The Discourse on the Advice to Sigāla

Translation and Detailed Pali Grammatical Analysis

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revised & expanded (with permission) for “Easy Sutta Pali” by Piya Tan 2012

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Abbreviation Key

I, II, III, IV, V, VI, VII - verb groups (Appendix)
1 - 1st person
2 - 2nd person
3 - 3 person
-a, -ā, -i, etc (following gender) - indicates stem form of noun
* - indicates compound previously analyzed in detail
√ - root
abl - ablative
acc - accusative
act - active
adj - adjective
adv - adverb
advs - adversative
aor - aorist
assim - assimilation
avy cpd - avayabhava compound
bah cpd - bahuvihi (bahubhihi) compound
caus - causative
correl - correlative
cpd - compound
dat - dative
dem - demonstrative
disj - disjunctive
digu cpd - dvigu (digu) compound
dup - duplication
dva cpd - dvandva compound
elis - elision
emph - emphatic
enc - enclitic
f - feminine
fut - future
imp - imperative
imp - imperfective
in - indicative
ind - indeclinable
inf - infinitive
ins - instrumental
inter - interrogative
loc - locative
m - masculine
mid - middle
n - neuter
nom - nominative
num - numerical
opt - optative
part - participle
pers - personal
pl - plural
pp - past participle
pref - prefix
pres - present
pro - pronoun
pronom - pronominal
rel - relative
sg - singular
voc - vocative

future passive participle
genitive
gerund
historical
imperfective
imperfective
indicative
indeclinable
infinitive
instrumental
insertion
interrogative
locative
masculine
middle
neuter
nominative
numerical
optative
participle
personal
plural
past participle
prefix
present
pronoun
pronominal
relative
singular
vocative
31. Siṅgālovāda, suttanta.

5 Siṅgālovāda - dat tap cpd, - advice to Sigālaka¹ [vl Sigāla]
    Siṅgāl( Sigālaka, sandhi coal) - m-a/stem - to Sigālaka
    ovāda - m-a stem - advice
    suttanta - m-a stem – discourse

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Evaṁ me sutam.

evaṁ - adv - thus
me - 1 pers pro, ins sg, enc - by me
sutam - √(s)su V, pp (imps pass), n nom sg - it was heard

This is what I heard

1. Ekaṁ samayaṁ bhagavā rājagahe viharati velu, vane kalandaka, nivāpe.

ekaṁ - num pro, m acc sg - one
samayaṁ - m-a acc sg - time
bhagavā - m-ant nom sg - the Blessed One

20 Rājagahe - m-a loc sg - at Rājagaha
    viharati - vi+ ṭhar I, pres act (hist pres), 3 sg - he was living
    velu, vane - gen tap cpd, n-a loc sg - in the Bamboo Grove
    velu - m-u stem - bamboo
    vane - n-a loc sg - in the grove, wood, forest

25 kalandaka, nivāpe - gen tap cpd, m-a loc sg - in the Squirrel's Feeding Place
    kalandaka - m-a stem - squirrel
    nivāpe - m-a loc sg - in the feeding place, sanctuary, place of offering

1. On one occasion, the Buddha² was living near the town of Rājagaha³ at a spot in the Bamboo Grove
called the Squirrel's Feeding Place.

Tena kho pana samayena siṅgālako [vl sigālo] gahapati, putto kālass' eva
vutṭhāya, rājagahā nikkhamitvā, alla, vattho alla, keso pañjaliko puthu-d, disā
namassati puratthisaṁ disaṁ dakkhiṇaṁ disaṁ pacchimaṁ disaṁ uttaraṁ disaṁ
heṭṭhipaṁ disaṁ uparimaṁ disaṁ.

tenā - 3 pers pro, m ins sg - at that
kho - ind emph enc - indeed
pana - ind advs enc - but, however

¹ Variously known as Sigāla, Sigālaka, Sirīgāla, Sīṅgālaka. We have chosen Sigālaka in this translation (Pāli sigāla = “jackal”, and the-ko ending makes it diminutive, thus literally “Little Jackal”).
² Throughout the text the word used to signify the Buddha is Bhagavant, a Pāli word meaning “Blessed One” or “Fortunate One”. To make the language clearer for modern audiences we have chosen to just use “the Buddha”.
³ Literally meaning “the house of the king”, Rājagaha was a large city and the capital of the Magadha kingdom, on the site of modern day Rajgir.

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At that time a young householder named Sigāla arose early and set out from Rājagaha with freshly washed clothes and hair. With palms together held up in reverence, he was paying respect towards the six directions: that is east, south, west, north, lower and upper.

4 idiom: kālass’ eva – early.
5 Sigāla’s freshly washed clothes and hair perhaps highlight that he has just performed the Vedic bathing ritual of tarpaṇa.
6 While chanting mantras, the bather would cup his hands with water and then allow it to flow back into the river. Following the ablution, he dresses in clean clothes. (See Klaus K. Klostermaier, A Survey of Hinduism, 2nd ed. (Albany: State University of New York Press, 1994), Chitrabhanu Sen, A Dictionary of the Vedic Rituals: Based on the Srauta and Grhya Sutras (New Delhi: Concept Publishing Company, 1978).)
2. Atha kho bhagavā pubbanha, samayaṁ nivāsetvā patta, cīvaram ādaya rājagahaṁ piṇḍāya pāvisi.

atha - ind conj - then
kho - ind emph enc - indeed
bhagavā - m-ant nom sg - the Blessed One
pubbanha, samayaṁ - kam cpd, m-a acc sg - in the morning
pubbanha - m-a stem - forenoon
samayaṁ - m-a acc sg - time

nivāsetvā - ni+√vas VII, ger - having dressed
patta, cīvaram (patta, cīvaram, assim sandhi) - dva cpd, n-a acc sg - robe and bowl
patta - m-a stem - bowl
cīvaram (cīvaram, sandhi assim) - n-a acc sg - robe
ādaya - ā+√dā I, ger - having taken
rājagahaṁ - m-a acc sg - to Rājagaha
piṇḍāya - m-a dat sg - for alms
pāvisi - pa+√vis I, aor, 3 sg - he entered

Adasā kho bhagavā sinālakaṁ gahapati, puttaṁ kālass' eva vuṭṭhāya rājagahā nikkhamitvā alla, vatthām alla, kesaṁ pañjalikam puthu-d, disā namassantām puratthimaṁ disaṁ dakkhiṇam disaṁ pacchimaṁ disaṁ uttaraṁ disaṁ heṭṭhimaṁ disaṁ uparimaṁ disaṁ.

adasa - √dis I, aor, 3 sg - he saw
kho - ind emph enc - indeed
bhagavā - m-ant nom sg - the Blessed One
rīgālakaṁ - m-a acc sg - Sigālaka
gahapati, puttaṁ - gen tap cpd *, m-a acc sg - young householder
kālass' (kālassa, sandhi elis) - m-a gen sg - of time
eva - adv emph - just, very
vuṭṭhāya - u(d)+√(t)thā I, ger - having emerged
rājagahā - m-a abl sg - from Rājagaha
nikkhamitvā - ni+√(k)kham I, ger - having set out
alla, vatthām - bah cpd *, adj, m-a acc sg - wet-clothed
alla, kesaṁ - bah cpd *, adj, m-a acc sg - with wet hair

Leumann, A Sanskrit-English Dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages, New ed. (Delhi: Motilal Banarsidass, 2002: 634). The parents are represented in the east, as they are our beginning. Dakkhina, the south, also means “the right (as opposed to the left)” (T W Rhys Davids & Wilhelm Stede, The Pali Text Society’s Pali-English Dictionary, Oxford: Pali Text Society, 1999:311.). The right side, considered as respectful, aptly represents the teachers. As the sun sets in the west, pacchima symbolises the conclusion of one’s life where one’s own spouse and family are found. While the Pali word hetthima, denoting the lower direction, does not give great symbolic context, a Sanskrit equivalent, dhrupa, in the Atharva-Veda (av) III.26, 27 does. As six directions are mentioned only in three Sanskrit texts, these references are important. The adjective dhrupa, when taken with dis, as it is here, means “the point of the heavens directly under the feet” (Monier-Williams, Cappeller & Leumann, A Sanskrit-English Dictionary, 521). As servants and slaves represent the direction underfoot in the Singālovāda-Suttanta, a clear image of social inferiority emerges with the under-classes literally being trodden on. Uparima, the uppermost direction, represents the Brahmins and ascetics, who may be seen as being closer to heaven and spiritually higher than the layperson.

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pañjalikaṁ - adj, m-a acc sg - with hands outstretched in reverential salutation
puthu-d, disā - kam cpd *, f-ā acc pl - the separate directions
namassantam - vinnamas l, prp, m acc sg - worshipping
puratthimaṁ - adj, f-ā acc sg - eastern
5 disaṁ - f-ā acc sg - direction
dakkhinaṁ - adj, f-ā acc sg - southern
disaṁ - f-ā acc sg - direction
5 pacchimaṁ - adj, f-ā acc sg - western
5 uttaraṁ - adj, f-ā acc sg - northern
disaṁ - f-ā acc sg - direction
5 hetṭhiṁaṁ - adj, f-ā acc sg - nadir
5 disaṁ - f-ā acc sg - direction
5 uparimaṁ - adj, f-ā acc sg - zenith
15 disaṁ - f-ā acc sg - direction

On the way, he saw Sigālaka worshipping the six directions.

Disvā sīṅgālakaṁ gahapati, puttaṁ etad avoca:

disvā - v(d)dis I, ger - having seen
sīṅgālakaṁ - m-a acc sg - Sigālaka
gahapati, puttaṁ - gen tap cpd *, m-a acc sg - to the young householder
etad - dem pro, n acc sg - this
25 avoca - vac I, aor, 3 sg - he said

Seeing this, the Buddha said to him:

"Kin nu tvaṁ gahapati, putta kālass' eva vuṭṭhāya rājagahā nikkhamitvā
alla, vattho alla, keso pañjaliko puthu-d, disā [3:181] namassasi puratthimaṁ disaṁ ...
pe ... uparimaṁ disanti?"

kin (kiri, sandhi assim) - ind inter - why?
nu - ind inter enc - is it? (interrogative particle)
35 tvaṁ - 2 pers pro, nom sg - you
gahapati, putta - gen tap cpd *, m-a voc sg - young householder
kālass' (kālassa, sandhi elis) - m-a gen sg - of time
eva - adv emph - just, very
vuṭṭhāya - u(d)+ v(ṭ)ṭhā I, ger - having emerged
40 rājagahā - m-a abl sg - from Rājagahā
nikkhamitvā - ni+v(k)kham I, ger - having set out
alla, vattho - bah cpd *, adj, m-a nom sg - wet-clothed
alla, keso - bah cpd *, adj, m-a nom sg - with wet hair
pañjaliko - adj, m-a nom sg - with hands outstretched in reverential salutation
45 puthu-d, disā - kam cpd *, f-ā acc pl - the separate directions
namassasi - vinnamas l, pres act, 2 sg - you are worshipping
puratthimaṁ - adj, f-ā acc sg - eastern
disaṁ - f-ā acc sg - direction
pe - ind - etc.

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uparimāṁ - adj, f-ā acc sg - zenith
disan (disam, sandhi assim)- f-ā acc sg - direction
ti (iti) - ind - (end-quote)

5 “Young man, why have you risen in the early morning and set out from Rājagaha to worship in such a way?”

“Pitā maṁ, bhante, kālaṁ karonto avaca: 'Disā tāta namasseyyāsīti.'

10 pitā - m-ar nom sg - father
maṁ - 1 pers pro, gen sg - my
bhante - ind - venerable sir
kālaṁ - m-a acc sg - time
karonto - √kar VI, prp, m nom sg - doing 8
avaca - √vac l, aor, 3 sg - he said
disā - f-ā acc pl - directions
tāta - m-a voc sg - dear one
namasseyyāsīti (namasseyyāsi iti, sandhi coal)
   namasseyyāsi - √namas l, opt, 2 sg - you should worship
iti - ind - (end-quote)

“Dear sir, my father on his deathbed urged me, ‘My son, you must worship the directions’.

So kho aham bhante pitu vacanāṁ sakkaronto garu,karonto mānento pūjento
kālass'eva vuṭṭhāya rājagahā nikkhamitvā alla,vattho alla,keso pañjaliko puthu-
d, disā namassāmi puratthimāṁ disaṁ ... pe ... uparimāṁ disanti.”

so - 3 pers pro, m nom sg - he, that 9
kho - ind emph enc - indeed
30 aham - 1 pers pro, nom sg - I
bhante - ind - venerable sir
pitu - m-ar gen sg - father’s
vacanāṁ - n-a acc sg - utterance
sakkaronto - sat+ √kar VI, prp, m nom sg - honouring
garu,karonto - verbal cpd, prp, m nom sg - respecting
garu - m-a stem - respect
   karonto - √kar VI, prp, m nom sg - making, doing
mānento - √mān VII, prp, m nom sg - revering
pūjento - √pūj VII, prp, m nom sg - holding sacred
kālass' (kālassa, sandhi elis) - m-a gen sg - of time
eva - adv emph - just, very
vuṭṭhāya - u(d)+ √(t)thā l, ger - having emerged
rājagahā - m-a abl sg - from Rājagaha
nikkhamitvā - ni+√(k)kham l, ger - having set out
alla,vattho - bah cpd *, adj, m-a nom sg - wet-clothed
alla,keso - bah cpd *, adj, m-a nom sg - with wet hair
pañjaliko - adj, m-a nom sg - with hands outstretched in reverential salutation

8 idiom: kālaṁ √kar – to die.
9 so ... aham - I (emphatic).
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So, dear sir, realising, honouring, respecting, and holding sacred my father’s request, I have risen in the early morning and set out from Rājagaha to worship in this way.”

“Na kho gahapati, putta Ariyassa vinaye evaṁ cha-d, disā namassitabbâti.”

“But, young man, that is not how the six directions should be worshipped according to the discipline of the noble ones.”

“Yathā kathāṁ pana, bhante, Ariyassa vinaye cha-d, disā namassitabbā? Sādhu me bhante bhagavā tathā dhammaṁ desetu yathā Ariyassa vinaye cha-d, disā namassitabbâti.”
yathā - *adv* - as, like, according to
ariyyassa - *m-a gen sg* - of the noble
vinaye - *m-a loc sg* - in the discipline
cha-d,disā - *dig cpd*, *f-ā nom pl* - the six directions
5 namassitabbi (namassitabbi iti, *sandhi coal*)
namassitabbi - *(namas i, fpp, f nom pl)* - ought to be worshipped
iti - *ind* - (end-quote)

“The Buddha said this:

“Yes, dear sir,” agreed Sigālaka.

“Then how, dear sir, should the six directions be worshipped according to the discipline of the noble ones?

I would appreciate it if you would teach me the proper way this should be done.”

“Ayahā sādavakām manasikarohe bhāsissamiti.”

tena hi - *ind* - now then
gahapati,putta - *gen tap cpd*, *m-a voc sg* - O young householder
sunāhī - *(s)su V imp, 2 sg* - listen
sādhukām - *adv* - well
manasi,karohe - *verbal cpd, imp, 2 sg* - pay attention

20 manasi¹⁰ - *n-as loc sg* - in the mind
karohe - *(kar Vi, imp, 2 sg)* - make
bhāssissāmi (bhāssissāmi iti, *sandhi coal*)
bhāssissāmi - *(bhas I fut, 1 sg)* - I will speak
iti - *ind* - (end-quote)

“Very well, young man, listen and pay careful attention while I tell you.”

