

D 31 Sigālôvāda Sutta

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)	fpp -	future passive participle
1 - 1 st person	gen -	genitive
2 - 2 nd person	ger -	gerund
3 - 3 person	hist -	historical
-a, -ā, -i, etc (following gender) - indicates stem form of noun	imps -	impersonal
* - indicates compound previously analyzed in detail	imp -	imperative
√ - root	in -	indicative
abl - ablative	ind -	indeclinable
acc - accusative	inf -	infinitive
act - active	ins -	instrumental
adj - adjective	inser -	insertion
adv - adverb	inter -	interrogative
adv - adversative	kam cpd -	karmadharaya compound
aor - aorist	loc -	locative
assim - assimilation	m -	masculine
avy cpd - avyayibhava compound	mid -	middle
bah cpd - bahuvrihi (bahubbīhi) compound	n -	neuter
caus - causative	neg -	negative
coal - coalescence	nom -	nominative
conj - conjunctive	num -	numerical
correl - correlative	opt -	optative
cpd - compound	part -	participle
dat - dative	pass -	passive
dem - demonstrative	perf -	perfect
disj - disjunctive	pers -	personal
digu cpd - dvigu (dīgu) compound	pl -	plural
dup - duplication	pp -	past participle
dva cpd - dvandva compound	pref -	prefix
elis - elision	pres -	present
emph - emphatic	pro -	pronoun
enc - enclitic	pronom -	pronominal
f - feminine	rel -	relative
fut - future	sg -	singular
	tap cpd -	tadpurusha (tappurisa) compound
	voc -	vocative

[PTS edition vol 3, page 180]

31. Siṅgālovāda,suttanta.

- 5 Siṅgālovāda - *dat tap cpd*, - advice to Sigālaka¹ [vl Sigāla]
Siṅgāl' (Siṅgāla, *sandhi coal*) - *m-a/stem* - to Sigālaka
ovāda - *m-a stem* - advice
suttanta - *m-a stem* - discourse
- 10 *The Discourse on the Advice to Sigāla*

Evam me sutam.

- evam - *adv* - thus
- 15 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.

20 1. Ekaṃ samayaṃ bhagavā rājagahe viharati veḷu,vane kalandaka,nivāpe.

- ekaṃ - *num pro, m acc sg* - one
samayaṃ - *m-a acc sg* - time
bhagavā - *m-ant nom sg* - the Blessed One
- 25 Rājagahe - *m-a loc sg* - at Rājagaha
viharati - *vi+√har I, pres act (hist pres), 3 sg* - he was living
veḷu,vane - *gen tap cpd, n-a loc sg* - in the Bamboo Grove
veḷu - *m-u stem* - bamboo
vane - *n-a loc sg* - in the grove, wood, forest
- 30 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
- 35 *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.*

- 40 **Tena kho pana samayena siṅgāloko [vl sigālo] gahapati,putto kālass' eva
vuṭṭhāya, rājagahā nikkhamitvā, alla,vattho alla,keso pañjaliko puthu-d,disā
namassati puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ
heṭṭhimaṃ disaṃ uparimaṃ disaṃ.**

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

¹ Various known as *Sigāla, Sigālaka, Siṅgāla, Siṅgāloka*. We have chosen *Sigālaka* in this translation (Pāli *sigāla* = “jackal”, and the *-ka* 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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- samayena - *m-a ins sg* - time
siṅgālako - *m-a nom sg* - Sigālaka
gahapati,putto - *gen tap cpd, m-a nom sg* - young householder
gaha,pati - *gen tap cpd, m-i stem* - householder
5 gaha - *m-a stem* - house
pati - *m-i stem* - lord
putto - *m-a nom sg* - son
kālass' (kālassa, *sandhi elis*) - *m-a gen sg* - of time
eva - *ind adv emph* - just, very⁴
10 vuṭṭhāya - *u(d)+√(t)ṭhā I, ger* - having emerged
rājagahā - *m-a abl sg* - from Rājagaha
nikkhamitvā - *ni+√(k)kham I, ger* - having set out
alla,vattho - *bah cpd, adj, m-a nom sg* - wet-clothed
alla - *adj, stem* - wet
15 vattho - *m-a nom sg* - clothing
alla,keso - *bah cpd, adj, m-a nom sg* - with wet hair
alla - *adj, stem* - wet
keso - *m-a nom sg* - hair
pañjaliko - *adj, m-a nom sg* - with hands outstretched in reverential salutation
20 puthu-d,disā - *kam cpd, f-ā acc pl* - the separate directions
puthu - *adj stem* - separated
-d,disā (*disa, sandhi dup*) - *f-ā acc pl* - directions
namassati - *√namas I, pres act (hist pres), 3 sg* - he was worshipping
puratthimaṃ - *adj, f-ā acc sg* - eastern
25 disaṃ - *f-ā acc sg* - direction
dakkhiṇaṃ - *adj, f-ā acc sg* - southern
disaṃ - *f-ā acc sg* - direction
pacchimaṃ - *adj, f-ā acc sg* - western
disaṃ - *f-ā acc sg* - direction
30 uttaraṃ - *adj, f-ā acc sg* - northern
disaṃ - *f-ā acc sg* - direction
hetṭhimaṃ - *adj, f-ā acc sg* - nadir
disaṃ - *f-ā acc sg* - direction
uparimaṃ - *adj, f-ā acc sg* - zenith
35 disaṃ - *f-ā acc sg* - direction

At that time a young householder named Sigāla arose early and set out from Rājagaha with freshly washed clothes and hair⁵. With palms together held up in reverence⁶, he was paying respect towards the six directions⁷: 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*. 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 Śrauta and Grhya Sūtras* (New Delhi: Concept Publishing Company, 1978).)

⁶ More specifically, Sigālaka is worshipping with joined hands outstretched.

⁷ The Pāli words denoting the six directions have obvious symbolic implications in relation to the six groups of people that the Buddha associates with them. *Puratthima* ('east') derives from the Sanskrit word *purastāt*, which in addition to denoting the east, means "before, forward, in or from the front; ... in the beginning" (Monier Monier-Williams, Carl Cappeller & Ernst

2. Atha kho bhagavā pubbaṅha,samayaṃ nivāsetvā patta,cīvaram ādāya rājagahaṃ piṇḍāya pāvisi.

- atha - *ind conj* - then
5 kho - *ind emph enc* - indeed
bhagavā - *m-ant nom sg* - the Blessed One
pubbaṅha,samayaṃ - *kam cpd, m-a acc sg* - in the morning
pubbaṅha - *m-a stem* - forenoon
samayaṃ - *m-a acc sg* - time
10 nivāsetvā - *ni+√vas VII, ger* - having dressed
patta,cīvaram (patta,cīvaraṃ, *assim sandhi*) - *dva cpd, n-a acc sg* - robe and bowl
patta - *m-a stem* - bowl
cīvaram (cīvaraṃ, *sandhi assim*) - *n-a acc sg* - robe
ādāya - *ā+√dā I, ger* - having taken
15 rājagahaṃ - *m-a acc sg* - to Rājagaha
piṇḍāya - *m-a dat sg* - for alms
pāvisi - *pa+√vis I, aor, 3 sg* - he entered

20 *2. Meanwhile the Buddha dressed himself in the early morning, took his bowl and robe and went in to Rājagaha on alms round.*

Addasā kho bhagavā siṅgālakam gahapati,puttam kālass’ eva vuṭṭhāya rājagahā nikkhamitvā alla,vattham alla,kesam pañjalikam puthu-d,disā namassantam puratthimam disam dakkhiṇam disam pacchimam disam uttaram disam heṭṭhimam disam uparimam disam.

- addasā - *√dis I, aor, 3 sg* - he saw
kho - *ind emph enc* - indeed
bhagavā - *m-ant nom sg* - the Blessed One
25 riṅgālakam- *m-a acc sg* - Sigālaka
gahapati,puttam - *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)ṭhā I, ger* - having emerged
35 rājagahā - *m-a abl sg* - from Rājagaha
nikkhamitvā - *ni+√(k)kham I, ger* - having set out
alla,vattham - *bah cpd *, adj, m-a acc sg* - wet-clothed
alla,kesam - *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. *Dakkhiṇa*, 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 Pāli word *heṭṭhima*, denoting the lower direction, does not give great symbolic context, a Sanskrit equivalent, *dhruva*, in the Atharva-Veda (avy) III.26, 27 does. As six directions are mentioned only in three Sanskrit texts, these references are important. The adjective *dhruva*, 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 Siṅgālovāda-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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pañjalikaṃ - *adj, m-a acc sg* - with hands outstretched in reverential salutation

puthu-d,disā - *kam cpd *, f-ā acc pl* - the separate directions

namassantaṃ - *√namas l, prp, m acc sg* - worshipping

puratthimaṃ - *adj, f-ā acc sg* - eastern

5 disaṃ - *f-ā acc sg* - direction

dakkhiṇaṃ - *adj, f-ā acc sg* - southern

disaṃ - *f-ā acc sg* - direction

pacchimaṃ - *adj, f-ā acc sg* - western

disaṃ - *f-ā acc sg* - direction

10 uttaraṃ - *adj, f-ā acc sg* - northern

disaṃ - *f-ā acc sg* - direction

hetṭhimaṃ - *adj, f-ā acc sg* - nadir

disaṃ - *f-ā acc sg* - direction

uparimaṃ - *adj, f-ā acc sg* - zenith

15 disaṃ - *f-ā acc sg* - direction

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

20 **Disvā siṅgālakam gahapati,puttaṃ etad avoca:**

disvā - *√(d)dis l, ger* - having seen

siṅgālakam - *m-a acc sg* - Sigālaka

gahapati,puttaṃ - *gen tap cpd *, m-a acc sg* - to the young householder

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

25 avoca - *√vac l, aor, 3 sg* - he said

Seeing this, the Buddha said to him:

30 **“Kin nu tvaṃ gahapati,putta kālass’ eva vuṭṭhāya rājagahā nikkhamitvā
alla,vattho alla,keso pañjaliko puthu-d,disā [3:181] namassasi puratthimaṃ disaṃ ...
pe ... uparimaṃ disanti?”**

kin (kiṃ, sandhi assim) - *ind inter* - why?

nu - *ind inter enc* - is it? (interrogative particle)

35 tvaṃ - *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)+√(t)ṭhā l, ger* - having emerged

40 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

45 puthu-d,disā - *kam cpd *, f-ā acc pl* - the separate directions

namassasi - *√namas l, pres act, 2 sg* - you are worshipping

puratthimaṃ - *adj, f-ā acc sg* - eastern

disaṃ - *f-ā acc sg* - direction

pe - *ind* - etc.

uparimaṃ - *adj, f-ā acc sg* - zenith
disan (disaṃ, *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 maṃ, bhante, kālaṃ karonto avaca: 'Disā tāta namasseyyāsīti.'"

10 pitā - *m-ar nom sg* - father
maṃ - *1 pers pro, gen sg* - my
bhante - *ind* - venerable sir
kālaṃ - *m-a acc sg* - time
karonto - *√kar VI, prp, m nom sg* - doing⁸
15 avaca - *√vac I, 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 I, opt, 2 sg* - you should worship
20 iti - *ind* - (end-quote)

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

25 **So kho ahaṃ bhante pitu vacanaṃ sakkaronto garu, karonto mānento pūjento
kālass’eva vuṭṭhāya rājagahā nikkhamitvā alla, vattho alla, keso pañjaliko puthu-
d, disā namassāmi puratthimaṃ disaṃ ... pe ... uparimaṃ disanti.”**

so - *3 pers pro, m nom sg* - he, that⁹
kho - *ind emph enc* - indeed
30 ahaṃ - *1 pers pro, nom sg* - I
bhante - *ind* - venerable sir
pitu - *m-ar gen sg* - father’s
vacanaṃ - *n-a acc sg* - utterance
sakkaronto - *sat+√kar VI, prp, m nom sg* - honouring
35 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
40 kālass’ (kālassa, *sandhi elis*) - *m-a gen sg* - of time
eva - *adv emph* - just, very
vuṭṭhāya - *u(d)+√(t)ṭhā I, ger* - having emerged
rājagahā - *m-a abl sg* - from Rājagaha
nikkhamitvā - *ni+√(k)kham I, ger* - having set out
45 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: *kālaṃ √kar* - to die.

⁹ so ... *ahaṃ* - I (emphatic).

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puthu-d,disā - *kam cpd **, *f-ā acc pl* - the separate directions

namassāmi - *√namas I, pres act, 1 sg* - I was worshipping

puratthimaṃ - *adj, f-ā acc sg* - eastern

disaṃ - *f-ā acc sg* - direction

5 pe - *ind* - etc.

uparimaṃ - *adj, f-ā acc sg* - zenith

disan (disaṃ, *sandhi assim*) - *f-ā acc sg* - direction

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

10 *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 evaṃ cha-d,disā namassitabbāti."

15 na - *ind neg advs* - not

kho - *ind emph enc* - indeed

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

ariyassa - *m-a gen sg* - of the noble

vinaye - *m-a loc sg* - in the discipline

20 evaṃ - *adv* - thus

cha-d,disā - *dig cpd, f-ā nom pl* - six directions

cha - *num adj, stem* - six

-d,disā (disā, *sandhi dup*) - *f-ā nom pl* - directions

namassitabbāti (namassitabbā iti, *sandhi coal*)

25 namassitabbā - *√namas I, fpp, f nom pl* - ought to be worshipped

iti - *ind* - (end-quote)

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

30

"Yathā kathaṃ pana, bhante, ariyassa vinaye cha-d,disā namassitabbā? Sādhu me bhante bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye cha-d,disā namassitabbāti."

35 yathā - *rel adv* - as, like, according to

kathaṃ - *ind inter* - how?

pana - *ind advs enc* - but, however

bhante - *ind* - venerable sir

ariyassa - *m-a gen sg* - of the noble

40 vinaye - *m-a loc sg* - in the discipline

cha-d,disā - *dig cpd **, *f-ā nom pl* - the six directions

namassitabbā - *√namas I, fpp, f nom pl* - ought to be worshipped

sādhu - *adv* - good

me - *1 pers pro, dat sg, enc* - to me

45 bhante - *ind* - venerable sir

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

tathā - *correl adv* - in that way

dhammaṃ - *m-a acc sg* - Dhamma

desetu - *√dis VII, imp, 3 sg* - may he preach

yathā - *adv* - as, like, according to
ariyassa - *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 namassitabbāti (namassitabbā iti, *sandhi coal*)
namassitabbā - *√namas I, fpp, f nom pl* - ought to be worshipped
iti - *ind* - (end-quote)

10 *“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.”*

“Tena hi gahapati,putta suṇāhi sādhukaṃ manasikarohi bhāsissāmīti.”

