

0.0.1 Dhamma (as a boat)

0.0.1 dhamma (nāvā) suttaṃ

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.

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

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.

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

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.

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

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?

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

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?.

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

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.

323. yathāpi nāvaṃ daḷhamāruhitvā
piyena'rittena samaṅgibhūto,
so tāraye tattha bahūpi aññe
tatrūpāyaññū kusalo mutimā.

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.

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

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.”

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

