

Sigalovada Sutta: 2

"Living in this way, he leaves many duties undone, new wealth he does not get, and wealth he has acquired dwindles away."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"One is a bottle friend; one says, 'friend, friend' only to one's face; one is a friend and an associate only when it is advantageous.

"Sleeping till sunrise, adultery, irascibility, malevolence, evil companions, avarice — these six causes ruin a man.

"The man who has evil comrades and friends is given to evil ways, to ruin does he fall in both worlds — here and the next.

"Dice, women, liquor, dancing, singing, sleeping by day, sauntering at unseemly hours, evil companions, avarice — these nine⁵ causes ruin a man.

"Who plays with dice and drinks intoxicants, goes to women who are dear unto others as their own lives, associates with the mean and not with elders — he declines just as the moon during the waning half.

"Who is drunk, poor, destitute, still thirsty whilst drinking, frequents the bars, sinks in debt as a stone in water, swiftly brings disrepute to his family.

"Who by habit sleeps by day, and keeps late hours, is ever intoxicated, and is licentious, is not fit to lead a household life.

"Who says it is too hot, too cold, too late, and leaves things undone, the opportunities for good go past such men.

"But he who does not regard cold or heat any more than a blade of grass and who does his duties manfully, does not fall away from happiness."

"These four, young householder, should be understood as foes in the guise of friends:

- (1) he who appropriates a friend's possessions,
- (2) he who renders lip-service,
- (3) he who flatters,
- (4) he who brings ruin.

(1) "In four ways, young householder, should one who appropriates be understood as a foe in the guise of a friend:

- (i) he appropriates his friend's wealth,
- (ii) he gives little and asks much,
- (iii) he does his duty out of fear,
- (iv) he associates for his own advantage.

(2) "In four ways, young householder, should one who renders lip-service be understood as a foe in the guise of a friend:

- (i) he makes friendly profession as regards the past,
- (ii) he makes friendly profession as regards the future,
- (iii) he tries to gain one's favor by empty words,
- (iv) when opportunity for service has arisen, he expresses his inability.

(3) "In four ways, young householder, should one who flatters be understood as a foe in the guise of a friend:

- (i) he approves of his friend's evil deeds,
- (ii) he disapproves his friend's good deeds,
- (iii) he praises him in his presence,
- (iv) he speaks ill of him in his absence.

(4) "In four ways, young householder, should one who brings ruin be understood as a foe in the guise of a friend:

- (i) he is a companion in indulging in intoxicants that cause infatuation and heedlessness,
- (ii) he is a companion in sauntering in streets at unseemly hours,
- (iii) he is a companion in frequenting theatrical shows,
- (iv) he is a companion in indulging in gambling which causes heedlessness."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

The friend who appropriates,
the friend who renders lip-service,

the friend that flatters,
the friend who brings ruin,
these four as enemies the wise behold,
avoid them from afar as paths of peril.

"These four, young householder, should be understood as warm-hearted friends:

- (1) he who is a helpmate,
- (2) he who is the same in happiness and sorrow,
- (3) he who gives good counsel,
- (4) he who sympathises.

(1) "In four ways, young householder, should a helpmate be understood as a warm-hearted friend:

- (i) he guards the heedless,
- (ii) he protects the wealth of the heedless,
- (iii) he becomes a refuge when you are in danger,
- (iv) when there are commitments he provides you with double the supply needed.

(2) "In four ways, young householder, should one who is the same in happiness and sorrow be understood as a warm-hearted friend:

- (i) he reveals his secrets,
- (ii) he conceals one's own secrets,
- (iii) in misfortune he does not forsake one,
- (iv) his life even he sacrifices for one's sake.

(3) "In four ways, young householder, should one who gives good counsel be understood as a warm-hearted friend:

- (i) he restrains one from doing evil,
- (ii) he encourages one to do good,
- (iii) he informs one of what is unknown to oneself,
- (iv) he points out the path to heaven.

(4) "In four ways, young householder, should one who sympathises be understood as a warm-hearted friend:

- (i) he does not rejoice in one's misfortune,
- (ii) he rejoices in one's prosperity,
- (iii) he restrains others speaking ill of oneself,

(iv) he praises those who speak well of oneself."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

The friend who is a helpmate,
the friend in happiness and woe,
the friend who gives good counsel,
the friend who sympathises too —
these four as friends the wise behold
and cherish them devotedly
as does a mother her own child.

The wise and virtuous shine like a blazing fire.
He who acquires his wealth in harmless ways
like to a bee that honey gathers,⁶
riches mount up for him
like ant hill's rapid growth.

With wealth acquired this way,
a layman fit for household life,
in portions four divides his wealth:
thus will he friendship win.

One portion for his wants he uses,⁷
two portions on his business spends,
the fourth for times of need he keeps.