

Cakkhupāla Pāḷi Sikkhā

by

Tharmanaykyaw Sayādaw

Table of Contents

Lesson 1: Kattā and Vattamāna Kiriya	4
Lesson 2. Kattā, Kamma and Kriyā	8
Lesson 3 Kattā, Kamma and Paccuppanna Kiriya (plural)	10
Lesson 4: Subject, Object and Verb, suffix –Si.....	13
Lesson 5 Kattā-kamma-Anāgata kiriya	16
Lesson 6: Kattā, kamma and Past Tense.....	22
Lesson 7: Third Case (Karaṇa) (I)	30
Lesson 8: Third Case (Karaṇa) (2).....	34
Lesson 9: Fourth (1) (Sampadāna)	36
Lesson 10: Fifth Case (Apādāna)	38
Lesson 11: Sixth (1) (Sambandha-sambandhī)	41
Lesson 12: Seventh (ādhāra-ādheyya) (1).....	50
Lesson 13: First (2) Tulyattha-Liṅgattha	58
Lesson 14: Tulyādhikaraṇa Nānavisesana [Paṭhama vibhatti-ekavacana]	59
Lesson 15: Nānavisesana [Paṭhama bahuvacana].....	64
Lesson 16: Tulyattha Nānavisesana [dutiya ekavacana]	66
Lesson 17: Tulyattha Nānavisesana [dutiya bahuvacana]	68
Lesson 18: Third (II).....	70
Lesson 19: Sixth and Seventh (Adjectives)	71
Lesson 20: Ākhyāta Pañcami (Fifth).....	74
Lesson 21: Ākhyāta Sattami (Seventh)	77
Lesson 22: Passive sentence (Ākhyāta kamma)	78

Lesson 23: Second Case (Throughout).....	78
Lesson 24: Dutiya vibhatti (in the locative sense).....	81
Lesson 25: Kiriya visesana (Second singular)	82
Lesson 26: Tatiya vibhatti (according to, by).....	83
Lesson 27: Tatiya vibhatti (in the locative sense)	84
Lesson 28: Tatiya vibhatti (adverb).....	84
Lesson 29: Tatiya vibhatti (because of)	86
Lesson 30: Catutthi Vibhatti (for).....	87
Lesson 31: Pañcami Vibhatti (because of).....	88
Lesson 32: Chaṭṭhi vibhatti (nominative).....	91
Lesson 33: Chaṭṭhi vibhatti (in the sense of accusative).....	91
Lesson 34: Chaṭṭhi vibhatti (among).....	92
Lesson 35: Sattami vibhatti (among).....	92
Lesson 36: Sattami vibhatti (nominative)	93
Lesson 37: Tabba	95
Lesson 38: 'Ta' (Passive).....	96
Lesson 39: 'Ta' (active).....	99
Lesson 40: Gerund (tvā).....	101
Lesson 41: Gerund (ya).....	108
Lesson 42: Infinitive (tuṃ).....	115
Lesson 43: anta	118
Lesson 44: 'Māna'	122
Lesson 45: Question (Kiṃ).....	123
Lesson 46: Question without 'Nu kho'	126

Lesson 47: If Clause ["sace" "ce"].....	127
Lesson 48: Relative Clause ("ya' and "ta").....	128
Lesson 49: Negation ['Na']	128
Lesson 50: Causative.....	131
Lesson 51: Negation ["Ma"]	134
Lesson 52: Nanu.....	134
Lesson 53: 'Te' 'Me' 'Vo' 'No'.....	134
Lesson 54: 'viya', 'iva'	136
Lesson 55: Yathā Tathā (Upamāna+Upameyya).....	137
Lesson 56: Gerund (hutvā).....	139
Lesson 57: 'pi' 'api'	140
Lesson 58: 'vā'	142
Lesson 59: "ceva" "ca"	143
Lesson 60: 'eva'	144
Lesson 61: Root 'gamu' [to go]	146
Lesson 62: Root 'Kara' [to do].....	149
Lesson 63: Root 'labha' [to get]	151
Lesson 64: Root 'Pūra' [to fill]	152
Lesson 65: Root 'Puccha' [to ask].....	153
Lesson 66: Pabbaja (pa + vaja) [to go forth]	154
Lesson 67: Root 'dā' [to give].....	155

Lesson 1: Kattā and Vattamāna Kiriya

- a. In an active sentence, subject is expressed by nominative case (kattā). It must agree with the verb (kiriya) in number and person.
- b. Formed by adding nominative case ending to the base. E.g. Buddha + o - Buddho. The plural form is Buddhā - Buddha + ā.
- c. The verbal termination for singular is ‘ti’ and for the plural is ‘nti’.

1	Mahājano	Gacchati.... ti
---	----------	------------------------

Mahājanā	Gacchanti.... nti
----------	-----------------------------

- d. The permutations of present verb with personal pronouns are thus:

1	So	Gacchati.... ti
2	Tvaṃ	Gacchasi.... si
3	Ahaṃ	Gacchāmi.... mi

Te	Gacchanti.... nti
Tumhe	Gacchatha... tha
Mayaṃ	Gacchāma.... ma

1. **Mahājano** gacchati. A group of people goes.
2. **Vāto** vijjhati. Air pierces.
3. **Gamanākāro** paññāyati. The manner of going appears.
4. **Kaniṭṭho** vasati. Younger brother lives.
5. **Paripantho** atthi. There is danger.
6. **Vihāro** atthi. There is monastery.
7. **Thero** paccāsīsi. The Elder expects.
8. **Mātulakuṭumbiko** (mātula+kuṭumbiko) paccāsīsi. The Uncle-householder expects
9. **Saddo** natthi. There is no sound [The sound does not exist]
10. **Saddo** tiṭṭhati. Sound stands [sound gets established]

11. **Samattho** nāma natthi. One who is able does not exist.
12. **Sāmaṇero**pi cirāyati. Novice also delays.
13. **Thero**pi ovadati. Elder also admonishes.
14. **Sopi** na passati. He also does not see.
15. **So** bhāsati, karoti, pūreti. He speaks, does, fulfills.
16. **So** na sakkoti. He is not able.
17. **Ko** vasati. Who lives?
18. **Ko** caṅkamati. Who walks?
19. **Upajjhāyo** caṅkamati. Preceptor walks.
20. **Yo** icchati. One who wishes.
21. **Satthā** viharati. Teacher dwells.
22. **Satthā** kathetiyeva. Of course the Teacher speaks.
23. **Esa** rakkhati. This person protects.
24. **Seṭṭhi** rakkhati. The merchant protects.
25. **Kaniṭṭhabhātā** atthi. There is younger brother.

Neuter Kattā

26. **Taṃ** sampajjati. That is available.
27. **Aphāsukampi** hoti. Sickness also arises.
28. **Yaṭṭhikoṭiggahaṇakiccaṃ** (Yaṭṭhi+koṭi+gahaṇakiccaṃ) natthi. There is no work of holding the tip of the staff.
29. **Gamaṇaṃ** nāma natthi. There is no such thing as going.
30. **Accāyikaṃ** natthi. There is no urgent work.
31. **Pāpakammaṃ** anugacchati. Evil action follows behind.
32. **Dukkhamanveti**. Suffering goes behind.
33. **Mano** hoti. Mind is present.

34. **Udakaṃ** hoti. Water is present [water exists]
35. **Tampi** (taṃ+pi) hoti. That also exists.
36. **Vipākadukkhaṃ** anugacchati. Resultant suffering follows behind.
37. **Yugaṃ** bādhati. Yoke oppresses.
38. **Cakkaṃ** paṭihanati. Wheel strikes.
39. **Cakkaṃ** hoti. There is wheel.
40. **Dukkhamanubandhati** (dukkhaṃ+anubandhati) = suffering follows closely
41. **Kiccaṃ** atthi. There is work.

Feminine Kattā

42. **Gaṇanā** nāma natthi. There is no such thing as counting.
43. Natthi **sahāyatā**. There is no friendship.
44. **Maraṇacetanā** nāma natthi. It is not possible to have intention of killing.
45. **Aṭṭavī** atthi. There is forest.

Masculine Kattā:

- Esa – this person.
 Gamanākāra – the manner of going.
 Kaniṭṭha – younger brother.
 Kaniṭṭhabhātā – younger brother.
 Ko – who?
 Mahājana - a group of people.
 Mātulakuṭumbika – householder-uncle.
 Paripantha – danger, obstacle, misfortune.
 Sadda – sound.
 Sāmaṇera – novice monk.
 Samattha – able, competent.
 Satthā – teacher, the Buddha.
 Setṭhi – wealthy merchant, treasurer.
 So – that person.
 Thera – Elder (monk).
 Upajjhāya – preceptor.
 Vāta – air, wind.
 Vihāra – monastery, dwelling place.
 Yo – one who...

Neuter Nouns.

accāyika – the work that should be done quickly (urgent).
 aphāsuka – sickness, discomfort.
 cakka – wheel.
 dukkha – suffering.
 gamana – going.
 kicca – work, duty.
 mano – mind.
 pāpakamma – evil deed.
 ta = that
 taṃ - that (thing).
 udaka – water.
 vipākadukkha – resultant suffering.
 yaṭṭhikoṭiggahaṇakicca – the job of holding the end of staff.
 yuga – yoke.

Feminine Kattā.

aṭavī – forest.
 gaṇanā – computation, calculation.
 maraṇacetanā – volition to kill.
 sahāyatā – friendship.

Indeclinable Particles

eva – only
 na – negative particle (not)
 nāma – called, named
 pi – also.

Kiriyā:

anubandhati – follows closely.
 anugacchati/anveti – follows/goes behind.
 atthi – exists, is present.
 bādhati – oppresses.
 bhāsati – says, speaks.
 caṅkamati – walks, walks up and down.
 cirāyati – delays, takes time.
 gacchati – goes.
 icchati – desires.
 karoti – does.
 katheti – tells, preaches.
 natthi – does not exist, is not present.

ovadati – admonishes, instructs.
 paccāsīsati – expects, looks forward to, hopes for.
 paññāyati - appears, becomes evident.
 pāpeti (causative verb) – causes to reach, sends.
 passati – sees.
 paṭihanati – strikes against, tortures.
 pūreti – fulfills, completes, attains.
 rakkhati – protects.
 sakkoti – is able, is competent.
 sampajjati – receives, is made available.
 tiṭṭhati – stands, remains, abides.
 vasati – lives, dwells.
 viharati – dwells.
 vijjhati – pierces, hurts.

Lesson 2. Kattā, Kamma and Kriyā

- a. That which does is ‘kattā’, what is done is ‘kriyā’, and which receives the action is ‘kamma’.
- b. In an active sentence, second case is used for ‘kamma’.

1. Ayam mahājano **kuhiṃ** gacchati. Where is this group of people going?
2. **Akkhīni** vāto vijjhati. Air pierces the eyes.
3. Sopi (so+pi) **te pāṇe** na passati. He also does not see those creatures.
4. **Taṃ puggalaṃ** dukkhaṃ anveti. Suffering goes behind that person.
5. Yo **yaṃ** icchati. Whoever wishes whatever...
6. So kira **pañhaṃ** na pucchati. It is said that he does not ask question.
7. Ayam seṭṭhi **maṃ** rakkhati. This merchant protects me.
8. Esa maṃ rakkhati. This person protects me.
9. Satthā **ekaṃ dhammadesanaṃ** kathetiyeva. Teacher himself tells one Dhamma-talk.
10. Theropi **bhikkhū** ovadati. Elder also admonishes monks.
11. Yugam **gīvaṃ** bādhati. Yoke oppresses the neck.
12. **Puggalaṃ** dukkhamanubandhati (dukkhaṃ+anubandhati). Suffering follows the person closely.

13. Cakkaṃ **ūrumaṃsaṃ** paṭihanati. Wheel tortures the thigh muscle.
 14. (Samaṇo) **anattaṃ** karoti. Ascetic does harm.
 15. Thero āgamaṇaṃ paccāsīṣati. Elder expects the coming.
 16. Mātulakuṭumbiko āgamaṇaṃ paccāsīṣati. Uncle-householder expects the coming.
 17. Adhammo nirayaṃ neti. Evil action leads to hell.
 18. Dhammo pāpeti suggaṭiṃ. Good action carries to good plane.
 19. So **vacīduccarita**meva (vacī+duccaritaṃ+ eva) bhāsati, **kāyaduccarita**meva karoti, **manoduccaritaṃ** pūreti. He speaks only verbal evil action; does only bodily evil action; fulfills only mental evil action.

Accusative (object)

amha (maṃ) = I
 Āgamaṇa – coming
 Akkhi - eye
 Anatta – harm
 Bhikkhū (pl) (Bhikkhu) – (Buddhist) monk
 Dhammadesanā – Dhamma discourse
 Duccarita – evil action
 Eka - one
 Gīvā - neck
 Kāya – body
 Kuhiṃ - (to) where ?
 Mana – mind
 Maṃ (acc.) (ahaṃ) – I
 Niraya – hell
 Pāṇe (pl) (pāṇa) – living being
 Pañhaṃ - question
 Puggala – an individual
 Suggati – good existence
 te (pl) (so) – those
 Ūrumaṃsa (ūru+maṃsa) – thigh muscle
 Ya – one who...

Kiriya

Neti – leads, carries away

Kattā

Adhamma – opposite of good state (unwholesome action)
 Dhamma – good state (wholesome action)

Lesson 3 Kattā, Kamma and Paccuppanna Kiriya (plural)

1. Anāthapiṇḍikopi visākhāpi mahāupāsikā upaṭṭhānaṃ gacchanti. Anāthapiṇḍika and Visākhā, the great female-devotee, go for service.
2. Paññattāsanāneva (paññatta+āsanāni +eva) honti. Seats are surely arranged.
3. Ariyasāvaka dānaṃ denti. Noble disciples give donation.
4. Buddhā dhammaṃ desenti. Buddhas preach Dhamma.
5. Paralokaṃ gacchantaṃ puttadhītarō vā bhātārō vā bhogā vā nānugacchanti. Son or daughter, or brothers, or wealths, do not follow closely the person who goes to another life.
6. Hatthapādāpi anassavā honti. Even hands and feet do not listen.
7. Hatthapādāpi na attanā vasa vattanti. Even hands and feet do not follow one's will.
8. Te gāmaṃ pavisanti. They enter the village.
9. Assudhārā paggharanti. Streams of tear ooze out.
10. Akkhīni vātā vijjhanti. Winds pierce the eyes.
11. Neva ñātī, na sālohitā atthi. There are neither relatives nor blood-kins.
12. (Manussā) yāgubhattaṃ vihārameva pesenti. People send gruel and meal to the monastery itself.
13. Dhammā honti. Khandhā honti. There are Dhammas. There are aggregates
14. Ekacce kulaputtā dhammaṃ pariyāpuṇanti. Some sons of noble family learn the Buddha's teachings well.
15. Te taṃ kammaṃ karonti. They do that work.
16. Tāni tāni bhaṇḍāni dārūmayādīni nāma honti. Those goods are called 'wooden-works' and so on.
17. Dasa akusalakammaṃ pāripūriṃ gacchanti. Ten unwholesome bases of action become fulfilled.
18. Satta manussakoṭṭiyō vasanti. Seventy million people inhabit.
19. Bhante kuhiṃ ayyā gacchanti. Venerable Sir, where do the reverends go?
20. Akkhīni rujjhanti. Eyes ache.
21. Senāsanaṃ pariyesanti bhaddantā. The Venerable Sirs look for dwelling place.

Nāma

Akusalakammamāraṇa – unwholesome base of action
 Anātha + piṇḍika – Anāthapiṇḍika
 Ariyasāvaka – noble disciple
 Anassava – not listening to one's word
 Assudhārā – stream of tears
 Ayya – venerable, reverend
 Bhadanta - venerable, lord, master
 Bhaṇḍa – article, goods, property
 Bhātu – brother
 Bhoga – wealth
 Buddha - Buddha
 Dārumayādī – made of wood (wooden) etc.
 Dasa – ten
 Dhamma – the nature, Buddha's teachings
 Ekacca – some, a certain
 Hatthapāda – hand and leg
 Khandha – aggregate
 Kulaputta – son of a good family
 Mahāupāsikā – great female-devotee
 Manussa – human being
 Manussakoṭi – ten million humans
 Ñāti – relative
 Paññattāsana – the allotted seat (lit. prepared seat)
 Puttadhītu – son and daughter
 Sālohita – blood relative, blood-kin
 Satta – seven
 Ta – that
 Vāta – air

Kamma

Akkhi – eye
 Dāna – donation
 Dhamma – pariyatti dhamma (Buddhist scripture)
 Gacchanta – one who goes [goer]
 Gāma – village
 Kamma – work, profession
 Kuhiṃ - (to) where
 Paraloka – next life
 Pāripūri – overall fulfillment

Senāsana – monastery, dwelling place

Upaṭṭhāna – service, the place where service is provided

Vihāra – monastery

Yāgubhatta – gruel and meal

Kiriya

gacchanti – go

honti – are, are present

denti – give

vadanti – say, tell

denti - give

desenti – teach, preach, expound

na anugacchanti – do not follow

vattanti – arise, proceed, happen

pavisanti – enter

paggharanti – ooze, trickle

na atthi – are not, are not present

pesenti – send

pariyāpuṇanti – learn

karonti – do, perform, construct

gacchanti – go

vasanti – live

rujjhanti – ache, hurt

pariyesanti - search

Lesson 4: Subject, Object and Verb, suffix –Si

1. Kiṃ kāraṇā pālita tvam pamajjasi. *Due to what reason do you become heedless, Pālita?*
2. Kiṃ pālita pamajjasi. *Why, Pālita, are you heedless?*
3. Kosi tvam? Who are you?
4. Pāpo jātosi sāmaṇera. Novice, you are evil?
5. Kuhiṃ yāsi upāsaka. *Devotee, where are you going?*
6. Tvam Paccakkhātosi. *You are given up.*
7. Therassāgatabhāvaṃ jānāsi. Do you know the arrival of the Elder?
8. Kiṃ kathesi bhātika. What are you saying, brother?

Subject ,Object and Verb, suffix –Tha

1. Bhātika, taruṇāyeva tāvattha. *Brother, you are still young now.*
2. Tumhe sappāyaṃ na karotha .*You are not doing what is suitable.*
3. Tumhe taṃ na passatha. *You do not see him.*

Subject ,Object and Verb, suffix –Mi

1. Bhāgineyyomhi. *I am sister's son.*
2. Ahaṃ idāni panamhi giḥī jāto. *But now I have become a layman.*
3. Ahaṃ ujumaggaṃ jānāmi. I know the straight path.
4. Ahaṃ caṅkamāmi. *I walk.*
5. Ahaṃ na passāmi. *I do not see.*
6. Ahaṃ āgatomhi. *I have arrived.*
7. Ahaṃ na jānāmi. *I do not know.*
8. Ahaṃ na sakkomi. *I am unable.*
9. Svāhaṃ tava kathaṃ na karomi. *I will not do your saying.*
10. Handāhaṃ hatacakkhusmi. *Alas! I am blind.*
11. Seyyamāno na gacchāmi. *I will lie down and not go.*

Subject ,Object and Verb, suffix –Ma

1. Sathhāraṃ datṭhukāmamhā. We desire to see the Teacher.

Vocabularies (Si)**kattā**

tvam̐ = you

ko = who

pāpa = evil person

jāta = one who has become

paccakkhāta = given up, thrown

Ālapana

Pālita = Pālita!

Bhante = Venerable Sir!

Upāsaka = devotee!

Bhātika = brother

other terms

kiṃ = why

āgatabhāva = the state of arrival

Kiriya

pamajjasi = you are heedless

asi = you are

yāsi = you go

jānāsi = you know

kathesi = you speak

Vocabularies (tha)

Nāmapada

taruṇa = young

sappāya = suitability

tāva = firstly

kiriya

attha = are

karotha = you (pl) do, you (pl) make

passatha = you (pl) see

Vocabularies (mi)

Nāmapada

bhāgineyya = sister's son

ahaṃ = I

idāni = at this time

ujumagga = straight path

āgata = come

svāhaṃ [so + ahaṃ] = that I

kathā = talk, speech

hatacakkhu = one whose eyes are broken

seyyamāna = sleeping

tava = your

hihī = householder

jāta = appeared, arisen

kiriya

amhi = (I) am

caṅkamāmi = (I) walk

sakkomi = (I) am able

asmi = (I) am

karomi = (I) do

na gacchāmi = (I) do not go

Vocabularies (ma)

Nāmapada

satthā = Buddha

daṭṭhukāma = wish to see

ekatova = only together

tena hi = if that is the case, if so

vejja = physician

pavārita = invited

nanu = isn't it

Lesson 5 Kattā-kamma-Anāgata kiriya

Ssati

1. Ayaṃ pariggahito bhavissati. Perhaps this will be possessed.
2. Kaniṭṭho tumhe pucchissati. Younger brother will ask you.
3. So kañcideva paṇissati. He will send someone.
4. Thero āgamissati. Elder will come.
5. So patto bhavissati. He will have arrived [perhaps he has arrived]
6. Na kho maṃ samudācarissati. Surely (he) will not treat me.
7. Devatā bhavissati. Perhaps, a deity [must be a deity]
8. Eso sappuriso bhavissati. Perhaps, this is a good person [This will be a good person].
9. Papañca bhavissati. There will be delay.
10. Ayyo pana bhante kuhiṃ gamissati. But, venerable sir, where will the reverend go?
11. Aphāsukaṃ bhavissati. There will be sickness.

Vocabularies

Aphāsuka – discomfort, sickness.

Ayaṃ - this.

Ayya – reverend.

Devatā – deity.

Eta – this.

Kañci – someone.

Kuhiṃ - (to) where?

Maṃ - to me.

Papañca – delay.

Pariggahita – possessed.

Patta – arrived.

Sappurisa – good person.

So – that person.

Thera – elder.

Tumha – you.

kiriya

Āgamissati – will come.

Bhavissati – will be.

Paṇissati – will send.

Pucchissati – will ask.

Ssanti

1. Daharasāmaṇerā (dahara+sāmaṇerā) hatthe olokessanti. Young monks and novices will look at the hands.
2. Sabbe kilamissanti. Everyone will be tormented.
3. Sabbe bhikkhampi labhituṃ na sakkhissanti. Everyone will not be able to receive even almsfood. [No one will be able to get even almsfood]

Vocabularies

Bhikkhā – almsfood.

Daharasāmaṇera – young monk and novice.

Hattha – hand.

Labhituṃ - to get.

Sabba – all.

Verbs

Kilamissanti- will become exhausted.

Na sakkhissanti – will not be able.

Olokessanti – will look.

Ssasi

1. Tvaṃ kiṃ akkhīni olokessasi. Will you look at eyes?
2. Kiṃ nāma kalyāṇaṃ karissasi. What type of good will you do?
3. Kiṃ me dassasi. What will you give to me?
4. Sace me akkhīni pākatikāni kātuṃ sakkhissasi. If you will be able to make my eyes normal.

Nāmapada

Kiṃ nāma – what type of.

Kalyāṇa – good deed.

Kātuṃ - to make.

Kiṃ - what, which

Me – to me, of me.

Pākatika – normal

Sace – if, in case.

kiriya

Olokessasi kiṃ - will see?

Karissasi – will do, will make.

Dassasi – will give.

Sakkhissasi – will be able.

Ssatha

1. (Tumhe) pabbajissatha. You will go forth.

2. Āvuso imaṃ temāsaṃ katihi iriyāpathēhi vītināmessatha. Young ones, with how many postures will you spend these three months?

3. Sabbe (tumhe) kilamissatha. Everyone of you will be tormented.

4. Kathaṃ idha vasissatha. How will you live here?

Nāmapada

Ima – this.

Temāsa – three months.

Kati – how many.

Iriyāpatha – posture.

Kathaṃ - how.

Idha – here (in this place).

kiriya

Pabbajissatha – will become a novice and monk.

Vītināmessatha – will spend, will pass.

Kilamissatha – will be exhausted.

Vasissatha – will live

**

ssāmi

1. Ahampi gamissāmi. I will also go.
2. (Ahaṃ) pabbajissāmi. I will go forth [I will ordain }
3. Samaṇapaṭipattiṃyeva pūressāmi. I will fulfill only the practice of an ascetic.
4. Pabbajissāmi tāta. I will ordain, dear.
5. Mahāsakkāraṃ karissāmi. I will do great honor.
6. Pabbajissāmevāhaṃ (pabbajissāmi+eva+ahaṃ). I will surely go forth.
7. Ahaṃ ganthadhuraṃ pūretuṃ na sakkhissāmi. I will not be able to fulfill the duty of scripture.
8. Vipassanādhuraṃ pana pūressāmi. But I will fulfill the duty of *vipassanā*.
9. Bhesajjaṃ karissāmi. I will prepare medicine.
10. Ahaṃ tīhi iriyāpathehi vītināmessāmi. I will spend with three postures.
11. Piṭṭhiṃ na pasāressāmi. I will not lay my back down.
12. Vasanaṭṭhānaṃ olokessāmi. We will look at the dwelling place.
13. Mantetvā jānissāmi. I will know after consulting.
14. (Ahaṃ) na nipajjissāmi. I will not lie down.
15. Ahampi na vakkhāmi. I will also not tell.
16. Tena saddhiṃ āgacchissāmi. I will come with him.
17. Ime pesessāmi. I will send them.
18. Āma upāsakā, gantvā satthāraṃ vandissāmi. Yes devotees, I will go and venerate the Teacher.
19. Marissāmi, no gamissāmi. I will die but won't go.
20. Sacāhaṃ ayassa santikaṃ na gamissāmi. If I will not go to the presence of the Elder.
21. Gamissāmi tassa santikaṃ. I will go to his presence.

22. Ahampi tattheva gamissāmi. Indeed, I also go there.
23. Ahampi ekaṃ labhissāmi. I will also get one.
24. Atthaṃ karissāmi. I will do good.
25. Ahaṃ dāsī bhavissāmi. I will become a slave [an employee].
26. Vañcessāmi naṃ. I will deceive him.
27. Bhesajjaṃ te karissāmi. I will prepare medicine for you.
28. Idāneva naṃ andhaṃ karissāmi. I will make her blind right now.
29. Dhammaṃ vo desessāmi. I will preach you Dhamma.

Vocabularies

Nāmapada

- Ahaṃ - I.
- Āma – yes.
- Andha – blind.
- Attha – benefit, welfare.
- Ayya – reverend.
- Bhesajja – medicine.
- Dāsī – servant, slave, employee.
- Dhamma – teachings.
- Eka – one.
- Eva – only, also, just, even.
- Ganthadhura – the duty to study and teach scripture.
- Gantvā – having gone.
- Idāneva – right now.
- Mahāsakkāra – great honor.
- Mantetvā – having consulted.
- No/na- not.
- Pana – as for.
- Pi – also, and also.
- Piṭṭhi – the back.
- Pūretuṃ - to fulfill.
- Saddhiṃ - together.
- Samāṇa paṭipatti – practice of an ascetic.
- Santika – in the presence, near.
- Satthā – teacher (Buddha).
- Tāta – younger brother.
- Tattheva – (to) that place itself.
- Ti – three.

Upāsakā – lay devotees!
 Vasanaṭṭhāna – dwelling place.
 Vipassanādhura – the duty to practice insight meditation.
 Vo – to you (plural).

kiriya

Āgacchissāmi – will come.
 Bhavissāmi – will become.
 Desessāmi – will preach.
 Gamissāmi – will go.
 Jānissāmi – will know.
 Karissāmi – will do, will make.
 Labhissāmi – will get.
 Marissāmi – will die.
 Nipajjissāmi – will lie down.
 Olokessāmi – will look.
 Pabbajissāmi – will become novice and monk.
 Pasāressāmi – will stretch.
 Pesessāmi – will send.
 Pūressāmi – will fulfill.
 Sakkhissāmi = will be able
 Vakkhāmi – will say.
 Vañcessāmi – will deceive.
 Vandissāmi – will venerate.
 Vītīnāmessāmi – will spend.

Ssāma

1. Mayaṃ bhavanissaraṇaṃ karissāma. We will attain the freedom from existence.
2. Mayaṃ vo paṭijaggissāma. We will look after you.
3. Mayaṃ gamissāma. We will go.
4. Pātova gantvā passissāma. We will go in the morning and see.
5. Satthāraṃ passissāma. We will see the Teacher.
6. Idampi passissāma. We will see this too.

Nāmapada

Bhavanissaraṇa – the state that goes away from existence.
 Gantvā – having gone.
 Idampi – this also.
 Mayaṃ - we.

Pātova – in the early morning.

Vo – to you (plural).

Verbs

Gamissāma – will go.

Passissāma – will see.

Paṭijaggissāma – will look after.

Lesson 6: Kattā, kamma and Past Tense

‘i’

1. Mahāsuvaṇṇo nāma kuṭumbiko ahosi. There was a householder named Mahāsuvaṇṇa.
2. So pakkāmi. He went away.
3. Gabbho patiṭṭhāsi. Womb became established.
4. So ārocesi. He told.
5. So parihāraṃ adāsi. He gave protection.
6. Sā puttaṃ vijāyi. She gave birth to a son.
7. So pālota nāmaṃ akāsi. He made the name as Pāla [He named him Pāla]
8. Sā aññampi puttaṃ labhi. She got another son also.
9. Tathāgato ekameva vassāvāsaṃ vasi. The Tathāgata stayed for only one rains-residence.
10. Mahāpālo nisīdi. Mahāpāla sat.
11. Sathā anupubbikathaṃ kathesi. Teacher told the gradual discourse.
12. Sathā dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. The teacher elaborated on the discourse on donation, discourse on virtue, discourse on deity plane, danger of sensuality, the inferiority of togetherness with defilement, benefit of going forth.
13. So pabbajjaṃ yāci. He asked for going forth.
14. Mahāpālo pucchi. Mahāpāla asked.