15 tena hi - *ind* - now then
gahapati,putta - *gen tap cpd **, *m-a voc sg* - O young householder
suṇāhi - *√(s)su V imp, 2 sg* - listen
sādhukaṃ - *adv* - well
manasi,karohi - *verbal cpd, imp, 2 sg* - pay attention
manasi¹⁰ - *n-as loc sg* - in the mind
20 karohi - *√kar VI, imp, 2 sg* - make
bhāsissāmīti (bhāsissāmi iti, *sandhi coal*)
bhāsissāmi - *√bhas I fut, 1 sg* - I will speak
iti - *ind* - (end-quote)

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

“Evam bhante ti” kho siṅgālako gahapati,putto bhagavato paccassosi. Bhagavā etad avoca:

30 evam (evam, *sandhi assim*) - *adv* - thus
bhante - *ind* - venerable sir
'ti (iti) - *ind* - (end-quote)
kho - *ind emph enc* - indeed
siṅgālako - *m-a nom sg* - Siṅgāla(ka)
35 gahapati,putto - *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
40 avoca - *√vac I, aor, 3 sg* - he said

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

45 **3. “Yato kho gahapati,putta ariya,sāvakassa cattāro kamma,kilesā pahīnā honti,
catūhi ca ṭhānehi pāpa.kammaṃ na karoti, cha ca bhogānaṃ apāya,mukhāni na
sevati, so evaṃ cuddasa pāpakā 'pagato cha-d,disā paṭicchādī, ubho,loka,vijayāya**

¹⁰ Compounds ending in forms of *karoti* (here *karohi*) modify the ending of the previous noun or adjective to *-i*.

paṭipanno hoti, tassa ayañ c'eva loko āraddho hoti paro ca loko. Kāyassa bhedaṃ param marañā sugatim saggaṃ lokam 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,sāvaka - *kam cpd, m-a dat sg* - for the noble disciple
ariya - *adj, stem* - noble
sāvaka - *m-a dat sg* - for the disciple
10 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+√hā I, pp, m nom pl* - abandoned
15 honti - *√hū I, pres act, 3 pl* - there are
catūhi - *num adj, n ins pl* - by four
ca - *ind conj enc* - and
ṭhānehi - *n-a ins pl* - by the reasons
pāpa-kammaṃ - *kam cpd, n-a acc sg* - bad action
20 pāpa - *adj, stem* - bad
kammaṃ - *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
25 ca - *ind conj enc* - and
bhogānaṃ - *m-a gen pl* - of possessions
apāya,mukhāni - *gen tap cpd, n-a acc pl* - sources of loss
apāya - *m-a stem* - of loss
mukhāni - *n-a acc pl* - openings
30 na - *ind neg advs* - not
sevati - *√sev I, pres act, 3 sg* - he pursues
so - *3 pers pro, m nom sg* - he
evaṃ - *adv* - thus
35 cuddasa - *num adj, m acc pl* - fourteen
pāpakā - *adj, n-a acc pl* - bad (things)
'pagato (apagato, *sandhi elis*) - *apa+√gam I, pp, m nom sg* - removed
cha-d,disā - *dig cpd **, *f-ā acc pl* - the six directions
paṭicchādī - *m-in nom sg* - one covering, protecting¹¹
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 paṭipanno - *paṭi+√pad III, pp, m nom sg* - entered upon a path
hoti - *√hū I, pres act, 3 sg* - he is

¹¹ hoti seems to be implied in the text.

tassa - 3 pers pro, n dat sg - for him
ayañ (ayañ, sandhi assim) - dem pro, m nom sg - this
c’eva (ca+eva, sandhi)

5 ca, sandhi elis) - ind conj enc - and

eva - adv emph - just, very

loko - m-a nom sg - world

āraddho - ā+√rabh I, pp, m nom sg - begun; resolved; attained, realized

hoti - √hū I, pres act, 3 sg - it is

paro - adj, m-a nom sg - other

10 ca - ind conj enc - and

loko - m-a nom sg - world

kāyassa - m-a gen sg - of the body

bhedā - m-a abl sg - from the break-up

15 param (parañ, sandhi assim) - adv - after

maraṇā - n-a abl sg - death

sugatiṃ - kam cpd, f-i acc sg - good destination

su - ind pref - good, well, thoroughly

gatiṃ - f-i acc sg - destination

20 saggam - m-a acc sg - heaven

lokaṃ - m-a acc sg - world

uppajjati - up+√pad III, pres act, 3 sg - he arises

25 *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.*

30 **Katam’ assa cattāro kamma,kilesā pahīnā honti?**

Pāṇātipāto kho gahapati,putta kamma,kilesa,

adinn’ādānaṃ kamma,kilesa,

kāmesu micchācāro kamma,kilesa,

musā,vādo kamma,kilesa.

35 **Im’assa cattāro kamma,kilesā pahīnā hontīti.”**

katam’ (katame, sandhi elis)- ind inter - which?

assa - dem pro, n dat sg - for this

cattāro - num adj, m nom pl - four

40 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+√hā I, pp, m nom pl - abandoned

45 honti - √hū I, pres act, 3 pl - there are

pāṇātipāto (sandhi coal) - gen tap cpd, m-a nom sg - killing of living beings

pāṇa - 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'ādānaṃ (*sandhi coal*) - *gen tap cpd*, *n-a nom sg* - taking of what is not given
 adinna - *adj, stem* - not given
5 ādānaṃ - *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
 micchâcāro - *kam cpd*, *m-a nom sg* - misconduct
 micchā - *adv, stem* - wrongly
10 âcāro - *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
15 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
20 cattāro - *num adj, m nom pl* - four
 kamma,kilesā - *gen tap cpd **, *m-a nom pl* - defilements of conduct
 pahīnā - *pa+ √hā I, pp, m nom pl* - abandoned
 hontīti (*honti iti, sandhi coal*)
 honti - *√hū I, pres act, 3 pl* - there are
25 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"¹². These four are abandoned."
30
Idam avoca bhagavā.
 idam (*idaṃ, sandhi assim*) - *dem pro, n acc sg* - that
 avoca - *√vac I, aor, 3 sg* - he said
35 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 *pañña*, 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.

That is what the Buddha said.

5 **4. Idam̐ vatvā sugato athâparam̐ etad avoca satthā:**

idam̐ - *dem pro, n acc sg* - that

vatvā - *√vac*¹³ *l, ger* - having said

sugato - *su+√gam l, pp, m-a nom sg* - the “well-gone” one, the Sublime one

athâparam̐ - *avy cpd, adv* - thereafter

10 atha - *ind* - then

aparam̐ - *adj, n-a acc sg (adv)* - another

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

avoca - *√vac l, aor, 3 sg* - he said

15 satthā - *m-ar nom sg* - the Teacher

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

[3:182] **“Pāṇâtipāto adinn’ādānam̐ musā,vādo ca vuccati,**

20 **Para,dāra,gamanañ c’eva na-p,pasamsanti paṇḍitāti.”**

pāṇâtipāto - *gen tap cpd **, *m-a nom sg* - killing of living beings

adinn’ādānam̐ - *gen tap cpd **, *n-a nom sg* - taking of what is not given

musā,vādo - *kam cpd **, *m-a nom sg* - false speech

ca - *ind conj enc* - and

25 vuccati - *√vac 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

30 gamanañ (gamanam̐, *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*)

35 na - *ind neg advs* - not

pasamsanti - *pa+√sams l, pres act, 3 pl* - they praise

paṇḍitāti (paṇḍitā iti, *sandhi coal*)

paṇḍitā - *m-a nom pl* - wise men

40 ‘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.”

45 **5. “Katamehi catūhi ṭhānehi pāpa,kammaṃ na karoti?**

**Chandâgatiṃ gacchanto pāpa,kammaṃ karoti, dosâgatiṃ gacchanto pāpa,-
kammaṃ karoti, mohâgatiṃ gacchanto pāpa,kammaṃ karoti, bhayâgatiṃ
gacchanto pāpa,kammaṃ karoti.**

¹³ Root appears to be both *√vac* and *√vad*.

Yato kho gahapati,putta ariya,sāvako n'eva chandâgatim̐ gacchati, na dosâgatim̐ gacchati, na mohâgatim̐ gacchati, na bhayâgatim̐ gacchati.

Imehi catūhi ṭhānehi pāpa,kammaṃ na karotīti."

katamehi - *inter adj, n ins pl* - through which?

5 catūhi - *num adj, n ins pl* - four

ṭhānehi - *n-a ins pl* - from the reasons

pāpa,kammaṃ - *kam cpd *, n-a acc sg* - bad action

na - *ind neg advs* - not

10 karoti - *√kar VI, pres act, 3 sg* - he does

chandâgatim̐ (*sandhi coal*) - *abl tap cpd, f-i acc sg* - wrong course out of desire

chanda - *m-a stem* - desire

âgatim̐ - *f-i acc sg* - wrong course, prejudice

gacchanto - *√gam I, prp, m nom sg* - going

15 pāpa,kammaṃ - *kam cpd *, n-a acc sg* - bad action

karoti - *√kar VI, pres act, 3 sg* - one does

dosâgatim̐ (*sandhi coal*) - *abl tap cpd, f-i acc sg* - wrong course out of hatred

dosa - *m-a stem* - of hatred

agatim̐ - *f-i acc sg* - wrong course, prejudice

20 gacchanto - *√gam I, prp, m nom sg* - going

pāpa,kammaṃ - *kam cpd *, n-a acc sg* - bad action

karoti - *√kar VI, pres act, 3 sg* - one does

mohâgatim̐ (*sandhi coal*) - *abl tap cpd, f-i acc sg* - wrong course out of delusions

moha - *m-a stem* - delusion

agatim̐ - *f-i acc sg* - wrong course, prejudice

25 gacchanto - *√gam I, prp, m nom sg* - going

pāpa,kammaṃ - *kam cpd *, n-a acc sg* - bad action

karoti - *√kar VI, pres act, 3 sg* - one does

bhayâgatim̐ (*sandhi coal*) - *abl tap cpd, f-i acc sg* - wrong course out of fear

30 bhaya - *m-a stem* - fear

agatim̐ - *f-i acc sg* - wrong course, prejudice

gacchanto - *√gam I, prp, m nom sg* - going

pāpa,kammaṃ - *kam cpd *, n-a acc sg* - bad action

35 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

40 n'eva (na+eva, *sandhi*)

n' - (na, *sandhi elis*) - *ind neg advs* - not

eva - *adv emph* - just, very

chandâgatim̐ - *abl tap cpd *, f-i acc sg* - wrong course out of desire

gacchati - *√gam I, pres act, 3 sg* - one goes

45 na - *ind neg advs* - not

dosâgatim̐ - *abl tap cpd *, f-i acc sg* - wrong course out of hatred

gacchati - *√gam I, pres act, 3 sg* - one goes

na - *ind neg advs* - not

mohâgatim - *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

bhayâgatim - *abl tap cpd **, *f-i acc sg* - wrong course out of fear

5 gacchati - *√gam I, pres act, 3 sg* - one goes

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

catūhi - *num adj, n ins pl* - four

ṭhānehi - *n-a ins pl* - from the reasons

pāpa,kammaṃ - *kam cpd **, *n-a acc sg* - bad action

10 na - *ind neg advs* - not

karotīti (karoti iti, *sandhi coal*)

karoti - *√kar VI, pres act, 3 sg* - he does

iti - *ind* - (end-quote)

15 *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.”*

Idam avoca bhagavā.

20

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

avoca - *√vac I, aor, 3 sg* - he said

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

25 *That is what the Buddha said.*

6. Idam vatvā sugato athâparam etad avoca satthā:

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

30 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

35 satthā - *m-ar nom sg* - the Teacher

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

**Chandā dosā bhayā mohā,
Nihīyati tassa vaso,**

**yo dhammaṃ ativattati,
kāḷa,pakkhe’va candimā.**

40

chandā - *m-a abl sg* - out of desire

dosā - *m-a abl sg* - out of hatred

bhayā - *m-a abl sg* - out of fear

45 mohā - *m-a abl sg* - out of delusion

yo - *rel pro, m nom sg* - who

dhammaṃ - *m-a acc sg* - the Dhamma

ativattati - *ati+√vatt I, pres act, 3 sg* - he goes beyond

nihīyati - *ni+√hā I, pres pass, 3 sg* - it is destroyed

50 tassa - *3 pers pro, m-a gen sg* - his

vaso - *m-a nom sg* - reputation

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kāḷa,pakkhe - *kam cpd, m-a loc sg* - during the waning fortnight
kāḷa - *adj, stem* - dark
pakkhe - *m-a loc sg* - side; fortnight
‘va (iva, sandhi elis) - *ind enc* - like
5 candimā - *m-a¹⁴ nom sg* - moon

*“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.*

10

**Chandā dosā bhayā mohā,
Āpūراتi tassa vaso,**

**yo dhammaṃ nātivattati;
sukka,pakkhe va, candimāti.**

15 chandā - *m-a abl sg* - out of desire
dosā - *m-a abl sg* - out of hatred
bhayā - *m-a abl sg* - out of fear
mohā - *m-a abl sg* - out of delusion
yo - *rel pro, m nom sg* - who
20 dhammaṃ - *m-a acc sg* - the Dhamma
nātivattati (na ativattati, sandhi coal)
na - *ind neg advs* - not
ativattati - *ati+√vatt I, pres act, 3 sg* - he goes beyond
āpūراتi - *ā+√pūr I, pres act, 3 sg* - it increases
25 tassa - *3 pers pro, m-a gen sg* - his
vaso - *m-a nom sg* - reputation
sukka,pakkhe - *kam cpd, m-a loc sg* - during the waxing fortnight
sukka - *adj, stem* - bright
pakkhe - *m-a loc sg* - side; fortnight
30 ‘va (iva, sandhi elis) - *ind enc* - like
candimāti (candimā iti, sandhi coal)
candimā - *m-a nom sg* - moon
iti - *ind* - (end-quote)

35 *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.”*

40 **7. “Katamāni cha bhogānaṃ apāya,mukhāni na sevati?
Surā,meraya,majja,pamāda-ṭṭhānānuyogo kho gahapati,putta bhogānaṃ
apāya,mukhaṃ.**

Vikāla,visikhā,-cariyānuyogo bhogānaṃ apāya,mukhaṃ.

Samajjābhicaraṇaṃ bhogānaṃ apāya,mukhaṃ.

45 **Jūta-p,pamāda-ṭṭhānānuyogo bhogānaṃ apāya,mukhaṃ.**

Pāpa,mittānuyogo bhogānaṃ apāya,mukhaṃ.

¹⁴ *candima* (an *-a/stem* noun) has an irregular nominative singular in *candimā*.

Ālassānuayo bhogānaṃ apāya,mukhaṃ.