“Evam bhante ti” kho sīngālako gahapati,putta bhagavato paccassosi. Bhagavā etad avoca:

evam (evam, *sandhi assim*) - *adv* - thus
bhante - *ind* - venerable sir
‘ti (iti) - *ind* - (end-quote)

35 kho - *ind emph enc* - indeed
sīngālako - *m-a nom sg* – Sigāla(ka)
gahapati,putta - *gen tap cpd*, *m-a nom sg* - the young householder
bhagavato - *m-ant dat sg* - to the Blessed One
paccassosi - *pati+(s)su V aor, 3 sg* - he assented
bhagavā - *m-ant nom sg* - the Blessed One; Lord
etad - *dem pro, n acc sg* - this
avoca - *(vac I, aor, 3 sg)* - he said

“Yes, dear sir,” agreed Sigālaka.
The Buddha said this:

3. “Yato kho gahapati,putta ariya, sāvakassa cattāro kamma, kilesā pahinā honti, catūhi ca ṭhānehi pāpa,kammaṁ na karoti, cha ca bhogāṇaṁ apāya,mukhāni na sevati, so evam cuddasa pāpakā ’pagato cha-d,disā pañicchādī, ubho, loka, vijayāya

¹⁰ Compounds ending in forms of karoti (here karohi) modify the ending of the previous noun or adjective to –i.
patipanno hoti, tassa ayañ c'eva loko āraddho hoti paro ca loko. Kāyassa bhedā param maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.

yato - ind - on account of which
5 kho - ind emph enc - indeed
gahapati,putta - gen tap cpd *, m-a voc sg - young householder
ariya,sāvakassa - kam cpd, m-a dat sg - for the noble disciple
ariya - adj, stem - noble
sāvakassa - m-a dat sg - for the disciple
cattāro - num adj, m nom pl - four
kamma,kilesā - gen tap cpd, m-a nom pl - defilements of conduct
kamma - n-a stem - of action
kilesā - m-a nom pl - defilements
paḥīnā - pa+ √hā l, pp, m nom pl - abandoned
15 honti - √hū l, pres act, 3 pl - there are
catūhi - num adj, n ins pl - by four
cā - ind conj enc - and
ṭhānehi - n-a ins pl - by the reasons
pāpa-kammaṁ - kam cpd, n-a acc sg - bad action
20 pāpa - adj, stem - bad
kammaṁ - n-a acc sg - action
na - ind neg advs - not
karoti - √kar VI, pres act, 3 sg - he does
cha - num adj, n acc pl - six
cā - ind conj enc - and
bhogānam - m-a gen pl - of possessions
apāya,mukhanī - gen tap cpd, n-a acc pl - sources of loss
apāya - m-a stem - of loss
mukhanī - n-a acc pl - openings
30 na - ind neg advs - not
sevati - √sev l, pres act, 3 sg - he pursues
so - 3 pers pro, m nom sg - he
evaṁ - adv - thus
35 cuddasa - num adj, m acc pl - fourteen
pāpakā - adj, n-a acc pl - bad (things)
‘pagato (apagato, sandhi elis) - apa+ √gam l, pp, m nom sg - removed
cha-d,disa - dig cpd *, f-ā acc pl - the six directions
paticchādi - m-in nom sg - one covering, protecting
40 ubho,loka,vijayāya - gen tap cpd, m-a stem - for the conquest of both worlds
ubho,loka - kam cpd, m-a stem - both worlds
ubho - adj, stem - both
loka - m-a stem - world
vijayāya - m-a dat sg - for the conquest
45 patipanno - pati+ √pad III, pp, m nom sg - entered upon a path
hoti - √hū l, pres act, 3 sg - he is

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11 hoti seems to be implied in the text.
3. “Young man, by abandoning the four impure actions, a noble disciple refrains from harmful deeds rooted in four causes and avoids the six ways of squandering wealth. So, these fourteen harmful things are removed. The noble disciple, now with the six directions protected, has entered upon a path for conquering both worlds, firmly grounded in this world and the next. At the dissolution of the body after death, a good rebirth occurs in a heavenly world.

Katam’ assa cattāro kamma, kilesā pahīnā honti?
Pāṇâtipāto kho gahapati, putta kamma, kileso,
adinn’ādānaṁ kamma, kileso,
kāmesu micchâcāro kamma, kileso,
musā, vādo kamma, kileso.
Im’assa cattāro kamma, kilesā pahīnā hontiti.”

katam’ (katame, sandhi elis)- ind inter - which?
assa - dem pro, n dat sg - for this
cattāro - num adj, m nom pl - four
kamma, kilesā - gen tap cpd, m-a nom pl - defilements of conduct
kamma - n-a stem - of action
kilesā - m-a nom pl - defilements
pahīnā - pa+ ṣā hā, pp, m nom pl - abandoned
honti - ṣā hū, pres act, 3 pl - there are
pāṇâtipāto (sandhi cool) - gen tap cpd, m-a nom sg - killing of living beings
pāna - m-a stem - living being
atipāto - m-a nom sg - killing
kho - ind emph enc - indeed
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gahapati, putta - gen tap cpd *, m-a voc sg - O young householder
kamma, kilesa - gen tap cpd *, m-a nom sg - defilement of conduct
adinn’ādānam (sandhi coal) - gen tap cpd, n-a nom sg - taking of what is not given
     adinna - adj, stem - not given
     ādānam - n-a nom sg - taking
kamma, kilesa - gen tap cpd *, m-a nom sg - defilement of conduct
kāmesu - m-a loc pl - in sense pleasures
micchācāro - kam cpd, m-a nom sg - misconduct
     micchā - adv, stem - wrongly
     ācāro - m-a nom sg – conduct [-cāro, Kelly et al]
kamma, kilesa - gen tap cpd *, m-a nom sg - defilement of conduct
musā, vādo - kam cpd, m-a nom sg - false speech
     musā - adv, stem - falsely
     vādo - m-a nom sg - speech
kamma, kilesa - gen tap cpd *, m-a nom sg - defilement of conduct
im’assa (ime assa, sandhi elis)
     ime - dem pro, m nom pl - these
     assa - dem pro, m gen sg - for him
cattāro - num adj, m nom pl - four
kamma, kilesa - gen tap cpd *, m-a nom pl - defilements of conduct
pahīna - pa+ hā l, pp, m nom pl - abandoned
hontīti (honti iti, sandhi coal)
     honti - v’hā l, pres act, 3 pl - there are
     iti - ind - (end-quote)

“What four impure actions are abandoned? The harming of living beings is an impure action, taking what
is not given is an impure action, sexual misconduct is an impure action, and false speech is an impure
action.”

30

Idam avoca bhagavā.

idam (idam, sandhi assim) - dem pro, n acc sg - that
avoca - vac l, aor, 3 sg - he said
bhagavā - m-ant nom sg - the Blessed One

12 The impure actions which are abandoned by the noble disciple constitute the first four of five precepts taken by
laypeople which make up the sīla, or morality, group referred to in the Buddha’s Noble Eightfold Path, that is, Right Speech,
Right Action, and Right Livelihood. Sīla is a prerequisite for the other path groups (the samādhi, concentration, group and the
pahīna, wisdom, group) for a very practical reason; the remorse and guilt that disturb the mind of an immoral person make
meditation, and thus progress towards awakening, impossible. The five precepts can be baldly stated as: 1) not taking life; 2)
not stealing; 3) not committing adultery; 4) not lying; and 5) not taking intoxicants. However, they go beyond a simple list of
prohibitions and offer a model lifestyle that develops the qualities of an awakened person. So not taking life holds within it
the implication of an active determination to preserve life, to live with care and consideration for the wellbeing of others. Not
stealing implies a sensitivity for the possessions of others (both material and otherwise), as well as for the natural resources
available in nature. Not committing adultery also means committing to one’s relationship wholeheartedly. Not lying connotes
a reverence for the truth as well as for the value of gentle, mild speech. Taking intoxicants is to risk breaking all of the other
precepts through heedlessness, and so is to be avoided. Maintaining sīla is a private matter for individuals, there is no
authority meting out punishment for non-observance. One able to maintain the precepts is one who lives a careful,
considerate and mindful existence, most conducive to the development of concentration, wisdom, and ultimately nibbāna.
The latter of course is the Buddha’s real goal for his students, a goal that goes far beyond mindless adherence to a set of
rules.

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4. *Idam vatvā sugato athāparaṁ etad avoca satthā:*

Idam - *dem pro, n acc sg* - that
vatvā - *vāc*¹³ l, *ger* - having said
sugato - *su+gam l, pp, m-a nom sg* - the “well-gone” one, the Sublime one
athāparaṁ - *avy cpd, adv* - thereafter
atha - *ind* - then
etad - *dem pro, n acc sg* - this
avoca - *vāc l, aor, 3 sg* - he said
satthā - *m-ar nom sg* - the Teacher

4. **Summing up in verse, the sublime teacher said:**

[3:182] “*Pāṇâtipāt o adinn’ādānaṁ musā, vadō ca vuccati,*
Para, dāra, gamanañ c’eva na-p, pasamsanti paṇḍitātī.”

pāṇâtipāt - *gen tap cpd*, *m-a nom sg* - killing of living beings
adinn’ādānaṁ - *gen tap cpd*, *n-a nom sg* - taking of what is not given
musā, vado - *kam cpd*, *m-a nom sg* - false speech
cā - *ind conj enc* - and
vuccati - *vāc l, pres pass, 3 sg* - it is said
para, dāra, gamanañ - *gen tap cpd*, *n-a nom sg* - pursuit of another’s wife
para, dāra - *kam cpd, m-a stem* - another’s wife
para - *adj, stem* - other
dāra - *m-a stem* - wife
gamanañ (gamanaṁ, *sandhi assim*) - *n-a nom sg* - pursuit
c’eva (ca+eva, *sandhi*)
c’ (ca, *sandhi elis*) - *ind conj enc* - and
eva - *adv emph* - just, very
na-p, pasamsanti (na pasamsanti, *sandhi coal dup*)
na - *ind neg advs* - not
pasamsanti - *pa+saṁs l, pres act, 3 pl* - they praise
paṇḍitātī (paṇḍitā iti, *sandhi coal*)
paṇḍitā - *m-a nom pl* - wise men
‘ti (iti) - *ind* - (end-quote)

“*Harming living beings, taking what is not given, False speech, and pursuing the loved one of another: These the wise surely do not praise.”*

5. “*Katamehi catūhi ṭhānehi pāpa, kammaṁ na karoti?*  
*Chandāgatiṁ gacchanto pāpa, kammaṁ karoti, dosāgatiṁ gacchanto pāpa, kammaṁ karoti, mohāgatiṁ gacchanto pāpa, kammaṁ karoti, bhayaṁgatiṁ gacchanto pāpa, kammaṁ karoti.*

¹³ Root appears to be both *vāc* and *vad.*
Yato kho gahapati, putta ariya, sāvako n'eva chandāgatim gacchati, na dosāgatim gacchati, na mohāgatim gacchati, na bhayāgatim gacchati.

Imehi catūhi thānehi pāpa, kammaṁ na karotīti.”

katamehi - inter adj, n ins pl - through which?
catūhi - num adj, n ins pl - four
thānehi - n-a ins pl - from the reasons
pāpa, kammaṁ - kam cpd *, n-a acc sg - bad action
na - ind neg advs - not
karoti - √kar VI, pres act, 3 sg - he does

chandāgatim (sandhi coa) - abl tap cpd, f-i acc sg - wrong course out of desire
chanda - m-a stem - desire
āgatim - f-i acc sg - wrong course, prejudice
gacchanto - √gam l, prp, m nom sg - going

pāpa, kammaṁ - kam cpd *, n-a acc sg - bad action
karoti - √kar VI, pres act, 3 sg - one does
dosāgatim (sandhi coa) - abl tap cpd, f-i acc sg - wrong course out of hatred
dosa - m-a stem - of hatred
āgatim - f-i acc sg - wrong course, prejudice
gacchanto - √gam l, prp, m nom sg - going

pāpa, kammaṁ - kam cpd *, n-a acc sg - bad action
karoti - √kar VI, pres act, 3 sg - one does
mohāgatim (sandhi coa) - abl tap cpd, f-i acc sg - wrong course out of delusions
moha - m-a stem - delusion

agatim - f-i acc sg - wrong course, prejudice
gacchanto - √gam l, prp, m nom sg - going
pāpa, kammaṁ - kam cpd *, n-a acc sg - bad action
karoti - √kar VI, pres act, 3 sg - one does
bhayāgatim (sandhi coa) - abl tap cpd, f-i acc sg - wrong course out of fear
bhaya - m-a stem - fear
agatim - f-i acc sg - wrong course, prejudice
gacchanto - √gam l, prp, m nom sg - going
pāpa, kammaṁ - kam cpd *, n-a acc sg - bad action
karoti - √kar VI, pres act, 3 sg - one does

yato - rel adv - since
kho - ind emph enc - indeed
gahapati, putta - gen tap cpd *, m-a voc sg - O young householder
ariya, sāvako - kam cpd *, m-a nom sg - the noble disciple

n'eva (na+eva, sandhi)
n' - (na, sandhi elis) - ind neg advs - not
eva - adv emph - just, very
chandāgatim - abl tap cpd *, f-i acc sg - wrong course out of desire
gacchati - √gam l, pres act, 3 sg - one goes

na - ind neg advs - not
dosāgatim - abl tap cpd *, f-i acc sg - wrong course out of hatred
gacchati - √gam l, pres act, 3 sg - one goes
na - ind neg advs - not
5. “What are the four causes of harmful deeds? Going astray through desire, hatred, delusion, or fear, the noble disciple does harmful deeds. But, young man, not going astray through desire, hatred, delusion, or fear, the noble disciple does not perform harmful deeds.”

6. Idam vatvā sugato athâparaṁ etad avoca satthā:

Chandā dosā bhayā mohā,          yo dhammaṁ ativattati,
Nihiyati tassa vaso,              kāḷa,pakkhe'va candimā.

mohāgatim - abl tap cpd *, f-i acc sg - wrong course out of delusions
gacchati - 'gam I, pres act, 3 sg - one goes
na - ind neg advs - not
bhayāgatim - abl tap cpd *, f-i acc sg - wrong course out of fear
imehi - dem pro, n ins pl - by these
catuḥi - num adj, n ins pl - four
ţhānehi - n-a ins pl - from the reasons
pāpa,kammaṁ - kam cpd *, n-a acc sg - bad action
na - ind neg advs - not
karotīti (karoti iti, sandhi coal)
karoṭi - 'kar VI, pres act, 3 sg - he does
iti - ind - (end-quote)

That is what the Buddha said.

6. Summing up in verse, the sublime teacher said:
Desire, hatred, delusion, or fear:
Whoever transgresses the Dhamma by these,
Has a reputation that comes to ruin,
Like the moon in the waning fortnight.

Desire, hatred, delusion, or fear:
Whoever transgresses not the Dhamma by these,
Has a reputation that comes to fullness,
Like the moon in the waxing fortnight.”
Ålassanuyogo bhogānam apāya, mukham.

katamāni - *inter adj, n-a acc pl* - what?
cha - *num adj, acc pl* - six

bhogānam - *m-a gen pl* - of possessions
apāya, mukhāni - *gen tap cpdf*, *n-a acc pl* - sources of loss
na - *ind neg advs* - not
sevati - *v sev l, pres act, 3 sg* - he pursues

surā, meraya, majja, pamāda-t, thāna, anuyogo - *gen tap cpdf, m-a nom sg* - indulgence in the state of negligence from spirits, fermented liquor, and other intoxicants
surāmerayamajja, pamādatthāna - *abl tap cpdf, m-a stem* - state of negligence from spirits, fermented liquor, and other intoxicants

surā, meraya, majja - *dva cpdf, n-a stem* - spirits, fermented liquor and other intoxicants

maśā - *n-a stem* - fermented liquor
pamāda-t, thāna - *gen tap cpdf, n-a stem* - state of negligence
pamāda - *m-a stem* - negligence

-t, thāna (thāna, sandhi dup) - *n-a stem* - state

anuyogo - *m-a nom sg* - practice of

kho - *ind emph enc* - indeed
gahapati, putta - *gen tap cpdf*, *m-a voc sg* - young householder
bhogānam - *m-a gen pl* - of possessions

vikāla, visikhā, cariya-anuyogo - *gen tap cpdf, m-a nom sig* - practice of wandering on the streets at inappropriate times

vikāla, visikhā, cariyā - *loc tap cpdf, stem* - wandering on the streets at inappropriate times

vikāla - *m-a stem* - wrong time
visikhā, cariyā - *loc tap cpdf, stem* - wandering on the streets
visikhā - *f-a stem* - street
visikhā - *f-a stem* - conduct, wandering
anuyogo - *m-a nom sg* - practice of

vikāla - *m-a stem* - wrong time

bhogānam - *m-a gen pl* - of possessions
apāya, mukham - *gen tap cpdf*, *n-a nom sg* - source of loss

vikāla, visikhā, cariyā - *loc tap cpdf, stem* - wandering on the streets at inappropriate times
vikāla, visikhā, cariyā - *loc tap cpdf, stem* - wandering on the streets at inappropriate times

samajjabhicaranaṁ - *loc tap cpdf, n-a nom sg* - frequenting fairs and festivals
samajja - *n-a stem* - festive gathering

abhicaranaṁ - *n-a nom sg* - wandering around
bhogānam - *m-a gen pl* - of possessions
apāya, mukham - *gen tap cpdf*, *n-a nom sg* - source of loss

jūta-p, pamāda-t, thāna, anuyogo - *gen tap cpdf, m-a nom sg* - indulgence in a state of negligence from gambling

jūta-p, pamāda-t, thāna - *ins tap cpdf, n-a stem* - state of negligence from gambling
jūta - *n-a stem* - gambling
-p, pamāda-t, thāna (pamāda-t, thāna, sandhi dup) - *gen tap cpdf, n-a stem* - state of negligence
pamāda - *m-a stem* - negligence

-t, thāna (thāna, sandhi dup) - *n-a stem* - state

anuyogo - *m-a nom sg* - practice of
bhogānaṁ - *m-a gen pl* - of possessions
apāya,mukham - *gen tap cpd*, *n-a nom sg* - source of loss
pāpa,mitta,anuyogo - *gen tap cpd*, *m-a nom sg* - practice of bad companionship
pāpa,mitta - *kam cpd*, *m-a stem* - bad companionship
pāpa - *adj*, *stem* - bad
mitta - *m-a stem* - friend
anuyogo - *m-a nom sg* - practice of
bhogānaṁ - *m-a gen pl* - of possessions
apāya,mukham - *gen tap cpd*, *n-a nom sg* - source of loss
ālassānuyogo - *gen tap cpd*, *m-a nom sg* - practice of idleness
ālassa - *n-a stem* - idleness
anuyogo - *m-a nom sg* - practice of
bhogānaṁ - *m-a gen pl* - of possessions
apāya,mukham - *gen tap cpd*, *n-a nom sg* - source of loss

7. “And what six ways of squandering wealth are to be avoided? Young man, heedlessness caused by intoxication, roaming the streets at inappropriate times, habitual partying, compulsive gambling, bad companionship, and laziness are the six ways of squandering wealth.


