

Prākṛta Prose and Verse

Dr. Kamal Chand Sogani



Apabhraṁśa Sāhitya Academy

Jaina Vidyā Samsthāna

Digambara Jaina Atiśaya Kṣetra Śrī Mahāvīraji

Rajasthan

Prākṛta Prose and Verse

[English Translation of the Selected Portions of
Prākṛta Gadya-Padya Saurabha]

Dr. Kamal Chand Sogani

(Former Professor of Philosophy
M.L. Sukhadia University
Udaipur)



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Diacritical Marks

Vowels

अ	आ	इ	ई	उ	ऊ	ए	ओ
a	ā	i	ī	u	ū	e	o

Consonants

क्	ख्	ग्	घ्	ङ्
k	kh	g	gh	ṅ
च्	छ्	ज्	झ्	ञ्
c	ch	j	jh	ñ
ट्	ठ्	ड्	ढ्	ण्
t	th	d	dh	n
त्	थ्	द्	ध्	न्
t	th	d	dh	n
प्	फ्	ब्	भ्	म्
p	ph	b	bh	m
य्	र	ल्	व्	
y	r	l	v	
श्	ष्	स्	ह्	
ś	ṣ	s	h	

◌̣ (Anusvāra)

ṃ

Prelusive

We feel great pleasure in placing the book 'Prākṛta Prose and Verse' in the hands of the readers. In fact, this book is the English translation of the second edition of 'Prākṛtā Gadya - Padya Saurabha' published in 2003 by the Apabhraṁśa Sāhitya Academy, Jaipur.

It goes without saying that Prākṛta language is one of the richest Indo-Aryan languages. It is the most ancient and sacred language of India.

It is of capital importance to note that Prākṛta is the language of the masses. Its vast literature in varied literary forms contributes to the dignity and excellence of the cultural heritage of Indian tradition.

In consequence, the proper understanding of Prākṛta and Apabhraṁśa language and literature is indispensable for comprehending the development of Hindi literature rightly and adequately.

Recognising the importance of Prākṛta language in the cultural history of India, the Managing Committee of Digambara Jaina Atiśaya Kṣetra, Śri Mahāvīrajī established Apabhraṁśa Sāhitya Academy in 1988, which runs correspondence courses for teaching Prākṛta and Apabhraṁśa languages. The Academy has published books for the implementation of these courses. Books on

Prākṛta Grammar and Composition, Prākṛta Exercises and Advance Prākṛta Grammar and Composition have been published for those desirous of learning Prākṛta language through Hindi medium. For teaching Prākṛta language to the English knowing people, our new publication, 'Prākṛta Prose and Verse' which is the English translation of 'Prākṛta Gadya - Padya Saurabha' in Hindi will facilitate the learning of Prākṛta to the students of English language. Prākṛta Grammar and Composition has already been published in 2006.

We offer our thanks to the learned researchers of the Saṁsthāna (Institute) specially Smt. Shakuntala Jain and to M/s Jaipur Printers Pvt. Ltd. for organising the publication of the book.

Naresh Kumar Sethi	Prakash Chand Jain	Dr. Kamal Chand Sogani
President	Secretary	Saṁyojaka
Managing Committee		Jaina Vidyā Saṁsthāna Samiti
Digambara Jaina Atiśaya Kṣetra		Jaipur
Śri Mahāvīraji		

28 October, 2008

Dedicated
To
Dr. A.N. Upadhye
And
Dr. Hiralal Jain

Introduction

Relating to Prākṛta language, the following should be understood.

Alphabets of Prākṛta

Vowels

अ, आ, इ, ई, उ, ऊ, ए, ओ
a, ā, i, ī, u, ū, e, o

Consonants

क, ख, ग, घ, ङ
ka, kha, ga, gha, ṅa
च, छ, ज, झ, ञ
ca, cha, ja, jha, ṅa
ट, ठ, ड, ढ, ण
ṭa, ṭha, ḍa, ḍha, ṇa
त, थ, द, ध, न
ta, tha, da, dha, na
प, फ, ब, भ, म
pa, pha, ba, bha, ma
य, र, ल, व
ya, ra, la, va
स, ह
sa, ha

◌̣ (Anusvāra) ◌̣̣ (Anunāsika)
ṁ, ṃ

It may be noted here that in Prākṛta the use of ṅa and ṅā is not found in non-conjunct form. In Hemacandra Prākṛta Grammar the use of ṅa and ṅā in conjunct form is traceable. The use of na is seen in conjunct and non-conjunct form. The alternative of ṅa, ṅā, na in conjunct form is ṁ.

Number :

In Prākṛta language, there are only two numbers :-

1. Singular
2. Plural

Gender :

In Prākṛta language, there are three Genders :-

1. Masculine Gender
2. Feminine Gender
3. Neuter Gender

Person :

In Prākṛta language, there are only three Persons :-

1. First Person
2. Second Person
3. Third Person

Case :

In Prākṛta language, there are eight Cases :-

1. Nominative Case
2. Accusative Case
3. Instrumental Case
4. Dative Case
5. Ablative Case
6. Genitive Case
7. Locative Case
8. Vocative Case

Verb :

In Prākṛta language, there are only two kinds of Verbs :-

1. Transitive
2. Intransitive

Tense :

In Prākṛta language, there are four type of Tenses :-

1. Present Tense
2. Past Tense
3. Future Tense
4. Imperative

Words :

In Prākṛta language, four kinds of Words are in use :-

1. a-ending
2. i-ī-ending
3. ā- ending
4. u-ū-ending

The Vocalic sounds of the Devanāgarī Syllabary in combination with the consonants of the syllabary

क

ka

क	का	कि	की	कु	कू	के	को
ka	kā	ki	kī	ku	kū	ke	ko

ख

kha

ख	खा	खि	खी	खु	खू	खे	खो
kha	khā	khi	khī	khu	khū	khe	kho

ग

ga

ग	गा	गि	गी	गु	गू	गे	गो
ga	gā	gi	gī	gu	gū	ge	go

घ

gha

घ	घा	घि	घी	घु	घू	घे	घो
gha	ghā	ghi	ghī	ghu	ghū	ghe	gho

ड

ṅa

ड	डा	डि	डी	डु	डू	डे	डो
ṅa	ṅā	ṅi	ṅī	ṅu	ṅū	ṅe	ṅo

च

ca

च	चा	चि	ची	चु	चू	चे	चो
ca	cā	ci	cī	cu	cū	ce	co

छ

cha

छ	छा	छि	छी	छु	छू	छे	छो
cha	chā	chi	chī	chu	chū	che	cho

ज

ja

ज	जा	जि	जी	जु	जू	जे	जो
ja	jā	ji	jī	ju	jū	je	jo

झ

jha

झ	झा	झि	झी	झु	झू	झे	झो
jha	jhā	jhi	jhī	jhu	jhū	jhe	jho

अ

ña

अ	आ	अि	अी	अु	अू	अे	अो
ña	ñā	ñi	ñī	ñu	ñū	ñe	ño

ट

ṭa

ट	टा	टि	टी	टु	टू	टे	टो
ṭa	ṭā	ṭi	ṭī	ṭu	ṭū	ṭe	ṭo

ठ

ṭha

ठ	ठा	ठि	ठी	ठु	ठू	ठे	ठो
ṭha	ṭhā	ṭhi	ṭhī	ṭhu	ṭhū	ṭhe	ṭho

ड

ḍa

ड	डा	डि	डी	डु	डू	डे	डो
ḍa	ḍā	ḍi	ḍī	ḍu	ḍū	ḍe	ḍo

ढ

ḍha

ढ	ढा	ढि	ढी	ढु	ढू	ढे	ढो
ḍha	ḍhā	ḍhi	ḍhī	ḍhu	ḍhū	ḍhe	ḍho

ण

ṇa

ण	णा	णि	णी	णु	णू	णे	णो
ṇa	ṇā	ṇi	ṇī	ṇu	ṇū	ṇe	ṇo

त

ta

त	ता	ति	ती	तु	तू	ते	तो
ta	tā	ti	tī	tu	tū	te	to

थ

tha

थ	था	थि	थी	थु	थू	थे	थो
tha	thā	thi	thī	thu	thū	the	tho

द

da

द	दा	दि	दी	दु	दू	दे	दो
da	dā	di	dī	du	dū	de	do

ध

dha

ध	धा	धि	धी	धु	धू	धे	धो
dha	dhā	dhi	dhī	dhu	dhū	dhe	dho

न

na

न	ना	नि	नी	नु	नू	ने	नो
na	nā	ni	nī	nu	nū	ne	no

प

pa

प	पा	पि	पी	पु	पू	पे	पो
pa	pā	pi	pī	pu	pū	pe	po

फ

pha

फ	फा	फि	फी	फु	फू	फे	फो
pha	phā	phi	phī	phu	phū	phe	pho

ब

Ba

ब	बा	बि	बी	बु	बू	बे	बो
ba	bā	bi	bī	bu	bū	be	bo

भ

Bha

भ	भा	भि	भी	भु	भू	भे	भो
bha	bhā	bhi	bhī	bhu	bhū	bhe	bho

म

Ma

म	मा	मि	मी	मु	मू	मे	मो
ma	mā	mi	mī	mu	mū	me	mo

य

Ya

य	या	यि	यी	यु	यू	ये	यो
ya	yā	yi	yī	yu	yū	ye	yo

र

Ra

र	रा	रि	री	रु	रू	रे	रो
ra	rā	ri	rī	ru	rū	re	ro

ल

La

ल	ला	लि	ली	लु	लू	ले	लो
la	lā	li	lī	lu	lū	le	lo

व

Va

व	वा	वि	वी	वु	वू	वे	वो
va	vā	vi	vī	vu	vū	ve	vo

स

Sa

स	सा	सि	सी	सु	सू	से	सो
sa	sā	si	sī	su	sū	se	so

ह

Ha

ह	हा	हि	ही	हु	हू	हे	हो
ha	hā	hi	hī	hu	hū	he	ho

Prākṛta Prose and Verse

Lesson - 1

Maṅgalācaraṇa

1. Namo Arahantāṇaṃ. Namo Siddhāṇaṃ.
Namo Āyariyāṇaṃ. Namo Uvajjhāyāṇaṃ
Namo Loe Savvasāhūṇaṃ.

2. Eso Pañcaṇamokkāro, Savvapāvappaṇāsaṇo.
Maṅgalāṇaṃ Ca Savvesiṃ, Paḍhamāṃ
Havai Maṅgalaṃ.

3. Arahantā Maṅgalaṃ. Siddhā Maṅgalaṃ.
Sāhū Maṅgalaṃ. Kevalipaṇṇatto
Dhammo Maṅgalaṃ.

4. Arahantā Loguttamā. Siddhā Loguttamā. Sāhū
Loguttamā. Kevalipaṇṇatto Dhammo Loguttamo.

Lesson - 1

Auspicious Observance

1. Obeisance to Arahantas (embodied spiritually perfect personalities). Obeisance to Siddhas (disembodied spiritually perfect souls). Obeisance to Ācāryas (propagators of ethico-spiritual values). Obeisance to Upādhyāyas (teachers of ethico-spiritual values). Obeisance to all the Sādhus (pious personalities) in the world.
2. This five-fold obeisance is the destroyer of all the vices and (so) among all the auspicious observances (this) becomes the fore-most auspicious observance.
3. Arahantas are auspicious. Siddhas are auspicious. Sadhus are auspicious. Dharma (ethico-spiritual values) preached by the omniscient is auspicious.
4. Arahantas are excellent in the world. Siddhas are excellent in the world. Sādhus are excellent in the world. Dharma (ethico-spiritual values) preached by the omniscient is excellent in the world.

5. Arahante Saraṇaṁ Pavvajjāmi. Siddhe Saraṇaṁ Pavvajjāmi. Sāhū Saraṇaṁ Pavvajjāmi. Kevalipaṇṇattaṁ Dhammaṁ Saraṇaṁ Pavvajjāmi.

6. Jhāyahi Pañca Vi Gurave, Maṅgalacau-saraṇaloyapariyārie.
Nara - Sura - Kheyara - Mahie, Ārahaṇaṇāyage Vire.

7. Ghaṇaghāikammamaḥaṇā, Tihuvaṇavarabhavva-Kamalamattaṇḍā.
Arihā Aṇantaṇāṇī, Aṇuvamasokkhā Jayantu Jae.

8. Atthavihakammaviyalā, Nitthiyakajjā Paṇatthasāmsārā.
Ditthasayalatthasārā, Siddhā Siddhiṁ Mama Disantu.

5. I resort to the shelter of Arahantas. I resort to the shelter of Siddhas. I resort to the shelter of Sādhus. I resort to the shelter of the Dharma (ethico-spiritual values) preached by the omniscient.
6. Meditate only on the five holy teachers (spiritual pillars) who are permeated with spiritual energy, who are auspicious, who are the shelters in the four grades of existence, by whom the world has been adorned, who are the supreme objects of devotion, and who have been adored by the human and celestial beings along with the Vidyādharas (human beings moving in the sky by means of supernormal powers).
7. May the Arahantas who are the annihilators of the dense obscuring Karmas (psycho-physical impurities), who are like the sun for the lotus of releasable souls existent in the three worlds, who are infinite knowers and are also enjoyers of unique bliss, win in the world.
8. May the Siddhas who are devoid of eight types of Karmas (psycho-physical impurities), by whom all the purposes have been accomplished, by whom (their own) reincarnations in the world have been put to an end, by whom the essences of all the substances have been known, show me the path to liberation.

9. Pañcamahavvayatuṅgā, Takkāliya-Saparasamaya-Sudadhārā.
Nānāguṇagaṇabhariyā, Āiriyā Mama Pasīdantu.

10. Aṇṇāghoratimire, Durantatiramhi, Hiṇḍamāṇaṇaṁ.
Bhaviyāṇujjoyayarā, Uvajjhāyā Varamadiṁ Dentu.

11. Thiradhariyasīlamālā, Vavagayarāyā Jasoḥapaḍihatthā.
Bahuvīṇayabhūsiyaṅgā, Suhāim Sāhū Payacchantu.

12. Arihantā, Asarīrā, Āyariyā, Uvajjhāya Muṇiṇo.
Pañcakkharanippaṇṇo, Oṅkāro Pañca Paramitṭhī.

9. May the Ācāryas who have acquired exalted position by observing five Mahāvratas (complete vows), who are the possessors of contemporary knowledge of their own faith and the faith of others and who have been saturated with diverse clusters of virtues, do good to me.
10. May the Upādhyāyas who are the illuminators of the mundane souls wandering in the dense darkness of ignorance which is difficult in crossing, impart supreme understanding (to me).
11. May the Sādhus who are full of multitude of glory, by whom the garland of virtues has been steadily sustained, by whom attachment has been cast aside and by whom the parts of the body have been adorned with immense modesty, bestow happiness on me.
12. Arahantas, Aśarīras (Siddhas), Ācāryas, Upādhyāyas and Munis are the five objects of devotion. Omkāra has emerged from the five letters (A + A + Ā + U + M).

13. Arahantabhāsiyattham Gaṇaharadevehiṃ Ganthiyam
Sammaṃ.

Paṇamāmi Bhatijutto, Sudaṇāṇamahodahim Sirasā.

14. Sasamaya-Parasamayaviū, Gambhīro Dittimam Sivo
Somo.

Guṇasayakalio Jutto, Pavayaṇasāram Parikaheum.



13. The meaning revealed by the Arahanta (embodied spiritually perfect personality) has been properly worded by the Gaṇadharas (chief disciples of the Arahanta). So by bowing my head with devotion, I make obeisance to the ocean of (worded) scriptural knowledge.
14. He who is the knower of his own faith and the faith of the other, who is profound, resplendent, benevolent, tranquil and who has been endowed with hundreds of virtues, is competent for delivering the essence of the doctrine (preached by the Arahantas).



Lesson - 2

Samaṇasuttam

1. Suṭṭhuvi Maggijjanto, Kattha Vi Kelii Natthi Jaha Sāro.
Indiavisaesu Tahā, Natthi Suhaṁ Suṭṭhu Vi Gavittṭhaṁ.

2. Jaha Kacchullo Kacchuṁ Kaṇḍūyamāṇo Duhaṁ
Muṇai Sukkhaṁ.
Mohāurā Maṇussā, Taha Kāmaduhaṁ Suhaṁ Binti.

3. Kammaṁ Ciṇanti Savasā, Tassudayammi U Paravvasā
Honti.
Rukkhaṁ Duruhai Savaso, Vigalai Sa Paravvaso Tatto.

4. Kammavasā Khalu Jīvā, Jivavasāim Kahiñci
Kammāim.
Katthai Dhaṇio Balavaṁ, Dhāraṇio Katthai Balavaṁ.

Lesson - 2

Samaṇasuttam

1. Just as in the plantain tree there is anywhere no substance (stem to be seen) in spite of its being searched well, so also there is no (experience of) happiness in sensuous objects even if it has been investigated thoroughly.
2. Just as an itchy (person) scratching his own itch regards that suffering (caused by itching) as pleasure, so also the persons possessed by attachment consider suffering caused by desire to be pleasure.
3. (When men) choose the Karma (action for Karmic bondage) (they) are free; but in the rise of that (bound) Karma, (they) become dependent, (as when a person) climbs a tree, he is free; (but when) he falls from it, he becomes dependent (choiceless).
4. (Somewhere) the Jīvas are certainly subject to Karmas (psycho-physical impurities) and somewhere Karmas are certainly subject to Jīvas; (as) somewhere the money-lender is powerful (and) somewhere the debtor is powerful.

5. Bhāve Viratto Maṇuo Visogo, Eeṇa
Dukkhohapampareṇa.
Na Lippai Bhavamajjhe Vi Santo, Jaleṇa Vā
Pokkhariṇīpalāsaṃ.

6. Dhammo Maṅalamukkiṭṭhaṃ, Ahimsā Sañjamo
Tavo.
Devā Vi Taṃ Namaṃsanti Jassa Dhamme Sayā Maṇo.

7. Dhammo Vatthusahāvo, Khamādibhāvo Ya Dasaviho
Dhammo.
Rayanattayaṃ Ca Dhammo, Jivāṇaṃ Rakkhaṇaṃ
Dhammo.

8. Khammāmi Savvajivāṇaṃ, Savve Jivā Khamantu Me.
Mitti Me Savvabhūdesu, Veraṃ Majjhaṃ Na Keṇa Vi.

9. Je Ya Kante Pie Bho, Laddhe Vipitṭhikuvvai.
Sāhīṇe Cayai Bho, Se Hu Cāi Tti Vuccāi.

5. The person who lives in the world unattached to worldly objects becomes free from sorrow. In spite of his being in the midst of the world, he is not defiled by this series of multitude of sufferings, just as the leaf of the lotus-plant is not defiled by water.
6. That which is Ahimsā (non-violence), self-restraint and austerity is Dharma (spiritual value). It is by virtue of the Dharma (spiritual values) that supreme spiritual beneficence results. To him whose mind is always (absorbed) in the Dharma (spiritual values) even gods pay homage.
7. The basic nature of a (sentient) thing is known as Dharma (spiritual value); and the mental states of forgiveness etc. are ten kinds of Dharma (spiritual values); the togetherness of three Jewels is also Dharma (spiritual value); and again the protection of Jivas (beings) is Dharma (spiritual value).
8. I forgive all the beings. May all the beings forgive me. My amity exists in all the beings and my enmity is not with anybody too.
9. He who gives his back to the alluring and likeable pleasures which have been obtained (by him) (and also) abandons self-possessed pleasures is really a renunciatory. It is said so.

10. Jā Jā Vajjai Rayāṇī, Na Sā Paḍiniyattāi.
Ahammaṁ Kuṇamāṇassa, Aphalā Janti Rāio.
11. Jo Sahassaṁ Sahassāṇaṁ, Saṅgāme Dujjāe Jiṇe.
Egaṁ Jiṇejja Appāṇaṁ, Esa Se Paramo Jao.
12. Appāṇameva Jujjhāhi, Kiṁ Te Jujjheṇa Bajjhao.
Appāṇameva Appāṇaṁ, Jaittā Suhamehae.
13. Appā Ceva Dameyavvo, Appā Hu Khalu Duddamo.
Appā Danto Suhī Hoi, Assiṁ Loe Parattha Ya.
14. Aṇathovaṁ Vaṇathovaṁ, Aggīthovaṁ Kasāyathovaṁ
Ca.
Na hu Bhe Viśasiyavvaṁ, Thovaṁ Pi Hu Taṁ Bahu
Hoi.
15. Koho Piṁ Paṇāsei, Māṇo Viṇayanāsaṇo.
Māyā Mittāṇi Nāsei, Loho Savvaviṇāsaṇo.

10. That night that passes does not return. The nights of the man committing vicious acts pass in vain.
11. One person may conquer thousands of the thousands in a battle difficult to be conquered and the (other person) may conquer one's own self, this (latter) is his paramount victory.
12. What is the use of one's battling with the external (persons)? Battle (with internal attachment and aversion) in one's own self. (The truth is that) having conquered one's own (attachment and aversion) in one's own self, one's happiness heightens.
13. Verily, the self is difficult to be restrained, (yet) the self alone should be restrained. (The reason is that) the self who has been restrained becomes happy in this world and in the next world.
14. The wound in a small quantity, the debt, fire and passion in a small quantity should not be relied upon by you, since despite their being in small quantity (each one of them) is undoubtedly very much.
15. Anger dissolves affection; pride is subversive of modesty; hypocrisy throws out friends and greed is destructive of everything.

16. Uvasameṇa Haṇe Kohaṃ, Māṇaṃ Maddavayā Jiṇe.
Māyaṃ Caṣṣjavabhāveṇa, Lobhaṃ Santosao Jiṇe.
17. Jahā Kumme Saaṅgāi, Sae Dehe Samāhare.
Evaṃ Pāvāiṃ Mehāvī, Ajjhappeṇa Samāhare.
18. Se Jāṇamajāṇaṃ Vā, Kaṭṭuṃ Āhammiyaṃ Payaṃ.
Saṃvare Khippamappaṇaṃ, Bīyaṃ Taṃ Na
Samāyare.
19. Je Mamāiya - Matiraṃ Jahāti, Se Jahāti Mamāiyaṃ.
Se Hu Diṭṭhapahe Muṇi, Jassa Natthi Mamāiyaṃ.
20. Savvaganthavimukko, Sībhūo Pasantacitto A.
Jaṃ Pāvai Muttisuhāṃ, Na Cakkavattī Vi Taṃ Lahai.
21. Savve Jivā Vi Icchanti, Jiviraṃ Na Marijjiraṃ.
Tamhā Pāṇavahaṃ Ghorāṃ, Niggantha Vajjayanti
Naṃ.

16. One should subvert anger by calmness. One should subdue pride by modesty, overcome hypocrisy by simplicity and greed by contentment.
17. Just as the tortoise draws its own limbs in its own body, so also the wise man does away with the vices by means of spirituality.
18. Having committed wrong action consciously or unconsciously the person should immediately restrain his own self (and then) he should not commit it the second time.
19. He who renounces inclination towards an attached thing renounces the attached thing. (He) for whom there does not exist any attached thing, he alone is the knower (by whom) spiritual path has been comprehended.
20. The person destitute of all possessions is tranquil and is of joyful mind and who obtains final beatitude. Even the emperor does not attain that final beatitude.
21. All the Jīvas (beings) without exception desire to live and not to die. Self-restraining persons, therefore, certainly give up the distressful taking away of Prāṇas (vital forces).

22. Jaha Te Na Piam Dukkham, Jāṇia Emeva
Savvajīvāṇam.
Savvāyaramuvautto, Attovammaṇa Kuṇasu Dayam.
23. Jīvavaho Appavaho, Jīvadayā Appaṇo Dayā Hoi.
Tā Savvajīvahimsā, Pariccattā Attakāmehim.
24. Tuṅgam Na Mandarāo, Āgāsāo Visālayam Natthi.
Jaha Taha Jayammi Jāṇasu, Dhammamahimsāsamam
Natthi.
25. Sītanti Suvantāṇam, Atthā Purisāṇa Logasāratthā.
Tamhā Jāgaramāṇā, Vidhuṇadha Porāṇayam
Kammam.
26. Jāgaraha Narā ! Niccam, Jāgaramāṇassa Vaddhate
Buddhī.
Jo Suvati Na So Dhanno, Jo Jaggati So Sayā Dhanno.

22. Just as pain is not dear to you so also having known in this way for all other Jīvas (beings), you should give affection to all the Jīvas (beings) adequately. And by reason of the equality with yourself, you should give sympathy to all of them.
23. Killing a Jīve (being) is killing one's own self; compassion for the Jīva (being) is compassion for one's own self. By reason of this, injury to all the Jīvas (beings) has been abandoned by those desirous of self-realization.
24. Just as in the world there is nothing higher than the Meru mountain and nothing more extended than the sky, so also (in the world) there is no virtue (excellent and universal) corresponding to Ahimsā (non-violence) know this.
25. The supra-worldly purposes and the best purposes in the world in regard to the sleeping men perish, so waking, all of you should annihilate the old Karmas (psycho-physical impurities).
26. O men! always wake up (beware). The intellect of the waking (beware) sharpens. He who sleeps (ignores spiritual values) does not become happy, (but) he who always wakes up (adheres to spiritual values) becomes happy.

27. Hayam Nānam Kiyāhīnam, Hayā Annāno Kiyā.
Pāsanto Paṅgulo Daddho, Dhāvamāno Ya Andhao.
28. Jarā Jāva Na Pilei, Vāhī Jāva Na Vaddhai.
Jāvindiyā Na Hāyanti, Tāva Dhammam Samāyare.
29. Āhārosaha - Satthābhaya - Bheo Jam Cauvviham
Dānam.
Tam Vuccai Dāyavvam, Nidditthamuvāsayajjhayaṇe.
30. Jayaṇā U Dhammajaṇaṇī, Jayaṇā Dhammassa Pālaṇī
Ceva.
Tavvuddhīkarī Jayaṇā, Egantasuhāvahā Jayaṇā.
31. Jayam Care Jayam Citthe, Jayamāse Jayam Sae. Jayam
Bhuñjanto Bhāsanto, Pāvam Kammar Na Bandhai.

27. Knowledge destitute of action is of no consequence; action done from ignorance is also of no consequence. (It is a well known fact that) the lame man, even though all the time seeing the fire, burned and the blind man, even though running, also burned.
28. As long as old age does not afflict, as long as disease does not grow and as long as the senses do not decline, then one should pursue the spiritual path.
29. The gift is of four kinds. The division of which lies in food, medicine, books (Scriptures) and fearlessness. That (gift) should be offered. It is said. This has been so described in the Upāsakādhyayan (book of the householder).
30. Surely, awareness is the mother of spirituality; surely, awareness is the fosterer of spirituality; awareness is its enhancer and awareness is the begetter of unconditional happiness.
31. One should move with awareness, stand with awareness, sit with awareness and sleep with awareness. (One doing all this and) talking and eating with awareness, does not bind vicious Karma.

32. Na Kasāyasamutthehi Ya, Vahijjai Māṇasehiṃ
Dukkhehiṃ.
Īsā - Visāya - Sogā - iehiṃ, Jhānovagayacitto.
33. Jeṇa Viṇā Logassa Vi, Vavahāro Savvahā Na Nivvahai.
Tassa Bhuvanekaguruṇo, Namo Aṇegantavāyassa.
34. Sayam Sayam Pasamsantā, Garahantā Param Vayam.
Je U Tattha Viussanti Samsāram Te Viussiyā.
35. Nāṇājivā Nāṇākammaṃ, Nāṇāviham Have Laddhī.
Tamhā Vayaṇavivādam, Sagaparasamaehiṃ Vajjijjā.



32. The person by whom meditation has been practiced is not carried away by the mental suffering originated from passions of jealousy, dejection, grief etc.
33. Salutation to the Anekāntavāda. That is the singular teacher of mankind, without which even the transaction of the world does not go on.
34. Extolling one's own utterances and disparaging those of others, they who behave like a pedantic person on that occasion remain dependent on the world.
35. Diverse are the Jīvas; varied is (their) Karma; and divergent is (their) capability; therefore, avoid verbal disputation with the votary of one's own (and) with the other's faith.



Lesson - 3

Uttarādhyayana

1. Pabhūyaraṇo Rāyā Seṇio Magahāhivo.
Vihārajattam̃ Nijjāo Maṇḍikucchim̃si Ceie.
2. Tattha So Pāsaī Sāhum̃ Sañjayam̃ Susamāhiyam̃.
Nisannam̃ Rukkhamūlammi Sukumālam̃ Suhoiyam̃.
3. Tassa Pāe U Vandittā Kāūna Ya Payāhiṇam̃.
Nāidūram̃ Nāsanne Pañjali Paḍipucchai.
4. Taruṇo Si Ajjo ! Pavvaio Bhogakālammi Sañjayā.
Uvatthio Si Sāmaṇṇe Eyamattham̃ Suṇemu Tā.
5. Aṇāho Mi Mahārāyam̃ ! Nāho Majjha Na Vijjāi.
Aṇukampagam̃ Suhim̃ Vā Vi Kañcī Nābhisamemaṣam̃.

Lesson - 3

Uttarādhyayana

1. The king, Srenika, ruler of Magadha (who was the) possessor of abundant wealth came out for a pleasure trip in Maṇḍikuṣī Garden.
2. There he (the king) saw a saint, self-controlled, handsome, completely immersed in meditation, seated under the tree and suited for worldly pleasures.
3. Having saluted his feet and having circumbulated him, he stayed neither at a distance, nor very near and formed folded hands and asked.
4. Oh Ārya! You are young. Oh self-controlled! (you) have become saint at the time of sensual enjoyment, you are stable in sainthood. So, I should listen to its purpose.
5. Oh great king! I am without refuge. No body is my protector. I do not know any person and also any friend bestowing compassion (on me).

6. Tao So Pahasio Râyâ Senio Magahâhivo.
Evaṃ Te Iddhimantassa Kahaṃ Nâho Na Vijjâi.

7. Homi Nâho Bhayantâṇaṃ Bhoge Bhuñjâhi Sañjayâ.
Mitta - Nâiparivuddo Mâṇussaṃ Khu Sudullaṃ.

8. Appaṇâ Vi Aṇâho Si Seṇiyâ ! Magahâhivâ.
Appaṇâ Aṇâho Santo Kassa Nâho Bhavissasi ?.

9. Evaṃ Vutto Narindo So Susambhanto Suvimhio.
Vayaṇaṃ Asuyapuvvaṃ Sâhuṇâ Vimhayannito.

10. Assâ Hatthi Maṇussâ Me Puram̐ Antauram̐ Ca Me.
Bhuñjâmi Mâṇuse Bhoë Aṇâ Issariyaṃ Ca Me.

11. Erise Saṃpayaggammi Savvakâmasamappie.
Kahaṃ Aṇâho Bhavai Mâ Hu Bhante ! Musam̐ Vae.

6. Then, he, the ruler of Magadha, king Srenika laughed (and said) how is there no protector for a prosperous man like you?
7. For the venerable persons (like you) I become the protector. Oh self-controlled! surrounded by friends and relatives, you enjoy sensual pleasures. In fact, human birth is very difficult (to attain).
8. Oh ruler of Magadha! Oh Srenika! even you yourself are without refuge. Becoming yourself without refuge, whose protector you will become?
9. When this was said by the saint, in this way then, (having heard) such words as were not heard before, that king (who was) endowed with surprise became very wonderstruck and too confused.
10. Elephants, horses and men are in my (possession), cities and palaces are in my (kingdom), I enjoy sensual pleasures related to human beings, my sovereignty and command are in vogue.
11. In such abundance of prosperity - where all the desired objects have been dedicated to someone, how will that one be without refuge? Oh venerable! so do not tell a lie in your statements.

12. Na Tumaṁ Jāṇe Aṇāhassa Atthaṁ Potthaṁ Na
Patthivā ! .
Jahā Aṇāho Bhavai Saṇāho Vā Narāhivā! .
13. Suṇeha Me Mahārāyaṁ ! Avvakkhittaṇa Ceyasā.
Jahā Aṇāho Bhavati Jahā Me Ya Pavattiyaṁ.
14. Kosambī Nāma Nayarī Purāṇapurabheyaṇī.
Tattha Āsi Piyā Majjhaṁ Pabhūyadhaṇasaṅcaṇo.
15. Paḍhame Vae Mahārāyaṁ ! Atulā Me Acchiveyaṇā.
Ahothā Viulo Dāho Savvagattesu Patthivā.
16. Uvatthiyā Me Āyariyā Vijjā - Mantacigicchagā.
Abiyā Satthakusalā Manta - Mūlavisārayā.
17. Te Me Tigicchaṁ Kuvvanti Cāuppāyaṁ Jahāhiyaṁ.
Na Ya Dukkā Vimoyanti Esā Majjha Aṇāhayā.

12. Oh king! I understand that you do not know the meaning and the root of the word 'without refuge'. How without refuge or with refuge happens. So Oh king! I shall tell you the meaning of this accordingly.
13. Oh great king! listen to this with concentrated mind. Just as 'without refuge' happens that has been expounded by me.
14. The city named Kośāmbi different from old cities, existed. There was my father. (In his possession) there was accumulation of abundant wealth.
15. Oh emperor! once in adolescent age there was unlimited pain in my eyes. Oh king! in all (the parts of) my body there occurred great burning.
16. Unequalled doctors who treat through incantation and supernatural field of knowledge who are competent in medical literature, proficient in the basis of incantations, arrived for my treatment.
17. They carried out my four types of useful treatment. But they did not make me free from pain. This is my unprotectiveness.

18. Piyā Me Savvasāraṃ Pi Dejjāhi Mama Kāraṇā.
Na Ya Dukkā Vimoyanti Esā Majjha Aṇāhayā.
19. Māyā Vi me Mahārāya ! Puttasogaduhaṣṭṭiyā.
Na Ya Dukkā Vimoyanti Esā Majjha Aṇāhayā.
20. Bhāyaro Me Mahārāya ! Sagā Jetṭha - Kaṇiṭṭhagā.
Na Ya Dukkā Vimoyanti Esā Majjha Aṇāhayā.
21. Bhainīo Me Mahārāya! Sagā Jetṭha - Kaṇiṭṭhagā
Na Ya Dukkā Vimoyanti Esā Majjha Aṇāhayā.
22. Bhāriyā Me Mahārāya! Aṇurattā Aṇuvvayā.
Aṃsupuṇṇehiṃ Nayanehiṃ Uraṃ Me Parisiṅcaī.
23. Annaṃ Pāṇaṃ Ca Nhāṇaṃ Ca Gandha-mallavilevaṇaṃ.
Mae Nāyamaṇāyaṃ Vā Sā Bālā Novabhuñjai.
24. Khaṇaṃ Pi Me Mahārāya! Pāsāo Vi Na Phittāi.
Na Ya Dukkā Vimoei Esā Majjha Aṇāhayā.

18. For my purpose, my father also gave all types of wealth (to the medical practitioners), yet (he) did not make me free from pain. This is my unprotectiveness.
19. Oh emperor! my mother also was oppressed by the distress of son's suffering. But (my mother) did not make me free from pain. This is my unprotectiveness.
20. Oh emperor! there are my own younger and elder brothers, but they did not make me free from pain. This is my unprotectiveness.
21. Oh emperor! there are my own younger and elder sisters but they did not make me free from pain. This is my unprotectiveness.
22. Oh emperor! my wife who is satisfied with me and is faithful and devoted wetted my chest with eyes filled with tears.
23. It has been known or not known by me, yet she (my wife) who was young, never made use of food and drink, bathing, aromatic things, flowers and fragrant embrocation.
24. Oh emperor! my wife did not go even from my side even for a moment, (yet) she did not make me free from pain. This is my unprotectiveness.

25. Tao Ham Evamāham̐su Dukkhamā Hu Puṇo Puṇo.
Veyanā Aṇubhaviuṃ Je Saṃsārammi Aṇantae.
26. Saim̐ Ca Jai Muccijjā Veyanā Viulā Io.
Khanto Danto Nirārambho Pavvae Aṇagāriyam̐.
27. Evar̐ Ca Cintaittānam̐ Pāsutto Mi Narāhivā!
Pariyattantie Rāie Veyanā Me Khayam̐ Gayā.
28. Tao Kalle Pabhāyammi Āpucchittāṇa Bandhave.
Khanto Danto Nirārambho Pavvaio Aṇagāriyam̐.
29. To Ham̐ Nāho Jāo Appaṇo Ya Parassa Ya.
Savvesim̐ Ceva Bhūyānam̐ Tasānam̐ Thāvarāṇa Ya.



