



JĀTAKA TALES

BOOK II

MAHACHULA BUDDHIST SUNDAY SCHOOL

โครงการจัดพิมพ์
จัดพิมพ์โดย สำนักพิมพ์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

JATAKA TALES

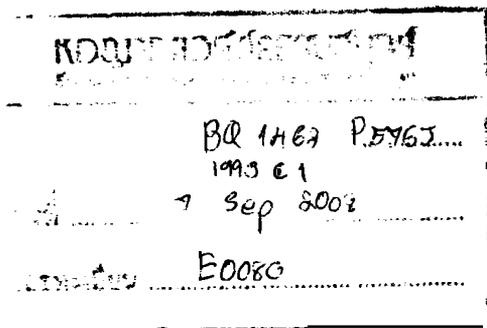
BOOK II (M.S. 3)



THE BUDDHIST SUNDAY SCHOOL
MAHACHULALONGKORNRAJAVIDYALAYA
BUDDHIST UNIVERSITY

UNDER ROYAL PATRONAGE

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คำนำ

วิชาพุทธศาสนาคภภาษาอังกฤษ เป็นวิชาหนึ่งที่โรงเรียนพุทธศาสนาวันอาทิตย์ ม.จ.ว. จัดเป็นหลักสูตร ถือว่าเป็นวิชาที่มีความสำคัญมาก ซึ่งจะ เป็นเหตุให้นักเรียนโรงเรียนพุทธศาสนาวันอาทิตย์ มีความเข้าใจหลักธรรมใน ภาภภาษาต่างประเทศ

เพื่อพิจารณาจัดทำหลักสูตรและประมวลการสอน ของโรงเรียนพุทธ- ศาสนาวันอาทิตย์ ม.จ.ว. ให้เหมาะสมยิ่งขึ้น มหาจุฬาลงกรณราชวิทยาลัยจึงได้ แต่งตั้งคณะเจ้าหน้าที่ขึ้นคณะหนึ่งเรียกว่า “เจ้าหน้าที่หน่วยหลักสูตรและ ประมวลการสอน” คณะเจ้าหน้าที่ในหน่วยนี้ได้มีมติเป็นเอกฉันท์มอบให้ พระมหาประยุทธ์ ปยุตฺโต ป.ธ. ๘, พธ.บ., พ.ม. ซึ่งเป็นเจ้าหน้าที่รูปหนึ่ง และเป็นอาจารย์โรงเรียนพุทธศาสนาวันอาทิตย์ด้วย ปัจจุบันดำรงตำแหน่ง ผู้ช่วยเลขาธิการ ม.จ.ว. เป็นผู้จัดทำแบบเรียน “พุทธศาสนาคภภาษาอังกฤษ” เพราะท่านมีความชำนาญในวิชานี้ พระมหาประยุทธ์ ปยุตฺโต ใ้ใช้สติปัญญา และเสียสละเวลาเพื่อการนี้อย่างจริงจัง แบบเรียนนี้จึงสำเร็จลงได้ด้วยดี และ ได้อาศัยพระมหาสมบูรณ สุมฺปนฺโด ช่วยเหลือในค้ำนธรรการกลอดคมา

ในนามของมหาจุฬาลงกรณราชวิทยาลัย จึงขออนุโมทนาสาธุการใน กุศลฉันทะของพระมหาประยุทธ์ ปยุตฺโต และพระมหาสมบูรณ สุมฺปนฺโด ในการจัดทำแบบเรียนนี้สมความเจตนจำนงของมหาวิทยาลัยไว้เป็นอย่างดีสูง ณ โอกาสนี้ด้วย

พระราชมุนี

หัวหน้ากองวิชาการ

มหาจุฬาลงกรณราชวิทยาลัย

๘ ส.ก. ๐๗

* ปัจจุบัน คือ พระพรหมคุณาภรณ์

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THE PALI ALPHABET

VOWELS:	a	ā	i	ī	u	ū	e	o
	ආ	ආඤා	ඊ	ඊඤා	ඊඤා	ඊඤා	ඊඤා	ඊඤා
CONSONANTS:	k	kh	g	gh	ṅ			
	ක	ඝ	ග	ඝ	ඤ			
	c	ch	j	jh	ñ			
	ච	ච	ච	ච	ඤ			
	t	th	ḍ	ḍh	ṇ			
	ඨ	ඨ	ඨ	ඨ	ඤ			
	t	th	d	dh	n			
	ඨ	ඨ	ඨ	ඨ	ඤ			
	p	ph	b	bh	m			
	ඨ	ඨ	ඨ	ඨ	ඤ			
	y	r	l	v	s	h	ḷ	m̐
	ඨ	ඨ	ඨ	ඨ	ඨ	ඨ	ඨ	

ABBREVIATIONS

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

THE TREE-SPIRITS AND THE TWO BEASTS

Once upon a time, there lived in the forest near **Bena-**res a tree-spirit in a small tree. Not far from his dwelling lived **another** tree-spirit in a very big tree. In the same forest lived a lion and a tiger. For fear of the two beasts no one dared till the earth or cut down a tree; no **one** could even stop to look at them.

The lion and the tiger used to kill and eat **all** kinds of animals. What remained after eating, they left there. So the forest was full of bad smells.

One day, the other spirit, being foolish, said to the spirit of the small tree, "Good friend, the forest is full of bad smells **because** of this lion and this tiger. I will drive **them** away."

The small tree-spirit said, "Good friend, it is **these** two beasts that protect our dwellings. If they are **driven off**, our dwellings will be destroyed. If men do not see their **foot-**prints, they will cut all the forest down, make it all **one** open space, and till the land. Please do not do this thing!"

But the foolish spirit did not obey him. One day, he made an awful shape and drove away the lion and the tiger. The people, not seeing the footprints of the two beasts, knew that they had gone to another forest. They **cut** down **one** side of the forest. Then the foolish spirit came up to his friend and said to him, "**Ah**, friend, I did not do as you **said**, but drove the beasts away. Now men are cutting down **the** forest! What is to be done?" And the small tree-spirit told him to fetch the two animals.

The foolish spirit came up to the beasts. **Standing** in front of them, he saluted them and said, "O tigers! **Come** back to the forest again. Without you, the forest will be cut down and you, without it, will be homeless."

But the lion and the tiger refused this, saying, "**Go** away! We will not go there again." The spirit returned to the forest alone. **After** a few days, **the** men cut down all the forest, made fields and brought them under cultivation.

