BUDDHIST PROVERBS

BOOK II

PUBLISHED

BY

MAHAMAKUT EDUCATIONAL COUNCIL

THE BUDDHIST UNIVERSITY OF THAILAND

First Edition B.E. 2501

8/-
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Buddhist Proverbs
Book II

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FOREWORD

This book has for years been used as a text-book for the newcomers of the Buddhist Order of Thailand and also for the laity who are interested in the study of Buddhism. Its translation is now completed by one of our graduates with the approval of our lecturers in Buddhism. The Mahamakuta Foundation, with a view to making it better known to foreigners, is presenting it to the English-reading public and hopes that the more it is widely studied and put to practice the better it will contribute to the cause of inner peace, both to the individuals and to the nations as a whole.

Mahamakuta Educational Council
September 9, B.E. 2501.
This book has for years been need as a text-book for the beginners of the Buddhist Order of Thailand and as for the clergy who are interested in the study of Buddhism. The translation is now completed by one of our graduates with the approval of our lecturers in Buddhism with a view to making it better known to foreigners, in presenting it to the English-speaking people and hopes that the more it is widely studied and practised the better it will contribute to the cause of inner peace, both to the individuals and to the nations.

Wangmanprints, Bangkok, Phra Pradit, Patriarch of Thailand

1959-1961

Foreword

Mahamahima Foundation

September 2, 1959
คำนำ

ที่มาสืบพุทธศาสนาสุภากิจ เล่ม ๒ หน้า ทางคณะสงฆ์แห่งประเทศไทยได้ใช้เป็นหลักสูตรนักธรรมชั้นโท และใช้เป็นแนวทางทั่วไป ในการเผยแผ่ทั่วทุกภาคในประเทศและนอกประเทศที่ใกล้เคียงเนื่องจากนายท่านมักมีความรู้ทางวัฒนธรรมที่อย่างยิ่งทั่วถึงที่จะเผยแพร่ให้หนังสือนี้เพื่อให้เจริญก้าวหน้า ที่ส่งต่อกิจการที่สำคัญออกไปอีก เพราะหนังสือนี้เป็นแนวทางแห่งสันติ เมื่อเผยแผ่ไปได้มากเพียงไรก็จะมีความสันติธรรม ก็ย่อมเกิดขึ้นมากเพียงเท่ากัน แต่ที่ยังเน้นไปตามความเป็นการค้นคว้าไม่ได้ ก็เพราะยังขัดข้องอยู่ด้วยเหตุหลายประการ บังคับพระมหาสมุดธิรภู สมบูรณ์ ป.ธ.บ. เอก กรมสังฆารัฐบาล วัดพระนิเวศ นักศึกษารุ่นที่ ๒ ของสถานศึกษามหาบุญเร เป็นที่รักษาพระพุทธศาสนาและพระพุทธวัฒน์ในพระธรรมราชาปจจุบัน เป็นปัจจุบันเรียนการศึกษาแห่งนี้ ได้พายามแปลเป็นภาษาต่างประเทศสำเร็จขึ้นอย่างร่วมมือ และภายใต้การสนับสนุนของสถานศึกษามหาบุญเร จึงมีการอิงกิจการส่วนหนึ่งของมูลนิธิมหาบุญเร ด้วย

หนังสือเล่มนี้ คุณสุชัพ ปัญญาณุภาพ และคุณศรัช ทรัพย์ศรี ได้เข้าตรวจแก้ไขว่าความเอาใจใส่
นักการศึกษาในมหาวิทยาลัยในพระธรรมราชา-
ปัญญา จึงขออนุญาตทานทั้งในความพยายามและกุศลเจตนาของ
พระมหาสมุทร คุณสาขาด และคุณศรี นั้น ผู้เชื่อมโยงที่มีสิ่งๆ ที่มีอยู่
ที่กิจพราสานนา ถ้าพระมหาสมุทรมุทิปธิยังทรงพระชันสมัย
ก็จักทรงอนุโมทนาสารการเมืองไว้ในอยู่
กิจที่ได้ท่านก็เป็นเครื่องปลั้นกันเกี่ยวกับกันอย่าง
นั้นก็ถึง
เมื่อได้ก็จักอธิบายเมื่อนั้น และทั้งได้ใช้จิตใจให้กับกิจการศึกษาฯ
มาทำประโยชน์ให้แก่กิจการศึกษาฯ จักได้ยิ่งใหญ่เมื่อทรงชะลึงกิจ
ปัญญาวุฒิสมณ์ถึงผู้ประกอบเรื่องนี้ ให้มีความสุข
ความเจริญร่ำเริง มันคงยิ่งนั้น ในพระธรรมรรมของพระบาทสม-
มุทิปธิยัง เพื่อเป็นกักลังของผู้มุ่งมั่น เป็นเครื่องของชาติ และ
พระศาสตร์ตลอดชาตินานเทอญ.

ประธานกรรมการ
สภากาชาดหมุนกฤษฎาวิทยาลัย

๑๑ ถ. ธ. ๒๕๐๑
คำปราการ

ทุกครั้งที่มีการประสานงานรับผู้บัญชาการกับผู้พิทักษ์ของสภ.
การศึกษาทุกภูมิภาคไทยและในพระปรมาภิไธยสมเด็จ
สภ.การศึกษาฯ

วันเสาร์ที่ 30 มิถุนายน ที่ถวายเป็นรัชการศึกษาฯ
ผ่านการอบรมแล้ว

และมีสิทธิ์พนักงานรับผู้บัญชาการสภ.ดังกล่าวได้เปิดขึ้นเรียบร้อย

ให้แก่กรรมการสภ.การศึกษาฯ และแต่งตั้งผู้พิทักษ์ใหม่ในที่ เพื่อแสดง

ว่าถวายเป็นรัชการศึกษาฯ ได้มีการรักษาความสิ่งของกรรมการและที่ได้รับ

ปรับปรุงขึ้นหรือไม่ ในพระปรมาภิไธยรับผู้บัญชาการงานแล้ว ได้ปฏิบัติ

อย่างหนึ่ง แม้ในกรณีนี้ได้ปฏิบัติอย่างเดียวกัน

ห่วงต่อๆกับข้อมูลพิธีนี้ คุณควรรวบรวมข้อมูลให้ดีที่สุดก่อน คือ

ห่วงต่อพุทธศักราชสุดท้ายเดิม เวลาเป็นองค์บุญพิธีเดิม และเพื่อความ

เหมาระสม ได้จัดพิธีพุทธศักราชในพุทธศักราชสุดท้ายเดิม ตัวอย่างเช่น

รอยฉันธ์อักษรไทย เลื่อนถึงเมื่อนิรันธ์ ชื่อพระพุทธรูปภูเขา ซึ่งที่วิจ.

ภ.ศ. ๒ น. ศ. เอก ศ. ม. ท่านก็รวบรวมมาเป็นนิยมและเป็นองค์บุญ

และชุดภาคภูมิไทยในพุทธศักราชสุดท้ายเดิม

ห่วงต่อพุทธศักราชสุดท้ายภาคภูมิอย่างเดิมหนึ่งในพุทธศักราชเดิม

จากอากาศย์ชัย ปัญญาภูมิ Vincent และอากาศย์ศิริ พุทธศักราชในนิยมอากาศย์

ในรัชการศึกษาฯ แล้ว แม้จะได้เคยพิมพ์แต่ครั้งหนึ่ง เมื่อ พ.ศ.

๒๔๘๗ เมื่อในงานพระราชาทานเพื่อพระพุทธศักราชเดิมพุทธศักราชสุดท้าย
ท้ายกนิษฐา โดยทั่วถึงราชวิทยาลัยป่าณรงค์พิมพ์ เดำเนงชื่อผู้จัด
โดยมิได้มาค้นคว้าจากงานพระพิริยา
กิจการและเรื่องราวจากที่มาเป็นเรื่องเล่าของสิ่งกษิตรจัด
แล้ว ยังเป็นเรื่องเล่าของภิกษุไทยและวัฒนธรรมการศึกษาทางพระปริยัติ
ธรรมในประเทศไทยอีกด้วย

พระราชาธิบดี

เข้ารำคำ

สภาการศึกษาทุนมกุฏราชวิทยาลัย

๒๗ สิงหาคม ๒๔๐๑
ก้าวเข้า

ห่วงล้อยที่ค้าตนสุขภาพ มี เลย ใช้เป็นหลักสูตรสานทับ

ผู้เขียน ผ่านว, โกลและอบรม ตามล่าดับ เลยเรียน อีดนทำการรวม

ตมณฑ์ กรมพระยาชัชวาลย์มรดกทรง ทรงรวบรวมและแปล เล่มที่ ๒

และเล่มที่ ๓ กรมธรรมการกองกรมบัญชีภูธร ประกอบ

และแปล.