25. Having experienced intorable affliction again and again undoubtedly in this infinite world, then I told in my mind in the follwoing way .
26. If I am released from this formidable affliction immediately, I will go into religious ceremony relating to a saint. By virtue of which I shall become forgiving, conqueror of senses, and devoid of violence.
27. Oh king! having thought precisely in this way, I slept. (Surprisingly) in the diminishing night, my pain went towards decline.
28. Then, in the morning I was in good health. Having taken the permission of my relatives, I moved into the state of saintship. By virtue of which I became forgiving, conqueror of senses and devoid of violence.
29. The consequence is that I have become the protector of myself and of others and also of all beings, mobile and immobile.



Lesson - 4

Vajjālagga

1. Dukkhaṃ Kīrai Kavvaṃ Kavvammi Kae Pauñjaṇā
Dukkhaṃ.
Sante Pauñjamāṇe Soyārā Dullahā Hunti.
2. Gāhā Ruai Aṇāhā Sīse Kāūṇa Do Vi Hatthāo.
Sukaīhi Dukkharaiyā Suheṇa Mukkho Viṇāsei.
3. Gāhāhi Ko Na Hirai Piyāṇa Mittāṇa Ko Na Sambharai.
Dūmijjai Ko Na Vi Dūmieṇa Suyāṇeṇa Rayāṇeṇa.
4. Pāiyakavvammi Raso Jo Jāyai Taha Ya
Cheyabhaṇiehim.
Uyayassa Ya Vāsiya-siyalassa Tittim Na Vaccāmo.
5. Pāiyakavvassa Namō Pāiyakavvaṃ Ca Nimmiyaṃ
Jeṇa.
Tāhaṃ Ciya Paṇamāmo Paḍhiūṇa Ya Je Vi Jāṇanti.

Lesson - 4

Vajjālagga

1. Poetry is composed with great difficulty. On composing poetry its recitation is made with difficulty. If reciting persons are present, listeners are difficult to find.
2. Having kept both the hands on head, the orphan verse which has been composed with difficulty by good poets, weeps when the ignorant (reader) carelessly spoils (the reading of verse).
3. Who is not pleased with Prākṛta verses? Who does not remember dear friends? And who is not afflicted by the honoured beneficent person having been oppressed.
4. The flavor which grows from Prākṛta poetry (does not take us to dispiritedness). Just as through the words spoken by the wise man and by means of fragrant cold water we do not resort to dispiritedness.
5. Salutation to Prākṛta poetry and (to him also) by whom Prākṛta poetry has been composed, and we also salute those who having read (Prākṛta poetry) also understand (it).

6. Suyāno Suddhasahāvo Mailijjanto Vi Dujjanājanēna.
Chāreṇa Dappaṇo Viya Ahiyayaraṃ Nimmalo Hoi.
7. Suyāno Na Kuppai Cciya Aha Kuppai Maṅgulaṃ Na
Cintei.
Aha Cintei Na Jaṃpai Aha Jaṃpai Lajjiro Hoi.
8. Diṭṭhā Haranti Dukkhaṃ Jaṃpantā Denti
Sayalasokkhāim
Eyaṃ Vihiṇā Sukayaṃ Suyāṇā Jaṃ Nimmiyā Bhuvāṇe.
9. Na Hasanti Paraṃ Na Thuvanti Appayaṃ Piyasayāi
Jaṃpanti.
Eso Suyāṇasahāvo Namo Namo Tāṇa Purisāṇaṃ.
10. Akae Vi Kae Vi Pie Piyāṃ Kuṇantā Jayammi Dīsanti.
Kayavippie Vi Hu Piyāṃ Kuṇanti Te Dullahā Suyāṇā.

6. Even being tarnished by the wicked person, the good-natured virtuous man becomes more pure, just as being tarnished by the ashes, the mirror (becomes more clean).
7. The virtuous man does not anger, if he angers, he does not think evil; if he thinks evil, he does not speak evil, if he speaks evil, he becomes embarrassed.
8. Association with the virtuous men takes away our suffering, speaking, they bestow on us all pleasures. This auspicious thing has been done by the providence that virtuous men have been created by him in the world.
9. The virtuous persons do not laugh at others, they do not extol themselves, they speak hundreds of lovable things, this is the nature of virtuous persons. Salutations to those persons (again and again).
10. On having been done good by others, and on even having not been done good by others, persons doing good to others are seen in the world. But even on having been done evil by others, those virtuous persons who do good to others, are rare.

11. Pharusam Na Bhanasi Bhanio Vi Hasasi Hasiuna
Jampasi Piyam.
Sajjana Tujha Sahavo Na Yanimo Kassa Sariccho.
12. Necchasi Paravayaram Parovayaram Ca Niccamavahasi.
Avarāhehi Na Kuppasi Suyana Namō Tuha Sahāvassa.
13. Dohim Ciya Pajjattam Bahuehi Vi Kim Guṇehi
Suyanaṣṣa.
Vijjupphuriyam Roso Mitti Pāhāṇareha Vva.
14. Dīnam Abhuddhariam Patte Saraṇāgae Piyam Kām.
Avaraddhesu Vi Khamiam Suyano Cciya Navari Jāṇei.
15. Be Purisā Dharai Dharā Ahavā Dohim Pi Dhāriyā
Dharaṇī.
Uvayāre Jassa Maī Uvayariyam Jo Na Pamhusai.

11. Oh virtuous man! you do not speak harsh, if harsh words have been spoken by the other, even then you laugh. Having laughed you speak loving words. Your nature is similar to whom, we do not know.
12. Oh virtuous man! you do not desire the ill of others and you always do good to others; you are not angry with anybody on account of offences (done against you). (Therefore), salutation to your nature.
13. What is the use of even many qualities of the virtuous man? Satisfaction occurs only by his two qualities: unstable anger like lightening and friendship like the line on stone.
14. To elevate the poor, to do good on getting a person having come for shelter and to forgive even offences done against himself - only the virtuous man knows (all these).
15. The earth holds two persons or (if it is said) the earth has been held only by two persons. (First) whose mind is in beneficence (and) (secondly) who does not forget the conferred beneficence.

16. Selā Calanti Palae Majjāyaṃ Sāyarā Vi Mellanti.
Suyaṇā Tahiraṃ Pi Kāle Paḍivannaṃ Neya Sidhilaṃti.
17. Candaṇataru Vva Suyaṇā Phalarahiyaṃ Jai Vi Nimmiyaṃ
Vihiṇā.
Taha Vi Kuṇanti Paratthaṃ Niyayasariṇeṇa Loyassa.
18. Guṇiṇo Guṇehi Vihavehi Vihaviṇo Hontu Gavviyaṃ
Nāma.
Dosehi Navari Gavvo Khalāṇa Maggo Cciya Auvvo.
19. Santaṃ Na Denti Vārenti Dentayaṃ Dinnayaṃ Pi
Hāraṃti.
Aṇimittavairiyaṇaṃ Khalāṇa Maggo Cciya Auvvo.
20. Jehiraṃ Ciya Ubbhaviyaṃ Jāṇa Pasāeṇa Niggayapayāvā.
Samarā Dahanti Viṇjhaṃ Khalāṇa Maggo Cciya Auvvo.

16. Mountains perish in the dissolution of the world and oceans transgress the boundary but even on that occasion, the virtuous men never slacken the given word.
17. Though the virtuous men have been created fruitless by the providence like a sandal tree, yet (they) do good to people by their own body.
18. It is possible that the virtuous may become haughty by reason of (their) virtues, the affluent may become haughty by virtue of (their) affluence, only (the wicked) become haughty because of (their) own vices. Really the way of the wicked is strange.
19. The wicked do not give the thing existing with their own self, obstruct the givers, even snatch away the given thing. (They are the) effectors of hostility without any reason. Really the way of the wicked is strange.
20. By which (by the Vindhya mountain) even the non-Aryans have been elevated, by whose grace their influence has been spread out, they set on fire the Vindhya mountain. Really the way of the wicked is strange.

21. Sarasā Vi Dumā Dāvāṇaleṇa Ḍajjhanti
Sukkhasaṃvaliyā.
Dujjanasaṅge Patte Suyāno Vi Suhaṃ Na Pāvei.
22. Dhannā Bahirandhaliyā Do Cciya Jivanti Māṇuse Loe.
Na Suṇanti Pisuṇavayaṇaṃ Khalassa Riddhī Na
Pecchanti.
23. Ekkaṃ Ciya Salahijjai Diṇesadiyahāṇa Navari
Nivvahaṇaṃ.
Ājamma Ekkamekkehi Jehi Viraho Cciya Na Diṭṭho.
24. Paḍivannaṃ Diṇayaravāsaraṇa Doṇhaṃ Akhaṇḍiyaṃ
Suhai.
Sūro Na Diṇeṇa Viṇā Diṇo Vi Na Hu Sūravirahammi.
25. Taṃ Mittaṃ Kāyavvaṃ Jaṃ Kira Vasaṇammi
Desakālammi.
Ālihiyabhittibāullayaṃ Va Na Parammuhaṃ Thāi.



21. (Just as) even fresh trees mixed with dry grass are burned by the forest fire, (similarly) on going in the company of the wicked the virtuous man too does not get happiness.
22. Only the two persons namely deaf and blind, are fortunate and (really) live in the human world. (Because) they do not listen to the words of the wicked and do not see the prosperity of the wicked.
23. Only the continued co-existence of the sun and the day-time is really extolled. Out of which no separation has been witnessed even by anyone (of them) throughout life.
24. Unbroken friendship which has been done by both the sun and the day-time shines. The sun is not without day-time (and) the day-time too does not undoubtedly exist in separation from the sun.
25. He who at any time or at any place in misfortune does not remain indifferent like the painted puppet on the wall, should be made a friend.



Lesson - 5

Bhagavati Ārāadhanā

1. Dujjanasamsaggīe Pajahadi Niyagam Guṇam Khu
Sujaṇo Vi.
Sīyalabhāvaṃ Udayam Jaha Pajahadi Aggijoṇa.
2. Nāṇujjovo Jovo Nāṇujjovassa Natthi Paḍighādo.
Dīvei Khetamappaṃ Sūro Nāṇam Jagamasesaṃ.
3. Vijjā Vi Bhattivantassa Siddhimuvayādi Hodi Saphalā Ya.
Kiha Puṇa Nivvudibijaṃ Sijjahaḍi Abhattimantassa.
4. Nāṇujjoṇa Viṇā Jo Icchadi Mokkaḥmaggaṃva-
ganturaṃ.
Ganturaṃ Kadillamicchadi Andhalao Andhayārammi.
5. Jāvaiyāim Dukkhaim Honti Loyamma Cadugadi-
gadāim.
Savvāni Tāni Himsāphalāni Jivassa Jāṇāhi.
6. Jalacandanāsasimuttācandamaṇi Taha Narassa
Nivvāṇaṃ.
Na Karanti Kuṇai Jaha Atthajjuyam Hidama-
dhuramidavayaṇaṃ.

Lesson - 5

Bhagavati Ārādhana

1. In the company of the wicked, even the virtuous man renounces for certain his own virtue, just as, with the contact of fire, water relinquishes its cold nature.
2. The light of knowledge (is) (the real) light. There is no vanishment of the light of knowledge. The sun illumines a small area, but knowledge (illumines) the total universe.
3. The learning of a devotee certainly reaches its fullness and (it) is fruitful. Then, for the undevout how will the seed of emancipation fructify?
4. He who desires to move on the path of emancipation without the light of knowledge is (like) the blind person who desires to go to the forest in darkness.
5. As many sufferings have pervaded in the four grades of existence (so many) are there in the world. Know those sufferings as the result of violence (Himsā) to beings.
6. Water, sandal, moon, pearl, and even moon-stone do not produce such satisfaction to a person as the words (which are) beneficent, sweet, limited and endowed with meaning bring about.

7. Evaṃ Jaṃ JaṃPassadi Davvaṃ Ahilasadi Pāvīduṃ
Taṃ Taṃ.
Savvajageṇa Vi Jīvo Lobhāitṭho Na Tippedi.
8. Jaha Māruo Pavaddhai Khaṇeṇa Vittharai Abbhayaṃ
Ca Jahā.
Jīvassa Tahā Lobho Mando Vi Khaṇeṇa Vittharai.
9. Lobhe Ya Vaddhide Puṇa Kajjākajjaṃ Naro Na Cintedi.
To Appaṇo Vi Maraṇaṃ Agaṇinto Sāhasaṃ Kuṇadi.
10. Ganthaccāo Indiyaṇivāraṇe Aṅkuso Va Hatthissa.
Nayarassa Khāiyā Vi Ya Indiyagutti Asaṅgattaṃ.
11. Na Guṇe Pecchadi Avavadadi Guṇe Jampadi
Ajampidavvaṃ Ca.
Roseṇa Ruddahidao Nāragasīlo Naro Hodi.
12. Māṇī Visso Savvassa Hodi Kalahabhayaveradukkhāṇi.
Pāvadi Māṇī Niyadaṃ Ihaṇaloe Ya Avamaṇaṃ.

7. Thus (when) a man sees anyone thing he desires to possess that. A man dependent on greed, does not feel satisfied even with the whole world.
8. Just as the air increases instantly and just as the cloud spreads, similarly even the mild greed of a human being increases instantly.
9. And again in increased greed a man does not think of duty and non-duty and then without considering even his own death (He) commits any formidable crime.
10. Just as there is an iron hook for (controlling) the elephant and there is the moat for (the protection of) the city, so also the renunciation of possession is useful in restraining the senses and the restraint of senses is (no doubt) non-attachment.
11. (An angry man) does not see the virtues of others. (He) disparages the virtues of others and he talks (that which is) not fit to be talked. Because of anger the man of raging nature is infernal.
12. An egoistic person is poison (filled with ill-will) for all. He meets with strife, fear, enmity and sufferings. (Again) an egoistice person certinly meets with dishonour in this world and in the next world.

13. Sayanassa Janassa Pio Naro Amāṇi Sadā Havadi Loe.
Nāṇaṁ Jasaṁ Ca Atthaṁ Labhadi Sakajjaṁ Ca Sāhedi.
14. Vijjūva Cañcalāim Ditthapaṇaṭṭhāim Savvasokkhāim.
Jalabubbudovva Adhuvāṇi Hunti Savvāṇi Thāṇāṇi.
15. Rattim Egammi Dume Saṇṇāṇaṁ Piṇḍaṇaṁ Va
Saṅjogo.
Parivesova Aṇicco Issariyāṇadhānārogaṁ.
16. Indiyasāmaggi Vi Aṇiccā Saṅjhāva Hoi Jivāṇaṁ.
Majjhaṇhaṁ Va Narāṇaṁ Jovvaṇamaṇavaṭṭhidam Loe.
17. Cando Hīṇo Va Puṇo Vaddhadi Edi Ya Udū Adīdo Vi.
Nadu Jovvaṇaṁ Niyattai Nadijalagadachiddam Ceva.
18. Himaṇicao Vi Va Gihasayaṇāsaṇabhaṇḍāṇi Honti
Adhuvāṇi.
Jasakitti Vi Aṇiccā Loe Saṅjjhabbharāgovva.

13. The person without ego is always loving among relatives and non-relatives in the world. He obtains knowledge, honour and wealth and accomplishes his own task.
14. All the (worldly) pleasures which are unsteady like the lightening have been apprehended as vanished. All the places are impermanent like the bubble of water.
15. Property, order, foodstuff and health are a coincidence like the group of birds at night on any one tree. They are transient like the ring of light around the sun or the moon.
16. In the world even the sensuous possession of persons is transient like the evenings and youth of men is unsteady like midday.
17. The moon diminishes and again increases, and passed away season comes again. But youth does not return like a small fish gone into the flow of water of a river.
18. In the world houses, beds, seats and utensils also are transient like the collection of ice-pieces. Even honour and fame are transient like the redness of the sky in the evening.

19. Jhāṇaṃ Kasāyarogesū Hodi Vejjo Tigichade Kusalo.
Rogesū Jahā Vejjo Purisassa Tigichao Kusalo.
20. Jhāṇaṃ Visayachuhāe Ya Hoi Aṇṇaṃ Jahā Chuhāe Vā.
Jhāṇaṃ Visayatisāe Udayaṃ Udayaṃ Va Taṇhāe.



19. Just as in the diseases of a person a doctor is an expert therapist similarly in the diseases of passions meditation becomes an expert doctor who does therapy.
20. Just as in hunger there is foodstuff, similarly in the hunger of sensuality there is meditation. Just as there is water in thirst, so also in the thirst of sensuality there is meditation.



Lesson - 6

Amaᅅgaliyapurisassa Kahā

1. Egammi Nayare Ego Amaᅅgalio Muddho Puriso Āsi. So Eriso Atthi, Jo Ko Vi Pabhāyamma Tassa Muhaᅅ Paᅅei, So Bhoyaᅅaᅅ Pi Na Lahejjā. Paurā Vi Paccūse Kayā Vi Tassa Muhaᅅ Na Pikkhanti. Naravaᅅā Vi Amaᅅgaliyapurisassa Vattā Suniā. Parikkhatthaᅅ Narindeᅅa Egayā Pabhāyakāle So Āhūo, Tassa Muhaᅅ Ditᅅthaᅅ. Jayā Rāyā Bhoyaᅅatthamuvavisai, Kavalam Ca Muhe Pakkhivai, Tayā Ahilamma Nayare Akamhā Paracakkabhaᅅa Halabolo Jāo. Tayā Naravai Vi Bhoyaᅅaᅅ Ciccā Sahasā Utthāya Saseᅅᅅo Nayarāo Bāhim Niggao.

2. Bhayakāraᅅamadatᅅᅅhūᅅa Puᅅo Pacchā Āgao. Samāᅅo Narindo Cinteᅅ - 'Assa Amaᅅgaliyassa Sarūvaᅅ Mae Paccakkham Ditᅅthaᅅ, Tao Eso Hantavvo' Evaᅅ Cintiūᅅa Amaᅅgaliyaᅅ Bollāviūᅅa Vahatthaᅅ Caᅅᅅālassa Appei. Jayā Eso Ruyanto, Sakammaᅅ Nindanto Caᅅᅅāleᅅa Saha Gacchanto Atthi, Tayā Ego Kāruᅅo Buddhinihāᅅo Vahāim Neijjantaᅅ Āᅅaᅅ Tam Datᅅᅅhūᅅaᅅ Kāraᅅaᅅ Naccā Tassa Rakkhaᅅāya Kaᅅᅅe Kimpi Kahiūᅅa Uvāyaᅅ Daᅅᅅei.

Lesson - 6

The story of an inauspicious man

1. In a city there was an inauspicious foolish man. He was such that anybody who looks at his face in the morning did not get even food. The resident of city also never looked at his face in the morning. The remark concerning the inauspicious man was also heard by the king. Once he was called by the king in the morning for testing, his face was seen (by the king). When the king sat for taking food and put the morsel of food in his mouth, all of a sudden there occurred a noise in the whole city, on account of the fear of attack by the enemy. Then even the king, having left the food and having got up immediately, went outside the city with an army.

2. (He) came back again because of not having seen any danger. The egoistic king thought - the nature of this inauspicious man has (now) been directly witnessed by me, so he should be killed. Having thought in this way and having been called the king handed the inauspicious man over to an outcaste for killing. Weeping and criticizing his own action when he was going with the outcaste, then having understood its reason, one kind and an intelligent person, having seen him being carried to kill by order and having spoken something in the ear, showed (him) method for his protection.

Harisanto Jayā Vahatthambhe Thavio, Tayā Caṇḍālo Tam Pucchai- 'Jīvaṇaṁ Viṇā Tava Kāvi Icchā Siyā, Tayā Maggiyavvaṁ'. So Kahei - 'Majjha Narindamuhadaṁ- saṇecchā Atthi' Tayā So Narindasamīvamāṇo. Narindo Tam Pucchai - 'Kimettha Āgamaṇapaoyaṇaṁ?'

3. So Kahei - " He Narinda, Paccūse Mama Muhassa Daṁsaṇeṇa Bhoyaṇaṁ Na Labbhai Parantu Tumhāṇaṁ Muhapekkhaṇeṇa Mama Vaho Bhavissai, Tayā Paurā Kiṁ Kahissanti ? Mama Muhāo Sirimantāṇaṁ Muhadaṁsaṇaṁ Kerisaphalayaṁ Sañjāaṁ, Nāyarā Vi Pabhāe Tumhāṇaṁ Muhaṁ Kahāṁ Pāsihire." Evaṁ Taṣṣa Vayaṇajuttie Santutṭho Narindo Vahāesaṁ Nisehiūṇaṁ Pāritosiāṁ Ca Daccā Tam Amaṅgaliyaṁ Santosīa.



Rejoicing, (he went on) when he was made to stand on the pillar of killing then the outcaste asked him : If you have any desire except the protection of life, it should be demanded. He said, my desire is to see the face of the king. Then he was brought near the king. The king asked him what is the purpose of your coming here?

3. He said - Oh King! by seeing my face in the morning food was not obtained by you, but by seeing your face, there shall be my killing. What will the residents of the city express? Seeing the face of an illustrious person what (horrible) consequence has been produced when compared with seeing my face? (If this is the case) how even the residents of the city will look at your face in the morning? In this way the king was satisfied by the argument of his expression. Having nullified the order for his killing and having awarded him, (the king rejoiced). (By this) that inauspicious man was also satisfied.



Lesson - 7

Viusie Puttabahūe Kahāṇagam

1. Kammi Nayare Lacchīdāso Setthī Varivattai. So Bahudhanasampattī Gavvittho Āsi. Bhogavilāsesu Eva Laggo Kayāvi Dhammaṁ Na Kuṇei. Tassa Putto Vi Eyāriso Atthi. Jovvaṇe Piunā Dhammiassa Dhammadāsassa Jahatthanāmāe Silavaīe Kannāe Saha Pāṇiggahaṇaṁ Puttassa Kārāviyaṁ. Sā Kannā Jayā Atthavāsā Jāyā, Tayā Tie Piuperaṇāe Sāhuṇisagāsāo Savvaṇṇadhammasavaṇeṇa Sammattaṁ Aṇuvvayāim Ya Gahiyāim, Savvaṇṇadhamme Aīva Niunā Sañjāā.

2. Jayā Sā Sasuragehe Āgayā Tayā Sasurāim Dhammāo Vimuhāṁ Datthūṇa Tie Bahuduhāṁ Sañjāyaṁ. Kahaṁ Mama Niyavayassa Nivvāho Hojjā? Kahaṁ Vā Devaguruvimuhāṇaṁ Sasurāiṇaṁ Dhammovaeso Bhavejjā, Evaṁ Sā Viyārei.

3. Egayā 'Samsāro Asāro, Lacchī Vi Asārā, Dehovi Viṇassaro, Ego Dhammo Cciya Paralogapavannānaṁ Jivānamāhāru' Tti Upaesadāṇeṇa Niyabhattā Savvaṇṇadhammeṇa Vāsio Kao.

Lesson - 7

Story of a Learned Daughter-in-law

1. In a certain city, affluent Laxmidasa lived well. Because of much wealth and prosperity, he was very much haughty. He was also attached to sensual pleasures and never performed religious activities. His son was like him. In youth the son was caused to marry by the father with the virtuous daughter of religious Dharmadasa having the quality expressed by his name. When the daughter was eight years old, then on account of listening to the religion of the omniscient and with the inspiration of her father, right faith and Aṇuvratas (Partial vows) were adopted by her in the direction of a woman saint, so she became very expert in the religion of the omniscient.

2. When she came to the house of the father -in-law, then having seen the father-in-law etc. opposed to religion, much sorrow was felt by her. How the observation of my vows will take place Or how will there be teaching of religion for the father-in-law etc. opposed to Deva-Guru? In this way she ponders.

3. Singularly the world is insubstantial, the wealth is also insubstantial, the body is also perishable, only religion is for certain the support for souls resorting to the other world. In this way, owing to the impartment of instruction, her own husband was transformed to the religion of the omniscient.

Evam̄ Sāsūmavi Kālantare Bohei. Sasuram̄ Padibohium̄ Sā Samayam̄ Maggei.

4. Egayā Tie Ghare Samaṇaṇaṇaṇālaṅkio Mahavvai Nāṇi Jovvaṇattho Ego Sāhū Bhikkhattham̄ Samāgao. Jovvaṇe Vi Gahiyavayam̄ Santam̄ Dantam̄ Sāhum̄ Gharammi Āgayam̄ Datthūṇa Āhāre Vijjamāṇe Vi Tie Viyāriyam̄ - ‘Jovvaṇe Mahavvayam̄ Mahādullahaṃ, Kahaṃ Eeṇa Eyaṃmi Jovvaṇattane Gahīyam̄?’ Ti Parikkhattham̄ Samassāe Puṭṭham̄- ‘Ahuṇā Samao Na Sañjāo, Kim̄ Puvvam̄ Niggayā?’ Tie Hiyayagayabhāvam̄ Nāūṇa Sāhuṇā Uttam̄- “Samayanāṇam̄- Kayā Maccū Hossai Tti Natthi Nāṇam̄, Teṇa Samayam̄ Viṇā Niggao.” Sā Uttaram̄ Nāūṇa Tuṭṭhā. Muṇiṇā Vi Sā Puṭṭhā. ‘Kai Varisā Tumha Sañjāyā?’ Muṇissa Pucchābhāvam̄ Nāūṇa Visavāsesu Jāesu Vi Tie ‘Bārasavāsa’ Tti Uttam̄. Puṇaravi ‘Te Sāmissa Kai Vāsā Jāta’ Tti ? Puṭṭham̄. Tie Piyassa Paṇavīsavāsesu Jāesu Vi Pañcavāsā Uttā, Evam̄ Sāsūe ‘Chammāsā’ Kahiyā. Sasurassa Pucchāe So ‘Ahuṇā Na Uppaṇṇo Atthi’ Ti Bhaṇiā.

After some time she instructs her mother-in-law also in this way. (Now) she searches time for instructing the father-in-law.

4. Once in her house one saint (who was) wise, (was) fixed in youth and observer of great vows, adorned with Śramaṇika clusters of characteristics came for begging food. Having seen the peaceful and dispassionate saint arrived in the house who has adopted vows just in youth, it was thought by her even at the time of his presenting food (that) observance of great vows in youth is very difficult. In this youthfulness how the great vows have been observed by him? (The answer) to the problem was enquired in this way for testing : (the problem is) at present there has come up no time, why have you come out (of the world) before (time)? Having known the thought aroused in her mind, it was said by the saint , **'knowledge is time'**. When will there be death nobody knows this. Therefore (I) have come out (of the world) without time. Having understood the reply, she was satisfied. She was also asked by the saint, - "How many years you have passed away." Having understood the meaning of the saint's question : It was told by her, 'twelve years' even on having passed away twenty years. Again, how many years your husband has passed? This was asked, It was told by her - Five years, even on having passed away twenty five years by the dearest. In this way, six month were told for the mother-in-law. On asking about the father-in-law, It was told (by her), "He is not yet born."

5. Evaṃ Vahū - Sāhūṇaṃ Vattā Antatthiṇa Sasuraṇa Suā. Laddhabhikkhe Sāhummi Gaye So Aīva Kohāulo Sañjāo, Jao Puttavahu Maṃ Uddissa 'Na Jāo' Tti Kahei. Ruttho So Puttassa Kahaṇatthaṃ Haṭṭaṃ Gacchai. Gacchantāṃ Sasuraṃ Sāvaei- 'Bhottūṇaṃ He Sasura. Tuṃ Gacchasu.' Sasuro Kahei - 'Jai Haṃ Na Jāo Mhi, Tayā Kahaṃ Bhoyaṇaṃ Cavvemi-Bhakkhemi' Ia Kahiūṇa Haṭṭe Gao. Puttassa Savvaṃ Vuttantaṃ Kahei- 'Tava Pattī Durāyārā Asabbhavayaṇā Atthi, Ao Taṃ Gihāo Nikkāsa.''

6. So Piṇṇā Saha Gehe Āgao. Vahuṃ Pucchai- Kim Māupiṇṇo Avamāṇaṃ Kayāṃ? Sāhuṇā Saha Vattāe Kim Asaccamuttaraṃ Diṇṇaṃ ? ' Tīe Uttāṃ- 'Tumhe Muṇiṃ Pucchaha, So Savvaṃ Kahihii.' Sasuro Uvassae Gantūṇa Sāvamāṇaṃ Muṇiṃ Pucchai- 'He Muṇe, Ajja Mama Gehe Bhikkhatthaṃ Tumhe Kim Āgayā?' Muṇi Kahei - 'Tumhāṇa Gharaṃ Na Jāṇāmi, Tumāṃ Kuttha Vasasi?' Setthī Viyārei 'Muṇi Asaccaṃ Kahei.' Puṇaravi Puṭṭhaṃ- 'Kattha Vi Gehe Bālāe Saha Vattā Kayā Kim?' Muṇi Kahei- 'Sā Bālā Aīva Kusalā, Tīe Mama Vi Parikkhā Kayā.' Tīe Haṃ Vutto- 'Samayaṃ Viṇā Kahaṃ Niggao Si ?' Mae Uttaraṃ Diṇṇaṃ- "Samayassa-Maraṇasamayassa'-Nāṇaṃ Natthi, Teṇa Puvvavayammi Niggao Mhi." Mae Vi Parikkhatthaṃ Savvesiṃ Sasurāṇaṃ Vāsāiṃ Puṭṭhāiṃ. Tīe Sammaṃ Kahiyāiṃ. Setthī Pucchai - ' Sasuro Na Jāo Ia Tīe Kim Kahiyāṃ ?' Muṇiṇā Uttāṃ- 'Sa Ciya Pucchiṃjau, Jao Viusīe Tīe Jahattho Bhāvo Najjai.

5. In this way the conversation between the saint and the daughter-in-law was heard by the father-in-law situated inside. When the saint went away after getting food, he got very much disturbed due to anger, because having alluded to me, son's wife says in this way "I am not yet born." He sulked and went to the shop for telling this to (his) son. While going (to the shop), she tells the father-in-law, "Oh father-in-law ! having taken meals, you go." The father-in-law says, "If I am not born then how will (I) chew and eat food." Having said in this way, he went to the shop. He conveys the total conversation to the son, your wife is wicked and a rude talker, so you turn her out of the house.

6. He came to the house with his father. (He) asks his wife, "why insult of the parents was done (by you)?" In conversation with the saint why improper replies were given? It was told by her, - "you (yourself) ask the saint," he will tell (you) everything. Having gone to the residing place of saints, the father-in-law asks the saint with disrespect, - "Oh Saint! why did you come today to my house for begging food?" The saint said - "(I) do not know your house, where do you live?" The affluent man thinks, the saint speaks the untruth. Again he was asked, did you enter into conversation with a young lady in some house? The saint said, "That young lady is very wise." I was also tested by her. I was asked by her, - "How have (you) come out of the world without (proper) time? The reply was given by me", "their is no knowledge of time - time of death." So I have come out of the world before (proper) age. For testing, the age of all, the father-in-law etc. was also asked by me. Proper replies were given by her. The affluent man asked,

7. Sasuro Gehaṃ Gaccā Puttavahum̄ Pucchai- ' Tīe Muṇissa Purao Kimevaṃ Vuttaṃ- Me Sasuro Jāo Vi Na.' Tīe Uttam̄- "He Sasura, Dhammahīṇamaṇusassa Māṇavabhavo Patto Vi Apatto Eva, Jao Saddhammakiccehiṃ Sahalo Bhavo Na Kao So Maṇusabhavo Nipp halo Ciya. Tao Tumha Jīvaṇaṃ Pi Dhammahīṇaṃ Savvaṃ Gayāṃ. Teṇa Mae Kahiaṃ - Mama Sasurassa Uppattī Eva Na." Evaṃ Saccatthāṇe Tuṭṭho Dhammābhimuho Jāo. Puṇaravi Puṭṭhaṃ- ' Tumae Sāsūe Chammāsā Kahāṃ Kahiā ? ' Tīe Uttam̄- ' Sāsuraṃ Pucchaha.' Setṭhiṇā Sā Puṭṭhā. Tāe Vi Kahiaṃ- " Puttavahūṇaṃ Vayaṇaṃ Saccaṃ, Jao Mama Savvaṇṇudhammapattīe Chammāsā Eva Jāyā, Jao lo Chammāsāo Puvvaṃ Kattha Vi Maraṇapasaṅge Ahaṃ Gayā. Tattha Thīṇaṃ Vivihaguṇadosavattā Jāyā."

8. Egāe Vuḍḍhāe Uttam̄- " Nāriṇa Majjhe Imīe Puttavahū Setṭhā. Jovvaṇavae Vi Sāsūbhattiparā Dhammakajjammi Sa Eva Apamattā, Gihakajjesu Vi Kusalā Nannā Erisā. Imīe Sāsū Nibbhagā, Erisīe Bhattivacchalāe Puttavahūe Vi Dhammakajje

“The father-in-law was not born, why this was told by her? It was told by the saint, “She too should be asked, because the real meaning is known by that learned lady.”

7. Having gone to the house, the father-in-law asks the daughter-in-law. In the presence of the saint, why did you say this? My father-in-law is not yet born.” It was told by her, “Oh father-in-law! having attained human birth of an irreligious man is just like not having attained it certainly, because the human birth has not been made fruitful by the observance of a true religion. So such human birth is unfruitful. By reason of that your whole life has passed away devoid of religion. So it was told by me, “My father-in-law is not yet born.” In this way by means of proper reason, he got satisfied and turned towards (proper) religion. Again, it was asked, - “How the (age of) mother-in-law was told six month by you.” It was replied by her, “Ask the mother-in-law.” She was asked by the affluent man. It was also told by her, “The words of the daughter-in-law are true, because in my accepting the religion of the omniscient six months have passed (the reason is) in this world before six month when I went to some place on the occasion of some death, at that place there occurred discussion regarding different virtues and vices of that women (the daughter-in-law).

8. It was said by one old woman, “Among women her daughter-in-law is the best.” At the age of youthfulness also she is turned towards her mother-in-law out of devotion, is careful in religious performances and is also expert in

Perijjamāṇāvi Dhammaṁ Na Kuṇei, Imaṁ Soṇa Bahugunarañjīā Tīe Muhāo Dhammo Patto. Dhammapattīe Chammāsā Jāyā, Tao Puttavahūe Chammāsā Kahiā, Tam Juttaṁ.”

9. Putto Vi Puṭṭho, Teṇa Vi Uttaraṁ- “Rattīe Samayadhammovaesaparāe Bhajjāe Saṁsārāsāradaṁsaṇeṇa Bhogavilāsāṇaṁ Ca Pariṇāmaduhadāittāṇeṇa Vāsāṇaīpūratulla-juvvaṇattaṇeṇa Ya Dehassa Khaṇabhaṅgurattaṇeṇa Jayammi Dhammo Eva Sāru Tti Uvadiṭṭho Haṁ Savvaṇṇudhammārāhago Jāo, Ajja Pañcavāsā Jāyā. Tao Vahūe Maṁ Uddissa Pañcavāsā Kahiā, Tam Saccāṁ.” Evaṁ Kuḍumbassa Dhammapattīe Vaṭṭāe Viusīe Ya Puttavahūe Jahatthavayaṇaṁ Soṇa Lacchīdāso Vi Paḍibuddho Vuḍḍhattāne Vi Dhammaṁ Ārāhia Saggaiṁ Patto Saparivāro.



household affairs. Nobody else is like her. Her moter-in-law is unfortunate in spite of being inspired by such a devoted daughter-in-law in religious performances she (mother-in-law) does not perform religious observances. Having heard this, (I) became happy with the virtues of the daughter-in-law. (So) religion was adopted (by me) through her mouth. (Only) six months have passed in the adoption of religion, so 'six months' were told by the daughter-in-law, that is proper."

9. The son was asked too. It was told by him, Through the wife (who) was immersed in doctrines and religious instruction at night, through observing insubstantiality in the world, through arising distress as the result of sensuality through the state of youthfulness which is like the flowingness of the rainy river, and through the trasientness of the body, (it was known by me that) religion is certainly substantial in the world. I, who was instructed in this way became the worshipper of the religion of the omniscient. Today five years have elapsed. So, by the daughter-in-law, having alluded to me, was told five years. That is true. In this way by virtue of the conversation relating to the adoption of religion for the family and having heard the real words, Laxmidāsa also was educated by the daughter-in-law and the religion was observed by him in old age. He along with his family got the right path.



