

## Exercise 11 – Present Participles

### Version 1.5

1. *Pānīyaṃ yācitvā rodanto dārako mañcamhā patati.* – Begging for water, the crying child falls from the bed.

2. *Vatthāni labhituṃ icchanto vāñijo āpaṇaṃ gacchati.* wishing to get clothes, the merchant goes to the shop.

Note: *icchati* requires *tumattha* dative.

3. *Upāsako padumāni ādāya vihāraṃ gacchamāno Buddhaṃ disvā pasīdati.* The lay devotee is glad (when) he takes the lotuses and goes to the monastery, and sees the Buddha.

Note: Four verbs (*ādāya*, *gacchamāno*, *disvā*, and *pasīdati*) are consecutive actions. Therefore, their suffixes (-*tvā*, and -*māna*) are equal to “and”. Moreover, they refer to time (*pubba-kāla* or *samāna-kāla*), and therefore they are often equal to “when”.

4. *Sakuṇo tuṇḍena phalaṃ haranto rukkhasmā uppatati.* – the bird flies from the trees carrying/taking fruit with his beak.

5. *Cīvaraṃ pariyesantassa samaṇassa ācariyo cīvaraṃ dadāti.* The teacher gives the robe to the monk who is searching for the robe.

Note: In order not to get confused between dative and genitive, this sentence should be like this: *Ācariyo cīvaraṃ pariyesantassa samaṇassa cīvaraṃ dadāti.*

6. *Araññe ahiṇḍanto luddako dhāvantaṃ migam passivā sarena vijjhati.* Wandering in the forest, the hunter sees a deer running and he shoots [it] with an arrow.

7. *Uyyāne ahiṇḍamānaṃ kumāraṃ ahiṇḍamānaṃ kumāraṃ brāhmaṇo padumāni yācati.* The brahmin asks the boy for lotuses while wandering in the forest.

Note: “*yācati*” takes two objects, but never ablative.

8. *Rathena gacchamānehi amaccehi saha ācariyo hasati.* The teacher laughs together with ministers who are going by chariot.

9. *Dānaṃ dadāmānā sīlāni rakkhamānā manussā sagge uppajjanti.* People who give dāna and keep precepts are reborn in a blissful realm.

10. *Dhaññaṃ ākaṅkhattassa purisassa dhanam dātuṃ vāñijo icchati.* A merchant wants to give wealth to the man who desires the paddy.”

Note: *dhaññaṃ* is rice in husk, called paddy. PTS translates it as grain or corn.

11. *Goṇe hanantā rukkhe chindantā asappurisā dhanam samharituṃ ussahanti.* Killing bulls and cutting trees, the foolish men try to collect wealth.

12. *Vihāraṃ upasaṅkamanto Buddho dhammaṃ bhāsamāne sāvake passati.* – the Buddha approaching the monastery, sees his disciples talking dhamma.

13. *Rukkhamūle nisīditvā gītāni gāyantā kumārā naccituṃ ārabhanti.* – the boys begin to dance singing songs while sitting at the foot of the tree.

14. *Suvaṇṇaṃ labhituṃ ussahantā manussā pabbatasmim āvāṭe khaṇanti.* – men dig pits in the mountain, trying to get gold.

15. *Udakaṃ pātuṃ icchanto sīho udakaṃ pariyesamāno vanamhi carati.* – Wishing to drink water, the lion wanders in the forest, looking for it.

16. *Vetanaṃ labhituṃ ākaṅkhamāno naro rajakāya dussāni dhovati.* – the man washes the clothes for the washerman, hoping to receive payment.

17. *Samaṇehi bhāsantā upāsakā saccaṃ adhigantuṃ ussahanti.* Speaking with the monks, lay devotees try to understand the truth.

18. *Magge sayantaṃ sunakhaṃ udakena siñcivā dārako hasati.* Sprinkling the dog resting on the road with water, the boy laughs.

