

PATTAKAMMASUTTAM

THE DISCOURSE ABOUT SUITABLE DEEDS

AN 4.61 TRANSLATED BY ĀNANDAJOTI BHIKKHU



Pattakammasuttam̃ (Aṅg 4.61)¹

The Discourse about Suitable Deeds

translated by Ānandajoti Bhikkhu

Atha kho Anāthapiṇḍiko gahapati yena Bhagavā tenupasaṅkami,
Then the householder Anāthapiṇḍika approached the Fortunate One,

upasaṅkamitvā Bhagavantam̃ abhivādetvā ekam-antaṃ nisīdi.
and after approaching and worshipping the Fortunate One, he sat down on one side.

Ekam-antaṃ nisinnaṃ kho Anāthapiṇḍikam̃ gahapatim̃ Bhagavā etad-avoca:
While sitting on one side the Fortunate One said this to the householder Anāthapiṇḍika:

Four Rarities

“Cattārome, gahapati, dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ.
“(There are) these four things, householder, which are wished for, agreeable, pleasing,
and rare in the world.

Katame cattāro?
Which four?

‘Bhogā me uppajjantu sahadhammenā,’ ti
‘May wealth arise to me in a righteous way,’

ayaṃ paṭhamo dhammo iṭṭho kanto manāpo dullabho lokasmiṃ.
this is the first thing wished for, agreeable, pleasing, and rare in the world.

‘Bhoge laddhā sahadhammena yaso maṃ abbhugacchatu
‘The wealth that has been gained in a righteous way, may it bring fame for me

saha nātīhi saha upajjhāyehī,’ ti,
and for my relatives and preceptors,’

ayaṃ dutiyo dhammo iṭṭho kanto manāpo dullabho lokasmiṃ.
this is the second thing wished for, agreeable, pleasing, and rare in the world.

¹ The text for this discourse is a transliteration of the Sinhalese Buddha Jayanti edition (1962, reprinted 2005).

‘Bhoge laddhā sahadhammena, yasaṃ laddhā saha ñātīhi saha upajjhāyehi,
‘The wealth has been gained in a righteous way, and the fame has been gained for my relatives and preceptors,

ciraṃ jīvāmi dīgham-addhāyuaṃ pālemī,’ ti
(now) may I live long, may I have a long lifespan,’

ayaṃ tatiyo dhammo iṭṭho kanto manāpo dullabho lokasmiṃ.
this is the third thing wished for, agreeable, pleasing, and rare in the world.

‘Bhoge laddhā sahadhammena yasaṃ laddhā saha ñātīhi saha upajjhāyehi
‘The wealth has been gained in a righteous way, and the fame has been gained for my relatives and preceptors,

ciraṃ jīvitvā dīgham-addhāyuaṃ pāletvā,
having lived long, and having had a long lifespan,

kāyassa bhedaṃ param-maraṇā sugatīṃ saggāṃ lokāṃ upapajjāmī,’ ti
may I, at the break-up of the body, after death, re-arise in a happy destiny, in a heavenly world.’

ayaṃ catuttho dhammo iṭṭho kanto manāpo dullabho lokasmiṃ.
this is the fourth thing wished for, agreeable, pleasing, and rare in the world.

Ime kho, gahapati, cattāro dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ.
These are the four things wished for, agreeable, pleasing, and rare in the world.

Four Proficiencies

Imesaṃ kho, gahapati, catunnaṃ dhammānaṃ,

° To the attainment of these four things, householder,

iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ,

(which are) wished for, agreeable, pleasing, and rare in the world,

cattāro dhammā paṭilābhāya saṃvattanti.

four (more) things lead.

Katame cattāro?

Which four?

Saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā.

Proficiency in faith, proficiency in virtue, proficiency in generosity, proficiency in wisdom.

Katamā ca, gahapati, saddhāsampadā?

Now what, householder, is proficiency in faith?

