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ไวยากรณ์บาลีภาษาอังกฤษ

ภาค ๑

สำหรับวัดโพธาราม ปากน้ำโพ



อุ โสภณะ ธรรมาจารย์

วัดโพธาราม

เรียบเรียง

PĀLI GRAMMAR

Part I.

For WAT BODHARAMA PAKNAMPHO

By

Ven. U. SOBHANA DHAMMĀCARIYA

พิมพ์ครั้งแรก พ.ศ. 2503 จำนวน 1,000 เล่ม

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สำหรับวัดโพธาราม ปากน้ำโพ

18 ต.ค. 2548

กรมศิลปากร

อุ โสภณะ ธมมาจริยะ

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วัดพระเชตุพนวิมลมังคลาราม
กรุงเทพฯ

วัดพระเชตุพน

AMH

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เลขห้อง

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ลักษณะเป็น

คำแถลง

การเรียนบาลีไวยากรณ์ของสำนักเรียนวัดโพธาราม ปากน้ำโพ
จังหวัดนครสวรรค์ แบ่งเป็น ๒ แผนก คือ

๑. เรียนบาลีไวยากรณ์ในหลักสูตร

๒. เรียนบาลีไวยากรณ์นอกหลักสูตร

บาลีไวยากรณ์ในหลักสูตร ใช้หนังสือบาลีไวยากรณ์ของสมเด็จพระมหาสมณเจ้า กรมพระยาวชิรญาณวโรรส เป็นแบบเรียน ส่วน
บาลีไวยากรณ์นอกหลักสูตร ใช้หนังสือต่อไปนี้เป็นแบบเรียน คือ

ก. กัจจายนะ รูปศัพท์ น्याยะ พาดาวตาร โมคคัลลนยะ
และศัพท์ทนต์ คัมภีร์ไวยากรณ์เหตยาน เป็นภาษาบาลี แต่งทอนเคย
ลังกาและพม่า

ข. บาลีไวยากรณ์ภาษาอังกฤษ ครูผู้สอนเป็นผู้แต่งขึ้นใหม่
บาลีไวยากรณ์ในหลักสูตร มีการสอนการเรียนเป็นประจำอยู่
แล้ว พระเปรียญเป็นครูสอน ส่วนบาลีไวยากรณ์นอกหลักสูตร ใช้
คัมภีร์ไวยากรณ์เป็นภาษาบาลีและภาษาอังกฤษ พระสังฆต่างประเทศ
เป็นครูสอน

การสอนการเรียนบาลีไวยากรณ์นอกหลักสูตร ได้เริ่มจัดตั้งแต่
ปีการศึกษา ๒๕๐๒ গতาวคอบ พระเทพเมฆาจารย์ เจ้าอาวาสวัดโพ-
ธาราม ครังเป็นพระเมฆวรรคณาจารย์ ได้ขอพระสังฆพม่าและพระสังฆ
ลังกามาเป็นครูปริยตธรรมประจำสำนักเรียนวัดโพธาราม ในคราวไป
ดูการพระค้ำหน้าประเทศพม่า อินเดีย ลังกา และสิงคโปร์ ประเทศ
พม่าได้ตั้งครมาให้ ๒ รูป คือ อ. ชัมมานันตะ ชัมมาจริยะ และ อ. โสภณะ
ชัมมาจริยะ ประเทศลังกาตั้งครมาให้ ๑ รูป คือ พระ บ. สัมมิงคละ
บ.เอ. พระสังฆต่างประเทศได้ทำการสอนปริยตธรรมดังต่อไปนี้

๑. ดอนไวยากรณบาดคมภรกรจายนะ รูปลัทธิ นยาดะ พาดาวดาร โมคคลดานะ และลัทธิทนต์

๒. ดอนไวยากรณบาดภาษาองกฤษ

๓. ดอนคมภรอกษาน คมภรอลงการะหรือลัทธิโพชาดงการ และคมภรณทตลักษณะ

๔. ดอนวินยบีฏิกภาษาองกฤษ ลัทธิคณบีฏิกภาษาองกฤษ และอภิธรรมบีฏิกภาษาองกฤษ

๕. ดอนภาษาองกฤษ

แบบเรียนไวยากรณบาดภาษาองกฤษน อาจารย์ อ โดภณะ ฐิมมาจริยะ ไต่เรียบเรียงชนและพิมพ์โรเนียวดำหรับดอนนกรเรียนบาดวัดโพธาราม ทางวัดพิจารณาเห็นว่า บทเรียนอนมดลักษณะเช่นนกรเรียนยอมไต่เรียนทงภาษาโบราณคือบาด และภาษาปัจจุบันคือภาษาองกฤษคู่กันไป และเห็นว่าคำดนาทภาษาองกฤษน คำดนายอมดงกว่าภาษาและชนหน้าภาษาตลอดไป ภาษาจะชนหน้าคำดนาไปมิไต่เคย การเรียนบทเรียนไวยากรณบาดภาษาองกฤษเป็นการด้นบดนกรเรียนพระคำดนาด่วนหนึ่ง ซึ่งเหมาะดมแกดภวระชวิตปัจจุบัน จึงไต่จุดพิมพ์ชนเป็นแบบเรียนบาดเบองตนชองด้านกรเรียนวัดโพธาราม

ทางวัดขอชอบพระคุณ อาจารย์ อ โดภณะ ผู้เรียบเรียงหนังสือไวในโอกาดนด้วย.

พระเทพเมธาจารย์

พระครูสังฆรักษ์ สาลี

วัดโพธาราม จังหวัดนครสวรรค์

๒๕ มิถุนายน ๒๕๐๓

PĀLI GRAMMAR

“ELEMENTARY PĀLI LESSONS”

INTRODUCTION

Namo Tassa Bhagavato Arahato Sammā Sam Buddhassa.

Pāli was the language spoken by the Buddha and employed by Him to expound His Doctrine of Deliverance.

Mgāadhi is its real name, it being the dialect of the people of Magadha a district in central India.

Pāli, lit. “line” or “text”, is, strictly speaking, the name for the Buddhist Canon. Nowadays the term Pāli is often applied to the language in which the Buddhist texts or scriptures were written.

Pāli language must have had characters of its own, but at present they are extinct.

“ALPHABET”

Pāli Alphabet consists of forty-one letters, — — — eight vowels and thirty-three consonants.

“8 VOWELS”

a, ā, i, ī, u, ū, e, o,

33. CONSONANTS (Vyañjana)

Gutturals.	k, kh, g, gh, ṅ,	ka group.
Palatals.	c, ch, j, jh, ñ	ca „
Cerebrals.	ṭ, ṭh, ḍ, ḍh, ṇ	ṭa „
Dentals.	t, th, d, dh, n	ta „
Labials.	p, ph, b, bh, m	pa „

Palatal	y.	} Semi-vewels.
Cerebral	r.	
Dental	l.	
Dental & Labial	v.	