Ime kho gahapati, putta cha ādīnavā surā, meraya, majja, pamaḍa-ṭ, ṭhānānuyoge.

cha - *num adj*, *m nom pl* - six
kho - *ind emph enc* - indeed
‘me (*ime, sandhi elis*) - *dem pro*, *m nom pl* - these
gahapati, putta - *gen tap cpd*, *m-a voc sg* - O young householder
ādīnavā - *m-a nom pl* - dangers
surā, meraya, majja, pamaḍa-ṭ, ṭhānānuyoge - *gen tap cpd*, *m-a loc sg* - in indulgence in the state of negligence from spirits, fermented liquor, and other intoxicants
sandiṭṭhikā - *adj*, *f-ā nom sg* - visible here and now
dhanañjāni - *gen tap cpd*, *f-ī nom sg* - loss of wealth
dhanañ (dhanam, sandhi assim) - *n-a nom sg* - wealth
-ījāni - *f-ī nom sg* - loss
kalaha-p, pavaḍḍhanā - *gen tap cpd*, *m-in nom sg* - increasing in quarrels
kalaha - *m-a stem* - quarrel
-p, pavaḍḍhanā (pavaḍḍhanī, sandhi dup) - *pa+ vévaḍdh l, pp + possessive suffix* -ānī, *f-ī nom sg* - having increase
rogānam - *m-a dat pl* - for sicknesses

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15 ālassa from alasa, also spelt ālasya & ālasiya.
16 Alternate reading (*dhanajāni*), which would be more normal for a compound to have all but the last word in stem form.

http://dharmafarer.org
9. “Cha kho ‘me gahapati,putta ādīnavā vikāla,visikhā,carīyānuyoge:
   attā pi ‘ssa agutto arakkhito hoti,
   putta,dāro pi ‘ssa agutto arakkhito hoti,
   sā, pateyyam pi ‘ssa aguttaṁ arakkhitam hoti,
   saṅkīyo ca hoti pāpakesu thānesu,
   abhūtaṁ vacanaṁ ca tasmiṁ rūhati,
   bahunnaṁ ca dukkha,dhammānaṁ purakkhato hoti.
Ime kho gahapati,putta cha ādīnavā vikāla,visikhā,carīyānuyoge.

8. “These are the six dangers inherent in heedlessness caused by intoxication: loss of immediate wealth, increased quarrelling, susceptibility to illness, disrepute, indecent exposure, and weakened insight.

9. “Cha kho ‘me gahapati,putta ādīnavā vikāla,visikhā,carīyānuyoge:
   attā pi ‘ssa agutto arakkhito hoti,
   putta,dāro pi ‘ssa agutto arakkhito hoti,
   sā, pateyyam pi ‘ssa aguttaṁ arakkhitam hoti,
   saṅkīyo ca hoti pāpakesu thānesu,
   abhūtaṁ vacanaṁ ca tasmiṁ rūhati,
   bahunnaṁ ca dukkha,dhammānaṁ purakkhato hoti.
Ime kho gahapati,putta cha ādīnavā vikāla,visikhā,carīyānuyoge.

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   putta,dāro pi ‘ssa agutto arakkhito hoti,
   sā, pateyyam pi ‘ssa aguttaṁ arakkhitam hoti,
   saṅkīyo ca hoti pāpakesu thānesu,
   abhūtaṁ vacanaṁ ca tasmiṁ rūhati,
   bahunnaṁ ca dukkha,dhammānaṁ purakkhato hoti.
Ime kho gahapati,putta cha ādīnavā vikāla,visikhā,carīyānuyoge.

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   sā, pateyyam pi ‘ssa aguttaṁ arakkhitam hoti,
   saṅkīyo ca hoti pāpakesu thānesu,
   abhūtaṁ vacanaṁ ca tasmiṁ rūhati,
   bahunnaṁ ca dukkha,dhammānaṁ purakkhato hoti.
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   putta,dāro pi ‘ssa agutto arakkhito hoti,
   sā, pateyyam pi ‘ssa aguttaṁ arakkhitam hoti,
   saṅkīyo ca hoti pāpakesu thānesu,
   abhūtaṁ vacanaṁ ca tasmiṁ rūhati,
   bahunnaṁ ca dukkha,dhammānaṁ purakkhato hoti.
Ime kho gahapati,putta cha ādīnavā vikāla,visikhā,carīyānuyoge.

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   attā pi ‘ssa agutto arakkhito hoti,
   putta,dāro pi ‘ssa agutto arakkhito hoti,
   sā, pateyyam pi ‘ssa aguttaṁ arakkhitam hoti,
   saṅkīyo ca hoti pāpakesu thānesu,
   abhūtaṁ vacanaṁ ca tasmiṁ rūhati,
   bahunnaṁ ca dukkha,dhammānaṁ purakkhato hoti.
Ime kho gahapati,putta cha ādīnavā vikāla,visikhā,carīyānuyoge.

8. “These are the six dangers inherent in heedlessness caused by intoxication: loss of immediate wealth, increased quarrelling, susceptibility to illness, disrepute, indecent exposure, and weakened insight.
D 31 Sigālōvāda Sutta

pi - ind enc - too
'ssa (assa, sandhi elis) - dem pro, m gen sg - of him
agutto - a+√gup VII, pp, m nom sg - unguarded
arakkhito - a+√rakkh I, pp, m nom sg - unprotected
5 hoti - वः l, pres act, 3 sg - it is
putta, dāro - dva cpd, m-a nom sg - wife and children
putta - m-a stem - child
dāro - m-a nom sg - wife
pi - ind enc - too
'ssa (assa, sandhi elis) - dem pro, m gen sg - of him
agutto - a+√gup VII, pp, m nom sg - unguarded
arakkhita - a+√rakkh I, pp, m nom sg - unprotected
hoti - वः l, pres act, 3 sg - it is
sā, pateyyam (sā, pateyyaṁ, sandhi assim) - n-a nom sg - property, wealth
10 pi'ssa (pi+assa, sandhī)
pi - ind enc - too
'ssa (assa, sandhi elis) - dem pro, m gen sg - of him
agutto - a+√gup VII, pp, m nom sg - unguarded
arakkhito - a+√rakkh I, pp, m nom sg - unprotected
hoti - वः l, pres act, 3 sg - it is
saṅkiyo - वः saṅkiyo, fpp19, m nom sg - to be doubted
cā - ind conj enc - and
hoti - वः l, pres act, 3 sg - he is
20 pāpakesu - adj, n-a loc pl - among bad
ṭhānesu - n-a loc pl - among things
abhūtam - a+√bhū l, pp, n nom sg - untrue
vacanaṁ (vacanam, sandhi assim) - n-a nom sg - saying
cā - ind conj enc - and
tasmim - 3 pers pro, m loc sg - in him
ruḥati - वः ruḥ l, pres act, 3 sg - it grows
bahunnāṁ (bahunnám, vl bahūnāṁ,20 sandhi assim) - adj, m-a dat pl - much
cā - ind conj enc - and
dukkha, dhammānaṁ - kam cpd, m-a dat pl - for miseries
35 dukkha - adj, stem - unhappy
dhammānaṁ - m-a dat pl - for things
purakkhato - purā+√kar VI, pp, m nom sg - put in front
hoti - वः l, pres act, 3 sg - he is
ime - dem pro, m nom pl - these
kho - ind emph enc - indeed
gahapati, putta - gen tap cpd *, m-a voc sg - O young householder
cha - num adj, m nom pl - six
ādīnavā - m-a nom pl - dangers
vikāla, visikhā, cariyānuyoge - gen tap cpd *, m-a loc sg - in the practice of wandering on the streets at
inappropriate times

19 saṅkiyo is an alternative form of sāṅkitabbo (future passive participle).
20 Kelly et al gives bahūnāṁ which is a wr.

http://dharmafarer.org
9. “These are the six dangers inherent in roaming the streets at inappropriate times: oneself, one's family, and one's property are all left unguarded and unprotected; one is suspected of crimes; then rumours spread; and one is subjected to many miseries.

10. “Cha kho ‘me gahapati, putta ādīnavā samajjābhicarane:
   ‘Kuvaṁ naccaṁ, kuvaṁ gītaṁ, kuvaṁ vāditaṁ, kuvaṁ akkhānaṁ, kuvaṁ pāṇi-s, saraṁ, kva kumbha, thunan ti?’
   Ime kho gahapati, putta cha ādīnavā samajjābhicarane.

   cha - num adj, m nom pl - six
   kho - ind emph enc - indeed
   ‘me (ime, sandhi elis) - dem pro, m nom pl - these
   gahapati, putta - gen tap cpd *, m-a voc sg - O young householder
   ādīnavā - m-a nom pl - dangers
   samajjābhicarane - loc tap cpd *, n-a loc sg - in frequenting fairs and festivals
   kuvaṁ - ind inter - where?
   naccaṁ - n-a nom sg - dancing
   kuvaṁ - ind inter - where?
   gītaṁ - n-a nom sg - singing
   kuvaṁ - ind inter - where?
   vāditaṁ - n-a nom sg - music
   kuvaṁ - ind inter - where?
   akkhānaṁ - n-a nom sg - recitation
   kuvaṁ - ind inter - where?
   pāṇi-s, saraṁ - gen tap cpd, n-a nom sg - hand-clapping
   pāṇi - m-i stem - hand
   -s, saraṁ (saraṁ, sandhi dup) - m²¹-a nom sg - sound
   kva - ind inter- where?
   kumbha, thūnaṁ (kumbha + thūnaṁ, sandhi assim) - n-a nom sg - a kind of drum
   ti - ind - (end-quote)
   ime - dem pro, m nom pl - these
   kho - ind emph enc - indeed
   gahapati, putta - gen tap cpd *, m-a voc sg - O young householder
   cha - num adj, m nom pl - six
   ādīnavā - m-a nom pl - dangers
   samajjābhicarane - loc tap cpd *, n-a loc sg - in frequenting fairs and festivals.

10. “These are the six dangers inherent in habitual partying: You constantly seek, ‘Where's the dancing? Where's the singing? Where's the music? Where are the stories? Where's the applause? Where's the drumming?’

11. “Cha kho ‘me gahapati, putta ādīnavā jūta-p, pamāda-ṭ, thānānuvoge:
    jayaṁ veraṁ pasavati,
    jino vittam anusocati,

²¹ Both Rhys Davids’ PED and Buddhadatta's Concise PED show that sara in sense of sound is masculine, yet the usage here with ending -aṁ in nominative case indicates neuter.
D 31 Sigālôvāda Sutta

sandīṭṭhikā dhanañ, jāni,
sabhā, gatassa vacananā na rūhati,
mittāmaccānaṁ paribhūto hoti,
āvāha, vivāhakānaṁ apatthito hoti, akkha, dhutto purisa, puggalo nālaṁ dāra,-

bharaṇāyātī.

Ime kho gahapati, putta cha ādīnavā jūta-p, pamāda-ṭ, thānānuyoge.

cha - num adj, m nom pl - six
kho - ind emph enc - indeed
‘me (ime, sandhi elis) - dem pro, m nom pl - these
gahapati, putta - gen tap cpdf, m-a voc sg - O young householder
ādīnavā - m-a nom pl - dangers
jūta-p, pamāda-ṭ, thānānuyoge - gen tap cpdf, m-a loc sg - in indulgence in a state of negligence from gambling

jayaṁ - ṣṭi l, prp, n nom sg - winning
veraṁ - n-a nom sg - hatred
pasavati - pa+ ṣsu l, pres act, 3 sg - it brings forth
jino22 - m-a nom sg - loser, conquered

vittaṁ (vittāṁ, sandhi assim) - n-a acc sg - wealth, property
anusocati - pa+ ṣsu l, pres act, 3 sg - he mourns
sandīṭṭhikā - adj, f-ā nom sg - visible here and now
dhanañ, jāni - gen tap cpdf, f-i nom sg - loss of wealth
sabhā, gatassa - acc tap cpdf, m-a gen sg - when going to an assembly23

sabhā - f-ā stem - assembly

vitraṁ - ṣm gamaṁ l, pp, m gen sg - of the going
vacananā - n-a nom sg - word
na - ind neg advs - not
rūhati - ṣṛuh l, pres act, 3 sg - grows, ascends

mīttāmaccānaṁ - dva cpdf, m-a gen pl - of friends and fellow workers
mitta - m-a stem - friend
amaccānaṁ - m-a gen pl - of fellow workers
paribhūto - pari+ ṣbhū, pp, m nom sg - treated with contempt
hoti - ṣhū l, pres act, 3 sg - he is

āvāha, vivāhakānaṁ - dva cpdf, m-a dat pl - for betrothals and marriages
āvāha - m-a stem - wedding
vivāhakānaṁ - m-a dat pl - for marriages
apatthito - a+pa+ ṣatth viṁ, pp, m nom sg - not wished for
hoti - ṣḥū l, pres act, 3 sg - he is

akkha, dhutto - gen tap cpdf, m-a nom sg - gambler
akkha - m-a stem - dice
dhutto - m-a nom sg - scoundrel
purisa, puggalo - kam cpdf, m-a nom sg - person
purisa - m-a stem - man

22 Should this be jino or perhaps jito? jino means 'victorious, conquering' (pp med of jayati) but jito means 'diminished, having lost' (pp of jīyati). All other reviewed translations take it to mean the 'loser.' In commentary, jino is equated with jito, which means conquered. In Singalese n and t are similar in appearance, so there is a possibility of textual corruption.

23 This is an example of the genitive absolute.

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“Easy Sutta Pali” by Piya Tan, 2012

22
http://dharmafarer.org

puggalo - m-a nom sg - person
nālam (na alam, sandhi coal)
a - ind neg advs - not
alam - adv - enough
5
dāra,bharaṇāyāti (dāra,bharaṇāya iti, sandhi coal)
dāra,bharaṇāya - acc tap cpd, n-a dat sg - for supporting a wife
dāra - m-a stem - wife
bharaṇāya - n-a dat sg - for supporting
iti - adv - thus
10
ime - dem pro, m nom pl - these
kho - ind emph enc - indeed
gahapati,putta - gen tap cpd *, m-a voc sg - O young householder
cha - num adj, m nom pl - six
ädināvā - m-a nom pl - dangers
jūta-p, pamāda-t, thānānyoge - gen tap cpd *, m-a loc sg - in indulgence in a state of negligence from gambling.
15
11. “These are the six dangers inherent in compulsive gambling: winning breeds resentment; the loser mourns lost property; savings are lost; one's word carries no weight in a public forum; friends and colleagues display their contempt; and one is not sought after for marriage, since a gambler cannot adequately support a family.