เมื่อต้องทำการศึกษา อบรมกักยณต์ในวัฒนาภูมิทวัยด้วย

พระครูหนา ยิ่งทำการศึกษาอยู่มายาทวัยยุคการ

ศึกษาขันธ์ รวบรวมภูมิทวัย ได้ข้อมูลแนวและแปลด้วยราวต่าง ๆ

ตั้งได้ทุกแม่นมิแน่นรุ่นแรก กรุงรัตนโกธิิบディ การประยุกต์

กับทุกครู ครูราษฎร์ทั่ว ๆ พระมหาบรมบุรุษ สมทูต ดิบบุรุษ

และพระมหาช่าง คุณหนุ่ม จัดทัพพระราชาธิการ รับหนาที่แปล

ห่วงล้อยที่ค้าตนสุขภาพ เล่ม ๒, ๓ และ ๔ ความลึก เป็นภาษาของถูษ

พระมหาบรมบุรุษบารมี มีความพุ่มพอกไปด้วยอย่าง

เมื่อสิ้นศึกษาท่าน รูป ครูท้าก้านแปลและเรียนอักษรโรมันตัวเวร

แล้ว ยิ่งทำการศึกษาใหญ่ยิ่งให้กับคุณครู พระครู อาจารย์สั้นภาษา

ทรงบุญ ผู้ใดสำหรับภาษาบาลีและพระพุทธศาสนา เป็นผู้ทรง千克ภาษา

แปลและอักษรโรมัน. เล่มที่ ๓ เด็กทัพไปแล้ว ครูจังจนจดหม่ำ

เล่มที่ ๒ ซึ่งพระมหาบรมบุรุษ สมทูต ดิบบุรุษ ด้วยบุรุษ แปลผนแผ่น.
ทั้งเมื่อปรากฏกิจกรรมใดเป็นเหตุการณ์ต่อไป ทางสภากาลศึก
ถ้าจำจงขอให้ข้าพเจ้าตรวจเก็บรวบรวมหนัง. โดยเหตุ คุณครู พุทธศัก
เป็นผู้เกี่ยวข้องเดิม ข้าพเจ้าคึงเชยคุณครูให้มาขอพิจารณาคัด
โดยถ้าสสอบทานทุกครั้งและพยายามเกี่ยวให้คำแปลภาษาอังกฤษ
ก็ต่อเนื่องกันเต็มในภาษาบาลีให้มากเท่าที่จะทำได้. ในการค้นคว้า
พุทธศัก ได้รับการอธิบายโดยเป็นประโยคซ้ำ ๆ ต่างในการ
แตกในทางการครองปรับ ซึ่งต้องใช้เวลาประสมผนึกบกพร่อง
เสลายิ่งยิ่งยิ่ง.

เพื่อที่จะให้ทานผู้อ่านได้ทราบรายละเอียดบางประการ ไม่บัญหา
ทางที่การหนึ่งใน คู่ขอเรื่องไว้ในทั้งหมดในข้อ ๆ คือ : -

1. เมื่อพระพุทธบาทได้ทยอย ท่านให้คนเข้าใจได้ว่า สื่อ
ให้เห็นถึงจิตไม่ให้ปัญญาชนคนอื่น จึงต้องเพิ่มเติมการขยาย
เสียงจริงหรือตรัสให้เร็วปฏิบัติธรรม ไม่ใช่ผลเดัจหมด.

2. คำแปลจัมภาระทางภูมิ
ในบางกรณีตั้งตากภูมิไทย
เพราะในภูมิไทยแปลทบศักพิพิธ ซึ่งไม่คุณภพท้องศักสันธภาพ
ไม่เข้าใจใดกับ แต่เมื่อถ้านี้เกี่ยวกับคำเข้าใจคง.
ข้อคือน้อยทาง

ข้อ ๒: “คนมั่นท่าเป็นเพื่อนสอง ทองเทวอยู่สุขยจ
เบี้ยยังนั่ง และความเมื่อยล้างฉันสุกกลับมา ไม่ลวงพ้นแสงสาร
ไปใด”
“Long is the wandering over the states of being this and being that, when a person is befriended by craving. Never can he go beyond the cycle of rebirths.”

In the 8th verse, the man who is befriended by craving can wander over the states of being this and being that, when a person is befriended by craving. Never can he go beyond the cycle of rebirths.

“Human sense-organs can be either useful or useless.”
Those uncontroled are useless while those controled are useful.”

Not in the sky, not in the midst of the sea, not if we enter into the cliffs of the mountains, is there known...
a spot in the whole world where death could not overcome (the mortal)."

Not in the sky, nor in the middle of the sea, nor in a cave of a mountain can be found a place where a mortal cannot be overcome by death."
At the moment, it is not clear whether the statement is correct or not. Further investigation is required to determine the validity of the information provided.

Further details are not available at this time. Further analysis is required to confirm the accuracy of the information presented.
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SECTION II

1. ATTAVAGGA — SECTION OF SELF.

1. Attadattham paratthena
bahunāpi na hāpaye
attadatthamabhiññāya
sadatthapasuto siyā.

Let no man neglect his own profit (spiritual development) for the sake of others, however important they may be. Realizing what is for one’s own profit, let him attend to it earnestly.

(This stanza was given by the Lord Buddha when groups of his disciples after learning from him that he would utterly pass away (parinibbāna) within three months gathered together consulting each other “what can we do, what can we do.” They spent their times in this way neglecting their daily practice of concentration and meditation. When the Lord knew this he then warned them to attend to their daily practice for spiritual development.)

2. Attānañce tathā kayirā
yathāpañnamanusasati
sudanto vata dametha
attā hi kira duddamo.

Behave yourself as you instruct others. Train yourself first before training others, for it is difficult to train one’s own self.
3. Attanameva paṭhamam paṭirūpe nivesaye
athaṅmanusāseyya
na kilisseyya pāṇḍito.

Let a wise man establish himself on the proper Path first, then he may instruct others. Such a wise man should not blemish himself.

2. APPAMĀDAVAGGA—SECTION OF CARELESSNESS.

4. Appamatto pamattesu suttessu bahujāgaro
abalassamva sīghasso
hitvā yāti sumedhaso.

Being watchful among careless persons, awake among those sleeping, the wise man advances like a strong horse, leaving behind him the weakling.

5. Utthānavato satimato
sucikammassa nissammakārino
saṅṅatassa ca dhammaṅjīvino
appamattassa yasobhivaddhati.

There is a steady increase in the reputation of him who is energetic, mindful, blameless in deeds, who is careful in his actions, and who is self-controlled, righteous in living and also earnest,
6. Ma pamādamanuyuñjetha
mā kamaratisanthatama
appamatto hi jhāyanto
pappoti paramaṁ sukham.

Never be endowed with carelessness. Do not associate with sensuality. He who is watchful and has a concentrated mind will attain the highest bliss.

3. KAMMAVAGGA – SECTION OF ACTION.

7. Atisitaṁ atiṁhaṁ
atisāyamidam ahu
iti vissāţthakammante
athā accenti māṇave.

"Too cold, too hot, too late" can always be the excuses to those who do not want to work. They let their chance pass by.

8. Atha pāpani kammani
kāram bālo na bujjhati
sehi kammehi dummedho
aggidaďhova tappati.

The wicked fool is unconscientious in his doing evil deeds. He will be tormented later on, as if being burnt, by the fruit of such evil deeds of his own.
9. Yadisasì vapate bijam
tadisasì labhate phalam
kalyānakāri kalyānam
pāpakāri ca pāpakam.

One reaps whatever one has sown. Those who do good receive good and those who do evil receive evil.

10. Yo pubbe katakalyāno
katattho nāvabujjhati
atthā tassa palujjanti
ye honti abhipatthita.

He who does not realize the benefit done to him destroys all goodness he wishes for.

11. Yo pubbe katakalyāno
katattho manubujjhati
atthā tassa pavadhanti
ye honti abhipaththa.

He who realizes the benefit done to him will have all the goodness he wishes for.
12. Yo pubbe karaṇiyani
pacchā so kātumicechati
varuṇakaṭṭham bhaṅjova
sa pacchā anutappati.

One who wants to do afterwards what should be done first, remorses like the youth (in a fable) who breaks (carelessly) the branches of the varunia tree.

