သံစားချင်း လောက်ရေး လောက်နားလည် LOKANITI
သံစားချင်း - သူများသိမ်းခြင်း
Loka Niti Foreword

Chapter (1) On "The Sage"

Chapter (2) On "The Good Man"

Chapter (3) On "The Bad Man"

Chapter (4) On "Friendship"

Chapter (5) "On Woman"

Chapter (6) On "The King"

Chapter (7) "Miscellaneous"
ကြိုးနှစ်စောင်း ပြောက်သောအချိန် ကျည်းကျွန်းသော စာသားတွေကို အကြံပေးသော အချိန်ကို ဖော်ပြသည်။ အကြံပေးသူများ အိုက်ရေးသားယူလျှင် နောက်ဆုံးသော အချိန် ဖော်ပြသည်။ အကြံပေးသူများ စိတ်ကူးယူလျှင် နောက်ဆုံးသော အချိန် ဖော်ပြသည်။

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James Gray's *Niti Literature of Burma* is a significant work that explores the Niti literature of ancient Burma. It delves into the cultural and historical aspects of this literary tradition, providing insights into the evolution and development of Niti literature over time. The author's comprehensive analysis offers a deeper understanding of the literary forms, themes, and influences that shaped this unique genre.

The Niti literature, characterized by its intricate narratives and profound insights, reflects the social and cultural norms of ancient Burma. It serves as a mirror into the society's values, beliefs, and daily life, offering a glimpse into the intellectual and artistic expressions of the time. Gray's work is not only a scholarly examination but also a valuable resource for understanding the rich heritage of Niti literature.

Overall, *Niti Literature of Burma* by James Gray is a pivotal contribution to the field of Burmese studies, highlighting the significance of Niti literature in the cultural landscape of ancient Burma.
ဗုဒ္ဓဓလက်ကူးမှာ အကြောင်းပြောပြချက်အတွက်
အများအစုံထဲမှ မြင်ချက်မီး၍ မျိုးစားသူများက
အခြေခံသော လှမ်းမှားသော အခြေအနေကိုသကဲ့
သိပေးပြီး ၎င်းကို အမှုများထဲမှာ မြန်မာစိတ်ကြည်းစွာ
ဖြေရှင်းပေးပါသည်။

စိတ်ကြည်းစွာ
Loka Niti
Foreword

"Niti" is a Pali word. It means in Myanmar "Lan-hnyun" (Guide). Loka Niti is a treatise purporting to guide people in the affairs of the world, so they may make progress in life.

Although Loka Niti is not of Buddhist scriptures, it was compiled with such extracts from the Buddhist literature as related to worldly affairs.

There are many kinds of Niti treatises. The well-known treatises are altogether five, namely. Kakyun Niti, Loka Niti, Raja Niti, Dhamma Niti and Maha Raha Niti.

Loka Niti is known to many people. It is said that the original Loka Niti in Sanskrit was in India. For the Myanmar, Loka Niti was in Pali verse composed by Minister Caturingabala who compiled from many treatises. Caturingabala was equipped with civil as well as martial knowledge. He had in full measure the four skills, namely, skill in grammar, in versification, in the knowledge of Dhammathat judicial literature, and in the martial arts.
The original treatise of Caturīṅgabala was first translated into the Myanmar language by Aungmye Bonsan Ok Kyaung Sayadaw U Buddh in 1196 B.E.

The sages of later ages wrote annotations of Loka Niti. Shwehintha Tawya Mingala Taik San Kyaung Sayadaw of Nyaungdon wrote an extensive explanatory treatise of Loka Niti. In later periods severeral learned persons translated the original Loka Niti into English.

The original Loka Niti was translated into English by Mr. James Gray and published with the title "The Niti Literature of Burma" in London.

Later on, some teachers of the university brought out English translations of Loka Niti.

This treatise contains the Myanmar Translation text assumed to be the original of U Buddh together with a new English translation. The original purpose of this book is to produce a Loka Niti suitable to the students of higher and lower school under the Ministry of Education and also the common reader. For the use of researchers there
Chapter (1)
On "The Sage"

(1) After kowtowing the Three Gems, I will recite briefly in Pali this Loka Niti treatise made up of extracts from various texts.
Explanation: Treatise writers of old made obeisance to the Buddha, the Dhamma and the Sangha before they wrote the treatise. This is according to custom. Loka Niti is a compilation of points and facts extracted from various treatises. The author says he is going to write (or recite) briefly.

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(ဗ) ကြီးမားသော ပြောပြချက်တွင် ပြောပြချက်ကို ချောင်းဆောင် ပေးချင်သည်။ ပြောပြချက်ကို ရှာဖွေရန် သင်္ချက်ကို ပြောပြချက် ချောင်းဆောင် ပေးချင်သည်။
(2) In this world, Loka Niti is the essence, the parents, the teacher or the friend of men. The man who has mastered this treatise is full of general knowledge and is noble and educated.

Explanation: This Loka Niti treatise is a dependable book of instructions. The person who is wellversed in this treatise is one who is full of general knowledge and well-educated.

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(3) How will the lazy person acquire knowledge? How will the person without knowledge get wealth? How will the person without wealth get friends? How will the person without friends obtain happiness? How will the person without happiness gain merit? How will the person without merit attain Nibbana?

Explanation: This stanza shows the series of bad effects of laziness. A lazy person will not get knowledge, then wealth, then friends, then happiness, then merit, and then such a person will not attain Nibbana. It is important not to be lazy.
(4) There is nothing equal to learning. Thieves cannot steal learning. In this world, learning is a friend and mate. It carries happiness to the next life.

Explanation: In human life learning is most important. If one has learnign, one can get happiness in this life as well as in the after-life.

* * *
(5) Do not think little of general knowledge. You should store it in your mind. The anthill will be full after drops of water fall on it for a long time.

Explanation: Do not despise general knowledge. You should acquire it. Your mind will be full of knowledge gradually just as an anthill is full after drops of water falling on it for long.

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(6) စုံစမ်းမြင့်လုပ်ရမည်။ သရာဇီပါ သံတယ်လို့ သို့မဟုတ် သရာဇီတစ်ကြိမ် သရာဇီအောင် သီး။ သရာဇီတစ်ကြိမ် သီး။ သရာဇီတစ်ကြိမ် သီး။
(6) Do not think little of art or science. If one is wellversed in one of them, that one will become a means of earning one's living.

Explanation: Art is theoretical knowledge. Science is practical knowledge. If one has learnt one of these two branches of learning, that knowledge will be good for earning one's living.

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(2) စိုက်ပျိုးပျော်ရွှင်းချက်များမှာ တြင်း ရှေးဟောင်း

(7) There is no ruby in every mountain. There is no life-sustaining pearl in every elephant. There is no sandal-wood in every forest. There is no sage in every place.
Explaination: Ruby is a most precious gem. Life-sustaining pearl is rare. Sandal-wood always emits sweet scent. All these things are rare. So also, the sage is a rare person.

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(8)  If it is heard that a man of learning lives in a certain place, the knowledge-seeking person of good parentage should make a serious effort to go to that place.
Explanation: The seeker of knowledge should try his best to go to the place where a sage lives.

(9) Knowledge should be acquired gradually. Wealth should be gathered slowly. The mountain climber should climb slowly and steadily. Passion should be satisfied slowly. Anger should be curbed: All these five acts should be done slowly.
Explanation: Knowledge and wealth should be acquired and accumulated gradually. Mountain-top will be reached if the climber climbs slowly and steadily. Passion should be satisfied slowly. Anger should be curbed. These five acts should be done slowly.

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(10) General knowledge, knowledge of the Law (Dhamma), mathematics, mechanics, the study of Niti, the art of propitiation, music, mental dexterity, archery, study of archaic terms.
(11) Medical science, humour, astrology, strategy, versification, diplomacy, the art of incantation, grammar. These are the eighteen branches of knowledge.

Explanation: These are the eighteen branches of knowledge as prescribed in ancient times. At present, all these are boiled down to two: art and science.
(12) The sage remains silent like a drum if no one puts questions. If someone asks, he acts like the thunder. The foolish person always talk whether he is asked or not.

Explanation: The sage speaks out only when required, like the drum which gives off sound when it is beaten. The fool is always talkative.
(13) In this world, the knowledge on the palm-leaves (or in books), (or) the wealth in the hands of others, is not one's own knowledge or wealth when the need arises.

Explanation: Knowledge in the books (or palm-leaves) is not one's own if it is not acquired. The wealth in the hands of others is also not one's own.
14) In this world, one can know the shallowness or the depth of water by looking at *Kumuddra* lotus. Noble-birth or low-birth can be discerned by that person's mode of conduct. A person's wisdom or ignorance can be inferred from his words. The quality of soil can be gauged from the weak or strong growth of grass.