19. *Sīlaṃ rakkhantā sappurisā manussalokā cavitvā devaloke uppajanti.* – Virtuous men upholding sīla, are born in the deva world when they depart from the human world.

Note: *-tvā* here is equal to “when” since it indicates the consecutive actions.

20. *Dhanaṃ saṃharituṃ ussahanto vāṇijo samuddaṃ taritvā dīpaṃ gantuṃ ārabhati.* Trying to obtain wealth, the merchant having crossed the ocean, begins to go to the island.

21. *Goṇe pariyesamāno vane āhiṇḍanto kassako sīhaṃ disvā bhāyati.* Wandering in the forest and looking for his bulls, the farmer is frightened when seeing a lion.

Note: “*disvā*” is considered *samāna-kāla* (same time).

22. *Rukkhesu nisīditvā phalāni bhuñjamānā kumārā gītaṃ gāyanti.* Sitting at the trees and eating the fruits, the boys sign a song.

Note: Two suffixes, *-tvā* and *-nto*, indicate consecutive actions.

23. *Cittaṃ pasīditvā dhammaṃ adhigantuṃ ussahantā narā sagge uppajanti.* Gladening the mind and trying to understand the dhamma, men are reborn in happy destinations.

24. *Tuṇḍena piṭakamhā macchaṃ ākaḍḍhituṃ icchanto kāko sunakhamhā bhāyati.* Wanting to drag the fish from the basket with his beak the crow is afraid of (from) the dog.

25. *Khettaṃ kasitvā bījāni vapanto kassako dhaññaṃ labhituṃ ākaṅkhati.* –After plowing the field and sowing the seeds the farmer hopes to get corn (crop).

Note: Two consecutive actions.

26. *Suriyassa ālokena locanehi rūpāni passantā manussā loke jīvanti.* Seeing forms with the eyes and with the sun’s light, people live in the world.

27. *Rukkhamūle nisīditvā cīvaram sībantena samaṇena saddhiṃ upāsako bhāsati.* The lay devotee talks with a monk who is sitting at the foot of the tree and sewing the robe.

28. *Rukkhamūle sayantassa yācakassa kāye pannāni patanti.* The leaves fall on the beggar's body who is sleeping at the foot of the tree.

29. *Vāñijassa mūlaṃ datvā asse labhituṃ amacco ussahati.* Giving money to the merchant, the minister tries to get horses.

30. *Khīraṃ pivitvā hasamāno dārako pattaṃ mañcasmiṃ khipati.* –Drinking milk and laughing the boy drops the bowl on the bed.

## Exercise 12: Conjugation of Verbs, The Present Tense, Active Voice

1. *Tvaṃ mittehi saddhiṃ rathena āpaṇamhā bhaṇḍāni āharasi.* – you bring goods from the shop by chariot together with friends.

2. *Ahaṃ udakamhā padumāni āharitvā vāñijassa dadāmi.* – having brought lotuses from water I give (them) to the merchant.

3. *Tumhe samaṇānaṃ dātuṃ cīvarāni pariyesatha.* – you search (for) robes to give to recluses.

4. *Mayaṃ sagge uppajjitūṃ ākaṅkhamānā sīlāni rakkhāma.* Desiring to be reborn in good destination, we keep precepts.

5. *Te dhammaṃ adhigantuṃ ussahantānaṃ samaṇānaṃ dānaṃ dadanti.* Trying to understand the dhamma they give donation to the monks.

Note: *ussahantānaṃ* is 6<sup>th</sup> form *lakkhaṇa*? should it be *ussahantā* (connect to *te*)? see #18.

6. *So araṇṇamhi uppātante sakuṇe passitūṃ pabbataṃ āruhati.* – he climbs the mountain to see birds flying in the forest.

Note: *uppātati*=flies → pp=*uppātanta* → but must match with *sakuṇe* to become *uppātante*.

7. *Mayaṃ sugatassa sāvake vanditūṃ vihārasmiṃ sannipatāma.* – we assemble in the monastery to pay respect to the Well-Gone's disciples.