13. Sace pubbe kathetu
sukhadukkham nigacchati
porāṇakam katam pāpaṃ
tameso muṇcate iṇaṃ.

Happiness and suffering experienced through the previous accumulated Kammās (action) are like the settling of the old accounts wherein one has to pay for the balance.

14. Sukhakāmāni bhūtāni
yo dāṇḍena vihimsati
attano sukhamesāno
pecca so na labhate sukhāṁ.

All sentient beings are seekers after happiness. He who, for the sake of his own happiness, violates other persons, will never attain happiness afterwards.
15. Sukhakamāni bhūtāni
yo daṇḍena na hiṃsati
attano sukhamesāno
pecca so labhate sukhām.

All sentient beings are seekers after happiness. He who does not violate other persons for the sake of his happiness will attain happiness afterwards.

4. KILESA VAGGA – SECTION OF PASSION.

16. Kāmā kaṭukā aśīśīśupamā
yesu mucchitā bala
te dīgharattāṃ niraye
samappitā haṃnante dukkhitā.

Bitter and poisonous as a serpent's poison is sensual desire with which fools are infatuated. Crowded in hell, they have to spend their long, tortured lives there.

17. Kuṭha thaddhā lapā simgi
unnaḷa cāsamāhitā
na te dhamme virūhanti
sammasambuddhadesite.

Those who are deceitful, brusque, prone to babbling, tricky, insolent and have no self-control, cannot make any progress in following the Doctrine declared by the All-Enlightened One.
18. Kodhassa visamulassa
madhuraggassa brähmana
vadham ariyā pasamsanti
tañhi ehetvā na socati.

Anger has sweet tops born of poisoned roots. Blessed by the wise is he who, having killed that anger, never has to regret.

19. Niddam na bahulikareyya
jāgariyaṁ bhajeyya ātāpi
tandim māyaṁ hasam khiddam
methunam vippajahe savibhūsam.

Those who wish to burn up their passions must not indulge in sleeping, but must diligently associate themselves with watchfulness. They must also rid themselves of laziness, hypocrisy, merriment and all sensual pleasures together with their elements.

20. Paravajjanupassissa
nīcamaṁ ujjhānasāññino
āsavā tassa vaṭṭhanti
ārā so āsavakkhayā.

Latent passions always pile up in a fault-finder, who always complains of others' faults. Such a person is far from the extinction of his passions.
21. Yada dvayesu dhammesu
paragū hoti brāhmaṇo
athassa sabbe saṃyogā
attham gacchanti jānato.

Whenever a Noble One reaches the shore (destination) of the 2 kinds of phenomena (Mundane & Supra-mundane), all his binding ropes of passion come to an end.

22. Ya kācīmā duggatiyo
asmim loke paramhi ca
avijjāmūlakā sabba
icchā lobhasamussaya.

Rooted in ignorance is suffering in the present life and in the hereafter which is framed up by desire and greed.

23. Yena sallena otiṇṇo
disā sabba vidhāvati
tameva sallāṁ abbuyha
na dhāvati na sīdati.

He who is shot by an arrow (of passion) has to run in all directions. Having taken it out, he no more runs nor sinks.
24. Lobho doso ca moho ca
purisam pāpacetasam
hiṃsanti attasambhāta
tacāraṃva samphalam.

_Just as the bamboo is killed by its own fruit, so is a wicked person ruined by hatred, greed and delusion born of his own wicked mind._

5. _KHANTIVAGGA – SECTION OF FORBEARANCE._

25. Attanopi paresaṇca
atthavaho va khantiko
saggamokkhagamaṃ maggam
āruḥho hoti khantiko.

_He who has forbearance brings benefit to others as well as to himself. He is also treading on the path to heaven and to the extinction of passions._

26. Kevalānaṃpi pāpānam
khanti mūlam nikantati
garahakalahādīnam
mūlam khanati khantiko.

_Forbearance eradicates all evils. He who is equipped with forbearance uproots the unpleasant causes such as blame and quarrel._
27. *Khantiko mettava labhi yasassi sukhasilava piyo devamanussānāṁ manāpo hoti khantiko.*

*He who is provided with forbearance and loving-kindness is always lucky, honoured and happy. He is also beloved and appreciated by divine and human beings.*

28. *Sattthuno vacanovādaṁ karotiyeva khantiko paramāya ca pūjaya jināṁ pūjeti khantiko.*

*He who is endowed with forbearance is called the real follower of the Buddha. He is said to revere the Buddha with the highest kind of worship.*

29. *Silasamādhipunānāṁ khantī padhānakaraṇāṁ subbepi kusala dhamma khantyayeva vaddhanti te.*

*Forbearance is the chief cause of all virtues such as morality and concentration. All other virtues increase with the development of forbearance.*
6. CITTAVAGGA — SECTION OF THE MIND.

30. Anavaṭṭhitacittassa
saddhammaṁ avijānato
paripalvapasādassa
paññā na paripūrati.

There is no perfection of the wisdom of one who has a fluctuating mind, does not know the good doctrine and has a shaking faith.

31. Appamāṇam hitam cittam
paripunnam subhavītam
yam pamanam kataṁ kammaṁ
na tam tatrāvasissati.

A well-wishing mind which is well-trained, made unlimited and complete has no limited Karma (action) left.

32. Ānāpanassati yassa
aparipuṇṇa abhāvītā
kayopi iñjito hoti
citthaṁpi hoti iñjitaṁ.

Restless are the body and mind on him whose concentration on the breaths is not yet made complete and cultivated.
33. Ānāpānassati yassa
paripuṇṇā subhāvītā
kāyopi anīnjitto hoti
cittāṃpi hoti anīnjitam.

Calm are the body and mind of him whose concentration on the breaths has been made complete and well-cultivated.

34. Diso disāṃ yantām kayirā
verī va pana verinām
miechāpanihitam cittaṃ
pāpiyo naṃ tato kare.

A mis-directed mind causes a worse destruction than a robber or an enemy can do to each other.

35. Dūraṅgamaṃ ekacaraṃ
asarīraṃ guhāsayam
ye cittaṃ saññamessanti
mokkhanti mārabandhāna.

Being formless and encased in the body, the mind is a far and lone wanderer. He who can put a curb on it will be free from the bonds of Mara (the Evil One)
36. Na taṁ mata pīta kayira
aṁñe vāpīca ēntaka
sammapaṇihitaṁ cittam
seyyaso naṁ tato kare.

A well-directed mind makes a man better than his parents or relatives can do to him.

37. Phandanaṁ capalāṁ cittam
durakkham dunnivārayam
ujum karoti medhāvī
usukārova tejanam.

Always wavering and flitting, as well as unruly and stubborn is this mind. A wise man can still it just as a fletcher straightens his arrows.

38. Yatha agaraṁ ducehaṇṇam
vuṭṭhi samatīvijjhati
evaṁ abhāvitaṁ cittam
rāgo samatīvijjhati.

Just as rain leaks through an ill-thatched house, so lust leaks through an un-trained mind.
39. Yo ca saddaparittāsī
vane vātamigo yathā
lahucittoti taṃ āhu
nāsa sampajjate vataṃ.

He who is easily frightened at the sound like a jungle deer, is called the "light-minded". His ascetic observance is liable to failure.

40. Varijo va thale khitto
okamokataubbhato
pariphandatidam cittaṃ
māradheyyam pahātaye.

Like a fish taken out of its watery home and thrown onto the land, this mind, when parted with its haunts of sensual enjoyments in order to disregard Māra’s influence, will give a desperate struggle.

41. Saññāya viparīyesā
cittante paridāyhati
nimittam parivajjhehi
subham rāgāpasañhītaṃ.

Your mind is always consumed with your own misconception. Abstain from associating it with lustful influences.
42. Selo yathā ekaghano
vatena na samirati
evaṃ nindāpasamsāsu
na samiṉjanti panti.

As a mountain of solid rock remains unshaken by the
storm, so the wise man remains unmoved by praise or
blame.

43. Aggasmim dānam dadatam
aggaṃ puṇṇam pavaṭṭhati
aggaṃ āyu ca vanño ca
yaso kitti sukhaṃ balam

When one dispenses a charity to the excellent one, his
excellent merit multiplies. So also are his age, complexion,
rank, honour, happiness and strength.

44. Aggadāyī varadāyī
setṭhadāyī ca yo naro
dīghāyu yasavā hoti
yattha yatthūpapajjati.

In every birth he who gives out what is excellent,
nicest and choicest will be endowed with long life and
nobility.
45. Niharetheva danena
dinnam hoti sunibbhatam
dinnam sukhaphalam hoti
nādinnam hoti tam tathā.

