စိန်
အနီးစွာနေထိုင်သော
THE DHAMMAPADA
MYANMAR-ENGLISH-PALI

စိန် (နောက်-သမိုင်း-ပြချ) သူ့လိင်းကို ယူနိုင်ကြည့် ချင်သူ ဆိုသော အတွက် E.W. ADIKARAM နှင့် THE DHAMMAPADA အနီးစွာနေထိုင်သော ပြုပြင်ကြည့်

ထို့ကြောင့် အနီးစွာ နေပါတယ်တယ်၊ အနီးစွာနေပါတယ်၊ ယူနိုင်ကြပါတယ်၊ ချင်သူကို E.W. ADIKARAM နှင့်အောင်ပြုပြင် ကြည့်ပါ၀င်ပြီး စိန်အနီးစွာ ပြုပြင်ကြည့်ပါ၀င်ပြီး

ပြည်သူ၏ရှင်
- တိုက်ထားခြင်း
  ဝါဒပလိုမ်း သိသိသာသာပါရာ

- ကျောက်ကူးသုံးခြင်း
  စီးရီးယားနှင့်တက်လာခြင်း တိုးတက်ပါသော
  သောက်ခြင်း စီးရီးယားနှင့်တက်လာခြင်း တိုးတက်ပါသော

- မိုးငါးဖြင့် ပိုင်းချိန်မှ အချင်း ၁၀ ရှိ

- ပိုင်းချိန်မှ ကျွန်ုပ်ကို အခြေခံ၍
  ပိုင်းချိန်ကို တွေ့ရှိအင်္ဂါ
  ပိုင်းချိန်ကို တွေ့ရှိအင်္ဂါ
  ပိုင်းချိန်ကို တွေ့ရှိအင်္ဂါ

စိုက်ထားရစ်ဖြင့်

စိုက်ထားရစ်ဖြင့်

စိုက်ထားရစ်ဖြင့်
- အောက် လေး သိန္းတန်းကြောင်း လေးသွားစေတော် သူ့ချိန်ကိုကြည့်ရှုပေးပါသည်။
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- အောက် လေး သိန္းတန်းကြောင်း လေးသွားစေတော် သူ့ချိန်ကိုကြည့်ရှုပေးပါသည်။
THE PAIRS - 雪山山
NON INTOXICATION - 无欲欲
THE MIND - 静
FLOWERS - 花
THE FOOL - 愚
THE WISE MAN - 智
THE WORTHY - 值得
THE THOUSANDS - 成千上万
EVIL - 恶
THE ROD - 木
OLD AGE - 老
THE SELF - 自我
THE WORLD - ဗိုလျာ
THE AWAKENED ONE - ဗိုလျာ
HAPPINESS - ဗိုလျာ
THE PLEASANT - ဗိုလျာ
ANGER - ပျက်စီး
IMPURITY - ပျက်စီး
THE RIGHTeous - ဗိုလျာ
THE WAY - ဗိုလျာ
THE MISCELLANEOUS - ကြက်လှပ်
STATE OF WOE - စျေးကမ်း
ELEPHANT - ကြက်လှပ်
CRAVING - ကြက်လှပ်
THE MONK - ကြက်လှပ်
THE BRAHMANA - ကြက်လှပ်
နောက်ခံ၏အီးအိုးချစ်ကြမ်း
ကြောင်းကင်း လောက်ကျော်ဇာန်ညို
ကျော်ဖျင်၏ အီးအိုးချစ်ကြမ်း
ကြောင်းကင်း (သော်းဘိုး)

ပေါ်လာခြင်း နောက်ချစ်ကြမ်း
All states have mind as their fore-runner; to them mind is supreme and of mind are they made. Therefore, if one, with defiled mind, speaks or acts, on account of the suffering follow one as the wheel follows the foc: of that does wagon-bearer.
All states have mind as their fore-runner; to them mind is supreme and of mind are they made. Therefore, if one, with pacified mind, speaks or acts, on account of that does happiness follow one as the shadow that does not depart.

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"He abused me, he defeated me, he robbed me": the hatred of them, who harbour this thought, is not appeased.

Hatred is never appeased by hatred; it is appeased by non-hatred. This is the eternal law.
“We do here perish”: this the others do not understand. But if they do understand, the quarrels are thereby appeased.

Who lives looking for fair sights, uncontrolled in the senses, ignorant of restraint in food, lazy and devoid of endeavour; him Mara overpowers as the wind overpowers a weak tree.
Who lives, not looking for fair sights, well controlled in the senses, conscious of restraint in food, confident and endeavouring; him Mara does not overpower as the wind overpowers not a rocky mountain.

Who, not free from stains, wears the stained cloth,* is devoid of restraint and truth, he deserves not the stained cloth.
Who has thrown out the stains, is well established in the virtues, possesses restraint and truth, he indeed deserves the stained cloth.

Viewing the non-essential as the essential and the essential as the non-essential they, nourished on false thinking, do not arrive at the essential.
Having known the essential as the essential and the non-essential as the non-essential, they, nourished on right thinking, do arrive at the essential.

As a house ill-thatched the rain pierces through, so does lust pierce through the uncultivated mind.

As a mind ill-thatched by defilements, defilements well-rooted, well-put out, well-grown, well-established, pour in; and defilements well-established, well-rooted, well-grown, well-cultivated, and defilements, and defilements, and defilements, and defilements, and defilements, and defilements, and defilements, and defilements...
As a house well-thatched the rain pierces not through, so does lust not pierce through the well-cultivated mind.

Here he grieves and he grieves hereafter; both here and there does the evil-doer grieve. He grieves and he suffers having seen the foulness of his deeds.
Here he is happy and he is happy hereafter; both here and there is the doer of pure deeds happy. He is happy and he is exceedingly happy having seen the purity of his deeds.

Here he suffers and he suffers hereafter; both here and there does the evil-doer suffer. "Evil has been done by me": (thinking) thus he suffers. More does he suffer having gone to an evil state.
Here he rejoices and he rejoices hereafter; both here and there does the doer-of pure deeds rejoice. "Good has been done by me": (thinking) thus he rejoices. More does he rejoice having gone to a good state.
Though reciting much of the Collection, if a man,
being intoxicated, does not act accordingly, he, like
the cowherd that counts the cattle of others, does not
become a sharer of the life of the recluse.

Though reciting only a little of the Collection, if (a
man) conducts himself according to the Law, having
done away with lust and ill-will and delusion, under-
stands well, has his mind well-freed and clings to noth-
ing here or hereafter, he indeed becomes a sharer of
the life of the recluse.
အောင် အောင် မိမိကြားစိုးစွဲ –
ဖြစ်စေတယ်က အကြောင်း
ကောင်းလောက် ပြိုင် စွဲအား –
ကျွန်တော်ကြား ဝေဖန်း နိုင်ပါက
အရှေ့ဘက်မှ မိမိ သက် မြင် –
ကြား မိမိကြား အောင်မြင်စွဲကြစေ
Non-intoxication is the way to immortality; intoxication is the way to death; those who are not intoxicated do not die; they who are intoxicated are as the dead.
The wise ones, attached to the pasture of the Noble Ones, take delight in non-intoxication, having known well this (fact) with regard to non-intoxication.

Contemplative persevering, always possessing firm endeavour, those steadfast ones contact Nibbana, which is the supreme freedom from bondage.
The fame increases greatly of him who is striving and is mindful, whose deeds are pure and well-considered, who is restrained and who lives righteously and with diligence.

