

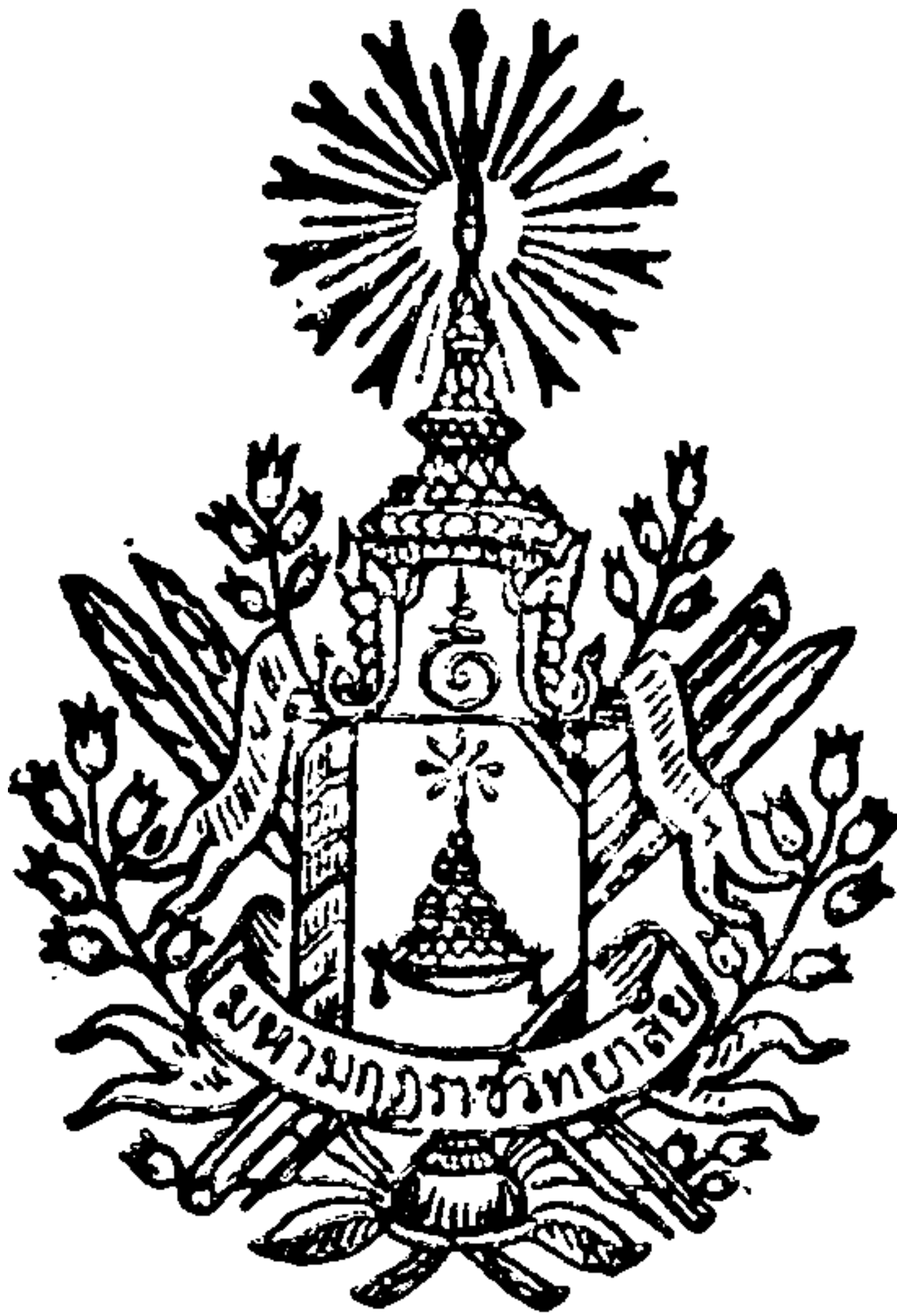
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BUDDHIST PROVERBS

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.

