

Grammar Notes And Buddhist Terms

FOR

First Year & Second Year



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IN

Ministry Of Religious Affairs

Department For

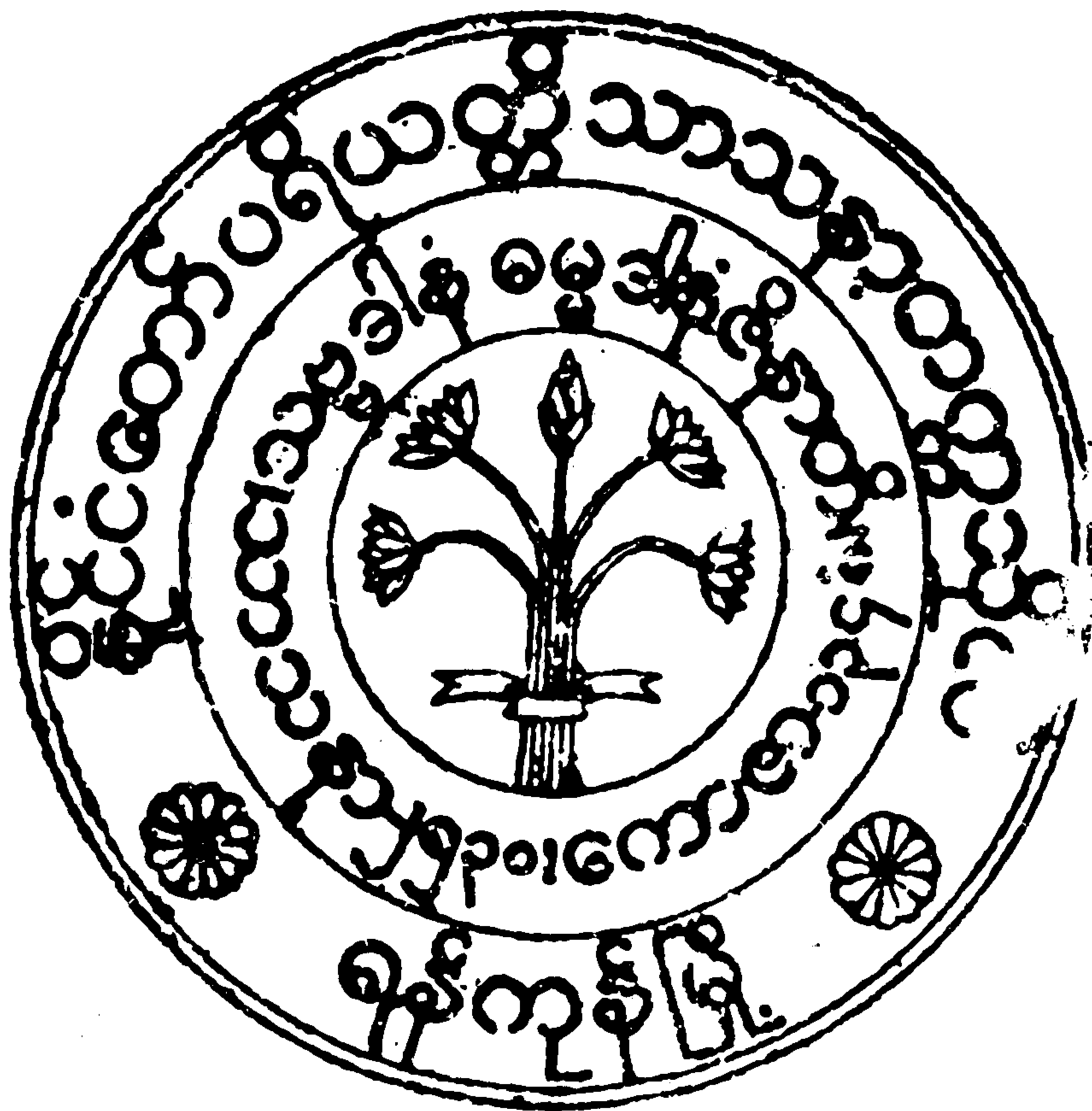
Promotion And Propagation Of Sāsana.

Sāsana : 2542 1999 Myanmar Era : 1360.

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Yangon.

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CIRM TITTHATU SADDHAMMO

ENGLISH
(For First Year)

DEPARTMENT OF ENGLISH
STATE PARIYATTI SASANA UNIVERSITY
(YANGON/MANDALAY)

PHONETIC SYMBOLS

LETTER OF THE ENGLISH ALPHABET

ei	i:	e	ai	ou	u:	a:
A ei	B bi:	F ef	I ai	O ou	Q kju:	R a:
J dzei	C si:	L el	Y wai	U ju:		
K kei	D di:	M em		W d^bliju:		
H eitʃ	E i:	N en				
	G dʒi:	S es				
	P pi:	X eks				
	T ti:	Z zed				
	V vi:					

12 VOWELS 'vaualz

Sr. No	Symbols of S.E.D	Symbols of new A.L.D	Key Words
1	a	ae	bäd
2	a:	a	clam
3	e	e	bed
4	i	i	ship

5	i:	i	feel
6	o	o	pot
7	o:	ɔ	caught
8	u	ʊ	put
9	u:	u	boot
10	ʌ	ʌ	cut
11	a	a	ago
12	a:	ɜ:	bird

ʊ

8 DIPHTHONS 'difo nz

Sr. No	Symbols of S.E.D	Symbols of new A.L.D	Key Words
1	ai	ai	fine
2	au	a	now
3	ei	ei	make
4	eə	eə	there
5	iə	iə	here
6	oi	əi	boy
7	ou	əʊ	note
8	ua	ʊə	poor

24 CONSONANTS

SR SYMBOL KEY WORDS

NO.

INITIAL				FINAL	
1	P	pɛn	pen	lip	lip
2	b	ball	bo:l	crab	Krab
3	t	top	top	mat	mat
4	d	dog	dog	mad	mad
5	k	cup	kʌp	book	buk
6	g	girl	gɜ:l	bag	bag
7	f	fan	fan	leaf	li:f
8	v	violin	cai : lin	live	liv
9	θ	thin	θin	teeth	ti:θ
10	ð	then	ðen	clothe	klouð
11	s	sun	sʌn	class	kla:s
12	z	zoo	ʒu:	buzz	bʌz
13	ʃ	ship	sip	fish	diʃ
14	ʒ	-	-	measure	'meʒə
15	tʃ	chair	tʃea	catch	katʃ
16	dʒ	jam	dʒam	judge	dʒʌdʒ

17	h	hat	hat	-	-
18	m	moon	mu:n	jam	dʒam
19	n	nail	neil	iron	aɪən
20	j	-	-	sing	sɪŋ
21	l	lion	laɪən	pencil	'pensl
22	r	ruler	ru:lə	-	
23	w	water	wɔ:tə	-	
24	j	yoke	joʊk	-	

**STATE PARIYATTI SASANA UNIVERSITY
(YANGON)
TAKKASILA DHAMMACARITYA
(FIRST YEAR)**

Date: Final-examination
Time: ENGLISH

I. Read the passage and answer the following questions.

Channa chose a beautiful chariot. White horses drew it. The people rejoiced. Because they saw their handsome Prince. He was driving through the streets. When he went out with Channa, they saw a sick man. He was so weak that he could not stand up. However, he rolled on the ground.

1. What did Channa choose?
2. What did the horses draw?
3. Why did the people rejoice?
4. Who was driving through the streets?
5. Who went out with Channa?
6. Who saw a sick man?
7. When did they see a sick man?
8. Where did the sick man roll on?

II. (A) Rewrite the following sentences filling the blanks with the words given below.

some many much any

1. There are not _____ books in my bag.
2. _____ people are going to the pagoda.
3. His uncle has _____ money.
4. We have not _____ problems.

(B) Complete the following sentences with the suitable prepositions given below.

in on under in front of

1. I am not _____ his room.
2. Is he not _____ the road?
3. His teacher is _____ the tree.
4. The young monk sits _____ the class.

III.(A) Change the following sentences into interrogative form.

1. There were some monks in our monastery last month.
2. Tissa and Datta have eight Requisites.
3. There are not any men in this nunnery.
4. Pupils obey their teachers.

(B) Change the following sentences into questions using *Who, Whom, Where and When*.

1. The Buddha taught the Middle Way.
2. Donors offered alms-food to the Order of bhikkhus.
3. There are many monks in our Sasana University.
4. They had many properties ten years ago.

IV.(A) Make four meaningful sentences matching *is, are, was* and the following words:

attachment, bowl, nun, she, unwholesome, it, abbot

(B) Make four sentences using the following adjectives.

happiest, greedier, careful, faithful

V.(A) Give the right words. The first letter is given to help you.

1. There are many nuns in our n_____.
2. The bhikkhus eat food with their b_____.
3. When the bhikkhus go out, they use w_____ to fasten their lower robe.
4. The Buddha permitted to use t_____ for five benefits after eating food.