15. Sathā kammaṭṭhānaṃ kathesi. Teacher spoke on meditation subject.
16. So pāvisi. He entered.
17. Atha ne eko vejjo pavāresi. Then one physician invited them.
18. Thero te bhikkhū pucchi. The Elder asked those monks.
19. Akkhirogo uppajji. Eye-disease arose
20. So nisīdi. He sat.
21. So telam pacitvā pesesi. He cooked oil and sent.
22. Thero pattacīvaraṃ gāhāpetvā nikkhami. Elder asked someone to carry bowl and robe and set out.
23. Thero antogāmaṃ pāvisi. Elder entered the inner village.
24. Vejjo taṃ disvā āha. Having seen him the Physican said.
25. Vejjo pucchi. Physican asked.
26. Thero tuṅhī ahosi, punappunaṃ pucchiyamānopi na kathesi. Elder became silent, did not speak even when asked repeatedly.
27. So pucchi. He asked.
28. (So) punappunaṃ yāci. He begged repeatedly.
29. (Thero) vejjaṃ uyyojesi. Elder dismissed the physician.
30. (Thero) imā gāthāyo abhāsi. Elder spoke these verses.
31. (Thero) gāmaṃ pāvisi. Elder entered the village.
32. Vejjo taṃ disvā pucchi. Having seen him the physican asked.
33. Thero na kiñci kathesi. Elder did not say anything.
34. Thero cintesi. Elder thought.
35. (Thero) atha ne āha. Then Elder told them.
36. (Thero) te uyyojesi. Elder dismissed them.
37. (Mahallako) atha naṃ gahetvā vihāraṃ nesi. Then the Old man took him and led him to the monastery.
38. Sāmaṇero gāmaṃ sampāpuṇi. Novice reached the village.

39. So sare nimittam gaṇhi. He took sign in the sound.
40. Tenāha (tena+āha) bhagavā. Therefore, the Blessed One said.
41. Sā tuṇhī ahosi. She became silent.
42. So sīlavipattiṃ pāpuṇi. He reached the breaking of precepts.
43. Sopi āha. He also said.
44. Atha naṃ thero pucchi. Then the Elder asked them.
45. So na kiñci kathesi. He did not say anything.
46. Atha naṃ thero āha. Then the elder told him.
47. Thero imā gāthā abhāsi. Elder spoke these verses.
48. Itaro saṃvegajāto ahosi. Another had the sense of urgency.
49. Paṇḍukambalasilāsanam uṇhākāram dassesi. The Paṇḍukambala rock-seat showed the manner of heat.
50. Sakko theram addasa. Sakka saw the Elder.
51. Devindo dibbacakkhum visodhayi. The king of gods purified the divine eye.
52. Ayam pālo ājīvam parisodhayi. This Pāla purified livelihood.
53. Etadahosi (etaṃ+ahosi). This occurred [this thought occurred]
54. Devindo cakkhupālmupāgami (cakkhupālam upāgami). The king of gods approached the cakkhupāla.
55. (Sakko) padasaddamakāsi (padasaddam+akāsi). Sakka made the sound of footstep.
56. Sakko jetavanam sampāpesi. Sakka carried to Jetavana.
57. Thero pucchi, sallakkhesi. Elder asked, thought.
58. So pakkosi. He called.
59. Kuṭumbikopi paṭiyādesi. Householder also prepared.
60. Mahāmegho uṭṭhahi. Great storm arose.
61. Cakkhupālatthero bahū paṇake māresi. Elder Cakkhupāla killed many creatures.
62. Eko vejjo itthiṃ disvā pucchi. One physican saw a woman and asked.
63. So bhesajjam saṃvidahi. He prepared the medicine.

64. Sā cintesi. She thought.
65. Sā āha. She said.
66. Vejjo etamattham ācikkhi. Physician told about this matter.
67. Sā tuṅhī ahosi. She became quiet.
68. So añjāpesi. He asked (her) to administer.
69. So vejjo cakkhupālo ahosi. That physician was Cakkhupāla.
70. Dhammarājā imaṃ gāthamāha. The King of Dhamma said this verse.
71. Desanā sātthikā saphalā ahosi. Preaching became beneficial and fruitful.
72. Katakammaṃ anubandhi. Karma that was done followed behind.

Nāmapada

- Ājīva – livelihood.
- Atha – at that time.
- Bahu – many.
- Cakkhupāla – Cakkhupāla.
- Cakkhupālatthera – the Elder Cakkhupāla.
- Desanā – preaching
- Devinda – the lord of gods, Sakka.
- Dhammarāja – the king of Dhamma, the Buddha.
- Dibbacakkhu – divine eye.
- Disvā – having seen.
- Etamattha – this matter.
- Gahetvā – having taken
- Gāthā – verse.
- Itara – another person.
- Itthī – woman.
- Jetavana – Jetavana monastery.
- Katakamma – action performed.
- Kiñci – something, a little.
- Kuṭumbika – a wealthy householder.
- Mahallaka – an old person.
- Mahāmegha – great storm.
- Ne/te – to them.
- Nimitta – sign.
- Padasadda – the sound of footsteps.
- Pāla = Pāla
- Pāṇaka – small creature.
- Paṇḍu-kambala-silāsana – Paṇḍu-kambala throne of stone.

Punappunaṃ - again and again.
 So = he.
 Sā = she.
 Sakka – the king of gods.
 Sāmaṇera – novice.
 Saṃvegajāta – a person who has sense of urgency.
 Sara – sound.
 Sātthika/saphala – beneficial, fruitful.
 Sīlavipatti – transgression of morality.
 So – he.
 Tena – because of this.
 Tuṇhī – silent.
 Uṇhākāra – the appearance of heat.
 Vejja – physician.
 Vihāra – monastery.

kiriya

Abhāsi – said, addressed.
 Ācikkhi – told.
 Adāsi –gave.
 Addasa – saw.
 Āha – told.
 Ahosi – was, existed.
 Akāsi – did, made.
 Añjāpesi – instructed to administer.
 Anubandhi – followed closely.
 Ārocesi – told, informed.
 Cintesi – thought.
 Dassesī – showed.
 Gaṇhi – took.
 Kathesi – said, preached.
 Labhi – obtained.
 Māresi – killed.
 Nesi – guided.
 Nikkhami – went forth, set out.
 Nisīdi – sat.
 Pakāsesi – made clear, clarified
 Pakkāmi – went away.
 Pakkosi – called.
 Patiṭṭhāsi – got established.
 Pavāresi – invited.
 Pāvīsi – entered.
 Pesesi – send.

Pucchi – asked.
 Sallakhesi – considered.
 Sampāpesi – carried well.
 Sampāpuṇi – reached well.
 Saṃvidahi – arranged, gave orders.
 Upāgami – approached.
 Uppajji – arose.
 Uṭṭhahi – stood.
 Uyyojesi – dismissed, sent off.
 Vasi – lived.
 Vijāyi – gave birth, produced
 Visodhayi/parisodhayi– cleaned.
 Yāci – begged.

‘uṃ’

1. Te vayappatte bandhiṃsu. Reaching youth they tied themselves.
2. Mātāpitaro kālamakaṃsu. Mother and father died.
3. Sabbampi vibhavaṃ itareyeva vicāriṃsu. All wealth also only another managed.
4. Dveyeva kiccāni ahesuṃ. Had only two jobs.
5. Manussā āhaṃsu. People said.
6. Tepi adhivāsesuṃ. They also accepted.
7. Manussā adaṃsu. People gave.
8. Bhikkhū āhaṃsu. Monks said.
9. Bhikkhū pucchiṃsu. Monks asked.
10. Akkhīni ceva kilesā ca bhijjiṃsu. Eyes as well as defilements broke off.
11. Te gāmaṃ pavisiṃsu. They entered the village.
12. Manussā pakkamiṃsu. People set out.
13. Te theramāhaṃsu (theraṃ āhaṃsu). They told the Elder.
14. Te nivattiṃsu. They returned.
15. (Te) pahiṇiṃsu. They sent.
16. Manussā pucchiṃsu. People asked.
17. Tenāhu (tena+āhu) porāṇā. Therefore the ancient people said.

18. Sāmaṇerā theram upatṭhahiṃsu. Novices took care of the Elder.
19. Bhikkhū ahesuṃ. Monks were present.
20. Bahū indagopakā utṭhahiṃsu. Many Indagopaka appeared.
21. Te vipajjiṃsu. They got destroyed.
22. Itare bhikkhū pucchiṃsu. Another asked the monks.
23. Te ujjhāyiṃsu. They criticized.
24. Te ārocesuṃ. They told.
25. Akkhīni pākatikāni ahesuṃ. Eyes became normal.
26. Akkhīni rujjiṃsu. Eyes ached.
27. Dve akkhīni vijjhāyiṃsu. Two eyes burnt off.
28. Tiṃsasahassā bhikkhū arahattaṃ pāpuṃsu. Thirty-thousand monks reached the Arahatta phala.

Nāmapada

- Akkhi – eye.
 Arahatta – Arahatta phala
 Bhikkhu – monk.
 Indagopaka – insect that appears after rainfall, red in color.
 Itara – another.
 Kāla – death.
 Kicca – work.
 Kilesa – defilement.
 Mātāpitu – mother and father.
 Pākatika – natural, normal.
 Porāṇa – ancient teacher.
 Sabba – all.
 Tiṃsasahassa – thirty thousand.
 Vayapatta – youth, one who has reached prime of life.
 Vibhava – wealth.

Kiriya

- Adamsu – gave.
 Adhivāsesuṃ - consented, accepted.
 Āhaṃsu - told.
 Ahesuṃ - became, were present.
 Āhu – said.

Akamsu – did.
 Bandhimsu – followed, tied.
 Bhijjimsu – broke.
 Nivattimsu – returned, stopped.
 Pahimsu – sent.
 Pakkamimsu – went away.
 Pāpuṇimsu – reached.
 Pavisimsu – entered.
 Pucchimsu – asked.
 Rujjhimsu – ached.
 Ujjhāyimsu – censored, criticized.
 Upatthahimsu – looked after, attended.
 Uṭṭhahimsu – stood, appeared.
 Vicārimsu – managed.
 Vijjhāyimsu – destroyed, burnt off.
 Vipajjimsu – destroyed.

‘o’

1. Iriyāpathaṃ mā vissajji samaṇa. Ascetic, do not give up posture.
2. Āvuso tvaṃ mā evaṃ cintayi. Friend, you do not worry like this.

Nāmapada

Āvuso – friend.
 Evaṃ - in this way.
 Iriyāpatha – posture.
 Ma – do not.
 Samaṇa – monk, recluse, ascetic.

Kiriya

Cintayi – thought.

Vissajji – gave up, abandoned.

‘tha’

1. Mā vadittha. Do you say.
2. Mā bhante evaṃ karittha. Venerable Sir, do not do thus.
3. Tumhe mā cintayittha. You do not worry.

4. Bhante mā cintayittha. Venerable Sir, do not worry.

Verbs

Mā cintayittha – (please) do not think.

Mā karittha – (please) do not do.

Mā vadittha – (please) do not say.

‘iṃ’ and ‘mhā’

1. Ahaṃ pāramiyo puresiṃ. I fulfilled the perfections.

2. Ahaṃ nādāsiṃ. I did not give.

3. Mayaṃ gamimhā. We went.

Nāmapada

Mayaṃ - we.

Pārami – perfection.

kiriya

Adāsiṃ - gave.

Gamimhā – went.

Pūresiṃ - fulfilled, completed.

Lesson 7: Third Case (Karaṇa) (I)

- For the instrument used in performing action, third case is used. The particle ‘saha’ which comes with thirds case is used in the sense of ‘together’

1. Te vayappatte **gharabandhanena** bandhiṃsu. When they reached youth, they tied themselves with the ‘tether of house’.

2. Tathāgato **sattavīsatiakoṭidhanapariccāgena** kārite pubbārāme chabbassāni vassāvāsaṃ vasi. Tathāgata lived for six rains-residence in the Eastern Monastery constructed with the donation of two hundred seven million wealth.
3. Buddhā **ajjhāsaya vasena** dhammaṃ desenti. Buddhas preach Dhamma based upon the mental inclination.
4. Kiṃ me **gharāvāsenā**. What is the use to me by dwelling at home?
5. Manussā **paṇītenāhārena** parivisitvā āhaṃsu. People served them excellent food and told.
6. Buddhā ca nāma na sakkā **pamādena** ārādhetuṃ. Buddhas are such that it is not possible to please them with heedlessness.
7. (Thero) **imāya gāthāya** attānaṃ ovaditvā samaṇadhammaṃ akāsi. Elder admonished himself with this verse and did the work of an ascetic.
8. Tumhe **mama vacanena** dasabalañca asīti mahāthere ca vandatha. With my word, you venerate the Buddha and the eighty Great-Elders.
9. Tepi therassa **vacanena** vanditvā pavisiṃsu. They also entered after venerating with the Elders' word.
10. Tepi **nānappakārena** yācitvā nivattiṃsu. They also returned after begging in many ways.
11. So **gihinīyāmena** paridahitvā āha. He changed clothes in the manner of a householder and said.
12. **Tādisena pāpena** mama yaṭṭhikoṭiggahaṇakiccaṃ natthi. There is no work of holding the tip of my staff by such an evil.
13. Svāhaṃ na **saddhāya** pabbajito. I did not ordain out of faith.
14. Sakko **dibbena cakkhunā** theram addasa. Sakka saw the Elder with divine eye.
15. So **piyasahāyakavaṇṇena** pakkosi. He called with the appearance of a dear friend.
16. Āvuso imaṃ temāsaṃ **katihi iriyāpathehi** vītināmessatha. Friends, throughout these three months, with how many postures will you spend?
17. Ahaṃ **tīhi iriyāpathehi** vītināmessāmi. I will spend with three postures.
18. **Mayā ekavāreneva** vūpasamanasamatthaṃ telaṃ pahitaṃ. The oil that is able to cure with one dose was sent by me.
19. **Kalyāṇajjhāsayena** te vo ārādhetabbā. They should be pleased by you with good intention.

20. **Akkhīhi** na passāmi. I do not see with eyes.
21. Na kho pana maṃ **saṅhena sammācārena** samudācarissati. But (he) will not deal me with gentle behavior.
22. **Ekabhesajj**eneva akkhīni pākatikāni ahesuṃ. With only one dose of medicine, the eyes became normal.
23. Na me etāya **bhatiyā** attho. There is no necessity to me with the fee of this (lady) [I do not need the fee given by this]
24. **Adhipativasena** mano setṭho etesaṃ. By way of predominance, mind is their supreme.
25. **Uppannacittavasena** niyamiamānaṃ paṭighasampayuttacittameva labbhati. When demarcated by way of the mind that arose, only the mind associated with hatred can be obtained.
26. Rājamuddāya lañchanto viya dhammarājā imaṃ gāthamāha. The King of Dhamma told this verse like stamping with the royal seal.
27. **Sātaccakiriyavasena** vipassanaṃ vadḍhetvā arahattaggahaṇaṃ. Attaining the Arahantship after developing vipassanā through continuous perseverance.
28. **Imehi dvīhi ākārehi** bādhantaṃ cakkam tassa padānupadikaṃ hoti. Wheel that oppresses through these two ways is a follower of its footsteps.
29. **Manasā paduṭṭhena** tīṇi duccharitāni pūretvā ṭhitaṃ puggalaṃ dukkhamanubandhati. Suffering follows closely the person who stands having performed three bad conducts through corrupted mind.
30. **Taṅkhaṇena** āgantvā cakkhupālamupāgami. Having come at that very moment, approached Cakkhupāla.

Nāmapada

- Vayapatta – reached prime of life, youth.
 Gharabandhana – the fetter of house, marriage.
 Tathāgata – the Buddha.
 Sattavīsatisatikoṭṭidhanapariccāga – renouncement of 270 million wealth.
 Kārita – constructed.
 Pubbārāma – the Pubbārāma monastery [Eastern Monastery]
 Chabbassa – six years.
 Vassāvāsa – rains-residence.
 Buddha – the Buddha.
 Ajjhāsayavasa - the power of aspiration.
 Dhamma – the Dhamma, teachings of Buddha.

Gharāvāsa – living at home.
 Kiṃ - what benefit will there be?
 Paṇīta – excellent.
 Parivisitvā – having served (with food).
 Pamāda – heedlessness.
 Sakkā – possible.
 Ārādhetuṃ - to please.
 Atta – oneself.
 Ovaditvā – having admonished.
 Samaṇadhamma- the work of an ascetic.
 Vacana – word, saying.
 Dasabala – the Buddha (one who has ten powers)
 Asīti – eighty.
 Mahāthera – elder.
 Vanditvā – having venerated.
 Nānappakāra – various methods.
 Gihiniyāma – way of householder.
 Yācitvā – having begged.
 Paridahitvā – having dressed.
 Tādīsa – someone like that.
 Pāpa – evil person.
 Mama/me – my.
 Yaṭṭhikoṭiggahaṇakicca – the task of holding the tip of staff.
 Svāhaṃ (so+ahaṃ) – (that) I.
 Saddhā- faith.
 Pabbajita – ordained as novice and monk.
 Dibba – something that is found in deity plane, divine, heavenly.
 Cakkhu – eye.
 Piyasahāyakavaṇṇa – appearance of a dearly friend.
 Ekavāra – one time, one dose
 Vūpasamanasamattha – capable of eliminating/curing.
 Tela – oil.
 Pahita – sent.
 Kalyāṇajjhāsaya – good intention.
 Ārādhetaṭṭha – should be pleased.
 Saṇha – delicate.
 Sammācāra – good action or behavior.
 Ekabhesajja – one medicine (one dose of medication).
 Eta – this.
 Bhati – fee.
 Adhipativasa – power of predominance.
 Mana – mind.
 Setṭha – foremost.

Uppannacittavasa – the power of mind that has arisen.
 Niyamiyamāna – specified, demarcated.
 Paṭighasampayuttacitta – the mind that is associated with hatred.
 Rājamuddā – king’s seal (signature).
 Lañchanta – stamping, putting seal (on official document).
 Dhammarājā – the king of Dhamma.
 Sātaccakiriyavasa – the power of doing continuously, power of perseverance.
 Vipassanā – insight.
 Vaḍḍhetvā – having cultivated.
 Arahattaggahaṇa – taking the Arahatta fruition.
 Bādhanta – torturing.
 Cakka – wheel.
 Padānupadikaṃ (pada+anupadika) - which follows the foot in serial order.
 Paduṭṭha – destroyed, corrupted.
 Duccarita – evil conduct.
 Caritvā – having performed, having practiced.
 Ṭhita – stood.
 Puggala – person.
 Tañkhaṇa – that moment.
 Āgantvāna – having come.

kiriya

Bandhiṃsu – tied.
 Vasi – lived.
 Desenti – preach.
 Āhaṃsu – told.
 Vandatha – pay homage!
 Samudācarissati – will treat, will behave.
 Ahesuṃ - became.
 Labbhati – be obtained.
 Upāgami – approached.

1. Sarīrampi **attanā** saddhiṃ na gacchati. Even the body does not go with oneself.
2. So **tehi** saddhiṃ nikkhamitvā paccantagāmaṃ pāvisi. He set out with them and entered a village in the border area.
3. **Kena** saddhiṃ manteyya. With whom would he discuss?
4. **Kāyena** pana saddhiṃ mantento imā gāthāyo abhāsi. Discussing with the body, he spoke these verses.
5. Sabbeva saha **paṭisambhidāhi** arahattaṃ pāpuṇiṃsu. Every one of them reached the Arahathship together with knowledge of discrimination.
6. Bhikkhū saha **paṭisambhidāhi** arahattaṃ pāpuṇiṃsu. Monks reached the Arahathship together with knowledge of discrimination.
7. Mayi **ete**hi saddhiṃ gacchante sabbe kilamissanti. When I go with them, all will be exhausted.
8. Mayaṃ **tumhehi** saddhiṃyeva gamissāma. We will go only with you.
9. **Tena** saddhiṃ āgacchissāmi. I will come with him.
10. So **tāya** saddhiṃ sīlavipattiṃ pāpuṇi. He attained the breach of virtue with her.
11. So **tāya** saddhiṃ sīlavipattiṃ patto bhavissati. Perhaps he has attained the breach of virtue with her.
12. **Mayā** saddhiṃ gacchantassa tava papañco bhavissati. When you go with me, there will be your impediment.
13. Ahampi **ayyena** saddhiṃ gacchanto dasasu puññakiriyavatthūsu ekaṃ labhissāmi. By going with the reverend, I will also get one of the ten bases of meritorious actions.
14. Ahaṃ te saddhiṃ **puttadhītāhi** dāsī bhavissāmi. I will become your slave, with my son and daughter.
15. Kathaṃ panete**hi** saddhiṃ (ekakkhaṇe uppajjamāno) mano pubbaṅgamo hotīti. One may ask, “But how does mind become forerunner though it arises together with them at the same moment?”

Nāmapada

Arahatta – Arahanta fruition.

Atta – oneself.

Ayya – master, sir.

Bhikkhu – monk.

Dasa – ten.
 Dāsī – female servant, female slave.
 Etehi – with these.
 Gacchanta – going.
 Ima – this.
 Kathaṃ - how?
 Kāya – body.
 Mantenta – consulting.
 Nikkhamitvā – having departed.
 Paccantagāma – remote village [village in the boarder area].
 Papañca – delay, impediment.
 Paṭisambhidā – knowledge of discrimination.
 Patta – arrived.
 Pubbaṅgama – forerunner.
 Puññakiriyavatthu – base of wholesome action.
 Puttadhītā – son and daughter.
 Sabba – all.
 Saddhiṃ/saha – together.
 Sarīra – body.
 Sīlavipatti – breach of morality.
 Tava – your.
 Tehi – with them.

Kiriyā

Abhāsi – said.
 Āgacchissāmi – will come.
 Bhavissati/ bhavissāmi – will become.
 Gamissāma – will go.
 Kilamissanti – will be exhausted.
 Labhissāmi – will get.
 Manteyya – would consult.
 Pāpuṇi – reached.
 Pāpuṇiṃsu (pl) – reached.
 Pāvīsi – entered.

Lesson 9: Fourth (1) (Sampadāna)

- Fourth case is used in the senses such as ‘giving’, ‘liking’, ‘carrying’, ‘telling’.

1. Sā **tassa** ārocesi. She told him.

2. So tassā **gabbhassa** parihāramadāsi. He gave protection to her womb.
3. So kira **mayhaṃ** dhammaṃ desento pañhaṃ na pucchati. He, it is said, does not ask question when he preaches Dhamma to me.
4. Bahūpakāro **me** gahapati. The householder is very helpful to me [has helped me in many ways]
5. Ahaṃ pāramiyo **paresaṃ** dhammadesanatthameva pūresiṃ. I fulfilled the perfections only to preach Dhamma to others.
6. Kammatṭhānaṃ **me** kathetha. Please tell me about meditation subject.
7. Te **vejja**sa kathayiṃsu. They told to the physician.
8. **Tassa** kathetha. Tell him.
9. Tasmīṃ uppanne **mayhaṃ** katheyyātha. When it arises, tell me.
10. Mā **vo** āvuso evaṃ ruccittha. Friends, you do not desire in such a way. [Friends, such a way should not be agreeable to you]
11. Maggaṃ **me** ācikkhatha. Show me the way.
12. Athassa (atha+**assa**) me cakkhūnaṃ parihīnabhāvaṃ āroceyyātha. Then tell him about the state of my eye's loss.
13. Athassa te pavattiṃ ārocesuṃ. Then they told him about the matter.
14. Atha kho te gantvā **tathāgatassa** ārocesuṃ. Then they went and told the Buddha.
15. Kiṃ **me** dassasi. What will you give to me?
16. Vejjo **bhariyāya** etamatthaṃ ācikkhi. Physician told about this matter to wife.
17. Dhammaṃ **vo** bhikkhave desessāmi. Monks, I will preach Dhamma to you.
18. Na **me** etāya dinnāya bhatiyā attho. There is no necessity to me for the fee given by this person.
19. Athassa sathā kammatṭhānaṃ kathesi. Then the Buddha told him about the meditation subject.
20. **Tumhākaṃ** mahāsakkāraṃ karissāmi. (I) will do you great honor.

Nāmapada

Atha – at that time.

Attha - desire, want, need.
 Bahūpakāra – great help, great benefaction.
 Bhariyā – wife.
 Cakkhu – eye.
 Desenta – preaching.
 Dhammadesanattha- benefit of preaching dhamma.
 Dinna – given.
 Etamattha – this subject matter.
 Evaṃ - thus
 Gabbha – womb.
 Gahapati – master of a house, a householder.
 Kammatṭhāna – working place, meditation subject.
 Magga – path.
 Mahāsakkāra – great honour.
 Para – other.
 Parihāra – care, protection.
 Parihīnabhāva – the state of loss.
 Pavatti – news, happening, incident.
 Sā – that person (feminine), she.
 So – that person (masculine), he.
 Tassa – to him
 Tassā – to her.
 Uppanna – arisen.

Kiriya

Ācikkhi – told.
 Adāsi – gave.
 Ārocesi – told.
 Ārocesuṃ - told (plural).
 Desessāmi – will preach.
 Kathayimṣu – told (plural).
 Kathesi – preached.
 Katheyyātha/Āroceyyātha – tell (imperative).
 Pūresiṃ - fulfilled.
 Ruccittha – found delight.

Lesson 10: Fifth Case (Apādāna)

-Fifth case is used in the sense of ‘separation’, ‘going out’, ‘falling’, ‘coming down’; and with verbs such as ‘to fear’, ‘to lose’.

(1)

1. Mayaṃ hi buddhassa **santikā** kammaṭṭhānaṃ gahetvā āgatā. We indeed came taking the meditation subject in the presence of the Buddha [from the Buddha]
2. **Akkhīhi** assudhārā paggharanti. Streams of tear ooze from the eyes.
3. Ko nu kho maṃ **ṭhānā** cāvetukāmo. Who wishes to drop me from the position?
4. Bhikkhū tassa **akkhīhi** assūni paggharante disvā pucchiṃsu. Having seen the tears oozing from his eyes, the monks asked.

Nāmapada:

Āgata – came.

Assu – tear.

Assudhārā – stream of tear.

Bhikkhu – monk.

Cāvetukāma – desire to banish or dislodge.

Disvā – having seen.

Gahetvā – having taken.

Paggharanta – dripping, oozing.

Santika – presence, near.

Ṭhāna – place, state, rank, office.

Kiriya:

Paggharanti – drop (plural).

Pucchiṃsu – asked (plural).

(2) ‘to’

1. Tathāgato **mātipakkhato** asītiyā, **pitipakkhato** asītiyāti dveasītiñātikulasaḥassehi kārite nigrodhamahāvihāre vasi. Tathāgata lived in the great Nigrodha monastery which had been constructed by hundred-sixty relative families, eighty from the side of mother and eighty from the side of father.
2. **Chiddaghaṭato** udakadhārā viya akkhīhi assudhārā paggharanti. Tears ooze from the eyes like the streams of water from a porous pot.
3. **Tato** paṭṭhāya yāgubhattaṃ vihārameva pesenti. From then on, people would send gruel and meal to the monastery itself.
4. **Ajjato** paṭṭhāya mā vadittha. From today onwards, do not say.

5. Thero **ito** kassaci āgamaṇaṃ paccāsīsati. The Elder expects the arrival of somebody from here.
6. Āvuso tumhe **purato** gacchatha. Young ones, you go ahead.
7. So **gāmato** nikkhamitvā sare nimittaṃ gaṇhi. He, having set out from the village, took sign in the voice.
8. **Antogāmato** yāgubhattādīni āharitvā theram upaṭṭhahatha. Look after the Elder by bringing gruel, meal, and so on from the inner village.

Nāmapada

Āgamaṇa – arrival.

Āharitvā – having brought.

Ajja – today.

Antogāma – inside the village.

Asīti – eighty.

Chiddaghaṭa – a pot with hole.

Dve-asīti-ñātikulasahassa – 160 thousand relatives.

Ito – from this, from here.

Kārita – made, constructed.

Kassaci – of someone.

Mātipakkha – mother's side.

Nigrodhamahāvihāra – the great Nigrodha monastery.

Nikkhamitvā – having set out.

Paṭṭhāya – henceforth, beginning from.

Pitipakkha – father's side.

Pura – front.

Sara – sound, tone.

Tathāgata – the Buddha.

Udakadhārā – stream of water.

Yāgubhattādi – gruel, meal etc.

Kiriya

Gacchatha – go (imperative)

Gaṇhi – took.

Mā vadittha – do not say.

Upaṭṭhahatha – take care, nurse (imperative).

Vasi – lived.

Lesson 11: Sixth (1) (Sambandha-sambandhī)

1. **Bhariyāya** kucchiyaṃ gabbho patiṭṭhāsi. Embryo got established in the wife's womb.
2. Sā **gabbhassa** patiṭṭhitabhāvaṃ ñatvā tassa ārocesi. Having known the state of establishment of womb, she told him.
3. So **tassā** gabbhassa parihāramadāsi. He gave protection to her womb.
4. **Tassa** pāloti nāmaṃ akāsi. He made his name as Pāla.
5. Tathāgato **dvinnaṃ kulānaṃ** guṇamahattataṃ paṭicca vasi. Buddha lived because of great qualities of the two families.
6. Anāthapiṇḍikopi visākhāpi mahāupāsikā **divasassa** dve vāre **tathāgatassa** upaṭṭhānaṃ gacchanti. Anāthapiṇḍika and Visākhā, the great female-devotee, go to the Buddha's service twice each day.
7. **Tassa** taṃ sampajjati. That of him is available.
8. **Ariyasāvakaṇaṃ** dveveva kiccāni ahesuṃ. There were only two jobs of the noble disciples.
9. **Satthu** dhammakathaṃ sutvā ariyasāvakā jātā. They became noble disciples after hearing the Dhamma talk of the Buddha.
10. Sathā **kāmānaṃ** ādīnavaṃ pakāsesi. Buddha clarified the danger of sensualities.
11. Atthi **te** koci ñāti. Is there any relative of yours?
12. Kaniṭṭhabhātā **me** atthi bhante. Bhante, there is my younger brother.