- katamāni - *inter adj, n-a acc pl* - what?
cha - *num adj, acc pl* - six
- 5 bhogānaṃ - *m-a gen pl* - of possessions
apāya,mukhāni - *gen tap cpd **, *n-a acc pl* - sources of loss
na - *ind neg advs* - not
sevati - *√sev I, pres act, 3 sg* - he pursues
- 10 surā,meraya,majja,pamāda-ṭ,ṭhāna,anuyogo - *gen tap cpd, m-a nom sg* - indulgence in the state of negligence from spirits, fermented liquor, and other intoxicants
surāmerayamajja,pamādatṭhāna - *abl tap cpd, m-a stem* - state of negligence from spirits, fermented liquor, and other intoxicants
surā,meraya,majja - *dva cpd, n-a stem* - spirits, fermented liquor and other intoxicants
- 15 surā - *f-ā stem* - spiritous liquor
meraya - *n-a stem* - fermented liquor
majja - *n-a stem* - intoxicant
pamāda-ṭ,ṭhāna - *gen tap cpd, n-a stem* - state of negligence
pamāda - *m-a stem* - negligence
- 20 -ṭ,ṭhāna (ṭhāna, *sandhi dup*) - *n-a stem* - state
anuyogo - *m-a nom sg* - practice of
kho - *ind emph enc* - indeed
gahapati,putta - *gen tap cpd **, *m-a voc sg* - young householder
bhogānaṃ - *m-a gen pl* - of possessions
- 25 apāya,mukhaṃ - *gen tap cpd **, *n-a nom sg* - source of loss
vikāla,visikhā,cariya-anuyogo - *gen tap cpd, m-a nom sig* - practice of wandering on the streets at inappropriate times
vikāla,visikhā,cariyā - *loc tap cpd, stem* - wandering on the streets at inappropriate times
- 30 vikāla - *m-a stem* - wrong time
visikhā,cariyā - *loc tap cpd, stem* - wandering on the streets
visikhā - *f-ā stem* - street
cariyā - *f-ā stem* - conduct, wandering
anuyogo - *m-a nom sg* - practice of
- 35 bhogānaṃ - *m-a gen pl* - of possessions
apāya,mukhaṃ - *gen tap cpd **, *n-a nom sg* - source of loss
samajjābhicaraṇaṃ - *loc tap cpd, n-a nom sg* - frequenting fairs and festivals
samajja - *n-a stem* - festive gathering
- 40 abhicaraṇaṃ - *n-a nom sg* - wandering around
bhogānaṃ - *m-a gen pl* - of possessions
apāya,mukhaṃ - *gen tap cpd **, *n-a nom sg* - source of loss
- 45 jūta-p,pamāda-ṭ,ṭhāna,anuyogo - *gen tap cpd, m-a nom sg* - indulgence in a state of negligence from gambling
jūta-p,pamāda-ṭ,ṭhāna - *ins tap cpd, n-a stem* - state of negligence from gambling
jūta - *n-a stem* - gambling
-p,pamāda-ṭ,ṭhāna (pamāda-ṭ,ṭhāna, *sandhi dup*) - *gen tap cpd, n-a stem* - state of negligence
pamāda - *m-a stem* - negligence
- 50 -ṭ,ṭhāna (ṭhāna, *sandhi dup*) - *n-a stem* - state
anuyogo - *m-a nom sg* - practice of

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bhogānaṃ - *m-a gen pl* - of possessions

apāya,mukhaṃ - *gen tap cpd **, *n-a nom sg* - source of loss

pāpa,mitta,anuyogo - *gen tap cpd, m-a nom sg* - practice of bad companionship

5 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

bhogānaṃ - *m-a gen pl* - of possessions

10 apāya,mukhaṃ - *gen tap cpd **, *n-a nom sg* - source of loss

ālassānuyogo - *gen tap cpd, m-a nom sg* - practice of idleness

ālassa¹⁵ - *n-a stem* - idleness

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

15 bhogānaṃ - *m-a gen pl* - of possessions

apāya,mukhaṃ - *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.

20

8. "Cha kho 'me gahapati,putta ādīnavā surā,meraya,majja,pamāda-ṭṭhānānuyoge

sandiṭṭhikā dhanañ,jāni,

kalaha-p,pavaḍḍhanī,

25

rogāṃ āyatanaṃ,

akitti,sañjananī, [3:183]

kopīna,niddaṃsanī,

paññāya dubbali,karaṇī tv-eva chaṭṭhaṃ padaṃ bhavati.

30

Ime kho gahapati,putta cha ādīnavā surā,meraya,majja,pamāda-ṭṭhānānuyoge.

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

35

ādīnavā - *m-a nom pl* - dangers

surā,meraya,majja,pamāda-ṭṭhānānuyoge - *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

40

dhanañjāni¹⁶ - *gen tap cpd, f-i nom sg* - loss of wealth

dhanañ (dhanaṃ, *sandhi assim*) - *n-a nom sg* - wealth

-jāni - *f-i nom sg* - loss

kalaha-p,pavaḍḍhanī - *gen tap cpd, m-in nom sg* - increasing in quarrels

kalaha - *m-a stem* - quarrel

45

-p,pavaḍḍhanī (pavaḍḍhanī, *sandhi dup*) - *pa+√vaḍḍh l, pp + possessive suffix -anī, f-ī nom sg* - having increase

rogānaṃ - *m-a dat pl* - for sicknesses

¹⁵ ālassa from *alasa*, also spelt *ālasya* & *ālasīya*.

¹⁶ Alternate reading (*dhanajāni*), which would be more normal for a compound to have all but the last word in stem form.

- āyatanam - *n-a nom sg* - base
akitti,sañjananī - *dat tap cpd, m-in nom sg* - cause for disrepute
akitti - *f-i stem* - disrepute
sañjananī - *m-in nom sg* - progenitor
5 kopīna,niddamsanī - *gen tap cpd, m-in nom sg* - exposure of the genitals
kopīna - *n-a stem* - genitals
niddamsanī - *m-in nom sg* - exposing
paññāya - *f-ā gen sg* - of wisdom
dubbali,karaṇī - *kam cpd, f-ī nom sg* - feebleness
10 dubbali - *adj, stem¹⁷* - feeble
karaṇī - *adj, f-ī¹⁸ nom sg* - doing, making
tv-eva (tu eva, sandhi coal) - *ind* - but (emphatic)
tu - *ind* - but; then
eva - *adv emph* - just, very
15 chaṭṭham - *num adj, n-a nom sg* - sixth
padaṃ - *n-a nom sg* - step
bhavati - *√bhū I, pres act, 3 sg* - it is
ime - *dem pro, m nom pl* - these
20 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
surā,meraya,majja-pamāda-ṭ,ṭhānuyoge - *gen tap cpd *, m-a loc sg* - in indulgence in the state of
25 negligence from spirits, fermented liquor, and other intoxicants.

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.*

- 30 **9. “Cha kho ‘me gahapati,putta ādīnavā vikāla,visikhā,cariyānuyoge:
attā pi ‘ssa agutto arakkhito hoti,
putta,dāro pi ‘ssa agutto arakkhito hoti,
sā,pateyyam pi ‘ssa aguttaṃ arakkhitaṃ hoti,
saṅkiyo ca hoti pāpakesu ṭhānesu,
35 abhūtaṃ vacanañ ca tasmim rūhati,
bahunnañ ca dukkha,dhammānaṃ purakkhato hoti.
Ime kho gahapati,putta cha ādīnavā vikāla,visikhā,cariyānuyoge.**

- cha - *num adj, m nom pl* - six
40 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
vikāla,visikhā,cariyānuyoge - *gen tap cpd *, m-a loc sg* - in the practice of wandering on the streets at
45 inappropriate times
attā - *m-an nom sg* - self

¹⁷ Compounds ending in forms of *karoti* (here *karaṇa*) modify the ending of preceding noun or adj from *-a* to *-i*.

¹⁸ *karaṇa* is one of the rare adjectives which forms the feminine with an *-ī* stem.

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- 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 - *√hū I, 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
 10 '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 - *√hū I, pres act, 3 sg* - it is
 sā,pateyyam (sā,pateyyaṃ, sandhi assim) - *n-a nom sg* - property, wealth
 15 pi'ssa (pi+assa, sandhi)
 pi - *ind enc* - too
 'ssa (assa, sandhi elis) - *dem pro, n gen sg* - of him
 aguttaṃ - *a+√gup VII, pp, n nom sg* - unguarded
 arakkhitaṃ - *a+√rakkh I, pp, n nom sg* - unprotected
 20 hoti - *√hū I, pres act, 3 sg* - it is
 saṅkiyo - *√saṅk II, fpp¹⁹, m nom sg* - to be doubted
 ca - *ind conj enc* - and
 hoti - *√hū I, pres act, 3 sg* - he is
 25 pāpakesu - *adj, n-a loc pl* - among bad
 ṭhānesu - *n-a loc pl* - among things
 abhūtaṃ - *a+√bhū I, pp, n nom sg* - untrue
 vacanañ (vacanaṃ, sandhi assim) - *n-a nom sg* - saying
 ca - *ind conj enc* - and
 30 tasmiraṃ - *3 pers pro, m loc sg* - in him
 rūhati - *√ruh I, pres act, 3 sg* - it grows
 bahunnañ (bahunnaṃ, vl bahūnaṃ,²⁰ sandhi assim) - *adj, m-a dat pl* - much
 ca - *ind conj enc* - and
 dukkha,dhammānaṃ - *kam cpd, m-a dat pl* - for miseries
 35 dukkha - *adj, stem* - unhappy
 dhammānaṃ - *m-a dat pl* - for things
 purakkhato - *purā+√kar VI, pp, m nom sg* - put in front
 hoti - *√hū I, pres act, 3 sg* - he is
 40 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
 45 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 saṅkitabbo (future passive participle).

²⁰ Kelly et al gives bahūnnaṃ which is a wr.

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.

5

10. “Cha kho ‘me gahapati,putta ādīnavā samajjābhicaraṇe:

‘Kuvaṃ naccam, kuvaṃ gītam, kuvaṃ vāditaṃ, kuvaṃ akkhānaṃ, kuvaṃ pāṇi-s, saram, kva kumbha, thunān ti?’

10

Ime kho gahapati,putta cha ādīnavā samajjābhicaraṇe.

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

15

ādīnavā - *m-a nom pl* - dangers

samajjābhicaraṇe - *loc tap cpd **, *n-a loc sg* - in frequenting fairs and festivals

kuvaṃ - *ind inter* - where?

naccam - *n-a nom sg* - dancing

20

kuvaṃ - *ind inter* - where?

gītam - *n-a nom sg* - singing

kuvaṃ - *ind inter* - where?

vāditaṃ - *n-a nom sg* - music

kuvaṃ - *ind inter* - where?

25

akkhānaṃ - *n-a nom sg* - recitation

kuvaṃ - *ind inter* - where?

pāṇi-s, saram - *gen tap cpd, n-a nom sg* - hand-clapping

pāṇi - *m-i stem* - hand

-s, saram (saram, *sandhi dup*) - *m²¹-a nom sg* - sound

30

kva - *ind inter* - where?

kumbha, thunān (kumbha+thūnaṃ, *sandhi assim*) - *n-a nom sg* - a kind of drum

ti - *ind* - (end-quote)

ime - *dem pro, m nom pl* - these

35

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

40

samajjābhicaraṇe - *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?’

45

**11. “Cha kho ‘me gahapati,putta ādīnavā jūta-p, pamāda-ṭ, ṭhānānuyoge:
jayaṃ veraṃ 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 *-am* in nominative case indicates neuter.

**sandiṭṭhikā dhanañ,jāni,
sabhā,gatassa vacanañ na rūhati,
mitt'āmaccānañ paribhūto hoti,
āvāha,vivāhakānañ apatthito hoti, akkha,dhutto purisa,puggalo nālañ dāra,-**

5 **bharaṇāyāti.**

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

cha - *num adj, m nom pl* - six

kho - *ind emph enc* - indeed

10 '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

jūta-p,pamāda-ṭ,ṭhānānuyoge - *gen tap cpd **, *m-a loc sg* - in indulgence in a state of negligence from
gambling

15 jayañ - *√ji I, prp, n nom sg* - winning
verañ - *n-a nom sg* - hatred

pasavati - *pa+√su I, pres act, 3 sg* - it brings forth

jino²² - *m-a nom sg* - loser, conquered

20 vittañ (*vittañ, sandhi assim*) - *n-a acc sg* - wealth, property

anusocati - *pa+√su I, pres act, 3 sg* - he mourns

sandiṭṭhikā - *adj, f-ā nom sg* - visible here and now

dhanañ,jāni - *gen tap cpd **, *f-i nom sg* - loss of wealth

sabhā,gatassa - *acc tap cpd, m-a gen sg* - when going to an assembly²³

25 sabhā - *f-ā stem* - assembly

gatassa - *√gam I, pp, m gen sg* - of the going

vacanañ - *n-a nom sg* - word

na - *ind neg advs* - not

rūhati - *√ruh I, pres act, 3 sg* - grows, ascends

30 mitt'āmaccānañ - *dva cpd, m-a gen pl* - of friends and fellow workers

mitta - *m-a stem* - friend

amaccānañ - *m-a gen pl* - of fellow workers

paribhūto - *pari+√bhū, pp, m nom sg* - treated with contempt

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

35 āvāha,vivāhakānañ - *dva cpd, m-a dat pl* - for betrothals and marriages

āvāha - *m-a stem* - wedding

vivāhakānañ - *m-a dat pl* - for marriages

apatthito - *a+pa+√atth VII, pp, m nom sg* - not wished for

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

40 akkha,dhutto - *gen tap cpd, m-a nom sg* - gambler

akkha - *m-a stem* - dice

dhutto - *m-a nom sg* - scoundrel

purisa,puggalo - *kam cpd, m-a nom sg* - person

purisa - *m-a stem* - man

²² Should this be *jīno* or perhaps *jīto*? *Jīno* means 'victorious, conquering' (pp med of *jayati*) but *jīno* means 'diminished, having lost' (pp of *jīyati*). All other reviewed translations take it to mean the 'loser.' In commentary, *jīno* is equated with *jīto*, 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.

- puggalo - *m-a nom sg* - person
nâlaṃ (na alaṃ, *sandhi coal*)
na - *ind neg advs* - not
alaṃ - *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
- 15 ādīnavā - *m-a nom pl* - dangers
jūta-p,pamāda-t,ṭhānānuyoge - *gen tap cpd **, *m-a loc sg* - in indulgence in a state of negligence from gambling.
- 20 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 ādīnavā pāpa,mittānuyoge:
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 ādīnavā pāpa,mittānuyoge.**
- 25 cha - *num adj, m nom pl* - six
30 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
35 pāpa,mittānuyoge - *gen tap cpd **, *m-a loc sg* - in the practice of bad companionship
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
40 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
45 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 - *correl pro, m nom pl* - they
50 assa - *dem pro, m gen sg* - of him

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mittā - *m-a nom pl* - friends
honti - *√hū I, pres act, 3 pl* - they are
te - *correl pro, m nom pl* - they
5 sahāyā - *m-a nom pl* - companions

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
10 ādīnavā - *m-a nom pl* - dangers
pāpa,mittānuyoge - *gen tap cpd **, *m-a loc sg* - in the practice of bad companionship.

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

15 **13. "Cha kho 'me gahapati,putta ādīnavā ālassānuyoge:
'Ati,sītan ti' kammaṃ na karoti, 'Ati,uṇhan ti' kammaṃ na karoti, 'Ati,sāyan ti'
kammaṃ na karoti, 'Ati,pāto ti' kammaṃ na karoti, 'Ati,chāto 'smīti' kammaṃ na
karoti, 'Ati,dhāto 'smīti' kammaṃ na karoti.**

20 **Tassa evaṃ kiccāpadesa,bahulassa viharato anuppannā c'eva bhogā n'uppajjanti,
uppannā ca bhogā parikkhayaṃ gacchanti.**

Ime kho gahapati,putta cha ādīnavā ālassānuyoge ti."