VOCABULARY

<i>awful,</i>	adj. fearful; causing fear.
<i>cultivation.</i>	<i>n.</i> the using of land for growing rice, wheat, etc.
<i>dwelling,</i>	<i>n.</i> a place to live in.
<i>fetch,</i>	<i>v.</i> to go and bring.
<i>footprint,</i>	<i>n.</i> the mark made by a foot.
<i>protect,</i>	<i>v.</i> to keep safe; guard.
<i>salute,</i>	<i>v.</i> to show respect to someone by bowing, raising the hands, etc.
<i>space,</i>	<i>n.</i> area between things.
<i>soil,</i>	<i>v.</i> to prepare (land) for growing rice, wheat, etc.

EXERCISES

- I. Put a **check** (✓) before the expression which best **completes** the sentence:-
- The story you have just read is about
 - a lion and a tiger which ate all **kinds** of animals and destroyed the dwellings of the tree-spirits.
 - many people who drove the lion and the tiger away and cut down the forest.
 - a foolish tree-spirit whose dwelling was destroyed because he drove the lion and the tiger away.
 - People did not cut down any tree in the forest because
 - they were afraid of the tree-spirits.
 - they were afraid of the **lion** and the tiger.
 - the forest was full of bad smells.

3. The foolish spirit wanted to **drive** away the lion and **the** tiger because
 - a. he wanted to live alone in the forest.
 - b. the lion and the tiger had destroyed his dwelling.
 - c. the lion and the tiger made the forest **full** of bad smells.

4. When one side of the forest had been cut down, the small tree-spirit told the foolish spirit
 - a. to go and bring back the animals.
 - b. to go and live in another forest.
 - c. to cut down all the forest and make fields.

5. Being asked by the foolish spirit to go back to the forest, the two beasts
 - a. agreed with him and returned to the forest.
 - b. drove him away and remained in the other forest.
 - c. said that the forest would be cut down and he would be **homeless**.

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

-1. For fear of the lion and the tiger, the tree-spirits dared not till the earth or cut down a tree.
-2. The small tree-spirit agreed with the foolish spirit to drive away the two **beasts**.
-3. People knew that the two beasts had gone away because they did not **see** their footprints in the forest.
-4. After the two beasts had been **driven** away, the two spirits lived **very** happily.
-5. The men cut down **all** of the forest because they wanted to use the land for growing rice, wheat and so on.

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

destroyed, brought, **dared**, used, **homeless**, **foolish**.

1. For fear of the two beasts no one **till** the earth or cut **down a** tree.
2. The lion and the tiger to kill and eat **all kinds** of animals.
3. The **small** tree-spirit said that if the two beasts **were driven off**, his dwelling would be.....

4. The foolish spirit said to the two beasts, "Without you the forest will be cut down and you, without it, will be....."
5. And after a very few days, the men cut down all the forest, made fields, and.....them under cultivation.

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

1. If I refuse to do something, I (*want **to** do it, do not want to do it, begin to do it*).
2. To fetch is to (*beat, take, go and bring, feed*).
3. Which of these is the past participle form of the verb "*to **drive***" (drove, **drived**, drew, driven)?
4. After school, you usually (*have **breakfast**, read after your teacher, return home, run after your friend behind your school*).
5. You obey (*your **parents**, your enemy, a spirit, a thief*).
6. When a boy destroys a book, he (*keeps **it**, reads it, makes it useless, looks for it*).
7. If you (*add 1 to 3, multiply 1 by 4, divide 5 into 17, take 6 from 9*), 3 remains.
8. Which of these is a dwelling (*a footprint, a pot, a house, a weapon*)?
9. Your life should be (*prevented, protected, taken*).
10. We should salute (*an animal, our teacher, our servant*).

1. **Mittadubbho .hi p̄.pako.**

One who betrays his friend is really wicked.

2. **Dukkho bālehi saṁvāso.**

Company **with** fools is ever painful.

THE TAIL OF THE COW

Once upon a time, there was born a Brahmin in the North Country and on the day of his birth his parents lit a birth-fire.

When he was sixteen years old, his parents said to him, "Son, on the day of your birth we lit a birth-fire for you. Now therefore choose. If you wish to live a family life, learn the Three Vedas; but if you wish to be reborn in **the Brahma-World**, take your fire with you into the forest and there worship it."

Telling his parents that he did not want to lead a family life, he went into the forest and lived in a hermitage worshipping his fire.

One day a cow was given to him. He thought he would sacrifice it to the Lord of fire. He felt that the Lord could not eat his meat-offering without salt. Having no salt, he decided to go back to the village and get some. So he tied **up** the cow and went to the village.

When he was away, many hunters came. They saw the cow, killed it and cooked themselves a dinner. And what they did not eat they carried off, leaving only the tail and hide and some bones.

Finding only these sorry remains on his return, the Brahmin said, "As this Lord of fire cannot even look after his own, how **can** he look after me? It is a waste of time to worship him."

Having decided to give up fire-worship, he said, "My Lord of fire, if you cannot even protect yourself, how can you protect me? Now there is no meat for you, you must take only the leavings." So saying, he threw the tail and the other leavings on the fire.

The Brahmin put the fire out with water and went away to become a recluse. He gained Knowledges and Attainments, and after death he was reborn in the Brahma-World.

VOCABULARY

<i>give up,</i>	v. to stop doing.
<i>hermitage,</i>	n. a place where a person can live away from other people.
<i>hide.</i>	n. an animal's skin.
Knowledges and Attainments = Abhiññā-Samāpatti.	
<i>leavings,</i>	n. things that are left over, not wanted or thrown away.
<i>meat-offering,</i>	n. meat which is given to the god.
<i>protect</i>	v. to keep safe.
<i>put the fire out.</i>	to cause it to stop burning.
<i>recluse.</i>	n. a person who likes to live apart from the world.
<i>sacrifice,</i>	v. to make ceremonial gift to a god.
<i>waste of time.</i>	useless spending of time.
<i>worship,</i>	v. to give respect to.

EXERCISES

- I. Put a check (✓) before the expression that best completes the sentence:-
- The story you have just read is about
 - the Lord of fire who gave a cow to the hunters.
 - a Brahmin who gave up fire-worship and became a recluse.
 - a cow which was sacrificed to the Lord of fire.
 - The parents of the Brahmin told him that in order to be reborn in the Brahma-World, he had to
 - lead a family life
 - learn the Three Vedas.
 - visit to fire in the forest

3. The Brahmin tied up the cow and went to **the village** because
 - a. he wanted to get some salt.
 - b. he was afraid of the hunters.
 - c. he wanted to get a knife.
4. The **Brahmin** gave up fire-worship because
 - a. **the** cow was **killed** and taken **away** by the hunters.
 - b. he **found** that the Lord of fire **could** not protect him.
 - c. he **did** not get any salt from the **village**.
5. The Brahmin was reborn in the **Brahma-World** because
 - a. he had sacrificed **the** cow to the Lord of fire.
 - b. he had worshipped his fire throughout his life.
 - c. he had gained the **Knowledges** and Attainments.