Dental (sibilant)	s.
Aspirate	h.
Cerebral	ḷ.
Niggahita	ṅ.

The vowels "e" and "o" are always long, except when followed by a double consonant; e.g., etth, otth.

The fifth consonant of each group is called a "nasal".

There is no difference between the pronunciation of "ṅ" and "ṅ̄". The former never stands at the end, but is always followed by a consonant of its group.

The dentals "t" and "d" are pronounced with the tip of the tongue placed against the front upper teeth.

The aspirates "kh", "gh", "ṭh", "ḍh", "th", "dh", "ph", "bh" are pronounced with "h" sound immediately following; e.g., as in blockhead, pighead, cathead, log-head, etc. were the "h" in each combined with the preceding consonant in pronunciation.

LESSON I.

A.

DECLENSION OF NOUNS ENDING IN "A".

Nara — — M. Man

	Singular	Plural
Nominative	naro a man, or the man	narā men, or the men
Accusative	naraṅ a man, or the man	nare men or the men

Termination.

	Singular	Plural
Nom.	ō	ā
Acc.	ṅ	ē

Masculine Substantives:

Buddha - The Enlightened One.	Janaka - father.
Dāraka - child,	Odana - rice, cooked rice.
Dhamma - Doctriue, Truth, Law.	Putta - son.
Gāma - village.	Sūda - cook.
Ghaṭa - pot, jar.	Yācaka - beggar.

B.**CONJUGATION OF VERBS.****Present Tense. Active Voice.****3rd person terminations.**

	Sin.	ti	Plu.	anti
				paca, to cook.
Sin.	So	pacati		he cooks or he is cooking.
	Sā	pacati		she cooks or she is cooking.
Plu.	Te	pacanti		they cook or they are cooking.

VERBS

Dhāvati (dhāva) runs., Vadati (vada) speaks, declares, Dhovati (dhova) washes.

Vandati (vanda) salutes. Rakkhati (rakkha) protects.

Illustrations:

1. Sūdo pacati - - - The cook is cooking.
2. Sūdā pacanti - - - The cooks are cooking.
3. Sūdo odanaṃ pacati - - - The cook is cooking rice.
4. Sūdā ghaṭe dhovanti - - - The cooks are washing pots.

EXERCISE I.

A. Translate into English: 1. Buddho vadati. 2. Dhammo rakkhati. 3. Sā dhovati. 4. Yācako dhāvati. 5. Sūdā pacanti. 6. Janakā vadanti. 7. Te vadanti. 8. Narā rakkhanti. 9. Puttā dhāvanti. 10. Dārako vandati. 11. Buddho dhammaṃ rakkhati. 12. Dārakā Buddhaṃ vandati. 13. Sūdo ghate dhovati.

14. Narā gāmaṇ rakkhanti. 15. Sā odanaṇ pacati. 16. Buddhā dhammaṇ vadanti. 17. Te gāme rakkhanti. 18. Janako Buddhaṇ vandati.

B. Translate into Pali: 1. He protects. 2. The man salutes. 3. The child is washing. 4. The son speaks. 5. The beggar is cooking. 6. They are running. 7. The children are speaking. 8. The fathers are protecting. 9. The sons are saluting. 10. The cooks are washing. 11. The men are saluting the Buddha. 12. Fathers protect men. 13. The cook is washing rice. 14. The truth protects men. 15. She is saluting the father. 16. The Enlightened One is declaring the Doctrine. 17. The boys are washing the pots. 18. The men are protecting the villages. 19. The beggars are cooking rice. 20. The cook is washing the pot.

LESSON II.

A

DECLENSION OF NOUNS ENDING IN "A". (Contd.)

Nara.

	Singular	Plural
Instrumental	narena by or with a man.	narebhi, narehi. by or with men.
Dative	narāya, narassa to or for a man	narānaṇ to or for men.

Terminations.

	Singular	Plural
Instrumental	ena	ebhi, ehi
Dative	āya, ssa	naṇ

Masculine Substantives:

Ādara	— esteem, care, affection.	Hattha	— hand.
Āhāra	— food	Osadha	— medicine.
Danda	— stick	Ratha	— cart, chariot.
Dāsa	— slave, servant	Samana	— holy man, ascetic.

Gilāna – sick person

Sunakha – dog.

Vejja – Doctor, physician.

B.

CONJUGATION OF VERBS.

Present Tense.

Active Voice (Contd.)

2nd person termination.

Singular.

Plural.

si

tha

2nd person Singular. Tvan pascasi you cook or you are cooking.

” ” Plural Tumhe pacatha you cook or you are cooking.

Verbs:

Deseti (disa) preaches.

Deti (dā) gives.

Harati (hara) carries.

Āharati (hara with ā) brings.

Nīharati (hara with nī) removes.

Paharati (hara with pa) strikes.

Gacchati (gamu) goes.

Āgacchati (gamu with ā) comes.

Labhati (labha) gets, receives.

Peseti (pesa) sends.

Illustration:

1. Dāsena (instr. s.)

gacchati.

with the slave

he goes

2. Vejjebhi (instr pl.)

labhasi

by means of doctors

you obtain

3. Sunakhassa (dat. s.)

desi

to the dog

you give

4. Samaṇānaṃ (dat. pl.)

pesetha

to the ascetics

you send

EXERCISE II.

A. Translate into English: 1. Tvaṃ rathena gacchasi.

2. Tvaṃ ādarena Dhammaṃ desesi. 3. Tvaṃ gilānassa osadhaṃ

desi. 4. Tvaṃ daṇḍena sunakhaṃ paharasi. 5. Tvaṃ vejjānaṃ

rathe pesesi. 6. Tumhe ādarena gilānānaṃ āhāraṃ detha. 7.

Tumhe dāsehi gāmaṇ gacchatha. 8. Tumhe samaṇānaṇ dhammaṇ desetha. 9. Tumhe hatthehi osadhaṇ labhatha. 10. Tumhe sunakhassa āhāraṇ haratha. 11. Dārakā sunakhehi gāmaṇ gacchanti. 12. Sūdā hatthehi ghaṭe dhovanti. 13. Tumhe gilāne vejjassa pesetha. 14. Dāso janakassa āhāraṇ āharati. 15. Samaṇā ādarena dhammaṇ desenti. 16. Tumhe daṇḍehi sunakhe paharatha. 17. Vejjo rathena gāmaṇ āgacchati. 18. Dārakā ādarena yācakānaṇ āhāraṇ denti. 19. Tvaṇ samaṇehi Buddhaṇ vandasi. 20. Tumhe hatthehi osadhan nīharatha.