13. Tāta yaṃ **mayhaṃ** imasmim̐ gehe dhaṇaṃ kiñci atthi. Dear, whatever my wealth there is in this house.
14. Ahaṃ **satthu** santike pabbajissāmi. I will go forth in the presence of the Buddha.
15. Sabbhaṃ taṃ **tava** bhāro. That all is your burden.
16. Tvaṃ **me** mātari matāya mātā viya (laddhā). When my mother died, you were obtained as a mother.
17. Gehe **te** mahāvibhavo. There is great wealth in your house.
18. Ahaṃ **satthu** dhammadesanaṃ sutvā gharāvāse vasituṃ na sakkomi. After hearing the Dhamma talk of the Buddha, I am unable to live in the householder's life.
19. Tāta **mahallakassa** hi attano hatthapādāpi anassavā honti. Dear, of old person even one's hands and feet become disobedient.
20. Na **attano** vasa vattanti. Do not follow one's wish.
21. Svāhaṃ **tava** kathaṃ na karomi. That I will not do your word.
22. **Satthu** santikaṃ gantvā ācariyupajjhāyānaṃ santike vasitvā pucchi. Having gone to the presence of the Buddha, having lived in the presence of teacher and preceptor, he asked.
23. Manussā **tesaṃ** paṭiññaṃ gahetvā adamsu. People gave having taken their promise.
24. Bhante **bahūnaṃ** vasanaṭṭhāne aphāsukampi nāma hoti. Bhante, in the living quarter of many, no doubt there would be also health problem.
25. Mayaṃ **buddhassa** santikā kammaṭṭhānaṃ gahetvā āgatā. We came after taking meditation subject from the Buddha.
26. **Pamattassa** cattāro apāyā sakagehasadisā. The four woeful planes are like own home of a heedless one.
27. Bhikkhū **therassa** santikaṃ gantvā āhaṃsu. Monks went to the presence of the Elder and said.
28. **Attano** pattacīvaraṃ gāhāpetvā nikkhami. Having asked someone to carry one's bowl and robe, he set out.
29. Bhikkhū **tassa** akkhīhi assūni paggharante disvā pucchimsu. Seeing tears oozing out from his eyes, monks asked.
30. Akkhīni **me** āvuso vātā vijjhanti. Young ones, air lumps pierce my eyes.

31. Bhante **ayyassa** kira akkhīni vāto vijjhati. Bhante, it is said that air pierces reverend's eyes.
32. **Therassa** vasanaṭṭhānaṃ olokessāmi. I will see the Elder's dwelling place.
33. **Therassa** ca tattha neva ñātī, na sālohitā atthi. There were neither the Elder's relatives, nor blood-kins.
34. **Tava akkhikāṇassa** gaṇanā nāma natthi. There is possibly no count of your being a blind person.
35. Tasmā **te** cakkhūni nassantu vā bhijjantu vā. Therefore, let your eyes be destroyed or be broken.
36. Niyato **maccurājassa**. Certain one of the king of death.
37. Akkhīni **me** āvuso parihīnāni. Young ones, my eyes have perished.
38. Bhante **amhākaṃ** ayyo kuhiṃ. Bhante, where is our reverend?
39. Te **tassovāde** ṭhatvā arahattaṃ pāpuṇṇiṃsu. They stood in his admonishment and reached Arahathship.
40. Thero **tesaṃ** vacanaṃ sutvā cintesi. Having heard their word, Elder thought.
41. **Mayhaṃ** aphāsukaṃ bhavissati. There will be our uneasiness.
42. **Mayhaṃ** kaniṭṭho pana tumhe disvā pucchissati. Having seen you, my younger brother will ask.
43. Athassa **mama** cakkhūnaṃ parihīnabhāvaṃ āroceyyātha. Then you tell him about the state of my eyes' perishing.
44. So **mayhaṃ** santikaṃ kiñcideva pahiṇṇissati. He will send someone to my presence.
45. Tumhe **mama** vacanena dasabalaṅca asīti mahāthere ca vandatha. With my word, you venerate the Buddha and eighty great-elders.
46. Kiṃ bhante **ayyānaṃ** gamanākāro paññāyati. Bhante, appears like the manner of reverends' going?
47. Te **tesaṃ** gamanacchandameva ñatvā nivattiṃsu. They returned after knowing only their desire to go.
48. **Therassa** kaniṭṭho vasati. Elder's younger brother lives.
49. Bhātikatthero **me** bhante kuhiṃ. Bhante, where is my Elder-brother?
50. So **tesaṃ** pādamaṅgale parivattento pucchi. Rolling on their feet he asked.

51. Thero ito **kassaci** āgamanam paccāsīati. Elder expects someone's coming from here.
52. **Tassa** gatakāle tena saddhim āgamissati. At the time of his going, he will come with him.
53. Ayam **me** bhante bhāgineyyo pālito nāma. Bhante, this is my sister's son, name is Pālita.
54. **Therassa** bhāgineyyomhi. I am Elder's sister's son.
55. Bhante mātulakuṭumbiko **me tumhākaṃ** āgamanam paccāsīati. Bhante, my uncle-householder expects your coming.
56. Tena hi imam **me** yaṭṭhikoṭim gaṇhāhi. If that is so, take this end of my staff.
57. Kiṃ bhante gamanākāro vo paññāyati. Bhante, seems like your manner of going?
58. So **ekissā itthiyā** gītasaddam sutvā sare nimittam gaṇhi. He heard the singing sound of one woman and took sign in the voice.
59. Añño saddo **purisānam** sakalasarīram pharivā thātum samattho nāma natthi. There is no other sound which is able to stand spreading the whole body of a man.
60. Yam **purisassa** cittam pariyādāya tiṭṭhati. Which stands having taken the man's mind completely.
61. Kiccaṃ **me** atthi. There is my work.
62. Sāmaṇero **tassā** santikaṃ gato. Novice went to her presence.
63. So ca kho **itthiyā** saddo bhijjhi. That sound of woman stopped.
64. Mama yaṭṭhikoṭiggahaṇakiccaṃ natthi. There is no work of holding my staff's end.
65. Sacāham **ayyassa** santikaṃ na gamissāmi, muddhā **me** sattadhā bhavissati. Gamissāmi **tassa** santikaṃ. If I will not go to the presence of the reverend, my head will turn into seven pieces. I will go to his presence.
66. Sakko **therassa** avidūre padasaddamakāsi. Sakka made sound of footstep in the vicinity of the Elder.
67. **Mayham** accāyikaṃ natthi. There is no urgent business of mine.
68. Mayā saddhim **gacchantassa tava** papañco bhavissati. When going with me, there will be your impediment.
69. So **tassa** santikaṃ gantvā pakkosi. He went to his presence and called.

70. Bhikkhū **cakkhupālattherassa** vasanaṭṭhānaṃ patvā tadabhimukhā ahesuṃ. Monks, having reached the dwelling place of Cakkhupāla Thera, became directed towards it.
71. Antevāsikā **therassa** caṅkamaṇaṭṭhānaṃ na sammajjiṃsu. Close disciples did not sweep the Elder's walking platform.
72. **Therassa** vasanaṭṭhānaṃ passissāma. We will see the Elder's dwelling place.
73. **Amhākaṃ** upajjhāyo caṅkamati bhante. Bhante, our preceptor walks.
74. Passathāvuso **samaṇassa** kammaṃ. Friends, see the work of an ascetic!
75. **Khīnāsavaṇaṃ** maraṇacetanā nāma natthi. There is no intention to kill of someone whose cankers have exhausted (Arahants).
76. Bhante **arahattassa** upanissaye sati kasmā andho jāto. Bhante, when there is strong supporting cause of Arahatsip, why he became a blind?
77. **Attano** katakammavasena bhikkhave. Monks, through the power of kamma done by himself.
78. Kiṃ **te** aphāsukaṃ. What is your discomfort?
79. Bhesajjaṃ **te** karissāmi. I will do your treatment.
80. Sace **me** akkhīni pākatikāni kātuṃ sakkhissasi, ahaṃ **te** saddhiṃ puttadhītāhi dāsī bhavissāmi. If you will be able to make my eyes normal, I will become your slave, together with son and daughter.
81. Ahametassa saputtadhītā dāsī bhavissāmīti paṭijāniṃ. I promised that I will become this person's slave, together with son and daughter.
82. Pubbe **me** akkhīni thokaṃ rujjiṃsu. Before my eyes hurt a little.
83. So **tassā** santikaṃ gantvā añjāpesi. He went to her presence and made her administer.
84. Athassā dve akkhīni vijjhāyiṃsu. Then her two eyes burnt off.
85. Bhikkhave tadā **mama** puttena katakammaṃ pacchato pacchato anubandhi. Monks, the kamma which my son did then followed closely.
86. Pāpakammaṃ nāmetaṃ dhuraṃ vahato **balibaddassa** padaṃ cakkaṃ viya anugacchati. Evil deed is such that it follows like the wheel the feet of ox carrying the yoke.
87. **Tassa vejjassa** uppannacittavasena niyamiamānaṃ paṭighasampayuttacittameva labbhati. When the demarcation is done by way of arising of that physician's mind, only the mind associated with aversion can be obtained.

88. Ete hi mano pubbaṅgamo **etesanti** manopubbaṅgamā nāma. Indeed, mind is the forerunner of these. Hence, called ‘mind-as-forerunner.’
89. Ko **etesam** pubbaṅgamo. Who is their forerunner?
90. Yo **nesam** paccayo hoti. Whoever becomes their cause.
91. So datto vā mitto vā tesam pubbaṅgamo. He is their forerunner; he be Datta or Mitta.
92. Mano seṭṭho **etesanti** manoseṭṭhā. Mind is their supreme; hence, they are called ‘Mind-as-supreme.’
93. **Corādīnaṃ** corajeṭṭhakādayo adhipatino seṭṭhā. Among the thieves and so on, the most senior thief and so on is leader and supreme.
94. Evamassa dasa akusalakammāpathā pāripūriṃ gacchanti. In this way, his ten bases of unwholesome actions become fulfilled.
95. Dhuraṃ **vahato balibaddassa** padaṃ cakkam viya. Like the wheel the feet of an ox carrying yoke.
96. Atha khvassa purato abhikkamantassa yugaṃ gīvaṃ bādhati. Then when it moves forward, yoke inflicts pain on his neck.
97. Pacchato **paṭikkamantassa** cakkam ūrumamsam paṭihanti. When turning back, the wheel strikes the thigh muscle.
98. Cakkam **tassa** padānupadikaṃ hoti. The wheel becomes his constant companion.
99. **Sampattaparisāyapi** desanā sātthikā ahoṣi. The discourse became fruitful also to the gathering which had assembled.

Nāmapada

Abhikkamanta – going to the front.

Ācariyupajjhāya – teacher and preceptor.

Adhipati – leader, chief.

Ādīnava – danger, disadvantage, flaw.

Āgamana – arrival.

Āgata – come.

Akkhikāṇa – blindness of eye, blind.

Akusalakammāpatha – unwholesome action.

Amhākaṃ - our’s.

Anassava – disobedient.

Antevāsika – close disciple who lives near.

Apāya – woeful plane.

Aphāsuka – uneasiness, illness.
 Arahatta – Arahatta fruition.
 Asīti – eighty.
 Avidūra – near.
 Bahu – much, many.
 Balibadda – leading bull of the herd.
 Bhāgineyya – sister's son.
 Bhāra – load, burden, business.
 Bhariyā – wife.
 Bhātikatthera – brother monk (elder).
 Cakka – wheel.
 Caṅkamanatṭhāna – the place to do walking.
 Catu – four.
 Citta – mind.
 Corādi – thief and so on.
 Coraḷeṭṭhakādi – leader of thieves and so on.
 Daharasāmaṇera – young monk, novice.
 Dasa – ten.
 Dasabala – one who has ten powers (the Buddha).
 Dhammadesanā – dhamma discourse.
 Dhammakathā – *dhamma* talk.
 Dhana – wealth.
 Dhura – burden, duty.
 Divasa – day.
 Dvi – two.
 Evaṃ - in this way.
 Gabbha – embryo.
 Gacchanta - going.
 Gāhāpetvā – having made to carry.
 Gahetvā – having taken.
 Gamanākāra = manner of going
 Gamanacchanda – desire to go.
 Gaṇanā – quantity, count.
 Gatakāla – time of going.
 Geha – house.
 Gītasadda – sound of song.
 Gīvā – neck.
 Guṇamahattatā – the state of being noble by way of quality.
 Hattha – hand.
 Hatthapāda – hand and foot.
 Ito – henceforth, from this place.
 Jāta – arisen.
 Kāma – sensuality.

Kamma – work, action.
 Kaniṭṭha – younger brother.
 Kaniṭṭhabhātā – younger brother.
 Kathā- talk.
 Kātuṃ - to do.
 Khīṇāsava – one whose cankers have exhausted (Arahanta)
 Kiñci – something.
 Kiñcideva – someone.
 Koci – someone.
 Kucchi – womb.
 Kuhiṃ - where?
 Kula – lineage, family.
 Laddha – obtained.
 Maccurāja – king of death, death.
 Mahallaka – an old person.
 Mahāthera – Senior monk (elder).
 Mahāvibhava – great property.
 Maraṇacetanā – intention to kill.
 Mata – dead.
 Mātula-kuṭumbika – merchant uncle
 Mitta - friend
 Muddhā – the head.
 Ñāti – relative.
 Ñatvā – having known.
 Niyata – fixed, certain.
 No – our's.
 Ovāda – admonishment.
 Paccaya – cause.
 Pacchato – behind.
 Pada – foot.
 Pādamūla – foot.
 Padasadda – sound of foot.
 Pamatta – one who is heedless.
 Papañca – delay.
 Parihāra – care, protection.
 Parihīna – perished, destroyed.
 Parihīnabhāva – state of destruction.
 Pāripūri – the state of all-round fulfillment.
 Parivattenta – rolling.
 Pariyādāya – having taken completely, having possessed.
 Paṭicca – having depended.
 Paṭikkamanta – returning back.
 Paṭiññā – consent, confession, promise.

Patit̥hitabhāva – state of establishment.
 Pattacīvara – bowl and robe.
 Pharitvā – having filled.
 Pi/api – although, and, even
 Pubba – first.
 Pubbaṅgama – preceding, leader.
 Purato – in the front.
 Puttadhītā - son and daughter.
 Saka-geha-sadisa – similar to one’s house.
 Sakalasarīra – whole body.
 Samaṇa – ascetic, monk.
 Samattha – able.
 Sampattaparisā – the arrived audience.
 Saputtadhītā – with son and daughter.
 Sara – sound, voice.
 Sati – if there is...
 Sattadhā – seven pieces.
 Set̥ṭha – foremost, excellent.
 Sutvā – having heard.
 Tadabhimukha – facing that (place).
 T̥hātum - to stand.
 T̥hatvā – having stood.
 Thoka – little.
 Upajjhāya – preceptor.
 Upanissaya – strong dependence.
 Upaṭṭhāna – the place of service, attendance.
 Ūrumaṃsa – flesh of thigh.
 Vā - or
 Vacana – word.
 Vahanta – carrying.
 Vāra – time, turn.
 Vasa – desire.
 Vasanaṭṭhāna – residence.
 Vasitum - in order to live.
 Vo – Your’s (plural).
 Yaṭṭhikoṭi – end of staff.
 Yuga – yoke.

Kiriya

Patit̥thāsi – stood.
 Ārocesi – told.
 Adāsi – gave.

Akāsi – did.
 Vasi – lived.
 Gacchanti – go.
 Olokessanti – will look.
 Sampajjati – becomes available.
 Ahesuṃ - were.
 Jāta – born, became.
 Pakāsesi – made known.
 Atthi – is present, exists.
 Pabbajissāmi – (I) will go forth.
 Sakkomi – (I) am able.
 Honti/vattanti – are.
 Karomi – I (do).
 Adāṃsu – gave.
 Āhaṃsu – told.
 Nikkhami – departed, set out.
 Pucchiṃsu – asked.
 Vijjhanti – pierce, hit, hurt.
 Olokessāmi – will see.
 Pucchissati – will ask.
 Pahiṇissati – will send.
 Āroceyyātha – tell (imperative).
 Vandatha – worship (imperative).
 Paññāyati – appears, becomes clear.
 Nivattiṃsu – (they) returned.
 Āgamissati – (he) will come.
 Gaṇhāhi – take (imperative).
 Gaṇhi – took.

Lesson 12: Seventh (ādhāra-ādheyya) (1)

1. Ayaṃ dhammadesanā **sāvattiyaṃ** bhāsītā. This Dhamma discourse was spoken in Sāvatti.
2. **Sāvattiyaṃ** kira mahāsuvaṇṇo nāma kuṭumbiko ahosi. It is said that in Sāvatti there was a merchant named Mahāsuvaṇṇa.
3. Taṃ **nāmaggaṇadivase** pāloti nāmaṃ akāsi. On the name-taking day, they named him ‘Pāla.’
4. Sā **aparabhāge** aññampi puttāṃ labhi. At a later time, she got another son also.

5. **Aparabhāge** mātāpitaro kālamakamsu. At a later time, mother and father died.
6. Tasmim̐ samaye satthā **jetavanamahāvihāre** viharati. At that time, Buddha was living in the great monastery Jetavana.
7. Tathāgato **nigrodhamahāvihāre** vasi. Buddha lived in the great monastery Nigrodha.
8. (Tathāgato) **jetavanamahāvihāre** ekūnavīsativassāni, **pubbārāme** chabassāni vasi. Buddha lived nineteen rains-residences in the great monastery Jetavana and six rains-residences in the Eastern Monastery.
9. **Nivesanesu** paññattāsanāneva honti. Seats were surely arranged in the residences.
10. Ayaṃ seṭṭhi maṃ **arakkhitabbaṭṭhāne** rakkhati. This merchant protects me in the area where should not be protected.
11. Esa maṃ **arakkhitabbaṭṭhāne** rakkhati. This protects me in the area where should not be protected.
12. **Sāvattiyam̐** satta manussakoṭiyo vasanti. Seventy million people live in Sāvatti.
13. Mahāpālo parisapariyante nisīdi. Mahāpāla sat at the end of assembly.
14. Satthā nekkhamme ānisamsaṃ pakāsesi. Buddha shed light on the benefit of going forth.
15. So desanāpariyosāne pabbajjaṃ yāci. At the end of discourse, he asked for ordination.
16. Imasmiṃ gehe dhanam̐ kiñci atthi. Whatever wealth there is in this house.
17. Ahaṃ satthu santike pabbajissāmi. I will ordain in the presence of Buddha.
18. Ahaṃ gharāvāse vasituṃ na sakkomi. I cannot live in house-residence.
19. Na attano vase vattanti. Do not go according to one's wish.
20. Mahāpālo ācariyupajjhāyānaṃ santike vasitvā pucchi. Having lived at the presence of teacher and preceptor, Mahāpāla asked.
21. Bhante imasmiṃ sāsane kati dhurāni. Bhante, how many duties are there in this dispensation?
22. Ahaṃ mahallakakāle pabbajito. I have ordained in old age.
23. Sace ayyā idha vaseyyuṃ, mayaṃ saraṇesu patitṭhāya sīlāni gaṇheyyāma. If reverend would stay here, having established in refuges, we would take precepts.
24. Bhante bahūnaṃ **vasanaṭṭhāne** aphāsukampi nāma hoti. Bhante, in the dwelling place of many people, there is likely to be health problem also.

25. Thero **vassūpanāyikadivase** te bhikkhū pucchi. On the day of entering rains-residence, the Elder asked those monks.
26. So **aruṇuggamane** gabbhaṃ pavisitvā nisīdi. When the sun rose, he entered the closet and sat.
27. Bhikkhū **bhikkhācāraṇelāya** āhaṃsu. Monks said at the alms-going time.
28. **Nāsāya** vo telaṃ āsittaṃ. Has oil been administered by you in nose?
29. **Tattha** neva ñātī, na sālohitā atthi. There are neither relatives nor blood-kins.
30. **Samsāravatṭe** akkhikāṇassa gaṇanā nāma natthi. In the round of samsāra, there is no counting of blindness.
31. Bhikkhū **bhikkhācāraṇelāya** āgantvā āhaṃsu. At the alms-going time, the monks came and said.
32. Bhante **amhākaṃ** ayyo kuhiṃ. Bhante, where is our reverend?
33. Manussā **pādamūle** parivattamānā roditvā pakkamiṃsu. People cried rolling at the foot and returned.
34. Te tassovāde ṭhatvā arahattaṃ pāpuṇiṃsu. They stood in his instruction and reached Arahatship.
35. **Antarāmagge** ca aṭavī atthi. There is also a forest on the way.
36. Tepi **punadivase** taṃ vīthiṃ piṇḍāya pavisiṃsu. On the next day, they also entered that street for alms.
37. Bhātikatthero **me** bhante kuhiṃ. Bhante, where is my brother-Elder?
38. So **tesaṃ** pādamūle parivattento roditvā pucchi. He cried rolling at their foot and asked.
39. **Tassa** gatakāle tena saddhiṃ āgamissati. At his going, (he) will come together with him.
40. **Magge** paripantho atthi. There is danger on the way.
41. So **gāmadvāre** ekaṃ mahallakaṃ disvā pucchi. He saw an elderly person on the village door and asked.
42. Ko nāma **tattha** vasati. What is the name of the person who lives there?
43. Sāmaṇero **antarāmagge aṭaviyaṃ** gāmaṃ sampāpuṇi. The novice reached the village on the way which was on a forest.

44. So **sare** nimittam gaṇhi. He took sign on the voice.
45. Sāmaṇero **tattha** nimittam gahetvā gato. Novice took sign there and went.
46. **Idāni** panamhi gihī jāto. Now I have become a householder.
47. Tvam **samaṇabhāve** thatvāpi sīlamattam pūretum nāsakkhi. You were not able to fulfill even virtue though you stood on recluship.
48. Katham **idha** vasissatha. How will you live here?
49. **Idheva** me nipajjitvā marantassāpi tayā saddhim gamaṇam nāma natthi. I may have to lie down here and die, but there is no going with you.
50. Natthi **bāle** sahāyatā. There is no friendship in fool.
51. (Sakko) therassa **avidūre** padasaddamakāsi. Sakka made foot-sound in the vicinity of the Elder.
52. Sakko **sāyanhasamaye** jetavanaṇ sampāpesi. In the evening time, Sakka carried to Jetavana.
53. **Kattheso** saddo. Where is this sound?
54. **Pubbe** mayaṇ **gamanakāle** cirena gamimhā. When we went in the past, we went for long time.
55. **Tasmiṇ** **khaye** thero sallakkhesi. At that moment, Elder analyzed.
56. So **phalake** nisīdāpetvā pakkosi. He made him sit on the bench and called.
57. Kuṭumbikopi **pādamūle** parivattento roditvā paṭiyādesi. The householder also cried rolling at the feet and arranged.
58. Kuṭumbikopi therassa **santike** pabbājetvā paṭiyādesi. The householder also made to ordain in the presence of the Elder and arranged.
59. **Tasmiṇ** **khaye** mahāmegho uṭṭhahi. At that moment, great rain arose.
60. **Idāni** atisāyanho. Right now it is very late in the evening.
61. Devo **majjhimayāme** vigato. Rain stopped in the middle watch.
62. Tasmā **pacchimayāme** caṅkamaṇam otari. Therefore, descended to the walking platform in the final watch.
63. **Tadā** ca pana bhūmiyā bahū indagopakā uṭṭhahimsu. But at that time many insects appeared from the ground.
64. Ko **imasmīṇ** caṅkamati. Who walks here?

65. **Idāni cakkhuvikalakāle** pāṇake māresi. Now when the eyes have been lost, killed creatures.
66. **Sacakkhukāle** nipajjitvā niddāyanto kiñci akatvā pāṇake māresi. At the time when (he) was with eyes, (he) lay down and slept doing nothing, killed creatures.
67. **Atīte bārāṇasiyaṃ** eko vejjo pucchi. In the past, in Bārānasi, one physician asked.
68. **Pubbe** me akkhīni thokaṃ rujjhiṃsu. In the past, my eyes hurt a little bit.
69. **Idāni** pana atirekataraṃ rujjanti. But now hurt exceedingly.
70. **Tadā** katakammaṃ anubandhi. Action done at that time followed closely.
71. **Imasmiṃ** pana **pade** paṭighasampayuttacittameva labbhati. But in this line, only the consciousness associated with hatred can be obtained.
72. Idha pana bhikkhave ekacce kulaputtā dhammaṃ pariyāpuṇanti. Here monks, some sons of good family learn Dhamma.
73. **Tasmiṃ** kho pana **samaye** dhammā honti. At that time, there exist realities.
74. **Imasmiṃ ṭhāne** nissattanijjīvadhammo adhippeto. In this place, the state which is not a being and not a self is meant.
75. **Ekakkhaṇe** uppajjamāno mano pubbaṅgamo nāma hoti. Mind arising at the same moment becomes fore-runner.
76. **Catūsu apāyesu, manussesu** vā gacchantaṃ vipākadukkhaṃ anugacchati. Resultant suffering goes behind one who goes in the four woeful planes or in human plane.
77. **Tattha tattha** gatagataṭhāne dukkhamanubandhati. Here and there, wherever one goes, suffering follows closely.
78. **Gāthāpariyosāne** tiṃsasahassā bhikkhū arahattaṃ pāpuṇiṃsu. At the end of verse, thirty-thousand monks attained Arahatsip.

Nāmapada

- Sāvatti = Sāvatti city
 Bhāsita – told, preached.
 Kira – it is said that...
 Kuṭumbika – a wealthy person.
 Mahāsuvanna – Mr. Mahāsuvanna
 Nāmaggaṇadivasa – name-taking day.
 Aparabhāge – at a later time.

Añña – another.
 Putta – child.
 Samaya – time.
 Jetavana – Jetavana
 Nigrodha – Nigrodha
 Mahāvihāra = big monastery
 Ekūnavāsativassa – 19 years.
 Chabbassa – six years.
 Pubbārāma – the Pubbārāma monastery.
 Nivesana – house.
 Paññattāsana – prepared seat
 Ayam/esa – this.
 Setṭhi – wealthy person.
 Arakkhitabbaṭṭhāna – place where one should not be protected.
 Manussakoṭi – ten million human beings.
 Parisapariyanta – end of the assembly.
 Nekkhamma – state of a monk which sets out from sensuality
 Ānisaṃsa – result.
 Desanā pariyosāna – conclusion of discourse.
 Pabbajjā – state of a novice or monk.
 Geha – house.
 Dhana – wealth.
 Kiñci – something.
 Gharāvāsa – dwelling in house, householder’s life.
 Vasitum - to live.
 Agāramajjha – within house.
 Vasanta – a person who lives, living.
 Pūretum - to fulfill.
 Sāsana –message, teachings.
 Dhura – duty, responsibility, burden.
 Kati – how many?
 Mahallakakāla – old age.
 Pabbajita – novice, monk.
 Idha – in this place.
 Saraṇa – refuge.
 Patiṭṭhāya – having stood.
 Sīla – virtue, morality.
 Vassūpanāyika divasa – the day on which one enters rain’s residence.
 Aruṇuggamana – sunrise.
 Gabbha – closet, womb.
 Pavisitvā – having entered.
 Bhikkhācārelā – the time to go for almsround.
 Nāsā – nose.

Tela – oil.
 Āsitta – poured, put.
 Saṃsāravatṭa – round of saṃsāra.
 Akkhikāṇa – blind.
 Gaṇanā – counting.
 Āgantvā – having come.
 Kuhiṃ - where?
 Ayya – reverend.
 Pādamūla – base of foot.
 Parivattamāna - rolling about.
 Roditvā – having cried.
 Ovāda – admonishment, instruction.
 Ṭhatvā – having stood.
 Antarāmagga – along the way.
 Punadivasa – another day.
 Vīthi – trail, path.
 Gatakāla – the time when someone goes.
 Paripantha – danger, obstacle.
 Gāmadvāra – village gate.
 Disvā – having seen.
 Mahallaka – old age.
 Tattha – in that place.
 Gahetvā – having taken.
 Gata – gone.
 Idāni – now.
 Gihi – lay person.
 Jāta – become.
 Samaṇabhāva – the state of monkhood.
 Sīlamatta – mere morality.
 Idha – here, in this place.
 Nipajjitvā – having lain down.
 Maranta – dying.
 Saddhiṃ - with.
 Gamana – going.
 Sahāyatā – friendship.
 Avidūra – near.
 Padasadda – the sound of foot.
 Sāyanhasamaya – night time.
 Khaṇa – moment.
 Mahāmegha – great rain.
 Atisāyanha – very late in the evening.
 Majjhimayāma – middle watch of the night.
 Pacchimayāma – last watch of the night.

Caṅkamana – walking platform.
 Bhūmi – earth, ground, place.
 Cakkhuvikalakāla – time of blindness.
 Sacakkhukāla – time when one can see.
 Niddāyanta – sleeping.
 Akatvā – not having done.
 Pāṇaka – small creature.
 Atīta – past.
 Bārāṇasi - Bārāṇasi city
 Thokaṃ - little.
 Atirekatara – exceedingly.
 Tadā – at that time.
 Pana – on the other hand, as for
 Katakamma – action that has been done.
 Pada – a word, a line of stanza.
 Paṭighasampayuttacitta – the mind that is associated with hatred.
 Ekacca – certain, some.
 Kulaputta - son of a good family.
 Ekakkhaṇa – one moment.
 Uppajjamāna – arising.
 Catu – four.
 Apāya – woeful plane.
 Manussa – human being.
 Gacchanta – going.
 Gatagataṭhāna – each place one has gone.
 Gāthāpariyosāna – end of verse.
 Tiṃsasahassa – thirty thousand.
 kattha = where?

Kiriyā

Labhi – got.
 Rakkhati – protects.
 Pakāsesi – presented, illustrated.
 Yāci – begged.
 Pabbajissāmi – will become ordained.
 Gaṇheyyāma – let's take.
 Natthi – is not (present), there is not
 Pakkamimsu – set out.
 Āgamissati – will come.
 Sampāpuṇi – reached well.
 Nāsakkhi – was not able.
 Sampāpesi – carried well.
 Gamimha – went.

Sallakkhesi – noted, perceived.
 Paṭiyādesi – prepared, arranged.
 Pakkosi – called.
 Uṭṭhahi – stood.
 Otari – descended.
 Uṭṭhahiṃsu – stood, appeared.
 Caṅkamati – walks.
 Māresi – killed.
 Rujjiṃsu – ached.
 Rujjanti – ache.
 Anubandhi – followed.
 Pariyāpuṇanti – learned.
 Anugacchati – follows.

Lesson 13: First (2) Tulyattha-Liṅgattha

-In the sentence which does not have a verb, the two or more nouns which refer to the same base are called 'tulyattha' and 'liṅgattha'.

1. Tathāgato buddhasukhumālo khattiyasukhumālo. Buddha is tender as a Buddha, tender as a royal warrior.
2. Bahūpakāro me gahapati. The householder is very helpful to me.
3. Dvekoṭimattā manussā puthujjanā. People numbering twenty millions are worldlings.
4. Sabbaṃ taṃ tava bhāro. They all are your responsibility.
5. Cattāro apāyā sakagehasadisā. Four woeful planes resemble one's house.
6. Ahaṃ dubbalo. I am weak (invalid).
7. Ayaṃ me bhante bhāgineyyo pālito nāma. Bhante, this is my sister's son; name is Pālita.
8. Bhante ahaṃ pubbe sāmaṇero. Bhante, before I was a novice.
9. Bhante amanussupaddavo maggo. Bhante, path has non-human danger.
10. Tumhe ca andhā apariṇāyakā. You are blind also, without a guide.
11. Ko eso. Who is this?
12. Ahaṃ bhante addhiko. Bhante, I am a traveler.
13. Ahaṃ āvuso dubbalo. Friend, I am an invalid.
14. Nāyaṃ manusso. This is not a human.
15. Megho ca uṭṭhito. And the rain had appeared.
16. Devo vigato. Rain stopped.
17. Thero āraddhavīriyo āciṅṅacaṅkamano. Elder was ardent and had habit to walk.

