D 31 Sigālôvāda Sutta

The Discourse on the Advice to Sigāla

Translation and Detailed Pali Grammatical Analysis
Compiled by John Kelly, Sue Sawyer, Victoria Yareham;
revised & expanded (with permission) for “Easy Sutta Pali” by Piya Tan 2012

Abbreviation Key

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

[PTS edition vol 3, page 180]

31. Siṅgālovāda,suttanta.

Siṅgāl'ovāda - *dat tap cpd,* - advice to Sigālaka[1] [vl Sigāla]
    Siṅgāl' (Siṅgāla, *sandhi coal*) - *m-a/stem* - to Sigālaka
    ovāda - *m-a stem* - advice
suttanta - *m-a stem* – discourse

The Discourse on the Advice to Sigāla

Evaṁ me sutaṁ.

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

This is what I heard.

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

ekaṁ - *num pro, m acc sg* - one
samayaṁ - *m-a acc sg* - time
bhagavā - *m-ant nom sg* - the Blessed One
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
kalandaka,nivāpe - *gen tap cpd, m-a loc sg* - in the Squirrel's Feeding Place
    kalandaka - *m-a stem* - squirrel
    nivāpe - *m-a loc sg* - in the feeding place, sanctuary, place of offering

1. On one occasion, the Buddha[2] was living near the town of Rājagaha[3] at a spot in the Bamboo Grove called the Squirrel's Feeding Place.

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

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

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[1] Variously known as *Sigāla*, *Sigālaka*, *Siṅgāla*, *Siṅgālaka*. 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.

                                                         http://dharmafarer.org

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, very [4]
10 vuṭṭhāya - *u(d)+√(ṭ)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
puratthimaṁ - *adj, f-ā acc sg* - eastern
25 disaṁ - *f-ā acc sg* - direction
dakkhiṇaṁ - *adj, f-ā acc sg* - southern
disaṁ - *f-ā acc sg* - direction
pacchimaṁ - *adj, f-ā acc sg* - western
disaṁ - *f-ā acc sg* - direction
30 uttaraṁ - *adj, f-ā acc sg* - northern
disaṁ - *f-ā acc sg* - direction
heṭṭhimaṁ - *adj, f-ā acc sg* - nadir
disaṁ - *f-ā acc sg* - direction
uparimaṁ - *adj, f-ā acc sg* - zenith
35 disaṁ - *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 hair[5]. With palms together held up in reverence[6], he was paying respect towards the six directions[7]: that is east, south, west, north, lower and upper.

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[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 Srauta and Grhya Sutras* (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 pubbaṇha,samayaṁ nivāsetvā patta,cīvaram ādāya rāja-gahaṁ piṇḍāya pāvisi.

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

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

Addasā kho bhagavā siṅgālakaṁ gahapati,puttaṁ kālass' eva vuṭṭhāya rājagahā nikkhamitvā alla,vatthaṁ alla,kesaṁ pañjalikaṁ puthu-d,disā namassantaṁ puratthimaṁ disaṁ dakkhiṇaṁ disaṁ pacchimaṁ disaṁ uttaraṁ disaṁ heṭṭhimaṁ
25 **disaṁ uparimaṁ disaṁ.**

addasā - *√dis I, aor, 3 sg* - he saw
kho - *ind emph enc* - indeed
bhagavā - *m-ant nom sg* - the Blessed One
30 riṅgālakaṁ- *m-a acc sg* - Sigālaka
gahapati,puttaṁ - *gen tap cpd *, m-a acc sg* - young householder
kālass' (kālassa, *sandhi elis)* - *m-a gen sg* - of time
eva - *adv emph* - just, very
vuṭṭhāya - *u(d)+√(ṭ)ṭhā I, ger* - having emerged
35 rājagahā - *m-a abl sg* - from Rājagaha
nikkhamitvā - *ni+√(k)kham I, ger* - having set out
alla,vatthaṁ - *bah cpd *, adj, m-a acc sg* - wet-clothed
alla,kesaṁ - *bah cpd *, adj, m-a acc sg* - with wet hair

Leumann, *A Sanskrit-English Dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages*, New ed. (Delhi: Motilal Banarsidass, 2002: 634). The parents are represented in the east, as they are our beginning. *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 *diś*, 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.

pañjalikaṁ - *adj, m-a acc sg* - with hands outstretched in reverential salutation
puthu-d,disā - *kam cpd *, f-ā acc pl* - the separate directions
namassantaṁ - *√namas I, prp, m acc sg* - worshipping
puratthimaṁ - *adj, f-ā acc sg* - eastern
5   disaṁ - *f-ā acc sg* - direction
dakkhiṇaṁ - *adj, f-ā acc sg* - southern
disaṁ - *f-ā acc sg* - direction
pacchimaṁ - *adj, f-ā acc sg* - western
disaṁ - *f-ā acc sg* - direction
10 uttaraṁ - *adj, f-ā acc sg* - northern
disaṁ - *f-ā acc sg* - direction
heṭṭhimaṁ - *adj, f-ā acc sg* - nadir
disaṁ - *f-ā acc sg* - direction
uparimaṁ - *adj, f-ā acc sg* - zenith
15 disaṁ - *f-ā acc sg* – direction

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

20   **Disvā siṅgālakaṁ gahapati,puttaṁ etad avoca:**

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

Seeing this, the Buddha said to him:

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

kin (kiṁ, *sandhi assim*) - *ind inter* - why?
nu - *ind inter enc* - is it? (interrogative particle)
35 tvaṁ - *2 pers pro, nom sg* - you
gahapati,putta - *gen tap cpd *, m-a voc sg* - young householder
kālass' (kālassa, *sandhi elis*) - *m-a gen sg* - of time
eva - *adv emph* - just, very
vuṭṭhāya - *u(d)+√(ṭ)ṭhā I, ger* - having emerged
40 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,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 I, pres act, 2 sg* - you are worshipping
puratthimaṁ - *adj, f-ā acc sg* - eastern
disaṁ - *f-ā acc sg* - direction
pe - *ind* - etc.

uparimaṁ - *adj, f-ā acc sg* - zenith
disan (disaṁ, *sandhi assim*)- *f-ā acc sg* - direction
ti (iti) - *ind* - (end-quote)

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

"Pitā maṁ, bhante, kālaṁ karonto avaca: 'Disā tāta namasseyyāsîti.'

10   pitā - *m-ar nom sg* - father
maṁ - *1 pers pro, gen sg* - my
bhante - *ind* - venerable sir
kālaṁ - *m-a acc sg* - time
karonto - √*kar VI, prp, m nom sg* - doing [8]
15   avaca - √*vac I, aor, 3 sg* - he said
disā - *f-ā acc pl* - directions
tāta - *m-a voc sg* - dear one
namasseyyāsîti (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'.

So kho ahaṁ bhante pitu vacanaṁ sakkaronto garu,karonto mānento pūjento
25   ### kālass'eva vuṭṭhāya rājagahā nikkhamitvā alla,vattho alla,keso pañjaliko puthu-
d,disā namassāmi puratthimaṁ disaṁ ... pe ... uparimaṁ disanti."

so - *3 pers pro, m nom sg* - he, that [9]
kho - *ind emph enc* - indeed
30   ahaṁ - *1 pers pro, nom sg* - I
bhante - *ind* - venerable sir
pitu - *m-ar gen sg* - father's
vacanaṁ - *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)+*√*(ṭ)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

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[8] idiom: *kālaṁ* √*kar* – to die.
[9] *so ... ahaṁ* - I (emphatic).

puthu-d,disā - *kam cpd *, f-ā acc pl* - the separate directions
namassāmi - *√namas I, pres act, 1 sg* - I was worshipping
puratthimaṁ - *adj, f-ā acc sg* - eastern
disaṁ - *f-ā acc sg* - direction
5   pe - *ind* - etc.
uparimaṁ - *adj, f-ā acc sg* - zenith
disan (disaṁ, *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 evaṁ cha-d,disā namassitabbâti."

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   evaṁ - *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
namassitabbâti (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 kathaṁ pana, bhante, ariyassa vinaye cha-d,disā namassitabbā? Sādhu me bhante bhagavā tathā dhammaṁ desetu yathā ariyassa vinaye cha-d,disā namassitabbâti."