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

-1. Before going into the forest the Brahmin had learnt the **Three** Vedas.
-2. The Brahmin thought that the Lord of fire would like to eat his **meat-offering** with salt.
-3. Many hunters ate and carried off the cow, leaving only the tail and hide and some **bones**.
-4. Seeing the sorry remains, the Brahmin thought that the Lord had killed and eaten the cow.
-5. The fire was put out by the hunters.

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

Waste, leaving, live, decided, give up, reborn

1. The parents of the Brahmin said, "If you wish to.....a family life, learn the Three Vedas."
2. Having no salt, the **Brahmin**.....to go **back** to the village and bring some of it.
3. What the hunters did not eat they carried off,.....only the tail and hide and some bones.
4. The Brahmin said, "It is a..... of time to worship the Lord of fire."

5. **Having** decided to fire-worship, the Brahmin said, "My Lord of fire, if you cannot even protect yourself, how can you protect me?"

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

1. What are the infinitive forms of these verbs: *lit, felt, said, threw?*
2. What are the simple past and past participle forms of the following: *to choose, to lead, to leave, to think?*
3. Which of **these** is a part of an animal's body (*a root, a **weapon**, a tail, a branch?*)
4. A mother should (*look for, look at, **look** down upon, look after*) her child.
5. When the Brahmin gave up fire-worship, he (*began doing it, stopped doing it, liked to **do** it*).
6. After making and using a fire, we usually (*put it out, throw something on it, worship it*).
7. Which of these likes to run after and catcher kill animals (*a recluse, a merchant, a hunter, a citizen?*)
8. To have a new life after death, a man **must** be (*burnt, reborn, decorated, cut into pieces*).
9. Gods are usually (*blamed, driven away, abused, worshipped*).
10. A way to bring things together is to (*cut, tie, scatter, hide*) them.

1. **Suddhi asuddhi** paccattam
Nāñño aññam visodhaye.
Purity and impurity depend on oneself.
No one **can** purify another.
2. **Kammunā** vasalo hoti
Kammunii hoti brāhmaṇo
By deeds is one a barbarian.
By deeds is one a noble man.

THE THREE FRIENDS

Once upon time, there lived a deer near a lake in a forest. Not far from the lake, lived a woodpecker at ~~the~~ top of a tree; and in the same lake lived a ~~a~~ tortoise. ~~The~~ three animals became friends and lived together in friendship.

One day a hunter saw the deer's footprint. He set a trap of leather and went his way. In the first watch of the night the deer went down to drink and got caught in the snare. He cried loud and long.

The woodpecker flew down from his tree-top and the tortoise came out of the water. They decided to do their **best** to save their friend's life.' The tortoise began to gnaw the snare and the woodpecker made his way to the hunter's house.

At dawn the hunter went out with knife in hand. As soon as the bird saw him start, he made a cry, flapped his wings and struck him in the face as he left the front door. "Some bird of ill omen has struck me!" **thought** the hunter. He turned back and lay down for a little while. Then he rose up again and took his knife.

The **bird** thought, "**The** first-time he went out by the front door, so now he will leave by the back." The hunter, too, thought in the same way: "When I went out by the front door, I saw a bad omen, now I will go out by the back!" and so he did. But the bird cried out **again**, and struck him in the face. So he turned back and lay down until sunrise. Then he took his knife and **started**.

The woodpecker hurried back to his friends. "Here **comes** the hunter!" he cried. The tortoise was gnawing the last string and felt very tired. The deer, seeing the hunter coming on, burst the last string and ran into the woods. The woodpecker sat on his tree-top. But the tortoise was so weak that he lay where he was. The hunter threw him into a bag and tied it to a tree.

The deer, seeing that the tortoise was taken, let the hunter see him. The hunter took his knife and ran after him. The deer led him into the forest. When the hunter did not see him, he came back to the tree. He lifted the bag with his horns, threw it upon the ground and let the tortoise out. The woodpecker came down from the tree. Fearing that the hunter might come again, the three **friends** left that place.

The hunter returned and saw none of them. He went home sorrowful. The three friends lived the remainder of their lives in unbroken friendship.

VOCABULARY

<i>burst,</i>	v. to break by force from the inside.
<i>flap,</i>	v. to move up and down or to and fro.
<i>gnaw.</i>	v. to cut bit with the teeth.
<i>horn.</i>	n. one of the two hard outgrowths on the heads of cattle, sheep, deer and some other animals.
<i>leather,</i>	n. the skin of an animal prepared for use.
<i>lift,</i>	v. to raise; bring up to a higher place; hold up.
<i>omen,</i>	n. a thing or happening which is believed to mean a future (good or bad) event.
<i>snare.</i>	n. a device for catching birds, rabbits, etc.
<i>string,</i>	n. a small cord; thick thread; thin rope used for tying , holding together, etc.
<i>sunrise,</i>	n. the daily appearance of the sun above the eastern horizon.
<i>trap,</i>	n. a snare.
<i>watch,</i>	n. a part of the night.

EXERCISES

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

1. The story you have just read is about
 - a. a hunter who killed a tortoise.
 - b. a woodpecker that bent a hunter.
 - c. a deer that got caught in a trap and was saved by its friends.
2. The hunter dared not go out when he met the woodpecker before sunrise because he thought that
 - a. the woodpecker would kill him.
 - b. to see the woodpecker would cause bad luck.
 - c. he would not see things on the way.
3. The woodpecker cried and struck the hunter in the face
 - a. to make him die.
 - b. to make him believe that to go at that time would bring bad luck.
 - c. to make him go out by the back door.
4. The last string of the snare was destroyed by
 - a. the hunter.
 - b. **the deer,**
 - c. the tortoise.
5. The deer led the hunter into the forest so that
 - a. the hunter might be killed by some animal in the forest.
 - b. he might be able to help the tortoise.
 - c. the tortoise might be able to lie as he liked.

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

-1. The three animals lived together in the **same** lake.
-2. The tortoise gnawed the snare for the deer.
-3. The hunter did not leave his house until sunrise.
-4. The hunter killed the tortoise and threw him into a bag.
-5. The deer came back to the tree to **drink** at the lake.

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

save, **friendship**, caught, so, struck, that.