คำนำ

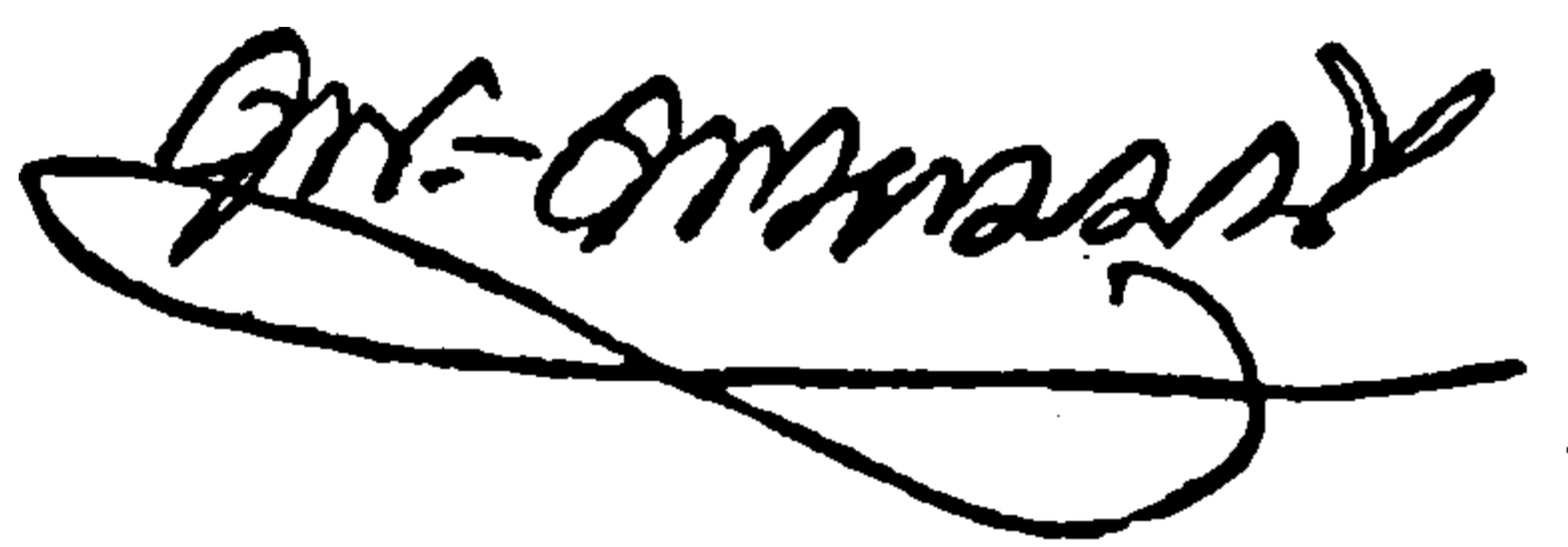
หนังสือพุทธศาสนสุภาษิต เล่ม ๒ นี้ ทางคณะสงฆ์แห่งประเทศไทยได้ใช้เป็นหลักสูตรนักเรียนชั้นโท และใช้แพร่หลายทั่วไป ในสังคมชนชาติทั้งภายในประเทศและนอกประเทศที่ใกล้เคียงเป็นเวลานานมาแล้ว ทางมูลนิธิมหามกุฏราชวิทยาลัยมีความปรารถนาเป็นอย่างยิ่งที่จะเผยแผ่ให้หนังสือนี้แพร่หลายเจริญยิ่งขึ้น ถึงต่างประเทศที่ห่างไกลออกไปอีก เพราะหนังสือเช่นนี้เป็นแนวทางแห่งสันติ เมื่อเผยแผ่ไปได้มากเพียงไร สันติธรรม ก็ย่อมเกิดขึ้นมากเพียงนั้น แต่ที่ยังเป็นไปตามความปรารถนานั้นไม่ได้ ก็เพราะยังขัดข้องอยู่ด้วยเหตุหลายประการ บัดนี้พระมหาสมณฤทธิ์ สมิตฺติ ป. ธ. ๖ น. ธ. เอก ศาสนศาสตรบัณฑิต วัดบรมนิवास นักศึกษารุ่นที่ ๒ ของสภาการศึกษา มหามกุฏราชวิทยาลัยในพระบรมราชูปถัมภ์ ปัจจุบันเป็นอาจารย์ประจำในวิชาภาษาอังกฤษในสถาบันการศึกษาแห่งนี้ ได้พยายามแปลเป็นภาษาต่างประเทศสำเร็จขึ้นอีกเรื่องหนึ่ง และถวายให้เป็นสมบัติของสภาการศึกษา มหามกุฏราชวิทยาลัย อันเป็นกิจการส่วนหนึ่งของมูลนิธิมหามกุฏ ฯ ด้วย