35   yathā – *rel adv* - as, like, according to
kathaṁ - *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
dhammaṁ - *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 namassitabbâti (namassitabbā iti, *sandhi coal*)
　　namassitabbā - √*namas I, fpp, f nom pl* - ought to be worshipped
　　iti - *ind* - (end-quote)

"Then how, dear sir, should the six directions be worshipped according to the discipline of the noble ones?
10 *I would appreciate it if you would teach me the proper way this should be done."*

"Tena hi gahapati,putta suṇāhi sādhukaṁ manasikarohi bhāsissāmîti."

tena hi - *ind* - now then
15 gahapati,putta - *gen tap cpd *, m-a voc sg* - O young householder
suṇāhi - √*(s)su V imp, 2 sg* - listen
sādhukaṁ - *adv* - well
manasi,karohi - *verbal cpd, imp, 2 sg* - pay attention
　　manasi[10] - *n-as loc sg* - in the mind
20 　　karohi - √*kar VI, imp, 2 sg* - make
bhāsissāmîti (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 (evaṁ, *sandhi assim*) - *adv* - thus
bhante - *ind* - venerable sir
'ti (iti) - *ind* - (end-quote)
kho - *ind emph enc* - indeed
siṅgālako - *m-a nom sg* – Sigāla(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 Sigālaka.
The Buddha said this:

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

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[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 bhedā param maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.

      yato - *ind* - on account of which
5   kho - *ind emph enc* - indeed
      gahapati,putta - *gen tap cpd *, m-a voc sg* - young householder
      ariya,sāvakassa - *kam cpd, m-a dat sg* - for the noble disciple
         ariya - *adj*, *stem* - noble
         sāvakassa - *m-a dat sg* - for the disciple
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-kammaṁ - *kam cpd, n-a acc sg* - bad action
20   pāpa - *adj*, *stem* - bad
         kammaṁ - *n-a acc sg* - action
      na - *ind neg advs* - not
      karoti - *√kar VI, pres act, 3 sg* - he does
      cha - *num adj, n acc pl* - six
25 ca - *ind conj enc* - and
      bhogānaṁ - *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
      evaṁ - *adv* - thus
35 cuddasa - *num adj, m acc pl* - fourteen
      pāpakā – *adj, n-a acc pl* – bad (things)
      'pagato (apagato, *sandhi elis*) - *apa+√gam 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, protecting[11]
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

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[11] *hoti* seems to be implied in the text.

tassa - *3 pers pro, n dat sg* – for him
ayañ (ayaṁ, *sandhi assim*) - *dem pro, m nom sg* - this
c'eva (ca+eva, *sandhi*)
   ca, *sandhi elis*) - *ind conj enc* - and
5   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 (paraṁ, *sandhi assim*) - *adv* - after
maraṇā - *n-a abl sg* - death
sugatiṁ - *kam cpd, f-i acc sg* - good destination
   su - *ind pref* - good, well, thoroughly
   gatiṁ - *f-i acc sg* - destination
20 saggaṁ - *m-a acc sg* - heaven
lokaṁ - *m-a acc sg* - world
uppajjati - *up+√pad III, pres act, 3 sg* - he arises

3. "Young man, by abandoning the four impure actions, a noble disciple refrains from harmful deeds
25 *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?**
        Pāṇâtipāto kho gahapati,putta kamma,kileso,
        adinn'ādānaṁ kamma,kileso,
        kāmesu micchâcāro kamma,kileso,
        musā,vādo kamma,kileso.
35   **Im'assa cattāro kamma,kilesā pahīnā hontîti."**

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

pāṇâtipāto (*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

gahapati,putta - *gen tap cpd *, m-a voc sg* - O young householder
kamma,kileso - *gen tap cpd *, m-a nom sg* - defilement of conduct
adinn'ādānaṁ (*sandhi coal*) - *gen tap cpd, n-a nom sg* - taking of what is not given
    adinna - *adj, stem* - not given
5   ādānaṁ - *n-a nom sg* - taking
kamma,kileso - *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   ācāro - *m-a nom sg* – conduct [-cāro, Kelly et al]
kamma,kileso - *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,kileso - *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
hontîti (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 (idaṁ, *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

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[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.

4. Idaṁ vatvā sugato athâparaṁ etad avoca satthā:

idaṁ - *dem pro, n acc sg* - that
vatvā - *√vac[13] I, ger* - having said
sugato - *su+√gam I, pp, m-a nom sg* – the "well-gone" one, the Sublime one
athâparaṁ - *avy cpd, adv* - thereafter
   atha - *ind* - then
   aparaṁ - *adj, n-a acc sg (adv)* - another
etad - *dem pro, n acc sg* - this
avoca - *√vac I, aor, 3 sg* - he said
satthā - *m-ar nom sg* - the Teacher

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

   [3:182] **"Pāṇâtipāto adinn'ādānaṁ musā,vādo ca vuccati,
Para,dāra,gamanañ c'eva na-p,pasaṁsanti paṇḍitâti."**

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

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

5. "Katamehi catūhi ṭhānehi pāpa,kammaṁ na karoti?
   **Chandâgatiṁ gacchanto pāpa,kammaṁ karoti, dosâgatiṁ gacchanto pāpa,-
kammaṁ karoti, mohâgatiṁ gacchanto pāpa,kammaṁ karoti, bhayâgatiṁ
gacchanto pāpa,kammaṁ karoti.**

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

Yato kho gahapati,putta ariya,sāvako n'eva chandâgatiṁ gacchati, na dosâgatiṁ gacchati, na mohâgatiṁ gacchati, na bhayâgatiṁ gacchati.
Imehi catūhi ṭhānehi pāpa,kammaṁ na karotîti."

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,kammaṁ - *kam cpd *, n-a acc sg* - bad action
na - *ind neg advs* - not
karoti - √*kar VI, pres act, 3 sg* - he does
10

chandâgatiṁ (*sandhi coal*) - *abl tap cpd, f-i acc sg* - wrong course out of desire
   chanda - *m-a stem* - desire
   āgatiṁ - *f-i acc sg* - wrong course, prejudice
gacchanto - √*gam I, prp, m nom sg* - going
15   pāpa,kammaṁ - *kam cpd *, n-a acc sg* - bad action
karoti - √*kar VI, pres act, 3 sg* - one does
dosâgatiṁ (*sandhi coal*) - *abl tap cpd, f-i acc sg* - wrong course out of hatred
   dosa - *m-a stem* - of hatred
   agatiṁ - *f-i acc sg* - wrong course, prejudice
20   gacchanto - √*gam I, prp, m nom sg* - going
pāpa,kammaṁ - *kam cpd *, n-a acc sg* - bad action
karoti - √*kar VI, pres act, 3 sg* - one does
mohâgatiṁ (*sandhi coal*) - *abl tap cpd, f-i acc sg* - wrong course out of delusions
   moha - *m-a stem* - delusion
25   agatiṁ - *f-i acc sg* - wrong course, prejudice
gacchanto - √*gam I, prp, m nom sg* - going
pāpa,kammaṁ - *kam cpd *, n-a acc sg* - bad action
karoti - √*kar VI, pres act, 3 sg* - one does
bhayâgatiṁ (*sandhi coal*) - *abl tap cpd, f-i acc sg* - wrong course out of fear
30   bhaya - *m-a stem* - fear
   agatiṁ - *f-i acc sg* - wrong course, prejudice
gacchanto - √*gam I, prp, m nom sg* - going
pāpa,kammaṁ - *kam cpd *, n-a acc sg* - bad action
karoti - √*kar VI, pres act, 3 sg* - one does
35

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
chandâgatiṁ - *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
dosâgatiṁ - *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

mohâgatiṁ - *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
bhayâgatiṁ - *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,kammaṁ - *kam cpd *, n-a acc sg* - bad action
10 na - *ind neg advs* - not
karotîti (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 - (idaṁ, *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. Idaṁ vatvā sugato athâparaṁ etad avoca satthā:

idaṁ - *dem pro, n acc sg* - that
30 vatvā - *√vac I, ger* - having said
sugato - *m-a nom sg* - the Sublime one
athâparaṁ - *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,   yo dhammaṁ ativattati,
40 **Nihīyati tassa vaso,   kāḷa,pakkhe'va candimā.**

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
dhammaṁ - *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

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-a*[14] *nom sg* – moon

> *"Desire, hatred, delusion, or fear:*
> *Whoever transgresses the Dhamma by these,*
> *Has a reputation that comes to ruin,*
10 > *Like the moon in the waning fortnight.*

Chandā dosā bhayā mohā,   **yo dhammaṁ nâtivattati;**
Āpūrati tassa vaso,   **sukka,pakkhe va, candimâti.**

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   dhammaṁ - *m-a acc sg* - the Dhamma
nâtivattati (na ativattati, *sandhi coal*)
   na - *ind neg advs* - not
   ativattati - *ati+ √vatt I, pres act, 3 sg* - he goes beyond
āpūrati - *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
candimâti (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 bhogānaṁ apāya,mukhāni na sevati?**
    Surā,meraya,majja,pamāda-ṭ,ṭhānânuyogo kho gahapati,putta bhogānaṁ
apāya,mukhaṁ.
     Vikāla,visikhā,-cariyânuyogo bhogānaṁ apāya,mukhaṁ.
     Samajjâbhicaraṇaṁ bhogānaṁ apāya,mukhaṁ.
45   **Jūta-p,pamāda-ṭ,ṭhānânuyogo bhogānaṁ apāya,mukhaṁ.**
     Pāpa,mittânuyogo bhogānaṁ apāya,mukhaṁ.

