



JĀTAKA TALES

BOOK I

MAHACHULA BUDDHIST SUNDAY SCHOOL

JĀTAKA TALES

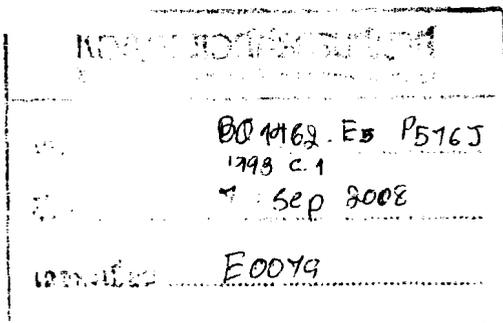
BOOK 1 (M.S. 2)



THE BUDDHIST SUNDAY SCHOOL
MAHACHULALONGKORNRAJAVIDYALAYA
BUDDHIST UNIVERSITY

UNDER ROYAL PATRONAGE

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คำนำ

วิชาพุทธศาสนาภาคภาษาอังกฤษ เป็นวิชาหนึ่งที่โรงเรียนพุทธศาสนาวนอาทิตย์ ม.จ.ร. จัดเป็นหลักสูตร ถือว่าเป็นวิชาที่มีความสำคัญมาก ซึ่งจะเป็นเหตุให้นักเรียนโรงเรียนพุทธศาสนาวนอาทิตย์ มีความเข้าใจในหลักธรรมในภาคภาษาต่างประเทศ

เพื่อพิจารณาจัดทำหลักสูตร และประมวลการสอนของโรงเรียนพุทธศาสนาวนอาทิตย์ ม.จ.ร. ให้เหมาะสมยิ่งขึ้น มหาจุฬาลงกรณราชวิทยาลัย จึงได้แต่งตั้งคณะกรรมการที่ขึ้นคณะหนึ่งเรียกว่า “เจ้าหน้าที่หน่วยหลักสูตรและประมวลการสอน” คณะเจ้าหน้าที่ในหน่วยนี้ได้มีมติเป็นเอกฉันท์มอบให้พระมหาประยุทธ์ ปยุตฺโต ป.ธ. ๔, พธ.บ., พ.ม. * ซึ่งเป็นเจ้าหน้าที่รูปหนึ่ง และเป็นอาจารย์โรงเรียนพุทธศาสนาวนอาทิตย์ด้วย ปัจจุบันดำรงตำแหน่งผู้ช่วยเลขาธิการ ม.จ.ร. เป็นผู้จัดทำแบบเรียน “พุทธศาสนาภาคภาษาอังกฤษ” เพราะท่านมีความชำนาญในวิชานี้ พระมหาประยุทธ์ ปยุตฺโต ได้ใช้สติปัญญา และเสียสละเวลาเพื่อการนี้อย่างจริงจัง แบบเรียนนี้จึงสำเร็จลงได้ด้วยดี และได้อาศัยพระมหาสมบุรณ์ สมบุณฺโณ* ช่วยเหลือในค้ำนธุรการตลอดมา

ในนามของมหาจุฬาลงกรณราชวิทยาลัย จึงขออนุโมทนาสาธุการในกุศลฉันทะของพระมหาประยุทธ์ ปยุตฺโต และพระมหาสมบุรณ์ สมบุณฺโณ ในการจัดทำแบบเรียนนี้ สวมตามเจตจำนงของมหาวิทยาลัย ไว้เป็นอย่างสูง ณ โอกาสนี้ด้วย

พระราชวิสุทธิเมธี*

หัวหน้ากองวิชาการ มหาจุฬาลงกรณราชวิทยาลัย

๔ ส.ก. ๐๗

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- * ปัจจุบันคือ พระราชวรมุนี
 - * ปัจจุบันคือ พระพรหมคุณาภรณ์
 - * ปัจจุบันคือ พระวิสุทธิธัมมโพธิ์

THE PĀLI ALPHABET

| | | | | | | | | |
|---------------------------|---|----|----|----|---|---|---|---|
| <i>VOWELS:</i> | a | ā | i | ī | u | ū | e | o |
| | ဝ | ဝါ | ဝီ | ဝိ | ဥ | ဣ | ဧ | ဧ |
| <i>CONSONANTS:</i> | k | kh | g | gh | ñ | | | |
| | က | ခ | ဂ | ဃ | ဣ | | | |
| | c | ch | j | jh | ṣ | | | |
| | ဆ | ဇ | ဇ | ဇ | ဆ | | | |
| | t | th | d | dh | n | | | |
| | တ | ထ | ဒ | ဌ | န | | | |
| | t | th | d | dh | n | | | |
| | တ | ထ | ဒ | ဌ | န | | | |
| | p | ph | b | bh | m | | | |
| | ပ | ဖ | ဗ | ဗ | မ | | | |
| | y | r | l | v | s | h | ḥ | ṣ |
| | ယ | ရ | လ | ဝ | ဇ | ဟ | ဗ | ဗ |

ABBREVIATIONS

| | |
|-------|-------------|
| adj. | adjective |
| adv. | adverb |
| conj. | conjunction |
| n. | noun |
| v | verb |

THE LION AND THE BOAR

Once there was a lion. He lived in a mountain **cave** in the Himalayas. Not far from the cave there was a lake. Many boars lived by the lakeside. Beside the same lake, there lived many recluses in huts made of leaves and branches.

One day the lion, after eating a buffalo or an elephant, went down to drink at the lake. At that time a strong boar was feeding at the bank of the lake. The **lion saw** him and thought, "**This** boar will be my food some other day; but, if he sees me, he will not come here again." Then the lion went away quietly.

The boar saw this. He thought that the lion was afraid of him and ran for fear. So he raised his head and said to the lion, "You are four-footed like me. Turn lion! Are **you** afraid? Why do you run away from me?"

"Friend Boar, today there **will** be no fight between you and me. But next week let us fight it out here," the lion said and went away.

The boar was delighted in thinking of fighting a lion. He told his relatives all about **it**, but they were very frightened. "You will be the cause of the death of us all," they said, "When the lion **comes**, he'll kill you and all of us."