8. *Āgacchantam tāpasam disvā so bhattaṃ āharitūṃ gehaṃ pavisati.* – seeing the hermit coming, he enters the house to bring rice.

9. *Ahaṃ udakam oruḃha brāhmaṇassa dussāni dhovāmi.* – having gone into the water, I wash the brahmin's clothes.

10. *Tvaṃ gehassa dvāraṃ vivarivā pānīyaṃ pattamhā ādāya pivasi.* –You **open** the house's door, and take the drinking water from the bowl, then you drink it. (Consecutive actions).

11. *Ahaṃ hiraññaṃ pariyesanto dīpamhi āvāṭe khaṇāmi.* I, searching for gold, dig pits on island.

12. *Phalāni khādantā tumhe rukkhehi oruhatha.* – you descend from trees eating fruits.

13. *Pāsānasmim thatvā tvaṃ candaṃ passituṃ ussahasi.* – standing on the rock, you try to see the moon.

14. *Mayaṃ manussalokamhā cavitvā sagge uppajjituṃ ākañkhāma.* When passing away from the human world we desire to be reborn in good destination.

15. *Tumhe arañṇe vasante mige sarehi vijjhituṃ icchatha.* You want to shoot with arrows the deers that live in the forest.

16. *Mayaṃ uyyāne carantā sunakhehi saddhiṃ kīlante dārake passāma.* We, going around in the park, see boys playing with dogs.

17. *Tvaṃ rukkhamūle nisīditvā ācariyassa dātuṃ vatthaṃ sibbasi.* – sitting at the foot of the tree, you sew the cloth to give to the teacher.

18. *Mayaṃ puññaṃ icchantā samaṇānaṃ dānaṃ dadāma.* Desiring merit, we give donation to the monks.

19. *Tumhe saccaṃ adhigantuṃ ārabhatha.* – you try to understand the truth.

20. *Tvaṃ gītaṃ gāyanto rodantaṃ dārakaṃ rakkhasi.* You, singing a song, watch over/protect the crying boy.

21. *Mayaṃ hasantehi kumārehi saha uyyāne naccāma.* We dance in the park together with smiling boys.

22. *So pānīyaṃ pivitvā pattaṃ bhinditvā mātulamhā bhāyati.* He is afraid of (from) the uncle after drinking water and breaking the bowl.

Note: “-tvā” here is equal to “after” because it indicates a preceding action, *pubba-kāla*.

23. *Pāsādaṃ upasaṅkamantaṃ samaṇaṃ disvā bhūpālassa cittaṃ pasīdati.* **Seeing** the monk approaching the palace the king’s mind is gratified.

24. *Mayaṃ araññaṃ pavisitvā ajānaṃ paṇṇāni saṃharāma.* – having entered the forest, we collect leaves for goats.

25. *Khettaṃ rakkhanto so āvāṭe khaṇante varāhe disvā pāsāṇehi paharati.* While minding the field he sees wild pigs digging holes [so he] hits [them] with stones.

### Exercise 13 - Conjugation of Verbs

1. *Buddho vihārasmiṃ sannipatantānaṃ manussānaṃ dhammaṃ deseti.* The Buddha delivers a sermon to the people who assemble at the monastery.

2. *Buddhassa Buddhaṃ pūjetuṃ cintento upāsako pupphāni ocināti.* – a devotee picks flowers

thinking to offer to the Buddha.

Notes:

- a. “*Pūja*” (honor or offer) takes a direct object, but never dative.
  - b. *cinteti* [ $\sqrt{cint} + *e + ti$ ] → *cintenta* [ $\sqrt{cint} + *e + nta$ ] → *cintento* to agree with *upāsako*.
3. *Te patte udakena pūrentā gītāṃ gāyanti*. – they sing a song (while) filling bowls with water.