1. In the first watch of the night the **deer** went down to drink and got in the snare.
2. The woodpecker and the tortoise decided to do their best to their friend's life.
3. **The** bird cried out again and.....the hunter in the face
4. **The** tortoise was so weak.....he lay where he was.
5. The three friends lived the remainder of their lives in unbroken.....

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

1. What are the common synonyms of (**front**, weak)?
2. When you want to catch mice in your house, you usually use (**a trap**, a **knife**, **hands**, a **stick**)?
3. Which of these can flap its wings (**ahen**, a **tiger**, a **deer**, a **tortoise**)?
4. An omen is a (**bird**, **sign of good or bad luck**, **knife**, **hunter**).
5. What are the infinitive **forms** of the following (**flew**, **struck**, **caught**, **burst**)?
6. When the tortoise gnawed, he had to (**bite**, **run**, **jump**, **cry**).
7. Some bags are made of (**brick**, **iron**, **leather**, **marble**).
8. **A** snare is also called a (**trap**, **hunter**, **lake**, **omen**)
9. The time that the sun rises is called "sunrise"; the time the sun sets is called (.....).
10. Which of these is usually used when we tie something (**a horn**, a **knife**, a **string**, a **dot**)?

1. *Atthamhi Jītamhi sukḥā sahāyā.*
Friends are pleasant in time of need.

2. *Sukhīi saṅghassa sāmaggī.*
Happy is the unity of the group.

THE BRAHMIN AND THE OX

Once upon a time, there was born into a Brahmin family in Kasi a wise son named "Somadatta". When he came of age, he went to study at **Takkasilā**. On returning he found his family poor, so he went to **Benares** with intent to set up his family again.

At **Benares** he became the king's attendant. He grew very dear to the king and became a favourite.

Now his father lived by ploughing the land. The Brahmin had only one pair of oxen; and one of them died. He said to Somadatta, "Son, one of my oxen is dead. Ask the king to give you one ox."

"No, father," answered he, "I have been his attendant for a short time; I ought not to ask him for oxen now; you ask him."

"My son," said his father, "I am very shy. If there are two or three people present I cannot speak a word."

"Father," said the son, "what must be, must be. I cannot ask the king; but I will train you to do it." So he led his father to a cemetery covered with grass.

Tying up bunches of grass, he scattered them here and there and named them one by one, pointing them out to his father: "That is the king, that is the viceroy, this is the chief captain. Now, father, when you come before the king, you must first say—'Long live the king!' and then repeat this verse:

"I had two oxen to my plough,
with which my work was *doné*,
But one is dead! O mighty prince,
please give me another one!"

The Brahmin spent the whole year learning this verse and then he told Sornadatta to take him to the king.

"Long live the king!" cried the Brahmin, offering a present to the king.

"Who is this Brahmin, Somadatta?" the king asked.

"Great king, he is my father," he answered.

"Why has he come here?" asked the king. Then the Brahmin repeated his verse to ask for the ox:

"I had *two* oxen to my plough,
with which my *work* was done,
But one is dead! O mighty prince,
please take the other one!"

The king saw that there was some mistake. "Somadatta," said he, smiling, "You have plenty of oxen at home, I suppose?"

"If so, great king, they are your gift!"

At this answer the king was pleased. He gave the man sixteen oxen, with fine ornaments, and a village to live in, and sent him away with great honour.

VOCABULARY

<i>bunch,</i>	n. a collection of things of the same kind fastened or grouped together.
<i>cemetery</i>	n. a place for burying the dead.
<i>favourite,</i>	n. a person or thing that is liked most.
<i>ornament,</i>	n. something used to make more beautiful.
<i>plough,</i>	n. a farm implement used to cut, turn up, and break up the soil. v. to cut and turn up (soil) with a plough .

shy,	adj.' easily frightened; uncomfortable in the presence of others.
train,	v. to instruct ; teach.
verse,	n. a group of words arranged according to some rule.
viceroi,	n. a person who rules a country, province or colony as the king's representative.

EXERCISES

- I. Put a check (✓) before the expression which best completes the sentence:-
1. The story you have just read is about
 - a. a wise son who asked the king for an ox.
 - b. a Brahmin who wanted to ask for an ox but said that he would give it.
 - c. a king who had many oxen and sent one of them to the Brahmin.

 2. Somadatta led his father to the cemetery
 - a. to find an ox there.
 - b. to get some grass.
 - c. to teach him how to ask the king for an ox.

 3. When the Brahmin repeated his verse,
 - a. the king thought that he was very **clever**.
 - b. the king knew that he repeated it incorrectly.
 - c. the king thought that he had many oxen.

 4. When Somadatta said, "If so, they are your gift!" he meant to **say** that
 - a. he had many oxen because the king had **given** them to him.
 - b. he would have many **oxen** if the **king** gave them to him.
 - c. if he had many oxen, they would be given to the king.

 5. The king gave many **things** to the Brahmin because
 - a. he was pleased at the **answer** of Somadatta.
 - b. he thought that the Brahmin was very kind to **offer** him an ox.
 - c. he wanted his people to have more oxen.

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

- 1. Somadatta went to study at **Takkasilā** because he **wanted** to set up his family again.
-2. Somadatta's father had two oxen.
-3. The **Brahmin did** not want to go to ask for the ox himself because he **could** not speak in the presence of many people.
-4. In the cemetery, Somadatta turned bunches of grass into a **king**, a viceroy and a chief captain.
-5. The Brahmin went to the king in order to offer a present to him.

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

repeated, suppose, present, intent, scattered.

1. On returning he found his family poor, so he went to **Benares** withto set up his family again.
2. The Brahmin said, "If there are two or three peopleI cannot speak a word."
3. Tying up bunches of grass, Somadatta.....them here and there and **named** them one by one.
4. "Long live the king!" cried the Brahmin, offering'a.....,to the **king**.
5. Then the Brahmin.....his verse to ask for the ox.

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

1. Which of these is done in a cemetery (**burial**, **growing** grass, teaching how to speak)?
2. When you say that two **times four** is seven, you are (making a mistake, **adding** something together, telling a time).
3. A favourite man is (hated, beaten, loved).
4. Which of these are the two **different meanings** of the word **PRESENT** used as a noun (match, soap, **gift**, drink, **the time** between the *past* and the *future*, reward)?
5. In Thailand, a person generally **comes** of age when he (or she) is (*twenty-five*, twenty, twent-one, nineteen).
6. You plough in the(**house**, **sea**, **ricefield**, cloud),

7. Which of **these** is an attendant (a lover, teacher, child, servant)?
8. "To train" is to (drive, run, teach, look up).
9. What are the infinitive forms of the following (tying, led, spent, scattered)?
10. Which of these is dear to you (your father, your enemy, a leopard, a tree-spirit)?