B. Translate into Pali: 1. You are coming with the dog. 2. You are giving medicine to the ascetic. 3. You are sending a chariot to the sick person. 4. You are striking the dogs with sticks. 5. You are preaching the Doctrine to the ascetics. 6. You give food to the servants with care. 7. You are going to the village with the ascetics. 8. You are bringing a chariot for the doctor. 9. The sick are going with the servants. 10. The dogs are running with the children. 11. The Enlightened One is preaching the Doctrine to the sick. 12. The servants are giving food to the beggars. 13. The father is going with the children to the village. 14. You are going in a chariot with the servants. 15. You are carrying medicine for the father. 16. You get medicine through the doctor.

GENERAL CONVERSATION I

Sādhāraṇa-sallāpo

1. Tvaṇ Pālibhāsaṇ jānāsi. Do you know Pali?
2. Ahaṇ thokaṇ jānāmi. I know a little.
3. Sakkosi tvaṇ pālibhāsāya sallapitūṇ. Are you able to converse in Pali?
4. Āma, ahaṇ thokaṇ sallapitūṇ sakkomi. Yes, I am able to converse a little.
5. Tuyhaṇ nāmaṇ kiṇ? or Kiṇ nāmo'si? What is your name?
6. Ahaṇ Dhammadhaja nāmo mhi. My name is Dhammadhaja.

7. Tvaṅ kattha vasasi? Where do you live?
8. Ahaṅ Nakornsawan nagare vasāmi. I live in Nakornsawan.
9. Tuyhaṅ āyuppamaṇaṅ kittakaṅ? What is your age?
10. Mayahaṅ āyuppamaṇaṅ pannarassa. My age is fifteen.
11. Kativasso'si tvaṅ (āyunaṅ)? How old are you?
12. Ahaṅ vīsativasso'mhi. I am twenty years old.
13. Tuyhaṅ mātāpitaro kuhiṅ vasanti? Where do your parents live?
14. Te p'idāni Bangkok nagare yena vasanti. They too live in Bangkok now.
15. Tuyhaṅ bhātu-bhāginiyo pi santi? Do you have brothers and sisters too?
16. Āma, mayhaṅ cattāro bhātāro dve bhaginiyo ca santi. Yes, I have four brothers and two sisters.
17. Tava bhātāro kiṅ karonti? What do your brothers do?
18. Tesu eko vāṇijjo, ditiyo lekhako, dve tāva pāṭhasālāsu uggaṅhanti. One of them is a merchant, the second one is a clerk, and the other two still attend schools.
19. Tvaṅ kiṅ kamman kātum icchasi? What do you like to be (or do)?
20. Ahaṅ eko vaddhakī bhavitum icchāmi. I like to become a carpenter (or an architect).
21. Kadā tvaṅ idh'āgato'si? When did you come here?
22. Hīyo'ham idh'āgacchin. I came here yesterday.

Vocabularies:

Boy, dārako, kumāro.	Hermit, tāpaso.
Brahman, Brāhmano.	Infant, thanapo.
Cripple, piṭhasappī, m.	King, rājā, bhūpati, m.
Dwarf, vāmano.	Lord, sāmī, adhipati, m.
Enemy, ari, sapatto.	Low-caste man, caṇḍālo.
Fool, bālo, muḷho.	Man, puriso, manusso.
Friend, mitto.	Master, sāmī, pabhū, m.
Girl, dārikā, kumārī.	Millionaire, seṭṭhī, m.

HISTORY OF PALI LITERATURE

When a new student of the Dhamma reads a book on Buddhism, he wants to know how the Word of the Buddha has been handed down to us all these 2,500 years of the History of Buddhism. All Buddhists know that the Enlightened One did not write any of the Dhamma Book we now study. At that time writing down one's thought and instructions not the practice: all the discourses of the Master and all the rules for the Order were handed down in the memory of the disciples, whose retentive power was much superior to our own. After the passing of the Teacher the task of teaching the Dhamma fell on those of the chief disciples who knew all the Teachings and rules by heart, learnt either direct from the Master or from other chief disciples who had followed the Perfect One during 45 years of his career of teaching. From time to time the disciples met a Council to recite all the Teachings and the Rules, so that nothing should be forgetting or changed. All Buddhists know that on the Full-moon Day of Visākha (May 17, 1954) commenced and on 23rd May, 1956 ended the Sixth Great Council of Texts at Rangoon in the Union of Burma. In the long history of Buddhism there have been already five Councils for the recital, reading and confirmation of the authentic teachings of the Enlightened One and His Great Disciples.

THE FIRST COUNCIL

According to the Pali tradition recorded in canonical and non-canonical literature, three Sangayanas (recitals) or Councils were held to draw up the canonical texts and the creed in their pure form. The First Council was held at Rajagaha immediately after the Parinibbāna of the Buddha. It is said that Venerable Mahā Kassapa, one of the Great Disciples, while proceeding with

his pupils to render the last homage to the 80 year old Master, who was about to part from his disciples, met a certain ascetic, named Subhadda who informed the Bhikkhus that the Blessed One had already passed away. When the younger Bhikkhus heard the sad news, they began to mourn aloud, being unable to bear the sudden loss of their beloved and adored Teacher. Upon this, the elderly monk Subhadda, who has joined the Order in his advanced age, and hence never had mastered the Rules, attempted to console the lamenting junior monks thus: "Do not grieve, brothers, for now we are definitively released from the restraint of the Great Teacher and his too rigid discipline. While the Master lived, we were constantly rebuked for failing to observed the hard Rules; but now we are at liberty to do as we please, therefore do not grieve."

Hearing these words and reflecting on the possible future decline in the observance of the Law of the Blessed One, Maha Kassapa thought of conterecting any such tendency by convening a Council 500 of the foremost disciples who knew all the Rules of the Order and all the discourses of the Master. With the assistance of King Ajātasattu, the holy and competent disciples of Buddha assembled near Rajagaha and chanted during several months the discourses on the Doctrine and the rules of discipline of their Master.

In this Council they classified the Teaching into groups of related topics of certain length and entrusted the leading scholars among themselves to take charge of the respective collection, or a portion, of the Canon and preserve it in its pristine purity, thus handing on the original teaching to their pupils and pupils' pupils. Thus the instruction of the Buddha were kept well in the memory of the eminent disciples and, possibly with written records or at least of a table of contents, to assist memory, were handed down through generations of competent teachers in charge of the divisions of the sacred scriptures, until these texts were systematically written down after succeeding Councils. In

the course of the chanting of the Canon during these Councils the collected scriptures were divided into three main sections, which came to be called Tipitaka, according to contents, as (1) Discipline, (Vinaya Pitaka), (2) Discourses on the Dhamma (Sutta Pitaka), and (3) Higher Doctrine or Buddhist Philosophy (Abhidhamma Pitaka). In course of time, the three collections of Texts are thus called up to the present day as Tipitaka.