(B) Construct four sentences using the following conjunctions.

and, but, so that, either or

/I.(A) Rewrite the following sentences with the correct form of the verbs in the brackets.

1. They (go) to school yesterday.
2. The teacher (teach) his pupils Abhidhamma now.
3. The two boys (fight) when the police came there.
4. Visitors (stay) there for three months.

(B) Change the following sentences according to reference in brackets.

1. A little novice paid homage to the Buddha yesterday. (Simple future)
2. The first year students are studying their lessons now. (Past continuous)
3. The lay-men have already taken eight precepts. (Simple past)
4. The Community of bhikkhus listens to the Patimokkha. (Present continuous)

I. VERB TO BE

am, is, are, was, were (be, been, being)

I. Present Simple

(a) Positive

I	am, 'm
He, She, It, This, That, Singular Subjects	is, 's
You, We, They, These, Those, Plural Subjects	are, 're

a, an, the

Examples

1. I am a bhikkhu. I 'm a Buddhist monk.
2. He is a preceptor.
3. She is a Buddhist nun.
4. It is an alms-bowl.
5. This is an upper robe/inner robe/ outer robe.
That is an outer robe.
7. You are lay-men. You are a lay-man.
8. We are Buddhist.
9. They are Teachers.
10. These are offerings.
11. Those are tooth-sticks.
12. Ven. Vimala is a student bhikkhu.
13. Myanmar is a Buddhist country.
14. Man is the master of his life.
15. Dukkha is a Noble Truth.

(b) Negative

I	am not, 'm not
He, She, It, This, That, Singular Subjects	is not, isn't
You, We, They, These, Those, Plural Subjects	are not, aren't

*my, his, her, it, Vimala's, your, our,
their, the cover of the alms-bowl*

Examples

1. He is not an abbot. He isn't an abbot.
2. She is not my sister.
3. It is not his waist-band.
4. This is not the Buddha's Teaching.
5. That is not their monastery.
6. You are not lay-women.
7. We are not your friends.
8. They are not the Ven. Vimala's parents.
9. Those are not the covers of the alms-bowls.
10. It is not a donation-box.
11. The Buddha is not a God.

(c) Interrogative

Am	I?
Is	he, she, it this, that, Singular Subjects?
Are	you, we, they, these, those, Plural Subjects?

be + adjective adj + noun

Examples

1. Men are mortal. Are men mortal?
2. Is he right? Yes, he is.
3. Is she wrong? No, she isn't.
4. It is a rosary beat?
5. Is this wholesome deed?
6. Is that a rest-house?
7. Is attachment unwholesome?
8. Are you a devotee?
9. Are they religious-minded?
10. Are they house-holders?
11. Are these four Noble Truths?
12. Are those wise men?
13. Are hatred ignorance defilements?

(d) Negative Question

Am not, Amn't	I?
is not, Isn't	he, she, it, this, that, Singular Subjects?
Are not, Aren't	you, we, they, these, those, Plural Subjects?

in, on, under, beside, behind, near, in front of

Examples

1. I am not in his room. Am I not in his room?
2. Is he not on the road?
3. Is she not under the tree?
4. Is the teapot not beside the cupboard?

5. Is he not behind you?
6. Is this building not near your monastery?
7. Are you not in front of my mother?
8. Are these not his books?
9. Are those not Bhddhist monks' umbrellas?
10. Is your teacher not in his room?
11. Are all the young bhikkhus not under the Vinaya Rules?
12. Is Ven. Vimala not in Sima-hall?

2. Past Simple

Possitive

I, She, He, It, This, That, Singular Subj ^s	is	was
You, We, They, These, Those, Plural Subjects		were

<i>greedy</i>	<i>greedier</i>	<i>Gre^ddiest</i>
<i>happy</i>	<i>happier</i>	<i>happiest</i>
<i>dangerous</i>	<i>more dangerous</i>	<i>most dangerous</i>
<i>careful</i>	<i>more careful</i>	<i>most careful</i>
<i>mindful</i>	<i>more mindful</i>	<i>most mindful</i>

Examples

1. Queen Magandi was greedier than King Utena.
2. Sirima was happy but Uttara was happier.
3. Devadatta was more dangerous than King Ajatasattu.

4. The old man was careful of his health than of his money.
5. He was more mindful than I.
6. The Buddha was the greatest religious teacher in the world.

some	any	no		
some		Count(p1)	Possitive	Interrogative
		Uncount		
someone		Singular	Possitive	Interrogative
something				
any		Count (p1)	Negative	Interrogative
		Unount		
anyone		Singular	Negative	Interrogative
anything			Possitive	
no		Count (p1)	Negative	
		Uncount		
no one		Singular	Negative	
nothing				

one, two, three, four, five, six, seven, eight, nine, ten

Examples

1. There are some monks in our monastery.
2. There is some sugar in your alms-bowl.
3. Someone is in your room.
4. There are not any men in their nunnery.
5. There is not any Insight-wisdom in animals.
6. Anything is not on the sitting-mat.

7. There was nothing in your bag.
8. There were no thieves in our village.
9. There is no doubt in your answer.
10. No one is greedy-natured in my family.
11. Nothing is permanent in this world.
12. There are large crowds of devotees and pilgrims at the Shwedagon.
13. Here are three pairs of yellow robes.
14. There is a rest-house near our monastery.
15. Is there enough alms-food in the alms-bowl?
No, there isn't yet.
16. There was an ordination ceremony in the village monastery this morning.
17. There are mainly two schools of Buddhism-
Theravada and Mahayana.
18. There are mass novitiation ceremonies during the Water Festival.

II. Do (Auxiliary)

do, does, did, (done, doing)

1. Present Simple

(a) Negative

I, we, you, they, Plural Subjects	do not, don't
he, she, it, Singular Subjects	does not, doesn't

I me we us you you

he him she her it it they them

Examples

1. His parents do not buy him a watch.
2. He does not pay a visit to me.
3. The Four Noble Truths do not belong to any other religions.
4. Our teacher does not teach Abhidamma to us.
5. Most of Buddhist people do not drink liquor.

(b) Interrogative

Do	I, you, we, they, Plural Subjects?
Does	he, she, it, Singular Subjects?

along, out of, at with

Examples

1. Do you obey the disciplinary rules?
2. Do you go on your alms-round every morning?
3. Does he go out of the room?
4. Does a robber rob you of your money?
5. Does he wait for his friend at the bus-stop?
6. Does the monk cut the rope with a knife?

(c) Negative Question

Do not, Don't	I, you, we, they, Plural Subjects?
Does not, Doesn't	He, she, it, Singular Subjects?

*eleven, twelve, thirteen, fifteen, sixteen, seventeen,
eighteen, nineteen, twenty, thirty, forty, fifty, sixty,
eighty, a hundred*

Examples

1. Do they not get eleven mangoes?
2. Does he not study a hundred vocabularies?
3. Does this road not go to the Shwedagon Pagoda?
4. Do your sisters not pay homage to the Three Gems?
5. Does a Buddhist not kill animals? Yes, he doesn't.

2. Past Simple

(a) Negative and (b) Question

I, you, he, she, it, we, they, SP Subjects	Did not, Didn't
--	-----------------

Did not, Didn't	I, you, he, she, it, we, they, SP Subjects?
-----------------	---

Last, ago, Yesterday, this morning

Examples

1. A Christian did not donate these three flowers to the Buddha.
Did a Christian donate these three flowers to the Buddha?
2. He did not become a monk three years ago.
Did he become a monk three years ago?
3. He did not come here this morning.
Did he come here this morning? Yes, he did.

III. VERB TO HAVE

has, have, had, (had, having)

(1) Present Simple

(a) Positive

I, we, you, they, Plural Subjects	have, 've
he, she, it, Singular Subjects	has, 's

many	a lot of	much, a great deal of
countable/ Negative/ Interrogative	coun/un-count positive/ Negative/ Interrogative	un-countable/ Negative/ Interrogative

such + N

Examples

1. Every Buddhist monk has a pair of robe.
2. You have an alms-bowl.
3. The Buddhists in Myanmar have great believe in Buddhism.
4. They have so many offerings.
5. He has a great deal of good-nature.
6. She has two brothers.
7. No one has such a waist-band.

8. Such persons have many problems.

(b) Negative

I, we, you, they, Plural Subjects	have not, haven't (do not have, don't have)
he, she, it, Singular Subjects	has not, hasn't (does not have, doesn't have)

a bit of advice/news(UN) a drop of oil(UN)
a sheet of paper(UN) a tin of milk(UN)

Examples

- I have not many alms-bowls.
I do not have many alms-bowls.
- He has not much devotion to the Buddha.
He does not have much devotion to the Buddha.
- We have not a monk's umbrella.
- My friend has not a bit of advice.
- People do not have a drop of oil.