หนังสือเล่มนี้ คุณสุชีพ ปุญญานุภาพ และคุณศิริ พุทธศุภกร ได้ช่วยตรวจแก้ด้วยความเอาใจใส่

สภาการศึกษาามหามกุฏราชวิทยาลัยในพระบรมราชูปถัมภ์ จึงขออนุโมทนาทั้งในความพยายามและกุศลเจตนาของพระมหาสมณฤทธิ์ คุณสุชีพ และคุณศิริ นั้น ผู้เชื่อนั้นเชื่อว่าได้ช่วยทำกิจพระศาสนา ถ้าพระสัมมาสัมพุทธเจ้ายังทรงพระชนม์อยู่ ก็จักทรงอนุโมทนาสาธุการมิใช่น้อย

กิจที่ได้ทำนั้นก็เครื่องอุปถัมภ์แก่ผู้ทำนั่นเอง นึกถึงเมื่อใดก็จักอิมใจเมื่อนั้น และทั้งได้ใช้วิชาที่ได้จากสภาการศึกษาฯ มาทำประโยชน์ให้แก่สภาการศึกษาฯ จักบิตอิมใจทุกเมื่อที่ระลึกถึง

ปอกุศลส่วนนั้นจงตามสนองผู้ประกอบเรื่องนี้ ให้มีความสุข ความเจริญรุ่งเรือง มั่นคงยั่งยืน ในพระธรรมของพระสัมมาสัมพุทธเจ้า เพื่อเป็นกำลังของหมู่คณะ เป็นศรีของชาติ และพระศาสนาตลอดกาลนานเทอญ.



ประธานกรรมการ

สภาการศึกษาามหามกุฏราชวิทยาลัย

๑๑ ก. ย. ๒๕๐๑

คำปรารภ

ทุกครั้งที่พิมพ์พระราชบัญญัติระเบียบบริหารราชการแผ่นดิน
การศึกษาในพระบรมราชูปถัมภ์ สภาการศึกษา
มีหนังสือจัดพิมพ์ขึ้น ที่ภิกษุผู้สำเร็จการศึกษา ผ่านการอบรมแล้ว
และมีสิทธิจะรับปริญญาศาสนศาสตร์บัณฑิต ได้แปลหรือเรียบเรียง
ให้แก่วรรณการสภาการศึกษา ฯ และแก้ท่านผู้มาร่วมในพิธี เพื่อแสดง
ว่าภิกษุผู้ศึกษาในรุ่นนั้น มีความรู้ความสามารถควรแก่คนที่จะได้รับ
ปริญญาบัตรหรือไม่ ในพิธีพระราชทานปริญญาครั้งที่แล้ว ได้ปฏิบัติ
อย่างนี้ แม้ในครั้งนั้นก็ปฏิบัติอย่างเดียวกัน

หนังสือที่ภิกษุผู้ศึกษาจะเข้ารับปริญญาได้จัดทำขึ้นชุดนี้ คือ
หนังสือพุทธศาสนสุภาษิต แปลเป็นอังกฤษทั้งสามเล่ม และเพื่อความ
เหมาะสม ได้จัดพิมพ์ภาษาบาลีในพุทธศาสนสุภาษิต ด้วยอักษร
โรมันแทนอักษรไทย เล่มนี้เป็นเล่มสอง ซึ่งพระมหาสมณฤทธิ สมิติ
ป. ช. ๖ น. ช. เอก ศ.บ. ดำเนินกวดบรมนิเวศเป็นผู้แปลเป็นอังกฤษ
และใช้อักษรโรมันแทนอักษรไทย สำหรับภาษาบาลีในพุทธศาสนสุภาษิต

หนังสือ พุทธศาสนสุภาษิตภาคอังกฤษเล่มนี้ได้ผ่านการตรวจแก้
จากอาจารย์สุชีพ ปุญญานุภาพ และอาจารย์ศิริ พุศุศกร ซึ่งเป็นอาจารย์
ในสภาการศึกษา ฯ แล้ว และได้เคยจัดพิมพ์แล้วครั้งหนึ่ง เมื่อ พ.ศ.