**Explanation:** The water-lily's stem is long if the water is deep, short if it is shallow. A saying goes that high water makes the lotus beautiful (with long stem). Whether a man's birth is noble or mean can be determined by his behaviour. A man's knowledge and ignorance can be judged by the words he utters. The quality of soil of a
plot of land can be assessed by looking at the strength or weakness of the growth of grass.

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(15) In this world, the person who has little knowledge thinks much of it and has pride for it. How is it so? It is like the frog who has never seen the ocean thinks much of the water in the hole it lives in.

Explanation: The person with little knowledge is narrow-minded and thinks much of his knowl-
edge, just as the little frog which has never seen the ocean thinks that the water in its hole is very much.

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(16) In this world, if a person has not had learning in the first stage of life; in the second stage, wealth; in the third stage, practice of the Dhamma, then what will be do in the fourth stage?

Explanation: If a man does not have learning at young age, nor wealth at middle age, nor does he practise of the Dhamma at old age, what will he
do when he reaches his last days? If only a person gets what he should according to his age, his life will then be worthwhile.

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(17) Dear sons, learn to acquire knowledge. Why are you lazy? Dear sons, learn to gain knowledge every day. The one who has acquired no knowledge usually becomes another person's servant. In this world, others pay respects to the one who has acquired knowledge.

Explanation: If you are ignorant, you will become a servant to others. People are respectful to the educated person.

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(18) The mother who does not educate her son is his enemy. The father who does not educate his son is his enemy. The uneducated person is unseemly like an egret among Brahminy ducks (Hintha) when he is at a formal function.

Explanation: If the parents do not make their children acquire knowledge, they must be called their children's enemies. The uneducated person is not worthy in this world. The educated person will be graceful on formal occasions.

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Explanation: Who sharpens the mountain thorn, puts eye-drop into the deer's eyes, infuse sweet scent in the lotus? Nobody. These happen spontaneously.

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(20) Betel-quid without lime is flavourless. The dress of the man without wealth is ragged. Eatables without salt is tasteless. The versification of the man without knowledge of the art is meaningless.

Explanation: Betel-quid has flavour only with lime. The poor man's dress is drab. Food without
salt is tasteless. The unlettered man's verse is meaningless.

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(21) The person who tries properly to listen and note is the one who is full of knowledge. He increases his knowledge by means of acquiring knowledge and understanding the meaning. Knowing the meaning bring happiness to him.
Explanation: In acquiring knowledge, listening and making mental note are important. If one does that, he will acquire knowledge. By learning through exercise, one can increase one's knowledge. One should thus acquire knowledge and understanding the meaning of things one tries to learn. Knowing the meaning will make the learner happy.

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(22) In this world, man, as well as the bull, has such acts as eating, having sex and sleeping. Knowledge makes the difference for the man from the bull. If man lacks knowledge, he is like the bull.
Explanation: Man has, as the bull has, the acts of eating, mating and sleeping. The difference for man from the bull is education. Man without education is the same as the bull.

(23) In this world, there is no friend like learning. There is no enemy like disease. There is no lover like oneself. There is no strength equal to one's kamma.
Explanations: Education alone helps and supports man. There is no enemy greater than disease. There is no love equal to the love of oneself. Kamma is one's own strength. If one is educated, one's condition of life will be good. Kamma is what man has to depend on and what man has to rely on. What good or bad one does in this existence and what he did in the former existences determine the condition of one's present life.
(24) Hintha bird is not compatible among crows, nor is lion among oxen, nor is horse amid asses, so also in the midst of fools a wise man is out of place.

Explanation: To be compatible means to be graceful. *Hintha* should not be among crows; lion should not be amid oxen; horse should not be with asses. So also, a wise man should be not among fools. If the noble is with the base, the dignity of the noble suffers a loss.
(25) If a fool seeks company of a wise man all his life, even then he will not know the Dhamma just as the ladle does not know the taste of the curry.

Explanation: Even if the fool lives near all his life with the wise man, he does not learn the Law (Dhamma) because he does not know the meaning of the Law, just as the ladle which churns the curry in the pot does not know the taste of the curry.
The trader and traveller should not journey without a companion.

*(28)* In this world, the wise man should not reveal the loss of wealth, the anxiety in his heart, the misdeeds at home, the deception and disrespect of others.

**Explanation:** The man of discretion does not reveal anything personal, which excites comment.
by others. If other people come to know of private troubles, they will probably make critical remarks, thus committing sins. Private affairs need not be made known to other people.

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(39) In this world, a person makes proper remarks on proper occasions; chooses suitable persons he should love, and knows the extent to which he should let off his anger; -- that person is a man of wisdom.
Explanation: The person is wise who makes remarks suitable to the occasion; chooses suitable friends or mates and curbs his anger at the right time.

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(30) The person who indulges in eating though without wealth; the person who loves fighting though without physical strength; the person who wants to make remarks though without learning; such persons are like lunatics.
Explanation: If any one has nothing but wants to do like those who have many things, such a one is like a mad man. If a person without money is a heavy eater, if one who is weak likes fighting, and if one who lacks education wants to say big things, such persons are like mad men.

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(31) The person who often visits another's house though not invited; the person who talks too much without being asked; the person who boasts of his qualities: -- these three have the signs of a mean person.
Explanation: Mean persons are in the habit of boasting. They want to be accepted by society. They usually do things they ought not to do. These persons have characteristics of a mean person.

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(32) The ugly person is likely to be talkative. The person with little learning usually shows off. The pot that is not full makes trembling sound. The pot that is not full makes trembling sound. The milkless cow is apt to kick.

Explanation: The one who lacks something wants to show that he has the thing he lacks.
"The pot that is not full makes great sound from the shaking water," goes the saying.

* * *

(33) The little frog, when able to squat, thinks it is a lion. But when the crow snatches it, the frog tries to please the crow by calling it,"My dear friend! My dear friend!" The ignorant person thinks he is wise, and when the wise man asks him questions, he tries to please the wise one by saying,"My master! My master!"
Explanation: Those who have nothing to their credit usually think much of themselves. The little frog sits and thinks it is a lion. When snatched by the crow it is afraid and tries to please the crow. In the same way, the unlearned person thinks he is a learned man and when the real learned man asks questions he calls him "My master!" to cover up his ignorance.
(34) Is the little frog a lion because it squats like a lion? Is the pig the leopard because it makes the sound of "Ok! Ok!" like the leopard? Is the cat a tiger because it has the apperance of a tiger? Will the qualifications of wise men be the same?

Explanation: One cannot say that because of similarity, things are the same. Wise men are expert in various arts. They can be called sages though their knowledge is not the same.

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(35) Kings are not contented in the matter of wealth. Sages are not contented with good speech. The eye is not satisfied with looking at its beloved. The ocean is not full with the water flowing into it.
Explanation: Greed has no limit. The more one gets the more one wants. Contentment is absent.

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(36) One is fully endowed with looks and youthfulness, and of good lineage, but if he is deficient in learning he is not worthy, like the scentless Pauk-flower.
Explanation: One without education would be unfit although he may be of noble birth, good-looking and youthful, just like the worthless Pauk-flower.

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(37) In this world, the son of parents of low birth may become a minister to the king. The son of a fool may become a sage. The son of a poor man may become rich. Therefore, we should not deal with men contemptuously.
Explanation: The lineage of parents or their social status or their intellect does not hinder the progress of their sons who may attain a higher status. There are many sons who are superior to their parents.

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(38) The pupil who wants to learn many branches of knowledge cannot grasp all that he learns, just as the one who is dumb cannot relate his dreams.
Explanation: The pupil who attends to many branches of learning all together will not be versed in any of them. He will be like a dumb person who cannot tell his dream. He should learn one after another. The person who takes up many kinds of knowledge at the same time will learn nothing properly.

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(39) The potter strikes the pot not to break it but to make it shapely, so also the master beats his pupils not to let them fall into misery or hell but to let them make progress in their learning.
�၄ ဒီသင်ရဲ့ သင်ကျောင်း တိုက်ရိုက် သင်ကျောင်းရေး စီမံချေမှုလိုအပ်သည်။

Explanation: The potter beats the pot to make it look proportionate, not to break it; so also the teacher beats his pupils to make progress in the learning, not to send them to hell.

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(40) အားလုံးလုံး ကြည်းလျားကြည်းလျား လုံး လုံး ကြည်းလျားကြည်းလျား ပြောင်းလမ်းကြည်းလျား ပြောင်းလမ်းကြည်းလျား လုံး လုံး ကြည်းလျားကြည်းလျား လုံး လုံး ကြည်းလျားကြည်းလျား ပြောင်းလမ်းကြည်းလျား လုံး လုံး ကြည်းလျားကြည်းလျား လုံး လုံး ကြည်းလျားကြည်းလျား

(40) One wraps the moonbeam flower with Pauk leaves; that person's moonbeam flower alone does not emit fragrance, but the Pauk leaves also become fragrant. In the same way, those who associate with the sage become wise.
Explanation: The moonbeam flower is sweet-smelling *Pauk* leaf has no scent. But if the moonbeam flower is wrapped with *Pauk* leaves, the wrapper gets the smell of the flower and becomes fragrant. So also, those who seek the company of a sage get knowledge from him.

