

0.0.1 Dhamma (as a boat)

318. “Indeed the person from whom one has
understood the Dhamma,
the one of much learning who manifests the
Dhamma,
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, intelligent, accomplished,

the vigilant one who associates with Such like
ones.

320. [But by] associating with the inferior,
the fool,
the envious one who has not arrived at the
meaning,
simply not having understood 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?

0.0.1 dhamma (nāvā) suttaṃ

318. yasmā hi dhammaṃ puriso vijaññā
indam'ca naṃ devatā pūjayeyya,
so pūjito tasmim pasannacitto
bahussuto pātukaroti dhammaṃ.

319. tadaṭṭhikatvāna nisamma dhīro
dhammānudhammaṃ paṭipajjamāno,
viññū vibhāvī nipuṇo ca hoti
yo tādisaṃ bhajate appamatto.

320. khuddaṇca bālaṃ upasevamāno
anāgatatthaṇca usūyakaṇca,
idheva dhammaṃ avibhāvayitvā
avitiṇṇakaṇkho maraṇaṃ upeti.

321. yathā naro āpagaṃ otaritvā
mahodakaṃ¹ salilaṃ sīghasotaṃ,
so vuyhamāno anusotaḡāmi
kiṃ so pare pakkati tārayetuṃ.

322. tatthecha dhammaṃ avibhāvayitvā
bahussutānaṃ anisāmayattha,
sayam ajānaṃ avitiṇṇakaṇkho
kiṃ so pare sakkati nijjhāpetuṃ.

323. yathāpi nāvaṃ daḡhamāruhitvā

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

323. Even as one having ascended on a strong boat,
endowed with oars and 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'ritteda samaṅgibhūto,
so tāraye tattha bahūpi aññe
tatrūpāyaññū kusalo mutimā.

324. evampi yo vedagū bhāvitatto
bahussuto hoti avedhadhammo,
so kho pare nijjhapaye pajānaṃ
sotāvadhānūpanīsūpanne.

325. tasmā bhava sappurisaṃ bhajetha
medhāvinañceva bahussutañca,
aññāya atthaṃ paṭipajjamāno
viññātadhammo so sukhaṃ labhethāti.