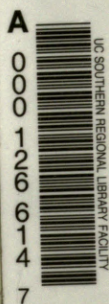


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BUDDHIST PROVERBS

BOOK II

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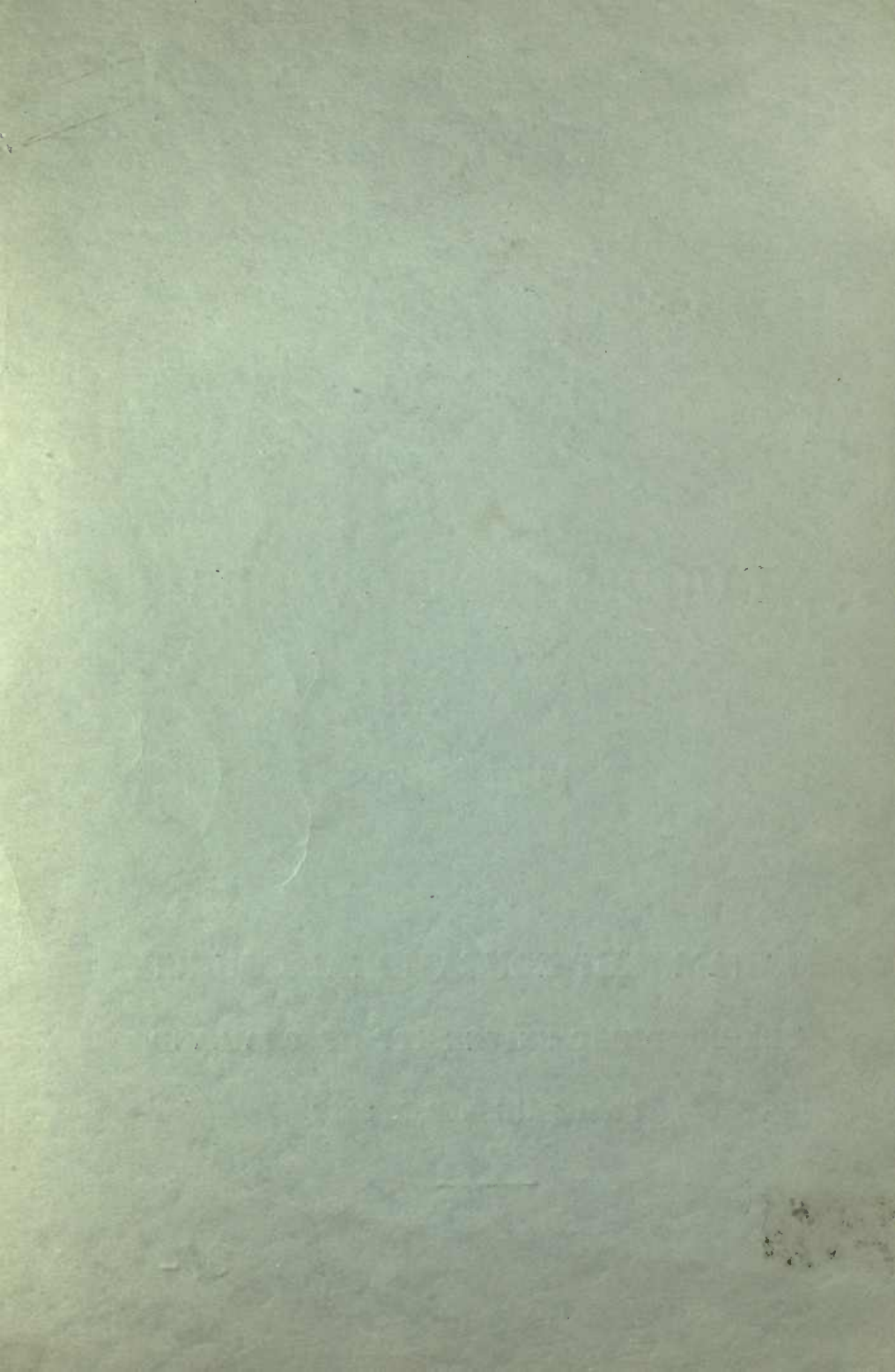
MAHAMAKUT EDUCATIONAL COUNCIL

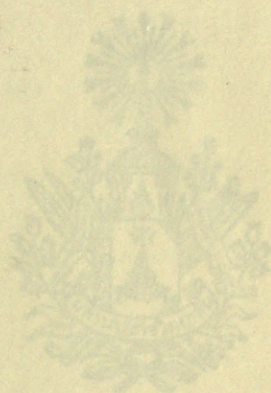
THE BUDDHIST UNIVERSITY OF THAILAND

First Edition B.E. 2501

INEX

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THE BUDDHIST UNIVERSITY OF THAILAND

First Edition B.E. 2501

Wachirayan Warorot, Prince-
= Patriarch of Thailand,
1859-1921.

Wason
BL 1455
W11
1955

MAHAMAKUT EDUCATIONAL COUNCIL
THE BUDDHIST UNIVERSITY OF THAILAND
First Edition B.E. 2501

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.

Wachirajit Wastet, Panna-
Pateich of Thailand
FOREWORD
1959-1961

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.

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คำนำ

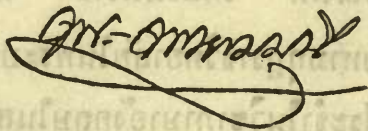
หนังสือพุทธศาสนสุภาษิต เล่ม ๒ นี้ ทางคณะสงฆ์แห่งประเทศไทยได้ใช้เป็นหลักสูตรนักเรียนชั้นโท และใช้แพร่หลายทั่วไป ในสังคมไทยทั้งภายในประเทศและนอกประเทศที่ใกล้เคียงเป็นเวลานานมาแล้ว ทางมูลนิธิหม่อมกุฎราชวิทยาลัยมีความปรารถนาเป็นอย่างยิ่งที่จะเผยแผ่ให้หนังสือนี้แพร่หลายเจริญยิ่งขึ้น ถึงต่างประเทศที่ห่างไกลออกไปอีก เพราะหนังสือเช่นนี้เป็นแนวทางแห่งสันติ เมื่อเผยแผ่ไปได้มากเพียงไร สันติธรรม ก็ย่อมเกิดขึ้นมากเพียงนั้น แต่ที่ยังเป็นไปตามความปรารถนานั้นไม่ได้ ก็เพราะยังขัดข้องอยู่ด้วยเหตุหลายประการ บัดนี้พระมหาสมณฤทธิ์ สมิทธิ ป. ธ. ๖ น. ธ. เอก ศาสนศาสตร์บัณฑิต วัดบรมนิวาส นักศึกษารุ่นที่ ๒ ของสภาการศึกษาหม่อมกุฎราชวิทยาลัยในพระบรมราชูปถัมภ์ ปัจจุบันเป็นอาจารย์ประจำในวิชาภาษาอังกฤษในสถาบันการศึกษาแห่งนี้ ได้พยายามแปลเป็นภาษาต่างประเทศสำเร็จขึ้นอีกเรื่องหนึ่ง และถวายให้เป็นสมบัติของสภาการศึกษาหม่อมกุฎราชวิทยาลัย อันเป็นกิจการส่วนหนึ่งของมูลนิธิหม่อมกุฎฯ ด้วย