18. Pabhassaramidaṃ bhikkhave cittaṃ. Monks, this mind is radiant.

19. Na ubho samavipākino. Both are not equal in giving result.

Nāmapada

Buddhasukhumāla – the tenderness of being a Buddha.

Khattiyasukhumāla – the tenderness of being a royal warrior.

Dvekoṭimatta – numbering twenty million.

Puthujjana – a worldling.

Bhāra – burden, responsibility, duty.

Apāya – woeful plane.

Sakagehasadisa – similar to one's home.

Dubbala – weak, invalid.

Bhāgineyya – sister's son.

Ayaṃ - this person.

Pubba – before

Amanussupaddava – danger of non-humans.

Magga – path, way.

Andha – blind.

Apariṇāyaka – without a guide.

Eso – this person.

Ko – who?

Addhika – traveler.

Megha – rain.

Uṭṭhita – stood, appeared, started.

Deva – rain.

Vigata – gone away, ceased.

Āraddhavīriya – one who has exerted effort.

Āciṇṇacaṅkamana – one who has a habit to do walking.

Pabhassara – something that emits light, bright.

Samavipākā– giving similar result.

Lesson 14: Tulyādhikaraṇa Nāmapavesana [Paṭhama vibhatti-ekavacana]

-noun modifier which has the same gender, number, case, and base as the noun it modifies.

1. Sāvattiyaṃ kira **mahāsuvaṇṇo** nāma **kuṭumbiko** ahosi **aḍḍho mahaddhano mahābhogo aputtako**. At Sāvatti, it is said, there was a householder named Mahāsuvaṇṇa who was rich, possessed great wealth, possessed ample property, childless.

2. Anāthapiṇḍikopi **visākhāpi mahāupāsikā** tathāgatassa upaṭṭhānaṃ gacchanti. Anāthapiṇḍika and Visākhā, the great female-devotee, go to the service of Buddha.
3. **Mahāpālo kuṭumbiko** cintesi. The rich householder Mahāpāla thought.
4. Atthi te koci **āpucchitabbayuttako ñāti**. Is there any relative of yours who should be asked?
5. Yaṃ mayhaṃ imasmiṃ gehe **saviññāṇakampi aviññāṇakampi dhaṇaṃ** kiñci atthi. Whatever animate and inanimate wealth of mine there is in this house.
6. **Sabbaṃ taṃ** tava bhāro. That all is your burden.
7. **Satthārā ādimajjhapariyosānakalyāṇo dhammo** desito. The Dhamma which is good in the beginning, middle, and end has been preached by the Buddha.
8. Atha ne **eko vejjo** upasaṅkamtivā pavāresi. Then one physician approached them and invited.
9. **Sabbampidaṃ** hāyatu (jīratu, bhijjatu) **dehanissitaṃ**. May all that is related to this body perish (decay, break).
10. So **sukkhavipassako arahā** hutvā nisīdi. He became a dry-insight Arahant and sat down.
11. Antarāmagge ca **amanussapariggahitā aṭavī** atthi. And on the way there is a forest that is occupied by non-human.
12. Ayaṃ me bhante **bhāgineyyo pālito** nāma. Bhante, this is my sister's son; name is Pālita.
13. Koci **ārañṇako vihāro** atthi. Is there any forest monastery?
14. **Añño saddo** purisānaṃ sakalasarīraṃ pharitvā ṭhātuṃ **samattho** nāma natthi. There can be no other sound which is able to stand spreading a man's whole body.
15. **Sahassanetto devindo** dibbacakkhuṃ visodhayi. The thousand eyed king of deities purified the divine eye.
16. **Pāpagarahī ayaṃ pālo** ājīvaṃ parisodhayi. This Pāla who despises evil purified his livelihood.
17. **Dhammagarūko ayaṃ pālo** nisinno sāsane rato. This Pāla who gives weight to the Dhamma is sitting delighted in dispensation.
18. **Sahassanetto devindo, devarajjasirindharo** cakkhupālamupāgami. The thousand eyed king of deities, bearing the glory of divine kingdom, went near Cakkhupāla.
19. **Sahassanetto devindo, devarajjasirindharo** khippaṃ sāvattimāgami. The thousand eyed king of deities, bearing the glory of divine kingdom, reached Sāvatti quickly.
20. **Eko vejjo** pucchi. One physician asked.

21. **Ahametassa saputtadhītā** dāsī bhavissāmi. I will become this person's slave, together with son and daughter.
22. Manoti **kāmāvacarakusalādibhedam sabbampi catūbhūmikacittam**. 'Mind' refers to all types of mind related to four planes, wholesome action belonging to sense sphere and so on.
23. Tassa vejjassa uppannacittavasena niyamiamānam vavatthāpiyamānam paricchijjiamānam **domanassasahagatam paṭighasampayuttacittameva** labbhati. When demarcated, analysis done, specified by way of arising of that physician's mind, only the mind together with hatred and associated with aversion can be obtained.
24. **Mano pubbaṅgamo** etesanti manopubbaṅgamā nāma. Mind is their forerunner. Hence, the name 'mind-as-forerunners'.
25. Katham panetehi saddhiṃ **ekavatthuko ekārammaṇo ekakkhaṇe uppajjamāno mano pubbaṅgamo** hotīti. One may ask a question, "How is mind, which arises with them at the same moment dependent upon the same base and takes the same object, the forerunner?
26. **Mano setṭho** etesanti manoseṭṭhā. Mind is their supreme. Hence, 'mind-as-supremes.'
27. **Pasannaṃ udakaṃ nīlodakādibhedam** hoti. Na ca **navam udakaṃ**. Nāpi **purimaṃ pasannaudakameva**. Water which is clear can be differentiated as brown and so on. Not the new water. Not also clear water which was present before.
28. Na ca **navam cittam**. Nāpi **purimaṃ bhavaṅgacittameva**. Not the new mind. Not also the life-continuum consciousness which arises before.
29. Tam puggalam **kāyikacetasikaṃ vipākadukkham** anugacchati. Resultant bodily and mental suffering follows that person.
30. **Bādhantaṃ cakkam** tassa padānupadikaṃ hoti. The wheel which oppresses follows his footstep.
31. Puggalam duccharitamūlakaṃ **kāyikampi cetasikampi dukkhamanubandhati**. Bodily and mental suffering as well which have their root in misconduct follows the person.
32. Mayā ekavāreṇeva **vūpasamanasamattham telam** pahitam. The oil which is capable of curing with only one dose had been sent by me.
33. **Bhāriyam** vata me **sāhasikaṃ ananucchavikaṃ kammaṃ** kataṃ. Indeed very gross and improper action has been done by me.
34. **Saṭṭhiyojanāyāmaṃ paññāsayojanavitthatam pannarasayojanabahalam jayasumanapupphavaṇṇam** nisīdanuṭṭhahanakālesu

onamanunnamanapakatikam sakkassa devaraṅṅo **paṇḍukambalasilāsanam** uṅhākāraṃ dassesi. The stone-seat of the Sakka, the king of Gods, which is sixty leagues long, fifty leagues wide, of the color of the red china rose, naturally bends up and down while sitting and standing, exhibited the sign of heat.

Nāmapada

Aḍḍha – wealthy.

Amanussapariggahita – possessed by non-human.

Ananucchavika – unsuitable.

Antarāmagga – along the way.

Āpucchitabbayuttaka – one who is fit to be asked.

Aputtaka – one who has no son or daughter.

Arahā – Arahanta.

Aviññāṇaka – inanimate.

Bhāgineyya – sister's son.

Bhāriya – gross, heavy

Bhavaṅgacitta – life-continuum consciousness.

Chaṭṭhiyojanavitthata - 50 yojana wide

Catubhūmikacitta – the consciousness belonging to four planes.

Dehanissita – dependent upon body.

Devarajjasirindhara – bearing the glory of divine kingdom.

Dibbacakkhu – divine eye.

Duccaritamūlaka – having the basis of evil act.

Ekārammaṇa – having one object.

Ekavatthuka – having same base.

Iti - ... means ...; the meaning ofis...;

Jayasumanapupphavaṇṇa – the appearance of red China rose.

Kāmāvacarakusalādibheda – the wholesome action belonging to sense sphere and so on.

Kamma – action.

Kāyika, cetasika – arising in body, arising in mind.

Khippaṃ - quickly.

Mahābhoga – one who has great property.

Mahaddhana – one who has great wealth.

Nava – new.

Nīlodakādibheda – blue and other types of water.

Nisīdanuṭṭhahanakāla – the time of sitting and standing.

Pāla = Pāla

Pannarasayojanabahala – having 15 yojana dense.

Paññāsayojanavitthata – having 50 yojana wide.

Pāpagarahī – one who despises evil.

Pasanna – pure.

Pasanna udaka – pure water.

Purima – arising first.

Rata – delighted.

Sāhasika – made to arise in haste

Sahassanetta – one who has thousand eyes.

Satṭhiyojanāyāma – having 60 yojana in length.

Saviññāṇaka – animate.

Seṭṭha – foremost, highest.

Sukkhavipassaka – one who has dry vipassanā.

Udaka – water.

Onamanunnamanapakatika – having the nature to move downwards and upwards.

Devarājā – King of deities.

Paṇḍukambalasilāsana – seat made of Paṇḍukambala stone.

Uṇhākāra – the manner of heat.

Lesson 15: Nāmvasesana [Paṭhama bahuvacana]

1. Tadā sāvatthiyaṃ **satta manussakoṭṭiyo** vasanti. At that time, seventy million people lived in Sāvatti.
2. **Pañcakoṭṭimattā manussā** ariyasāvaka jātā. Fifty million people became noble disciples.
3. **Dvekoṭṭimattā manussā** puthujjanā. Twenty million people were worldlings.
4. Ariyasāvakanāṃ **dveveva kiccāni** ahesuṃ. There were only two jobs of the noble disciples.
5. Bhante imasmiṃ sāsane **kati dhurāni**. Bhante, how many duties are there in this dispensation?
6. **Dveveva dhurāni** bhikkhu. Only two duties monk.
7. **Anekāni** pana **buddhasatāni buddhasahassāni** atītāni. Many hundred Buddhas, many thousand Buddhas have gone by.
8. **Cakkhūni** hāyantu (jīrantu, bhijjhantu) **mamāyitāni**. Let the eyes, which are considered as my property, perish, decay, break.
9. **Bahū indagopako** utṭhahimsu. Many insects appeared.
10. **Itare bhikkhū** pucchimsu. Others monks asked.
11. Athassa **dve akkhīni** vijjhāyimsu. Then his two eyes burnt off.
12. Dhammāti guṇadesanāpariyattinissattanijjīvavasena **cattāro dhammā** nāma. Dhamma refers to four dhammas, namely quality, preaching, scripture, non-being or non-self.
13. Idha pana bhikkhave **ekacce kulaputtā** dhammaṃ pariyāpuṇanti. Monks, here some sons of good family learn dhamma.
14. So atthato **tayo arūpino khandhā** vedanākkhandho saññākkhandho sañkhārakkhandhoti. By way of meaning, it refers to three immaterial aggregates, namely aggregate of feeling, aggregate of perception, aggregate of formation.
15. Dāruādīhi **nipphannāni tāni tāni bhaṇḍāni** dārūmayādīni nāma honti. All those goods made by wood and so on are called ‘wooden’ and so on.
16. Evamassa **dasa akusalakammāpathā** pāripūriṃ gacchanti. Thus, his ten bases of unwholesome action go to accomplishment.

17. **Tiṃsasahassā bhikkhū** arahattaṃ pāpuṇiṃsu. Three thousand monks attained Arahātship.

Nāmapada:

Arūpī – immaterial, nāma

Attha – meaning, reality

Bhaṇḍa – goods.

Dāruādi – wood etc.

Dārumayādi – wooden goods etc.

Dvekoṭimatta – the amount of twenty million.

Ekacca – some

evaṃ - thus

Idha – here.

Itara – another.

Iti – in this way.

Khandha – aggregate.

Mamāyita – taken as one's property.

Manussakoṭi – ten million human beings.

Nipphanna – completed

Pañcakoṭimatta – the amount of fifty million.

Saṅkhārakkhandha – aggregate of mental formations.

Saññākkhandha – aggregate of perception.

Satta – seven.

Ti – three,

Vedanākkhandha – aggregate of feeling.

Lesson 16: Tulyattha Nānavisesana [dutiya ekavacana]

1. So **sampannapattasākhaṃ ekaṃ vanappatiṃ** disvā patthanam katvā pakkāmi. Having seen a big tree with flourishing leaves and branches, he did the prayer and went away.
2. Tathāgato **ekameva vassāvāsaṃ** vasi. Buddha stayed for only one rains-residence.
3. Ahaṃ **alaṅkatapaṭiyattaṃ** attano **sīsaṃ** chinditvā **pāṇasamaṃ puttadāraṃ** pariccajitvā pāramiyo pūresiṃ. I fulfilled the perfections by cutting off one's head which was adorned with ornament, by renouncing children and wife who were akin to life.
4. Satthā **ekaṃ dhammadesanaṃ** kathetiyeva. Buddha himself spoke one Dhamma talk.
5. **Ekaṃ** vā **sakalaṃ** vā pana **tepiṭakaṃ buddhavacanaṃ** uggaṇhitvā tassa dhāraṇam kathanam vācananti idaṃ ganthadhuraṃ nāma. Having learnt one or all the three baskets of the Buddha's word, memorizing and reciting – this is called duty of scripture.
6. So **ekaṃ mahantaṃ paccantagāmaṃ** patvā piṇḍāya pāvīsi. Having reached a big border village, he entered for alms.
7. So **ekaṃ mahallakaṃ** disvā pucchi. Having seen an old person, he asked.
8. Sāmaṇero katṭhanagaraṃ nāma therena upanissāya **vuṭṭhapubbaṃ gāmaṃ** sampāpuṇi. Novice reached a village named 'Wooden city' which was inhabited in the past by the Elder.
9. Nāhaṃ bhikkhave **aññaṃ ekasaddampi** samanupassāmi. Monks, I do not see even one other sound.
10. Gihī hutvā **kiṃ** nāma **kalyāṇaṃ** karissasi. What sort of good will you do by being a layman?
11. So theram **kaniṭṭhakuṭumbikena kāritaṃ paṇṇasālaṃ** netvā pakkosi. Having led the Elder to the leaf hut constructed by the rich younger brother, he called.
12. Eko vejjo **ekaṃ cakkhudubbaṃ itthiṃ** disvā pucchi. One physican saw a woman with weak eyes and asked.
13. So **ekaṃ bhesajjaṃ** yojetvā añjāpesi. He concocted a medicine and asked him to administer.
14. **Patitṭhāpitamattikaṃ sāsanaṃ** rājamuddāya lañchanto viya dhammarājā imaṃ gāthamāha. The King of Dhamma told this verse, like stamping with the royal seal the message which is with prepared clay.

15. **Dhammaṃ** vo bhikkhave desessāmi **ādikalyāṇaṃ**. Monks, I will preach Dhamma to you, which is good in the beginning.
16. So bhāsamāno **catubbidhaṃ vacīduccaritameva** bhāsati. While speaking, he speaks only the fourfold verbal misconduct.
17. So karonto **tividhaṃ kāyaduccaritameva** karoti. While doing, he does only the threefold bodily misconduct.
18. So abhāsanto akaronto **tividhaṃ manoduccaritaṃ** pūreti. While not speaking, while not doing, he accomplishes the threefold mental misconduct.
19. **Ṭhitaṃ puggalaṃ** dukkhamanubandhati. Suffering follows the person who has stood.
20. Setṭhi attanā **pālitaṃ vanappatiṃ** nissāya laddhattā tassa pāloti nāmaṃ akāsi. Because of having received dependent upon the big tree which was taken care by him, he made his name as Pāla.
21. Sathhārā **atisaṇhasukhumaṃ tilakkhaṇaṃ** āropetvā dhammo desito. The Buddha preached Dhamma by planting very subtle and delicate three characteristics.

Nāmapada

- Ādikalyāna – good in the beginning.
 Alaṅkatapaṭiyatta – adorned with ornament.
 Catubbidha – four types.
 Chinditvā – having cut.
 Ekasadda – one sound.
 Gīhi – householder.
 Kaniṭṭhakuṭumbika – a rich younger brother.
 Kaṭṭhanagara - a city called Kaṭṭhanagara [Kathmandu?]
 Kāyaduccarita – bodily evil action.
 Pāṇasama – akin to life.
 Pariccajivā – having renounced.
 Patiṭṭhāpitamattika – prepared clay
 Puttadāra – children and wife.
 Sakala – whole.
 Sampannapattasākha – flourishing leaf and branch.
 Sīsa – head.
 Tividha – three types.
 Vacīduccarita – verbal evil action.
 Vuṭṭhapubba – stayed before.
 Yojetvā – having mixed.

Lesson 17: Tulyattha Nāmaṅgasaṅgaha [dutiya bahuvacana]

1. **Te vayappatte** gharabandhanena bandhimsu. When they reached youth, they tied themselves with the bond of family.
2. Pacchābhataṃ **gacchantā** pañca bhesajjāni aṭṭha ca pānāni gahetvāva gacchanti. While going after meal, they go only having taken five types of medicine and eight types of beverage.
3. Ahañhi kappasatasahassādhikāni **cattāri asaṅkheyyāni** pāramiyo pūresim. I fulfilled perfections for four uncountables and hundred thousand aeons.
4. **Dve** vā **nikāye** uggaṇhitvā dhāraṇaṃ. Or having learnt two nikāya, memorizing.
5. So attano **sahagāmino bhikkhū** pariyesanto **saṭṭhi bhikkhū** labhitvā piṇḍāya pāvīsi. When he searched for monks who would go together, he got sixty monks and entered for alms.
6. Manussā **vattasampanne bhikkhū** disvāva āhaṃsu. As soon as people saw monks who possessed good behavior, said.
7. Theropi **itare saṭṭhi bhikkhū** nirantaraṃ ovadati. Elder also regularly admonishes the other sixty monks.
8. Kuṭumbikopi **dve dāsādārake bhujisse** katvā paṭiyādesi. Having made free the two slave children, the rich man also arranged.
9. Thero **ettake pāṇake** māresi. The Elder killed this many creatures.
10. Cakkhupālatthero **bahū pāṇake** māresi. The Elder Cakkhupāla killed many creatures.
11. Bahūsu ekato **gāmaghātādīni kammāni** karontesu so pubbaṅgamoti vuccati. When many do actions together such as plundering village, he is called forerunner.
12. **Tiṇi duccharitāni** pūretvā ṭhitaṃ puggalaṃ dukkhamanubandhati. Suffering follows the person who is standing having accomplished three misconducts.
13. **Tayo māse** na nipajjissāmi. I will not lie down for three months.

Nāmapada

Asaṅkheyya – uncountable.

Bhujissa – a free person.

Dāsadāraka – child slave.

Dvi – two.

Ettaka – this much.

Gāmaghātādi – plundering village and so on.

Kappasatasahassādhika – more than hundred thousand eons.

Nirantaraṃ - continuously.

Nikāya - section

Pāṇaka – small creatures.

Pariyesanta – searching.

Pūretvā – having accomplished.

Sahagāmī – one who goes together.

Saṭṭhi – sixty.

Ṭhita – stood.

Vattasampanna – endowed with good behavior.

Kiriyā

Ovadati – admonishes, preaches.

Vuccati – is called.

Lesson 18: Third (II)

1. Ayam **mahasakkhāya devatāya** pariggahito bhavissati. *Perhaps this is occupied by a powerful deity.*
2. Sathā **anāthapiṇḍikena mahāseṭṭhinā** catupaṇṇāsakoṭidhanaṃ vissajjetvā kārīte jetavanamahāvihāre viharati. *Buddha lives in the great monastery Jetavana which was built by the very rich merchant Anāthapindika with the donation of 540 million wealth.*
3. Manussā bhikkhū **paṇītenāhārena** parivisitvā āhaṃsu. *People served the monks with excellent food and said.*
4. Na kho pana maṃ **saṇhena sammācārena** samudācarissati. *But will not treat me with gentle and proper conduct.*
5. **Manasā** ce **paduṭṭhena** bhāsati vā karoti vā. *If speaks or acts with corrupted mind.*
6. Evaṃ **tīhi gāthāhi** attano ovādaṃ datvā gāmaṃ piṇḍāya pāvīsi. *In this way, having admonished himself with three verses, entered the village for alms.*
7. Āvuso imaṃ temāsaṃ **katīhi iriyāpathehi** vītināmessatha. *Friends, with how many postures will you spend these three months.*
8. Ahaṃ **tīhi iriyāpathehi** vītināmessāmi. *I will spend with three postures.*
9. **Paduṭṭhenāti āgantukehi abhijjhādīhi dosehi paduṭṭhena**. *'Corrupted' means corrupted by the visiting covetousness and other faults.*
10. Pasannaṃ dakaṃ **āgantukehi nīlādīhi** upakkiliṭṭhaṃ. *Pure water is defiled by the visiting blue and so on.*
11. **Dvīhi ākārehi** bādhaṃ cakkhaṃ tassa padānupadikaṃ hoti. *The wheel which tortures through two ways, follows his footsteps.*

Nāma

Abhijjhādi – covetousness etc.

Āgantuka – visitor.

Catupaṇṇāsakoṭidhana – 540 million wealth.

Kati – how many.

Mahāsetṭhi – very rich person.

Nīlādi – blue etc.

Paduṭṭha – corrupted.

Paṇita – superior.

Sammācāra – good behavior.

Saṇha – gentle.

Ti – three.

Upakkiliṭṭha – defiled.

Vissajjetvā – having relinquished.

Kiriyā

Samudācarissati – will behave.

Vītināmessatha – will spend.

Lesson 19: Sixth and Seventh (Adjectives)

1. **Sallahukavuttino pantasenāsanābhiratassa** attabhāve khayavayaṃ paṭṭhapetvā vipassanaṃ vadḍhetvā arahattaggahaṇanti idaṃ vipassanādhuraṃ nāma. *Having established one's body as ceasing and perishing, having increased the vipassanā through ardent exertion, grasping of Arahatta by one who is frugal and delights in remote lodging – this is the 'duty of vipassanā.'*

2. Mayaṃ **dharamānakassa buddhassa** santikā kammaṭṭhānaṃ gahetvā āgatā. *We have come having taken the method of meditation from the living Buddha.*

3. Sacāhaṃ **evarūpassa pāpagarahino dhammagarukassa ayyassa** santikaṃ na gamissāmi. *If I will not go to the presence of such a reverend one who despises evil and gives preference to Dhamma.*

4. **Sakkassa devaraṇṇo** paṇḍukambalasilāsaṇaṃ uṇhākāraṃ dassesi. *The stone-seat of Sakka, the king of Gods, which is of the color of the red china rose exhibited the sign of heat.*

5. Cakkam vahato padanti dhure **yuttassa** dhuraṃ **vahato balibaddassa** padaṃ cakkam viya anugacchati. *'The wheel the feet of ox which carries' means follows like the wheel the feet of the ox that is joined to the yoke and carries it.*

6. Pāpakammaṃ nāmetaṃ dhuraṃ **vahato balibaddassa** padaṃ cakkam viya anugacchati. *Indeed, this evil action is such that it follows like the wheel the feet of the ox that carries the yoke.*

7. So dārūni **uddharantiyā ekissā itthiyā** gītasaddaṃ sutvā sare nimittaṃ gaṇhi. *He, having heard the singing voice of a woman, who was collecting firewoods, took hold of the sign in the voice.*

8. Nivesanesu pana tesam **dvinnaṃ dvinnaṃ bhikkhusahassānaṃ** niccaṃ paññattāsanāneva honti. *Moreover, seats were always prepared in their residences for two thousand monks each.*

9. Sathā anāthapiṇḍikena mahāsetṭhinā **kārite jetavanamahāvihāre** viharati. *The Buddha dwells at Jetavana, the great monastery which was constructed by the rich merchant Anāthapiṇḍika.*

10. Tathāgato mātipakkhato asītiyā, pitipakkhato asītiyāti dveasītiñātikulasahashehi **kārite nigrodhamahāvihāre** vasi. *The Tathāgata stayed in the Nigrodha Mahāvihāra which was constructed by eighty-thousand relative kinsmen from the father's side and eighty-thousand relative kinsmen from the mother's side.*

11. Visākhāya **kārite pubbārāme** vasi. *He lived at Pubbārāma, which was constructed by Visākhā.*

12. **Anamataggasmim** hi **samsāravaṭṭe** tava akkhikāṇassa gaṇanā nāma natthi. *In the rounds of existence, of which the beginning cannot be known, there is no counting of you being blind.*

13. Tadā ca pana **navavuṭṭhāya bhūmiyā** bahū indagopakā uṭṭhahimsu. *But at that time, many insects appeared in the newly wet ground.*

14. Ahampī ayyena saddhiṃ gacchanto **dasasu puññakiriyavattūsu** ekaṃ labhissāmi. *By going together with reverend, I will also get one among the ten bases of wholesome action.*

Nāma

Anamatagga – having unknown beginning.

Balibaddha – leading bull of the herd.

Bhūmi – earth.

dhura – burden, duty, responsibility.

navavuṭṭha – new rainfall

pantaseṇāsanābhirata – delighting in a secluded monastery.

paṭṭhapetvā – having given rise.

sallahukavutti – having frugal livelihood.

Vahanta – carrying.

Yutta – connected, yoked.

Lesson 20: Ākhyāta Pañcami (Fifth)

-The fifth case is used in giving command, giving advice or instruction, begging, praying, supplicating, swearing, inviting.

1. Tena hi taṃ **āpucchahi**. *If that is so, inform him.*
2. **Paṭipajjāhi** naṃ. *Own it.*
3. Kammatṭhānaṃ me **kathetha**. *Please tell me about meditation subject.*
4. Appamattā **hothāvuso**. *Friends, be heedful.*
5. Sādhu bhante appamattā **hotha**. *Good venerable sir, be heedful.*
6. Tena hi bhante **gacchatha**. *If that is the case, venerable sir, please go.*
7. Nipajjitvā **āsiñcatha**. *Please administer having lain down.*
8. **Vadehi** tāva āvuso pālita. *Friend Pālita, first tell.*
9. Tasmā te cakkhūni **nassantu** vā **bhijjantu** vā. *Therefore, let your eyes perish or break.*
10. Buddhasāsanameva **dhārehi**, mā cakkhūni. *Carry on the Buddha's dispensation, not the eyes.*
11. Cakkhūni **hāyantu**, **jīrantu**, **bhijjantu**. *Let the eyes dwindle, wear out, and break.*
12. Sotāni **hāyantu**, **jīrantu**, **bhijjantu**. *Let the ears dwindle, wear out, and break.*
13. Sabbampidaṃ **hāyatu**, **jīratu**, **bhijjatu**. *Let this all also dwindle, wear out, and break.*
14. Tena hi **gacchatha**. *If that is so, please go.*
15. Evaṃ katvā **pesetha** bhante. *Venerable sir, please send having done so.*
16. Maggaṃ me **ācikkhatha**. *Please show me the way.*
17. **Etha**, **gacchāma**. *Come, let's go.*
18. **Tiṭṭhatha** tāva bhante. *Venerable Sir, first stand.*
19. **Yāhi** āvuso. *Go, friend.*
20. Ekatova gacchāma bhante. *Venerable Sir, let's go only together.*

21. Yaṭṭhikoṭiṃ **gaṇha** upāsaka. *Devotee, hold the tip of staff.*
22. Theram upaṭṭhahatha. *Serve the Elder.*
23. **Passathā**vuso samaṇassa kammaṃ. *Friends, see the work of an ascetic.*
24. **Karohi** sāmi. *Please do master.*
25. Bhadde imam bhesajjam **añjehi**. *Good lady, administer this medicine.*
26. Tumhe mama vacanena dasabalañca asītimahāthere ca **vandatha**. *You venerate the Buddha and eighty great elders upon my word.*
27. Etaṃ **pesetha**. *Send this.*
28. Tena hi ekatova **gacchāma**, bhante. *If so, let us go together, Venerable Sir.*
29. Nanu, bhante, vejjena pavāritamhā, tassa kathamā. *Aren't we invited by the physician? Let's tell him.*

Nāma

- Tena hi – if so, if that is the case.
- Appamatta – heedful.
- Sādhu – I request
- Nipajjivā – having lain down.
- Tāva – firstly.
- Buddhasāsana – Buddha's dispensation.
- Mā – do not...
- Sota – ear.
- Sabbampi – all also.
- Evam - in this way, thus.
- Katvā – having done.
- Magga – path.
- Ekatova – together.

Yaṭṭhikoṭi – end of walking stick.

Samaṇa – ascetic, monk.

Āvuso – friend.

Bhante – Venerable Sir.

Kamma – action.

Sāmi – lord, master, owner.

Bhadde – fine lady, dear.

Bhesajja – medicine.

Vacana – word.

Kiriyā

āpucchāhi – take leave, ask permission.

paṭipajjāhi – own, take.

Kathetha – please preach, please tell.

Hotha – please become.

Gacchatha – please go.

Āsiñcatha – please administer.

Vadehi – please tell.

Dhārehi – carry.

Hāyantu – let dwindle.

Jīrantu – let wear out.

Bhijjantu – let destroy.

pesetha – please send.

Etha – please come.

Gacchāma – let's go.

Tiṭṭhatha – please stand.

Yāhi – go.

Gaṇha – take.

Upaṭṭhahatha (pl) – please look after.

Passatha (pl) – please see.

Karohi – do, make.

Añjehi – administer.

Vandatha – pay homage.

Lesson 21: Ākhyāta Sattami (Seventh)

-Seventh case is used in ‘conditional thinking’ and ‘giving permission’ apart from the usages that are similar to fifth case.