Notes:

- a. *pūrentā* [ $\sqrt{pūr} + *e + nta$ ] must match with *Te*.
  - b. *Te patte udakena (udadassa) pūrentā gītāṃ gāyanti*. ??
4. Tumhe araññe vasante mige pīletvā asappurisā hotha. – having oppressed deers living in the forest, you are wicked men.

Note: *vasati* → *vasanta* → *vasante* to agree with *mige*.

5. *Mayaṃ āpaṇaṃ gantvā vāñijehi saddhim kathetvā dhaññaṃ vikkiṇāma*. – going to the shop, we sell rice (after) having spoken with merchants.
6. *Tvaṃ uddentaṃ sukaṃ disvā gaṇhituṃ icchasi*. – having seen the parrot flying, you wish to take (it) or to capture (it).

Note: *uḍḍeti* → *uḍḍenta* → *uḍḍentaṃ* because must agree with *sukaṃ*.

7. *Pabbatamhā udentam candam passitum kumāro gharamhā dhāvati*. – the boy runs from the house to see the moon rising from the mountain.
8. *Ahaṃ kassakehi saha khettasmiṃ rukkhe ropemi*. I together with the farmers grow trees in the field.
9. *Mayaṃ amaccehi saha mantentā pāsādasmim āsanesu nisīdāma*. We sit on the seats in the palace while discussing with the ministers.
10. *Tumhe Tathāgatassa sāvake nimantetvā dānaṃ detha*. You invite the Buddha’s disciples and give (them) donation.
11. *Upāsakā yihāram gantvā dīpe jāletvā dhammaṃ sotuṃ nisīdanti*. – having gone to the monastery and having lit the lamps, devotees sit to hear the dhamma.
12. *Luddako sīsaṃ (head) dussena chādetvā nisīditvā sakuṇe maretuṃ ussahati*. The hunter, covering his head with garment and sitting, tries to kill birds.
13. *So vane āhiṇḍante goṇe gāmaṃ ānetvā vāñijānaṃ vikkiṇāti*. – having brought the bulls that are roaming in the forest to the village, he sells (them) to the merchants.

14. *Tvaṃ āpaṇehi bhaṇḍāni kiṇitvā sakatena ānetvā gehe ṭhapesi.* You buy goods from the bazaars, bring them by bullock cart, and keep (them) in the house.
15. *Tumhe kakacehi rukkhe chinditvā pabbatamhā pātetha.* You cut trees with the saws and push them down from the mountain.
16. *Dhammena manusse pālentā bhūpālā akusalaṃ parivajjenti.* Protecting people by means of justice the kings avoid demerit.
17. *Saccaṃ ñātuṃ icchanto ahaṃ samanehi samaṇe pañhe pucchāmi.* – I ask the monks questions desiring to know the truth.

Notes:

- The verb “*puccha*” takes two objects (*samaṇe* and *pañhe*) and but never ablative.
- icchanta* → *icchanto* to agree with *ahaṃ*.

18. *Dānaṃ datvā sīlaṃ rakkhantā sappurisā saggalokaṃ pāpuṇanti.* Having offered donation the virtuous ones who observe sīla reach the blissful realm.
19. *Dhaññaṃ minanto kassako āpaṇaṃ netvā dhaññaṃ vikkiṇituṃ cinteti.* The farmer, weighing the paddy, thinks to sell the paddy then takes it to the shop.

Note: “*Cinteti*” takes a direct object or direct speech, but never tumattha dative. So, this sentence should be: *Dhaññaṃ minanto kassako “dhaññaṃ āpaṇaṃ netvā vikkiṇāmī”ti cinteti.* “A farmer—measuring the paddy—thinks, “I will take the paddy to the bazaar and sell it.”]