Gehe Sūro

1. Egammi Gāme Ego Suvanṇayāro Vasai. Tassa Rāyapahassa Majjhabhāe Haṭṭigā Vijjai. Sayā Majjharattie So Suvanṇabhariyaṃ Mañjūsaṃ Gahiūṇaṃ Niyagharammi Āgacchai. Egayā Tassa Bhajjāe Cintiaṃ- “Eso Mama Bhattā Savvayā Mañjūsaṃ Gahiūṇaṃ Majjharattie Gehe Āgacchai, Taṃ Na Varaṃ, Jao Kayāvi Magge Corā Milejjā Tayā Kiṃ Hojjā ?” Tao Tīe Niyabhattāro Vutto- “ He Pia! Majjharattie Tujjha Gihe Āgamaṇaṃ Na Sohaṇaṃ Ti, Majjhabhāe Kayāvi Ko Vi Milejjā Tayā Kiṃ Hojjā ?” So Kahei- “Tuṃ Mama Balaṃ Na Jāṇāsi, Teṇa Evaṃ Bollesi. Mama Purao Narasayaṃ Pi Āgacchejja, Te Kiṃ Kuṇejjā ? Mamaggao Te Kimavi Kāuṃ Na Samatthā. Tumae Bhayaṃ Na Kāyavvaṃ.” Evaṃ Suniūṇa Tīe Cintiaṃ- ‘ Gehesūro Mama Pio Atthi, Samae Tassa Parikkhaṃ Kāhimi.’

2. Egayā Sā Niyagharasamivavāsīṇie Khattiyāṇie Ghare Gantūṇa Kahei- “ He Piyasahi ! Tuṃ Tava Bhattuṇo Savvaṃ Vatthabhūsaṃ Majjha Appehi, Mama Kiṃ Pi Paoyaṇa Atthi. Tīe Khattiyāṇie Appaṇo Piassa Asisahia-Siravedhaṇa-Kadipattāi- Suhadavesaṃ Savvaṃ Samappiaṃ. Sā Gahiūṇa Gehe Gayā.

Lesson - 8

Brave at Home

1. In a village, there lived a goldsmith. In the middle part of the main road there existed his shop. Having taken a case full of gold, he always comes to his own house in the midnight. Once it was thought by his wife. "Having taken the case, this my husband always comes to the house in the midnight. This is not proper, because, what will happen if thieves meet him in the way." Then her own husband was told by her, "Oh beloved ! Your coming to the house in the midnight in this way is not befitting ." What will happen then if anybody meets you in the middle part? He said, "You do not know my strength, so you utter this." If even hundreds of persons come before me, what will they do? They are not capable of doing anything before me. Fear should not be felt by you." Having heard in this way, she thought (it was thought by her), "My husband is brave at home. I shall do her test on some occasion."

2. Once having gone to the house of a women of the Kśatriya Caste group who was the resident of near by her house, she says, "Oh dear friend! You give me all the attire of your husband. There is some purpose of mine." The attire of the warrior along with the sword, belt, etc. covering of the head of her own husband's - everything was given to me by the woman of the Kśatriya Caste group. She went home having taken them.

3. Jayā Rattīe Ego Jāmo Gao, Tayā Sā Tam Savvaṃ
 Suhaḍavesaṃ Parihāya, Asim Gahiūṇa Nissañcāre
 Rāyapahammi Niggayā. Piassa Hattāo Nāidūre Rukkhasa
 Pacchā Appaṇaṃ Āvaria Thiā. Kiyantakāle So Soṇṇāro
 Hattam Saṃvariya, Mañjūsaṃ Ca Hatthena Gahiūṇa So
 Bhayabhanto Io Tao Pāsanto Sigghaṃ Gacchanto Jāva Tassa
 Rukkhasa Samīvaṃ Āgao, Tayā Purisavesadhāriṇi Sā Sahasā
 Nisariūṇa Maṇṇaṇa Tam Nibbhacchei - 'Hum, Hum, Savvaṃ
 Muñcehi, Annahā Māraissaṃ.' So Akamhā Rundhio Bhaeṇa
 Tharatharanto 'Maṃ Na Māresu, Maṃ Na Māresu' Ia Kahiūṇa
 Mañjūsā Appiā. Tao Sā Savvaparihiavatthaggahaṇāya
 Karavālaggaṃ Tassa Vacchammi Thaviūṇa Sannāe Vasaṇāim
 Pi Kaḍḍhāvei. Tayā So Parihiakaḍipattayametto Jāo. Tao Sā
 Kaḍipattayaṃ Pi Maraṇabhayaṃ Daṃsiūṇa Kaḍḍhāvei. So
 Ahuṇā Jāo Iva Naggo Jāo. Sā Savvaṃ Gahiūṇa Gharammi
 Gayā, Gharadāraṃ Pihīṇa Anto Thiā.

4. So Suvanṇayāro Bhaeṇa Kampamāṇo Io Tao Avaloento
 Magge Āvaṇavīhiē Gacchanto Kameṇa Jayā Sāgavāvāriṇo
 Hattasamīvamāgao, Tayā Keṇa Jaṇeṇa Pakkacibbhaḍaṃ
 Bāhiram Pakkhittam, Tam Tu Tassa Suvanṇayārassa
 Piṭṭhabhāge Laggiāṃ. Teṇa Nāyaṃ Keṇāvi Aham Pahario.
 Piṭṭhadese Hatthena Phāsei, Tattha Cibbhaḍassa Rasaṃ Bīāim
 Ca Phāsiūṇaṃ Viāriaṃ - "Aho Ham Gādhayaraṃ Pahario Mhi,
 Teṇa Ghāeṇa Saha Soṇiaṃ Pi Niggayaṃ, Tammajjhe Kīḍagāvi

3. When at night one Prahara (three hours) passed then she, having worn all that warrior's attire and having taken sword, went on the main road devoid of any movement. Having made herself hidden behind the tree not very far from (near) the husband's shop, she remained standing. Having closed the shop when that goldsmith after some time and having held the case in hand, perplexing with fear, seeing here and there, going quickly he came near that tree, then she in the disguise of the man suddenly having come out, disdained him silently (and tells him with gesture). Yes, yes leave everything otherwise I will kill you. All of a sudden he was detained, trembling with fear, (he said) don't kill me, don't kill me, having said in this way, he handed over the case (to her). Then for taking all the worn clothes, she, having put the point of sword on his chest, causes to take off the worn clothes. Then he remained to have worn only loin clothe. Then having indicated the fear of death, she also causes to take off the lion clothe . Now he became naked like a child. Having taken everything, she went home and having closed the gate of the home she sat inside the home.

4. Trembling with fear, seeing here and there on the way, going on the market road, when that goldsmith in turn reached near the shop of the merchant of vegetables, then, ripened cucumber was thrown outside by somebody, that hit against the back of that goldsmith. It was understood by him that I have been struck certainly by somebody. He touched at the back with his hand. There, having touched at the sap and seeds of the cucumber. He thought this thing. (This thing was thought

Samuppannā Evaṃ Accantabhayāulo Turiaṃ Turiaṃ
Gacchanto Gharaddāre Samāgao.

5. Pihiaṃ Gharaddāraṃ Pāsiūṇa Niyabhajjāe Āhavaṇattham
Uccasareṇa Kaheī- ‘ He Mayaṇassa Māyare, Dāraṃ
Ugghādehi, Dāraṃ Ugghādehi.’ Sā Abbhantarattiā Suṇanti
Vi Asuṇantiā Kiñci Kālaṃ Thiā. Aivakkosaṇe Sā Āgacca
Dāraṃ Ugghāḍia Evaṃ Pucchai- Kim Bahum Akkosasi ? ‘So
Bhayabhanto Gihammi Pavisia Bhajjam Kaheī- ‘Dāraṃ
Siggham Pihāhi, Tālagam Pi Desu.’ Tie Savvam Kaūna
Puṭṭham - ‘Kim Evaṃ Naggo Jāo?’ Teṇa Vuttam- ‘Abbhantare
Avavarae Cala, Pacchā Maṃ Puccha.’ Gihassa Ante Avavarae
Gaccā Niccinto Jāo. Tie Puṇo Vi Puṭṭham- ‘Kim Evaṃ Naggo
Āgao?’ Teṇa Kahiyam- “Corehim Luṇṭhio, Savvam Avaharia
Naggo Kao.’ Sā Kaheī- “Puvvam Mae Kahiyam, He Sāmi ! Tae
Eva Majjharattie Mañjūsam Gahiūṇa Na Āgantavvam, Tumae
Na Manniam Teṇa Evaṃ Jāyam.” So Kaheī- “ Aham
Mahābaliṭṭho Vi Kim Karomi ? Jai Pañca Cha Vā Corā Āgayā
Hojjā, Tayā Te Savve Aham Jeuram Samattho, Ee U Sayaso
Thenā Āgayā, Teṇāham Tehim Saha Jujjhamāṇo Parājio,
Savvam Luṇṭhiūṇa Naggo Kao, Piṭṭhadese Ya Asiṇāham
Pahario. Pāsesu Piṭṭhadesam, Ghāeṇa Saha Kīdagāvi
Uppannā.”

by him), Oh ! I have been intensely struck, so blood has come out along with the wound and because of this there have grown in that insects also. In this way, very much perturbed with fear, (he) going speedily, arrived at the gate of the house.

5. Having seen the closed gate of the house, for calling in the loud voice he tells his wife, “Oh Madana’s mother! open the gate, open the gate. She sat inside, though hearing, yet she stayed for some time as if not hearing. On being angry so much, having come and having opened the gate, she asked in this way, “ Why do you shout so much?” He was seized with fear, having entered in the house, tells his wife, “hurriedly close the gate and also put lock on it.” Having done all this she asked him, “Why have you become naked in this way?” It was told by him, “Come inside the small room and ask me afterwards.” Having gone in the room at the end of the house, he became free from anxiety. Also again it was asked by her, “Why have you come naked in this way?” It was told by him, “I have been looted by thieves.” Having snatched away everything, I have been made naked (by them). She said, “It has been told by me earlier, Oh master! having taken the case in midnight in this way you should not make any movement (no movement should be made by you). This was not accepted by you, so this has happened. He said, “(Though) I am very strong yet what to do? If there have come five or six thieves, then I was capable of winning them all. But there came hundreds of thieves, so I was defeated. Fighting with them, I have been made naked, having snatched away everything and I have been struck by sword in the back. See my back also insects have grown with wound.

6. Tie Tassa Piṭṭhadesaṃ Pāsittā Nāyaṃ- Cibbhaḍassa Rasaṃ Bīyāim Ca Imāim Santi. Bhattussaṃ Vi Kahiam- “Sāmi ! Bhayabhanteṇa Tae Evaṃ Jāṇiyam, Keṇa Vi Aham Pahario Evaṃ Tao Soṇiam Niggayam, Tattha Ya Kiḍagā Vi Samuppanā, Tam Na Saccam. Tum Cibbhaḍeṇa Pahario Si, Tassa Rasaṃ Bīyāim Ca Piṭṭhadesa Laggāim” Ti. Tao Tassa Dehapakkhāṇāya Sā Jalam Gahiūna Āgayā, Niyapaissa Dehasuddhim Kareūna Parihāṇavatthappane Tāim Ceva Vatthāim Appei. So Tāim Vatthāim Pāsiūṇam Dhiṭṭhattanena Kahei- “ Hum, Hum, Mae Tayacciya Tumam Nāyā, Mae Cintiam- Mama Bhajjā Kim Karei ? Teṇāham Bhayabhanto Iva Tatha Thio, Savvāvaharaṇamuvekkhiam’ Annahā Mama Purao Itthie Kā Satti ? Sā Kahei- “He Bhattāra ! Tava Balam Mae Tayā Ceva Nāyam, Gehesūro Tumam Asi, Ao Ajjayaṇāo Tumae Majjharattie Mañjūsam Gahiūna Kayāvi, Na Āgantavvam” Ti Bhajjāe Vayaṇam So Aṅgikarei.



6. Having seen his back, she knew that there are seeds and sap of cucumber. It was told also for the husband, "Oh master! being seized with fear it has been known in this manner by you. "It is not true that I have been struck by somebody and in this way as a result blood has come out and there insects have grown also. You have been struck by cucumber and its sap and seeds were attached on the back." Having brought water she came for washing his body. Then having done cleaning of the body of her husband, she gave only those clothes in present which were looted by her. Having seen those clothes, he says with brashness, yes, yes you were known (by me) even at that time. It was thought by me - What my wife will do? So like the fact of seizing with fear, I stayed there and all lootedness was neglected. Otherwise what strength a woman possesses before me? She said, "Oh master ! your strength was understood by me even at that time. You are only brave at home. So having taken the case in midnight, coming (from the) shop should never be made by you from today. In this way he accepted wife's words.



Abbreviations and method of Grammatical analysis with examples

Absolutive	= Abs.	Passive Voice Past Tense	= Pass. PAT
Adjective	= Adj.	Past Participle	= PAP.
Adverbs	= Adv.	Past Tense	= PAT.
Causative Verbs	= Cau.	Present Tense	= PT.
Feminine Gender	= Fem.	Present Participle	= PP.
Future Tense	= Fu.	Pronoun	= Pro.
Impersonal Form	= Imp. F.	Pronominal Adjective	= Pro. Adj.
Imperative	= Imp.	Retainer of Innate Meaning Suffixes	= Rim.
Indeclinable	= Ind.	(Svārthika Suffixes)	
Infinitive	= Inf.	Transitive Verb	= Tr.
Intransitive Verbs	= Intr.		
Irregular	= Irre.		
Obligatory and Potential Participle	= OPP.		

- * () Indicative of Original Word.
- * [() + () + ()] ✦ sign is indicative of joining together of words.
- * [() - () - ()] - sign is indicative of compounding of words.
- * [{ () - () - () } Adj.] The entire unit in this type of brackets is indicative of Adjective.
- * Where only number 1/1, 2/1 etc. are written outside brackets the word inside the bracket is indicative of noun.
- * Where Passive Voice, Participle etc. are not according the rules of Prākṛta Grammar, there **irre.** is also written outside the bracket.

- 1 / 1 First Person/Singular **Intr.** or **Tr.**
- 1 / 2 First Person/Plural **Intr.** or **Tr.**
- 2 / 1 Second Person/Singular **Intr.** or **Tr.**
- 2 / 2 Second Person/Plural **Intr.** or **Tr.**
- 3 / 1 Third Person/Singular **Intr.** or **Tr.**
- 3 / 2 Third Person/Plural **Intr.** or **Tr.**

- 1 / 1 Nominative Case/Singular Number
- 1 / 2 Nominative Case/Plural Number
- 2 / 1 Accusative Case/Singular Number
- 2 / 1 Accusative Case/Plural Number
- 3 / 1 Instrumental Case/Singular Number
- 3 / 2 Instrumental Case/Plural Number
- 4 / 1 Dative Case/Singular Number
- 4 / 2 Dative Case/Plural Number
- 5 / 1 Ablative Case/Singular Number
- 5 / 2 Ablative Case/Plural Number
- 6 / 1 Genitive Case/Singular Number
- 6 / 2 Genitive Case/Plural Number
- 7 / 1 Locative Case/Singular Number
- 7 / 2 Locative Case/Plural Number
- 8 / 1 Vocative Case/Singular Number
- 8 / 2 Vocative Case/Plural Number

Method of Grammatical-analysis

Noun	Narindassa	(Narinda) 4 / 1
Pronoun	Teṇa	(Ta) 3 / 1 Pro.
Pronominal Adjective	Savvaṃ	(Savva) 2 / 1 Pro. Adj.
Verb	Hohii	(Ho) Fu. 3 / 1 Intr.
Absolutive	Ñisunīuṇa	(Nisuna+ūṇa) Abs.
Infinitive	Hasittae	(Hasa+ttae) Inf.
Present Participle	Joyanto	(Joya+nta) PP. 1 / 1
Past Participle	Mārio	(Māra - Māria) PAP. 1 / 1
Adjective	Samaggalaṃ	(Samaggala) 2 / 1 Adj.
Impersonal Form	Naccijjai	(Nacca+ijja) PT. Imp F. 3 / 1 Intr.
Passive Voice	Vilasijjai	(Vilasa+ijja) PT. Pass. 3 / 1 Tr.
Causative	Darisāvami	(Darisa+āva) Cau. PT. 1 / 1 Tr.
Retainer of Innate Meaning Suffixes (Svārthika Suffixes)	Jambūo	(Jambūa) 1 / 1 'a.' Rim.
Indeclinable	Viṇu	Ind.
Adverbs	Avasaṇa	(Avasa) 3 / 1 Adv.
Irregular Past Participle	Mukko	(Mukka) PAP. 1 / 1 Irre.
Irregular Passive Voice	Labbbhai	(Labbbhai) PT. Pass. 3 / 1 Tr. Irre.

Lesson - 1

Auspicious Observance

1. Namo Ind. Obeisance
Arahantāṇaṃ (Arahanta) 4/2 (to) Arahantas
(embodied spiritually perfect personalities)

Namo Ind. Obeisance
Siddhāṇaṃ (Siddha) 4/2 (to) Siddhas
(disembodied spiritually perfect souls)

Namo Ind. Obeisance
Āyariyāṇaṃ (Āyariya) 4/2 (to) Ācāryas
(propagators of ethico-spiritual values)

Namo Ind. Obeisance
Uvajjhāyāṇaṃ (Uvajjhāya) 4/2 (to) Upādhyāyas
(teachers of ethico-spiritual values)

Namo Ind. Obeisance
Loe (Loa) 7/1 (in the) world
Savvasāhūṇaṃ [(Savva)Adj.- all the
(Sāhū) 4/2] (to) Sādhus
(pious personalities)

2. Eso	(Eta) 1 / 1 Pro. Adj.	This
Pañca-	[(Pañca) Adj.]	five-fold
ṇamokkāro	(Ṇamokkāra) 1 / 1]	obeisance (is the)
Savva-	[(Savva) Adj.-	(of) all
pāva-	(Pāva)-	the vices
ppaṇāsano	(Ppaṇāsana) 1 / 1 Adj.]	destroyer

Maṅgalāṇam	(Maṅgala) 6 / 2	auspicious observances(this)
Ca	Ind.	and
Savvesim	(Savva) 6 / 2 Pro. Adj.	(so) (among) all (the)
Paḍhamam	(Paḍhama) 1 / 1 Adj.	(the) fore-most
Havai	(Hava) PT. 3 / 1 Intr.	becomes
Maṅgalaṁ	(Maṅgala) 1 / 1	auspicious observance

3. Arahantā	(Arahanta) 1 / 2	Arahantas
Maṅgalaṁ	(Maṅgala) 1 / 1	(are) auspicious

Siddhā	(Siddha) 1 / 2	Siddhas
Maṅgalaṁ	(Maṅgala) 1 / 1	(are) auspicious

Sāhū	(Sāhu) 1 / 2	Sādhus
Maṅgalaṁ	(Maṅgala) 1 / 1	(are) auspicious

Kevali-	[(Kevali)-	the omniscient
paṇṇatto	(Paṇṇatta) PAP. 1 / 1 Irre.]	preached by
Dhammo	(Dhamma) 1 / 1	Dharma
		(ethico-spiritual values)

Maṅgalaṁ	(Maṅgala) 1 / 1	(is) auspicious
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4. Arahantā	(Arahanta) 1 / 2	Arahantas
Loguttamā	[(Loga)+(Uttamā)]	
	[(Loga)-	(in the) world
	(Uttama) 1 / 2 Adj.]	(are) excellent

Siddhā	(Siddha) 1 / 2	Siddhas
Loguttamā	[(Loga)+(Uttamā)]	
	[(Loga)-	(in the) world
	(Uttama) 1 / 2 Adj.]	(are) excellent

Sāhū	(Sāhu) 1 / 2	Sādhus
Loguttamā	[(Loga)+(Uttamā)]	
	[(Loga)-	(in the) world
	(Uttama) 1 / 2 Adj.]	(are) excellent

Kevali-	[(Kevali)-	(by) the omniscient
pañṇatto	(Pañṇatta) PAP. 1 / 1 Irre.]	preached
Dhammo	(Dhamma) 1 / 1	Dharma (ethico-
		spiritual values)
Loguttamo	[(Loga)+(Uttamo)]	
	[(Loga)-	(in the) world
	(Uttama) 1 / 1 Adj.]	(is) excellent

5. Arahante	(Arahanta) 2 / 2	Arahantas
Saraṇam	(Saraṇa) 2 / 1	(to the) shelter of
Pavvajjāmi	(Pavvajja) PT. 1 / 1 Tr.	(I) resort

Siddhe	(Siddha) 2 / 2	Siddhas
Saraṇaṃ	(Saraṇa) 2 / 1	(to the) shelter of
Pavvajjāmi	(Pavvajja) PT. 1 / 1 Tr.	(I) resort

Sāhū	(Sāhu) 2 / 2	Sādhus
Saraṇaṃ	(Saraṇa) 2 / 1	(to the) shelter of
Pavvajjāmi	(Pavvajja) PT. 1 / 1 Tr.	(I) resort

Kevali-	[(Kevali)-	by the omniscient
pañṇattaṃ	(Pañṇatta) PAP. 2 / 1 Irre.	preached
Dhammaṃ	(Dhamma) 2 / 1	the Dharma (ethico- spiritual values)
Saraṇaṃ	(Saraṇa) 2 / 1	(to the) shelter of
Pavvajjāmi	(Pavvajja) PT. 1 / 1 Tr.	(I) resort

6. Jhāyahi	(Jhā) Imp. 2 / 1 Tr.	Meditate
Pañca	(Pañca) 2 / 2 Adj.	(on the) five
Vi	Ind.	only
Gurave	(Gurava) 2 / 2	holy teachers (spiritual pillars)
Maṅgala-	[(Maṅgala) Adj.	(who are) auspicious
cau-	(Cau)-	(in the) four grades of existence
saraṇa-	saraṇa) Adj.	(who are) the shelters
loya-	(loya)-	the world
pariyarie	(pariyara) PAP. 2 / 2]	(by whom) has been adorned

Nara-Sura-	[(Nara)-	(by the) human
Kheyara-Mahie	(Sura)- (and)	celestial beings along
	(Kheyara)-	with the Vidyādhara
		(human beings moving in
		the sky by means of
		supernormal powers)
	(Maha)PAP. 2 / 2]	and (who)
		(have been) adored
Ārāhaṇa-	[(Ārāhaṇa)-	objects of devotion
nāyage	(Nāyaga) 2 / 2]	(who are) (the)
		supreme
Vīre	(Vīra) 2 / 2 Adj.	(who are) (permeated)
		(with) spiritual energy

7. Ghaṇa-	[(Ghaṇa) Adj. -	(of) the dense
ghāi-	(Ghāi)-	obscuring
kamma-	(Kamma)	Karmas
		(psycho-physical impurities)
mahaṇā	(Mahaṇa) 1 / 2 Adj.]	(who are) (the)
		annihilators
Tihuvaṇa-	[(Tihuvaṇa)-	(in) the three worlds
vara-	(Vara)-	existent
bhavva-	(Bhavva)-	releasable souls
Kamala-	(Kamala)-	(for) the lotus of
mattaṇḍā	(Mattaṇḍa) 1 / 2]	(the) sun
		(who are like)

Arihā	(Ariha) 1 / 2	(the) Arahantas
Aṇantaṇāṇī	(Aṇantaṇāṇi) 1 / 2 Adj.	infinite knowers
		(who are)

Aṇuvama- sokkhā	(Aṇuvama) Adj.- (Sokkha) 1 / 2 Adj.	(of) unique bliss (and are also) enjoyers
Jayantū Jae	(Jaya) Imp. 3 / 2 Intr. (Jaa) 7 / 1	may win (in the) world

8. Aṭṭhaviha- kammavīyalā	[(Aṭṭhaviha) Adj.- (Kamma)- (psycho- physical impurities) (Viyala) 1 / 2 Adj.]	eight types of Karmas (who are) devoid of
Niṭṭhiya- kajjā	[(Niṭṭhiya) PAP. Irre.- (Kajja) 1 / 2]	(by whom) have been accomplished (all) the purposes
Paṇaṭṭha- saṃsārā	[(Paṇaṭṭha) PAP. Irre.- (Saṃsāra) 1 / 2]	(by whom) have been put to an end (their own) reincarnations in the world

Diṭṭhasaya- atthasārā	[(Diṭṭha)+(Sayala)+ (Attha)+(sārā)] [(Diṭṭha) PAP. Irre.- (Sayala) Adj. (Attha)- (sāra) 1 / 2]	(by whom) have been known (of) all the substances the essences
Siddhā Siddhim Mama Disantu	(Siddha) 1 / 2 (Siddhi) 2 / 1 (Amha) 4 / 1 Pro. (Disa) Imp. 3 / 2 Tr.	the Siddhas (the path to) liberation me May show

9. Pañca-	[(Pañca) Adj.-	five
mahavvaya-	(Mahavvaya)-	Mahāvratas
		(complete vows)
tuṅgā	(Tuṅga) 1 / 2 Adj.]	(who have acquired)
		exalted position (by observing)
Takkāliya-	[(Takkāliya) Adj.	of contemporary
Sa-	-(Sa) Adj. -	(of their) own faith and
para-	(Para) Adj.	of other's
samaya-	(Samaya)-	the faith
Sudadhārā	(Suda)-	knowledge
	(Dhāra) 1 / 2 Adj.]	who are the
		possessors

Nāṇā -	[(Nāṇā) Adj. -	diverse
guṇa-	(Guṇa)-	(of) virtues
gaṇa-	(Gaṇa)-	clusters
bhariyā	(Bhar) PAP. 1 / 2]	(and) (who) have been
		saturated with
Āiriyā	(Āiriya) 1 / 2	the Ācāryas
Mama	(Amha) 4 / 1 Pro.	to me
Pasīdantu	(Pasīda) Imp. 3 / 2 Intr.	May do good

10. Anṇāṇa- -	[(Anṇāṇa) Adj.	(of) ignorance
ghora-	(Ghora) Adj.	(in the) dense
timire	(Timira) 7 / 1]	darkness
Duranta-	[(Duranta) Adj.	(which is) difficult
tīramhi	(Tīra) 7 / 1	in crossing
Hiṇḍamāṇāṇam	(Hiṇḍa) PP. 4 / 2	wandering

Bhaviyāṇ-	[(Bhaviyāṇa)+	
ujjoyayarā	(Ujjoyayarā)	
Bhaviyāṇa	(Bhaviya) 4/2 Adj.	(who are)
		(of the) mundane souls
Ujjoyayarā	(Ujjoyayara) 1/2 Adj.	the illuminators
Uvajjhāyā	(Uvajjhāya) 1/2	the Upādhyāyas
Varamadiṃ	[(Vara) Adj.	supreme
	(Madi) 2/1]	understanding (to me)
Dentu	(Dā) Imp. 3/2 Tr.	May impart

11. Thira-	[(Thira)-	steadily
dhariya-	(Dhariya)-PAP.	has been sustained
silā-	(Sila)-	of virtues
mālā	(Mālā) 1/2]	(by whom) the garland
Vavagaya-	[(Vavagaya) Adj. -	(by whom) has been
rāyā	(Rāya) 1/2]	cast aside attachment
Jasoha-	[(Jasa)+(Oha)+ (Paḍihatthā)]	
paḍihatthā	[(Jasa)-	(of) glory
	(Oha)-	of multitude
	(Paḍihattha) 1/2 Adj.]	(who) are full

Bahuviṇaya-	[(Bahu)+(Viṇaya)+	
bhūsiyaṅgā	(Bhūsiya)+(Aṅgā)]	
	[(Bahu)- Adj.	with immense
	(Viṇaya)-	modesty
	(Bhūsiya) PAP.-	have been adorned
	(Aṅga) 1/2]	and (by whom the parts
		of the) body
Suhāim	(Suha) 2/2	happiness (on me)

Sāhū (Sāhu) 1/2 the Sādhus
 Payacchantu (Payaccha) Imp. 3/2 Tr. May bestow

12. Arihantā (Arihanta) 1/2 Arihantas
 Asarīrā (Asarīra) 1/2 Aśariras(Siddhas)
 Āyariyā (Āyariya) 1/2 Ācāryas
 Uvajjhāya (Uvajjhāya) 1/2 Upādhyāyas
 Muṇiṇo (Muṇi) 1/2 (and) Muṇis

Pañcakkhara- [(Pañca)+(Akkhara)+
 nippanno (Nippanno)]
 [(Pañca) Adj. - (from the) five
 (Akkhara)- letters
 (Nippanna)PAP. 1/2 Irre.] (has) emerged
 Oṅkāro (Oṅkāra) 1/1 Oṅkāra
 (A+A+Ā+U+M)
 Pañca (Pañca) 1/2 Adj. (are the) five
 Paramitṭhī (Paramitṭhī) 1/2 objects of devotion

13. Arahanta- [(Arahanta)+
 bhāsiy- (Bhāsiya)+
 atthaṃ (Atthaṃ)]
 [(Arahanta)- (by the) Arahanta
 (embodied spiritually
 perfect personality)
 (Bhāsiya)PAP.- revealed
 (Attha) 1/1] The meaning
 Gaṇahara- [(Gaṇahara)- (by the) Gaṇadharas
 devehiṃ (Deva) 3/2] (chief disciples of the
 Arahanta)

Ganthiyam (Ganth) PAP. 1/1 (has been) worded
 Sammam Ind. properly

Paṇamāmi (Paṇama) P T. 1/1 Tr. obeisance
 (I) make

Bhattijutto [(Bhatti)- with devotion
 (Jutta) 1/1 Adj.]

Sudaṇāṇa- [(Suda)-(Nāṇa)- scriptural knowledge
 mahodahim (Mahodahi) 2/1] to the ocean of
 (worded)

Sirasā (Sira) 3/1 Irre. So (by) (bowing)
 my head

14.Sasamaya- [(Sa) Adj.- of his own
 Samaya)- faith (and)

Parasamayaviū (Para) Adj.- (of the) other
 (Samaya)- the faith
 (Viu) 1/1 Adj.](He who is) the knower

Gambhiro (Gambhira) 1/1 Adj. (who is) profound
 Dittimam (Dittima) 1/1 Adj. resplendent

Sivo (Siva) 1/1 Adj. benevolent

Somo (Soma) 1/1 Adj. tranquil

Guṇasayakalio [(Guṇa)- (of) virtues
 (Saya) Adj.- with hundreds
 (Kala) PAP. 1/1] (and) (who has been)
 endowed

Jutto (Jutta) 1/1 Adj. (is) competent

Pavayaṇasāram [(Pavayaṇa) - the doctrine
 (preached by the Arahantas)

(Sāra) 2/1] the essence of

Parikaheum (Parikaha) Inf. for delivering



Lesson - 2

Samṇasuttam

1. Sutṭhu	Ind.	well
Vi	Ind.	(in) spite of
Maggijjanto	(Magga) Pass. PP.1/1	searched (its being)
Katthavi	Ind.	anywhere
Keliḷ	(Keli) 7/1	plantain tree (in the)
Natthi	Ind.	no (there is)
Jaha	Ind.	Just as
Sāro	(Sāra) 1/1	substance (stem to be seen)

Indiavisaesu	[(India)- (Visaa) 7/2]	sensuous objects (in)
Tahā	Ind.	so also
Natthi	Ind.	no (there is)
Suham	(Suha) 1/1	happiness (experience of)
Sutṭhu	Ind.	thoroughly
Vi	Ind.	even if
Gavitṭham	(Gavitṭha)PAP. 1/1 Irre.	investigated (it has been)

2. Jaha	Ind.	Just as
Kacchullo	(Kacchulla) 1/1 Adj.	(an) itchy (person)
Kacchuṃ	(Kacchu) 2/1	itch (his own)

Kaṇḍūya- māṇo	(Kaṇḍūya) PP. 1/1	scratching
Duham̃	(Duha) 2/1	suffering (that) (caused by itching)
Muṇai	(Muṇa) PT.3/1 Tr.	regards
Sukkham̃	(Sukkha) 2/1	(as) pleasure

Mohāurā	[(Moha)+(Āurā)] [(Moha)- (Āura) 1/2 Adj.]	attachment possessed by
Maṇussā	(Maṇussa) 1/2	persons
Taha	Ind.	so also
Kāma - duham̃	[(Kāma)- (Duha) 2/1]	desire (caused by) suffering
Suham̃	(Suha) 2/1	pleasure (to be)
Binti	(Bū) PT.3/2 Tr.	consider

3. Kammaṃ	(Kamma) 2/1	the Karma (When men) (action for Karmic bondage)
Caṇanti	(Caṇa) PT.3/2 Tr.	choose
Savasā	(Savasa) 1/2 Adj.	(they are) free
Tassudayammi	[(Tassa)+ (Udayammi)] Tassa (Ta) 6/1 Pro. Adj. (Udayammi) (Udaya) 7/1	that in the rise of (bound) (Karma)
U	Ind.	but
Paravvasā	(Paravvasa) 1/2 Adj.	dependent
Honti	(Ho) PT.3/2 Intr.	become (they)

Rukkham	(Rukkha) 2 / 1	a tree (as when a person)
Duruhai	(Duruha) PT.3 / 1 Tr.	climbs
Savaso	(Savasa) 1 / 1 Adj.	free (he is)
Vigalai	(Vigala) PT.3 / 1 Intr.	falls (he) (but when)
Sa	(Ta) 1 / 1 Pro.	he
Paravvaso	(Paravvasa) 1 / 1 Adj.	dependent (becomes) (choiceless)
Tatto	(Ta) 5 / 1 Pro.Adj.	from it

4. Kamma-	[(Kamma)-	Karmas
vasā	(Vasa) 1 / 2 Adj.]	(are) subject to (psycho-physical impurities)
Khalu	Ind.	certainly
Jivā	(Jīva) 1 / 2	(Somewhere) (the) Jivas
Jīva-	[(Jīva)-	Jivas
vasāim	(Vasa) 1 / 2 Adj.]	subject to (are certainly)
Kahiñci	Ind.	somewhere
Kammāim	(Kamma) 1 / 2	(and) Karmas

Katthai	Ind.	(as) somewhere
Dhaṇo	(Dhaṇa) 1 / 1 Adj.	(the) money-lender
Balavaṃ	(Balavaṃ) 1 / 1 Adj. Irre.	(is) powerful
Dhāraṇo	(Dhāraṇa) 1 / 1 Adj.	(and)(the) debtor
Katthāi	Ind.	somewhere
Balavaṃ	(Balavaṃ) 1 / 1 Adj. Irre.	(is) powerful

5. Bhāve	(Bhāva) 7 / 1	(in the) world
Viratto	(Viratta) 1 / 1 Adj.	unattached (to worldly objects)
Maṇuo	(Maṇua) 1 / 1 (the) person (who lives)	
Visogo	(Visoga) 1 / 1 Adj.	free from sorrow (becomes)
Eeṇa	(Ea) 3 / 1 Pro. Adj.	by this
Dukkh- oha- parampareṇa	[(Dukkha) + (Oha)+ (Parampareṇa)] [(Dukkha)- (Oha)- (Parampara) 3 / 1]	sufferings multitude of series (of)

Na	Ind.	not
Lippai	(Lippai) PT. Pass. 3 / 1 Tr. Irre.	defiled (he is)
Bhava- majjhe	[(Bhava)- (Majjha) 7 / 1]	of (the) world In the midst
Vi	Ind.	in spite of
Santo	(Santa) 1 / 1 Adj.	being (his)
Jaleṇa	(Jala) 3 / 1	(by) water
Vā	Ind.	just as
Pokkharinī- palāsaṃ	[(Pokkharinī)- (Palāsa) 1 / 1]	(the) louts-plant (the) leaf of (is not defiled)

6. Dhammo	(Dhamma) 1 / 1	Dharma (is) (spiritual value)
Maṅgala- mukkiṭṭhaṃ	[(Maṅgalaṃ)+ (Ukkiṭṭhaṃ)]	
	Maṅgalaṃ (Maṅgala) 1 / 1 Adj.	spiritual beneficence
	Ukkiṭṭhaṃ (Ukkiṭṭha) 1 / 1 Adj.	(that) supreme (results) (it is by virtue of the Dharma, spiritual values)
Ahiṃsā	(Ahiṃsā) 1 / 1	Ahiṃsā (That which is) (non-violence)
Sañjamo	(Sañjama) 1 / 1	self-restraint
Tavo	(Tava) 1 / 1	(and) austerity

Devā	(Deva) 1 / 2	gods
Vi	Ind.	even
Taṃ	(Ta) 2 / 1 Pro.	(To) him
Namaṃsanti	(Namaṃsa) PT. 3 / 2 Tr.	pay homage
Jassa	(Ja) 6 / 1 Pro.	whose
Dhamme	(Dhamma) 7 / 1	(in the) Dharma (spiritual values)
Sayā	Ind.	always
Maṇo	(Maṇa) 1 / 1	mind is (absorbed)

7. hammo	(Dhamma) 1/1	Dharma (spiritual value)
Vatthusahāvo	(Vatthu)- (Sahāva) 1/1]	thing (is known as) The basic nature of a (sentient)
Khamādi- bhāvo	[(Khamā)+(Ādi)+(Bhāvo)] [(Khamā)-(Ādi)- (Bhāva) 1/1]	of forgiveness etc. the mental states
Ya	Ind.	and
Dasaviho	(Dasaviha) 1/1	Adi (are) ten kinds
Dhammo	(Dhamma) 1/1	(of) Dharma (spiritual values)