25 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
30 ālassānuyoge - *gen tap cpd, m-a loc pl* - in the practice of idleness

ati,sītan - *avy cpd, adv* - too cold
ati - *adv* - in excess, extremely
sītan (sītaṃ, sandhi assim) - *n-a nom sg* - coldness
ti - *ind* - (end-quote)

35 kammaṃ - *n-a acc sg* - work
na - *ind neg advs* - not
karoti - *√kar VI, pres act, 3 sg* - he does
ati,uṇhan - *avy cpd, adv* - too hot
ati - *adv* - in excess, extremely

40 uṇham (uṇhan: sandhi assim) - *n-a nom sg* - heat
ti - *ind* - (end-quote)

kammaṃ - *n-a acc sg* - work
na - *ind neg advs* - not
karoti - *√kar VI, pres act, 3 sg* - he does

45 ati,sāyan - *avy cpd, adv* - too late
ati - *adv* - in excess, extremely
sāyan (sāyam, sandhi assim) - *adv* - at night
ti - *ind* - (end-quote)

kammaṃ - *n-a acc sg* - work

- na - *ind neg advs* - not
karoti - \sqrt{kar} VI, *pres act*, 3 *sg* - he does
ati,pāto - *avy cpd, adv* - too early
ati - *adv* - in excess, extremely
5 pāto - *adv, abs*²⁴ - early
ti - *ind* - (end-quote)
kammaṃ - *n-a acc sg* - work
na - *ind neg advs* - not
karoti - \sqrt{kar} VI, *pres act*, 3 *sg* - he does
10 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 - \sqrt{as} I, *pres act*, 1 *sg* - I am
15 ti (*iti*) - *ind* - (end-quote)
kammaṃ - *n-a acc sg* - work
na - *ind neg advs* - not
karoti - \sqrt{kar} VI, *pres act*, 3 *sg* - he does
ati,dhāto - *avy cpd, adv* - too satiated
20 ati - *adv* - in excess, extremely
dhāto - *adj, m-a nom sg* - satiated
'smi iti (*asmīti, sandhi elis coal*)
asmi - \sqrt{as} I, *pres act*, 1 *sg* - I am
ti (*iti*) - *ind* - (end-quote)
25 kammaṃ - *n-a acc sg* - work
na - *ind neg advs* - not
karoti - \sqrt{kar} VI, *pres act*, 3 *sg* - he does
tassa - 3 *pers pro, m dat sg* - for him
30 evaṃ - *adv* - thus
kiccāpadesa,bahulassa - *dat tap cpd, n-a gen sg* - on the abundance of excuses for obligations
kicca - \sqrt{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-a stem* - reason; statement; pretext
35 bahulassa - *n-a gen sg* - on the abundance
vihārato - *vi+√har* I, *prp, m gen sg* - while abiding²⁵
anuppannā - *an+ud+√pad* III, *pp, m nom pl* - unarisen
c' (*ca, sandhi elis*) - *ind conj enc* - and
eva - *adv emph* - just, very
40 bhogā - *m-a nom pl* - possessions, wealth
n' (*na, sandhi elis*) - *ind neg advs* - not
uppajjanti - *ud+√pad* III, *pres act*, 3 *pl* - they arise
uppannā - *ud+√pad* III, *pp, m nom pl* - arisen
ca - *ind conj enc* - and
45 bhogā - *m-a nom pl* - possessions, wealth
parikkhayaṃ - *m-a acc sg* - ruin

²⁴ From *pātar*.

²⁵ This is an example of the genitive absolute.

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gacchanti - \sqrt{gam} 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

ālassānuyoge - gen tap cpd, m-a loc pl - in the practice of idleness

10 ti - ind - (end-quote)

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."

15

Idam avoca bhagavā.

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

avoca - \sqrt{vac} I, aor, 3 sg - he said

20 bhagavā - m-ant nom sg - the Blessed One.

That is what the Buddha said.

25

14. Idaṃ vatvā sugato athâparam etad avoca satthā:

idaṃ - dem pro, n acc sg - that

vatvā - \sqrt{vac} I, ger - having said

sugato - m-a nom sg - the Sublime one

athâparam - avy cpd *, adv - thereafter

30 etad - dem pro, n acc sg - this

avoca - \sqrt{vac} I, aor, 3 sg - he said

satthā - m-ar nom sg - the Teacher

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.**

hoti - $\sqrt{hū}$ I, pres act, 3 sg - there is

40 pāna,sakhā - dat tap cpd, m f-i nom sg - drinking friend

pāna - n-a stem - drink

sakhā - m(f)-i nom sg²⁶ - friend

nāma - n-a nom sg - by name

hoti - $\sqrt{hū}$ I, pres act, 3 sg - there is

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

ca - 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 - *√jan III, pp, m loc pl* - on arisen
sahāyo - *m-a nom sg* - companion
hoti - *√hū I, pres act, 3 sg* - it is
5 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!’.
10 But whoever in hardship stands close by,
That one truly is a friend.*

**Ussūra,seyyā para,dāra,sevanā
Pāpā ca mittā su,kadariyatā ca,**

**vera-p,pasaṅgo, ca anattatā ca.
ete cha ṭhānā purisaṃ dhamṣayanti.**

15 *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
20 *para-dāra - kam cpd *, m-a stem* - another’s wife
sevanā - f-ā nom sg - association with; use of
vera-p,pasaṅgo - dat tap cpd, m-a nom sg - inclination to hatred
vera - n-a stem - hatred
ppasaṅgo (pasaṅgo, sandhi dup) - m-a nom sg - inclination
25 *ca - ind conj enc* - and
anattatā - f-ā nom sg - meaninglessness²⁷
ca - ind conj enc - and
pāpā - adj, m-a nom pl - bad
ca - ind conj enc - and
30 *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
ca - ind conj enc - and
35 *ete - dem pro, m nom pl* - these
cha - num adj, m nom pl - six
ṭhānā - n-a nom pl - things
purisaṃ - m-a acc sg - man
40 *dhamṣayanti - √dhamṣ [Skt: dhvaṃs] I, caus pres act, 3 pl* - they cause ruin

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

**Pāpa,mitto pāpa,sakho
Asmā lokā paramhā ca,**

**pāp’ācāra,gocaro,
ubhayā dhamṣate naro.**

²⁷ *anattatā*: “meaninglessness” from *an* (not) + *attha* (meaning) + *tā* (-ness).

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- pāpa,mitto - *kam cpd, m-a nom sg* - bad friendship
 pāpa - *adj, stem* - bad
 mitto - *m-a nom sg* - friend
- 5 pāpa,sakho- *kam cpd, m-a nom sg* - bad companionship
 pāpa - *adj, stem* - bad
 sakho - *m-a nom sg* - friend
- pāp'ācāra,gocarō - *gen tap cpd, m-a nom sg* - domain of bad conduct
 pāp'ācāra (pāpa + ācāra, *sandhi coal*) - *kam cpd, m-a nom sg* - bad conduct
 pāpa - *adj, stem* - bad
- 10 ācāra - *m-a stem* - conduct
 gocarō - *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
- 15 ca - *ind conj enc* - and
 ubhayā - *m-a abl sg* - from both
 dhamṣate - *√dhamṣ 1, pres mid, 3 sg* - on coming to ruin
 naro - *m-a nom sg* - man

- 20 *Bad friends, bad companions,
 Bad practices – spending time in bad ways,
 By these, one brings oneself to ruin,
 In this world and the next.*

- 25 **Akkh'itthiyo vāruṇī nacca,gītaṃ, divā,sappaṃ pāricariyā akālaṃ,
 Pāpā ca mittā su,kadariyatā ca, ete cha ṭhānā purisaṃ dhamṣayanti.**

- akkh'itthiyo - *dva cpd, f-i nom pl* - women and gambling
 akkha - *m-a stem* - dice
- 30 itthiyo - *f-i nom pl* - women
 vāruṇī - *f-ī nom pl* - spiritous liquors
 nacca,gītaṃ - *dva cpd, n-a nom sg* - singing and dancing
 nacca - *n-a stem* - dancing
 gītaṃ - *n-a nom sg* - singing
- 35 divā,sappaṃ - *avy cpd, n-a nom sg* - sleeping during the day
 divā - *adv* - by day
 sappaṃ²⁸ - *n-a nom sg* - sleep; dream
 pāricariyā - *f-ā nom sg* - service
 akālaṃ - *adv* - untimely
- 40 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
- 45 ete - *dem pro, m nom pl* - these
 cha - *num adj, m nom pl* - six

²⁸ *sappaṃ* appears to be a variant spelling of *soppaṃ*. Walshe, Rhys-Davids, and Tan all translate the word as 'sleep' which supports this view.

ṭhānā - *n-a nom pl* - things
purisaṃ - *m-a acc sg* - man
dhamṣayanti - *√dhamṣ I, caus pres act, 3 pl* - they cause ruin

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

10 **Akkhehi dibbanti, suraṃ pivanti, yant’ itthiyo pāṇa,samā paresaṃ, [3:185]
Nihīna,sevī na ca vuddha,sevī, nihīyati kāḷa,pakkhe va cando.**

akkhehi - *m-a ins pl* -with dice
dibbanti - *√div III, pres act, 3 pl* - they play
15 suraṃ - *f-ā acc sg* - liquor
pivanti - *√pā I, pres act, 3 pl* - they drink
yant’ (yanti, sandhi elis) - *√ya (e) I, pres act, 3 pl* - they go to
itthiyo - *f-i acc pl* - women
pāṇa,samā - *bah cpd, adj, f-ā acc pl* - dear as life
20 pāṇa - *m-a stem* - life
samā - *adj, f-ā acc pl* - dear
paresaṃ - *pronom adj, m dat pl* - to others
nihīna,sevī - *ins tap cpd, m-ī nom sg* - one who associates with those who are destroyed
nihīna - *ni+√hā III, pass pp, stem* - destroyed
25 sevī - *m-ī nom sg* - one who associates or practices
na - *ind neg advs* - not
ca - *ind enc* - and
vuddha,sevī - *ins tap cpd, m-ī nom sg* - one who associates with the venerable
vuddha - *adj stem* - old (fig. venerable)
30 sevī - *m-ī nom sg* - one who associates or practices
nihīyati - *ni+√hā III, pres pass, 3 sg* - he is destroyed
kāḷa,pakkhe - *kam cpd, m-a loc sg* - during the waning fortnight
kāḷa - *adj, stem* - dark
pakkhe - *m-a loc sg* - side; fortnight
35 va - *ind enc* - like
cando - *m-a nom sg* - moon

*They play with dice; they drink spirits;
They consort with lovers dear to others.
Associating with low-life and not the esteemed,
They come to ruin like the waning moon.*

45 **Yo vāruṇī adhano akiñcano pipāso pivam papā,gato,
Udakam iva iṇaṃ vigāhati, akulaṃ kāhati khippam attano.**

yo - *rel pro, m nom sg* - who
vāruṇī - *f-ī nom pl* - spirituous liquors
adhano - *adj, m-a nom sg* - broke
akiñcano - *adj, m-a nom sg* - having nothing

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- pipāso - *adj, m-a nom sg* - thirsty
 pivam̃ - *√pā I, prp, m nom sg* - drinking
 papā,gato - *acc tap cpd, adj m nom sg* - one gone to the bar
 papā - *f-ā stem* - well, drinking place
 5 gato - *√gam I, pp, m nom sg* - gone
 udakam (udakam̃, *sandhi assim*) - *n-a acc sg* - water
 iva - *ind* - like, as
 iṇam̃ - *n-a acc sg* - debt
 10 vigāhati - *vi+√(g)gah I, pres act, 3 sg* - plunges into
 akulaṃ (ākulaṃ)²⁹ - *adj, n-a nom sg* - confusion
 kāhati - *√kar VI, fut 3 sg*³⁰ - it will make
 khippam (khippam̃, *sandhi assim*) - *adv* - quickly
 attano - *m-an dat sg* - for one-self.
 15 Whoever is a drunkard, broke, and destitute,
 Draggd by thirst from bar to bar,
 Sinking into debt like a stone in water
 Into bewilderment quickly plunges.
 20 **Na divā suppanā,sīlena,** **rattin-uṭṭhāna,dassinā**
Niccaṃ mattenā soṇḍena **sakkā āvasituṃ gharaṃ.**
 na - *ind neg advs* - not
 divā - *adv* - by day
 25 suppanā-sīlena - *gen tap cpd, n-a ins sg* - sleepy by habit
 suppanā - *f-ā stem* - sleep
 sīlena - *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 = rattim̃, Piya]
 uṭṭhāna - *u(d)+√(t)ṭhā I, prp, m stem* - one arising
 dassinā - *m-in ins sg* - by finding
 niccaṃ - *adv* - permanently
 mattenā - *√mad III, pp, m ins sg* - by one intoxicated
 35 soṇḍena - *m-a ins sg* - by one addicted
 sakkā - *ind* - it is possible
 āvasituṃ - *ā+√vas I, inf* - to live
 gharaṃ - *n-a acc sg* - house.
 40 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,sītaṃ ati,uṇhaṃ** **ati,sāyam,' idam̃ ahu,**
Iti vissaṭṭha,kammanto, **atthā accenti māṇave.**

²⁹ The textual variant (Burmese) *ākula* (confusion) makes more sense than *akula* (without clan).

³⁰ *kāhati* is a variant form of the future of *karoti* (normally *karissati*) according to Cone's *A Dictionary of Pali, Vol. I*.

- ati,sītaṃ - *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
5 ahu (āhu)³¹ - *√ah I, perf, 3 pl* - they said
iti - *ind* - thus
vissatṭha,kammanto - *kam cpd, m-ant acc pl* - work time spent
vissatṭha - *vi+√(s)saj I, pp, stem* - spent
kammanto - *m-a nom sg* - work, business
10 atthā - *m-a nom pl* - benefits
accenti - *ati+√i I, pres act, 3 pl* - they pass over
māṇave - *m-a acc pl* - young men

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

Yo ca sītaṃ ca uṇhaṃ ca **tiṇā bhiyyo na maññati**
20 **Karaṃ purisa,kiccāni,** **so sukhā na vihāyatīti."**

yo - *rel pro, m nom sg* - who
ca - *ind conj enc* - and
sītaṃ (sītaṃ, *sandhi assim*) - *n-a acc sg* - coldness
25 ca - *ind conj enc* - and
uṇhaṃ (uṇhaṃ, *sandhi assim*) - *n-a acc sg* - heat
ca - *ind conj enc* - and
tiṇā - *n-a acc pl* - grasses, straws
bhiyyo - *adv* - more
30 na - *ind neg advs* - not
maññati - *√man III, pres act, 3 sg* - he considers
karaṃ - *√kar VI, prp, n nom sg* - doing
purisa,kiccāni - *gen tap cpd, n-a acc pl* - a person's duties
purisa - *m-a stem* - person
35 kiccāni - *√kar VI, fpp, n-a acc pl* - that which ought to be done; duty
so - *correl pro, m nom sg* - he
sukhā - *n-a acc pl* - happinesses, comforts
na - *ind neg advs* - not
vihāyatīti (*sandhi coal*)
40 vihāyati - *vi+√hā I, pres pass, 3 sg* - he is separated from
ti (iti) - *ind* - (end-quote)

For one regarding cold and hot
45 *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.

**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.**

5

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

10

amittā - *m-a nom pl* - foes, enemies

mitta,patirūpakā - *acc tap cpd, m-a nom pl* - resembling friends

mitta - *m-a stem* - friend

patirūpakā - *adj, m-a nom pl* - resembling

15

veditabbā - *√vid II, fpp, m nom pl* - should be known

aññad-atthu-haro - *bah cpd, prp, m nom sg* - one taking whatever there is

aññadatthu - *adv* - surely; at any rate; only; whatever there is

haro - *√har I, prp, m nom sg* - taking

amitto - *m-a nom pl* - foe, enemy

20

mitta,patirūpako - *acc tap cpd **, *m-a nom sg* - resembling friend

veditabbo - *√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]

vacī - *f-ī stem* - speech

paramo - *adj, m-a nom sg* - best, superior

25

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

anuppiya,bhāṇī - *acc tap cpd, m-in nom sg* - flatterer

anuppiya³² - *n-a stem* - flattery

30

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 - *√vid II, fpp, m nom sg* - should be known

apāya,sahāyo - *loc tap cpd, m-a nom sg* - companion in loss

35

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

40

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

15. "Young man, be aware of these four enemies disguised as friends: the taker, the talker, the flatterer, and the reckless companion.