Through endeavour and diligence and through restraint and control, the wise man should make an island which the flood would not sweep away.
Fools, men of little intelligence, betake themselves to intoxication. The wise one protects non-intoxication as a supreme treasure.

Let one not betake himself to intoxication, let one not betake himself to sense pleasures; for, he who is free from intoxication and who is contemplative attains to great happiness.
When the wise one dispels intoxication through non-intoxication, he having ascended the tower of wisdom—being himself free from sorrow and being himself wise—looks at the sorrowing people and the unwise as one, standing on a mountain, views those on the plains.

Not intoxicated among the intoxicated and wide-awake among the sleeping, the wise one outstrips them as a swift horse outstrips a weak one.
Through non-intoxication did Maghava attain supremacy among the gods. Non-intoxication do they praise. Intoxication is always despised.

The monk who delights himself in non-intoxication and who sees fear in intoxication, goes forth like a fire burning fetters both small and large.
The monk who delights himself in non-intoxication and who sees fear in intoxication, is incapable of failing; near, indeed, is he to Nibbana.

The monk who delights himself in non-intoxication and who sees fear in intoxication, is incapable of failing; near, indeed, is he to Nibbana.
The throbbing and fickle mind, hard to guard and hard to restrain, the wise man makes upright as an arrow-maker fashions his shaft.
Like a fish thrown on the ground, brought out from its watery home, this mind trembles to leave behind the realm of Mara.

Good is the taming of the mind, which is difficult to be restrained, which is flighty and which falls wherever it wishes; a mind that is tamed brings happiness.
Let the wise man guard his mind, which is exceedingly difficult to be seen, which is very subtle and which falls wherever it wishes; a mind that is guarded brings happiness.

Who restrain the mind which travels far, which wanders alone, which is bodiless and which resides in a cavern, they liberate themselves from the bondage of Mara.
The wisdom does not attain fullness of him whose mind is not steady, who does not understand the good law and whose tranquility is superficial.

There is no fear to him whose mind is not leaky, whose thoughts are not perplexed, who has done away with good and bad and who is wide-awake.
Having known this body as comparable to a pot of clay and having placed this mind in the likeness of a citadel, let him fight Mara with the weapon of wisdom. Let him also protect what is won and abide there without attachment.

Before long will this body lie on earth, thrown away, devoid of consciousness and useless as a piece of stick.
What the ill-placed mind does to him is far worse than whatever a foe does to his foe or an enemy to his enemy.

Neither the mother nor the father will do that, nor any other kinsmen; greater by far will be that which the well-placed mind do to him.
Who will conquer this earth and this world of Yama together with that of the devas?

Who will gather the word of righteousness well-proclaimed, as a skilled man gathers a flower?
The disciple will conquer the earth and this world of Yama together with that of the **devas**.
The disciple will gather the word of righteousness well-proclaimed, as a skilled man gathers a flower.
Having known that this body is comparable to foam and understanding that it is of the nature of a mirage, let him go beyond the sight of death, having broken off the flowery arrows of Mara.

Who is always gathering (life's) blossoms and whose mind is entangled, death snatches that man away, as a great flood sweeps away a sleeping village.
Who is always gathering (life's) blossoms and whose mind is entangles, death over-powers him while he yet remains insatiate with regard to his desires.

As the bee, not harming the flower or its colour and fragrance, takes away the pollen, even so should the sage move in the village.

Let one not observe the faults of others nor what others have done and not done; let one observe one's own actions and non-actions.
As the flower which is delightful and is fair in colour but which lacks fragrance, so is the well-spoken word fruitless to him who acts not accordingly.
As from a heap of flowers, one would make many garlands, so should much good be done by a mortal being.

The perfume of flowers travels not lee-ward, nor (that of) sandalwood or tagara or Jasmine, but the perfume of the good does travel lee-ward. The good man pervade all directions (with his perfume).
The perfume of virtue excels by far these fragrant things—sandalwood or tagara, the lotus or the vassigi.

Very small is this fragrance, namely, of tagara and of sandalwood. That supreme perfume which is of the virtuous ones pervades even among the gods.
Of them who are virtuous, who live without intoxication and who are liberated through right understanding, Mara does not find the way.

As on a rubbish heap thrown on the highroad a lotus may spring, sweet-smelling and delightful, so does the disciple of the perfectly enlightened one outshine in wisdom the worldlings, rubbishly and blind.
THE FOOL

Long is the night to him that keeps awake, long is the league to the tired (traveller) and long is the round of births to the fools who do not understand the good law.
If a man in travel, does not get (a companion) better or equal to himself, let him make firm his solitary living, for there is no fellowship with a fool.

"I have sons, I have wealth": thus is the fool troubled. Even the self is not to the self. Whence are sons? Whence is wealth?
If a fool knows his folly, he may thereby become wise. But that fool, who thinks he is wise, is indeed called a fool.

Even if a fool associates all his life a wise man, he will not understand the Truth even as the spoon does not understand the taste of the broth.
If a wise man associates the wise, even for a moment, he quickly understands the Truth even as the tongue the taste of the broth.

Fools. men of little wisdom, go about with themselves as enemies, doing evil action that produces bitter fruit.

Not good is the doing of that deed, having done which one repents and the result of which one experiences lamenting and with a tearful face.

 agréable passerelle
Good is the doing of that deed, having done which one does not repent and the result of which one experiences with delight and with a happy mind.

So long as an evil deed does not ripen, the fool considers that it is like honey. But when it does ripen, the fool falls into misery.
Though a fool would eat his food month after month with a blade of kusa-grass, he is not worth one-sixteenth part of those who are accomplished in the Truth.

An evil deed that is done is not immediately transformed like milk; it follows the fool, 'burning him like fire that lies hidden in the ash.'
What is know by a fool turns out entirely for his ruin; crushing the head of the fool, it destroys what is good in him.

He would long for the adoration of the bad, for honour among the monks, for lordship in the dwellings and for worship from other families and (he would thus thinks):

"May both laymen and monks consider that this is my doing and may they be under my control always
in actions big and small". Thus is the thought of the fool. Longing and conceit increase in him still.

"One is (the way) for gain, another is that which leads to Nibbana": Let the monk, the disciple of the Awakened One, having understood it thus, not delight in honour and let him cultivate solitude.
If a man considers as a guide to a treasure the person who points out his faults, who speaks for restraint and who is intelligent, then let one associate such a wise person; to him who associates such a person, there is prosperity and not woe.
Let one advise and admonish and let one restrain (others) from what is impolite. Such an one is dear to the good; to the wicked he is unpleasant.

Let one not associate evil friends and let one not associate vile men. Let one associate good friends and let one associate the highest among men.
He who drinks (the nectar of) the Truth, lives happily with a tranquil mind. In the Truth declared by the Noble Ones, the wise man always takes delight.

Irrigators guide the water; arrow-makers fashion the shaft; carpenters bend the wood; wise men subjugate themselves.

As a solid rock is not shaken by the wind, even so are the wise men unshaken in blame and praise.
As a deep lake is tranquil and undisturbed, so do wise men become tranquil having heard the Teachings.

Good men, indeed, abandon (craving) in everything; with a desire for sense pleasures they do not speak; touched by pleasure or by pain, the wise ones do not show elation or dejection.
Who, for his sake or for the sake of others, would not long for a son or wealth or a country and who would not wish for his own prosperity by unrighteous means—he is the virtuous man, the wise man and the righteous man.
Few are they among men who cross over to the further shore; these other people, all run to this side.