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

Ālassânuyogo bhogānaṁ apāya,mukhaṁ.

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

cha - *num adj, acc pl* - six

5 bhogānaṁ - *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,pamādaṭṭhāna - *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

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

25 apāya,mukhaṁ - *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 bhogānaṁ - *m-a gen pl* - of possessions

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

samajjâbhicaraṇaṁ - *loc tap cpd, n-a nom sg* - frequenting fairs and festivals

     samajja - *n-a stem* - festive gathering

40   abhicaraṇaṁ - *n-a nom sg* - wandering around

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

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

jūta-p,pamāda-ṭ,ṭhāna,anuyogo - *gen tap cpd, m-a nom sg* – indulgence in a state of negligence from

45 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

bhogānaṁ - *m-a gen pl* - of possessions
apāya,mukhaṁ - *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

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

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

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

      ālassa[15] - *n-a stem* - idleness

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

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

apāya,mukhaṁ - *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
20 *companionship, and laziness are the six ways of squandering wealth.*

    8. "Cha kho 'me gahapati,putta ādīnavā surā,meraya,majja,pamāda-ṭ,ṭhānânuyoge
        sandiṭṭhikā dhanañ,jāni,
        kalaha-p,pavaḍḍhanī,
25   **rogaṁ āyatanaṁ,**
        akitti,sañjananī, [3:183]
        kopīna,niddaṁsanī,
        paññāya dubbali,karaṇī tv-eva chaṭṭhaṁ padaṁ bhavati.
    Ime kho gahapati,putta cha ādīnavā surā,meraya,majja,pamāda-ṭ,ṭhānânuyoge.
30

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-ṭ,ṭhānânuyoge - *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 dhanañjāni[16] - *gen tap cpd, f-i nom sg* - loss of wealth
    dhanañ (dhanaṁ, *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
rogānaṁ - *m-a dat pl* - for sicknesses

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

āyatanaṁ - *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,niddaṁsanī - *gen tap cpd, m-in nom sg* - exposure of the genitals
    kopīna - *n-a stem* - genitals
    niddaṁsanī - *m-in nom sg* - exposing
paññāya - *f-ā gen sg* - of wisdom
dubbali,karaṇī - *kam cpd, f-ī nom sg* - feebleness
10   dubbali - *adj, stem*[17] - feeble
    karaṇī - *adj, f-ī* [18] *nom sg* - doing, making
tv-eva (tu eva, *sandhi coal*) - *ind* - but (emphatic)
    tu - *ind* - but; then
    eva - *adv emph* - just, very
15   chaṭṭhaṁ - *num adj, n-a nom sg* - sixth
padaṁ - *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,ṭhânuyoge - *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,cariyânuyoge:**
        attā pi 'ssa agutto arakkhito hoti,
        putta,dāro pi 'ssa agutto arakkhito hoti,
        sā,pateyyam pi 'ssa aguttaṁ arakkhitaṁ hoti,
        saṅkiyo ca hoti pāpakesu ṭhānesu,
35   **abhūtaṁ vacanañ ca tasmiṁ rūhati,**
        bahunnañ ca dukkha,dhammānaṁ purakkhato hoti.
     Ime kho gahapati,putta cha ādīnavā vikāla,visikhā,cariyânuyoge.

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,cariyânuyoge - *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

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[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.

                                 http://dharmafarer.org

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,pateyyaṁ, *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
aguttaṁ - *a+√ gup VII, pp, n nom sg* - unguarded
arakkhitaṁ - *a+√rakkh I, pp, n nom sg* - unprotected
20   hoti - *√hū I, pres act, 3 sg* - it is

saṅkiyo - *√saṅk II, fpp[19], 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
abhūtaṁ - *a+√bhū I, pp, n nom sg* - untrue
vacanañ (vacanaṁ, *sandhi assim*)- *n-a nom sg* - saying
ca - *ind conj enc* - and
30   tasmiṁ - *3 pers pro, m loc sg* - in him
rūhati - *√ruh I, pres act, 3 sg* - it grows
bahunnañ (bahunnaṁ, vl bahūnaṁ,[20] *sandhi assim*) - *adj, m-a dat pl* - much
ca - *ind conj enc* - and
dukkha,dhammānaṁ - *kam cpd, m-a dat pl* - for miseries
35   dukkha - *adj, stem* - unhappy
   dhammānaṁ - *m-a dat pl* - for things
purakkhato - *purā+√kar VI, pp, m nom sg* - put in front
hoti - *√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,cariyânuyoge - *gen tap cpd *, m-a loc sg* - in the practice of wandering on the streets at
    inappropriate times

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[19] *saṅkiyo* is an alternative form of *saṅkitabbo* (future passive participle).
[20] Kelly et al gives *bahūnnaṁ* 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 samajjâbhicaraṇe:
'Kuvaṁ naccaṁ, kuvaṁ gītaṁ, kuvaṁ vāditaṁ, kuvaṁ akkhānaṁ, kuvaṁ pāṇi-s,saraṁ, kva kumbha,thunan ti?'
Ime kho gahapati,putta cha ādīnavā samajjâbhicaraṇe.

10

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

kuvaṁ - *ind inter* - where?
naccaṁ - *n-a nom sg* - dancing
20 kuvaṁ - *ind inter* - where?
gītaṁ - *n-a nom sg* - singing
kuvaṁ - *ind inter* - where?
vāditaṁ - *n-a nom sg* - music
kuvaṁ - *ind inter* - where?
25 akkhānaṁ - *n-a nom sg* - recitation
kuvaṁ - *ind inter* - where?
pāṇi-s,saraṁ - *gen tap cpd, n-a nom sg* - hand-clapping
   pāṇi - *m-i stem* - hand
   -s,saraṁ (saraṁ, *sandhi dup*) - *m*[21]*-a nom sg* - sound
30 kva - *ind inter-* where?
kumbha,thūnan (kumbha+thūnaṁ, *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
samajjâbhicaraṇe - *loc tap cpd *, n-a loc sg* - in frequenting fairs and festivals.
40

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,ṭhānânuyoge:
jayaṁ veraṁ pasavati,
jino vittam anusocati,

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

> **sandiṭṭhikā dhanañ,jāni,**
> **sabhā,gatassa vacanaṁ na rūhati,**
> **mitt'āmaccānaṁ paribhūto hoti,**
> **āvāha,vivāhakānaṁ apatthito hoti, akkha,dhutto purisa,puggalo nâlaṁ dāra,-**
> 5 **bharaṇāyâti.**
> **Ime kho gahapati,putta cha ādīnavā jūta-p,pamāda-ṭ,ṭhānânuyoge.**

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,ṭhānânuyoge - *gen tap cpd *, m-a loc sg* - in indulgence in a state of negligence from
    gambling
15
jayaṁ - √*ji I, prp, n nom sg* - winning
veraṁ - *n-a nom sg* - hatred
pasavati - *pa+√su I, pres act, 3 sg* - it brings forth
jino[22] - *m-a nom sg* – loser, conquered
20 vittaṁ (vittaṁ, *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 assembly[23]
25   sabhā - *f-ā stem* - assembly
   gatassa - √*gam I, pp, m gen sg* - of the going
vacanaṁ - *n-a nom sg* - word
na - *ind neg advs* - not
rūhati - √*ruh I, pres act, 3 sg* - grows, ascends
30 mitt'āmaccānaṁ - *dva cpd, m-a gen pl* - of friends and fellow workers
   mitta - *m-a stem* - friend
   amaccānaṁ - *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,vivāhakānaṁ - *dva cpd, m-a dat pl* - for betrothals and marriages
   āvāha - *m-a stem* - wedding
   vivāhakānaṁ - *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

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[22] Should this be *jīno* or perhaps *jito? Jino* 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, *jino* is equated with *jito,* which means conquered. In Singalese *n* and *t* are similar in appearance, so there is a possibility of textual corruption.
[23] This is an example of the genitive absolute.

puggalo - *m-a nom sg* - person
nâlaṁ (na alaṁ, *sandhi coal*)
  na - *ind neg advs* - not
  alaṁ - *adv* - enough
5 dāra,bharaṇāyâti (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-ṭ,ṭhānânuyoge - *gen tap cpd *, m-a loc sg* - in indulgence in a state of negligence from
  gambling.