These words frightened the boar. "What shall I do, then?" he asked.

"You must roll about in the recluses' dung-hill for the next seven days, and let the dung dry on your body. Then, on the seventh day, you **must** wet yourself with dew-drops, and be first at the fighting place. The lion is a clean animal. When he catches smell of the dung, **he** will spare your life," said **his** relatives.

The boar did as **they** advised. **When** the lion came and **smelled** the dung, he said, "**Friend Boar**, **this** is a **fine** trick! If you are not covered with dung, I will kill you this very day. But, now, I won't **even** touch you with **my** foot. So I **spare** your **life**. I give you **the** victory."

Then the lion turned away and, after **eating** **some** animal, went back to his cave on the mountain. The boar told his relations how he had beaten the lion. But they feared that the lion would come again another day and kill them all. So they ran **away** to some other place.

VOCABULARY

| | |
|-----------------------------|--|
| <i>advise,</i> | v. to tell (a person) what you think he ought to do. |
| <i>boar,</i> | n. a wild pig. |
| <i>delighted,</i> | adj. glad. |
| <i>feed,</i> | v. to eat. |
| <i>four-footed,</i> | adj. having four feet. |
| <i>frightened,</i> | adj. filled with fear. |
| <i>recluse,</i> | n. a person who lives apart from the world. |
| <i>relation, relative,</i> | n. a person who is connected by birth or marriage. |
| <i>roll,</i> | v. to move by turning over and over. |
| <i>spare someone's life</i> | not to kill him: |
| <i>trick.</i> | n. something done to deceive. |

EXERCISES

I. Put a check (✓) before **the expression which best completes the sentence.**

1. The story you have just read is about
 - a. a lion that ran away to its cave **on** the mountain. for fear of a strong boar
 - b. a boar which had to roll about in a dung-hill in order to make the lion spare its life.
 - c. many recluses who did not want the lion to live near them because they **lived** in houses **made** of **leaves** and branches.

2. When the lion saw the boar **he** thought that
 - a. he would eat the boar one day.
 - b. **he** would not go to the lake again.
 - c. he would not have food on that day.

3. When the boar saw the lion he
 - a. was afraid of him and ran for **fear**.
 - b. told the lion that they were friends **because** they were both four-footed.
 - c. thought that the **lion** was running **for** fear of him.

4. The boar rolled about in **the** dung-hill
 - a. to make himself stronger than the lion.
 - b. to make his body so dirty that the lion would not want to come near **him**.
 - c. to make the lion not know him.

5. When the boar told his **relations** that he had **beaten the** lion, **they**
 - a. **were** very glad and **made him** their chief.
 - b. ran to the cave of the lion and killed him.
 - c. ran away for fear of the lion's coming again.

I. If the sentence is true, put T before it. If it is false, put F.

-1. Many recluses lived in the same lake as **the boars**.
-2. The lion went to the lake because he wanted to eat a **buf-
falo** or an elephant.
-3. The relations of the boar did not **want** him to **fight** with
the lion.
-4. The lion went to **the fighting** place before the boar.
-5. The lion let the boar go because he did not want to touch
the dung on the body of the boar.

III. Fill the space with the correct word from the following list.

caught, space, feared, touch, frightened, advised.

1. When the lion saw the **boar** he went away **quietly** because
he.....that if the boar **saw** him, he would never go there
again.
2. The relations of the boar were very..... **because they**
thought that **the** lion would be the cause of the death of
them all.
3. The boar was.....to roll about in the dung-hill of the
recluses.
4. When the lion.....smell of the dung he turned away.
5. The lion did not want to.....the dirty boar even with
his foot.

IV. Vocabulary Practice : Answer each of the following correctly.

1. What are the past and past participle forms of these
verbs: to drink, to *fight*, to tell, to catch?
2. Which of the following words is the **opposite** of the **adjective**
"clean" (ugly, pretty, dirty, afraid)?
3. What is the **infinitive form** of "beaten"?
4. A thing which is wet is not (cold good, weak, dry).

5. Which of these persons is your relation (your friend, your teacher, your enemy, your cousin)?
6. We usually find a cave (in a lake, on a mountain, in a garden, **beside** a river).
7. Which of **the** following is a four-footed animal (a pig, a hen, a **snake**, a gold fish)?
8. If I **run** away I **am** usually (glad, sad, **frightened**, delighted).
9. To raise is to (turn, lead, run, lift).
10. When the lion went away quietly, it (made very little sound, **made** a loud noise, cried loudly).

Attānaṃ nātivatteyya.

One should not overestimate oneself.

Dukkho bālehi saṃvāso.

Company with fools is ever painful.

THE MOSQUITO AND THE FOOLISH SON

Once upon a time, there were many carpenters who lived in a border-village in **Kāsi**. One of the carpenters was an old grey-haired man.

One day when he was planing away at a piece of wood, a **mosquito** stung him on the head.

The carpenter said to his son, who was sitting nearby, "My boy, a mosquito is stinging me on the head; drive it away."

"Hold yourself still for a few minutes, father," said the son, "I'll kill it at a blow."

"Drive it away," cried the father.

"All right, father," answered the son, who was behind the old man's back. He raised a sharp axe on high to kill only **the** mosquito and cut his father's head in two. So the old man died at once.

At that time a trader reached the village in the way of trade and was sitting in the carpenter's shop. He saw the whole

incident and thought, "A **wise** enemy is better than such a person, because, for fear of revenge, he will not kill a man." "Foolish friends are worse than wise enemies," he said and went away.