12. “Cha kho ’me gahapati, putta ādīnāvā pāpa, mittānyuge:
ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā, ty-āssa mittā honti, te sahāyā. [3:184]
Ime kho gahapati, putta cha ādīnāvā pāpa, mittānyuge.
cha - num adj, m nom pl - six
kho - ind emph enc - indeed
’m (ime, sandhi elis) - dem pro, m nom pl - these
gahapati, putta - gen tap cpd *, m-a voc sg - O young householder
ädināvā - m-a nom pl - dangers
pāpa, mittānyuge - gen tap cpd *, m-a loc sg - in the practice of bad companionship
35
ye - rel pro, m nom pl - whoever
dhuttā - m-a nom pl - scoundrels
ye - rel pro, m nom pl - whoever
soṇḍā - m-a nom pl - drunkards
ye - rel pro, m nom pl - whoever
pipāsā - f-ā nom pl - thirsty ones
ye - rel pro, m nom pl - whoever
nekatikā - m-a nom pl - cheats
ye - rel pro, m nom pl - whoever
40
vañcanikā - adj, m-a nom pl - deceitful
ye - rel pro, m nom pl - whoever
sāhasikā - adj, m-a nom pl - brutal
tyāssa (te assa, sandhi coal)
te - cor rel pro, m nom pl - they
assa - dem pro, m gen sg - of him
50
These are the six dangers inherent in bad companionship: any rogue, drunkard, addict, cheat, swindler, or thug becomes a friend.

12. "These are the six dangers inherent in bad companionship: any rogue, drunkard, addict, cheat, swindler, or thug becomes a friend and colleague.

13. "Cha kho 'me gahapati,putta ādinavā ālassānuyoge:
kammaṁ na karoti, ‘Ati,pāto ti’ kammaṁ na karoti, ‘Ati,chāto ‘smīṭi’ kammaṁ na
karoti, ‘Ati,dhāto ‘smīṭi’ kammaṁ na karoti.

Tassa evaṁ kiccāpadesa,bahulassa viharato anuppannā c’eva bhogā n’uppajjanti,
uppannā ca bhogā parikkhayaṁ gacchanti.
Ime kho gahapati,putta cha ādinavā ālassānuyoge ti.”

http://dhammafarer.org
na - *ind neg advs* - not
karoti - *v'kar VI, pres act, 3 sg* - he does
ati,pāto - *avy cpd, adv* - too early
   ati - *adv* - in excess, extremely
pāto - *adv, abs*24 - early
ti - *ind* - (end-quote)
kammam - *n-a acc sg* - work
na - *ind neg advs* - not
karoti - *v'kar VI, pres act, 3 sg* - he does
ati,chāto - *avy cpd, adv* - too hungry
   ati - *adv* - in excess, extremely
chāto - *adj, m-a nom sg* - hungry
‘smīti (asmi iti, *sandhi elis coal*)
   asmi - *v/as I, pres act, 1 sg* - I am
ti (iti) - *ind* - (end-quote)
kammam - *n-a acc sg* - work
na - *ind neg advs* - not
karoti - *v'kar VI, pres act, 3 sg* - he does
ati,dhāto - *avy cpd, adv* - too satiated
   ati - *adv* - in excess, extremely
dhāto - *adj, m-a nom sg* - satiated
‘smīti iti (asmīti, *sandhi elis coal*)
   asmi - *v/as I, pres act, 1 sg* - I am
ti (iti) - *ind* - (end-quote)
kammam - *n-a acc sg* - work
na - *ind neg advs* - not
karoti - *v'kar VI, pres act, 3 sg* - he does
tassa - *3 pers pro, m dat sg* - for him
evām - *adv* - thus
kicca-padesa,bahulassa - *dat tap cpd, n-a gen sg* - on the abundance of excuses for obligations
   kicca - *v'kar VI, fpp, n-a stem* - that which ought to be done; duty
   apadesa-bahulassa - *gen tap cpd, n-a dat sg* - on the abundance of pretexts
      apadesa - *m-stem* - reason; statement; pretext
bahulassa - *n-a gen sg* - on the abundance
viharato - *vi+/har I, prp, m gen sg* - while abiding25
   anuppannā - *an+ud+ v/pad III, pp, m nom pl* - unarisen
   c’ (ca, *sandhi elis*) - *ind conj enc* - and
eva - *adv emph* - just, very
bhogā - *m-a nom pl* - possessions, wealth
   n' (na, *sandhi elis*) - *ind neg advs* - not
upppajjanti - *ud+ v/pad III, pres act, 3 pl* - they arise
   uppānā - *ud+ v/pad III, pp, m nom pl* - arisen
c-a - *ind conj enc* - and
bhogā - *m-a nom pl* - possessions, wealth
   parikkhayam - *m-a acc sg* - ruin

24 From *pātar*.
25 This is an example of the genitive absolute.
D 31 Sigālôvāda Sutta

gacchanti - āgam I, pres act, 3 pl - they go
ime - dem pro, m nom pl - these
kho - ind emph enc - indeed
5
gahapati,putta - gen tap cpd *, m-a voc sg - O young householder
cha - num adj, m nom pl - six
ādīnavā - m-a nom pl - dangers
ālassānyuyoge - gen tap cpd, m-a loc pl - in the practice of idleness
ti - ind - (end-quote)
10
13. “These are the six dangers inherent in laziness: saying, ‘It’s too cold,’ one does not work; saying, ‘It’s too hot,’ one does not work; saying, ‘It’s too late,’ one does not work; saying, ‘It’s too early,’ one does not work; saying, ‘I’m too hungry,’ one does not work; saying, ‘I’m too full,’ one does not work. With an abundance of excuses for not working, new wealth does not accrue and existing wealth goes to waste.”
idam (idam, sandhi assim) - dem pro, n acc sg - that
avoca - vac I, aor, 3 sg - he said
bhapavā - m-ant nom sg - the Blessed One.
20
That is what the Buddha said.
14. Idam vatvā sugato athâparam etad avoca satthā:
idam - dem pro, n acc sg - that
vatvā - vac I, ger - having said
sugato - m-a nom sg - the Sublime one
athâparam - avy cpd *, adv - thereafter
etad - dem pro, n acc sg - this
avoca - vac I, aor, 3 sg - he said
satthā - m-ar nom sg - the Teacher
30
14. Summing up in verse, the sublime teacher said:
35
Hoti pāna,sakhā nāma,  hoti sammiya,sammiyo,
Yo ca atthesu jātesu,  sahāyo hoti, so sakhā.
40
hoti - hū I, pres act, 3 sg - there is
pāna,sakhā - dat tap cpd, m f-i nom sg - drinking friend
nāma - n-a nom sg - by name
45
sammiya,sammiyo - dva cpd, m-a voc sg - dear one, dear one
sammiya - m-a stem - dear one
sammiyo - m-a voc sg - dear one
yo - rel pro, m nom sg - who
că - ind conj enc - and

26 The PED shows sakhi (friend) as being both masculine and feminine i-stem, with a nominative singular sakhā.
atthesu - m-a loc pl - on needs
jātesu - v/jan III, pp, m loc pl - on arisen
saḥāyo - m-a nom sg - companion
hoti - v/hū l, pres act, 3 sg - it is
so - correl pro, m nom sg - that one
sakhā – m(f)-i nom sg – friend

“Some are drinking buddies,
Some say, ‘Dear friend! Dear friend!’.
But whoever in hardship stands close by,
That one truly is a friend.

Ussūra, sayanti. Dear friend! As some say.

Pāpā ca mittā su, kadariyatā ca, vera-p, padaṅgo, ca anathatā ca.
Ete cha thānā purisaṁ dhamśayanti.

ussūra, seyyā - loc tap cpd, f-ā nom sg - sleeping when the sun is high
ussūra - m-a stem - afternoon; time when the sun is high
seyyā - f-ā nom sg - sleep
para, dāra-sevanā - ins tap cpd, n-a nom sg - association with another's wife
para-dāra - kam cpd *, m-a stem - another's wife
sevanā - f-ā nom sg - association with; use of
vera-p, padaṅgo - dat tap cpd, m-a nom sg - inclination to hatred
vera - n-a stem - hatred
padaṅgo (padaṅgo, santhi dup) - m-a nom sg - inclination
ca - ind conj enc - and
anathatā - f-ā nom sg - meaninglessness\(^{27}\)
c - ind conj enc - and
pāpā - adj, m-a nom pl - bad
c - ind conj enc - and
mittā - m-a nom pl - friends
su, kadariyatā - kam cpd, f-ā nom sg - great stinginess
su - ind pref - good, well, thoroughly
kadariyatā - f-ā nom sg - stinginess
c - ind conj enc - and
ete - dem pro, m nom pl - these
cha - num adj, m nom pl - six
thānā - n-a nom pl - things
purisaṁ - m-a acc sg - man
dhamśayanti - v/dham [Skt: dhvams] l, caus pres act, 3 pl - they cause ruin

Sleeping late, adultery,
Hostility, meaninglessness,
Harmful friends, utter stinginess:
These six things destroy a person.

Pāpā, mitto pāpā, sakho
Asmā lokā paramhā ca,
pāpācāra, gocaro,
ubhayā dhamśate naro.

\(^{27}\) anathatā: “meaninglessness” from an (not) + attha (meaning) + tō (-ness).
D 31 Sigālōvāda Sutta

pāpa,mitto - kam cpd, m-a nom sg - bad friendship
  pāpa - adj, stem - bad
  mitto - m-a nom sg - friend
pāpa,sakho- kam cpd, m-a nom sg - bad companionship
  pāpa - adj, stem - bad
  sakho - m-a nom sg - friend
pāpācāra,gocaro - gen tap cpd, m-a nom sg - domain of bad conduct
  pāpācāra (pāpa + ācāra, sandhi coal) - kam cpd, m-a nom sg - bad conduct
  pāpa - adj, stem - bad
  ācāra - m-a stem - conduct
  gocaro - m-a nom sg - domain
asmā - dem pro, m abl sg - from this
  lokā - m-a abl sg - from world
paramhā - adj, m-a abl sg - from other
  ca - ind conj enc - and
ubhayā - m-a abl sg - from both
dhamṣate - ṭhāmis i, pres mid, 3 sg - on coming to ruin
  naro - m-a nom sg – man

\[\text{Bad friends, bad companions,} \]
\[\text{Bad practices – spending time in bad ways,} \]
\[\text{By these, one brings oneself to ruin,} \]
\[\text{In this world and the next.} \]

25 Akkh'itthiyo vāruṇī nacca,gītaṁ,
Pāpā ca mittā su,kadariyatā ca,
  divā,sappaṁ pāricariyā akālam,
  ete cha ṭhānā purisaṁ dhamṣayanti.

akhk'itthiyo - dva cpd, f-i nom pl - women and gambling
  akkha - m-a stem - dice
  itthiyo - f-i nom pl - women
vāruṇī - f-i nom pl - spiritous liquors
nacca,gītaṁ - dva cpd, n-a nom sg - singing and dancing
  nacca - n-a stem - dancing
  gītaṁ - n-a nom sg - singing
35 divā,sappaṁ - avy cpd, n-a nom sg - sleeping during the day
  divā - adv - by day
  sappaṁ\(^\text{28}\) - n-a nom sg - sleep; dream
pāricariyā - f-ā nom sg - service
akālam - adv - untimely
pāpā - adj, m-a nom pl - bad
  ca - ind conj enc - and
mittā - m-a nom pl - friends
  su,kadariyatā - avy cpd *, f-ā nom sg - great stinginess
  ca - ind conj enc - and
ete - dem pro, m nom pl - these
45 cha - num adj, m nom pl - six

\(^{28}\) sappaṁ appears to be a variant spelling of sopparṁ. Walshe, Rhys-Davids, and Tan all translate the word as ‘sleep’ which supports this view.

http://dharmafarer.org
Seduction, gambling, drinking, singing, dancing,
Sleeping by day, wandering all around untimely,
Harmful friends, utter stinginess:
These things destroy a person.

They come to ruin like the waning moon.
They consort with lovers dear to others.
They play with dice; they drink spirits;
These things destroy a person.
Harmful friends, utter stinginess:
These things destroy a person.

They play with dice; they drink spirits;
They consort with lovers dear to others.
They play with dice; they drink spirits;
Harmful friends, utter stinginess:
These things destroy a person.

They come to ruin like the waning moon.
D 31 Sigālôvāda Sutta

15 Whoever is a drunkard, broke, and destitute,
Dragged by thirst from bar to bar,
Sinking into debt like a stone in water
Into bewilderment quickly plunges.

20 Na divā suppanā,silena, rattin-uṭṭhāna,dassinā
Niccam mattena sonḍena sakkā āvasituṁ gharam.

25 na - ind neg advs - not
divā - adv - by day
suppanā - gen tap cpd, n-a ins sg - sleepy by habit
silena - n-a ins sg - by habit
rattin-uṭṭhāna,dassinā - acc tap cpd, m-in ins sg - by finding oneself as an ariser at night
rattin-uṭṭhāna or rattin-uṭṭhāna - loc tap cpd, m stem - one arising at night
30 rattin (ratti-n: sandhi infix) - f-i stem - night [alt: rattin = rattin, Piya]
   uṭṭhāna - u(d)+ ]\(t\)tha I, prp, m stem - one arising
   dassinā - m-in ins sg - by finding
niccam - adv - permanently
mattena - \(v\)mad III, pp, m ins sg - by one intoxicated
sonḍena - m-a ins sg - by one addicted
sakkā - ind - it is possible
āvasitum - a+ \(v\)as I, inf - to live
gharam - n-a acc sg - house.

When sleeping late becomes a habit
And night is seen as time to rise,
For one perpetually intoxicated,
A home life cannot be maintained.

45 ‘Ati,ṣitaṁ ati,unhaṁ ati,sāyam,’ idam āhu,
Iti vissāṭṭha,kammanto atthā accenti māṇave.

29 The textual variant (Burmese) ảkula (confusion) makes more sense than ａkula (without clan).
30 kāhati is a variant form of the future of karot (normally karissati) according to Cone’s A Dictionary of Pali, Vol. I.

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"Easy Sutta Pali" by Piya Tan, 2012

ati, sītām - avy cpd *, adv - too cold
ati, uṇhaṃ - avy cpd *, adv - too hot
ati, sāyam - avy cpd *, adv - too late
idaṃ - dem pro, n nom sg - this
ahu (āhu)31 - āh I, perf, 3 pl - they said
iti - ind - thus
vissaṭṭha, kammanto - kam cpd, m-ant acc pl - work time spent
vissaṭṭha - vi+ ṣaj I, pp, stem - spent
kammanto - m-a nom sg - work, business
10
atthā - m-a nom pl - benefits
accenti - ati+ ā I, pres act, 3 pl - they pass over
māṇave - m-a acc pl - young men

'Too cold! Too hot!
Too late!: they say.
Having wasted work time this way,
The young miss out on opportunities.

Yo ca sītañ ca uṇhañ ca
Karaṁ purisa, kiccāni,
sītañ bhiyyo na maññati
tiṇā bhiyyo na maññati

For one regarding cold and hot
As not more than blades of grass,
Doing whatever should be done,
Happiness will not be a stranger.”