**16. "Catūhi kho gahapati,putta ṭhānehi aññad-atthu,haro [3:186] amitto
mitta,patirūpako veditabbo.**

45

Aññad-atthu,haro hoti;

³² *anuppiya* is the usual form of this word.

**appena bahum icchati;
bhayassa kiccaṃ karoti;
sevati attha,kāraṇā.**

**Imehi kho gahapati,putta catūhi ṭhānehi aññad-atthu,haro amitto
mitta,patirūpako veditabbo.**

- 5 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
10 ṭhānehi - *n-a ins pl* - by the reasons
aññad-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
15 veditabbo - *√vid II, fpp, m nom sg* - should be known
aññad-atthu,haro - *bah cpd **, *prp, m nom sg* - one taking whatever there is
aññam atthu, lit “let there be anything else” (PED)
hoti - *√hū I, pres act, 3 sg* - he is
appena - *n-a ins sg* - by little
20 bahum (bahum: *sandhi assim*) - *n-u acc sg* - much
icchati - *√is(u) I, pres act 3 sg* - he wishes
bhayassa - *n-a dat sg* - for fear
kiccaṃ - *√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 aññad-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
veditabbo - *√vid 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
veditabbo.**

- 45 **Atītena paṭisantharati;
anāgatena paṭisantharati;
niratthakena saṅgaṇhāti;
paccuppannesu kiccesu vyasanam dasseti.**

Imehi kho gahapati,putta catūhi ṭhānehi vacī,paramo amitto mitta,patirūpako veditabbo.

- catūhi - *num adj, n ins pl* - by four
 5 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
 10 mitta,patirūpako - *acc tap cpd **, *m-a nom sg* - resembling friend
 veditabbo - *√vid II, fpp, m nom sg* - should be known
 atītena - *n-a ins sg* - in the past
 paṭisantharati - *paṭi+saṃ+√(t)thar I, pres act, 3 sg* - he is hospitable
 15 anāgatena - *n-a ins sg* - in the future
 paṭisantharati - *paṭi+saṃ+√(t)thar I, pres act, 3 sg* - he is hospitable
 niratthakena - *adj, m-a ins sg* - in vain
 saṅgaṇhāti - *saṃ+√(g)gah V, pres act, 3 sg* - he treats kindly; he collects
 paccuppannesu - *paṭi+u(d)+√pad III, pp, n loc pl* - in existing
 20 kiccesu - *√kar VI, fpp, n loc pl* - in duties
 vyasanaṃ - *n-a acc sg* - misfortune
 dasseti - *√dis I, caus pres act, 3 sg* - he shows
 imehi - *dem pro, n ins pl* - by these
 25 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
 vacī,paramo - *loc tap cpd **, *m-a nom sg* - best in speech
 30 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

35 *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.*

18. "Catūhi kho gahapati,putta ṭhānehi anuppiya,bhāṇī amitto mitta,patirūpako veditabbo.

- 40 **Pāpakam pi 'ssa anujānāti;
 kalyāṇam pi' ssa nānujānāti;
 sammukhā 'ssa vaṇṇaṃ bhāsati;
 param,mukhā 'ssa avaṇṇaṃ bhāsati.**

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

- 45 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
anuppiya,bhāṇī - *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
5 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
10 anujānāti - *anu+√ñā V, pres act 3 sg* - he allows
kalyāṇam - *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
15 na - *ind neg advs* - not
anujānāti - *anu+√ñā V, pres act 3 sg* - he allows
sammukhā - *adv* - face to face
'ssa (assa, sandhi elis) - *dem pro, m gen sg* - of him
vaṇṇaṃ - *m-a acc sg* - beauty
20 bhāsati - *√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
avaṇṇaṃ - *m-a acc sg* - ugliness
25 bhāsati - *√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
30 ṭhānehi - *n-a ins pl* - by the reasons
anuppiya,bhāṇī - *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
35 *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.*
- 19. “Catūhi kho gahapati,putta ṭhānehi apāya,sahāyo amitto mitta,patirūpako veditabbo.**
40 **Surā,meraya,majja,pamāda-ṭ,ṭhānānuyoge sahāyo hoti;**
vikāla,visikhā,cariyānuyoge sahāyo hoti;
samajjābhicarane sahāyo hoti;
jūta-p,pamāda-ṭ,ṭhānānuyoge sahāyo hoti.
Imehi kho gahapati,putta catūhi ṭhānehi apāya,sahāyo amitto mitta,patirūpako
45 **veditabbo ti.”**
catūhi - *num adj, n ins pl* - by four

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

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- 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
apāya,sahāyo - *loc tap cpd **, *m-a nom sg* - companion in loss
5 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
10 surā,meraya,majja,pamāda-ṭ,ṭhānānuyoge - *gen tap cpd **, *m-a loc sg* - in indulgence in the state of
negligence from spirits, fermented liquor, and other intoxicants
sahāyo - *m-a nom sg* - companion
hoti - *√hū I, pres act, 3 sg* - he is
vikāla,visikhā,cariyānuyoge - *gen tap cpd **, *m-a loc sg* - in the practice of wandering on the streets at
inappropriate times
15 sahāyo - *m-a nom sg* - companion
hoti - *√hū I, pres act, 3 sg* - he is
samajjābhicaraṇe - *loc tap cpd **, *n-a loc sg* - in frequenting fairs and festivals
sahāyo - *m-a nom sg* - companion
hoti - *√hū I, pres act, 3 sg* - he is
20 jūta-p,pamāda-ṭ,ṭhānānuyoge - *gen tap cpd **, *m-a loc sg* - in indulgence in a state of negligence from
gambling
sahāyo - *m-a nom sg* - companion
hoti - *√hū I, pres act, 3 sg* - he is
25 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
30 apāya,sahāyo - *loc tap cpd **, *m-a nom sg* - companion in loss
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
35 ti (it) - *ind* - (end-quote)

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.

- 40 idam (idaṃ, *sandhi assim*) - *dem pro, n acc sg* - that
avoca - *√vac I, aor, 3 sg* - he said
bhagavā - *m-ant nom sg* - the Blessed One
45 *That is what the Buddha said.*

20. Idam vatvā sugato athâparam etad avoca satthā:

- 50 idam - *dem pro, n acc sg* - that
vatvā - *√vac I, ger* - having said

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

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

10 **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

15 ca - *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-ī stem* - word

paro - *pronom adj, m-a nom sg* - other

20 anuppiyañ ca (anuppiyañ ca, *sandhi assim*)

anuppiyañ - *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

25 ca - *ind conj enc* - and

yo - *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;

30

35 **Ete amitte cattāro,** **iti viññāya paṇḍito;**
Ārakā parivajjeyya, **maggam̃ paṭibhayañ yathā ti.**

ete - *dem pro, m acc pl* - these

amitte - *m-a acc pl* - enemies

cattāro - *num adj, m acc pl* - four

40 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

45 maggam̃ - *m-a acc sg* - path

paṭibhayañ - *m-a nom sg* - fear; terror

yathā - *adv* - as, like, according to

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

50 *These four are not friends, but enemies;*

*The wise understand this
And keep them at a distance
As they would a dangerous path."*

- 5 **21. [3:187] "Cattāro 'me gahapati,putta mittā suhadā veditabbā.
Upakāro mitto suhado veditabbo;
samāna,sukha,dukkho mitto suhado veditabbo;
atth'akkhāyī mitto suhado veditabbo;
anukampako mitto suhado veditabbo.**

10

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

15

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

20

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

25

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

30

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

35

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

40

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.

- 22. "Catūhi kho gahapati,putta ṭhānehi upakāro mitto suhado veditabbo.**

45

**Pamattaṃ rakkhati;
pamattassa sā,pateyyaṃ rakkhati;
bhītassa saraṇaṃ hoti;
uppannesu kicca,karaṇīyesu tad di,guṇaṃ bhogaṃ anuppādeti.**

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 II, fpp, m nom sg* - should be known
pamattaṃ - *pa+√mad III, pp, m acc sg* - a negligent person
rakkhati - *√rakkh I, pres act, 3 sg* - he guards
pamattassa - *pa+√mad III, pp, m gen sg* - of a negligent person
- 15 sā,pateyyaṃ - *n-a acc sg* - property, wealth
rakkhati - *√rakkh I, pres act, 3 sg* - he guards
bhītaṃ - *√bhī I, pp, m gen sg* - of one who fears
saraṇaṃ - *n-a acc sg* - refuge, protection
hoti - *√hū I, pres act, 3 sg* - he is
- 20 uppannesu - *ud+√pad III, pp, n loc pl* - in the arisen
kicca,karaṇīyesu - *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
karaṇīyesu - *n-a loc pl* - in business
tad - *dem pro, n acc sg* - that
- 25 diguṇaṃ - *dig cpd, m-a acc sg* - twofold
di - *prefix* - two
guṇaṃ - *m-a acc sg* - component
bhogaṃ - *m-a acc sg* - possession, wealth
- 30 anuppādeti - *anu+pa+√dā I, pres act, 3 sg* - he gives out
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
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
- 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.

- 45 **23. “Catūhi kho gahapati,putta ṭhānehi samāna,sukha,dukkho mitto suhado veditabbo.**

**Guyham assa ācikkhati;
guyham assa parigūhati;
āpadāsu na vijahati;**

jīvitam pi 'ssa atthāya pariccattaṃ hoti.

Imehi kho gahapati,putta catūhi ṭhānehi samāna,sukha,dukkho mitto suhado veditabbo.

- 5 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
 samāna,sukha,dukkho - *kam cpd **, *m-a nom sg* - same in happiness and unhappiness
- 10 mitto - *m-a nom sg* - friend
 suhado - *adj, m-a nom sg* - good-hearted
 veditabbo - *√vid II, fpp, m nom sg* - should be known
- guyham (guyhaṃ, *sandhi assim*) - *n-a acc sg* - secret
- 15 assa - *3 pers pro, m dat sg* - to him
 ācikkhati - *ā+√cikkh I, pres act, 3 sg* - he tells
 guyham (guyhaṃ, *sandhi assim*) - *m-a acc sg* - secret
 assa - *3 pers pro, m gen sg* - of him
 parigūhati - *pari+√gūh I, pres act, 3 sg* - he conceals, guards
- 20 āpadāsu - *f-ā loc pl* - in misfortunes
 na - *ind neg advs* - not
 vijahati - *vi+√hā I, pres act, 3 sg* - he abandons
 jīvitam - *n-a nom sg* - life
 pi - *ind enc* - too
- 25 'ssa (assa, *sandi elis*) - *3 pers pro, m gen sg* - of him
 atthāya - *m-a dat sg* - for the welfare
 pariccattaṃ - *pari+√caj I, pp, n nom sg* - he abandons
 hoti - *√hū I, pres act, 3 sg* - he is
- 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 samāna,sukha,dukkho - *avy cpd **, *m-a nom sg* - same in happiness and 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
- 40 ti (it) - *ind* - (end-quote)
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.*

24. "Catūhi kho gahapati,putta ṭhānehi atth'akkhāyī mitto suhado veditabbo.

45 **Pāpā nivāreti; kalyāṇe niveseti; assutaṃ sāveti; saggassa maggaṃ ācikkhati. Imehi kho gahapati,putta catūhi ṭhānehi atth'akkhāyī mitto suhado veditabbo.**

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

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- gahapati,putta - *gen tap cpd **, *m-a voc sg* - O young householder
ṭhānehi - *n-a ins pl* - by the reasons
atth'akkhāyī - *acc tap cpd **, *m-in nom sg* - one who announces the meaning
mitto - *m-a nom sg* - friend
5 suhado - *adj, m-a nom sg* - good-hearted
veditabbo - *√vid II, fpp, m nom sg* - should be known
pāpā - *n-a acc pl* - bad (pl)
nivāreti - *ni+√var I, caus pres act, 3 sg* - he restrains
10 kalyāṇe - *adj, n-a loc sg* - in the good
niveseti - *ni+√vis I, caus pres act, 3 sg* - he causes to enter
assutaṃ - *adj, n-a acc sg* - unheard
sāveti - *√(s)su V, caus pres act, 3 sg* - he causes to hear
saggassa - *m-a dat sg* - for heaven
15 maggaṃ - *m-a acc sg* - path
ācikkhati - *ā+√cikkh I, pres act, 3 sg* - he tells
imehi - *dem pro, n ins pl* - by these
kho - *ind emph enc* - indeed
20 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
atth-akkhāyī - *acc tap cpd **, *m-in nom sg* - one who announces the meaning
mitto - *m-a nom sg* - friend
25 suhado - *adj, m-a nom sg* - good-hearted
veditabbo - *√vid II, fpp, m nom sg* - should be known
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.
30
25. “Catūhi kho gahapati,putta ṭhānehi anukampako mitto suhado veditabbo. Abhaven’ assa na nandati; bhaven’ assa nandati; avaṇṇaṃ bhaṇamānaṃ nivāreti; vaṇṇaṃ bhaṇamānaṃ pasaṃsati. Imehi kho gahapati,putta catūhi ṭhānehi anukampako mitto suhado veditabbo ti.”
35 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
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 abhaven’ (abhavena, *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
bhaven’ (bhavena, *sandhi elis*) - *m-a ins sg* - with fortune
50 assa - *3 pers pro, m gen sg* - of him

- 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’akkhāyī - *acc tap cpd **, *m-in nom sg* - one who announces the good; one who shows the goal
ca - *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
15 *“The friend who is a helper,
The friend through thick and thin,
The friend who gives good counsel,
And the compassionate friend;*
- 20 **Ete pi mitte cattāro** **iti viññāya paṇḍito**
Sakkaccaṃ payirupāseyya, **mātā puttāṃ va orasaṃ.**
- ete - *dem pro, m acc pl* - these
pi - *ind enc* - too
25 mitte - *m-a acc pl* - friends
cattāro - *num adj, m acc pl* - four
iti - *adv* - thus
viññāya - *vi+√ñā V, ger* - having known
paṇḍito - *m-a nom sg* - wise person
30 sakkaccaṃ - *adv* - carefully, thoroughly
payirupāseyya - *pari+upa+√ās I, opt, 3 sg* - should attend on; should serve (someone)
mātā - *f-ar nom sg* - mother
puttāṃ - *m-a acc sg* - son
va - *ind enc* - like
35 orasaṃ - *adj, m-a acc sg* - legitimate, own
*These four are friends indeed,
The wise understand this
And attend on them carefully,
Like a mother her own child.*
- 40 **Paṇḍito sīla,sampanno** **jalaṃ aggīva bhāsati.**
Bhoge saṃharamānassa **bhamarass’ eva iriyato,**
Bhogā sannicayaṃ yanti, **vammiko v’ upacīyati.**
45 **Evaṃ bhoge samāhatvā,** **alam-attho kule gihi.**
- paṇḍito - *m-a nom sg* - wise person
sīla,sampanno - *ins tap cpd, pp, m nom sg* - endowed with virtue
sīla - *n-a stem* - virtue

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- sampanno – *sam+* √*pad* III, *pp*, *m nom sg* - endowed
 jalam – √*jal* I, *prp*, *m nom sg* - burning
 aggīva (aggi iva, *sandhi coal*)
 aggi – *m-i nom sg* - fire
 5 iva – *ind enc* - like
 bhāsati – √*bhas* I, *pres act*, *3 sg* - he speaks; shines
 bhoge – *m-a acc pl* - possessions, wealth
 samharamānassa – *sam+* √*har* I, *prp*, *m gen sg* - of collecting
 bhamarass’ (bhamarassa, *sandhi elis*) – *m-a gen sg* - wasp, bee
 10 eva – *adv emph* - just, very
 iriyato – √*iriy* I, *prp*, *m gen sg* - moving
 bhogā – *m-a nom pl* - possessions, wealth
 sannicayaṃ – *m-a acc sg* - accumulation
 yanti – √*yā* (e) I, *pres act*, *3 sg* - they go to
 15 vammiko – *m-a nom sg* - ant-hill
 √ (va, *sandhi elis*) – *ind enc* - like
 upacīyati – *upa+* √*ci* V, *pres pass*, *3 sg* - is collected
 evaṃ – *adv* - thus
 bhoge – *m-a acc pl* - possessions, wealth
 20 samāgantvā³⁴ – *sam+ā+* √*gam* I, *ger* - having assembled
 alam-attho – *avy cpd*, *m-a nom sg* - truly good, fit
 alam (alam, *sandhi assim*) – *adv* - sufficient
 attho – *m-a nom sg* - good
 kule – *n-a loc sg* - in family, clan
 25 gihī³⁵ – *n-in nom sg* - householder

*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.*

- 35 **Catudhā vibhaje bhoge, save mittāni ganthati,
 Ekena bhoge bhuñjeyya, dvīhi kammaṃ payojaye,
 Catutthañ ca nidhāpeyya, āpadāsu bhavissatīti.”**

- catudhā – *adv* - fourfold
 vibhaje – *vi+* √*bhaj* I, *opt*, *3 sg* - should share
 40 bhoge – *m-a acc pl* - possessions, wealth
 sace³⁶ – *ind* - if
 mittāni – *n-a nom pl* - friends
 ganthati – √*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 *samāhantvā* as in PTS text.