VOCABULARY

| | |
|-----------------------|--|
| <i>border,</i> | n. the land near the line that divides one country from another. |
| <i>incident,</i> | n. something that happens . |
| <i>intend,</i> | v. to mean ; have in mind . |
| to <i>plane</i> away, | v. to make smooth with a plane . |
| <i>revenge,</i> | n. the act of paying back evil for evil. |

EXERCISES

I. Put a check (✓) before the expression which best completes the sentence:

- The story you have just read is about
 - a trader who was **born** as an old grey-haired man.
 - a carpenter who was killed by a foolish friend.
 - a **boy** who killed his father because of his foolishness.
- When the mosquito stung him on the head, the old carpenter
 - killed it at a **blow**.
 - told his son to sit far away.
 - told his son to drive it away.
- The trader went to the village
 - to see the **boy** who had killed his father.
 - to buy and **sell** goods.
 - to ~~see~~ the carpenters.
- When** the boy raised an **axe** on high he intended to
 - kill a mosquito.
 - cut his **father's** head in two.
 - drive **the** trader away.
- The trader said that **a wise enemy** would not kill **a man**
 - who was better than** a friend.
 - because he was** afraid of **revenge**.
 - 'who had gone away.

11. If the sentence is **true**, put **T** before it. If it is **false**, put **F**.

-1. The carpenters who lived in the border-village were old **grey**-haired men.
-2. The mosquito stung the trader on **the** head.
-3. **When the son** told his father to sit still, he wanted to **kill** the mosquito.
-4. The trader had an enemy who would not kill a man.
-5. The trader said that the boy was his enemy.

11. Fill the space with the correct word from the following list.

revenge, incident, drive, stung, intending *sense*

1. When the carpenter was planing away at a piece of wood, a mosquitohim on the head.
2. The old carpenter told his son to **away** the mosquito.
3. The son raised a sharp axe on high to kill only the mosquito.
4. The trader saw the whole..... and thought that a wise enemy was better than a foolish friend.
5. The trader said that a wise enemy would not kill a **man** for fear of

IV. Vocabulary Practice: Answer each of the following correctly:

1. What are the past and past participle forms of these verbs : to **see**, to **cry**, to sit, to **cut**?
2. What is the infinitive form of "stung"?
3. Which of the following is the opposite of "**few**" (much, far, many, old)?
4. **There** are sixty; minutes in a (second, hour, day, week).
5. An old man is not (grey-haired, wise, good, young).
6. What are the forms of the adjectives "**good**" and "bad" in the comparative and superlative **degrees**?

7. Your enemy usually (loves you, dislikes you, sits not far from you, cuts your head in **two**).
8. **Goods** are generally sold by (a carpenter, an old **man**, an enemy, a trader).
9. A **man** who **stands** still does **not** (**hear**, **see**, move, fear).
10. To cut something easily you ought to **use** a knife which is (old, bad, **sharp**, **grey**).

Nisamma karaṇaṃ seyyo.

You are advised to think **before** acting.

Katassa natthi paṭikāraṃ.

What is done cannot **be** undone.

THE ASS IN THE LION'S SKIN

Once upon a time, there was a merchant who went about selling goods, which an ass carried for him. When he stopped at any village, he took his burden off the ass, and threw a **lionskin** over him, and then turned **him loose** in the rice fields. When the watchmen **saw** the ass they thought that he was a lion, and so dared not **come** near him.

One day this merchant stopped at a village. When he was cooking breakfast, he threw the **lionskin** over the ass and turned him loose in a rice field. The watchmen thought it was a lion and dared not come near, but ran away and gave the alarm.

All the villagers took their weapons and hurried to the field, shouting and beating drums. The ass was very frightened. He cried loudly. Then a farmer knew that it was an ass. He **cried**, "I see, it is not a lion, not a tiger, not even a leopard. It is **only** a bad ass with a **lionskin** over his back."

When the villagers knew that it was only an ass, they beat him with sticks till they broke his bones. Then they went off with the lionskin.

When the merchant came and saw the ass dying, he said, "If you are wise, you will eat the green rice for a long time. Now you are foolish. You were beaten because of your own cry."

As he was saying this, the ass died. The merchant left him and went his way.

VOCABULARY

| | |
|--------------------|---|
| <i>alarm,</i> | n. some loud noise made to tell people of a danger. |
| <i>burden,</i> | n. something that is carried. |
| <i>frightened,</i> | adj. filled with fear; afraid. |
| <i>hurry,</i> | v. to move or act quickly. |
| <i>leopard,</i> | n. a large, fierce animal of the cat family, usually having a yellowish skin and black spots. |
| <i>loose,</i> | adj. free; not tied up. |
| <i>weapon,</i> | n. a thing used in fighting. |

EXERCISES

- I. Put a check (✓) before the expression which best completes the sentence:
- The story you have just read 'is about
 - an ass that was killed because of its cry.
 - a lion that was taken away by the farmer.
 - a merchant who put a lionskin on himself.
 - The merchant let the ass feed in the
 - village.
 - rice field.
 - forest.

3. **The alarm was given by**

- a. a merchant.
- b. a farmer.
- c. watchmen.

4. **The** watchmen dared not **come** near the ass because

- a. they thought that he **was** a lion.
- b. the ass cried **very** loudly.
- c. they were afraid of the merchant.

5. **The** farmer **knew** that it was only **an** ass because

- a. he took the **lionskin** off the ass.
- b. some villagers told him.
- c. the ass made a loud cry.

II. If the statement is true, put T before it. If it is false, put F.

-1. The ass carried goods for the farmer.
-2. The merchant went to **cook** breakfast in a rice **field**.
-3. The villagers took their weapons to fight with the watchmen.
-4. When the ass cried, the **farmer** knew that it was not a lion.
-5. The ass was killed by the villagers.

III. Fill the space with the correct word from the following list.

frightened, soon, **burden**, carried, broke, dying.

- 1. The merchant went about selling goods which **an** ass.....for him.
- 2. Wherever he -went he took his off the ass.
- 3. The ass was so that he cried loudly.
- 4. When the villagers knew that it **was** only an ass, they..... him with sticks.
- 5. The merchant came and saw the ass.....

IV. Vocabulary Practice: Answer each of the following correctly.

1. An ass was also called a (tiger, leopard, donkey, deer).
2. When the merchant turned the ass loose, he (made him lie down, **brought** him back, let **him** go about).
3. What are the **past** tense forms of these verbs: to leave, may, to grow, to carry?
4. When someone is hurrying, he often (runs, walks slowly, says something, sits down).
5. **A** merchant is a man who (goes about, is very rich, sells **goods**, has an ass).
6. 'Pared not come'' means (did not want to come, told someone not to **come**, were not brave enough to come).
7. **When** you are frightened, you (fear, are glad, like something, are **angry**).
8. We give the alarm when (a house is on fire, someone is sleeping, someone gives you some money).
9. We use weapons when we (swim, walk in **the** dark, fight, travel),
10. **A** wise man is not (clever,' foolish, big, sad).