Rayanattayam	[(Rayana)- (Ttaya) 1/1]	three Jewels the togetherness of (is)
Ca	Ind.	also
Dhammo	(Dhamma) 1/1	Dharma (spiritual value)
Jivāṇam	(Jiva) 6/2	(of) Jivas (beings)
Rakkhaṇam	(Rakkhaṇa) 1/1	the protection (and again)
Dhammo	(Dhamma) 1/1	Dharma (is) (spiritual value)

8. Khammāmi	(Khamma) PT.1/1 Tr.	(I) forgive
Savva	[(Savva)-	all
jivāṇam	(Jiva) 6/2]	the beings
Savve	(Savva) 1/2 Pro. Adj.	all
Jivā	(Jiva) 1/2	the beings
Khamantu	(Khama) Imp. 3/2 Tr.	(May) forgive
Me	(Amha) 2/1 Pro.	me

Mitti	(Mitti) 1/1	amity (exists)
Me	(Amha) 6/1 Pro.	My
Savva-	[(Savva)-	all
bhūdesu	(Bhūda) 7/2]	(in) the beings
Veram̐	(Vera) 1/1	enmity (is)
Majjham̐	(Amha) 6/1 Pro.	my
Na	Ind.	not
Keṇa	(Ka) 3/1 Pro.	(with) anybody
Vi	Ind.	too

9. Je	(Ja) 1/1 Pro.	who
Ya	Ind.	and
Kante	(Kanta) 2/2 Adj.	the alluring
Pie	(Pia) 2/2 Adj.	likeable
Bhoe	(Bhoa) 2/2	pleasures
Laddhe	(Laddha) PAP. 2/2 Irre.	obtained
	(which have been) (by him)	
Vipit̐thi-	[(Vipit̐tha) 2/1	back (to)
kuvvai	Kuvvai (Kuvva) PT.3/1 Tr.]	gives his

Sāhīṇe	[(Sa)+(Ahīṇe)]	
	[(Sa)-	self-
	(Ahīṇa) 2/2 Adj.]	possessed
Cayai	(Caya) PT.3/1 Tr.	abandons (and also)
Bhoe	(Bhoa) 2/2	pleasures
Se	(Ta) 1/1 Pro. Adj.	He
Hu	Ind.	(is) really
Cāi	(Cāi) 1/1 Adj.	a renunciatory
Tti	Ind.	so
Vuccai	(Vuccai) PT. Pass. 3/1 Tr. Irre.	(It is) said

10. Jā	(Jā) 1/1 Pro.	that
Jā	(Jā) 1/1 Pro.	that
Vajjai	(Vajja) PT. 3/1 Irre.	passes
Rayaṇī	(Rayaṇī) 1/1	night
Na	Ind.	(does) not
Sā	(Tā) 1/1 Pro	that
Paḍiniyattaī (Paḍiniyatta)	PT.3/1 Intr.	return

Ahammaṁ	(Ahamma) 2/1	vicious acts
Kuṇamāṇassa	(Kuṇa) PP. 6/1	(of the man) committing
Aphalā	(Aphala) 1/2 Adj.	(in) vain
Janti	(Jā) PT.3/2 Intr.	pass
Rāio	(Rāi) 1/2	The nights

11. Jo	(Ja) 1/1 Pro.	One person
Sahassaṁ	(Sahassa) 2/1 Adj.	thousands
Sahassaṇaṁ	(Sahassa) 6/2 Adj.	(of) the thousands
Saṅgāme	(Saṅgāma) 7/1	(in a) battle
Dujjae	(Dujjaa) 7/1 Adj.	difficult to be conquered
Jiṇe	(Jiṇa) Imp.3/1 Tr.	(may) conquer

Egaṁ	(Ega) 2/1 Adj.	one's
Jiṇejja	(Jiṇa) Imp.3/1 Tr.	conquer and the (other person) may
Appāṇaṁ	(Appāṇa) 2/1	own self
Esa	(Eta) 1/1 Pro. Adj.	this (latter) (is)

Se	(Ta) 6/1 Pro.	his
Paramo	(Parama) 1/1 Adj.	paramount
Jao	(Jaa) 1/1	victory

12. Appāṇameva [(Appāṇam)+(Eva)]

Appāṇam (Appāṇa) 2/1	(in one's) own self
Eva (Ind.)	alone
	(with internal attachment and aversion)

Jujjhāhi	(Jujjha) Imp. 2/1 Intr.	Battle
Kim̐	(Kim̐) 1/1 Pro. Adj.	What (is the use)
Te	(Tumha) 4/1 Pro.	of one's
Jujjheṇa	(Jujjha) 3/1	battling with
Bajjhao	Ind.	the external (persons)

Appāṇameva [(Appāṇam)+(Eva)]	(The truth is that)
Appāṇam (Appāṇa) 2/1	own self (in one's)
Eva (Ind.)	alone
Appāṇam	(Appāṇa) 2/1 one's own (attachment and aversion)
Jaittā	(Jaa) Abs. having conquered
Suhamehae [(Suham̐)+(Ehae)]	
	Suham̐ (Suha) 1/1 (one's) happiness
Ehae (Eha) PT.3/1 Intr.	heightens

13. Appā	(Appa) 1/1	(yet) the self
Ceva	Ind.	alone
Dameyavvo	(Dama) Opp. 1/1	should be restrained
Appā	(Appa) 1/1	(the) self
Hu	Ind.	alone
Khalu	Ind.	Verily
Duddamo	(Duddama) 1/1 Adj.	(is) difficult to be restrained

Appā	(Appa) 1/1	(The reason is that) the self (who)
Danto	(Danta) PAP. 1/1 Irre.	(has been) restrained
Suhī	(Suhi) 1/1 Adj.	happy
Hoi	(Ho) PT. 3/1 Intr.	becomes
Assim̃	(Ima) 7/1 Pro, Adj.	this
Loe	(Loa) 7/1	(in) world
Parattha	Ind.	(in the) next world
Ya	Ind.	and

14. Aṇathovam̃	[(Aṇa)-(Thovam̃)]	
	(Aṇa) 1/1	(The) debt
	Thovam̃ (Ind.)	small quantity (in a)
Vaṇathovam̃	[(Vaṇa)-(Thovam̃)]	
	(Vaṇa) 1/1	(The) wound
	Thovam̃ (Ind.)	(in a) small quantity
Aggīthovam̃	[(Aggī)-(Thovam̃)]	
	(Aggī) 1/1	(The) fire
	Thovam̃ (Ind.)	small quantity (in a)

Kasāyathovam[(Kasāya)-(Thovam)]

	(Kasāya) 1 / 1	(The) passion
	Thovam (Ind.)	small quantity (in a)
Ca	Ind.	and

Na	Ind.	not
hu	Ind.	undoubtedly
Bhe	(Tumha) 3 / 1 Pro.	by you
Vīsasiyavvam	(Vīsasa) Opp. 1 / 1	(be) relied upon
		(should) (their being)
Thovam	Ind.	(in) small quantity
Pi	Ind.	despite
Hu	Ind.	since
Tam	(Ta) 1 / 1 Pro.	that (each one of them)
Bahu	Ind.	very much
Hoi	(Ho) PT.3 / 1 Intr.	is

15. Koho	(Koha) 1 / 1	Anger
Piim	(Pii) 2 / 1	affection
Paṇāsei	(Paṇāsa) PT.3 / 1 Tr.	dissolves
Māṇo	(Māṇa) 1 / 1	pride
Viṇaya-	[(Viṇaya)-	of modesty
nāsaṇo	(Nāsaṇa) 1 / 1 Adj.]	(is) subversive

Māyā	(Māyā) 1 / 1	hypocrisy
Mittāṇi	(Mitta) 2 / 2	friends
Nāsei	(Nāsa) PT.3 / 1 Tr.	throws out
Loho	(Loha) 1 / 1	(and) greed

Savvaviṇāsaṇo [(Savva)Adj.- everything
(Viṇāsaṇa)1/1Adj.] (is) destructive of

16. Uvasameṇa (Uvasama) 3/1 (by) calmness
 Haṇe (Haṇa) Imp.3/1 Tr. (One) (should)
 subvert
 Kohaṃ (Koha) 2/1 anger
 Māṇaṃ (Māṇa) 2/1 pride
 Maddavayā (Maddava) Rim. 'Ya' 5/1 (by) modesty
 Jiṇe (Jiṇa) Imp.3/1 Tr. subdue
 (One) (should)

Māyaṃ (Māyā) 2/1 hypocrisy
 Casjjava- [(Ca)+(Ajjava)+(Bhāveṇa)]
 bhāveṇa Ca (Ind.) = and and
 [(Ajjava)- by simplicity
 (Bhāva) 3/1]
 Lobhaṃ (Lobha) 2/1 greed
 Santosao (Santosa) 5/1 (by) contentment
 Jiṇe (Jiṇa) Imp.3/1 Tr. overcome
 (one) (should)

17. Jahā Ind. Just as
 Kumme (Kumma) 1/1 (the) tortoise
 Saaṅgāi [(Sa) Adj. - (Aṅga) 2/2] its (own) limbs
 Sae (Sa) Rim. 'A' 7/1 its (own)
 Dehe (Deha) 7/1 (in) body
 Samāhare (Samāhara) PT.3/1 Tr. draws

Evam̃	Ind.	so also
Pāvāim̃	(Pāva) 2/2	the vices
Mehāvī	(Mehāvi) 1/1 Adj.	the wise man
Ajjhappaṇa	(Ajjhappa) 3/1	(by means of) spirituality
Samāhare	(Samāhara) PT.3/1 Tr.	does away with

18. Se	(Ta) 1/1 Pro.	the person
Jāṇam -	[(Jāṇam̃)+(Ajāṇam̃)]	
ajāṇam̃	Jāṇam̃ (Adv.)	consciously
	Ajāṇam̃ (Adv.)	unconsciously
Vā	Ind.	or
Kaṭṭum̃	Ind.	Having committed
Āhammiam̃	(Āhammia) 2/1 Adj.	wrong
Payam̃	(Paya) 2/1	action

Samvare	(Samvara) Imp.3/1 Tr.	(should) restrain
Khippam-	[(Khippam̃)+(Appāṇam̃)]	
appāṇam̃	Khippam̃ (Ind.)	immediately
	Appāṇam̃ (Appāṇa)2/1	his own self (and then)
Biyam̃	Ind.	the second time
Tam̃	(Ta) 2/1 Pro.	he
Na	Ind.	not
Samāyare	(Samāyara) Imp.3/1 Tr.	(should) commit it

19. Je	(Ja) 1 / 1 Pro.	who
Mamāiya -	[(Mamāiya) Adj.-	(an) attached thing
Matim	(Mati) 2 / 1]	inclination
		(towards)
Jahāti	(Jahā) PT.3 / 1 Tr.	renounces
Se	(Ta) 1 / 1 Pro.	He
Jahāti	(Jahā) PT.3 / 1 Tr.	renounces
Mamāiyam	(Mamāiya) 2 / 1 Adj.	the attached thing

Se	(Ta) 1 / 1 Pro.	he
Hu	Ind.	alone
Diṭṭha-	[(Diṭṭha)PAP. Irre.-	(has been)
		comprehended
pahe	(Paha) 1 / 1]	(spiritual) path
Muṇi	(Muṇi) 1 / 1	(is) the knower
		(by whom)
Jassa	(Ja) 4 / 1 Pro.	for whom (He)
Natthi	Ind. (there) does not	(exists)
Mamāiyam	(Mamāiya) 1 / 1 Adj.	any attached thing

20. Savva-	[(Savva)-	all
gantha-	(Gantha)-	possessions
vimukko	(Vimukka)PAP.	destitute of
	1 / 1 Irre.]	(The person)
Sībhūo	(Sībhūa) PAP. 1 / 1 Irre.	(is) tranquil
Pasantacitto	[(Pasanta)-	(is) of joyful
	(Citta) PAP. Irre. 1 / 1]	mind
A	Ind.	and

Jam	(Ja) 2 / 1 Pro. Add.	who
Pāvai	(Pāva) PT.3 / 1 Tr.	obtains
Muttisuharṃ	[(Mutti)-(Suha) 2 / 1]	final beatitude
Na	Ind.	does not
Cakkavattī	(Cakkavattī) 1 / 1	the emperor
Vi	Ind.	Even
Tam	(Ta) 2 / 1 Pro.	that (final beatitude)
Lahai	(Laha) PT.3 / 1 Tr.	attain

21. Savve	(Savva) 1 / 2 Pro. Adj.	All
Jivā	(Jīva) 1 / 2	the Jīvas (beings)
Vi	Ind.	without exception
Icchanti	(Iccha) PT.3 / 2 Tr.	desire
Jīviurṃ	(Jīva) Inf.	to live (and)
Na	Ind.	not
Marijjiurṃ	(Mara) Inf.	to die

Tamhā	Ind.	therefore
Pāṇa-	[(Pāṇa)-	of Prāṇas (vital forces)
vaharṃ	(Vaha) 2 / 1]	taking away
Ghorarṃ	(Ghora) 2 / 1 Adj.	the distressful
Nigganthā	(Niggantha) 1 / 2	Self-restraining (persons)
Vajjayanti	(Vajjayanti) PT.3 / 2 Tr.	Irre. give up
Nam	(Ta) 2 / 1 Pro. Adj.	certainly

22. Jaha	Ind.	Just as
Te	(Tumha) 4 / 1 Pro.	to you

Na	Ind.	(is) not
Piām	(Pia) 1 / 1 Adj.	dear
Dukkhām	(Dukkha) 1 / 1	pain (so also)
Jāṇia	(Jāṇa) Abs.	having known
Emeva	Ind.	in this way
Savva-	[(Savva) Pro.Adj.	for all (other)
jīvāṇām	(Jīva) 4 / 2]	Jīvas beings

Savvāyaram-	[(Savva)+(Āyaram)]	
uvautto	+(Uvautto)]	
	[(Savva)Pro.Adj.	all the Jīvas beings
		(you should give)
	(Āyara) 2 / 1]	affection (to)
Uvautto	(Uvautta) 'O' suffix signifying	adequately
	Ablative meaning	
Attovammeṇa	[(Atta)+(Uvammeṇa)]	
	[(Atta)-	yourself (with)
	(Uvamma) 3 / 1]	equality
	(And) (by reason of the)	
Kuṇasu	(Kuṇa) Imp. 2 / 1 Tr.	(you should) give
Dayām	(Dayā) 2 / 1	sympathy
		(to all of them)

23. Jīvavaho	[(Jīva)-	(a) Jīva (being)
	(Vaha) 1 / 1]	Killing
Appavaho	[(Appa)-	one's own self
	(Vaha) 1 / 1]	(is) killing
Jīvadayā	[(Jīva)-	the Jīva (being)
	(Dayā) 1 / 1]	compassion (for)

Appaṇo	(Appaṇa) 4/1	(for) one's own self
Dayā	(Dayā) 1/1	compassion
Hoi	(Ho) PT. 3/1 Intr.	is

Tā	Ind.	By reason of this
Savva-	[(Savva)Pro. Adj.-	all
jīva-	(Jīva)-	the Jīvas beings
himsā	(Himsā) 1/1]	injury (to)
Paricattā	(Paricattā) PAP. 1/1 Irre.	has been abandoned
Attakāmehiṃ	(Attakāma) 3/2 Adj.	(by) those desirous of self-realization

24. Tuṅgaṃ	(Tuṅga) 1/1 Adj.	higher
Na	Ind.	(there is) nothing
Mandarāo	(Mandara) 5/1	(than) (the) Meru mountain
Āgāsāo	(Āgāsa) 5/1	(than) (the) sky
Visālayaṃ	(Visāla) Rim. 'Ya' 1/1 Adj.	more extended (is)
Natthi	Ind.	(and) nothing

Jaha	Ind.	Just as
Taha	Ind.	so also
Jayamma	(Jaya) 7/1	(in the) world
Jāṇasu	(Jāṇa) Imp. 2/1 Tr.	know (this)

Dhammam- [(Dhammaṃ)+(Ahiṃsā) +
ahiṃsāsamaṃ (Samaṃ)]

Dhammaṃ (Dhamma) virtue (excellent
1/1 and universal)

[(Ahiṃsā)- Ahimsā (non violence)
(Sama)1/1 Adj.] corresponding (to)

Natthi Ind. (there is) no

25. Sīranti (Sīta) PT. 3/2 Intr. perish

Suvantāṇaṃ (Suva) PP. 6/2 (the) sleeping
(in regard to)

Atthā (Attha) 1/2 The supra-worldly
purposes (and)

Purisāṇa (Purisa) 6/2 men

Logasāratthā[(Loga)+(Sāra)+(Atthā)]

[(Loga)- (in the) world

(Sāra)- (and) the best

(Attha)1/2] purposes

Tamhā Ind. so

Jāgaramāṇā (Jāgara) PP. 1/2 waking

Vidhuṇadha (Vidhuṇa) Imp. 2/2 Tr. (should) annihilate
(all of you)

Porāṇayaṃ (Porāṇa) Rim. 'Ya'2/1 Adj. the old

Kammaṃ (Kamma) 2/1 karmas (psycho-
physical impurities)

26. Jāgaraha	(Jāgara) Imp. 2/2	Intr. wake up (beware)
Narā	(Nara) 8/2	O men!
Niccaraṃ	Ind.	always
Jāgaramāṇassa	(Jāgara) PP. 6/1	(of the) waking (bewareing)
Vaḍḍhate	(Vaḍḍha) PT. 3/1	Intr. sharpens
Buddhī	(Buddhi) 1/1	The intellect

Jo	(Ja) 1/1	Pro. who
Suvati	(Suva) PT. 3/1	Intr. sleeps (ignores spiritual values)
Na	Ind.	(does) not
So	(Ta) 1/1	Pro. He
Dhanno	(Dhanna) 1/1	Adj. become happy
Jo	(Ja) 1/1	Pro. who (but)
Jaggati	(Jagga) PT. 3/1	Intr. wakes up (adheres to spiritual values)
So	(Ta) 1/1	Pro. he
Sayā	Ind.	always
Dhanno	(Dhanna) 1/1	Adj. (becomes) happy

27. Hayaraṃ	(Haya) 1/1	Adj. (is of) no consequence
Nāṇaraṃ	(Nāṇa) 1/1	Knowledge
Kiyāhīṇaraṃ	[(Kiyā)-(Hīṇa) 1/1	Adj. destitute of action
Hayā	(Hayā) 1/1	Adj. (is also of) no consequence
Aṇṇāṇao	(Aṇṇāṇa- Aṇṇāṇāo - Aṇṇāṇao) 5/1	from ignorance
Kiyā	(Kiyā) 1/1	action (done)

Pāsanto	(Pāsa) PP. 1 / 1	seeing (the fire) (even though all the time)
Paṅgulo	(Paṅgula) 1 / 1 Adj.	(the) lame man (It is a well known fact that)
Daḍḍho	(Daḍḍha) PAP. 1 / 1 Irre.	burned
Dhāvamaṅo	(Dhāva) PP. 1 / 1	(even though) running (also burned)
Ya	Ind.	and
Andhao	(Andhaa) 1 / 1 Adj.	(the) blind man

28. Jarā	(Jarā) 1 / 1	old age
Jāva	Ind.	As long as
Na	Ind.	(does) not
Pīlei	(Pīla) PT. 3 / 1 Tr.	afflict
Vāhi	(Vāhi) 1 / 1	disease
Jāva	Ind.	as long as
Na	Ind.	(does) not
Vaḍḍhai	(Vaḍḍha) PT. 3 / 1 Intr.	grow

Jāvindiyā	[(Jāva)+(Indiyā)]	
	Jāva (Ind.)	as long as
	Indiyā (Indiya) 1 / 2	(and) the senses
Na	Ind.	(do) not
Hāyanti	(Hāya) PT. 3 / 2 Intr.	decline
Tāva	Ind.	then
Dhammaṃ	(Dhamma) 2 / 1	the spiritual path
Samāyare	(Samāyara) Imp. 3 / 1 Tr.	(one should) pursue

29.Āhārosaha-	[(Āhāra)+(Osaha)+	
Satthābhaya-	(Sattha)+(Abhaya)+	
Bheo	(Bheo)	
	[(Āhāra)-	(lies in) food
	(Osaha)-	medicine
	(Sattha)-	books (Scriptures)
	(Abhaya)-	(and) fearlessness
	(Bhea) 1 / 1]	The division
Jaṃ	(Ja) 1 / 1 Pro.Adj.	of which
Cauvvihaṃ	(Cauvviha) 1 / 1 Adj.	four kinds
Dāṇaṃ	(Dāṇa) 1 / 1	The gift (is of)

Taṃ	(Ta) 1 / 1 Pro.Adj.	That gift
Vuccai	(Vuccai) PT. Pass. 3 / 1 Tr. Irre.	(It is) said
Dāyavvaṃ	(Dā) OPP. 1 / 1	(should be) offered
Niditṭham-	[(Niditṭham)+	
uvāsaya-	(Uvāsaya)+(Ajjhayaṇa)]	
ajjhayaṇa	[Niditṭham	
	(Niditṭham) PAP. 1 / 1 Irre.]	described
		(This has been so)
	[(Uvāsaya)-	(in the) Upāsakādhyayan
	(Ajjhayaṇa) 7 / 1]	(book of the
		householder)

30.Jayaṇā	(Jayaṇā) 1 / 1	awareness
U	(Ind.)	Surely
Dhammajaṇaṇī	[(Dhamma)-	(of) spirituality
	(Jaṇaṇī) 1 / 1]	(is the) mother
Jayaṇā	(Jayaṇā) 1 / 1	awareness

Dhammassa	(Dhamma) 6 / 1	spirituality
Pālaṇī	(Pālaṇī) 1 / 1 Adj.	(is the) fosterer of
Ceva	(Ind.)	surely

Tavvuddhīkari[(Ta)-(Vvuddhīkari) 1 / 1 Adj.] (is) its enhancer

Jayaṇā (Jayaṇā) 1 / 1 awareness

Egantasu- [(Eganta)+(Suha) + hāvahā (Āvahā)]

[(Eganta)Adj.- unconditional
(Suha)- happiness
(Āvaha-Fe. Āvahā) 1 / 1 Adj.] is the

begetter of

Jayaṇā (Jayaṇā) 1 / 1 (and) awareness

31. Jayaṁ (Jaya) Adv. with awareness

Care (Cara) Imp. 3 / 1 Tr. One should move

Jayaṁ (Jaya) Adv. with awareness

Ciṭṭhe (Ciṭṭha) Imp. 3 / 1 Intr. stand

Jayamāse [(Jayaṁ)+(Āse)]
Jaya (Adv.) with awareness

Āse (Āsa) Imp. 3 / 1 Intr. sit

Jayaṁ Adv. with awareness

Sae (Saa) Imp. 3 / 1 Intr. (and) sleep

Jayaṁ (Jaya) Adv. with awareness

Bhuñjanto (Bhuñja) PP. 1 / 1 (and) eating
(One doing all this and)

Bhāsanto (Bhāsa) PP. 1 / 1 talking

Pāvaṃ	(Pāva) 2/1 Adj.	vicious
Kammaṃ	(Kamma) 2/1	Karma
Na	Ind.	(does) not
Bandhai	(Bandha) PT. 3/1 Tr.	bind

32.Na	Ind.	(is) not
Kasāya-	[(Kasāya)-	(from) passion
samutthehi	(Samuttha) 3/2 Adj.]	originated
Ya	Ind.	Metre requirement
Vahijjai	(Vaha) PT. Pass. 3/1 Tr.	carried a way
Māṇasehim	(Māṇasa) 3/2 Adj.	by the mental
Dukkhehim	(Dukkha) 3/2	suffering

Īsā-Visāya -	[(Īsā)+(Visāya)+	
Sogā-iehim	(Soga)+(Āiehim)]	
	[(Īsā)-(Visāya) (of) jealousy, dejection,	
	(Soga)-(Āia) 3/2]	grief etc.
Jhāṇova-	[(Jhāṇa)+(Uvagaya)	
gayacitto	+(Citto)]	
	[(Jhāṇa)-	meditation
	(Uvagaya) PAP. Irre.	(by whom)
		has been practiced
	(Citta) 1/1]	The person

33.Jeṇa	(Ja) 3/1 Pro.	which
Viṇā	Ind.	without
Logassa	(Loga) 6/1	(of the) world

Vi	Ind.	Metre requirement
Vavahāro	(Vavahāra) 1/1	the transaction
Savvahā	Ind.	even
Na	Ind.	(does) not
Nivvahai	(Nivvaha) PT. 3/1	Intr. go on

Tassa	(Ta) 6/1	Pro. That
Bhuvanekka-	[(Bhuvana)+(Ekka)+	
guruṇo	(Guruṇo)]	
	[(Bhuvana)-	(of) mankind
	(Ekka) Adj.-	(is the) singular
	(Guru) 4/1]	teacher
Namo	Ind.	Salutation (to)
Aṇegantavā-	[(Aṇeganta)	(the) Anekāntavāda
yassa	(Vāya) 4/1]	

34. Sayam	(Sa) Rim. 'Ya' 2/1	Adj. one's own
Sayam	(Sa) Rim. 'Ya' 2/1	Adj. one's own
Pasaṃsantā	(Pasaṃsa) PP. 1/2	Extolling
Garahantā	(Garaha) PP. 1/2	disparaging
Param	(Para) 2/1	Adj. those of others
Vayam	(Vaya) 2/1	utterances and

Je	(Ja) 1/2	Pro. who
U	Ind.	Metre requirement
Tattha	Ind.	on that occasion
Viussanti	(Viussa) PT. 3/2	Intr. behave like a
		pedantic person
Saṃsāram	(Saṃsāra) 2/1	(on the) world

Te	(Ta) 1/2 Pro.	they
Viussiyā	(Viussiya) 1/2 Adj.	(remain) dependent

35. Nāṇājīvā	[(Nāṇā) Adj. (Jīva) 1/2]	Diverse (are) the Jīvas
Nāṇākammaṃ	[(Nāṇā) Adj. - (Kamma) 1/1]	varied (is) (their) Karma
Nāṇāvīhaṃ	(Nāṇāvīhaṃ) 2/1 Adv.	(and) divergent
Have	(Hava) PT. 3/1 Intr.	Is
Laddhī	(Laddhi) 1/1	(their) capability

Tamhā	Ind.	therefore
Vayaṇavivādaṃ	[(Vayaṇa)- (Vivāda) 2/1]	verbal disputation
Saga-	[(Saga)-	of one's own and
para-	(Para) Adj.	with the other's faith
samaehiṃ	(Samaa) Adj. 3/2]	with the votary
Vajjijjā	(Vajja) Imp. 2/1 Tr.	avoid



Lesson - 3

Uttarādhyayana

1. Pabhūya-	[(Pabhūya) Adj.	abundant
	(Who was the) possessor of	
rayaṇo	(Rayāṇa) 1/1 ~ Adj.]	wealth
Rāyā	(Rāya) 1/1	The king
Seṇio	(Seṇia) 1/1	Srenika
Magah-	[(Magaha)+(Ahivo)]	
āhivo	[(Magaha)- (Ahiva)1/1]	of Magadha ruler

Vihāra-	(Vihāra)	(for) a pleasure
jattam	(Jattā) 2/1	trip
Nijjāo	(Nijjā) PAP. 1/1	came out
Maṇḍiku-	(Maṇḍikuccha) 7/1	in Maṇḍikuṣi
cchimsi		
Ceie	(Ceia) 7/1	Garden

2. Tattha	Ind.	There
So	(Ta) 1/1 Pro. Adj.	he (the king)
Pāsai	(Pāsa) PT. 3/1 Tr.	saw
Sāhuṃ	(Sāhu)2/1	a saint
Sañjayaṃ	(Sañjaya) PAP. 2/1 Irre.	self-controlled
Susamāhiyaṃ	(Su- Adv. Samāhiya) PAP. 2/1 Irre.	completely immersed in meditation

Nisannam̃	(Nisanna) PAP. 2/1 Irre.	seated
Rukkha- mūlammi	[(Rukkha)- (Mūla) 7/1]	the tree under
Sukumālam̃	(Sukumāla) 2/1 Adj.	handsome
Suhoiyam̃	[(Suha)+(Uiyam̃)] [(Suha)- (for worldly) pleasures (Uiya) PAP. 1/1 Irre.]	and suited

3. Tassa	(Ta) 6/1 Pro.	his
Pāe	(Pāa) 2/2	feet
U	Ind.	and
Vandittā	(Vanda) Abs.	Having saluted
Kāūṇa	(Kāūṇa) Abs. Irre.	having
Ya	Ind.	and
Payāhiṇam̃	(Payāhiṇā) 2/1	circumambulated (him)

Nāidūramaṇāsanne [(Nāidūram̃)+(Aṇāsanne)]
 Nāidūram̃ (Ind.) = neither (at a) distance
 Aṇāsanne (Aṇāsanna) 7/1 (nor very) near
 (he stayed)
 Pañjali (Pañjali) 2/2 (made)
 folded hands
 Paḍipucchaī (Paḍipuccha) P T. 3/1 Tr. (and) asked

4. Taruṇo	(Taruṇa) 1/1	young
Si	(Asa) P T. 2/1 Intr.	you are

Ajjo	(Ajja) 8/1	Oh Ārya!
Pavvaio	(Pavvaia) PAP. 1/1 Irre.	(you) have become saint
Bhogakālammi	[(Bhoga)- (Kāla) 7/1]	of sensual enjoyment at the time
Sañjayā	(Sañjaya) 8/1	Oh self controlled !

Uvatthio	(Uvatthia) PAP. 1/1 Irre.	stable
Si	(Asa) P T. 2/1 Intr.	you are
Sāmaṇṇe	(Sāmaṇṇa) 7/1	in sainthood
Eyamatttham	[(Eyam)+(Atttham)] Eyam (Eya) 2/1 Pro. Adj. Atttham (Atttha) 2/1	its purpose
Suṇemu	(Suṇa) Imp. 1/1 Tr.	I should listen to
Tā	Ind.	So

5. Aṇāho	(Aṇāha) 1/1 Adj.	without refuge
Mi	(Asa) P T. 1/1 Intr.	I am
Mahārāyam	(Mahārāya) 8/1	Oh great king!
Nāho	(Nāha) 1/1 Adj.	protector
Majjha	(Amha) 6/1 Pro.	my
Na	Ind.	No body
Vijjai	(Vijja) P T. 3/1 Intr.	is

Aṇukampagam	(Aṇukampaga) 2/1 Adj.	bestowing compassion (on me)
Suhim	(Suhi) 2/1	any friend
Vā	Ind.	and
Vi	Ind.	also

Kañcī = Kañci	(Ka) 2 / 1 Pro.	any person
Nābhisa-	[(Na)+(Abhisamema)+	
memashaṃ	(Ahaṃ)]	
	Na (Ind.)	do not
	Abhisamema (Abhisame) P T. 1 / 2 Tr.	know
	Ahaṃ (Amha) 1 / 1 Pro.	I

6. Tao	Ind.	Then
So	(Ta) 1 / 1 Pro. Adj.	he
Pahasio	(Pahas) PAP. 1 / 1	laughed (and said)
Rāyā	(Rāya) 1 / 1	king
Seṇio	(Seṇia) 1 / 1	Srenika
Magahāhivo	[(Magaha)+(Ahivo)] [(Magaha)-(Ahiva) 1 / 1]	the ruler of Magadha

Evaṃ = Eva	(Ind.)	like
Te	(Tumha) 4 / 1 Pro.	you
Idḍhimantassa	(Idḍhimanta) 4 / 1 Adj.	for a prosperous man
Kahaṃ	Ind.	how
Nāho	(Nāha) 1 / 1	protector
Na	Ind.	no
Vijjai	(Vijja) P T. 3 / 1 Intr.	is (there)

7. Homi	(Ho) P T. 1 / 1 Intr.	I become
Nāho	(Nāha) 1 / 1	the protector

Bhayantāṇaṃ (Bhayanta) 4/2 Adj.		For the venerable persons (like you)
Bhoge	(Bhoga) 2/2	sensual pleasures
Bhuñjāhi	(Bhuñja) Imp. 2/1 Tr.	you enjoy
Sañjayā	(Sañjaya) 8/1	Oh self controlled !

Mitta -Nāi- parivuḍo	[(Mitta)-(Nāi)-by friends and relatives (Parivuḍa) PAP. 1/1 Irre.]	surrounded
Māṇussaṃ	(Māṇussa) 1/1	human birth
Khu	Ind.	In fact
Sudullahaṃ	[(Su)-(Dullaha) 1/1 Adj.]	is very difficult (to attain)

8. Appaṇā	Ind.	yourself
Vi	Ind.	even
Aṇāho	(Aṇāha) 1/1	without refuge
Si	(Asa) P T. 2/1 Intr.	(you) are
Seṇiyā	(Seṇia) 8/1	Oh Srenika !
Magahāhivā	[(Magaha)+(Ahivā)] [(Magaha)-(Ahiva) 8/1]	Oh ruler of Magadha !

Appaṇā	Ind.	yourself
Aṇāho	(Aṇāha) 1/1	without refuge
Santo	(Santa) PP. 1/1 Irre.	Becoming
Kassa	(Ka) 6/1 Pro.	whose
Nāho	(Nāha) 1/1	protector
Bhavissasi	(Bhava) Fu. 2/1 Intr.	(you) will become

9. Evaṃ	Ind.	in this way
Vutto	(Vutta) PAP. 1/1 Irre.	(this) was said
Narindo	(Narinda) 1/1	king
So	(Ta) 1/1 Pro. Adj.	that
Susambhanto	[(Su) Ind. (Sambhanta) PAP. 1/1 Irre.]	(and) too confused
Suvimhio	[(Su) Ind. (Vimhia) PAP. 1/1 Irre.]	(became) very wonderstruck

Vayaṇaṃ	(Vayaṇa) 2/1	(then) (having heard) such words
Asuyapuvvaṃ	(Asuyapuvva) 2/1 Adj.	(as were) not heard before
Sāhuṇā	(Sāhu) 3/1	(When) by the saint
Vimhayannito	[(Vimhaya)+(Annito)] [(Vimhaya)- (Annita) PAP. 1/1 Irre.]	surprise (who was) endowed with

10. Assā	(Assa) 1/2	horses
Hatthī	(Hatthi) 1/2	Elephants
Maṇussā	(Maṇussa) 1/2	(and) men
Me	(Amha) 6/1 Pro.	(are in) my (possession)
Puraṃ	(Pura) 1/1	cities
Anteuraṃ	(Anteura) 1/1	palaces
Ca	Ind.	and
Me	(Amha) 6/1 Pro.	(are in) my (kingdom)

Bhuñjāmi	(Bhuñja) PT.1/1 Tr.	(I) enjoy
Māṇuse	(Māṇusa) 2/2 Adj.	(related to) human beings
Bhoe	(Bhoa) 2/2	sensual pleasures
Āṇā	(Āṇā) 1/1	command (are in vogue)
Issariyaṁ	(Issariya) 1/1	sovereignty
Ca	Ind.	and
Me	(Amha) 6/1 Pro.	my

11. Erise	(Erisa) 7/1 Adj.	In such
Sampay-aggammi	[(Sampayā)+(Aggammi)]	(of) prosperity abundance where
Savva -	[(Savva)-	all the
kāma-	(Kāma)-	desired objects
samappie	(Samappa)PAP.1/1]	have been dedicated (to someone)

Kahaṁ	Ind.	how
Aṇāho	(Aṇāha) 1/1	without refuge
Bhavai	(Bhava) PT. 3/1 Intr.	will (that one) be
Mā	Ind.	do not
Hu	Ind.	so
Bhante	(Bhanta) 8/1 Adj.	Oh venerable!
Musaṁ	(Musā) 2/1	(tell) a lie
Vae	(Vaa) 7/1	in your statements

12.Na	Ind.	do not
Tumam̃	(Tumha) 1/1 Pro.	(that) you (know)
Jāṇe	(Jāṇa) PT. 1/1 Tr.	(I) understand
Aṇāhassa	(Aṇāha) 6/1	without refuge
Attham̃	(Attha) 2/1	the meaning
Pottham̃	(Potthā) 2/1	the root of the word
Na	Ind.	and
Patthivā!	(Patthiva) 8/1	Oh king !

