

### 0.0.1 Dhamma (as a boat)

318. “Indeed the person  
from whom one has un-  
derstood the Dhamma,  
  
the one of much learning  
who manifests the Dham-  
ma,  
one worships gladdened in  
mind,  
as the devas would worship  
Indra.
319. Considering that  
strong interest in the  
wise,  
and practicing the dhamma  
in accordance with the  
Dhamma,  
one comes to be wise, in-  
telligent, accomplished,
- the vigilant one who as-  
sociates with Such like  
ones.
320. [But by] associating  
with the inferior, the fool,

### 0.0.1 dhamma (nāvā) suttaṃ

318. yasmā hi dham-  
maṃ puriso vijaññā  
  
indam'ca naṃ devatā  
pūjayeyya,  
so pūjito tasmim pasan-  
nacitto  
bahussuto pātukaroti  
dhammaṃ.
319. tadaṭṭhikatvāna  
nisamma dhīro  
dhammānudhammaṃ  
paṭipajjamāno,  
viññū vibhāvī nipuṇo ca  
hoti  
yo tādisaṃ bhajate ap-  
pamatto.
320. khuddaṇca bālaṃ  
upasevamāno  
anāgatatthaṇca usūya-

the envious one who has  
not arrived at the mean-  
ing,  
simply not having under-  
stood this Dhamma,  
one arrives at death not  
crossed over doubt.

321. Just as a man having  
descended [into a] river  
is being carried away by  
the swift current  
of a great expanse of water,  
how can he help others to  
cross?

322. Just so, not having  
understood the Dhamma,  
not observing the mean-  
ing of the one of much  
learning,  
not crossed over doubt him-  
self,  
how can he be able to make  
others understand?.

323. Even as one having  
ascended on a strong  
boat,  
endowed with oars and

kañca,  
idheva dhammaṃ avi-  
bhāvayitvā  
avitiṇṇakaṅkho mara-  
ṇaṃ upeti.

321. yathā naro āpa-  
gaṃ otaritvā  
mahodakaṃ<sup>1</sup> salilaṃ  
sīghasotaṃ,  
so vuyhamāno anusota-  
gāmi  
kiṃ so pare pakkati tā-  
rayetuṃ.

322. tatthecha dham-  
maṃ avibhāvayitvā

bahussutānaṃ anisāma-  
yattha,  
sayam ajānaṃ avitiṇṇa-  
kaṅkho  
kiṃ so pare sakkati nij-  
jhāpetuṃ.

323. yathāpi nāvaṃ daḷ-  
hamāruhitvā

rudder;  
he helps many others cross  
there,  
the sensible one, skilled in  
knowing the appropriate  
means.

324. It is just so, he who  
is a knowledge master,  
well-trained  
one of much learning, not  
liable to perturbation,  
he can lead others of this  
generation  
who listen attentively to  
penetrate deeply.

325. Therefore, you must  
associate with true man,  
only the wise and one of  
much learning;  
having known the meaning  
by entering upon the  
path,  
gain that pleasure of one  
who has understood the  
Dhamma.”

piyena'rittēna samaṅgi-  
bhūto,  
so tāraye tattha bahūpi  
aññe  
tatrūpāyaññū kusalo  
mutimā.

324. evampi yo vedagū  
bhāvitatto  
bahussuto hoti avedha-  
dhammo,  
so kho pare nijjhapaye  
pajānaṃ  
sotāvadhānūpanīsū-  
panne.

325. tasmā bhavē sap-  
purisaṃ bhajetha  
medhāvinañceva bahus-  
sutañca,  
aññāya atthaṃ paṭipaj-  
jamaṇo  
viññātadhammo so su-  
khaṃ labhethāti.