(When the world is consumed by the fires of old age and death) Take out your (worldly) things by way of charity. Those given are safely taken out and result in happiness, while those not given are not so.

46. Pubbe dānādiṃ datvā
idānī labhatī sukhāṃ
mūleva śīnectāṃ hoti
agge ca phalādayakāṃ.

Present happiness is the result of charity and other merits previously done. This can be seen in a tree which bears fruit at its top after the roots have been watered.

47. Yatha varivaha pūrā
paripūrenti sāgaraṃ
evameva ito dinnam
petānaṃ upakappati.

Just as an ocean is filled by great rivers which are full, the dedicated charity dispensed here is received by the deceased.
48. So ca sabbadado hoti yo dadāti upassayam amatandado ca so hoti yo dhammamanusāsati.

He gives all who gives a dwelling place. He gives Immorality who gives instructions of Righteousness.

8. DHAMMAVAGGA – SECTION OF RIGHTEOUSNESS.

49. Adhammāṁ paṭipannassa yo dhammamanusāsati tassa ce vacanaṁ kayirā na so gaccheyya duggatim.

An immoral person may not have a miserable existence, if, being instructed, he follows the law of Righteousness.

50. Upārambhacitto dummedho suñāti jinasāsanaṁ āraka hoti saddhamma nabha so paṭhavī yatha.

Just as the earth is far from the sky, so is an ignorant and obstinate person from the good doctrine even though he may have listened to the Buddha's message.
51. Khattiya brahmaṇa vessa
   suddha caṇḍalapukkusa
   idha dhammaṃ caritvāna
   bhavanti tīdive sama.

Having lived up to the Doctrine, all are equal in heaven of the three devinities, no matter whether they are kings, brahmins, merchants, labourers, half-castes, or refuse-cleaners.

52. Tanhadutiyo puriso
dīghamaddhāna saṃsaraṃ
itthambhavaññathēbhavaṃ
sansāraṃ natīvattati.

Long is the wandering over the states of being this and being that, when a person is befriended by craving. Never can he go beyond the cycle of rebirths.

53. Nabhaṅca dūre paṭhavī ca dūre
   pāram samuddassa tadāhu dūre
   tato have dūrataram vaddanti
   sataṅca dhammo asataṅca rāja.

O Lord, far is the earth from the sky. Far are the shores of the ocean from each other. But much farther still, it is said, is the nature of the virtuous one from that of the wicked one.
54. Nikkuha nillapā dhīra
athaddha susamāhita
te ve dhamme virūhanti
sammāsambuddhadesite.

Those who do not cheat nor is given to frivolous talk, who is wise, not brusque, and who is well-poised, will make rapid progress in the doctrine promulgated by the All-Enlightened One.

55. Paṭisotagāmimī no punam
gambhīraṃ duddasam anum
rāgarattā na dakkhanti
tamokkhandhena āvutā.

Beings are absorbed in the deepest dye of lust and wrapped up in the pitch-dark of ignorance. They do not realize the Buddha's doctrine which is against the strong current of passions, and which is delicate, profound, very difficult to understand, and subtle.

56. Yada ca buddha lokasimī
uppajjanti pabhaṅkara
te imāṃ dhammaṃ pakasenti
dukkhūpasamagāminam

With the advent of the Buddhas who are the torch-bearers, the doctrine leading to the extinction of suffering is thereby proclaimed.
57. Yassa sabrahmacarīsu
gāravo nūpalabbhātī
ārakā hoti saddhamma
nabhaṁ paṭhāviyā yathā.

In whom there is no respect for other members of the Order, far from the Dhamma is he as far from the sky is the earth.

58. Ye ca kho sammadakkhāte
dhamme dhammanuvattino
te janā pāramessanti
maccudheyyaṁ suduttaram

Those who follow the well-preached doctrine of the Buddha will be able to cross over the sway of Death which is extremely difficult to go beyond and then reach the bank (of Nibbāna).

59. Yo icche dibbahogañca
dibbamāyum yasaṁ sukhaṁ
pāpāni parivajjettvā
tividhaṁ dhammamañca
ecare.

Those who wish for divine wealth, life, glory and happiness should avoid doing all kinds of evil and should also practise the three phases of Right Conduct (physical, verbal and mental).
BUDDHIST PROVERBS

60. Yo ca appampi sutvāna
dhammaṁ kāyena passati
sa ve dhammadhāro hoti
yo dhammaṁ nappamajjati
One who has the intuitive experience of the Dhamma
though he listens to it but little and who does not neglect
it is the maintainer of the Dhamma.

61. Yonisovicine dhammaṁ
paññāyattham vipassati
pajjotasseva nibbānaṁ
vimokkho hoti cetaso.
Consider the Dhamma wisely. Only through wisdom
can the realization of its meaning be attained. Spiritual
deliverance is just like the extinction of a flame.

9. PAKIÑNAKAVAGGA—MISCELLANEOUS SECTION.

62. Akkocchimaṁ avadhi maṁ
ajini maṁ ahāsi me
ye ca tam upanayhanti
veraṁ tesaṁ na sammati.
“He insulted me, injured me, defeated me, robbed
me.” In those who harbour such thoughts hatred never
ceases.
63. Akkocchi mama avadhī mama ajīṇi mama ahāsi me ye ca tam nūpanayhanti veram tesūpasammati.

“He insulted me, injured me, defeated me, robbed me.” In those who do not harbour such thoughts hatred does cease.

64. Acci yathā vātavegena khittam attham paleti na upeti saṁkham evaṁ muni nāmakāya vimutto attham paleti na upeti saṁkham.

Just as a flame blown out by the wind is extinct and can never be described, so also is the Sage who is absolutely released from the mental compound.

65. Indriyani manussānaṁ hitāya ahitāya ca arakkhitani ahitāni rakkhitāni hitāya ca.

Human sense-organs can be either useful or useless. Those uncontroled are useless while those controled are useful.
66. Tasma hi paññito poso sampassam atthamattano lobhassa na vasam gacche haneyya disakaṁ manam.

Discerning people, for the sake of their own benefit, should not allow themselves to be overpowered by covetousness. They should try to get rid of it.

67. Nakkhattam pañimanevatam attho bhalam upaccaga attho atthassa nakkhattam kim karissanti tāraka.

A chance always passes the fool who is calculating the position of stars. It is an auspicious occasion in itself. What can the stars do?

68. Na sathu balava balo sahasam vindate dhanaṁ kandantametaṁ dummedhaṁ kaṭṭhaṁ nirayaṁ bhusam

Baleful is the result when an influential villain takes a short-cut road to richness. To the terrible realm of woe will the Lord of Hell drag down such a wailing fool.
69. Pañca kāmagunā loke manochatathā pavedita ettha chandaṁ virajitvā evaṁ dukkhā pamuccati.

The five objects of sense-organs, with the mind as the sixth, were already made known. Whoever releases himself from sensual enjoyments will accordingly be liberated from suffering.

70. Paradukkhāpadhānena yo attano sukhamicchati verasamsaggasamṣattho vera so na parimuccati.

Those who seek for their happiness by harming or inflicting pain upon others are inextricably involved in hatred. They cannot be free from enmity.

71. Parittam dārumāruyha yatha sīde mahaṇṇave. evaṁ kusiṭamagamma sadhujīvīpi sīdati.

Even as a person who clings to a scrap of wood in an ocean is sure to be drowned, so is a luxurious but lazy person doomed to misery.
72. Balaṁ cando balaṁ suriyo
balaṁ samānabrāhmaṇa
balaṁ velā samuddassa
bhalatībalamitthiyo.

Great is the power of the moon, the sun, the hermit and the sea-shore. But greater still is that of a woman.

73. Bahūnaṁ vata atthaya
uppajjanti tathāgata
itthīnaṁ purisānāṇca
ye te sāsanakārakā.

The Buddha's birth was for the benefit of the many: women as well as men, who follow his Doctrine.

74. Yattha posaṁ na jananti
jātiya vinayena va
na tattha mānaṁ kayirātha
vasaṁ aññatake jāne.

You cannot expect people to give you due respect when you are in a place where your birth and qualifications are not yet recognized.
75. Ye ca kāhanti, ovādam
nara buddhena desitaṁ
sotthipāraṁ gamissanti
valāheneva vānija.

Those who follow the Buddha's teachings will reach the bank of safety as the merchants reach their destination safely with the help of their horse named Valāhaka.