11. "These are the six dangers inherent in compulsive gambling: winning breeds resentment; the
20 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,mittânuyoge:
25 **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,mittânuyoge.

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
pāpa,mittânuyoge - *gen tap cpd *, m-a loc sg* - in the practice of bad companionship
35

ye - *rel pro, m nom pl* - whoever
dhuttā - *m-a nom pl* - scoundrels
ye - *rel pro, m nom pl* - whoever
soṇḍā - *m-a nom pl* - drunkards
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

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

5

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,mittânuyoge - *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 ālassânuyoge:
'Ati,sītan ti' kammaṁ na karoti, 'Ati,uṇhan ti' kammaṁ na karoti, 'Ati,sāyan ti'
kammaṁ na karoti, 'Ati,pāto ti' kammaṁ na karoti, 'Ati,chāto 'smīti' kammaṁ na
karoti, 'Ati,dhāto 'smīti' kammaṁ na karoti.
20 **Tassa evaṁ kiccâpadesa,bahulassa viharato anuppannā c'eva bhogā n'uppajjanti,**
uppannā ca bhogā parikkhayaṁ gacchanti.
Ime kho gahapati,putta cha ādīnavā ālassânuyoge ti."

cha - *num adj, m nom pl* - six
25 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
ālassânuyoge - *gen tap cpd, m-a loc pl* - in the practice of idleness
30

ati,sītan - *avy cpd, adv* - too cold
    ati - *adv* - in excess, extremely
    sītan (sītaṁ, *sandhi assim*) - *n-a nom sg* - coldness
    ti - *ind* - (end-quote)
35 kammaṁ - *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   uṇhaṁ (uṇhan: *sandhi assim*) - *n-a nom sg* - heat
    ti - *ind* - (end-quote)
kammaṁ - *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 (sāyaṁ, *sandhi assim*) - *adv* - at night
    ti - *ind* - (end-quote)
kammaṁ - *n-a acc sg* - work

na - *ind neg advs* - not
karoti - √*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)
kammaṁ - *n-a acc sg* - work
na - *ind neg advs* - not
karoti - √*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 - √*as I, pres act, 1 sg* - I am
15   ti (iti) - *ind* - (end-quote)
kammaṁ - *n-a acc sg* - work
na - *ind neg advs* - not
karoti - √*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 - √*as I, pres act, 1 sg* - I am
  ti (iti) - *ind* - (end-quote)
25 kammaṁ - *n-a acc sg* - work
na - *ind neg advs* - not
karoti - √*kar VI, pres act, 3 sg* - he does

tassa - *3 pers pro, m dat sg* - for him
30 evaṁ - *adv* - thus
kiccâpadesa,bahulassa - *dat tap cpd, n-a gen sg* - on the abundance of excuses for obligations
  kicca - √*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
viharato - *vi+*√*har I, prp, m gen sg* - while abiding[25]
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
parikkhayaṁ - *m-a acc sg* - ruin

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[24] From *pātar.*
[25] This is an example of the genitive absolute.

gacchanti - *√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

ālassânuyoge - *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 (idaṁ, *sandhi assim*) - *dem pro, n acc sg* - that

avoca - *√vac I, aor, 3 sg* - he said

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

That is what the Buddha said.

14. Idaṁ vatvā sugato athâparaṁ etad avoca satthā:

25

idaṁ - *dem pro, n acc sg* - that

vatvā - *√vac I, ger* - having said

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

athâparaṁ - *avy cpd *, adv* - thereafter

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

avoca - *√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 - *√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 sg[26]* - friend

nāma - *n-a nom sg* - by name

hoti - *√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

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[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   vera-p,pasaṅgo, ca anatthatā ca.
Pāpā ca mittā su,kadariyatā ca,   ete cha ṭhānā purisaṁ dhaṁsayanti.
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
anatthatā - *f-ā nom sg* - meaninglessness[27]
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
purisaṁ - *m-a acc sg* - man
dhaṁsayanti - *√dhaṁs [Skt: dhvaṁs] I, caus pres act, 3 pl* - they cause ruin
40

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

45

Pāpa,mitto pāpa,sakho   pāp'ācāra,gocaro,
Asmā lokā paramhā ca,   ubhayā dhaṁsate naro.

---

[27] *anatthatā*: "meaninglessness" from *an* (not) + *attha* (meaning) + *tā* (-ness).

pāpa,mitto - *kam cpd, m-a nom sg* - bad friendship
  pāpa - *adj, stem* - bad
  mitto - *m-a nom sg* - friend
pāpa,sakho- *kam cpd, m-a nom sg* - bad companionship
5   pāpa - *adj, stem* - bad
  sakho - *m-a nom sg* - friend
pāp'ācāra,gocaro - *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
  gocaro - *m-a nom sg* - domain
asmā - *dem pro, m abl sg* - from this
lokā - *m-a abl sg* - from world
paramhā - *adj, m-a abl sg* - from other
15 ca - *ind conj enc* - and
ubhayā - *m-a abl sg* - from both
dhaṁsate - *√dhaṁs I, 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,gītaṁ,**   **divā,sappaṁ pāricariyā akālaṁ,**
       Pāpā ca mittā su,kadariyatā ca,   **ete cha ṭhānā purisaṁ dhaṁsayanti.**

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,gītaṁ - *dva cpd, n-a nom sg* - singing and dancing
  nacca - *n-a stem* - dancing
  gītaṁ - *n-a nom sg* - singing
35 divā,sappaṁ - *avy cpd, n-a nom sg* - sleeping during the day
  divā - *adv* - by day
  sappaṁ[28] - *n-a nom sg* - sleep; dream
pāricariyā - *f-ā nom sg* - service
akālaṁ - *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

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

ṭhānā - *n-a nom pl* - things
purisaṁ - *m-a acc sg* - man
dhaṁsayanti - √*dhaṁs 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, suraṁ pivanti,**   **yant' itthiyo pāṇa,samā paresaṁ,** [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 suraṁ - *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
paresaṁ - *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.
40   *Associating with low-life and not the esteemed,*
                  They come to ruin like the waning moon.

       Yo vāruṇī adhano akiñcano   **pipāso pivaṁ papā,gato,**
           Udakam iva iṇaṁ vigāhati,   **akulaṁ kāhati khippam attano.**
45
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

                                            http://dharmafarer.org

pipāso - *adj, m-a nom sg* - thirsty
pivaṁ - *√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 (udakaṁ, *sandhi assim*) - *n-a acc sg* - water
iva - *ind* - like, as
iṇaṁ - *n-a acc sg* - debt
vigāhati - *vi+√(g)gah I, pres act, 3 sg* - plunges into
10 akulaṁ (ākulaṁ)[29] - *adj, n-a nom sg* - confusion
kāhati - *√kar VI, fut 3 sg*[30] - it will make
khippam (khippaṁ, *sandhi assim*) - *adv* - quickly
attano - *m-an dat sg* - for one-self.