20. *Ahaṃ pattaṇa pānīyaṃ pivanto dvārasmim̐ thatvā maggaṃ olokemi.* While drinking the water with a bowl, I stand at the door and watch the road.
21. *So āpaṇamhā khīraṃ kiṇituṃ puttāṃ paṇḍāti.* – he sends a son to buy milk from the shop.
22. *Mayaṃ dhammaṃ uggaṇhituṃ ussahantā paṇḍitena saha mantema.* When we try to learn the dhamma, we discuss with a wise man.
23. *Corehi saddhiṃ gehe bhinditvā manusse pīlentā tumhe asappurisā hotha.* – having broken into houses together with thieves, you are wicked men oppressing people.
24. *Ahaṃ suvaṇṇaṃ pariyesamāne dīpamhā āgacchante vānīje jānāmi.* I know merchants who search for gold and come from the island.
25. *Ahaṃ ācariyo homi, tvaṃ vejjo hosi.* – I am a teacher, you are a doctor.
26. *Tvaṃ asappurisa, Buddhena desantaṃ dhammaṃ sutvā sappuriso bhavituṃ ussahasi.* You, wicked guy, try to become a virtuous one by listening the dhamma delivered by the Buddha.

Note: “*sutvā*” is translated as “by listening” because it is a preceding action that here means a prior condition to become a virtuous one.

27. *Ahaṃ paṇḍitehi saddhiṃ mantento dhammena dīpaṃ pārento bhūpālo asmi.* I am a king

who discusses with the wise, and protects the island by justice.

28. *Varāhe mārentā corā kassake pīlentā pāpakammāni karonti.* Killing pigs and torturing the farmers the thieves do evil deeds.
29. *Sīlaṃ rakkhantā puññakammāni karontā manussā saggam pappotum ākaṅkhanti.* – people wish to reach heaven, (by) doing meritorious deeds and keeping precept.
30. *Akusalaṃ pahāya pāpaṃ parivajjetvā viharantā narā sappurisā bhavanti.* People who dwell by abandoning demerit and avoiding evil become virtuous ones.

### **Exercise 14 - The Future Tense**

1. *So pabbatamhā udentam candam passitum pāsādam āruhissati.* To watch the moon rising from the mountain he will ascend the palace.
2. *Bhūpālo corehi dīpaṃ rakkhitum amaccehi saha mantessati.* – the king will discuss with his ministers to protect the island from thieves.
3. *Ahaṃ samuddam taritvā dīpaṃ pāpunitvā bhaṇḍāni vikkiniissāmi.* After crossing the ocean [and] when reaching the island, I will sell my goods.

Note: The two “-tvā” participles here are translated as “when” and “after” respectively because they indicate the time period of consecutive actions.

4. *Tumhe vihāraṃ upasaṅkamantā magge pupphāni vikkiṇante manusse passissatha.* (When you are) approaching the monastery, you will see people who are selling flowers on the road.
5. *Udakaṃ otarivā vatthāni dhovanto kassako nahāyivā gehaṃ āgamissati.* The farmer who get down in the water and wash garments will come back to home after bathing.
6. *Gāme viharanto tvaṃ nagaraṃ gantvā rathaṃ ānessasi.* –You, who live in the village, go to the city and will bring a chariot.
7. *Puññaṃ kātuṃ icchantā tumhe sappurisā pāpamitte ovaḍissatha.* You virtuous men, wanting to do merit, will admonish bad friends.
8. *Dhammaṃ sotum uyyāne nisīdantānaṃ upāsakānaṃ ahaṃ pānīyaṃ dassāmi.* – I will give water to devotees sitting in the park to listen the dhamma.

Note: *nisīdantānaṃ* must agree with *upāsakānaṃ*.

9. *Mayaṃ bhūpālā dhammena dīpe pālessāma.* We kings will guard islands with justice.
10. *Rukkham pātetvā phalāni khādituṃ icchantam asappurisaṃ ahaṃ akkosāmi.* – I scold the wicked man who wants to eat fruits he cuts the tree down.
11. *Dānaṃ dadamānā sīlaṃ rakkhantā mayaṃ samaṇehi dhammaṃ uggaṇhissāma.* We—giving donation and observing the precepts—will learn dhamma from the monks.
12. *Dhāvantaṃhā sakaṭamhā patantaṃ dāraṃ divvā tvaṃ vejjaṃ ānesi.* –You bring a doctor

after seeing the child falling from the speeding cart.