76. Ye vuddhamapacāyanti
nara dhammasa kovida
dīṭhe dhamme ca pāsaṁsa
samparāyo ca suggati.

Those who are wise in the Dhamma and who revere their superiors are praised in their present lives and are also blessed with happy lives hereafter.

77. Rūpa sadda gandhā rasā
phassā dhammā ca kevalā
etaṁ lokāmisam ghorām
ettha loko vimuechito.

All the sight, sound, smell, taste, touch and the mental phenomena are terrible worldly temptations into which beings are deeply merged.
78. Videsavāsāṁ vasato
   jātavedasamenapi
   khamitabbaṁ sapaññena
   api dāsassa tajjitaṁ.

   It is advisable for a wise person staying in a foreign
   land, however brilliant as a fire he is, to endure the
   threatening even of the (native) slave.

10. PAÑÑĀVAGGA – SECTION OF WISDOM

79. Appassutāyaṁ puriso
   balivaddova jirati
   maṁsāni tassa vaddhanti
   pañña tassa na vaddhati.

   The uneducated, like an old bull, gradually fade
   away. Their flesh increases but not their wisdom.

80. Jivatevapi sappañño
   api vittaparikkhayā
   pañña ya ca alaphena
   vittavapi na jivati.

   A wise man can manage (his life) even though he
   lacks wealth. But lacking wisdom, no fool can hold his
   ground.
81. Paññava buddhisampanno vidhānavidhikovido kalāññū samayaññū ca sa rājavasatiṁ vase.

An intelligent person, with the gift of discernment, knowing how to manage affairs, and clever at (selecting) the proper time and season, can be in the government service.

82. Paññā hi sêttha kusala vadanti nakkhattarājāriva.tarakānaṁ sīlam āpi satañca dhammo anvāyika paññavato bhavanti.

Wisdom, say the intelligent persons, is the best, as is the moon among all the stars. Discipline, glory and other virtuous natures follow the wise man.

83. Mattasukhaporiccaga passe ce vipulam sukham caje mattasukham dhīro sampassam vipulam sukaṁ.

Seeing that perfect happiness can be attained by sacrificing the inferior one, a wise man should abandon it for the sake of the perfect one.
84. Yasaṁ laddhāna dummedho
    anattham carati attano
    attano ca paresañca
    himsāya paṭipajjati.

    Having obtained power, a fool (usually) corrupts himself, and so hurts himself as well as others through his action.

85. Yavadeva anatthāya
    ñattaṁ balassa jāyati
    hanti balassa sukkāṁsaṁ
    muddham assa vipatayam.

    A villain's cleverness is only for his own destruction.
    It corrupts his brains and kills his virtuous nature.

86. Yo ca vassasatam jive
duppañño asamāhito
    ekāham jīvitaṁ seyyo
    paññavantassa jhayino.

    A hundred years' living of an ignorant, wavering person is not worth one day of a wise man whose mind is concentrated.
11. PAMĀDAVAGGA—SECTION OF CARELESSNESS.

87. Bahumpi ce sahitaṁ bhāsamāno
na takkarō hoti naro pamatto
gopova gāvo ganāyaṁ paresaṁ
da bhāgava sāmaññassa hoti.

A careless person talking the Buddha's words without putting any of them to practice himself, is like a hired cowboy counting the cows for others (never tasting their milk or having a part of the sale). Such a person can never share the taste of the four Stages of the Path.

88. Yaṁhi kicecaṁ tadapaviddhaṁ
akicecaṁ pana kaiρrati
unnalānaṁ pamattānaṁ
tesaṁ vaṭṭhanti asava.

Passions increase in those haughty, careless persons who ignore what has to be done first and take up what ought to be done afterwards.

89. Yo ca pubbe pamajjitva
paceca so nappamajjati
soman̄ lokam̄ pabhāseti
abbha muttova candima.

He glorifies the world who was formerly careless but has afterwards become mindful. Such a person is like the moon emerging from the clouds.
12. PĀPAVAGGA—SECTION OF SIN

90. Idha socati pecca socati
pāpakāri ubhayattha socati
so socati so vihaññati
disvā kammakiliṭṭhamattano.

A sinful person, having come to realize his evil deeds, has to experience a twofold regret i.e. in this present life and in the hereafter.

91. Udabindunipātena
udakumbhopi pūrati
apūrati balo pāpassa
thokaṃ thokampi ācinaṃ.

Even as a water-pot can be filled by the dripping of water, so a villain can be filled by his gradually accumulated evils.

92. Ekaṃ dhammaṃ atītassa
musāvādissa jāntuno
vitiṇṇaparalokassa
natthi papaṃ akāriyam.

There is no sin which is so great that a liar cannot. do, since he has put aside one virtue (of honesty) and ignores (the just retribution in) the hereafter.
93. Na hi pāpaṁ kataṁ kammaṁ
sajjukhirāṁva muecati
ḍahantam bālam anvetti
bhāsmācchannova pāvako.

Evil, like milk freshly obtained during the day, does not undergo a change. Its burning effect, however, (potentially) follows the evil-doer like a fire covered with ashes.

94. Pānimhi ce vano nāssa
hareyya pānīna visāṁ
nabbaṇaṁ visamanveti
natthi pāpaṁ akubbato.

He whose hand is not wounded can carry poison. A poisonous liquid cannot seep into such a hand, nor can evil befall him who has done no wrong.

95. Yo ca sameti pāpaṁ
aṭṭumthulāni sabbaso
samitatta hi pāpaṇaṁ
samaṇoti pavuccati.

One who has calmed down all kinds of evil, small and great, is called a “Samaṇa”. — one who calms down evils.
96. Vānijova bhayaṁ maggaṁ 
appasattho mahaddhano 
visaṁ jīvitukamova 
pāpani parivajjaye.

Let a man avoid evil as does a merchant, having (only) few companions (but) possessing great wealth, avoid a dangerous road, or as does a person, still clinging to life, avoid a poison.

13. PUGGALAVAGGA – SECTION OF MAN

97. Accayam desayantīnaṁ 
yo ce na paṭiganhati 
kopantaro dosagaru 
sa veraṁ paṭimuccati.

One who is given to anger and ill-will thereby refusing to forgive others’ faults which have been confessed, heaps hatred upon himself.

98. Appaka te manussesu 
ye jana paragāmino 
thāyaṁ itaṁ paja 
tīramevaṇudhāvati.

Of all men, very few can cross the stream of life and death to the other bank of safety (Nibbāna). The rest of them only run up and down on this side of the bank (of life and death).
99. Asubhāya cittam bhāvehi
ekaggam susamāhitaṃ
sati kāyagata tyatthu
nibbidābahulo bhava.

Train your mind to be well-poised with the contemplation of the impurities of the body. Fix your attention on the body. Safeguard your weariness of worldly life.

100. Ahimsaka ye munayo
niccam kāyena saṃvutā
te yanti accutaṃ thanaṃ
yattha gantvā na socare.

Those Sages who practise the virtue of non-violence and who are always self-restrained, will attain the everlasting state where they will be perfectly free from sorrow.

101. Evam kicchabhato poso
pitu aparicārako
pitari micchācaritvāna
nirayaṃ so upapajjati.

He who was brought up with difficulty by his parents but does not minister to their wants and behave wrongly towards them, is doomed to enter the realm of misery.
102. Evam buddham sarantanan:
dhammana sanghañea bhikkhavo
bhayan và chambhitattañ và
lomahaṁso na hessati.

O Bhikkhus, while you are thus recollectring the Buddha (the Enlightened One), the Dhamma (the Law) and the Sangha (the Order), you will be free from fear, fright, and also from being startled.

103. Evam mandassa posassa
balassa avijanato
sārambhā jāyate kodho
sopi teneva ḍayhati.

A fool, misled by his own folly, is often burnt by his own anger because of his showing off with malicious intention.

104. Onodaro yo sahate jighaceham
danto tapassi mitapanabhajojano
āhārahetu na karoti papaṁ
taṁ ve naraṁ sanañamahu loke.

He is called a “Samaña” (one who has calmed down his mind) who is not overpowered by hunger even though he is hungry, who is self-controlled, equipped with perseverance, moderate in his food and drink, and never commits a sin for the sake of (obtaining) food.
105. Kame giddha kāmarata kāmesu adhimucchita
nārā pāpāni katvāna
upapajjanti duggatim.

He is doomed to enter the Realm of Misery who, being absorbed in and delighted with sensual pleasure, is deeply merged in it and commits a sin (for its sake).