Those who live according to the Dhamma well-declared they get to the further shore, crossing the kingdom of Mara so difficult to cross.

Having given up what is dark, let the wise man cultivate that which is fair; from home having come to homelessness, let him take delight in solitude, where to take delight is difficult; and having given up sense
pleasures and possessing nothing, let the wise man cleanse himself from the defilements of the mind.

Whose mind is well-cultivated in the factors of enlightenment and who, grasping naught, are delighted in the relinquishment of clinging, they with intoxicants destroyed and resplendent, are pacified in this world.
Burning there is not to him, whose journey is over, who is free from sorrow, who is fully liberated in every way and who has destroyed all knots.
The mindful ones strive forth; they do not take delight in home. Like the swans that leave the pool, every home they leave behind.

To whom there are no accumulations, who feed on what is comprehended and whose range is emancipation—the void and the signless—their way is hard to trace as the way of the birds in the sky.
Whose intoxicants are destroyed, who is unattached with regard to food and whose range is emancipation—the void and the signless—his track is hard to trace as the track of the birds in the sky.

Whose senses have reached tranquility like horses well-trained by a charioteer, whose pride is destroyed and who is free from intoxicants, such an one even the devas envy.
Who, like the earth, is unperturbed, who, like a pillar, is steadfast; who is well-conducted and who is like a lake free from mud—to such an one there are no wanderings (in the round-of re-birth)
The mind is calm and calm is word and deed of him who is set free by the perfect knowledge, who is pacified and who is steadfast.

Who is without belief, who knows the unmade, who has cut off bonds, who has destroyed room (for evil) and who has thrown off longing—that man, indeed, is the highest among men.
Where the worthy ones live—whether in village or in forest, whether in glen or in glade—that place is full of delight.

Delightful are the forests, where man takes no delight. The passionless ones take delight (in them) for they are they no seekers of pleasure.
Even if there be a thousand speeches—a mere collection of useless words—one useful word is better (than all that), having heard which one is pacified.
Even if there be a thousand verses—a mere collection of useless words—one verse is better having heard which one is pacified.

Though one were to utter a hundred berses—a mere collection of useless words—one word of Truth is better, having heard which one is pacified.

Though one conquers in battle a thousand times thousand men, he is the best among conquerors who conquers his one self.
To conquer oneself is better than the (conquest of) other people. Neither a deva nor a gandhabba nor Mara along with Brahma can undo the victory of that man who has controlled himself and who always conducts himself with restraint.

If, month after month for a full hundred (years), one would offer sacrifices worth a thousand and if one
would, for a moment, worship a person who has cultivated himself that worship, indeed, is better than the offering of sacrifices for a hundred years.

If a man, for one hundred years, would tend the (sacred) fire in the forest and if one would, for a moment, worship who has cultivated himself, that worship, indeed, is better than the offering for a hundred years.
Whatever offering or sacrifice a person desirous of merit would do in the world, all that does not come to one-fourth part of the respect paid to upright men.

To him who always worships and respects those advanced in age, four things increase: life, beauty, happiness and strength.
The life for one day of one who is virtuous and contemplative is better than if one were to live for a hundred years, immoral and distracted.

The life for one day of one who is wise and contemplative is better than if one were to live for a hundred years, foolish and distracted.
The life for one day of one who strives with firm endeavour is better than if one were to live for a hundred years, lazy and devoid of effort.

The life for one day of one who sees the rising and vanishing (of things) is better than if one were to live for a hundred years not seeing the arising and vanishing (of things).
The life for one day of one who sees the immortal state is better than if one were to live for a hundred years not seeing the immortal state.

The life for one day of one who sees the highest Truth is better than if one were to live for a hundred years not seeing the highest Truth.
Let one be quick to do good and let one restrain the thought from evil; the mind of one who is slow in doing good finds delight in evil.

Let one be quick to do good and let one restrain the thought from evil; the mind of one who is slow in doing good finds delight in evil.
If a man does evil, let him not do it again and again, nor take delight in it; the accumulation of evil causes suffering.

If a man does good, let him do it again and again and let him take delight in it; the accumulation of good causes happiness.
Even the evil-doer sees good until the evil ripens; and when the evil ripens then does he see the ill (effects).

Even the doer of good sees ill until the good ripens; and when the good ripens then does he see the good (effects).
Let one not think lightly of evil (saying): "It will not come to me". Even a water-pot is filled by water falling drop by drop; (likewise) the fool becomes full of evil, accumulating it little by little.

Let one not think lightly of good (saying): "It will not come to me". Even a water-pot is filled by water falling drop by drop; (likewise) the wise man becomes full of good, accumulating it little by little.
As a merchant, with a small caravan but having much wealth, would avoid the unsafe road or a person desirous of living would avoid poison, so should one avoid evil.

If there is no wound in the palm, one would carry poison with one's palm, for poison does not enter (the palm) that has no wound. Likewise, there is no ill to him who does no (evil).
If a person harms a man who is harmless, who is pure and who is faultless, that evil rebounds on that fool as fine dust thrown against the wind.

Some take birth in a womb; the evil-doers are born in heel, the good go to heaven and those free from intoxicants utterly pass away.
Neither in the sky nor in mid-ocean nor in a cleft in the mountains is that place to be seen, standing wherein one may escape one's ill-deed.

Neither in the sky nor in mid-ocean nor in a cleft in the mountains is that place to be seen, one standing wherein Mara will not over-power.
All fear the rod; all fear death. Making oneself the comparison, let one neither slay nor cause to slay.
All fear the rod; to all is life dear. Making oneself the comparison, let one neither slay nor cause to slay.

He who seeking his own happiness torments with the rod, beings that are desirous of happiness, does not obtain happiness in the hereafter.
Do not speak anything harsh. Those who are spoken to will answer back. Retaliatory talk is painful and punishment in turn will touch you.

If you are unagitated as a bell that is broken you have attained Nibbana and retaliatory talk will not be there to you.
As a cowherd with his stick drives the cattle into the pasture-ground, so do old age and death drive the life of beings (to its end)

But a fool, doing evil deeds does not understand; by his own deeds is the stupid man tormented like one burnt by fire.
He, who with a rod offends against the unarmed and the unangered, soon comes to one of these ten states:

He may come to severe suffering, loss, injury of the body, grave illness or loss of mind;
Or a danger from the king, or a serious accusation, loss of relations or destruction of wealth;
Or fire will burn his house and when his body is dissolved, the stupid man goes to hell.
Neither nakedness, nor matted hair, nor mud, nor fasting, nor lying on hard ground, nor dust and soot, nor squatting purifies a mortal who is not gone beyond.
Even though one goes about adorned, if one is calm, controlled, restrained, is chaste and has laid aside the rod towards all beings, such a one is a Brahmin, such a one is an ascetic, such a one is a bhikkhu.

Rare is the man in the world who is restrained by modesty and who avoids censures as a good horse avoids the whip.
Like a well-trained horse when touched by a whip, be strenuous and be eager. With faith, with virtue, with energy, with concentration and with discernment of the truth, you will, being endowed with knowledge and conduct and being mindful, put aside this great sorrow.

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Irrigators lead the water; fletchers mend the arrow; carpenters bend the wood; good people fashion themselves.
OLD AGE

What laughter, what joy, when it is burning always? Enveloped in darkness, why do you not seek a light?
Behold the parted image, a body full of wounds, put together, diseased, the object of thought of many, in which there is neither permanence nor stability.