31 āhu is a more common form of this verb. Probably changed to ahu for metrical reasons.

http://dharmafarer.org
15. “Cattāro ‘me gahapati, putta amittā mitta, patirūpakā veditabbā. Aññad-atthu, haro amitto mitta, patirūpako veditabbo; vacī, paramo amitto mitta, patirūpako veditabbo; anuppiya, bhāṇī amitto mitta, patirūpako veditabbo; apāya, sahāyo amitto mitta, patirūpako veditabbo.

cattāro - num adj, m nom pl - four
‘me (ime, sandhi elis) - dem pro, m nom pl - these
gahapati, putta - gen tap cpd *, m-a voc sg - O young householder
amittā - m-a nom pl - foes, enemies
mitta, patirūpakā - acc tap cpd, m-a nom pl - resembling friends
mitha - m-a stem - friend
patirūpakā - adj, m-a nom pl - resembling
veditabbā - v-vid ii, fpp, m nom pl - should be known
aññad-atthu - bah cpd, prp, m nom sg - one taking whatever there is
aññad-atthu - adv - surely; at any rate; only; whatever there is
haro - v/ha r i, prp, m nom sg - taking
amitto - m-a nom pl - foe, enemy
mitta, patirūpako - acc tap cpd *, m-a nom sg - resembling friend
veditabbo - v-vid ii, fpp, m nom sg - should be known
vacī, paramo - loc tap cpd, m nom sg - best in speech (“all hot air”) [“word at best,” Piya]
vaḍī - f-i stem - speech
paramo - adj, m-a nom sg - best, superior
amitto - m-a nom pl - foe, enemy
mitta, patirūpako - acc tap cpd *, m-a nom sg - resembling friend
veditabbo - v-vid ii, fpp, m nom sg - should be known
anuppiya, bhāṇī - acc tap cpd, m-in nom sg - flattery
anuppiya - n-a stem - flattery
bhāṇī - m-in nom sg - one who speaks
amitto - m-a nom pl - foe, enemy
mitta, patirūpako - acc tap cpd *, m-a nom sg - resembling friend
veditabbo - v-vid ii, fpp, m nom sg - should be known
apāya, sahāyo - loc tap cpd, m-a nom sg - companion in loss
apāya - m-a stem - loss
sahāyo - m-a nom sg - companion
amitto - m-a nom pl - foe, enemy
mitta, patirūpako - acc tap cpd *, m-a nom sg - resembling friend
veditabbo - v-vid ii, fpp, m nom sg - should be known

Aññad-atthu, haro hoti;

32 anupiya is the usual form of this word.
appena bahum icchatī;
bhayassa kiccaṁ karoti;
sevati attha, kāraṇā.
5
Imehi kho gahapati, putta catūhi ṭhānehi aṇṇad-atthu, haro amitto
mitta, patirūpako viditabbo.
catūhi - num adj, n ins pl - by four
kho - ind emph enc - indeed
gahapati, putta - gen tap cpd *, m-a voc sg - O young householder
9
ṭhānehi - n-a ins pl - by the reasons
aṇṇad-atthu, haro - bah cpd *, prp, m nom sg - one taking whatever there is
amitto - m-a nom sg - foe, enemy
mitta, patirūpako - acc tap cpd *, m nom sg - resembling friend
viditabbo - vīd II, fpp, m nom sg - should be known
15
aṇṇad-atthu, haro - bah cpd *, prp, m nom sg - one taking whatever there is
aṇṇam atthu, lit "let there be anything else" (PED)
hoti - √̃hū I, pres act, 3 sg - he is
appena - n-a ins sg - by little
19
bahum (bahum: sandhi assim) - n-u acc sg - much
icchatī - √is(u) I, pres act 3 sg - he wishes
bhayassa - n-a dat sg - for fear
kiccaṁ - √kar VI, fpp, n acc sg - that which ought to be done; duty
karoti - √kar VI, pres act, 3 sg - he does
25
sevati - √sev I, pres act, 3 sg - he pursues
attha, kāraṇā - gen tap cpd, n-a abl sg - because of welfare
attha - m-a stem - welfare
kāraṇā - n-a abl sg - from the reason; because of
30
imehi - dem pro, n ins pl - by these
kho - ind emph enc - indeed
gahapati, putta - gen tap cpd *, m-a voc sg - O young householder
catūhi - num adj, n ins pl - by four
ṭhānehi - n-a ins pl - by the reasons
35
aṇṇad-atthu, haro - bah cpd *, prp, m nom sg - one taking whatever there is
amitto - m-a nom pl - foe, enemy
mitta, patirūpako - acc tap cpd *, m-a nom sg - resembling friend
viditabbo - vīd II, fpp, m nom sg - should be known
40
16. "The taker can be identified by four things: by only taking, asking for a lot while giving little, performing
duty out of fear, and offering service in order to gain something.

17. "Catūhi kho gahapati, putta ṭhānehi vacī, paramo amitto mitta, patirūpako
viditabbo.

Atītena paṭisanscharati;
anāgatena paṭisanscharati;
niratthakena saṅgaṇhāti;
paccuppannesu kiccesu vyasanāṁ dasseti.
Imehi kho gahapati, putta catūhi ṭhānehi vacī, paramo amitto mitta, patirūpako veditabbo.

catūhi - num adj, n ins pl - by four
kho - ind emph enc - indeed
gahapati, putta - gen tap cpd *, m-a voc sg - O young householder
ṭhānehi - n-a ins pl - by the reasons
vacī, paramo - loc tap cpd *, m-a nom sg - best in speech ["word at best," Piya]
amitto - m-a nom pl - foe, enemy
mitta, patirūpako - acc tap cpd *, m-a nom sg - resembling friend
veditabbo - ā vid II, fpp, m nom sg - should be known

17. “The talker can be identified by four things: by reminding of past generosity, promising future generosity, mouthing empty words of kindness, and protesting personal misfortune when called on to help.


Pāpakam pi ‘ssa anujānāti;
kalyāṇam pi’ssa nānujānāti;
sammukhā ‘ssa vaṇṇam bhāsati;
param, mukhā ‘ssa vaṇṇam bhāsati.

Imehi kho gahapati, putta catūhi ṭhānehi anuppiya, bhāṇī amitto mitta, patirūpako veditabbo.

catūhi - num adj, n ins pl - by four
kho - ind emph enc - indeed
gahapati, putta - gen tap cpd *, m-a voc sg - O young householder

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ţhānehi - *n-a ins pl* - by the reasons
anuppiya, bhānī - *acc tap cpd*, *m-in nom sg* - flatterer
amitto - *m-a nom pl* - foe, enemy
mitta, patirūpako - *acc tap cpd*, *m-a nom sg* - resembling friend
veditabbo - *vid II, fpp, m nom sg* - should be known

pāpakam - *n-a acc sg* - bad
pi - *ind enc* - too
‘ssa (assa, sandhi elis) - *dem pro, m gen sg* - of him

anujānāti - *anu+ v’ā V, pres act 3 sg* - he allows
kalyānam - *n-a acc sg* - good
pi - *ind enc* - too
‘ssa (assa, sandhi elis) - *dem pro, m gen sg* - of him
nānujānāti (na anujānāti, sandhi coal)33

na - *ind neg advs* - not
anujānāti - *anu+ v’ā V, pres act 3 sg* - he allows
sammukhā - *adv* - face to face
‘ssa (assa, sandhi elis) - *dem pro, m gen sg* - of him
vaṇṇām - *m-a acc sg* - beauty

bhāsati - *v’bhās I, pres act, 3 sg* - he speaks
param, mukhā - *adv* - in one’s absence
‘ssa (assa, sandhi elis) - *dem pro, m gen sg* - of him
avānṇām - *m-a acc sg* - ugliness
bhāsati - *v’bhās I, pres act, 3 sg* - he speaks

imehi - *dem pro, n ins pl* - by these
kho - *ind emph enc* - indeed
gahapati, putta - *gen tap cpd*, *m-a voc sg* - O young householder
catūhi - *num adj, n ins pl* - by four

ţhānehi - *n-a ins pl* - by the reasons
anuppiya, bhānī - *acc tap cpd*, *m-in nom sg* - flatterer
amitto - *m-a nom pl* - foe, enemy
mitta, patirūpako - *acc tap cpd*, *m-a nom sg* - resembling friend
veditabbo - *vid II, fpp, m nom sg* - should be known

18. “The flatterer can be identified by four things: by supporting both bad and good behaviour indiscriminately, praising you to your face, and putting you down behind your back.


Surā, meraya, majja, pamāda-ṭ, ŭśānānuyoge sahāyo hoti;
vikāla, visikāha, cariyānuyoge sahāyo hoti;
samajābhicarane sahāyo hoti;
jūta-p, pamāda-ṭ, ŭśānānuyoge sahāyo hoti.
Imehi kho gahapati, putta catūhi ŭthānehi apāya, sahāyo amitto mitta, patirūpako veditabbo ti.”

catūhi - *num adj, n ins pl* - by four

33 The texts are equally divided on ŭnānujānāti and anujānāti here. We have chosen the former as making more sense.

http://dharmafarer.org
D 31 Sigālōvāda Sutta

19. “The reckless companion can be identified by four things: by accompanying you in drinking, roaming around at night, partying, and gambling.”

Idam avoca bhagavā.

That is what the Buddha said.

20. Idam vatvā sugato athāparaṁ etad avoca satthā:

That is what the Buddha said.
“Easy Sutta Pali” by Piya Tan, 2012

sugato - m-a nom sg - the Sublime one
athāparam - avy cpd *, adv - thereafter
etad - dem pro, n acc sg - this
avoca - √vac I, aor, 3 sg - he said
satthā - m-ar nom sg - the Teacher

20. Summing up in verse, the sublime teacher said:

Aññad-atthu, haro mitto,       yo ca mitto vacī, paro,
Anuppiyañ ca yo āha,           apāyesu ca yo sakhā.

“Aññad-atthu, haro - bah cpd *, prp, m nom sg - one taking whatever there is
mitto - m-a nom sg - friend
yo - rel pro, m-a nom sg - who
cā - ind conj enc - and
mitto - m-a nom sg - friend
vacī, paro - abl tap cpd, m-a nom sg - one who is other than his word
vacī - f-i stem - word
paro - pronom adj, m-a nom sg - other
anuppiyañ ca (anuppiyaṁ ca, sandhi assim)
anuppiyaṁ - n-a nom sg - flattery
yo - rel pro, m-a nom sg - who
āha - √ah I, perf, 3 sg - he has said
apāyesu - m-a loc pl - in losses
cā - ind conj enc - and
cy - rel pro, m-a nom sg - who
sakhā – m(f)-i nom sg – friend

“The friend who is all take,
The friend of empty words,
The friend full of flattery,
And the reckless friend;

Ete amitte cattāro,                 iti viññāya paṇḍito;
Ārakā parivajjeyya,               maggaṁ paṭibhayaṁ yathā ti.

Ete - dem pro, m acc pl - these
amitte - m-a acc pl - enemies
cattāro - num adj, m acc pl - four
iti - ind - thus
viññāya - vi+ √ñā V, ger - having known
paṇḍito - m-a nom sg - wise person
ārakā - ind - away from; far off
parivajjeyya - pari+ √vajj VII, opt 3 sg - he should shun
maggaṁ - m-a acc sg - path
paṭibhayaṁ - m-a nom sg - fear; terror
yathā - adv - as, like, according to
ti (iti) - ind - (end-quote)

These four are not friends, but enemies;
The wise understand this
And keep them at a distance
As they would a dangerous path.”

Upakāro mitto suhado veditabbo;
samāna,sukha,dukkho mitto suhado veditabbo;
atth’akkhāyī mitto suhado veditabbo;
anukampako mitto suhado veditabbo.

cattāro - num adj, m nom pl - four
‘me (ime, sandhi elis) - dem pro, m nom pl - these
gahapati,putta - gen tap cpd *, m-a voc sg - O young householder
mittā - m-a nom pl - friends
suhadā - adj, m-a nom pl - good-hearted
veditabbā - √vid ii, fpp, m nom pl - should be known
upakāro - m-a nom sg - help, support
mitto - m-a nom sg - friend
suhado - adj, m-a nom sg - good-hearted
veditabbo - √vid ii, fpp, m nom sg - should be known
samāna,sukha,dukkho - kam cpd, m-a nom sg - same in happiness and unhappiness
samāna - adj, stem - equal, same
sukha,dukkho - dva cpd, m-a nom sg - happiness and unhappiness
sukha - m-a stem - happiness
dukkho - m-a nom sg - unhappiness
mitto - m-a nom sg - friend
suhado - adj, m-a nom sg - good-hearted
veditabbo - √vid ii, fpp, m nom sg - should be known
atth’akkhāyī - acc tap cpd, m-in nom sg - one who announces the good
atth’(attha, sandhi elis) - m-a stem - good
akkhāyī - m-in nom sg - one announcing
mitto - m-a nom sg - friend
suhado - adj, m-a nom sg - good-hearted
veditabbo - √vid ii, fpp, m nom sg - should be known
anukampako - adj, m-a nom sg - compassionate
mitto - m-a nom sg - friend
suhado - adj, m-a nom sg - good-hearted
veditabbo - √vid ii, fpp, m nom sg - should be known

21. “Young man, be aware of these four good-hearted friends: the helper, the friend who endures in good times and bad, the mentor, and the compassionate friend.

Pammaṭṭaṁ rakkhati;
pamattassa sā, pateyyaṁ rakkhati;
bhīṭassa saraṇaṁ hoti;
uppannesu kicca, karaṇīyesu tad di, guṇaṁ bhogaṁ anuppādeti.

http://dharmafarer.org
Imehi kho gahapati, putta catūhi ṭhānehi upakāro mitto suhado veditabbo.

catūhi - *num adj, n ins pl* - by four
kho - *ind emph enc* - indeed

5 gahapati, putta - *gen tap cpd*, *m-a voc sg* - O young householder
ṭhānehi - *n-a ins pl* - by the reasons
upakāro - *m-a nom sg* - help, support
mitto - *m-a nom sg* - friend
suhado - *adj, m-a nom sg* - good-hearted

10 veditabbo - *√vid ll, fpp, m nom sg* - should be known

pamattāna - *pa+√mad III, pp, m acc sg* - a negligent person
rakkhati - *√rakkh l, pres act, 3 sg* - he guards
pamattassa - *pa+√mad III, pp, m gen sg* - of a negligent person

15 sā, pateyyaṁ - *n-a acc sg* - property, wealth
rakkhati - *√rakkh l, pres act, 3 sg* - he guards
bhītassa - *√bhī l, pp, m gen sg* - of one who fears
saraṇaṁ - *n-a acc sg* - refuge, protection
hoti - *√hū l, pres act, 3 sg* - he is

20 uppannesu - *ud+√pad III, pp, n loc pl* - in the arisen
kicca, karanīyesu - *kam cpd, n-a loc pl* - in business which ought to be done
kicca - *√kar VI, fpp, stem* - that which ought to be done; duty
karanīyesu - *n-a loc pl* - in business
tad - *dem pro, n acc sg* - that

25 digunāṁ - *dig cpd, m-a acc sg* - twofold
di - *prefix* - two
gunām - *m-a acc sg* - component
bhogāṁ - *m-a acc sg* - possession, wealth

30 anuppādeti - *anu+pa+√dā l, pres act, 3 sg* - he gives out
imēhi - *dem pro, n ins pl* - by these
kho - *ind emph enc* - indeed
gahapati, putta - *gen tap cpd*, *m-a voc sg* - O young householder
catūhi - *num adj, n ins pl* - by four

35 ṭhānehi - *n-a ins pl* - by the reasons
upakāro - *m-a nom sg* - help, support
mitto - *m-a nom sg* - friend
suhado - *adj, m-a nom sg* - good-hearted
veditabbo - *√vid ll, fpp, m nom sg* - should be known

40 ti (iti) - *ind* - (end-quote)

22. “The helper can be identified by four things: by protecting you when you are vulnerable, and likewise your wealth, being a refuge when you are afraid, and in various tasks providing double what is requested.


Guyham assa ācikkhati;
guyham assa parigūhati;
āpadāsu na vijahati;
jīvatam pi 'ssa atthāya pariccattam hoti.
Imehi kho gahapati,putta catūhi ṭhānehi samāna,sukha,dukkho mitto suhado veditabbo.

23. “The enduring friend can be identified by four things: by telling you secrets, guarding your own secrets closely, not abandoning you in misfortune, and even dying for you.

Pāpa nīvareti; kalyāṇe nivesetī; assutaṁ sāvetī; saggassa maggam ācikkhati. Imehi kho gahapati,putta catūhi ṭhānehi atth’akkhāyī mitto suhado veditabbo.

http://dhammafarer.org
24. “The mentor can be identified by four things: by restraining you from wrongdoing, guiding you towards good actions, telling you what you ought to know, and showing you the path to heaven.”

Abhāven’ assa na nandati; bhaven’ assa nandati; avaṇṇaṁ bhaṇamānaṁ nivāreti; vaṇṭaṁ bhaṇamānaṁ pasamāsati. Imehi kho gahapati,putta catūhi ṭhānehi anukampako mitto suhado veditabbo ti.”

40. anukampako - adj, m-a nom sg - compassionate
mitto - m-a nom sg - friend
suhado - adj, m-a nom sg- good-hearted
veditabbo - /vid II, fpp, m nom sg - should be known

45. abhāven’ (abhāvena, sandhi elis) - m-a ins sg - with misfortune
assa - 3 pers pro, m gen sg - of him
na - ind neg advs - not
nandati - /nand I, pres act, 3 sg - he rejoices
bhāven’ (bhāvena, sandhi elis) - m-a ins sg - with fortune
assa - 3 pers pro, m gen sg - of him

http://dharmafarer.org
nandati - \(\sqrt[n]{\text{nand}}\) l, pres act, 3 sg - he rejoices
avaṇṇamānaṁ - m-a acc sg - bad quality
bhanamānaṁ - \(\sqrt[3]{\text{bhan}}\) ṇ l, prp mid, m acc sg - of those speaking
nivāreti - ni\+ \(\sqrt{\text{var}}\) l, caus pres act, 3 sg - he restrains
vaṇṇamānaṁ - m-a acc sg - good quality
bhanamānaṁ - \(\sqrt[3]{\text{bhan}}\) ṇ l, prp mid, m acc sg - of those speaking
pasamsati - pa+ \(\sqrt[2]{\text{sams}}\) l, pres act, 3 sg - he commends, praises
imehi - dem pro, n ins pl - by these
kho - ind emph enc - indeed
gahapati,putta - gen top cpd *, m-a voc sg - O young householder
catūhi - num adj, n ins pl - by four
ṭhānehi - n-a ins pl - by the reasons
anukampako - adj, m-a nom sg - compassionate
mitto - m-a nom sg - friend
suhado - adj, m-a nom sg - good-hearted
veditabbo - \(\sqrt[3]{\text{vid}}\) ll, fpp, m nom sg - should be known
ti (iti) - ind - (end-quote)

25. “The compassionate friend can be identified by four things: by not rejoicing in your misfortune, delighting in your good fortune, preventing others from speaking ill of you, and encouraging others who praise your good qualities.”