It is these same texts, this Tipitaka in the pali language, that has been recited in Burma. It may not be that later generations found it expedient to elaborate further some of the doctrines, add explanations, commentaries on the text, or, otherwise embellish with verses the sober tone of the genuine Work of the Buddha. They may not have added a new frame giving the occasion for the promulgation of a particular rule or discourse, giving the historic setting, in order to fix it in the memory of the disciples. Edifying stories of miracles and supernatural beings, 'devas', may have been included in order to maintain the interest of lay devotees. But the core of the Blessed One, most probably in the Master's own idiom, the tongue once called Magadhi (the language of the country called Magadha), now generally known as Pali, whose sonorous tones, even when reproduced by monks who may not always be Saints, fill the audience with a feeling of listening to the Blessed One's discourses presented by the Master himself.

Intellectual students brought up in the critical Historical Method, rejecting everything that, according to the so-called Higher Criticism, appears a spurious interpolation or corruption, have a perfect right to disregard the later accretions, for Buddhism does not insist on blind belief and acceptance of irrational godamas. But a note of warning must be sounded to all who are too over-zealous reformers and critics:— "It is well guard against rejecting, along with the supposed additions, the very Word of Buddha."

LESSON III.

A.

Declension Nouns ending in "A" (contd.)

Nara

Sin.	Plu.
Ablative. narā, naramhā, narasmā. from a man.	narebhi, narehi. from men.
Genitive. narassa. of a man.	narānaṃ. of men.

Terminations.

Sin.	Plu.
Ablative. ā, mhā, smā.	ebhi, ehi.
Genitive. ssa.	naṃ.

EXERCISE III.

B.

CONJUGATION OF VERBS.

Present Tense

Active Voice.

(contd.)

1st. person terminations.

Singular.

Plural.

mi

ma

1st. Sin. Ahaṇ pacāmi I cook or I am cooking.

Plu. Mayaṇ pacāma We cook or we are cooking.

Verbs:

Gaṇhāti (gaha) takes, receives, seizes.

Saṅgaṇhāti (gaha with saṅ) treats, compiles.

Uggaṇhāti (gaha with u) learns.

Kiṇāti (ki) buys.

Vikkiṇāti (ki with vi) sells.

Nikkhamati (kamu with ni) departs, goes away.

Patati (pata) falls.

Ruhati (ruha) grows.

Āruhati (ruha with ā) ascends, climbs.

Oruhati (ruha with ava) descends.

Suṇāti (su) hears.

Illustrations:

1. Ambā rukkhasmā (abl. s.) patanti. Mangoes fall from the tree.
2. Rukkhehi (abl. pl.) patāma. We fall from trees.
3. Āpaṇehi (abl. pl.) kiṇāmi. I buy from the markets.
4. Āpaṇā (abl. s.) āpaṇaṇ (acc. s.). From market to market.
5. Mātulassa (gen. s.) ārāmo. Uncle's garden.
6. Ācariyānaṇ (gen. pl.) sissā. Pupils of the teachers.

EXERCISE III.

A. Translate into English : 1. Ahaṇ ācariyasmā Dhammaṇ suṇāmi. 2. Ahaṇ mātulasmā paṇṇākāraṇ gaṇhāmi. 3. Ahaṇ assasmā patāmi. 4. Ahaṇ mātulassa ārāmasmā nikkhamāmi. 5. Ahaṇ āpaṇasmā ambe kiṇāmi. 6. Mayaṇ pabbatasmā oruhāma. 7. Mayaṇ ācariyehi uggaṇhāma. 8. Mayaṇ ācariyassa ovādaṇ labhāma. 9. Mayaṇ ācariyānaṇ putte saṅgaṇhāma. 10. Mayaṇ assānaṇ āhāraṇ āpaṇehi kiṇāma. 11. Sissā samaṇānaṇ ārāmehi nikkhamanti. 12. Ācariyo mātulassa assaṇ āruhati. 13. Mayaṇ rathehi gāmā gāmaṇ gacchāma. 14. Tumhe ācariyehi paṇṇākāre gaṇhātha. 15. Narā sissānaṇ dāsānaṇ ambe vikinanti. 16. Mayaṇ samaṇānaṇ ovādaṇ suṇāma. 17. Rukkhā pabbatasmā patanti. 18. Ahaṇ sunakhehi taḷākaṇ oruhāmi. 19. Mayaṇ ārāmasmā ārāmaṇ gacchāma. 20. Puttā ādarena janakānaṇ ovādaṇ gaṇhanti.

B. Translate into Pali : 1. I receive a gift from the teacher. 2. I depart from the shop. 3. I treat the uncle's teacher. 4. I take the advice of the teachers. 5. I am descending from the mountain. 6. We buy mangoes from the markets. 7. We hear the doctrine of the Buddha from the teacher. 8. We are coming out of the

pond. 9. We are mounting the uncle's horse. 10. We fall from the mountain. 11. We treat the father's pupils with affection. 12. Pupils get gifts from the teachers. 13. You are selling a horse to the father's physician. 14. We go from mountain to mountain with the horses. 15. Teachers give advice to the fathers of the pupils. 16. We are learning from the ascetics.

LESSON IV.

A.

DECLENSION OF NOUNS ENDING IN "A" (contd.)

Nara

	Sin.	Plu.
Locative.	nare, naramhi, narasmin.	naresu.
	in or upon a man.	in or upon men.
Vocative.	nara, narā.	narā.
	O man!	O men!

Terminations.

	Sin.	Plu.
Locative.	e, mhi, smin.	esu.
Vocative.	a, ā.	ā.

Masculine Substantives :

Ākāsa — sky.	Mañca — bed.
Canda — moon.	Sakuṇa — bird.
Kassaka — farmer.	Samudda — sea, ocean.
Maccha — fish.	Suriya — sun.
Magga — way, road.	Vāṇija — merchant.
Maggika — traveller.	Loka — world, mankind.

B.

CONJUGATION OF VERBS

Present Tense, Active Voice

Paca — to cook,		su — to hear,		disa — to preach.	
Sin.	Plu.	Sin.	Plu.	Sin.	Plu.
pacati	pacanti,	suṇāti	suṇanti,	deseti	desenti.
pacasi	pacatha,	suṇāsi	suṇātha,	desesi	desetha.
pacāmi	pacāma,	suṇāmi	suṇāma,	desemi	desema.

VERBS

Kīlati (kīḷa) plays.	Uppajjati (pada with u) is born.
Passati (disa) sees.	Vasati (vasa) dwells.
Supati (supa) sleeps.	Vicarati (cara with vi) wanders, goes about.

SOME INDECLINABLES

Ajja – to-day.	Idha – here.	Na – no, not.
Āma – yes.	Kadā – when.	Puna – again.
Api – also, too.	Kasmā – why.	Sabbadā – everyday.
Ca – also, and,	Kuhin – where.	Sadā – always.
Idāni – now.	Kuto – whence.	Saddhin – with.