หนังสือเล่มนี้ คุณสุชีพ ปุญญานุภาพ และคุณศิริ พุทธศุภกร ได้ช่วยตรวจแก้ด้วยความเอาใจใส่

สภาการศึกษามหามกุฏราชวิทยาลัยในพระบรมราชูปถัมภ์ จึงขออนุโมทนาทั้งในความพยายามและกุศลเจตนาของพระมหาสมณฤทธิ์ คุณสุชีพ และคุณศิริ นั้น ผู้เขียนนี้เชื่อว่าได้ช่วยทำกิจพระศาสนา ถ้าพระสัมมาสัมพุทธเจ้ายังทรงพระชนม์อยู่ที่จักทรงอนุโมทนาสาธุการมิใช่น้อย

กิจที่ได้ทำนี้ก็เป็นเครื่องอุปถัมภ์แก่ผู้ทำนั้นเอง นึกถึงเมื่อใดก็จักอึ้งใจเมื่อนั้น และทั้งได้ใช้วิชาที่ได้จากสภาการศึกษาฯ มาทำประโยชน์ให้แก่สภาการศึกษาฯ จักปีติอึ้งใจทุกเมื่อที่ระลึกถึง

ปอกุศลส่วนนี้จึงตามสนองผู้ประกอบเรื่องนี้ ให้มีความสุข ความเจริญรุ่งเรือง มั่นคงยั่งยืน ในพระธรรมของพระสัมมาสัมพุทธเจ้า เพื่อเป็นกำลังของหมู่คณะ เป็นศรีของชาติ และพระศาสนาตลอดกาลนานเทอญ.



ประธานกรรมการ

สภาการศึกษามหามกุฏราชวิทยาลัย

๑๑ ก. ย. ๒๕๐๑

คำปรารภ

ทุกครั้งที่มิพิธีประธานปริญาบัตรแก่ภิกษุนักศึกษาของสภาการศึกษามหามกุฏราชวิทยาลัยในพระบรมราชูปถัมภ์ สภาการศึกษาฯ มีหนังสือซึ่งจัดพิมพ์ขึ้น ที่ภิกษุผู้สำเร็จการศึกษา ผ่านการอบรมแล้ว และมีสิทธิ์ที่จะรับปริญาศาสน์ศาสน์ตรบัตินิต ได้แปลหรือเรียบเรียง ให้แก่กรรมการสภาการศึกษาฯ และแก่ท่านผู้มาร่วมในพิธี เพื่อแสดง ว่าภิกษุนักศึกษาในรุ่นนั้น มีความรู้ความถนัดสมควรแก่ขั้นที่จะได้รับ ปริญาบัตรหรือไม่ ในพิธีประธานปริญาบัตรครั้งที่แล้ว ได้ปฏิบัติ อย่างนี้ แม้ในครั้งก็ได้ปฏิบัติอย่างเดียวกัน

หนังสือที่ภิกษุนักศึกษาผู้จะเข้ารับปริญาได้จัดทำขึ้นชุดนี้ คือ หนังสือพุทธศาสน์สัญญาธิต แปลเป็นอังกฤษทั้งสามเล่ม และเพื่อความ เหมาะสม ได้จัดพิมพ์ภาษาบาลีในพุทธศาสน์สัญญาธิต ด้วยอักษร โรมันแทนอักษรไทย เด่ม^๕เป็นเด่มสอง ซึ่งพระมหาสมณฤทธิ สมิทธิ ป. ช. ๖ น. ช. เอก ศ. บ. ดำนักวัดบรมนิเวศเป็นผู้แปลเป็นอังกฤษ และใช้อักษรโรมันแทนอักษรไทย สำหรับภาษาบาลีในพุทธศาสน์สัญญาธิต

หนังสือ พุทธศาสน์สัญญาธิตภาคอังกฤษเด่ม^๕ได้ผ่านการตรวจแก้ จากอาจารย์สุชีพ ปุญญานุภาพ และอาจารย์ศิริ พุศุกร ซึ่ง^๗เป็นอาจารย์ ในสภาการศึกษาฯ แล้ว และได้เคยจัดพิมพ์แล้วครั้งหนึ่ง เมื่อ พ. ศ. ๒๔๘๘ เนื่องในงานพระราชทานเพลิงพระบรมศพสมเด็จพระพันปีดัดดา-

ชัยิกาเจ้า โดยมหามกุฏราชวิทยาลัยเป็นผู้จัดพิมพ์ แต่หนังสือชุดนี้
ได้หมดไปเสียตั้งแต่ตอนงานพระศพแล้ว

ความจำเริญ^{๕๕}ครั้งหนึ่งนอกจากจะเป็นความจำเริญของธรรมาธิการศึกษา
แล้ว ยังเป็นความจำเริญของภิกษุไทยและของการศึกษาทางพระปริยัติ
ธรรมในประเทศไทยอีกด้วย

พระราชสุนันต์มุนี

เลขาธิการ

ธรรมาธิการมหามกุฏราชวิทยาลัย

๒๗ สิงหาคม ๒๕๐๑

คำชี้แจง

—

หนังสือพุทธศาสน์ภาษิต มี ๓ เล่ม ใช้เป็นหลักสูตรสำหรับ
นักธรรม ชั้นตรี, โท และเอก ตามลำดับ เล่มแรก สัมเด็จพระมหา
สมณเจ้า กรมพระยาวชิรญาณวโรรส ทรงรวบรวมและแปล เล่มที่ ๒
และเล่มที่ ๓ คณะกรรมการกองตำรามหาวิทยาลัยราชวิทยาลัย รวบรวม
และแปล.