This body is worn out, a nest of disease and liable to break. This collection of foul things will break, for life has death as its end.
Like gourds cast away in the autumn are these dovecoloured bones. Having seen them, what delight (will one obtain)?

Of the bones a city is made, plastered over with flesh and blood, wherein are stationed old age and death, pride and belittling of others.

The beautiful chariots of kings wear away; the body, too, comes to old age, but the dhamma of the good never ages. Thus the good declare to each other.
This man, with little learning, grows like a bull; his flesh grows, but not his wisdom.

I have run through a round of many births, searching for the house-maker but finding him not; painful is birth again and again.
House-maker! thou-art seen; no more shalt thou make a house; all thy rafters are broken and the house-top is destroyed, Thought has gone into dissolution and has attained the extinction of desires.

Not having lived the higher life, which is the treasure of youth, men pine way like old cranes in a pool without fish.
Not having lived the higher life which is the treasure of youth, men lie like spent out bowers, sighing after the past.
If one considers the self dear, let one guard it diligently. The wise man should protect it during each of the three watches.
Let one establish oneself first; then Let one advise others. Such a wise man will not suffer stain.

If a man does himself what he advises others, himself being well subdued, will subdue (others), for the self is indeed difficult to subdue.
Oneself is one's own protector. Who else could the protector be? With self well subdued one obtains the protection which is difficult to obtain.

The evil done by oneself, born of oneself, produced by oneself, crushes the fool as a diamond breaks a gem stone.
As a maluva creeper (destroys) the entwined sala tree so does he, whose evil conduct is great, do to himself what an enemy wishes to do to him.

Evil deeds, which are harmful to oneself, are easy to do. What is beneficial and good that is indeed very difficult to do.
The foolish man, who on account of his evil belief reviles the teaching of the worthy, the noble and virtuous, bears fruit for his own destruction, like the fruit of the bamboo tree.

By oneself is evil done and by oneself is one sullied. By oneself is evil not done and by oneself is one purified. Purity and impurity belong to oneself. One does not purify another.
Let one not neglect one's own task for the sake of another's even though it is great. Having understood one's own task let one be engaged in it.
Let one not engage oneself in what is low; let one not live in intoxication; let one not betake oneself to false belief; and let one not fatten the world.
Let one rise up; let one not be intoxicated and let one follow the law of virtue. He who lives in virtue, live happily in this world and in the other.

Let one follow the law of virtue and let one not follow the law of sin. He who lives in virtue, lives happily in this world and in the next.
Who looks upon the world as one who views a bubble and as one who views a mirage, him the king of death does not see.

Come and behold this world beautiful like a royal chariot, wherein the foolish are immersed and to which there is no attachment for the wise.

Who being thoughtless before, is not thoughtless later, he illumines this world like the moon freed from a cloud.
Whose evil deed is obscured by good, he illuminates this world like the moon freed from a cloud.

This world is blinded; only few here can see. Like a bird escaped from the net, only a few go to heaven.
Swans go in the path of the sun; (some) go in the sky through power. The steadfast are led out of this world, having conquered Mara with his army.

There is no evil that cannot be done by one who has transgressed one law, that is by the man who utters falsehood and who has forfeited the other world.
The miserly do certainly not go to the world of gods. The fools indeed do not praise giving. But the wise man, rejoicing in giving becomes happy that in the hereafter.

Better than sole kingship on earth, better than going to heaven, better than lordship over all the worlds is the fruit of reaching the stream.
By what track can you lead that Awakened One, who is trackless and whose ranges is endless, whose conquest can never be undone and whose victory none in the world can reach?
By what track can you lead that Awakened One, who is trackless and whose range is endless and to whom there is not the entangling net of craving to lead anywhere?

Who are engaged in contemplation, who are steadfast and who take delight in tranquility born of
renunciation, even the devas envy those awakened and mindful being.

Hard is the obtaining (of birth as) man; hard is the life of mortals; to get a hearing of the Good Law is hard and hard is the arising of the Awakened Ones.

Refraining from all evil; attainment of what is good; cleansing of one’s thoughts"; this is the advice of the Awakened Ones.
Patience and forbearance is the best penance; Nibbana is the highest the Awakened Ones say; one who has set froth does not harm others and a recluse is not one that hurts another.

"Not reviling, not harming, restrained according to the Patimokkha, knowing the quantity with regard to food, sleeping and sitting in seclusion, engaging in higher thought"—this is the advice of the Awakened Ones.
Not even by a shower of gold coins is there satisfaction in desires; of little satisfaction and painful are sense pleasure\(^{1}\): having thus known, the wise man— the disciple of the Awakened One_takes no delight even in celestial pleasures; he finds his delight in the destruction of craving.

\(^{1}\) พระธรรมทูปคัมภีร์
Men, threatened with fear, go to many a refuge—mountains and forests groves, trees and cetiyas.

This is not the safe refuge, nor is this the highest refuge; having come to this refuge, one is not freed from all suffering.
If one has gone for refuge to the Awakened One, to the Doctrine and to the Order, and sees with right wisdom the four Noble Truths—suffering, the arising of suffering, the ending of suffering and the Noble Eightfold Way that leads to the cessation if suffering: this indeed is the safe refuge; this indeed is the highest refuge; having come to this refuge, one is freed from all suffering.
Rare is the noble man; he is not born everywhere; where that steadfast man is born, that family obtains happiness.

Happy is the arising of the Awakened Ones; happy is the teaching of the Good Law; happy is the unity of the group and happy is the ascetic life of the united.
It is not possible for anyone to estimate, saying "this much it is", the merit of that man who worships those that are worthy of worship, namely, the Awakened Ones and the disciples who have passed beyond all hindrances, who have crossed over grief and lamenting, who are pacified and who are fearless.
Happily indeed we live angerless among the angry; among the angry men do we abide without anger.
Happily indeed we live unafflicted among the afflicted; among the afflicted men do we abide without affliction.

Happily indeed we live unambitious among the ambitious; among the ambitious men do we abide without ambition.
Happily indeed we live—we, to whom there is nothing; on joy do we feed like the radiant gods.

Who wins, creates an enemy; unhappily does the defeated sleep; who is pacified sleeps happily, having given up victory and defeat.

There is no fire like lust; there is no stain like anger; there is nothing so painful as the aggregates; and there is no happiness greater than the perfect calm.
Hunger is the greatest illness; conditioned states are the most painful; having known this in truth (one realizes that) Nibbana is the highest happiness.

Health is the best gain; contentment is the best wealth; a trusted friend is the best kinsman; and Nibbana is the highest happiness.
Having partaken of the savour of solitude and of calm and drinking the essence of the joy Truth, one becomes free from grief and free from evil.

Good is the sight of the Noble Ones; happy always it to live with them; away from the sight of fools, one would always be happy.
One who walks in the company of fools suffers long; painful is it to live with fools like living always with an enemy; a wise man is pleasant to live with as is the company of kinsmen.

Steadfast, wise, learned, yoked to virtue, dutiful, noble and intelligent—let one associate such a good man like the moon that keeps to the path of the stars.
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ဗိသီတဂါကွယ်

ကမ္ဘာ၏ ပြည်
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He who, enjoining himself to what is not befitting and keeping away from what is befitting, abandons that which is beneficial and clings to the pleasant, envies the person who applies himself (to what is befitting).
Never get together with the pleasant and with the unpleasant; not to see pleasant is painful and painful is the sight of the unpleasant.