Illustrations :

1. Mañce (loc. s.) supati. He sleeps on the bed.
2. Narā gāmesu (loc. pl.) vasanti. Men live in the villages.
3. Dārakā (voc. s.) kuhin tvan gacchasi? Child, where are you going?
4. Janaka, ahan na gacchāmi. Father, I am not going.

EXERCISE IV.

A.

Translate into English. 1. Sakuṇā rukkhesu vasanti. 2. Kassako mañce supati. 3. Mayan magge na kīlāma. 4. Narā loke uppajjanti. 5. Maggika, kuhin tvan gacchasi. 6. Āma, sadā te na ugganḥanti. 7. Macchā taḷāke kīḷanti. 8. Kuto tvan āgacchasi, putta? Janaka, ahan idāni ārāmasmā āgacchāmi. 9. Kassakā sabbadā gāmesu na vasanti. 10. Kasmā tumhe mañcesu na supatha? 11. Mayan samanehi saddhin ārāme vasāma. 12. Macchā taḷākesu ca samanuddesu ca uppajjanti. 13. Ahan ākāse suriyan passāmi, na ca candan. 14. Ajja vānijo āpane vasati. 15. Kasmā tumhe dārakehi saddhin magge kīḷatha? 16. Āma, idāni so pi gacchati, aham pi gacchāmi. 17. Maggikā maggesu vicaranti. 18. Kassakā, kadā tumhe puna idha āgacchatha. 19. Ācariya, sabbadā mayan Buddhan vandāma. 20. Vānijjā maggikehi saddhin rathehi gāmesu vicaranti.

B.

Translate into Pali. 1. He is playing on the road. 2. The farmers live in the villages. 3. I do not see birds in the sky. 4. The Buddhas are not born in the world everyday. 5. Travellers, from where are you coming now? 6. We see fishes in the ponds. 7. O Farmers, when do you come here again? 8. The travellers are wandering in the world. 9. We do not see the sun and moon in the sky now. 10. Why do not ascetics live always in the mountains? 11. Yes, father, we are not playing in the garden to-day. 12. Why do not the sick sleep on beds? 13. O merchants, where are you always playing with the dogs in the tank. 14. Teachers and pupils are living in the monastery now. 15. Children, where are you always wandering? 16. Yes, they also going.

GENERAL CONVERSATION

1. Ko'si tvan? Who are you?
2. Aham eko pathiko. I am a way-farer.
3. Kuto tvam āgacchasi? Where do you come from?
4. Ahan Maramma raṭṭhato āgacchāmi. I come from Burma.
5. Tvan kin kātum āgatosi? For what purpose have you come?
6. Ahan Buddha Dhamman vācitur icchāmi. I want to teach Buddha Dhamma.
7. Kasmā idha'gato'si? Why did you come here?
8. Tayā saddhin sallapitum āgato'mhi. I came here to talk to you,
9. Ko tuyhan pitā? Who (or what) is your father?
10. Mama pitā Mahānāmo vāṇijjo. My father is the merchant Mahānāma.
11. Ko idha tava mitto vā sandiṭṭho vā? Who is your friend or acquaintance here?
12. Idha nagaraguttiko mayhan mitto hoti. The mayor of this city is a friend of mine.

13. Kattha tvan kamman karosi? Where do you work?
14. Aham ekasmin sāsanaṅgāre kamman karomi. I work in a post office.
15. Ito tvan kuhin gacchasi? Where do you go from here.
16. Ahan ito aññan nagaran gamissāmi. I will go to another town from here.
17. Piyāyasi tvan idan thānan? Do you like this place?
18. Piyāyeyyam idan thānan sace'dan nāccuṅhan bhaveyya. I may like this place if it is not too hot.
19. Kadā tvan sakaṭṭhānan gamissasi? When will you go home?
20. Yadā pahonakan mūlan labhissāmi, tadā'han gamissāmi. I will go home when I get enough money.
21. Kittakan mūlan 'dāni tava santike atthi? How much money have you now with you?
22. Cuddasa Ticalyani addhaticalyan ca mama santike santi. I have fourteen Ticals and fifty stangs.

SECOND COUNCIL OF VESĀLI

The Council of Vesāli was arranged a hundred years after the first rehearsal. The occasion for the Second Synod was the decline in the strict observance of the rules for monks. It was at this Council that the practice of accepting or asking for money, carrying salt in a horn in order to improve the taste of the Bhikkhus' alms-food when necessary, and similar offences were condemned as unorthodox. But the too many recalcitrant monks of Vesali, offenders against the Vinaya, seceded, founded a separate Order, later formed their own Canon of Doctrine and Discipline claiming to teach the Dhamma – Vinaya of the Buddha. Out of this little disagreement, which could have been peacefully settled had the Buddha and his great disciples been living, there arose differences in the conceptions of the Dhamma, some fundamental, some unimportant; but in course of time the break became unhealable, and the new trend began to be called the Mahayana.

3rd. COUNCIL AT PĀTALIPUTTA

The Third Council at Pātaliputta (Modern Pātna), under the Buddhist King Asoka, is important for its decision to send missions as far as Ceylon and many other far and near lands to teach the Dhamma there. Ceylon was specially fortunate in thus obtaining a Royal 'Envoy of the Truth,' a 'Dhammaduta,' in the person of the great Mahinda, son of King Asoka, and a few years later another Royal Mission with another Saint, the Nun Sanghamitta, daughter of King Asoka.

Though the Third Council of Pataliputta had such splendid success in purifying the Dhamma and propergating it in so many distant lands, it had also the effect on the dissenting Bhikkhus, that their being once more condemned and expelled from the Order only increased their dislike for the orthodox Therāvāda Bhikkhus. It strikes one that instead of giving instruction in the true Dhamma – Vinaya to the erring members after a sympathetic hearing of their reasons for not being able to obey the rules in fact instead of taking up a more conciliatory attitude to those who thus erred and offended, the Elders simply condemned and expelled all troublesome monks. Purge seems much easier than prevention and amicable settlement of differences. Perhaps the task of 're-educating,' by giving a 'Refresher Course' to the many thousands of 'non-conformists' was really beyond the power of the Elders, and the dissenters must have refused any instruction and advice. This unrelenting expulsion of the offenders was done with the good intention of perpetuating the pure Dhamma – Vinaya; but when we now read the uncomplimentary references to "Hināyāna" the "Lesser Career" by its opponents, we feel that much could have been done in these far-off days to prevent this bitter hostility.