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

20
**Na divā suppanā,sīlena,   rattin-uṭṭhāna,dassinā
Niccaṁ mattena soṇḍena   sakkā āvasituṁ gharaṁ.**

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 = rattiṁ, Piya]
   uṭṭhāna - *u(d)+√(ṭ)ṭhā I, prp, m stem* - one arising
  dassinā - *m-in ins sg* - by finding
niccaṁ - *adv* - permanently
mattena - *√mad III, pp, m ins sg* - by one intoxicated
35 soṇḍena - *m-a ins sg* - by one addicted
sakkā - *ind* - it is possible
āvasituṁ - *ā+√vas I, inf* - to live
gharaṁ - *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,sītaṁ ati,uṇhaṁ   ati,sāyam,' idaṁ ahu,
Iti vissaṭṭha,kammanto,   atthā accenti māṇave.**

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[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,sītaṁ - *avy cpd *, adv* - too cold
ati,uṇhaṁ - *avy cpd *, adv* - too hot
ati,sāyam - *avy cpd *, adv* - too late
idaṁ - *dem pro, n nom sg* - this
5 ahu (āhu)[31] - *√ah I, perf, 3 pl* - they said
iti - *ind* - thus
vissaṭṭha,kammanto - *kam cpd, m-ant acc pl* - work time spent
    vissaṭṭha - *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 sītañ ca uṇhañ ca   **tiṇā bhiyyo na maññati**
20   **Karaṁ purisa,kiccāni,**   **so sukhā na vihāyatîti."**

yo - *rel pro, m nom sg* - who
ca - *ind conj enc* - and
sītañ (sītaṁ, *sandhi assim*) - *n-a acc sg* - coldness
25 ca - *ind conj enc* - and
uṇhañ (uṇhaṁ, *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
karaṁ - *√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
vihāyatîti (*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
        As not more than blades of grass,
45   *Doing whatever should be done,*
        Happiness will not be a stranger."

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

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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;
5 **apāya,sahāyo amitto mitta,patirūpako veditabbo.**

cattāro - *num adj, m nom pl* - four
'me (ime, *sandhi elis*) - *dem pro, m nom pl* - these
gahapati,putta - *gen tap cpd *, m-a voc sg* - O young householder
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
veditabbā - *√vid II, fpp, m nom pl* - should be known
15

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
   anuppiya[32] - *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
veditabbo - *√vid II, fpp, m nom sg* - should be known
40

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**
45 **mitta,patirūpako veditabbo.**
      Aññad-atthu,haro hoti;

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[32] *anupiya* is the usual form of this word.

appena bahum icchati;
bhayassa kiccaṁ karoti;
sevati attha,kāraṇā.
Imehi kho gahapati,putta catūhi ṭhānehi aññad-atthu,haro amitto

5 **mitta,patirūpako veditabbo.**

catūhi - *num adj, n ins pl* - by four
kho - *ind emph enc* - indeed
gahapati,putta - *gen tap cpd *, m-a voc sg* - O young householder
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
veditabbo - *√vid II, fpp, m nom sg* - should be known

15

aññad-atthu,haro - *bah cpd *, prp, m nom sg* - one taking whatever there is
aññaṁ 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 (bahuṁ: *sandhi assim*) - *n-u acc sg* - much
icchati - *√is(u) I, pres act 3 sg* - he wishes
bhayassa - *n-a dat sg* - for fear
kiccaṁ - *√kar VI, fpp, n acc sg* - that which ought to be done; duty
karoti - *√kar VI, pres act, 3 sg* - he does
25 sevati - *√sev I, pres act, 3 sg* - he pursues
attha,kāraṇā - *gen tap cpd, n-a abl sg* - because of welfare
attha - *m-a stem* - welfare
kāraṇā - *n-a abl sg* - from the reason; because of

30 imehi - *dem pro, n ins pl* - by these
kho - *ind emph enc* - indeed
gahapati,putta - *gen tap cpd *, m-a voc sg* - O young householder
catūhi - *num adj, n ins pl* - by four
ṭhānehi - *n-a ins pl* - by the reasons
35 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 vyasanaṁ 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+saṁ+ √(t)thar I, pres act, 3 sg* - he is hospitable
15   anāgatena - *n-a ins sg* - in the future
paṭisantharati - *paṭi+saṁ+ √(t)thar I, pres act, 3 sg* - he is hospitable
niratthakena - *adj, m-a ins sg* - in vain
saṅgaṇhāti - *saṁ+ √(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
vyasanaṁ - *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

17. "The talker can be identified by four things: by reminding of past generosity, promising future
35   *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 nânujānāti;
sammukhā 'ssa vaṇṇaṁ bhāsati;
param,mukhā 'ssa avaṇṇaṁ bhāsati.
Imehi kho gahapati,putta catūhi ṭhānehi anuppiya,bhāṇī amitto mitta,patirūpako
45   **veditabbo.**

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

ṭhānehi - *n-a ins pl* - by the reasons
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+√ña 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
nânujānāti (na anujānāti, *sandhi coal*)[33]
15   na - *ind neg advs* - not
  anujānāti - *anu+√ña V, pres act 3 sg* - he allows
sammukhā - *adv* - face to face
'ssa (assa, *sandhi elis*) - *dem pro, m gen sg* - of him
vaṇṇaṁ - *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
avaṇṇaṁ - *m-a acc sg* - ugliness
bhāsati - *√bhās I, pres act, 3 sg* - he speaks
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
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,ṭhānânuyoge sahāyo hoti;**
      vikāla,visikhā,cariyânuyoge sahāyo hoti;
      samajjâbhicaraṇe sahāyo hoti;
      jūta-p,pamāda-ṭ,ṭhānânuyoge sahāyo hoti.
    Imehi kho gahapati,putta catūhi ṭhānehi apāya,sahāyo amitto mitta,patirūpako
45   **veditabbo ti."**

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

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

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

surā,meraya,majja,pamāda-ṭ,ṭhānânuyoge - *gen tap cpd *, m-a loc sg* - in indulgence in the state of
10   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,cariyânuyoge - *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
samajjâbhicaraṇe - *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,ṭhānânuyoge - *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
ti (it) - *ind* - (end-quote)
35

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 (idaṁ, *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. Idaṁ vatvā sugato athâparaṁ etad avoca satthā:

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

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

Aññad-atthu,haro mitto,   yo ca mitto vacī,paro,
10   **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 (anuppiyaṁ ca, *sandhi assim*)
   anuppiyaṁ - *n-a nom sg* - flattery
yo - *rel pro, m-a nom sg* - who
āha - *√ah I, perf, 3 sg* - he has said
apāyesu - *m-a loc pl* - in losses
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,
30   *The friend of empty words,*
The friend full of flattery,
And the reckless friend;

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

ete - *dem pro, m acc pl* - these
amitte - *m-a acc pl* - enemies
cattāro - *num adj, m acc pl* - four
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   maggaṁ - *m-a acc sg* - path
paṭibhayaṁ - *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
suhado - *adj, m-a nom sg*- good-hearted
35 veditabbo - *√vid II, fpp, m nom sg* - should be known
anukampako - *adj, m-a nom sg* - compassionate
mitto - *m-a nom sg* - friend
suhado - *adj, m-a nom sg*- good-hearted
veditabbo - *√vid II, fpp, m nom sg* - should be known
40

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   **Pamattaṁ rakkhati;**
      pamattassa sā,pateyyaṁ rakkhati;
      bhītassa saraṇaṁ hoti;
      uppannesu kicca,karaṇīyesu tad di,guṇaṁ bhogaṁ 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

pamattaṁ - *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,pateyyaṁ - *n-a acc sg* - property, wealth
rakkhati - *√rakkh I, pres act, 3 sg* - he guards
bhītassa - *√bhī I, pp, m gen sg* - of one who fears
saraṇaṁ - *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 diguṇaṁ - *dig cpd, m-a acc sg* - twofold
   di - *prefix* - two
   guṇaṁ - *m-a acc sg* - component
bhogaṁ - *m-a acc sg* - possession, wealth
anuppādeti - *anu+pa+√dā I, pres act, 3 sg* - he gives out
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
35 ṭhānehi - *n-a ins pl* - by the reasons
upakāro - *m-a nom sg* - help, support
mitto - *m-a nom sg* - friend
suhado - *adj, m-a nom sg*- good-hearted
veditabbo - *√vid 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 pariccattaṁ 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 (guyhaṁ, *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 (guyhaṁ, *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
pariccattaṁ - *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
ti (it) - *ind* - (end-quote)
40

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; assutaṁ sāveti; saggassa maggaṁ 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