Jahā	Ind.	accordingly (How)
Aṇāho	(Aṇāha) 1/1	without refuge
Bhavai	(Bhava) PT. 3/1 Intr.	happens
Saṇāho	(Saṇāha) 1/1	with refuge
Vā	Ind.	or
Narāhivā	(Narāhiva) 8/1	(So) Oh king!
		(I shall tell you the meaning of this accordingly)

13.Suṇeha	(Suṇa) Imp. 2/2 Tr.	listen (to this)
Me	(Amha) 3/1 Pro.	by me
Mahārāyam̃	(Mahārāya) 8/1	Oh great king!
Avvakkhittena	(Avvakkhitta) 3/1 Adj.	with concentrated
Ceyasā	(Ceya) 3/1	mind

Jahā	Ind.	just as
Aṇāho	(Aṇāha) 1/1	without refuge
Bhavati	(Bhava) PT. 3/1 Intr.	happens
Jahā	Ind.	that
Me	(Amha) 3/1 Pro.	by me

Ya	Ind.	Metre requirement
Pavattiyam̃ (Pavattiya)	PAP. 1/1 Irre.	has been expounded

14. Kosambī	(Kosambī) 1/1	Kośāmbi
Nāma	Ind.	named
Nayari	(Nayari) 1/1	The city
Purāṇa-	[(Purāṇa)-	old
pura-	(Pura)-	cities
bheyani [(Bheyana → Fem. Bheyani) 1/1 Adj.]		different from (existed)

Tattha	Ind.	There
Āsi	(Asa) PAT. 3/1 Intr.	was
Piyā	(Piu) 1/1	father
Majjham̃	(Amha) 6/1 Pro.	my
		(In his possession)
Pabhūya-	[(Pabhūya) Adj.]	(there was)
		of abundant
dhaṇa-	(Dhaṇa)	wealth
saṅcao	(Saṅcaa) 1/1]	accumulation

15. Paḍhame	(Paḍhama) 7/1 Adj. (once) in adolescent	
Vae	(Vaa) 7/1	age
Mahārāyam̃	(Mahārāya) 8/1	Oh emperor!
Atulā	[(Atul Fem. → Atulā) 1/1 Adj.]	unlimited
Me	(Amha) 6/1 Pro.	in my
Acchi-	[(Acchi)-	eyes
veyaṇā	(Veyaṇā) 1/1]	pain

Ahotthā	(Ahotthā) PAT. 3/1	there was
Viulo	(Viula) 1/1 Adj.	(there occurred) great
Dāho	(Dāha) 1/1	burning
Savva-	[(Savva) Adj.	in all (the parts of)
gattesu	(Gatta) 7/2]	(my) body
Patthivā	(Patthiva) 8/1	Oh king !

16. Uvatthiyā	(Uvatthiya) PAP. 1/2 Irre.	arrived
Me	(Amha) 6/1 Pro.	(for) my (treatment)
Āyariyā	(Āyariya) 1/2	Doctors
Vijjāmanta-	[(Vijjā) -	(and) supernatural field
cigicchagā	(Manta)	of knowledge
	(Cigicchaga) 1/2]	incantation
		who
		treat (through)

Abiyā	(A-Biyā) 1/2 Adj.	Unequalled
Sattha-	[(Sattha)-	(in) medical literature
kusalā	(Kusala) 1/2 Adj.]	(who are) competent
Manta-	[(Manta)-	(of) incantations
Mūla-	(Mūla)	in the basis
visārayā	(Visāraya) 1/2 Adj.	proficient

17. Te	(Ta) 1/2 Pro.	They
Me	(Amha) 6/1 Pro.	my
Tigicchaṃ	(Tigicchā) 2/1	treatment
Kuvvanti	(Kuvva) PT. 3/2 Tr.	carried out
Cāuppāyaṃ	(Cāuppāya) 2/1 Adj.	four types
Jahāhiyaṃ	(Jahāhiya) 2/1 Adj.	(of) useful

Na	Ind.	(they) did not
Ya	Ind.	But
Dukkhā	(Dukkha) 5/1	from pain
Vimoyanti	(Vimoya) PT. 3/2 Tr.	make (me) free
Esā	(Etā) 1/1 Pro. Adj.	This is
Majjha	(Amha) 6/1 Pro.	my
Aṇāhayā	(Aṇāhayā) 1/1	unprotectiveness

18. Piyā	(Piu)	father
Me	(Amha) 6/1 Pro.	my
Savvasāraṃ	[(Savva) Adj.- (Sāra) 2/1]	all types of wealth (to the medical practitioners)
Pi	Ind.	also
Dejjāhi	(Dā) Imp. 2/1 Tr.	gave
Mama	(Amha) 6/1 Pro.	my
Kāraṇā	(Kāraṇa) 5/1	(For) purpose

Na	Ind.	did not
Ya	Ind.	yet (he)
Dukkhā	(Dukkha) 5/1	from pain
Vimoyanti	(Vimoya) PT. 3/2 Tr.	make me free
Esā	(Etā) 1/1 Pro. Adj.	This is
Majjha	(Amha) 6/1 Pro.	my
Aṇāhayā	(Aṇāhayā) 1/1	unprotectiveness

19. Māyā	(Māyā) 1/1	mother
Vi	Ind.	also
Me	(Amha) 6/1 Pro.	my
Mahārāya	(Mahārāya) 8/1	Oh emperor!
Putta-	[(Putta)-	of son's
soga-	(Soga)-	suffering
duha-	(Duha)-	by the distress
ṣṭṭiyā	(Attīyā) 1/1 Adj.	was oppressed

Na	Ind.	did not
Ya	Ind.	But (my mother)
Dukkhā	(Dukkha) 5/1	from pain
Vimoyanti	(Vimoya) PT. 3/2 Tr.	make (me) free
Esā	(Etā) 1/1 Pro. Adj.	This is
Majjha	(Amha) 6/1 Pro.	my
Aṇāhayā	(Aṇāhayā) 1/1	unprotectiveness

20. Bhāyaro	(Bhāyara) 1/2	brothers
Me	(Amha) 6/1 Pro.	my
Mahārāya	(Mahārāya) 8/1	Oh emperor!
Sagā	(Saga) 1/2 Adj.	own
Jeṭṭha -	[(Jeṭṭha) -	younger and elder
Kaṇiṭṭhagā	(Kaṇiṭṭhaga) 1/2 Adj. 'Ga' Rim.]	

Na	Ind.	did not
Ya	Ind.	but (they)
Dukkhā	(Dukkha) 5/1	from pain
Vimoyanti	(Vimoya) PT. 3/2 Tr.	make (me) free
Esā	(Etā) 1/1 Pro. Adj.	This is

Majjha	(Amha) 6 / 1 Pro.	my
Aṇāhayā	(Aṇāhayā) 1 / 1	unprotectiveness

21. Bhaiṇīo	(Bhaiṇī) 1 / 2	sisters
Me	(Amha) 6 / 1 Pro.	my
Mahārāya	(Mahārāya) 8 / 1	Oh emperor!
Sagā	(Saga) 1 / 2 Adj.	own
Jeṭṭha-	[(Jeṭṭha)-	and elder
Kaṇiṭṭhagā	(Kaṇiṭṭhaga) 1 / 2 Adj. 'Ga' Rim]	younger

Na	Ind.	did not
Ya	Ind.	but (they)
Dukkhā	(Dukkha) 5 / 1	from pain
Vimoyanti	(Vimoya) PT. 3 / 2 Tr.	make (me) free
Esā	(Etā) 1 / 1 Pro. Adj.	This is
Majjha	Amha) 6 / 1 Pro.	my
Aṇāhayā	Aṇāhayā) 1 / 1	unprotectiveness

22. Bhāriyā	(Bhāriyā) 1 / 1	wife
Me	(Amha) 6 / 1 Pro.	my
Mahārāya	Mahārāya) 8 / 1	Oh emperor!
Aṇurattā	(Aṇuratta ^{Fem.} → Aṇurattā) 1 / 1 Adj.	who (is) satisfied (with me)
Aṇuvvayā	(Aṇuvvayā) 1 / 1	(and) is faithful and devoted

Aṃsupuṇṇehim̃	[(Aṃsu)-(Puṇṇa) PAP. 3/2 Irre.]	with tears, filled
Nayaṇehim̃	(Nayaṇa) 3/2	with eyes
Uraṃ	(Ura) 2/1	chest
Me	(Amha)6/1 Pro.	my
Parisiñcai	(Parisiñca)PT.3/1 Tr.	wetted

23. Annam̃	(Anna) 2/1	food
Pāṇam̃	(Pāṇa) 2/1	drink
Ca	Ind.	and
Nhāṇam̃	(Nhāṇa)2/1	bathing
Ca	Ind.	and
Gandha-	[(Gandha)-	aromatic things,
malla-	(Malla)-	flowers,
vilevaṇam̃	(Vilevaṇa)2/1]	fragrant embrocation

Mae	(Amha) 3/1 Pro.	by me
Nāyam-	[(Nāyam̃)+(Aṇāyam̃)]	
aṇāyam̃	Nāyam̃ (Nāya)PAP. 1/1 Irre.	It has been known
Aṇāyam̃	(Aṇāya) PAP. 1/1 Irre.	not known
Vā	Ind.	or
Sā	(Tā) 1/1 Pro.Adj.	(yet) she (my wife)
Bālā	(Bālā) 1/1	(who was) young
Novabhuñjai	[(Na)+(Uvabhuñjai)]	
	Na (Ind.)	never
	Uvabhuñjai (Uvabhuñja)	made use of
	PT. 3/1 Tr.	

24. Khaṇaṃ	Ind.	for a moment
Pi	Ind.	even
Me	(Amha)6/1Pro.	my (wife)
Mahārāya	(Mahārāya) 8/1	Oh emperor!
Pāsāo	(Pāsa) 5/1	from my side
Vi	ind.	even
Na	Ind.	did not
Phittai	(Phitta) PT. 3/1 Intr.	go

Na	Ind.	did not
Ya	Ind.	yet
Dukkha	(Dukkha) 5/1	(she) from pain
Vimoei	(Vimoea) PT.3/1Tr.	make me free
Esā	(Etā) 1/1 Pro. Adj.	This is
Majjha	(Amha)6/1Pro.	my
Aṇāhayā	(Aṇāhayā) 1/1	unprotectiveness

25. Tao	Ind.	then
Haṃ	(Amha)1/1Pro.	I (in my mind)
Evamāhaṃsu [(Evaṃ)+(Āhaṃsu)]		
	Evam (Ind.)	in the (following) way
	Āhaṃsu (Āha) PAT. 1/1 Tr.	told
Dukkhamā	(Dukkhamā) 2/1 Adj.	intolerable
Hu	Ind.	undoubtedly
Puṇo Puṇo	Ind.	again and again

Veyaṇā	(Veyaṇā) 1/1	affliction
Aṇubhaviuṃ	(Aṇubhava) Abs.	Having experienced
Je	Ind.	Metre requirement

Saṃsārammi	(Saṃsāra) 7/1	in this world
Aṇantae	(Aṇantaa) 7/1 Adj.	infinite

26. Saim Ca	Ind.	immediately
Jai	Ind.	If (I)
Muccijjā	(Muccijjā) Imp. Pass. 1/1 Tr. Irre.	am released
Veyaṇā	(Veyaṇā) 5/1	affliction
Viulā	(Viula) 5/1 Adj.	formidable
Io	Ind.	from this

Khanto	(Khanta) 1/1 Adj.	(By virtue of which) forgiving
Danto	(Danta) 1/1 Adj.	conqueror of senses (and)
Nirārambho	(Nirārambha) 1/1 Adj.	devoid of violence (I shall become)
Pavvae	(Pavvaa) 7/1	in renunciation ceremony
Aṇagāriyaṃ	(Aṇagāriya) 2/1 Adj.	(I will go) relating to a saint

27. Evaṃ	Ind.	in this way
Ca	Ind.	precisely
Cintaittāṇaṃ	(Cinta) Abs.	having thought
Pāsutto	(Pāsutta) PAP. 1/1 Irre.	sleep
Mi	(Asa) PT. 1/1 Intr.	I
Narāhivā	(Narāhiva) 8/1	Oh king !

Pariyattantie		(Surprisingly)
(Pariyatta	PP. →	Pariyattanta → Fem.
Pariyattanti)	PP. 7/1	in the diminishing
Rāie	(Rāi) 7/1	night
Veyaṇā	(Veyaṇā) 1/1	pain
Me	(Amha)6/1Pro.	my
Khayaṁ	(Khaya) 2/1	towards decline
Gayā	(Gaya- Gayā) PAP. 1/1 Irre.	went

28.Tao	Ind.	Then
Kalle	(Kalla) 1/1 Adj.	(I was) in good health
Pabhāyammi	(Pabhāya) 7/1	in the morning
Āpucchittāṇa	(Āpuccha) Abs.	Having taken the permission
Bandhave	(Bandhava) 2/2	of my relatives

Khanto	(Khanta) 1/1 Adj.	(By virtue of which) forgiving
Danto	(Danta) 1/1 Adj.	conqueror of senses (and)
Nirārambho	(Nirārambha) 1/1 Adj.	devoid of violence (I became)
Pavvaio	(Pavvaia) PAP. 1/1 Irre.	(I) moved into
Anagāriyaṁ	(Anagāriya) 2/1 Adj.	the state of saintship

29.To	Ind.	The consequence (is that)
Haṃ	(Amha) 1/1 Pro.	I
Nāho	(Nāha) 1/1	the protector
Jāo	(Jāa) PAP. 1/1 Irre.	have become
Appaṇo	(Appa) 6/1 Adj.	of myself
Ya	Ind.	and
Parassa	(Para) 6/1 Adj.	of others
Ya	Ind.	and

Savvesim	(Savva) 6/2 Adj.	of all
Ceva	Ind.	also
Bhūyāṇaṃ	(Bhūya) 6/2	beings
Tasāṇaṃ	(Tasa) 6/2	mobile
Thāvarāṇa	(Thāvara) 6/2	immobile
Ya	Ind.	and



Lesson - 4

Vajjalagga

1. Dukkham	Adv.	with great difficulty
Kīrai	(Kīrai) PT.Pass.3/1 Tr.	Irre. is composed
Kavvam	(Kavva) 1/1	Poetry
Kavvammi	(Kavva) 7/1	poetry
Kae	(Kaa) PAP. 7/1	Irre. On composing
Pauñjanā	(Pauñjanā) 1/1	(its) recitation
Dukkham	Adv.	(is) (made with) difficulty

Sante	(Santa) 7/1	Adj. (are) present
Pauñjamāṇe	(Pauñja) PP. 7/1	(If) reciting person
Soyārā	(Soyāra) 1/2	listeners
Dullahā	(Dullaha) 1/2	Adj. difficult to find
Hunti	(Hu) PT. 3/2	Intr. are

2. Gāhā	(Gāhā) 1/1	verse
Ruai	(Rua) PT. 3/1	Intr. weeps
Aṇāhā	(Aṇaha → Aṇāhā) 1/1	Adj. (the) orphan
Sīse	(Sīsa) 7/1	on head
Kāūṇa	(Kāūṇa) Abs.	Irre. Having kept
Do Vi	(Do Vi) 2/1	Adj. both

Hatthāo	(Hattha → ^{Fem.} Hatthā) 2/2	the hands
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Sukaīhi	(Sukai) 3/2	by good poets
Dukkharaiyā	[(Dukkha)-	with difficulty

	(Raiyā) PAP. 1/1]	which has been composed
Suheṇa	Adv.	carelessly
Mukkho	(Mukkha) 1/1 Adj.(when)	(the) ignorant (reader)
Viṇāsei	(Viṇāsa) PT. 3/1Tr.	spoils (the reading of verse)

3. Gāhāhi	(Gāhā) 3/2	with Prākṛta verses
Ko	(Ka) 1/1Pro.Adj.	Who
Na	Ind.	not
Hirai	(Hirai) PT.Pass.3/1Tr. Irre.	is pleased
Piyāṇa	(Piya) 6/2 Adj.	dear
Mittāṇa	(Mitta) 6/2	friends
Ko	(Ka) 1/1Pro.Adj.	Who
Na	Ind.	not

Sambharai	(Sambhara) PT. 3/1Tr.	(does) remember
Dūmijjai	(Dūma) PT.Pass.3/1Tr.	is afflicted
Ko	(Ka) 1/1Pro.Adj.	who
Na	Ind.	not
Vi	Ind.	And
Dūmieṇa	(Dūma) PAP. 3/1	having been oppressed
Suyaṇeṇa	(Suyaṇa) 3/1	beneficent person
Rayaṇeṇa	(Rayāṇa) 3/1 Adj.	by the honoured

4. Pāiya-	[(Pāiya)-	from Prākṛta
kavvammi	(Kavva) 7/1]	poetry

Raso	(Rasa) 1 / 1	(The) flavor
Jo	(Ja) 1 / 1 Pro.Adj.	which
Jāyai	(Jā) PT. 3 / 1 Intr.	grows
		(does not take us to dispiritedness)
Taha Ya	Ind.	Just as
Cheyabhaniehirñ	[(Cheya)- (Bhaṇa) PAP. 3 / 2]	by the wise man (through) the words spoken

Uyayassa	(Uyaya) 6 / 1	water
Ya	Ind.	and
Vāsiya-	[(Vāsa) PAP.	(by means of) fragrant
siyalassa	(Siṃyala) 6 / 1 Adj.]	cold
Tittirñ	(Titti) 2 / 1	to dispiritedness
Na	Ind.	not
Vaccāmo	(Vacca) PT. 1 / 2 Tr.	(we) do resort

5. Pāiyakavvassa	[(Pāiya)- (Kavva) 4 / 1]	to Prākṛta poetry
Namo	Ind.	Salutation
Pāiyakavvañ	[(Pāiya)- (Kavva) 1 / 1]	Prākṛta poetry
Ca	Ind.	and (to him also)
Nimmiyañ	(Nimma) PAP. 1 / 1	has been composed
Jena	(Ja) 3 / 1 Pro.Adj.	by whom

Tāhaṃ	(Ta) 4/2 Pro. Apabhraṃśa	those
Ciya	Ind.	also
Paṇamāmo	(Paṇama) PT. 1/2 Tr.	(we) salute
Paḍhiūṇa	(Paḍha) Abs.	having read (Prākṛta poetry)
Ya	Ind.	and
Je	(Ja) 1/2 Pro. Adj.	who
Vi	Ind.	also
Jāṇanti	(Jāṇa) PT. 3/2 Tr.	understand (it)

6. Suyāṇo	(Suyāṇa) 1/1	virtuous man
Suddha-	[(Suddha) Adj.-	the good
sahāvo	(Sahāva) 1/1 Adj.]	natured
Mailijjanto	(Maila) Pass. PP. 1/1	being tarnished
Vi	Ind.	Even
Dujjanajanena	[(Dujjana)- (jana) 3/1]	by the wicked person

Chāreṇa	(Chāra) 3/1	by the ashes (being tarnished)
Dappaṇo	(Dappaṇa) 1/1	(the) mirror (becomes more clean)
Viya	Ind.	just as
Ahiyayaraṃ	(Ahiyayara) 1/1 Comparative Adj.	more
Nimmalo	(Nimmala) 1/1 Adj.	pure
Hoi	(Ho) PT. 3/1 Intr.	becomes

7. Suyano	(Suyana) 1 / 1	(The) virtuous man
Na	Ind.	not
Kuppai	(Kuppa) PT. 3 / 1 Tr.	does anger
Cciya	Ind.	metre requirement
Aha	Ind.	if
Kuppai	(Kuppa) PT. 3 / 1 Tr.	(he) does angers
Maṅgulaṁ	(Maṅgula) 2 / 1	evil
Na	Ind.	not
Cintei	(Cinta) PT. 3 / 1 Tr.	(he) think

Aha	Ind.	if
Cintei	(Cinta) PT. 3 / 1 Tr.	(he) thinks (evil)
Na	Ind.	not
Jampai	(Jampa) PT. 3 / 1 Tr.	(he) does speak (evil)
Aha	Ind.	if
Jampai	(Jampa) PT. 3 / 1 Tr.	(he) speaks (evil)
Lajjiro	(Lajjira) 1 / 1 Adj.	embarrassed
Hoi	(Ho) PT. 3 / 1 Intr.	(he) becomes

8. Diṭṭhā	(Diṭṭha) PAP. 1 / 1 Irre.	Association with (the virtuous men)
Haranti	(Hara) PT. 3 / 2 Tr.	takes away
Dukkham	(Dukkha) 2 / 1	(our) suffering
Jampantā	(Jampa) PP. 1 / 2	speaking
Denti	(Dā) PT. 3 / 2 Tr.	(they) bestow (on us)
Sayala-	[(Sayala) Adj.-	all
sokkhāim	(Sokkha) 2 / 2]	pleasures

Eyaṃ	(Ea) 1/1 Pro.Adj.	This
Vihīṇā	(Vihi) 3/1	by the providence
Sukayaṃ	(Su-Kaya) PAP. 1/1 Irre.	auspicious thing has been done
Suyaṇā	(Suyaṇa) 1/2	virtuous men
Jaṃ	Ind.	that
Nimmiyā	(Nimma) PAP. 1/2	have been created
Bhuvāṇe	(Bhuvāṇa) 7/1	in the world

9. Na	Ind.	do not
Hasanti	(Hasa) PT. 3/2 Tr.	laugh (The virtuous persons)
Paraṃ	(Para) 2/1	at others
Na	Ind.	do not
Thuvanti	(Thuva) PT. 3/2 Tr.	(they) extol
Appayaṃ	(Appaya) 2/1 'Ya' 'Rim.'	themselves
Piyasayāi	[(Piya) Adj. (Saya) 2/2]	of lovable things hundreds
Jampanti	(Jampa) PT. 3/2 Tr.	they speak

Eso	(Eta) 1/1 Pro.Adj.	this
Suyaṇa- sahāvo	[(Suyaṇa)- (Sahāva) 1/1]	virtuous persons is the nature of
Namo-Namo	Ind.	Salutations
Tāṇa	(Ta) 4/2 Pro.Adj.	to those
Purisāṇaṃ	(Purisa) 4/2	persons (again and again)

10. Akae	(Akaa) PAP. 7/1 Irre.	on having not been done good (by others)
Vi	Ind.	even
Kae	(Kaa) PAP. 7/1 Irre.	On having been done
Vi	Ind.	and
Pie	(Pia) 7/1 Adj.	good (by others)
Piyam̐	(Piya) 2/1 Adj.	good (to others)
Kuᅇantā	(Kuᅇa) PP. 1/2	(persons) doing
Jayammi	(Jaya) 7/1	(in the) world
Dīsanti	(Dīsanti) PT.Pass. 3/2 Tr. Irre.	are seen

Kayavippie	[(Kaya) PAP. Irre. (Vippia) 7/1 Adj.]	on having been done evil by others
Vi	Ind.	even
Hu	Ind.	But
Piyam̐	(Piya) 2/1 Adj.	good (to others)
Kuᅇanti	(Kuᅇa) PT. 3/2 Tr.	(who) do
Te	(Ta) 1/2 Pro. Adj.	those
Dullahā	(Dullaha) 1/2 Adj.	are rare
Suyañā	(Suyañā) 1/2	virtuous persons

11. Pharusam̐	(Pharusa) 2/1	harsh
Na	Ind.	do not
Bhaᅇasi	(Bhaᅇa) PT. 2/1 Tr.	(you) speak
Bhaᅇo	(Bhaᅇa) PAP. 1/1	(if harsh words) have been spoken (by the other)

Vi	Ind.	even
Hasasi	(Hasa) PT. 2/1 Intr.	then (you) laugh
Hasiūṇa	(Hasa) Abs.	Having laughed
Jampasi	(Jampa) PT. 2/1 Tr.	(you) speak
Piyāim̐	(Piya) 2/2 Adj.	loving words

Sajjana	(Sajjana) 8/1	Oh virtuous man!
Tujjha	(Tumha) 6/1 Pro.	Your
Sahāvo	(Sahāva) 1/1	nature
Na	Ind.	do not
Yāṇimo	(Yāṇa) PT. 1/2 Tr.	we know
Kassa	(Ka) 6/1 Pro.Adj.	to whom
Sāriccho	(Sāriccha) 1/1 Adj.	(is) similar

12.Necchasi	[(Na)+(Icchasi)]	
	Na (Ind.)	do not
	Icchasi (Iccha) PT. 2/1 Tr.	you desire
Parāvayāraṃ	[(Para)+(Avayāraṃ)]	
	[(Para)-(Avayāra) 2/1]	the ill of others
Parovayāraṃ	[(Para)+(Uvayāraṃ)]	
	[(Para)-(Uvayāra) 2/1]	good to others
Ca	Ind.	and
Niccamāvahasi	[(Niccamaṃ)+(Āvahasi)]	
	Niccamaṃ (Ind.)	always
Āvahasi	(Āvaha) PT. 2/1 Tr.	you do

Avarāhehi	(Avarāha) 3/2 (on account of)	offences
		(done against you)
Na	Ind.	not

Kuppasi	(Kuppa) PT. 2/1 Tr.	you (are) angry (with anybody)
Suyāṇa	(Suyāṇa) 8/1	Oh virtuous man!
Namo	Ind.	(Therefore) salutation
Tuha	(Tumha) 4/1 Pro.	to your
Sahāvassa	(Sahāva) 4/1	nature

13. Dohim	(Do) 3/2 Adj.	by his two (qualities)
Ciya	Ind.	only
Pajjattam	(Pajjatta) 1/1	Satisfaction (occurs)
Bahuehi	(Bahua) 3/2 Adj.	many
Vi	Ind.	even
Kim	(Kim) 1/1 Pro. Adj.	what (is) the use of
Guṇehi	(Guṇa) 3/2	qualities
Suyāṇassa	(Suyāṇa) 6/1	of the virtuous man

Vijju-	[(Vijju)-	(like) lightening
pphuriyam	(Pphuriya) 2/1 Adj.]	unstable
Roso	(Rosa) 1/1	anger (and)
Mitti	(Mitti) 1/1	friendship
Pāhāṇareha	[(Pāhāṇa)-	on stone
	(Rehā) 1/1]	the line
Vva	Ind.	like

14. Dīṇam	(Dīṇa) 2/1	(the) poor
Abbhuddharium	(Abbhuddhara) Inf.	To elevate
Patte	(Patta) 7/1 Adj.	on getting (a person)

Saraṇāgae	[(Saraṇa)+(Āgae)]	
	[(Saraṇa)-	(for) shelter
	(Āgae) PAP. 7/1 Irre.]	having come
Piyam̐	(Piya) 2/1 Adj.	good
Kāum̐	(Kāum̐) Inf. Irre.	to do

Avaraddhesu	(Avaraddha) 7/2	offences (done against himself)
Vi	Ind.	even
Khamium̐	(Khama) Inf.	to forgive
Suyaṇo	(Suyaṇa) 1/1	the virtuous man
Cciya	Ind.	and
Navari	Ind.	only
Jāṇei	(Jāṇa) PT. 3/1 Tr.	knows (all these)

15.Be	(Be) 2/2 Adj.	two
Purisā	(Purisa) 2/2	persons
Dharai	(Dhara) PT. 3/1 Tr.	holds
Dharā	(Dharā) 1/1	The earth
Ahavā	Ind.	or (if it is said)
Dohim̐	(Do) 3/2 Adj.	by two (persons)
Pi	Ind.	only
Dhāriyā	(Dhāra) PAP. 1/1	has been held
Dharaṇi	(Dharaṇi) 1/1	the earth

Uvayāre	(Uvayāra) 7/1 (First) (is)(in)	beneficence
Jassa	(Ja) 6/1 Pro.Adj.	whose
Mai	(Mai) 1/1	mind

Uvayariyaṃ	(Uvayara) PAP. 2/1	(the) conferred beneficence
Jo	(Ja) 1/1 Pro.Adj.	(and) (secondly) who
Na	Ind.	not
Pamhusai	(Pamhusa) PT. 3/1 Tr.	does forget

16.Selā	(Sela) 1/2	Mountains
Calanti	(Cala) PT. 3/2 Intr.	perish
Palae	(Palaa) 7/1	in the dissolution (of the world)
Majjāyaṃ	(Majjāya) 2/1	(the) boundary
Sāyarā	(Sāyara) 1/2	(and) oceans
Vi	Ind.	even
Mellanti	(Mella) PT. 3/2 Tr.	transgress

Suyaṇā	(Suyaṇa) 1/2	the virtuous men
Tahim	(Ta) 7/1 Pro.Adj.	on that
Pi	Ind.	but
Kāle	(Kāla) 7/1	occasion
Paḍivannaṃ	(Paḍivanna) PAP. 2/1 Irre.	(the) given (word)
Neya	Ind.	never
Sidhilanti	(Sidhila) PT. 3/2 Tr.	slacken

17.Candaṇataru	[(Candaṇa)- (Taru) 1/1]	a sandal tree
Vva	Ind.	like
Suyaṇā	(Suyaṇa) 1/2	(the) virtuous men
Phalarahiyā	[(Phala)-(Raha) PAP. 1/2]	fruitless

Jai Vi	Ind.	Though
Nimmiyā	(Nimma) PAP. 1/2	have been created
Vihīṇā	(Vihi) 3/1	by the providence

Taha Vi	Ind.	yet
Kuṇanti	(Kuṇa) PT. 3/2 Tr.	(they) do
Parattham	(Parattha) 2/1	good
Niyayasarīreṇa	[(Niya) Adj. 'Ya' Rim.- (Sarīra) 3/1]	by their own body
Loyassa	(Loya) 6/1	to people

18. Guṇiṇo	(Guṇi) 1/2	the virtuous
Guṇehi	(Guṇa) 3/2	by reason of (their) virtues
Vihavehi	(Vihava) 3/2	by virtue of (their) affluence
Vihaviṇo	(Vihavi) 1/2	the affluent
Hontu	(Ho) Imp. 3/2 Intr.	(may) become
Gavviyā	(Gavviya) 1/2 Adj.	haughty
Nāma	Ind.	It is possible (that)

Dosehi	(Dosa) 3/2	(because of) (their) own vices
Navari	Ind.	only (the wicked)
Gavvo	(Gavva) 1/1	(become) haughty
Khalāṇa	(Khala) 6/2	of the wicked
Maggo	(Magga) 1/1	the way
Cciya	Ind.	Really
Auvvo	(Auvva) 1/1 Adj.	(is) strange

19.Santam̐	(Santa) 2/1 Adj.	(The wicked) the thing existing (with their own self)
Na	Ind.	do not
Denti	(Dā) PT. 3/2 Tr.	give
Vārenti	(Vāra) PT. 3/2 Tr.	obstruct
Dentayam̐	(Dā) PP. 2/1 'Ya' Rim.	the givers
Dinnayam̐	(Dinna) 2/1 Adj. 'Ya' Rim.	the given thing
Pi	Ind.	even
Hāranti	(Hāra) PT. 3/2 Tr.	snatch away

Animitta-	[(Animitta)-	without any reason
vairiyāṇam̐	(Vairiya) 6/2 Adj.]	(They are the) effectors of hostility
Khalāṇa	(Khala) 6/2	of the wicked
Maggo	(Magga) 1/1	the way
Cciya	Ind.	Really
Auvvo	(Auvva) 1/1 Adj.	(is) strange

20.Jehim̐	(Ja) 3/2 Pro.Adj.	By which (by the Vindhya mountain)
Ciya	Ind.	even
Ubbhaviyā	(Ubbhava) PAP. 1/2	have been elevated
Jāṇa	(Ja) 6/2 Pro.	by whose
Pasāeṇa	(Pasāa) 3/1	grace
Niggaya-	[(Niggaya) PAP. Irre.-	has been
payāvā	(Payāva) 1/2]	spread out their influence

Samarā	(Samara) 1/2	the non- Āryans
Dahanti	(Daha) PT. 3/2 Tr.	they set on fire
Viñjhaṃ	(Viñjha) 1/2 (the)	Vindhya mountain
Khalāṇa	(Khala) 6/2	(of the) wicked
Maggo	(Magga) 1/1	the way
Cciya	Ind.	Really
Auvvo	(Auvva) 1/1 Adj.	(is) strange

21. Sarasā	(Sarasa) 1/2 Adj.	(Just as) fresh
Vi	Ind.	even
Dumā	(Duma) 1/2	trees
Dāvāṇaleṇa	(Dāvāṇala) 3/1	by the forest fire
Dajjhanti	(Dajjhanti) PT. Pass. 3/2 Tr. Irre.	are burned
Sukkha- saṃvaliyā	[(Sukkha) Adj.- (Saṃvaliya) 1/2 Adj.]	dry grass mixed with

Dujjaṇa- saṅge	[(Dujjaṇa)- (similarly) (of) (the) wicked (saṅga) 7/1]	in the company
Patte	(Patta) 7/1 Adj.	on going
Suyaṇo	(Suyaṇa) 1/1	the virtuous man
Vi	Ind.	too
Suhaṃ	(Suha) 2/1	happiness
Na	Ind.	does not
Pāvei	(Pāva) PT. 3/1 Tr.	get

22. Dhannā	(Dhanna) 1 / 2	(are) fortunate
Bahir-	[(Bahira)+(Andhala)+(Iyā)]	
andhaliyā	[(Bahira) Adj.-	deaf
	(Andhala) Adj.-	(and) blind
	(Iya) 1 / 2 Adj.]	
Do	(Do) 1 / 2 Adj.	(the) two
		(persons) (namely)
Cciya	Ind.	Only
Jivanti	(Jiva) PT. 3 / 2 Intr.	and (really) live
Māṇuse	(Māṇusa) 7 / 1	in the human
Loe	(Loa) 7 / 1	world

Na	Ind.	do not
Suṇanti	(Suṇa) PT. 3 / 2 Tr.	(Because) (they) listen
Pisūṇa-	[(Pisūṇa)-	of the wicked
vayaṇaṁ	(Vayaṇa) 2 / 1]	to the words
Khalassa	(Khala) 6 / 1	of the wicked
Riddhī	(Riddhi) 2 / 2	(and) the prosperity
Na	Ind.	do not
Pecchanti	(Peccha) PT. 3 / 2 Tr.	see

23. Ekkam	(Ekka) 1 / 1 Adj.	co- existence
Ciya	Ind.	really
Salahijjai	(Salaha) PT. Pass. 3 / 1 Tr.	(is) extolled
Diṇesa-	[(Diṇesa)-	of the sun and
diyahāṇa	(Diyaha) 6 / 2]	of the day-time
Navari	Ind.	Only
Nivvahaṇaṁ	(Nivvahaṇa) 1 / 1	the continued
Ājamma	Ind.	throughout life

Ekkamekkehi (Ekkamekka) 3/2 Adj.		by anyone of them
Jehi (Ja) 3/2 Pro.		Out of which
Viraho (Viraha) 1/1		separation
Cciya Ind.		even
Na Ind.		no
Diṭṭho (Diṭṭha) PAP. 1/1 Irre.		has been witnessed

24. Paḍivannaṃ (Paḍivanna) PAP. 1/1 Irre.		which has been done
Diṇayara- vāsarāṇa [(Diṇayara) - (Vāsara)) 6/2]		the sun and the day-time
Doṇhaṃ (Do) 6/2 Adj.		by both
Akhaṇḍiyaṃ (A-khaṇḍa) PAP. 1/1		Unbroken (friendship)
Suhai (Suha) PT. 3/1 Intr.		shines

Sūro (Sūra) 1/1		The sun
Na Ind.		(is) not
Diṇeṇa (Diṇa) 3/1		day-time
Viṇā Ind.		without
Diṇo (Diṇa) 1/1	(and) the day-time	
Vi Ind.		too
Na Ind.		does not exist
Hu Ind.		undoubtedly
Sūra- virahammi [(Sūra) - (Viraha) 7/1]		from the sun in separation

25. Tam	(Ta) 1/1 Pro. Adj.	He
Mittaṃ	(Mitta) 1/1	(a) friend
Kāyavvaṃ	(Kāyavva) OPP. 1/1 Irre.	should be made
Jaṃ	(Ja) 1/1 Pro.	who
Kira	Ind.	metre requirement
Vasaṇammi	(Vasaṇa) 7/1	(in) misfortune
Desa-	[(Desa) -	or at any place
kālammi	(Kāla) 7/1]	at (any) time

Ālihiya-	[(Āliha) PAP.-	the painted
bhitti-	(Bhitti) -	(on the) wall
bāullayaṃ	(Bāulla) 1/1 'Ya' Rim.]	puppet
Va	Ind.	like
Na	Ind.	does not
Parammuhaṃ	(Parammuha) 1/1 Adj.	indifferent
Ṭhāi	(Ṭhā) PT.3/1 Intr.	remain



Lesson - 5

Bhagavati Ārāḍhanā

1. Dujjaṇa-	[(Dujjaṇa) Adj.-	the wicked
samsaggīe(Samsagga →Samsaggi) 3/1]		(In the)
		company (of)
Pajahadi	(Pajaha) PT. 3/1 Tr.	renounces
Niyagaṃ	(Niyaga) 2/1 Adj.	his own
Guṇaṃ	(Guṇa) 2/1	virtue
Khu	Ind.	for certain
Sujaṇo	(Sujaṇa) 1/1	the virtuous man
Vi	Ind.	even