Therefore endear not anything, for departure from the pleasant is ill; fetters are not to them to whom none is pleasant or unpleasant.
From the pleasant arises sorrow; from the pleasant arises fear; to him who is freed from the pleasant, there is no sorrow and there is no fear from anywhere.

From affection arises sorrow; from affection arises fear; to him who is freed from affection there is no sorrow and there is no fear from anywhere.
From pleasure arises sorrow; from pleasure arise fear; to him who is freed from pleasure there is no sorrow and there is no fear from anywhere.

From sense-desire arises sorrow; from sense-desire arises fear; to him who is freed from sense-desire there is no sorrow and there is no fear from anywhere.
From craving arises sorrow; from craving arises fear; to him who is freed from craving there is no sorrow and here is fear from anywhere.

Who possesses virtue and vision, who is righteous, who speaks the truth and who does his own duties, him do people hold dear.
In whom has arisen a longing for the undeclared, who has contacted it with his mind and whose thoughts are unattached to sense-pleasure, he is called the "Upstreamer".

Kinsmen, friends and lovers rejoice at the arrival of a man who had long been away and has returned in safety.
Likewise, as receiving a dear kinsman who has arrived, the merits receive him who has done good and has departed from this world to another.
Let one give up anger and abandon pride, and let one go beyond all fetters; upon him, who clings not to Name and Form and who possesses naught, no sorrows fall.
Who holds back the anger that has arisen as one checks a whirling chariot, him do I call a charioteer; the other man merely holds the reins.

Let one conquer anger with non-anger and evil with righteousness; let one conquer the miser with gifts and the liar with truth.
Let one speak the truth and let one not get angry; when asked, let one give though there be little; with these, three, one goes near the devas.

Those sages, who harm none and who are always restrained in body, go to the Changeless State, having gone where they do not grieve.
The intoxicants disappear of those who are ever wakeful, who train themselves day and night and who have fixed their attention on Nibbana.

This is a thing of old, Atula, not merely of today: they blame him who sits silent, they blame him who speaks much and they blame him of measured speech; none in the world is left unblamed; there never was, there never will be and there is not to be seen: today, a man who is completely blamed or a man who is completely praised.
Whom the wise men praise, having tested him day by day, whose life is without blemish, who is intelligent, who is wise and virtuous and who is like a gold coin made of jambonada gold—which man is fit to blame him? Even the devas praise him; even by the Brahma is he praised.
Let one check perturbation of the body and in body let one be restrained; having given up bodily misdeeds, let one conduct oneself well with the body.

Let one check perturbation of the speech and in speech let one be restrained; having given up wrong speech, let one conduct oneself well with one's words.
Let one check perturbation of the mind and in mind let one be restrained; having given up wrong thought let one conduct oneself well with one's thoughts.

The sages are restrained in body; they are restrained in speech and in mind are they restrained; they are indeed well restrained all round.
Thou art now like a withered leaf; the messengers of Yama have approached thee; thou art at the verge of departure and yet no provision for the journey is to be seen.
Make thou, who art such, a light unto thyself; strive
quick; be wise; (then) free from impurity and stain,
and thou shalt attain the shining land of the Noble Ones.

To the end of life's span hast thou approached
and to Yama art thou now going; there is no resting-
place on the way and no provision for the journey is to
be seen.
Make thou, who art such, a light unto thyself strive quick; be wise; (then) free from impurity and stain, thou shalt not come again to birth and decay.

Gradually, the wise man, little by little and from moment to moment, would blow off his impurities as a smith blows off (the impurities) of silver.
Just as rust, arisen out of iron, eats itself away, so do his own deeds lead the transgressor to a state of evil.

Texts have non-repetition as their rust; houses are rusted by neglect; laziness is the rust of beauty; intoxication is the rust of him who guards (himself)
Improper conduct is the rust of woman; miserliness is the rust of one who gives; evil tendencies are indeed rusts in this world and in the here-after.
Greater than even that rust, is there yet another, namely, ignorance which is the rust that surpasses all; having destroyed this rust, may ye, monks, become rust-less.

Life is easily lived by him who is shameless, who destroys with the skill of a crow, who pushes on and is boastful and whose living is unclean.

But life is lived with difficulty by him who is modest, who always seeks the pure, who is un-clinging and un-boastful and whose living is clean.
Who destroys life, tells lies, takes what is not given, commits adultery and indulges in intoxicating liquors, he, in this very world, digs the root of his own (happiness).
Know thus, O man, that the evil-natured are unrestrained. May not (Therefore), greed and evil bring thee to suffering for a long period.

People give according to their faith and liking; he who feels dejected when drink or food is given to others, does not obtain concentration of mind either , by day or by night.
But he, in whom this (jealousy) is cut off and is completely destroyed at the very root, obtains concentration of mind by day or by night.

There is no fire like lust; there is no monster like anger; there is no net like ignorance; and there is no stream like craving.
Easily seen is the fault of others, but one's own fault is hard to see; he scatters the faults of others like chaff, but his own fault he hides as a deceitful gambler hides the die.

**Pali Verse**

Easily seen is the fault of others, but one's own fault is hard to see; he scatters the faults of others like chaff, but his own fault he hides as a deceitful gambler hides the die.

**Translated Verse**

Of him who sees other's faults with a view to take offence, the intoxicants grow; he is far off from the destruction of intoxicants.

**Pali Verse**

Of him who sees other's faults with a view to take offence, the intoxicants grow; he is far off from the destruction of intoxicants.

**Translated Verse**

Of him who sees other's faults with a view to take offence, the intoxicants grow; he is far off from the destruction of intoxicants.
If the sky there is no track; no recluse there exists outside; attached to hindering things are the people; the Tathagatas are free from hindrances.

In the sky there is no track; no recluse there exists outside; no conditioned things are permanent; in the Awakened Ones there is not fickleness.
THE RIGHTEOUS

If one decides a case by force, by that he does not become righteous. But who, having decided both what is right and what is wrong, leads others, not with force, but with righteousness and impartiality, and who is a protector of righteousness, that wise man, indeed is called righteous.

- Gaṇḍakī 41.2

- Dhammānaṇa 1.1

- Dhammapada 13.1

- Dhamma Sutta
One is not wise because he speaks much. Who cause no fear, who is without hate and who is fearless—he is called a wise man.
One is not a Dhammadhāra* because he speaks much. Who, having heard even a little sees the Truth in his person and who neglects not the Truth—he indeed is a Dhammadhāra.

One is not a Thera (i.e., an Elder), because his head is grey. Ripe is his age; and "a man grow hold in vain" is the called.
In whom there is truth and righteousness, non-violence, restraint and control, that wise man, who has thrown off impurities, is truly called a Thera.

Not by mere talk or colour and beauty, dies one become a man of good form, if he is jealous, miserly and deceitful.
Of whom this (i.e., jealousy, etc.) is completely cut off, destroyed at the very root, that wise man who has thrown off ill-will, is called a man of good form.

By shaving one's head, one does not become a recluse. If he is unrestrained and lying and is full of longing and greed, how will he become a recluse?

If he, in every way, calms his faults, both small and great, then because of the quieting of his faults, he is called a recluse.
One does not become a Bhikkhu merely because he begs from others nor does one become a Bhikkhu by embracing an impure doctrine.