1. Sace puttam vā dhītaram vā **labheyyaṃ**, tumhākaṃ mahāsakkāraṃ karissāmi. *If I would get a son or a daughter, I will do you great honor.*
2. Tathāgato mayhaṃ dhammaṃ desento **kilameyya**. *The Tathāgata would be exhausted preaching Dhamma to me.*
3. Sace ayyā imaṃ temāsaṃ idha **vaseyyuṃ**, mayam saraṇesu patitthāya sīlāni **gaṇheyyāma**. *If the reverends would stay here for three months, we would receive moral precepts having stood on refuges.”*
4. Tasmim uppanne mayam **katheyyātha**. *Tell me when it arises.*
5. Kena saddhim **manteyya**? *Would discuss with whom?*
6. Athassa mama cakkhūnaṃ parihīnabhāvaṃ **āroceyyātha**. *Then, tell him about the state of my eyes being lost.*
7. Muddhā me sattadhā **phaleyya**. *My head would break into seven parts.*

Nāma

Desenta – preaching.

Dhītā – daughter.

Muddhā – head.

Putta – son.

Sace/ce – if...

Sattadhā – eight pieces.

Kiriyā

Āroceyyātha – would tell.

Gaṇheyyāma – would take.

Kilameyya – would become tired.

Labheyyaṃ - would get.

Manteyya – would counsel.

Phaleyya – would break.

Vaseyyuṃ - would live.

Lesson 22: Passive sentence (Ākhyāta kamma)

1. Idāneva eko saddo **suyyittha**. Just now a sound was heard.
2. So pubbaṅgamoti **vuccati**. It is called ‘forerunner.’
3. Imasmiṃ pana pade tassa vejjassa paṭighasampayuttacittameva **labbhati**. In this line, only the physician’s consciousness associated with hatred is obtained.

Vocabularies:

Idāneva (idāni + eva) – right now.

Suyyittha – to be heard.

Vuccati – to be called.

Lesson 23: Second Case (Throughout)

1. Tathāgato jetavanamahāvihāre **ekūnavīsativassāni**, pubbārāme **chabbassānīti pañcavīsati vassāni** vasi. The Buddha stayed at Jetavana Mahāvihāra constructed by Anāthapiṇḍika for nineteen rains-residences, for six rains-residences in Eastern Monastery – thus altogether for twenty five rains-residences.

2. Ahaṃ **kappasatasahassādhikāni cattāri asaṅkhyeyyāni** pāramiyo pūresiṃ. I fulfilled the perfections for four incalculables which are more than hundred-thousand aeons.
3. Mahāpālo **pañca vassāni** vasitvā pucchi. After living for five rains-residences, Mahāpāla asked.
4. Sace ayyā **imaṃ temāsaṃ** idha vaseyyuṃ. If the reverends were to stay here for three months.
5. Āvuso **imaṃ temāsaṃ** katihi iriyāpathehi vītināmessatha. Friends, with how many postures will you spend throughout these three months?
6. Idāni **imaṃ antovassaṃ** tayo māse na nipajjissāmi. Now I will not lay my back down for three months within this rains-residence.
7. Temāsaṃ nibaddhavīriyaṃ karissāmi. For three months I will put continuous effort.
8. So **sabbarattiṃ** samaṇadhammaṃ katvā aruṇuggamane gabbhaṃ pavisitvā nisīdi. He did the work of an ascetic throughout the night. At sunrise, he entered the chamber and sat down.
9. Atha naṃ **aḍḍhamāsamattaṃ** pattacīvaraggahaṇādīni sikkhāpetvā paṇiṃsu. Then they trained him on holding the bowl and robe and so on for half month and sent.
10. Devo **paṭhamayāmaṃ** vassitvā majjhimayāme vigato. The rain fell throughout the first watch and went away in the middle watch.
11. So **ekampi divasaṃ dvepi pañcapi dasapi aḍḍhamāsampi** vahanto cakkamaṃ nivattetuṃ jahituṃ na sakkoti. He cannot turn back the wheel, cannot renounce the wheel though he may carry for a day, two, five, ten, or half month.

Nāmapada:

Aḍḍhamāsa – half month.

Aḍḍhamāsamattaṃ - throughout only half month.

Antovassaṃ – during the rains retreat.

Aruṇuggamana – sunrise.

Asaṅkheyya – uncountable.

Cakka – wheel.

Dasa – ten.

Divasaṃ – during the day.

Dvi – two.

Jahituṃ - to relinquish.

Kappasatasahassādhika – greater than 100, 000 aeons.

Katvā – having done.

Māsa – month.

Nibaddhavīriya – relentless effort.

Nivattetuṃ - to make (something) to return.

Pañca – five.

Pañcavīsati vassāni – throughout 25 vassa (rains).

Pāramī – perfection.

Paṭhamayāma – first watch.

Pattacīvaraggahaṇādi – taking bowl, robe, and so on.

Pubbārāma – the Eastern monastery.

Sabbarattiṃ – throughout the whole night.

Samaṇadhammaṃ - work of a recluse (monk).

Sikkhāpetvā – having given training.

Ti – three.

Vahanta – carrying.

Vassa – year.

Vassitvā – having rained.

Kiriya:

Karissāmi – will do, will make.

Nipajjissāmi – will lie down.

Sakkoti – is able.

Vaseyyaṃ - should live.

Lesson 24: Dutiya vibhatti (in the locative sense)

1. So **ekadivasam** nhānatittham gantvā nhatvā natvā ekam vanappatiṃ disvā patthanam katvā pakkāmi. One day, he went to the bathing place and took bath and did the veneration. He saw a big tree and having made a prayer went away.
2. **Purebhattam** gacchantā khādanīyabhojanīyādīni gahetvāva gacchanti. Going before meal, they went only carrying hard foods, soft foods, and so on.
3. **Pacchābhattam** gacchantā pañca bhesajjāni aṭṭha ca pānāni. Going after meal, the five medicaments and the eight drinkables.
4. Anāthapiṇḍikena **ekadivasampi** sathā pañham na pucchitapubbo. The Buddha had not been asked a question before by Anāthapiṇḍika even one day.
5. **Purebhattam** dānam denti. Before meal, they give donation.
6. **Pacchābhattam** gandhamālādihatthā vatthabhesajjapānakādīni gāhāpetvā dhammassavanatthāya gacchanti. After meal, they went to hear the Dhamma, carrying perfumes and garlands in their hands, asking the servants to carry garments, medicaments, drinkables, and so on.
7. **Idāni** imam antovassam tayo māse na nipajjissāmi. Now I will not lay my back down within this rains-residence for three months.
8. A**thekadivasam** disāvāsino bhikkhū ahesum. Then one day, monks living in various directions became.
9. Tasmā **taṃ divasam** sathā tassa anupubbikatham kathesi. Therefore, on that day, the Buddha told him gradual discourse.

Vocabularies

Antovassa – within the rains retreat.

Disāvāsī – those who dwell in cardinal directions.

Divasa – day.

Ekadivasa - one day.

Gandhamālādihattha – incense and garland in the hand.

Nhānatittha – a place for taking bath (on the river bank)

Lesson 25: Kiriya visesana (Second singular)

1. **Niccaṃ** paññattāsanāneva honti. Seats were always prepared.
2. **Apubbaṃ acarimaṃ** akkhīni ceva kilesā ca bhijjimsu. Then the eyes as well as defilements broke apart, neither before nor after.
3. Theropi itare saṭṭhi bhikkhū **nirantaraṃ** ovadati. The Elder also admonished the other sixty monks continuously.
4. Ime **puretaraṃ**eva pesessāmi. I will send these monks ahead.
5. Devindo **khippaṃ** sāvatthiṃ āgami. The king of gods reached Sāvatti quickly.
6. Pubbe me akkhīni **thokaṃ** rujjimsu. Before my eyes hurt little.
7. Idāni pana **atirekataraṃ** rujjanti. But now hurt very much.

Nāmapada

Acarimaṃ - not later.

Apubbaṃ - not before.

Atirekataraṃ - very much.

Devinda – King of deities.

Idāni – now, at present.

Khippaṃ - quickly.

Niccaṃ - always.

Nirantaraṃ- continuously.

Pubba – before, front.

Puretaraṃ = ahead

Thokaṃ- little bit.

Kiriyā

Āgami – came.

Bhijjimsu – broke, destroyed.

Pesessāmi – will send.

Rujjanti – ache.

Rujjimsu – ached.

Lesson 26: Tatiya vibhatti (according to, by)

1. So **anupubbena** taṃ gāmaṃ patvā gāmadvāre ekaṃ mahallakaṃ disvā pucchi. He reached that village in stages, and seeing an old man on the village gate, asked.

2. Te **yebhuyyena** vipajjimsu. They mostly became destroyed.

3. Tepi **anupubbena** taṃ vīthiṃ piṇḍāya pavisiṃsu. They also in stages entered that street for alms.

4. Dhammāti **guṇadesanāpariyattinissattanijjivavasena** cattāro dhammā nāma.

Dhammas refer to four things, namely quality, teachings, scripture, non-self.

5. Sathā **anupubbena** gantvā jetavanamahāvihāre viharati. The Buddha dwells in Jetavana, the great monastery, having come in stages.

Nāmapada:

Agantvā – having come.

Anupubbena – gradually, in due course.

Catu – four.

Disvā – having seen.

Gāmadvāra – village gate.

Jetavanamahāvihāra – Jetavana, the great monastery.

Patvā – having arrived.

Piṇḍa – alms.

Satthā – the Teacher (Buddha).

Vasa – type.

Vīthi – path.

Yebhuyyena – mostly, commonly.

Lesson 27: Tatiya vibhatti (in the locative sense)

1. Sā **dasamāsaccayena** puttam vijāyi. After the passing of ten months, she gave birth to a son.

meaning:

dasamāsaccaya – after passing of ten months.

Lesson 28: Tatiya vibhatti (adverb)

1. Pubbe mayam gamanakāle **cirena** gamimhā. When we went before, we went for long time.

2. Attano **paññānurūpena** uggaṇhitvā dhāraṇam. Learning and carrying according to one's wisdom.

meaning:

pubba – before

gamanakāla – going time

cirena –

gamimhā – went

paññānurūpa – according to wisdom

uggaṇhitvā – having learnt

dhāraṇa – carrying

Lesson 29: Tatiya vibhatti (because of)

1. So kira sathhari **adhimattasinehena** pañhaṃ na pucchati. It is said that, he did not ask question because of great affection.
2. **Tenāha** bhagavā. Because of this, the Blessed One said.
3. **Maggaparipanthabhayena** pabbajito. Ordained because of fear about danger on the road.
4. Therassāpi **sīlatejēna** sakkassa paṇḍukambalasilāsaṇaṃ uñhākāraṃ dassesi. Because of the Elder's power of virtue, the stone-seat of the Sakka, of the color of the red china rose, exhibited sign of heat.
5. Attano **katakammavasena** bhikkhave. Monks, because of action performed by oneself.
6. **Tenāhu** porāṇā. Because of this, the ancient teachers said.
7. So **paduṭṭhamānasatāya** tividhaṃ manoduccaritaṃ pūreti. He fulfills the three mental evil actions because of corrupted mind.
8. **Uppādapaccayaṭṭhena.** Because of the meaning as to the cause of arising.
9. **Duccaritānubhāvena** vipākadukkaṃ anugacchati. Because of the power of evil conducts, resultant suffering follows.

Nāmapada:

Adhimattasinehena – because of great amount of affection.

Bhikkhave – monks.

Katakammavasena – because of power of the kamma that has been performed.

Maggaparipanthabhayena – because of fear regarding danger on the road.

Manoduccarita – mental evil action.

Paduṭṭhamānasatā – the state of having corrupted mind.

Porāṇa – past teacher.

Satthā – Teacher (the Buddha).

Sīlateja – power of virtue.

Tividha – three types.

Uppādapaccayaṭṭha – the sense of cause of arising.

Lesson 30: Catutthi Vibhatti (for)

(for the purpose of, in order to)

1. Ariyasāvakaṃ **dhammassavanatthāya** gacchanti. Noble disciples go in order to listen to Dhamma.
2. Mahāpālo **dhammassavanāyāti** sutvā nisīdi. Having heard, ‘in order to listen to Dhamma,’ Mahāpāla sat.
3. Ahaṃ **paresaṃ** dhammadesanattameva pāramiyo pūresiṃ. I fulfilled perfections in order to preach Dhamma to others.
4. Te gāmaṃ **piṇḍāya** pavisanti. They enter the village for alms.
5. So **piṇḍāya** pāvisi. He entered for alms.
6. Paṭikkhitto **tikicchāya** kiṃ pālita pamajjasi. Thrown away from the treatment; why Pālita would you become heedless?
7. So therasseva**atthāya** pakkosi. He called only for the benefit of Thera.

Nāmapada:

Ariyasāvaka – Buddha’s disciple, noble disciple.

Attha – benefit, result, purpose.

Dhammassavana – listening to Dhamma.

Dhammassavanattha – result of listening Dhamma.

Dhammadesanatttha – result of preaching Dhamma

Eva – only.

Kim - why?

Mahāpāla – Mr. Mahāpāla

Paṭikkhitta – discarded, rejected.

Piṇḍa – alms.

Sutvā – having heard.

Tikicchā – medical treatment.

Kiriyā:

Gacchanti – go.

Nisīdi – sat.

Pakkosi – called.

Pamajjasi – become heedless.

Pavisanti – enter.

Pāvisi – entered.

Pūresiṃ - fulfilled.

Lesson 31: Pañcami Vibhatti (because of)

1. **Laddhattā** tassa pāloti nāmaṃ akāsi. Because of the state of obtainment, made his name as Pāla.
2. **Tasmā** satthā tassa anupubbikathaṃ kathesi. Therefore, the Buddha told him gradual discourse.
3. **Tasmā** te cakkhūni nassantu vā bhijjantu vā. Therefore, let your eyes destroy or break.
4. Kim **kāraṇā** pālita tvaṃ pamajjasi. Pālita, why do you become heedless.
5. **Tasmā** pacchimayāme caṅkamaṇaṃ otari. Therefore, in the last watch, he descended to the walking platform.
6. **Kasmā** andho jāto. Why became a blind?
7. Manato **nipp hannattā** manomayā nāma. Because of being produced by mind, they are called ‘mind-mades.’

8. **Abhijjhādīhi dosehi** paduṭṭhena. Because of being corrupted by covetousness and other faults.

9. Pasannaṃ udakaṃ **nīlādīhi** upakkiliṭṭhaṃ. The clean water is corrupted because of dark blue and so on.

10. **Āgantukehi upakkilesehi** upakkiliṭṭhaṃ. Corrupted because of the visiting defilements.

Nāmapada

Abhijjhādi – covetousness and so on.

Āgantuka – guest, visitor.

Andha – blind.

Anupubbikathā- successive talk.

Caṅkamana – the platform for walking.

Dosehi – because of faults.

Jāta – born, arisen, became.

Kasmā – why?

Laddhattā – because of the state of obtainment.

Nāma – name.

Nīlādīhi – because of dark blue and others.

Nipphannattā – because of the state of completion.

Pacchimayāma – last watch.

Pāloti – called Pāla (as Pāla).

Pasanna – clean, pure, bright.

Tasmā- therefore, because of that.

Udaka – water.

Upakkilesehi – because of defilements [lit. ‘because of faults which destroys from near’]

Kiriyā:

Akāsi – did, made.

Bhijjantu – may get broken.

Nassantu – may get destroyed.

Otari – descended.

Pamajjasi – become heedless.

Lesson 32: Chaṭṭhi vibhatti (nominative)

(When, in spite of)

1. **Tassa viravantasseva** satthu santikaṃ gantvā pucchi. Though he was bewailing, he went to the presence of the Buddha and asked.
2. Atha **therassa** niddaṃ **anokkamantassa** akkhirogo uppajji. When the Elder did not sleep, eye disease appeared.

Nāmapada:

Viravanta – crying aloud.

Niddā – sleeping.

Anokkamanta – not descending, not entering.

Akkhiroga – eye disease.

Kiriya:

Pucchi – asked.

Uppajji – arose.

Lesson 33: Chaṭṭhi vibhatti (in the sense of accusative)

1. Tepiṭakaṃ buddhavacanaṃ uggaṇhitvā **tassa** dhāraṇaṃ kathanaṃ vācanaṃ. Learning the Buddhas teachings in the Three Baskets and keeping it, preaching, teaching.

Nāmapada:

Buddhavacana – teachings of the Buddha.

Dhāraṇa – carrying, bearing in mind.

Kathana – telling, preaching.

Tepiṭaka – Three Baskets.

Uggaṇhitvā – having learnt.

Vācana – reciting, teaching.

Lesson 34: Chaṭṭhi vibhatti (among)

1. Ko **etesam** pubbaṅgamo. Who is the forerunner among these?
2. So datto vā mitto vā **tesam** pubbaṅgamo. He is the forerunner among them, he be Datta or Mitta.

Lesson 35: Sattami vibhatti (among)

1. **Annapānabhesajjesu** yo yaṃ icchati. Among the food, drinkable, and medicine, whoever wishes whatever.
2. **Tesu** anāthapiṇḍikena ekadivasampi sathā pañhaṃ na pucchitapubbo. Among them, the Buddha had not been asked a question before by Anāthapiṇḍika even one day.
3. **Tesu** pañcakotiṃmattā manussā ariyasāvaka jātā. Of these, men numbering fifty-million became Noble Disciples.
4. **Tesu** ariyasāvakaṇaṃ dveveva kiccāni ahesuṃ. Of these, the Noble Disciples had only two duties.
5. **Tesu** te ekabuddhopi na pariciṇṇo. Among them, even one Buddha has not been accumulated by you.
6. Ahampi **dasasu puññakiriyavatthūsu** ekaṃ labhissāmi. I will also get one among the ten meritorious actions.
7. **Tesu** ayaṃ guṇadhammo nāma. Among them, this is quality.
8. **Tesu** imasmim̐ thāne nissattanijjīvadhammo adhippeto. Among them, in this place, the non-self is desired.

Nāmapada:

Annapānabhesajja – food, drink, medicine.

Eka – one.

Ekabuddha – one Buddha.

Ekadivasampi – even one day.

Guṇadhamma – quality.

Nissattanijjīvadhamma – non-self.

Pariciṇṇa – accumulated, practiced.

Pucchitapubba – one who has asked in the past.

Puñṇakiriyavatthu – base of meritorious action.

Ta – that.

Ṭhāna – place.

Ima – this.

Adhippeta – intended, desired.

Lesson 36: Sattami vibhatti (nominative)

(when)

1. Tvaṃ me **mātari matāya** mātā viya, **pitari mate** pitā viya laddho. When mother died, you were received as my mother; when father died, as a father.

2. Sathā pana **tasmiṃ nisinnamatteyeva** ekaṃ dhammadesanaṃ kathetiyeva. But the Buddha himself tells one Dhamma-talk when he has just taken the seat.

3. **Tasmiṃ uppanne** mayhaṃ katheyyātha. When it arises, tell me.

4. Atha **therassa niddaṃ anokkamantassa** paṭhamamāse atikkante majjhimamāse sampatte akkhirogo uppajji. Then, when the sleep of the Elder did not fall in, when the first month went past and middle month arrived, eye-disease arose.

5. Te **upakaṭṭhāya pavāraṇāya** sabbeva arahattaṃ pāpuṇṇiṃsu. When pavāraṇa came near, they all reached Arahathship.

6. Athassa **majjhimayāme atikkante** apubbaṃ acarimaṃ akkhīni ceva kilesā ca bhijjiṃsu. Then, when the middle watch passed, the eyes as well as defilements broke apart, neither before nor after.

7. Te **there caṅkamante** yebhuyyena vipajjiṃsu. When the Elder was walking, they mostly became destroyed.

8. Bhante arahattassa **upanissaye sati** kasmā andho jāto. Venerable Sir, when the strong condition for Arahathship exists, why became a blind

9. Atīte bārāṇasiyaṃ **kāsiraññe rajjaṃ kārente** eko vejjo pucchi. In the past, while the King of Kāsi ruled Bārāṇasi, one physician asked.

10. Na hi te **mane anuppajjante** uppajjitum sakkonti. They definitely cannot arise, when the mind does not arise.

11. Mano pana **ekaccesu cetasikesu anuppajjantesupi** uppajjatiyeva. Of course, but the mind arises, even through some mental states do not arise.

12. **Bahūsu** ekato kammāni **karontesu** so pubbaṅgamo. When many do the works together, he is the forerunner.

Nāmapada:

Acarimaṃ - not later.

Akkhiroga – eye disease.

Anuppajjanta – not appearing.

Apubbaṃ - not before.

Arahatta – Arahatta Phala.

Atikkanta – gone past.

Caṅkamanta – walking.

Cetasika – mental factor.

Ceva/ca – and also.

Ekacca – a certain.

Ekato – together.

Kamma – action.

Kārenta – doing.

Karonta – doing.

Kāsirājā – King of Kāsi.

Laddha – got.

Majjhimamāsa – the middle month (second month).

Mana – mind.

Mata – dead.

Mātā – mother.

Nisinnamatta – as soon as sat.

Paṭhamamāsa – first month.

Pavāraṇā – the day of Pavāraṇā

Pitā – father.

Rajja – Kingship.

Sampatta – (well) arrived.

Sati – when present.

Upakaṭṭha – near.

Upanissaya – strong dependent condition.

Uppajjitum - to arise.

Uppanna – arose.

Viya – like (similar to)

Kiriyā

Katheyātha – please tell.

Pāpuṇṇsu – reached.

Sakkonti – are able.

Uppajjatiyeva – surely arise.

Uppajji – arose.

Vipajjṇsu – became destroyed.

Lesson 37: Tabba

1. Kalyāṇajjhāsayena te vo **ārādhetaḥḥā**. They should be pleased by you with good intention.
2. Nanu appamattehi **bhavitabbam**. Isn't it right that we should become heedless?
3. Evaṃ sampadamidaṃ veditabbam. This should be understood accordingly.

Nāmapada:

Appamatta – heedful.

Ārādhetaḥḥa – suitable to please.

Bhavitabba – fit to become.

Evamsampada – accordingly.

Idaṃ - this [this comparison]

Kalyāṇajjhāsaya – good wish or intention.

Nanu – isn't it?

Veditabba – fit to be known.

Lesson 38: 'Ta' (Passive)

1. Ayaṃ dhammadeśanā kattha **bhāsītā**ti. Sāvattiyāṃ. Kaṃ ārabbhāti.

Cakkhupālattheraṃ. Where was this Dhamma-talk spoken? In Sāvatti. Concerning whom? Cakkhupāla Thera.

2. Ayaṃ mahesakkhāya devatāya **pariggahito** bhavissati. Probably, this is occupied by a powerful diety.

3. Tvaṃ me mātari **matāya** mātā viya, pitari **mate** pitā viya **laddho**. When mother died, you were received like my mother; when father died, as a father.

4. Sattārā ādimajjhapariyosānakalyāṇo dhammo **desito**. The Dhamma which is good in the beginning, middle, and the end has been preached by the Buddha.

5. Nanu bhante vejjena **pavāritamhā**. Venerable sir, are we not invited by a physican?

6. Bhante nāsāya vo telam **āsittam**. Venerable sir, has the oil been sprayed by you in the nose?

7. Mayā ekavāreṇeva vūpasamanasamattham telam **pahitam**. The ointment which can cure with only one dose was sent by me.

8. Bhante nisīditvā vo telam **āsittam**. Venerable Sir, was the oil sprayed by you having seated?

9. Bhante nisinnehi vo **āsittam**, nipannehi. Venerable Sir, was the oil sprayed by you while sitting or lying?
10. Tesu te ekabuddhopi na **paricīṇṇo**. Among them, even one Buddha has not been acquainted by you.
11. Nisīditvā vo bhante natthukammaṃ **katam**, nipajjitvā. Venerable Sir, the nose-treatment has been done by you having seated or having lain down?
12. Asukena me telam **pakkam**. The oil was cooked by a person with such name for me.
13. Mayā vo telam **pakkam**. The oil was cooked by me for you.
14. Bhāriyaṃ vata me kammaṃ **katam**. Indeed very gross action has been done by me.
15. Kiṃ pana bho tumhehi mārento **diṭṭhoti**. Na **diṭṭho** bhanteti. “But was he seen by you killing?” “Was not seen, Venerable Sir.”
16. Kiṃ bhante natthukammaṃ **katam**. Venerable sir, is the nose-treatment done?
17. Setṭhi attano **pālitam** vanappatiṃ nissāya **laddhattā** tassa pāloti nāmaṃ akāsi. As he had received depending on the big tree which he had taken care of, the merchant named him Pāla.
18. Sattā anāthapiṇḍikena **kārite** jetavanamahāvihāre viharati. The Buddha dwells at Jetavana, the great monastery which was constructed by the rich merchant Anāthapiṇḍika.
19. Tathāgato dveasītiñātikulasahashehi **kārite** nigrodhamahāvihāre vasi. The Buddha stayed at Nigrodha, the great monastery, which was constructed by eighty-thousand relative kinsmen.
20. Tathāgato visākhāya **kārite** pubbārāme vasi. The Buddha stayed at Eastern Monastery which was constructed by Visākhā.
21. **Paṭikkhitto** tikicchāya, vejjenāpi **vivajjito**. Thrown away from the treatment; by the physician also discarded.
22. So therena punappunam **puṭṭhopi** na kiñci kathesi. He did not say anything despite being asked frequently by the Elder.
23. Sāmaṇero therena upanissāya **vuṭṭhapubbaṃ** gāmaṃ sampāpuṇi. The novice reached a village which had been inhabited by the Elder in the past.

24. Ahaṃ theraṃ tayā **kāritapaṇṇasālāya** nisinnakaṃ disvā āgatomhi. I have come, seeing the Elder sitting in the leaf-hut made by you.

25. Anāthapiṇḍikena ekadivasampi satthā pañhaṃ na **pucchitapubbo**. The Buddha had not been asked a question before by Anāthapiṇḍika even one day.

Nāmapada:

Ādi – start, beginning.

Ārabbha – referring to, concerning.

Asuka – a person having such a name.

Atta – oneself.

Bhāriya – heavy, gross.

Cakkhupālatthera –the Elder Cakkhupāla.

Desita – preached.

Devatā – deity.

Diṭṭha – seen.

Dveasītiñātikulasahassa – 180, 000 families of relative.

Ekadivasampi – even one day.

Ekavāra – one time, once.

Jetavanamahāvihāra – Jetavana, the great monastery.

Kalyāṇa – good.

Kārita – made, constructed.

Kata – done.

Kattha – where? in which place?

Laddhatta – the state of being received.

Mahasakkha – possessing great power.

Majjha – middle.

Mārenta – killing.

Natthukamma – putting medicine in the nose.

Nigrodhamahāvihāra – Nigrodha, the great monastery.

Nipajjivā – having lain down.
 Nipanna – lain down
 Nisīditvā – having sat.
 Nisinna – sat down.
 Nisinnaka – seated.
 Pacivā – having cooked
 Pahita – sent.
 Pakka – cooked.
 Pālita – guarded.
 Paṇṇasālā – leaf-hut (a hut roofed with leaves)
 Pariggahita – owned, occupied.
 Pariyosāna – end.
 Paṭikkhitta – rejected, discarded.
 Pavārita – invited.
 Pesita – sent.
 Pubbārāma – the Eastern Monastery.
 Pucchitapubba – asked in the past.
 Puṭṭha – asked.
 Vivajjita – forsaken, abandoned.
 Vūpasamanasamattha - capable of calming down.
 Vuṭṭhapubba – lived in the past.

Lesson 39: ‘Ta’ (active)

1. Gacchantā ca tucchahatthā na **gatapubbā**. And while going, they had never gone empty-handed.
2. Kiṃ nu kho rogo na **vūpasanto**. Why has the disease not subsided?
3. Anekāni pana buddhasatāni buddhasahassāni **atītāni**. Many hundreds and thousands of Buddhas have passed by.

4. Akkhīni me āvuso **parihīnāni**. Young ones, my eyes have perished.
5. Pāpo **jātosī** sāmaṇera. Novice, you have become an evil.
6. Idāni panamhi gihī **jāto**. Now I have become a householder.
7. Svāhaṃ na saddhāya **pabbajito**. I did not ordain out of faith.
8. Maggaparipanthabhayena **pabbajito**. Ordained due to fear of danger on road.
9. So tāya saddhiṃ sīlavipattiṃ **patto** bhavissati. May be he has reached the transgression of morality with her.
10. Sāmaṇero tassā santikaṃ **gato**. Novice went to her presence.
11. Ahaṃ **āgatomhi**. I came.
12. Kiṃ pana thero **āgato**. Did the Elder come?
13. Megho ca **uṭṭhito**. Rain also appeared.
14. Devo majjhimayāme **vigato**. Rain went away in the middle watch.

Nāmapada:

Āgata – came.

Aneka – many.

Atīta – past.

Buddhasahassa – 1000 Buddhas.

Buddhasata – 100 Buddhas.

Gacchanta – going.

Gata – went.

Gatapubba – gone before.

Jāta – became.

Kantāraddhāna – a long and difficult journey.

Mega/Deva – rain.

Pāpa – evil person.

Parihīna – perished.

Patta – arrived.

Roga – disease.

Sīlavipatti – transgression of morality.

Tucchahattha – empty hand.

Uṭṭhita – arose.

Vigata – went, stopped.

Vūpasanta – calm.

Lesson 40: Gerund (tvā)

1. So nhānatittham gantvā nhatvā ekaṃ vanappatiṃ disvā tassa hetṭhābhāgam so dhāpetvā pākāraparikkhepaṃ kārapetvā vālukam okirāpetvā dhajapaṭākam ussāpetvā vanappatiṃ alaṅkaritvā añjaliṃ karitvā patthanam katvā pakkāmi. He went to the bathing place and took bath. He saw a large tree and made its ground to be cleared, the tree to be enclosed with a wall, sand to be spread, flag and banner be hoisted. Having decorated the large tree, having folded the hands in salute, made a prayer and went away.

2. Sā gabbhassa patiṭṭhitabhāvam ñatvā tassa ārocesi. Having known the state of pregnancy being established, she informed him.

3. Tassa cūlapāloti nāmam katvā itarassa mahāpāloti nāmam akāsi. He named him Cūlapālo (Pāla Junior) and the other Mahāpālo (Pāla Senior).

4. Satthā anupubbenāgantvā anāthapiṇḍikena catupaṇṇāsakoṭidhanam vissajjetvā kārite jetavanamahāvihāre viharati. The Buddha came by stages and lives at Jetavana, the great monastery which was constructed by the rich merchant Anāthapiṇḍika donating five hundred forty million wealth.