³⁵ *gihī* is an alternative reading (Burmese), in preference to *gihī* as in PTS text.

³⁶ *sace* is an alternative reading (Burmese), in preference to *save* as in PTS text.

bhoge - *m-a acc pl* - possessions, wealth
bhuñjeyya - *√bhuj II, opt, 3 sg* - should enjoy
dvīhi - *num adj, m ins pl* - with two
kammaṃ - *n-a acc sg* - work, action
5 payojaye - *pa+√yuj VII, caus opt, 3 sg* - should cause to undertake
catutthañ (catutthaṃ, *sandhi assim*) - *num adj, n-a nom sg* - fourth
ca - *ind conj enc* - and
nidhāpeyya - *ni+√dah I, caus opt, 3 sg* - causes to deposit
āpadāsu - *f-ā loc pl* - in misfortunes
10 bhavissatīti (bhavissati iti, *sandhi coal*)
bhavissati - *√bhū I, fut, 3 sg* - it will be
ti (iti) - *ind* - (end-quote)

*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.”*

20 **27. “Kathañ ca gahapati,putta ariya,sāvako cha-d,disā paṭicchādī hoti? Cha-y-imā gahapati,putta disā veditabbā.**

Puratthimā disā mātā,pitaro veditabbā.

Dakkiṇā [3:189] disā ācariyā veditabbā.

25 **Pacchimā disā putta,dārā veditabbā.**

Uttarā disā mitt’āmaccā veditabbā.

Heṭṭhimā disā dāsa,kammakarā porisā veditabbā.

Uparimā disā samaṇa,brāhmaṇā veditabbā.

30 kathañ ca (kathaṃ ca, *sandhi assim*)
kathaṃ - *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
35 cha-d,disā - *dig cpd **, *f-ā nom pl* - the six directions
paṭicchādī - *m-in nom sg* - one who has covered
hoti - *√hū I, pres act, 3 sg* - he is
cha-y-imā (cha imā, *sandhi inser*)
40 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 - *√vid II, fpp, f nom pl* - should be known
45 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

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- veditabbā - *√vid II, fpp, f nom sg* - should be known
dakkhiṇā - *adj, f-ā nom sg* - southern
disā - *f-ā nom sg* - direction
ācariyā - *m-a nom pl* - teachers
5 veditabbā - *√vid II, fpp, f nom sg* - should be known
pacchimā - *adj, f-ā nom sg* - western
disā - *f-ā nom sg* - direction
putta,dārā - *dva cpd, m-a nom pl* - wife and children
putta - *m-a stem* - son
10 dārā - *m-a nom pl* - wife
veditabbā - *√vid II, fpp, f nom sg* - should be known
uttarā - *adj, f-ā nom sg* - northern
disā - *f-ā nom sg* - direction
mitt'āmaccā (*sandhi coal*) - *dva cpd, m-a nom pl* - friends and fellow-workers
15 mitta - *m-a stem* - friends
amaccā - *m-a nom pl* - fellow-workers
veditabbā - *√vid II, fpp, f nom sg* - should be known
heṭṭhimā - *adj, f-ā nom sg* - nadir
disā - *f-ā nom sg* - direction
20 dāsa,kammakarā - *kam cpd, m-a nom pl* - slave-labourers
dāsa - *m-a stem* - slave
kammakarā - *m-a nom pl* - labourers
porisā - *m-a nom pl* - servants
veditabbā - *√vid II, fpp, f nom sg* - should be known
25 uparimā - *adj, f-ā nom sg* - zenith
disā - *f-ā nom sg* - direction
samaṇa,brāhmaṇā - *dva cpd, m-a nom pl* - ascetics and brahmins
samaṇa - *m-a stem* - ascetics
brāhmaṇā - *m-a nom pl* - brahmins
30 veditabbā - *√vid II, fpp, f nom sg* - should be known

27. *“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.*

28. **“Pañcahi kho gahapati,putta ṭhānehi puttana puratthimā disā mātā,pitaro paccupaṭṭhātabbā.**

40 **‘Bhato nesaṃ bharissāmi,
kiccaṃ nesaṃ karissāmi,
kula,vaṃsaṃ ṭhapessāmi,
dāyajjaṃ paṭipajjāmi,
atha ca pana petānaṃ kāla,katānaṃ dakkhiṇaṃ anuppadassāmīti.’**

45 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
puttena - *m-a ins sg* - by a son
puratthimā - *adj, f-ā nom sg* - eastern
disā - *f-ā nom sg* - direction
5 mātā,pitaro - *dva cpd **, *m-ar nom pl* - father and mother
paccupaṭṭhātabbā - *pati+upa+√(t)ṭhā I, caus fpp, m nom pl* - should be ministered to
bhato - *√bhar I, pp, m nom sg* - supported, born, maintained
nesaṃ - *3 pers pro, m dat pl* - to them
10 bharissāmi - *√bhar I, fut, 1 sg* - I will support, bear, maintain
kiccaṃ - *√kar VI, fpp, n acc sg* - that which ought to be done; duty
nesaṃ - *3 pers pro, m gen pl* - of them
karissāmi - *√kar VI, fut, 1 sg* - I will do
kula,vaṃsaṃ - *gen tap cpd, m-a acc sg* - family lineage
15 kula - *n-a stem* - family, clan
vaṃsaṃ - *m-a acc sg* - lineage
ṭhapessāmi - *√(t)ṭhā I, caus fut, 1 sg* - I will maintain
dāyajjaṃ - *n-a acc sg* - inheritance
paṭipajjāmi - *pati+√pad III, pres act, 1 sg* - I follow a method
20 atha - *ind conj* - then
ca - *ind conj enc* - and
pana - *ind advs enc* - but, however
petānaṃ - *m-a dat pl* - ghosts
kāla,katānaṃ - *acc tap cpd, pp, m dat pl* - died
25 kāla - *n-a stem* - time
katānaṃ - *√kar VI, pp, m dat pl* - done
dakkhiṇaṃ - *f-ā acc sg* - donation
anuppadassāmīti (anuppadassāmi iti, *sandhi coal*)
anuppadassāmi - *anu+pa+√dā I, 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.’

- 35 **Imehi kho gahapati,putta pañcahi ṭhānehi puttena puratthimā disā mātā,pitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti. Pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpenti, patirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādentī. Imehi kho gahapati,putta pañcahi ṭhānehi puttena puratthimā disā**
40 **mātā,pitaro paccupaṭṭhitā imehi pañcahi ṭhānehi puttaṃ 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
45 pañcahi - *num adj, n ins pl* - by five
ṭhānehi - *n-a ins pl* - by means, ways
puttena - *m-a ins sg* - son
puratthimā - *adj, f-ā nom sg* - eastern
disā - *f-ā nom sg* - direction

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- mātā,pitaro - *dva cpd **, *m-ar nom pl* - parents
paccupaṭṭhitā - *pati+upa+√(t)ṭhā I, caus pp, m nom pl* - ministered to
pañcahi - *num adj, n ins pl* - by five
ṭhānehi - *n-a ins pl* - by means, ways
5 puttaṃ - *m-a acc sg* - son
anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to
pāpā - *n-a nom pl* - bad (pl)
nivārenti - *ni+√var I, caus pres act, 3 pl* - they restrain
10 kalyāṇe - *n loc sg* - in the good
nivesenti - *ni+√vis I, caus pres act, 3 pl* - they cause to enter
sipparā - *n-a acc sg* - art, craft
sikkhāpentī - *√sikkh I, caus pres act, 3 pl* - they cause to learn
patirūpena - *adj, m-a ins sg* - with suitable
15 dārena - *m-a ins sg* - with a wife
saṃyojenti - *saṃ+√yuj II, caus pres act, 3 pl* - they join
samaye - *m-a loc sg* - in time
dāyajjama - *n-a acc sg* - inheritance
20 niyyādentī - *ni+√yat VII, pres act, 3 pl* - they give over
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
25 ṭhānehi - *n-a ins pl* - by means, ways
puttana - *m-a ins sg* - son
puratthimā - *adj, f-ā nom sg* - eastern
disā - *f-ā nom sg* - direction
mātā,pitaro - *dva cpd **, *m-ar nom pl* - parents
30 paccupaṭṭhitā - *pati+upa+√(t)ṭhā I, caus pp, m nom pl* - ministered to
imehi - *dem pro, n ins pl* - by these
pañcahi - *num adj, n ins pl* - by five
ṭhānehi - *n-a ins pl* - by means, ways
puttaṃ - *m-a acc sg* - son
35 anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to

“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.

40

Evam assa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.

- evam (evam, *sandhi assim*) - *adv* - thus
assa - *dem pro, m dat sg* - for him
45 esā - *dem pro, f nom sg* - this
puratthimā - *adj, f-ā nom sg* - eastern
disā - *f-ā nom sg* - direction
paṭicchannā - *paṭi+√chad VII, pp, f nom sg* - covered
hoti - *√hū I, pres act, 3 sg* - he is

khemā - *adj, f-ā nom sg* - safe

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

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

5

29. “Pañcahi kho gahapati,putta ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhātabbā; uṭṭhānena, upaṭṭhānena, sussūsāya, pāricariyāya, sakkaccaṃ sippa,paṭiggahaṇena.

10 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

15 dakkhiṇā - *adj, f-ā nom sg* - southern

disā - *f-ā nom sg* - direction

ācariyā - *m-a nom pl* - teachers

paccupaṭṭhātabbā - *pati+upa+√(t)ṭhā I, caus fpp, m nom pl* - should be ministered to

uṭṭhānena - *n-a ins sg* - by rising

20 upaṭṭhānena - *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

sakkaccaṃ - *adv* - respectfully, diligently

sippa,paṭiggahaṇena - *acc tap cpd, n-a ins sg* - learning a trade

25 sippa - *n-a stem* - art, craft

paṭiggahaṇena - *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.

30

Imehi kho gahapati,putta pañcahi ṭhānehi ante,vāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā pañcahi ṭhānehi ante,vāsiṃ anukampanti.

Suvinītaṃ vinenti, suggahitaṃ gāhāpenti, sabba,sippa,sutaṃ samakkhāyino bhavanti, mitt’āmaccesu parivedenti, disāsu parittāṇaṃ karonti.

35 **Imehi kho gahapati,putta pañcahi ṭhānehi antevāsinā [3:190] dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi ṭhānehi antevāsiṃ anukampanti.**

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

kho - *ind emph enc* - indeed

40 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

45 disā - *f-ā nom sg* - direction

ācariyā - *m-a nom pl* - teachers

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

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

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- ṭhānehi - *n-a ins pl* - by means, ways
antevāsīm - *m-in acc sg* - a pupil
anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to
- 5 suvinītaṃ - *kam cpd, n acc sg* - well disciplined
su - *ind pref* - good, well, thoroughly
vinītaṃ - *vi+√ni VII, pp, n acc sg* - disciplined
vinenti - *vi+√nī I, pres act, 3 pl* - they lead, train, instruct
suggahitaṃ - *kam cpd, n acc sg* - well taken
- 10 su - *ind pref* - good, well, thoroughly
-g.gahitaṃ (gahitaṃ, sandhi inser) - *√(g)gah V, pp, n acc sg* - taken
gāhāpenti - *√(g)gah V, caus pres act, 3 pl* - they cause to take
sabba,sippa,sutaṃ - *acc tap cpd, n nom sg* - learned all crafts
sabba,sippa - *kam cpd, n-a stem* - all crafts
- 15 sabba - *adj, stem* - all
sippa - *n-a stem* - art, craft
sutaṃ - *√(s)su V, pp, n nom sg* - heard, learned, taught
samakkhāyino - *kam cpd, adj, m-in nom pl* - relating equally
sam (saṃ, sandhi assim) - *ind pref* - same
- 20 akkhāyino - *adj, m-in nom pl* - telling, relating
bhavanti - *√bhū I, pres act, 3 pl* - they are
mittāmaccesu - *dva cpd *, m-a loc pl* - concerning friends and fellow workers
paṭivedenti³⁷ - *paṭi+√vid I, caus pres act, 3 pl* - they make known
disāsu - *f-ā loc pl* - in directions
- 25 parittānaṃ - *n-a dat pl* - for protections
karonti - *√kar VI, pres act, 3 pl* - they do, make
imehi - *dem pro, n ins pl* - by these
kho - *ind emph enc* - indeed
- 30 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
antevāsīnā - *m-in ins sg* - by a pupil
dakkhiṇā - *adj, f-ā nom sg* - southern
- 35 disā - *f-ā nom sg* - direction
ācariyā - *m-a nom pl* - teachers
paccupaṭṭhitā - *pati+upa+√(t)ṭhā I, caus pp, m nom pl* - ministered to
imehi - *dem pro, n ins pl* - by these
pañcahi - *num adj, n ins pl* - by five
- 40 ṭhānehi - *n-a ins pl* - by means, ways
antevāsīm - *m-in acc sg* - a pupil
anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to
- 45 *“And, teachers so respected reciprocate with compassion in five ways: by training in self-discipline, ensuring 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.

evam (evam, sandhi assim) - adv - thus
assa - dem pro, m dat sg - for him
5 esā - dem pro, f nom sg - this
dakkhiṇā - adj, f-ā nom sg - southern
disā - f-ā nom sg - direction
paṭicchannā - paṭi+√chad VII, pp, f nom sg - covered
hoti - √hū I, pres act, 3 sg - he is
10 khemā - adj, f-ā nom sg - safe
appaṭibhayā - adj, f-ā nom sg - secure

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

15 **30. “Pañcahi kho gahapati,putta ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā sammānanāya avimānanāya, anaticariyāya, issariya,vossaggena alaṅkāranuppādānena.**

pañcahi - num adj, n ins pl - by five
20 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-ā nom sg - western
25 disā - f-ā nom sg - direction
bhariyā - f-ā nom pl - wives
paccupaṭṭhātabbā - pati+upa+√(t)ṭhā I, caus fpp, m nom pl - should be ministered to
sammānanāya - f-ā ins sg - by honouring, veneration
avimānanāya - n-a ins³⁸ sg - by not disrespecting
30 anaticariyāya - f-ā 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
alaṅkāranuppādānena (sandhi coal) - acc tap cpd, n-a ins sg - by giving decoration
35 alaṅkāra - m-a stem - ornament, decoration
anuppādānena - 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.