Who, having here set aside both good and evil, lives the higher life and moves with understanding in the world, he indeed is called Bhikkhu.
Not by silence does one become a muni, if he be foolish and ignorant. But, who, as if holding the balance, takes what is good and leaves what is bad, then by that does he become a muni, he is called a muni, who in this world weighs both (sides).
One does not become an Ariyan if the hurts living beings; by harmlessness to all beings, is one called and Ariyan.

Neither by morality and practices, nor by great learning, nor by the attainment of concentration nor by secluded living, do I touch the happiness of freedom, which no worldling has experienced. Come not to confidence, O monk, without attaining the destruction of the intoxicants.
Of the ways, the Eight-fold One is the best; of truths, the Four Words; Detachment is the best of states; and of two-footed beings, the Eyed One is the best.
This alone is the Way; there is none other for the purification of sight. Conduct your-selves in this; for this bewilderment to Mara.

Having conducted yourselves in this, you will make an end of suffering. Declared by me is the way, having understood the removal of the dirt.
By you must the effort be made: the Tathagatas point out the way. They who walk (this way) in contemplation, free themselves from the bondage of Mara.

When one sees with insight that all conditioned things are impermanent, then one finds no relish in that which is empty.* This is the Way to purity.
When one sees with insight that all conditioned things are empty, then one finds no relish in that which is empty. This is the Way to Purity.

When one sees with insight that all states are devoid of self, then one finds no relish in that which is empty. This is the Way to Purity.
Who does not strive when it is time to strive; who
though young and strong, is given to idleness; who is
loose in his idea and thoughts and who is inactive—
that idler never finds the way to wisdom.

Guarded in speech and restrained in mind, let one
not do evil with the body; let one make pure these
three paths of action and tread the way declared by
the Sages.
From application arises wisdom; from non-application comes destruction of wisdom. Having known this two-fold path to growth and to decay, let one place oneself in such a way that wisdom shall grow.

* Cut the jungle*, not the tree; from the jungle arise fear. Having cut the jungles, both big and small, may you, monks, be free from the jungle.

* Van means 'Jungle' As well as 'Craving'
Till even the slightest craving of man towards women remains undestroyed, so long is the mind held in attachment as a suckling calf towards its mother.

Cut off the desire of self as plucking out an autumn lily with the hand. Cultivate only the Way of Peace Nibbana, declared by the Well-gone One.
"Here I shall live during the rainy season, and her during winter and summer." Thus thinks the fool; he does not understand (what might happen) in between.

That man who is intoxicated over his children and cattle and whose mind is attached, Death snatches away as a great flood (sweeps away) a sleeping village.
The sons are of no protection, neither the father nor kinsmen; to one who is in the grip of Death, there is no refuge among the kinsmen.

Having understood this in truth, let the wise man, restrained by morality, soon clear the way that leads to Nibbana.
By giving up a little pleasure, if one sees much pleasure, the wise man would relinquish that little pleasure in view of the great pleasure.

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By giving up a little pleasure, if one sees much pleasure, the wise man would relinquish that little pleasure in view of the great pleasure.
He, who desires pleasure to himself by causing, suffering to others, will not be freed from hatred, being himself entangled in the meshes of hate.

Which should be done, that is left undone; which should not be done, that he does—of such arrogant and headless people, the intoxicants (always) grow.

In whom thoughtfulness regarding the body is always well-begun; who striving to do what should be done, do not resort to that which should not be done; who are mindful and self-possessed—of such men, the intoxicants go to extinction.
Having killed the mother and the father and two kings of royal descent and having destroyed a country along with the subjects, sinless does the Brahmanas go.  

1. The mother is craving; the father is ignorance; the two kings are the two wrong views; sa-sata and ucheda-eternity) and annihilation; and the country with the subjects are the six senses.
Having killed the mother and the father and two kings learned in the Vedas, with a tiger as the fifth, sinless does the Brahmana go.\(^2\)

2. The five—mother, father, two king, tiger—represent the five niva anas or hindrances on the path.

Well indeed from sleep they always wake\(^1\)—Gotama's disciples, in whom both constantly, by day and by night, mindfulness is directed on the Awakened One.

1. Wake from the sleep of illusion.
Well indeed from sleep they always wake—Gotama's disciples, in whom both constantly, both by day and by night, mindfulness is directed on the Norm.

Well indeed from sleep they always wake—Gotama’s disciples, in whom constantly, both by day and by night, mindfulness is directed on the Group.

Well indeed from sleep they always wake—Gotama’s disciples, in whom constantly, both by day and by night, mindfulness is directed on the body.
Well indeed from sleep they always wake—Gotama’s disciples, in whom constantly, both by day and by night, the mind delights in non-harming.

Well indeed from sleep they always wake—Gotama’s disciples, in whom constantly, both by day and by night, the mind delights in contemplation.

Hard is to set forth and in it to take delight is hard; hard and painful is household life; painful it is to
dwell with the unfitting and beset with pain is the traveller. Let therefore, one not be a traveller\textsuperscript{2} and let not one be beset with pain.  

1. To set forth from home to home-less-ness.  
2. A traveller in the round of births.  

Who is self-confident and virtuous and who possesses the wealth of reputation, wherever he goes, he is respected there.
Even at a distance do good men shine like the Himalayan mountain; bad men, (though they be) here, are not seen like arrows shot in the night.

Sitting single, sleeping single and living single, free from idleness, let one tame oneself alone and rejoice in the ending of craving.
The liar reaches a state of woe and so does he who denies, having done an act. Men of low deeds—
both become equal in the hereafter.
Many, round whose necks hang the yellow robes, are evil-natured and un-restrained; such sinners, by reason of their evil deeds, reach a state of woe.

Better eaten is a ball of iron, heated like a flame of fire, than that an immoral and unrestrained man should eat the morsel of food that the country gives.
Four state does a man reach, who maddened (with lust), seeks the wives of other; gaining that which is sinful, lack of sleep as desired, blame as the third and hell as the fourth.

The gain is sinful, the way is evil, the pleasure is little of the frightened man with the frightened woman, and the king metes out a heavy punishment; let, therefore, a man not seek the wife of another.
As a blade of kusa grass, mishandled, cuts the hand, even so does the recluse's life mishandled, drag the man to a state of woe.

The act which is loose, the observance that is defiled the higher life which is stained—these do not produce great fruit.
If one wishes to act, let him act firmly and strenuously; for a recluse who is loose, scatters more dust.

Better, left undone is an evil deed, for an evil deed beings torment later; better is that good deed that is done, having done which one does not repent.
As a frontier city is guarded inside and outside, even so guard the self and let not the moment slip by; for those, who let the moment pass, grieve; driven into a state of woe.

They feel shame where there should be no shame and where there should be shame, they do not feel shame. Those beings, embracing false views, go to an unhappy state.
They see fear where there is no fear and they see no fear, where there is fear. Those beings, embracing false views, go to an unhappy state.

They view as faulty that which has no fault and in that which is faulty, they see no fault. Those beings, embracing false views, go to an unhappy state.
Knowing wrong as wrong and right as right, those beings, embracing true views, go to a happy state.
As an elephant in the battle-field bears an arrows shot from the bow, so shall I bear abusive speech, for evil-natured is the world.