1. *Na taṃ yāce yassa piyaṃ jigimse.*
Do not *beg* another for anything he holds dear.
2. *Paññā va dhanena seyyo.*
Wisdom is better than wealth.

THE GREAT YELLOW KING

Once upon a time, there reigned at **Benares** a king named **Mahāpingala**, the Great Yellow King. He was wicked and unjust. He was cruel towards all the people.

Now a son of King **Mahāpingala** was a wise prince. After this king had reigned for a **long time**, he died. When he died all the citizens of **Benares** were overjoyed and laughed a great laugh. They burnt his body with a great fire of logs and put out the fire with thousands of jars of water. Then they made the prince their king. To express their joy, the people beat drums throughout the streets and made all kinds of merriment.

The new king sat upon his fine seat under a white parasol. The citizens of **Benares** stood around their king. But one doorkeeper, standing not far from the king, was weeping.

"Good porter," said the king, "all the **people** are making merry for joy that my father is dead, but you stand weeping. Was my father good and kind to you?"

The man heard and answered, "I am not weeping for sorrow that **Pingala** is dead. My head would be glad enough. For King **Pingala**, every time he came down from the palace, or went up into it, would give me eight blows over the head with his fist. Those blows were like the blows of a blacksmith's hammer. So when he goes down to the other world, he will give eight blows on the head of Yama and gatekeepers of Hell. Then the people there will cry, '**He** is too cruel for us!' and send him up again. I fear he will come and give blows on my head again and that is why I weep." Then he uttered this verse:

***"The Yellow King was anything but dear:
It is his coming again I fear.
What if he beat the King of Death, and then
The King of Death should send him back again?"***

VOCABULARY

dig,	v.	to break or turn up (the ground, etc.) with a spade or other tool, or with hands, claws, etc.
fist,	n.	a hand with the fingers closed into the palm .
hammer,	n.	a tool with a metal head and a handle, used for beating, breaking, driving in nails, etc.
log,	n.	a section of the trunk of a felled tree.
merry,	adj.	happy and cheerful ; full of fun and laughter.
parasol,	n.	a sunshade shaped like an umbrella.
porter,	n.	a doorkeeper.
unjust,	adj.	not just; not fair; not upright.
weep,	v.	to cry; shed tears.
wicked,	adj.	bad; evil; sinful; immoral.

EXERCISES

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

- The story you have just read is about
 - a young prince who was made king when he came of age.
 - a cruel king who was burnt to death by his citizens.
 - a doorkeeper who, when his king died, wept for fear that the king should be sent back to earth and beat him again.
- When King **Pingala** died the citizens of **Benares**
 - were very glad.
 - were weeping very much.
 - beat drums.
- The doorkeeper was weeping
 - for sorrow that the king was dead.
 - for joy that they had the new king who was good.
 - for fear that the cruel king should be sent back again.

4. According to the doorkeeper, King **Pingala** would be **sent back** to earth **again**
 - a. **because** he was a very good king.
 - b. if he gave blows on the head of the King of Death.
 - c. **because** he had given eight blows on the head of the doorkeeper.
5. After his death, the body of **Pingala** was
 - a. thrown into the water.
 - b. buried in the ground.
 - c. burnt to ashes.

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

-1. The new king sat under a white parasol in order not to get wet from the thousands of jars of water.
-2. The new king was the son of **Brahmadatta**, the king of Benares.
-3. **Pingala** was good and kind to his porter.
-4. When **Pingala** died, all the citizens except the porter were very glad.
-5. The porter said that the blows of Pingala's fist were as heavy as those of a blacksmith's hammer.

II. Fill the **space** with the correct word from the list.

to, with, **under**, from, in, for, on.

1. The new king sat upon his fine seat a white parasol.
2. The people ~~made~~ merry.....,.....jay **that Pingala** was **dead**.
3. The king asked the porter if his father **was** good and kind..... the ~~man~~.
4. The porter feared that **Pingala** would **come** and give blows..... his head again, and **that was** why he wept.
5. The **place** where **Pingala's** body was burnt was very wet **water** from thousands of jars.

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

1. What are the opposites **of the** following words: *wicked, unjust, cruel*?
2. A doorkeeper is also **called** a (*partner, hammer, porter, citizen*).
3. A citizen is a person who lives in a (*town, village, palace, city*).
4. **When you** say that you have a number of books you mean that you have (*few books, no book, one book, several or many books*).
5. When you are sad you often *weep, laugh, stand up, give blow on the head*.
6. To make a hole in the ground, you usually (*burn it, dive into it, dig it, gnaw it*).
7. A hammer is often used to (*kill someone, beat something, hold something, catch something*).
8. A boxer usually fights with the (*axes, teeth, wings, fists*).
9. Which of these is the end of life (*death, sleep, birth, rest*)?
10. If you put your coat into the water it will be (*hard, smooth, dirty, dry, wet*).

1. **Bālo aparināyako.**

The fool **cannot** be a leader.

2. **Idha tappati pecca tappati**

Pāpakārī ubhayattha tappati.

Here he suffers, hereafter he suffers.

In both **states** the evildoer suffers.

3. **Santo sattahite ratā**

Gentlemen like to **help** others.

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THE HUNGER'S MESSENGER.

Once upon a time, when **Brahmadatta** was reigning in **Benares**, a clever son was born to him. The prince grew up and finished his education at **Takkasilā**. After his father's death he became the king himself.

The king was very particular in his manner of eating. **On** one plate alone he spent a hundred thousand pieces of gold. He made a pavilion adorned with jewels at the door. When it was time to eat, he had the pavilion decorated, and there he sat upon a royal seat made of gold, **under** a white parasol with princesses around him and ate the food from the dish which had cost a hundred thousand pieces of gold.

Now a greedy man saw the king's manner of eating and desired to have a taste. Being unable to control his desire he ran to the king, calling out loudly—"Messenger! messenger! O king^m—with his hand held up. (At that time and in that nation, if a man called out "Messenger!" no one would stop him). The crowd divided and let him pass.

The man ran up quickly **and, catching** a piece of rice from the king's dish, he put it in his mouth. The swordsman drew his sword to cut his head. But the king stopped him and said to the greedy **man**, "Fear nothing, eat on!" He washed his hands and sat down.

After the meal, the king gave his own drinking water and betel-nut to the man, and then said, "Now my man, you said that you had news; what is the news?"