Natthi loke raho nāma.

Nowhere can any cover up his sin.

Hāpeti attham̐ dummedho.

Destroyers of welfare are the fools.

Dhammena vittameseyya.

Earn your living honestly.

THE OWL AND THE CROW

Once upon a time, in the first cycle of the world, all people assembled and took for their king a very good and handsome man. The four-footed animals also assembled and took the Lion for their king. The fish in the ocean **chose** a fish called Ananda for their king. Then all the birds in the Himalayas assembled upon a flat rock, crying,

"Among men there is a king, and among the beasts and the fish there are kings too. But among us there is no **.king**. We should not live without a chief. Choose one of us and set him in the king's place.

They looked for such a bird and **chose** the Owl. "Here is the bird we like," said they. And to see that, all of them **agreed** to this, a bird made the announcement three times.

After hearing the announcement twice, the Crow thought, "If that is what the Owl looks like when he is not angry, what will he look like when he is angry? If he only looks at us in anger,

we shall be scattered like salt thrown on a hot place. I don't want to make **him** king." Then he rose up and said to the assembly, "You say that this owl is the king over all the birds. May I speak my mind?"

The birds said to him, "Friend, you are permitted to speak. But you ought to speak the good and the right, because **there** are also other birds who are young, wise and bright."

Free to speak, the Crow said, "I **do** not accept the Owl as our king. Look at his face! If this is what he looks like when he is glad, what will he look when he is angry?"

Then he flew up into the air, crying out, "I don't like it! I don't like it!" The Owl **rose and** chased him. From that time on, the Crow has been the enemy of the Owl.

All the other Birds chose a Golden Goose for their king and scattered.

VOCABULARY

| | |
|------------------|--|
| <i>assemble,</i> | v. to come together; gather together; collect. |
| <i>flat,</i> | adj. smooth, even and level; lying spread out. |
| <i>handsome,</i> | adj. good-looking; pleasing to the eye. |
| <i>permit,</i> | v. to allow; let. |
| <i>scatter,</i> | v. to throw about; go away in different ways. |
| <i>set,</i> | v. to put; place; lay. |
| <i>twice,</i> | adv. two times. |

EXERCISES

- 1 Put a check (✓) before the expression which best completes the sentence:
- The story you have just read is about
 - many birds which came together to see their king.

- b. an owl and a crow which **became** angry with each other when the birds were choosing their king.
 - c. a king who wanted to have a **golden** goose.
2. The birds came together
 - a. to choose one of them for their **king**.
 - b. to **see** the Owl fighting with the Crow.
 - c. to listen to a bird making an announcement.
 3. **A** bird made three announcements
 - a. to make the Owl **king**.
 - b. to drive the Crow away.
 - c. to see that all the birds assembling there wanted to have the Owl as their king.
 4. The Crow did not want to **make** the Owl king because
 - a. **the** Owl was his **enemy**.
 - b. he did not like his **face**.
 - c. he **envied** the Owl.
 5. At the end of the story
 - a. the Crow agreed with the other birds to have the Owl **chosen** as the king of birds.
 - b. **the** birds took a Golden Goose and **gave** him to their king.
 - c. the Crow and the Owl **went** away and the **other** birds **made** a Golden Goose their **king**.

II If the statement is true, put T before it. If it is false, put F.

-1. The lion called Ananda **was** the king of the four-footed **animals**.
-2. All the birds wanted to **make** the Owl their chief.
-3. **When** the birds scattered, they threw **salt** on a **hot place**.
-4. The Crow did not like the Owl.
-5. **At last, the Golden Goose was made king of the birds.**

III. Fill the space with the correct word from the following list..

looked for, *assembled*, *without*, called, permitted.

1. The four-footed animals also.....and chose **the** Lion for their king.
2. The fish in the ocean chose a fish.....**Ananda** for their king.
3. The birds.....such a bird and chose the Owl.
4. The birds said that they could not live.....a chief.
5. The birds told the Crow that he was.....to speak.

IV. Vocabulary Practice: Answer each of the following correctly:—

1. When people assemble. they (come together, choose their king, beat an ass).
2. What are the past and past participle forms of these verbs: to choose, to throw, to fly, **to set**?
3. Most people like a beautiful woman and a man who is (ugly, handsome, tall).
4. Which of these is a beast (a crow, a **salmon**, an ant, a tiger)?
5. A common synonym for the verb "to permit" is to (admit, **allow**, command, scatter).
6. I agree with you and I agree (with, to, at, of) your plan.
7. When the beasts took a lion for their king, they (caught the lion and gave it to their king, **made** the lion their **king**, made the lion go to their king).
8. Your enemy often looks at you in (angry, angrily, anger).
9. Something that is right is not (**good**, wrong, **bright**, wise).
10. A beast (lives in the ocean, is four-footed, is the chief of birds, likes a lion).

Akkodhena jine kodham

Conquer anger by love.

Subhāsītā ca yā vācā etammaṅgalamuttamā.

Well-spoken words are the highest blessing.

Anatthajanano kodho.

Anger leads to destruction.

THE WISHING CUP

Once upon a time, there was in Benares a rich merchant who had an only son. A treasure of four hundred millions was buried in his house. The merchant gave alms and did good until he died. Then he was born again as **Sakka**, king of the gods.

His son made a pavilion across the road, and sat down with many friends round him, to drink. He paid much money to singers and dancers, and passed his time in drinking, eating and making love to women. He asked only for song, music and dancing. So in a short time he spent all the treasure of four hundred millions, and all his property, goods and furniture. He became so poor that he had to go about in rags.