เมื่อตั้งสภาการศึกษาขึ้น อบรมภิกษุสามเณรในรูปมหาวิทยาลัย
พุทธศาสนา สภาการศึกษาจึงมอบหมายให้ภิกษุสามเณรผู้สำเร็จการ
ศึกษาชั้นสูง จะรับปริญาตรี ได้ช่วยกันแต่งและแปลตำราต่าง ๆ
ดังได้ทำมาแล้วในวันแรก ครั้นถึงวันที่ ๒ ได้มอบให้พระมหาประยงค์
กิตติธโร วัดราชประดิษฐ์ฯ พระมหาสมณฤทธิ์ สมิตฺติ วัดบรมนิวาส
และพระมหาจางกูร คุณนุโร วัดเทพศิรินทราวาส รับหน้าที่แปล
หนังสือพุทธศาสน์ภาษิต เล่ม ๑, ๒ และ ๓ ตามลำดับ เป็นภาษาอังกฤษ
พร้อมทั้งให้เขียนภาษาบาลีเป็นอักษรโรมันพิมพ์กำกับไว้ด้วย.

เมื่อนักศึกษาทั้ง ๓ รูป จัดทำคำแปลและเขียนอักษรโรมันสำเร็จ
แล้ว สภาการศึกษาจึงได้มอบให้คุณศิริ พุทธศุภร อาจารย์สอนภาษา
อังกฤษ ผู้มีความรู้ภาษาบาลีและพระพุทธรักษา เป็นผู้ตรวจแก้คำ
แปลและอักษรโรมัน. เล่มที่ ๑ ได้จัดพิมพ์ไปแล้ว คราวนี้จึงจัดพิมพ์
เล่มที่ ๒ ซึ่งพระมหาสมณฤทธิ์ สมิตฺติ วัดบรมนิวาส เป็นผู้แปล.

และเมื่อปรารถนาที่จะพบปะใช้เป็นการถาวรต่อไป ทางด้านการศึกษาก็ขอให้ข้าพเจ้าตรวจแก้อีกครั้งหนึ่ง. โดยเหตุที่ คุณศิริ พุทธศุกร เป็นผู้แก้ไขมาแต่เดิม ข้าพเจ้าจึงเชิญคุณศิริให้มาร่วมพิจารณาด้วย โดยอ่านสอบทานทุกตัวอักษร และพยายามแก้ไขให้คำแปลภาษาอังกฤษใกล้เคียงกับความในภาษาบาลีให้มากที่สุดเท่าที่จะทำได้. ในการนี้คุณศิริ พุทธศุกร ได้ช่วยเป็นธุระร่วมมือด้วยอย่างเป็นประโยชน์ยิ่ง ทั้งในการแก้ไขและในการตรวจปริิพ ซึ่งต้องใช้เวลาประชุมกันเกือบทุกวันเป็นเวลาดึกเดือนเศษ.

เพื่อที่จะให้ท่านผู้อ่าน ได้ทราบรายละเอียดบางประการ ในปัญหาเรื่องจัดทำหนังสือ จึงขอชี้แจงไว้ในที่นี้ด้วยเป็นข้อ ๆ คือ:-

๑. เฉพาะพระพุทธรูปภาพติดข้อแรก อาจทำให้คนเข้าใจผิดว่า ตอนให้เห็นแก่ตัวจนไม่นึกถึงประโยชน์คนอื่น จึงต้องเพิ่มเติมคำอธิบายเล่าเรื่องมูลเหตุที่ตรัสเตือนให้เร่งปฏิบัติธรรมะ ไม่ใช่มีไว้แต่พูดกัน.

๒. คำแปลฉบับภาษาอังกฤษ ในบางกรณีขัดกับภาษาไทย เพราะในภาษาไทยแปลทับศัพท์ได้ ซึ่งผู้ไม่คุ้นกับศัพท์ทางศาสนาอาจไม่เข้าใจต้นัก แต่เมื่ออ่านเทียบเคียงกันจะเข้าใจชัดขึ้น. ขอยกตัวอย่างดังนี้:-

ข้อ ๕๒. “คนมีศรัทธาเป็นเพื่อนสอง ท่องเที่ยวอยู่สู่ความเป็นอย่างนี้ และความเป็นอย่างอื่นสนกาลนาน ไม่ลวงพ้นสงสารไปได้”

๕๒ “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.”

คำว่า ตัณหา เมื่อแปลว่า craving และสังสาร แปลว่า the cycle of rebirths ความกัฏฐิณ เพราะบางครั้ง คำว่า ตัณหา คนเข้าใจเพียงเรื่องกามารมณ์ และคำว่า สังสาร เข้าใจไปในทางเห็นอกเห็นใจ แต่ความหมายในทางพระพุทธศาสนา ตัณหา หมายถึงความทะยานอยากทุกชนิด และสังสาร หมายถึงความเวียนว่ายตายเกิด.

ในข้อ ๖๔ คำว่า นามกาย อาจทำให้เข้าใจไปว่า จิตกับกาย ความจริงหมายถึง กลุ่มแห่งธรรมที่เป็นฝ่ายจิตใจ (มีเวทนา ความรู้สึก สุนทรีย สัญญา ความจำ เป็นต้น) คือ กาย ในที่นี้ไม่ได้แปลว่าร่างกาย หากแปลว่า กอง, กลุ่ม หรือ หมวด, หมู่ เมื่ออ่านดูฉบับแปลเป็นอังกฤษ ที่ว่า mental compound ก็พอจะเห็นความหมายขึ้นมาบ้าง.

ข้อใน ๖๕ คำว่า “อินทรีย์ของมนุษย์ มีอยู่เพื่อประโยชน์ และมีโทษประโยชน์ คือที่ไม่รักษา ไม่เป็นประโยชน์ ที่รักษาจึงเป็นประโยชน์” นั้น เนื่องจากหนังสือนี้เป็นหลักสูตรสำหรับนักธรรมชั้นโท การแปลทับศัพท์อินทรีย์ จึงไม่ยุ่งยากสำหรับนักศึกษา แต่สำหรับคนทั่วไป อาจจะไม่ชัดพอ เมื่ออ่านฉบับอังกฤษที่ว่า

“Human sense-organs can be either useful or useless.

Those uncontrolled are useless while those controlled are useful.” ดังนี้ ความกัษัตริ์นั้น ว่า อินทรีย์ ในที่นี้หมายถึงเครื่องบริวารทางประสาทสัมผัส มีตา หู เป็นต้น.