Siyala-	[(Siyala)-	(its) cold
bhāvaṃ	(Bhāva) 2/1]	nature
Udayaṃ	(Udaya) 1/1	water
Jaha	Ind.	just as
Pajahadi	(Pajaha) PT. 3/1 Tr.	relinquishes
Aggi-	[(Aggi)-	(of) fire
joṇa	(Joa) 3/1]	(with the) contact

2. Nāṇujjovo	[(Nāṇa)+(Ujjovo)]	
	[(Nāṇa)-	of knowledge
	(Ujjova) 1/1]	The light
Jovo	(Jova) 1/1	(is) (the real) light
Nāṇ-	[(Nāṇa)+(Ujjovassa)]	
ujjovassa	[(Nāṇa)-	of knowledge
	(Ujjova) 6/1]	of the light

Natthi	[(Na)+(Atthi)]	
	Na (Ind.)	no
	Atthi (Asa) PT. 3/1 Intr.	(There) is
Paḍighādo	(Paḍighāda) 1/1	vanishment

Dīvei	(Dīva) PT. 3/1 Tr.	illuminates
Khettam-	[(Khettam)+(Appam)]	
appam	Khettam (Khetta) 2/1	area
	Appam(Appa)2/1 Adj.	a small
Sūro	(Sūra) 1/1	The sun
Nāṇam	(Nāṇa) 1/1	(but) knowledge
Jagam-	[(Jagam)+(Asesam)]	(illuminates)
asesam	Jagam (Jaga)2/1	universe
	Asesam (Asesa) 2/1 Adj.	the total

3. Vijjā	(Vijjā) 1/1	The learning
Vi	Ind.	certainly
Bhattivantassa	(Bhattivanta)6/1	of a devotee
Siddhim-	[(Siddhim)+(Uvayādi)]	
uvayādi	Siddhim(Siddhi)2/1	its fullness
	Uvayādi (Uvayā)PT.3/1Tr.	reaches
Hodi	(Ho) PT. 3/1 Intr.	is
Saphalā	(Saphalā) 1/1 Adj.	(it) fruitful
Ya	Ind.	and

Kiha	Ind.	how
Puṇa	Ind.	Then
Nivvudibijam	[(Nivvudi)-	emancipation
	(Bija) 1/1]	the seed of

Sijjhahidi (Sijjha) Fu. 3/1 Intr. (will) fructify
Abhattimantassa (Abhattimanta) 4/1 (for the) undevout

4. Nānujjoṇa [(Nāna)+(Ujjoṇa)]
[(Nāna)- of knowledge
(Ujjoya) 3/1] the light
Viṇā Ind. without
Jo (Ja) 1/1 Pro. He who
Icchadi (Iccha) PT. 3/1 Tr. desires
Mokkhamaggaṃ- [(Mokkha)+(Maggaṃ)+
uvagantūṃ (Uvagantūṃ)
[(Mokkha)- (of) emancipation
(Magga) 2/1] on (the) path
(Uvagantūṃ) Inf. Irre. (to) move

Gantūṃ (Gantūṃ) Inf. Irre. (to) go
Kaḍḍillamicchadi [(Kaḍḍillaṃ)+(Icchadi)]
Kaḍḍillaṃ (Kaḍḍilla) 2/1 (to) the forest
Icchadi (Iccha) PT. 3/1 Tr. (who) desires
Andhalao (Andhalaa) 'A' Rim. 1/1 Adj. (is like)
the blind person
Andhayārammi (Andhayāra) 7/1 (in) darkness

5. Jāvaiyāiṃ (Jāvaiya) 1/2 Adj. As many
Dukkhāiṃ (Dukkha) 1/2 sufferings
Honti (Ho) PT. 3/2 Intr. so many are (there)
Loyammi (Loya) 7/1 (in the) world
Cadu- [(Cadu) Adj. four

gadi- (Gadi)-(in the) grades of existence
gadāim (Gada)PAP.2/2 Irre.] (have) pervaded

Savvāṇi (Savva) 2/2 Pro.Adj. all
Tāṇi (Ta) 2/2 Pro.Adj. those (sufferings)
Himsā- [(Himsā)- of violence (Himsā)
phalāṇi (Phala) 2/2] as the result
Jivassa (Jiva) 6/1 (to) beings
Jāṇāhi (Jāṇa) Imp. 2/1 Tr. Know

6. Jalacandaṇa- [(Jala)-(Candaṇa)- Water, sandal,
sasimuttā- (Sasi)-(Muttā)- moon, pearl,
candamaṇi (Candamaṇi) 1/2] (and) (even)
moon-stone
Taha Ind. such
Narassa (Nara) 4/1 (to a) person
Nivvāṇaṃ (Nivvāṇa) 2/1 satisfaction

Na Ind. do not
Karanti (Kara) PT. 3/2 Tr. produce
Kuṇai (Kuṇa) PT. 3/1 Tr. bring about
Jaha Ind. as
Atthajjuyam [(Atthajjuya) 1/1 Adj.] (and) endowed
with meaning
Hida- [(Hida)Adj.- beneficent,
madhura- (Madhura)Adj.- sweet
mida- (Mida)- limited
vayaṇam (Vayaṇa) 1/1]the words (which are)

7. Evarṃ	Ind.	Thus
Jarṃ Jarṃ	(Ja) 2/1 Pro.Adj.	anyone
Passadi	(Passa) PT. 3/1 Tr.	sees
Davvarṃ	(Davva) 2/1	thing
Ahilasadi	(Ahilasa) PT. 3/1 Tr.	(he) desires
Pāviduṃ	(Pāva) Inf.	(to) possess
Tarṃ Tarṃ	(Ta) 2/1 Pro.	that

Savva-	[(Savva) Pro. -	(with the) whole
jagen	(Jaga) 3/1]	world
Vi	Ind.	even
Jīvo	(Jīva) 1/1	a man
Lobhāitṭho	[(Lobha)+(Āitṭho)]	
	[(Lobha)-	on greed
	(Āitṭha) 1/1 Adj.]	(A man) dependent
Na	Ind.	does not
Tippedi	(Tippa) PT. 3/1 Intr.	feel satisfied

8. Jaha	Ind.	Just as
Māruo	(Mārua) 1/1	(the) air
Pavaddhai	(Pavaddha) PT. 3/1 Intr.	increases
Khaṇeṇa	Adv.	instantly
Vittharai	(Vitthara) PT. 3/1 Intr.	spreads
Abbhayaṃ	(Abbha) 'Ya' Rim. 1/1	(the) cloud
Ca	Ind.	and
Jahā	Ind.	just as

Jīvassa	(Jīva) 6/1	(of a) human being
Tahā	Ind.	similarly

Lobho	(Lobha) 1 / 1	greed
Mando	(Manda) 1 / 1 Adj.	(the) mild
Vi	Ind.	even
Khaṇeṇa	(Khaṇa) Adv.	instantly
Vittharai	(Vitthara) PT. 3 / 1 Intr.	increases

9. Lobhe	(Lobha) 7 / 1	greed
Ya	Ind.	And
Vaddhide	(Vaddha) PAP. 7 / 1	(in) increased
Puṇa	Ind.	again
Kajjākajjam	[(Kajja)+(Akajjam)]	
	[(Kajja)-	duty
	(Akajja) 2 / 1]	(and) non-duty
Naro	(Nara) 1 / 1	a man
Na	Ind.	does not
Cintedi	(Cinta) PT. 3 / 1 Tr.	think of

To	Ind.	(and) then
Appano	(Appana) 1 / 1 Adj.	his own
Vi	Ind.	even
Maraṇam	(Maraṇa) 2 / 1	death
Aganinto	(Agaṇi) PP. 1 / 1	without considering
Sāhasam	(Sāhasa) 2 / 1	(any) formidable crime
Kuṇadi	(Kuṇa) PT. 3 / 1 Tr.	(He) commits

10. Gantha-	[(Gantha)-	(of) possession
ccāo	(Ccāa) 1 / 1]	(the) renunciation
Indiya-	[(Indiya)-	(is useful) (the) senses

nivāraṇe	(Nivāraṇa) 7/1]	(in) restraining
Aṅkuso	(Aṅkusa) 1/1	(there is an) iron hook
Va	Ind.	Just as
Hatthissa	(Hatthi) 4/1	for (controlling) the elephant

Nayarassa	(Nayara) 4/1	for (the protection of) the city
Khāiyā	(Khāiyā) 1/1	(there is the) moat
Vi	Ind.	so also
Ya	Ind.	and
Indiyaguttī	[(Indiya)- (Gutti) 1/1]	(of) senses (the) restraint
Asaṅgattam	(Asaṅgatta) 1/1	is (no doubt) non- attachment

11.Na	Ind.	does not
Guṇe	(Guṇa) 2/2	(An angry man) (the) virtues (of others)
Pecchadi	(Peccha) PT.3/1 Tr.	see
Avavadadi	(Avavada) PT.3/1 Tr.	(He) disparages
Guṇe	(Guṇa) 2/2	the virtues (of others)
Jampadi	(Jampa) PT.3/1 Tr.	(He) talks
Ajampi- davvaṃ	(Ajampa) OPP. 1/1	(that which is) not fit (to be) talked
Ca	Ind.	and

Roseṇa	(Rosa) 3/1	(Because of) anger
Ruddahidao	[(Rudda) Adj. -	(of) raging

	(Hidaa) 1 / 1]	nature
Nāragasīlo	(Nāragasīla) 1 / 1 Adj.	infernal
Naro	(Nara) 1 / 1	the man
Hodi	(Ho) PT.3 / 1 Intr.	is

12. Māṇi	(Māṇi) 1 / 1	(An) egoistic (person)
Visso	(Vissa) 1 / 1	poison (filled with ill-will)
Savvassa	(Savva) 4 / 1 Pro.	(for) all
Hodi	(Ho) PT.3 / 1 Intr.	is
Kalaha	[(Kalaha)-	(He) meets with strife
bhaya-	(Bhaya)-	fear
vera-	(Vera)-	enmity
dukkhāṇi	(Dukkha) 2 / 2]	and sufferings

Pāvadi	(Pāva) PT.3 / 1 Tr.	meets with
Māṇi	(Māṇi) 1 / 1	(Again) an egoistic (person)
Niyadaṃ	Ind.	certainly
Iha	Ind.	(in) this (world)
Paraloe	(Paraloe) 7 / 1	in the next world
Ya	Ind.	and
Avamāṇaṃ	(Avamāṇa) 2 / 1	dishonour

13. Sayassa	(Sayāṇa) 6 / 1 Adj.	among relatives
Jaṇassa	(Jaṇa) 6 / 1	(and) non-relatives
Pio	(Pia) 1 / 1 Adj.	loving
Naro	(Nara) 1 / 1	(The) person
Amāṇi	(Amāṇi) 1 / 1 Adj.	without ego

Sadā	Ind.	always
Havadi	(Hava) PT.3/1 Intr.	is
Loe	(Loa) 7/1	(in the) world

Nānaṃ	(Nāna) 2/1	knowledge
Jasaṃ	(Jasa) 2/1	honour
Ca	Ind.	and
Atthaṃ	(Attha) 2/1	wealth
Labhadi	(Labha) PT.3/1 Tr.	(He) obtains
Sakajjaṃ	(Sakajja) 2/1	his own task
Ca	Ind.	and
Sāhedi	(Sāha) PT.3/1 Tr.	accomplishes

14. Vijiṅva	(Vijju) 1/1	(the) lightning
	(Va) Ind.	like
Cañcalāim	(Cañcala) 1/2 Adj. (which are)	unsteady
Diṭṭha-	[(Diṭṭha) PAP. Irre.-	(have been) apprehended
Paṇaṭṭhāim	(Paṇaṭṭha) PAP. 1/2 Irre.]	(as) vanished
Savva-	[(Savva) Pro. Adj.-	All the (worldly)
sokkhāim	(Sokkha) 1/2]	pleasures

Jala-	[(Jala)-	(of) water
bubbudo	(bubbuda) 1/1]	(the) bubble
Vva	Ind.	like
Adhuvāṇi	(Adhuva) 1/2 Adj.	impermanent
Hunti	(Hu) PT.3/2 Intr.	are
Savvāṇi	(Savva) 1/2 Adj.	All
Ṭhāṇāṇi	(Ṭhāṇa) 1/2	(the) places

15. Rattim	(Ratti) 2 / 1	at night
Egammi	(Ega) 7 / 1 Adj.	(on) any one
Dume	(Duma) 7 / 1	tree
Sauṇāṇam	(Sauṇa) 6 / 2	(of) birds (gathering)
Piṇḍanam	(Piṇḍana) 1 / 1	(the) group
Va	Ind.	like
Sañjogo	(Sañjoga) 1 / 1	(are) a coincidence

Pariveso	(Parivesa) 1 / 1	ring of light around the sun or the moon
Va	Ind.	like
Aṇicco	(Aṇicca) 1 / 1	(They are) transient
Issariyāṇā- dhāṇāroggam	[(Issariya)+(Āṇā)+ (Dhāṇa)+(Āroggam)]	
	[(Issariya)- (Āṇā)- (Dhāṇa)- (Āroga) 1 / 1]	Property order foodstuff (and) health

16. Indiyasāmaggi	[(Indiya)- (Sāmaggi) 1 / 1]	(the) sensuous possession
Vi	Ind.	even
Aṇiccā	(Aṇicca) 1 / 1 Adj.	transient
Sañjhā	(Sañjhā) 1 / 1	(the) evenings
Va	Ind.	like
Hoi	(Ho) PT.3 / 1 Intr.	is
Jīvāṇam	(Jīva) 6 / 2	(of) persons

Majjhaṇḥam	(Majjhaṇha) 1 / 1	midday
Va	Ind.	like
Narāṇam	(Nara) 6 / 2	(of) men
Jovvaṇam-	[(Jovvaṇam)+	
anavatṭhidam	(Aṇavatṭhidam)]	
	Jovvaṇam (Jovvaṇa) 1 / 1	(and) youth
	Aṇavatṭhidam (Aṇavatṭha)	(is) unsteady
	PAP. 1 / 1	
Loe	(Loa) 7 / 1	(In the) world

17.Cando	(Canda) 1 / 1	(The) moon
Hīṇo	(Hīṇa) 1 / 1 Adj.	diminishes
Va	Ind.	and
Puṇo	Ind.	again
Vaddhadi	(Vaddha) PT.3 / 1 Intr.	increases
Edi	(E) PT. 3 / 1 Tr.	comes
Ya	Ind.	and
Udū	(Udu) 1 / 1	season
Adido	(Adida) PAP. 1 / 1 Irre.	passed away
Vi	Ind.	again

Nadu	[(Na)+(Du)]	
	Na (Ind.)	does not
	Du (Ind.)	But
Jovvaṇam	(Jovvaṇa) 1 / 1	youth
Niyattai	(Niyatta) PT. 3 / 1 Intr.	return

Nadījalagada-	[(Nadī)+(Jala)+(Gada)+	
chiddam	(Chiddam)]	
	[(Nadī)-	(of) river
	(Jala)-	(flow of) water
	(Gada)-	gone (into the)
	(Chidda) 2 / 1]	(a) small fish
Ceva	Ind.	like

18. Himaṇicāo	[(Hima)-	ice-pieces
	(Nicaa) 1 / 1]	(the) collection (of)
Vi	Ind.	also
Va	Ind.	like

Gīhasayaṇ-	[(Gīha)+(Sayāṇa)+	
āsaṇabhaṇḍāni	(Āsaṇa)+(Bhaṇḍāni)]	
	[(Gīha)-	houses
	(Sayāṇa)-	beds
	(Āsaṇa)-	seats
	(Bhaṇḍa) 1 / 2]	(and) utensils

Honti	(Ho) PT. 3 / 2 Intr.	are
Adhuvāṇi	(Adhuva) 1 / 2 Adj.	transient

Jasakittī	[(Jasa)-(Kittī)] 1 / 1]	honour and fame
Vi	Ind.	Even

	Fem.	
Aṇiccā	(Aṇicca → Aṇiccā) 1 / 1	(are) transient
Loe	(Loa) 7 / 1	(In the) world

Sañjjhabbha-	[(Sañjjha)+(Abbha)+	
rāgo	(Rāgo)]	
	[(Sañjjha)-	in the evening
	(Abbha)-	of the sky
	(Rāga) 1 / 1]	(the) redness
Vva	Ind.	like

19. Jhāṇaṃ	(Jhāṇa) 1/1	meditation
Kasāya-	[(Kasāya)-	(similarly) of passions
rogesu	(Roga) 7/2]	(in the) diseases
Hodi	(Ho) PT. 3/1 Intr.	becomes
Vejjo	(Vejja) 1/1	doctor
Tigichade	(Tigicha) PT. 3/1 Tr.	who does therapy
Kusalo	(Kusala) 1/1 Adj.	(an) expert

Rogesu	(Roga) 7/2	in the diseases
Jahā	Ind.	Just as
Vejjo	(Vejja) 1/1	a doctor
Purisassa	(Purisa) 6/1	(of) a person
Tigichao	(Tigichaa) 1/1	therapist
Kusalo	(Kusala) 1/1 Adj.	(is) an expert

20. Jhāṇaṃ	(Jhāṇa) 1/1	(there is) meditation
Visaya-	[(Visaya)-	(of) sensuality
chuhāe	(Chuhā) 7/1]	in the hunger
Ya	Ind.	and
Hoi	(Ho) PT. 3/1 Intr.	becomes
Aṇṇaṃ	(Aṇṇa) 1/1	(there is) foodstuff
Jahā	Ind.	Just as
Chuhāe	(Chuhā) 7/1	(in) hunger
Vā	Ind.	similarly

Jhāṇaṃ	(Jhāṇa) 1/1	(there is) meditation
Visayatisāe	[(Visaya) -	(of) sensuality
	(Tisā) 7/1]	(so also) in the thirst
Udayaṃ Udayaṃ	(Udaya) 1/1	(there is) water
Va	Ind.	Just as
Taṇhāe	(Taṇhā) 7/1	(in) thirst



Lesson-6

Amaṅgaliyapurisassa Kahā

The story of an inauspicious man

Amaṅgaliya-	[(Amaṅgaliya)-	an inauspicious
purisassa	(Purisa) 6 / 1]	(of) man
Kahā	(Kahā) 1 / 1	(The) story

1. Egammi	(Ega) 7 / 1 Adj.	In a
Nayare	(Nayara) 7 / 1	city
Ego	(Ega) 1 / 1 Adj.	an
Amaṅgalio	(Amaṅgaliya) 1 / 1 Adj.	inauspicious
Muddho	(Muddha) 1 / 1 Adj.	foolish
Puriso	(Purisa) 1 / 1	man
Āsi	(Asa) PAT. 3 / 1 Intr.	(there) was

So	(Ta) 1 / 1 Pro.	he
Eriso	(Erisa) 1 / 1 Adj.	such
Atthi	(Asa) PT. 3 / 1 Intr.	is → was
Jo	(Ja) 1 / 1 Pro.	who
Ko Vi	(Ka) (Vi) 1 / 1 Pro.	anybody
Pabhāyammi	(Pabhāya) 7 / 1	in the morning
Tassa	(Ta) 6 / 1 Pro.	at his
Muham̃	(Muha) 2 / 1	face
Pāsei	(Pāsa) PT. 3 / 1 Tr.	looks
So	(Ta) 1 / 1 Pro.	that
Bhoyanam̃	(Bhoyana) 2 / 1	food
Pi	Ind.	even
Na	Ind.	did not
Lahejjā	(Laha) PT. 3 / 1 Tr.	get

Paurā	(Paura) 1 / 2 Adj.	(The) resident of city
Vi	Ind.	also
Paccūse	(Paccūsa) 7 / 1	in the morning
Kayā Vi Na	Ind.	never
Tassa	(Ta) 6 / 1 Pro.	at his
Muham	(Muha) 2 / 1	face
Pikkhanti	(Pikkha) PT. 3 / 2 Tr.	looked

Naravainā	(Naravai) 3 / 1	by the king
Vi	Ind.	also
Amaṅgaliya-	[(Amaṅgaliya)-	(the) concerning
purisassa	(Purisa) 6 / 1]	inauspicious
Vattā	(Vattā) 1 / 1	man
Suṇiā	(Suṇa) PAP. 1 / 1	The remark
		was heard

Parikkhattham	[(Parikkhā)+(Attham)]	
	(Parikkhattham) Adv.	for testing
Narindeṇa	(Narinda) 3 / 1	by the king
Egayā	Ind.	Once
Pabhāyakāle	[(Pabhāya)-(kāla) 7 / 1]	in the morning
So	(Ta) 1 / 1 Pro.	he
Āhūo	(Āhūa) PAP. 1 / 1 Irre.	was called
Tassa	(Ta) 6 / 1 Pro.	his
Muham	(Muha) 1 / 1	face
Dittham	(Dittha) PAP. 1 / 1 Irre.	was seen

Jayā	Ind.	When
Rāyā	(Rāa) 1 / 1	the king

Bhoyaṇattha-	[(Bhoyaṇa) +(Atthaṃ)+	
muvaṇṇisai	(Uvaṇṇisai)]	
	(Bhoyaṇatthaṃ) Adv.	for taking food
	Uvaṇṇisai ((Uvaṇṇisa) PT.3/1	Intr. sit →sat
Kavalam	(Kavala) 2/1	the morsel of food
Ca	Ind.	and
Muhe	(Muha) 7/1	in his mouth
Pakkhivai	(Pakkhiva) PT.3/1	Tr. put
Tayā	Ind.	there
Ahilaṃmi	(Ahila) 7/1	Adj. whole
Nayare	(Nayara) 7/1	in the city
Akamhā	Ind.	all of a sudden
Paracakka-	[(Paracakka)- (of) attack by the enemy	
bhaeṇa	(Bhaya) 3/1]	on account of
		the fear
Halabolo	(Halabola) 1/1	a noise
Jāo	(Jāa) PAP. 1/1	Irre. occurred

Tayā	Ind.	Then
Naravai	(Naravai) 1/1	(the) king
Vi	Ind.	even
Bhoyaṇam	(Bhoyaṇa) 2/1	(the) food
Ciccā	(Ciccā) Abs. Irre.	having left
Sahasā	Ind.	immediately
Utthāya	(Utthā→ Uttha) Abs. (and) having got up	
Sa-	[(Sa) Adj.-	with
seṇṇo	(Seṇṇa) 1/1]	(an) army
Nayarāo	(Nayara) 5/1	(the) city
Bāhim	Ind.	outside

Niggao (Niggaa) PAP. 1/1 Irre. went

2. Bhaya- [(Bhaya)+(Kāraṇaṃ)
kāraṇam- +(Adatthūṇa)]
adatthūṇa [(Bhaya)- any danger
(Kāraṇa) 2/1] because of
[(A)- (Datthūṇa)]
(A) Ind. not
(Datthūṇa) Abs. Irre. having seen
Puṇo Ind. again
Pacchā Ind. back
Āgao (Āgaa) PAP. 1/1 Irre. (He) came

Samāṇo (Samāṇa) 1/1 Adj. (The) egoistic
Narindo (Narinda) 1/1 king
Cintei (Cinta) PT. 3/1 Tr. thought
Assa (Ima) 6/1 Pro.Adj. of this
Amaṅgaliyassa (Amaṅgaliya) 6/1 Adj. inauspicious
(man)
Sarūvaṃ (Sarūva) 1/1 (the) nature
Mae (Amha) 3/1 Pro. by me
Paccakkhaṃ (Paccakkha) 1/1 directly
Dittham (Dittha) PAP. 1/1 Irre. witnessed
(has now been)
Tao Ind. so
Eso (Eta) 1/1 Pro. he
Hantavvo (Hantavva) OPP. 1/1 Irre. should be killed

Evam Ind. in this way

Cintiūṇa	(Cinta) Abs.	Having thought
Amaṅgaliyaṃ	(Amaṅgaliya) 2/1	(the) inauspicious (man)
Bollāviūṇa	(Bolla) Cau. Abs.	(and) having been called
Vahatthaṃ	[(Vaha)+(Atthaṃ)] (Vahatthaṃ) Adv.	for killing
Caṇḍālassa	(Caṇḍāla) 4/1	to an outcaste
Appai	(Appa) PT. 3/1	Tr. the king handed over

Jayā	Ind.	when
Eso	(Eta) 1/1 Pro.	he
Ruyanto	(Rua) PP. 1/1	Weeping
Sakammaṃ	[(Sa)-(Kamma) 2/1]	his own action
Nindanto	(Ninda) PP. 1/1	(and) criticizing
Caṇḍāleṇa	(Caṇḍāla) 3/1	(the) outcaste
Saha	Ind.	with
Gacchanto	(Gaccha) PP. 1/1	going
Atthi	(Asa) PT. 3/1	Intr. is → was
Tayā	Ind.	then
Ego	(Ega) 1/1 Adj.	one
Kāruṇio	(Kāruṇia) 1/1 Adj.	kind
Buddhi-	[(Buddhi)-	(and)
nihāṇo	(Nihāṇa) 1/1]	an intelligent (person)
Vahāim	(Vaha → Vahā → Vahāi) 4/1	to kill
Neijjantaṃ	(Nea → Neijja → Neijjanta) Pass. PP. 2/1	being carried
Āṇaṃ	(Āṇa) 2/1 Adv.	by order
Taṃ	(Ta) 2/1 Pro.	him

Datthūnam	(Datthūna) Abs. Irre.	having seen
Kāraṇam	(Kāraṇa) 2/1	(its) reason
Naccā	(Naccā) Abs. Irre.	having understood
Tassa	(Ta) 6/1 Pro.	his
Rakkhaṇāya	(Rakkhaṇa) 4/1	for protection
Kaṇṇe	(Kaṇṇa) 7/1	in the ear
Kimpi	Ind.	(and) something
Kahiūṇa	(Kaha) Abs.	having spoken
Uvāyaṃ	(Uvāya) 2/1	method
Damsei	(Damsa) PT. 3/1 Tr.	showed (him)

Harisanto	(Harisa) PP. 1/1	Rejoicing (he went on)
Jayā	Ind.	when
Vaha-	[(Vaha)-	of killing
tthambhe	(Tthambha) 7/1]	on the pillar
Thavio	(Thava) PAP. 1/1	he was made to stand
Tayā	Ind.	then
Caṇḍālo	(Caṇḍāla) 1/1	(the) outcaste
Taṃ	(Ta) 2/1 Pro.	him
Pucchai	(Puccha) PT. 3/1 Tr.	asked
Jīvaṇaṃ	(Jīvaṇa) 2/1	(the protection) of life
Viṇā	Ind.	except
Tava	(Tumha) 6/1 Pro.	(If) you
Kāvi	(Kā) 1/1 Pro. Adj. (vi) Ind.	any
Icchā	(Icchā) 1/1	desire
Siyā	Ind.	have
Tayā	Ind.	then (it)
Maggiyavvaṃ	(Magga) OPP. 1/1	should be demanded

So	(Ta) 1 / 1 Pro.	He
Kahei	(Kaha) PT. 3 / 1 Tr.	said
Majjha	(Amha) 6 / 1 Pro.	my
Narindamuha-[(Narinda)+(Muha)+ daṃsaṇecchā (Daṃsaṇa)+(Icchā)]	[(Narinda)- (Muha)- (Daṃsaṇa)- (Icchā) 1 / 1]	(of the) king (the) face (to) see desire
Atthi	(Asa) PT. 3 / 1 Intr.	is
Tayā	Ind.	Then
So	(Ta) 1 / 1 Pro.	he
Narinda-[(Narinda)+(Samīvaṃ)+(Āṇīo)]	[(Narinda)- (Samīva) 1 / 1]	(the) king near
samīvaṃ- āṇīo	Āṇīo (Āṇī) PAP. 1 / 1	was brought

Narindo	(Narinda) 1 / 1	(The) king
Taṃ	(Ta) 2 / 1 Pro.	him
Pucchai	(Puccha) PT. 3 / 1 Tr.	asked
Kimettha	[(Kim)+(Ettha)] Kim (Kim) 1 / 1 Pro. Ettha (Ind.)	what here
Āgamaṇa- paoyaṇaṃ	[(Āgamaṇa)- (Paoyaṇa) 1 / 1]	(of your) coming (is the) purpose

3. So	(Ta) 1 / 1 Pro.	He
Kahei	(Kaha) PT. 3 / 1 Tr.	said
He Narinda	(Narinda) 8 / 1	Oh King!

Paccūse	(Paccūsa) 7/1	in the morning
Mama	(Amha) 6/1 Pro.	my
Muhassa	(Muha) 6/1	face
Damsaṇeṇa	(Damsaṇa) 3/1	by seeing
Bhoyaṇaṃ	(Bhoyaṇa) 1/1	food
Na	Ind.	(was) not
Labbhai (Labbhai) PT. Pass.3/1 Tr. Irre.		obtained (by you)
Parantu	Ind.	but
Tumhāṇaṃ	(Tumha) 6/2	your
Muha-	[(Muha)-	face
pekkhaṇeṇa	(Pekkhana) 3/1]	by seeing
Mama	(Amha) 6/1 Pro.	my
Vaho	(Vaha) 1/1	killing
Bhavissai	(Bhava) Fu. 3/1 Intr.	(there) shall be
Tayā	Ind.	Then
Paurā	(Paura) 1/2	(the) residents of (the city)
Kiṃ	(Kiṃ) 1/1 Pro.	What
Kahissanti	(Kaha) Fu. 3/2 Tr.	will express

Mama	(Amha) 6/1 Pro.	my
Muhāo	(Muha) 5/1	with (seeing) face when compared
Sirimantāṇaṃ	(Sirimanta) 6/2	of an illustrious Person
Muha damsanaṃ[(Muha)-(Damsaṇa) 1/1]		the face Seeing
Kerisaphalayam[(Kerisa)-(Phalayam)]		
	[(Kerisa) Adj.	what (horrible)
Phalyam	(Phala) 'Ya' Rim.2/1]	consequence

Sañjāam	(Sañjāa) PAP. 1 / 1 Irre.	has been produced
Nāyarā	(Nāyara) 1 / 2	(the) residents of the city
Vi	Ind.	even
Pabhāe	(Pabhāa) 7 / 1	in the morning
Tumhāṇam	(Tumha) 6 / 2 Pro.	your
Muham	(Muha) 2 / 1	face
Kaham	Ind.	(If this is the case) how
Pāsihire	(Pāsa) Fu. 3 / 2 Tr.	will look at

Evam	Ind.	In this way
Tassa	(Ta) 6 / 1 Pro.	his
Vayaṇajuttie	[(Vayaṇa)- (Jutti) 3 / 1]	(of) expression by the argument
Santutṭho	(Santutṭha) PAP. 1 / 1 Irre.	(was) satisfied
Narindo	(Narinda) 1 / 1	the king
Vahāesam	[(Vaha)+(Āesam)] [(Vaha)- (Āesa) 2 / 1]	(for his) killing (the) order
Nisehiūṇam	(Niseha) Abs.	Having nullified
Pāritosiām	(Pāritosia) 2 / 1	awarded (him)
Ca	Ind.	and
Daccā	(Daccā) Abs. Irre.	having (the king rejoiced)
Tam	(Ta) 1 / 1 Pro.	(By this) that
Amaṅgaliyam	(Amaṅgaliya) 1 / 1 Adj.	inauspicious (man also)
Santosā	(Santosa) PAT. 3 / 1 Intr.	was satisfied



Lesson - 7

Viusie Puttabahūe Kahāṇagam Story of a Learned Daughter-in-law

Viusie	(Viusi) 6 / 1 Adj.	of a learned
Puttabahūe	[(Putta)- (Bahū) 6 / 1]	Daughter-in-law
Kahāṇagam	(Kahāṇaga) 1 / 1	Story

1. Kammi	(Ka) 7 / 1 Pro.	In a certain
Nayare	(Nayara) 7 / 1	city
Lacchidāso	(Lacchidāsa) 1 / 1	Laxmidasa
Setṭhi	(Setṭhi) 1 / 1 Adj.	affluent
Varivattai	[(Vari) (Ind.)- Vattai(Vaṭṭa) PT. 3 / 1 Intr.]	well lived

So	(Ta) 1 / 1 Pro.	he
Bahu -	[(Bahu) Adj.	(Because of) much
dhaṇa-	(Dhaṇa)-	wealth (and)
sampattie	(Sampatti) 3 / 1]	prosperity
Gavviṭṭho	(Gavviṭṭha) 1 / 1 Adj.(very much)	haughty
Āsi	(Asa) PAT. 3 / 1 Intr.	is → was

Bhoga-	[(Bhoga)-	to sensual
vilāsesu	(Vilāsa) 7 / 2]	pleasures
Eva	Ind.	also
Laggo	(Lagga) PAP. 1 / 1 Irre.	He was attached
Kayāvi Na	Ind.	(and) never
Dhammaṇ	(Dhamma) 2 / 1	religious (activities)

Kuṇei	(Kuṇa) PT. 3/1 Tr.	performed

Tassa	(Ta) 6/1 Pro.	His
Putto	(Putta) 1/1	son
Vi	Ind.	also
Eyāriso	(Eyārisa) 1/1 Adj.	like him
Atthi	(Asa) PT. 3/1 Intr.	was

Jovvaṇe	(Jovvaṇa) 7/1	(In) youth
Piunā	(Piu) 3/1	by the father
Dhammiassa	(Dhammia) 6/1 Adj.	(of) religious
Dhammadāsassa	(Dhammadāsa) 6/1	Dharmadasa
Jahattha-	(Jahatthanāma) 3/1	(having the quality)
nāmāe		expressed by his name
Silavaīe	(Silavai) 3/1	the virtuous
Kannāe	(Kannā) 3/1	daughter
Saha	Ind.	with
Pāṇiggahaṇaṃ	(Pāṇiggahaṇa) 1/1	to marry
Puttassa	(Putta) 6/1	(the) son
Kārāviyaṃ	(Kara) Cau. PAP.1/1	was caused

Sā	(Tā) 1/1 Pro. Adj.	(so) she
Kannā	(Kannā) 1/1	the daughter
Jayā	Ind.	When
Atṭha-	[(Atṭha)-	eight
vāsā	(Vāsa) 1/1]	years (old)
Jāyā	(Jā) PAP. 1/1 Irre.	was
Tayā	Ind.	then
Tīe	(Ti) 3/1 Pro.	by her
Piu-	[(Piu)-	(of her) father

perañāe	(Perañā) 3/1]	and (with the) inspiration
Sāhuṇī- sagāsāo	[(Sāhuṇī)- (Sagāsā) 5/1]	(of) (a) woman saint by her (in) the direction
Savvaṇṇa- dhamma-	[(Savvaṇṇa)- (Dhamma)-	(of the) omniscient (to) (the) religion (on) account
savaṇeṇa	(Savaṇa) 3/1]	(of) listening
Sammattaṃ	(Sammatta) 1/1	right faith
Aṇuvvayāim	(Aṇuvvaya) 1/2	Aṇuvratas (Partial vows)
Ya	Ind.	and
Gahiyāim	(Gahiya) PAP. 1/2 Irre.	(were) adopted
Savvaṇṇa- dhamme	[(Savvaṇṇa)- (Dhamma) 7/1]	(of the) omniscient (in the) religion
Aīva	Ind.	very
Niṇṇā	Fem. (Niṇṇa → Niṇṇā) 1/1	expert
Sañjāā	Fem. (Sañjāa → Sañjāā) 1/1	became

2. Jayā	Ind.	When
Sā	(Tā) 1/1 Pro.	she
Sasura- gehe	[(Sasura)- (Geha) 7/1]	(of) (the) father-in-law to the house
Āgayā	Fem. (Āgaya → Āgayā) PAP. 1/1 Irre.	came
Tayā	Ind.	then

Sasurāiṃ	[(Sasura)+(Āiṃ)]	(the)
	[(Sasur)-(Āi) 2/1]	father-in-law etc.
Dhammāo	(Dhamma) 5/1	(to) religion
Vimuhāṃ	(Vimuha) 2/1 Adj.	opposed
Daṭṭhūṇa	(Daṭṭhūṇa) Abs. Irre.	having seen
Tīe	(Ti) 3/1 Pro.	by her
Bahuduhaṃ	[(Bahu) Adj. (Duha) 1/1]	much sorrow
Sañjāyaṃ	(Sañjāya) PAP. 1/1 Irre.	was felt

Kahaṃ	Ind.	How
Mama	(Amha) 6/1 Pro.	my
Niyavayassa	[(Niya)-(Vaya) 6/1]	own vows
Nivvāho	(Nivvāha) 1/1	observation
Hojjā	(Ho) Fu. 3/1 Intr.	will take place