4th. GREAT COUNCIL OF LANKA, AT ALUVIHARA IN CEYLON

The Fourth Council in ceylon, 29 B. C., during the reign of King Vattagāmani Abhaya is famous, for it was then that the whole of the recited Scriptures was systematically written down on permanent material, with all the detailed classifications that

now obtain in the Pali Tipitaka of the Therāvāda School. Some scholars do not count the Ceylon Council as the Fourth but refer instead to a fourth Council under the Kushan King Kaniska in North India, when the celebrated champion of the Mahāyāna met to fix their own Canon. As this is an article on Therāvāda Buddhism of the Pāli Scriptures, and a portion of a Practical Course in Buddhism, it is outside our scope to deal with this Council. As the opposing camp except the Saravastivādins never possessed a complete Canon similar to the Pāli Tipitaka, the aims of the Kaniska Council were quite different from those of our Sagāyānas. The Therāvāda Councils did not produce a 'Council Version of the Dhamma' but only confirmed the Scriptures recited, not composed, at the Sangāyāna.

5th. COUNCIL OF MANDALAY IN BURMA

The Fifth Sangāyāna at Mandaley, upper Burma, in 1871, when the British were preparing to occupy the whole country has the unique distinction that the whole Pāli Tipitakas was then engraved at the command of King Mindon. It seems as if the pious monarch had anticipated the invasion of his domain and thus wanted to prevent the disappearance of the Dhamma, in case all the other books of paper and palm leaf should be burned by the invader. All the 729 marble slabs bearing the word of Buddha were enshrined in a pagoda, and they can be seen up to our day in the city of the Fifth Council. Though this act of piety did not ward off the imminent occupation of the King's country, the presence of this great number of slab-books of the Tipitaka must have been a source of consolation and inspiration in the dark days when kings no more protected the Dhamma in Burma.

THE 6th. GREAT COUNCIL OF BURMA

The Sixth Great Council in Rangoon (1954–1960) used in its preparation of the Texts these same marble slab-books, comparing the old version with printed Pāli books now extant in Burma, Ceylon, Thailand, Cambodia, Laos, India, and even the Roman script of the critical editions of the Pāli Text Society of London.

After several years of preliminary work of collecting, correcting and amending the faulty passages — for mistakes are bound to appear in the Texts when anyone was permitted to copy the books for new edition — consulting the greatest authorities on what is the most probable correct spelling of the diverging wording or reading. The Sangāyāna proper opened on 7th. May, 1954, in the artificially built Rock Cave, specially constructed for this purpose a little distance from Rangoon. The chanting of the Tipitaka is now completed, and the approved Texts are printed. A modern printing press has been installed in a separate building near the Sacred Cave, and there the approved Texts were printed as soon as they had received the necessary section by chanting, 2,500 of the most erudite bhikkhus, in relays of more than two thousand five hundred at a time, had during these years solemnly chanted, or recited, all the books of the Tipitaka in the vast hall built as a cave, for it was in a pavilion in front of a cave near Rajagaha that the first Sangāyanā was held.

The opening and the closing sessions of this Buddhist Synod were attended by members of the Buddhist Order of Monks of the whole Therāvāda Buddhist world and even by the high ranking dignitaries of the Māhāyana Order of Monks and Priests of Japan, China, Vietnam and Malaya. Had there been no Iron Curtains at that time, even representatives of Tibet and the other trans-Himalayan lands would have appeared at this truly World Council of the Buddhists. It was for the first time in the long history of Buddhism that Western Bhikkhus, namely the German Monks, were seen at a Sangāyanā, if we assume that the 'Yona or Yavana' Bhikkhus of Asoka's time Council were more like Asiatics than Europeans from India in Greece. It is expected that after this Council the Buddhist Envoys of the 'Dhammadūta', will go to many more countries than those reached by Asoka's missions. At that time only the near Asian countries and Mediterranean lands were reached: now all the continents of the whole world will be able to receive the Message of the Enlightened One, either in books or from highly qualified and competent members of the Order of Bhikkhus.

LESSON V.

FULL DECLENSION OF NOUNS ENDING IN "A"

Nara — — — m. man

	Singular.		Plural.
Nom.	Naro a man,		narā men.
Voc.	Nara, narā O man,		narā O men.
Acc.	Nara <u>n</u> a man,		nare men.
Instr.	Narena by or with a man,		narebhi narehi by or with men.
Abl.	Narā, naramhā, narasmā from a man,		narebhi narehi from men.
Dat.	Narāya, narassa to or for a man,		narāna <u>n</u> to or for men.
Gen.	Narassa of a man,		narāna <u>n</u> of men.
Loc.	Nare, naramhi, narasmi <u>n</u> in or upon a man		naresu in or upon men.

NEUTER GENDER

Phala-Fruit

	Sin.		Plu.
Nom.	phala <u>n</u>		phalā, phalāni
Voc.	phala, phalā		phalā, phalāni
Acc.	phala <u>n</u>		phale, phalāni

(The rest like the Masculine)

THE CASES IN PALI

Paṭhamā	(1st)	Nominative Case.
Ālapana		Vocative Case.
Dutiya	(2nd)	Accusative Case.
Tatiya	(3rd)	Auxiliary Case.
Karaṇa		Instrumental Case.
Catutthī	(4th)	Dative Case.

Pañcamī	(5th)	Ablative Case.
Chaṭṭhī	(6th)	Genitive Case.
Sattamī	(7th)	Locative Case.

Note. As Tatiyā (Auxiliary) and Karaṇa (Instrumental) have the same terminations, only the Instrumental case is given in the declensions.

Terminations.

Singular		Plural	
Masculine	Nueter	Masculine	Nueter
Nom.	o	<u>n</u>	ā, ni
Voc.	—, ā	ā	ā, ni
Acc.	<u>n</u>	<u>n</u>	e, ni
Aux.	ena	ebhi, ehi	
Inst.	ena	ebhi, ehi	
Dat.	āya, ssa	nan	
Abl.	ā, mhā, smā	ebhi, ehi	
Gen.	ssa	nan	
Loc.	e, mhi, smin	esu	

Note: The vowels preceding —ni, bhi, hi, nan and su are always long.

Neuter Substantives

Bīja	seed, germ.	Nagara	city.
Bhaṇḍa	goods, article.	Pāda	(m-n) foot.
Ghara	home, house.	Pīṭha	chair, bench.
Khetta	field.	Potthaka	book.
Lekhana	letter.	puppha	flower.
Mitta	(m.n.) friend.	Udaka	water.
Mukha	face, mouth.	Vattha	cloth, garment, raiment.

VERBS

Bhuñjati (bhujā) eats, partakes.	Khādati (khāda) eats, chews.
Likhati (likha) writes.	Nisīdati (sada with ni) sits.
Pūjeti (pūja) offers.	Vapati (vapa) sows.

EXERCISE V.

