It's too late", one does not work; thinking: "I'm too hungry", one does not work; thinking: "I'm too full", one does not work.' Thus the Lord spoke.

14. And the Well-Farer having spoken, the Teacher added:

'Some are drinking-mates, and some
Profess their friendship to your face,
But those who are your friends in need,
They alone are friends indeed.

Sleeping late, adultery,
Picking quarrels, doing harm,
Evil friends and stinginess,
These six things destroy a man.

He who goes with wicked friends
And spends his time in wicked deeds,
In this world and the next as well
That man will come to suffer woe.

Dicing, wenching, drinking too,
Dancing, singing, daylight sleep,
Untimely prowling, evil friends
And stinginess destroy a man.

He plays with dice and drinks strong drink
And goes with others' well-loved wives. [185]
He takes the lower, baser course,
And fades away like waning moon.

The drunkard, broke and destitute,
Ever thirsting as he drinks,
Like stone in water sinks in debt,
Soon bereft of all his kin.

He who spends his days in sleep,
And makes the night his waking-time,
Ever drunk and lecherous,
Cannot keep a decent home.

"Too cold! Too hot! Too late!" they cry,
Thus pushing all their work aside,
Till every chance they might have had
Of doing good has slipped away.

But he who reckons cold and heat
As less than straws, and like a man
Undertakes the task in hand,
His joy will never grow the less.⁹⁷⁹

15. 'Householder's son, there are these four types who can be seen as foes in friendly guise: the man who is all take is one, the great talker is one, the flatterer is one, and the fellow-spendthrift is one.

16. 'The man who is all take can be seen to be a false friend for four reasons: he takes everything, he wants a lot for very little, what he must do he does out of fear, and he seeks his own ends.

17. 'The great talker can be seen to be a false friend for four reasons: he talks of favours in the past, and in the future, he mouths empty phrases of goodwill, and when something needs to be done in the present, he pleads inability owing to some disaster.⁹⁸⁰

18. 'The flatterer can be seen to be a false friend for four reasons: he assents to bad actions, he dissents from good actions, he praises you to your face, and he disparages you behind your back.

19. 'The fellow-spendthrift can be seen to be a false friend for four reasons: he is a companion when you indulge in strong drink, when you haunt the streets at unfitting times, when you frequent fairs, and when you indulge in gambling.' Thus the Lord spoke.

20. And the Well-Farer having spoken, the Teacher added:

'The friend who seeks what he can get,

The friend who talks but empty words,
The friend who merely flatters you,
The friend who is a fellow-wastrel:
These four are really foes, not friends.
The wise man, recognising this,
Should hold himself aloof from them
As from some path of panic fear.

21. 'Householder's son, there are these four types who can be seen to be loyal⁹⁸¹ friends: the friend who is a helper is one, the friend who is the same in happy and unhappy times is one, the friend who points out what is good for you is one, and the friend who is sympathetic is one.

22. 'The helpful friend can be seen to be a loyal friend in four ways: he looks after you when you are inattentive,⁹⁸² he looks after your possessions when you are inattentive, he is a refuge when you are afraid, and when some business is to be done he lets you have twice what you ask for.

23. 'The friend who is the same in happy and unhappy times can be seen to be a loyal friend in four ways: he tells you his secrets, he guards your secrets, he does not let you down in misfortune, he would even sacrifice his life for you.

24. 'The friend who points out what is good for you can be seen to be a loyal friend in four ways: he keeps you from wrongdoing, he supports you in doing good, he informs you of what you did not know, and he points out the path to heaven.

25. 'The sympathetic friend can be seen to be a loyal friend in four ways: he does not rejoice at your misfortune, he rejoices at your good fortune, he stops others who speak against you, and he commends others who speak in praise of you.' Thus the Lord spoke.

26. And the Well-Farer having spoken thus, the Teacher added:

'The friend who is a helper and
The friend in times both good and bad,
The friend who shows the way that's right,
The friend who's full of sympathy:
These four kinds of friends the wise
Should know at their true worth, and he
Should cherish them with care, just like
A mother with her dearest child.

The wise man trained and disciplined
Shines out like a beacon-fire.
He gathers wealth just as the bee
Gathers honey, and it grows
Like an ant-hill higher yet.
With wealth so gained the layman can
Devote it to his people's good.

He should divide his wealth in four
(This will most advantage bring).
One part he may enjoy at will,
Two parts he should put to work,
The fourth part he should set aside
As reserve in times of need.