Idha, gahapati, Ariyasāvako saddho hoti, saddahati Tathāgatassa bodhiṃ:

Here, householder, a Noble Disciple has faith, he believes in the Awakening of the Realised One (thus):

‘Iti pi so Bhagavā Arahāṃ Sammāsambuddho,

‘Such is he, the Fortunate One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,

the one endowed with understanding and good conduct, the Happy One, the one who understands the worlds,

anuttaro purisadammasārathī,

the unsurpassed guide for those people who need taming,

Satthā devamanussānaṃ Buddho Bhagavā’ ti.

the Teacher of gods and men, the Buddha, the Fortunate One.’

Ayam vuccati, gahapati, saddhāsampadā.

This, householder, is said to be proficiency in faith.

Katamāca, gahapati, ślasampadā

Now what, householder, is proficiency in virtue?

Idha, gahapati, Ariyasāvako pāṇātipātā paṭivirato hoti,

Here, householder, a Noble Disciple refrains from killing living creatures,

adinnādānā paṭivirato hoti,²

refrains from taking what has not been given,

kāmesu micchācārā paṭivirato hoti,

refrains from sexual misconduct,

musāvādā paṭivirato hoti,

refrains from false speech,

surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

refrains from liquors, wines, or intoxicants which cause heedlessness.

Ayaṃ vuccati, gahapati, sīlasampadā.

This, householder, is said to be proficiency in virtue.

Katamā ca, gahapati, cāgasampadā?

Now what, householder, is proficiency in generosity?

Idha, gahapati, Ariyasāvako vigatamalamaccherena cetasā,

Here, householder, a Noble Disciple, with a mind devoid of the stain of selfishness,

agāraṃ ajjhāvasati muttacāgo payatapāṇī vosaggarato,

lives in the house, free and generous, with pure hands,³ delighting in relinquishment,

yācayogo dānasamvibhāgarato.

bound to help those who ask, delighting in the distribution of gifts.

Ayaṃ vuccati, gahapati, cāgasampadā.

This, householder, is said to be proficiency in generosity.

² This and the next two lines are omitted in BJT.

³ Sometimes translated *open-handed*, but *payata* is defined in PED thus: *restrained, composed, purified, pure*.

Katamā ca, gahapati, paññāsampadā?

Now what, householder, is proficiency in wisdom?

Abhijjhāvisamalobhābhībhūtena, gahapati, cetasā viharanto

He who dwells, householder, with a mind overcome by excessive greed and avarice⁴

akiccaṃ karoti, kiccaṃ aparādheti.

does what should not be done, and fails to do what should be done.

Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhamṣati.

Doing what should not be done and failing to do what should be done his fame and happiness perish.

Vyāpādābhībhūtena, gahapati, cetasā viharanto

He who dwells, householder, with a mind overcome by ill-will

akiccaṃ karoti, kiccaṃ aparādheti.

does what should not be done, and fails to do what should be done.

Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhamṣati.

Doing what should not be done and failing to do what should be done his fame and happiness perish.

Thinamiddhābhībhūtena, gahapati, cetasā viharanto

He who dwells, householder, with a mind overcome by sloth and torpor

akiccaṃ karoti, kiccaṃ aparādheti.

does what should not be done, and fails to do what should be done.

Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhamṣati.

Doing what should not be done and failing to do what should be done his fame and happiness perish.

Uddhaccakukkuccābhībhūtena, gahapati, cetasā viharanto

He who dwells, householder, with a mind overcome by agitation and worry

akiccaṃ karoti, kiccaṃ aparādheti.

does what should not be done, and fails to do what should be done.

Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhamṣati.

Doing what should not be done and failing to do what should be done his fame and happiness perish.

⁴ The four factors that follow below are the last four factors of the hinderances (*nīvaraṇa*), which makes it appear that *excessive greed and avarice* is being used as a synonym for *kāmacchanda*, *sensual desire*, here.