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
assutaṁ - *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   maggaṁ - *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; avaṇṇaṁ bhaṇamānaṁ nivāreti; vaṇṇaṁ bhaṇamānaṁ pasaṁsati. 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

nandati - √*nand I, pres act, 3 sg* - he rejoices
avaṇṇaṁ - *m-a acc sg* - bad quality
bhaṇamānaṁ - √*bhaṇ I, prp mid, m acc sg* - of those speaking
nivāreti - *ni+*√*var I, caus pres act, 3 sg* - he restrains
5 vaṇṇaṁ - *m-a acc sg* - good quality
bhaṇamānaṁ - √*bhaṇ I, prp mid, m acc sg* - of those speaking
pasaṁsati - *pa+*√*saṁs I, pres act, 3 sg* - he commends, praises

imehi - *dem pro, n ins pl* - by these
10 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
anukampako - *adj, m-a nom sg* - compassionate
15 mitto - *m-a nom sg* - friend
suhado - *adj, m-a nom sg-* good-hearted
veditabbo - √*vid II, fpp, m nom sg* - should be known
ti (iti) - *ind* - (end-quote)

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

25 **Idam avoca bhagavā.**

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

30 That is what the Buddha said.

26. Idaṁ vatvā sugato athâparaṁ etad avoca satthā:

idaṁ - *dem pro, n acc sg* - that
35 vatvā - √*vac I, ger* - having said
sugato - *m-a nom sg* - the Sublime one
athâparaṁ - *avy cpd *, adv* - thereafter
etad - *dem pro, n acc sg* - this
avoca - √*vac I, aor, 3 sg* - he said
40 satthā - *m-ar nom sg* - the Teacher

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

[3:188] **"Upakāro ca yo mitto,   yo ca mitto sukhe dukkhe,**
45 **Atth'akkhāyī ca yo mitto,   yo ca mittânukampako.**

upakāro - *m-a nom sg* - help, support
ca - *ind conj enc* - and
yo - *rel pro, m nom sg* - who
50 mitto - *m-a nom sg* - friend
yo - *rel pro, m nom sg* - who

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
mittânukampako (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**
           Sakkaccaṁ payirupāseyya,   **mātā puttaṁ va orasaṁ.**

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 sakkaccaṁ - *adv* - carefully, thoroughly
payirupāseyya - *pari+upa+√ās I, opt, 3 sg* - should attend on; should serve (someone)
mātā - *f-ar nom sg* - mother
puttaṁ - *m-a acc sg* - son
va - *ind enc* - like
35 orasaṁ - *adj, m-a acc sg* - legitimate, own

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

          Paṇḍito sīla,sampanno   **jalaṁ aggîva bhāsati.**
          Bhoge saṁharamānassa   **bhamarass' eva iriyato,**
          Bhogā sannicayaṁ yanti,   **vammiko v' upacīyati.**
45   **Evaṁ 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

sampanno – *sam+ √pad III, pp, m nom sg* - endowed
jalaṁ - *√jal I, prp, m nom sg* - burning
aggîva (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
saṁharamānassa - *saṁ+ √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
sannicayaṁ - *m-a acc sg* - accumulation
yanti - *√yā (e) I, pres act, 3 sg* - they go to
15 vammiko - *m-a nom sg* - ant-hill
v' (va, *sandhi elis*) - *ind enc* - like
upacīyati - *upa+√ci V, pres pass, 3 sg* - is collected
evaṁ - *adv* - thus
bhoge - *m-a acc pl* - possessions, wealth
20 samāgantvā[34] - *saṁ+ā+√gam I, ger* - having assembled
alam-attho - *avy cpd, m-a nom sg* - truly good, fit
   alam (alaṁ, *sandhi assim*) - *adv* - sufficient
   attho - *m-a nom sg* - good
kule - *n-a loc sg* - in family, clan
25 gihī[35] - *n-in nom sg* – householder

The wise endowed with virtue
Shine forth like a burning fire,
Gathering wealth as bees do honey
30   *And heaping it up like an ant hill.*
Once wealth is accumulated,
Family and household life may follow.

Catudhā vibhaje bhoge,   **save mittāni ganthati,**
35   **Ekena bhoge bhuñjeyya,**   **dvīhi kammaṁ payojaye,**
Catutthañ ca nidhāpeyya,   **āpadāsu bhavissatîti."**

catudhā - *adv* - fourfold
vibhaje - *vi+√bhaj I, opt, 3 sg* - should share
40 bhoge - *m-a acc pl* - possessions, wealth
sace[36] - *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

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[34] *samāgantvā* is an alternative reading (Burmese), in preference to *saṁāhantvā* as in PTS text.

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

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

bhoge - *m-a acc pl* - possessions, wealth
bhuñjeyya - √*bhuj II, opt, 3 sg* - should enjoy
dvīhi - *num adj, m ins pl* - with two
kammaṁ - *n-a acc sg* - work, action
5 payojaye - *pa+*√*yuj VII, caus opt, 3 sg* - should cause to undertake
catutthañ (catutthaṁ, *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 bhavissatîti (bhavissati iti, *sandhi coal*)
   bhavissati - √*bhū I, fut, 3 sg* - it will be
  ti (iti) - *ind* - (end-quote)

         By dividing wealth into four parts,
15   *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.
   Dakkhiṇā [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 (kathaṁ ca, *sandhi assim*)
   kathaṁ - *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

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
35 *upper direction.*

28. "Pañcahi kho gahapati,putta ṭhānehi puttena puratthimā disā mātā,pitaro paccupaṭṭhātabbā.
    'Bhato nesaṁ bharissāmi,
40   **kiccaṁ nesaṁ karissāmi,**
    kula,vaṁsaṁ ṭhapessāmi,
    dāyajjaṁ paṭipajjāmi,
    atha ca pana petānaṁ kāla,katānaṁ dakkhiṇaṁ anuppadassāmîti.'

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

bhato - *√bhar I, pp, m nom sg* - supported, born, maintained
nesaṁ - *3 pers pro, m dat pl* - to them
10 bharissāmi - *√bhar I, fut, 1 sg* - I will support, bear, maintain
kiccaṁ - *√kar VI, fpp, n acc sg* - that which ought to be done; duty
nesaṁ - *3 pers pro, m gen pl* - of them
karissāmi - *√kar VI, fut, 1 sg* - I will do
kula,vaṁsaṁ - *gen tap cpd, m-a acc sg* - family lineage
15   kula - *n-a stem* – family, clan
    vaṁsaṁ - *m-a acc sg* - lineage
ṭhapessāmi - *√(ṭ)ṭhā I, caus fut, 1 sg* - I will maintain
dāyajjaṁ - *n-a acc sg* - inheritance
paṭipajjāmi - *paṭi+√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
petānaṁ - *m-a dat pl* - ghosts
kāla,katānaṁ - *acc tap cpd, pp, m dat pl* - died
25   kāla - *n-a stem* - time
    katānaṁ - *√kar VI, pp, m dat pl* - done
dakkhiṇaṁ - *f-ā acc sg* - donation
anuppadassāmîti (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 puttaṁ anukampanti. Pāpā nivārenti, kalyāṇe nivesenti, sippaṁ sikkhāpenti, patirūpena dārena saṁyojenti, samaye dāyajjaṁ niyyādenti. Imehi kho gahapati,putta pañcahi ṭhānehi puttena puratthimā disā
40 **mātā,pitaro paccupaṭṭhitā imehi pañcahi ṭhānehi puttaṁ anukampanti.**

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

mātā,pitaro - *dva cpd *, m-ar nom pl* - parents
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
5   puttaṁ - *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
sippaṁ - *n-a acc sg* - art, craft
sikkhāpenti - *√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
saṁyojenti - *saṁ+√yuj II, caus pres act, 3 pl* - they join
samaye - *m-a loc sg* - in time
dāyajjaṁ - *n-a acc sg* - inheritance
niyyādenti - *ni+ √yat VII, pres act, 3 pl* - they give over
20

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
puttena - *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+√(ṭ)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
puttaṁ - *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 (evaṁ, *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, sakkaccaṁ 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+√(ṭ)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
sakkaccaṁ - *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,vāsiṁ anukampanti.
Suvinītaṁ vinenti, suggahitaṁ gāhāpenti, sabba,sippa,sutaṁ samakkhāyino bhavanti, mitt'āmaccesu parivedenti, disāsu parittāṇaṁ karonti.
35 **Imehi kho gahapati,putta pañcahi ṭhānehi antevāsinā** [3:190] **dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi ṭhānehi antevāsiṁ 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+√(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
antevāsiṁ - *m-in acc sg* - a pupil
anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to