5. Tathāgato dvinnam kulānam guṇamahattatam paṭicca sāvatthim nissāya pañcavīsati vassāni vassāvāsam vasi. Owing to the great gratitude of the two families, he stayed twenty-five rains-residences near Sāvatti.

6. Purebhattam gacchantā khādanīyabhojanīyādāni gahetvāva gacchanti. Going before meal, they went only carrying hard foods, soft foods, and so on.

7. Aham attano sīsam chinditvā akkhīni uppāṭetvā hadayamaṃsam uppāṭetvā paṇasamam puttadāram pariccajitvā pāramiyo pūresim. I fulfilled the perfections by cutting one's

head, pulling off eyes, pulling out heart's flesh, relinquishing children and wife dear to me as life.

8. Satthu dhammadesanaṃ sutvā ariyasāvakaṃ jātā. Became noble disciples after hearing the discourse of the Buddha.

9. Pacchābhataṃ vatthabhesajjapānakādīni gāhāpetvā gacchanti. After meal, they go having made to carry cloth, medicaments, drinkables and so on.

10. Mahāpālo ariyasāvake vihāraṃ gacchante disvā pucchitvā sutvā gantvā satthāraṃ vanditvā parisapariyante nisīdi. Having seen the Noble Disciples going to the monastery, having asked, having heard, having gone, having venerated the Buddha, Mahāpālo sat at the fringe of the assembly.

11. Buddhā ca nāma saraṇasīlapabbajjādīnaṃ upanissayaṃ oloketvā dhammaṃ desenti. The Buddhas are such that, they preach Dhamma having looked at the potential for refuge, virtue, ordination and so on.

12. Satthā tassa upanissayaṃ oloketvā anupubbikathaṃ kathesi. Buddha preached the gradual discourse after looking his potentiality.

13. Taṃ sutvā mahāpālo kuṭumbiko cintesi. Having heard it, Mahāpāla, the rich person, thought.

14. So satthāraṃ upasaṅkamtivā pabbajjaṃ yāci. He approached the Buddha and asked for ordination.

15. So sampañichitvā satthāraṃ vanditvā gehaṃ gantvā kaniṭṭhaṃ pakkosāpetvā āha. He accepted, paid homage to the Buddha, went home, asked to call the younger brother, and said.

16. Ahaṃ satthu dhammadesanaṃ sutvā gharāvāse vasituṃ na sakkomi. After hearing the dhamma discourse of the Teacher, I am unable to live in house-residence.

17. Satthārā tilakkhaṇaṃ āropetvā dhammo desito. The Buddha preached Dhamma by planting three characteristics.

18. Mahāpālo ca satthu santikaṃ gantvā pabbajjaṃ yācitvā ācariyupajjhāyānaṃ santike pañca vassāni vasitvā vuṭṭhavasso pavāretvā satthāramupasaṅkamtivā vanditvā pucchi. Mahāpālo went to the Teacher and begged for ordination. He stayed for five years in the

proximity of teacher and preceptor. After emerging from rains-residence, he did pavāraṇā and having approached the Buddha, saluted and asked.

19. Tepiṭakam buddhavacanam uggaṇhitvā tassa dhāraṇam kathanam vācananti idaṃ gandhadhuraṃ nāma. Learning the words of the Buddha in the Three Baskets and keeping them, preaching, teaching – this is called ‘the duty of scripture.’

20. Attabhāve khayavayam paṭṭhapetvā vipassanam vadḍhetvā arahattaggahaṇanti idaṃ vipassanādhuraṃ nāma. Having established one’s body as ceasing and perising, having increased the vipassanā, grasping Arahatsip – this is the ‘duty of vipassanā.

21. So sathhāram vanditvā saṭṭhi bhikkhū labhitvā tehi saddhim nikkhamitvā vīsajjanasatamaggam gantvā ekaṃ mahantaṃ paccantagāmaṃ patvā piṇḍāya pāvisi. He venerated the Teacher and having obtained sixty monks, set out with them. He travelled one hundred and twenty leagues, reached a large village situated in boarder area, and entered for almsfood.

22. Manussā bhikkhū disvā āsanāni paññāpetvā nisīdāpetvā paṇītenāhārena parivisitvā pucchitvā ñatvā āhaṃsu. Having seen the monks, people prepared seats, asked them to seat, served with superior food, asked, knew, told.

23. Tīṇi duccharitāni pūretvā tṭhitaṃ puggalaṃ dukkhamanubandhati. Suffering follows the person who stands fulfilling the three misconducts.

24. Manussā tesam paṭiññaṃ gahetvā vihāram paṭijaggitvā rattiṭṭhānadivāṭṭhānāni sampādetvā āhaṃsu. The people, having taken the consent of the monks, constructed a monastery, prepared the place for day and night, and told.

25. Atha ne eko vejjo upasaṅkamtvā pavāresi. At that time, one physician approached them and invited.

26. Thero te bhikkhū āmantetvā pucchi. The Elder addressed those monks and asked.

27. Vejjo taṃ disvā āha. The physician saw him and said.

28. Mayā telam pacitvā pesitam. The oil was cooked and sent by me.

29. Vejjo cintetvā “Bhante nisīditvā vo telam āsittam, nipajjitvā”ti pucchi. The physician thought and asked, “Venerable Sir, was the oil being sprayed by you having seated or having lain down?”

30. Vihāraṃ gantvā therassa vasanaṭṭhānaṃ olokessāmi. Having gone to the monastery, (I) will look at the living place of the Elder.
31. So cintetvā theram vissajjetvā vihāraṃ gantvā caṅkamananisīdanaṭṭhānameva disvā sayanaṭṭhānaṃ adisvā pucchi. He thought and let the Elder go. Having gone to the monastery and not seeing the place for sleeping, asked.
32. Thero attano ovādaṃ datvā nisinnakova natthukammaṃ katvā gāmaṃ piṇḍāya pāvīsi. Having admonished himself, having done the nose-treatment while seating, entered the village for alms
33. Te tassa akkhīni oloketvā assuṇṇanettā hutvā theram samassāsetvā vattapaṭivattaṃ katvā gāmaṃ piṇḍāya pavisiṃsu. They, having looked at his eyes, having eyes full of tears, having shown sympathy to the Elder, having done all kinds of duties that should be done, entered the village for alms.
34. Manussā theram adisvā pucchitvā taṃ pavattiṃ sutvā yāguṃ pesetvā sayam piṇḍapātamaḍāya gantvā theram vanditvā pādamūle parivattamānā roditvā samassāsetvā pakkamiṃsu. Not seeing the Elder, the people, having heard about that matter, having sent the gruel, having gone themselves taking the almsfood, having venerated the Elder, having cried rolling down at the feet, having shown sympathy, departed.
35. Te sathāraṃ daṭṭhukāmā hutvā theramāhaṃsu. They became desirous to see the Buddha and told the Elder.
36. Thero tesam vacanaṃ sutvā cintesi. Having heard their word, the Elder thought.
37. Te theram khamāpetvā antogāmaṃ pavisiṃsu. Having made the elder to forgive them, they entered the inner village.
38. Manussā te disvā nisīdāpetvā bhikkham datvā (pucchiṃsu). Having seen them, having asked them to sit, having given almsfood, people asked.
39. Te punappunaṃ yācitvā tesam gamanachandameva ñatvā anugantvā paridevitvā nivattiṃsu. They, having begged repeatedly, having known only their wish to go, having followed, having lamented, returned.

40. Tepi anupubbena jetavanam gantvā satthārañca asīmahāthere ca vanditvā taṃ vīthim piṇḍāya pavisiṃsu. They also, having gone to Jetavana in stages, having venerated the Buddha and the eighty great elders entered that street for alms.
41. Kuṭumbiko te sañjānitvā nisīdāpetvā pucchi. The rich householder, having recognized them, having asked them to seat, asked.
42. So taṃ sutvāva roditvā pucchi. When he heard it, he cried and asked.
43. Taṃ pabbājetvā pesetuṃ vaṭṭati. It is advisable to send him after ordaining.
44. Evaṃ katvā pesetha bhante. Do thus and send, Venerable Sir.
45. Atha naṃ pabbājetvā pattacīvaraggahaṇādīni sikkhāpetvā maggaṃ ācikkhitvā paṇiṃsu. Then, having ordained, having trained on holding the bowl and robe and so on, showed the way and sent.
46. So taṃ gāmaṃ patvā ekaṃ mahallakaṃ disvā pucchi. Having reached that village, having seen an old man, he asked.
87. Ayaṃ maṃ vañcetvā kiñci adātukāmā. This woman wishes to deceive me and not give anything.
48. So theram vanditvā vattapaṭivattaṃ katvā theram sammā paṭijaggitvā āha. He venerated the Elder, looked after the Elder by performing various duties told.
49. Manussā theram nisīdāpetvā pucchiṃsu. Having asked the Elder to sit down, people asked.
50. Te nānappakārena yācitvā alabhantā theram uyyojetvā upaḍḍhapathaṃ gantvā roditvā nivattiṃsu. They, having begged in many ways, not getting, having given leave to the Elder, having gone half-way, returned crying.
51. Yaṃ nissāya te taṃ kammaṃ karonti. Depending upon which they do that action.
52. So gāmato nikkhamitvā araññe gītaṃ gāyitvā dārūni uddharantiyā ekissā itthiyā gītasaddaṃ sutvā sare nimittaṃ gaṇhi. He heard the singing voice of a woman, who had set out from the village and was singing and collecting firewoods in the forest, and took hold of the sign in the voice.

53. Itthisaddo viya hi añño saddo purisānaṃ sakalasarīraṃ pharivā thātumaṃ samattho nāma natthi. Indeed there is no other sound like the voice of a woman which is capable of spreading the whole body of a man and remaining.
54. Pubbaṅgamāti tena paṭhamagāminā hutvā samannāgatā. Forerunner means endowed with it by going ahead.
55. Sāmaṇero tattha nimittaṃ gahetvā yaṭṭhikoṭṭiṃ vissajjetvā tassā santikaṃ gato. The novice, having taken hold of the sign there, having given up the staff-tip, went to the presence of her.
56. Sā taṃ disvā tuṅhī ahoṣi. She became silent after seeing him.
57. Sopi attano kiccaṃ niṭṭhāpetvā āgantvā āha. He also accomplished his work, returned, and said.
58. So tuṅhī hutvā na kiñci kathesi. He became silent and did not say anything.
59. So kāśāyāni apantvā gihinīyāmena paridahitvā āha. He removed robe and having donned in the manner of a householder said.
60. Tvaṃ samaṇabhāve ṭhatvāpi sīlamattaṃ pūretuṃ nāsakkhi. You were not able to fulfill even the virute, though you stood on asceticism.
61. Gihī hutvā kiṃ nāma kalyāṇaṃ karissasi. What type of good will you do after becoming a householder.
62. Atha naṃ thero vatvā imā gāthā abhāsi. Then, the elder told him and said these verses.
63. Idheva me nipajjitvā marantassāpi tayā saddhiṃ gamaṇaṃ nāma natthi. I may have to lay down here and die, but there can be no such thing as going with you.
64. Imaṃ vatthumaṃ kathetvā anusandhiṃ ghaṭetvā dhammarājā imaṃ gāthamāha. Having told this story, having made the connection, the King of Dhamma told this verse.
65. So upagantvā ca pana therassa avidūre padasaddamakāsi. He approached near and made sound of footstep close to the Elder.
66. Sakko tathā katvā jetavanaṃ sampāpesi. The Sakka did thus and escorted to Jetavana.
67. Thero saṅkhapaṇāvādisaddaṃ sutvā pucchi. Hearing the sound of conch, drum and so on, the Elder asked.

68. Devindo saṅkhipitvāna taṃ maggaṃ khippaṃ sāvattimāgami. The king of gods, having shortened that path, arrived to Sāvatti quickly.

69. So therāṃ netvā paṇṇasālaṃ netvā phalake nisīdāpetvā tassa santikaṃ gantvā pakkosi. He led the Elder and led to the leaf-hut, asked him to sit on the bench, and having gone to his presence called.

70. Ahaṃ vihāraṃ gantvā therāṃ nisinnakaṃ disvā āgatomhi. I have come, having gone to the monastery, having seen the elder sitting.

71. Kuṭumbikopi vihāraṃ gantvā therāṃ disvā roditvā vatvā dve dāsadārake bhujisse katvā therassa santike pabbājetvā paṭiyādesi. The householder also, having gone to the monastery, having seen the Elder, having cried, having freed two slave boys, having ordained in the presence of the Elder, arranged.

72. Yāgubhattādīni āharitvā therāṃ upaṭṭhahatha. Having brought gruel, meal, and so on look after the Elder.

73. Sāmaṇerā vattapaṭivattaṃ katvā therāṃ upaṭṭhahiṃsu. The novices looked after the Elder by doing all types of duties.

74. Disāvāsino bhikkhū jetavanaṃ āgantvā tathāgataṃ vanditvā asīti mahāthere ca vanditvā cakkhupālattherassa vasanaṭṭhānaṃ patvā tadabhimukhā ahesuṃ. Monks living in several directions came to Jetavana. Having venerated the Tathāgata and the eighty Great-elders, reached the dwelling place of the Elder Cakkhupāla, and went towards it.

75. Pātova gantvā passissāma. We should go in the early morning and see.

76. Devo paṭhamayāmaṃ vassitvā majjhimayāme vigato. The rain fell throughout the first watch and went away in the second watch.

77. Itare bhikkhū āgantvā caṅkamaṇe matapāṇake disvā pucchiṃsu. The other monks came and having seen the dead creatures, asked.

78. Sacakkhukakāle nipajjitvā niddāyanto kiñci akatvā idāni cakkhuvikalakāle ettake pāṇake māresi. Laid down and slept doing nothing when he was with eyes, now at the time when eyes have worn out killed these creatures.

79. Atha kho te gantvā tathāgataṃ ārocesuṃ. Then they went and told the Buddha.

80. Eko vejjo gāmanigamesu caritvā ekaṃ cakkhudubbalaṃ itthiṃ disvā pucchi. One physician having wandered in the villages and towns, saw a woman with weak eyes and asked.

81. Sā vejjenāgantvā puṭṭhā āha. When the physician came and asked here, she said.

83. Vejjo cintetvā gehaṃ gantvā bhariyāya etamatthaṃ ācikkhi. The physician thought and having gone to home, told about this matter to wife.

84. So ekaṃ bhesajjaṃ yojetvā tassā santikaṃ gantvā añjāpesi. He prepared one medicine, went to her presence and asked her to administer.

85. Thero nisinnakova āsiñcanto antogāmaṃ pāvīsi. The Elder administered while sitting only and entered the inner village.

Lesson 41: Gerund (ya)

1. Ayaṃ dhammadesanā kaṃ ārabba bhāsītā. With reference to whom was this dhamma discourse told?

2. Mayaṃ saraṇesu patiṭṭhāya sīlāni gaṇheyyāma. We would stand on refuges and take precepts.

3. Taṃ sutvā itaro bāhā paggayha kandanto vanasaṇḍaṃ pakkhanditvā tathā pakkantova ahoṣi. Having heard it, the other cried having held the arms. He entered the forest and thus left for good.

4. Mayaṃ imāni kulāni nissāya bhavanissaraṇaṃ karissāma. We should make the end of existence depending upon these families.

5. Imaṃ gāmaṃ nissāya koci ārañṇako vihāro atthi. Is there any forest monastery near this village?

6. Sāmaṇero theram yaṭṭhikoṭiyā ādāya gacchanto therena upanissāya vuṭṭhapubbaṃ gāmaṃ sampāpuṇi. The novice, while going having taken the Elder with the staff-tip, reached a village which was inhabited by the Elder in the past.

7. Yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati. Which stands having grasped man's mind in such a way.

Nāmapada:

Ācikkhitvā – having told.

Ādāya – having taken.

Ādāya – having taken.

Adisvā – not having seen.

Āgantvā – having come.

Āgata – came.

Āhāra – food.

Āharitvā – having carried.

Alabhanta – not receiving.

Alaṅkaritvā – having decorated.

Āmantetvā – having called.

Añjalī – respectful salutation with joined palms.

Antogāma – inside the village.

Anugantvā – having followed.

Anusandhi – connection.

Apanetvā – having removed.

Ārabha – with reference to, concerning.

Arahā – Arahanta.

Arañña – forest.

Ārañña – existing in forest.

Āropetvā – having placed.

Aruṇuggamana – the sunrise.

Āsana – seat.

Āsiṅcanta – putting, administering, anointing.

Āsitta – anointed, administered.

Assu – tears.

Assupunṇanetta – eye filled with tears.

Atta – oneself.

Attabhāva – the aggregates.

Bāhā – arm.

Bhavanissaraṇa – the state that is free from existence.

Bhujissa – a free person.

Cakkhudubbala – weak eye.

Caṅkamana – place to do walking.

Caṅkamananisīdanaṭṭhāna – the place to do walking and to sit.

Caritvā – having wandered, having travelled.

Catupaṇṇāsakoṭidhana – 450 million wealth.

Chinditvā – having cut.

Chaṭṭhi = sixty

Cintetvā – having thought.

Dāru – wood.

Dāsadāraka – child slave.

Daṭṭhukāma – wish to see.

Datvā – having given.

Devinda/sakka – the King of deities.

Dhajapaṭāka – flag and banner.

Disāvāsī – dweller in four directions.

Disvā – having seen.

Duccarita – evil act.

Ettaka – this much.

Gāhāpetvā – having made to carry.

Gahetvā – having taken.

Gamanachanda – desire to go.

Gāmanigama – village and town.

Gāyitvā – having sang.

Ghaṭetvā – having connected.

Gihī – householder.

Gihiniyāma – the way of householder.

Gīta – song.

Gītasadda – sound of the song.

Hadayamaṃsa – flesh of heart.

Heṭṭhābhāga – lower portion.

Hutvā – having become.

Itara – another (person).

Kalyāṇa – good.

Kandanta – crying.

Kārāpetvā – having asked to make.

Kārīta – caused to construct.

Karitvā/katvā – having made.

Kāsāya – robe.

Khādanīyabhojanīyādi – hard food, soft food, and so on.

Khamāpetvā – having asked for forgiveness.

Khayavaya – destruction and passing away.

Khippaṃ - quickly.

Koci – any.

Kula – clan.

Kuṭumbika – rich person.

Labhitvā – having received.

Mahanta – big.

Mantetvā – having discussed, having consulted.

Matapāṇaka – dead creature.

Nānappakāra – various ways.

Ñatvā – having known.

- Netvā – having escorted.
- Nhānatittha – a place for taking bath.
- Nhatvā – having taken bath.
- Nikkhamitvā – Having gone away, having departed.
- Nipajjivā – having lain down.
- Nisidāpetvā – having made to seat down.
- Nisīditvā – having sat down.
- Nisinnaka – sitting.
- Nisinnakova – having sat only.
- Niṭṭhāpetvā – having made to finish.
- Okirāpetvā – having made to spread.
- Ovaditvā – having given admonishment.
- Paccantagāma – remote village, boarder village.
- Pacchābhatta – after lunch.
- Pacitvā – having cooked, having concocted.
- Paggayha – having held up, having supported.
- Paggharanta – oozing, coming out.
- Pākāraparikkhepa – fence.
- Pakkanta – going away.
- Pakkhanditvā – having sprung forward.
- Pakkosāpetvā – having made to call.
- Pāṇasama – akin to life.
- Paṇīta – delicious, excellent, higher quality.
- Paññāpetvā – having arranged.
- Paṇṇasālā – leaf hut.
- Paricajitvā – having renounced.
- Paridahitvā – having put on, having dressed.
- Paridevitvā – having wailed.
- Parivisitvā – having served.

- Paṭhamagāmī – that which goes first.
- Paṭijaggitvā – having looked after, having taken care.
- Paṭiṭṭhāya – having stood, having established.
- Pātova – very early morning.
- Pattacīvaraggahaṇādi – the way to hold bowl, robe, and so on.
- Patthanā – aspiration, prayer.
- Paṭṭhāya – having made the beginning, henceforth.
- Patvā – having arrived.
- Pavāretvā – having participated in the Pavāraṇa ceremony.
- Phalaka – bench.
- Piṇḍapāta – almsfood.
- Punappunaṃ - again and again.
- Purebhatta – before lunch.
- Pūretvā – having accomplished, having fulfilled.
- Puttadāra – son, daughter, and wife.
- Puṭṭha – asked.
- Rattiṭṭhānadivāṭṭhānādi – place to dwell in the evening, in the day, and so on.
- Sabbaratti – whole night.
- Samannāgata – endowed with.
- Samassāsetvā – having consoled.
- Sammā – well.
- Sampādetvā – having accomplished, having preformed.
- Sampaṭicchitvā – having received.
- Sañjānitvā- having known, having recognized.
- Saṅkhapaṇavādisadda – sound of conch, drum, and so on.
- Saṅkhipitvāna – having shortened.
- Saraṇa – refuge.
- Saraṇasīlapabbajjādi – refuge, virtue, state of novice or monkhood and so on.
- Saṭṭhi – sixty.

- Sayaṃ - by oneself.
- Sayanatṭhāna – place to sleep.
- Sikkhāpetvā – having made to taught.
- Sīsa – head.
- Sodhāpetvā – having made to clean.
- Tathā – thus, in such a manner.
- Ṭhatvā – having stood.
- Ṭhita – stood.
- Tilakkhaṇa – three characteristics.
- Tuṇhī – quiet, quietly.
- Uddharantī – one who collects (feminine).
- Uggaṇhitvā – having learnt.
- Upaḍḍhapatha – halfway.
- Upagantvā – having approached.
- Upanissāya – having depended upon.
- Uppāṭetvā – having taken out, having uprooted.
- Ussāpetvā – having hoisted.
- Uyyojetvā – having dismissed, having sent off.
- Vaḍḍhetvā – having increased, having cultivated.
- Vāluka – sand.
- Vanappati – a big tree.
- Vanasaṇḍa – forest.
- Vañcetvā – having deceived.
- Vasanatṭhāna – dwelling place.
- Vasitvā – having lived.
- Vassāvāsa – rains retreat.
- Vattapaṭivatta – small and big duty.
- Vatthabhesajjapānakādi – cloth, medicine, drinks and so on.
- Vatthu – thing, subject.

- Vatvā – having said.
 Vipassanā – insight.
 Vipassanādhura – the duty to practice insight.
 Vīsayojanasatamagga – the journey of 120 yojana.
 Vissajjetvā – having relinquished.
 Vissajjitvā – having renounced.
 Vuṭṭhapubba – lived in the past.
 Vuṭṭhavassa – completed rains retreat.
 Yācitvā – having begged.
 Yāgu – gruel.
 Yāgubhattādi – gruel, rice, and so on.
 Yaṭṭhikoṭi – tip of walking stick.
 Yojetvā – having prepared, having mixed.

Lesson 42: Infinitive (tuṃ)

1. Sakkā gehaṃ ajjhāvasanteheva puññāni kātuṃ. Meritorious deeds can surely be done by people staying at home.
2. Ahaṃ satthu dhammadesanaṃ sutvā gharāvāse vasituṃ na sakkomi. After hearing the Dhamma of the Teacher, I am unable to live in house-residence.
3. Na sakkā so agāramajjhe vasantena pūretuṃ. That cannot be fulfilled by one who stays amidst home.
4. Ahaṃ mahallakakāle pabbajito ganthadhuraṃ pūretuṃ na sakkhissāmi. I have ordained in old age. I will not be able to fulfill the ‘duty of text.’
5. Buddhā ca nāma na sakkā pamādena ārādhetuṃ. The Buddhas are such that they cannot be pleased by heedlessness.
6. Samaṇadhammo nāma sarīraṃ yāpentena sakkā kātuṃ. The work of an ascetic is such that only one who takes care of the body can do.
7. Bhikkhampi labhituṃ na sakkā. Even to receive almsfood is not possible.

8. Evaṃ pesetuṃ na sakkā. It is not possible to send in such a way.
9. Taṃ pabbājetvā pesetuṃ vaṭṭati. It is proper to send him after ordination.
10. Itthisaddo viya añño saddo purisānaṃ sakalasarīraṃ pharivā thātuṃ samattho nāma natthi. There is no other sound like the voice of a woman which is able to stand spreading the whole body of a man.
11. Tvaṃ samaṇabhāve thātvāpi sīlamattaṃ pūretuṃ nāsakkhi. You were not able to fulfill even the virute, though you stood on asceticism.
12. Idaṃ disvā ahaṃ bhante tumhākaṃ pabbajituṃ nādāsim. Venerable sir, having seen this, I did not allow to go forth.
13. Sace me akkhīni pākatikāni kātuṃ sakkhissasi, ahaṃ te dāsī bhavissāmi. If you will be able to make my eyes normal, I will become your employee.
14. So ekampi divasaṃ dvepi pañcapi dasapi aḍḍhamāsampi māsampi vahanto cakkamaṃ nivattetuṃ jahituṃ na sakkoti. He cannot turn back the wheel, cannot renounce the wheel though he may carry one day, two, five, ten, half month, or a month.

Nāmapada:

Agāramajjha – within house.

Ajjhāvasanta – living, dwelling.

Añña – another.

Ārādhetuṃ - to please.

Bhikkhā – alms.

Evaṃ - in this way.

Ganthadhura – the duty to study and teach scriptures.

Geha – house.

Itthisadda – woman voice.

Kātuṃ - to do, to perform.

Labhituṃ - to get.

Mahallakakāla – old age.

Pabbājetvā – having ordained.

Pabbajita – became a monk.

Pamāda – heedlessness.

Pesetum - to send.

Pharivā – having pervaded.

Puñña – meritorious deed.

Pūretum - to fulfill.

Purisa – man.

Sakalasarīra – the whole body.

Sakkā – (is) able, (is) possible.

Samañadhamma – the work of a monk.

Samattha – able.

Sarīra – body.

Ṭhātum - to stand.

Vasanta – living.

Yāpenta – supporting.

Kiriyā

Adāsiṃ - (I) gave.

Asakkhi – was able.

Sakkhissāmi – (I) will be able.

Sakkomi – (am) able.

Vatṭati – (is) proper, (is) suitable.

Lesson 43: anta

1. So āgacchanto ekaṃ vanappatiṃ disvā patthanaṃ katvā pakkāmi. While returning he saw a large tree. He made a prayer and went away.
2. Gacchantā ca tucchahatthā na gatapubbā. While going, they had never gone empty-handed.
3. Purebhattaṃ gacchantā khādanīya, bhojanīyādīni gahetvāva gacchanti. Going before meal, they went only carrying hard foods, soft foods, and so on.
4. Pacchābhattaṃ gacchantā pañca bhesajjāni aṭṭha ca pānāni gahetvāva gacchanti. Going after meal, they went only carrying the five medicaments and the eight drinkables.
5. Tathāgato mayhaṃ dhammaṃ desento kilameyya. The Buddha would be exhausted when preaching me Dhamma.
6. Ahaṃ pāramiyo pūrento paresaṃ dhammadesanatthameva pūresiṃ. When I fulfilled perfections, I fulfilled solely to teach Dhamma to others.
7. Mahāpālo ariyasāvake vihāraṃ gacchante disvā nisīdi. Having seen the noble disciples who were going to monastery, Mahāpāla sat.
8. Buddhā ca nāma desentā ajjhāsayavasena dhammaṃ desenti. The Buddhas are such that when preaching Dhamma, they preach according to the predisposition.
9. Sathā dhammaṃ desento anupubbikathaṃ kathesi. When preaching Dhamma, the Buddha spoke on the gradual discourse.
10. Paralokaṃ gacchantaṃ puttadhītarō vā bhātaro vā bhogā vā nānugacchanti. Son, daughter, brothers, wealth do not follow the person who goes to the next world.
11. Sakkā gehaṃ ajjhāvasanteheva puññāni kātuṃ. Meritorious deeds can surely be done by people staying at home.
12. Na sakkā so agāramajjhe vasantena pūretuṃ. That cannot be fulfilled by one who stays amidst home.
13. Mahāpālo tassa viravantasseva satthu santikaṃ gantvā vanditvā pucchi. Though he was bewailing, Mahāpāla went to the presence of the Buddha, venerated, and asked.

14. So bhikkhū pariyesanto satṭhi bhikkhū labhitvā piṇḍāya pāvīsi. Searching for monks, having obtained sixty monks, entered for almsfood.
15. Atha therassa niddaṃ anokkamantassa akkhirogo uppajji. When the Elder did not sleep, eye disease appeared.
16. Samaṇadhammo nāma sarīraṃ yāpentena sakkā kātuṃ. The work of an ascetic is such that only the one who takes care of the body can do.
17. Karajakāyena pana saddhiṃ mantento bhūtakāyaṃ ovaḍanto imā gāthāyo abhāsi. But consulting with the kamma-born body, admonishing the ‘great’ body, said these verses.
18. So tesam pādamūle parivattento roditvā pucchi. He cried rolling on the feet and asked.
19. Sāmaṇero gacchanto gāmaṃ sampāpuṇi. While going, the novice reached a village.
20. So dārūni uddharantiyā ekissā itthiyā gītasaddaṃ sutvā sare nimittaṃ gaṇhi. Having heard the singing voice of a woman who was collecting firewoods, took hold of the sign in the voice.
21. Idheva me nipajjitvā maraṇantassāpi aparāparaṃ parivattantassāpi tayā saddhiṃ gamaṇaṃ nāma natthi. I may have to lay down here and die or wander here and there, but there can be no such thing as going with you.
22. Sakko olokeno dibbena cakkhunā theram addasa. The Sakka looked and saw the Elder with the divine eye.
23. Ahampi ayyena saddhiṃ gacchanto dasasu puññakiriyavatthūsu ekaṃ labhissāmi. By going together with reverend, I will also get one among the ten bases of wholesome action.
24. Sakko pathaviṃ saṅkhipanto jetavanaṃ sampāpesi. The Sakka contracted the Earth and carried to Jetavana.
25. Kuṭumbikopi pādamūle parivattento roditvā paṭiyādesi. The rich householder also cried rolling on the feet and arranged.
26. Bhikkhū vihāracārikaṃ carantā tadabhimukhā ahesuṃ. While walking about visiting the monastery, they went towards it.