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The chapter on "The Sage" ends.
Chapter (2)

On "The Good Man"

(41) Associate with good men; form friendship with them. Knowing the Law from the good men is being noble, not mean.
Explanation: A good and virtuous person is honest and right. He avoids ill deeds. Associate with good men and learn from them the Law (Dhamma). Such knowledge is sacred, not debased.

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(42) Abandon the association with the wicked. Approach the good man who is worthy of association. Do good deeds every day. Ponder always upon the law of impermanence.
Explanation: Go along with the virtuous; shun the wicked. Do good deeds continuously every day. Study always the impermanence of all things.

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(42) ကျင်းသောစီးနှင့်ရောင်ပြား စိုက်သွားသည်

(43) The ripe fig is red on the outside, but full of worms in the inside. In the same way the hearts of the wicked are full of evil thoughts.
Explanation: The wicked are apt to pose as the virtuous. They are very tricky. Their words are sweet, but their hearts are evil.

* * *

(99) စိတ်ပခံသော်မှာ အခန်း ရှေး မကြည့်သည်။ အောင်ဖီးသော် အောင်ဖီးယုံကြည်သည်။ ပါဝင်သော် ပါဝင်ယုံကြည်သည်။ ပါဝင်သော် ပါဝင်ယုံကြည်သည်။ ပါဝင်သော် ပါဝင်ယုံကြည်သည်။ ပါဝင်သော် ပါဝင်ယုံကြည်သည်။

(44) Jack fruits have thorns on the outside, but inside is sweet, juicy meat, so also the good men are of good heart.

Explanation: The virtuous persons are honest. They are not like the wicked who put up appearances; they have good hearts.

* * *
(45) In this world, the sandalwood, though dry, does not abandon its scent. The royal elephant, though on the battle-field, does not forsake its gracefulness in the eyes of people. The sugar-cane, though under the pressing machine, does not leave out its sweet taste. The virtuous person, though poor, does not abandon the habit of righteousness.
Explanation: Some things have intrinsic qualities, and if they are good qualities the things or persons who possess them are regarded as distinct. The virtuous person, though lacking wealth, never resorts to ill deeds, and walks along the right path.

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(46) The lion, though hungry, does not eat leaves. Though lean, the lion does not eat elephant's flesh.

Explanation: Lion does not eat leaves though starving: It may be lean from starvation, but it does not eat elephant flesh.

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(47) The man of noble lineage, preserving the dignity of his birth, though in poverty, does not commit any base act.

Explanation: Man of noble birth does not do any mean deed in order to keep up the dignity of his lineage.

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(48) In this world, sandalwood gives off pleasant smell. The moon is more pleasant than san-
dalwood. Much more pleasant is the word of the virtuous person.

Explanation: The scent of the sandalwood and the light of the moon are respectively pleasant. The speech of the virtuous is much more pleasant. It reduces stressful suffering and renders happiness.
(49) Should the sun rise in the west; Meru, the monarch of mountains, bend; the hell-fire grow cold and pleasant; the lily bloom on mountain-top, yet the word of the virtuous will remain unaltered.

Explanation: Natural phenomena may change, but the word of the virtuous will remain unchanged. It will be good for all time.

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(50) The shade of a tree is pleasant; more pleasant is the shade of relatives and parents; more pleasant is the shade of the teacher; more pleasant is the shade of the king; much more pleasant, in many ways, is the Dhamma which can be called the shade of Buddha.

Explanation: Of the various shades and shelters that of the Dhamma, Buddha's word, is the most
pleasant. Something has to be said of the respective shades. Those of relatives, teacher, and king may give comfort in accordance with the nature of the individual concerned. The shades and shelters that the uncheritable relatives, teachers, and kings offer cannot possibly be pleasant. Only the love of parents, and the Dhamma which Buddhas taught in His great compassion can make for the shelter-seeker's happiness.

* * *

(51) Bees hanker after the juice of flowers. The virtuous wish for virtue. Flies crave for the pu-trid. The wicked wish to indulge in anger.
Explanation: Noble persons wish for what is virtuous. The wicked and the lowly enjoy anger, the evil state of mind.

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(52) The son of a wicked mother speaks foul language. The son of a wicked father behaves badly. The son of parents who are wicked speaks and acts badly.

Explanation: There is a saying to the effect that the son of a wicked man is rude, whereas the son
of a wise man is polite. At the beginning of life, children learn everything from their parents. Wicked parents' children are seldom wise.

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(53) The son of a virtuous mother speaks politely. The son of a virtuous father has good conduct. The son of parents who are virtuous speaks politely and behaves well.

Explanation: Children follow their parents' tradition. Those of bad parents have wicked charac-
ter, and those of virtuous parents are well-behaved.

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(59) တိဗင်းကြားစီးသော ဖို့သော်ဂျွေးသော ကျောင်းသားများ ဆောင်ရွက်သည် သော် ဖို့သော်ဂျွေးသော ကျောင်းသားများ ဆောင်ရွက်သည် သော် ဖို့သော်ဂျွေးသော ကျောင်းသားများ ဆောင်ရွက်သည် သော် ဖို့သော်ဂျွေးသော ကျောင်းသားများ ဆောင်ရွက်သည်

(54)  At the battle-field brave men are needed. In a dispute, a man who can talk well is required. In a feast, the loved one should be present. When there is difficulty in comprehension of a text, a man of learning is needed.

Explanation: In various activities, persons who can give help and guidance are required to be present. If they are absent, undesirable incidents can occur.

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(55) A dog, if it sees another dog, shows its teeth growling with the intention of doing harm. The wicked, when he sees the virtuous, wants to harm the virtuous.

Explanation: A dog tries to bite another dog. So also the wicked one tries to harm the virtuous. Evil deed opposes good deed.
(56) You should not do things hurriedly, nor should you make others do so. The person who does things in a hurry may have to repent later.

Explanation: You should do things after due consideration. You should not do anything impulsively, nor should you make others do hastily. Or you may suffer later and may have to repent.

(57) In this world, the person who can curb his anger does not have to worry even a little. The
person who is grateful to other is praised by all virtuous people beginning from Buddha. Tolerate the rude words of vicious persons. Such tolerance is regarded as noble by the virtuous.

Explanation: Anger is so savage that it is difficult to curb. The person who can curb his anger does not have to worry. The one who knows gratitude is called noble by virtuous people.
(58) In this world, living in a narrow place full of faeces is misery. More miserable is staying with a hated enemy. Even more miserable is to be with an ungrateful person.

Explanation: An ungrateful wretch is the most loathsome one. Such a person is wicked and mean. He does not find it difficult to commit any kind of sin. He does not hesitate to murder his benefactor.
(59) Admonish continuously where admonition is due. Check the wicked action. That is proper advice. The person who does these acts is loved by the virtuous and hated by the wicked.

Explanation: Admonish where admonition is called for. Deter wicked action. That is what it should be. The person who can give such guidance to others is loved by the good people and hated by the bad.

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(60) One can win a person of higher status by humility; a brave man by causing dissenision; a person of lower status by giving small favours; one's compeer by working hard.

Explanation: The one superior to him, the one inferior, the one of equal status, and the brave one: all these persons can be overcome by various ways of approach. Thus you will be the winner and get the benefit.

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(60) ဝါသည် တာဝတ္ထု တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္ထုး တာဝတ္chet

(61) In this world, poison is really not poison. The real poison is the wealth belonging to a monk.
Ordinary poison kills a person only once. The poison which is the monk's wealth, kills him over and over again.

Explanation: Ordinary poison kills many only once. The poison which is a monk's possessions kills him many times (in the course of the cycle of existances).

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(62) The worth of a good horse can be determined by its speed. The usefulness of an ox can be seen from its capacity to carry heavy burdens.
The value of a milch cow can be assessed by its milk-giving. A wise man's intellect can be gauged from his ability to explain intricate thoughts.

Explanation: The worth of anything or any person can be determined by its capacity or his ability. Evaluation should be made by scanning the special quality concerned.

* * *

The wealth of the virtuous, though meager, can be depended upon by many, like the water
from the well. The wealth of the vicious, though much, can benefit none, like the water in the ocean.

**Explanation:** The virtuous are cheritable, so they give away what little they have. The non-virtuous persons are selfish, so they are reluctant to give away anything although they have much, just like the water in the ocean which cannot enjoyed by anyone.
(64) Rivers do not drink water. Trees do no eat fruit. Rain does not fall in some places. The wealth of the virtuous is for the good of all others.