106. Game va yadivāraññe
ninne va yadivā thale
yattha arahanto viharanti
tam bhūmirāmaneyyakām.

The living-place of an Arahat (Worthy One), be it a village or a forest, in the low land or on the plateau, is always delightful.

107. Codita devadūtehi
ye pamajjanti māṇavā
te dīgharattaṃ socanti
hinakāyupagā nāra.

Warned by the Divine Messengers, those who are still careless will enter the lower existence and regret for a long time.
108. Coro yatha sandhimukhe gahito sakammunā haṁñati papadhammo evāṁ paja peeca paramhi loke sakammunā haṁñati papadhammo.

Just as the vicious robber is caught at the opening (made by himself for the purpose of entering the house with a thieving intention) and will have to regret his own crime, so in the hereafter will the persons who have committed a sin.

109. Jatithaddho dhanathaddho gottathaddho ca yo naro saṁñātim atimaññeti tāṁ parābhavato mukhaṁ.

It is a cause of ruin to be proud of one's birth, wealth and family name and then to despise even one's own relatives.

110. Tāṁ brūmi upasantoti kāmesu anapekkhinaṁ gantha tassa na vijjanti atari so visattikam.

He is called "One who has attained perfect Tranquility" who is indifferent to sensual pleasure, has no binding rope of passion and has overcome his craving which is the great cause of restlessness.
111. Tejavapi hi naro vicakkhañño
sakkato bahujanassa pūjito
nārīnam vasāṅgato na bhāsatī
rāhunā upahatova candima.

An eclipsed moon enjoys no brightness or splendour, 
nor does a man who is under a woman’s influence, even 
though he may be influential, wise, respected and worshipped 
by the public.

112. Dūre santo pakāsentī
himavantovā pabbato
asantetthā na dissanti
rattim khitta yathā sara.

The virtuous, like the Himalayas, appear from far 
away, while the vicious, like an arrow shot into the dark 
of the night, always disappears.

113. Dhīro bhoge adhigamma
saṅgaṅhāti ca ṇātake
tenā so kittim pappoti
pecca sagge pamodati.

A wise man, having obtained wealth, usually helps 
his relatives. He is accordingly beloved here and will also 
rejoice in the hereafter.
114. Na pāṇḍita attasukhassa hetu pāpāni kammāni samācaranti dukkhena phuṭṭhā khalitapi santa chanda ca dosā na jahanti dhammaṃ.

Never deos a wise man commit a sin for the sake of his happiness. Never will he discard Morality because of his personal love or hatred, even though he may suffer and meet with a failure.

115. Na ve anatthakusalenā atthacariyā sukhavaha hapeti atthaṃ dummedho kapi āramiko yathā.

To do good without knowing (what is) good never brings about happiness. The fool, like a monkey taking care of the orchard, destroys his own benefit.


Not only can a man be called "wise," but also can a woman who is endowed with wisdom be so called.
117. Nindaya nappavedheyya
na unำnameyya pasamsito bhikkhu
lobham saha macchariyena
kodham pesuniyāca panudeyya.

A Bhikkhu must not shrink because of blame nor
swell because of praise. He must try to get rid of his
covetousness, miserliness, anger and slander.

118. Paṇḍito ca viyatto ca
vibhāvi ca vicakkhano
khippam moceti attanaṃ
mā bhayitthagamissati.

He who is wise, sensible, has a clear understanding,
and is quick-witted can suddenly free himself (from
suffering). Do not be afraid. He will come back.

119. Paṇḍitoti samaññāto
ekacariyam adhitṭhito
yathapi methune yutto
mando va parikissati.

He is wise who purposely remains single, whereas he
stains himself who is addicted to sexual intercourse.
120. Pahāya pañcāvaraṇanī cetaso upakkilese byapanujja sabbe anissito chetvā sinehadosam eko care khaggavisānakappo.

He has abandoned the five mental hindrances and has destroyed his mental impurities. Having done away with his love and hatred, he is not possessed by thirst and wrong views. Such a person generally wanders alone like the rhinoceros's horn.

121. Putta matthi dhanamatthi iti balo vihaññati atta hi attano natthi kuto putta kuto dhanan.

A fool suffers because he thinks that he has children, and he possesses wealth. Since he himself is not his own, how can a "son" or "wealth" belong to him?

122. Brahmati matapitaro pubbacariyati vuccare āhuneyya ca puttanaṃ pajaya anukampaka.

Parents are the supreme gods to their children. They are also called the children's first teachers. They are their greatest objects of worship and the patrons of beings.
123. Madhuvā maññati balo
yava pāpaṁ na paccati
yada ca paccati pāpaṁ
atha dukkham nigacchati.

As long as an evil does not bear fruit, so long will the fool imagine it as sweet. But when it bears fruit, he will then experience suffering.

124. Yam uṣukkā saṅgharanti
alakkhika bahuṁ dhanaṁ
sippavanto asippa va
lakkhika tāni bhuñjare.

An ill-fated person may accumulate wealth, but a (more) fortunate person, whether skilful or not, will come to use it (will benefit by it).

125. Yam yam janapadaṁ yati
nigame rajadhāniyo
sabbattha pājito hoti
yo mittānaṁ na dubbhati.

He is respected wherever he goes, be it a town or a city, because he does not betray his friends.
126. Yato ca hoti pāpīccho
ahiriko anādayo
tato papaṁ pasavati
apāyaṁ tena gacchati.

Since he has evil desire, does not listen to his own conscience nor pay attention to the doctrine, he will have to face sin and thereby enter the lower plane of existence.

127. Yamhā dhammaṁ vijāneyya
sammāsambuddhadesitaṁ
sakkaccaṁ naṁ namasseyya
agghuttaṁva brahmaṇo.

Just as the brahmins worship the fire, so should you worship him by whom the doctrine, well-preached by the All-Enlightened one, is made known to you.

128. Yassa papaṁ katāṁ kammaṁ
kusalena pithiyati
somaṁ lokaṁ pabhāseti
abbaṁ muttova candimā.

Just as the moon merging from the clouds does brilliantly shine, so does a person by doing good leave his past evils behind.
129. Yassa rukkhassa chayaya
nīsideyya sayeyya va
na tassa sākham bhañjeyya
mittadubbho hi pāpako.

He should not break the branches of a tree under
whose shade he used to sleep or sit, for a wicked man is
he who betrays his friend.

130. Ye ca dhammassa kusalā
porāṇassa disampati
carittena ca sampanna
na te gacchanti duggatiṁ.

O Your Majesty! He who is wise in the ancient law
of Righteousness and is well-behaved will never go to the
lower state of existence.

131. Ye na kahanti ovādam
nara buddhena desitam
byasanamu te gamissanti
rakkhasihiva vanija.

Just as the merchants meet with disaster because of
the water-demon, so will those who do not follow the
instructions given by the Enlightened One.
132. Yo cattanam samukkamse
pare ca avajanati
nihino sena manena
tam jañña vasalo iti.

He who is self-extolling and treats others with contempt, degrades himself through his own conceit. He should be known as a wretch.

133. Yo ca sīlañca paññañca
sutañcattani passati
ubhinnamatthañ carati
attano ca parassa ca.

Endowed with morality, wisdom and learning, a man usually behaves for others' welfare as well as for himself.

134. Yo ca mettañ bhāvayati
appamāññam paṭissato
tanu samyojana honti
passato upadhikkhayañ.

He who is equipped with mindfulness and who extends unlimited loving-kindness to all beings has destroyed his passions. His fetters are loosened.
135. Yo dandhakhāle tarati
taranīye ca dandhaye
ayoniso saṁvidhānena
bālo dukkhaṁ nigacchati.

A fool has to suffer through his unwise management because he hurries when it is time to slow down but slows down when it is time to hurry.

136. Yo dandhakāle dandheti
taranīye ca taraye
yoniso saṁvidhānena
sukham pappoti pandito.

A wise man is happy because of his wise management knowing how to hurry when it is time to hurry and slow down when it is time to slow down.

137. Yo na hanti na ghateti
na jinati na japaye
mettaso sabbabhūtanam
verantassa na kenaci.

He who neither kills nor gives the order to kill and neither conquers nor gives the order to conquer cultivates his loving-kindness to all beings, thereby being at enmity with nobody.
138. Yo mātaram pitaram va macco dhamena posati idheva naṃ pasanṣanti pecca sagge pamodati.

*He who duly supports his parents is always praised in this very life. He will also rejoice in the hereafter.*

139. Yo ve kataññū katavedi dhīro kalyaṇamitto dāḥabhatti ca hoti dukkhitassa sakkacca karoti kiccaṃ tathāvidham sappurisaṃ vadanti.