27. Te there caṅkamante yebhuyyena vipajjimsu. While the Elder was walking, they mostly got destroyed.
28. Thero sacakkhukakāle nipajjitvā niddāyanto kiñci akatvā idāni pāṇake māresi. When the Elder was with eyes, he lay down and slept doing nothing; now killed creatures.
29. Kāsiraññe rajjaṃ kārente eko vejjo vejjakammaṃ karonto ekaṃ itthiṃ disvā pucchi. While the King of Kāsi ruled Bārāṇasi, one physician, while doing the work of a physician saw a woman and asked.
30. Sāsanaṃ rājamuddāya lañchanto viya dhammarājā imaṃ gāthamāha. The King of Dhamma told this verse as if stamping the letter with the royal seal.
31. Bahūsu ekato kammāni karontesu so pubbaṅgamoti vuccati. When many do actions together, he is called forerunner.
32. Na hi te mane anuppajjante uppajjituṃ sakkonti. Indeed, they cannot arise if the mind does not arise.
33. So karonto tividhaṃ kāyaduccaritameva karoti. While doing, he does only the threefold bodily misconduct.
34. So abhāsanto akaronto tividhaṃ manoduccaritaṃ pūreti. While not speaking and not doing, he fulfills only the threefold mental misconduct.
35. Mano pana ekaccesu cetasikesu anuppajjantesupī uppajjatiyeva. But the mind can indeed arise even if some mental states do not arise.
36. So ekampi divasaṃ vahanto cakkam nivattetuṃ jahituṃ na sakkoti. He cannot turn back the wheel, cannot renounce the wheel though he may carry the whole day.
37. Atha khvassa purato abhikkamantassa yugaṃ gīvaṃ bādhati. Then when it moves forward, yoke inflicts pain on the neck.
38. Pacchato paṭikkamantassa cakkam ūrumaṃsaṃ paṭihanati. When turning back, the wheel strikes the thigh muscle.
39. Bādhaṃtaṃ cakkam tassa padānupadikaṃ hoti. The wheel that oppresses becomes his constant companion.
40. Pabbajantopi ca svāhaṃ na saddhāya pabbajito. While ordaining also, I did not ordain out of faith.

Nāmapada:

Abhāsanta – not telling.

Āgacchanta – coming.

Ajjhāvasanta – dwelling.

Akaronta – not doing.

Aparāparaṃ - backwards and forwards, on and on.

Aṭṭha – eight.

Bhesajja – medicine.

Bhūtakāya – the group of great elements.

Caranta – wandering.

Dibba – divine.

Karajakāya – body.

Kāyaduccarita – bodily misconduct.

Lañchanta – stamping, signing.

Manoduccarita – mental misconduct.

Pabbajanta – ordaining.

Pāna – drinks.

Pañca – five.

Paraloka – another world.

Parivattanta – rolling.

Pathavī – earth element.

Rājamuddā – King's signature, King's seal.

Saṅkhipanta – shortening.

Sāsana – letter, news.

Saṭṭhi – sixty.

Tividha – three types.

Vejjakamma – the work of a physician.

Vihāracārikā – wandering about monasteries.

Lesson 44: ‘Māna’

1. Tasmim̐ samaye satthā jetavanamahāvihāre viharati mahājanam̐ saggamagge ca mokkhamagge ca patit̐hāpayamāno. At that time, the Buddha stayed at Jetavana, the great monastery, establishing great many people in the path to deity plane and in the path to liberation.
2. Mayaṃ hi dharamānakassa buddhassa santikā kammaṭṭhānaṃ gahetvā āgatā. We have come having taken the method of meditation from the living Buddha.
3. Manussā pādamūle parivattamānā roditvā pakkamim̐su. The people cried rolling at the feet and departed.
4. So bhāsamāno catubbidham̐ vacīduccaritameva bhāsati. Speaking, he speaks only the fourfold verbal misconduct.
5. Ekakkhaṇe uppajjamāno mano pubbaṅgamo nāma hoti. Arising at one moment, mind is called ‘forerunner.’
6. Thero punappunaṃ pucchiyamānopi na kathesi. Though being asked repeatedly, the Elder did not say.
7. Thero punappunaṃ pucchiyamānopi na kiñci kathesi. Though being asked repeatedly, the Elder did not say anything.
8. Imasmim̐ pana pade tadā tassa vejjassa uppannacittavasena niyamiamānaṃ vavatthāpiyamānaṃ paricchijjiyamānaṃ domassasahagataṃ paṭighasampayuttacittameva labbhati. But in this line, when demarcated, analysis done, specified by way of arising of that physician’s mind at that time, only the mind associated with aversion can be obtained.

Nāmapada:

Bhāsamāna – speaking.

Catubbidha – four types.

Dharamānaka – living.

Domanassasahagata – associated with hatred.

Ekakkhaṇa – one moment.

Mahājana – great number of people.

Mokkhamagga – the path leading to liberation.

Niyamiyamāna – defining.

Patitṭhāpayamāna – establishing.

Pucchiyamāna – asking.

Saggamagga – the path leading to blissful plane.

Uppajjamāna – arising.

Vacīduccarita – verbal misconduct.

Vavatthpīyamāna – keeping separately.

Kiriyā

Bhāsati – (he) tells.

Kathesi – (he) told.

Pakkamimsu – (they) departed.

Lesson 45: Question (Kiṃ)

1. Ko nu kho maṃ ṭhānā cāvetukāmo. Who wishes to drop me from position?
2. Ko eso. Who is this?
3. Ko nāma tattha vasati. What is the name of who lives there?
4. Kosi tvam bhante. Venerable Sir, who are you?
5. Ko imasmiṃ caṅkamati. Who walks here?
6. Kiṃ me dassati. What will he give me?
7. Kiṃ te aphāsukaṃ. What is your discomfort?
8. Kiṃ pana so tumhehi mārento diṭṭho. Has he been seen by you killing?
9. Kiṃ pana bhante tena kataṃ. Venerable Sir, but what had he done?
10. Kiṃ pana thero āgato. Has the Elder come?

11. Kiṃ samma. What friend?
12. Gihī hutvā kiṃ nāma kalyāṇaṃ karissasi. What type of good will you do by becoming a householder.
13. Idāni bhante kiṃ kātabbaṃ. Venerable Sir, what should be done now?
14. Kiṃ bhante ayyānaṃ gamanākāro paññāyati. Venerable sir, seems like reverend one's manner of going?
15. Kiṃ tumhe pana bhante. Venerable Sir, and what about you?
16. Kiṃ bhante natthukammaṃ kataṃ. Venerable Sir, have you done the nose-treatment?
17. Tvaṃ kiṃ akkhīni olokessasi, udāhu buddhasāsaṇaṃ. Will you look at eyes or the Buddha's dispensation?
18. Kiṃ nu kho rogo na vūpasanto. Why hasn't the disease not settled?
19. Kimetaṃ bhante. Venerable Sir, what is this?
20. Kiṃ panetaṃ āvuso patirūpaṃ. Friends, is this suitable?
21. Kimaṅgaṃ pana ñātakā. Because of what reason are relatives?
22. Tumhe pana kiṃ karissatha. But what will you do?
23. Kiṃ me gharāvāseṇa. What is the use to me by living in house?
24. Ayaṃ dhammadesanā kaṃ ārabha bhāsītā. Concerning whom was this Dhamma discourse told?
25. Kena saddhiṃ manteyya. Would discuss with whom?
26. Ayaṃ dhammadesanā kattha bhāsītā. Where was this Dhamma discourse spoken?
27. Ayaṃ mahājano kuhiṃ gacchati. Where will this group of people go?
28. Bhante kuhiṃ ayyā gacchanti. Venerable Sir, where will the reverend ones go?
29. Kuhiṃ yāsi upāsaka. Where do you go devotee?
30. Bhātikatthero me bhante kuhiṃ. Venerable sir, where is my brother-Elder?
31. Bhante amhākaṃ ayyo kuhiṃ. Venerable sir, where is our reverend?
32. Kattheso saddo. Where is this sound?
33. Ayyo pana bhante kuhiṃ gamissati. But, venerable sir, where will the reverend go?
34. Kathaṃ mano pubbaṅgamo hotīti. One may ask, "how does the mind become forerunner?"

35. Imasmiṃ sāsane kati dhurāni. How many duties are there in this dispensation?
 36. Imaṃ temāsaṃ katihi iriyāpathehi vītināmessatha. With how many postures will you spend throughout these three months?
 37. Kīdisaṃ bhante. Venerable sir, how?
 38. Kathaṃ idha vasisissatha. How will you live here?
 39. Kīdisaṃ bhadde. Good lady, how?
 40. Ko etesaṃ pubbaṅgamo. Who is the forerunner among them?

Nāmapada:

Bhadde – fine lady!

Bhante – venerable sir!

Bhātikatthera – brother monk.

Buddhasāsana – the dispensation of the Buddha.

Cāvetukāma – wish to remove.

Diṭṭha – seen.

Eso – this (person).

Eta – this.

Gihī – householder.

Hutvā – having become.

Kaṃ - to whom?

Kata – done, made.

Kātabba – should be done, should be made.

Kati – how many?

Kattha – where? In which place?

Kena – with whom?

Kīdisa – of what kind? of what sort?

Kiṃ - what? What is the benefit?

Kimaṅgaṃ - due to what reason.

Ko – who?

Kuhiṃ - to which place? In which place?

Mārenta – killing.

Ñātaka – relative.

Patirūpa – suitable, proper.

Roga – illness, disease.

Tattha – therein.

Ṭhāna – place, position.

Udāhu – or.

Vūpasanta – disappearing, calming down.

Lesson 46: Question without ‘Nu kho’

1. Atthi te koci āpucchitabbayuttako ñāti. Is there any relative of yours who should be asked permission?
2. Bhante ayyassa kira akkhīni vāto vijjhati. Venerable Sir, is it true that air pierces reverend’s eyes?
3. Bhante nisīditvā vo telaṃ āsittaṃ, nipajjitvā. Venerable Sir, was the oil sprayed by you while sitting or lying?
4. Bhante nisinnehi vo āsittaṃ, nipannehi. Venerable Sir, has it been sprayed by you sitting or lying down?
5. Kālo āvuso. Friends, is it time?
6. Nisīditvā vo bhante natthukammaṃ kataṃ, nipajjitvā. Venerable Sir, has the nose-treatment done by you while sitting or lying down?
7. Tumhe pana bhante. Venerable Sir, what about you?
8. Imaṃ gāmaṃ nissāya koci āraññaṃko vihāro atthi. Is there any forest monastery near this village?
9. Pāpo jātosi sāmaṇera. Novice, have you become evil?
10. Therassāgatabhāvaṃ jānāsi. Do you know the Elder’s coming?

Nāmapada:

Āgatabhāva – the state of arrival.

Jāta – became.

Kāla – time, occasion.

Kata – done.

Natthukamma – nose-treatment, putting medicine in the nose

Nipanna – lain.

Nisinna – sat.

Pāpa – evil person.

Sāmaṇera – novice.

Kiriyā

Atthi – is it present?

Jānāsi – do you know?

Kira – it is said that..., i heard that...

Vijjhati kira – aches, is it right?

Lesson 47: If Clause [“sace” “ce”]

(add ‘evaṃ sati’)

1. Sace puttaṃ vā dhītaraṃ vā labheyyaṃ, tumhākaṃ mahāsakkāraṃ karissāmi. If I would get a son or a daughter, I will do you great honor.

2. Sace ayyā imaṃ temāsaṃ idha vaseyyuṃ, mayaṃ saraṇesu patiṭṭhāya sīlāni gaṇheyyāma. If the reverends were to stay here for three months, we would stand on refuges and receive precepts.

3. Sacāhaṃ evarūpassa pāpagarahino dhammagarukassa ayyassa santikaṃ na gamissāmi, muddhā me sattadhā phaleyya. If I will not go to the presence of such a reverend who despises evil and gives preference to Dhamma, my head may break into seven parts.
4. Sace me akkhīni pākatikāni kātuṃ sakkhissasi, ahaṃ te saddhiṃ puttadhītāhi dāsī bhavissāmi. If you will be able to make my eyes normal, I will, together with my son and daughter, become your slave.
5. Manasā ce paduṭṭhena bhāsati vā karoti vā. If one speaks or does through corrupted mind.

Lesson 48: Relative Clause (“ya’ and “ta”)

1. Yo yaṃ icchati, tassa taṃ sampajjati. Whoever wishes whatever, to him that is procured as per the wish.
2. Yaṃ mayhaṃ imasmiṃ gehe dhaṇaṃ kiñci atthi, sabbaṃ taṃ tava bhāro. Whatever wealth there is in this house that belong to us, perceptible, they all are your burden.
3. Nāhaṃ bhikkhave aññaṃ (taṃ) ekasaddampi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati. Monks, I do not see even one another sound which thus arises taking hold of the man’s mind.
4. Yo nesaṃ paccayo hoti, yaṃ nissāya te taṃ kammaṃ karonti, so tesaṃ pubbaṅgamoti vuccati. Whatever is the cause among them, depending upon whoever they do that action, he is called the forerunner among them.

Lesson 49: Negation [‘Na’]

1. Gacchanto ca tucchahatthā na gatapubbā. While going, they had never gone empty-handed.
2. So kira pañhaṃ na pucchati. It is said that he does not ask question.

3. Anāthapiṇḍikena ekadivasampi satthā pañhaṃ na pucchitapubbo. There was no occasion when the Buddha had been asked a question before by Anāthapiṇḍika.
4. Paralokaṃ gacchantaṃ puttadhītaṃ vā bhātaraṃ vā bhogaṃ vā nānugacchanti. Son, daughter, brothers, and wealth do not follow the person who goes to the next world.
5. Sarīraṃ attanā saddhiṃ na gacchati. Even the body does not go with oneself.
6. Ahaṃ gharāvāse vasitūṃ na sakkomi. I am unable to live in house-residence.
7. Na sakkā so agāramajjhe vasantena pūretūṃ. That cannot be fulfilled by one who stays amidst home.
8. Svāhaṃ tava kathaṃ na karomi. I will not do your saying.
9. Ahaṃ ganthadhuraṃ pūretūṃ na sakkhissāmi. I will not be able to fulfill the ‘duty of text.’
10. Buddhā ca nāma na sakkā pamādena ārādetūṃ. The Buddhas are such that they cannot be pleased by heedlessness.
11. Piṭṭhiṃ na pasāressāmi āvuso. I will not lay my back down, young ones.
12. Thero punappunaṃ pucchiyamānopi na kathesi. The Elder did not speak inspite of being asked repeatedly.
13. Therassa tattha neva ñātī, na sālohitā atthi. In that place, there was neither relative nor close relatives of the Elder.
14. Saṃsāravaṭṭe tava akkhikāṇassa gaṇanā nāma natthi. In the rounds of existence, there is no counting of you being blind.
15. Tesu te ekabuddhopi na pariciṇṇo. Among them, even one Buddha has not been acquainted by you.
16. Idāni imaṃ antovassaṃ tayo māse na nipajjissāmi. Now, within the rains, for these three months, (I) will not lie down.
17. Thero punappunaṃ pucchiyamānopi na kiñci kathesi. The Elder did not say anything in spite of being asked repeatedly.
18. Bhante tumhe sappāyaṃ na karotha. Venerable Sir, you do not do the appropriate.
19. Ahampi na vakkhāmi. I will also not say.
20. Bhikkhampi labhitūṃ na sakkhissanati. Will not be able to get even almsfood.

21. Evaṃ pesetuṃ na sakkā. It is not possible to send thus.
22. Añño saddo samattho nāma natthi. There is no other sound which is possibly capable.
23. Nāhaṃ bhikkhave aññaṃ ekasaddampi samanupassāmi. Monks, I do not see even one another sound.
24. So therena punappunaṃ puṭṭhopi na kiñci kathesi. He did not say anything despite being asked frequently by the Elder.
25. Mama yaṭṭhikoṭiggahaṇakiccaṃ natthi. There is no duty to hold my staff-tip.
26. Svāhaṃ na saddhāya pabbajito. I did not become ordained through faith.
27. Tvaṃ sīlamattaṃ pūretuṃ nāsakkhi. You were not able to fulfill even the virtue.
28. Tayā saddhiṃ gamanaṃ nāma natthi. There can be no such thing as going with you.
29. Seyyamāno na gacchāmi. Lying down, I will not go.
30. Marissāmi no gamissāmi. I will die, will not go.
31. Natthi bāle saḥāyatā. There is no friendship in fool.
32. Sacāhaṃ ayyassa santikaṃ na gamissāmi. If I will not go to the presence of reverend.
33. Mayhaṃ accāyikaṃ natthi. There is no urgent business of mine.
34. Nāyaṃ manusso. This is not human.
35. Na jānāmi. I do not know.
36. Ahaṃ bhante tumhākaṃ pabbajituṃ nādāsiṃ. Venerable sir, I did not allow you to ordain.
37. Na diṭṭho bhante. Venerable sir, has not been seen.
38. Yatheva tumhe taṃ na passatha, tatheva sopi te pāṇe na passati. Exactly like you do not see him, in exactly the same manner, he also does not see those creatures.
39. Khīṇāsavānaṃ maraṇacetanā nāma natthi. There is no such thing as the killing-intention of those whose cankers have been exhausted.
40. Akkhīhi na passāmi. I do not see with eyes.
41. Na kho pana maṃ saṅhena sammācārena samudācarissati. Will not treat me kindly with descent manner.
42. Na me etāya dinnāya bhatiyā attho. I have no necessity of the fee given by this.

43. Na hi te mane anuppajjante uppajjitum sakkonti. Indeed, without the arising of mind, they cannot arise.
44. Na ca navam udakam, napi purimam pasannaudakameva. Not the new water. Not also clear water which was present before.
45. Na ca navam cittam, napi purimam bhavaṅgacittameva. Not also the new mind. Not also the life-continuum consciousness which arises before.
46. So cakkam nivattetum jahitum na sakkoti. He is unable to turn back and renounce the wheel.

Lesson 50: Causative

1. So tassa heṭṭhābhāgam sodhāpetvā pākāraparikkhepam kārapetvā vālukam okirāpetvā dhajapaṭākam ussāpetvā patthanam katvā pakkāmi. Having made its ground to be cleared, the tree to be enclosed with a wall, sand to be spread, flag and banner to be hoisted, made a prayer, and went away.
2. Satthā anāthapiṇḍikena mahāseṭṭhinā kārite jetavanamahāvihāre viharati mahājanam saggamagge ca mokkhamagge ca patitṭhāpayamāno. The Buddha dwells at Jetavana, the great monastery which was constructed by the great merchant Anāthapiṇḍika, establishing great many people in the path to deity plane and in the path to liberation.
3. Tathāgato dveasītiṅgātikulasahasseehi kārite nigrodhamahāvihāre vasi. The Buddha stayed at the Nigrodha, the great monastery, which was constructed by hundred sixty thousand relative kinsmen.
4. Tathāgato visākhāya kārite pubbārāme vasi. The Buddha stayed at the Eastern Monastery constructed by Visākhā.
5. Aham pāramiyo pūresim. I fulfilled perfections.
6. Na sakkā so agāramajjhe vasantena pūretum. That cannot be fulfilled by one who stays amidst home.
7. Samaṇapaṭipattiṃyeva pūressāmi. I will only fulfill the practice of an ascetic.

8. Ahaṃ ganthadhuraṃ pūretuṃ na sakkhissāmi. I will not be able to fulfill the ‘duty of text.’
9. Vipassanādhuraṃ pana pūressāmi. But I will fulfill the ‘duty of vipassanā.’
10. Manussā bhikkhū nisīdāpetvā āhaṃsu. People asked the monks to sit and told.
11. Tepi adhivāsesuṃ. They also accepted.
12. Manussā rattiṭṭhānadivāṭṭhānāni sampādetvā adhaṃsu. People prepared places for day and night and gave.
13. Buddhā ca nāma na sakkā pamādena ārādhetuṃ. Buddhas are such that it is not possible to please them with heedlessness.
14. Kalyāṇajjhāsayena te vo ārādhetaḃbā. With good intention should they be pleased by you.
15. Āvuso imaṃ temāsaṃ katihi iriyāpathehi vītināmessatha. Friends, throughout these three months, with how many postures will you spend?
16. Ahaṃ tīhi iriyāpathehi vītināmessāmi. I will spend with three postures.
17. Samaṇadhammo nāma sarīraṃ yāpentena sakkā kātuṃ. The work of an ascetic is such that only the one who takes care of the body can do.
18. Manussā samassāsetvā pakkamiṃsu. People showed sympathy and departed.
19. Kuṭumbiko te nisīdāpetvā pucchi. The rich householder asked them to sit and asked.
20. Taṃ pabbājetvā pesetuṃ vaṭṭati. It is proper to ordain and send him.
21. Atha naṃ pabbājetvā pattacīvaraggahaṇādīni sikkhāpetvā paṇiṃsu. Then, having ordained, having trained on holding the bowl and robe and so on, sent him.
22. Sopi attano kiccaṃ niṭṭhāpetvā āha. He also after finishing his work said.
23. Tvaṃ samaṇabhāve ṭhatvāpi sīlamattaṃ pūretuṃ nāsakkhi. You were not able to fulfill even virtue though you became an ascetic.
24. Devindo dibbacakkhuṃ visodhayi. The king of gods purified the divine eye.
25. Ayaṃ pālo ājīvaṃ parisodhayi. This Pāla purified livelihood.
26. Sakko jetavanaṃ sampāpesi. Sakka carried to Jetavana.
27. So nisīdāpetvā pakkosi. He asked to sit and called.

28. Ahaṃ theram tayā kāritapaṇṇasālāya nisinnakaṃ disvā āgatomhi. I have come seeing the Elder sitting in the leaf hut constructed by you.
29. Etake pāṇake māresi. Killed these creatures.
30. Cakkhupālatthero bahū pāṇake māresi. The Elder Cakkhupāla killed many creatures.
31. Kiṃ pana so tumhehi mārento diṭṭho. Have you seen him killing?
32. So ekaṃ bhesajjaṃ yojetvā añjāpesi. He prepared one medicine and asked to administer.
33. Paṭiṭṭhāpitamattikaṃ sāsanaṃ rājamuddāya lañchanto viya dhammarājā imaṃ gāthamāha. The King of Dhamma told this verse, like stamping the prepared clay with the royal seal.
34. Dhammo pāpeti suggaṭiṃ. Dhamma carries to good existence.
35. So tividhaṃ manoduccaritaṃ pūreti. He fulfills threefold mental misconduct.
36. So cakkaṃ nivattetuṃ na sakkoti. He is unable to turn back the wheel.
37. Tīṇi duccharitāni pūretvā ṭhitaṃ puggalaṃ dukkhamanubandhati. Suffering follows the person who is standing having accomplished three misconducts.

Lesson 51: Negation [“Ma”]

1. Mā evaṃ karittha. Do not do thus.
2. Mā bhante evaṃ karittha. Venerable Sir, do not do so.
3. Buddhasāsanam eva dhārehi, mā cakkhūni. Carry only the Buddha’s dispensation, not eyes.
4. Ajjato paṭṭhāya mā vadittha. From today onwards do not say.
5. Iriyāpatham mā visajji samaṇa. Ascetic, do not renounce the posture.
6. Bhante mā cintayittha. Venerable Sir, do not worry.
7. Tumhe mā cintayittha. You do not worry.
8. Āvuso tvaṃ mā evaṃ cintayi. Friend, you do not worry in such a way.

Lesson 52: Nanu

1. Nanu appamattehi bhavitabbaṃ. Isn’t it right that we should become heedless?
2. Nanu bhante vejjena pavāritamhā. Venerable sir, isn’t it true that we are invited by a physican?

Lesson 53: ‘Te’ ‘Me’ ‘Vo’ ‘No’

1. Daharasāmaṇerā no hatthe olokessanti. Young monks and novices will look at our hands.
2. Bahūpakāro me gahapati. The householder is very helpful to me [has helped me in many ways]
3. Kiṃ me gharāvāsena. What is the use to me by dwelling at home?
4. Atthi te koci āpucchitabbayuttako ñāti. Is there any relative of yours who should be asked permission.
5. Kaniṭṭhabhātā me atthi bhante. There is my younger brother, Venerable Sir.

6. Tvaṃ me mātari matāya mātā viya, pitari mate pitā viya laddho. When mother died, you were received as my mother, when father died, as a father.
7. Gehe te mahāvibhavo. There is great wealth in your house.
8. Kammatṭhānaṃ me kathetha. Please tell me about meditation subject.
9. Akkhīni me āvuso vātā vijjhanti. The winds pierce my eyes, friends.
10. Nāsāya vo telaṃ āsittaṃ. Has the oil been sprayed by you through nose?
11. Bhante nisīditvā vo telaṃ āsittaṃ, nipajjitvā. Venerable Sir, was the oil sprayed by you while sitting or lying down?
12. Bhante nisinnehi vo āsittaṃ, nipannehi. Venerable Sir, has been sprayed by sitting or by lying down.
13. tesu te ekabuddhopi na pariciṇṇo. Among them, even one Buddha has not been acquainted by you.
14. Tasmā te cakkhūni nassantu vā bhijjantu vā. Therefore, let your eyes perish or be broken.
15. Nisīditvā vo bhante natthukammaṃ kataṃ, nipajjitvā. Venerable Sir, the nose-treatment has been done by you having seated or having lain down?
16. Asukena me telaṃ pakkamaṃ. The oil was cooked by a person with such name for me.
17. Mayā vo telaṃ pakkamaṃ. The oil was cooked by me for you.
18. Akkhīni me āvuso parihīnāni. Young ones, my eyes have perished.
19. Mayaṃ vo paṭijaggissāma. We will look after you.
20. Bhante mayaṃ vo paṭijaggissāma. Venerable sir, we will look after you.
21. Mā vo āvuso evaṃ ruccittha. Friends, you do not desire such a thing.
22. Bhātikatthero me bhante kuhiṃ. Bhante, where is my Elder-brother?
23. Ayaṃ me bhante bhāgineyyo pālito nāma. Bhante, this is my sister's son; name is Pālita.
24. Maggaṃ me ācikkhatha. Show me the way.
25. Mātulakuṭumbiko me tumhākaṃ āgamaṃ paccāsīsatī. My uncle-householder expects your coming.
26. Tena hi imaṃ me yaṭṭhikoṭiṃ gaṇhāhi. If so, hold this staff-tip of mine.

27. Kiṃ bhante gamanākāro vo paññāyati. Bhante, what is this, appears like your manner going?
28. Kiccaṃ me atthi. There is my work.
29. Idheva me nipajjivā marantassāpi aparāparaṃ parivattantassāpi tayā saddhiṃ gamaṇaṃ nāma natthi. I may have to lay down here and die or wander here and there, but there can be no such thing as going with you.
30. Bhāriyaṃ vata me sāhasikaṃ ananucchavikaṃ kammaṃ kataṃ. Indeed very hasty and improper action has been done by me.
31. Muddhā me sattadhā phaleyya. My head would break into seven parts.
32. Kiṃ te aphāsukaṃ. What is your discomfort?
33. Bhesajjaṃ te karissāmi. I will prepare medicine for you.
34. Kiṃ me dassasi. What will you give to me?
35. Sace me akkhīni pākatikāni kātuṃ sakkhissasi. If you will be able to make my eyes normal.
36. Ahaṃ te saddhiṃ puttadhītāhi dāsī bhavissāmi. I and my children will become your slave.
37. Pubbe me akkhīni thokaṃ rujjhiṃsu. Before my eyes hurt only a little.
38. Na me etāya dinnāya bhatiyā attho. There is no necessity to me with the fee of this (lady) [I do not need the fee given by this]
39. Dhammaṃ vo bhikkhave desessāmi. Monks, I will preach Dhamma to you.
40. Kalyāṇajjhāsayena te vo ārādhetaṃ. With good intention should they be pleased by you.

Lesson 54: ‘viya’, ‘iva’

1. Tvaṃ me mātari matāya mātā viya, pitari mate pitā viya laddho. When mother died, you were received as my mother; when father died, as a father.

2. Itthisaddo viya añño saddo purisānaṃ sakalasarīraṃ pharivā ṭhātuṃ samattho nāma natthi. Indeed there is no other sound like the voice of a woman which is capable of standing having spread the whole body of a man.
3. Pāpakammaṃ nāmetaṃ dhuraṃ vahato balibaddassa padaṃ cakkaṃ viya anugacchati. Evil deed is such that it follows like the wheel the feet of ox carrying the yoke.
4. Sāsanaṃ rājamuddāya lañchanto viya dhammarājā imaṃ gāthamāha. The King of Dhamma told this verse, like stamping the letter with the royal seal.
5. Athassā dve akkhīni dīpasikhā viya vijjhāyimsu. Then, her two eyes went out like the flames of the lamp.
6. Cakkaṃva vahato padanti dhure yuttassa dhuraṃ vahato balibaddassa padaṃ cakkaṃ viya. The wheel the feet of ox which carries' means like the wheel the feet of the ox.
7. Tato naṃ dukkhamanveti, cakkaṃva vahato padaṃ. After that, the suffering follows that person like the wheel the feet of ox which carries.

Nāmapada:

Dīpasikhā – the flame of oil-lamp.

Viya – like.

Iva – like.

Tato – because of (that), after that.

Lesson 55: Yathā Tathā (Upamāna+Upameyya)

1. Yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ bhikkhave itthi saddo. Which thus arises taking hold of the man's mind, like this voice of a woman.
2. Yatheva tumhe taṃ na passatha, tatheva sopi te pāṇe na passati. Exactly like you do not see him, in exactly the same manner, he also does not see those creatures.
3. Yathā hi bahūsu ekato gāmaghātādīni kammāni karontesu “ko etesaṃ pubbaṅgamo”ti vutte yo nesam paccayo hoti. Yaṃ nissāya te taṃ kammaṃ karonti, so datto vā mitto vā

tesaṃ pubbaṅgamoti vuccati. Evaṃsampadamidaṃ veditabbaṃ. When many do actions together such as plundering village and so on, when said, “who is the forerunner among them?” who is their cause, depending upon whom they do that action, he may be Datta or Mitta, he is called forerunner among them.

4. Yathā hi corādīnaṃ corajeṭṭhakādayo adhipatino seṭṭhā, tathā tesampi mano adhipati manova seṭṭho. Just as the senior-thief and so on is the chief, is supreme, in the same way, among them also mind is chief, only mind is supreme.

5. Yathā pana dāruādīhi nipphannāni tāni tāni bhaṇḍāni dārūmayādīni nāma honti, tathā tepi manato nipphannattā manomayā nāma. Just as various types of goods made of wood and so on is called wooden and so on, so too they also, as they are produced by mind, are called ‘mind-made.’