๒๔๔๔ เนื่องในงานพระราชทานเพลิงพระบรมศพสมเด็จพระพันวัสสา-

อัยิกาเจ้า โดยมหาวิทยาลัยเป็นผู้จัดพิมพ์ แต่หนังสือชุดนั้น
ได้หมดไปแล้วตั้งแต่ตอนงานพระศพแล้ว

ความจำเริญ^{๒๕}คราวนี้นอกจากจะเป็นความจำเริญของสภาการศึกษา
แล้ว ยังเป็นความจำเริญของภิกษุไทยและของการศึกษาทางพระปริยัติ
ธรรมในประเทศไทยอีกด้วย

พระราชสุนันทมุนี

เลขาธิการ

สภาการศึกษามหามกุฏราชวิทยาลัย

๒๗ สิงหาคม ๒๕๐๑

คำชี้แจง

หนังสือพุทธศาสนสุภาษิต มี ๓ เล่ม ใช้เป็นหลักสูตรสำหรับ
นักธรรม ชั้นตรี, โท และเอก ตามลำดับ เล่มแรก สืบเด็จพระมหา
สมณเจ้า กรมพระยาวชิรญาณวโรรส ทรงรวบรวมและแปล เล่มที่ ๒
และเล่มที่ ๓ คณะกรรมการกองตำรามหาวิทยาลัย รวบรวม
และแปล.

เมื่อตั้งสภาการศึกษาขึ้น อบรมภิกษุสามเณรในรูปมหาวิทยาลัย
พุทธศาสนา สภาการศึกษาจึงมอบหมายให้ภิกษุสามเณรผู้สำเร็จการ
ศึกษาชั้นสูง จะรับปริญาตรี ได้ช่วยกันแต่งและแปลตำราต่าง ๆ
ดังได้ทำมาแล้วในรุ่นแรก ครั้นถึงรุ่นที่ ๒ ได้มอบให้พระมหาประยงค์
กิตติขโร วัดราชประดิษฐ์ฯ พระมหาสมฤทธิ สมิทธิ วัดบรมนิวาส
และพระมหาธำรง คุณนุชโร วัดเทพศิรินทราวาส รับหน้าที่แปล
หนังสือพุทธศาสนสุภาษิต เล่ม ๑, ๒ และ ๓ ตามลำดับ เป็นภาษาอังกฤษ
พร้อมทั้งให้เขียนภาษาบาลีเป็นอักษรโรมันพิมพ์กำกับไว้ด้วย.

เมื่อนักศึกษาทั้ง ๓ รูป จัดทำคำแปลและเขียนอักษรโรมันสำเร็จ
แล้ว สภาการศึกษาจึงได้มอบให้คุณศิริ พุทธศุกร อาจารย์สอนภาษา
อังกฤษ ผู้มีความรู้ภาษาบาลีและพระพุทธานุศาสน์ เป็นผู้ตรวจแก้ทั้งคำ
แปลและอักษรโรมัน. เล่มที่ ๑ ได้จัดพิมพ์ไปแล้ว คราวนี้จึงจัดพิมพ์
เล่มที่ ๒ ซึ่งพระมหาสมฤทธิ สมิทธิ วัดบรมนิวาส เป็นผู้แปล.

และเมื่อปรารถนาที่จะพบปะใช้เป็นตัวกลางต่อไป ทางสภากา-
 ศึกษาจึงขอให้ข้าพเจ้าตรวจแก้อีกครั้งหนึ่ง. โดยเหตุที่ คุณศิริ พุทธศุกร
 เป็นผู้แก้ไขมาแต่เดิม ข้าพเจ้าจึงเชิญคุณศิริให้มาร่วมพิจารณาด้วย
 โดยอ่านสอบทานทุกตัวอักษร และพยายามแก้ไขให้คำแปลภาษาอังกฤษ
 ใกล้เคียงกับความในภาษาบาลีให้มากที่สุดเท่าที่จะทำได้. ในการนี้คุณศิริ
 พุทธศุกร ได้ช่วยเป็นธุระร่วมมือด้วยอย่างเป็นอย่างดี ทั้งในการ
 แก้ไขและในการตรวจปริิพ ซึ่งต้องใช้เวลาประชุมกันเกือบทุกวันเป็น
 เวลาเดือนเศษ.