Sakka thought of his son and knew how poor he was. For the love of his son, he gave him a Wishing Cup, saying, "Son, take care not to break this cup. So long as you keep it, you will never be poor, so take good care of it!" Then he went back to heaven.

After that the man did nothing but drink out of the cup. **One day**, he was drunk, and threw the cup into the air, catching it as it fell. But once he missed it. It fell upon the **earth** and broke into pieces. Then he became poor **again** and went about in rags, begging, with bowl in hand. At last he lay down by a wall and died.

VOCABULARY

| | |
|------------------|---|
| <i>alms,</i> | n. money, clothes, food, etc. to be given to poor people. |
| <i>miss,</i> | v. to fail to catch. |
| <i>pavilion,</i> | n. a building used for pleasure (singing, dancing, etc.) |
| <i>property,</i> | n. possessions; things owned. |
| <i>treasure,</i> | n. valuable things; money, gold, etc. found hidden in the ground. |

EXERCISES

- I. Put a **check** (✓) before the expression which best completes the **sentence**:-
- The story you have just read is about
 - a merchant who buried a treasure of four hundred thousand millions and became poor.
 - Sakka, king of gods, who gave a **Wishing Cup** to a poor man and made him lie down by a wall.
 - the merchant's son who, being a bad **man**, lost all his treasure and could not **keep** a Wishing Cup.
 - The man who buried the treasure was
 - the rich merchant.
 - the rich merchant's father.
 - the son of the rich merchant.
 - The bad son made a pavilion
 - to cross the road.
 - to enjoy drinking, eating and dancing.
 - to give a thousand pieces to runners.

4. **The** bad man became very poor **because**
 - a. he **had passed** his time: in drinking, eating, dancing and doing other bad things.
 - b. he bought many pieces of furniture.
 - c. Sakka came and took a Wishing Cup from him.
5. When the bad man threw the cup into the air, he
 - a. wanted to ask for something.
 - b. was **drunk**.
 - c. wanted to break it

II. If the statement is true, put **T** before it. If it is false, put **F**.

-1. After his death, the father of the rich merchant was born again as Sakka, king of the gods.
-2. The son of the merchant liked song, music and dancing very much.
-3. Sakka, knowing that his son was poor, came from heaven and gave him a Wishing Cup.
-4. Sakka told his son that he should do nothing but drink out of the Wishing Cup.
-5. **The** bad man became poor again because a **drunk** man took the Wishing Cup from him and broke it into pieces.

III. Fill the space **with** the correct **word** from **the following list**:

but, until; *that*, *never*, *as*, about.

1. The merchant gave alms and did good.....he died.
2. The son of the merchant became so poor.....he had to go about in rags.
3. Sakka said to his son, "So long as you keep this cup, you willbe poor."
4. After that the man did nothing.....drink out of it.
5. One day he threw the cup into the air, catching it.....it fell.

IV. **Vocabulary Practice:** Answer each of the following correctly:-

1. What are the **past** and past participle forms of these verbs: to break, to catch, to lie, to become?
2. What are the infinitive forms of the following (fell, spent, **threw**, paid)?
3. Which of these is a piece of furniture (a bag, a book, a chair, a bottle)?
4. Most people do not want to wear (shoes, gloves, a hat, rags).
5. After death, a good man usually goes to (heaven, a bank, hell, the sun).
6. In many countries, dead bodies are usually (given to priests, thrown into rivers, cooked, burned).
7. Most men who are drunk cannot (throw cups into the air, stand straight, speak).
8. A person who sings is called a singer, and a person who dances is called a.....
9. In **the** morning, we often see Bhikkhus going to collect (rags, **goods**, alms, pieces of money).
10. When someone passes his time in drinking, he (does not drink at all, drinks very little, drinks very much).

Ye pamattā yathā matā.
The heedless are like unto the dead.

Uṅhātā vindate dhanam.
He who is .industrious will acquire wealth.

Attā hi attano nātho.
Oneself indeed is **one's** refuge.

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THE DISHONEST TRADER

Once upon a time, there was born in a merchant's family in **Benares** a boy who was named "**Wise.**" When he grew up he entered into **partnership** with another merchant named "**Wisest,**" and traded with him. They took five hundred carts from **Benares** to the country-district, where they sold their goods and made a lot of money.

On the way home, when the time for dividing the money **came,** Wisest said, "I must have a double share."

"**Why** so?" asked Wise.

"Because while you are only Wise, I am Wisest. Wise ought to have only one share to **Wisest's** two."

"But **we** both had an equal interest in all the goods and in the oxen and the carts; Why should you have two shares?"

"Because I am Wisest."

And so they talked away till they fell to quarrelling.

“Ah” thought Wisest, “I have a plan.” He made his father hide in a hollow tree, and told him to say, when the two came, “Wisest should have a double share.”

Then he went to Wise and asked him to go to the **tree-sprite**.

Wisest said to the tree-sprite, “Lord, here stands Wise, and here stand I, Wisest. We have been partners in trade. Tell **us** what share each should receive.”

“Wise should receive only one share, but Wisest should receive two,” **was** the voice from the tree.

Hearing this decision Wise made up his mind to find out whether it was indeed a tree-sprite or not. So he **filled** the hollow **trunk** with straw and set it on fire. Wisest's father, being burnt, **climbed** up the tree and fell to the ground.

Then the two merchants divided the money **equally** and each took half.