5 suvinītaṁ - *kam cpd, n acc sg* - well disciplined
   su - *ind pref* - good, well, thoroughly
   vinītaṁ - *vi+√ni VII, pp, n acc sg* - disciplined
vinenti - *vi+√nī I, pres act, 3 pl* - they lead, train, instruct
suggahitaṁ - *kam cpd, n acc sg* - well taken
10   su - *ind pref* - good, well, thoroughly
   -g,gahitaṁ (gahitaṁ, 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,sutaṁ - *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
   sutaṁ - *√(s)su V, pp, n nom sg* - heard, learned, taught
samakkhāyino - *kam cpd, adj, m-in nom pl* – relating equally
   sam (saṁ, *sandhi assim*) – *ind pref* - same
20   akkhāyino – *adj, m-in nom pl* – telling, relating
bhavanti - *√bhū I, pres act, 3 pl* - they are
mitt'āmaccesu - *dva cpd *, m-a loc pl* - concerning friends and fellow workers
paṭivedenti[37] - *paṭi+√vid I, caus pres act, 3 pl* - they make known
disāsu - *f-ā loc pl* - in directions
25 parittāṇaṁ - *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
antevāsinā - *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
antevāsiṁ - *m-in acc sg* - a pupil
anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to

"And, teachers so respected reciprocate with compassion in five ways: by training in self-discipline,
45 *ensuring the teachings are well-grasped, instructing in every branch of knowledge, introducing their*
friends and colleagues, and providing safeguards in every direction.

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[37] Alternate reading *paṭivedenti* chosen over PTS *parivedenti*.

Evam assa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.

evam (evaṁ, *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 alaṅkārânuppadānena.**

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 - *paṭi+upa+√(ṭ)ṭhā I, caus fpp, m nom pl* - should be ministered to
sammānanāya - *f-ā ins sg* - by honouring, veneration
avimānanāya - *n-a ins[38] 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
alaṅkārānuppadānena (*sandhi coal*) - *acc tap cpd, n-a ins sg* - by giving decoration
35   alaṅkāra - *m-a stem* - ornament, decoration
    anuppadānena - *n-a ins sg* - by giving

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

40

Imehi kho gahapati,putta pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi ṭhānehi sāmikaṁ anukampati. Susaṁvihita,kammantā ca hoti, susaṅgahita,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 sāmikaṁ anukampati.**

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

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+ √(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
sāmikaṁ - *m-a acc sg* - husband
anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to

15

susaṁvihita,kammantā - *kam cpd, adj, f-ā nom sg* – with well-arranged work
   susaṁvihita - *bah cpd, pp, stem* - well-arranged
     su - *ind pref* - good, well, thoroughly
     saṁvihita - *saṁ+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
susaṅgahita,parijanā - *kam cpd, adj, f-ā nom sg* – with retinue very well-treated
   susaṅgahita - *bah cpd, pp, stem* - well-collected
25   su - *ind pref* - good, well, thoroughly
     saṅgahita - *saṁ+√(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 (sambhataṁ, *sandhi assim*) - *n-a acc sg* - stores, provisions
ca[39] - *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

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[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
bhariyā - *f-ā nom pl* - m-a ins sg
5   paccupaṭṭhitā - *pati+upa+√(ṭ)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
sāmikaṁ - *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 (evaṁ, *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, avisaṁvādanatāya.

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+√(ṭ)ṭhā I, caus fpp, m nom pl* - should be ministered to
45 dānena - *n-a ins sg* - with generosity
peyya,vajjena[41] - *kam cpd, gen tap cpd, n-a ins sg* - kind speech

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[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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peyya[42] - *adj, stem* - kind
vajjena - *n-a ins sg* - with what is said
attha,cariyāya - *dat tap cpd, f-ā ins sg* - conduct for welfare
  attha - *m-a stem* - welfare
5   cariyāya - *f-ā ins sg* - with conduct
samānattatāya - *f-ā ins sg* - with impartiality
avisaṁvādanatāya - *f-ā ins sg* - by honesty

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

Imehi kho gahapati,putta pañcahi ṭhānehi kula,puttena uttarā disā mitt'āmaccā paccupaṭṭhitā pañcahi ṭhānehi kula,puttaṁ anukampanti.
Pamattaṁ rakkhanti,
15   **pamattassa sā,pateyyaṁ rakkhanti,**
        bhītassa saraṇaṁ honti,
        āpadāsu na vijahanti,
        apara,pajaṁ ca pi 'ssa paṭipūjenti.
Imehi kho gahapati,putta pañcahi ṭhānehi kula,puttena uttarā disā mitt'āmaccā
20 **paccupaṭṭhitā imehi pañcahi ṭhānehi kula,puttaṁ anukampanti.**

imehi - *dem pro, n ins pl* - by these
kho - *ind emph enc* - indeed
gahapati,putta - *gen tap cpd *, m-a voc sg* - young householder
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,puttaṁ - *gen tap cpd *, m-a acc sg* - clansman
35 anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to

pamattaṁ - *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'pateyyaṁ - *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
saraṇaṁ - *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

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

vijahanti - *vi+√hā I, pres act, 3 pl* - they abandon
apara,pajaṁ - *kam cpd, f-ā acc sg* - other progeny, future generations
  apara - *adj, stem* - another
  pajaṁ - *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 - *pati+upa+√(ṭ)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,puttaṁ - *gen tap cpd *, m-a acc sg* - clansman
anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to
25

"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 (evaṁ, *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.

    32. "Pañcahi kho gahapati,putta ṭhānehi ayirakena [3:191] **heṭṭhimā disā**
45 **dāsa,kammakarā paccupaṭṭhātabbā:**
    yathā,balaṁ kammanta,saṁvidhānena, bhatta,vettanânuppadānena,
gilān'upaṭṭhānena, acchariyānaṁ rasānaṁ saṁvibhāgena, samaye vossaggena.

pañcahi - *num adj, n ins pl* - by five
50 kho - *ind emph enc* - indeed

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+ √(ṭ)ṭhā I, caus fpp, m nom pl* - should be ministered to
yathā,balaṁ - *avy cpd, adv* - according to strength
   yathā - *adv* - as, like, according to
10   balaṁ - *n-a nom sg* - strength
kammanta,saṁvidhānena - *acc tap cpd, n-a ins sg* - arranging work
   kammanta - *m-a stem* - work, business
   saṁvidhānena - *n-a ins sg* - by arranging
bhatta,vetanânuppadānena (*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
     vetana[43] - *n-a stem* - wages
   anuppadānena - *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
acchariyānaṁ - *adj, m-a gen pl* - wonderful, marvelous
rasānaṁ - *m-a gen pl* - of tastes
saṁvibhāgena - *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
30   *treats, and giving reasonable time off work.*

     Imehi kho gahapati,putta pañcahi ṭhānehi ayirakena heṭṭhimā disā dāsa,kamma-
karā paccupaṭṭhitā pañcahi ṭhānehi ayirakaṁ anukampanti. Pubb'uṭṭhāyino 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 ayirakaṁ 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

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

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
ayirakaṁ - *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+√(ṭ)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
ayirakaṁ - *m-a acc sg* - master
anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to

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"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 (evaṁ, *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.

33. "Pañcahi kho gahapati,putta ṭhānehi kula,puttena uparimā disā samaṇa,-
20   **brāhmaṇā paccupaṭṭhātabbā:**
mettena kāya,kammena, mettena vacī,kammena, mettena mano,kammena,
anāvaṭa,dvāratāya āmisânuppadānena.