" mereka dhamma wathike –
attacca sathro ari
atthamagha saddhikamk–
dhamika sri avadhuta ya. "

ಪರಾಧನಮುಕ್ತ

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ಪರಾಧನಮುಕ್ತ
The tamed (elephant) they lead into battle; the tamed (elephant) the king mounts. The best among men is the tamed, who bears abusive speech.

Good are well-tamed mules, good are Sindhu horses and Kunjara elephants; but who has tamed himself is the best of all.
With these conveyances one may not go to the Un-gone Quarter, as the one, who is tamed, goes with his well-tamed self.

The elephant Dhanaplaka, in rut and hard to control and kept in chains, does not eat his food; (for) the Kunjara remembers his elephant-forest.
Who is slothful, eats much and sleeps turning to and fro, like a huge pig fed on fodder, that fool shall take birth again and again.

This mind, formerly, wandered about as it wished, wherever it desired and as it pleased; that, today, with wisdom I shall control, as one with a goad control an elephant in rut.
Take delight in heedfulness and guard your thoughts; raise yourself from the wrong way like the elephant sunk in mud.

If (a man) finds an intelligent friend who is a fellow-traveller steadfast and of righteous living, let him, who is mindful; happily walk with him having overcome all obstacles.
If (a man) does not find an intelligent friend who is a fellow-traveller steadfast and of righteous living, let him walk alone like a king who has left his conquered country or like a Matanga elephant in the forest.

Living alone is better; there is no companionship with a fool. Let one walk alone and not do evil and let one be of few needs like the Matanga elephant in the forest.
Friends bring happiness when a need has arisen; pleasant is contentment with whatever there might be; merit is pleasant at life's ending; and pleasant is the destruction of all suffering.

Happy it is, in the world, to be a mother, and happy it is to be a father; happy in the world, is the life of a recluse and happy is the state of a Brahmana:
Happy is age-long virtue and happy is confidence well-established; happy is the gaining of wisdom and happy it is not to do evil.
CARVING

To the man, who lives intoxicated, craving grows like a maluva creeper. He runs hither and thither like a monkey in the forest searching for fruit.
Whom this shameful craving, that creates entanglement in the world, overcomes, to him sorrows grow like the rapidly growing birana plant.

But from him who conquers this shameful craving hard to remove in the world, sorrows fall away as water drops from the lotus.
That I tell you with kindness,¹ in you who are assembled here—dig out the root of craving like one, in need of the fragrant root, digs the birana plant; may not Mara break you again and again as the running water breaks the reed.

1. "May prosperity be to you"

As, when the root is un-injured and firm, the tree that is cut down grows again, even so does this suffering arise again and again when the root of craving remains undestroyed.
နေထိုင်ကြသည်။

To whom the thirty-six streams flow profusely bringing pleasure, him do the floods of lustful thoughts carry away to a state of confused vision.

နိုးစွာတွေ့မှု လျှင်

The streams flow every side and the creeper1 sprouts up and stands; having seen the creeper that has arisen, let one cut its root with wisdom.

1. i.e. craving.
Streamlets, sweet and pleasant, flow in to man; they are attached to what is delightful and they seek after pleasure, and they indeed are the men who shall come to birth and decay.

Streamlets, sweet and pleasant, flow in to man; they are attached to what is delightful and they seek after pleasure, and they indeed are the men who shall come to birth and decay.
Men, led by craving, creep round and round like a hare caught in a trap; bound with the tie of attachment, they come to suffering again and again for a long time.

Men, led by craving, creep round and round like a hare caught in a trap; therefore, let the monk, who wishes detachment for himself make an end of craving.
Beheld this man, who, freed from the jungle of passion, runs back to the same jungle; from freedom he is running (again) into bondage.
That chain is not strong, the wise men say, which made of iron or wood or grass; the longing, which is attachment for gems and ornaments, for children and wives— that; the wise men say, is the strong chain, which drags (a man) down, which is slack but from which it is hard to escape. Even this they break and set forth, not longing for anything and leaving behind the pleasures of the world.

They, who are attached to pleasure, fall into a stream made by themselves as a spider falls into its web. Even this the Sages break off and go, not longing for anything and leaving behind all suffering.
Free thyself of what lies ahead, free thyself of what lies behind and free thyself of what lies in the middle; (thus) wouldst thou cross (the stream) of becoming; with the mind freed on all sides, thou wouldst not come back to birth and decay.
Of the man, whose mind is disturbed by thinking,
who is intensely lustful and who looks for fair sights,
 craving grows in abundance; such a man makes his
bondage strong.

Who takes delight in the calming of his thoughts,
who cultivates the non-fair and who is always mind-
ful—he will make an end (of suffering) and he will break
the bondage of Mara.
He who has reached the goal, is fearless, free from craving and faultless and has broken the darts of becoming; this is his final body.

Who is free from craving, who clings to noting, who is skilful in etymology and in words and who knows the assemblage of letters before and after—he indeed is one who has this body as the last; he is called a man of great wisdom and he is called the "Great Being".

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I am the conqueror of all; I am the knower of all; with regard to all states, I am unattached; relinquishing all, I am freed in the destruction of craving; having understood (everything) by myself, whom shall I call (my teacher?)

The gift of Truth excels all gifts; the sweetness of Truth excels all tastes; the delight of Truth excels all
delights; and the destruction of craving conquers all suffering.

Bhikkhu Bhadda said:

Then I will say:

Wealth destroys the fool, not them who seek the gal; through craving for wealth, the fool harms himself as he harms others.
Fields have grass as the blemish and Just is the blemish of man; therefore, what is given to those, who are free from lust, bears great fruit.

Fields have grass as the blemish and hate is the blemish of man; therefore, what is given to those, who are free from hate, bears great fruit.
Fields have grass as the blemish and ignorance is the blemish of the man; therefore, what is given to those, who are free from ignorance, bears great fruit.

ფელები აქვთ ცოცნოვანი ღალტობი—
ელოდინებელი არ არის საჭირო.
თუმცა შეიძლება ღალტობი—
გაუდიოს ღალტობი. რათა

Fields have grass as the blemish and longing is the blemish of the man; therefore, what is given to those, who are free from longing, bears great fruit.

ფელები აქვთ ღალტობი ღალტობი—
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Restrainment of the eye (lit. with the eye) is good; good is restraint of the ear; restraint of the nose is good; good is restraint of the tongue.
Restraint of the body is good; good is restraint of speech; restraint of the mind is good; good is restraint everywhere: the monk, who is restrained in every way, is freed from all suffering.

Restraint in hand, restrained in foot, restraint in speech, possessing the highest restrained, delighted within, concentrated, alone and contented—he is called a monk.
Sweet is the speech of the monk, who is restrained in speech, speaks little, is not puffed up and who expounds the Meaning and the Text.

Who is delighted in the Truth, who is attached to the Truth, who reflects upon the Truth and who keeps in mind the Truth—that monk does not fall away from the Good Law.
Let one not despise what one receives and let one not envy others; the monk, who envies others, does attain concentration of mind.

—if a monk, though receiving little, does not despise what he receives, devas indeed praise that monk whose livelihood is pure and who is not given to indolence.
Who has no attachment whatsoever to Name and from and who does not grieve over what there is not, he indeed is called a monk.

The monk who lives spreading love and who is delighted in the teaching of the Awakened One, will attain the State of Calm, that happiness which rises from the calming of the conditioned states.
Empty, O monks, this boat; emptied, it will sail light; cutting off passion and ill-will thou shalt thereby reach Nibbana.