27. 'And how, householder's son, does the Ariyan disciple protect the six directions? These six things are to be regarded as the six directions. The east denotes mother and father. The south denotes teachers.⁹⁸³ The west denotes wife and children. The north denotes friends and companions. The nadir denotes servants, workers and helpers. The zenith denotes ascetics and Brahmins.

28. 'There are five ways in which a son should minister to his mother and father as the eastern direction. [He should think:] "Having been supported by them, I will support them. I will perform their duties for them. I will keep up the family tradition. I will be worthy of my heritage. After my parents' deaths I will distribute gifts on their behalf."⁹⁸⁴ And there are five ways in which the parents, so ministered to by their son as the eastern direction, will reciprocate: they will restrain him from evil, support him in doing good, teach him some skill, find him a suitable wife and, in due time, hand over his inheritance to him. In this way the eastern direction is covered, making it at peace and free from fear.

29. 'There are five ways in which pupils should minister to their teachers as the southern direction: by rising to greet them, by waiting on them, by being attentive, by serving them, by mastering the skills they teach. And there are five ways in which their teachers, thus ministered to by their pupils as the southern direction, will reciprocate: they will give thorough instruction, make sure they have grasped what they should have duly grasped, give them a thorough grounding in all skills, recommend them to their friends and colleagues, and provide them with security in all directions. In this way the southern direction is covered, making it at peace and free from fear.

30. 'There are five ways in which a husband should minister to his wife as the western direction: by honouring her, by not disparaging her, by not being unfaithful to her, by giving authority to her, by providing her with adornments. And there are five ways in which a wife, thus ministered to by her husband as the western direction, will reciprocate: by properly organising her work, by being kind to the servants, by not being unfaithful, by protecting stores, and by being skilful and diligent in all she has to do. In this way the western direction is covered, making it at peace and free from fear.

31. 'There are five ways in which a man should minister to his friends and companions as the northern direction: by gifts, by kindly words, by looking after their welfare, by treating them like himself, and by keeping his word. And there are five ways in which friends and companions, thus ministered to by a man as the northern direction, will reciprocate: by looking after him when he is inattentive, by looking after his property when he is inattentive, by being a refuge when he is afraid, by not deserting him when he is in trouble, and by showing concern for his children. In this way the northern direction is covered, making it at peace and free from fear.

32. There are five ways in which a master⁹⁸⁵ should minister to his servants and workpeople as the nadir: by arranging their work according to their strength, by supplying them with food and wages, by looking after them when they are ill, by sharing special delicacies with them, and by letting them off work at the right time. And there are five ways in which servants and workpeople, thus ministered to by their master as the nadir, will reciprocate: they will get up before him, go to bed after him, take only what they are given, do their work properly, and be bearers of his praise and good repute. In this way the nadir is covered, making it at peace and free from fear.

33. 'There are five ways in which a man should minister to ascetics and Brahmins as the zenith: by kindness in bodily deed, speech and thought, by keeping open house for them, by supplying their bodily needs. And the ascetics and Brahmins, thus ministered to by him as the zenith, will reciprocate in six ways: they will restrain him from evil, encourage him to do good, be benevolently compassionate towards him, teach him what he has not heard, clarify what he has heard, and point out to him the way to heaven. In this way the zenith is covered, making it at peace and free from fear.' Thus the Lord spoke.

34. And the Well-Farer having spoken, the Teacher added:

'Mother, father are the east,
Teachers are the southward point,
Wife and children are the west,
Friends and colleagues are the north.
Servants and workers are below,
Ascetics, Brahmins are above.
These directions all should be
Honoured by a clansman true.
He who's wise and disciplined,
Kindly and intelligent,
Humble, free from pride,
Such a one may honour gain.
Early rising, scorning sloth,
Unshaken by adversity,
Of faultless conduct, ready wit,
Such a one may honour gain.
Making friends, and keeping them,
Welcoming, no stingy host,
A guide, philosopher and friend,
Such a one may honour gain.
Giving gifts and kindly speech,
A life well-spent for others' good,
Even-handed in all things,
Impartial as each case demands:
These things make the world go round
Like the chariot's axle-pin.
If such things did not exist,
No mother from her son would get
Any honour and respect,
Nor father either, as their due.
But since these qualities are held
By the wise in high esteem,
They are given prominence
And are rightly praised by all.'