**Explanation:** Just as rivers do not drink their water, trees do not eat their fruit, rain does not fall in all places, so also the virtuous do not enjoy their wealth all by themselves. They give it in charity for the benefit of others.
(65) Do not crave for what should not be desired. Do not ponder upon what should not be considered. Think upon what is consistent with the Law. Do not waste your time.

Explanation: Do not long for things that cannot be obtained. Do not contemplate what cannot be thought up, thus making your brain "run dry". Do not waste your time. Time is precious.

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(66) Things happen though not planned. Though planned, things go away. That is the truth. Men
or women do not succeed in obtaining wealth every time they try.

Explanation: Though not planned and tried, things happen by themselves. Plans made and tried do not produce the desired results. Things are apt to go away. That is natural in this world.

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(57) သမိုင်များ အားလုံးသောက်ကျောင်းသားများ ပြောသည်။ အရှေ့သင်္ကေတ်ကျောင်းသား ပြောနေသည်။ သုံးသင်္ကေတ်ကျောင်းသား ပြောနေသည်။ သုံးသင်္ကေတ်ကျောင်းသား ပြောနေသည်။

(67) The person loves the person who is not virtuous and does not love the virtuous person, and is pleased with the teachings of the vicious people. That person's action is the cause of his ruin.
Explanation: The person who associates with the wicked and listens to the words of the vicious, will go to ruin.
Chapter (3)

On "The Bad Man"

(68) Do not be so loving to the wicked person. The pot, carried on one's head, not being full of water, is unstable on the head.
Explanation: "The not-full water pot makes a rocking sound", goes a saying. One should not give his love and kindness to a wicked person. The vicious one is not serene and steady; he may betray and do harm if he is not satisfied.

(69) The snake has an excess of anger. So does the wicked person; even more furious than the snake. The snake can be subdued by charm and drug. How can one subdue the wicked? Which drug could do it?
Explanation: The wicked is more harmful than the snake. The snake can be subdued by drug and charm, but no drug can subdue the wicked who can always do harm.

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(70) The foolish person who knows his foolishness is said to be a wise person. However, the foolish person who thinks himself as a wise man inspite of his foolishness, must be said to be a real foolish man.
Explanation: A foolish man who knows his foolishness can be called wise because he will mend his ways and become a wise man. On the other hand, a foolish man who inspite of his foolishness thinks himself a wise man will not reform, and so will remain a real fool.

(71) The fool thinks that his misdeed, which has yet to produce the results, is as sweet as honey.
When his misdeed gives him due results, only then he will get into trouble.

Explanation: The fool thinks his evil deeds are good as honey when the consequences of his deeds have not yet come to him; but when they come he will become miserable.

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(72) If the fool has physical strength, it is not good. He is likely to rob others of their property. The fool who has little education goes to hell when his body perishes.
Explanation: The fool uses his physical strength to plunder others' property. When he dies his strength disappears and in his after-life he falls into hell.

(73) In the house, rat destroys things. In the forest, monkey is destructive. Among birds, the crow is destructive. Among people, the destructive person is the brahmin.
Explanation: In the days of old, the brahmin was usually a king's counsellor. The brahmin with an evil mind tried to set his enemy against the king by telling tales. In jattakas and tales, the brahmin has to take the role of a villain.

(74) To the wakeful person the night is long. To the tired traveller one league is a long distance. To the fool who does not know the doctrine of the virtuous, the samsara (cycle of existences) is a long duration.
**Explanation:** The distance or the duration is long or short in accordance with the attitude of the person concerned. The wakeful one finds the night too long (for he has to spend the night without sleep). To the tired traveller even a short distance seems too long (because he is too weak to walk any longer). The foolish one who has not the attributes of a virtuous person has to roll around the unending *samsara*.

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(75) Evil-minded person sees other's fault, however small as a sesamum seed, but does not see his own fault which is as big as a coconut.
Explanation: The person of evil mind sees other's fault however small, and fails to see, or ignores, his own however serious. It is the nature of evil-minded persons. Such persons can enlarge other's faults and makes little of their own.

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(76) The wise man should not make his fault known to others while he takes notice of other's faults; just as a tortoise hides its limbs. He should learn a lesson from other's faults.
Explanation: The wise man conceals his defects, or others will probably think ill about him, thus getting themselves involved in sin. However, he should try to discover other's faults and take note of them in order to learn a lesson about life.

(77) When a fool praises a wise man, such praise amounts to punishment for the latter. Only when a wise man praises another, it is a genuine praise.
man should be won over by telling the truth. He is won over by giving him concessions. The wise man should be won over by giving him deep respect. The fool should be won over by giving him bribes. The arrogant one should be won over by the greedy person by praise.

* * *

Explanations:
A fool's praise of a wise man is a sort of punishment because the fool has no ability to appreciate the worth of a wise man. Only if a wise man praises another wise man, is a worthy praise.
Explanation: All people could be properly treated if one acts according to their respective characteristic attitudes and behaviours.

The chapter on "The Bad Man" ends.

* * *
Chapter (4) on "Friendship"

(79) The person who offers benefit is to be regarded as one's friend. If a friend does not offer benefit, he is regarded as a stranger. A disease which occurs in the body does not offer benefit, but the medicinal herb in the forest offers a cure.
Explantation: The person who does a good turn to one, becomes one's friend. The friend who does not do anything for one's benefit remains a stranger. Disease arises in one's body and does harm. The medicinal herb obtained from the forest cures the disease, thus giving benefit to him.

* * *

(80) A person who speaks ill of one behind one's back, and talks lovingly in one's presence should be avoided as the bee shuns the pot of poison.
**Explanation:** The fake friend speaks well in one's presence and speaks ill in his absence. Such a person is not a genuine friend. He is an internal enemy. He should be shunned, just as the bee avoids the poison pot.

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(81) If one is deprived of wealth, his friend leaves him, so do his son and wife, so, too, do his brothers. However, they all associate with the one who has wealth. Therefore, only wealth is one's great friend.
Explanation: "People want to claim themselves as one's relatives if one has gold", goes a saying. If one is wealthy all relatives approach him, but when he becomes poor, they leave him.

(82) In this world, a servant's true worth can be seen when he is assigned a duty; that of a relative when one is in danger; that of a friend when one's wealth wanes; and that of one's wife when one is reduced to poverty.
Explanation: A servant's true worth can be seen only when assigned to a duty. When in difficulty one can see if a relative is dependable. When one's income is less, the true nature of a friend can be seen. One can know whether or not one's wife is good when one becomes poor.
(83) The person who helps one to prosper, is one's true friend. The persons who look after one are one's parents. The person who has affection for one is her husband. The woman who has a good heart and renders peace to one, is his wife.

Explanations: A good friend helps one to become prosperous. One's parents are those who look after him. One's husband gives her affection. One's wife makes his life peaceful and happy. This is about good friends, good parents, good husbands and good wives.

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(95) ဗုဒ္ဓဟူးထောင်သူများအား အယူဝါဒပေးသည်။ နေရာများ အများအားဖြင့် အယူဝါဒပေးသည်။
(84) Do not get too intimate with enemy nor with friend. Sometimes when a friend gets angry, he is apt to show up all the faults one has.

Explanation: Intimacy is not good. One should not get intimate with the enemy. This is out of the question. But we must warn that one should not get too intimate with a friend. That friend when he gets angry will reveal all one's blemishes.
(85) The person who is angry with his friend for once wants to get reconciled. He will come to grief like the mare which gives birth to a stallion.
Explanation: The two friends being intimate know each other's faults and blemishes. One day they fall out and fight. Being very angry, the two fling words revealing each other's blemishes. So both feel hurt. Then when they are reconciled they still harbour the hurt. When they quarrel again they will probably resort to violence, using sticks and swords, thus causing death, like the mare which has to give birth to a stallion (a large and strong horse), at the cost of her life.

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(86) One should carry even one's enemy on one's shoulders before one's plan has produced results.
When the time of success of the plan comes, one should throw the enemy off one's shoulders just as the person carrying a pot on his head dashes it against a rock.

Explanation: Before a plan has proved successful, one should bear the injury from the enemy. When the plan is successful, one can well ignore the enemy's attack. IF one fights before the plan is successful, he can fail.
(87) The remaining portion of unpaid debt, the remnant of fire, so also the still-to-be cured part of a disease, are apt to increase. Therefore, all remnants should not be left behind.

Explanation: If a portion of debt is left unpaid the amount of debt will grow with time. Some fire left unquenched may develop into a large fire (and burn down the building). If a disease is not completely cured, and something still has to be done, the disease will increase. Therefore, all remnants should not be left behind.