A. Translate into English: 1. Sakuṇā phalāni khādanti. 2. Maṇḍapāni pīṭhesu nisīdāma, mañcesu supāma. 3. Narā āpaṇehi bhaṇḍāni kiṇanti. 4. Phalāni rukkhehi patanti. 5. Kassakā khettesu bījāni vapanti. 6. Sabbadā maṇḍapāni udakena pāde ca mukhaṇ ca dhovāma. 7. Sissā ācariyānaṇ lekhanāni likhanti. 8. Idāni ahaṇ mittehi saddhiṇ ghare vasāmi. 9. Dāso talākasmīṇ vatthāni dhovati. 10. So pupphāni Buddhaṇ pūjeti. 11. Kasmā tvaṇ āhāraṇ na bhujasi. 12. Ajja sissā ācariyehi potthakāni uggaṇhanti. 13. Maggikā mittehi saddhiṇ nagarā nagaraṇ vicaranti. 14. Ahaṇ sabbadā aramasmā pupphāni āharāmi. 15. Maṇḍapāni nagare gharāni passāma. 16. Kassakā nagare talākasmā udakaṇ āharanti. 17. Dārakā janakassa pīṭhasmīṇ na nisīdanti. 18. Mittaṇ ācariyassa potthakaṇ pūjeti. 19. Tumhe narānaṇ vatthāni ca bhaṇḍāni ca vikkiṇātha. 20. Ācariyassa ārāme samaṇā ādarena narānaṇ Buddhassa Dhammaṇ desenti.

Translate into Pali: 1. I am writing a letter to (my) friend. 2. We eat fruits. 3. We offer flowers to the Buddha everyday. 4. He is not going home now. 5. You are sowing seeds in the field to-day. 6. The sons are washing the father's feet with water. 7. They are partaking food with the friends in the house. 8. Children's friends are sitting on the benches. 9. Are you writing letters to the teachers to-day? 10. I am sending books home through the servant. 11. I see fruits on the trees in the garden. 12. The birds eat the seeds in the field. 13. Friends are not going away from the city to-day. 14. we are coming from home on foot. 15. From where do you buy goods now? 16. Men in the city are giving clothes and medicine to the sick.

"GENERAL CONVERSATION IN PALI"

ORDERS AND ADVICE.

- | | |
|--------------------------------|----------------------|
| 1. Ghaṇṭhaṇ vādehi. | Ring the bell. |
| 2. Mama horālocanaṇ idh'āhara. | Bring my watch here. |
| 3. Taṇ purisaṇ idha pakkosāhi. | Call that man here. |
| 4. Tuyhaṇ pāde dhovāhi. | Wash your feet. |

5. Ātape mā gacchāhi. Do not go in the sun.
6. Majjan mā piva. Do not drink intoxicants.
7. Mama koseyyacchādanan sanharāhi. Fold my silk dress.
8. Imassa yācakassa thokan taṇḍulan dehi. Give this beggar some rice.
9. Lekhanin ānetun tan dārakan pesehi. Send that boy to fetch a pen.
10. Sadā mātāpitunan vacanakarā bhavatha. Be always obedient to your parents.
11. Mā vuddhānan parihāsan karotha. Do not ridicule elders.
12. Mā kadāci pi musā bhaṇatha. Never tell lies.
13. Mā jīvino jīvitā voropetha. Do not kill living beings.
14. Sabbesan samaṇānan gāraṇan karotha. Pay respect to all religious teachers.
15. Kalyāṇamitte sevatha. Keep company with virtuous friends.
16. Pāpamitte mā bhajatha. Do not keep company with friends who have fallen into vice.
17. Mā parasantakan sūcimattam pi thenetha. Do not steel even a needle that belongs to others.
18. Tiracchānagate mā hiṇsatha. Do not tease animals.
19. Mā paresan chiddāni gavesatha. Do not try to find others' faults
20. Attano vajjāni gavesetvā tāni pajahatha. Find out your own faults and avoid them.

HISTORY OF PALI LITERATURE (Contd.)

The following Books edited by the most erudite monks from the Five Therāvāda Countries:— Burma, Ceylon, Thailand, Cambodia and Laos — were recited in the Mahāpāsānaguha (Great Cave) of Kaba Aye, Rangoon from May 17, 1954 to May 23, 1956.

VINAYA PITAKA**Name of Books.**

1. Pārājika.
2. Pācittiya.
3. Mahāvagga.
4. Cūllavagga.
5. Parivāra.

SUTTA PITAKA**Digha Nikāya.**

1. Silakkhanda Vāgga.
2. Mahā Vagga.
3. Pāthika Vagga.

Majjhima Nikāya.

1. Mūlapannāsa.
2. Majjhimapannāsa.
3. Uparipannāsa.

Sanyutta Nikāya.

1. Sagāthā Vaggā, Nidāna Vagga.
2. Khandha Vagga, Sallayatana Vagga.
3. Mahā Vagga Sanyutta.

Anguttara Nikāya.

1. Eka, Duka, Tika, Catuka Nipāta.
2. Pancaka, Chakka, Sattaka Nipāta.
3. Atthaka, Navaka, Dassaka, Ekadassaka Nipāta.

Khuddaka Nikāya.

1. Khuddakapātha, Dhammapada, Udāna, Itivuttaka, Suttanipāta.
2. Vimāna Vatthu, Peta Vatthu, Theragātha, Therīgātha.
3. Apādāna.

4. Buddha-vamsa, Cariyāpitaka.
5. Jātaka I.
6. Jātaka II.
7. Mahāniddeśa.
8. Cūllaniddeśa.
9. Patisanbhidāmaggā.
10. Netti, Petakopadesa.
11. Milinda-panhā.

Abhidhamma Pitaka.

1. Dhammasaṅgani.
2. Vibhaṅga.
3. Dhātukathā, Puggalapaṇṇatti.
4. Kathā Vatthu.
5. Yamaka I.
6. Yamaka II.
7. Yamaka III.
8. Paṭṭhāna I.
9. Paṭṭhāna II.
10. Paṭṭhāna III.
11. Paṭṭhāna IV.
12. Paṭṭhāna V.

NUMBER OF VOLUMES

Name of Pitaka.

Number of Volumes.

Vinaya Pitaka.	5.
Sutta Pitaka.	23.
Abhidhamma Pitaka.	12.
Tipitaka	40.

LESSON VI.

A

NOUNS ENDING IN Ā

Kaṅṅā F. Maiden, Virgin

Terminations

	Sin.	Plu.	Sin.	Plu.
Nom.	Kaṅṅā	Kaṅṅā,	Kaṅṅāyo	Kaṅṅā —, Kannayo.
Voc.	Kaṅṅe	Kaṅṅā,	Kaṅṅāyo	Kaṅṅe —, Kaṅṅāyo.
Acc.	Kaṅṅā	Kaṅṅā,	Kaṅṅāyo	Kaṅṅe —, Kaṅṅāyo.
Intr. Abl.	Kaṅṅāya	Kaṅṅābhi,	Kaṅṅāhi,	Kaṅṅāya — bhi, — hi.
Dat. Gen.	Kaṅṅāya	Kaṅṅānan		Kaṅṅāya Kaṅṅānan.
Loc.	Kaṅṅāya	Kaṅṅāsu,		Kaṅṅāya Kaṅṅāsu.
	Kaṅṅāyan			Kaṅṅāyan

All nouns ending in “ā” are in the feminine with the exception of “sā”, m. dog.