6. Yathā hi pasannaṃ udakaṃ āgantukehi nīlādīhi upakkiliṭṭhaṃ nīlodakādi bhedaṃ hoti. Tathā tampi āgantukehi abhijjhādīhi dosehi paduṭṭhaṃ hoti. Just as the pure water, when corrupted by the incoming dark blue and so on, becomes differentiated into dark blue and so on, so too that also becomes corrupted by the incoming faults such as covetousness.

7. Yathā hi so ekampi divasaṃ dvepi pañcapi dasapi aḍḍhamāsampi māsampi cakkam nivattetuṃ jahituṃ na sakkoti, cakkam tassa padānupadikaṃ hoti. Tatheva manasā paduṭṭhena tīṇi duccharitāni pūretvā ṭhitaṃ puggalaṃ dukkhamanubandhati. Just as he cannot turn back the wheel, cannot renounce the wheel though he may carry one day, two, five, ten, half month, or a month, the wheel becomes its constant companion, so too suffering follows the person who stands performing three misconducts through corrupted mind.

Nāmapada:

Adhipati – chief.

Corādi – thief and so on.

Corajeṭṭhakādi – the leader thief and so on.

Dāruādi – wood and so on.

Manomaya – mind made.

Nipphanna – created, completed.
 Nipphannattā – because of being made.
 Setṭha – supreme.
 Tathā- in that way.
 Tatheva (tathā + eva) – exactly that way.
 Vutta – said.
 Yathā – just as, like.
 Yatheva (yathā + eva) – exactly as.

Lesson 56: Gerund (huvā)

1. So sukkhavi-passako arahā huvā gabbhaṃ pavisitvā nisīdi. He became a dry-insight Arahanta and having entered the chamber, sat down.
2. Te assu-puṇṇanettā huvā gāmaṃ piṇḍāya pavisiṃsu. Having eyes full of tears, they entered the village for alms
- 3 Te satthāraṃ daṭṭhukāmā huvā theramāhaṃsu. They became desirous to see the Buddha and told the Elder.
4. Gihī huvā kiṃ nāma kalyāṇaṃ karissasi. What sort of good will you do by being a layman?
5. Pubbaṅgamāti tena paṭhamagāmino huvā samannāgatā. Forerunner means endowed with it by going ahead.
6. Gacchantā ca tucchahatthā (huvā) na gatapubbā. While going, they had never gone empty-handed.
7. (Ariyasāvaka) pacchābhattaṃ gandhamālādihatthā huvā dhammassavanatthāya gacchanti.
 After meal, the noble disciples go to listen to Dhamma having taken fragrances and garlands in their hand.

8. So vuṭṭhavasso hutvā pavāretvā pucchi. He emerged from the rains-residence, did the pavāraṇā and asked.

9. So laddhapabbajjūpasampado (hutvā) pucchi. Having received going forth and higher ordination, he asked.

Lesson 57: 'pi' 'api'

1. Sā aparabhāge aññampi puttam labhi. At a later time, she got another son also.

2. Sabbampi vibhavam itareyeva vicāriṃsu. All wealth also only another managed.

3. Anāthapiṇḍikopi visākhāpi mahāupāsikā tathāgatassa upatṭhānam gacchanti.

Anāthapiṇḍika and Visākhā, the great female-devotee, go to the Buddha's service.

4. Anāthapiṇḍikena ekadivasampi sathā pañham na pucchitapubbo. There was no occasion when the Buddha had been asked a question before by Anāthapiṇḍika.

5. Ahampi gamissāmi. I will also go.

6. Yam mayham imasmim gehe saviññānakampi aviññānakampi dhanam kiñci atthi.

Whatever wealth there is in this house that belong to us, perceptible as well as imperceptible.

7. Tāta mahallakassa hi attano hatthapādāpi anassavā honti. Dear, of old person even the hands and feet become disobedient.

8. Sarīrampi attanā saddhim na gacchati. Even the body does not go with oneself.

9. Tepi adhivāsesum. They also accepted.

10. Bhante bahūnam vasanaṭṭhāne aphāsukampi nāma hoti. Bhante, in the living quarter of many people, no doubt there would be health problem.

11. Thero punappunam pucchiyamānopi na kathesi. Elder did not speak even when asked repeatedly.

12. Tesu te ekabuddhopi na pariciṇṇo. Among them, even one Buddha has not been accumulated by you.

13. Sabbampidaṃ hāyatu (jīratu, bhijjatu) dehanissitaṃ. May everything that is related to the body perish (decay, break).
14. Punappunaṃ pucchiyamānopi na kiñci kathesi. Elder did not say anything even when asked repeatedly.
15. Ahampi na vakkhāmi. I will also not tell.
16. Tvaṃ vejjenāpi paccakkhātosi. You are thrown away even by the physician.
17. Bhikkhampi labhitaṃ na sakkhissanti. Will not be able to get even alms.
18. Sāmaṇeroṇi cirāyati. The novice also takes time.
19. Nāhaṃ bhikkhave aññaṃ ekasaddampi samanupassāmi. Monks, I do not see even one other sound.
20. So punappunaṃ puṭṭhopi na kiñci kathesi. He did not say anything although he was asked repeatedly.
21. Sopi āha. He also said.
22. Pabbajantopi ca svāhaṃ na saddhāya pabbajito. When ordaining also, I did not ordain out of faith.
23. Āvuso ghipāpopi samaṇapāpopi pāpoyeva. Young one, evil person is evil, a householder or a novice.
24. Tvaṃ samaṇabhāve ṭhatvāpi sīlamattaṃ pūretaṃ nāsakkhi. You were not able to fulfill even the virtue, though you stood on asceticism.
25. Idheva me nipajjivā maraṇantassāpi aparāparaṃ parivattantassāpi tayā saddhiṃ gamaṇaṃ nāma natthi. I may have to lay down here and die or wander here and there, but there can be no such thing as going with you.
26. Ahampi tattheva gamissāmi. I also go there only.
27. Idampi passissāma. We should see this also.
28. Ahampi ayyena saddhiṃ gacchanto dasasu puññakiriyavatthūsu ekaṃ labhissāmi. By going with the reverend, I will also get one of the ten bases of meritorious actions.
29. Kuṭumbikopi paṭiyādesi. The rich householder also arranged.
30. Sopi te pāṇe na passati. He also does not see those creatures.

31. Tepi manato nipphannattā manomayā nāma. They are also, because of being produced by mind, called ‘mind-made.’
32. Tesampi mano adhipati manova seṭṭho. Among them also only the mind is chief and supreme.
33. Mano pana ekaccesu cetasikesu anuppajjantesupi uppajjatiyeva. Of course, but the mind arises, even through some mental states do not arise.
34. Nāpi purimaṃ pasannaudakameva. Not also clear water which was present before.
35. Nijjīvadhammotipi eso eva. The ‘lifeless-dhamma’ is also this itself.
36. Tampi paduṭṭhaṃ hoti. That is also corrupted.
37. Nāpi purimaṃ bhavaṅgacittameva. Not also the life-continuum consciousness which arises before.
38. Gacchantam kāyavatthukampi itarampīti vipākadukkham anugacchati. The resultant suffering follows the person who goes, bodily base and other also.
39. So ekampi divasaṃ dvepi pañcapi dasampi aḍḍhamāsampi māsampi vahanto cakkam nivattetuṃ jahituṃ na sakkoti. He cannot turn back the wheel, cannot renounce the wheel though he may carry one day, two, five, ten, half month, or a month.
40. Puggalaṃ kāyikampi cetasikampi dukkhanubandhati. The bodily as well as mental suffering follows the person.
41. Sampattaparisāyapi desanā sāthikā ahoṣi. The discourse became beneficial also to the assembly which had gathered.

Lesson 58: ‘vā’

1. Sace puttaṃ vā dhītaraṃ labheyyaṃ, tumhākaṃ mahāsakkāraṃ karissāmi. *If I would get a son or a daughter, I will do you great honor.*
2. Paralokaṃ gacchantam puttadhītaṃ vā bhātaraṃ vā bhogaṃ vā nānugacchanti. *Son, or daughter, or brother, or wealth, do not follow closely the person who goes to another life.*

3. Ekaṃ vā dve vā nikāye sakalaṃ vā pana teṭṭakaṃ buddhavacanaṃ uggaṇhitvā tassa dhāraṇaṃ. Learning one or two Nikāyas, or the Buddha's word in all Three Baskets, and memorizing it.
4. Manasā ce paduṭṭhena bhāsati vā karoti vā. If one speaks or does through corrupted mind.
5. So datto vā mitto vā tesaṃ pubbaṅgamoti vuccati. He may be Datta or Mitta, he is called 'forerunner' among them.
6. Catūsu apāyesu, manussesu vā tamattabhāvaṃ gacchantaṃ vipākadukkaṃ anugacchati. Resultant suffering follows the person whose aggregates go to appear in the four woeful planes or human plane.
7. Tasmā te cakkhūni nassantu vā bhijjantu vā. Therefore, let your eyes destroy or break.

Lesson 59: “ceva” “ca”

1. Satthā jetavanamahāvihāre viharati mahājanaṃ saggamagge ca mokkhamagge ca patiṭṭhāpayamāno. At that time, the Buddha stayed at Jetavana, the great monastery, establishing great many people in the path to deity plane and in the path to liberation.
2. Gacchantā ca tucchahatthā na gatapubbā. And while going, they had never gone empty-handed.
3. Pacchābhantaṃ gacchantā pañca bhesajjāni aṭṭha ca pānāni gahetvāva gacchanti. Going after meal, they go only having made to carry five medicaments and eight drinkables.
4. Buddhā ca nāma ajjhāsayavasena dhammaṃ desenti. Buddhas are such that they preach Dhamma based upon inclination.
5. Buddhā ca nāma na sakkā pamādena ārādetuṃ. Buddhas are such that they cannot be pleased with heedlessness.
6. Pamattassa ca nāma cattāro apāyā sakagehasadisā. The four woeful planes are like home of a heedless one.

7. Therassa ca tattha neva ñātī, na sālohitā atthi. There was neither the Elder's relatives, nor blood-kins.
8. Akkhīni ceva kilesā ca bhijjimsu. Eyes as well as defilements broke apart.
9. Te vuṭṭhavassā ca pana theramāhaṃsu. But when they emerged from rains-residence, they told the Elder.
10. Antarāmagge ca amanussapariggahitā aṭavī atthi. And on the way there is a forest that is occupied by non-human.
11. Tumhe mama vacanena dasabalañca asītimahāthere ca vandatha. You venerate the Buddha and eighty great elders upon my word.
12. So ca kho itthiyā saddo chijji. That woman's sound also discontinued.
13. Tumhe ca andhā apariṇāyakā. You are blind, without a guide.
14. Upagantvā ca pana therassa avidūre padasaddamakāsi. Went near and made sound of footstep not far from the Elder.
15. Bhikkhū tathāgataṃ vanditvā asītimahāthere ca vanditvā tadabhimukhā ahesuṃ. Monks venerated the Buddha and the eighty great elders, then became directed towards it.
16. Megho ca uṭṭhito. The rain arose.
17. Tadā ca pana navavuṭṭhāya bhūmiyā bahū indagopakā uṭṭhahimsu. But at that time many insects appeared in the newly showered ground.
18. Na hi dhammo adhammo ca, ubho samavipākino. The good action and bad action, both are not equal in giving result.
19. Na ca navaṃ udakaṃ. Neither the new water.
20. Na ca navaṃ cittaṃ. Nor the new mind.
21. Tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ. That is also corrupted by the incoming defilements.

Lesson 60: 'eva'

1. Itareyeva vicāriṃsu. Only the other managed.
2. Paññattāsanāneva honti. Seats are always prepared.
3. Taṃ yathicchitameva sampajjati. That becomes available as per the wish.
4. Satthā tasmiṃ nisinnamatteyeva ekaṃ dhammadesanaṃ kathetiyeva. But the Buddha himself tells one Dhamma-talk when he has just taken the seat.
5. Ariyasāvakaṇaṃ dveyeva kiccāni ahesuṃ. There were only two jobs of the noble disciples.
6. Sakkā gehaṃ ajjhāvasanteheva puññāni kātuṃ. Meritorious deeds can surely be done by people staying at home.
7. Bhātika taruṇāyeva tāvattha. Brother, you are still young now.
8. Samaṇapaṭipattiṃyeva pūressāmi. I will fulfill only the practice of an ascetic.
9. Manussā vattasampanne bhikkhū disvāva pasannacittā ahesuṃ. People became glad in mind by merely seeing monks who were endowed with good conducts.
10. So therassa caṅkamananisīdanaṭṭhānameva disvā pucchi. Seeing only the Elder's walking and sitting place, he asked.
11. Buddhasāsanameva dhārehi. Carry only the Buddha's dispensation.
12. Tatheva kāyo hāyatu, jīratu, bhijjatu. In exactly same way, let the body dwindle, decay, break.
13. Thero nisinnakova natthukammaṃ katvā gāmaṃ piṇḍāya pāvisi. Having done the nose-treatment while seating only, he entered the village for alms
14. Rujjateva upāsaka. Devotee, still hurts.
15. Sabbeva arahattaṃ pāpuṇiṃsu. All reached Arahantship.
16. Ime puretarameva pesessāmi. I will send them ahead.
17. Mayaṃ tumhehi saddhiṃyeva gamissāma. We will go together with you.
18. So taṃ sutvāva pucchi. When he heard it, he asked.
19. Pātova gantvā passissāma. We should go in the early morning and see.
20. Antevāsikā therassa caṅkamanatṭhānaṃ kālasseva na sammajjīṃsu. The close disciples did not sweep the Elder's walking platform in time.

21. Yatheva tumhe taṃ na passatha, tatheva sopi te pāṇe na passati. Just as you do not see him, so too he also does not see those creatures.
22. Ekabhesajjeneva akkhīni pākatikāni ahesuṃ. Eyes became normal with only one dose of medicine.
23. Idāneva naṃ andhaṃ karissāmi. I will make her blind right now.
24. Manova seṭṭho. Only the mind is supreme.
25. Mano pana uppajjatiyeva. But of course the mind arises.
26. Imasmiṃ pana pade paṭighasampayuttacittameva labbhati. In this line only the consciousness associated with hatred can be obtained.
27. Nijjīvadhammotipi eso eva. 'Lifeless-dhamma' also it itself.
28. Nāpi purimaṃ pasannaudakameva. Not also clear water which was present before.
29. Nāpi purimaṃ bhavaṅgacittameva. Not also the life-continuum consciousness which arises before.
30. So bhāsamāno catubbidhaṃ vacīduccaritameva bhāsati. While speaking, he speaks only fourfold verbal misconduct.
31. So karonto tividhaṃ kāyaduccaritameva karoti. While doing, he does only threefold bodily misconduct.
32. Tatheva ṭhitaṃ puggalaṃ dukkhamanubandhati. Suffering follows the person who stands exactly like that.

Lesson 61: Root 'gamu' [to go]

1. Anāthapiṇḍikopi visākhāpi mahāupāsikā nibaddhaṃ divasassa dve vāre tathāgatassa upaṭṭhānaṃ gacchanti. Anāthapiṇḍika and Visākhā, the great female lay-devotee, always went twice every day to wait upon the Tathāgata.
2. Gacchantā ca tucchahatthā na gatapubbā. And while going, they had never gone empty-handed.

3. Purebhattaṃ gacchantā khādanīyabhojanīyādīni gahetvāva gacchanti. Going before meal, they went only carrying hard foods, soft foods, and so on.
4. Pacchābhattaṃ gacchantā pañca bhesajjāni aṭṭha ca pānāni. Going after meal, the five medicaments and the eight drinkables.
5. Pacchābhattaṃ dhammassavanatthāya gacchanti. After the meal, they go to listen to Dhamma.
6. Ayaṃ mahājano kuhiṃ gacchati. Where is this group of people going?
7. Mahāpālo vihāraṃ gacchante disvā nisīdi. Having seen going to monastery, Mahāpāla asked and sat.
8. Ahampi gamissāmi. I will also go.
9. Sarīrampi attanā saddhiṃ na gacchati. Even the body does not go with oneself.
10. Paralokaṃ gacchantaṃ puttadhītaro vā bhātaro vā bhogā vā nānugacchanti. Son, daughter, brothers and wealth do not follow the person who goes to the next world.
11. So vīsayojanasatamaggaṃ gantvā piṇḍāya pāvisi. Having travelled one hundred and twenty leagues he entered for almsfood.
12. Bhante kuhiṃ ayyā gacchanti. Venerable sirs, where will the reverend ones go?
13. Bhikkhū therassa santikaṃ gantvā āhamsu. Monks went to the presence of Elder and told.
14. Vihāraṃ gantvā therassa vasanaṭṭhānaṃ olokessāmi. I will go the monastery and see the Elder's dwelling place.
15. Gaccha tvam tāvāvuso. You may go now, friend.
16. Manussā piṇḍapātaṃ ādāya gantvā pakkamiṃsu. People went taking almsfood and departed.

17. Mayi etehi saddhiṃ gacchante sabbe kilamissanti. If I go with these, all will become weary.
18. Tumhe purato gacchatha. You go ahead.
19. Mayaṃ tumhehi saddhiṃyeva gamissāma. We will go only with you.
20. Kiṃ bhante ayyānaṃ gamanākāro paññāyati. Venerable Sir, appears like reverend one's manner of going?
21. Tepi jetavanaṃ gantvā taṃ vīthiṃ piṇḍāya pavisiṃsu. They also, having gone to Jetavana, entered that street for alms.
22. Etha gacchāma. Please come, let's go.
23. Kiṃ bhante gamanākāro vo paññāyati. Venerable Sir, appears like your manner of going?
24. Gantvā satthāraṃ vandissāmi. Having gone, (I) will venerate the Buddha.
25. Sāmaṇero gacchanto gāmaṃ sampāpuṇi. While going, the novice reached a village.
26. Ayyo pana bhante kuhiṃ gamissati. Venerable sir, where will the reverend go?
27. Ahampi tattheva gamissāmi. I will also go there.
28. Tena hi ekatova gacchāma bhante. Venerable sir, if that is so, let's go together.
29. Mayā saddhiṃ gacchantassa tava papaṅco bhavissati. When going with me, there will be your delay.
30. Ahampi ayyena saddhiṃ gacchanto dasasu puññakiriyavatthūsu ekaṃ labhissāmi. By going together with reverend, I will also get one among the ten bases of wholesome action.
31. Tena hi saddhiṃ gamissāma. Then, let's go together.
32. Pubbe mayaṃ gamanakāle cirena gamimhā. When we went in the past, we went for long time.

33. Pātova gantvā passissāma. We should go in the early morning and see.
34. Vejjo gehaṃ gantvā ācikkhi. The physican went home and told.
35. So tassā santikaṃ gantvā añjāpesi. He went to her presence and asked her to administer.
36. Seyyamāno na gacchāmi. Lying, I will not go.
37. Marissāmi no gamissāmi. I will die but will not go.

Lesson 62: Root ‘Kara’ [to do]

1. So ekaṃ vanappatiṃ disvā tassa pākāraparikkhepaṃ kārāpetvā añjaliṃ karitvā patthanaṃ katvā pakkāmi. He saw a large tree and made it to be enclosed with a wall, folded the hands in salute, made a prayer and went away.
2. Tassa pāloti nāmaṃ akāsi. He made his name as Pāla.
3. Itarassa mahāpāloti akāsi. He made the other’s Mahāpāla.
4. Aparabhāge mātāpitaro kālamakaṃsu. At a later time, mother and father died.
5. Sathā anāthapiṇḍikena mahāsetṭhinā kārīte jetavanamahāvihāre viharati. The Buddha dwells at Jetavana, the great monastery which was constructed by the rich merchant Anāthapiṇḍika.
6. Sathā visākhāya kārīte pubbārāme vasi. He lived at Pubbārāma, which was constructed by Visākhā.
7. Tathāgato dveasītiñātikulasahasseehi kārīte nigrodhamahāvihāre vasi. The Tathāgata stayed in the Nigrodha Mahāvihāra which was constructed by hundred sixty relative kinsmen.
8. Sakkā gehaṃ ajjhāvasanteheva puññāni kātuṃ. Meritorious deeds can surely be done by people staying at home.
9. Mā evaṃ karittha. Please do not do so.
10. Svāhaṃ tava kathaṃ na karomi. I will not do your saying.

11. *Mayaṃ imāni kulāni nissāya bhavanissaraṇaṃ karissāma* Having depended upon these kinsmen, we would make the escape from the existence.
12. *Bhesajjaṃ karissāmi*. I will prepare medicine.
13. *So sabbarattiṃ samaṇadhammaṃ katvā nisīdi*. He did the work of an ascetic throughout the night and sat down.
14. *Temāsaṃ nibaddhavīriyaṃ karissāmi*. For three months I will put continuous effort.
15. *Kiṃ, bhante, natthukammaṃ kataṃ*. Venerable Sir, has the nose-treatment been done?
16. *Nisīditvā vo, bhante, natthukammaṃ kataṃ, nipajjitvā*. Venerable Sir, has the nose-treatment done by you, while sitting or lying down?
17. *So samaṇadhammaṃ akāsi*. He did the work of an ascetic.
18. *Idāni, bhante, kiṃ kātappaṃ*. Venerable Sirs, what should be done now.
19. *Evaṃ katvā pesetha bhante*. Venerable Sirs, please do this and send.
20. *Gihī hutvā kiṃ nāma kalyāṇaṃ karissasi*. What sort of good will you do by being a layman?
21. *Bhāriyaṃ vata me sāhasikaṃ ananucchavikaṃ kammaṃ kataṃ*. Indeed very gross and improper action has been done by me.
22. *Sakko upagantvā ca pana therassa avidūre padasaddamakāsi*. Sakka went near and made sound of footstep not far from the Elder.
23. *Sakko tathā katvā jetavanaṃ sampāpesi*. The Sakka did thus and escorted to Jetavana.
24. *So kaniṭṭhakuṭumbikena kāritaṃ paṇṇasālaṃ netvā pakkosi*. Having led to the leaf hut constructed by the rich younger brother, he called.
25. *Ahaṃ therāṃ tayā kāritapaṇṇasālāya nisinnakaṃ disvā āgatomhi*. I have come seeing the Elder sitting in the leaf hut constructed by you.
26. *Kuṭumbikopi dve dāsadārake bhujisse katvā paṭiyādesi*. Having made free the two slave children, the rich man also arranged.

27. Sāmaṇerā vattapaṭivattaṃ katvā therāṃ upaṭṭhahimsu. Novices looked after the Elder by performing various duties.
28. Sacakkhukakāle nipajjitvā niddāyanto kiñci akatvā idāni cakkhuvikalakāle ettake pāṇake māresi. Lied down and slept doing nothing when he was with eyes, now at the time when eyes have worn out killed this much creatures.
29. Atthaṃ karissāmī'ti anattaṃ karoti. Thinks, "I will do good," but does bad.
30. Kiṃ pana bhante tena kataṃ. Venerable Sir, what has been done by him.
31. Eko vejjo vejjakammaṃ karonto ekaṃ cakkhudubbalāṃ itthiṃ disvā pucchi. One physician, while doing the work of a physician, saw a woman with weak eyes and asked.
32. Bhesajjaṃ te karissāmi. I will make medicine for you.
33. Karohi sāmi. *Do lord.*
34. Sace me akkhīni pākatāni kātuṃ sakkhissasi. If you are able to make my eyes normal.
35. Idāneva naṃ andhaṃ karissāmi. I will make her blind right now.
36. Manasā ce paduṭṭhena bhāsati vā karoti vā. If one speaks or does through corrupted mind.
37. Bahūsu kammāni karontesu so pubbaṅgamo. When many do the works, he is the forerunner.
38. So karonto tividhaṃ kāyaduccaritameva karoti. While doing, he does only the threefold bodily misconduct.
39. So abhāsanto akaronto tividhaṃ manoduccaritaṃ pūreti. While not speaking and not doing, he fulfills only the threefold mental misconduct.

Lesson 63: Root 'labha' [to get]

1. Sace puttaṃ vā dhītaraṃ vā labheyyaṃ, tumhākaṃ mahāsakkāraṃ karissāmi. If I would get a son or a daughter, I will do you great honor.
2. Sā aparabhāge aññampi puttaṃ labhi. At a later time, she got another son also.
3. Tvaṃ me mātari matāya mātā viya, pitari mate pitā viya laddho. When mother died, you were received like my mother; when father died, as a father.

4. So saṭṭhi bhikkhū labhitvā piṇḍāya pāvīsi. He obtained sixty monks and entered for almsfood.
5. So laddhapabbajjūpasampado pucchi. Having received going forth and higher ordination, he asked.
6. Te alabhantā nivattiṃsu. Not getting, they returned.
7. Ahampi ekaṃ labhissāmi. I will also get one.
8. Bhikkhampi labhituṃ na sakkhissanti. Will not be able to get even alms.

Nāmapada

laddhapabbajjūpasampadā = received the novicehood and monkhood.

alabhanta = not getting

labhituṃ = to get

labhitvā = having got

labbha = got

Lesson 64: Root ‘Pūra’ [to fill]

1. Ahaṃ pāramiyo pūresiṃ. I fulfilled the perfections.
2. Na sakkā so agāramajjhe vasantena pūretuṃ. That cannot be fulfilled by one who stays amidst home.
3. Samaṇapaṭipattiṃyeva pūressāmi. I will fulfil only the practice of an ascetic.
4. Ahaṃ ganthadhuraṃ pūretuṃ na sakkhissāmi. I will not be able to fulfill the ‘duty of text.’
5. Vipassanādhuraṃ pana pūressāmi. But I will be able to fulfill the ‘duty of vipassanā.’
6. Te assuṇṇanettā hutvā pavisiṃsu. Having eyes full of tears, they entered.

7. Tvaṃ samaṇabhāve ṭhatvāpi sīlamattaṃ pūretuṃ nāsakkhi. You were not able to fulfill even the virtue, though you stood on asceticism.
8. Dasa akusalakammaṃ pathā pāripūriṃ gacchanti. Ten bases of unwholesome actions become fulfilled.
9. So abhāsanto akaronto tividhaṃ manoduccaritaṃ pūreti. While not speaking and not doing, he fulfills only the threefold mental misconduct.
10. Tīṇi duccharitāni pūretvā ṭhitaṃ puggalaṃ dukkhamanubandhati. Suffering follows the person who stands fulfilling the three misconducts.

Nāmapada:

assupuṇṇanetta – eyes filled with tears

Lesson 65: Root ‘Puccha’ [to ask]

1. Anāthapiṇḍikena ekadivasampi satthā pañhaṃ na pucchitapubbo. There was no occasion when the Buddha had been asked a question before by Anāthapiṇḍika.
2. Mahāpālo pucchitvā nisīdi. Mahāpāla asked and sat down.
3. Manussā pucchitvā āhaṃsu. People asked and said.
4. So satthāramupasaṅkamitvā vanditvā pucchi. He approached the Buddha, venerated and asked.
5. Thero te bhikkhū pucchi. Elder asked those monks.
6. Bhikkhū pucchiṃsu. Monks asked.
7. Thero punappunaṃ pucchiamānopi na kathesi. Though being asked repeatedly, the Elder did not say.
8. So pucchi. He asked.
9. Vejjo pucchi. Physician asked.
10. Thero punappunaṃ pucchiamānopi na kiñci kathesi. Though being asked repeatedly, the Elder did not say anything.

11. Manussā pucchitvā pakkamimsu. People asked and departed.
12. Mayhaṃ kaniṭṭho pana tumhe disvā pucchissati. But when my brother sees you, he will ask you
13. Kuṭumbiko pucchi. The rich householder asked.
14. Manussā pucchiṃsu. People asked.
15. So therena punappunaṃ puṭṭhopi na kiñci kathesi. He did not say anything despite being asked frequently by the Elder.
16. Atha naṃ thero pucchi. Then the Elder asked him.
17. Itare bhikkhū pucchiṃsu. The others asked the monks.
18. Eko vejjo pucchi. One physician asked.
19. Sā vejjenāgantvā puṭṭhā āha. When the physician came and asked her, she said.
20. Atthi te koci āpucchitabbayuttako ñāti. Is there any relative of yours who should be asked permission.
21. Tena hi taṃ āpucchahi. If so, let him know.

Lesson 66: Pabbaja (pa + vaja) [to go forth]

1. So desanāpariyosāne pabbajjaṃ yāci. At the end of discourse, he asked for ordination.
2. Kiṃ me gharāvāsena, pabbajissāmi. What is the use to me by living in house? I will ordain.
3. Pabbajissāma tāta. We will ordain dear.
4. Mahallakakāle pabbajissatha. You may ordain at old age.
5. Pabbajissāmevāhaṃ, tāta. Dear, I will better ordain.
6. So laddhapabbajjūpasampado pucchi. Having received going forth and higher ordination, he asked.
7. Bhante ahaṃ mahallakakāle pabbajito ganthadhuraṃ pūretuṃ na sakkhissāmi. Venerable sir, I have ordained in old age. I will not be able to fulfil the ‘duty of text.’

8. Taṃ pabbājetvā pesetuṃ vaṭṭati. It is proper to ordain him and send.
9. Atha naṃ pabbājetvā paṇiṃsu. Then they ordained him and sent.
10. Pabbajantopi ca svāhaṃ na saddhāya pabbajito. While ordaining also, I did not ordain out of faith.
11. Imaṃ disvā ahaṃ bhante tumhākaṃ pabbajituṃ nādāsim. Venerable sir, having seen this, I did not allow to go forth.
12. Kuṭumbikopi dve dāsadārake pabbājetvā paṭiyādesi. Having made the two slave children to go forth, the rich man also arranged.

Lesson 67: Root ‘dā’ [to give]

1. So tassā gabbhassa parihāramadāsi. He gave protection to her womb.
2. (Ariyasāvaka) purebhattaṃ dānaṃ denti. Before meal, noble disciples give donation.
3. Manussā adamsu. People gave.
4. Ahaṃ bhante tumhākaṃ pabbajituṃ nādāsim. Venerable sir, I did not allow you to go forth.
5. Kiṃ me dassasi. What will you give to me?
6. Sathā dānakathaṃ pakāsesi. Buddha shed light on the discourse on charity.
7. Evaṃ tīhi gāthāhi attano ovādaṃ datvā gāmaṃ piṇḍāya pāvīsi. In this way, having admonished himself with three verses, entered the village for alms.
8. Ayaṃ maṃ vañceta kiñci adātukāmā. This woman wishes to deceive me and not give anything.
9. Na me etāya bhatiyā attho. There is no necessity to me with the fee of this (lady) [I do not need the fee given by this]
10. Manussā bhikkhaṃ datvā pucchīsu. People gave alms and asked.