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(88) A certain man's face is as fresh and cheerful as a Padomma lotus, his words are cool and sweet like the sandal-wood, but in his heart is a deadly poison. One should not associate with such a person.

Explanation: The person who is well-meaning on the outside and evil in the inside should be avoided.

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(89) Do not serve a master who is rude. More than that, do not serve a master who is unchari
table. More so, do not serve a master who is reluctant to honour where honour is due. All the more, do not serve a master who is cruel.

Explanation: This is meant as a warning to servants. If a master is rude or stiny or unwilling to reward for good service, or worst of all, if he is cruel, no one should serve him.
(90) A horned animal should be avoided at a distance of fifty cubits, a horse at one hundred cubits, a tusker, one thousand cubits. The wicked man should be avoided by leaving the area where he lives.

**Explanation:** Dangerous animals should be shunned at respective distances. However, in the case of a wicked man, he should be shunned by leaving the place where he is residing.
(91) An unwholesome place, a bad mate, a bad relative, a bad wife and a bad servant: they all should be left at a distance.

Explanation: This is a listing of "bad" people. The adjective "bad" is prefixed to the various persons. How are they bad? There is no mention of the manner in which each of them is bad. We must define the term "bad" by ourselves.
The friends who look after one when one is suffering from a disease, or who contribute food during the time of famine, or who help one in his failing fortune, or who try to bail out when one is captured by the enemy, or who help to defend one when in custody by king's order or who attend the funeral of one's relative, are true friends.

Explanation: "The king's house" is another term for jail. The king's house doesn't mean the royal
palace. "at the funeral" means attending the funeral. "cemetary" indicates going to cemetary to attend the funeral ceremony of one's relative. In a word, the true friend helps one through thick and thin.

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(93) The person who speaks sweetly to one and all has many friends. The man of harsh words has few friends. The comparison between the sun and the moon should be considered in the context.
Explanation: "Sweet words are a cause of popularity," a saying goes. In dealing with many people the person who speaks pleasantly is popular. People are unwilling to make friends with a man of harsh words. People do not want to bask in hot sun's rays. The light of the moon is cool and people are pleased to be exposed to it. That is the best example in this case.

The chapter on "Friendship" ends.

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(94) The beauty of cuckoos is their voice. The beauty of women is devotedness to their husbands. The beauty of ugly person is education. The beauty of hermits is forbearance.
Explanation: "The beauty of women is devotion to their husbands. "Here "women" stands for "wives". A dutiful wife is graceful and noble.

(95) The wealth of women is beauty. The wealth of men is education. The wealth of monks is the precepts (sila). The wealth of kings is the army.
Explanation: Wealth is one's possession which can be depended upon. The power of a monarch lies in his armed forces.

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(96) It is proper for hermits and monks to be lean. It is proper for four-legged creatures to be plump. It is proper for men to be educated. It is proper for women to be with their husbands.
Explantion: Being proper is an important quality. Improper means unbecoming. A monk should be contented and frugal, so he will be of a thin body, and this is proper for ascetics. Four-legged animals must be plump so that they will be liked by people. A man must be educated to be fit for a good position in life. A woman must be married, or she will not get due repects from people.

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(97) An accomplished harpist becomes weak in his musical skill if separated from his harp for five days. An expert archer becomes faulty if he is away from his bow and arrow from seven days. A virtuous wife is liable to folly if she is separated from her husband for a month. Pupils would falter in their lessons if they are away from their teacher for half a month.
Explanation: Separation usually makes for a decline from normal situation. Harpist and archer would weaken in their skill if they lacked in their practice for sometime. A virtuous wife would possibly weaken her virtue if separated from her husband for a month. Pupils away from their teacher for half a month might forget some of the lessons. However, there are exceptions.
Buffalo takes delight in mire. *Hintha* (brahminy duck) takes delight in the pond. Woman takes delight in her man. The monk takes delight in the Dhamma.

**Explantation:** Delight stems from being pleased. In other words, if one is delighted one becomes happy. Interest precedes pleasure. The author of Niti means to say that such pleasures occur naturally.

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(EE) သည်တော်များ သင်သော်တော်များ သည် တော်များ လျင်မြေ သင်သော်တော်များ သည် တော်များ လျင်မြေ သင်သော်တော်များ သည် တော်များ လျင်မြေ သင်သော်တော်များ
Food is to be praised after is digested. The wife should be praised after she has passed her prime. The soldier should be honoured after his successful return from the battle field. The crop should be said to be successful when it arrives at the store-house.

Explanation: No matter can be said to be successful until it is achieved. It is premature to say that an act is successful until the end is reached. The Niti master is usually critical about women. It is the general attitude of men. However, there are always exceptions.
(100) The woman who has changed two or three husbands; the monk who has changed two or three monasteries; the bird which has escaped from two or three traps; these have played practical tricks.

Explanation: "The monk who changes three monasteries, the woman who changes three husbands", so it is said, are regarded as full of wiles. Here, too, there are exceptions. The monk who is well-intentioned has to change his residence be-
cause the inmates are lax about the Law. The woman who is earnest about marriage finds the husband bad. So she is obliged to change her rather unstable mate in wedlock.

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(100) अथवा तन्मेते भुजस्वलापूर्वसु भुजस्वलापूर्वकर्ता
 अत्रेयोदयति तत्तथमिति अथौतीति अठौतीति
 अत्रेयोदयति तत्तथमिति अथौतीति अठौतीति
 अत्रेयोदयति तत्तथमिति अथौतीति अठौतीति
तत्तथमिति अथौतीति अठौतीति

(101) The wicked man should be tamed by beating. The bad friend should be tamed by refusing to speak with him. The bad wife should be tamed by refusing to bestow wealth. The gourmand should be tamed by giving him less food.
Explanation: To tame means to let the person concerned mend his ways and become cordial. To tame a wicked person by beating raises the question of whether it is possible to tame him by beating. The wicked one is usually crafty. We should first consider whether or not it is good to beat him. Taming a bad friend by refusing to talk with may not be good, for the bad friend will probably refuse to talk because his pride is hurt. It might be better to point out his mistake, thus giving him a chance to correct himself. It is good to deprive the bad wife of the wealth. It is also good to reduce the diet of an over eater.
(102) The night without the moon lacks glory. The ocean without huge waves, too, is not grand. The pond without *hintha* birds lacks beauty. The young woman without husband is not quite becoming.

**Explanation:** In observing things, the suitable property should be present to make them look good. If such property were missing, they would not be in their proper form.
(103) The husband is the earner of wealth. The wife is the keeper of the wealth thus earned. That is the appropriate remark. Man is the prime mover. The wife is just a thread in the needle.

Explanation: The husband has to earn money. The wife has to preserve it. That is correct. But times have changed. We have come to the age when the husband, as well as the wife, is obliged to go to work to earn money. However, the fact
remains that man is the leader in the family and woman has to keep in store the money left after spending for the family.

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(104) All rivers flow in a crooked way. All forests are full of fire wood. All women getting to a secluded place will always do evil.

Explanation: Rivers meander. Forests are full of firewood. That is correct. As for the statement
that woman commits sin in a secluded place needs qualification. Women are weak. A woman has to suffer man's attack. It is usually man who starts the evil deed. Of course, woman also entices. The fault lies with both.

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(105) Woman is in the habit of making dispute, of slighting others, wants to have everything she sees. She cooks many kinds of food and eats too much. She has also the habit of taking meal a head of her husband. She often visits other people's houses and stays there long. Such woman should be left by her husband even though she has given birth to one hundred sons.
Explanations: This is a statement about a bañ wife. If the husband continues keeping her in wedlock, however long their married life may be, the husband is the loser. That is true. On the contrary, if the husband turns bad, should not the wife desert him? It is difficult for her to do that. It is the man who owns his wife, not the wife her husband. Times have changed now. It would be better to say that the good should abandon the bad.
(106) At meal and when dressed, a woman should behave like a mother. In matters of concealment and undress, she should be as shy as a sister. In performance of domestic duties and approaching her husband, she should move about like a maidservant. In time of danger, she should act as a counsellor. In bed she should give pleasure. She should look prim and proper in her dress. When
the husband is in anger, she should have forbearance. Such a woman, say the sages, is noble. After death has claimed her body, she would go to the celestial kingdom.

Explanation: This is the code of conduct for a woman who should be deemed good and noble. Respect for the husband, dutiful as a housewife and loyalty are perhaps most important.
(107) A certain young lady is golden complexioned, her eyes brown like a fawn's eyes, her stomach with waist narrow and wide haunches, and thighs which tapers toward the feet, like an elephant's trunk, long hair with ends upturned, even rows of teeth, deep navel and good conduct. Such maiden, through of low birth, should be taken to wife.
Explanation: The stanza describes the physical comeliness and good conduct of a young lady. One should not hesitate to marry such a lady. Perfection is rare. Intrinsic beauty is more important than superficial beauty. Intrinsic beauty includes charming acts and a good character.