อนึ่ง การแปลพุทธศาสนสุภาษิต เป็นภาษาอังกฤษนี้ เป็นการแปลใหม่หมด มิได้ใช้วิธีคัดลอกจากที่ฝรั่งแปลไว้ แม้จะคัดลอกก็ทำไม่ได้สะดวก เพราะเป็นสุภาษิตที่คัดมาจากพระไตรปิฎกหลายเล่ม ไม่ใช่จากเรื่องใดเรื่องหนึ่งโดยเฉพาะ ฉะนั้น จึงถือได้ว่า เป็นงานริเริ่มของคนไทย ในการแปลภาษาบาลีเป็นอังกฤษ ซึ่งทางสภาการศึกษาจะได้ส่งเสริมให้มีการแปลมากขึ้นในโอกาสต่อไป.

ในที่นี้จะขอยกตัวอย่างบางบทที่ฝรั่งแปลไว้ มาเทียบกับฉบับที่แปลในหนังสือฉบับที่ฝรั่งแปล ได้เลือกด้านงานของ F. Max Muller ในหนังสือ Sacred Books of the East เล่ม ๑๐.

ข้อ ๓๖

ฉบับ แมกซ์มิลเลอร์

“Not a mother, not a father will do so much, nor any other relatives; a well-directed mind will do us greater service.”

ฉบับ ไทยแปล

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

ข้อ ๑๕๕

ฉบับ แมกซ์มิลเลอร์

“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)."

ฉบับ ไทยแปล

"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."

โดยเหตุที่การจัดพิมพ์และตรวจรู้พิมพ์มีเวลาจำกัดมาก ความบกพร่องต่าง ๆ จึงอาจมีขึ้นได้ ซึ่งหวังว่าจะได้รับอภัย.

อนึ่ง ถ้าท่านผู้ใดพบข้อผิดพลาดหรือไม่เห็นด้วย จะกรุณาหักท้วงไป ก็ขอรับไว้พิจารณาด้วยความยินดี และขอบพระคุณยิ่ง.

สุชีพ ปุญญานุภาพ

๗ เมษายน ๒๔๕๕

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."

ในพระคัมภีร์ ได้กล่าวถึงสถานที่ซึ่งคนตายจะกลับขึ้นใหม่
ว่าไม่มีที่ไหนเลย ที่คนตายจะไม่กลับขึ้นใหม่

โดยที่ทุกสิ่งทุกอย่างที่พระเจ้าทรงสร้างไว้
นั้นจะต้องกลับขึ้นใหม่ และนี่คือสิ่งที่พระเจ้า
ทรงสัญญาไว้กับเรา และนี่คือสิ่งที่พระเจ้า
ทรงสัญญาไว้กับเรา และนี่คือสิ่งที่พระเจ้า
ทรงสัญญาไว้กับเรา

ข้อที่ ๑๐

ข้อที่ ๑๐ นี้กล่าวถึงสิ่งที่พระเจ้าทรงสัญญาไว้กับเรา
และนี่คือสิ่งที่พระเจ้าทรงสัญญาไว้กับเรา

ข้อที่ ๑๐ นี้กล่าวถึงสิ่งที่พระเจ้าทรงสัญญาไว้กับเรา
และนี่คือสิ่งที่พระเจ้าทรงสัญญาไว้กับเรา

ข้อที่ ๑๐ นี้กล่าวถึงสิ่งที่พระเจ้าทรงสัญญาไว้กับเรา
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BUDDHASĀSANASUBHĀSITA

SECTION II

1. ATTA VAGGA — SECTION OF SELF.

1. Attadatthaṃ 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
yathaññāmanusāsati
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. Attānameva paṭhamam
paṭirūpe nivesaye
athañāmanusāseyya
na kilisseyya paṇḍito.

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
suttesu bahuajāgaro
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 nisammakārino
saññatassa ca dhammajīvino
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. Mā pamādamanuyuñjetha
mā kāmaratisanthavaṃ
appamatto hi jhāyanto
pappoti paramaṃ sukhaṃ.

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. Atisītaṃ atiuñhaṃ
atisāyamidam ahu
iti vissatṭhakammante
atthā 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 pāpāni kammāni
karaṃ bālo na bujjhati
sehi kammehi dummedho
aggidaddhova 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. Yadisam vapate bijam
 tadisam labhate phalam
 kalyāṇakārī kalyāṇam
 pāpakārī ca pāpakaṃ.

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

10. Yo pubbe katakalyāṇo
 katattho nāvabujjhati
 atthā tassa palujjanti
 ye honti abhipatthitā.

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

11. Yo pubbe katakalyāṇo
 katattho manubujjhati
 atthā tassa pavaddhanti
 ye honti abhipatthitā.

*He who realizes the benefit done to him will have
 all the goodness he wishes for.*

12. Yo pubbe karaṇīyāni
pacchā so kātumicchati
varuṇakatṭham bhañjova
sa pacchā anutappati.

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

13. Sace pubbe katahetu
sukhadukkham nigacchati
porāṇakam katam pāpam
tameso muñcate iṇam.

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 daṇḍena vihiṃsati
attano sukhamesāno
pecca so na labhate sukham.

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. Sukhakāmāni bhūtāni
 yo daṇḍena na himsati
 attano sukhamesāno
 pecca so labhate sukhaṃ.

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. KILESAVAGGA — SECTION OF PASSION.

16. Kāmā kaṭukā asīvisūpamā
 yesu mucchitā bālā
 te dīgharattaṃ niraye
 samappitā haññante 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. Kuhā thaddhā lapā siṃgī
 unnaḷā cāsamāhitā
 na te dhamme virūhanti
 sammāsambuddhadesite.

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 visamūlassa
madhuraggassa brāhmaṇa
vadham ariyā pasamsanti
tañhi chetvā 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. Niddaṃ na bahulīkareyya
jāgariyaṃ bhajeyya atāpī
tandiṃ māyaṃ hasaṃ khiddaṃ
methunaṃ vippajahe savibhūsaṃ.

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. Paravajjānupassissa
niccaṃ ujjhānasaññino
āsavā tassa vadḍhanti
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. Yadā dvayesu dhammesu
 pārāgū hoti brāhmaṇo
 athassa sabbe saṃyogā
 atthaṃ 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. Yā kācimā duggatiyo
 asmiṃ loke paramhi ca
 avijjāmūlakā sabbā
 icchā lobhasamussayā.

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 sabbā vidhāvati
 tameva sallam 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
purisaṃ pāpacetasam
hiṃsanti attasambhūta
tacasāraṃva 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 paresañca
atthāvaho va khantiko
saggamokkhagamam maggam
arulho 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 pāpānaṃ
khanti mūlam nikantati
garahakalahādīnaṃ
mūlam khanati khantiko.