Feminine Substantives

Bhāriyā	wife.	Pāḷibhāsā	Pāḷi language.
Bhāsā	language.	Paṅṅā	wisdom.
Dārikā	girl.	Pāḥasālā	school.
Dhammasālā	preaching hall.	Saddhā	faith, devotion, confidence.
Gaṅgā	Ganges river.	Sālā	hall.
Nāvā	ship, boat.	Gilānasālā	hospital.
Osadhasālā	dispensary.	Visikhā	street.

B.

INFINITIVE

The Infinitives are formed by adding the suffix “tun” to the root. If the ending of the root is “a”, it often changed into “i”.

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หอสมุดแห่งชาติ

Examples:

pacca	-- tun	---- pacitun	to cook.
rakkha	-- tun	---- rakkhitun	to protect.
dā	-- tun	---- dātun	to give.

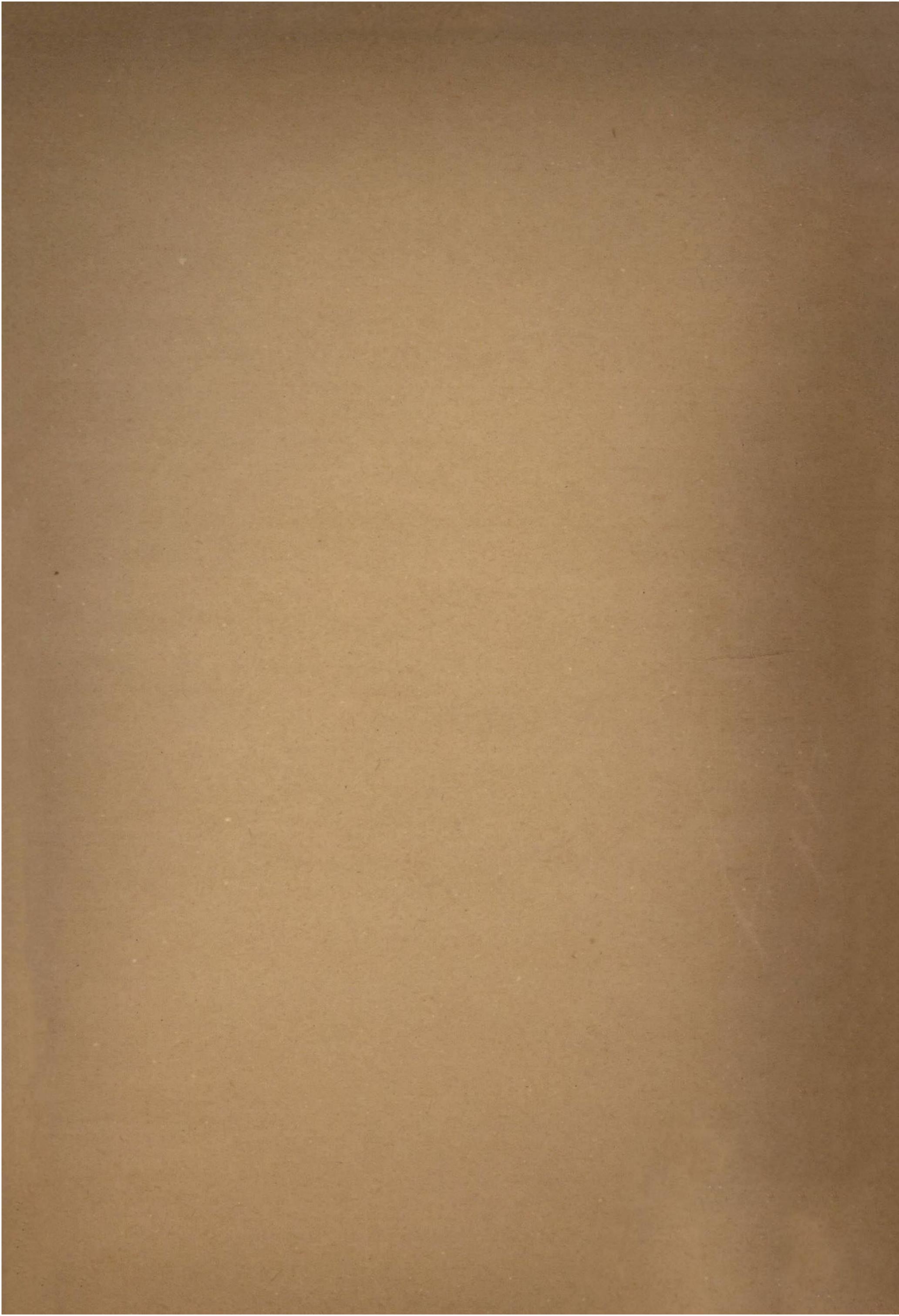
Generally the above suffix is added to the forms the roots assume before the third person plural termination of the present tense.

desenti	---	desetun
kiṇanti	---	kiṇitun
bhūñjanti	---	bhūñjitun
suṇanti	---	suṇitun, sotun.

Root.	Meaning.	3rd pres. pl.	Infinitive.	Ind. Part. Past.
disa	to preach.	desenti,	desetun,	desetvā.
disa	to see.	passanti,	passitun,	disvā, passitvā.
gaha	to take.	gaṇhanti,	gaṇhitun,	gaṇhitvā, gahetvā.
gamu	to go.	gacchanti,	gantun,	gantvā.
gamu with ā	to come.	āgacchanti,	āgantun,	āgantvā, āgamma.
hū	to be.	honti,	hotun,	hutvā.
isu	to wish.	icchanti,	icchitun,	icchitvā,
kara	to do.	karonti,	kātun,	katvā,
lapa with san	to converse.	sallapanti,	sallapitun,	sallapitvā.
ñā (jāna)	to know.	jānanti,	ñātun, jānitun;	ñātvā, jānitvā.
nahā	to bathe.	nahāyanti,	nahāyitun,	nahāyitvā, nahātvā.
ruha with ā	to ascend.	āruhanti,	āruhitun,	āruhitvā, āruhya,
ṭhā	to stand.	tiṭṭhanti;	ṭhātun;	ṭhatvā.

Illustration:

1. Bhariyā dārikānan dātun odanan pacati. The wife, to the girls, to give, rice, cooks.
2. Dārikāyo uggāṇhitun pāṭhasālan gacchanti. The girls, to learn, to school, go.
3. Te gaṅgāyan kīṭitun icchanti. They, in the river, to play, wish.
4. Kaññāyo āhāran bhūñjitun sālāyan nisīdanti. The maidens, food, to eat, in the hall, sit.



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