Idam avoca bhagavā.

Idam (idam, sandhi assim) - dem pro, n acc sg - that
avoca - \(\sqrt{\text{vac}}\) l, aor, 3 sg - he said
bhagavā - m-ant nom sg - the Blessed One

That is what the Buddha said.

26. Idam vatvā sugato athāparaṁ etad avoca satthā:

Idam - dem pro, n acc sg - that
vatvā - \(\sqrt{\text{vac}}\) l, ger - having said
sugato - m-a nom sg - the Sublime one
athāparaṁ - avy cpd *, adv - thereafter
etad - dem pro, n acc sg - this
avoca - \(\sqrt{\text{vac}}\) l, aor, 3 sg - he said
satthā - m-ar nom sg - the Teacher

26. Summing up in verse, the sublime teacher said:

[3:188] “Upakāro ca yo mitto, yo ca mitto sukhe dukkhe,
Atth’akkhāyī ca yo mitto, yo ca mittānukampako.”

upakāro - m-a nom sg - help, support
cā - ind conj enc - and
yo - rel pro, m nom sg - who
mitto - m-a nom sg - friend
yo - rel pro, m nom sg - who
"Easy Sutta Pali" by Piya Tan, 2012

ca - ind conj enc - and
mitto - m-a nom sg - friend
sukhe - n-a loc sg - in happiness
dukkhe - n-a loc sg - in unhappiness
5 atth'akkhāyi - acc tap cpd ᵗ, m-in nom sg - one who announces the good; one who shows the goal
can - ind conj enc - and
yo - rel pro, m nom sg - who
mitto - m-a nom sg - friend
yo - rel pro, m nom sg - who
10 ca - ind conj enc - and
mittānukampako (mitto anukampako, sandhi coal)
mitto - m-a nom sg - friend
anukampako - adj, m-a nom sg – compassionate

“The friend who is a helper,
The friend through thick and thin,
The friend who gives good counsel,
And the compassionate friend;

Ete pi mitte cattāro
Sakkaccaṁ payirūpāseyya,
itī viññāya pāṇḍito
mātā puttam va orasaṁ.

These four are friends indeed,
The wise understand this
And attend on them carefully,
Like a mother her own child.

Pāṇḍito sīla, sampanno
Bhoge saṁharamānassa
Bhogā saṁnicayaṁ yanti,
Pāṇḍito sīla, sampanno

jalaṁ aggīva bhāsati.
bhamarass‘ eva iriyato,
vammiko v’ upaciyati.
alam-attho kule gihi.

Panḍito sīla, sampanno - m-a nom sg - wise person
sīla, sampanno - ins tap cpd, pp, m nom sg - endowed with virtue
sīla - n-a stem - virtue
The wise endowed with virtue
Shine forth like a burning fire,
Gathering wealth as bees do honey
And heaping it up like an ant hill.
Once wealth is accumulated,
Family and household life may follow.

Catudhā vibhaje bhoge,
Ekena bhoge bhuñjeyya,
Catutthaṅ ca nidhāpeyya,
save mittāni ganthati,
dvīhi kammaṁ payojaye,
āpādāsu bhavissatī.”

catudhā - adv - fourfold
vibhaje - vi+v'baj I, opt, 3 sg - should share
bhoge - m-a acc pl - possessions, wealth
sace36 - ind - if
mittāni - n-a nom pl - friends
ganthati - v'gath II, pres act, 3 sg - binds, fastens
ekena - num adj, m ins sg - with one

34 samāgantvā is an alternative reading (Burmese), in preference to saṁāhantvā as in PTS text.
35 gihi is an alternative reading (Burmese), in preference to gihi as in PTS text.
36 sace is an alternative reading (Burmese), in preference to save as in PTS text.
By dividing wealth into four parts,
True friendships are bound;
One part should be enjoyed;
Two parts invested in business;
And the fourth set aside
Against future misfortunes.”


Puratthimā disā mātā,pitaro veditabbā.

Pacchimā disā putta,dārā veditabbā.
Uttarā disā mittāmaccā veditabbā.
Heṭṭhimā disā dāsa,kammakarā porisā veditabbā.
Uparimā disā samaṇa,brāhmaṇā veditabbā.

kathañ ca (kathām ca, sandhi assim)
kathām - ind inter - how?
ca - ind conj enc - and
gahapati,putta - gen tap cpd *, m-a voc sg - young householder
ariya,sāvako - kam cpd *, m-a nom sg - noble disciple
cha-d,disā - dig cpd *, f-ā nom pl - the six directions
paṭicchādī - m-in nom sg - one who has covered
hoti - ṛhū ṛ, pres act, 3 sg - he is

cha-y-imā (cha imā, sandhi inser)
cha - num adj, f nom pl - six
imā - dem pro, f nom pl - these
gahapati,putta - gen tap cpd *, m-a voc sg - young householder
disā - f-ā nom pl - directions
veditabbā - ṛvid li,fpp, f nom pl - should be known

puratthimā - adj, f-ā nom sg - eastern
disā - f-ā nom sg - direction
mātā,pitaro - dva cpd, m-ar nom pl - mother and father
mātā - f-ar stem - mother
pitaro - m-ar nom pl - father
And how, young man, does the noble disciple protect the six directions? These six directions should be known: mother and father as the east, teachers as the south, spouse and family as the west, friends and colleagues as the north, workers and servants as the lower direction, and ascetics and Brahmins as the upper direction.


‘Bhato nesaṁ bharissāmi,
kiccha nesaṁ karissāmi,
kula, vaṁsaṁ ṭhapessāmi,
dāyaṁ paṭipajjāmi,
atha ca pana petānaṁ kāla, katānaṁ dakkhiṇaṁ anuppadassāmīti.’


‘Bhato nesaṁ bharissāmi,
kiccha nesaṁ karissāmi,
kula, vaṁsaṁ ṭhapessāmi,
dāyaṁ paṭipajjāmi,
atha ca pana petānaṁ kāla, katānaṁ dakkhiṇaṁ anuppadassāmīti.’


‘Bhato nesaṁ bharissāmi,
kiccha nesaṁ karissāmi,
kula, vaṁsaṁ ṭhapessāmi,
dāyaṁ paṭipajjāmi,
atha ca pana petānaṁ kāla, katānaṁ dakkhiṇaṁ anuppadassāmīti.’
“Easy Sutta Pali” by Piya Tan, 2012

thânehi - n-a ins pl - by means, ways
puttena - m-a ins sg - by a son
puratthimâ - adj, f-ā nom sg - eastern
disâ - f-ā nom sg - direction

5 mâtâ,pitaro - dva cpd *, m-ar nom pl - father and mother
paccupaṭṭhâtabbâ - pati+upa+ √(t)ṭhâ l, caus fpp, m nom pl - should be ministered to

bhato - √bhar l, pp, m nom sg - supported, born, maintained
nesam - 3 pers pro, m dat pl - to them

10 bharissâmi - √bhar l, fut, 1 sg - I will support, bear, maintain
kiccam - √kiccam, fpp, n acc sg - that which ought to be done; duty
nesam - 3 pers pro, m gen pl - of them
karissâmi - √kar l, fut, 1 sg - I will do
kula,vamsâm - gen tap cpd, m-a acc sg - family lineage

15 kula - n-a stem - family, clan
vamsâm - m-a acc sg - lineage
ṭhapessâmi - √(t)ṭhâ l, caus fut, 1 sg - I will maintain
dāyajjâ - n-a acc sg - inheritance
paṭipajjâmi - pati+ √pad III, pres act, 1 sg - I follow a method

20 atha - ind conj - then
câ - ind conj enc - and
pana - ind advs enc - but, however
petânâm - m-a dat pl - ghosts
kâla,katânâm - acc tap cpd, pp, m dat pl - died

25 kâla - n-a stem - time
katânâm - √kar l, pp, m dat pl - done
dakkhinâm - f-ā acc sg - donation
anuppaddassâmi (anuppaddassâmi iti, sandhi cool)
anuppaddassâmi - anu+pa+ √dâ l, fut, 1 sg - I will give out

30 iti - ind - (end quote)

28. “In five ways should a mother and father as the eastern direction be respected by a child: ‘I will support them who supported me; I will do my duty to them; I will maintain the family lineage and tradition; I will be worthy of my inheritance; and I will make donations on behalf of dead ancestors.’


imehi - dem pro, n ins pl - by these
kho - ind emph enc - indeed
gahapati,putta - gen tap cpd *, m-a voc sg - young householder
pañcahi - num adj, n ins pl - by five

40 thânehi - n-a ins pl - by means, ways
puttena - m-a ins sg - son
puratthimâ - adj, f-ā nom sg - eastern
disâ - f-ā nom sg - direction

45 http://dharmafarer.org
And, the mother and father so respected reciprocate with compassion in five ways: by restraining you from wrongdoing, guiding you towards good actions, training you in a profession, supporting the choice of a suitable spouse, and in due time, handing over the inheritance.

“And, the mother and father so respected reciprocate with compassion in five ways: by restraining you from wrongdoing, guiding you towards good actions, training you in a profession, supporting the choice of a suitable spouse, and in due time, handing over the inheritance.

Evam assa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.

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http://dharmafarer.org
pañcahi, putta pañcahi 4

pañcahi - num adj, n ins pl - by five
kho - ind emph enc - indeed
gahapati, putta - gen tap cpd *, m-a voc sg - young householder
ṭhānehi - n-a ins pl - by means, ways
antevāsinā - m-in ins sg - by a pupil
dakkhiṇā - adj, f-ā nom sg - southern
disā - f-ā nom sg - direction
ācariyā - m-a nom pl - teachers
paccupaṭṭhātabbā - pati+upa+ √(t)thā ē, caus fpp, m nom pl - should be ministered to
ūṭṭhānena - n-a ins sg - by rising
upāṭṭhānena - n-a ins sg - by administering, waiting on
sussūsāya - f-ā ins sg - by wishing to hear, obedience
pāricariyāya - f-ā ins sg - by service
sakkaccam - adv - respectfully, diligently
sippa, paticchāna - acc tap cpd, n-a ins sg - learning a trade
sippa - n-a stem - art, craft
paticcāna - n-a ins sg - by acceptance, receiving

29. “In five ways should teachers as the southern direction be respected by a student: by rising for them, regularly attending lessons, eagerly desiring to learn, duly serving them, and receiving instruction.

Imehi kho gahapati, putta pañcahi 4

Imehi - dem pro, n ins pl - by these
kho - ind emph enc - indeed
gahapati, putta - gen tap cpd *, m-a voc sg - young householder
pañcahi - num adj, n ins pl - by five
ṭhānehi - n-a ins pl - by means, ways
antevāsinā - m-in ins sg - by a pupil
dakkhiṇā - adj, f-ā nom sg - southern
disā - f-ā nom sg - direction
ācariyā - m-a nom pl - teachers
paccupaṭṭhātā - pati+upa+ √(t)thā ē, caus pp, m nom pl - ministered to
pañcahi - num adj, n ins pl - by five
D 31 Sigālôvāda Sutta

pecting the teachings are well-grasped, instructing in every branch of knowledge, introducing their friends and colleagues, and providing safeguards in every direction.


37 Alternate reading paṭivedenti chosen over PTS parivedenti.
Evam assa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.

“Easy Sutta Pali” by Piya Tan, 2012


pañcahi - num adj, n ins pl - by five
kho - ind emph enc - indeed
gahapati, putta - gen tap cpd *, m-a voc sg - young householder
ṭhānehi - n-a ins pl - by means, ways
sāmikena - m-a ins sg - by a husband
pacchimā - adj, f-a nom sg - western
disā - f-a nom sg - direction
bhariyā - f-a nom pl - wives
pacchampaṭṭhātabbā - pati+upa+ √ṭṭhā l, caus fpp, m nom pl - should be ministered to sammānanāya - f-a ins sg - by honouring, veneration
avimānanāya - n-a ins 38 sg - by not disrespected
anaticariyāya - f-a ins sg - by not adultery
issariya, vossaggena - acc tap cpd, m-a ins sg - by handing over authority
issariya - m-a stem - authority; wealth
vossaggena - m-a ins sg - by relinquishing, handing over
alanākārānuppadānena (sandhi cool) - acc tap cpd, n-a ins sg - by giving decoration
alanākāra - m-a stem - ornament, decoration
anuppadānena - n-a ins sg - by giving

30. “In five ways should a wife as the western direction be respected by a husband: by honouring, not disrespecting, being faithful, sharing authority, and by giving gifts.

Imehi kho gahapati, putta pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhītā pañcahi ṭhānehi sāmiṇaṁ anukampati. Susamvihita, kammaṁta ca hoti, susaṅghita, pariṇā ca, anaticariṇi ca, sambhataṁ ca anurakkhati, dakkhā ca hoti analasā sabba, kīccesu. Imehi kho gahapati, putta pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhītā imehi pañcahi ṭhānehi sāmiṇaṁ anukampati.

38 avimānanāya appears to be an assimilated form of the instrumental for avimāna, which being a neuter noun would properly by avimānanena.
D 31 Sigālôvāda Sutta

imēhi - *dem pro*, *n ins pl* - by these
kho - *ind emph enc* - indeed
gahapati,putta - *gen top cpd*, *m-a voc sg* - young householder
pañcahi - *num adv*, *n ins pl* - by five

5  
ṭhānehi - *n-a ins pl* - by means, ways
sāmikena - *m-a ins sg* - by a husband
pacchimā - *adv*, *f-a nom sg* - western
disā - *f-a nom sg* - direction
bhariyā - *f-a nom pl* - wives

10  
paccūpaṭṭhitā - *pati+upa+ √(t)ṭhā l*, *caus pp*, *m nom pl* - ministered to
pañcahi - *num adv*, *n ins pl* - by five
ṭhānehi - *n-a ins pl* - by means, ways
sāmikarn - *m-a acc sg* - husband

15  
anukampanti - *anu+ √/kamp l*, *pres act*, *3 pl* - are compassionate to

susāṅvihiṭa,kammantā - *kam cpd*, *adv*, *f-a nom sg* – with well-arranged work
susāṅvihiṭa - *bah cpd*, *pp*, *stem* - well-arranged
  su - *ind pref* - good, well, thoroughly
  samvihiṭa - *sam+vi+ √/dhā l*, *pp*, *stem* - arranged, prepared

20  
kammantā - *adv*, *f-a nom sg* – with work, business
ca - *ind conj enc* - and
hoti - *√/hū l*, *pres act*, *3 sg* - she is
susāṅgaḥiṭa,parijanā - *kam cpd*, *adv*, *f-a nom sg* – with retinue very well-treated
susāṅgaḥiṭa - *bah cpd*, *pp*, *stem* - well-collected

25  
su - *ind pref* - good, well, thoroughly
  saṅgaḥiṭa - *sam+√/gigah V*, *pp*, *stem* - collected, grouped; kindly disposed
parijanā – *adv*, *f-a nom sg* – with retinue, attendants
ca - *ind conj enc* - and
anaticārini - *f-1 nom sg* - not an adulteress

30  
ca - *ind conj enc* - and
sambhataṇ (sambhataṁ, sandhi assim) - *n-a acc sg* - stores, provisions
ca39 - *ind conj enc* - and
anurakkhati - *anu+ √/rakkh l*, *pres act*, *3 sg* - she guards
dakkhā - *adv*, *f-a nom sg* - dexterous

c31  
ca - *ind conj enc* - and
hoti - *√/hū l*, *pres act*, *3 sg* - she is
anālaṣā - *adv*, *f-a nom sg* - not lazy
sābbha,kiccesu - *kam cpd*, *n-a loc pl* - in all duties
  sābbha - *adv*, *stem* - all

35  
kiccesu - *√/kar VI*, *fpp*, *n-a loc pl* - in that which ought to be done, duties
imēhi - *dem pro*, *n ins pl* - by these
kho - *ind emph enc* - indeed
gahapati,putta - *gen top cpd*, *m-a voc sg* - young householder
pañcahi - *num adv*, *n ins pl* - by five
ṭhānehi - *n-a ins pl* - by means, ways

39 This ca is missing in the PTS version, but appears in the K version, and makes sense with both pattern of sentence and the assimilated =aṇ ending on previous word.

http://dharmafarer.org
“And, the wife so respected reciprocates with compassion in five ways: by being well-organised, being kindly disposed to the in-laws and household workers, being faithful, looking after the household goods, and being skilful and diligent in all duties.”