Kahaṃ	Ind.	how
Vā	Ind.	Or
Devaguru-	[(Deva)-(Guru)-	to Deva-Guru
vimuhāṇaṃ	(Vimuha) 4/2 Adj.]	opposed
Sasurāiṇaṃ	[(Sasura)+(Āi)]	(for the)
	[(Sasur)-(Āi) 4/2]	father-in-law etc.
Dhamm-	[(Dhamma)+(Uvaeso)]	
ovaeso	[(Dhamma)-	(of) religion
	(Uvaesa) 1/1]	(there) teaching
Bhavejjā	(Bhava) Fu. 3/1 Intr.	will be
Evaṃ	Ind.	In this way
Sā	(Tā) 1/1 Pro.	she
Viyārei	(Viyāra) PT. 3/1 Intr.	ponders

3. Egayā	Ind.	Singularly
Saṃsāro	(Saṃsāra) 1/1	(The) world
Asāro	(Asāra) 1/1	(is) insubstantial
Lacchī	(Lacchī) 1/1	(the) wealth
Vi	Ind.	also
	Fe.	
Asārā	(Asāra → Asārā) 1/1	(is) insubstantial
Deho	(Deha) 1/1	(the) body
Vi	Ind.	also
Viṇassaro	(Viṇassara) 1/1	(is) perishable
Ego	(Ega) 1/1 Adj.	only
Dhammo	(Dhamma) 1/1	religion
Cciya	Ind.	for certain
Paraloga-	[(Paraloga)-	(to) (the other) world
pavannāṇaṃ	(Pavanna)4/2Adj.]	resorting
Jivāṇaṃ-	[(Jivāṇaṃ)+(Āhāru)	
āhāru	Jivāṇaṃ (Jīva) 4/2	for souls
	Āhāru (Āhāra) 1/1	is (the) support
Tti	Ind.	In this way
Uvaesa-	[(Uvaesa)-	of instruction
dāṇeṇa	(Dāṇa) 3/1]	(owing to the)
		impairment
Niya-	[(Niya)-	her own
bhattā	(Bhattu) 1/1]	husband
Savvaṇṇa-	[(Savvaṇṇa)-	(of) (the) omniscient
dhammeṇa	(Dhamma) 3/1]	(to) (the) religion
Vāsio	(Vāsa) PAP. 1/1	transformed
Kao	(Kaa) PAP. 1/1 Irre.	was

Evam	Ind.	in this way
Sāsūmavi	[(Sāsūm)+(Avi)]	
	Sāsūm (Sāsū) 2 / 1	(her) mother-in-law
	Avi (Ind.)	also
Kālantare	[(Kāla)+(Antare)]	
	[(Kāla)-	some time
	(Antara) 7 / 1]	After
Bohei	(Boha) PT. 3 / 1 Tr.	(she) instructs

Sasuram	(Sasura) 2 / 1	(the) father-in-law
Paḍibohium	(Paḍiboha) Inf.	for instructing
Sā	(Tā) 1 / 1	(Now) she
Samayam	(Samaya) 2 / 1	time
Maggei	(Magga) PT. 3 / 1 Tr.	searches

4. Egayā	Ind.	Once
Tie	(Ti) 6 / 1 Pro.	her
Ghare	(Ghara) 7 / 1	in house
Samaṇagūṇa-	[(Samaṇa)+(Gūṇa)-	
gaṇālaṅkio	(Gaṇa)+(Ālaṅkio)]	
	[(Samaṇa)-	Śramaṇika
	(Gūṇa)-	of characteristics
	(Gaṇa)-	clusters
	(Ālaṅkia) PAP. 1 / 1 Irre.]	adorned (with)
Mahavvai	(Mahavvai) 1 / 1 Adj.	(of) great vows
		(and observer)
Nāṇī	(Nāṇī) 1 / 1 Adj.	(who was) wise
Jovvaṇattho	[(Jovvaṇa) -	(in) youth
	(Ttha) 1 / 1 Adj.]	(was) fixed

Ego	(Ega) 1 / 1 Adj.	one
Sāhū	(Sāhu) 1 / 1	saint
Bhikkhattham̃	[(Bhikkha)+(Attham̃) [(Bhikkha)- (Attha) Adv.]	begging food for
Samāgao	(Samāgaa) PAP. 1 / 1 Irre.	came

Jovvaṇe	(Jovvaṇa) 7 / 1	in youth
Vi	Ind.	just
Gahīya- vayaṃ	[(Gahīya) PAP. Irre. (Vaya) 2 / 1]	who has adopted vows
Santaṃ	(Santa) 2 / 1 Adj.	(the) peaceful
Dantaṃ	(Danta) 2 / 1 Adj.	(and) dispassionate
Sāhuṃ	(Sāhu) 2 / 1	saint
Gharammi	(Ghara) 7 / 1	in the house
Āgayaṃ	(Āgaya) PAP. 2 / 1 Irre.	arrived
Datṭhūṇa	(Datṭhūṇa) Abs. Irre.	Having seen
Āhāre	(Āhāra) 7 / 1	food
Vijjamāṇe	(Vijja) PP. 7 / 1	(at the time of his) presenting
Vi	Ind.	even
Tie	(Ti) 3 / 1 Pro.	by her
Viyāriyaṃ	(Viyāra) PAP. 1 / 1	(it) was thought
Jovvaṇe	(Jovvaṇa) 7 / 1	in youth
Mahavvayaṃ	(Mahavvaya) 1 / 1	of great vows (that) observance)
Mahādullahaṃ	(Mahādullaha) 1 / 1	(is) very difficult
Kahaṃ	Ind.	how
Eeṇa	(Eta) 3 / 1 Pro.	by him
Eyammi	(Eta) 7 / 1 Pro. Adj.	this

Jovvaṇattane[(Jovvaṇa)-(Tṭaṇa)7/1] In youthfulness
(the great vows)
Gahīyaṁ (Gahīya) PAP. Irre. have been observed

Ti Ind. in this way
Parikkhattham [(Parikkhā)+(Attham)]
(Parikkhattham) Adv. for testing
Samassāe (Samassā) 6/1 (to the) problem
(The answer)
Puṭṭham (Puṭṭha) PAP. 1/1 Irre. (was) enquired
Ahuṇā Ind. (the problem is) at present
Samao (Samaa) 1/1 time
Na Ind. no
Sañjāo (Sañjāa) PAP. 1/1 Irre. there has come up
Kiṁ Ind. why
Puvvaṁ Ind. (of the world) before (time)
Niggayā (Nigga) PAP. 1/1 Irre.(have you) come out

Tie (Ti) 6/1 Pro. (in) her
Hiyaya- [(Hiyaya)- mind
gaya- (Gaya)- aroused
bhāvaṁ (Bhāva) 2/1] (the) thought
Nāuṇa (Nā) Abs. Having known
Sāhuṇā (Sāhu) 3/1 by the saint
Uttam (Uttā) PAP. 1/1 Irre. said
Samaya- [(Samaya)- time
nāṇam (Nāṇa) 1/1] Knowledge (is)
Kayā Ind. when
Maccū (Maccu) 1/1 death
Hossai (Ho) Fu. 3/1 Intr. (there) will be

Tti	Ind.	this
Natthi	Ind.	nobody
Nānaṃ	(Nāna) 1 / 1	knows
Teṇa	Ind.	Therefore
Samayaṃ	(Samaya) 2 / 1	time
Viṇā	Ind.	without
Niggao	(Nigga) PAP. 1 / 1 Irre. (I) (have) come out (of the world)	

Sā	(Tā) 1 / 1 Pro.	she
Uttaraṃ	(Uttara) 2 / 1	the reply
Nāūṇa	(Nā) Abs.	Having understood
Tuṭṭhā	(Tuṭṭha) PAP. 1 / 1 Irre.	was satisfied

Muṇiṇā	(Muṇi) 3 / 1	by the saint
Vi	Ind.	also
Sā	(Tā) 1 / 1 Pro.	She
Putṭhā	(Putṭha) PAP. 1 / 1 Irre.	was asked

Kai	(Kai) 1 / 2 Adj.	How many
Varisā	(Varisa) 1 / 2	years
Tumha	(Tumha) 1 / 1 Pro.	you
Sañjāyā	(Sañjāya) PAP. 1 / 2 Irre.	have passed away

Muṇissa	(Muṇi) 6 / 1	(of) (the) saint's
Pucchā-	[(Pucchā)-	question
bhāvaṃ	(Bhāva) 2 / 1]	(the) meaning
Nāūṇa	(Nā) Abs.	Having understood
Visavāsesu	[(Visa)-(Vāsa) 7 / 2]	twenty years

Jāesu	(Jāa) PAP. 7/2 Irre.	on having passed away
Vi	Ind.	even
Tiē	(Ti) 3/1 Pro.	by her
Bārasavāsa	[(Bārasa)-(Vāsa) 1/1]	twelve years
Tti	Ind.	It
Uttam̃	(Utta) PAP. 1/1 Irre.	was told

Puṇaravi	Ind.	Again
Te	(Tumha) 6/1 Pro.	your
Sāmissa	(Sāmi) 6/1 Pro.	husband
Kai	(Kai) 1/2 Adj.	how many
Vāsā	(Vāsa) 1/2	years
Jāta	(Jāta) PAP. 1/1 Irre.	has passed
Tti	Ind.	This
Putṭham̃	(Putṭha) PAP. 1/1 Irre.	was asked

Tiē	(Ti) 3/1 Pro.	by her
Piyassa	(Piya) 6/1	by the dearest
Paṇavīsa- vāsesu	[(Paṇavīsa)- (Vāsa) 7/2]	twenty five years
Jāesu	(Jāa) PAP. 7/2 Irre.	(of birth) on having passed away
Vi	Ind.	even
Pañcavāsā	[(Pañca)-(Vāsa) 1/2]	Five years
Uttā	(Utta) PAP. 1/2 Irre.	(It) was told
Evaṃ	Ind.	In this way
Sāsūe	(Sāsū) 4/1	for (the) mother-in- law
Chammāsā	(Chammāsa) 1/2	six month
Kahiyā	(Kaha) PAP. 1/2	were told

Sasurassa	(Sasura) 4 / 1	(the) father-in- law
Pucchāe	(Pucchā) 7 / 1	(On) asking (about)
So	(Ta) 1 / 1 Pro.	He
Ahuṇā	Ind.	yet
Na	Ind.	not
Uppaṇṇo	(Uppaṇṇa) PAP. 1 / 1 Irre.	born
Atthi	(Asa) PT.3 / 1 Intr.	is
Ti	Ind.	It
Bhaṇiā	(Bhaṇa) PAP. 1 / 2	was told (by her)

5. Evaṃ	Ind.	In this way
Vahu- Sāhūṇaṃ	[(Vahu)- (Sāhu) 6 / 1]	(the) daughter-in- law (between) (the) saint and
Vatṭā	(Vatṭā) 1 / 1	(the) conversation
Anta- tṭhiṇa	[(Anta)- (Tṭhia) PAP. 3 / 1 Irre.]	inside situated
Sasureṇa	(Sasura) 3 / 1	by the father-in- law
Suā	(Sua) PAP. 1 / 1 Irre.	was heard

Laddha- bhikkhe	[(Laddha) PAP. Irre. (Bhikkha) 7 / 1]	getting food
Sāhummi	(Sāhu) 7 / 1	(When) the saint
Gae	(Gaa) PAP. 7 / 1 Irre.	went away (after)
So	(Ta) 1 / 1 Pro.	he
Aīva	Ind.	very much
Koh- āulo	[(Kohā)- (Āula) 1 / 1]	(due) (to) anger disturbed
Sañjāo	(Sañjāa) PAP. 1 / 1 Irre.	got
Jao	Ind.	because

Puttavahu	[(Putta)-(Vahū) 1 / 1]	son's wife
Maṃ	(Amha) 2 / 1 Pro.	(to) me
Uddissa	(Uddissa) Abs. Irre.	having alluded
Na	Ind.	not
Jāo	(Jāa) PAP. 1 / 1 Irre.	(I am) (yet) born
Iti	Ind.	in this way
Kahei	(Kaha) PT. 3 / 1 Tr.	says

Ruttho	(Ruttha) PAP. 1 / 1 Irre.	sulked (and)
So	(Ta) 1 / 1 Pro.	He
Puttassa	(Putta) 4 / 1	(this to) (his) son
Kahaṇ- attham	[(Kahaṇa)+(Attham)] [(Kahaṇa)- (Attha) Adv.]	telling for
Haṭṭam	(Haṭṭa) 2 / 1	(to the) shop
Gacchai	(Gaccha) PT. 3 / 1 Tr.	went

Gacchantam	(Gaccha) PP. 2 / 1	While going (to the shop)
Sasuram	(Sasura) 2 / 1	(the) father-in- law
Sā	(Tā) 1 / 1 Pro.	she
Vaei	(Vaya) PT. 3 / 1 Tr.	tells
Bhottūṇam	(Bhottūṇam) Abs. Irre.	having taken meals
He Sasura	(Sasura) 8 / 1	Oh father-in- law !
Tum	(Tumha) 1 / 1 Pro.	you
Gacchasu	(Gaccha) Imp. 2 / 1 Tr.	go

Sasuro	(Sasura) 1 / 1	(The) father-in- law
Kahei	(Kaha) PT. 3 / 1 Tr.	says
Jai	Ind.	If

Haṃ	(Amha) 1 / 1 Pro.	I
Na	Ind.	not
Jāo	(Jāa) PAP. 1 / 1 Irre.	born
Mhi	(Asa) PT. 3 / 1 Intr.	am
Tayā	Ind.	then
Kahaṃ	Ind.	how
Bhoyaṇaṃ	(Bhoyaṇa) 2 / 1	food
Cavvemi	(Cavva) PT. 1 / 1 Tr.	(I) (will) chew and
Bhakkhemi	(Bhakkha) PT. 1 / 1 Tr.	eat
Ia	Ind.	in this way
Kahiūṇa	(Kaha) Abs.	Having said
Haṭṭe	(Haṭṭa) 7 / 1	(to the) shop
Gao	(Gaa) PAP. 1 / 1 Irre.	(he) went

Puttassa	(Putta) 4 / 1	(to the) son
Savvaṃ	(Savva) 2 / 1 Pro. Adj.	the total
Vuttantaṃ	(Vuttanta) 2 / 1	conversation
Kahei	(Kaha) PT. 3 / 1 Tr.	(He) conveys
Tava	(Tumha) 6 / 1 Pro.	your
Patti	(Patti) 1 / 1	wife
Durāyārā	(Durāyāra) 1 / 1 Adj.	wicked
Asabbha-	[(Asabbha) -	(and a) rude
vayaṇā	(Vayaṇa) 1 / 1 Adj.]	talker
Atthi	(Asa) PT. 3 / 1 Intr.	is
Ao	Ind.	so
Taṃ	(Tā) 2 / 1 Pro.	her
Gihāo	(Giha) 5 / 1	(of) (the) house
Nikkāsaya	(Nikkasa)	(you) turn
	Irre. Cau. Imp. 2 / 1 Tr.	out

6. So	(Ta) 1 / 1 Pro.	He
Piunā	(Piu) 3 / 1	(his) father
Saha	Ind.	with
Gehe	(Geha) 7 / 1	(to the) house
Āgao	(Āgaa) PAP. 1 / 1 Irre.	came

Vahum	(Vahū) 2 / 1	(his) wife
Pucchai	(Puccha) PT. 3 / 1 Tr.	(He) asks
Kim	Ind.	why
Māupiṇo	[(Māu)-(Piu) 6 / 1	(of) the parents
Avamāṇam	(Avamāṇa) 1 / 1	insult
Kayam	(Kaya) PAP. 1 / 1 Irre.	was done (by you)

Sāhuṇā	(Sāhu) 3 / 1	(the) saint
Saha	Ind.	with
Vattāe	(Vattā) 7 / 1	In conversation
Kim	Ind.	why
Asaccam-	[(Asaccam) +(Uttaram)]	
uttaram	Asaccam(Asacca) 1 / 1	improper
	Uttaram (Uttara) 1 / 1	replies
Diṇṇam	(Diṇṇa) PAP. 1 / 1 Irre.	(were) given

Tie	(Ti) 3 / 1 Pro.	by her
Uttam	(Utta) PAP. 1 / 1 Irre.	(It) was told
Tumhe	(Tumha) 1 / 2 Pro.	you (yourself)
Muṇim	(Muṇi) 2 / 1	(the) saint
Pucchaha	(Puccha) Imp. 2 / 2 Tr.	ask
So	(Ta) 1 / 1 Pro.	he
Savvam	(Savva) 2 / 1 Pro. Adj.	(you) everything
Kahihii	(Kaha) Fu. 3 / 1 Tr.	(wil) I tell

Sasuro	(Sasura) 1 / 1	(the) father-in- law
Uvassae	(Uvassaya) 7 / 1	to the residing place of saint's
Gantūṇa	(Gantūṇa) Abs. Irre.	Having gone
Sāvamāṇam	(Sa) +(Avamāṇa) (Sa) -(Avamāṇa) 1 / 1	Adj. with disrespect
Muṇim	(Muṇi) 2 / 1	(the) saint
Pucchai	(Puccha) PT. 3 / 1	Tr. asks
He Muṇe	(Muṇi) 8 / 1	Oh Saint!
Ajja	Ind.	today
Mama	(Amha) 6 / 1	Pro. my
Gehe	(Geha) 7 / 1	(to) house
Bhikkhattham	[(Bhikkha)+(Attham)] (Bhikkhattham) Adv.	for begging food
Tumhe	(Tumha) 1 / 2	Pro. you
Kim	Ind.	why
Āgayā	(Āgaya) PAP. 1 / 2	Irre. (did) come

Muṇi	(Muṇi) 1 / 1	(The) saint
Kahei	(Kaha) PT. 3 / 1	Tr. said
Tumhāṇa	(Tumha) 6 / 2	Pro. your
Gharam	(Ghara) 2 / 1	house
Na	Ind.	do not
Jāṇāmi	(Jāṇa) PT. 1 / 1	Tr. (I) know
Tumam	(Tumha) 1 / 1	Pro. you
Kuttha	Ind.	where
Vasasi	(Vasa) PT. 2 / 1	Intr. (do) live

Setṭhi	(Setṭhi) 1 / 1	(The) affluent man

Viyārei	(Viyāra) PT. 3/1 Tr.	thinks
Muṇī	(Muṇi) 1/1	(the) saint
Asaccam	(Asacca) 2/1	(the) untruth
Kahei	(Kaha) PT. 3/1 Tr.	speaks

Puṇaravi	Ind.	Again
Putṭham	(Putṭha) PAP. 1/1 Irre.	(he) was asked
Katthavi	Ind.	some
Gehe	(Geha) 7/1	(in) house
Bālāe	(Bālā) 3/1	(a) young lady
Saha	Ind.	with
Vattā	(Vattā) 1/1	conversation
Kayā	(Kaya) PAP. 1/1 Irre.	(did) you enter (into)
Kim	Ind.	did

Muṇi	(Muṇi) 1/1	(The) saint
Kahei	(Kaha) PT. 3/1 Tr.	said
Sā	(Tā) 1/1 Pro. Adj.	That
Bālā	(Bālā) 1/1	young lady
Aīva	Ind.	very
Kusalā	(Kusala) 1/1 Adj. Fem.	(is) wise
Tie	(Ti) 3/1 Pro.	by her
Mama	(Amha) 6/1 Pro.	I
Vi	Ind.	also
Parikkhā	(Parikkhā) 1/1	tasted
Kayā	(Kaya) PAP. 1/1 Irre.	was

Tie	(Ti) 3/1 Pro.	by her
Ham	(Amha) 1/1 Pro.	I

Vutto	(Vutta) PAP. 1/1 Irre.	(was) asked
Samayaṃ	(Samaya) 2/1	(proper) time
Viṇā	Ind.	without
Kahaṃ	Ind.	How
Niggao	(Nigga) PAP. 1/1 Irre.	have you come out
Si	(Asa) PT. 2/1 Intr.	(of the world)

Mae	(Amha) 3/1 Pro.	by me
Uttaraṃ	(Uttara) 1/1	The reply
Diṇṇaṃ	(Diṇṇa) PAP. 1/1 Irre.	was given
Samayassa	(Samaya) 6/1	of time
Maraṇa- samayassa	[(Maraṇa)- (Samaya) 6/1]	(of) death time
Nāṇaṃ	(Nāṇa) 1/1	knowledge
Natthi	[(Na)+(Atthi)]	there
	Na (Ind.) not	no
	Atthi (Asa) PT. 3/1 Intr.	is
Teṇa	Ind.	So
Puvva- vayammi	[(Puvva)- (Vaya) 7/1]	before (proper) age
Niggao	(Nigga) PAP. 1/1 Irre.	I have come out
Mhi	(Asa) PT. 1/1 Intr.	(of the world)

Mae	(Amha) 3/1 Pro.	by me
Vi	Ind.	also
Parikkhatthaṃ	[(Parikkhā)+(Atthaṃ)]	
	(Parikkhatthaṃ) Adv.	for testing
Savvesiṃ	(Savva) 6/2 Pro. Adj.	(of) all

Sasurāṇam	[(Sasura)+(Āi)]	
	[(Sasura)-	(the) father-in- law
	(Āi) 6 / 2]	etc.
Vāsāim	(Vāsa) 1 / 2	(the) age
Putṭhāim	(Putṭha) PAP. 1 / 2 Irre.	was asked

Tie	(Ti) 3 / 1 Pro.	by her
Sammam	Ind.	Proper
Kahiyāim	(Kaha) PAP. 1 / 2	replies were given

Setṭhi	(Setṭhi) 1 / 1	(The) affluent man
Pucchai	(Puccha) PT. 3 / 1 Tr.	asked
Sasuro	(Sasura) 1 / 1	(The) father-in-law
Na	Ind.	was not
Jāo	(Jāa) PAP. 1 / 1 Irre.	born
la	Ind.	this
Tie	(Ti) 3 / 1 Pro.	by her
Kim	Ind.	why
Kahiyam	(Kaha) PAP. 1 / 1	was told

Muṇiṇā	(Muṇi) 3 / 1	by the saint
Uttam	(Utta) PAP. 1 / 1 Irre.	(It was) told
Sā	(Tā) 1 / 1 Pro.	She
Ciya	Ind.	too
Pucchijjau	(Puccha) Imp. Pass. 3 / 1 Tr.	(should be) asked
Jao	Ind.	because
Viusiē	(Viusi) 3 / 1 Adj.	learned lady
Tie	(Ti) 3 / 1 Pro. Adj.	by that
Jahattho	(Jahattha) 1 / 1 Adj	(the) real
Bhāvo	(Bhāva) 1 / 1	meaning

Najjai (Najjai) PT. Pass. 3/1 Tr. Irre. (is) known

7. Sasuro	(Sasura) 1/1	(the) father-in- law
Gehaṃ	(Geha) 2/1	(to the) house
Gaccā	(Gaccā) Abs. Irre.	Having gone
Putta- vahuṃ	[(Putta)- (Vahū) 2/1]	(the) daughter-in-law
Pucchai	(Puccha) PT. 3/1 Tr.	asks
Tie	(Ti) 3/1 Pro.	by her
Muṇissa	(Muṇi) 6/1	of the saint
Purao	Ind.	(In the) presence
Kimevaṃ	[(Kiṃ)+(Evaṃ)]	
	Kiṃ (Ind.)	why did
	Evaṃ (Ind.)	(you) this
Vuttaṃ	(Vutta) PAP. 1/1 Irre.	say
Me	(Amha) 6/1 Pro.	My
Sasuro	(Sasura) 1/1	father-in- law
Jāo	(Jāa) PAP. 1/1 Irre.	born
Vi	Ind.	yet
Na	Ind.	(is) not

Tie	(Ti) 3/1 Pro.	by her
Uttam	(Utta) PAP. 1/1 Irre.	It was told
He Sasura	(Sasura) 8/1	Oh father-in- law!
Dhammahīṇa- maṇusassa	[(Dhammahīṇa)- (Maṇusa) 6/1]	of an irreligious man
Māṇava- bhavo	[(Māṇava)- (Bhava) 1/1]	(the) human birth
Patto	(Patta) PAP. 1/1 Irre.	having attained

Vi	Ind.	(is) just like
Apatto	(Apatta) PAP. 1/1 Irre.	(not) having attained (it)
Eva	Ind.	certainly
Jao	Ind.	because
Saddhamma- kiccehiṃ	[(Saddhamma)- (Kiccā) 3/2]	(of a) true religion (by the) observance
Sahalo	(Sahala) 1/1 Adj.	fruitful
Bhavo	(Bhava) 1/1	(the) human birth
Na	Ind.	not
Kao	(Kaa) PAP. 1/1 Irre.	has been made
So	(Ta) 1/1 Pro.	So
Maṇusa- bhavo	[(Maṇusa)- (Bhava) 1/1]	human birth
Nipphalo	(Nipphala) 1/1 Adj.	(is) unfruitful
Ciya	Ind.	such

Tao	Ind.	By reason
Tumha	(Tumha) 6/1 Pro.	your
Jīvaṇaṃ	(Jīvaṇa) 1/1	life
Pi	Ind.	(of) that
Dhammahiṇaṃ	(Dhammahiṇa) 1/1	devoid of religion
Savvaṃ	(Savva) 1/1 Pro. Adj.	whole
Gayam	(Gaya) PAP. 1/1 Irre.	has passed away

Teṇa	Ind.	So
Mae	(Amha) 3/1 Pro.	by me
Kahiaṃ	(Kaha) PAP. 1/1	it was told
Mama	(Amha) 6/1 Pro.	My
Sasurassa	(Sasura) 6/1	father-in- law

Uppatti	(Uppatti) PAP. 1 / 1 Irre.	(is) born
Eva	Ind.	yet
Na	Ind.	not

Evaṃ	Ind.	In this way
Sacca-	[(Sacca)-	proper reason
tthāṇe	(Tthāṇa) 7 / 1]	(by) means (of)
Tuttho	(Tuttha) PAP. 1 / 1 Irre.	(he got) satisfied
Dhammā-	[(Dhamma)+(Abhimuha)]	
bhimuho	[(Dhamma)-	religion
	(Abhimuha) 1 / 1]	towards (proper)
Jāo	(Jāa) PAP. 1 / 1 Irre.	(and) turned

Puṇaravi	Ind.	Again
Putṭham	(Putṭha) PAP. 1 / 1 Irre.	it was asked
Tumae	(Tumha) 3 / 1 Pro.	by you
Sāsūe	(Sāsū) 6 / 1	(the) (age of)
		mother-in- law
Chammāsā	(Chammāsa) 1 / 1	six month
Kaḥaṃ	Ind.	How
Kahā	(Kaha) PAP. 1 / 1	was told

Tie	(Ti) 3 / 1 Pro.	(by) her
Uttam	(Utta) PAP. 1 / 1 Irre.	It was replied
Sāsūṃ	(Sāsū) 2 / 1	(the) mother-in- law
Pucchaha	(Puccha) Imp. 2 / 2 Tr.	Ask

Setṭhinā	(Setṭhi) 3 / 1	by the affluent man
Sā	(Tā) 1 / 1 Pro.	She
Putṭhā	(Putṭha) PAP. 1 / 1 Irre.	was asked

Tāe	(Tā) 3/1 Pro.	(by) her
Vi	Ind.	also
Kahiaṃ	(Kaha) PAP. 1/1	It was told
Putta-	[(Putta)-	(the) daughter-in- law
vahūṇaṃ	(Vahū) 6/1]	
Vayaṇaṃ	(Vayaṇa) 1/1	(The) words (of)
Saccaṃ	(Sacca) 1/1	(are) true
Jao	Ind.	because
Mama	(Amha) 6/1 Pro.	my
Savvaṇṇu-	[(Savvaṇṇu)-	(of the) omniscient
dhamma-	(Dhamma) -	(the) religion
-pattīe	(Patti) 7/1]	in accepting
Chammāsā	(Chammāsa) 1/1	six months
Eva	Ind.	only
Jāyā	(Jāya) PAP. 1/1 Irre.	have passed
Jao	Ind.	the reason is
lo	Ind.	in this world
Chammāsāo	(Chammāsa) 5/1	six months
Puvvaṃ	Ind.	before
Kattha Vi	Ind.	(to) some place
Maraṇa-	[(Maraṇa)-	of (some) death
pasaṅge	(Pasaṅga) 7/1]	on (the) occasion
Ahaṃ	(Amha) 1/1 Pro.	(when) I
Gayā	(Gaya) PAP. 1/1 Irre.	went

Tattha	Ind.	at that place there
Thiṇaṃ	(Thi) 6/2	of that women (the daughter-in-law)

Viviha- guṇa- dosa- vaṭṭā Jāyā	[(Viviha)- (Guṇa)- (Dosa)- (Vaṭṭā) 1/1] (Jāyā) PAP. 1/1 Irre.	regarding different virtues (and) vices discussion occurred

8. Egāe Vuddhāe Uttam Nārīṇa Majjhe Imīe Puttavahū Setṭhā	(Ega) 3/1 Adj. (Vuddhā) 3/1 (Uttā) PAP. 1/1 Irre. (Nārī) 6/2 (Majjha) 7/1 (Ima) 6/1 Pro. [(Putta)-(Vahū) 1/1] (Setṭha) 1/1 Adj. Fem.	(by) one old women It was said women Among her daughter-in-law (is the) best

Jovvaṇavae Vi Sāsū- bhatti- parā Dhamma- kajjammi Sa Eva Apamattā Gihakajjesu Vi Kusalā	[(Jovvaṇa)-(Vaa) 7/1 Ind. [(Sāsū)- (Bhatti)- (Parā) 1/1 Adv.] [(Dhamma)- (Kajja) 7/1] (Tā) 1/1 Pro. Ind. (Apamatta) 1/1 Adj. [(Giha)- (Kajja) 7/2] Ind. (Kusala) 1/1 Adj.	(At the age of) youthfulness also her mother-in-law out of devotion is turned towards in religious performances she and (is) careful in household affairs also (is) expert

Nannā	[(Na)+(Annā)] (Na) Ind.	Nobody
	Annā (Anna) 1/1	
Erisā	(Erisa) 1/1 Adj.	else (is like her)

Imīe	(Ima) 6/1 Pro.	Her
Sāsū	(Sāsū) 1/1	mother-in-law
Nibbhagā	(Nibbhaga) 1/1 Adj.	(is) unfortunate
Erisīe	(Erisi) 3/1 Adj. Fem.	by such
Bhatti-	[(Bhatti)-	a devoted
vacchalāe	(Vacchalā) 3/1 Adj.]	
Puttavahūe	(Puttavahū) 3/1	daughter-in-law
Vi	Ind.	inspite of
Dhamma-	[(Dhamma)-	(in doing) religious
kajje	(Kajja) 7/1]	performances
Perijjamāṇāvi	[(Pera)+(Ijja)+(Māṇa)+(Avi)] [(Pera)-(Ijja)-(Māṇa) Pass. PP.]	being inspired
	Avi (Ind.)	also
Dhammaṃ	(Dhamma) 2/1	religious (observances)
Na	Ind.	(does) not
Kuṇei	(Kuṇa) PT. 3/1 Tr.	(she) (mother-in-law) perform
Imaṃ	(Ima) 2/1 Pro.	this
Soṇa	(Soṇa) Abs. Irre.	Having heard
Bahu-	[(Bahū)-	of the daughter-in-law
guṇa-	(Guṇa)-	with the virtues
rañjiā	(Rañja) PAP. 1/1 Irre.] (I)	(became) happy
Tie	(Ti) 6/1 Pro.	(through) her
Muhāo	(Muha) 5/1	mouth

Dhammo (Dhamma) 1 / 1 (So) religion
 Patto (Patta) PAP.1 / 1 Irre. was adopted (by me)

 Dhamma- [(Dhamma)- (of) religion
 pattie (Patti) 7 / 1] in the adoption
 Chammāsā (Chammāsa) 1 / 1 (Only) six months
 Jāyā (Jāya) PAP.1 / 1 Irre. have passed
 Tao Ind. so
 Puttavahūe (Puttavahū) 3 / 1 by the daughter-in-law
 Chammāsā (Chammāsa) 1 / 1 six months
 Kahiā (Kaha) PAP.1 / 1 were told
 Tam (Ta) 1 / 1 Pro. that
 Juttam (Jutta) 1 / 1 Adj. (is) proper

 9. Putto (Putta) 1 / 1 (the) son
 Vi Ind. too
 Puttho (Puttha) PAP.1 / 1 Irre. was asked
 Teṇa (Ta) 3 / 1 Pro. by him
 Vi Ind. It
 Uttam (Utta) PAP.1 / 1 Irre. was told
 Rattie (Ratti) 7 / 1 (at) night
 Samaya- [(Samaya)- (Dhamma)+
 dhamm- (Uvaesa)-(Parāe)]
 ovaesaparāe [(Samaya)- (in) doctrines and
 (Dhamma)- religious
 (Uvaesa)- instruction
 (Para) 3 / 1 Adj.] (who)(was) immersed
 Bhajjāe (Bhajjā) 3 / 1 (Through the) wife
 Saṁsār - [(Saṁsāra)- (in the) world

āsāra-	(Asāra)-	insubstantiality
daṁsaṇeṇa	(Daṁsaṇa) 3/1]	(through) observing
Bhoga-	[(Bhoga)-	
vilāsāṇaṁ	(Vilāsa) 6/2]	of sensuality
Ca	Ind.	and
Pariṇāma-	[(Pariṇāma)-	as the result
duha-	(Duha)-	distress
dāittaṇeṇa	(Dāittaṇa) 3/1]	through arising
Vāsā-	[(Vāsā)-	of (the) rainy
ṇai-	(Nai)-	river
pūra-	(Pūra)-	the flowingness
tulla-	(Tulla)-	like
		through the state (of)
juvvaṇattaṇeṇa	(Juvvaṇattana) 3/1]	youthfulness
		(which is)
Ya	Ind.	and
Dehassa	(Deha) 6/1	(of the) body
Khaṇa -	[(Khaṇa)-	(through) the
bhaṅgurattaṇeṇa	(Bhaṅgurattana) 3/1]	transientness
Jayammi	(Jaya) 7/1	in the world
Dhammo	(Dhamma) 1/1	religion
Eva	Ind.	certainly
Sāru	(Sāra) 1/1	(is) substantial
Tti	Ind.	in this way
Uvadiṭṭho	(Uvadiṭṭha) PAP.1/1Irre.	(who) was
		instructed
Haṁ	(Amha) 1/1 Pro.	I
Savvaṇṇu-	[(Savvaṇṇu)-	the worshipper
dhamm-	(Dhamma)-	of the religion
ārāhago	(Ārāhaga) 1/1]	of the omniscient
Jāo	(Jāa) PAP.1/1Irre.	became

Ajja	Ind.	Today
Pañcavāsā	[(Pañca)-(Vāsa) 1/2]	five years
Jāyā	(Jāya) PAP. 1/1 Irre.	have elapsed

Tao	Ind.	So
Vahūe	(Vahū) 3/1	by the daughter-in-law
Maṃ	(Amha) 2/1 Pro.	to me
Uddissa	(Uddissa) Abs. Irre.	having alluded
Pañcavāsā	[(Pañca)-(Vāsa) 1/2]	five years
Kahiā	(Kaha) PAP. 1/2	was told
Taṃ	(Ta) 1/1 Pro.	That
Saccaṃ	(Sacca) 1/1	is true

Evaṃ	Ind.	In this way
Kuḍumbassa	(Kuḍumba) 4/1	for the family
Dhamma-	[(Dhamma)-	relating to the
pattīe	(Patti) 6/1]	adoption of religion
Vatṭāe	(Vatṭā) 3/1	by virtue of the
		conversation
Viusīe	(Viusī) 6/1	by the learned
Ya	Ind.	and
Puttavahūe	(Puttavahū) 6/1	(by the)
		daughter-in-law
Jahattha-	[(Jahattha)-	the real
vayaṇaṃ	(Vayaṇa) 2/1]	words
Soṇa	(Soṇa) Abs. Irre.	having heard
Lacchidāso	(Lacchidāsa) 1/1	Laxmidāsa
Vi	Ind.	also
Paḍibuddho	(Paḍibuddha) 1/1 Adj.	was educated
Vuddhattane	(Vuddhattaṇa) 7/1	in old age

Vi	Ind.	and
Dhammaṃ	(Dhamma) 1/1	(the) religion
Ārāhia	(Ārāha) PAP.1/1	was observed (by him)

Saggaiṃ	(Saggai) 1/1	(the) right path
Patto	(Patta) PAP.1/1	Irre. got
Saparivāro	(Saparivāra) 1/1	(He) along with his family



Lesson - 8
Gehe Sūro
Brave at home

Gehe	(Geha) 7 / 1	at Home
Sūro	(Sūra) 1 / 1	Brave
1. Egammi	(Ega) 7 / 1 Adj.	In a
Gāme	(Gāma) 7 / 1	village
Ego	(Ega) 1 / 1	a
Suvaṇṇayāro	(Suvaṇṇayāra) 1 / 1	goldsmith
Vasai	(Vasa) PT. 3 / 1 Intr.	(there) lived