“O king, I am a messenger from desire. Desire said to me 'Go !' and sent me **here** as her messenger. O Lord! Do not be angry. For hunger's sake men will go very far even to ask enemy for mercy. All men upon the earth must be obedient to it both day **and night.**”

When the king heard this, he said, "That is true. All men are hunger's messengers. Desire makes them **uncontrol-**able. How well this man has spoken"

The king was pleased with the **greedy** man and said to him, "Brahmin, **all** of us are hunger's messengers, so I give you a thousand cows together with a bull as a messenger should give to another messenger."

At last he added, "I have heard something I never heard or thought of before, said by this great man." He was so pleased that he gave him many things of honour.

VOCABULARY

- adorn*, v. to make **beautiful**; add beauty to.
- betel-nut*, n. the fruit of the betel palm. (Many old people like to chew it **wit** a little lime and leaves of the betel-plant).
- desire*, v. to want very much; wish earnestly.
- for hunger's sake* . to satisfy our hunger.
- manner*, n. a way of doing something; a person's style of speaking or doing things, etc.
- mercy* n. kindness shown by one person to another who is in his power.
- messenger*, n. one who carries a message.
- particular*, **adj.** very careful in choosing what one likes.

EXERCISES

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

1. The story you have just read is about
 - a. a king who ate so much that a swordsman wanted to cut off his head.
 - b. a man who ate the king's food and, by saying that he was sent as messenger from desire, made the king like him very much.
 - c. a swordsman who cut the greedy ~~man's~~ head in order to eat the king's food.

2. The greedy man called out loudly that he was a messenger because
 - a. he had news to tell the king.
 - b. he wanted to come up to the king **and** eat his food.
 - c. a swordsman wanted to kill him.

3. When the greedy man put a piece of rice in his mouth,
 - a. the king was very angry and told him **to drink** water.
 - b. the swordsman wanted to cut off his head with a sword.
 - c. he washed his hands and sat down.

4. The greedy man told the king that
 - a. he had a piece of news from the enemy of the king.
 - b. he was a messenger from a king named Hunger.
 - c. he ~~was~~ sent there as a messenger from desire.

5. The king was pleased with the greedy man because
 - a. the greedy man ate up the food.
 - b. the greedy man said something which he had never heard or thought of before.
 - c. desire and hunger made him pleased.

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

-1. The prince became the king of **Takkasilā**.
-2. The crowd divided and let the man pass because he held up the sword in his hand.
-3. The king stopped the swordsman from cutting off the head of the greedy man.
-4. The king agreed with the greedy man that all men were under the power of desire.
-5. At last the greedy man asked the king for a thousand cows together with a bull and the king gave them to him.

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

manner, let, finished, obedient, angry, ask

1. The prince grew up and his education at **Takkasilā**.
2. Now a greedy man saw the king's **of eating** and desired to have a taste.
3. The crowd divided and..... him pass.
4. For hunger's sake men will go very far even to.....an enemy for mercy.
5. All men upon the earth must be.....to desire both day and night.

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

1. A man who likes to eat and drink too much may be called . (*a greedy man, a fat man, a hungry man*).
2. When you decorate **your** house, you (*make it beautiful, destroy it, set it on fire*).
3. The taste of sugar is (*sour, bitter, sweet*).
4. What is the noun form of the adjective "*Obedient*"?
5. You finish your homework when you (*have done it, are doing it, begin to do it*).
6. What are the past and past participle forms of these verbs: *to cost, to draw, to send*?

7. Which of these is usually used in the kitchen (a *hammer*, a *weapon*, a *dish*, a *horn*)?
8. The first meal of the day is (*dinner*, *lunch*, *breakfast*, *tea*, *supper*).
9. What is the difference between "*princes*" and "*princess*"?
10. A crowd is often seen in (*a hermitage*, *as nare*, *the street*, *the book*).

1. *Icchā naraṁ parikassati.*
Desires drag man around and to and fro.
2. *Natthi tanhāsamā nadī.*
There is no river like craving.
3. *Paññā narānaṁ ratanaṁ.*
Wisdom is the precious jewel of mankind.

THE SPELL OF SUBDUING THE WORLD

Long ago the king of **Benares** had a very wise adviser. This adviser knew the spell called, "The Spell of Subduing the World."

One day he wanted to recite this spell. But this spell could not be taught to anyone without using a special rite. So he recited it in a secret place. It so happened that a jackal lying in a hole heard the spell and learned it by heart. When the adviser discovered this, he rose up and ran **after** the jackal, but he could not catch him.

The jackal went into the forest. He repeated the spell and became the king of all the four-footed animals. He had the title of "**Sabbadāṭha**" and he made a she-jackal his wife. On the back of two elephants stood a lion, and on the lion's back sat **Sabbadāṭha**, along with his wife. Great honour was paid to him.

Sabbadāṭha was very proud of his great honour and decided to take the kingdom of **Benares** by force. So with all the four-footed animals as his **followers**, he came to a place near Benares. He sent a message to the king. "Give up your kingdom, or fight for it." The citizens of Benares, being very frightened, shut their gates and stayed within.

Then the adviser came up to the king and said to him, "Don't fear, **O** king! Let me fight with the jackal king." He ascended the tower over one of the gates and cried out, "Sabbada'fha, how will you take this city?"

"I will cause the lions to roar, I will frighten **the people** with the roaring and then I will take the city."

The adviser came down from the tower. He proclaimed, by beating **the drums**, that all the citizens in **Benares** must stop up their ears with flour. All the citizens **stopped** up their own ears with flour and did the **same** to their cats and other animals.

Then the adviser went up into the tower again and cried out "**Sabbadāṭha!**"

"What is it, Brahmin?" said he.

"How will you take this **city**?" **he** asked.

"I will cause the lions to roar, and I will frighten the people and destroy them. Then I will take **it**," **he** said.

"You will not be able to make the lions roar. These noble lions will never obey an old jackal like you."

Sabbadāṭha, being very proud, answered, "**All** the lions must obey me. I will make this one, upon whose back I sit, roar alone!"

"Very well," said the adviser "do it if you can."

So **Sabbadāṭha** stroked the lion **with** his foot to **make** him roar. And the lion roared three times. The elephants were very frightened and dropped the jackal down at their feet. His head was crushed under their feet and he died then and there. The **elephants**, hearing the roar of the lion, were frightened to death. All the other animals except the lions died then and there. The lions ran off to the forest. There was a heap of dead bodies covering the ground for thirty-six miles.

The adviser came down from the tower. **All** the gates were opened. All the people were told to take the flour out of their **ears** and take meat as they wanted. The people could not eat all the meat, so they dried and kept all the rest.