Vicikicchābhūtena, gahapati, cetasā viharanto

He who dwells, householder, with a mind overcome by doubt

akiccaṃ karoti, kiccaṃ aparādheti.

does what should not be done, and fails to do what should be done.

Akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhamṣati.

Doing what should not be done and failing to do what should be done his fame and happiness perish.

Sa kho so, gahapati, Ariyasāvako,

The Noble Disciple, householder,

‘abhiijhāvisamalobho cittaṣṣa upakkilesa’ ti, iti viditvā

having understood that ‘excessive greed and avarice is a defilement of the mind’

abhiijhāvisamalobhaṃ cittaṣṣa upakkilesaṃ pajahati.

gives up that excessive greed and avarice which is a defilement of the mind.

‘Vyāpādo cittaṣṣa upakkilesa’ ti, iti viditvā

Having understood that ‘ill-will is a defilement of the mind’

vyāpādaṃ cittaṣṣa upakkilesaṃ pajahati.

gives up that ill-will which is a defilement of the mind.

‘Thinamiddhaṃ cittaṣṣa upakkilesa’ ti, iti viditvā

Having understood that ‘sloth and torpor is a defilement of the mind’

thinamiddhaṃ cittaṣṣa upakkilesaṃ pajahati.

gives up that sloth and torpor which is a defilement of the mind.

‘Uddhaccakukkuccaṃ cittaṣṣa upakkilesa’ ti, iti viditvā

Having understood that ‘agitation and worry is a defilement of the mind’

uddhaccakukkuccaṃ cittaṣṣa upakkilesaṃ pajahati.

gives up that agitation and worry which is a defilement of the mind.

‘Vicikicchā cittaṣṣa upakkilesa’ ti,

Having understood that ‘doubt is a defilement of the mind’

iti viditvā vicikicchaṃ cittaṣṣa upakkilesaṃ pajahati.

gives up that doubt which is a defilement of the mind.

Yato ca kho, gahapati, Ariyasāvakaṣṣa

Since, householder, the Noble Disciple

‘abhiijhāvisamalobho cittaṣṣa upakkilesa’ ti, iti viditvā

having understood that ‘excessive greed and avarice is a defilement of the mind’

abhiḥhāvisamalobho cittaṣṣa upakkilesa pahīṇo hoti.

he has given up that excessive greed and avarice which is a defilement of the mind.

‘Vyāpādo cittaṣṣa upakkileso’ ti, iti viditvā

Having understood that ‘ill-will is a defilement of the mind’

vyāpādo cittaṣṣa upakkilesa pahīṇo hoti.

he has given up that ill-will which is a defilement of the mind.

‘Thinamiddham cittaṣṣa upakkileso’ ti, iti viditvā

Having understood that ‘sloth and torpor is a defilement of the mind’

thinamiddham cittaṣṣa upakkilesa pahīṇo hoti.

he has given up that sloth and torpor which is a defilement of the mind.

‘Uddhaccakukkuccam cittaṣṣa upakkileso’ ti, iti viditvā

Having understood that ‘agitation and worry is a defilement of the mind’

uddhaccakukkuccam cittaṣṣa upakkilesa pahīṇo hoti.

he has given up that agitation and worry which is a defilement of the mind.

‘Vicikicchā cittaṣṣa upakkileso’ ti, iti viditvā

Having understood that ‘doubt is a defilement of the mind’

vicikicchā cittaṣṣa upakkilesa pahīṇo hoti.

he has given up that doubt which is a defilement of the mind.

Ayam vuccati, gahapati, Ariyasāvako mahāpañño,

This Noble Disciple is said, householder, to be one of great wisdom,

puthupañño āpātadaso paññāsampanno.

of extensive wisdom, one who sees the (full) range, one endowed with wisdom.

Ayam vuccati, gahapati, paññāsampadā.

This, householder, is said to be proficiency in wisdom.