(c) Interrogative

Have	I, we, you, they, Plural Subjects?
Has	He, she, it, Singular Subjects?

Examples

1. Have you a sheet of paper?
Do you have a sheet of paper?
2. Have the bhikkhus any Fault?
3. Do you have some offerings?
4. Did the Buddha have Supernatural Power?

(d) Negative Question

Have not	I, you, we, they, Plural Subjects?
Has not	he, she, it, Singular Subjects?

Example

1. Has she not two brothers?
Does an arahat have not defilements?
2. Has a novice not eight requisites?

2. Past Simple

Possitive

I, you, he, she, it, we, they, SP Subjects	had
--	-----

Examples

1. Theri Sanghamitta had a lot of disciples.
2. Kumbhaghosaka had a great deal of property.

IV. TENSES

Tenses	Simple	Continuous	Perfect	Perfect Continuous
Present	V1 VS	am, is, are+Ving	has, have +V3	has, have+ been+Ving
Past	V2	was, were+ Ving	had+V3	had+been+ Ving
Future	shall, will+V1	shall, will+ Be+Ving	shall, will +have+V3	shall, will+ have+Been + Ving

1. Present Simple

Subject	+	Verb	+	Object
S	+	V	+	O

every, always, generally, usually, often, occasionally, never, sometimes, on Mondays, twice a year

Examples

1. A young monk always obeys his teacher.

2. His teacher practises meditation every morning.
3. Generally Myanmar people pay homage to the Buddha.
4. Buddhist monks look for purification.
5. Pilgrims go to the pagoda on Saturdays.
6. All the student monks recite Parittas every evening.
7. The Buddhist monks in Thailand wear yellow robes.
8. Nibbana is the ultimate goal of Buddhism.
9. This Middle Path is the Noble Eightfold Path.
10. Donors often donate money to the pagoda to gain merit.

2. Present Continuous

S + is, am, are + Ving + O

now, at this moment, at present, look!

Examples

1. The bhikkus are going round for alms-food now.
2. They are Listening to the Dhamma discussion at this moment.

3. Look! this little novice is writing a letter to his parents.
4. The Buddhist monks are spreading their setting-mats on the floor.
5. The donors are sharing the merits with all the living beings.
6. The assembly are calling out "Sadhu, Sadhu, Sadhu".
7. The Sayadaw is initiating three boys into the novice-hood.

3. Present Perfect

$S + \text{has, have} + V_3 + O$

Just, already, recently, ever, never, since

Examples

1. Recently fourth year student monks have meditated on breathing in and breathing out at Mahasi Meditation Centre.
2. An arahat has already attained Insight-wisdom.
3. I have lived in this Holy Order since my childhood days.
4. Have you learnt Dependent Origination, Paticcasamuppada?

5. Have you ever been to the State Pariyatti Sasana University?
6. The Sayadaws have already had their morning meal?
7. Have you done your homework for this morning?
8. I have never seen such an animal.

4. Present Perfect Continuous

S + has, have + been + Ving + O

since, for, how, long

Examples

1. This lay-man has been avoiding the taking of life for three years.
2. I have been studying Tipitaka since 1992.
3. How long has Devadatta been suffering from great woe in Avici hell?

5. Past Simple

S + V ₂ + O

once upon a time, long ago, on one occasion, last Wednesday

Examples

1. The Buddha attained Enlightenment under Bodhi-tree over 2500 Years ago.
2. Venerable Sobhita gave the five precepts to the assembly yesterday.
3. Once upon a time, Thera Sariputta uttered Abhidhamma to his pupils.
4. We, the student monks attended this University three months ago.
5. Pilgrims paid homage to the Tooth Relic Pagoda in Yangon last Wednesday.
6. The Buddha delivered his first sermon to a group of five ascetics.
7. We visited Ananda Temple in Bagan last month.
8. The ascetic Gotama attained Buddhahood at the age 35.
9. A bhikkhu stopped for alms-food in front of our house.
10. A Buddhist monk moved onto the next house and stood there for alms-food.

6. *Past Continuous*

S + was, were + Ving + O

V_2 + while + PC

PC + when + V_2

Examples

1. The teacher began his lecture while student monks were speaking to one another in the class.
2. When the donors were sharing merit with all-beings, he approached the assembly.
3. What were you doing yesterday at 7 p.m?
(What did you do yesterday?)
4. While the bhikkhu was reciting Patimokkha, the bhikkhus' Order Listened to him carefully.
5. The Sayadaw delivered a sermon last night while devotees are visiting his monastery.

7. Past Perfect

S + had + V ₃ + O

PP + last one year before/before

Examples

1. I met him in Yangon in 1997. I had seen him last five years before in our village.
2. Bhikkhus had discussed Cause and Effect before Lord Buddha arrived at the assembly.
3. After Lord Buddha had appeared in the world, beings knew wholesome and unwholesome deeds.

4. The lay-persons had received the five precepts from Venerable Sobhita.
5. Many people had heard the Sayadaw's sermon on the radio.

8. Past Perfect Continuous

S + had + been + Ving + O

Examples

1. When he visited Yangon, he had been paying homage to the Shwedagon for a week.
2. The donors arrived at the refectory while the bhikkhus were having their breakfast.
3. When the first year student monks attended this University in 1990, the fourth year students had been learning there for three years.
4. When a student monk got his B.A (Buddhism) degree, he had been attending the State Pariyatti Sasana University for four years.

9. Simple Future

S + will, shall + V ₁ + O

this evening, tonight, next, soon, tomorrow

If+V ₁ , Will+V ₁

Examples

1. Devadatta will become a Pacceka-Buddha in his next existence.
2. Every being shall go to one of Five Courses of Existence after this very life.
3. If we will do unwholesome deeds, we will suffer from unhappiness sometime and somewhere.
4. They will hold an alms giving ceremony in their house tomorrow.
5. A bhikkhu will go on a pilgrimage to the Tooth Relic Pagoda in Mandalay.
6. The bhikku will ordain this man tomorrow morning.
7. The bhikkhus will initiate these boys into the novice-hood tomorrow.

10. Future Continuous

S + will, shall + be + Ving + O

by this time tomorrow, till Sunday

Examples

1. His father will be searching for him by this time tomorrow.
2. The policeman will be following the thieves till Monday.

3. Venerable Sucitta will be explaining the Middle Way to his disciples in his parents' house from 7:00 until 8:30.

11. Future Perfect

S + will, shall + have + V ₃ + O

by this time next month

Examples

1. By this time next month the Sayadaw will have taught meditation for three times.
2. Ten Buddhist bhikkhus will have ordained three men by this time tomorrow.

12. Future Perfect Continuous

S + will, shall + have + been + Ving + O
--

by the end of this year

Example

By the end of this year we will have been learning English for one year.

V. QUESTION WORDS

<i>Who</i>	<i>Whom</i>	<i>which</i>
<i>Where</i>	<i>When</i>	<i>what</i>
<i>how</i>	<i>Whose</i>	

Who

1. Venerable Teja is on the road. Who is on the road?
2. Ven. Teja has a pair of robes. Who has a pair of robes?
3. The Buddha taught the Middle Way. Who taught the Middle Way?

Whom

The Buddha preached Abhiddhamma to Thera Sariputta.

Whom did the Buddha preach Abhiddhamma to?

To whom did the Buddha preach Abhiddhamma?

Where

1. There are many books in our library. Where are many books?
2. His parents have a plot of farm-land in their village.

- Where have his parents a plot of farm-land?
3. The Buddha taught the Abhidhama in Tavatimsa celestial world.

Where did the Buddha teach the Abbhiddhamma?

When

1. The bhikkhus were in the class-room yesterday.
When were the bhikkhus in the class-room?
2. They had much money last year. When had they much money?
3. Young novices sat under the big tree yesterday.
When did young novices sit under the big tree?

How, how many, how much

1. They left Yangon for Mandalay by plane.
How did they leave Yangon for Mandalay?
2. The student monks do their homework happily.
How do the student monks do their homework?
3. There are over four hundred bhikkhus in our University.
How many bhikkhus are there in your University?
4. This lay-man has a lot of money.
How much money has this lay-man?

5. How do we take refuge in the Three Gems?
 We take refuge in the three Gems, by reciting thus;
 I take refuge in the Buddha.
 I take refuge in the Dhamma.
 I take refuge in the Sangha.

Which

1. This lady wants red flowers. Which flowers does this lady want?
2. Kondanna of five group ascetics knew the Dhamma first.
 Which of five group ascetics did know the Dhamma first?

Whose

1. His teacher is an arahat?
 Whose teacher is an arahat?
2. Sariputta's pupils understood Abhidhamma.
 Whose pupils did understand Abhidhamma?