* * *

(108) Of all seasons, the season covered by the month of Tazaungmon (of Myanmar Calendar) is the best. Of all marriageable women, the beautiful one is the best. Among the sons, the eldest is the best. Of all directions, north is the best.
Explanation: The Myanmar month of Tazaung mon is the time of no rain and is cool, for it is the beginning of cold season. So it is the best time for festivities. So it is the best time for the year. Beutiful woman is the best to marry. The eldest son is usually the most dependable, so he is regarded as the best son. North is considered sacred because Buddha lay with his head to that direction when He passed into Nibbana.
(109) If a woman in every existence of being a woman desires to become man, she should serve her husband as respectfully as the wife of the king of celestial kingdom serves her husband.

Explanation: Womanhood is considered inferior to manhood. Therefore, if a woman desires to become a man in her next existence, and accordingly prays for it, she should serve her husband very respectfully.
(110) If a man desires to become a man in his existences, he should avoid committing adultery as he would avoid mud in order not to soil his clean feet.

Explanation: Committing adultery sends the sinner down to hell, and if he recovers the existence of a human being, he will become a woman. Therefore, he must avoid that sin.

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(111) A man past his prime marries a young woman whose breasts are as tiny as a fig. If the young wife does not satisfy his desire, the old man is jealous and talks slightlyingly of her. He does not believe that she will be satisfied with an old man. Therefore, the old man's talking a very young woman will lead him to ruin.

Explanation: Marriage of persons of unequal age has dangers. An old man will not have faith in his young wife. Such a unicon constitutes a cause for the old man's ruin.

The chapter on "Women" ends.
Chapter (6)

on "The King"

(112) A king should sleep only one watch of the night, a sage two watches, a family man three, and a beggar all the four.
ဓာတ်ပုံများ ဖော်ပြချက်မှာ ဖြစ်ပါတယ်။ သို့မှသာ ဖော်ပြချက်မှာ ဖြစ်ပါတယ်။
Explaination: The duration of a night is divided into three, or four, period. In Buddhist literature three periods are mentioned. First period, 6 p.m to 10 p.m, second, 10 to 2 a.m to 6 a.m. According to the Nitimaster the duration of the night is in four periods, each lasting three hours beginning with 6 p.m.

The king is required to sleep only three or four hours of early night. That is probably because as the ruler of a country he has many duties to perform, so during the first period. Another view is that the king has to be wakeful after a three or four hour sleep so that he would be on the alert to defend himself from would be assassins.
The sage should sleep half the night and work out problems and questions in the second half. The family man may enjoy sleep for the first three periods of the night. The beggar has nothing to do, so he can sleep the whole night.

* * *

(113) Do not live in a place where there is no rich man, no sage, no king, no river, no physician. If these five are absent, one should not reside there even for a day.
Explanation: This is meant to say if these five are absent, social, educational, economic, health would be defective. So one should not live in such a place even for a day.

* * *

(114) One should not live in a place where there is no element of respect or love, no relative or no teacher. One should not reside there even for a day.

Explanation: This is a continuation of the description of the place in which one should not reside.
(115) In this world, the house in which there are no children is dreary. The country without a king is desolate. The man of no learning has his lips sealed tight. Destitution makes for absence of all things.

Explanation: "Silence" in this context means destitution. The country without a king is not quiet. There is a misunderstanding in this matter. The Noti master means to say that "Silence" is absence of good things.
(116) In this world, if one wants to make money, he should do trading. If one wants to acquire learning, he should attend to a man of learning. If one wants to have a child, he should marry a maiden. If one wants to become a king's minister, he should serve him to his satisfaction.

Explanation: The statement that if one wants to be appointed minister by the king, he should fulfill the king's wishes is an old saying but we believe that it remains true even to this day and will remain so in future.
(117) If a monk is not contented, he will go to ruin. If a king is contented, he will go to ruin. If a prostitute is shy, she will fail in her trade. If a maiden of good family is unashamed, she will become cheap and her life will be ruined.

Explanation: The monk who hankers after property, fails to observe the Law prescribed for the monks. The king who lives in contentment and does not work hard, and people will not get the benefit of prosperity. If a king is over-contented,
he will lack influence and power, and so he will be ruined.

* * *

(118) The source of strength for birds is the sky. The source of strength for fishes is the water. The source of strength for the weak is the king. The source of strength for infants is crying.
Explaination: "Strength" in this context is source of strength or something to depend upon. Birds have the sky in which to fly freely or fly up when they meet with enemies. Fishes depend on water. The fish in low water is helpless. The weak look up to the king who prescribes laws for their protection. Infants get milk when they cry.

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(119) Forberance, vigilance, industry, charity, kindness, and foresight; these six are the attributes of the king, elders and parents.
Explanation: The king and elders should have patience and should pardon the faults as far as possible. They should be alert and work hard on all affairs. When there is an occasion for distribution of favours, they should be liberal. For solving problems they should have foresight so that their endeavour gains success. These are the six attributes of the king and elders (or leaders).
(120) In this world, kings speak but once, so do monks and brahmins, so do the virtuous headed by Buddha. This is the practice of ancient virtuous persons.

Explanation: Kings, monks, and brahmins speak only once in any case. So do the Buddha and the virtuous. They never alter their words. They do not speak for no reason. They seldom make remarks or pass judgment, but when they do make a statement, their word is firm.
(121) In this world the family man who is lazy is not good. The monk who does not control his speech and acts is not good. The king who does impulsively is not good. The sage who is angry is not good.

Explanation: The lazy householder, being lazy, will not be able to bring prosperity to his family. The monk who should observe the rules of the Holy Order but acts without restraint is not good. The king who acts impulsively is not good. The irritable sage is also not good. The king in ruling the country should take necessary action only after consultation with ministers, generals and wise
men. Otherwise, the country and the people will suffer from his misdeeds.

***

(122) In a certain place where there are many chiefs and leaders, where many persons want to act as sages, where many persons want to be chiefs and nobles, all their endeavours will end in failure.

Explanation: In a certain place there are many chiefs and leaders, where many want to pose as
wise men, many aspire to become leaders, all their attempts will fail. (There will be chaos.)

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(123) A king should personally inspect the revenue as well as expenditure. He should personally inspect the work of government servants. He should punish those who deserve punishment and honor those who deserve to be honored.
Explanation: The king should personally examine the state revenue and expenditure. He should review the work of state officials and punish those who fail in their duty and who are corrupt, and promote those whose work is commendable. Then only will the kingdom prosper.

***

(124) One should approach the sun with his back towards it, the fire with his stomach, the master by all means, and the next life by not falling into folly.

Explanation: Take the sun's rays on one's back. Sit at the fire-side with one's front to the
fire. Approach the master in many ways. In order to gain a better position in the next existence by doing good according to Dhamma, and not resorting to folly.

***

(125) In this world one should shun fire, water, woman, fool, snake and the royal family. They may harm and kill him instantly.
Explanation: Avoid fire, or one may be burnt. Avoid water, or one may be drowned. Avoid bad women, or one would get into trouble. The fool should be shunned, or one might suffer from the effect of his folly. Snake should be avoided, for snake-bite is fatal. Members of the royal family are likely to give trouble if they are displeased. One should avoid them as far as possible. They all may harm or even kill one who does not shun them.

* * *

(126) The person who couples with a bad wife, or who employs a rude servant, or who lives in a
house where there is a snake, will surely die there is no doubt about it.

Explanation: A bad wife is an unfaithful woman. She will give her husband trouble in many ways and he will suffer from staying with her. The rude and foolish servant will oppose his master and may cause ruin if the master continues to employ him. If one lives in a house where there is a snake, he will die from snake-bite.
(127) In this world, teaching a foolish pupil, living with a wicked woman, associating with an unvirtuous person, these are the factors that could cause harm, including death, even to a wise man.

Explanation: Association with persons is an important factor in human life. However good one may be, association with bad persons could cause injury. Even a wise man who usually thinks before taking action is likely to go to ruin.

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(128) In this world, if the son committed wicked acts, it means the mother did it. So also, if the pupil committed a sin, it means the teacher did it. If the people of a country have done something wrong, it means the king did it. If the king committed a sin, it means the king's counsellor did it.

Explanation: The folly of children falls on the parent's head; the teacher is responsible for his pupil's wrong acts, the king is held responsible for the wrongs committed by the people of his country. the chief or leader is responsible for the follower's acts.
(129) The king should win over the person who is in great anger by showing no anger. The dishonest persons should be won over by honesty. The stingy person should be won over by generosity. The liar must be quelled by telling the truth.
Explaination: If a person is very angry one can get the better of him by showing no anger. If one is in great anger one may do wrong by chance. In the relations between two countries, if a king is in great anger, there could be war. Good kings should have patience and forbearance. One should treat dishonest over by liberal acts. The liar can be won over by speaking the truth.