“In this way, the western direction is protected and made peaceful and secure.”

31. “Pañcahi kho gahapati, putta thānehi kula, puttena uttarā disā mitt'āmaccā paccupaṭṭhātabbā:

dānena, peyya, vajjena, attha, cariyāya samānettāya, avisamvādanatāya.

pañcahi - num adj, n ins pl - by five
kho - ind emph enc - indeed
gahapati, putta - gen tap cpd * m-a voc sg - young householder
thānehi - n-a ins pl - by means, ways
kula, puttena - gen tap cpd, m-a ins pl - by a clansman
    kula - n-a stem - family, clan
puttena - m-a ins sg - by a son
uttarā - adj, f-ā nom sg - northern
disā - f-ā nom sg - direction
mitt'āmaccā - dva cpd *, m-a nom pl - friends and fellow-workers
paccupaṭṭhātabbā - pati+upa+ v(t)thā l, caus fpp, m nom pl - should be ministered to
dānena - n-a ins sg - with generosity
peyya, vajjena

40 It may be significant to note that the Pāli continually uses the word ‘and’ to connect the duties of the wife as well as those of the servants and workers in paragraph 32. Could this be because these people were considered socially inferior?
41 PED shows this compound as usually vajjapeyya instead of peyyavajja.
D 31 Sigālôvāda Sutta

peyya$^{42}$ - adj, stem - kind
vajjena - n-a ins sg - with what is said
attha,cariyāya - dat tap cpd, f-ā ins sg - conduct for welfare
attha - m-a stem - welfare

3. In five ways should friends and colleagues as the northern direction be respected: by generosity, kind words, acting for their welfare, impartiality, and honesty.

Imehi kho gahapati,putta pañcahi thānehi kula,puttena uttarā disā mitt'āmaccā paccupaṭṭhitā pañcahi thānehi kula,puttaṁ anukampanti.

Pamattaṁ rakkhanti,

Pamattassa sā,pateyyaṁ rakkhanti,
bhītassa saraṇaṁ honti,
āpadāsu na vijahanti,
apara,pajam ca pi 'ssa paṭipūjenti.

Imehi kho gahapati,putta pañcahi thānehi kula,puttena uttarā disā mitt'āmaccā paccupaṭṭhitā imehi pañcahi thānehi kula,puttaṁ anukampanti.

imehi - dem pro, n ins pl - by these
kho - ind emph enc - indeed
gahapati,putta - gen tap cpd *, m-a voc sg - young householder
pañcahi - num adj, n ins pl - by five
thānehi - n-a ins pl - by means, ways
kula,puttena - gen tap cpd *, m-a ins sg - by a clansman
uttarā - adj, f-ā nom sg - northern
disā - f-ā nom sg - direction
mitt'āmaccā - dva cpd *, m-a nom pl - friends and fellow-workers
paccupaṭṭhitā - pati+upa+ √(t)thā l, caus pp, m nom pl - ministered to
pañcahi - num adj, n ins pl - by five
thānehi - n-a ins pl - by means, ways
kula,puttaṁ - gen tap cpd *, m-a acc sg - clansman
anukampanti - anu+ √kamp l, pres act, 3 pl - are compassionate to
pamattaṁ - pa+ √mad lII, pp, m acc sg - a negligent person
rakkhanti - √rakkh l, pres act, 3 pl - they guard
pamattassa - pa+ √mad lII, pp, m gen sg - of a negligent person
śa'pateyyaṁ - n-a acc sg - property, wealth
rakkhanti - √rakkh l, pres act, 3 pl - they guard
bhītassa - √bhī l, pp, m gen sg - of one who fears
saraṇaṁ - n-a acc sg - refuge, protection
honti - √hū l, pres act, 3 pl - they are
āpadāsu - f-ā loc pl - in misfortunes
na - ind neg advs - not

42 From piya, this form is only used in compounds.

http://dharmafarer.org
In this way, the northern direction is protected and made peaceful and secure. 

And, friends and colleagues so respected reciprocate with compassion in five ways: by protecting you in misfortunes, and honouring when you are vulnerable, and likewise your wealth, being a refuge when you are afraid, not abandoning you in misfortunes, and honouring all your descendants.

“And, friends and colleagues so respected reciprocate with compassion in five ways: by protecting you when you are vulnerable, and likewise your wealth, being a refuge when you are afraid, not abandoning you in misfortunes, and honouring all your descendants.

In this way, the northern direction is protected and made peaceful and secure.

32. “Pañcahi kho gahapati,putta ṭhânehi ayirakena [3:191] heṭṭhimâ disā dâsa,kammakarâ paccupaṭṭhâtabbâ:

yathâ,balâṁ kammanta,sâmvidhânena, bhatta,vettanânuppadânena, gilân’upaṭṭhânena, acchariyânâm rasânaṁ sâmvidhâgena, samaye vossaggena.
gahapati, putta - gen tap cpd *, m-a voc sg - young householder
thānehi - n-a ins pl - by means, ways
ayirakena - m-a ins sg - by a master, gentleman
heṭṭhimā - adj, f-ā nom sg - nadir

dīsā - f-ā nom sg - direction
dāsa, kammakarā - kam cpd *, m-a nom pl - slave-labourers
paccuṭṭhātabbā - pati+upa+ √(t)tha I, caus fpp, m nom pl - should be ministered to
yathā, balam - avy cpd, adv - according to strength
yathā - adv - as, like, according to

bhatta, vētana - dva cpd, n-a stem - food and wages
bhatta - n-a stem - rice
vetana⁴³ - n-a stem - wages
anuppadānena - n-a ins sg - by giving
gilāna, sāṇā - accus cpd, n-a ins sg - by giving

⁴³ Alternate reading vettana used instead of PTS vettana.

32. “In five ways should workers and servants as the lower direction be respected by an employer: by allocating work according to aptitude, providing wages and food, looking after the sick, sharing special treats, and giving reasonable time off work.

Imehi kho gahapati, putta pañcahi thānehi ayirakena heṭṭhimā disā dāsa, kammakarā paccuṭṭhātītā pañcahi thānehi ayirakaṁ anukampanti. Puṇṇuṭṭhāyino ca honti, pacchā, nipātino ca, dinnaḍāyino ca, sukata, kamma, karakā, kitti, vaṇṇa, harā ca. Imehi kho gahapati, putta pañcahi thānehi ayirakena heṭṭhimā disā dāsa, kammakarā paccuṭṭhātītā imehi pañcahi thānehi ayirakaṁ anukampanti.

imēhi - dem pro, n ins pl - by these
kho - ind emph enc - indeed

paccuṭṭhātabbā - pati+upa+ √(t)tha I, caus fpp, m nom pl - should be ministered to
yathā, balam - avy cpd, adv - according to strength
yathā - adv - as, like, according to

bhatta, vētana - dva cpd, n-a stem - food and wages
bhatta - n-a stem - rice
vetana⁴³ - n-a stem - wages
anuppadānena - n-a ins sg - by giving
gilāna, sāṇā - accus cpd, n-a ins sg - by giving

⁴³ Alternate reading vettana used instead of PTS vettana.
paccupaṭṭhitā - pati+upa+ sqrt=tīṭhā l, caus pp, m nom pl - ministered to
pañcāhi - num adj, n ins pl - by five
ṭhānehi - n-a ins pl - by means, ways
ayirakam - m-a acc sg - master

5
anukampanti - anu+ √ kamp l, pres act, 3 pl - are compassionate to
pubb’uṭṭhāyino (sandhi coal) - bah cpd, m-in nom pl - arising earlier
pubba - adv - earlier; before
uṭṭhāyino - adj, m-in nom pl - arising

10
da - ind conj enc - and
honti - √ hū l, pres act, 3 pl - they are
pacchā, nipātino - bah cpd, m-in nom pl - going to bed later
pacchā - adv - later; after
nipātino - adj, m-in nom pl - going to bed

15
dinn’ādāyino (sandhi coal) - acc tap cpd, m-in nom pl - taking only what is given
dinna - √ dā l, pp, stem - given
ādāyino - adj, m-in nom pl - taking
da - ind conj enc - and

20
sukata,kamma,karakā - acc tap cpd, m-a nom pl - doers of well-done actions
sukata,kamma - kam cpd, n-a stem - well-done action
sukata – bah cpd, pp, stem - well-done
su - ind pref - good, well, thoroughly
kata - √ kar VI, pp, stem - done

25
kamma - n-a stem - action
dinn’ādāyino - adj, m-in nom pl - taking
kittī,ヴァーナ,हार - acc tap cpd, prp, m nom pl - bringing fame and praise
kittī,ヴァーナ - dva cpd, m-a stem - fame and praise
kittī - f-i stem - fame

30
ヴァーナ - m-a stem - praise
harā - √ har l, prp, m nom pl - taking, bringing
ca - ind conj enc - and

35
imēhi - dem pro, n ins pl - by these
dinn’ādāyino - adj, m-in nom pl - taking
kho - ind emph enc - indeed
gahapati,putta - gen tap cpd *, m-a voc sg - young householder
pañcāhi - num adj, n ins pl - by five
ṭhānehi - n-a ins pl - by means, ways
ayirakena - m-a ins sg - by a master

40
heṭṭhimā - adj, f-ā nom sg - nadir
disā - f-ā nom sg - direction
dāsa,kammakara - kam cpd, m-a nom pl - slave-labourers
paccupaṭṭhitā - pati+upa+ sqrt=tīṭhā l, caus pp, m nom pl - ministered to
imēhi - dem pro, n ins pl - by these

45
pañcāhi - num adj, n ins pl - by five
ṭhānehi - n-a ins pl - by means, ways
ayirakam - m-a acc sg - master
anukampanti - anu+ √ kamp l, pres act, 3 pl - are compassionate to

http://dharmafarer.org
“And, workers and servants so respected reciprocate with compassion in five ways: being willing to start early and finish late when necessary, taking only what is given, doing work well, and promoting a good reputation.

Evam assa esā hetṭhimā disā paṭicchannā hoti kemā appaṭibhayā.

“In this way, the lower direction is protected and made peaceful and secure.

33. "Pañcahi kho gahapati, putta ṭhānehi kula, puttena uparimā disā samaṇa,-

brāhmaṇa paccupaṭṭhātabbā:

mettena kāya, kammena, mettena vacī, kammena, mettena mano, kammena, anāvaṭa, dvāratāya āmisānuppaddānena.

pañcahi - num adj, n ins pl - by five

kho - ind emph enc - indeed
gahapati, putta - gen tap cpd *, m-a voc sg - young householder

ṭhānehi - n-a ins pl - by means, ways

kula, puttena - gen tap cpd *, m-a ins sg - by a clansman

uparimā - adj, f-a nom sg - zenith

disā - f-a nom sg - direction

samaṇa, brāhmaṇa - dva cpd *, m-a nom pl - ascetics and brahmins

paccupaṭṭhātabbā - pati+ upa+ ṭhāa i, caus fpp, m nom pl - should be ministered to

mettena - adj, n-a ins sg - kind

kāya, kammena - gen tap cpd, n-a ins sg - with body action

kāya - m-a stem - body

kammena - n-a ins sg - with action

mettena - adj, n-a ins sg - kind

vacī, kammena - gen tap cpd, n-a ins sg - with speech action

vacī - f-a stem - speech

kammena - n-a ins sg - with action

mettena - adj, n-a ins sg - kind

mano, kammena - gen tap cpd, n-a ins sg - with mind action

mano - n-as stem - mind

kammena - n-a ins sg - with action

anāvaṭa, dvāratāya - kom cpd, f-a ins sg - with the state of a “not shut” door, with accessibility

anāvaṭa - adj, stem - not shut

44 mano is the usual stem form of manas in compounds.

http://dharmafarer.org
“Easy Sutta Pali” by Piya Tan, 2012

dvāratāya⁴⁵ - f-ā ins sg - with the “doorliness”
āmīsanuppādāna - acc tap cpd, n-a ins sg - with material giving
āmisa - n-a stem - material
anuppādāna - n-a ins sg - with giving

33. “In five ways should ascetics and Brahmins as the upper direction be respected: by kindly actions, speech, and thoughts, having an open door, and providing material needs.

Imehi kho gahapati, putta pañcahi thānehi kula, puttena uparimā disā samāna, -
brāhmaṇā paccupaṭṭhitā chahi thānehi kula, puttaṁ anukampanti. Pāpā nivārenti,
kalyāṇe nivessenti, kalyāṇa, manasā anukampanti, assutaṁ sāventi, sutaṁ pariyo-
dāpentī, saggassa maggamācikkhanti. Imehi kho gahapati, putta pañcahi thānehi kula, puttena uparimā disā samāna, brāhmaṇā paccupaṭṭhitā imehi chahi thānehi kula, puttaṁ anukampanti.

imehi - dem pro, n ins pl - by these
kho - ind emph enc - indeed
gahapati, putta - gen tap cpd *, m-a voc sg - young householder
pañcahi - num adj, n ins pl - by five

thañehi - n-a ins pl - by means, ways
kula, puttena - gen tap cpd *, m-a ins sg - by a clansman
uparimā - adj, f-ā nom sg - zenith
disā - f-ā nom sg - direction
samaṇa, brāhmaṇa - dva cpd, m-a nom pl - ascetics and brahmins

paccupaṭṭhitā - pati+upa+ v(t)ṭhā l, caus pp, m nom pl - ministered to
chahi - num adj, n ins pl - by six
thañehi - n-a ins pl - by means, ways
kula, puttaṁ - gen tap cpd *, m-a acc sg - clansman
anukampanti - anu+ v kamp l, pres act, 3 pl - are compassionate to

pāpā - n-a acc pl - bad (pl)
nivārenti - ni+ v var l, caus pres act, 3 pl - they restrain
kalyāṇe - adj, n-a loc sg - in the good
nivesenti - ni+ v vis l, caus pres act, 3 pl - they cause to enter

kalyāṇa, manasā - kam cpd, n-as ins sg - with a good mind
kalyāṇa - n-a stem - good
manasā - n-as ins sg - with a mind
anukampanti - anu+ v kamp l, pres act, 3 pl - are compassionate to
assutaṁ - a+ v(s) su V, pp, n acc sg - unheard

sāventi - v(s) su V, caus pres act, 3 pl - they cause to hear
sutaṁ - v(s) su V, pp, n acc sg - heard
pariyodāpentī - pari+ava+ v dā ll, caus pres act, 3 pl - they cleanse, purify, clarify
saggassa - m-a dat sg - for heaven
maggamā - m-a acc sg - path

ācikkhanti - ā+ v cikkh l, pres act, 3 pl - they tell

imehi - dem pro, n ins pl - by these

⁴⁵ The feminine abstract ending -tā has been added to the compound-ending dvāra, to mean “the state of having a not-shut door”.

http://dharmafarer.org
D 31 Sigālôvāda Sutta

kho - *ind emph enc* - indeed

**gahapati,putta - gen tap cpd *,** *m-a voc sg* - young householder

pañcahi - *num adj, n ins pl* - by five

**ṭhānehi - n-a ins pl** - by means, ways

kula,puttena - *gen tap cpd *,** *m-a ins sg* - by a clansman

uparimā - *adj, f-ā nom sg* - zenith

disā - *f-ā nom sg* - direction

samaṇa,brāhmaṇa - *dva cpd, m-a nom pl* - ascetics and brahmins

paccupaṭṭhitā - *pati+upa+ v(t)ṭhā I, caus pp, m nom pl* - ministered to

imehi - *dem pro, n ins pl* - by these

chahi - *num adj, n ins pl* - by six

**ṭhānehi - n-a ins pl** - by means, ways

kula,puttaṁ - *gen tap cpd *,** *m-a acc sg* - clansman

anukampanti - *anu+ v+kamp I, pres act, 3 pl* - are compassionate to

“And, ascetics and Brahmins so respected reciprocate with compassion in six ways: by restraining you from wrongdoing, guiding you to good actions, thinking compassionately, telling you what you ought to know, clarifying what you already know, and showing you the path to heaven.