40 **Imehi kho gahapati,putta pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi ṭhānehi sāmikaṃ anukampati. Susamvihita,kammantā ca hoti, susaṅghita,parijanā ca, anaticārinī ca, sambhatañ ca anurakkhati, dakkhā ca hoti analasā sabba,kiccesu. Imehi kho gahapati,putta pañcahi ṭhānehi sāmikena**
45 **pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi ṭhānehi sāmikaṃ anukampati.**

³⁸ avimānanāya appears to be an assimilated form of the instrumental for avimānana, which being a neuter noun would properly by avimānanena.

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- 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
5 ṭhānehi - *n-a ins pl* - by means, ways
sāmikena - *m-a ins sg* - by a husband
pacchimā - *adj, f-ā nom sg* - western
disā - *f-ā nom sg* - direction
bhariyā - *f-ā nom pl* - wives
10 paccupaṭṭhitā - *pati+upa+√(t)ṭhā I, caus pp, m nom pl* - ministered to
pañcahi - *num adj, n ins pl* - by five
ṭhānehi - *n-a ins pl* - by means, ways
sāmikaṃ - *m-a acc sg* - husband
15 anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to
susāṃvihita,kammantā - *kam cpd, adj, f-ā nom sg* - with well-arranged work
susāṃvihita - *bah cpd, pp, stem* - well-arranged
su - *ind pref* - good, well, thoroughly
saṃvihita - *saṃ+vi+√dhā I, pp, stem* - arranged, prepared
20 kammantā - *adj, f-ā nom sg* - with work, business
ca - *ind conj enc* - and
hoti - *√hū I, pres act, 3 sg* - she is
susāṅghita,parijanā - *kam cpd, adj, f-ā nom sg* - with retinue very well-treated
susāṅghita - *bah cpd, pp, stem* - well-collected
25 su - *ind pref* - good, well, thoroughly
saṅghita - *saṃ+√(g)gah V, pp, stem* - collected, grouped; kindly disposed
parijanā - *adj, f-ā nom sg* - with retinue, attendants
ca - *ind conj enc* - and
anaticārinī - *f-ī nom sg* - not an adulteress
30 ca - *ind conj enc* - and
sambhatañ (sambhataṃ, *sandhi assim*) - *n-a acc sg* - stores, provisions
ca³⁹ - *ind conj enc* - and
anurakkhati - *anu+√rakkh I, pres act, 3 sg* - she guards
dakkhā - *adj, f-ā nom sg* - dexterous
35 ca - *ind conj enc* - and
hoti - *√hū I, pres act, 3 sg* - she is
analasā - *adj, f-ā nom sg* - not lazy
sabba,kiccesu - *kam cpd, n-a loc pl* - in all duties
sabba - *adj, stem* - all
40 kiccesu - *√kar VI, fpp, n-a loc pl* - in that which ought to be done, duties
imehi - *dem pro, n ins pl* - by these
kho - *ind emph enc* - indeed
gahapati,putta - *gen tap cpd **, *m-a voc sg* - young householder
45 pañcahi - *num adj, 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 *-añ* ending on previous word.

sāmikena - *m-a ins sg* - by a husband

pacchimā - *adj, f-ā nom sg* - western

disā - *f-ā nom sg* - direction

bharyā - *f-ā nom pl* - m-a ins sg

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

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

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

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

sāmikaṃ - *m-a acc sg* - husband

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

“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.”⁴⁰

15

Evam assa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.

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

assa - *3 pers pro, m dat sg* - for him

20 esā - *dem pro, f nom sg* - this

pacchimā - *adj, f-ā nom sg* - western

disā - *f-ā nom sg* - direction

paṭicchannā - *paṭi+√chad VII, pp, f nom sg* - covered

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

25 khemā - *adj, f-ā nom sg* - safe

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

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

30

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

dānena, peyya,vajjena, attha,cariyāya samānattatāya, avisarṃvādanatāya.

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

35 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

kula - *n-a stem* - family, clan

40 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+√(t)ṭhā I, caus fpp, m nom pl* - should be ministered to

45 dānena - *n-a ins sg* - with generosity

peyya,vajjena⁴¹ - *kam cpd, gen tap cpd, n-a ins sg* - kind speech

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*.

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peyya⁴² - *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

5 cariyāya - *f-ā ins sg* - with conduct

samānattatāya - *f-ā ins sg* - with impartiality

avisamvādanatāya - *f-ā ins sg* - by honesty

10 31. "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 ṭhānehi kula,puttena uttarā disā mitt'āmaccā paccupaṭṭhitā pañcahi ṭhānehi kula,puttaṃ anukampanti.

Pamattaṃ rakkhanti,

15 **pamattassa sā,pateyyaṃ rakkhanti,**

bhītassa saraṇaṃ honti,

āpadāsu na vijahanti,

apara,pajaṃ ca pi 'ssa paṭipūjenti.

20 **Imehi kho gahapati,putta pañcahi ṭhānehi kula,puttena uttarā disā mitt'āmaccā paccupaṭṭhitā imehi pañcahi ṭhānehi kula,puttaṃ 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

25 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

uttarā - *adj, f-ā nom sg* - northern

disā - *f-ā nom sg* - direction

30 mitt'āmaccā - *dva cpd **, *m-a nom pl* - friends and fellow-workers

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

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

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

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

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

pamattaṃ - *pa+√mad III, pp, m acc sg* - a negligent person

rakkhanti - *√rakkh I, pres act, 3 pl* - they guard

pamattassa - *pa+√mad III, pp, m gen sg* - of a negligent person

40 sā'pateyyaṃ - *n-a acc sg* - property, wealth

rakkhanti - *√rakkh I, pres act, 3 pl* - they guard

bhītassa - *√bhī I, pp, m gen sg* - of one who fears

saraṇaṃ - *n-a acc sg* - refuge, protection

honti - *√hū I, pres act, 3 pl* - they are

45 āpadāsu - *f-ā loc pl* - in misfortunes

na - *ind neg advs* - not

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

vijahanti - *vi+√hā I, pres act, 3 pl* - they abandon
apara,pajaṃ - *kam cpd, f-ā acc sg* - other progeny, future generations
apara - *adj, stem* - another
pajaṃ - *f-ā acc sg* - progeny, offspring

5 ca - *ind conj enc* - and

pi - *ind enc* - too

'ssa (assa, sandhi elis) – *3 pers pro, m gen sg* - of him

paṭipūjenti - *paṭi+√pūj VII, pres act, 3 pl* - they honour, revere

10 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

15 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 - *paṭi+upa+√(t)ṭhā I, caus pp, m nom pl* - ministered to

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

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

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

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

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

“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.”

30 **Evam assa esā uttarā disā paṭicchannā hoti khemā appaṭibhayā.**

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

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

esā - *dem pro, f nom sg* - this

35 uttarā - *adj, f-ā nom sg* - northern

disā - *f-ā nom sg* - direction

paṭicchannā - *paṭi+√chad VII, pp, f nom sg* - covered

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

khemā - *adj, f-ā nom sg* - safe

40 appaṭibhayā - *adj, f-ā nom sg* - secure

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

45 **32. “Pañcahi kho gahapati,putta ṭhānehi ayirakena [3:191] heṭṭhimā disā dāsa,kammakarā paccupaṭṭhātabbā:**

yathā,balaṃ kammanta,samvidhānena, bhatta,vettanānuppadānena, gilān'upaṭṭhānena, acchariyānaṃ rasānaṃ samvibhāgena, samaye vossaggena.

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

50 kho - *ind emph enc* - indeed

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- gahapati,putta - *gen tap cpd **, *m-a voc sg* - young householder
ṭhānehi - *n-a ins pl* - by means, ways
ayirakena - *m-a ins sg* - by a master, gentleman
heṭṭhimā - *adj, f-ā nom sg* - nadir
5 disā - *f-ā nom sg* - direction
dāsa,kammakarā - *kam cpd **, *m-a nom pl* - slave-labourers
paccupaṭṭhātabbā - *pati+upa+√(t)ṭhā l, caus fpp, m nom pl* - should be ministered to
yathā,balaṃ - *avy cpd, adv* - according to strength
yathā - *adv* - as, like, according to
10 balaṃ - *n-a nom sg* - strength
kammanta,sarṃvidhānena - *acc tap cpd, n-a ins sg* - arranging work
kammanta - *m-a stem* - work, business
sarṃvidhānena - *n-a ins sg* - by arranging
bhatta,vetanānuppādānena (*sandhi coal*) - *acc tap cpd, n-a ins sg* - by giving food and wages
15 bhatta,vetana - *dva cpd, n-a stem* - food and wages
bhatta - *n-a stem* - rice
vetana⁴³ - *n-a stem* - wages
anuppādānena - *n-a ins sg* - by giving
gilān'upaṭṭhānena (*sandhi coal*) - *acc tap cpd, n-a ins sg* - by nursing the sick
20 gilāna - *n-a stem* - sick person
upaṭṭhānena - *n-a ins sg* - by ministering, care
acchariyānaṃ - *adj, m-a gen pl* - wonderful, marvelous
rasānaṃ - *m-a gen pl* - of tastes
sarṃvibhāgena - *m-a ins sg* - by sharing
25 samaye - *m-a acc pl* - times, occasions
vossaggena - *m-a ins sg* - by relinquishing, handing over
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.
30

**Imehi kho gahapati,putta pañcahi ṭhānehi ayirakena heṭṭhimā disā dāsa,kamma-
karā paccupaṭṭhitā pañcahi ṭhānehi ayirakaṃ anukampanti. Pubb'uttaṭṭhāyino ca
honti, pacchā,nipātino ca, dinn'ādāyino ca, sukata,kamma,karakā, kitti,vaṇṇa,harā
35 ca. Imehi kho gahapati,putta pañcahi ṭhānehi ayirakena heṭṭhimā disā dāsa,kamma-
karā paccupaṭṭhitā imehi pañcahi ṭhānehi ayirakaṃ anukampanti.**

- imehi - *dem pro, n ins pl* - by these
kho - *ind emph enc* - indeed
40 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
ayirakena - *m-a ins sg* - by a master
heṭṭhimā - *adj, f-ā nom sg* - nadir
45 disā - *f-ā nom sg* - direction
dāsa,kammakarā - *kam cpd, m-a nom pl* - slave-labourers

⁴³ Alternate reading *vetana* used instead of PTS *vettana*.

- paccupaṭṭhitā - *pati+upa+√(t)ṭhā I, caus pp, m nom pl* - ministered to
pañcahi - *num adj, n ins pl* - by five
ṭhānehi - *n-a ins pl* - by means, ways
ayirakaṃ - *m-a acc sg* - master
- 5 anukampanti - *anu+√kamp I, 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 ca - *ind conj enc* - and
honti - *√hū I, 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 ca - *ind conj enc* - and
dinn’ādāyino (*sandhi coal*) - *acc tap cpd, m-in nom pl* - taking only what is given
dinna - *√dā I, pp, stem* - given
ādāyino - *adj, m-in nom pl* - taking
ca - *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
karakā - *m-a nom pl* - doers
kitti,vaṇṇa,harā - *acc tap cpd, prp, m nom pl* - bringing fame and praise
kitti,vaṇṇa - *dva cpd, m-a stem* - fame and praise
kitti - *f-i stem* - fame
- 30 vaṇṇa - *m-a stem* - praise
harā - *√har I, prp, m nom pl* - taking, bringing
ca - *ind conj enc* - and
- imehi - *dem pro, n ins pl* - by these
- 35 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
ayirakena - *m-a ins sg* - by a master
- 40 heṭṭhimā - *adj, f-ā nom sg* - nadir
disā - *f-ā nom sg* - direction
dāsa,kammakarā - *kam cpd, m-a nom pl* - slave-labourers
paccupaṭṭhitā - *pati+upa+√(t)ṭhā I, caus pp, m nom pl* - ministered to
imehi - *dem pro, n ins pl* - by these
- 45 pañcahi - *num adj, n ins pl* - by five
ṭhānehi - *n-a ins pl* - by means, ways
ayirakaṃ - *m-a acc sg* - master
anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to

“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.

5 **Evam assa esā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā.**

evam (evam, sandhi assim) - adv - thus

assa - dem pro, m dat sg - for him

esā - dem pro, f nom sg - this

10 heṭṭhimā - adj, f-ā nom sg - nadir

disā - f-ā nom sg - direction

paṭicchannā - paṭi+√chad VII, pp, f nom sg - covered

hoti - √hū I, pres act, 3 sg - he is

khemā - adj, f-ā nom sg - safe

15 appaṭibhayā - adj, f-ā nom sg - secure

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

20 **33. “Pañcahi kho gahapati,putta ṭhānehi kula,puttena uparimā disā samaṇa,-brāhmaṇā paccupaṭṭhātabbā:**

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

pañcahi - num adj, n ins pl - by five

25 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-ā nom sg - zenith

30 disā - f-ā nom sg - direction

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

paccupaṭṭhātabbā - paṭi+upa+√(t)ṭhā 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

35 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-ī stem - speech

40 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

mano⁴⁴ - n-as stem - mind

kammena - n-a ins sg - with action

45 anāvaṭa,dvāratāya - kam cpd, f-ā 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.

dvāratāya⁴⁵ - *f-ā ins sg* - with the “dooriness”

āmisānuppādānena – *acc tap cpd, n-a ins sg* - with material giving

āmisa – *n-a stem* - material

anuppādānena - *n-a ins sg* - with giving

5

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.

10 **Imehi kho gahapati,putta pañcahi ṭhānehi kula,puttena uparimā disā samaṇa,-
brāhmaṇā paccupaṭṭhitā chahi ṭhānehi kula,puttaṃ anukampanti. Pāpā nivārenti,
kalyāṇe nivesenti, kalyāṇa,manasā anukampanti, assutaṃ sāventi, suttaṃ pariyo-
dāpentī, saggassa maggaṃ ācikkhanti. Imehi kho gahapati,putta pañcahi ṭhānehi
15 kula,puttena uparimā disā samaṇa,brāhmaṇā paccupaṭṭhitā imehi chahi ṭhānehi
kula,puttaṃ anukampanti.**

15

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

20

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

25

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

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

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

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

30

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

pāpā - *n-a acc pl* - bad (pl)

nivārenti - *ni+√var I, caus pres act, 3 pl* - they restrain

kalyāṇe - *adj, n-a loc sg* - in the good

nivesenti - *ni+√vis I, caus pres act, 3 pl* - they cause to enter

35

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+√kamp I, pres act, 3 pl* - are compassionate to

assutaṃ - *a+√(s)su V, pp, n acc sg* - unheard

40

sāventi - *√(s)su V, caus pres act, 3 pl* - they cause to hear

suttaṃ - *√(s)su V, pp, n acc sg* - heard

pariyodāpentī - *pari+ava+√dā II, caus pres act, 3 pl* - they cleanse, purify, clarify

saggassa - *m-a dat sg* - for heaven

maggaṃ - *m-a acc sg* - path

45

ācikkhanti - *ā+√cikkh I, 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”.