35. At these words Sigālaka said to the Lord: 'Excellent, Reverend Gotama, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Reverend Gotama has expounded the Dhamma in various ways, May the Reverend Gotama accept me as a lay-follower from this day forth as long as life shall last!'

Notes

- 972 Alternatively called (as by RD) Sigālovāda Suttanta 'The Sigāla Homily'.
973 Kamma-kilesa.
974 Apāya-mukhāni: cf. n.158.
975 The expression is awkward in English, suggesting that the Well-Farer and the Teacher are two different persons, which is of course nonsense. Contrast this formula with that used before the verse-passages in DN 30, where the verses are ascribed to Ānanda.
976 Crimes committed by others are laid at one's door.
977 Cf. DN 1.1.13.
978 Because a gambler cannot support a wife properly.
979 Cf. Thag 74.
980 If you want a cart, he has just lost a wheel, and so on.
981 Suhadā: 'good-hearted', or 'sound at heart' (RD).
982 If you are drunk, etc. (DA!).
983 A pun on dakkhiṇa 'right hand, south', and dakkhiṇā 'fee or offering to teacher'.
984 The last is omitted by RD.
985 Ayiraka: a metathetised form for ariyaka 'nobleman, master'.

Announcements

- Please help advertise Kalyāṇa-Mitta Meditation Center by providing a review at www.google.com/maps.

Activities of the Meditation Center

- Group sitting meditation practice for one hour is held Monday through Friday at 6:30 a.m. and every day at 5:30 p.m. After meditation, Ajahn Kumāro is available to answer questions and discuss the Dhamma. Please sign up on Meet-Up or send an email to mittameditation@gmail.com on the days and time you would like to participate.
- Group sitting meditation practice for two hours is held every Saturday and Sunday at 6:30 a.m.
- The days of the full moon, new moon, and the two half moons are called in Pali: The Uposatha, and is a Buddhist day of observance. A lunar calendar is available at <https://cal.forestsangha.org>. Ajahn Kumāro will perform the ceremony of giving the five precepts on the full and new moon days after the 5:30 p.m. meditation. You may elect to keep the precepts as long as you see fit (one night, a week, a lifetime, etc.).
- Meditation Workshop is held on the first Sunday of each month between 11:00 a.m. and 1:00 p.m. The workshop will provide instruction and practice for sitting and walking meditation. There will also be an opportunity to ask questions and discuss the Dhamma. Please sign up on Meet-Up or send an email to mittameditation@gmail.com if you are planning to participate.
- A recording of a Dhamma Talk from an experienced Thai Forest Teacher will be played on the third Sunday of each month. Sitting meditation starts at 4:30 p.m. and the Dhamma Talk will be played afterwards. Please sign up on Meet-Up or send an email to mittameditation@gmail.com if you are planning to participate.
- Every Saturday at 4:15 p.m. the Meditation Center will be cleaned. Please join us in maintaining a clean space for practicing and discussing the Dhamma.
- There is a library at the Meditation Center. You may browse for books to borrow at 5:00 p.m. and check out the books for three weeks.
- Everyday at 8:40AM Ajahn Kumāro leaves for alms-round in order to give residents of Asheville the opportunity to earn merit by practicing generosity of giving food and placing it into the alms bowl. Ajahn does not accept or handle money. Ajahn usually arrives at the Whole Foods Market, 70 Merrimon Ave., just before 9:00 a.m. and stands in front of the store for alms.
- Ajahn is available at other times during the day to meet with individuals or groups when requested.
- For more additional information, please send an email to mittameditation@gmail.com. We also have a presence on Facebook and Meet-Up social media.

Request for Support

The Meditation Center is in need of support in order to accomplish its mission and vision. The support may take various forms. You will support the Meditation Center by:

- Being present at the Meditation Center for group meditation.
- Giving alms during alms-round.
- Bringing to the Meditation Center items that are listed on the support page of the website www.mittameditation.com.
- Volunteering your skills, energy, and time at the Meditation Center.
- Informing your family and friends about the Meditation Center and encouraging them to participate in the activities.
- Donating financial contributions for the Meditation Center's expenses. Kalyāṇa-Mitta Meditation Center is recognized as a tax-exempt organization by the IRS under section 501(c)(3). Donations are deductible in accordance with IRS regulations. Financial contributions may be made on the support page of the website www.mittameditation.com, and additional means for making financial donations may be discussed with Elisha Buhler at (910) 922-1549.