* * *

(120) ဗိုလ်ချင်း ကြက်ခင်ထွက်သော်လည်း ကြားလည်း ရှိသော်လည်း အခြင်းအရာအတွက် အခြင်းအရာအတွက် လောလောင်စားသော်လည်း အခြင်းအရာအတွက် လောလောင်စားသော်လည်း အခြင်းအရာအတွက် လောလောင်စားသော်လည်း အခြင်းအရာအတွက်

(130) Charity makes the untamed one tame. It achieves all objectives. Charity and sweet words place one above others, and they will bow to him in deep respect.
Explaination: Charity has great power. It can make the rude person civil. It can achieve all things. Charity together with cordiality will make one highly respected.

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(131) In this world, charity is a love potion. Miserliness is a poison of hate. Charity attracts many attendants. Niggardliness leaves the miser alone.
Explanation: Charity is a love potion. Stinginess is a hate poison. If one gives something (money or things), many will be willing to serve him. A miser has no attendant, and so he has to remain a lonely person.

* * *

(132) In this world if many persons who have no worth of their own are united, they can conquer what is to be conquered. A rope is made of grass, and that rope can be used to tie up a huge elephant.
Explanation: This is the description of the saying, "Union is strength." Individually worthless persons can be united and with their united effort they can achieve many difficulties. A rope made of grass can curb a large elephant; the rope is so strong.

(133) How will the king who cannot conquer the enemy although his troops are united? A fire lit in a windy place will die by itself.
Explanation: The king who cannot win the war although he has a united army. A fire cannot be successfully lit in a windy place. So also, poor leadership will not achieve anything. A united body of followers is clearly important, but able leadership is equally, or even more, important.

(134) One should not enjoy sensual pleasures, or assume the appearance, or take the delicious
food, or use flowers or toilet, or wear dress or adorn one self in the same manner as the king.

Explanation: One should not imitate the ways of a king. He may be offended, and the imitator will get punishment. This advice is for ancient times. At present, the age of kings has passed, and the few monarchs are kings just in name. But
the essence of that advice remains. Do not imitate if one is not equal to the other, or one would get into trouble. That is what the advice means. The imitator will never be the same as the imitated. If one walks along the path paved by one's destiny, he will eventually reach the destination prescribed for him by his kamma.

* * *

(135) The King is not my friend, nor is he my companion with equal status. He is my lord. Keep this in mind for ever.
Explanation: The king is not one's friend or one's equal. He is one's lord. If one mistakes the king as friend or equal, the king will think that one is taking advantage. One should always regard him as one's lord.

A servant of the king should not wait upon the king at a great distance, or too near, or directly in front, or ing the direction of the wind, or in a place too high or too low. He should avoid these six faults, in the way as one who keeps away from the fire.
Explanation: In waiting upon the king, the king's servant should very careful. Or he could in fault. There is a saying to the effect that a king's servant is like a tree on the edge of the bank of a river. It means that he could get punishment at any time, just as the tree could be uprooted and falls into the river.
Even a person having the qualities of Buddha is not in a position of advantage if not under the patronage of the king. The ruby, though priceless, is not becoming if it is not set in gold.

Explanation: The king's power is great. Even if one has the attributes of Buddha, (even if he is
so exalted), he is just a subject of the king. Unless he is under the patronage of the king, he is not at an advantage. We think that the Niti master who was obliged to submit his treatise to the king for approval and patronage, tries to please the king.

The chapter on "The King"
ends.
(138) How can there be *sila* (precept) in monk who cohabits with a woman? How can the man who is a great eater of meat have pity? How can a heavy drinker speak the truth? How can a lascivious person have the sense of shame? How
can a sluggard have learning? How can a person of great anger have wealth?

Explanation: Persons with bad habits are liable to ruin. The monk who cohabits with a woman falls from the state of being a monk, according to Parazikan rules of conduct. The great meat-eater does not have pity. The drunkard is a habitual liar. The passionate person has no sense of shame. He does not hesitate to commit a sin. The lazy one will not learn anything. The irritable person is not fit for any work, so he will not have wealth.

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The drunkard, the one who is in the habit of going out at untimely period, the one who goes to theater often, the regular gambler, the one who has bad friends, the lazy one. These persons are liable to ruin.

Explanation: People with an excess of bad habits are going to ruin. The drunkard, person who
goes out at untimely hours, regular theatre-goer, gambler, person falling into bad company, slug-gard: they are all going to ruin. All can see how they are ruined.

* * *

(140) In daytime one should not talk about others without looking around, at night one should not speak without being asked. One should be as careful as the hunter who is afraid of harm, looks front and back while going about in the forest.

Explanation : One should not speak carelessly. In daytime he should look around before speak-
ing. At night time he should not speak without being asked. The hunter fears danger which could come from any direction. So when goes about in the forest he looks around.

***

(141) Though alive, these five persons are dead. declares the Niti master, Byasa; The poor man, the ailing man, the foolish man, the man with many debts, and the man who serves the king.
Explanation: Though alive, these five persons are to be taken as dead. They are man in poverty, man in sickness, man in folly, man in deep debt and man in the service of the king. They are as bad as dead because they are not able to enjoy the pleasures of human life, so says Niti master Byasa.

***

(142) The wise man on seeing the danger that is coming avoids it from afar, but when he sees danger arriving, he faces it without fear.
In this world, the person who sleeps too much, the one who is forgetful, the one who lives in complacence, the one who is ailing, the lazy one, the passionate person, the person who delights in new actions: these seven do not resort to books.
Explanation: This stanza says the seven persons mentioned are not given to the study of books.

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(144) Oh, riches! Go to the poor man. The rich man has wealth in full. Oh, Rain-God! Pour on the dry land. The ocean is full with water. This prayer is of no avail. No such thing comes up as prayed for Kamma is regins supreme.

(144) Oh, riches! Go to the poor man. The rich man has wealth in full. Oh, Rain-God! Pour on the dry land. The ocean is full with water. This prayer is of no avail. No such thing comes up as prayed for Kamma is regins supreme.
Explanation: All the things are arranged by Kamma. The rich is rich. The poor is in the destitution. The ocean is full with water. May the rain fall on dry land! Such prayer is in vain. Kamma is the chief factor. We cannot amend as we wish, so we must accept cheerfully what Kamma offers us.

***

(145) When one has done what is to be done, the one who requested him to do it does not look ack upon him. So, one should leave something still to be done.
Explanation: A person does a good turn, but the receiver of the benefit does not turn back to look upon him. When one's wishes are fulfilled, one usually fails to look up to him. (He fails to thank him.) So, do not do things completely for a person, leave something to be done. Then only that person’s attention will linger upon the benefactor.

* * *

In this world, cotton is light, lighter is the wonton; lighter still is the one who does not accept the admonition of teachers and parents; even lighter is the person who disregards the admonition of Buddha.
Explanation: Cotton is light. The wonton person is lighter. The one who disobeys his teachers and parents is still lighter. The one who disobeys his teachers and parents is still lighter. The one who neglects the teaching of Buddha is the lightest. Here, in this context, the meaning of "light" varies. In the first instance it refers to small weight. In the remaining instances, it means "of no worth", "useless".

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(鸷) ဗိုလ်းဗိုလ်း ကြည့်စုံဝေါက် လိုက် ထွက် ကြည့်စုံဝေါက် လိုက် ထွက် ကြည့်စုံဝေါက် လိုက် ထွက် ကြည့်စုံဝေါက် လိုက် ထွက် ကြည့်စုံဝေါက် လိုက် ထွက်
(147) In this world, the umbrella made of stone is heavy. Still heavier, or of more weight, is the word of the gods. Weightier still is the admonition of teachers and parents. The word of Buddha is of greatest weight.

Explanation: This is the contrast of the preceding stanza. The stone umbrella is heavy. The word of the gods, that of teachers and parents and, finally, the word of Buddha are respectively more weighty.
(148) In this world, the right-hand is the slave of the body. The little finger of the right hand is the slave of the ear, the nose and the eyes. The left-hand is the slave of the feet.

Explanation: Right-hand is the body's slave. Most of movements and doings are made with the right-hand. As for the left-hand, it is used to deal with the feet. Usually, the upper part of the body is served by the right-hand while the left-hand is used for the lower part.
(149) The middle part of a betel leaf is guarded by Kuvera god, at the base guards the ogre, and the evil god guards the tip. So the base and the tip of the betel leaf should be cut off before chewing the leaf, and that act is auspicious.

Explanation: This stanza is meat for betel-chewing people, (especially the Indians). The Myanmar of old usually followed this advice. They cut off the base and the tip of the betel leaf before they started chewing it.