VOCABULARY

| | | |
|---------------------|------|---|
| <i>divide,</i> | v. | to cut or break into two or more parts and share. |
| <i>equal,</i> | adj. | of the same size, amount, etc. |
| <i>Aollow.</i> | adj. | having an empty space inside. |
| <i>interest,</i> | n. | share or right. |
| <i>partnership,</i> | n. | joint business . |
| <i>quarrel,</i> | v. | to break off friendship and talk against another person. |
| <i>share,</i> | n. | a part which belongs to a person. |
| <i>tree-sprite,</i> | n. | a tree-spirit (Rukkhadevatā) |
| <i>trunk.</i> | n. | main stem of a tree. |

EXERCISES

I. Put a check(✓) before the expression which best completes the sentence:—

1. The story you have just read is about
 - a. a merchant who wanted to quarrel with his friend.
 - b. a trader **who** was dishonest to his friend.
 - c. a tree-sprite who was **burnt** to death.
2. The two traders got much money by
 - a. selling five hundred carts at Benares.
 - b. entering into partnership with **another** merchant.
 - c. selling things which they brought from Benares.
3. When the time for dividing came,
 - a. the two merchants divided the money equally.
 - b. Wise said that he shou'd have a double share.
 - c. the two traders could **n ot** agree with each other.
4. The plan of Wisest was
 - a. to make his father act as a tree-sprite.
 - b. to have Wise killed by a tree-sprite.
 - c. to hide the money in the hollow tree.
5. When Wise set fire to the hollow trunk, he wanted
 - a. to kill a tree-sprite who lived in that tree.
 - b.** to know who the person hiding in the hollow tree was.
 - c. to burn many straws to ashes.

II. If the statement is true, put T before it. If it is false, put F.

-1. Mr. Wise traded with the wisest trader of Benares.
-2. Wise said that they should divide the morey equally.
-3. Wise agreed to go to the tree-sprite.
-4. The .voice from the tree was that of a real tree-sprite.
-5. Hearing the decision, Wise agreed to have only one share-to Wisest's two

III. Fill the space with the correct word from the following list.

find out, entered, equally, yet, share, goods.

1. When he grew up he.....**into** partnership with another merchant named "Wisest."
2. Wisest said **that** **Wise** should **have** only **one**.....to Wisest's two.
3. Wise made up **his** mind to.....whether it was really a tree-sprite or not.
4. He filled the hollow trunk with straw and.....it on fire.
5. Then the two merchants divided **the** money.....and **each** took half.

IV. Vocabulary Practice : Answer each of the following **correctly** :—

1. What are the past **and** past participle forms of **these** verbs : to *hide*, to burn, to fall, to *sell*?
2. Which of the **following verbs** has the **same form** in the present and the past tenses (grow, **hurry**, set, pass)?
3. A merchant is sometimes called (a dancer, a trader, a singer, an enemy).
4. Which of the following words is not spelled correctly (interest, **district**, partner, **recieve**)?
5. Three times four is **equal** to (twenty, twelve, ten, eleven).
6. The jar will **be** full if it is (broken, rolled, raised, filled).
7. **When** you set **something** on **fire**, you (get fire from it, **make** it **burn**, **take** it **out** of the **fire**).
8. **The result** of **dividing** is a division and the **result** of **deciding** is a.....
9. **A hollow** thing usually has a (trunk, rock, hole, weapon) in **it**.

10, When Wisest said that he should have a double share, he wanted to (take two times as much as Wise, divide the money equally, take a half' of the money).

Atilobho hi pāpako.

Wicked indeed is greediness.

Paññā va dhanena seyyo.

Wisdom is better than wealth.

Dhammena vittameseyya.

Earn your living honestly.

Na nikatyā dhanam hare.

Gain riches never by fraud,

THE TWOFOLD FAILURE

Once there was a village where line-fishermen lived. One day, one of these fishermen went with his little boy and cast his hook into the river. But a snag caught his hook and he could not pull it up. He thought that it would be a very big fish and he ought to keep all of it for his family. So he sent his son home to tell his wife to begin a quarrel and keep all the neighbours at home, so that there would be none to share the fish.

Then, fearing that his line might break, he took off his coat and dove into the water to catch the fish. But once in the water, he struck against the snag and it put out both his eyes. Moreover a thief stole ~~his clothes~~ from the bank. With his hands pressed to his blinded eyes, he tried to find his clothes.

Meanwhile, his wife had decorated herself with a **palmleaf** behind one ear and had blacked one eye with soot. Nursing a dog, she came out to call on her neighbours.

"Bless me, you've gone mad, you've gone mad," said **one** woman to her.

"Not mad at **all**," said the fisherman's wife, "you abuse me without cause. **Come with** me to the sheriff and I'll have you fined for slander."

So with angry words they went to the sheriff. But it was the fisherman's wife who was fined. She was tied up and beaten to pay the fine.

At that time there was a tree-sprite who saw all that happened. He said, "Ah fisherman, your work is in vain both on land and in the water. Your failure is twofold."

VOCABULARY

| | |
|--------------------|---|
| <i>abuse,</i> | v. to say bad things about a person. |
| <i>cast,</i> | v. to throw. |
| <i>d I on,</i> | v. to ask (someone) to speak. |
| <i>decorate,</i> | v. to make beautiful. |
| <i>dive,</i> | v. to go down head first into the water. |
| <i>failure,</i> | n. being without success; lack of success, |
| <i>fine,</i> | n. money paid as punishment for breaking a ruk. v. to make (someone) pay a fine. |
| <i>in win,</i> | adv. uselessly; without effect; without result. |
| <i>meanwhile,</i> | n. in the time between two events. |
| <i>misfortune,</i> | n. bad luck. |
| <i>neighbour,</i> | n. a person who lives near another. |
| <i>sheriff,</i> | n. the chief law-enforcing officer of a county. |
| <i>slander,</i> | n. false words said with the intention to destroy the good name of a person. |
| <i>snag,</i> | n. a branch of a tree lying under water. |
| <i>soot,</i> | n. black powder formed when wood, oil, etc. burn. |
| <i>twofold,</i> | adj. double; two times as much. |

EXERCISES

I. Put a check (✓) before the expression which best completes the sentence:-

1. The story you have just read is about
 - a. a tree-sprite who told a thief to steal the clothes of a fisherman.
 - b. a **fisherman** who wanted to get much but lost nearly all.
 - c. a sheriff who tied up and beat a mad woman.
2. The little boy lived
 - a. in a forest.
 - b. in a village.
 - c. beside a **river**.
3. The fisherman dove into the water and
 - a. found a very big fish.
 - b. got back his clothes.
 - c. struck against a snag.
4. When the fisherman's wife began to quarrel, she wanted
 - a. to keep all the fish for her family.
 - b. to get some money from her neighbours.
 - c. to tell the sheriff that a thief had stolen her husband's clothes.
5. The person who was fined by the sheriff was
 - a. the woman who said that the fisherman's wife had gone mad.
 - b. the fisherman's wife who quarrelled with her neighbours.
 - c. the thief who had stolen the fisherman's clothes.