Imesaṃ kho, gahapati, catunnaṃ dhammānaṃ

° To the attainment of these four things, householder,

iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ

(which are) wished for, agreeable, pleasing, and rare in the world,

ime cattāro dhammā paṭilābhāya samvattanti.

these four (more) things lead.

Four Suitable Deeds

Sa kho so, gahapati, Ariyasāvako,
The Noble Disciple, householder,

uṭṭhānaviriyādhigatehi bhogehi,
with the wealth he has attained through industry and effort,

bāhābalaparicitehi sedāvakkhittehi Dhammikehi Dhammaladdhehi,
accumulated through the strength of his arms, through the sweat of his brow, righteously,
in accordance with the Dhamma,

cattāri pattakammāni kattā hoti.
performs four suitable deeds.

Katamāni cattāri?
Which four?

Idha, gahapati, ariyasāvako, uṭṭhānaviriyādhigatehi bhogehi,
Here, householder, a Noble Disciple, with the wealth he has attained through industry and effort,

bāhābalaparicitehi sedāvakkhittehi Dhammikehi Dhammaladdhehi,
accumulated through the strength of his arms, through the sweat of his brow, righteously,
in accordance with the Dhamma,

attānaṃ sukheti pīṇeti sammā sukhaṃ pariharati,
makes himself happy and satisfied, and he looks after (himself) in a correct and pleasant way,

mātāpitaro sukheti pīṇeti sammā sukhaṃ pariharati,
he makes his mother and father happy and satisfied, and he looks after (them) in a correct and pleasant way,

puttadāradāsakammakaraporise sukheti pīṇeti sammā sukhaṃ pariharati,
he makes his children, wife, workers and servants happy and satisfied, and he looks after (them) in a correct and pleasant way,

mittāmacce sukheti pīṇeti sammā sukhaṃ pariharati.
makes his friends and comrades happy and satisfied, and he looks after (them) in a correct and pleasant way.

Idam-assa paṭhamam ṭhānagataṃ hoti pattaḡataṃ āyatanaso paribhuttaṃ.
This is the first suitable way of using what he has attained through his exertion.⁵

⁵ For *āyatana* with this meaning s.v. PED, second definition.

Puna ca param̐, gahapati, ariyasāvako, uṭṭhānaviriyādhigatehi bhogehi,
Moreover, householder, a Noble Disciple, with the wealth he has attained through industry and effort,

bāhābalaparicitehi sedāvakkhittehi Dhammikehi Dhammaladdhehi,
accumulated through the strength of his arms, through the sweat of his brow, righteously, in accordance with the Dhamma,

yā tā honti āpadā:
from whatever dangers there are:

aggito vā udakato vā rājato vā corato vā appiyato dāyādato vā,
from fire or from water or from kings or from thieves or from unloved heirs,

tathārūpāsu āpadāsu bhogehi pariyoḍhāya vattati, sotthim attānaṃ karoti.
defends his wealth from such dangers, and he keeps himself safe.

Idamassa dutiyaṃ ṭhānagataṃ hoti pattaḡataṃ āyatanaso paribhuttaṃ.
This is the second suitable way of using what he has attained through his exertion.

Puna ca param̐, gahapati, ariyasāvako, uṭṭhānaviriyādhigatehi bhogehi,
Moreover, householder, a Noble Disciple, with the wealth he has attained through industry and effort,

bāhābalaparicitehi sedāvakkhittehi Dhammikehi Dhammaladdhehi,
accumulated through the strength of his arms, through the sweat of his brow, righteously, in accordance with the Dhamma,

pañcabalī kattā hoti:
makes five offerings:

ñātibalim̐, atithibalim̐, pubbapetabalim̐, rājabalim̐, devatābalim̐.
offerings to relatives, offerings to guests, offerings to the departed, offerings to kings, and offerings to the gods.

Idamassa tatiyaṃ ṭhānagataṃ hoti pattaḡataṃ āyatanaso paribhuttaṃ.
This is the third suitable way of using what he has attained through his exertion.