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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

5 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,brāhmaṇā - *dva cpd, m-a nom pl* - ascetics and brahmins

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

10 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,puttaṃ - *gen tap cpd **, *m-a acc sg* - clansman

15 anukampanti - *anu+√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.”

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

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

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

esā - *dem pro, f nom sg* - this

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

disā - *f-ā nom sg* - direction

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

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

khemā - *adj, f-ā nom sg* - safe

30 appaṭibhayā - *adj, f-ā nom sg* - secure

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

35 **Idam avoca bhagavā.**

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

avoca - *√vac I, aor, 3 sg* - he said

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

40 *That is what the Buddha said.*

34. Idam vatvā sugato , athāparam etad avoca satthā:

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

45 vatvā - *√vac I, ger* - having said

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

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

5 **Mātā,pitā disā pubbā,** **ācariyā dakkhiṇā disā,** [PTS 3:192]
 Putta,dārā disā pacchā, **mitt’āmaccā ca uttarā,**
 Dāsa,kammakarā heṭṭhā, **uddhaṃ samaṇa,brāhmaṇā,**
 Etā disā namasseyya **alam-attho kule gihī.**

10 mātā,pitā - *dva cpd **, *m-ar nom sg* - father and mother
 disā - *f-ā nom sg* - direction
 pubbā - *adj, f-ā nom sg* - before
 ācariyā - *m-a nom pl* - teachers
 dakkhiṇā - *adj, f-ā nom sg* - southern; right-hand
15 disā - *f-ā nom sg* - direction
 putta,dārā - *dva cpd **, *m-a nom pl* - wife and children
 disā - *f-ā nom sg* - direction
 pacchā - *adv* - behind, after; westward
 mitt’āmaccā - *dva cpd **, *m-a nom pl* - friends and fellow-workers
20 ca - *ind conj enc* - and
 uttarā - *adj, f-ā nom sg* - northern
 dāsa,kammakarā - *kam cpd **, *m-a nom pl* - slave-labourers
 heṭṭhā - *adv* - below, underneath
 uddhaṃ - *adv* - on top, above
25 samaṇa,brāhmaṇā - *dva cpd **, *m-a nom pl* - ascetics and brahmins
 etā - *dem pro, f acc pl* - these
 disā - *f-ā acc pl* - directions
 namasseyya - *√namas I, opt, 3 sg* - one should worship
 alam-attho - *avy cpd **, *m-a nom sg* - truly good, fit
30 kule - *n-a loc sg* - in family, clan
 gihī - *m-in nom sg* - householder

*“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.*

Paṇḍito sīla,sampanno, **saṇho ca paṭibhānavā,**
 Nivāta,vutti atthaddho, **tādiso labhate yasaṃ.**

45 paṇḍito - *m-a nom sg* - wise person
 sīla,sampanno - *ins tap cpd **, *pp, m nom sg* - endowed with virtue
 saṇho - *adj, m-a nom sg* - smooth; gentle; delicate
 ca - *ind conj enc* - and
 paṭibhānavā - *adj, m-ant nom sg* - possessed of intelligence, ready wit

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- 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 - *√labh I, pres mid, 3 sg* - he gains for himself
 yasaṃ - *n-a acc sg* - reputation
- 10 *Wise and virtuous,
 Gentle and eloquent,
 Humble and accommodating;
 Such a person attains glory.*
- 15 **Uṭṭhānako analaso,
 Acchidda,vutti medhāvī,** **āpadāsu na vedhati,
 tādiso labhate yasaṃ.**
- uṭṭhānako - *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 - *√vedh 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
- 25 medhāvī - *m-in nom sg* - wise person
 tādiso - *adj, m-a nom sg* - of such quality
 labhate - *√labh I, pres mid, 3 sg* - he gains for himself
 yasaṃ - *n-a acc sg* - reputation
- 30 *Energetic, not lazy,
 Not shaken in misfortune,
 Flawless in conduct, and intelligent;
 Such a person attains glory.*
- 35 **Saṅgāhako mitta,karo,
 Netā vinetā anunetā,** **vadaññū vīta,maccharo,
 tādiso labhate yasaṃ.**
- 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+√i I, pp, stem* - without, free from
- 45 maccharo - *adj, m-a nom sg* - niggardly, selfish
 netā - *m-ar nom sg* - leader, forerunner
 vinetā - *m-ar nom sg* - teacher, instructor
 anunetā - *m-ar nom sg* - conciliator, diplomat
 tādiso - *adj, m-a nom sg* - of such quality

labhate - $\sqrt{\text{labh}}$ I, pres mid, 3 sg - he gains for himself
 yasaṃ - *n-a acc sg* - reputation

5 *A compassionate maker of friends,
 Approachable, free from stinginess,
 A leader, a teacher, and diplomat;
 Such a person attains glory.*

10 **Dānañ ca peyya,vajjañ ca, attha,cariyā ca yā idha,
 Samānattatā ca dhammesu, tattha tattha yathā 'rahaṃ.**

dānañ (dānaṃ, sandhi assim) - *n-a nom sg* - giving
 ca - *ind conj enc* - and
 peyya,vajjañ (peyya,vajjaṃ, sandhi assim) - *kam cpd **, *n-a nom sg* - kind speech
 15 ca - *ind conj enc* - and
 attha,cariyā - *dat tap cpd **, *f-ā nom sg* - conduct for welfare
 ca - *ind conj enc* - and
 yā - *rel pro, f nom sg* - whichever
 idha - *ind* - in this connection
 20 samānattatā - *f-ā nom sg* - impartiality
 ca - *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
 25 yathā - *adv* - as, like, according to
 'rahaṃ (arahaṃ, sandhi elis) - *adj, n-a nom sg* - worthy, fitting

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

35 **Ete kho saṅgahā loke, rathass' āṇīva yāyato,
 Ete ca saṅgahā n' assu, na mātā putta,kāraṇā
 Labhetha mānaṃ pūjaṃ vā, pitā vā putta,kāraṇā.**

ete - *dem pro, m nom pl* - these
 kho - *ind emph enc* - indeed
 saṅgahā - *m-a nom pl* - collectings, inclusions, kindlinesses
 40 loke - *m-a loc sg* - in the world
 rathass' (rathassa, sandhi elis) - *m-a gen sg* - of the chariot
 āṇīva (āṇi iva, sandhi coal)
 āṇi - *m-i nom sg* - lynch-pin
 iva - *ind enc* - as, like
 45 yāyato - $\sqrt{\text{yā}}$ I, intensive (yāyati), prp, m gen sg - moving
 ete - *dem pro, m nom pl* - these
 ca - *ind conj enc* - and
 saṅgahā - *m-a nom pl* - collectings, inclusions, kindnesses
 n' (na, sandhi elis) - *ind neg advs* - not

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- assu - \sqrt{as} I, 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
5 putta - m-a stem - son
kāraṇā - n-a abl sg - from the reason; because of
labhetha - \sqrt{labh} I, opt mid, 3 sg - would gain for oneself
mānaṃ - m-a acc sg - pride
pūjaṃ - f-ā acc sg - honour
10 vā - ind disj enc - or
pitā - m-ar nom sg - father
vā - ind disj enc - or
putta,kāraṇā - gen tap cpd *, n-a abl sg - because of a son

- 15 *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,
20 Neither would a father.*

**Yasmā ca saṅgahe, ete,
Tasmā mahattaṃ papponti,**

**sammavekkhanti paṇḍitā. [3:193]
pāsaṃsā ca bhavanti te ti."**

- 25 yasmā - rel pro, n abl sg - from which, since
ca - ind conj enc - and
saṅgahe - m-a acc pl - collectings, inclusions, kindlinesses
ete - dem pro, m acc pl - these
sammavekkhanti - sam+ava+ \sqrt{ikkh} I, pres act, 3 pl - they look at, consider
30 paṇḍitā - m-a nom pl - wise men
tasmā - correl pro, n abl sg - from which, therefore
mahattaṃ - n-a acc sg - greatness
papponti - pa+ \sqrt{ap} VI, pres act, 3 pl - they arrive at, reach, obtain
pāsaṃsā - adj, m-a nom pl - praiseworthy
35 ca - ind conj enc - and
bhavanti - $\sqrt{bhū}$ I, pres act, 3 pl - they are, become
te - 3 pers pro, m nom pl - they
ti - ind - (end-quote)

- 40 *Upon these things
The wise reflect;
They obtain greatness
And are sources of praise."*

- 45 **35. Evaṃ vutte, siṅgālako gahapati,putto bhagavantaṃ etad avoca:**

evaṃ - adv - thus
vutte - \sqrt{vac} I, pp, n loc sg - on it being said
siṅgālako - m-a nom sg - Sigāla(ka)

gahapati,putto - *gen tap cpd **, *m-a nom sg* - young householder
bhagavantam - *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:*

“Abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya,

10

paṭicchannaṃ vā vivareyya,

mūḷhasa vā maggaṃ ācikkheyya,

andha,kāre vā tela,pajjotaṃ dhāreyya 'cakkhumanto rūpāni dakkhintī':

evam-evam bhagavatā aneka,pariyāyena dhammo pakāsito.

Esāham bhante bhagavantaṃ saraṇaṃ gacchāmi, dhammañ ca bhikkhu,saṅhañ

15

ca.

Upāsakaṃ maṃ bhagavā dhāretu ajja-t-agge paṇ'upetaṃ saraṇaṃ gatan'ti.”

abhikkantaṃ - *adj, n-a nom sg* - wonderful

bhante - *ind* - venerable sir

20

abhikkantaṃ - *adj, n-a nom sg* - wonderful

bhante - *ind* - venerable sir

seyyathā - *adv* - just as

pi - *ind enc* - too

25

bhante - *ind* - venerable sir

nikkujjitaṃ - *ni+√kuj I, pp, n acc sg* - turned upside-down

vā - *ind disj enc* - or

ukkujjeyya - *u+√kujj I, opt, 3 sg* - might set upright

paṭicchannaṃ - *paṭi+√chad VII, pp, n acc sg* - covered, concealed

30

vā - *ind disj enc* - or

vivareyya - *vi+√var I, opt, 3 sg* - might uncover

mūḷhasa - *√muy III, pp, m dat sg* - to one gone astray

vā - *ind disj enc* - or

maggaṃ - *m-a acc sg* - path

35

ācikkheyya - *ā+√cikkh I, opt, 3 sg* - he should tell

andha,kāre - *kam cpd, m-a loc sg* - blindness, darkness

andha - *adj, stem* - blind, dark

kāre - *m-a loc sg* - manner

vā - *ind disj enc* - or

40

tela,pajjotaṃ - *gen tap cpd, m-a acc sg* - oil lamp

tela - *n-a stem* - oil

pajjotaṃ - *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

dakkhintīti (dakkhinti iti, *sandhi coal*)

dakkhinti⁴⁶ - *√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)
evam-evam̐ (evam̐+evam̐, *sandhi assim*) - *adv* – so, too
evam̐ - *adv* – thus [when repeated, means “just so”]
bhagavatā - *m-ant ins sg* - by the Blessed One
5 aneka,pariyāyena - *kam cpd, m-a ins sg* - by various method
aneka - *adj, stem* - various
pariyāyena - *m-a ins sg* - by way, method
dhammo - *m-a nom sg* - Dhamma
10 pakāsito - *pa+√kās I, caus pp, m nom sg* - made visible
esāham̐ (esa aham̐, *sandhi coal*)
esa - *3 pers pro, m nom sg* - that
aham̐ - *1 pers pro, nom sg* - I
bhante - *ind* - venerable sir
15 bhagavantam̐ - *m-ant acc sg* - the Blessed One
saraṇam̐ - *n-a acc sg* - refuge, protection
gacchāmi - *√gam I, pres act, 1 sg* - I go
dhammam̐ (dhammam̐, *sandhi elis*) - *m-a acc sg* - Dhamma
ca - *ind conj enc* - and
20 bhikkhu-saṅghaṇ̐ - *gen tap cpd, m-a acc sg* - community of monks
bhikkhu - *m-u stem* - monk
saṅghaṇ̐ (saṅgham̐, *sandhi assim*) - *m-a acc sg* - community
ca - *ind conj enc* - and
25 upāsakar̐ - *m-a acc sg* - lay-follower
maṇ̐ - *1 pers pro, acc sg* - me
bhagavā - *m-ant nom sg* - the Blessed One
dhāretu - *√dhar VII, imp, 3 sg* - bear, hold
ajja-t-agge - *adv* - henceforth
30 pāṇ'upetaṁ (pāṇa,upetaṁ, *sandhi coal*) - *acc tap cpd, pp, m acc sg* - endowed with life
pāṇa - *m-a stem* - living being, life
upetaṁ - *upa+√i I, pp, m acc sg* - endowed with
saraṇam̐ - *n-a acc sg* - refuge, protection
gatan'ti (gataṁ iti, *sandhi assim*)
35 gataṁ - *√gam I, pp, m acc sg* - gone
'ti (iti) - *ind* - (end-quote)

- 40 “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 Pali 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:

				<u>conjugation</u>	
				<u>sign</u>	
1	bhū-v-ādi,gaṇa	the first conjugation	eg √bhū	a	<i>bhavati</i>
10	2 rudh-ādi,gaṇa	the second conjugation	eg √rudh	m-a	<i>rundhati</i>
	3 div-ādi,gaṇa	the third conjugation	eg √div	ya	<i>dibbati</i>
	4 su-v-ādi,gaṇa	the fourth conjugation	eg √su	no, nu, inā	<i>suṇāti</i>
	5 ki-y-ādi,gaṇa	the fifth conjugation	eg √ki	nā	<i>kiṇāti</i>
	6 tan-ādi,gaṇa	the sixth conjugation	eg √tan	o, yira	<i>karoti, kayirati</i>
15	7 cur-ādi,gaṇa	the seventh conjugation	eg √cur	e, aya	<i>coreti, corayati</i>

Most of the roots are found in the first and seventh groups. Two common examples (Group 1) are √bhū, “to be” and √paca, to “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		
eg					
25	nī + a	becomes	ne + a	which becomes	<i>naya</i>
	bhū + a	becomes	bho + a	which becomes	<i>bhava</i>

References

- (1) For a full list of verbs with the conjugational signs and principal parts, see
30 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*)

35 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 *manasi,kāra*, “keeping in the mind” (attention).
- (2) Karmadharaya (*kamma,dhāraya*), adjectival compound, eg *mahā,muni*, “the great sage.”
- 40 (3) Dvigu (*dīgu*), numerical compound, eg *pañca,sīla*, “the five precepts.”
- (4) Dvandva (*dvanda*), aggregative compound, eg *mātā,pitara*, “mother and father” (parents).
- (5) Avyayibhava (*avyayībhāva*), adverbial compound, eg *yāva,jīvam*, “as long as life lasts.”
- (6) Bahuvrihi (*bahubbīhi*), relative compound, eg *khīṇāsava*, “whose inflows are destroyed” (arhat).

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⁴⁸ See Warder 1974:77 & Buddhadatta 1938:39-73.