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(यु) द्राक्षेयङ्गस्य अद्कुण्ड्यत्वं द्राक्षीयकः फळतेष्टानं लक्षणं द्राक्षीयकः तुष्टिर्भवति
(150) **Barhama** looks after the slate. The god (Vishnu) watches the wrapper of the slate. The learners adore that **Brahma** and that Vishnu god. These celestials always look upon the worshippers with love and kindness.

**Explanation**: This stanza relates the custom as prescribed ancient Indian treatises.
Cattle feed human beings and provide them with wealth. For that reason cattle should be adored and respected by people.

Explanation: According to a doctrine held by the Hindus of India, cattle provide (human beings) with nourishment and promote prosperity. Therefore, people must love and adore cattle.

Those who eat cattle-flesh are like those eating their mother's flesh. When cattle die, they should be thrown to vultures or into the water.
Explanation: This is a continuation of the preceding statement on cattle. Hindus must not take cattle-flesh. If cattle die, they should be given to vultures to eat, or thrown into a stream or a river.

***

(153) If one starts learning a lesson on a Thursday, the purpose of learning will be achieved. If one starts on a Sunday or a Friday, the study will be successful only by a half. If the starting day is either a Wednesday or a Monday, the studying
will not succeed. If one starts the study on a Saturday or a Tuesday, the student will probably die.

Explanation: This stanza is also in accordance with Hindu treatises. The belief that the starting date of learning should be a Thursday was taken up by ancient Myanmars. In fact, there is no need to choose a particular date for starting a study. If the pupil tries hard, and the teacher teaches him well, he will become conversant with the subject he studies.
Learning lessons on the eight waxing-and-waning of the moon is like killing the teacher. If on the fourteen waxing and waning, it is like killing the pupil, if on the tenth waxing and waning, it is like killing the study itself, and if on the fullmoon day, it is like killing the parents.

Explanation: Just the view of ancient Hindus. We have to note it only as general knowledge.
(155) In this world, the student learning an art should not eat coconuts on the seventh waxing and waning day of the moon. Nor should he eat pumpkin on the ninth day, nor on the twelfth day pinnam, nor curry on the third day. If he happens to have eaten them, his knowledge will disappear.

**Explanation:** No explanation seems necessary. These are the views of old-time Hindus.
the village, the clean should be sacrificed. For the good of the region, the village should be sacrificed. For the good of oneself the entire world should be sacrificed.

Explanation : In saying that the few must be sacrificed for the good of many, it means that one must not look for one's own good in working for the benefit of many people. The last sentence of this stanza refers to the good of oneself in the spiritual sense, not material. In the endeavour for
setting oneself free from the cycle of existences (samsara), one must renounce the entire world. That is grand renunciation.

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(157) In this world, the lion, the virtuous man, the elephant; these leave the place not suitable for them to remain. The crow, the wicked person, the deer: these creatures remain where they are until they die.
Explanation: One should not stay on in a place which does not suit one's purpose. One should move to a more suitable place. The lion, the virtuous man and the elephant leave the place not suited to them, unlike the crow, the wicked man and the deer who remain where they are to the last.

(158) One should not live in a place where there is no respect, no love, no friend, nor a teacher.
Explanation: In a place there is no one to give respect, or love, or there is no friend or teacher. One should not live in such place.

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(159) The wise person has the mind directed towards the new place, like the foot moving forward with hope. At the same time, he has the mind still on the old place, like the other foot standing still on the old place. One should not leave the old place without enquiring about the new place.
Explanation: If it is advisable to change from the old to the new it should be done. But not every change is good. There is saying, "Leaving the dead bison for the living one." It means one should not do anything without being sure. The saying, "if one does not move to a new village, one will not be a rich and respectable person," is checkmated by another saying which goes, "The tiger fated to die moves to another jungle."

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(ဝါး) ကြာမြန်စွာ ဒီညွှန်းကြော လိုအက်စည်း ကြောင်း သီးသန့်ရှားကြည့်ချင်သည် သီးသန့် လိုအက်စည်းကြည့်ချင်သည် သီးသန့်လိုအက်စည်းကြည့်ချင်သည် အလေ့ အလေ့သီးသန့် လိုအက်စည်း ကြည့်ချင်သည် ဝါးတစ်ခုဖြစ်သည် သီးသန့်
(160) In this world, when doing business of selling and buying, or acquiring knowledge, or serving as a messenger, or copulating, one should suspend the sense of shame and fear.

Explanation: In doing business of selling and buying one should not hesitate to haggle. One should not feel diffident; or think it is not fair. In acquiring knowledge one should not feel shy and hesitate to question about what one does not know, or fear to make mistakes. As a messenger, one should speak out without fear. In having sex, one should set aside for a while one's sense of shame and fear.
(161) The women's appetite is two times stronger than men; their intelligence is four times higher than men; their industry six times greater and their sensuality eight times greater than men.
Explanation: The women are twice better in appetite means they are good choosers of delicacies. Not like men who eat anything available. As they are adept at cooking, they are good at taking good food. Women are industrious six times more than men because household work occupies them in the house all day. The statement that women are four times stronger in intelligence means that they are more quick-witted than men. They have more wiles than men.

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(လေး) လက်မှုမှာ မလေးဗူး နုတ်ကြည် ကြက်ကလေးများကို သိရှိရန် ပြောင်းလဲ လေးဗူး အတွက် ကြက်ကလေးများကို သိရှိ ချင်ရန် ပြောင်းလဲ ကြက်ကလေးများကို သိရှိ လေးဗူး အတွက် ကြက်ကလေးများကို သိရှိ ချင်ရန် ပြောင်းလဲ လေးဗူး အတွက် ကြက်ကလေးများကို သိရှိ လေးဗူး
(162) In this world, sugar-cane gradually increases its sweet taste from one joint to another. The good and noble friend is found to be more reliable as friendship develops, like the sugar-cane. On the contrary, the evil-minded friend proves less and less reliable like the sugar-cane which at first sweet but gradually lacks sweetness.

Explanation: The noble person and the wicked one are the reverse at every turn. The noble friend becomes more dependable as the friendship develops in intimacy, and the evil-minded friend proves less and less reliable. The taste of a sugar-cane is used here as an example.
(163) The cultivator, the trader, the minister, the virtuous monk: when all these four increase in number and spread out in a country, that country will become developed and prosperous.

Explanation: The cultivator produces food, the trader works in business, the minister administers the country, and the virtuous monk spreads the Buddha's Dhamma. The increase in number and
The presence of these four all over a country will spell development and prosperity in that country.

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(164) To the person who does not recite, the text is lost. To the man who lacks industry, his house is weak and in ruin. To the beautiful one, laziness is a blemish. To the monk who is lax in discipline, negligence of the Law of the Holy Order is a blemish.


Explanations: One's negligence of duty will spell ruin for him. If a learner does not study, he will not learn his lessons. A lazy man's house is full of filth and is going to ruin. Laziness is a blemish of the beautiful. Laxity in discipline is a blemish of a monk.

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165) In this world, the property of those who lack industry is likely to become eventually the possession of those more industrious: The evil ones say that the effect of past deeds is of primary importance.
Explanation: The person who does not work hard loses his wealth and his property eventually gets into the hands of those who work hard. Lazy men blame their kamma (the effect of their past deeds), they do not see their own fault.

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The wisemen do not say so. They work hard to do all things they have to do. If that purpose is not achieved, it is only that the desired result does not ensue. Where, then, is the fault?
Explanation: The wise men do not put the blame of kamma. They work hard at what they have to do. If the result does not turn out as expected, they take the consequences as they are. The worker or the kamma has no fault.

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(ဗို) ကြား ကြက်ကလေး သြားလျှင် ဖြစ်လျှင် ကိုယ်စားလှယ် စိုးရိမ် ကြီးလာပြီး ကြယ် အလွန်ကြားလျှင် ကြက်ကလေး အဖြစ်လျှင် ကြားလျှင် စိုးရိမ်လျှင် စိုးရိမ်မှာ ကြယ်ကို ကြည့်လျှင်
(167) Men and women of low birth, lacking in wisdom, of no comely personality and without quality: such people are obviously defective, but this is the age of decadence, the age in which money matters most.

Explanation: They are of low birth, with no education, not having comely appearance. These defects are obvious. But this is the age of decadence, when money matters most.

The chapter on "Miscellaneous" ends.
(1) စည်ကြီး - ဝါပွဲ
(2) တုစုံစုစိုး (ဖျင်သည်)
    မိတ်ဆွေများနှင့်ပတ်သက်သော
(3) အမှာစီမှန်ကောင်စီးသော
(4) The Loka Niti (Translated and
    Annotated) by U Sein Tu Ph.D.
    (Harvard)
(5) Burmese Philosophy as reflected
    in Caturingabala's Loka Niti by
    Daw Khin Win Kyi (Ph.D)
    (a Thesis)