Note: *dhāvati* → *dhāvanta* → *dhāvantamhā* to agree with *sakaṭamhā*.

13. *Saccaṃ adhigantuṃ ussahanto tāpaso Tathāgataṃ passituṃ ākaṅkhati*. Trying to understand the truth, the ascetic desires to see the Blessed One.

14. *Buddhe pasīditvā upāsako devaputto hutvā saggaloke uppajjati*. – Having faith in the Buddha, a devotee is reborn in the heavenly realm and becomes a deity.

Note: “*hutvā*” is considered as *apara-kāla*, although it is actually *samāna-kāla*.

15. *Udentam suriyam disvā brāhmaṇo gehā nikkhamma vandati*. Seeing the rising sun, the Brahmin gets out of the house and salutes it.

Note: *disvā*, *nikkhamma* and “*vandati*” are preceding and succeeding actions. So, “*-tvā*” suffixes are considered equal to “and”. Therefore, we can translate this sentence thus, “The Brahmin sees the sun rising, gets out of the house, and salutes it.”

16. *Dīpaṃ pappotuṃ ākaṅkhamānā mayaṃ samuddaṃ tarituṃ nāvikaṃ pariyesāma*. – wishing to reach the island, we seek a sailor to cross the ocean.

17. *Amaccassa dūtaṃ pahīṇituṃ icchanto bhūpālo ahaṃ asmi*. I am the king who wants to send the messenger to the minister.

18. *Puñṇakammāni karontānaṃ vāṇijānaṃ dhanam atthi*. – There is the wealth for the merchants who do meritorious deeds.

Note: *karoti* → *karonta* → *karontānaṃ* connected to *vāṇijānaṃ* as adjective.

19. *Mayaṃ gītāni gāyante naccante kumāre olokessāma*. We will watch the boys who are dancing and singing.

20. *Pāpaṃ parivajjetvā kusalaṃ karonte sappurise devā pūjessanti*. Deities will honor virtuous ones who avoid evil and do good.

21. *Saccaṃ bhāsantā asappurise anusāsantā paṇḍitā upāsakā bhavissanti*. Wise lay devotees will be speaking the truth and admonishing the bad people.

22. *Tvaṃ dhañṇena (dhañṇassa) pattam pūretvā ācariyassa dassasi*. – having filled the bowl with corn, you will give (it) to the teacher.

Note: *pūretvā* requires instrument in 6<sup>th</sup> form.

23. *Rukkhamūle nisīditvā cīvaraṃ sabbantaṃ samaṇaṃ ahaṃ upasaṅkamissāmi*. I will approach the monk who sit at the foot of the tree and stitches the robe.

Note: “*nisīditvā*” is the preceding action.

24. *Ahaṃ sayantassa puttassa kāyaṃ āmasanto mañcasmim nisīdāmi*. – I sit on the bed rubbing the body of my sleeping son.



25. *Uyyānesu rukkhe ropetum samaṇā manusse anusāsanti.* The monks instruct the men to plant trees in the park.

### **Exercise 15 - The Optative or the Potential Mood**

1. *Sace tvaṃ dhammaṃ suṇeyyāsi, addhā (certainly) tvaṃ Buddhassa sāvako bhaveyyāsi.* – if you listen to the dhamma, certainly you can be the Buddha’s disciple.

**Notes:** the note a) is applicable to many exercises in this lesson.

a) A verb associated with *sace*, *ce* or *yadi* abandons its own tense and just denotes assumption (*parikappa*).<sup>1</sup> According this rule, “*suṇeyyāsi*” must be translated as “listen” but not “would listen”.

2. *Yadi te gītāni gāyitum ugganḥeyyūṃ, ahaṃ pi ugganḥeyyāmi.* If they learn how to sing the songs, I may also learn.