II. If the statement is true, put T before it. If it is false, put F.

-1. The fisherman sent his son home because he did not want him to eat the fish.
-2. A very big fish bit the fisherman's hook and broke the line.
-3. The **eyes** of the fisherman **were** blinded by a snag in the water.
-4. The fisherman's wife went mad because she was abused by her neighbours.
-5. The sheriff tied up and beat the fisherman's wife because she did not want to pay the fine.

III. Fill the space with the correct word from the following list.

caught, have, struck, **was**; quarrel, might.

1. So he sent his son home to tell his wife to begin a.....and keep all the neighbours at home.
2. Fearing that his linebreak, he took off his coat and dove into the river to catch the fish.
3. But in the water, he.....against the snag and it put out both his eyes.
4. "Come with me to the sheriff and **I'll**.....you **fin**ed for ander."
5. But it was the fisherman's wife who.....**fin**ed.

IV. Vocabulary Practice; Answer each of the following correctly:–

1. What are the simple past and past participle forms of these verbs (to catch, to steal, to beat, to strike, to pay)?
2. Which two of the following words may **be** used both as adjectives and as verbs (black, big, beautiful, angry, blind, mad)?
3. Before taking off **your** coat, you must have (cast it away, put it on, taken it away, burnt it up).
4. When you have your hair cut, you (cut it by yourself, cause some other person to cut it for you, cut it and give it to some other person).
5. When you decorate your house, you (make it black with soot, **make** it more beautiful, burn it to ashes).
6. When you press something you must (use your force against it, show it to someone, put out both your eyes).
7. A blind man cannot (eat, think, see).
8. When you pull something, you (make it move toward you, make it move away from you, cast your hook into the river).

9. Your neighbour is the person who (lives with you, lives near you, lives far from you).
10. Which of these people likes to steal things (a fisherman, a neighbour, a thief, a sheriff)?

Icchā hi anantagocarā.

There is no limit to a man's desire.

Mutvā tapati pāpikañ.

He who says bad words will have to regret.

THE FOOLISH PLANTERS

Once upon a time, **when** a king named Vissasena was reigning in Benares, the citizens had a **week's** holiday. The parkkeeper thought he would take a holiday. Then he called together the monkeys that lived in the park and said to them, "I want to take a week's holiday. **Will** you water the trees during this **time?**" **When** they said, "Oh, yes," he gave **them** the watering pots and went on his way.

The monkeys drew water and began to water the roots.

The eldest monkey cried out, "Wait, now! It's difficult to get water always. We must use it carefully. Let us pull up the trees and see the length of **their** roots; if they have long roots, they need plenty of water; if they have short roots, they need but a little."

"True, true," they agreed. Then some of them pulled up the trees while others replaced and watered them.

At that time, a young gentleman went to the park and saw what the monkeys were doing.

"Who told you to do that?" he asked.

"Our chief did," they replied.

"If that is the wisdom of your chief, what must your wisdom be like!" said he.

Hearing this, the monkeys said, "Brahmin, you **should** not blame us. If we do not see the root, how can we know if the tree needs much or little water?"

To this the man replied, "**Monkeys**, I do not blame you and all the monkeys in the forest. But the king who has foolish planters like you is to blame."

VOCABULARY

| | | |
|-----------------|----|---|
| <i>blame,</i> | v. | to say that a person or thing is the cause of something bad or wrong. |
| <i>citizen,</i> | n. | a member of a state or nation. |
| <i>park,</i> | n. | a large, open space of ground for public enjoyment. |
| <i>planter.</i> | n. | a person who grows plants. |
| <i>plenty,</i> | n. | a great number or quantity . |
| <i>reply,</i> | v. | to give an answer . |
| <i>root,</i> | n. | that part of a plant which grows underground . |
| <i>water,</i> | v. | to make wet with water. |

EXERCISES

I. Put a check (✓) before the **expression** which best **completes** the **sentence**:

1. The story you have just read is about
 - a. a young gentleman who took a week's holiday.

- b. many monkeys which were left to water the garden and made many trees die by pulling them up.
 - c. a **parkkeeper** who threw his watering pots into the water and went on his way.
2. The parkkeeper told the monkeys to water the trees because
 - a. he thought that they would know the length of the roots of the trees.
 - b. he wanted to take a holiday.
 - c. he had so many watering pots.
 3. Some monkeys pulled up the trees
 - a. to see the length of the roots.
 - b. to water them easily.
 - c. to make them die.
 4. The monkeys thought that if they knew the length of **the roots**
 - a, they would be able to pull up the trees easily.
 - b. they would be able to use the water carefully.
 - c. their master would like them very much.
 5. The young gentleman, seeing what **the monkeys** were doing, said that
 - a. they **were** very wise.
 - b. they were more foolish than their chief.
 - c. they were like their chief.

II. If the statement is true, put T before it. If it is false, put F.

-1. Many monkeys went to the park for a holiday.
-2. The monkeys got watering-pots from the **parkkeeper**.
-3. **The** monkeys pulled up the trees **which** had short **roots** and replaced the trees which had **long** roots.
-4. **A young** gentleman was the chief of the monkeys.
-5. The young gentleman said that he did not blame **the monkeys**.

III. Fill the space with the correct word from the following list.

wisdom, water, what, pulled *up*, *take*, *plenty*.

1. **The** parkkeeper thought he would.....a holiday.
2. The monkeys drew water and began to.....the roots.
3. If they have long roots? they need.....of water; if they have short roots, they need but a little.
4. Then some of them,.....the trees while others replaced and watered them.
- 5 A young gentleman went to the park and saw.....the **monkeys** were doing.