What

1. These are Three baskets.
 What are these?

2. The bhikkhus are reciting Parittas.
What are the bhikkhus reciting?
What are the bhikkhus doing?
3. It is ten o'clock. What time is it?
4. It is Monday. What day is it?
5. The bus is full of people.
What is the bus full of?
6. What are three Precious Gems for Buddhists?
They are the Buddha. The Dhamma and the Sangha.
7. What is your religion? I'am a buddhist.

V1. MODALS

can, could may, might need, dare
should, would must, had to

can, could

1. I can/could speak pali language.
2. Can he hear me?
3. Can you keep all five precepts?
4. Only a man can becomes a Buddha.
5. Can I donate some money to the pagoda? Yes, you can.
6. He can preach Buddhism well.

should

1. We should obey our teacher.
2. Buddhists should do their best to observe the five precepts.

would

1. I would like to say thank you.
2. I would like to speak a few words to the audience.
3. Would you like to drink a cup of tea?

may, might

1. He may/might go back to his room.
2. May I know your name, please?
3. May all beings be happy.

must, had to

1. All the Buddhist monks must abide by the Disciplinary Rules.
2. You had to look after your parents.
3. We must observe the five precepts if we want to lead a moral life.

need

1. Need you go yet? No, I needn't.

2. I need hardly tell you that the Dhamma is noble.

dare

1. I dare not go. I don't dare (to)go.
2. Don't you dare say such a thing again!
3. That is as much as I dare tell you.
4. I daren't tell you any more.

VII. CONJUNCTIONS

and, both and, not only...but also, but however, or, either..or, neither..nor, so, because, therefore, so that, and..too, when, if, while, after, as, before, as if

and, both and, not only...but also

1. He is a University student monk and he resides at the hostel.
2. Both the novices and the bhikkhus are practising meditation now.
3. He is not only a buddhist monk but also he is a preacher.

but, however

1. He is a Buddhist but/however he does not observe five precepts.

2. He had become a bhikkhu only in his old age, but posed as a senior one.

or, either or, neither nor

1. You should do merit in this very life or you will go to Niraya.
2. He can either come or go.
3. He neither eats food nor sleeps well.

so, therefore

1. He passed the Pathamagyi-examination, so/therefore he can attend state Pariyatti Sasana University.
2. We take the eight precepts from the a bhikkhu this morning so/therefore today is sabbath day.

so that

1. We joined the Bhikkhu's Order so that we can attain Nibbana.
2. This young monk is so good at English that he can get prize.
3. The old monk walks so fastly that we can not follow him.

and..,too

1. The young monks are writing and novices are writing, too.
2. The boy is reading a book and the girl is reading one, too.

when

1. When you make cash donation, he is doing a meritorious deed.
2. When you offer alms-food to the bhikkhus, he is practising meditation.

if

1. If you offer alms to the bhikkhus, you gain merit.
2. If it is the proper time for Sangha. I shall instruct Naga.

while

1. While the two friends were looking at a show, they decided to search for the way to liberation.
2. Devadatta approached the Buddha while the latter was preaching at the Veluvana.

after

After Upattissa and Kolita had left for the

Buddha, the followers of Sanjaya broke up.

as

As the Buddha spoke the verses, many lay-disciples attained the fruition of the sotapatti.

as if

A pork-butcher was suffering from pain as if he were in Niraya.

before

Before the bhikkhus recited parittas, lay-persons took five precepts.

III. READER

Unit 1

Three Refuges and Ten precepts

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to him, the Exalted One, the Arahāt,
the All-enlightened One.

THREE REFUGES

Buddham saranam gacchami.

Dhammam saranam gacchami.

Sangham saranam gacchami.

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Sangha I go for refuge.

TEN PRECEPTS

1. I observe the precept by avoiding the taking of life.
2. I observe the precept by avoiding taking what is not given.
3. I observe the precept by avoiding unchastity.
4. I observe the precept by avoiding falsehood.

5. I observe the precept by avoding farmented liquor, distilled liquor, intoxicants giving rise to sloth.
6. I observe the precept by avoiding unseasonable meals.
7. I observe the precept by avoiding dancing, song, playing music, and seeing shows.
8. I observe the precept by avoiding the use of flowers, scents, and unguents, wearing ornaments and decorations.
9. I observe the precept by avoiding the use of raised beds and of wide beds.
10. I observe the precept by avoiding the accepting of gold and silver.

Unit 2

The Nine Virtues of the Buddha

- | | |
|------------------------|---|
| Itipi so bhagava | = It has been said of the Bhagava |
| 1. Araham | = that he is worthy of special veneration; |
| 2. Samma sambuddho | = that he truly comprehends the Dhamma by his own intellect and insight; |
| 3. Vijjacaranasampanno | = that he possesses supreme knowledge and the perfect practice of morality; |

- | | |
|---------------------------------|---|
| 4. Sugato | = that he speaks only what is beneficial and true; |
| 5. Lokavidū | = that he knows all the three lokas; |
| 6. Anuttaropurisa-dhammasarathi | = that he is incomparable in taming those who deserve to be tamed |
| 7. Sattha deva-manussanam | = that he is the Teacher of devas and men; |
| 8. Buddhho | = that he is the Enlightened One, Knowing and teaching the Four Noble Truths; |
| 9. Bhagava | = and that he is the Most Exalted. |

(I pay my homage to the Buddha who is endowed with those Nine Virtues.)

Unit 3

Four Special Signs

Channa chose a beautiful chariot. White horses drew it. The people rejoiced because they saw their handsome prince. He was driving through the streets. They had not gone very far when they saw a hunched-up old man beside the road. This was an unusual sight for the Prince. He stopped horses.

The Prince asked Channa, "Who is that? He looks like a man but his hair is white. He has no teeth. His cheeks are sunken and his skin is wrinkled, He is weak and bent. He is leaning on a stick. What sort of man is that?"

"That is an old man. He has lived for along time," replied channa.

The Prince asked "Is any one old, Channa? Will my beautiful Yasodhara be old? Will you, yourself be old? Will I be old, too?"

Siddhattha was very unhappy because he had seen the old man.

On another day. when he went out with Channa, they saw a sick man. He was so weak that he could not stand up. However, he rolled on the ground.

He was crying with pain. His body had sores and his mouth was foaming. Channa explained that anyone could be ill at any time.

On the third visit outside the palace, they saw a funeral procession. The mourners were wailing with grief. They were carrying the corpse.

"Why are they carrying that man?" Siddhattha was amazed.

"My lord, that is a dead man." replied Channa.

When the Prince asked many questions, Channa explained, "Death is the end of life. It is common to all."

Channa as heedless of the King's orders and continued, "Yes, even you and your Princess, Yasodhara must surely die one day, my Lord."

Siddhattha was almost ill at this realization. He said, "Let us return to the palace at once, I don't want to go any further."

On their way back, they met another unusual sight. He was a man. The man wore a yellow robe. he shaved his head. His calm and peaceful appearance impressed the Prince.

Channa explained, "This is a Sage. He renounced his home and family. He is finding a way to end suffering."

Unit 4

Life of the Buddha

A long time ago in the country called Nepal, there was a kingdom called Sakya. Kapilavatthu was its capital. The King's name was Suddhodana Gotama. He belonged to the Gotama clan.

The King had a beautiful wife whose name was Queen Mahamaya. On the full moon day of June (Visakha), she gave birth to a son under the Sala trees in a beautiful park called Lumbini. The King named his son Siddhatta.

Siddhatta never knew his real mother because she died seven days after his birth.

"Siddhattha was raised by his aunt Mahapajapati who was also his stepmother. During his early years he lived happily with his family surrounded with luxury and comforts.

At the age of sixteen, he married beautiful Princess, Yasodhara, generally known as Bimba, who was his own cousin. They lived a happy married life for the next thirteen years, and during that time Princess Yasodhara gave birth to a son who was named Rahula.

One day during Siddhattha's trip to the Royal Gardens, he saw four things that made him very thoughtful about life. He saw an old man, a sick person, a dead body, and a Brahmin monk, ascetic. Only the monk gave him any comfort.

He realized that even luxurious life could not bring him real happiness, and that he could not be really happy while other people were suffering. He then wanted to find real happiness, the happiness that all people could share.

When he was twenty-nine years old, on a quiet night, the prince left his palace, his wealth, his wife, and his lovely son. He became a monk and spent the next six years studying with many Brahmin teachers and practicing extreme self-denial in the forest.

Finally he found that all those other teachers did not know how to find the truth, and that extreme self-denial was useless. He then left those teachers. Having found out that world wealth did not bring him the truth and that extreme self-denial did not bring him the truth, he decided to try a path between the two, which we call the Middle Way.

Six years after becoming a homeless monk, while sitting under the Bodhi Tree on the full moon night of May (Visakha) he meditated deeply. He reached the real happiness he sought, he attained the truth by his own efforts. This real happiness is called the Enlightenment. From that time on he was known as the Buddha which means the Enlightened One or the Awakened One. The Buddha found out the truth of life. He found that life is full of problems. He taught the people three principles of Buddhism to guide their thoughts and actions. The principles are as follows:

Not to do any evil

To do good deeds.