เพื่อที่จะให้ท่านผู้อ่าน ได้ทราบรายละเอียดบางประการ ในปัญหา
 เรื่องจัดทำหนังสือนี้ จึงขอชี้แจงไว้ในที่นี้ด้วยเป็นข้อ ๆ คือ:—

๑. เฉพาะพระพุทธรูปภาพชุดแรก อาจทำให้คนเข้าใจผิดว่า สอน
 ให้เห็นแก่ตัวจนไม่นึกถึงประโยชน์คนอื่น จึงต้องเพิ่มเติมคำอธิบาย
 เต่าเรื่องมูลเหตุที่ตรัสเตือนให้เร่งปฏิบัติธรรมะ ไม่ใช่มีวแต่พูดกัน.

๒. คำแปลฉบับภาษาอังกฤษ ในบางกรณีผิดกว่าภาษาไทย
 เพราะในภาษาไทยแปลทับศัพท์ไว้ ซึ่งผู้ไม่คุ้นกับศัพท์ทางศาสนาอาจ
 ไม่เข้าใจต้นก แต่เมื่ออ่านเทียบเคียงกันจะเข้าใจชัดเจน. ขอยกตัวอย่าง
 ดังนี้:—

ข้อ ๕๒. “คนมีต้นหาเป็นเพื่อนสอง ท่องเที่ยวอยู่สู่ความ
 เป็นอย่างนี้ และความเป็นอย่างอื่นสันกาลนาน ไม่ล่วงพ้นสงสาร
 ไปได้”

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 เข้าใจไปในทางเอ็นดูเห็นอกเห็นใจ แต่ความหมายในทางพระพุทธศาสนา ตัณหา หมายถึงความทะยานอยากทุกชนิด และสังสาร หมายถึงความเวียนว่ายตายเกิด.

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

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

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

Those uncontroled are useless while those controled are useful.” ดั่งนี้ ความกักตุน ว่า อินทรีย์ ในทันทมายถึงเครื่องรับรู้ทางประสาทสัมผัส มีตา หู เป็นต้น.

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

ในทันทจะขอยกตัวอย่างบางบทที่ฝรั่งแปลไว้ มาเทียบกับฉบับที่แปลในหนังสือนี้ ฉบับที่ฝรั่งแปล ได้เลือกจำนวนของ F. Max Muller ในหนังสือ Sacred Books of the East เล่ม ๓๐.

ข้อ ๓๖

ฉบับ แมกซมิลเลอว์

“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 แมกซมิลเลอว์

“Not in the sky, not in the midst of the sea, not if we enter into the cliffs of the mountians, 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.”

โดยเหตุที่การจัดพิมพ์และตรวจรูพิมพ์มีเวลาจำกัดมาก ความ
บกพร่องต่าง ๆ จึงอาจมีขึ้นได้ ซึ่งหวังว่าจะได้รับอภัย.

อนึ่ง ถ้าท่านผู้ใดพบข้อผิดพลาดหรือไม่เห็นด้วย จะกรุณาทักท้วง
ไป ก็จะขอรับไว้พิจารณาด้วยความยินดี และขอบพระคุณยิ่ง.

สุชีพ ปุญญานุภาพ

๗ เมษายน ๒๔๕๕

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**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 bahujaṅgaro
abalassaṃva 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. Uṭṭhānavato satimato
sucikammassa nisammakārino
saññatassa ca dhammajīvino
appamattassa yasobhivadḍhati.**

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 kāmaratisanthavam
appamatto hi jhāyanto
pappoti paramam 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. Atisītaṃ atiuñhaṃ
atisāyamidaṃ 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
karam bālo na bujjhati
sehi kammehi dummedho
aggidaḍḍhova 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. Yādisaṃ vapate bījaṃ
tādisaṃ labhate phalaṃ
kalyāṇakārī kalyāṇaṃ
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 pubhe 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 hiṃsati
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 āsīvisūpamā
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. Niddam na bahulikareyya
jāgariyam bhajeyya ātāpī
tandim māyam 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. Paravajjānupassissa
niccam 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
pāragū hoti brāhmaṇo
athassa sabhe 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
asmim 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.*

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**27. Khantiko mettavā lābbī
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. Sīlasamādhigunāṇaṃ
khantī padhānakāraṇaṃ
subbepi kusalā dhammā
khantiyāyeva 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 abhāvitā
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 subhāvitā
kāyopi 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
micchāpañihitaṃ 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 saññamesanti
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 ñātakā
sammāpaṇihitaṃ cittaṃ
seyyaso naṃ tato kare.**