**Evam assa esā uparimā disā paṭicchannā hoti khemā appaṭibhayāti.**

**Evam** (evam, *sandhi assim*) - *adv* - thus

**assa - dem pro, m dat sg** - for him

esā - *dem pro, f nom sg* - this

**uparimā - adj, f-ā nom sg** - zenith

**disā - f-ā nom sg** - direction

paticchannā - *pati+ chad VII, pp, f nom sg* - covered

hoti - *v+hū I, pres act, 3 sg* - he is

**khemā - adj, f-ā nom sg** - safe

appāṭibhayā - *adj, f-ā nom sg* - secure

“In this way, the upper direction is protected and made peaceful and secure.”

**Idam avoca bhagavā.**

**Idam** (idam, *sandhi assim*) - *dem pro, n acc sg* - that

**avoca - v+vac I, aor, 3 sg** - he said

**bhagavā - m-ant nom sg** - the Blessed One

**That is what the Buddha said.**

**34. Idam vatvā sugato , athāparaṁ etad avoca satthā:***

**idam** - *dem pro, n acc sg* - that

**vatvā - v+vac I, ger** - having said

**sugato - m-a nom sg** - the Sublime one

**athāparaṁ - avy cpd *,** *adv* - thereafter

**etad** - *dem pro, n acc sg* - this

**avoca - v+vac I, aor, 3 sg** - he said
34. Summing up in verse, the sublime teacher said:

\[
\begin{align*}
\text{Māṭa, pitā disā pubbā,} & \quad \text{ācariyā dakkhiṇā disā,} \quad \text{[PTS 3:192]} \\
\text{Putta, dārā disā pacchā,} & \quad \text{mitt’āmaccā ca uttarā,} \\
\text{Dāsa, kammakarā heṭṭhā,} & \quad \text{uddhaṁ samaṇa, brāhmaṇa,} \\
\text{Etā disā namasseyya} & \quad \text{alam-athho kule gihī.}
\end{align*}
\]

"Mother and father as the east,  
Teachers as the south,  
Spouse and family as the west,  
Friends and colleagues as the north,  
Servants and workers below,  
Brahmins and ascetics above;  
These directions a person should honour  
In order to be truly good.

\[
\begin{align*}
\text{Paṇḍito sila, sampanno,} & \quad \text{saṅho ca paṭibhānavā,} \\
\text{Nīvāṭa, vutti atthaddho,} & \quad \text{tādiso labhate yasām.}
\end{align*}
\]
D 31 Sigālômāda Sutta

nivāta, vutti - kam cpd, f-i nom sg - humble conduct
nivāta - adj, stem - humble
vutti - f-i nom sg - conduct
atthaddho (na thaddha) - adj, m-a nom sg - not obdurate
5 tādiso - adj, m-a nom sg - of such quality
labhate - vlabh i, pres mid, 3 sg - he gains for himself
yasam - n-a acc sg – reputation

Wise and virtuous,
Gentle and eloquent,
Humble and accommodating;
Such a person attains glory.

Uṭṭhānako analaso, āpadāsu na vedhati,
Acchidda, vutti medhāvī, tādiso labhate yasam.

utṭhānako - adj, m-a nom sg - productive
analaso - adj, m-a nom sg - vigorous, energetic
āpadāsu - f-ā loc pl - in misfortunes
20 na - ind neg advs - not
vedhati - vvedh i, pres act, 3 sg - he trembles
acchidda, vutti - kam cpd, f-i nom sg - flawless conduct
acchidda - adj, stem - not faulty
vutti - f-i nom sg - conduct
medhāvī - m-in nom sg - wise person
tādiso - adj, m-a nom sg - of such quality
labhate - vlabh i, pres mid, 3 sg - he gains for himself
yasam - n-a acc sg – reputation

Energetic, not lazy,
Not shaken in misfortune,
Flawless in conduct, and intelligent;
Such a person attains glory.

Saṅgāhako mitta, karo,
Netā vinetā anunetā,
35 vadaññū vīta, maccharo,
Tādiso labhate yasam.

Saṅgāhako - adj, m-a nom sg - compassionate
mitta, karo - acc tap cpd, m-a nom sg - maker of friends
40 mitta - m-a stem - friend
karo - m-a nom sg - maker
vadaññū - adj, m-ū nom sg - easily spoken to
vīta, maccharo - bah cpd, adj, m-a nom sg - free from selfishness
vīta - vi+ vi l, pp, stem - without, free from
45 maccharo - adj, m-a nom sg - niggardly, selfish
netā - m-ar nom sg - leader, forerunner
vītā - m-ar nom sg - teacher, instructor
anunetā - m-ar nom sg - conciliator, diplomat
tādiso - adj, m-a nom sg - of such quality

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labhate - \(\text{v}^\text{l}ab\text{h} \text{l}\), pres mid, 3 sg - he gains for himself
yasam - n-a acc sg - reputation

\[\text{A compassionate maker of friends,}\]
\[\text{Approachable, free from stinginess,}\]
\[\text{A leader, a teacher, and diplomat;}\]
\[\text{Such a person attains glory.}\]

Dānañ ca peyya,vajjañ ca,
Samānattatā ca dhammesu,
\[\text{attha, cariyā ca yā idha,}\]
\[\text{tattha tattha yathā ‘rahaṁ.}\]

dānañ (dānarñ, sandhi assim) - n-a nom sg - giving
cā - ind conj enc - and
peyya,vajjañ (peyya,vajjam, sandhi assim) - kam cpd *, n-a nom sg - kind speech
cā - ind conj enc - and
attha,cariyā - dat tap cpd *, f-ā nom sg - conduct for welfare
cā - ind conj enc - and
yā - rel pro, f nom sg - whichever
idha - ind - in this connection
samānattatā - f-ā nom sg - impartiality
cā - ind conj enc - and
dhammesu - m-a loc pl - in things
tattha - adv - there, in that place
tattha - as above - (when repeated) here and there
yathā - adv - as, like, according to
‘rahaṁ (arahāṁ, sandhi elis) - adj, n-a nom sg - worthy, fitting

Generosity and kind words,
Conduct for others’ welfare,
Impartiality in all things;
These are suitable everywhere.

Ete kho saṅghā loke,
Ete ca saṅghā n’ assu,
Labhetha mānaṁ pūjaṁ vā,
na mātā putta,kāraṇā
rathass’ āṇīva yāyato,
pit vā putta,kāraṇā.

ete - dem pro, m nom pl - these
kho - ind emph enc - indeed
saṅghā - m-a nom pl - collectings, inclusions, kindlinesses
loke - m-a loc sg - in the world
rathass’ (rathassa, sandhi elis) - m-a gen sg - of the chariot
āṇīva (āṇī iva, sandhi coal)
āṇī - m-i nom sg - linch-pin
iva - ind enc - as, like
yāyato - \(\text{v}^\text{y}ā \text{l}\), intensive (yāyati), prp, m gen sg - moving
ete - dem pro, m nom pl - these
cā - ind conj enc - and
saṅghā - m-a nom pl - collectings, inclusions, kindlinesses
n’ (na, sandhi elis) - ind neg advs - not

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These kind dispositions hold the world together, 
Like the linchpin of a moving chariot. 
And should these kind dispositions not exist, 
Then the mother would not receive 
Respect or honour from her child, 
Neither would a father. 

Yasmā ca saṅgahe, ete, sammavekkhanti pāṇḍitā. [3:193] 
Tasmā mahattāṁ papponti, pāsaṁsā ca bhavanti te ti." 

Upon these things 
The wise reflect; 
They obtain greatness 
And are sources of praise.”

35. Evaṁ vutte, siṁgālako gahapati, putto bhagavantaṁ etad avoca:

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assu - ˈas l, opt, 3 pl - would be
na - ind neg advs - not
mātā - f-ar nom sg - mother
putta,kāraṇā - gen tap cpd, n-a abl sg - because of a son
putta - m-a stem - son
kāraṇā - n-a abl sg - from the reason; because of
labhetha - ˈlabh l, opt mid, 3 sg - would gain for oneself
māna - m-a acc sg - pride
pūja - f-ā acc sg - honour
vā - ind disj enc - or
pittā, kāraṇā - m-a stem - son
kāraṇā - n-a abl sg - from the reason; because of
pāsa - m-a nom pl - praiseworthy
ca - ind conj enc - and
bhavanti - ˈbhā l, pres act, 3 pl - they are, become
 te - 3 pers pro, m nom pl - they
ti - ind - (end-quote)
“Easy Sutta Pali” by Piya Tan, 2012

gahapati, putto - gen tap cpdf *; m-a nom sg - young householder
bhagavantaṃ - m-ant acc sg - the Blessed One
etad - dem pro, n acc sg - this
avoca -  √vac I, aor, 3 sg - he said

5

35. When all was said, the young householder, Sigālaka, exclaimed to the Buddha:

“Abhikkantaṁ, bhante, abhikkantaṁ, bhante.
Seyyathā pi bhante nikkujjitaṁ vā ukkujjeyya,
pāticechannāṁ vā vivareyya,
mūḷhaṁ vā maggam ācikkheyya,
andha, kāre vā tela, pajjotaṁ dhāreyya 'cakkhumanto rūpāni dakkhintītī':
evam-evaṁ bhagavatā aneka, pariyāyena dhammaṁ pakāsito.
Esāhaṁ bhante bhagavantāṁ saraṇāṁ gacchāmi, dhammaṅ ca bhikkhu, saṅghaṅ ca.

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Upāsakaṁ māṁ bhagavā dhāretu ajja-t-agge pāṇ'upetaṁ saraṇāṁ gatan'tī.”

abhikkantaṁ - adj, n-a nom sg - wonderful
bhante - ind - venerable sir

20

abhikkantaṁ - adj, n-a nom sg - wonderful
bhante - ind - venerable sir
seyyathā - adv - just as
pl - ind enc - too

25

bhante - ind - venerable sir
nikkujjitaṁ - ni+ √kuj I, pp, n acc sg - turned upside-down
vā - ind disj enc - or
ukkujjeyya - u+ √kuj I, opt, 3 sg - might set upright
pāticechannāṁ - pati+ √chad VII, pp, n acc sg - covered, concealed

30

vā - ind disj enc - or
vivareyya - vi+ √var I, opt, 3 sg - might uncover
mūḷhaṁ - √muy III, pp, m dat sg - to one gone astray
vā - ind disj enc - or
maggam - m-a acc sg - path

35

ācikkheyya - ā+ √cikkh I, opt, 3 sg - he should tell
andha, kāre - kom cpdf, m-a loc sg - blindness, darkness
andha - adj, stem - blind, dark
kāre - m-a loc sg - manner
vā - ind disj enc - or

tela, pajjotaṁ - gen tap cpdf, m-a acc sg - oil lamp
tela - n-a stem - oil
pajjotaṁ - m-a acc sg - light, lamp
dhāreyya - √dhar VII, opt, 3 sg - might bear, hold
cakkhumanto - adj, m-ant nom pl - having eyes

45

rūpāni - n-a acc pl - forms
dakkhintītī (dakkhinti iti, sandhi coal)
dakkhintī⁴⁶ - √dakkh I, pres act, 3 pl - they see

⁴⁶ dakkhiti is an irregular form of dassati, a hypothetical form of passati.

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iti - ind - (end-quote)
evat evam (evam+evam, sandhi assim) - adv - so, too
  evam - adv - thus [when repeated, means “just so”]
bhagavatā - m-ant ins sg - by the Blessed One

5 aneka, pariyyāyena - kam cpd, m-a ins sg - by various method
  aneka - adj, stem - various
  pariyyāyena - m-a ins sg - by way, method
dhammo - m-a nom sg - Dhamma

pakāsito - pa+ /kās I, caus pp, m nom sg - made visible

esāhaṁ (esa ahaṁ, sandhi coal)
  esa - 3 pers pro, m nom sg - that
  ahaṁ - 1 pers pro, nom sg - I
bhante - ind - venerable sir

bhagavantaṁ - m-ant acc sg - the Blessed One
saraṇaṁ - n-a acc sg - refuge, protection
gacchāmi - /gam I, pres act, 1 sg - I go
dhammaṁ (dhammaṁ, sandhi elis) - m-a acc sg - Dhamma
cā - ind conj enc - and

bhikkhu-saṅghañ - gen tap cpd, m-a acc sg - community of monks
  bhikkhu - m-u stem - monk
  saṅghañ (saṅghaṁ, sandhi assim) - m-a acc sg - community
ca - ind conj enc - and

upāsakam - m-a acc sg - lay-follower
māṁ - 1 pers pro, acc sg - me
bhagavā - m-ant nom sg - the Blessed One
dhāretu - /dhār VII, imp, 3 sg - bear, hold
ajjā-t-agge - adv - henceforth

30 pāṇ’upetam (pāṇa, upetam, sandhi coal) - acc tap cpd, pp, m acc sg - endowed with life
  pāṇa - m-a stem - living being, life
  upetam - upa+ /i I, pp, m acc sg - endowed with
saraṇaṁ - n-a acc sg - refuge, protection
gatan’i (gataṁ iti, sandhi assim)

35 gataṁ - /gam I, pp, m acc sg - gone
  ‘ti (iti) - ind - (end-quote)

“Wonderful, dear sir! Wonderful! It is as though you have set upright what was overturned, or uncovered what was concealed, or shown the path to one gone astray, or brought an oil-lamp into the darkness such that those with eyes could see. So too has the Buddha made clear the Dhamma by various ways. I go for refuge to the Buddha and to the Dhamma and to the monastic community,⁴⁷ May the exalted one accept me as a lay-follower gone for refuge from henceforth for as long as I live.”

⁴⁷ The Saṅgha.
The Verb Groups

There are seven different conjugations in Pāli, called “root-groups” (dhātu,gaṇa). The ancient Pāli grammarians signify the roots with a final vowel, but which is often dropped or changed before the conjugation sign. Each group has one or more conjugational signs which is inserted between the root and the verb-ending.

The seven conjugations and their signs are as follows:

<table>
<thead>
<tr>
<th>Conjugation</th>
<th>Sign</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>bhū-</td>
<td>bhūvādi,gaṇa</td>
</tr>
<tr>
<td>2</td>
<td>rudh-</td>
<td>rudhādi,gaṇa</td>
</tr>
<tr>
<td>3</td>
<td>div-</td>
<td>divādi,gaṇa</td>
</tr>
<tr>
<td>4</td>
<td>su-</td>
<td>suvādi,gaṇa</td>
</tr>
<tr>
<td>5</td>
<td>ki-</td>
<td>kiyādi,gaṇa</td>
</tr>
<tr>
<td>6</td>
<td>tan-</td>
<td>tanādi,gaṇa</td>
</tr>
<tr>
<td>7</td>
<td>cur-</td>
<td>curādi,gaṇa</td>
</tr>
</tbody>
</table>

Most of the roots are found in the first and seventh groups. Two common examples (Group 1) are \( bhū \), “to be” and \( paca \), “to cook.” Monosyllabic roots like \( bhū \) do not drop their final vowel, which is “strengthened” or “gunated” (guṇa) before the conjugation sign. The final vowel of \( paca \), however, is dropped before the conjugational sign. For example,

- \( i \) or \( ī \) strengthened becomes \( e \)
- \( u \) or \( ū \) strengthened becomes \( o \)

\[ \text{eg } nī + a \text{ becomes } ne + a \text{ which becomes } naya \]
\[ \text{bhū} + a \text{ becomes } bho + a \text{ which becomes } bhava \]

References

(1) For a full list of verbs with the conjugational signs and principal parts, see A K Warder, *Introduction to Pali*, 2nd ed, London & Boston, 1974: 375-381.
(2) For details of each verbal group and exercises, see A P Buddhatta, *The New Pali Course*, part 2, Dehiwala, 1938:74-104

Compounds (samāsa)

Nouns (including participles, adjectives and pronouns) often combine to form compounds. In a compound, only the last noun is inflected, while those prefixed to it are usually in their stem form.\(^{48}\) There are 6 main kinds of compounds:

1. Tadpurusha (tatpurisa) dependent compound, eg *monasi,kāra*, “keeping in the mind” (attention).
2. Karmadharaya (kamma, dhāraya), adjectival compound, eg *mahā,muni*, “the great sage.”
3. Dvigu (dīgu), numerical compound, eg *pañca,sīla*, “the five precepts.”
4. Dvandva (dvanda), aggregative compound, eg *mātā,pitaro*, “mother and father” (parents).
5. Avayabhava (avyayībhāva), adverbial compound, eg *yāva,jīvaṁ*, “as long as life lasts.”
6. Bahuvrihi (bahubbīhi), relative compound, eg *khīṇ’āsava*, “whose inflows are destroyed” (arhat).