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+√(ṭ)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
mano[44] - *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

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

dvāratāya[45] - *f-ā ins sg* - with the "doorness"
āmisânuppadānena – *acc tap cpd, n-a ins sg* - with material giving
   āmisa – *n-a stem* - material
   anuppadānena - *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,puttaṁ anukampanti. Pāpā nivārenti,
kalyāṇe nivesenti, kalyāṇa,manasā anukampanti, assutaṁ sāventi, sutaṁ pariyo-
dāpenti, saggassa maggaṁ ācikkhanti. Imehi kho gahapati,putta pañcahi ṭhānehi
kula,puttena uparimā disā samaṇa,brāhmaṇā paccupaṭṭhitā imehi chahi ṭhānehi
kula,puttaṁ 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+√(ṭ)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,puttaṁ - *gen tap cpd *, m-a acc sg* - clansman
anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to
30
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
assutaṁ - *a+√(s)su V, pp, n acc sg* - unheard
40 sāventi - *√(s)su V, caus pres act, 3 pl* - they cause to hear
sutaṁ - *√(s)su V, pp, n acc sg* - heard
pariyodāpenti - *pari+ava+√dā II, caus pres act, 3 pl* - they cleanse, purify, clarify
saggassa - *m-a dat sg* - for heaven
maggaṁ - *m-a acc sg* - path
45 ācikkhanti - *ā+√cikkh I, pres act, 3 pl* - they tell

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

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

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+√(ṭ)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,puttaṁ - *gen tap cpd *, m-a acc sg* - clansman
anukampanti - *anu+√kamp I, pres act, 3 pl* - are compassionate to
15

"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 appaṭibhayâti."**

evam (evaṁ, *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 - *paṭi+√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 (idaṁ, *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. Idaṁ vatvā sugato , athāparaṁ etad avoca satthā:

idaṁ - *dem pro, n acc sg* - that
45 vatvā - *√vac I, ger* - having said
sugato - *m-a nom sg* - the Sublime one
athâparaṁ - *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, **uddhaṁ 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
uddhaṁ - *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,
35 *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
40 *In order to be truly good.*

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

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

60

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
yasaṁ - *n-a acc sg* – reputation

<div style="color:purple">

10
Wise and virtuous,
Gentle and eloquent,
Humble and accommodating;
Such a person attains glory.

</div>

Uṭṭhānako analaso,   āpadāsu na vedhati,
15   **Acchidda,vutti medhāvī,   tādiso labhate yasaṁ.**

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
yasaṁ - *n-a acc sg* – reputation

<div style="color:purple">

30
Energetic, not lazy,
Not shaken in misfortune,
Flawless in conduct, and intelligent;
Such a person attains glory.

</div>

35   **Saṅgāhako mitta,karo,   vadaññū vīta,maccharo,**
Netā vinetā anunetā,   tādiso labhate yasaṁ.

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 - √*labh I, pres mid, 3 sg* - he gains for himself
yasaṁ - *n-a acc sg* – reputation

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

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

dānañ (dānaṁ, *sandhi assim*) - *n-a nom sg* - giving
ca - *ind conj enc* - and
peyya,vajjañ (peyya,vajjaṁ, *sandhi assim*) - *kam cpd *, n-a nom sg* - kind speech
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
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
yathā - *adv* - as, like, according to
'rahaṁ (arahaṁ, *sandhi elis*) - *adj, n-a nom sg* - worthy, fitting

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

Ete kho saṅgahā loke,   **rathass' āṇîva yāyato,**
Ete ca saṅgahā n' assu,   **na mātā putta,kāraṇā**
Labhetha mānaṁ pūjaṁ 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
loke - *m-a loc sg* - in the world
rathass' (rathassa, *sandhi elis*) - *m-a gen sg* - of the chariot
āṇîva (āṇi iva, *sandhi coal*)
    āṇi - *m-i nom sg* - linch-pin
    iva - *ind enc* – as, like
yāyato - √*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 - *√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 - *√labh I, opt mid, 3 sg* - would gain for oneself
mānaṁ - *m-a acc sg* - pride
pūjaṁ - *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,   sammavekkhanti paṇḍitā. [3:193]
                Tasmā mahattaṁ papponti,   pāsaṁsā 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 - *saṁ+ava+√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
mahattaṁ - *n-a acc sg* - greatness
papponti - *pa+√ap VI, pres act, 3 pl* - they arrive at, reach, obtain
pāsaṁsā - *adj, m-a nom pl* - praiseworthy
35 ca - *ind conj enc* - and
bhavanti - *√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. Evaṁ vutte, siṅgālako gahapati,putto bhagavantaṁ etad avoca:**

evaṁ - *adv* - thus
vutte - *√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
bhagavantaṁ - *m-ant acc sg* - the Blessed One
etad - *dem pro, n acc sg* - this
avoca - √*vac I, aor, 3 sg* - he said

5

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

"Abhikkantaṁ, bhante, abhikkantaṁ, bhante.
Seyyathā pi bhante nikkujjitaṁ vā ukkujjeyya,
10   **paṭicchannaṁ vā vivareyya,**
   mūḷhassa vā maggaṁ ācikkheyya,
   andha,kāre vā tela,pajjotaṁ dhāreyya 'cakkhumanto rūpāni dakkhintīti':
evam-evaṁ bhagavatā aneka,pariyāyena dhammo pakāsito.
   Esâhaṁ bhante bhagavantaṁ saraṇaṁ gacchāmi, dhammañ ca bhikkhu,saṅghañ
15 **ca.**
   Upāsakaṁ maṁ bhagavā dhāretu ajja-t-agge pāṇ'upetaṁ saraṇaṁ gatan'ti."

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

seyyathā - *adv* - just as
pi - *ind enc* - too
25 bhante - *ind* - venerable sir
nikkujjitaṁ - *ni+*√*kuj I, pp, n acc sg* - turned upside-down
vā - *ind disj enc* - or
ukkujjeyya - *u+*√*kujj I, opt, 3 sg* - might set upright
paṭicchannaṁ - *paṭi+*√*chad VII, pp, n acc sg* - covered, concealed
30 vā - *ind disj enc* - or
vivareyya - *vi+*√*var I, opt, 3 sg* - might uncover
mūḷhassa - √*muy III, pp, m dat sg* – to one gone astray
vā - *ind disj enc* - or
maggaṁ - *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,pajjotaṁ - *gen tap cpd, m-a acc sg* - oil lamp
   tela - *n-a stem* - oil
   pajjotaṁ - *m-a acc sg* - light, lamp
dhāreyya - √*dhar VII, opt, 3 sg* -   might bear, hold
cakkhumanto - *adj, m-ant nom pl* - having eyes
45 rūpāni - *n-a acc pl* - forms
dakkhintîti (dakkhinti iti, *sandhi coal*)
   dakkhinti[46] - √*dakkh I, pres act, 3 pl* - they see

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

iti - *ind* - (end-quote)
evam-evaṁ (evaṁ+evaṁ, *sandhi assim*) - *adv* – so, too
   evaṁ - *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
pakāsito - *pa+√kās I, caus pp, m nom sg* - made visible

10 esāhaṁ (esa ahaṁ, *sandhi coal*)
   esa - *3 pers pro, m nom sg* - that
   ahaṁ - *1 pers pro, nom sg* - I
bhante - *ind* - venerable sir
15 bhagavantaṁ - *m-ant acc sg* - the Blessed One
saraṇaṁ - *n-a acc sg* - refuge, protection
gacchāmi - *√gam I, pres act, 1 sg* - I go
dhammañ (dhammaṁ, *sandhi elis*) - *m-a acc sg* - Dhamma
ca - *ind conj enc* - and
20 bhikkhu-saṅghañ - *gen tap cpd, m-a acc sg* - community of monks
   bhikkhu - *m-u stem* - monk
   saṅghañ (saṅghaṁ, *sandhi assim*) - *m-a acc sg* - community
ca - *ind conj enc* - and

25 upāsakaṁ - *m-a acc sg* - lay-follower
maṁ - *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
saraṇaṁ - *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)

"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."

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[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
5   root and the verb-ending.

The seven conjugations and their signs are as follows:

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

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 "<u>strengthened</u>" or "gunated" (*guṇa*) before the conjugation sign. The final vowel of *paca,* however,
20   is dropped before the conjugational sign. For example,

i or ī	strengthened becomes		e	
u or ū	strengthened becomes		o	

eg

nī + a	becomes	ne + a	which becomes	*naya*
bhū + a	becomes	bho + a	which becomes	*bhava*

<u>References</u>
(1) For a full list of <u>verbs</u> 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,pitaro,* "mother and father" (parents).
   (5) Avyayibhava (*avyayībhāva*), adverbial compound, eg *yāva,jīvaṁ,* "as long as life lasts."
   (6) Bahuvrihi (*bahubbīhi*), relative compound, eg *khīṇ'āsava,* "whose inflows are destroyed" (arhat).
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[48] See Warder 1974:77 & Buddhadatta 1938:39-73.