To purify the mind.

Two months after the Enlightenment, he began teaching the truth, which is called the Dhamma to his followers. Many of his followers receive

happiness after following his teachings. As time went on the number of his disciples increased rapidly. Since then, Buddhism has been firmly established in India.

The Buddha wandered over all of India, preaching the doctrines of real happiness to the people for forty-five years. At the age of eighty, the Buddha felt that his end was coming closer. He went to usinara, and there on the full moon day of Visakha month, under two Sala trees, he passed away. He left us with his most valuable and enduring teachings and the way to find real happiness.

Unit 5

The Buddha's Mission

First twō lay disciples

On the full moon of the night of May, while sitting in deep meditation under a Bodhi tree, at Gaya city, Eastern India, Siddhattha Gotama attained Enlightenment, real happiness, and became Buddha, the Awakened One. Two merchants called Tapussa and Bhallika passed by and seeing the Buddha sitting under the Bodhi tree, they offered him a meal of honey cakes.

After eating the food, the Buddha talked to them about his new experience, and the two merchants became his first lay disciples, the first Buddhists. The Buddha, at the time of his enlightenment, was thirty-five years of age.

The students may have a question in mind "What is Enlightenment?" The answer is the enlightenment is the state of pure mind, the mind is free from ignorance, from hatred, and from craving. The mind is in the state of being enlightened and comprehending truth

First sermon and first monk disciple

Now the Buddha was ready to begin his mission of teaching his doctrine to the people. He asked himself to whom should he first teach the Doctrine. His mind turned to his former teachers, namely, Alara Kalama and Udaka Rama. However, the two teachers had already died. He then recalled the five companions with whom he had lived before setting out to seek Enlightenment alone. They were still at Deer Park of Isipatana (near Benares City), about one hundred miles away. The Buddha went there. At Deer Park, he gave his First Sermon, during the Asalha month (full moon day of July). It was known as Dhammacakkappavattana Sutta, the Turning of the Wheel of Dhamma or Truth.

After the sermon, the five ascetics Kondanna, Vappa, Bhaddiya, Mahanama, and Assaji realized the Eye of Dhamma, or Truth. Kondanna realized

liberation first and asked for monkhood. The five ascetics became the first Noble Disciples of the Buddha.

Missionary activity

Early one morning, while the Buddha was sitting in Deer Park of Isipatana, a young man named Yasa, who was born into a wealthy family came nearby the Buddha and saw him. Upon hearing the Buddha's teaching, he realized that life was full of dissatisfaction, problems and troubles, and asked to become a monk to find real happiness.

Soon after that, the Buddha converted Yasa's parents and wife to Buddhism. The Venerable Yasa had fifty-four lay friends. Having learned of Yasa's ordination, they agreed to follow him and were ordained into the Order. Within a few days, Yasa and his friends became Arahants (Enlightened monks). The total number of Arahants was then sixty-one.

Preaching Movement

Seeing that there were now enough disciples to begin sharing the Truth, the Buddha told his disciples to separate and wander from place to place to teach the Truth to the people. He himself set out on a long journey for the same purpose.

Throughout the forty-five years of his mission and his limitless kindness to all human beings, the Buddha selflessly devoted his life to teaching the Dhamma, the Path leading to real happiness. He travelled widely in northern and eastern India, stopping only during the rainy season, when he and his disciples, both monks and nuns, would go into the Rains Retreat. Through the efforts of the Buddha and his followers, Buddhism was firmly established in India about 588 years before the Christian Era. The Buddha (Siddhattha) was born about 623 years before Christ.

Last instruction of the Buddha

At the age of eighty, while on his way to Kusinara City, the capital of Malla State, the Buddha became ill after he had eaten a meal offered by Cunda, a toolsmith. The Buddha told Venerable Ananda, his faithful attendant, to console Cunda, and to tell him that his food-offering, which was the Buddha's last meal, was of great fruit and merit and that he should not blame himself for the Buddha's illness.

The Buddha travelled to the Sala Grove of Malla State, where the Buddha told the Venerable Ananda

to prepare a couch between two Sala trees. Then he laid down on his right side, still mindful and self-possessed. The monks assembled about him.

Although he was about to pass away, when men came to him to be received into the Order, he accepted and gladdened them with a sermon on the Dhamma. Of those men, Subhadda, mendicant wanderer, a poor man, was the last one who was ordained by the Buddha. He realized Arahantship before the Buddha's death.

On his death bed under the two Sala trees, on the full moon night of Visakha month (May), the Buddha said to his disciples:

"O Bhikkhus, you will not be left without a Teacher, because the Doctrine and the Discipline I have taught and laid down for you shall be your Teacher when I am gone."

He said again, "Decay is inherent in all component things! O Bhikkhus, work out your own salvation with diligence."

These were the last words of the Enlightened One. His face shone as luminous gold. His mind ascended to the realms of ecstasy. He realized Nibbana, the Enlightenment and passed away from the eyes of human beings forever. His teachings have

remained to guide us for all time. After the passing away of the Lord Buddha, his male and female disciples continued teaching the Dhamma to the people and maintain Buddhism to the present time.

Unit**6****Buddhism after Buddha's Death****The Story in Brief**

After the Buddha's death, his disciples continued to spread Buddhism far and wide. In the first century of the Buddhist Era, two Buddhist councils were held to protect and preserve the purity of Buddha's teachings.

The First Council

Tradition tells us that First Council was held by 500 Arahants (saints or enlightened persons) at Rajagri (Rajagaha) city three months after the Buddha's death. The purpose of the Council was to fix the doctrine and the discipline as taught and laid down by the Buddha. The Council was headed

by Venerable Maha Kassapa, and with the sponsorship of King Ajatasattu of Magadh State. The events (meeting) lasted seven months.

The Second Council

One hundred years later, there occurred an important event which was a turning point in the history of Buddhism. At that time, a group of monks called Vajjiputta, at the town of Vesali, were lacking in discipline. The elders of the Order tried to correct their views and practices. They ignored the advice of the elders.

As a result, 700 Arahants held the Second Council at Vesali to revise and confirm the Buddha's Dhamma. Buddhism, then, was divided into two schools of thought: Theravada, and Mahayana. The elders of the Council belonged to the Theravada school; meanwhile the Vajjiputta monks developed the Mahayana school.

The third Council

After declining for many years, Buddhism flourished again during the reign of King Asoka of India (Third Century B.C.). To purge the undisciplined monks and preserve the pure teachings of the Buddha, the Third Council was held at Pataliputtra

city. At present, it is Patna city, a Capital of the Bihar State of India. It was held under the leadership of Venerable Moggalliputta Tissa and under the sponsorship of King Ashoka, the Great. There were 1,000 Arahants participating in this Council.

After the Council, nine missions of elders were sent by King Asoka to preach the Dhamma in the different states of India and foreign countries. This was the first time that Buddhism had spread out of India. Buddhism went on to become one of the four great religions in the world along with Hinduism, Christianity, and Islam.

At the present, there are two traditions of Buddhism namely:

1. Theravada Buddhism and
2. Mahayana Buddhism

Theravada Buddhism was spread in India, Sri Lanka, Thailand, Burma(Myanmar), Laos, Cambodia, Malaysia, Singapore, and Indonesia. Presently this Buddhist practice is spreading in Australia, Europe, North America, and Canada. Mahayana Buddhism was spread to North India, Tibet, Mongolia, Soviet Union, China, Japan, Korea and Vietnam. This Buddhist practice is also spreading in European and American countries including Canada.

Unit 7

THE TWO CHIEF DISCIPLES

Near Rajagaha there were two villages called Upatissa and Kolita. The headmen of these two villages were also known by the two names. Both the families were very close friends.

One day Upatissa's wife, Sari, gave birth to a son. On the same day Kolita's wife, Moggali, also gave birth to a son. Upatissa's son was known either as Upatissa or Sariputta — Sari's son, and Kolita's son was known as Kolita or Moggali Putta — Moggali's son or Moggallana. Both the sons were extremely friendly from their childhood.

When they grew up both of them used to watch dramas. One day while watching a drama called

Giragga Samajja — mountain festival — young Kolita and Upatissa decided to leave home in order to seek greater happiness than watching a drama.

Now about this time there was staying near Rajagaha a famous religious teacher called Sanjaya. These two close friends went to him to seek advice. After some time they were not satisfied at all with the teaching of this master and stopped going to him. They wanted to know something more than what their teacher knew and taught. They asked to be taught the way of deathlessness. And they promised each other they would both search and study and meditate with all their power and to try to find the Truth of life, and **whichever of them** found it first, he would let the other know.