*Forbearance eradicates all evils. He who is equipped
with forbearance uproots the unpleasant causes such as
blame and quarrel.*

27. Khantiko mettavā labhī
 yasassī sukhasīlavā
 piyo devamanussānaṃ
 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. Satthuno vacanovādaṃ
 karotiyeva khantiko
 paramāya ca pūjāya
 jinaṃ 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. Sīlasamādhigunānaṃ
 khantī padhānakāraṇaṃ
 subbepi kusalā dhammā
 khantīyeva 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. Anavatṭhitacittassa
saddhammaṃ 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. Appamāṇaṃ hitaṃ cittaṃ
paripunṇaṃ subhāvitaṃ
yaṃ pamāṇaṃ kataṃ kammaṃ
na taṃ tatrāvasissati.

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

32. Ānāpānassati yassa
aparipunṇā abhāvita
kāyopi iñjito hoti
cittaṃpi hoti iñjitaṃ.

Restless are the body and mind on him whose concentration on the breaths is not yet made complete and cultivated.

33. Ānāpānassati yassa
 paripunnā subhāvītā
 kayopi aniñjito hoti
 cittampi hoti aniñjitaṃ.

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

34. Diso disaṃ yantaṃ kayirā
 verī va pana verinaṃ
 micchāpanihitaṃ 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 guhāsayaṃ
 ye cittaṃ saññamessanti
 mokkhanti mārabandhanā.

*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 Māra (the Evil One)*

36. Na taṃ mātā pitā kayirā
aññe vāpica ñātaka
sammāpaṇiḥitaṃ cittaṃ
seyyaso naṃ tato kare.

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

7. DANAVAGGA - SECTION OF CHARITY.

37. Phandanam capalam cittaṃ
durakkham dunnivārayaṃ
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. Yathā agāraṃ ducchannaṃ
vutthi samativijjhati
evaṃ abhāvitaṃ cittaṃ
rāgo samativijjhati.

*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
nāssa 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. Vārijo va thale khitto
okamokataubbhato
pariphandatidaṃ cittaṃ
māradheyyaṃ pahātave.

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 pariḍayhati
nimittaṃ parivajjehi
subhaṃ rāgūpasañhitaṃ.

Your mind is always consumed with your own misconception. Abstain from associating it with lustful influences.

42. Selo yathā ekaghano
vātena na samīrati
evaṃ nindāpasamsāsu
na samiñjanti paṇḍitā.

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

8. DHAMMAVAGGA — SECTION

7. DĀNAVAGGA — SECTION OF CHARITY.

43. Aggasmim dānaṃ dadatam
aggam puññaṃ pavaddhati
aggam āyu ca vaṇṇo ca
yaso kitti sukham balaṃ

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 dānena
 dinnaṃ hoti sunibbhaṭaṃ
 dinnaṃ sukhaphalaṃ hoti
 nādinnaṃ hoti taṃ 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.

7. DĀNAVAGGA—SECTION OF CHARITY.

46. Pubbe dānādikaṃ datvā
 idānī labhati sukhaṃ
 mūleva siñcitam hoti
 agge ca phaladāyakam.

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. Yathā varivahā pūrā
 paripūrenti sāgaram
 evameva ito dinnaṃ
 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 upassayaṃ
amatandado ca so hoti
yo dhammamānusāsati.

*He gives all who gives a dwelling place. He gives
Immortality who gives instructions of Righteousness.*

8. DHAMMAVAGGA — SECTION OF RIGHTEOUSNESS.

49. Adhammaṃ paṭipannassa
yo dhammamānusāsati
tassa ce vacanaṃ kayirā
na so gaccheyya duggatīṃ.

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

50. Upārambhacitto dummedho
suṇāti jinasāsanāṃ
ārakā hoti saddhammā
nabhā so paṭhavī yathā.

*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 brāhmaṇā vessā
 suddhā caṇḍālapukkusā
 idha dhammaṃ caritvāna
 bhavanti tidive samā.

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. Tanhādutiyo puriso
 dīghamaddhāna saṃsaram
 itthambhāvaññathābhāvaṃ
 saṃsāraṃ nātivattati.

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. Nabhañca dūre paṭhavī ca dūre
 pāraṃ samuddassa tadāhu dūre
 tato have dūratarāṃ vadanti
 satañca dhammo asatañca 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. Nikkuhā nillapā dhīrā
athaddhā susamāhitā
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. Paṭisotagāmiṃ nipuṇaṃ
gambhīraṃ duddasaṃ aṇuṃ
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. Yadā ca buddhā lokasmiṃ
upējanti pabhaṅkarā
te imaṃ dhammaṃ pakāseṇti
dukkhūpasamagāmiṇaṃ

With the advent of the Buddhas who are the torch-bearers, the doctrine leading to the extinction of suffering is thereby proclaimed.

57. Yassa śabrahmacārīsu
gāravo nūpalabbhati
ārakā hoti saddhammā
nabhaṃ paṭhaviyā 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 sammadakkhate
dhamme dhammanuvattino
te janā pāramessanti
maccudheyyaṃ 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 dibbabhogañca
dibbamāyuaṃ yasaṃ sukhaṃ
pāpāni parivajjetvā
tividhaṃ dhammamācare.

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),

60. Yo ca appampi sutvāna
dhammaṃ kāyena passati
sa ve dhammadhāro hoti
yo dhammaṃ 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. Yoniso vicine dhammaṃ
paññāyatthaṃ vipassati
pajjotasseva nibbānaṃ
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. PAKIṆṆAKAVAGGA—MISCELLANEOUS SECTION.

62. Akkocchi maṃ avadhi maṃ
ajini maṃ ahāsi me
ye ca taṃ upanayhanti
veraṃ tesāṃ na sammati.

"He insulted me, injured me, defeated me, robbed me." In those who harbour such thoughts hatred never ceases.

63. Akkocchi maṃ avadhi maṃ
 ajīni maṃ ahāsi me
 ye ca taṃ nūpanayhanti
 veraṃ tesūpasammāti.

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

64. Acci yathā vātavegena khittaṃ
 atthaṃ paleti na upeti saṃkhaṃ
 evaṃ muni nāmakāyā vimutto
 atthaṃ paleti na upeti saṃkhaṃ.

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. Indriyāni manussānaṃ
 hitāya ahitāya ca
 arakkhitāni ahitāni
 rakkhitāni hitāya ca.

Human sense-organs can be either useful or useless. Those uncontrolled are useless while those controlled are useful.