Puna ca param, gahapati, ariyasāvako, uṭṭhānaviriyādhigatehi bhogehi,
Moreover, householder, a Noble Disciple, with the wealth he has attained through industry and effort,

bāhābalaparicitehi sedāvakkhittehi Dhammikehi Dhammaladdhehi,
accumulated through the strength of his arms, through the sweat of his brow, righteously, in accordance with the Dhamma,

ye te samaṇabrāhmaṇā madappamādā paṭiviratā, khantisoracce nivīṭṭhā,
(towards) whatever ascetics and brāhmaṇas have put aside pride and heedlessness, who are established in patience and gentleness,

ekam-attānaṃ damenti, ekam-attānaṃ samenti, ekam-attānaṃ parinibbāpenti,
who tame themselves, calm themselves, and emancipate themselves,

tathārūpesu samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpeti,
he establishes a beneficial donation for those ascetics and brāhmaṇas,

sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ.
which is heavenly (itself) and has a happy result leading to heaven.

Idamassa catutthaṃ ṭhānagataṃ hoti pattagataṃ āyatanaso paribhuttaṃ.
This is the fourth suitable way of using what he has attained through his exertion.

Sa kho so, gahapati, Ariyasāvako,
The Noble Disciple, householder,

uṭṭhānaviriyādhigatehi bhogehi,
with the wealth he has attained through industry and effort,

bāhābalaparicitehi sedāvakkhittehi Dhammikehi Dhammaladdhehi,
accumulated through the strength of his arms, through the sweat of his brow, righteously, in accordance with the Dhamma,

imāni cattāri pattakammāni kattā hoti.
performs these four suitable deeds.

Yassa kassaci, gahapati,
For anyone, householder,

aññatra imehi catūhi pattakammehi bhogā parikkhayaṃ gacchanti,
whose wealth goes to destruction, except through these four suitable deeds,

ime vuccanti, gahapati, bhogā aṭṭhānagatā appattagatā āyatanaso⁶ paribhuttā.
these are said, householder, to be riches that have disappeared in an unsuitable way through using what he has attained through his exertion.

Yassa kassaci, gahapati,
For anyone, householder,

imehi catūhi pattakammehi bhogā parikkhayaṃ gacchanti,
whose wealth goes to destruction on these four suitable deeds,

ime vuccanti, gahapati, bhogā ṭhānagatā pattagatā āyatanaso paribhuttā” ti.
these are said, householder, to be suitable ways of using that wealth he has attained through his exertion.⁷

Bhuttā bhogā bhatā bhaccā, vitiṇṇā āpadāsu me,
Wealth enjoyed by servants, brothers, for removing dangers, (or) by me,

Uddhaggā dakkhiṇā dinnā, atho pañcabalī katā,
Given in beneficial donations, also through making the five offerings,

Upaṭṭhitā sīlavanto, saññatā brahmacārayo.
Has been established by the virtuous, skilful one who lives spiritually.

Yad-atthaṃ bhogaṃ iccheyya, paṇḍito gharam-āvasaṃ:
The wise one who lives in a house will wish for wealth and welfare (thinking):

‘So me attho anuppatto kataṃ ananutāpiyaṃ.’
‘That prosperity attained by me causes lack of remorse.’

Etaṃ anussaraṃ macco, Ariyadhamme ṭhito naro,
A man remembering this, a person established in Nobility,

Idha ceva naṃ pasamsanti, pecca sagge ca modatī.” ti
They praise right now, and after dying he rejoices in heaven.”

⁶ BJT: *anāyatanaso*, which would mean: *through his non-exertion*.

⁷ Ādiyasutta (Aṅg 5.41) throws light on this, there it says: *If for a Noble Disciple, householder, from the usage of these five uses of wealth his wealth goes to destruction, this occurs to him: ‘Whatever (good) uses for wealth there are I have used them (in that way), let my wealth go to destruction!’ He is not remorseful.*