One morning, as Upatissa was in the main street of Rajagaha, he saw at some distance away, an ascetic going round from door to door for alms-food. And as he looked at him, he was very pleased with everything about him. The unknown ascetic seemed to him to be most modest, so calm and collected in his way of walking along and standing still while the people brought out food from their houses and put it in the bowl. But when he had come nearer, his admiration of the ascetic was turned

into wonder and reverence, for there was a look in his face such as he had never seen on the face of any ascetic before — a look of perfect peace, as of a smooth undisturbed lake under a calm, clear sky. "Who is this?" said Upatissa to himself. "This ascetic must be one who has found what I am seeking, or else he must be the pupil of such a one. I wonder who is his teacher. Whose teaching can it be that he follows? I must go after him and find out."

When the ascetic had gone round all the houses, and now was going out of the city gate, Upatissa went up to him, and humbly spoke to him thus, "Your coming and going, brother, are so pleasant. Your face is so clear and bright; who is your teacher, Sir? What is your teacher's name, Sir? What is he teaching Sir?"

"I can soon tell you that, brother," said the ascetic happily. "There is a great ascetic of the Sakya race who has left his home and country behind in order to follow the homeless life. And it is to follow him that I have left my home. He is my teacher. It is His teaching that I follow and practise."

"And what is that teaching, Sir? What is it that your master preaches? I also would like to know

it," said Upatissa eagerly, thinking that perhaps at last now he was going to hear from this ascetic about the Truth of life for which he and his friend Kolita had been looking for so long.

"I am only a newcomer into the monk's life of the Buddha," replied the ascetic modestly. It is only very recently since I began to study Buddha's teachings, so I do not know very much yet about His Teachings. I cannot explain it to you in every little point. But if you want I can tell you the summary of it in a few words."

"That is all I want, brother," said Upatissa quickly. "Tell me the summary. The summary is just what I want. **What need to make** a lot of words about it?"

"Very well, then." said the ascetic "listen!"

The Buddha taught:

"There is a cause for everything,

The Buddha knows it;

He also knows that if there is no cause there is no result, This is what he teaches."

Assaji was the name of this ascetic whom Upatissa met and spoke to. Assaji was one of the first five monks who listened to the Buddha's first sermon (Lecture).

Venerable Assaji spoke only two lines, but Upatissa was so clever that he understood the other two lines and the meaning of the whole stanza. He realised the Truth that everything that ever has come into existence, or ever will come into existence, must pass away. And he said to the ascetic: "If this is the doctrine you have learned from your teacher, then indeed you have found the state that is free from sorrow, free from death which has not been made known to men for ages and ages." Then he thanked him, paid him due respect and took leave of him. Off he went to find his friend Kolita and to bring him the great news that at last he had found what they wanted.

After a while he met his friend and before he spoke a word Kolita said:

"Why, brother, how clear and shining your face is! Can it be, brother, that at last you have found 'The Truth of life' we both have been seeking so long?"

"It is so, brother; it is so," was Upatissa's glad reply. "I have found the Truth of life."

"But how, brother, how?" Kolita asked eagerly.

When Upatissa explained to him how he got it, Kolita too realised the Truth of life and both of

them went to see the Buddha. As they had already known His teaching it was very easy for the Buddha to make them monks. In a short time the Buddha made them His chief disciples. Sariputta's wisdom and Moggallana's miraculous power are well known in Buddhist history.

ENGLISH
(For SECOND YEAR)

Department of English
STATE PARIYATTI SASANA UNIVERSITY
(YANGON/ MANDALAY)

*Namo tassa bhagavato arahato
sammasambuddhassa.*

**I. ACTIVE AND PASSIVE VOICES
(Twelve Tenses)**

Verb Transitive = *a verb that must take an object
or a phrase acting like an
object*

Verb Intransitive = *a verb that has a subject but
no object*

VT = Preposition ဝှိ Passive ရှိ
VI = Preposition ရှိ Passive ဝှိ

Examples

- One hundred thousand bhikkhus accompanied the Buddha.
The Buddha was accompanied by one hundred thousand bhikkhus.
- The buildings of Sasana University belong to Pariyatti-sasana.

I. Simple Present

(A) S + V1 + O

(P) S + is, am, are + V₃ + O

every day, always, generally, usually, occasionally, often, ever, never, sometimes, on Monday, twice a week

e.g Evil deed *opposes* good deed. (A)

Good deed is *opposed* by evil deed. (P)

- All the eighty-nine types of consciousness *possess* the characteristic of awareness of an object.
- This *Naga* (applicant) *desires* *Upasampada* (bhikkhu-hood) under the Ven. Tissa.
- Love *is threatened* by lust.
- Mind *changes* even faster than matter.
- The word *Paramattha* (reality) *is* of great significance in Abhidhamma.
- Non-attachment *is* one of the three roots of good.
- The Buddhas *smile* only with the four Beautiful Functional Consciousness.

II. Present Continuous

(A) S + is, am, are + Ving + O

(ယခုပြုနေဆဲ)

(P) S + is, am, are + being + V₃ + O

now, at this moment, at present, look!

e.g Two ladies are offering flowers to the Buddha image. (A)

Flowers are being offered to the Buddha image by two ladies. (P)

- The nuns *are cleaning* the compound of the Shwedagon Pagoda now.
- Donors *are giving* a bhikkhu alms-food and other requisites.
- A householder *is teaching* his children the Buddha's Dhamma.
- Thera Cakkhupala *is pacing* up and down in meditation.
- They *are waiting* for the bhikkhus to express their thanks.
- They *are aspiring* to divine world and liberation from rebirth and death.

- Two applicants *are standing* at a place about twenty feet from the assembly of Sangha.

III. Present Perfect

(A) S + has, have + V₃ + () အတိတ်ကလုပ်ခဲ့ပြီး ယခုလုပ်ဆဲ
 နောင်ဆက်လုပ်ဦးမည်

(P) S + has, have + been + V₃ + () လုပ်ပြီးပြီ၊ အကျိုး
 သက်ရောက်မှုရှိသေး ကိစ္စတစ်ခုကိုလုပ်ပြီးစ

just, already, recently, seldom, since, ever, never several times, for a long time

e.g A Once-returner *has already developed* the Path of once-returning. (A)

The Path of once-returning *has already been developed* by a Once-returner. (P)

- Some Buddhists *have understood* permanence and impermanence through Insight-Meditation.
- They *have built* the new bridge for a long time.
- *Have you seen* the Thera killing insects?
- His brother *has heard* the religious discourse of the Sayadaw.
- A never-returner *has eradicated* attachment and hatred.

- Once-returner *has attenuated* lust, hatred and ignorance.
- An Abhidhamma scholar *has suggested* learners to call the word *bhavanga* life-continuum.
- *Have you got* tuberculosis?
- *Have you reached* the qualifying age of twenty years?

IV. Present Perfect Continuous

(A) S + has, have + been + Ving + ()	ယခင်၊ ယခု၊ နောင် လုပ် ဆက်တိုက်
(P) No Passive	လုပ်၊ မကြာမီကပြီ

over and over, all the time, how long, since, for

e.g A famous Sayadaw has been reciting Parittas for two hours. (A)

- Young bhikkhus *have been doing* their lessons since morning.
- How long *have* the bhikkhus *been staying* at the monastery?
- The Order *has, been ordaining* Naga with Ven. Tissa as the Preceptor for fifteen minutes.

VII. Past Perfect

(A) S + had + V₃ + O အဝိတ်ဖြစ်ရပ်နှစ်ခုတွင်

(P) S + had + been + V₃ + O ပထမဖြစ်ရပ်

e.g After a young bhikkhu *had practised* meditation on loving-kindness, he *went* to bed. (A)
 After meditation on loving-kindness *had been practised* by a young bhikkhu, he *went* to bed. (P)

- When the Buddha *attained* Enlightenment, he *had* already *known* the Four Noble Truths.
- The Buddha *passed* away after he *had set* in motion the splendid wheel of the Dhamma.
- This lay-man *had* never before *given* anything charity to anybody.
- The Buddha *had gone* forth from a Sakyan family into a recluse though his kingdom *did not want* it.
- The villagers *had renovated* the ancient historical pagoda before the Minister *came*.
- The earth *had* already *swallowed* up Devadatta before he *arrived* at the Jetavana.

VIII. Past Perfect Continuous

(A) S + had + been + Ving + O
(P) No Passive

e.g When Thera Kassapa *arrived* in Kusinara, the bhikkhus *had been waiting* for him to cremate the Buddha for seven days. (A)

- When the bhikkhus desired him, the Thera had been attaining to the 'Attainment to Cessation'.
- When the Buddha attained Enlightenment, he had been practising meditation for six years strenuously.