3. *Sace tvaṃ bījāni paṇḥeyyāsi, kassako tāni (them) khetto vapeyya.* – if you send seeds, the farmer will sow them in the field.

4. *Sace tumhe padumāni ocineyyātha, kumārā tāni Buddhassa pūjeyyūṃ.* – if you pick lotuses, the boys will offer them to the Buddha.

5. *Sace tvaṃ mūlaṃ ganḥeyyāsi, ahaṃ dussaṃ ādadeyyāmi.* – if you take money, I will take the clothe.

6. *Yadi mayaṃ bhūpālena saha manteyyāma amaccā na āgaccheyyūṃ.* – if we discuss together with the king, the ministers will not come.

7. *Sace tumhe rukkhe ropeyyātha dārakā phalāni bhuñjeyyūṃ.* – if you plant trees, the children will eat (their) fruits.

8. *Sace mayaṃ sappurisā bhaveyyāma, puttā pi sappurisā bhaveyyūṃ.* – if we are virtuous men, our sons would become virtuous men too.

9. *Sace bhūpālā dhammena dīpe pāleyyūṃ, mayaṃ bhūpālesu pasīdeyyāma.* – if kings govern islands with dhamma, we will be pleased in the kings.

10. *Sace kassako goṇaṃ vikkiṇeyya, vāṇijo taṃ kineyya.* – if the farmer sells the bull, the merchant will buy it.

11. *Sace manusse pīlentā asappurisā gāmaṃ āgaccheyyūṃ ahaṃ te ovadeyyāmi.* – if wicked men, oppressing people, would come to the village, I’ll admonish them.

Note: *pīlenti* → *pīlenta* → *pīlentā* to agree with *asappurisā*).

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<sup>1</sup> *Sace*, *ce*, *yadi* *saddena*, *saha* *yuttaṃ kriyā-padaṃ*; verb associated with *sace*, *ce*, *yadi* *Sakattaṃ parivajjetvā*, *parikkappaṭtha-vācakaṃ*. Abandons its own tense, just assumption-speaker.

12. *Yadi amaccā pāpaṃ parivajeyyūṃ, manussā pāpaṃ na kareyyūṃ.* – if the ministers avoid evil deed, people will not do evil.

13. *Sace tumhe pabbataṃ āruheyyātha, āhindante mige ca rukkhesu carante makkate ca uḍḍente sakune ca passeyyātha.* – if you go up the mountain, you will see deer wandering, monkeys roaming on trees and birds flying.

14. *Sace tvaṃ pattena pānīyaṃ āneyyāsi pipāsito (thirsty) so piveyya.* – if you bring water in the bowl, he who is thirsty will drink (it).

15. *Kusalakammāni katvā tumhe manussaloke uppajitūṃ ussaheyyātha.* – having done good deeds, you are capable to be born in the human world.

16. *Sace so vejjo bhaveyya, ahaṃ taṃ (him) rodantaṃ dāraṃ passitūṃ āneyyāmi.* – if he is a doctor, I will bring him to see a crying child.

Note: “*taṃ*” (him) has to jump over “*tumttha* phrase” (*rodantaṃ dāraṃ passitūṃ*) in order to be connected to “*āneyyāmi*.”

17. *Yadi putto pāpaṃ kareyya ahaṃ taṃ (him) ovadeyyāmi.* – if my son does bad deed, I will admonish him.

18. *Sace amacco paṇḍitaṃ ācariyaṃ āneyya mayaṃ dhammaṃ ugganheyyāma.* – if the minister brings a wise teacher, we will learn the dhamma.

19. *Sace ahaṃ hatthena suvaṃ phusitūṃ ussaheyyāmi so gehā uppateyya.* – if I try to touch the parrot with my hand, he will fly from the house.

20. *Yadi so vejjaṃ pakkositūṃ iccheyya ahaṃ taṃ (him) āneyyāmi.* – if he wants to call the doctor, I will bring him.