66. Tasmā hi paṇḍito poso
sampassam atthamattano
lobhassa na vasaṃ gacche
haneyya disakaṃ 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 paṭimānentam
attho bhalam upaccagā
attho atthassa nakkhattam
kiṃ karissanti tārakā.

*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 balavā balo
sahasam vindate dhanam
kandantametam dummedham
kaddhanti nirayam 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 kāmagaṇā loke
 manochatṭhā paveditā
 ettha chandaṃ virājitvā
 evaṃ 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. Paradukkhūpadhānena
 yo attano sukhamicchati
 verasaṃsaggasaṃsattho
 verā 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. Parittaṃ dārumāruya
 yathā sīde mahannave.
 evaṃ kusītamagama
 sādhujīvīpi 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. Balaṃ cando balaṃ suriyo
balaṃ samanabrahmaṇā
balaṃ velā samuddassa
bhalātibalāmitthiyo.

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

73. Bahūnaṃ vata atthāya
uppajjanti tathāgata
itthīnaṃ purisānañca
ye te sāsana-kārakā.

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

74. Yattha posaṃ na jānanti
jātiyā vinayena vā
na tattha mānaṃ kayirātha
vasaṃ aññātake jane.

*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 ovādaṃ
 narā buddhena desitaṃ
 sotthipāraṃ gamissanti
 valāheneva vāṇijā.

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
 narā dhammasa kovida
 diṭṭhe dhamme ca pāsaṃsā
 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 saddā gandhā rasā
 phassā dhammā ca kevalā
 etaṃ lokāmisam ghoram
 ettha loko vimucchito.

All the sight, sound, smell, taste, touch and the mental phenomena are terrible worldly temptations into which beings are deeply merged.

78. Videsavāsaṃ vasato
jāta vedasamenapi
khamitabbam sapaññena
api dāsassa tajjitaṃ.

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. Appassutāyaṃ puriso
balivaddova jīrati
maṃsāni tassa vaddhanti
paññā tassa na vaddhati.

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

80. Jīvatevapi sappañño
api vittaparikkhayā
paññāya ca alāphena
vittavāpi na jīvati.

A wise man can manage (his life) even though he lacks wealth. But lacking wisdom, no fool can hold his ground.

81. Paññavā buddhisampanno
vidhānavidhikovidō
kālaññū samayaññū ca
sa rājavasatiṃ 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 setthā kusalā vadanti
nakkhattarājāriva tārakānaṃ
sīlaṃ sirī cāpi satañca dhammo
anvāyikā 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. Mattāsukhapariccāgā
passe ce vipulaṃ sukhaṃ
caje mattāsukhaṃ dhīro
saṃpassaṃ vipulaṃ sukhaṃ.

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. Yasam laddhāna dummedho
 anattam 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. Yāvadeva anattāya
 ñattam bālassa jāyati
 hanti bālassa sukkaṃsam
 muddham assa vipātayaṃ.

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

86. Yo ca vassasatam jīve
 duppañño asamāhito
 ekāhaṃ jīvitam seyyo
 paññavantassa jhāyino.

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 sahitam bhāsamāno
 na takkaro hoti naro pamatto
 gopova gāvo gaṇayam paresam
 na bhāgavā sāmāññassa 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. Yañhi kiccam tadapaviddham
 akiccam pana kayirati
 unnaḷanam pamattanam
 tesam vatthanti āsavā.

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 pamajjitvā
 pacchā so nappamajjati
 somam lokam pabhāseti
 abbhā muttova candimā.

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
pāpakārī 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.

13. PUECCALAVAGGA — SECTION OF MAN

91. Udabindunipātēna
udakumbhopi pūrati
āpūrati bālo pāpassa
thokaṃ thokaṃ pi 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
musavādissa jantuno
vitiṇṇaparalokassa
natthi pāpaṃ akāriyaṃ.

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 pāpaṃ kataṃ kammaṃ
sajjukhīraṃva muccati
dahantaṃ bālaṃanveti
bhasmācchannova 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. Pāṇimhi ce vaṇo nāssa
hareyya pāṇinā viṣaṃ
nābbaṇaṃ viṣaṃanveti
natthi pāpaṃ 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 pāpaṇi
aṇuṃthūlaṇi sabbaso
samitattā hi pāpāṇaṃ
samaṇoti pavuccati.

*One who has calmed down all kinds of evil, small and
great, is called a "Samaṇa". — one who calms down evils.*

96. Vāṇijova bhayaṃ maggaṃ
 appasattho mahaddhano
 visam jīvitukāmo
 pāpāni 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. Accayaṃ desayantīnaṃ
 yo ce na paṭigaṇhati
 kopantaro dosagaru
 sa veraṃ 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. Appakā te manussesu
 ye janā pāragāmino
 athāyaṃ itarā pajā
 tīramevānudhāvati.

*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 cittaṃ bhāvehi
 ekaggam susamāhitam
 sati kāyagatā 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. Ahimsakā ye munayo
 niccam kāyena saṁvutā
 te yanti accutam tñānam
 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. Evaṃ kicchābhato 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. Evaṃ buddhaṃ sarantānaṃ
dhammaṃ saṅghañña bhikkhavo
bhayaṃ vā chambhitattaṃ vā
lomahaṃso na hessati.

O Bhikkhus, while you are thus recollecting 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. Evaṃ mandassa posassa
bālassa avijānato
sārambhā jāyate kodho
sopi teneva dayhati.

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 jighacchaṃ
danto tapassī mitapānabhojano
āhārahetu na karoti pāpaṃ
taṃ ve naraṃ samaṇamāhu loke.

He is called a "Samaṇa" (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. Kāme giddhā kāmaratā
 kāmesu adhimucchitā
 narā 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. Gāme vā yadivāraññe
 ninne vā yadivā thale
 yattha arahanto viharanti
 taṃ bhūmirāmaṇeyyakam.

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

107. Coditā devadūtehi
 ye pamajjanti māṇavā
 te dīgharattam socanti
 hīnakāyūpagā narā.

Warned by the Divine Messengers, those who are still careless will enter the lower existence and regret for a long time.

108. Coro yathā sandhimukhe gahito
sakammunā haññati pāpadhammo
evaṃ pajā pecca paramhi loke
sakammunā haññati pāpadhammo.

*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. Jātithaddho dhanathaddho
gottathaddho ca yo naro
saññatiṃ atimaññeti
taṃ parābhavato mukhaṃ.

*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. Taṃ brūmi upasantoti
kāmesu anapekkhinam
ganthā tassa na vijjanti
atāri so visattikaṃ.