Tassa	(Ta) 6 / 1 Pro.	his
Rāyapahassa	(Rāyapaha) 6 / 1	(of) (the) main road
Majjha-	[(Majjha) Adj.-	In the middle
bhāe	(bhāa) 7 / 1]	part
Hattigā	(Hattigā) 1 / 1	shop
Vijjai	(Vijja) PT. 3 / 1 Intr.	(there) existed

Sayā	Ind.	always
Majjha-	[(Majjha)- Adj.-	(in the) mid-
rattie	(Ratti) 7 / 1]	night
So	(Ta) 1 / 1 Pro.	he
Suvaṇṇa-	[(Suvaṇṇa)-	(of) gold
bhariyaṁ	(Bhara) Adv. 2 / 1]	full
Mañjūsāṁ	(Mañjūsā) 2 / 1	a case
Gahiūṇaṁ	(Gaha) Abs.	Having taken

Niya-	[(Niya) Adj.-	(his) own
gharammi	(Ghara) 7/1]	house
Āgacchai	(Āgaccha) PT. 3/1Tr.	comes (to)

Egayā	Ind.	Once
Tassa	(Ta) 6/1Pro.	his
Bhajjāe	(Bhajjā) 3/1	(by) wife
Cintiaṃ	(Cinta) PAP. 1/1 Adj.	it was thought

Eso	(Eta) 1/1 Pro.	this
Mama	(Amha) 6/1 Pro.	my
Bhattā	(Bhattu) 1/1	husband
Savvayā	Ind.	always
Mañjūsam	(Mañjūsā) 2/1	(the) case
Gahiūṇam	(Gaha) Abs.	Having taken
Majjha-	[(Majjha) Adj.-	in the mid
rattie	(Ratti) 7/1]	night
Gehe	(Geha) 7/1	(to the) house
Āgacchai	(Āgaccha) PT. 3/1Tr.	comes

Tam	(Ta) 1/1Pro.	This
Na	Ind.	is not
Varam	(Vara) 1/1Adj.	proper
Jao	Ind.	because
Kayāvi	Ind.	if
Magge	(Magga) 7/1	in the way
Corā	(Cora) 1/2	thieves
Milejjā	(Mila) PT.3/2 Tr.	meet (him)
Tayā	Ind.	then
Kim	Ind.	what

Hojjā	(Ho) Fu.3/2 Intr.	(will) happen

Tao	Ind.	Then
Tīe	(Tā) 3/1 Pro.	(by) her
Niya-	[(Niya) Adj.-	her own
bhattāro	(Bhattāra) 1/1]	husband
Vutto	(Vutta) PAP. 1/1 Irre.	was told
He Pia	(Pia) 8/1	Oh beloved!
Majjharattīe	[(Majjha)Adj.-(Ratti) 7/1]	in the midnight
Tujjha	(Tumha) 6/1 Pro.	Your
Gihe	(Giha) 7/1	to the house
Āgamaṇaṁ	(Āgamaṇa) 1/1	coming
Na	Ind.	is not
Sohaṇaṁ	(Sohaṇa) 1/1 Adj.	befitting
Ti	Ind.	in this way

Majjha-	[(Majjha) Adj.-	in the middle
bhāe	(Bhāa) 7/1]	part
Kayāvi	Ind.	if
Ko Vi	Ind.	anybody
Milejjā	(Mila) PT.3/1 Tr.	(you) meets
Tayā	Ind.	then
Kirṁ	Ind.	What
Hojjā	(Ho) Fu.3/1 Intr.	(will) happen

So	(Ta) 1/1 Pro.	He
Kahei	(Kaha) PT. 3/1 Tr.	said
Tuṁ	(Tumha) 1/1 Pro.	You
Mama	(Amha) 6/1 Pro.	my

Balaṃ	(Bala) 2 / 1	strength
Na	Ind.	do not
Jāṇāsi	(Jāṇa) PT. 2 / 1 Tr.	know
Teṇa	Ind.	so
Evamaṃ	Ind.	this
Bollesi	(Bolla) PT. 2 / 1 Tr.	(you) utter

Mama	(Amha) 6 / 1 Pro.	me
Purao	Ind.	before
Nara-	[(Nara)-	of persons
sayamaṃ	(Saya) 1 / 1 Adj.]	(If) hundreds
Pi	Ind.	even
Āgacchejja	(Āgaccha) PT. 3 / 2 Tr.	come
Te	(Ta) 1 / 2 Pro.	they
Kim	(Kim) 2 / 1 Pro. Adj.	what
Kuṇejjā	(Kuṇa) Fu. 3 / 2 Tr.	(will) do

Mam-	[(Mama)+(Aggao)]	
aggao	Mama (Amha) 6 / 1 Pro.	me
	Aggao (Ind.)	before
Te	(Ta) 1 / 2 Pro.	They
Kimavi	Ind.	anything
Kāuraṃ	(Kāuraṃ) Inf. Irre.	(of) doing
Na	Ind.	are not
Samatthā	(Samattha) 1 / 2 Adj.	capable

Tumae	(Tumha) 3 / 1 Pro.	by you
Bhayaṃ	(Bhaya) 1 / 1	Fear
Na	Ind.	not
Kāyavvaṃ	(Kāyavva) OPP. 1 / 1 Irre.	(should be) felt

Evam̃	Ind.	in this way
Suñiūṇa	(Suṇa) Abs.	Having heard
Tīe	(Tā) 3/1 Pro.	by her
Cintiam̃	(Cinta) PAP. 1/1	it was thought
Gehe	(Geha) 7/1	at home
Sūro	(Sūra) 1/1	brave
Mama	(Amha) 6/1 Pro.	My
Pio	(Pia) 1/1	husband
Atthi	(Asa) PT. 3/1 Intr.	is

Samae	(Samaya) 7/1	(on some) occasion
Tassa	(Ta) 6/1 Pro.	her
Parikkham̃	(Parikkhā) 2/1	test
Kāhimi	(Kāhimi) Fu. 1/1 Tr. Irre.	(I) shall do

2. Egayā	Ind.	Once
Sā	(Tā) 1/1 Pro.	she
Niya-	[(Niya)-	her
ghara-	(Ghara)-	house
samīva-	(Samīva) -	near (by) (who was)
vāsiniē	(Vāsini) 6/1 Adj.]	the resident of
Khattiyāñiē	(Khattiyāñi) 6/1	(of) (a women of the)
		Kśatriya (Caste group)
Ghare	(Ghara) 7/1	(to the) house
Gantūṇa	(Gantūṇa) Abs. Irre.	having gone
Kahei	(Kaha) PT. 3/1 Tr.	says
He Piyasahi	[(Piya) Adj. (Sahī) 8/1]	Oh dear friend!
Tum̃	(Tumha) 1/1 Pro.	You
Tava	(Tumha) 6/1 Pro.	your

Bhattuṇo	(Bhattu) 6 / 1	of husband
Savvaṃ	(Savva) 2 / 1 Pro. Adj.	all
Vatthabhūsaṃ	[(Vattha)-(Bhūsa) 2 / 1]	(the) attire
Majjha	(Amha) 4 / 1 Pro.	me
Appēhi	(Appa) Imp. 2 / 1 Tr.	give

Mama	(Amha) 6 / 1 Pro.	(of) mine
Kimpi	Ind.	some
Paoyāṇa	(Paoyāṇa) 1 / 1	purpose
Atthi	(Asa) PT. 3 / 1 Intr.	(There) is

Tīe	(Tā) 3 / 1 Pro. Adj.	(by) the woman
Khattiyāṇie	(Khattiyāṇī) 3 / 1	of the Kśatriya (Caste)
Appaṇo	(Appaṇo) Ind.	(of) her own
Piassa	(Pia) 6 / 1	husband's
Asisahia	[(Asi)-(Sahia) 1 / 1]	(along) with (the) sword,
Siravedhaṇa	[(Sira)-(Vedhaṇa) 1 / 1]	covering of the head,
Kaḍipattāi	[(Kaḍi)-[(Patta)-(Āi) 1 / 2]	belt etc.
Suhaḍa-	[(Suhaḍa)-	(the) warrior
vesaṃ	(Vesa) 1 / 1]	(The) attire (of)
Savvaṃ	(Savva) 1 / 1 Pro.	everything
Samappiāṃ	(Samappa) PAP. 1 / 1	(was) given (to me)

Sā	(Tā) 1 / 1 Pro.	She
Gahiūṇa	(Gaha) Abs.	having taken them
Gehe	(Geha) 7 / 1	home
Gayā	(Gaya) PAP. 1 / 1 Irre.	went

3. Jayā	Ind.	When
Rattīe	(Ratti) 7/1	(at) night
Ego	(Ega) 1/1	(one Prahara) three
Jāmo	(Jāma) 1/1	hours
Gao	(Gaa) PAP. 1/1 Irre.	passed
Tayā	Ind.	then
Sā	(Tā) 1/1 Pro.	she
Tam̐	(Ta) 2/1 Pro. Adj.	that
Savvaṃ	(Savva) 2/1 Pro. Adj.	all
Suḥaḍavesam̐	[(Suḥaḍa)-(Vesa)2/1]	warrior's attire
Parihāya	(Pariha) Abs.	having worn
Asiṃ	(Asi) 2/1	(and) sword
Gahiūṇa	(Gaha) Abs.	having taken
Nissañcāre	(Nissañcāra) 7/1 Adj.	devoid of any movement
Rāyapahammi	(Rāyapaha) 7/1	on the main road
Fem.		
Niggayā	(Niggaya → Niggayā) PAP. 1/1 Irre.	went

Piassa	(Pia) 6/1	the husband's
Haṭṭāo	(Haṭṭa) 5/1	shop
Nāidūre	[(Na)+(Ai)+(Dūre)]	
	(Na) Ind.	not
	(Ai) Ind. (Dūra) 7/1	very far from (near)
Rukkhasa	(Rukkha) 6/1	(the) tree
Pacchā	Ind.	behind
Appaṇaṃ	(Appaṇa) 2/1	herself
Āvaria	(Āvara) Abs.	Having made hidden
Thiā	(Thiā) PAP. 1/1 Irre.	(she remained) standing

Kiyanta-	[(Kiyanta)Adj.-	after some
kāle	(Kāla) 7/1]	time
So	(Ta) 1/1 Pro. Adj.]	that
Sonṇāro	(Sonṇāra) 1/1	goldsmith
Haṭṭaṃ	(Haṭṭa) 2/1	(the) shop
Samvariya	(Samvara) Abs.	Having closed
Mañjūsam	(Mañjūsā) 2/1	the case
Ca	Ind.	and
Hattheṇa	(Hattha) 3/1	in hand
Gahiūṇa	(Gaha) Abs.	having held
So	(Ta) 1/1 Pro.	he
Bhaya-	[(Bhaya)-	(with) fear
bhanto	(Bhanta) 1/1 Adj.]	perplexing
Io Tao	Ind.	here and there
Pāsanto	(Pāsa) PP. 1/1	seeing
Sigghaṃ	(Siggha) 1/1	quickly
Gacchanto	(Gaccha) PP. 1/1	going
Jāva	Ind.	when
Tassa	(Ta) 6/1 Pro. Adj.]	that
Rukkhasa	(Rukkha) 6/1	tree
Samivaṃ	(Samiva) 1/1 Adj.]	near
Āgao	(Āgaa) PAP. 1/1 Irre.	came
Tayā	Ind.	then
Purisa-	[(Purisa)-	man
vesadhāriṇī(Vesa)-	(Dhāriṇī) 1/1 Adj.]	(in the) disguise
		(of the)
Sā	(Tā) 1/1 Pro.	she
Sahasā	Ind.	suddenly
Nisariūṇa	(Nisara) Abs.	having come out
Maṇṇeṇa	(Maṇṇa) 3/1	silently

Taṁ	(Ta) 2 / 1	him
Nibbhacchei(Nibbhaccha) PT. 3 / 1 Tr.		disdained
		(and tells him with gesture)
Huṁ Huṁ	Ind.	Yes, Yes
Savvaṁ	(Savva) 2 / 1 Pro. Adj.	everything
Muñcehi	(Muñca) Imp. 2 / 1 Tr.	leave
Annahā	Ind.	otherwise
Māraissaṁ	(Māra) Fu. 1 / 1 Tr.	(I will) kill (you)

So	(Ta) 1 / 1 Pro.	he
Akamhā	Ind.	All of a sudden
Rundhio	(Rundha) PAP. 1 / 1	(was) detained
Bhaṇa	(Bhaya) 3 / 1	with fear
Tharatharanto	(Tharathara) PP. 1 / 1	Trembling
Maṁ	(Amha) 2 / 1 Pro.	me
Na	Ind.	(do) not
Māresu	(Māra) Imp. 2 / 1 Tr.	kill
Maṁ	(Amha) 2 / 1 Pro.	me
Na	Ind.	(do) not
Māresu	(Māra) Imp. 2 / 1 Tr.	kill
la	Ind.	in this way
Kahiūṇa	(Kaha) Abs.	Having said
Mañjūsā	(Mañjusā) 1 / 1	(the) case
Appiā	(Appa) PAP. 1 / 1	(he) handed over
		(to her)

Tao	Ind.	Then
Sā	(Tā) 1 / 1 Pro.	she

Savva-	[(Savva)-	all (the)
parihia-	(Pariha)PAP.	worn
vattha-	(Vattha)-	clothes
ggahaṇāya	(Ggahaṇa) 4/1]	(for) taking
Karavāl-	[(Karavāla)+(Aggaṃ)]	
aggaṃ	[(Karavāla)-	(of) sword
	(Agga) 2/1]	(the) point
Tassa	(Ta) 6/1 Pro.	his
Vacchammi	(Vaccha) 7/1	(on) chest
Ṭhaviūṇa	(Ṭhava) Abs.	having put
Sannāe	(Sannāe) PAP. 2/2 Irre.	(the) worn
Vasaṇāim	(Vasaṇa) 2/2	clothes
Pi	Ind.	also
Kaddhāvei	(Kaddha)+(Āva)	causes to take off
	PT. Cau. 3/1 Tr.	

Tayā	Ind.	Then
So	(Ta) 1/1 Pro.	he
Parihia -	[(Pariha) -PAP.	to have worn
kaḍipattaya-	(Kaḍi)-(Paṭṭaya)-	loin clothe
metto	(Metta) 1/1]	only
Jāo	(Jāa) PAP. 1/1 Irre.	remained

Tao	Ind.	Then
Sā	(Tā) 1/1 Pro.	she
Kaḍi -	[(Kaḍi)-	
paṭṭayaṃ	(Paṭṭaya) 2/1]	the lion cloth
Pi	Ind.	also

Marāṇa-	[(Marāṇa)-	of death
bhayaṃ	(Bhaya) 2/1]	the fear
Daṃsiūṇa	(Daṃsa) Abs.	having indicated
Kaḍḍhāvei	(Kaḍḍha)+(Āva)	causes to take off
	PT. Cau. 3/1 Tr.	

So	(Ta) 1/1 Pro.	he
Ahuṇā	Ind.	Now
Jāo	(Jāa) PAP. Irre. 1/1	a child
Iva	Ind.	like
Naggo	(Nagga) 1/1 Adj.	naked
Jāo	(Jāa) PAP. 1/1 Irre.	became

Sā	(Tā) 1/1 Pro.	she
Savvaṃ	(Savva) 2/1 Pro. Adj.	everything
Gahiūṇa	(Gaha) Abs.	Having taken
Gharammi	(Ghara) 7/1	home (and)

Gayā	Fem. (Gaya → Gayā) PAP. 1/1 Irre.	went
Ghara-	[(Ghara) -	(of the) home
dāraṃ	(Dāra) 2/1]	(the) gate
Pihiūṇa	(Pihiūṇa) Abs. Irre.	having closed
Anto	Ind.	inside (the home)

Thiā	Fem. (Thia → Thiā) PAP. 1/1 Irre.	(she) sat
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4. So	(Ta) 1/1 Pro.	that
Suvaṇṇayāro	(Suvaṇṇayāra) 1/1	goldsmith
Bhaeṇa	(Bhaya) 3/1	with fear
Kampamāṇo	(Kampa) PP. 1/1	Trembling

Io Tao	Ind.	hear and there
Avaloento	(Avaloa) PP. 1/1	seeing
Magge	(Magga) 7/1	(on the) way
Āvaṇavihiē	[(Āvaṇa)-(Vihi)] 5/1	(the) market road
Gacchanto	(Gaccha) PP. 1/1	going on
Kameṇa	(Kama) 3/1	in turn
Jayā	Ind.	when
Sāga-	[(Sāga)-	(of) vegetables
vāvāriṇo	(Vāvāri) 6/1]	(of the) merchant
Hatta -	[(Hatta)+(Samīvam)+	
samīva-	(Āgao)]	
māgao	[(Hatta)-	(of the) shop
	(Samīva)2/1]	near the
	Āgao (Āgaa) PAP. 1/1 Irre.]	reached
Tayā	Ind.	then
Keṇa	(Ka) 3/1 Pro.	by
Jaṇeṇa	(Jaṇa) 3/1	somebody
Pakka-	(Pakka)Adj.-	ripened
cibbhaḍaṃ	(Cibbhaḍa) 1/1	cucumber
Bāhiraṃ	(Bāhira) Ind.	outside
Pakkhittaṃ	(Pakkhitta) PAP. 1/1 Irre.	was thrown
Taṃ	(Ta) 1/1 Pro.	that
Tu	Ind.	then
Tassa	(Tā) 6/1 Pro. Adj.	that
Suvaṇṇayārassa	(Suvaṇṇayāra) 6/1	(of) the goldsmith
Pitṭhabhāge	[(Pitṭha)-(Bhāga) 7/1]	(the) back
Laggiyaṃ	(Lagga) PAP. 1/1	hit against

Teṇa	(Tā) 3/1 Pro.	(by) him
Nāyaṃ	(Nā) PAP. 1/1	It was understood

Keṇāvi	[(Keṇa)+(Avi)]	
	Keṇa (Ka)3/1 Pro.	(that) by somebody
	Avi (Ind.)	certainly
Ahaṁ	(Amha) 1/1 Pro.	I
Pahario	(Pahara) PAP. 1/1	have been struck

Piṭṭhadese	[(Piṭṭha)-(Desa) 7/1]	(at) (the) back
Hattheṇa	(Hattha) 3/1	(with) his hand
Phāsei	(Phāsa) P T. 3/1 Tr.	(He) touched
Tattha	Ind.	There
Cibbhaḍassa	(Cibbhada) 6/1	of the cucumber
Rasaṁ	(Rasa) 2/1	(at the) sap
Bīāiṁ	(Bīa) 2/2	seeds
Ca	Ind.	and
Phāsiūṇaṁ	(Phāsa) Abs.	having touched
Viāriaṁ	(Viāra) PAP. 1/1	(It was) thought (by him)
Aho	Ind.	Oh!
Haṁ	(Amha) 1/1 Pro.	I
Gāḍhayaraṁ	(Gāḍhayara) 2/1 Adv.	intensely
Pahario	(Pahara) PAP. 1/1	have been struck
Mhi	(Asa) PT. 1/1 Intr.	
Teṇa	Ind.	so
Ghāeṇa	(Ghāa) 3/1	(the) wound
Saha	Ind.	with
Soṇiaṁ	(Soṇia) 1/1	blood
Pi	Ind.	along with
Niggayaṁ	(Niggaya) PAP. 1/1 Irre.	(has) come out
Tammajjhe	[(Taṁ)+(Majjhe)]	
	Taṁ (Ta) Adv.	(and) because of this
	Majjhe (Majjha)7/1	in that

Kīdagāvi	[(Kīdaga) + (Avi)]	
	Kīdagā (Kīdaga) 1 / 2	insects
	Avi (Ind.)	also
Samuppannā	(Samuppanna)	(there) have grown
	PAP. 1 / 2 Irre.	
Evam	Ind.	In this way
Accantabhay-	[(Accanta)+(Bhaya)+(Āulo)]	
āulo	[(Accanta)Adj.-	very much
	(Bhaya)-	(with) fear (he)
	(Āula) 1 / 1]	perturbed
Turiam	Ind.	speedily
Gacchanto	(Gaccha) PP. 1 / 1	going
Gharaddāre	[(Ghara)-	(of the) house
	(Ddāra) 7 / 1	(at the) gate
Samāgao	(Samāgaa) PAP. 1 / 1 Irre.	arrived

5. Pihiam	(Pihia) PAP. 2 / 1 Irre.	the closed
Ghara-	[(Ghara)-	(the) house
ddāram	(Ddāra) 2 / 1	gate (of)
Pāsiūṇa	(Pāsa) Abs.	Having seen
Niyabhajjāe	[(Niya) Adj.	his
	(Bhajjā) 4 / 1]	wife
Āhavaṇattham	(Āhavaṇa) 4 / 1	for calling
Uccasareṇa	[(Ucca) Adj.	in the loud
	(Sara) 3 / 1]	voice
Kahei	(Kaha) PT. 3 / 1 Tr.	(he) tells

He Mayaṇassa	(Mayaṇa) 6 / 1	Oh, madana's
Māyare	(Māyara) 8 / 1	mother

Dāraṃ	(Dāra) 2/1	(the) gate
Ugghāḍehi	(Ugghāḍa) Imp. 2/1 Tr.	open
Dāraṃ	(Dāra) 2/1	(the) gate
Ugghāḍehi	(Ugghāḍa) Imp. 2/1 Tr.	open

Sā	(Tā) 1/1 Pro.	She
Abbhantara-	[(Abbhantara)-	inside
tthiā	(Tthiā) PAP. 1/1 Irre.]	sat
Suṇantī	(Suṇa) PP. 1/1	(though) hearing
Vi	Ind.	yet
Asuṇantīva	[(A) Ind. (Suṇantī)-	not hearing
	(Va) PP. 1/1]	as if
Kiñci	Ind.	for some
Kālaṃ	(Kāla) 2/1	time

Fem.

Thiā	(Thiā → Thiā) PAP. 1/1 Irre.	(she) stayed
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Aivakkosaṇe	[(Aiva)+(Akkosaṇe)]	
	Aiva (Ind.)	so much
	Akkosaṇe (Akkosaṇa) 7/1	On being angry
Sā	(Tā) 1/1 Pro.	she
Āgacca	(Āgacca) Abs. Irre.	having come
Dāraṃ	(Dāra) 2/1	(and) (the) gate
Ugghāḍia	(Ugghāḍa) Abs.	having opened
Evaṃ	Ind.	in this way
Pucchai	(Puccha) P T. 3/1 Tr.	asked
Kiṃ	Ind.	Why
Bahuṃ	(Bahu) 1/1 Adj.	so much
Akkosasi	(Akkosa) P T. 2/1 Tr.	(do you) shout

So	(Ta) 1/1 Pro.	He
Bhaya-	(Bhayabhanta)	was seized with fear
bhanto	1/1 Adj.	
Gihammi	(Giha) 7/1	in (the) house
Pavisia	(Pavisā) Abs.	having entered
Bhajjam	(Bhajjā) 2/1	(his) wife
Kahei	(Kaha) P T. 3/1 Tr.	tells
Dāram	(Dāra) 2/1	(the) gate
Siggham	(Siggha) 1/1 Adj.	hurriedly
Pihāhi	(Pihā) Imp. 2/1 Tr.	close
Tālagam	(Tālaga) 2/1	(and) lock (on it)
Pi	Ind.	also
Desu	(Dā) Imp. 2/1 Tr.	put

Tie	(Tā) 3/1 Pro.	she
Savvam	(Savva) 2/1 Pro.	all (this)
Kāūṇa	(Kāūṇa) Abs. Irre.	Having done
Putṭham	(Putṭha) PAP. 1/1 Irre.	asked (him)
Kim	(Kim) 1/1 Pro.	Why
Evam	Ind.	in this way
Naggo	(Nagga) 1/1	(have you) naked
Jāo	(Jāa) PAP. 1/1 Irre.	become

Teṇa	(Ta) 3/1 Pro.	(by) him
Vuttam	(Vutta) PAP. 1/1 Irre.	It was told
Abbhantare	(Abbhantara) 7/1 Adj.	inside
Avavarae	(Avavaraa) 7/1	(the) small room
Cala	(Cala) Imp. 2/1 Tr.	Come
Pacchā	Ind.	(and) afterwards
Mam	(Amha) 2/1 Pro.	me

Puccha (Puccha) Imp. 2/1 Tr. ask

Gihassa (Giha) 6/1 (of) (the) house
Ante (Anta) 7/1 Adj. (at the) end
Avavarae (Avavaraa) 7/1 in the room
Gaccā (Gaccā) Abs. Irre. Having gone
Niccinto (Niccinta) 1/1 free from anxiety
Jāo (Jāa) PAP. 1/1 Irre. (he) became

Tie (Tā) 3/1 Pro. (by) her
Puṇo vi Ind. Also again
Putṭhaṁ (Putṭha) PAP. 1/1 Irre. it was asked
Kiṁ (Kiṁ) 1/1 Pro. Why
Evaṁ Ind. in this way
Naggo (Nagga) 1/1 (have you) naked
Āgao (Āgaa) PAP. 1/1 Irre. come

Teṇa (Ta) 3/1 Pro. (by) him
Kahiyam̃ (Kaha) PAP. 1/1 It was told
Corehim̃ (Cora) 3/2 (by) thieves
Luṅṭhio (Luṅṭhia) PAP. 1/1 Irre. I have been looted
Savvam̃ (Savva) 2/1 Pro. away everything
Avaharia (Avahara) Abs. Having snatched
Naggo (Nagga) 1/1 naked (by) them
Kao (Kaa) PAP. 1/1 Irre. (I) have been made

Sā (Tā) 1/1 Pro. She
Kahei (Kaha) P T. 3/1 Tr. said
Puvvam̃ (Puvva) 1/1 Adj. earlier
Mae (Amha) 3/1 Pro. (by) me

Kahiyarṇ	(Kaha) PAP. 1/1	it has been told
He Sāmi	(Sāmi) 8/1	Oh master
Tae	(Tumha) 3/1 Pro.	(by) you
Eva	Ind.	in this way
Majjharattīe [(Majjha) Adj. (Ratti) 7/1]		(in) midnight
Mañjūsarṇ	(Mañjūsā) 2/1	the case
Gahiūṇa	(Gaha) Abs.	having taken
Na	Ind.	no
Āgantavvarṇ	(Āgantavva) OPP. 1/1. Irre.	should be made movement
Tumae	(Tumha) 3/1 Pro.	(by) you
Na	Ind.	(was) not
Manniarṇ	(Manna) PAP. 1/1	(This) accepted
Teṇa	(Ta) 3/1 Pro.	so
Evārṇ	Ind.	this
Jāyarṇ	(Jāya) PAP. 1/1 Irre.	(has) happened

So	(Ta) 1/1 Pro.	He
Kahei	(Kaha) P T. 3/1 Tr.	said
Aharṇ	(Amha) 1/1 Pro.	(Though) I (am)
Mahā- balitṭho	[(Mahā) Adj. (Balitṭha) 1/1]	very strong
Vi	Ind.	yet
Kirṇ	(Kirṇ) 1/1 Pro. Adj.	what
Karomi	(Kara) P T. 3/1 Tr.	(to) do

Jai	Ind.	If
Pañca	(Pañca) 1/2 Adj.	five
Cha	(Cha) 1/2 Adj.	six
Vā	Ind.	or

Corā	(Cora) 1/2	thieves
Āgayā	(Āgaya) PAP. 1/2 Irre.	there have come
Hojjā	(Ho) 3/2	
Tayā	Ind.	then
Te	(Ta) 2/2 Pro. Adj.	them
Savve	(Savva) 2/2 Pro. Adj.	all
Ahaṃ	(Amha) 1/1 Pro.	I (was)
Jeuṃ	(Jeuṃ) Inf. Irre.	of winning
Samattho	(Samattha) 1/1 Adj.	capable
Ee	(Ea) 1/2 Pro. Adj.	there
U	Ind.	But
Sayaso	Ind.	hundreds
Thenā	(Thenā) 1/2	(of) thieves
Āgayā	(Āgaya) PAP. 1/2 Irre.	came
Teṇāhaṃ	[(Teṇa)+(Ahaṃ)]	
	Teṇa (Ind.)	so
	Ahaṃ (Amha) 1/1 Pro.	I
Tehiṃ	(Ta) 3/2 Pro.	them
Saha	Ind.	with
Jujjhamāṇo	(Jujjha) PP. 1/1	Fighting
Parājio	(Parājia) PAP. 1/1 Irre.	was defeated
Savvaṃ	(Savva) 2/2 Pro. Adj.	everything
Lunṭhiūṇa	(Lunṭha) Abs.	having snatched away
Naggo	(Nagga) 1/1 Adj.	naked
Kao	(Kaa) PAP. 1/1 Irre.	(I) have been made
Piṭṭhadese	[(Piṭṭha)-(Desa) 7/1]	(in the) back
Ya	Ind.	and
Asiṇāhaṃ	[(Asiṇā)+(Ahaṃ)]	
	Asiṇā (Asi) 3/1	(by) sword
	Ahaṃ (Amha) 1/1 Pro.	I

Pahario	(Pahara) PAP. 1/1	have been struck
Pāsesu	(Pāsa) Imp. 2/1 Tr.	see
Piṭṭhadesaṁ	[(Piṭṭha)-(Desa)2/1]	my back
Ghāeṇa	(Ghāa) 3/1	wound
Saha	Ind.	with
Kiḍagāvi	[(Kiḍagā)+(Avi)]	
	Kiḍagā (Kiḍaga)1/2	insects
	Avi (Ind.)	also
Uppannā	(Uppanna) PAP. 1/2 Irre.	have grown

6. Tie	(Tā) 3/1 Pro.	She
Tassa	(Ta) 6/1 Pro.	his
Piṭṭhadesaṁ	[(Piṭṭha)-(Desa)2/1]	back
Pāsittā	(Pāsa) Abs.	Having seen
Nāyaṁ	(Nā)PAP. 1/1	knew
Cibbhaḍassa	(Cibbhaḍa) 6/1	(of) cucumber
Rasaṁ	(Rasa) 1/1	sap
Biyāim	(Biya) 1/2	seeds
Ca	Ind.	and
Imāim	(Ima) 1/2 Pro. Adj.	(that) there
Santi	(Asa) PT. 3/2 Tr.	are

Bhattussaṁ	(Bhattu) 4/1	for the husband
Vi	Ind.	also
Kahiaṁ	(Kaha) PAP. 1/1	It was told
Sāmi	(Sāmi) 8/1	Oh master !
Bhaya-	[(Bhaya)-(Bhanta)	(with) fear
bhanteṇa	3/1 Adj.]	being seized
Tae	(Tumha) 3/1 Pro.	by you

Evam	Ind.	in this manner
Jāṇiyam	(Jāṇa) PAP. 1/1	it has been Known
Keṇa	(Ka) 3/1 Pro.	(by) somebody
Vi	Ind.	that
Aham	(Amha)1/1 Pro.	I
Pahario	(Pahara) PAP. 1/1	have been struck
Evam	Ind.	(and) in this way
Tao	Ind.	as (a) result
Soṇiam	(Soṇa) 1/1	blood
Niggayam	(Niggaya) PAP. 1/1 Irre.	has come out
Tattha	Ind.	there
Ya	Ind.	and
Kiḍagā	(Kiḍaga) 1/2	insects
Vi	Ind.	also
Samuppannā	(Samuppanna) PAP. 1/2 Irre.	have grown
Tam	(Ta) 1/1 Pro.	It
Na	Ind.	not
Saccam	(Sacca) 1/1	(is) true

Tum	(Tumha) 1/1 Pro.	You
Cibbhadeṇa	(Cibbhada) 3/1	(by) cucumber
Pahario	(Pahara) PAP. 1/1	have been struck
Si	(Asa) PT. 2/1 Intr.	
Tassa	(Ta) 6/1 Pro.	its
Rasam	(Rasa) 1/1	sap
Biyām	(Bīya) 1/2	seeds
Ca	Ind.	and
Pitṭhadese	[(Pitṭha)-(Desa)7/1]	(on the) back
Laggām	(Lagga) PAP. 1/2 Irre.	were attached

Tao	Ind.	Then
Tassa	(Ta) 6/1 Pro.	his
Deha-	[(Deha)-	body
pakkhālaṇāya (Pakkhālaṇa) 4/1]		for washing
Sā	(Tā) 1/1 Pro.	she
Jalaṃ	(Jala) 2/1	water
Gahiūṇa	(Gaha) Abs.	Having brought
Āgayā	(Āgaya) PAP. 1/1 Irre.	came
Niyapaissa	[(Niya) Adj. (Pai) 6/1]	(Then) of her
		husband
Deha-	[(Deha)-	of the body
suddhiṃ	(Suddhi) 2/1]	cleaning
Kareūṇa	(Kare) Abs.	having done
Parihāṇa-[(Parihāṇa)+(Vattha)+(Appaṇe)]		
vatth-	[(Parihāṇa)-	which were looted
appaṇe	(Vattha)-	(by her) clothes
	(Appaṇa) 7/1]	in present
Tāim	(Ta) 1/2 Pro.	those
Ceva	Ind.	only
Vatthāim	(Vattha) 1/2	clothes
Appei	(Appa) PT. 3/1 Tr.	gave

So	(Ta) 1/1 Pro.	he
Tāim	(Ta) 2/2 Pro. Adj.	those
Vatthāim	(Vattha) 2/2	clothes
Pāsiūṇaṃ	(Pāsa) Abs.	Having seen
Dhiṭṭhattaṇeṇa(Dhiṭṭhattaṇa) 3/1		with brashness
Kahei	(Kaha) PT. 3/1 Tr.	says
Huṃ, Huṃ	Ind.	yes, yes
Mae	(Amha) 3/1 Pro.	by me

Tayacciya	(Tayā+Cciya) Tayā (Ind.) Cciya (Ind.)	at that time even
Tumam̃	(Tumha) 1/1 Pro.	you
Nāyā	(Nā) PAP. 1/1	were known
Mae	(Amha) 3/1 Pro.	by me
Cintiam̃	(Cinta) PAP. 1/1	It was thought
Mama	(Amha) 6/1 Pro.	my
Bhajjā	(Bhajjā) 1/1	wife
Kim̃	(Ki) 1/1 Pro.	What
Karei	(Kara) PT. 3/1 Tr.	will do

Teṇāham̃	[(Teṇa)+(Aham̃)] Teṇa (Ind.) Aham̃ (Amha) 1/1 Pro.	So I
Bhayabhanto	[(Bhaya) - (Bhanta) 1/1]	of seizing with fear
Iva	Ind.	like (the fact)
Tattha	Ind.	there
Thio	(Thia) PAP. 1/1 Irre.	stayed
Savvāvaharaṇa- muvekkhiam̃	[(Savvā)+(Avaharaṇam̃) + (Uvekkhiam̃)] [(Savvā)- (Avaharaṇa) 1/1]	(and) all lootedness
	Uvekkhiam̃ (Uvekkha) PAP. 1/1	was neglected
Annahā	Ind.	Otherwise
Mama	(Amha) 6/1 Pro.	me
Purao	Ind.	(possesses) before
Itthīe	(Itthi) 6/1	(a) woman
Kā	(Kā) 1/1 Pro.	what
Satti	(Satti) 1/1	strength

Sā	(Tā) 1/1 Pro.	She
Kahei	(Kaha) PT. 3/1 Tr.	said
He Bhattāra	(He Bhattāra) 8/1	Oh master !
Tava	(Tumha) 6/1 Pro.	your
Balaṃ	(Bala) 1/1	strength
Mae	(Amha) 3/1 Pro.	(by) me
Tayā	Ind.	at that time
Ceva	Ind.	even
Nāyaṃ	(Nāya) PAP. 1/1	was understood
Gehe	(Geha) 7/1	at home
Sūro	(Sūra) 1/1	brave
Tumaṃ	(Tumha) 1/1 Pro.	You
Asi	(Asi) PT. 2/1 Intr.	are
Ao	Ind.	only
Ajjayaṇāo	(Ajjayaṇa) 5/1	from today
Tumae	(Tumha) 3/1 Pro.	by you
Majjharattīe	[(Majjha)-(Ratti) 7/1]	in midnight
Mañjūsam	(Mañjūsā) 2/1	(So) (the) case
Gahiṇa	(Gaha) Abs.	having taken
Kayāvi Na	Ind.	never
Āgantavvaṃ	(Āgantavva) OPP. 1/1 Irre.	coming (from the shop)
		should be made by you
Ti	Ind.	In this way
Bhajjāe	(Bhajjā) 6/1	wife's
Vayaṇam	(Vayaṇa) 2/1	words
So	(Ta) 1/1 Pro.	he
Āṅgikarei	(Āṅgikara) PT. 3/1 Tr.	accepted