IV. Vocabulary Practice: Answer each of the following correctly:-

1. "A week's holiday" means (Sunday, a seven-day holiday, Saturday or Sunday).
2. "To water" is to (swim, pour water on a plant, get water from a river).
3. What are the adjective forms of the following words (length, wisdom, youth)?
4. Which of these can give orders to you (your chief, your servant, your pupil, your slave)?
5. When someone blames you, he generally (loves you, dislikes you, agrees with you).
6. When the man said that the king was to blame, he meant that the king (would blame someone, was to be **blamed**, was **angry**).
7. A villager is a member of a village; a citizen is a member of a (town, hut, **market**, country).
8. A watering **pot** is a pot which is (used for pouring water on plants, made wet with much water, found in the water).
9. The tree that needs plenty of water needs (very little **water**, much water, some water).
10. **If** I have foolish planters like the monkeys, I have **planters** who (**like** the monkeys, are as foolish as the monkeys, are liked by the monkeys).

*Na ve anattakusalena, atthacariyā sukhāvahā;
Hāpeti atthaṃ dummedho, kapi ārāmiko yathā.*

The service of the man brings no benefit,
if he does not know what is good.

Destroyers of welfare are the fools, like
the monkeys that killed the garden trees.

THE OXEN AND THE PIG

Once upon a time, there was an **ox** named Big Redcoat. He had a young brother called Little Redcoat. Both of them worked for a family in some village. **In** this **family**, there was a grown-up girl. She was asked in marriage by another family.

Now the first family had a pig called **Sālūka**. It was being **made** fat to be served for a feast on the wedding-day. They fed it with good food and it **slept** in a sty.

One day Little **Redcoat** **said** to his brother, "Brother, we work for this family and we help them to earn a living. Yet they give us only grass and straw. But they feed that pig with very good food and let it sleep in a sty. What can it do for them?"

"Brother," said Big Redcoat, "don't envy its good food. They want to make a feast of it on our young lady's **wedding**-day, so they feed it with good food to make it fat. Wait a few days and you'll see it dragged out of the sty, killed, cut into bits, and eaten up by the guests. Be content and eat your grass and straw which will give you a long life."

A few days later, the wedding guests came. Sāiūka was killed and eaten. Both oxen, seeing what had happened, thought that their **own** food was the best

VOCABULARY

| | | |
|-----------------|------|---|
| <i>content,</i> | adj. | nappy enough with what one has or had; not wishing for anything more; satisfied. |
| <i>drag,</i> | v. | to pull or draw with force. |
| <i>envy,</i> | v. | to feel discontent and ill-will because of another's good. |
| <i>feast,</i> | n. | a rich meal with many good things to eat and drink. |
| | v. | to give a feast to. |
| <i>feed,</i> | v. | to give food to. |
| <i>guest,</i> | n. | a person who is received-at the home or table of another . |
| <i>straw,</i> | n. | a cut and dried stalk of wheat, rice, oats or other grain. |
| <i>sty,</i> | n. | a place in which a pig is kept. |
| <i>wedding,</i> | n. | a marriage ceremony . |

EXERCISES

- I. Put a check (✓) before the expression which best completes the sentence:-**
- The story you have just read is about
 - a grown-up girl who wanted to give a feast on her **wedding-day**.
 - a young ox which envied a pig and was taught by its **brother**
 - a **pig** which was killed **and** was given to a young **ox**.
 - When the **first** family **fed** the pig with good food **they** thought that
 - it would **be** fat and, **then**, they would give it to the grown-up girl on her wedding-day.
 - it would be fat **and**, **then**, it would be killed to **make** good meal for the guests.
 - it worked very hard and they had to **make** it fat.
 - When the younger ox saw the **pig** eating good food **and** sleeping in a sty, he
 - thought **that** the pig was very lazy.
 - wanted** to have good food and sleep happily **like** the pig.
 - thought that the pig would be too fat to walk.

4. Hearing what his brother said, Big Redcoat
 - a. agreed with him.
 - b. dragged the pig out of its sty.
 - c. taught him, to be content with his food.
5. On the wedding-day, the family
 - a. killed the pig and gave a feast for the **guests**.
 - b. made a **meal** for the grown-up girl.
 - c. let the two **oxen** see the pig and its food.

III. If the **statement** is true put T before **it**. If it is **false**, put **F**.

-1. The first family fed **the** two oxen with grass and straw **to** make them fat enough to serve at a feast.
-2. The second family took the grown-up girl **from** the first **family** and gave a fat pig in return.
-3. The two oxen did not sleep in a sty.
-4. Big Redcoat said that one who **wanted** to **live long** ought to eat grass and straw.
-5. At last Little Redcoat also saw **that** grass **and** straw was the best food for him.

III. Fill the space with the correct word from the following list.

fed, living, dragged, **content**, marriage, **serve**.

1. The grown-up girl was **asked** in.....by another family.
2. The pig named **Sāluka** was being made fat to **for** a feast on the wedding-day.
3. The two oxen worked for the **first** family and they helped them to earn a
4. **The** first family.....**the** pig **with** good **food** to make **him** fat.
5. Big Redcoat said to his **brother**, "Beand eat your grass and straw which will give you a long life."

IV. Vocabulary Practice: Answer each of the following **correctly**:-

1. When you are grown-up, you may be called a (child, king or queen, civilized man, man or **woman**).
2. A **common** synonym for the verb "Tq drag" is to (dig, feed, call, pull).
3. What are the simple past and past participle forms of these verbs (to feed, to let, to see)?
4. What is the full form of each of the following contractions: don't, you'll, won't?
5. When a girl is asked in marriage **by** another family, the grown-ups often (feed a pig with good food, fix the **wedding-day**, **make** their oxen **work** very hard.)
6. Many people envy men or **women** who are (good to **them**, talking with them, better than **the** I).
7. **A** guest (lives in your house, works in a **hotel**, **comes from** another house)
8. If you have a dog, you ought to (beat it, feed it, make it fight with a cat).
9. If someone is happy enough with what he has. we say that **he** is (handsome, fat, content, lazy).
10. **Instead** of the word "a bit", you may **use the** word (a **sheet**, a small piece, a box).

Salābham nātimaññeyya.

One should not despise what **one** gains.

Santutthi paramaṃ dhanam.

Contentment is the greatest wealth.

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