*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. Tejavāpi hi naro vicakkhaṇo
sakkato bahujanassa pūjito
nārīnaṃ vasaṅgato na bhāsati
rāhunā upahatova candimā.

*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
himavantova pabbato
asantettha na dissanti
rattim khittā yathā sarā.

*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
saṅgaṇhāti ca ñātake
tena 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 paṇḍitā attasukhassa hetu
pāpāni kammāni samācaranti
dukkhena phutṭhā khalitāpi santā
chanda ca dosā na jahanti dhammaṃ.

Never does 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 anattakusalena
atthacariyā sukhāvahā
hāpeti atthaṃ dummedho
kapi ārāmiko 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.

116. Na hi sabbesu ṭhānesu
puriso hoti paṇḍito
itthīpi paṇḍitā hoti
tattha tattha vicakkhaṇā.

Not only can a man be called "wise," but also can a woman who is endowed with wisdom be so called.

117. Nindāya nappavedheyya
 na unṇameyya paṣaṃsito bhikkhu
 lobhaṃ saha macchariyena
 kodhaṃ pesuṇiyaṇca 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
 vibhāvī ca vicakkhaṇo
 khippaṃ moceti attānaṃ
 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 samaññaṇato
 ekacariyaṃ adhiṭṭhito
 yathāpi methune yutto
 mando va parikissati.

He is wise who purposely remains single, whereas he stains himself who is addicted to sexual intercourse.

120. Pahāya pañcāvaraṇāni cetaso
upakkilese byapanujja sabbe
anissito chetvā sinehadosaṃ
eko care khaggavisāṇakappo.

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. Puttā matthi dhanamatthi
iti bālo vihaññati
attā hi attano natthi
kuto puttā kuto dhaṇaṃ.

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. Brahmāti mātapitaro
pubbācariyāti vuccare
āhuneyyā ca puttanaṃ
pajāya anukampakā.

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 maññatī balo
 yāva pāpaṃ na paccatī
 yadā ca paccatī pāpaṃ
 atha dukkhaṃ 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. Yaṃ ussukkā saṅgharanti
 alakkhikā bahuṃ dhaṇaṃ
 sippavanto asippā vā
 lakkhikā 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. Yaṃ yaṃ janapadaṃ yāti
 nigame rājadhāniyo
 sabbattha pūjito hoti
 yo mittānaṃ 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 papiccho
ahiriko anādayo
tato pāpaṃ pasavati
apāyaṃ 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 dhammaṃ vijāneyya
sammāsambuddhadesitaṃ
sakkaccaṃ naṃ namasseyya
aggihuttaṃva brāhmaṇo.

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 papaṃ kataṃ kammaṃ
kusalena pithiyati
somaṃ lokaṃ pabhāseti
abbhā 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 chayāya
 nisīdeyya sayeyya vā
 na tassa sākhaṃ 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 sampannā
 na te gacchanti duggatim.

*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 kāhanti ovadaṃ
 narā buddhena desitaṃ
 byasanaṃ te gamissanti
 rakkhasihiva vāṇijā.

*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 cattānaṃ samukkaṃse
pare ca avajānati
nīhīno sena mānena
taṃ jaññā vasalo iti.

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

133. Yo ca sīlañca paññañca
sutañcattani passati
ubhinnaṃ matthaṃ 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 mettaṃ bhavayati
appamāṇaṃ paṭissato
tanū saṃyojanaṃ honti
passato upadhikkhaṃ.

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 dandhakhale tarati
 taraṇīye ca dandhaye
 ayoniso saṃvidhānena
 bālo dukkhaṃ 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
 taraṇīye ca tāraye
 yoniso saṃvidhānena
 sukhaṃ pappoti paṇḍito.

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 ghāteti
 na jināti na jāpaye
 mettaso sabbabhūtaṇaṃ
 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 vā
 macco dhamena posati
 idheva naṃ pasamsanti
 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
 kalyāṇamitto dāḥabhatti ca hoti
 dukkhitassa sakkacca karoti kiccaṃ
 tathāvidhaṃ 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 iṇamaḍaya
 bhuñjamāno palāyati
 na hi te iṇamatthīti
 taṃ jaññā 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 visārado ca
 bahussuto dhammadharo ca hoti
 dhammassa hoti anudhammacārī
 sa tādiso vuccati saṅghasobhano.

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

142. Ragañca dosañca pahāya moham
 sandālayitvā saññojanāni
 asantasam jīvitasankhayamhi
 eko care khaggavisanakappo.

*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 antimaṃ deham
 jetvā maram savahanam.

*He who has conquered Māra 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 bhayatha dukkhassa
sace vo dukkhamappiyaṃ
mākattha pāpakaṃ kammaṃ
āvī vā yadivā raho.

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

145. Sabbā disā anuparigamma cetasā
nevajjhagā piyataramattanaṃ kvaci
evaṃ piyo puthu attā paresaṃ
tasmā na hiṃse 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. Salābhaṃ nātimaññeyya
nāññesaṃ pihayañcare
aññesaṃ pihayaṃ bhikkhu
samādhim 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. Satiyesu anassāvī
 atimāne ca no yuto
 saṇho 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. Sārattā kāmabhogesu
 giddhā kāmesu mucchita
 atisāraṃ na bujjhanti
 macchā khippamva oḍḍitaṃ.

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 saṅgataṃ
 paṭibuddho puriso na passati
 evampi piyāyitaṃ janam
 petam kālakatam na passati.

As an awoken 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 dārehi asantutṭho
vesiyāsu padussati
dussati parādāresu
taṃ parābhavato mukhaṃ.

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. PUÑÑAVAGGA — SECTION OF MERIT

151. Idha nandati pecca nandati
katapuñño ubhayattha nandati
puññaṃ me katanti nandati
bhiyyo nandati sugatiṃ 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
katapuñño ubhayattha modati
so modati so pamodati
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
 kayirāthenaṃ punappunaṃ
 tamhi chandhaṃ kayirātha
 sukho puññaassa 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 puññaassa
 na mattaṃ āgamissati
 udabindunipātena
 udakumbhopi pūrati
 āpūrati dhīro puññaassa
 thokaṃ thokaṃpi ācinaṃ.

Let a man not look down upon a small amount of good deeds, thinking that it 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 atthajātassa
 hoti mittam punappunaṃ
 sayam katāni puññaṇi
 taṃ mittam samparāyikaṃ.

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
jīvitam uparujjhati
āyu khīyati maccānam
kunnadīnaṃva odakaṃ.