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

**37. Phandanaṃ capalaṃ cittaṃ
durakkhaṃ dunnivārayaṃ
ujuṃ karoti medhāvī
usukārova tejanaṃ.**

*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
vuṭṭhi 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 rāgūpasañhitam.**

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

**42. Selo yathā ekaghano
vātena na samīrati
evam 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.

7. DĀNAVAGGA—SECTION OF CHARITY.

**43. Aggāsmiṃ dānaṃ dadataṃ
aggam puññaṃ pavaddhati
aggam āyu ca vaṇṇo 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. Nīharetheva dānena
dinnaṃ hoti sunibbhatam
dinnaṃ sukhaphalam 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.

**46. Pubbe dānādikaṃ datvā
idānī labhatī sukham
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 vārivahā pūrā
paripūrenti sāgaram
evameva ito dinnaṃ
petānam upakappati.**

Just as an ocean is filled by great rivers which are full, the dedicated charity dispensed here is received by the deceased.

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**51. Khattiyā 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
sansāram 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
pāram samuddassa tadāhu dūre
tato have dūrataram 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 nipunaṃ
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
uppajjanti pabhaṅkarā
te imaṃ dhammaṃ pakāsentī
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 sabrahmacārīsu
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 sammadakkhāte
dhamme dhammanuvattino
te janā pāramessanti
maccudheyyaṃ suduttaraṃ**

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
dibbamāyaṃ 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
ajini maṃ ahāsi me
ye ca taṃ nūpanayhanti
veraṃ 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 saṃkham
evam muni nāmakāyā vimutto
attham paleti na upeti saṃkham.**

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 manussānam
bitāya ahitāya ca
arakkhitāni ahitāni
rakkhitāni bitāya ca.**

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

**66. Tasmā hi paṇḍito poṣo
sampaṣṣaṃ atthaṃattano
lobhassa na vaṣaṃ gacche
haṇeyya disakaṃ maṇaṃ.**

*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. Nakkhattaṃ paṭimānentaṃ
attho bhalaṃ upaccagā
attho atthassa nakkhattaṃ
kiṃ karissanti tāraḁā.**

*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 sāthu balavā balo
sāhasaṃ vindate dhaṇaṃ
kandantaṃmetāṃ dummedhaṃ
kaddhanti nirayaṃ bhaṣaṃ**

*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
manochaṭṭhā 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 sukhamicchatī
verasaṃsaggasaṃsaṭṭho
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 dārumāruyha
yathā sīde mahaṇṇave.
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.

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**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 kovidā
ditṭhe 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. Rūpā 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
jātavedasamenapi
khamitabbaṃ sapaññaena
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
pañña tassa na vaddhati.**

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

**80. Jīvatevāpi 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 seṭṭhā 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
hiṃsāya 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 sukkaṃsaṃ
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 vassasataṃ 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 gaṇayaṃ paresaṃ
na bhāgavā sāmāññaṃ 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 kiccaṃ tadapaviddhaṃ
akiccaṃ pana kayīrati
unnaḷānaṃ pamattānaṃ
tesaṃ vatṭhanti 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
somaṃ 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.

**91. Udabindunipātena
udakumbhopi pūrati
āpūrati bālo pāpassa
thokaṃ thokaṃpi āeinaṃ.**

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 jantuno
vitinṇaparalokassa
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 pāpāni
aṇuṃthūlāni sabbaso
samitattā hi pāpānaṃ
samaṇoti pavuccati.**

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

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**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 samvutā
te yanti accutam thānam
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 saṅghaṇca 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 avijānatō
sārambhā jāyate kodbo
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 duggatiṃ.**

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 Arabat (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 gabito
sakammunā haññati pāpadhammo
evam 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
saññāti 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 bahujaṇassa pūjito
nārīnaṃ vasaṅgato na bhāsatī
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 dissantī
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
cchandā 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 thānesu
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 pesuṇiyañca 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 bhāyitthāgamissati.**

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 samaññaṭo
ekacariyaṃ adhiṭṭhito
yathāpi mcthune yutto
mando va parikissati.**