*A wise man who is grateful, faithfully keeps good company and duly gives a helping hand to those who are in trouble is called a virtuous person.*

140. Yo have inamadaya bhuñjamāno palayati na hi te inamatthiti tam jañña vasalo iti.

*He should be known as a wretch who, after borrowing and spending other’s money, runs away or refuses the debt.*
141. Yo hoti byatto ca visārardo ca
bahussuto dhammadharo ca hoti
dhammassa hoti anudhamma ca
ta ṣa ṭadiso vuṇṇati saṅghasobhano.

He glorifies his group who is wise, courageous, learned, virtuous and lives up to the law of Righteousness.

142. Ṛgaṇeṇa dosaṇeṇa pahāya moham
sandalayītvā saṅñojanani
asantasāṃ jīvitasāṅkhayamhi
eko cara ḍhaggavisaṅnakappo.

Having done away with lust, hatred and delusion together with all other fetters, he has no fear of death and wanders alone like a rhinoceros’s horn.

143. Sace indriyasampanno
santo santipade rato
dhāreti antimam deham
jetvā māram savāhanam.

He who has conquered Mara the Evil One together with his army has the last birth because he has perfected his mental forces, calmed down his mind and put it to rest.
144. Sace bhāyatha dukkhasa
sace vo dukkhamappiyaṁ
mākattha pāpakaṁ kammaṁ
āvī vā yaṇivā raho.

Being afraid of suffering and loathing it, you should do no evil, both in the open and in the secret place.

145. Sabba disā anuparigamma cetasa
nevajjhaga piyataramattana kvacī
evāṁ piyo puthu attā pāresaṁ
tasma na himse paramattakāmo.

I have sought through all directions for one whom I can love more than myself, but in vain. So also does everybody love himself most. Every self-lover should therefore not violate others.

146. Salabham natimaññeyya
aññesam pihayāñcare
aññesam pihayāṁ bhikkhu
samādhiṁ nādhigacchati.

Let a man not look down upon his gains. Let him not crave for others'. A Bhikkhu, being greedy for others' gains, will never have a concentrated mind.
147. Sātiyesu anassāvī
atimāne ca no yuto
saṅho ca paṭibhāṇavā
na saddho na virajjati.

He is neither absorbed in sensual pleasure nor treat others with contempt. He also is gentle and ready-witted. Such a person is not credulous nor fluctuating.

148. Saratta kāmabhogesu
giddhā kāmesu mucchita
atīsāram na bujjhanti
maccha khipparṇa odditam.

Those who are impassioned in sensual enjoyments, who are attached to and merged in sensuality, do not know of their overstepping, just as the fishes (not knowing their overstepping) suddenly enter into a trap.

149. Supinena yathāpi saṅgatām
paṭibuddho puriso na passati
evampi piyāyitam janam
petam kalakatam na passati.

As an awaken man does not see what he saw in who his dream, so a living man cannot see the deceased who were his beloved ones.
150. Sehi darehi asantuṭṭho
vesiyāsu padussati
dussati paraḍāresu
taṁ parabhavato mukham.

He, who is not content with his own wife, who has an intercourse with prostitutes and goes to others' wives is doomed to destruction.

14. PUÑṆAVAGGA – SECTION OF MERIT

151. Idha nandati pecca nandati
kata puñño ubhayattha nandati
puññaṁ me katanti nandati
bhiyyo nandati sugatim gato.

He who has done meritorious deeds rejoices both in his present life and in the hereafter. In his present life he rejoices that he has done good deeds. In the hereafter he will rejoice all the more.

152. Idha modati pecca modati
kata puñño ubhayattha modati
so modati so pamoḍati
disvā kammavisuddhimattano.

He who has done meritorious deeds rejoices both in his present life and in the hereafter. Seeing the flawlessness of his actions, he rejoices more and more.
153. Puññañce puriso kayirā kayirāthenaṁ punappunaṁ
tamhi chandhaṁ kayirātha
sukho puññassa uccayo.

If a man wants to do good, let him do it again and be glad of it, for happiness is the outcome of the accumulation of good deeds.

154. Māvamaññetha puññassa
na mattaṁ āgamissati
udabindunipātena
udakumbhopi pūrati
āpūrati dhūro puññassa
thokam thokampi ācinam.

Let a man not look down upon a small amount of good deeds, thinking that is will not bear fruit. This can be represented as a water-pot which can be filled by the dripping of water. A wise man, gradually accumulating his merits, will at length attain its perfection.

155. Sahāyo atthajatassa
hoti mittaṁ punappunaṁ
sayāṁ katāni puññāni
tāṁ mittaṁ samparāyikaṁ.

Just as a companion (one who does not desert his friend) becomes a real friend of him who is in need of help, so is the accumulated merit to the person in the hereafter.
15. MACCUVAGGA — SECTION OF DEATH.

156. Accayanti ahoratta
jīvitaṁ uparujjhati
āyu khīyati maccānam
kunnaḍīnaṁva odakaṁ.

*Time flits by—day after day and night after night. The span of life is incessantly consumed. Life is gradually using up its duration like a rivulet being gradually dried up.*

157. Appamāyu manussānāṁ
hīleyya naṁ suporiṁ
careyyādittasiṁva
natthi maccussa nāgamo.

*So short is human life that it should be treated by a virtuous person as a worthless thing. Since death is absolutely certain to come, let a man make haste (in putting the doctrine to practice) like a person whose head is already on fire.*

158. Daharā ca mahantā ca
ye bala ye ca pandita
sabbe maccuvasaṁ yanti
sabbe maccuparāyana.

*All sentient beings, whether young or old, foolish or wise, are to go to the power of death, which is their destination.*
159. Na antalikkhe na samuddamajjhe
na pabbatānāṁ vivaramā pavīsāṁ
na vijjati so jagatippadeso
yatratthitam nappasaheyya maceu.

Not in the sky, nor in the middle of the sea, nor in
cave of a mountain can be found a place where a mortal
cannot be overcome by death.

160. Pupphāni beva pacinantaṁ
byāsattamanāsāṁ naraṁ
atitam yeva kāmesu
antako kurute vasāṁ.

Still busy gathering the attractive flowers of sensual
pleasure, a man, imprisoned in the cocoon of sensuality
will be caught up by death before he is satisfied.

161. Yathā daṇḍena gopalo
gavo pājeti gocaraṁ
evaṁ jārā ca maceu ca
āyum pājenti pañināṁ.

Just as a cowherd drives out his cattle to pasture with
a stave, so do old age and death drive out the life of man.
162. Yathapi kumbhakarassa
cata mattikabhajana
sabbe bhedapariyanta
evam maaccana jivitam.

Just as clay-pots made by potters are to be broken at last, so are the lives of sentient beings.

163. Yatha varivaho puro
vahe rukkhe pakulaje
evam jaraya maranaena
vuyhante sabbapanino.

Just as a flood sweeps away with its current the trees on either bank, so are the lives of sentient beings swept away by decay and death.

16. VACAVAGGA — SECTION OF SPEECH

164. Kalyani meva munceyya
na hi munceyya papika
mokkho kalyaniya sadhu
mutva tappati papikam.

Only good words should be spoken, never evil ones. Uttering good words is profitable. One who utters evil words will have to regret.
165. Tameva vācaṁ bhāseyya
yahattāmanāṁ na tapaye
pare ca na vihiṁseyya
sā ve vāca subhāsita.

One should speak a word which does not cause regret
to himself and is not harmful to others. That kind of
words is well-spoken.

166. Nativelāṁ pabhāseyya
na tunhī sabbāda siya
avikinnāṁ mitāṁ vācaṁ
patte kale udiraye.

One should not speak too much nor keep quiet all the
time. When it is time to speak, let him speak moderately
and not redundantly.

167. Piya vacameva bhāseyya
ya vāca paṭinandita
yam anadāya pāpani
paresāṁ bhāsate piyāṁ.

Let a man speak what is pleasant and cheerful. A
wise man does not pay attention to others' insult and
always speak what is delightful.
168. Purisassa hi jatassa
   kuthārī jāyate mukhe
   yāya chindati attanam
   balo dubbhasitam bhanam.

   An axe is born in a month of everyone. It is the axe with which a fool who says evil words wounds himself.

169. Yañhi kayira tañhi vade
   yam na kayira na tam vade
   akarontam bhāsamanam
   parijananti pandita.

   Let a man talk of what he can do, not of what he still cannot do. He who is merely clever at speaking, but not doing, will be detected by the wise man.