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 manussānaṃ
hīleyya naṃ suporiso
careyyādittasīsova
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.

16. VACAVAGGA — SECTION OF SPEECH

158. Daharā ca mahantā ca
ye bālā ye ca paṇḍitā
sabbe maccuvasaṃ yanti
sabbe maccuparāyanā.

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 pabbatānaṃ vivaraṃ pavisaṃ
 na vijjatī so jagatippadeso
 yatratt̥hitam nappasaheyya maccu.

*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 heva pacinantam
 byāsattamanasaṃ naraṃ
 atittam yeva kāmesu
 antako kurute vasaṃ.

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

161. Yathā daṇḍena gopālo
 gāvo pājeti gocaraṃ
 evaṃ jarā ca maccu ca
 āyuraṃ pājenti pāṇinaṃ.

*Just as a cowherd drives out his cattle to pasture with
 a staff, so do old age and death drive out the life of man.*

162. Yathāpi kumbhakārassa
katā mattikabhajanā
sabbe bhedapariyantā
evaṃ maccāna jīvitam.

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

163. Yathā vārivaho pūro
vahe rukkhe pakūlaje
evaṃ jarāya maraṇena
vuyhante sabbapāṇino.

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. VĀCĀVAGGA — SECTION OF SPEECH

164. Kalyāṇimeva muñceyya
na hi muñceyya pāpikaṃ
mokkho kalyāṇiyā sādhu
mutvā tappati pāpikaṃ.

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 vācam bhāseyya
yāyattānam na tāpaye
pare ca na vihimseyya
sā ve vācā subhāsītā.

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. Nāivelam pabhāseyya
na tunhī sabbadā siya
avikīṇṇam mitam vācam
patte kale udīraye.

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.

SECTION OF SPEECH — VĀCĀVAGGA

167. Piyavācāmeva bhāseyya
yā vācā paṭinanditā
yaṃ anadāya paṇi
paresam bhāsate piyaṃ.

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 jātassa
kuthārī jāyate mukhe
yāya chindati attānaṃ
bālo dubbhasitaṃ bhaṇaṃ.

*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 kayirā tañhi vade
yaṃ na kayirā na taṃ vade
akaronṭaṃ bhāsamaṇaṃ
parijānanti paṇḍitā.

*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
sakkipuṭṭho musā brūti
taṃ jaññā 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 vā nindati yo pasamsiyo
 vicināti mukhenaso kalim
 kalinā tena sukham na vindati.

He 'collects evil with his own mouth' 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 ce vācā
 anattapadasañhitā
 ekam atthapadam seyyo.
 yam sutvā 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
 pābhatena vicakkhaṇo
 samutthāpeti attānam
 aṇum aggimva sandhamam

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. Amoghaṃ divasaṃ kayira
 appena bahukena vā
 yaṃ yaṃ vivahate ratti
 tadūnantassa jīvitam

*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. Utthātā kammaḍheyyesu
 appamatto vidhānavā
 samaṃ kappeti jīvitam
 sambhatam anurakkhati.

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

176. Cakkhumā visamānīva
 vijjamāne parakkame
 paṇḍito jīvalokasmiṃ
 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 jīve
 kusīto hīnavīriyo
 ekāhaṃ jīvitaṃ seyyo
 viriyaṃ ārabhato dalhaṃ

*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 sītañca uṇhañca
 tiṇā bhiyyo na maññati
 karam purisakiccāni
 so sukhaṃ na vihaṃyati.

*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. SADDHĀVAGGA — SECTION OF FAITH.

179. Ekopi saddho medhāvī
 assaddhānaṃ ca ñatināṃ
 dhammattho sīlasampanno
 hoti atthaya bandhunaṃ.

*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.*

180. Dassanakāmo sīlavatam
saddhammaṃ sotumicchati
vineyya maccheramalam
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
yaṃ yaṃ padesaṃ bhajati
tattha tattveva 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 naṃ dadanti saddāya
vippasannena cetasā
tameva annaṃ bhajati
asmiṃ loke 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 sīlaṃ patitṭhā ca
 kalyāṇaṇaṅca mātukaṃ
 pamukhaṃ sabbadhammānaṃ
 tasmā sīlaṃ visodhaye.

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

184. Avaṇṇaṅca akittiṅca
 dussīlo labhate naro
 vaṇṇaṃ kittiṃ pasamsaṅca
 sadā 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.*

18. SADDHĀVAGGA — SECTION OF FAITH.

185. Idheva kittiṃ labhati
 pecca sagge ca sumano
 sabbattha sumano dbīro
 sīlesu 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 nindaṃ labhati*
peccāpāye ca dummano
sabbattha dummano bālo
sīlesu asaṃhito.

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 vacāya ca yodha saññato*
manasā ca kiñci naroti pāpaṃ
na attahetu alikaṃ bhaṇāti
tathavidhaṃ silavantam vadanti.

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

188. *Tasmā hi nāri ca naro ca sīlavā*
aṭṭhaṅgupetaṃ upavassuposathaṃ
puññāni katvāna sukhudrayāni
aninditā saggamupenti tḥānaṃ.

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 vedā samparāyāya
na jāti napi bandhavā
sakañca sīlasaṃsuddhaṃ
samparāyasukhāvaḥaṃ.

*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 naṃ paṃsanti
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
ekahaṃ jīvitam 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.*

192. *Sīlamevidha sikkhetha*
asmim loke susikkhitam
sīlam 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. *Sīlam rakkheyya medhāvī*
patthayāno tayo sukhe
pasamsam vittilābhañca
pecca sagge pamodanam.

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 bahū mitte*
saññāmenādhigacchati
dussilo pana mittehi
dham̐sate pāpamācaram.

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 paṇḍito

asanto nirayaṃ 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. Tagaraṃ va palāsena

yo naro upanayhati

pattāpi surabhī vāyanti

evaṃ dbīrūpasevanā.

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

godhākulaṃ kakaṇṭāva

kalim pāpeti attanaṃ.

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 vivajjetvā
bhajeyyuttamapuggale
ovāde cassa titttheyya
putthento acalaṃ. sukhaṃ.

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. Pūtimacchaṃ kusaggena
yo naro upanayhati
kusāpi pūti vāyanti
evaṃ bālūpasevanā.

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. Yādisaṃ kurute mittam
yādisaṇcūpasevati
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
 sakhitaṃ hi kareyya paṇḍito
 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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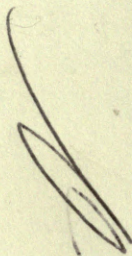
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