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

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**123. Madhuvā maññatī balo
yāva pāpaṃ na paccati
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 dhanam
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 janapadam 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 pāpiccho
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. Yambā dhammaṃ vijāneyya
sammāsambuddhadesitāṃ
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 chāyāya
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 ovādaṃ
narā buddhena desitaṃ
byasanaṃ te gamissantī
rakkhasīhiva 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 sīlañcā 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 bhāvayati
appamāṇaṃ paṭissato
tanū saṃyojanaṃ honti
passato upadhikkhayaṃ.**

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
 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 mātaraṃ pitaṃ vā
macco dhamena posati
idhēva naṃ paṣaṃsanti
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 daḥhabhatti 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 iṇamādāya
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. Rāgañca dosañca pabāya 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 dehaṃ
jetvā māraṃ savāhanaṃ.**

*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.*

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**147. Sātiyesu 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 mucchitā
atisāraṃ na bujjhanti
macchā khippaṃva 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 piyāyitāṃ janāṃ
petāṃ kālakataṃ 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 paradāresu
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
tambi 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. Sabāyo 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 ahorattā
jīvitam uparujjhati
āyu khīyati maccānam
kunnadīnamva odakam.**

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 manussānam
hīleyya nam 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.

**158. Daharā ca mahantā ca
ye bālā ye ca paṇḍitā
sabbe maccuvasam 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 pavīsaṃ
na vijjatī so jagatippadeso
yatrattṭhitam 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 beva 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 paṇinaṃ.**

*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 pāpikam
mokkho kalyāṇiyā sādhu
mutvā tappati pāpikam.**

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
paretca na vihiṃseyya
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. Nāti velam pabhāseyya
na tuṇhī sabbadā siya
avikīṇṇam mitam vācam
patte kale ndīraye.**

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. Piyavācameva bhāseyya
yā vācā paṭinanditā
yam anādāya pāpāni
paresam bhāsate piyam.**

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.

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**171. Yo nindiyam paṣaṃsati |
 tam vā nindati yo paṣaṃsiyo
 vicināti mukhenaso kalim
 kalinā 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 ce vācā
 anattapadasaṅhitā
 ekaṃ atthapadam seyyo.
 yaṃ 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 medhāvī
 pābhaṭena vicakkhaṇo
 samuttāpeti attānam
 anum aggiṃva 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. Utṭhātā kaṃmadheyyesu
appamatto vidhānavā
samaṃ kappeti jīvitam
saṃbhatam 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
ekāham jīvitam seyyo
viriyam ārabhato 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 sītañca uṇhañca
tiṇā bhiyyo na maññati
karam purisakiccāni
so sukhā na vihāyati.**

*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
assaddhānam ca ñātinam
dhammattho sīlasampanno
hoti atthāya 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.*

**180. Dassanakāmo sīlavatam
saddhammam 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
yam yam padesaṃ 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 naṃ dadanti saddāya
vipprasannena cetasā
tameva annaṃ bhajati
asmim 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
 kalyāṇaṇaṇca 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. Avaṇṇaṇca akittiṇca
 dussīlo labhate naro
 vaṇṇaṃ kittiṃ paṣaṃsaṇca
 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.*

185. Idheva kittiṃ labhati
 pecca sagge ca sumano
 sabbattha sumano dhīro
 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 nindam 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 vacāya ca yodha saññato
manasā ca kiñci naroti pāpam
na attahetu alikam bhaṇāti
tathāvidham 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 nārī ca naro ca sīlavā
atthaṅgupetaṃ upavassuposatham
puññāni katvāna sukhudrayāni
aninditā saggamupenti tṭhānam.**

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
samparāyasukhāvahaṃ.**

*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 pasamsanti
sīlato ca sutena ca.**

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

**191. Yo ca vassasataṃ jīve
dussīlo asamāhito
ekāhaṃ 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.*

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20. SEVANĀVAGGA — SECTION OF ASSOCIATION.

195. Asante nūpaseveyya
 sante seveyya paṇḍito
 asanto nirayaṃ nenti
 santo pāpenti sugatiṃ.

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 dhīrūpasevanā.

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 pāpajanasamsevī
 accantasukhamedhati
 godhākulaṃ kakaṇṭāva
 kaliṃ 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 titt̐heyya
putthento acalam̐. sukham̐.**

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. Pūtimaccham̐ kusaggena
yo naro upanayhati
kusāpi pūti vāyanti
evam̐ 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. Yādisam̐ kurute mittam̐
yādisañcūpasevati
sopi tādīsako 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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