170. Yo attahetu parahetu
   dhanahetu ca yo naro
   sakkhiputtaḥo musā brūti
   tam jañña vasalo iti.

   He is a vicious person who gives false witness either for his own sake or for others' or for wealth.
171. Yo nindiyam pasamsati
tam va nindati yo pasamsiyo
vicinati mukhenaso kalim
kalina tena sukham na vindati.

He 'collects evil with his own month' when he praises one who should be blamed or blames one who should be praised. Such a person will thereby never find happiness.

172. Sahassamapi ces vaca
anatthapadasanita
ekam atthapadam seyyo.
yam sutva upasammati.

A thousand useless words is not worth one by which the mind can be calmed after listening to it.

17. VIRIYAVAGGA — SECTION OF EFFORT.

173. Appakenapi medhavi
pabhaṭena vicakkhaṇo
samutṭhapeti attanam
anum aggimaṇa sakhamamaṇ

Just as a man blows a small fire into a flame, so a man of wisdom and discernment can make money even from a small investment.
174. Amogham divasaṁ kayira
appena bahukena va
yam yam vivahate ratti
tadānantassa jīvitaṁ

Let not a man waste his day and night from more on less benefit. The more he wastes, the more his life meets with emptiness.

175. Uṭṭhata kaṁmadheyyesu
appamatto vidhānavā
samaṁ kappeti jīvitaṁ
saṁbhataṁ anurakkhati.

He can safeguard his wealth who is industrious, careful, clever at managing the affairs and moderate in his mode of living.

176. Cakkhumā visamāṁiva
vijjamāne parakkame
paṇḍito jivalokasmiṁ
pāpāni parivajjaye.

Let a man with perseverance abstain from doing evil deeds, like person who, not being blind, avoids the uneven roads.
177. Yo ca vassasatam jive
kusito bhinaviriyono
ekahan jivimat seyyo
viriyam arabhato dalham

_A hundred years of a person who is lazy and inactive is not worth one day of him who has a strong effort._

178. Yo ca sitańca unhańcana
tiná bhiyyo na mańñati
karam purisakiccání
so sukha na vihayati.

_When a man does not reckon the heat and cold more than the grass (does), he is sure to be rewarded with happiness in the long run._

18. SADDAVAGGA — SECTION OF FAITH.

179. Ekopi saddho medhávi
assadhánam ca ṇatinaṁ
dhammattho silasampanno
hoti attháya bandhunam.

_Even though there may be one person in a family who has a reasonable faith, who is wise, righteous and well-behaved, that person can be helpful to his relatives or friends who have wrong views._
130. Dassanākāmo sīlavatam
saddhamman ni sotumicchati
vineyya māccheramalaṁ
sa ve saddhoti vuccati.

He is called "Faithful" who wants to see the righteous one and listen to his teachings and who gets rid of his mental stain of miserliness.

181. Saddho sīlena sampanno
yaso bhogasamappito
yam yam padesaṁ bhajati
tattha tattheva pūjito.

He who has a reasonable faith, practises the Code of Discipline and Morality, and is endowed with wealth and rank, is always respected wherever he goes.

182. Ye naṁ dadanti saddāya
vippasannena cetasā
tameva annaṁ bhajati
asmiṁ lōke paramhi ca.

Those who, out of piety and purity of mind, distribute rice, will obtain rice both in this world and in the hereafter.
19. SĪLAVAGGA — SECTION OF MORALITY.

183. Ādi sīlām patīṭha ca kalyānānañca mātukām pamukhaṃ sabbadhammānaṃ tasmā sīlām visodhaye.

Precept is the first refuge, the source and the chief of all other virtues. Therefore let it be purified.

184. Avaṇṇañca akittiñca dussīlo labhate naro vanṇam kittim pasamañca sādā labhati sīlavā.

An immoral person usually heaps blame and disgrace upon himself, while one who acts in accordance with the law of morality will always receive admiration and respect.

185. Idheva kittim labhati pecca sagge ca sumano sabbattha sumano dhīro silesu susamāhito.

In his present life a wise man who is perfectly equipped with morality is always honoured. After his death he will enter into the realm of bliss. He is thus blessed with rejoice everywhere.
186. Itheva nindaṁ labhati
peccāpāye ca dummano
sabbattha dummano bālo
sīlesu asamāhito.

A fool who is fickle in his practising morality is always blamed. He will even regret after his death. He is always doomed to misery.

187. Kāyena vačāya ca yodha saṁñato
manasa ca kiṁci naroti pāpaṁ
na attahetu alikaṁ bhanati
tathāvidham silavantaṁ vadanti.

He has his words, deeds and thoughts well-controlled. He never commits a sin nor talks nonsense for his own sake. Such a person is called "one who is endowed with morality."

188. Tasmā hi nāri ca naro ca sīlavā
atthāṅgupetam upavassuposatham
puññāni katvāna sukhudrayāni
anindita saggamupenti tūhanām.

Never will a person of good conduct be blamed as long as he observes the eight precepts and keeps on making merits which is conducive to happiness. Such a person, equipped with morality, is sure to enter into the Realm of Bliss.
189. Na veda samparāyāya
na jāti napi bandhava
sakānca silasaṁsuuddham
samparāyasukhāvaham.

Neither can the Vedas be of real help in the hereafter, nor can his birth nor relatives. Only his flawless morality can bring about the happiness in the hereafter.

190. Pahussutopi ce hoti
sīlesu susamāhito
ubhayena nam pasaṁsanti
sīlato ca sutena ca.

A learned man who is firm in his morality is praised both for his morality and learning.

191. Yo ca vassasatam jīve
dussīlo asamāhito
ekāham jīvatam seyyo
sīlavantassa jhāyino.

A hundred years of an immoral and wavering person is not worth one day of a person who practises morality and concentration.
BUDDHIST PROVERBS

192. Silamevidha sikkhetha
asmiṃ loke susikkhitam
sīlaṁ hi sabbasampattim
upanāmeti sevitam.

Do study the law of Morality. With morality well studied and observed in this world come all kinds of wealth.

193. Sīlaṁ rakkheyya medhāvi
patthayāno tayo sukhe
pasamsaṁ vittilābhaṁca
pecca sagge pamodanāṁ.

If a wise man hopes for the threefold enjoyment of fame, wealth and happiness in the hereafter, let him sincerely practise morality.

194. Sīlavā hi bahu mitte
saūnamenādhigacchati
dussīlo pana mittehi
dhamsate pāpamācaraṁ.

One who practises morality, having his words and deeds well-controlled, will be befriended by many, while one who does not behave himself in accordance with morality, who is given to immoral conduct, will be shut off from his friend.
20. SEVANĀVAGGA—SECTION OF ASSOCIATION.

195. Asante nūpaseveyya
  sante seveyya pandito
  asanto nirayam nenti
  santo pāpenti sugatim.

   Let not a wise man associate with the vicious. Let
him associate with the virtuous. Because the vicious
person will lead him to hell, while the virtuous person to
the higher plane of existence.

196. Tagaram va palmasena
   yo naro upanayhati
   pattāpi surabhī vāyanti
   evam dhīrūpasevana.

   Just as a leaf smells sweet when it wraps up a
perfume herb, so does a man gain reputation when he is
befriended by the wise.

197. Na pāpajanasamsevi
   accantasukhamedhati
   godhākulaṁ kakaṇṭāva
   kaliṁ pāpeti attanāṁ.

   He who keeps bad company cannot enjoy the absolute
happiness. He inflicts evil upon himself. He is the same
as an iguana in a flock of chameleons.
198. Pāpamitte vivajjetyā
bhajeeyutta-mahapuggale
ovāde cassa tiṣṭheyya
putthento acalam. sukham.

Let him who hopes for real happiness keep away from bad company. Let him associate with the virtuous persons, and respectfully follow their instructions.

199. Pūtimacechāṃ kusaggena
yo naro upanayhati
kusāpi pūti vāyanti
evāṃ balūpasevanā.

Just as a leaf has a rotten smell when it wraps up a rotten fish so is a person disgraced when he is befriended by the vicious person.

200. Yadisaṃ kurute mittāṃ
yadisanācīpasevati
sopi tādisako hoti
sahavāso hi tādiso.

He is apt to be the same as his friend whom he associates with, for association has its nature as such.
201. Saddhena ca pesalena ca
paññavatā bahussutena ca
sakhitam hi kareyya pāṇḍito
bhaddo sappurisehi saṅgamo.

A wise man should associate with a pious person who
is delighted with morality and who is bleseed with wisdom
and knowledge, for it is a blessing to associate with such
a person.

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