Cut five abandon five; and five things further cultivate. The monk who has passed beyond the five attachments, is called "he who has crossed the flood".
Be contemplative, O monk; let there be no intoxication; let not thy mind wander among pleasures; swallow not in intoxication a metal ball and cry, saying "this is suffering", when it burns thee.

There is no contemplation to him who is not wise, there is no wisdom to him who does not contemplate:
in whom there is contemplation and there is wisdom, he indeed stands near Nibbana.

To the monk who entered the empty abode, whose thoughts are calmed and who sees with insight the Truth, there comes a delight transcending that of men.

As one reflects upon the rise and fall of the aggregates, one obtains a joy and a delight, which is ambrosia to them that know.
This is the beginning for a wise monk: guarding of the senses, contentment and restraint by way of the Patimokkha; let him also associate friends, good, of pure livelihood and strenuous, and be courteous in speech and pleasing in manners; then, full of joy he will make an end of suffering.
As the vassika creeper sheds off the faded flowers, even so, O monks, shed off lust and hats.

 Tranquil in body, tranquil in speech, with mind tranquil and concentrated, with desire for wordly gain shed off—that monk is called "the tranquilled".

 Who goad the self with the self, who investigates the self with the self and who is self-guarded and mindful—happily will that monk live.
The self is the protector of the self and the self the goal of the self; therefore, let one restrain oneself as a trader restrains a good horse.

The monk who is filled with joy and who is delighted in the teaching of the Awakened One, will attain the State of Calm, that happiness which arises from the calming of the conditioned states.
The young monk who indeed applies himself to the teaching of the Awakened One, illumines this world like the moon freed from a cloud.
The Brahmana

Cut the stream, O Brahmana; strive forth and throw aside the desires. Having understood the destruction of conditioned states, O Brahmana, thou shalt know the Un-made.

Ending
When the Brahmana has reached the further shore of the two states, then of him, who knows, all fetters vanish away.

To whom there is neither this shore nor the other, nor both, who is free from grief and who is detached—him I call a Brahmana.
Who is contemplative, who lives free from passion, whose task is done, whose intoxicants are no more, and who has attained the highest state—him I call a Brahmana.

By day shines the sun; the moon shines at night; in armour shines the warrior; in contemplation shines the Brahmana; but all day and night, shines with radiance the Awakened One.
The Brahmana is one who is rid of evil; on account of his righteous living one is called a recluse (samana); as his taint is all driven out, is one called a pabbajita (= "one who has gone forth").

Let one not strike a Brahmana, nor let the Brahmana release anger on him (that strikes). Shame be to him who strikes a Brahmana; greater shame to him who releases anger (in return).
To the Brahmana there is nothing higher than this, namely, the restraint of the mind from delightful things. To which extent the mind desists from harm, to that extent does suffering disappear.

In whom no evil deed done by body, speech or mind is to be seen and who is restrained with regard to these three—him I call a Brahmana.
From whom one learns the Doctrine proclaimed by the Perfectly Awakened One, him should one duly revere as a Brahmana reveres the sacrificial fire.

Neither by matted hair nor by lineage nor by birth is one a Brahmana; in whom there is truth and righteousness, he is the pure man, he is the Brahmana.
Of what use to thee, O fool, are the matted hair and the skin garment? Within thee is entanglement, but he outside thou cleanest.

The man who wears (cloth obtained from) the dustheap, who is lean with veins overspread, who contemplates alone in the forest—him I call a Brahmana.
I do not call him a Brahmana because he is born of a (Brahmana) mother. He is one who may be addressed as "Sir", for; indeed, he possesses wealth. But who has nothing and who clings to nothing him do I call a Brahmana.

Who has cut off all fetters, who has no fear whatever, who has gone beyond attachment and who is freed—him I call a Brahmana.
Who has cut the strap, the thong, the chain and all that pertains to it and who has thrown aside the shied—him I call a Brahmana.

Who, without anger, endures abuse, torture and imprisonment and whose fighting army is patience—him I call a Brahmana.
Who is without anger, who is good in his practices, who is virtuous, pure and restrained and who wears his last body—him I call a Brahmana.

Who, like water on a lotus leaf or like a seed of mustard of mustard on a needle’s point, does not cling to pleasures—him I call a Brāhmaṇa.
Who, in this very life, understands the ending of his suffering, who has laid aside the burden and who is freed—him I call a Brahmana.

Whose wisdom is deep, who is intelligent, who is skilled in knowing the right way and the wrong and who has attained the highest state—him I call a Brahmana.
Who is attached neither to householders nor to homeless ones, who lives the homeless life and whose needs are few—him I call a Brahman.

Who, having laid aside the rod of punishment with regard to being timid and strong, neither kills nor causes to kill—him I call a Brahmana.
Who is offence-less amongst the offending who is pacified amongst the self-tortures and who is unclinging amongst them that cling him I call a Brahmana.

Whose lust and hatred, pride and hypocrisy, have fallen off as a seed of mustard from a needle's point—him I call a Brahmana.
Who speaks truthful words, gentle and instructive by which none is offended—him I call a Brahmana.

Who takes nothing in this world that is not given be it long or short, small or big, fair or ugly—him I call a Brahmana.
To whom there are no longings in this world or beyond, who has no desires and who is freed—him I call a Brahmana.

To whom there are no clingings; who, through understanding, is free from doubts; and who has reached the depth of immortality—him I call a Brahmana.
ধর্মাদর্শাতে প্রথমে 
স্বস্ততাকে ও মুক্তি 
জ্ঞানের সাহায্যে 
অবস্থানে অবস্থিত।
তথায় হিংসার বিশ্বাস
তয়ে করিতেন না তাঁকান।

Who in this world has gone beyond the bonds of both merit and sin, who is grief-less, is free from lust and is pure—him I call a Brahmana.

সাধনায় যথার্থ মুক্তি অহংকারী
অবস্থানে বিশ্বাসে অবস্থিত।
তথায় ভক্তিশাস্ত্রীয় গুরুদেব

Who, like the moon, is stainless and pure, is calm and unruffled and who has destroyed the delight for becoming—him I call a Brahmana.

শুদ্ধিকর্মী হনীমেহী মহাবিদ্যালয়ের
Who has gone beyond samsara, that hard and uneven road: who has overcome delusion; who has crossed and gone to the other shore; who is contemplative, is steadfast and is free from doubts and who, not clinging, is pacified—him I call a Brahmana.
Who, in this world, having given up desires, wanders homeless and whose desire for becoming is destroyed—him I call a Brahmana.
Who, having given up human bonds, has gone beyond heavenly bonds, too, and who is freed from all fetters—him I call a Brahmana.

Who, having given up pleasure and discontent, is pacified and has destroyed the basis of rebirth and who is the hero, the conqueror of all worlds—him I call a Brahmana.
Who knows in every way the death and birth of beings, who is unattached, who has gone the right way and who has become awake—him I call a Brahmana.

Who's going neither the devas not the gandharvas nor men do know, who has destroyed the intoxicants and who has become worthy—him I call a Brahmana.
To whom there is nothing in the past or in the future or in the present, who owns nothing and who clings to nothing—him I call a Brahmana.

Who is the hero prominent and excellent, who is the great sage and the conqueror, who is steadfast, who has washed his sins away and who is awakened—him I call a Brahmana.
Who knows the former lives, who sees heaven and hell, who has reached the end of births, who has cultivated super-knowledge and who has accomplished everything—him I call a Brahmana.