It was at this time that people first began to dry meat.

VOCABULARY

<i>ascend,</i>	v. to climb.
<i>flour,</i>	n. the fine powder made from wheat and used for <i>making bread, cakes, etc.</i>
<i>follower,</i>	n. one who follows another's beliefs or teachings; a servant.
<i>heap,</i>	n. a group of things lying together, one on another.
<i>message,</i>	n. a piece of news, information , etc. or a request, sent from one person to another.
<i>rite,</i>	n. solemn ceremony .
<i>roar,</i>	v. to make a loud deep sound.
<i>spell,</i>	n. a word or words having magical powers.
<i>subdue,</i>	v. to conquer; bring under control.

EXERCISES

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

- I. The story you have **just** read is about
 - a. a Brahmin who repeated the spell of subduing the world and **made** all the four-footed animals die.
 - b. a lion that roared three times, made all the four-footed animals die, and made the people know how to dry and keep meat.
 - c. a jackal which learnt by heart the spell recited by a Brahmin, **made** all the four-footed animals its followers and, desiring to **take** Benares, was killed according to the plan of the king's adviser.
2. The jackal got the title of "**Sabbadātha**" when he
 - a. made a she-jackal his wife.
 - b. sat on **the** lion's back along with his wife.
 - c. repeated the spell and became the king of all the four-footed animals.
3. When the adviser went up into the tower for the first time, he thought that
 - a. **Sabbadātha**, seeing him, would **be** afraid of him and would go away.
 - b. the lions would roar three times and would make all the four-footed animals die.
 - c. he would ask **Sabbadātha** how he would take the city and then he would have a plan to destroy him.

4. **Sabbadāṭha** was powerful. He had all the four-footed animals as his followers, but he could not take **Benares** and he himself was destroyed because
 - a. the adviser was more powerful than he and the lions did not obey him.
 - b. he was foolish; he did not think that when the lion roared, he and his followers would die too.
 - c. the lions were angry with him and they roared three times.

5. When the lion roared, all the four-footed animals except the lions **died**; but the citizens of **Benares** did not die **because**
 - a. they **stayed** very far from **the** lions and **they** did not **hear** the sound.
 - b. they **obeyed** the adviser who was wise, and stopped up their ears with flour.
 - c. they **repeated** the **Spell** of Subduing the World.

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

-1. The adviser **recited** his spell in the **secret** place because he wanted to catch a jackal.
-2. The citizens of Benares shut their **gates** and **stayed** within, because they **were afraid** of the animals **headed** by **Sabbadāṭha**.
-3. The adviser ascended the **tower** in order not to **hear** the lion's roar.
-4. **Sabbadāṭha** **roared** three **times** and **made** all the animals, **except** the lions, die.
-5. **The** jackal king died **under the** feet of elephants.

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

covering, proud of, except, *by heart, first began*, stopped by.

1. It so **happened** that a jackal king lying **in** a hole heard the spell and learned it.....
2. **Sabbadāṭha** was very.....his **great** honour and **decided** to take the city by **force**.
3. All the citizens in **Benares**.....their own ears with **flour** and did the same to their cats **and** other animals.
4. There was a heap of **dead** bodies the ground for **thirty-six** miles.
5. It was at **this** time **that** people..... to dry **meat**.

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

1. **While** the followers of many other religions pray, the Buddhists usually (*Ire, recite, swim, speak*).
2. When you repeat something, you (*make it, keep it, do it again, give it to someone*).
3. If something is crushed, it is (*burnt, taken away, cooked, destroyed by pressing together*).
4. There are four books on the table. You take away two of them. The **other** two books which are left may be called (*big books, pieces of paper, the rest*).
5. What are **the** past and past participle forms of the verbs: *to dry, to keep, to strike, to take*?
6. You want to tell something to your friend and you do not want other people to hear or **know** it. The best place for you now is (*a market-place, a bedroom, a field, a secret place*).
7. When you go to **some** monasteries. you have to go through (*a window, a big bowl, a gate, the ground*).
8. A **special** clock is not (*good, general, dear, fine*).
9. "I cause **you to speak**" means (*I speak to you, I make you speak, I want someone to speak to you*).
10. When something drops, it (*rises up, rolls away, falls down, stands still*).

1. *Sakkāro kāpurisaṃ hanti.*
Honour leads **the** fool to destruction.
2. *Na sūdhū balavū bālo yūthassa parihārako.*
A fool though strong is not good to lead the group.
3. *Appatto no ca ullape.*
Never boast of what one has not **attained**.
4. *Paññū hi setthā kusalā vadanti.*
To good **men** it is wisdom that is called the best.

THE GREATEST KING

Long ago, **during** the first cycle of the world, there lived a king named Mahasammata. He had a son named **Roja**, who had a son **Vararoja**, who had a son Kalyana, who had a son Varakalyana, who had a son Uposatha. Uposatha had a son named Varauposatha, and Varauposatha had a son **Mandhātu**. **Mandhatu** was a great king. He had the Seven Precious Things and supernatural power. When he clenched his left hand, and then touched it with his right hand, a rain of seven kinds of jewels fell knee-deep. He was a prince for eighty-four thousand years, he was the viceroy for the same number of years, and for an equal number of years he ruled as the great king. His life was very long.

One day, he could not satisfy his desire, so he showed signs of discontent.

"**Why** do you look so sad, my lord?" his attendants asked him.

My merit is great. This kingdom is too small for me. What place is **better** than this?"

"Heaven, my lord."

So he rolled along the Wheel of Empire, and with his attendants he went to the Heaven of the Four Great Kings. The Four Kings, with a great number of gods, came to receive **him**, led him into their heaven, and gave him rule over it. There he reigned for a long time. But he could not satisfy his desire, and so he began to look sick with discontent.

"Why, **king,**" said the Four **Great** Kings, "are you unsatisfied?" **And Mandhātu** replied, "What place is better than this?"

They answered, "My lord, the Heaven of the Thirty-three is **better** than this!"

MandhZtu rolled the Wheel of Empire and, with his attendants all round him, turned his face to the Heaven of the Thirty-three. Sakka, king of the gods, with a great number of gods, came to receive him and led him into his Heaven.

At that time, the eldest son of MandhZtu too! the Wheel of Empire, and, returning to the earth, came to his own city. Sakka gave one half of his own kingdom to MandhZtu. After that the two of them ruled together. Time went on, until Sakka had lived for over thirty million years, then was born on earth again. **Another Sakka** grew up and he too **reigned** and lived his life and was born on earth. **In** this way thirty-six Sakkas followed one after another. Still MandhZtu reigned with his attendants round him.