Pt PC had + been + Ving အတိတ်ဖြစ်ရပ်ဆက်တိုက်ဖြစ်နေခဲ့
Pt C was, were + Ving အတိတ်မှာဆက်တိုက်ဖြစ်ခဲ့၊ မပြီးသေး

- When I went out of my room, they *had been eating* food. (စားပြီးနေပြီ)
- When I met him, his parents *were sleeping*. (အိပ်နေ၊ မနိုးသေး)

IX. Simple Future

(A)

(A) S + will, shall + V₁ + O

(P) S + will, shall + be + V₃ + O

tomorrow, till Sunday, all day tomorrow, at this time tomorrow, next, at this time next year, the whole morning tomorrow, from 7:00 until 8:30

e.g You *shall tell* the truth and the facts. (A)

The truth and the facts *shall be told* (P)

- Mountain-top *will be reached* by the climber if he climbs slowly.
- All the bhikkhus *will go* to pay homage to the Shwedagon Pagoda tomorrow.
- The preceptor *will give* an applicant a new name in Pali.
- This assembly of the Sangha *will use* the name Ven. Tissa for the preceptor.
- I *shall instruct* Naga if it is the proper time for Sangha.

(B)

(A) S + is, am, are + going to V_1 + O

(P) S + is, am, are + going to be + V_3 + O

- S + is, am, are + going to + O

e.g The man *is going to sell* his books next week.

(A)

His books *are going to be sold* by the man
next week.

(P)

- I *am going to ask* you about what is in your body.
- This lay-man *is going to practise* Insight meditation tomorrow.
- The monk is wearing his new robes.
- He *is going to give* a sermon.
- The monk *is bringing* his alms-bowl to have his alms-meal.

(C)

(A) S + be about to + V_1 + O တော့မည့်ဆဲဆဲ၊

(P) No Passive

တော့မလို့

e.g The lecture *is about to start* when a student monk comes in the classroom. (A)

- Devadatta *was about to own up* his fault to the Buddha.
- This young man *is about to be* ordained now.

X. Future Continuous

(A) S + will + be + Ving + O	မဖြစ်ခင်ကြိုပြော၊
shall	အနာဂတ်တွင် ဖြစ်ရပ်
(P) No Passive	တစ်ခု အင် နိကြာ
	ဖြစ်ပျက်နေမည်

till Sunday, all day tomorrow, at this time tomorrow, at this time next year, the whole morning tomorrow, from 7:00 until 8:30

e.g The young bhikkhus *will be reciting* parittas at this time tomorrow. (A)

- Your good or bad actions *will be waiting* for you.
- The Government *will be holding* a religious ceremony at the Tooth Relic Pagoda.

XI. Future Perfect

(A) S + will, shall + have + V ₃ + O	အနာဂတ်တစ်ချိန်ချိန်
(P) S + will + have + been + V ₃	O ဖြစ်ရပ်တစ်ခု ပြီးပြီးသား
shall	ဖြစ်နေမည်။

by then, by that time, by the twenty-fourth, by the time next month, by 4 p.m this evening, by coming Sunday, before

e.g A lay-disciple will have donated a building before he leaves Yangon. (A)

A building will have been donated by a lay-disciple before he leaves Yangon. (P)

- *By the time you come to the assembly, the Sayadaw will have preached his discourse on mindfulness.*

XII. Future Perfect Continuous

(A) S + will, + have + been + being	အနာဂတ်
shall	တစ်ချိန်မှာ
(P) No Passive	ဖြစ်ရပ်တစ်ခု
ဖြစ်ပျက်နေပြီးပြီ၊ ယင်းသည် ဆက်ဖြစ်နေဦးမည်ဟု ကြိုပြော	

- e.g*
1. When Thera Sariputta attains arahatship, he *will have been practising* meditation for fifteen days.
 2. By next May, he *will have been living* in this holy order for seventy years.

[XI နှင့် XII တို့ကို Modern English Usage မှာ အသုံးနည်း]

II. MODALS

<p>can, could shall, should will, would may, might must, had to, ought to. need, dare + V_1 has to, have to</p>
--

can, could

1. Only Arahats can comprehend the Path and Fruit consciousness of an Arahata.
2. No civilized society can exist without Shamelessness and Fearlessness.
3. This old bhikkhu could walk for four miles during his alms-round, when he was young.

shall, should

1. I shall wear the inner robe even all round.
2. I shall eat the alms-food with attention on the bowl.

3. An applicant shall have a preceptor to ordain him and guide him in course of his bhikkhu life.
4. A monk should not intentionally deprive a living thing of life.
5. You should give up smoking.

will, would

1. I will help you with your work.
2. A lay-man will donate a building to the Sasana University.
3. I would like to request you to ordain me a Samanera out of compassion.
4. It is proper time for the Order, I would instruct Naga (applicant).

may, might

1. Everybody may be reborn in a good or bad existence after this very life.
2. Almighty God might be responsible for the beings if He created them.
3. A person might have missed a good time if he was heedless.
4. May all the seen and unseen beings be happy and peaceful.

5. May the exalted One accept me as a lay-disciple.
6. May the veneration be to the Perfectly Enlightened One.

must, had to

has to, have to

1. Naga(an applicant) must have a set of three robes and one alms-bowl in his possession.
2. Mallika, the Queen of King Kosala, had to suffer in a woeful state only for seven days.
3. A Samanera has to request a teacher to be his preceptor.
4. We have to practise Insight-meditation so that we are free from birth and death.

ought to

1. Every Buddhist ought to avoid drinking intoxicating drugs.
2. While you are observing Uposath , you ought to be kind to living beings.

need

1. We need not believe in any powerful creator.
2. Need a monk keep much money?
- Does a Buddhist need to be a vegetarian?

- Every Buddhist needs to pay homage to the Buddha.
- We are in need of moral activities.

dare

1. Dare you go back home along in the dark?
 2. They dare not challenge us.
- Does everybody dare to risk his life?
 - The Buddha dared to revolt against caste-system.

III. CLAUSES AND PHRASES

Clause = *component of a sentence, with its own subject and predicate* (ကြိယာပါ ဝါကျပြတ်)

Phrase = *group of words (often without a finite V) forming part of a sentence*

(ကြိယာမပါ ဝါကျပြတ်)

*though, although, while, when,
as, on, after, in, etc.*

+ Phrase

(Conj, Prep + Phrase)

1. Present Participle Ving

(V₁, V₂, be Ving နှင့် ရေးထားသောစာကြောင်း)

e.g 1. (a) *The boy* opened the door.

(b) *He* saw a monk.

- The boy, *who opened the door*, saw a monk.
(clause)
- The boy, *opening the door*, saw a monk.
(phrase)
- *Opening the door*, the boy saw a monk.
- *On opening the door*, the boy saw a monk.

2. *While residing at the Jetavana monastery*, the Buddha uttered the following discourse.

3. The Buddha realized things as they truly are *after following Middle Path*.

4. *Aspiring to become very beautiful*, Ummadanti performed meritorious deeds.

2. Past Participle V3

(Passive Voice နှင့် ရေးထားသောစာကြောင်း)

e.g 1. (a) *The book* interests many readers.

(b) *It* is written by a famous author.

- The book, *which is written by a famous author*, interests many readers.
(clause)
 - The book, *written by a famous author*, interests many readers.
(phrase)
 - The book, *as written by a famous author*, interests many readers.
2. Infatuated with the pride of health, some people lead evil life in deeds, words and thoughts.
 3. Accompanied by five hundred bhikkhus, the Buddha set out for Savatthi on his daily round for alms food.
 4. Unaided and unguided by any supernatural power, the Buddha attained Enlightenment.

3. Perfect Participle

(A) *having* + V_3 (Perfect tense Active Voice နှင့်စာကြောင်း)

(P) *having* + *been* + V_3 (perfect tense Passive နှင့်စာကြောင်း)

e.g A. 1. (a) **The boy** went to bed.

(b) **He** *had done* his homework.

The boy, *who had done his homework*, went to bed.
(clause)

- The boy, *having done his homework*, went to bed. (phrase)
- *Having done his homework*, the boy went to bed.

2. The applicant, *having received the permission*, requests the Sangha to allow him to be shaved.
3. *Having developed the Path of the Worthy*, an arahat is free from defilements.
4. Having had his meal, a bhikkhu sits down and establishes mindfulness in meditation.
5. Having gained much merit, Thera Ananda will soon become an arahat.
6. Having been a teacher of the many, Sancaya did not want to be a pupil of the Buddha.

g B.1 (a) *The girl* feels shy.

(b) *She has been seen by the boys*.

The girl, *who has been seen by the boys*, feels shy.

(clause)

- The girl, *having been seen by the boys*, feel shy.

(phrase)

- *When having been seen by the boys, the girl feels shy.*

2. *Having been given up by the physician, the Thera Cakkhupala went to the monastery.*

3. *Having been shaved, the applicant goes to the senior bhikkhu and pays respect to him.*

4. Adjective Phrase

e.g (a) The boy cried aloud.