As time went on, the force of his desire grew stronger and stronger. "What is half a **kingdom** to me?" said he in his heart, "I will kill Sakka and reign alone." But he could not; kill Sakka. This desire made him lose his power of life and he became old. **But** a human body does not break up in heaven. So he fell from heaven into a park. The gardener told of his coming to the royal family. They came and gave him a **resting-place** in the park. His attendants asked him, "My lord, what word shall we take from you?"

"Take from me," said he, "this message to the people: MandhZtu, king of kings, having ruled over the four quarters of the earth, having reigned over the people of the Four Great

Kings, having been king of Heaven during the lifetime of **thirty-six Sakkas**, now, with his desire unsatisfied, lies dead." With these words he died and went according to his Karma.

VOCABULARY

<i>clench,</i>	v. to bring or press together firmly.
<i>discontent.</i>	n. a feeling of not being satisfied: desire for something more or different.
<i>empire.</i>	n. a group of countries under one rule.
<i>merit.</i>	n. something deserving reward (puñña)
<i>precious,</i>	adj. of great price or value.
<i>satisfy,</i>	v. to fulfil, put an end to..
<i>Supernatural</i>	adj. beyond what is natural; outside men's knowledge.

EXERCISES

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

1. The story you have just read is about
 - a. a great king who, having rolled the Wheel of **Empire** and beaten thirty-six Sakkas, became the king of Heaven.
 - b. a great king who, having been King **even** in Heaven, died with his desire unsatisfied.
 - c. the Wheel of Empire which was taken from Heaven **by** the son of King Mandhiitu.

2. **Mandhāt:** went to heaven
 - a. by clenching his left hand.
 - b. by rolling the Wheel of Empire.
 - c. by jumping to it.

3. Mandhiitu, ruling over the Heaven of the Four Great Kings, looked sick again because
 - a. the Four Great Kings told him to come back to the earth.
 - b. his Wheel of Empire was taken away by his son.
 - c. he could **not** satisfy his desire.

4. Thirty-six **Sakkas** died during the time when **Mandhātu** was in the **Heaven** of the Thirty-three because
 - a. **Mandhātu** killed them.
 - b. they could not live so long as he.
 - c. they did not **want** to live with him.

5. **Mandhātu** fell from heaven because
 - a. **Sakka** drove him out of the Heaven of the Thirty-three.
 - b. being unable to satisfy his desire he lost his power of life and became old ; and as a human body does not break up in heaven he had to return to die **on** the earth.
 - c. he wanted his attendants to take a message from him to the people.

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

-1. King **Mandhātu** was **Vararoja's** grandfather.
-2. The Heaven of the Thirty-three was better **than 'the** Heaven of the Four Great Kings.
-3. **Mandhātu** lost his power of life and became old because his **Wheel** of Empire had been taken away.
-4. **Mandhātu** reigned in the Heaven of the Thirty-three for about
 - thirty million years.
-5. At last **Mandhātu** died at a resting-place in a park on the earth.

10. Fill the space with the correct word from the list.

went, clenched, receive, replied, **satisfy**, lose.

1. When **Mandhātu** his left hand, and then touched it with his right hand, there fell a rain of seven **kinds** of jewels, **knee-deep**.
2. But **Mandhātu** could not his desire, and **so** he **began** to look sick with discontent.
3. **Sakka**, king of the gods, with a great number of **gods**, came to **him** and led **him** into his Heaven.
4. Time on until **Sakka** had lived for over thirty million years, then **was** born again on earth.
5. The desire to **kill Sakka** and reign alone in the Heaven of the Thirty-three **made Mandhātu** his power of life and **he** became old.

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

1. To **make** a whole you **need** (a **half**, three halves, **one and a half**, two halves).
2. Which of these is a **quarter** of 84 (42, 36, 12, 21)?
3. Which of the following should **serve** you (a **captain**, an attendant, an old man, a monk)?
4. What are the past and past participle **forms** of these verbs: to **show**, to lose, to **fall**, to grow)?
5. When **something** rolls, it (**falls** to a lower place, moves by turning over and over, goes **to** and fro).
6. You can know that **something** is cold or not by (**smelling** it, listening to it, tasting it, **touching** it).
7. A guest should **be** (**laughed** at, received, driven away, killed).
8. A **common** synonym for "power" is (force, fastness, **pain**, growth).
9. **You** often ask **signs** when you (**speak** to your friend, eat rice walk, do a homework on arithmetic).
10. Which of these causes you to be **born** again:-(God, desire, Sakka, death)

1. **Natthi taṅhāsamā nadī.**

There is no river like **craving**.

2. **Na kahāpanavassena titti kāmesu vijjati.**

Even a shower of golden **coins** will not satisfy a man's desires.

3. **icchā hi anantagocarā.**

Desires are limitless.

4. **Santugghī paramaṃ dhanam.**

Contentment is the greatest wealth.

5. **Vāyamethēva puriso yāva atthassa nippadā.**

A man should only strive until his good purpose is accomplished

INDEX OF QUOTATIONS

๑. อตุลมุหิ ชาตมุหิ สุขา สหยาชา.
สหายนำสุขมาให้ ในคราวเกิดความต้องการ.
พ.ธ. ๒๕/๓๓/๕๕
๒. อปฺปคฺโต โน จ อตุลเป.
ยังไม่สำเร็จ ไม่ควรคุยอวด.
ธ.ณ.
๓. อิจฺฉา นรํ ปริกฺขุสฺสติ.
ความอยากย่อมชักพาคนไปต่าง ๆ.
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พ.ธ. ๒๔/๑๑/๑๓.
๖. กมฺมุณา วสโต โหติ กมฺมุณา โหติ พฺรหฺมาหฺมโน.
คนจะเป็นคนเลวก็เพราะกรรม จะเป็นคนประเสริฐก็เพราะกรรม.
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๘. ทุกุไซ พาเลฮี สัวโส.

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๙. น กหาปณวสุเสน คิตติ กามสุ วิชชติ.

ถึงเงินทองจะตกลงมาเป็นห้าฝืน ความอึดในกามทั้งหลายก็ไม่มี.

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๑๐. น คิ ยาเจ ขสุส ปิยิ ชิกิเส.

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๑๒. น สาธุ พลวา พาโล ขุตฺตส ปรีหารโก.

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๒๑. สมนฺโต สตฺตคฺคหิเต รตา.
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ความบริสุทธิ์ หรือไม่บริสุทธิ์ เป็นของเฉพาะตัว
บริสุทธิ์ไม่ได้.

พ.ร. ๒๕/๒๒/๓๗.