(b) He was wet and cold.

- *The boy, who was wet and cold, cried aloud.*
(clause)
- *The boy, wet and cold, cried aloud.*
(phrase)
- *When wet and cold, the boy cried aloud.*

2. *The Dhamma, excellent in the beginning, in the middle and in the end, was expounded by the Buddha.*

3. *A man, while young, takes pride in his youth.*

4. *Independent of divine help, we can gain deliverance from suffering by our own efforts.*

5. *Confidence, compared to the water purifying gem of the universal monarch, is one of the thirty-seven factors of Enlightenment.*

5. Prepositional Phrase (Noun Phrase)

e.g 1. (a) **The boy** plays football.

(b) **He** is on the road.

- The boy, *who is on the road*, plays football.
 - The boy, *on the road*, plays football.
 - *While on the road*, the boy plays football.
2. The Buddha has come here *while on his round for alms*.
3. The fully Enlightened One, while at the Capala shrine, gave up the life-sustaining process.

IV. RELATIVE PRONOUNS

A. Subjective	RP	WHO	people
B. Objective	RP	WHOM	people
C. Sub + Obj	RP	WHICH	things, animals
D. Possessive	RP	WHOSE	people, animals
E. Possesveve	RP	OF WHICH	things, animals

A. 1. (a) **The man** is my uncle.

(b) **He** lives in this house.

- The man, *who* lives in this house, is my uncle.
2. Those, *who* need a thing, know the means of getting it.
3. Thera Sariputta was a person, *who* always served his teacher.

4. The foolish person, *who* knows his foolishness, is said to be a wise one.
5. There is no one *who* is not afraid of death.

B. 1. (a) *The Sayadaw* is an abbot.

(b) You can see *him* just now.

- The Sayadaw, *whom* you can see just now, is an abbot.
2. The Thera, *whom* you accompany, is well-versed in Tipitaka.
 3. The Queen, *whom* the Buddha ordained first, is his poster-mother, Gotami.

C. 1. (a) *The book* was written by a famous author.

(b) *It* wins the prize.

- The book, *which* wins the prize, is written by a famous author.
2. (a) *Dogs* are barking at me.
(b) You can see *them*.
 - Dogs, *which* you can see, are barking at me.
 3. Consciousness, *which* is one of the four Realities, has the characteristic of awareness.
 4. All the mental states, *which* arise together with consciousness, are fifty-two.

5. The Dhamma, *which* surpassed other Doctrines, are well-known to the world.
6. The Middle Path, *which* the Buddha expounded, is sublime.
7. The Enlightenment, which the Buddha attained, can be possessed by all the noble ariyas.

D. 1. (a) *The lady* is pretty.

(b) *Her* husband died last week.

- The lady, *whose* husband died last week, is pretty.

2. (a) *The Dhamma* is a way of life.

(b) The essence of *it* is the Noble Eightfold Path.

- The Dhamma, the essence *of which* is the Noble Eightfold Path, is a way of life.

3. The Buddha, *whose* Dhamma is welcome by all over the world, is a human being.

4. Nibbana, *of which* characteristic is peacefulness, can be attained by the one who practised Insight-meditation.

V. PREPOSITION + RELATIVE PRONOUN

<p>A. WHOM Objective people</p>
--

<p>WHICH Objective things and animals</p>
--

- A. 1. (a) *This man* believes in Buddhism.
 (b) I am aware of *him*.
 - This man, *of whom* I am aware, believes in Buddhism.
2. (a) *Your parents* take pride in your success.
 (b) You should attend to *them*.
 - Your parents, *to whom* you should attend, take pride in your success.
3. The Sayadaw, *on whom* young novices and monks depend, is called preceptor.
4. The Buddha, *to whom* millions of people are devoted, is the founder of Buddhism.
5. The bhikkhus, *in whom* you take refuge, is endowed with noble precepts.
- B. 1. (a) *The dog* is very clever.
 (b) You are afraid of *it*.
 - The dog, *of which* you are afraid, is very clever.
2. Everyone should develop meditation on loving kindness, *by which* hatred is appeased.
3. Moral precepts, *in which* a lay-disciple is established, is the primary state in Buddhism.
4. Elephant Palileya, *with which* the Buddha was for three months, will be reborn in a celestial world.

VI. PRONOUN CONJUNCTIONS

that, where, what, whether, etc.

1. (a) A foreigner thought.
 (b) He would take refuge in the Buddha.
 - A foreigner thought *that* he would take refuge in the Buddha.

2. (a) All the villagers know.
 (b) The Sayadaw will give a sermon this evening.
 - All the villagers know *that* the Sayadaw will give a sermon this evening. (A)
 - *That* the Sayadaw will give a sermon this evening is known to all the villagers. (P)

3. (a) Monks are reciting Parittas in a house.
 (b) Many people are gathering in the house.
 - Monks are reciting Parittas in a house *where* many people are gathering.

4. (a) The Buddha asked the visiting monks.
 (b) They had seen the Thera killing insects.
 - The Buddha asked the visiting monks *whether* they had seen the Thera killing insects.

5. *Whether* a person can be reborn in a celestial world or not after this life is not to be perceived.
6. Kamma is *what* man has to rely on.
7. *What* we reap today is what we have sown either in the present or in the past.
8. The arahat realizes *that* what was to be accomplished has been done.

VII. COMPOUND RP

**whoever, whomever, whichever, whatever,
wherever, whenever**

1. *Whoever* practises Insight-Meditation will attain great peacefulness.
2. They all will gain the same merit *whomever* donors shared merit with.
3. You may choose *whichever* you like.
Whichever you like may be chosen.
4. *Whatever* he does he dies well.
5. I will follow you *wherever* you may go.
6. *Wherever* a Buddhist lives he should be thinking of the virtues of the Buddha.

VIII. INTERROGATIVE PRONOUNS

**who, whom, which, what, how, why, when,
where, whose**

Examples

1. *Who* are you?
 - *Who* goes there?
2. *Whom* did you see?
 - *Whom* will you speak to?
 - *To whom* will you speak?
3. *Which* of you has done this?
 - *Which* are your friends?
 - *Which* book does he read?
4. *What* is your name?
 - *What* do you want?
5. *How* can I go to the pagoda?
6. *Why* did you not attend the meeting?
7. *Where* should people go to free from death?
8. *Whose* is this book? Whose house does a boy throw a piece of stone at?

IX. INDIRECT QUESTIONS

**who, whom, which, what, how, why, where,
whose**

1. I asked him *who* was speaking to her.
Who was speaking to her was asked.
2. All know *whom* she likes.
Whom she likes is known to all.
3. Please tell me *of whom* he is afraid.
4. You can see *which* is your upper robe.
Which is your upper robe can be seen.
5. Does he know *which* way she will go?
6. The author mentioned *what* the Buddha taught.
What the Buddha taught was mentioned by the author.
7. Tell me *how* you have got your alms-food.
8. Mother asked *why* he does not go to the monastery.
9. My teacher advised me *when* I should meditate on impurities of the body.
10. A lay-disciple asked me *where* the Sayadaw stays.

11. The policeman investigates *whose* son he is.
Whose son he is is investigated by the policeman.

X. CONJUNCTIONS

no sooner ... than, too...to, if, had, should, whereas, as well (as) the more/less/-er ... the more/less-er, so that, no matter what

no sooner ... than

No sooner had a son been born to him *than* he has to enter the Order.

too adj to

These outer robes are *too red* for the monks *to put on*.

This nun is too fat to get on the bus quickly.

if

If it rains, the novices, who are going round for alms-food, will get wet.

What would you say *if* a non-Buddhist called Buddhism a religion?

If you had practised meditation, you would have gained Path and Fruit.

We do not know *if* we can be reborn in a celestial world or not.

You would find the Dhamma *if* you practised meditation regularly.

Had

Had they searched more closely, they could have found what they wanted.

Should

Should anybody do unwholesome deeds, he will surely get the evil fruit of it.

whereas

Sumanadevi was a Once-returner *whereas* her father was only a String-winner.

as well (as)

My parents are giving me money *as well as* courage.
My friends give me advice, and encouragement *as well*.

If you will enter the Order, I will enter *as well*.

the more/less/-er ... the more/less/-er

The brighter the moon is, *the happier* the children are.

The less you smoke, *the better* it is for you.

The more Thera Ananda sees the Buddha, *the more* he is devoted to the Exalted One.

The more Devadatta envied the Buddha, the further away his gain and honour were.

so adj that

A non-Buddhist was *so pleased* with the Sayadaw's teaching *that* he took refuge in the Triple Gems.

so that

The Organizers invited a famous Sayadaw from a foreign country *so that* they can listen to the Dhamma he will give.

The soup is *so hot that* the sick monk cannot drink it.

no matter what

No matter what a teacher says, every student should investigate it.

